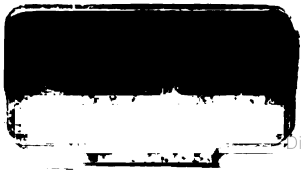
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A

NEW, Short, and Easy

METHOD

OF

FENCING:

Or, The ART of the

Broad and Small-Sword

Rectified and Compendiz'd.

WHEREIN,

The Practice of these Two Weapons, is reduced to so Few and General Rules, that any Person of an indifferent Capacity, and ordinary Agility of Body, may in a very short time attain to, not only a sufficient *Knowledge* of the *Theory* of this Art, but also to a considerable *Adroitness* in *Practice*; either for the Defence of his Life, upon a Just *Occasion*, or Preservation of his Reputation and Honour, in any Accidental Scuffle, or Trifling Quarrel.

By Sir WILLIAM HOPE *of* Balcomie, *Baronet*,
Late Deputy-Governour of the Castle of Edinburgh.

Gladiatura, non solum ad Honoris, Vitæque Conservationem; sed etiam ad Corporis, atque Animæ Relaxationem, perquam necessaria.

EDINBURGH:
Printed by *James Watson*, in *Craig's*-Closs, on the North-side of the *Cross*.
M. DCC. VII.

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To the Right Honourable,

WILLIAM

Earl Marischal,

Lord *Keith* and *Altrie*, Great Marischal of the Kingdom of *Scotland*, and Heretable Keeper of the *Regalia* of That Kingdom, *&c.*

MY LORD,

HAVING *of late Discovered the* Short and Easy Method of Fencing, *contained in the following Sheets, and which I am perswaded, will be found by Practice, to be as Useful as it is* New; *I was not long a making Choice of your* Lordship, *as the Person to whom I ought* in Justice *to offer It.*

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For not to mention, at present, your Lordship's *many* Personal Endowments, *which I the more willingly forbear, lest I should be thought too much interessed therein, not only upon account of that* Great *but Just Esteem, which I have always had for your* Lordship, *but also (and which is indeed my greatest Honour) with respect to my near Concern in, and Relation to, your* Lordship's *most Ancient and Noble* Family.

Therefore, not to insist upon These, which are already so well known; there are Two *Motives, which chiefly induced me to present to your* Lordship *this Small* Essay, *which I dare Boldly affirm, contains the Greatest and most* Useful *Improvement, that ever was made in the* Art of the Sword.

The First *is,* A Generous and Publick Spirit, *whereby your* Lordship *always endeavours to Assert the* Rights *and* Privileges *of the Subject, as well as to promote the* Publick Good *and* Wellfare *of your Country; For* Which, *your* Lordship *has the Approbation and general Applause, of all truely good Country-men,* Which *when your Lordship is gone, will add an Everlasting* Lustre *to the already most Noble and Illustrious* Family *of the* KEITHS.

The Second *is,* The most Honourable Office of Great Marischal of *Scotland, of which your* Lordship's

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worthy Ancestors, *were thought so Deserving in former Ages, that it has now been* Hereditary *to your* Lordship's Family *for above these* Seven Hundred Years.

And what Family *could so well Deserve it, as* That, *which has upon all Occasions, not only Asserted and Defended the* Rights *and* Liberties *of the People, but even in the last Great* Rebellion, *did after a wonderful Manner Preserve the* Honours *and* Regalia *of the Sovereign? For which the* Convention of Estates *in the Year* 1661, *ordered their* Thanks *to be given to your* Lordship's *Uncle, Earl* William *of worthy Memory, declaring, That the* Preservation *of the* Crown *and* Scepter *were owing to Him; and gave Orders that it should be insert in the Records of* Parliament, *as an* Everlasting Evidence *of your* Family's Loyalty.

For whatever some Nice *and* Narrow Spirited *Politicians may pretend, certainly the* Power *and* Prerogative *of the* Prince, *and* Right *and* Privilege *of the* People, *are Reciprocal; so that the* One *cannot possibly subsist long, and in safety, without a reasonable Condescendence to, and Allowance of the* Other.

And, My Lord, *allow me to say it, without the least Flattery, your* Lordship's Family *hath signalized it self as to* Both: *For by* Preserving *the* Regalia, *it declared it self sufficiently* Loyal, *and beyond all exception* Monar-

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narchical; *and by Asserting the* Rights *and* Privileges *of the Subject, of which your* Lordship *gives daily* singular Instances, *it proves it self to be abundantly for the* Good *and* Prosperity *of its* Country, *and the* Liberty *and* Property *of the* People: *So that the* Subject-matter *of this* Essay *corresponding so naturally with these Two* Extraordinary Characters, *the one of your* Lordship's Person, *and the other of your* Eminent Office, *you are certainly*, My Lord, (*all other Considerations laid aside*) *the most proper* Patron *I could possibly make choice of. For*,

First, *The Art it self, being a material* Branch *of* Honour *and* Chivalry, *falls most naturally under your* Lordship's *Jurisdiction and Protection; because as* Lord High Marischal, *all Debates about, and Decisions of Points of* Honour, *come under your* Lordship's *Cognizance, and are Determined by your* Lordship's *Sentence, when in Judgment. And*,

Secondly, *The chief Design of this* New Method of Fencing, *being for the* Safety *and* Preservation *of Mens* Honour *and* Lives, *tends certainly so far to the advancing the* Publick Good, *as it lays down a Rational and Easy* Method *for that End: And* This *alone I know is sufficient to Recommend it, and make it Acceptable to your* Lordship, *who I know have always taken a great deal of Pleasure and Satisfaction, in such* Gentlemanny *and Useful* Exercises. *So that both a Man's* Honour *and* Repu-

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tation, *which are indeed all his* Regalia, *and in place of a* Crown *to him, being hereby Preserved; and his* Life, *which is his* Right *and* Property *as a Subject, being Protected and Defended: It could not,* My Lord, *have possibly thrown it self under the Protection of a more* Proper, *as well as* Generous, Patron.

Having thus given your Lordship *a short Account of the* Reasons, *which prevail'd with me to give you this Trouble; I humbly lay it before your* Lordship. *And as according to your* Lordship's *Just and Virtuous Devise,* VERITAS VINCIT, Truth and Sincerity does always hold Foot, and at last Vanquish and Triumph: *So I am perswaded, that the Extraordinary* Improvements *contain'd in this* Piece, *will sufficiently Convince your* Lordship *of my* Sincerity *in Writing it, and the good Effects it will have hereafter upon the* Gentry *of This Nation for their more certain Defence, give your* Lordship *an evident Demonstration of the* Truth *of all I have advanced in It.*

And I do further ingenuously declare, That I had no other Aim in Publishing of it, next to the Safety *and* Preservation *of my Country-mens* Honour *and* Lives, *by Rectifying in it many* Imperfections, *which have creept into the* Art *as commonly Taught, than to give my self an Opportunity, wherein I might discover to your* Lordship

and

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and the World, *the great* Respect *and* Esteem *I have for your* Lordship's Person *and* Family.

That therefore the most Noble *and Ancient* Family *of the* KEITHS *may be* Preserved *and* Flourish, *not only for* Seven Hundred, *but Seventy times* Seven Hundred Years; *nay even to the* CONSUMMATION *of all Things, is the most sincere* Wish, *and hearty and fervent* Desire *of*,

My Lord,

Your Lordships

Obedient and most

Humble Servant,

Will. Hope.

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ADVERTISEMENT,

Especially to *Fencing-Masters*,

And such who being very Curious, are resolved by their own Industry, and the Assistance of a Comrade, to improve themselves in the most Useful Art of Defence; *by this* New Method of Fencing.

IT is not to be doubted, but the great Alteration that is designed to be made by me, in the *Art of the Sword*, by this *New Method of Fencing*, will startle a great many People, as well Masters and Professors of the *Art*, as others; the Attempt being no less *Great* and *Bold*, than *New*. For to endeavour at one Dash, wholly to alter and renverse an Old, tho bad and pernicious *Practice*, is no easy Matter.

I VERY well know, that it is one of the easiest things in the World to pretend Faults, where there are but few or none; and a very common thing, to cry down, and discommend Books, without ever going further than the Title Page, or but taking at most, a Cursory View of some of the Titles of the Chapters. A most discommendable and unreasonable, as well as Ungentlemany Custom; (tho daily practis'd by many, who pretend to be no mean Judges in matter of Books,) Because, before a Man either approve of a Book as good, or condemn and reject it as bad and useless, he ought in Reason before he pass his Verdict upon it, not only to read it thorow attentively, and without Prejudice; but if he intend to play the Critick, reflect seriously upon the Design of the Author, and Arguments he brings for what he would advance; and all this without the least *Pique* or *Prejudice* against him.

THEREFORE I expect this Justice from All, especially from *Fencing-Masters*, that before they disapprove and reject this *New Method*, they will take the trouble thorowly to peruse it; not only with regard to the *Advantages* which a Man may have by it, against any of the *Ordinary Guards* belonging to the *Small-Sword*, and which will still more and more appear, and be better discovered, the more frequently this *New Method* is made use of, and put in practice against them; but chiefly with respect to all the other great Benefits, which a Man will reap by the constant Practice of it. Such as, that it will not only prove a sufficient *Guard*

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and *Defence*, against all the *Thrusts* of the *Small-Sword*, and *Blows* of the *Sheering*, or *Back-Sword* in a single Combat; but also against the *Thrusts* and *Blows* of all other *Pointed* or *Edged Weapons* whatsoever, and that not only *a-Foot* but on *Horse-back*, as well in a *Battel* as in a *Single Combat*.

I SAY, If my Readers, especially those who make profession of Communicating their Art to others, consider it seriously under this general View; and not out of a Cavilling Temper, pick out, and insist upon some particular and trifling Imperfections in it, from which no *Guard* whatsoever is free; because it is impossible for any one particular *Guard* or *Parade*, to answer exactly and equally all Circumstances. I make no doubt, but it will answer sufficiently for it self, and give them such an intire Conviction of the Unsufficiency of their former *Common-Method*, for a sure and general *Defence* against all Weapons, that they will hereafter wholly reject *That*, and take themselves to this *New One*, which I am perswaded, will be attended with such good Consequences, as will make it hereafter prevail, not only in the *Fencing-Schools* of these Islands, but over all, where it shall have the good Fortune to be made known.

The Insufficiency of the common Tierce & Quarte Parades in a Crowd or Battel.

A Dexterous *Small-Sword* Man, how adroit soever he may be at the handling of his *Rapier* in a Duel after the *Common School-Method*, will, when he comes to Engage at Close Fight in a Field-Battel, either with Foot or Horse, find himself extremely put to it, and almost as much to seek, as if he had no *Art* at all, if he be Master of no better *Defence*, whereby to secure himself, than the *Ordinary School Parades* of *Quarte* and *Tierce*, which belong only to the *Small-Sword* or *Rapier*; & whereof the unsuccessful Practice, (even in Duels, laying aside their Insufficiency in a Crowd, or Field Battel) hath no doubt made many People value less the *Art of the Sword*, than otherwise they would have done; judging thereby, that there could be no better nor securer *Defence* drawn from it: For in such a Juncture, I mean in a Crowd or Battel, a Man hath neither Time nor Bounds, nicely to *Ward* off his Adversary's *Blows* or *Thrusts*, nor to *Break his Measure*, as he would have, were he Engaged only in a Duel. Here he is a little more at Large and Freedom; but there, perhaps surrounded by two or three Stout and Vigorous *Single Soldiers*, or *Troopers*, who are all with Fury *Sabring*, and *Discharging Blows* upon him.

I SAY in such a Case, this *Hanging Guard* with the *Cross-Parade* from it, is the only One in the World he can rely upon; and if he be Agile and Vigorous, and can perform it Nimbly and Dexterously, (especially that *Parade* upwards and a cross his Face, as in Fig. 1 ●) returning alwise *Smart Plain strokes* or *Thrusts* from it, so long as he has strength to renew them) it will certainly, if any Art can, and as much as Humane Nature is capable of, (for no Man is infallible) save him from many a Wound, altho not from all, for that, without being Armed *Cap-a-pe*, is in a manner impossible,

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ſible, where there are perhaps, Two or Three againſt One; but certainly the dexterous Uſe of this *Guard* and *Croſs Parade* from it, will ſave him from a great many, he would have otherwiſe received, had he been ignorant of it, and neceſſitate to make uſe of his *Imperfect*, or rather *School-Play Parades* (for in ſuch a Juncture they deſerve no better Name) of *Quarte* and *Tierce*.

SO that all this being duly conſidered, I am fully perſwaded, (if there be any ſuch thing in Nature, as that a True, Sure, and General *Defence* may be drawn from any Single Weapon) that I have hit right on it; and that this *Croſs Parade* I ſo much recommend is it; at leaſt, the very beſt that Art can furniſh a Man with, againſt all kind of Edged or Pointed Weapons whatſoever; a thing ſo very Uſeful, yet ſo much wanting amongſt our *Britiſh* Youth: And therefore, if there be any Failure hereafter in their *Defence*, it will be found to ly, not in the Unſufficiency of this *New Method*, but either in the want of a ſufficient Strength and Vigour, or in the bad Execution of its Rules; which laſt, I beg ſuch Maſters will take ſpecial Care to prevent, who ſhall be ſo juſt to me, and kind to their Scholars, as henceforth to communicate it to them; for the Security and Preſervation of whoſe Honour and Lives, it was chiefly made publick.

A neceſſary Advice to Maſters anent their Teaching of this New Method.

TO which End they are intreated, not to mix and jumble the *Two Methods* together; particularly the *Parades* or *Defenſive Part*; that is, Teach their Scholars ſometimes the One Manner of *Parieing*, and ſometimes the Other; for that is the ready way to render them dexterous at neither. But if they will obſtinately keep to their *Old Method*, let them wholly reject *This*; And if they are pleaſed to make Trial of *This*, then let them make a True and Thorow Proof of it, eſpecially with reſpect to the *Defenſive Part* or *Parade*, (wherein the great Advantage of this *New Method* conſiſts) without ſo much as letting their Scholars practiſe any part of the *Parades*, nay, nor even of the *Purſuits* belonging to the other, except in ſo far, as *Both Methods* ſhall jump together in their *Offenſive Part*; becauſe in it, that Nicety needs not to be ſo much regarded, as in the *Defenſive*, which from this *Hanging Guard* is indeed moſt admirable, by reaſon of the great *Croſs* it Forms upon the Adverſary's Sword in Oppoſing and Defending it.

IF Maſters punctually obſerve this, I dare promiſe to their Scholars, not only a *Great* and *Sudden*, but even *Surpriſing Succeſs* in the *True Art of Defence*, of which it may be moſt juſtly aſſerted, that hitherto we have only poſſeſſed the Name, not its good and ſalutary Effects, towards the redreſſing of which, 'tis hoped that the Publication of this *New* but *Secure Method of Fencing*, will not a little contribute, eſpecially if duly Encouraged and put in Practice by ſuch, as have the Inſtruction of our Youth in this moſt Gentlemany and uſeful Art intruſted to them, I

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mean the *Adroit* and *Judicious Fencing Masters*, as well *Back-Sword* as *Small-Sword-men* of these Islands.

FOR here both their Arts, which have been of a long time most unreasonably, as well as unluckily separate, and in a manner Rent asunder, are by the improvement of the following *Guard*, and *Parade* naturally flowing from it, join'd and reunited; So that hereafter Gentlemen shall no more need to enquire after *This* Master to instruct them in the *Art of the Back-Sword*, and such another to render them Dexterous at the *Small*, but only see for one who is really Master of this *New Method*, that is, who is thorowly Master of the *True Art of Defence*; And this *Master*, may, when such an one cannot be had, this very *Piece* alone, if duly considered, and its Rules exactly put in Practice with an Assiduous Application, assisted by the help of a judicious Comrade, will in a very short time make them as much Masters of it, as is for the most part needful for the Defence of any who intend not to make the Art their Profession, by gaining wholly their Livelyhood by it.

AND that they may attain to this with the more Ease, I Advise all Masters, who shall undertake the Teaching of this *New Method*, with Success, that they order their Scholars, to provide themselves with *Fluerets* having *Hilts*, with several neat *Bars*, both length-ways and a *Cross* upon them, resembling somewhat the *Clos-Hilts* of *Back-Swords*, for the better Preservation and Defence of their *Sword-hand* and Fingers, when they shall be obliged to ward the Blows made against them; because to Teach this *New Method* Methodically, and with all its Advantages, the *Blow* must be taught at the same time with the *Thrust*, that the Scholar may be rendered alike dexterous at both; so that altho a Scholar, after some Practice, may come to defend his Adversary's Blows very safely, and with a kind of Assurance and Certainty, upon the Blade of his *Fluret*; yet at first Teaching, and also in *Common Assaults* for Diversion, such Barr'd Hilts as I am Recommending, will be found most Convenient and Useful, as well for the Preservation of the Sword-hand from irregular *Blows*, as to render the Scholar so much the more Lively and Brisk in his *Assaults*, as he knows that his Sword-hand is pretty well secured, against his Adversary's irregular Blows, should he himself at first *Assaulting*, fail to receive them upon the Blade of his *Fluret*, which with a little Practice, he will not fail for the most part to do. Neither will such Hilts, after he is once used with them, at all hinder or retard the swiftness of his *Thrusts*; because he is to hold his *Fluret* in his Hand after the same manner with them, as he does the *Small-Sword*; and consequently will by Practice, *Thrust* as swiftly with a *Sheering-Sword*, kept in his Hand after this manner, as he could do with a *Small-Sword* or *Rapier*.

NOW after all, it will be perhaps objected by some, That this Essay does not exactly Answer, nor Correspond with its *Title*; because in the *Title*

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Title, the *Art* of the *Sword* is said to be therein not only rectified, but also compendized, and yet this Exact Compend consists of near 36 Sheets of Print: A very brief and short Compend indeed!

TO which, for the Objector's greater satisfaction, who, I must say, is a little more nice upon this Head than is needful; I will easily Answer, and make it appear, that I have made good the *Title* to a Nicety: Because, although this Essay swells to near 36 Sheets of Print, to which I was obliged by reason of the exact Explications I resolved to give to most of the *Terms* of *Art* belonging to *Fencing*; besides the Addition of a whole Chapter of *Principles*, whereupon I found the *True Art of Defence* with both *Back-Sword* and *Small*, which hath never been done heretofore by any: As also, of the nice *Theory* I all along intersperse, with the Excellent *Rules* and *Explications*, which likewise is not to be found in any other Book of this kind: Yet the Whole of the *Art*, as well *Back-Sword* as *Small*, is really contained in about seven Sheets, that is, in the First, Fifth, and Sixth Chapters: So that notwithstanding of my prolixness upon other Heads, especially with respect to the Explication of the *Terms* of *Art*, and consequently the Rectifying of a great many Material Escapes, in the *Common Method* of *Teaching* and *Practice*, for which this *Essay* will be also very useful, tho not so particularly compil'd for it, as for the Illustration of this *New Method*: The Title Page is therein made good, because of the Substance of the *Whole Art of Fencing*, as well from the *Common Guards*, as from this *New One*, being in effect contain'd in the three above-mentioned Chapters.

As to that other Objection, of *This New Method's not being my own Invention*, because Founded upon a very *Common* and *Old Guard*; I think I have sufficiently removed it in my Answer to the sixth Objection against this *New Method*, page 44. and shall therefore only add here, that how easy soever the Discovery, or rather Improvement of this *Hanging Guard in Seconde*, may appear to some, who are perhaps no Well-wishers either to me, or the *Art* I improve by it; yet it is somewhat like to the *Famous COLUMBUS*, his desiring some of his conceited Company, (who slighted his Discovery of *America*, as a thing of small moment, and what another might have done as well as he) to make an Egg stand alone on its little End; which when they had tried, and were not able to perform, he took the Egg, and gently bruising the little End of it, made it presently to stand upon it, saying to the Company, *There, now I suppose you can do this too, now that you have seen it done.* The Application I leave to the Reader; but with this Difference, That *Columbus's Discovery* was indeed of *A New World*, whereas mine is only of *A New Method of Fencing*.

THIS much I judg'd fit to premise by way of Advertisement, as well to *Masters*, as others, who have an Itch to Object and Criticise; as also for

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for other *Ingenious Persons*, who would gladly improve themselves in the *True Art of Defence*, but cannot conveniently have the Benefit of such *Masters*; for the supplying of which Inconveniency and Want, let them have Recourse to the *Directions* set down to them for that purpose in Chap. 5. where I have been as plain as possible.

I HAVE likewise for the Reader's greater Ease, caused engrave in a Print, (which is placed at the end of the Book) the most necessary Postures of *Defence* and *Pursuit*, flowing from this *New Guard*, which will make my Directions be understood a great deal better, and with more Ease, than if the Book had been altogether without them; For let a Direction in Writing, especially for any *Practical Art*, such as *Fencing*, be never so plain, yet a well drawn Figure adds Life to it, and makes it not only more intelligible, but also more readily retain'd by the Reader, for whose Ease, as well as Benefit, and Security in an *Occasion* with *Sharps* this *Piece* is chiefly designed; neither do I doubt, but (as Horace *De Arte Poet.*) *Quo propius stet, eum capiet magis.*

To

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To the AUTHOR,

Upon his Publiſhing this *New* and *Eaſy*, as well as *Moſt Uſeful Method of Fencing*.

NAture and Art with all their Pow'rs combine,
To make thy Name for Skill in *Fencing* ſhine.
O'er all the *Nation*, the ſhrill Trump of *Fame*,
Shall ſound the growing Glories of thy Name.
O'er all the Nation, nay, o'er all the World,
In Renown's Chariot, ſhall thy Name be whirl'd.
No Peſtilential Blaſts, from putrid Lungs,
Tho' diſſipated by more pois'nous Tongues;
Shall Blaſt thy Name, No! thy Renown by Fame,
Shall ſoar on High, and Eternize *HOPE*'s *Name*,
For this *Eſſay*; by which thou do'ſt impart
Secrets, till now unknown, of thy Great *Art*.
Whereby *Our Youth* are Taught, with *Eaſe* and *Skill*,
To *Defend Life and Honour* more, as *Kill*.
This! many times, is an *Unlucky PART*.
But to *Defend*; not *Kill*; *That*! *That* is *ART*.
May then the *Reader*, wholly Truſt *Thy WORD*;
And by this *Method*, *Boldly weild his SWORD*.

T. B.

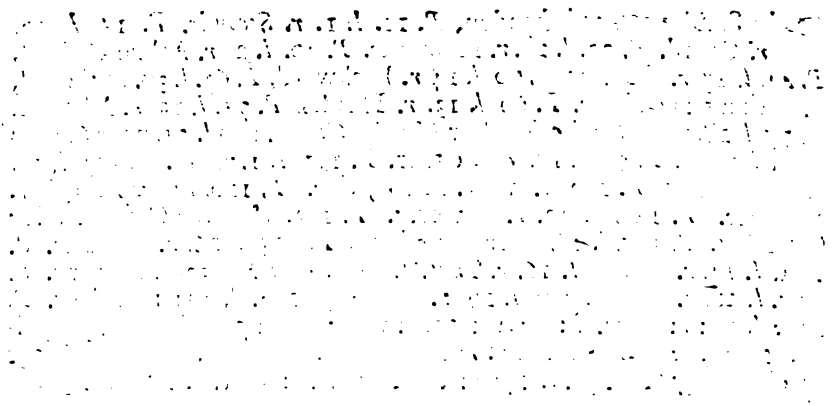
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ERRATA.

PAge 8. *Line* 20. *read* abandon, *P.* 11. *l.* 1. *r. Seconde. P.* 15. *l.* 19. *r.* Guard. *P.* 22. *l.* 28. *r.* Ignorants. *P.* 40. *l.* 2. *r.* Acknowledged. *P.* 44. *l.* 15. *r.* the ſame. *P.* 60. *l.* 14. *r.* Backward. *P.* 63. *l.* 30. *at the end, r.* without and above. *P.* 69. *l.* 13. *r.* Thruſts. *P.* 71. *l.* 13. *r.* Advance. *P.* 77. *l.* 28. put a *Semi-colon* after *Hanging Guard*, and *l.* 31. put a *Comma* after *Parade*. *P.* 96. *l.* 17. *dele* either. *P.* 111. *l.* 1. *r.* are. *P.* 113. *l.* 10. *r.* Judiciouſly. *P.* 119. *l.* 16. *r.* be to judge. *P.* 120. *in the Margin r.* Diſtance. *P.* 126. *l.* 12. *r.* however. *P.* 133. *dele the* Comma *after* Quarting. *P.* 157. *l.* 16. *after* but *add* to. *P.* 205. *l.* 26. *r.* Circular. *P.* 214. *l.* 14. *r. Tierce. l.* 16. *r. That. l.* 19. *r. Thruſt. l.* 33. *r.* the very. *P.* 227. *l.* 28. *r.* Choiſe, and *l.* 29. *r.* Chuſe. *P.* 234. *l.* 31: *r:* Aſſault. *P.* 237: *l. ult: r:* were: *P:* 243: *l:* 29: *r:* wiſhers: *P:* 244: *l:* 25: *r:* propoſed. 254: *l:* 7: *dele* a: and *l:* 9: *r: Temeritatis. P:* 255: *l:* 17: *r:* as. *L:* 35: *r:* obtaining: *P:* 256: *l:* 23: *r:* even: *l: ult: r:* Rot. *P:* 261: *l:* 32: *r:* times.

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HOPE's New METHOD, OF FENCING &c.

Introduction.

THE *Art of Fencing*, being not only a very gentile and diverting Exercise, but also most necessary and useful upon *an Occasion*, which few Gentlemen but once in their Life find it their Fate to meet with; and many Worthy and Deserving Persons, not only in this Kingdom, but elsewhere, having done me the Honour, to pass an obliging Character upon me, with respect to my dexterity and knowledge in this Art; which proceeded chiefly, I presume, from the great Esteem and Liking I have alwise had to it from my Youth; I judged my self in some measure obliged, as well for their Vindication, that they might not be said to bestow altogether undeservedly such a Character upon me, as out of Gratitude to them for it, to make good that Character, by giving to the Publick three small Essays upon this Subject; all which had the good success to meet with a general Approbation.

AND as it was my Opinion at the writing of these, so it is still; That as to the common Method of Fencing both Abroad and in this Kingdom, nothing can be rendered more plain and easie, by Rules and Directions in Print, than the whole Guards, Parades, Lessons, and Contraries to them, are in these three small Pieces.

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For does a Man desire to be Informed, of all the different Guards belonging to the small Sword, with the Method of Defending and Pursuing Each; or of the Parades and various Lessons, with their Contraries? he hath them all, most distinctly described, in *The* Scots *Fencing Master*; Or does he incline to behave himself dexterously, and with a graceful Address in the Fencing-Schools? *The Fencing Master's Advice to his Schollar*, will bring him to it, as well as inform him, of many other useful Things belonging to the Art. Or, in fine, is his chief design, (and indeed a very commendable one it is) only to make himself Master, of a True and *Sure Defence* at Sharps? He needs then only consult, and diligently put in practice the excellent Directions set down to him, with all possible exactness and brevity in the *Sword Man's Vade-mecum*, and then he shall not fail to acquire it; for there, in a very few singular Rules, is contained the very Marrow, and useful Part of Fencing, I still mean, with respect to the ordinary Method of Teaching and Play.

But the longer a Man lives the more Experience he acquires; which duely reflected upon, makes way not only for the finding out of several Imperfections, which may have hitherto lain undiscovered, in any Art or Science; but also to fall upon such Methods, as may raise them to the highest pitch of Perfection: And as this generally holds in meditating upon other Subjects, so does it no less, in reflecting upon the Art of Fencing, which hath given rise to the following Sheets.

I intend not here to make an *Encomium* upon this Art, by discovering its Usefulness, and how much it concerns every Gentleman to understand it, at least so much of it, as may be of use to him upon *an Occasion*, either for the Defence of his Person, or only for the Preservation of his Reputation and Honour; having done that sufficiently already in those above-mentioned Pieces, to which I refer the Reader; altho' perhaps I may give a little further clearing anent it in a few Paragraphs towards the close of this: And to tell the Truth in one Word, Fencing never was, nor

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nor will be undervalued and rejected by any, but by such, as either for lack of Inclination or Capacity, cannot come at the true Knowledge and Practice of it; and who, because of their own want of Art, would therefore gladly wish all other People to be as Ignorant and Unskilful as themselves. For I really never knew a good Sword-Man, who ever repented him of his Art. A true Remark.

THEREFORE, not to dip any further at present in this Matter; I shall in this Introduction confine my self to these two Heads; *First*, Discover the Motive that induced me to enquire after, and publish this new Method of Fencing. And *Secondly*, Show the Advantage of it, to all who intend to be Masters of the useful Part of Fencing, that is, either the Defence of their Persons and Lifes, or the Preservation of their Reputation and Honour.

As to the *first*, when I seriously reflected, upon the common and ordinary Method of communicating this Art, I found it so defective, especially in the defensive Part, that I concluded one of two; either that what Masters taught for the Art of Defence, had in it really no true Defence; or if there was a true Art of Defence, it was to be sought for in some other Method of Practice, than what was commonly seen in the Schools. For,

First, To find that Art, which they called *The Art of Defence*, to consist chiefly in Thrusting and Offending, was what I did not approve of, it being perfectly opposite and contradictory to the very meaning and import of the Term *Fencing*.

Secondly, To find the generality of People who pretended to be Fencers, not capable by their Art, reasonably to defend themselves against the vigorous and irregular Thrusts and Blows of Ignorants, and yet to maintain that they understood, and were Masters of *the Art of Defence*, was what I did as little understand; for altho, as I have elsewhere acknowledged, the very best of Sword-men cannot pretend to an infallibility in their Defence; yet it is a reflection upon them, and argues a great weakness and imperfection in their Art, to be altogether uncertain; of which

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I have seen but too many instances, while I frequented the Schools, and which I have known, some, no well wishers to the Art, to take advantage of, and make an Argument against it.

Therefore I concluded, that the generality of Fencing-Masters, had hitherto either designedly kept up, and reserved as a Secret to themselves, the true and easie Method of Defence, on purpose to detain Gentlemen a longer time at their Schools; which is a piece of disingenuity I could never suspect them guilty of; especially their very best and oldest Schollars Defence, proving for the most part imperfect and uncertain; for to be sure, if they had a more secure Method, I concluded they would communicat it to these: Or otherwise, that in place of *Fencing* or *Defending* (the true meaning of the Word and design of the Art) they had, through an unvoluntary mistake, been hitherto alwise teaching the *Art of Thrusting and Offending*, whereby they did not only, ignorantly rob their Schollars of their Money, but in a manner of their Lives; seing they taught them chiefly tho' at the second instance, and I am perswaded without any bad design, to take their Adversaries Lives, not to defend their own.

However after all, I was fully convinced, that it was indeed only their not knowing a better Method, that made the Fencing Masters practise the common one; and that altho' the most part of them did know somewhat of this Guard I am to discourse of, yet they had not throughly examin'd it, nor considered the great benefit of it, otherwise they had never so long neglected its Improvement; and that which confirmed me the more in this Opinion, was my sometimes hearing the most judicious amongst them, as well abroad as in this Kingdom, regrete that the Art did not furnish them, with a more sure and general defence, than what they commonly taught: But notwithstanding of all this, I was fully perswaded, that the imperfection did not at all ly in the Art it self, but in the bad application of its Rules; for that there was a true and real Art of Defence, I made not the least doubt of it; but where to find it lay the difficulty.

This

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This made me run through all the Postures, People commonly make use of, both for Guards and Parades, as well Natural as Artificial; and I found the generality of them very defective, as to what I was chiefly enquiring after, which was, *A sure and true Defence, against the Blows and Thrusts of all Weapons*; at last considering that the most part of Arts, serve only to assist, and perfect Nature, I turned my Thoughts to that Posture, which I found Nature prompted most People, without Art to take themselves to, upon a sudden and vigorous attack; and I found it was the hanging Guard, with the point stopping generally towards a Man's Adversary's advanced Thigh, altho' sometimes higher or lower, or without or within it, as occasions require. I considered it again, and again; compared the Defences and Pursuits flowing from it, with those made use of from the other Guards; and after all the difficulties and Objections I could start against it, I found it had by far the advantage of them all, especially for a general Defence.

This discovery made me reject all the other Postures, as false and imperfect, and take my self wholly to this, which has all the good qualities for a true defence that can reasonably be expected from one Posture; for as there is nothing perfect on this side of time, so it were unreasonable, to expect, that infallible certainty, from any one Posture, which a Man cannot have from many, nay not even from all he can possibly invent.

These were the motives that first put me in quest of a good and sufficient Guard; and being very hopeful that I have fallen upon it, I fancy few people will be surpris'd at my offering it to the Publick; for Man being a sociable Creature designed not only for himself, but for the benefit and advantage of the Community wherein he lives; it would have been in my Opinion, a strange piece of Reservedness in me, whatever some morose Criticks may fancy to themselves, if I should have kept such an extraordinary, and useful Improvement as this is, and

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which may tend so very much to the benefit of the Lieges, as a Secret, and altogether undiscovered.

I confess I have alwise had something more of a Publick Spirit than that comes to; and altho I am none of those, who have the greatest Opinion of their own Performances, yet rather than that the young Gentry of this Kingdom should loss the benefit of so great and useful a Discovery, in an Art, I may say peculiarly belonging to them, I am even resolved, and chiefly upon their account, to venture a kind of publick Censure, by appearing again in Print upon this Gentlemany subject.

It may likewise be thought by many People somewhat strange, that after all I have formerly writ upon this Subject, and the great value and esteem I put upon those former Treatises, I should after all this take now quite another Method, and in a manner renverse and condemn, what before I approved of, and so much recommended: But such Persons may be pleased to know, that as it was alwise my Opinion, that a Man should never so fix his Judgment, but that upon stronger and more convincing Reasons he might alter it; so experience discovering to me the great advantage, this Guard and Play from it, if rightly prosecuted, may have over all other Guards whatsoever, for the security of a Man's Life and Honour; I am not at all out of Countenance, to own, that I am proselited to it, and for a sure and general Defence, against the Blows and Thrusts of all Weapons, do prefer it very much to them all; besides, that what I writ then holds still good, with respect to the common Method of Fencing; whereas now I am designing a new, and considerable Improvement of the whole Art, and therefore am obliged to alter a great deal of my former Method, which otherwise, I do declare I still approve of, as much as ever.

What I have been saying, does I think sufficiently answer the first Branch of my Division, which was the Motive that induced

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duced me to enquire after, and publiſh this new Method of Fencing: And as to the *ſecond*, which is the advantage thoſe perſons may have by it, who chiefly intend to be Maſters of the uſeful part of Fencing, that is, the true defence of their Lives; I ſhall only ſay, that by exactly practiſing this new Method, they have in general theſe following Advantages.

First, They thereby acquire an univerſal Defence, both a Foot and upon Horſeback, againſt the Blows and Thruſts of all Weapons whatſoever, which cannot in my Opinion be obtained by the common Method, but by a very great Application and long Practice in the Play with both Weapons, I mean the Back-Sword and Small.

Secondly, It is an excellent Poſture, againſt the irregular and violent Purſuits of Ignorants, as well half skilled as others; for a very forward half-skilled Perſon, is worſe to deall with, than any one altogether Ignorant of the common Principles of Fencing.

Thirdly, They thereby ſave a great deal of time, ſeing by following this Method, they may acquire as much, nay more knowledge and practice in the Art, in three Months, than they poſſibly can by the common Method in Twelve: As for any other advantages, I willingly omit them in this place, ſeing they come all in more properly in the ſecond Chapter, to which I refer you.

Having thus given a brief Account, of my deſign in writing, and publiſhing this new, and in my Opinion, great Improvement in the Art of Defence; I ſhall endeavour to proſecute it in the following Method, which ſhall ſerve as Titles to ſo many Chapters.

First, I ſhall ſhow you as plainly as I can in writing, how this hanging Guard is to be kept.

Secondly, Diſcover ſome conſiderable Advantages, it hath over the other Guards.

Thirdly,

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THIRDLY, Propose some of the chief Objections, that may be made against it, and endeavour to answer them.

FOURTHLY, Explain, and give a few short, tho' not ordinary Remarks, upon the most difficult Terms of Art, made use of in Fencing, and that the rather, because I intend this Piece shall be useful to young Beginners by it self, and without the assistance of any of my former.

FIFTHLY, Show how a Man ought to defend himself upon this Guard.

SIXTHLY, How he ought to pursue his Adversary from it, by describing some of the principal Lessons, as well for the Blow as Thrust, that most naturally flow from this Guard, and which are abundantly sufficient for any Man, to practise upon *an Occasion*.

SEVENTHLY, Lay down some few Principles, upon which in my Opinion, this most useful Art of Defence, ought to be indispensibly founded, otherwise the Superstructure, must of necessity prove altogether weak and false; for a Man who is not Master of a true and sure Defence, founded upon reasonable and solid Principles, had much better, totally abandon'd such a false Art, and take himself wholly, to the plain and simple dictates of pure Nature, which upon a pinching necessity, he will find of far greater Advantage, and more serviceable to him, than an uncertain and precarious Art, founded upon false and erroneous Principles.

AND how close I have kept to those Principles in this following Method, (so far as the Nature of my Improvement will allow of) I leave to the determination of the judicious Reader; but however I may have failed in my Performance, yet I am hopeful, that my sincere Endeavours will be favourably accepted of; and that this Essay, will at least excite some more skilful Pen, to prosecute the improvement of it: This much I thought fit to premise, by way of *Introduction* or *Preface*.

CHAP.

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CHAP. I.

Of the hanging Guard, *and how it is to be kept with the* Back-Sword, Sheering-Sword, *or* Small-Sword, *either a-Foot, or upon Horse-back.*

BEING to Eſtabliſh the *Art of Defence*, in a manner, upon quite another Foot and Method, than what it hath been formerly, Security and Safety being my only aim; the Reader muſt not be ſurpriſed, if in place of a Neat and Graceful Poſture, (ſuch as that of the 4th. Figure in the Plate) and Genteel Method of *Play*, ſo much admired by ſome People, he meet only with a good, ſecure, and homely Poſture, and a firm and ſolid Defence, and Purſuit flowing from it: For, provided a Man Defend himſelf well, by making a good *Croſs* upon his Adverſary's Sword, (which is the only true Source, from whence all certain Defence flows) it is in my Opinion, no great Matter, whether it be in *Quart*, or *Tierce*, or with a genteel and graceful Deportment of the Body, or not.

AND altho' I do acknowledge, that a comely and graceful Addreſs, be very agreeable and taking with By-ſtanders, eſpecially in a School-Aſſault; yet I have alwiſe obſerved, that when a Man is really concerned to make a true Defence for his Life, he appears in ſuch an earneſt Poſture, his Limbs and other Members ſo much concerning themſelves, in the celerity of the Motion deſigned for their Defence; that it clearly appears, that what goes under the Name of *Graceful Fencing*, is for no other uſe, but only for ſuch, as, for Divertiſement, counterfit a Fight

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with Blunts, that is, who only Assault in the Schools with *Foils*: For in a *real Occasion*, all that Variety and Quaintness of Play, is so much neglected, that it is easily perceived by the eagerness of the Motions, and concern of the Look and Gesture, that it is only Safety, and Self-preservation; not a good Grace, which a Man in such a Case chiefly aims at, and is concerned about.

THEREFORE, leaving that Genteel and Graceful kind of *Play*, for the Diversion of Schools; I shall endeavour to recommend in its place, one of quite another Nature, and whose Gracefulness consists chiefly, in its Security for a Man's Defence. *There*, and there only, in my Opinion, lyes the *Gracefulness of Fencing*: And if it do, I hope to make it appear, that the Method I am about to discover, is as Genteel, and Graceful a Method, as any hath ever hitherto been made use of.

SHORT and easie then shall be the Rules, upon which I shall establish it; and as I intend to lay down Directions for the *Blow*, as well as for the *Thrust*, I shall so order it, that the Rules for Thrusting, shall alwise go before, and preceed the Directions for the Blow: But seing, that before a Man can either Thrust or Strike, he must of necessity bring his Blow or his Thrust, from some one Posture or other; I shall therefore begin this *New Method*, by showing how a Man ought to stand to his Guard; for it is chiefly from hence, that all the benefit of a sure Defence does proceed; as you will easily discover by the sequel.

How a Man is to stand to the *Hanging-Guard*.

IN standing to this Guard, which in effect, is but an Improving of the ordinary *Hanging-Guard*; A Man is to keep his Feet, at a pretty good distance from one another, for his more firm standing; His Right Knee a little more bent than the Left; Is to show as little of his Left side to his Adversary as possible, without constraining and weakening too much his Posture; Is to present his Sword, with his Hand as high as his Head, and

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in second, which is with the Nails of it almost quite down; His Sword's Point must slop towards the middle part of his Adversary's advanced Thigh, but sometimes higher or lower, as occasion repuires; and either without or within it, according as his Adversary presents his Sword; and this for the better securing of himself upon one side: *For 'tis a general Rule in Fencing, and punctually to be observed, never to present one's Sword, without perfectly Covering, or* Securing, *as we call it, one side of the Body.* A general and excellent Rule in Fencing.

The Sword being in this Posture, He is to keep his Head a little beneath his Sword-Arm, with his Breast inclining forewards, which is as well for the securing of his Head, as the keeping the lower Parts of the Body at a Little distance from his Adversary; and the more earnest he is upon his Pursuit, or Defence, the more he must stoop and incline forwards, with his Head and Shoulders; His Left Hand is alwise to be kept in readiness, for the opposing, or putting by, of an irregular or straggling Thrust; and for its position, ought to be kept advanced within the hollow of the Sword-Arm, the points of the Fingers pointing slopwise upward, and its Palm declining a little from him, toward the Right side, but with as little exposing of the Left side, as I said, as possible: And all this, as much as he can, without constraint; *For never was there any Posture of Defence yet good, that was too constraining.* See the Figures n. 2. and 14.

Thus, have I shown you exactly, how this excellent *Hanging-Guard* is to be kept, with any kind of Weapon, either a-Foot or Horse-back; from which I intend to draw, such a Secure and General Defence, against the *Thrusts* and *Blows* of all Weapons, that, without contradicting Reason, and evident Demonstration, it shall not be in the power of any, even the greatest Criticks, to deny the Advantages it has over most of the other *Guards*; which shall be the Subject of the next Chapter: But for such, as have neither the Patience, nor Curiosity to read

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those Advantages, and who, relying upon my Judgment, take them upon Trust, and are only anxious to be informed of the True Defence and Pursuit, naturally flowing from this *Guard*; they may skip the Three following Chapters, and go to the Fifth, where they will certainly find what they desire; altho' if they take my Advice, and intend to understand the Theory, as well as Practice, of this excellent *Guard*; I do indeed, recommend to them the regular Reading of this Piece, from Beginning to End; whereby they will understand my Design, and the Arguments I found it upon, to the full; and also be the more capable to Reason upon it, when any person, who, perhaps, is no well-wisher to either the Author or it, shall offer to impugn the great Use and Benefit of it.

CHAP. II.

Of the Advantages that the Hanging-Guard *hath over all, or most of the other* Guards.

Advantage I.

BY *reason of its sloping Position, which takes in almost the whole length of the Body, the lower Parts thereof, particularly the Belly and Thighs, are better Defended; and consequently, a Man is not obliged to sink so low upon this* Guard, *for the Defence of those Parts, as he is necessitat to do upon most other Guards; in which the Position of the Sword is quite contrary, to wit, either streight and in a level, or pointing a little upward.*

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I have alwiſe found upon the *Ordinary Guards*, the lower Parts of the Body moſt difficult to defend, and that for two Reaſons: *First*, Becauſe upon theſe *Guards*, a Man ſtands for the moſt part pretty ſtraight; and when Thruſts are given in upon thoſe lower Parts, as very commonly they are, then he muſt either keep his Sword-hand very low, to make a *Parade* or *Croſs*, which expoſes him much to Thruſts above the Sword, if his Adverſary ſhould make a *Feint* beneath it; or he muſt, as the Thruſt is coming home, ſlop his Point to make a *Croſs*, which taking up a conſiderable time, renders his *Parade* ſlow, and thereby makes him more liable to receive the Thruſt. *Secondly*, The upper parts of the Body, are in ſome meaſure, naturally defended with *Cartilages*, *Griſsles*, and *Bones*, ſo that a *weak* or *ſpent Thruſt* will not eaſily pierce them, even altho' a Man ſhould not defend at all; whereas the lower parts of the Body, have no ſuch Natural Bulwark, but conſiſting chiefly of ſoft *Membranes* and *Entrails*, are eaſily pierced, by reaſon of the ſmall Reſiſtance they make: As alſo, the Thruſts of moſt People, when at a ſtretch, fall low, ſo that where one Man is wounded in the *Trunck* of the Body, many are wounded in the *Belly* or *Thighs*. The Reaſons for it.

These very Reaſons, were the Cauſe of my ſo much Recommending, in *The Scots Fencing-Maſter, &c.* the ſinking low upon the ordinary *Quart-Guard*; for upon that *Guard*, I found the lower parts of the Body to be ſo much expoſed, and ſo difficult to defend, moſt People in *Aſſault* receiving Thruſts in them, that to make a good *Croſs* for their *Defence*, there was a neceſſity either to ſink low, and to keep the *Sword-Hand* but a little above the *Right Knee*, which is but an uneaſie, altho' moſt ſecure Poſture, upon that *Guard*; or otherwiſe to alter the *Guard*, but to what *Poſture*, I did not at that time know, not having then fallen upon the uſefulneſs of this *Guard* I now Recommend; ſo that the ſinking low, ſupplying that defect of the *Ordinary Quart Guard*, I did alwiſe practiſe it my ſelf, and recom-

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recommend it to others; and I ſtill do ſo, when a Man reſolves to *Play* from the *ordinary Quart Guard*, but willingly paſſes from, and diſpenſes with the not making uſe of it, when he ſhall take himſelf to this *excellent Hanging-Guard*; which becauſe of its ſloping Poſition is moſt ſafe, defending thereby eaſily, all the *Lower parts*, without conſtraining the Body to a *low* and *ſinking Poſture*, which upon the *ordinary Quart Guard* was in a manner abſolutely neceſſary, and at that time a very conſiderable Improvement.

Advantage II.

THE Defenſive part of the Art of the Sword, or Parade, being moſt difficult, and the Purſuit or Offenſive Part moſt eaſie; the keeping this Guard, quite renverſes that, by rendering the Defenſive Part more eaſie, and the Offenſive more difficult: Which new and extraordinary Alteration, is no ſmall advantage to the Art.

The Reaſons for it.

THE *Defence* of all *Weapons*, conſiſts in the *Croſs* they make with the Adverſary's Weapon, when he is giving in a Thruſt or Blow; ſo that the greater the *Croſs* is, the more ſure, is not only the *Parade*, but the ſlower the *Thruſt* or *Blow*, either made againſt a *Guard*, or after a *Parade* which makes ſuch a great *Croſs*; for that which upon *ordinary Guards*, makes the Offenſive Part eaſie, and the Defenſive difficult, is the great uncertainty, of *Parieing* variety of moſt quick and ſubtile *Feints*, which a Man is encouraged to make, by reaſon of the extraordinary conveniency and eaſe, he finds in diſengaging upon the Purſuit; and which is occaſioned by the ſmall *Croſs*, that is made by the two Weapons upon the *Parade*. To obviat which, it is the general Direction

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rection of all good Masters, (especially the *French*, who neither make much use of *Binding*, nor of the *Contre-Caveating Parade*) when they would have their Schollars to prevent, and put a stop to their Adversary's quick and subtile *Feints*; to order them, upon their Adversary's making of such *Feints*, immediatly to *Baisser La pointe*, as they term it, or to stop their Sword's point; the only sure Defence, and Preservative upon the *ordinary Quart* and *Tierce Guards*, in place of the *Contre-caveating Parade*, against multiplicity of *Feints*; and which is a kind of imitating unawars, this excellent and useful *Posture*: For, as I said, the more streight and level the Sword is kept, with the more ease are the *Feints* made; because of the great readiness a Man finds to disengage, by reason of the small *Cross* that is made betwixt the two Weapons.

An excellent direction for preventing of *Feints* upon the ordinary *Quart-Guard*.

For upon those *Guards*, the two Angles made by the Weapons, and which respect the Adversaries, are very acute or sharp; as you may see in the Plate, at the Scheme in the middle thereof, where the two Lines, *A B*, and *C D*, represent two Swords crossing one another, as upon an *ordinary Quart* or *Tierce Guards*, and by their *Cross* make the Angles *E*, and *F*, respecting the Adversaries, acute or sharp; and consequently the two Lines or Swords, make but a small *Cross*.

And it is a *Mathematical* Demonstration, that the nearer an Angle, made by two streight Lines, or which is equivalent, by two Swords, approaches to a right Angle, the greater is the *Cross* made by those two Lines or Swords; because the Arch included betwixt them, is so much the larger: And the further it is from making a right Angle, keeping still within the quarter of a Circle, the more acute or sharp it is, and so likewise makes the smaller *Cross*; because the Arch included, is so much the less; and consequently the disengaging, is thereby made the more quick, as the Arch is in smallness; which is the cause of the *Pursuit*, either from, or against such *Guards*, being a great deal

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deal more eaſie, than if the *Croſs* approached nearer to a right Angle, and the Arch conſequently larger.

But to make this a little more plain and intelligible, obſerve narrowly the abovementioned Scheme, which repreſents Six Lines or Swords croſſing one another, two whereof, *A G* and *C H*, repreſent the Poſture of this *Guard* I am diſcourſing of: Now it is evident, that the two Angles *M* and *N*, made by the croſſing of theſe two Swords; and which reſpect the Adverſarys Sword-hands *A* and *C*, approach nearer to right Angles, than the Angles *K* and *L*, made by the Swords *A G*, and *C I*; becauſe the Arch betwixt 30 and *P*, which is 30 Degrees, contains more Degrees than the Arch betwixt 10 and *P*, which is only 10 Degrees; and conſequently, if the Sword *C I* were to thruſt at the Point or Hand *P*, it would have a ſhorter way to make to hit it; or could more eaſily diſengage, to Thruſt at the Number 10 above *P*, becauſe of the ſmallneſs of the Arch betwixt 10 and 10, whereby its Thruſt is made more ſhort, and conſequently more quick, and ſo would come ſooner Home, than that made by the Sword *C H*; becauſe the Arch betwixt 30 and *P*, containing more Degrees, *viz.* 30, is larger than the Arch betwixt 10 and 10, which is only 20, and therefore comes nearer to a right Angle, whereby the Thruſt of *C H* will be longer, and conſequently ſlower in performing, than that made by *C I*: But if the Sword *C O* were to Thruſt at the Number 10 above *P*, it would ſtill be longer a coming home, and conſequently the Thruſt ſlower, and ſo more eaſily *Paried*; becauſe the *Croſs* it makes upon the Sword *A G* forms a greater Angle, being 65 Degrees, which is 25 Degrees more; the other Angle being only 40.

I know, that moſt Thruſts form a part of a *parabolick Curve*, not an exact *Arch* of a *Circle*; therefore, it is only for the more ready underſtanding of my Demonſtration, that I call the Line which a Sword makes in Thruſting, a part of the *Arch* of a *Circle*, and that I might thereby more eaſily form my Scheme.

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HAVING thus demonstrat, that the greater the *Cross* made by the two Swords is, so much the longer, and consequently so much the slower is the *Thrust* given in against such a *Guard*, because of the largeness of the *Arch* included betwixt them, or the great way the Sword offending, hath to make before it can reach its designed *Mark*, which was what I chiefly intended; I shall now give one Reason more, why all Thrusts made against this *Sloping-Guard*, must be more slow, than those made against *Guards* with a level or high Point; and that is, the Natural Tendency all Peoples Sword-hands have, to fall low in Disengaging or Thrusting, and the great difficulty they have after Disengaging, to Thrust high.

ALL who have the least knowledge in *Fencing*, know the truth of this Assertion; which being granted, it will then follow, that upon all the *ordinary Guards* with a level or high Point, the disengaging beneath the Hilt of the Adversary's Sword being more easie, it will consequently be more quick, by reason of the Sword's Point, being obliged, in disengaging, to *Fall* or *Sink*; whereas, upon this *Guard*, the Hand being necessitate to raise the Point in disengaging, in place of letting it fall, it makes it more difficult, and consequently the *Thrust* more slow, as may be proven by the preceeding Scheme.

FOR, suppose the Sword *C D*, which is in the Posture of an ordinary *Tierce* or *Quart-Guard*, were to Thrust at the Point *P*, and were but ten Degrees from it; and likewise that the Sword *C I* upon this *Hanging-Guard*, were but as many Degrees from that same Point; I say, that by the Natural Tendency and Inclination of the Hand, the Sword *C D* would hit the Point *P* sooner, than the Sword *C I* which keeps this *Sloping-Guard*, even altho' the *Thrusts* were to be performed by the same Person: And there can be no other Reason given for it, but that in *Fencing*, the *Thrust* that is performed by raising the Hand or Point, is alwise found to be slower, than that wherein the Hand or Point must a little Fall or Sink.

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A true Observation.

And this is also the Reason, why the common *Thrust* in *Quart* or within the Sword, is more quick and difficult to *Parie*, than that given in *Tierce* or without and above the Sword; this is known to be true by all who frequent the *Fencing-Schools*; and I never heard any other Reason pretended to be given for it, but this Natural Tendency and Disposition of the Sword-hand, rather to fall as to rise, either in Disengaging or Thrusting; By all which, I think I have made good the Second and very considerable *Advantage*, this *Hanging-Guard* hath of most of the other *Guards*; which is the *Renversing* in a manner the whole *Art*, by rendering the Offensive part or Pursuit more slow, and consequently more difficult, and by that very Reason of its slowness, the *Parade* or *Defense* more easie.

I am very sensible, that the slowness of the Pursuit against this *Guard*, occasioned by the greatness of its *Cross*, and for which I so much recommend it, will be by some Persons made a great Objection against it; Because say they, a Man cannot attack his Adversary with so much certainty of Execution, as he can do upon other *Guards*; but as this can very easily be answered, so resolving to set down all the Objections together, that can be made against it, I shall defer the answering of this, untill I come to discourse of the rest; for it being a common thing, to start Objections against any thing that is new, I am resolved to answer the best I can, what may be said against this *Guard*, being fully perswaded, that the *Advantages* redounding from it, will very far counter-ballance, any Objections can be made against it, even by the most Prejudged, and Critical Masters, whom, I intend, if possible, to convince and satisfie, that so great and general an Improvement, and of such Advantage to Persons of all Ranks, may not, for lack of being supported both by Art and Reason, be neglected by those who Profess to Instruct our *Youth*, in the Defence of their Honour and Lives.

Advan-

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Advantage III.

PARADES against all the Leſſons of the Sword, both Back-Sword *and* Small Sword, *are eaſily deduced from this* Guard, *they being reducable to Two.*

THE Poſture of other *Guards*, by reaſon, as I have ſaid, of the ſmall *Croſs* they make with the Adverſary's Sword, renders the *Parade* not only more uncertain upon them, but alſo the *Poſitions* of the Sword, in performing it, more numerous, ſo that for different Leſſons, a Man is neceſſitate to uſe different Poſtures in his Defence; for upon thoſe *Guards*, the Sword being preſented almoſt level, and ſtreight towards the Adverſary, there are generally four *Opens* for a Man to Thruſt at; to wit, without and above the Sword, and without and below the Sword, towards the Right-ſide; and within and above the Sword, and within and below the Sword, towards the Left-ſide; ſo that to defend the various Leſſons, that may be Play'd upon all thoſe *Opens*, a Man is neceſſitate to uſe different *Poſitions* of his Sword, ſometimes with the Point high, and ſometimes low; as alſo the great opportunity his Adverſary hath, to make *Feints* upon thoſe *Opens*, makes his *Parade* ſtill the more uncertain, and that becauſe of the Conveniency his Adverſary hath, of eaſily and quickly Diſengaging, by reaſon, as I have already proven in *Advantage II.* of the ſmall *Arch* his Adverſary hath to make in performing his *Thruſt*. The Reaſons for it.

WHEREAS, in uſing this ſloping Poſture with the Sword, there being a great *Croſs* made with it, almoſt from Head to Foot, there are only two Sides expoſed to Thruſt at, *viz.* without and below the Sword towards the Right-ſide, and without and above the Sword towards the Left, which renders his *Parade* a

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great deal more certain, than upon the other *Guards*; the whole Motions he is to make for his Defence against all kinds of *Thrusts*, being reduced to Two, that is, moving his Sword-hand, a little (without altering its *position*) either towards his Right-side or his Left; to his Right, when the *Thrust* is given without and below the Sword, and to his Left, when it is given without and above the Sword: So that all the Lessons that can be play'd against this *Guard*, terminating in these two *Thrusts*, it follows of consequence, that there needs no more different *Positions*, nor motions for the *Parade*, than these two, which are but half the number, and a great deal more certain, than those used upon the ordinary *Demy Quart*, and *Fierce Guards*.

Again, for *parieing* the Blows of the *Back-Sword*, nay of any other edged Weapon whatsoever, such as *Pole-Ax*, *Lochabber-Ax*, *Halbard*, or *Quarter-Staff*, the *position* of the Sword, and motions of the Hand, are the very same; and altho' it is not possible for any Man, to ward off with one hand, a full discharged Blow, of any of these two-handed Weapons I have named, because of the great Force they carry along with them in delivering it, yet it still shows the excellency of this *Posture* for a general Defence; that altho' a Man hath not the strength, to *Parie* and put by those violent Stroaks with one hand, yet he shall alwise meet with the Adversary's Weapon, when he is delivering a Blow; which makes it clear, that it is only for lack of strength, that he cannot ward it, but is neeessitate to receive it, because of his being overpowered with its Force; and which signifies nothing at all against the usefulness of this *Posture*, because if his one Hand, had strength equivalent to his Adversary's two, he would certainly ward and defend him.

Advantage

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Advantage IV.

Because of the great Cross *this* Guard *makes upon the Adversary's Sword, it is a most safe* Guard *against all Ignorants and Ramblers, who Thrust alwise irregularly, and for the most part at a distance from the Sword.*

NOTHING hath been a greater reproach to the *Art of Fencing*, than the unexpected success many Ignorants have had, over such as pretended to a considerable share of Skill in this Art; and altho' it is evident, that a compleat Sword-Man, especially such an one, as is exactly Master of the Defensive part, will be very rarely, if at all, baffled by any (even the most foreward and irregular) Ignorant; yet it cannot be denied, but many who have got the Character of Sword-Men; how deservedly I shall not say, many indeed passing for such, who do not in the least deserve that Character; I say it cannot be denied, but many such Persons have had the misfortune to be worsted, when they have engaged, with Ignorants of a forward and resolute Temper. The Reasons for it

AND the only Reason that can be given for it, is the deficiency and imperfection of their *Parade*; for it hath been hitherto the great misfortune of this Art, to be chiefly designed for Offending, altho' the very word *Fencing*, as I have shown in the *Introduction*, does in my Opinion chiefly imply *Warding* or *Defending*. And there are at present few *Fencing* Schools, wherein this does not visibly appear to be their chief Design; there being scarcely a Lesson given, wherein the Scholar shall not be ordered to push or discharge, perhaps, half a Dozen or half a Score of *Thrusts*, before he is desired to *Parie* one.

Now

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Now, when it is the Fate of such a person to appear in the Field, his dexterity in the Pursuit prevails with him to take himself to the Offensive part, as upon the other hand, the insufficiency of the Ignorant's Defence, obliges him likewise to take himself to the Pursuit; so what can in reason be expected from the Engagement of such two Persons, but continual *Contre-Temps*, and *exchanged Thrusts*; both which would have been certainly prevented, to the great Reputation of both the *Art* and *Artist*, had he been obliged, when at the *Fencing* School, to apply himself more to the *Parade*.

And even in that Case, as the Art is now commonly Taught, there is a great defect in the Method of *Parade*, as I have demonstrate, by reason of the small *Cross* it makes upon the Adversary's Weapon, whereas this *Guard*, making not only a greater *Cross* upon the Adversary's Sword, but also in a manner securing, upon one side, the whole length of the Body, it follows of consequence, that upon that very account, it must be a more secure *Parade*, and better defence against the Thrusts of all Ignorants, than any other ordinary *Guard* or *Parade* whatsoever.

For as I said, the Thrusts of Ignorants are not only irregular, but generally given in at a distance from the Sword, and upon the lower parts of the Body; now, the ordinary *Parades* in *Demy-Quart* and *Tierce*, making but small *Crosses*, it is not possible for them, to meet so easily with the Adversary's Sword, and to ward his *Thrust* or *Blow*, as it is for this *Guard*, which not only easily Rencounters the Adversary's Sword, and so opposes it, but also makes a considerable *Cross*, almost from Head to Foot; whereby not only the Ignorant Thrusts above the Sword, but also his straggling and irregular *Thrusts* or *Blows*, at the lower parts of the Body or Thighs, and which are the most dangerous, are more certainly warded and defended.

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It is also a most convenient Posture, when a Man comes to be attacked in the dark; because without altering the Position of the Sword-hand from *Seconde*, he may form the *Contre-coveating Parade*; by which circular Motion, he will seldom fail to meet with, and *cross* his Adversary's Sword; a conveniency much to be valued in a Dark or Mid-night *Rencounter*: By all which it is evident, that this *Guard* is one of the safest, and most secure *Guards*, that can possibly be made use of, against Ignorants of all Constitutions, even from the most Cold and Slothful, to the most Forward and Resolute Pursuer. An useful Direction when engaged in the Dark.

Advantage V.

The Art of the Sword, is by this Guard *rendered a great deal more ease to be acquired, by reason of the Pursuit being reduced to very few Lessons.*

Certainly the fewer Directions are required, for the perfecting a Man in any Art; and the fewer Rules it can be reduced to, by so much the sooner, and with greater ease, will a Man be made Master of it; which Advantage is likewise to be found, by the constant practising of this *Guard*; for there being but little variety of Play, either from or against it, it follows, that there can be but few Lessons; and the fewer Lessons there are, the sooner will a Man be made Master of them, and so consequently of the *Offensive* part; so that I dare venture to say, that any Man of an ordinary Disposition, Agility, and Vigour, shall in six Months time, acquire a sufficient Dexterity, for the defence of his Person; whereas, by the ordinary Method of Teaching, a Man cannot be perfected, under, at least, two or three Years assiduous Application and constant Practice: A very long time indeed The Reasons for it

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deed for Gentlemen to attend! who are not to make it their Profeſſion and Imployment, but only to acquire a competent Skill and Adreſs, for the defence of their Honour and Perſons: And no doubt, this tedioufneſs of the common Method, hath rebuted a great many Gentlemen, who would have been otherwiſe very great Sword-men.

For upon the *Guards* commonly Taught in the Schools, there is a great variety of Leſſons, that can be Played either from them, or againſt them; ſo that for a Man to be dexterous in performing them, it requires a long and conſtant Practice, otherwiſe he ſhall never execute them, with that Life and Vigour that he ought; and altho' I cannot deny, but that moſt of the Leſſons may poſſibly be Play'd, both from, and againſt this *Hanging-Guard*, yet they do not ſo naturally agree to it, as a very few, which I ſhall hereafter recommend; upon which account it is, that a Man can be made a great deal ſooner perfect in the Art upon this *Guard*, than upon any other; and that not only in the Purſuit or Offenſive part, as I have been ſaying, (and which as I formerly ſaid, I do not, ſtrictly ſpeaking, allow to be the *true Art of the Sword*, that indeed chiefly conſiſting in the *Parade*) but alſo in the Defenſive part, which is indeed the *true Art*; by reaſon of the great *Croſs* it makes with the Adverſary's Sword; and ſimple and eaſie Motions, that in *Parieing*, are to be performed by the Hand; ſo that if *Certainty* in the *Parade*, and being expoſed to *few* and *ſlow Leſſons*, can in any meaſure recommend a *Guard*, or *Parade*, then they needs muſt this *Guard*, which is indeed alſo a *Parade*, and that one of the very Beſt, and moſt Secure that I know of.

Advantage *VI.*

ANY Man who uſes this Guard *Dexterouſly, may with a great deal of more eaſe and certainty, ſave both his Honour and Life,*

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Life, than he can possibly do, using any other ordinary Guard; *upon which Account alone, it is highly to be valued and preferred.*

IT were certainly a very great piece of Kindness done to Young Gentlemen, in an Age wherein Rencounters and Drunken Scuffles are so frequent; if some Method could be fallen upon, whereby they might, in a manner, certainly both defend their Lives, and save their Reputation and Honour, when in *an Occasion*: For such a Notion have People got now a Days, of this Word *Honour*, that a Man dares scarcely suffer a wry Look, or any thing like a Frown, let alone threatning Words, but he must immediatly, either Resent it, by demanding Satisfaction in the Field, or suffer the Reproach of passing for a *Coward*; and yet in both those Cases, how unluckily, at best, is a Man Circumstantiat: The Reasons for it

FOR if he sit with the Affront, without duely resenting it, he infallibly losses his Repuration and Honour, by being reputed a *Cully*; and if he go to the Field, to take Reparation for the Injury and Affront done to him, then in saving his Honour, he not only hazards his Life against his Adversary, which no Good Man will decline; but which is indeed hardest of all, in saving of his Life by Mastering his Adversary, he runs a great risque (without a *Pardon*) to lose it, by contraveening the Laws; so that, what way soever his Fortune turns, he is at a great disadvantage and lois; because in being overcome by his Enemy, he runs the hazard, of being *Killed*; and in Mastering him, of being *Hang'd*.

WHAT shall a Man of *Honour* do then in such a Juncture? For Fight he must to save his Honour; and whether he vanquish, or be vanquished, without a *Pardon*, as I said, it comes much about one; for let him behave himself never so well, or ill, he still runs the hazard of Dying; and that either by the Weapon of his Adversary, or by the Sentence of the Judge; A

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hard and cruel neceſſity indeed, upon any Man of Reſolution and Honour!

Hard Fate of Man! who either, if he flyes,
Hopeleſs of e're retriving Honour *lyes;*
Or if he Vanquiſh, ſtill expects to find
The Stroak of Juſtice, or Remorſe of Mind.

Now, altho' there be no great difficulty in ſuch a Caſe, to determine which ſide a Man of Honour ought to embrace; there being few Gentlemen of any Spirit and Mettal, who (notwithſtanding of the many ſevere Laws againſt *Dueling*) will not rather venture the gaining of the *Gallows*, by appearing with Sword in Hand in the Field, than the loſing their Reputation and Honour, by declining the *Appeal*; yet were it not much better for them, that they could with ſome meaſure of Aſſurance, affirm, that by their Skill, they are ſo much Maſters of the *Art of Defence*, that without ſome very extraordinary Accident, they are in a manner certain, either to overcome their Enemy, or at leaſt, to ſave both their own, and their Adverſary's Life.

I ſhall not poſitively aſſert, that any *Guard*, or *Parade* made uſe of, even by the moſt dexterous Sword-man, can infallibly promiſe this; but this I will affirm, that if there be any *Guard* of the Sword, that is capable of yielding this Benefit to a Man, I am fully perſwaded 'tis this *in Seconde* I'm diſcourſing of, and Recommending; for by reaſon of the great *Croſs* it makes with the Adverſary's Sword, it renders not only all *Purſuit* more ſlow, and conſequently the *Parade* againſt it more ſure, and certain; but alſo by that great *Croſs* which is made, there is a fair opportunity frequently offered to either ſide, to incloſe or grapple, when ever they ſhall pleaſe, and that with very little or no hazard, of receiving either a *Contre-Temps*, or an exchanged *Thruſt*.

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Must it not then be acknowledged by all, that here is a very great Improvement of the Art, and that this *Guard in Seconde*, above all others, is highly to be valued and preferred? Sure it cannot possibly be denied by any Thinking & Considering Person, especially by such as have the least knowledge, of the looseness and openness of most of the other *Guards*, and the great difficulty and hazard, that a Man is exposed to, in attempting to inclose and Command upon them.

May this singular Advantage then, of this *Hanging-Guard*, so recommend it, as that all who have their Honour and Life at stake, may make boldly use of it; if not as a *certain*, yet at least as a *most probable* Method to save both; which in all Engagements ought to be their chief Aim and Design; not only as *good Christians*, but as Men of *true Generosity* and *Honour*.

Advantage *VII.*

It is a Natural Guard, *all Ignorants or Naturalists, generally taking themselves to it, so soon as they offer to present their Swords; but particularly when they offer to defend themselves.*

It is a received *Maxim*, that Art ought never to Thwart, or cross Nature, but rather to encourage and assist her, if possible, in her own Natural Road and Means; and I may say, it were a very happy thing, if in all Arts and Sciences, we could as easily trace her, and concur, in our assistance, with her Designs to preserve us, as we can do in the *Art of Fencing*: But to observe the common Method of Teaching the *Art of Defence*, hitherto made use of in Schools, one will be apt to think, that either Nature points not out to us, any such rational way for our Defence, or otherwise, that the Generality of Fencing-Masters The Reasons for it.

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sters are deaf to her Admonitions, and so prepossessed with their old Rote, that rather than let her have the Honour of it, they will prefer and make use of other unnatural *Postures*, and awkward and constrained Motions, the Product and Effect of their own Fancies and Invention; whereby the Persons, and Lives of many young Gentlemen, are, as I have said, upon *an Occasion*, mightily exposed and endangered; I say, a Man is ready to conclude, from their Practice, that they rather intend to do this, as to give Ear to her, in the Natural Method she discovers to us for our Defence; and which, when known, ought certainly to be encouraged and improven.

Now, that Nature makes an offer of this *Hanging-Guard* to all Persons, who never had any other *Posture*, I may say obtruded or forced upon them, by Art; I appeal to all, as well Artists as others; for I would gladly know of any Man, what other Posture he has ever observed any person, who was never at the Schools, to take himself to, when he hath been to engage; and if he has not alwise observed such Persons, especially upon their Defence, to make use of this *Posture*, with the Hand in *Seconde*, and point sloping towards the Adversary's Thigh: If this be so, as to my certain knowledge it is, why ought we not to follow and improve Nature, when she offers so easie, and so secure a *Posture*, for our Defence?

Let Artists then for the future, take this one Lesson, at least from Naturalists, and let them practise, and improve this Natural *Posture*, altho' used by Ignorants; so shall they have the Benefit, not only of a better Defence, for the security of their Persons, but also have the Honour, to defeat such Ignorants, at their own Weapons, and with their own homely and natural *Posture*, which so far from diminishing, will as I said, for the future, as well mightily secure the person of the Artist, as improve and increase the Reputation of the Art, and this new Method of Teaching.

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Advantage VIII.

As it is a Natural Guard, *so it is a* General Guard, *both a-Foot and upon Horseback, against either* Rapier, Shearing-Sword *or* Back-Sword.

The Reasons for it

Altho' all the preceeding *Advantages* I have been discoursing of, are very great and considerable; yet if I can make it appear, that this last *Advantage* is peculiar to this *Guard*, this alone is sufficient to recommend the practice of it, even altho' all the other were false, or totally struck out, and rejected.

And indeed when I consider, how frequently I have seen such as pretended to be Sword-men, baffled and confounded, for lack of a *general Defence*, against either *Thrust* or *Blow*, it puzzels me to determine, whether or not it were not better, for a Man, not to *Fence* at all, as to be ignorant of, and not know how to use a general Defence, against all Weapons, as well edged as pointed; for how strangely out of Countenance does a Man look, when in place of a *Thrust* that he expected, and prepared to *Parie*, after the common Form, he is saluted with a sound and firm *Blow* over the Head? or instead of a Stroak, which he fancies was designed against him, he is suddenly and unexpectedly whip't thorow the *Lungs*? And this for not understanding to *Parie* both *Blow* and *Thrust*.

I know it will be urged, that without making use of this *Guard*, a Man may prevent that inconveniency, of being surprised by either *Thrust* or *Blow*; by making himself Master of both *Parades*, as well that against the *Back-Sword*, as that against the *Small*.

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This I grant; but then it cannot be denied, but that it will coſt him a conſiderable Time and Practice, to become Maſter of both Arts; which very few Gentlemen have the patience to acquire: Whereas, in the uſing of this *Guard*, the Defence of both Weapons are joined in one; for both *Thruſts* and *Blows* are, upon this *Guard*, *Paried* after one and the ſame manner, and with the ſame very poſition of the Hand, as you may ſee in *Advantage* 3d; ſo that whether a Mans Adverſary give in a *Thruſt*, or diſcharge a *Blow*, it comes much about one, for he defends both with the ſame eaſe and dexterity; which except upon this *Guard*, cannot (without being Taught both the Arts) be dexterouſly and exactly performed by any Man.

Again, when a Man comes to engage with his Sword upon Horſeback, how ſtrangely is he put to it, if he has not been acquainted with the particular *Poſtures*, and *Defences* moſt uſeful and proper in ſuch a Jnncture? which to my certain knowledge, few People are at the trouble and charges, to be inſtructed in, altho' I muſt ſay, as neceſſary a part of Defence, as any a Man can poſſibly be Taught.

Now the making uſe of this *Poſture*, removes all that difficulty; for without the leaſt trouble, it naturally leads a Man to a a Defence upon Horſeback, as well as a-Foot, either againſt a *Rapier*, *Shearing-Sword*, or *Back-Sword*; ſo that I may venture to alter the *Proverb* a little, and ſay that here, without any difficulty, *fit per pauciora quod fruſtra fieri poteſt per plura*.

Seing then, this *Poſture* is not only a *Natural Guard*, but a *General One* too; how willingly ſhould we all embrace, the Advantages it offers to us, and endeavour by any means, to bring ſo good and ſafe a *Guard* in requeſt, as may not only be a means to ſave our Reputation and Honour, without much expoſing of our Perſons; but if they are briskly and vigorouſly attacked, can even

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even very eaſily defend them, and that not only a Foot, but alſo upon Horſeback, againſt all ſingle Weapons whatſoever.

I could have inſiſted, not only much longer upon each of theſe Advantages I have named, but could alſo mention ſeveral others, that really belong to no other *Guard*, ſave this alone: But as I deſign, to be as brief upon each head as poſſible, ſo thoſe few Advantages I have ſlightly diſcourſed of, will be to any judicious and conſidering perſon, a ſufficient proof, of the great Benefit all perſons may reap, by an aſſiduous and frequent Practice of it; without which, tho' a Man ſhould write like an *Angel*, it would ſignifie nothing, but be ſo much Labour to no purpoſe, and as the beating of the Air.

For it is in writing of *Fencing*, as it is with all other practical Arts, which have been already both Fully, and Learnedly Treated of in *Print*: There are many Books of the *Art of War*, *Evolutions*, or *Drilling of Men*, *Riding*, *Fencing*, and even of *Dancing* of late; all which are excellent in their kind; but then it is not only the Reading of them, will make them uſeful; for I never heard of either a good *General*, *Ingeneer*, or *Horſeman*, made ſo only by Book; It is then the reducing of the good Directions of ſuch curious Books to practice, that render them uſeful, as well as diverting: And that alſo, after a Man hath been well grounded by a Maſter, and not the ſimple peruſing, nay, nor even getting by heart the Subſtance and Marrow of ſuch Books, altho' moſt uſeful, as I ſaid, in their kinds, that will make a Man Maſter, of any of thoſe practical Arts. A neceſſary Remark.

All then I can promiſe, is to lay down eaſie and good Rules, for a ſafe and true Method of *Fencing*, which we in this *Age* ſtand ſo much in need of; and to recommend to you, the putting them in practice: for when a Man comes to the Field, he is not to make uſe of his *Book*, but of his *Sword*; and it is his hands which muſt then put in execution, what both his Judgment hath Another good Remark.

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hath before hand digeſted after reading, and practice accuſtomed his Body and Nerves to; ſo that altho' I had ſaid a great deal more, of the Advantages flowing from this *Guard*, yet it would have been but to little purpoſe, ſeing it is only *Practice* not *Diſcourſe*, that can make a Man perfectly ſenſible of, and Maſter of them: I ſhall therefore proceed, to the *chief Objections* that can be made againſt it.

CHAP. III.

Where ſome Objections are Anſwered, that may be Started againſt the Uſefulneſs of this Hanging-Guard.

MAN is Naturally of ſo ſelfiſh and invidious a Temper, that except what flows from himſelf, he can ſuffer almoſt nothing to paſs, without either playing the *Critick* upon it, or ſtarting Objections, altho' never ſo frivolous, againſt it: And this, certainly hath its riſe from a ſelfiſh Pride; becauſe upon no other Ground, for the moſt part, do People *Criticiſe* and Cenſure, but only out of, I may ſay, an ungenerous Concern, that another Perſon ſhould receive the Commendation and Applauſe, which they would unjuſtly claim a Right to themſelves; ſo that it Galls them to the very Soul, to think, that others are taken Notice of, while they are overlookt and neglected.

FOR, did not this Ungentlemany, as well as Unchriſtian Temper, flow from ſuch an Impure and Diabolical Fountain, as this of *Self-intereſt* and *Pride*, we ſhould, in place of Condemning, and

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and Criticising other Peoples Works, which perhaps we can scarcely our selves parallel, far less out-strip; be rather daily encouraging and exciteing each other, to discover and improve the Talent Nature hath bestowed upon us; so that in place of the Clamorous Noise, of *Critical* and *Antichristian* Censuring, which resounds over all; we should hear nothing, but the still and gentle Voice of *Unity* and *Concord*, and be so far from rediculing, and exposing the Failings of others, that we would use our outmost endeavours to conceal, or at least, to alleviat them; especially when it is to be supposed, that their Design is really good, whatever may be their Performance.

For, besides that it is one of the easiest Things in the World, to Censure and Criticise, many Peoples Talent lying this way, who are otherwise but of a very ordinary Reach and Capacity; so I still find, for the most part, that it is a Token of some Smartness and Mettal, in the Person's Work, who is thus taken to Task and Canvassed: For as mean and contemptible things, are commonly overlookt, while those of more Value are taken notice of; so Men generally Censuring, more out of a private and selfish Envy and Pique, than out of any good Design for the *Publick Interest*; it is a shrewd Token, that *Pride* and *Passion*, prevail more with such Persons, and have a greater Ascendant over them, than the most convincing *Rhetorick* and solid *Reason*: And seing, most part of Persons and Books, are liable to this Misfortune, and that we never want a Sett, of such *Froathy* and *Cavilling Sparks* among us, I cannot let my self fancy, that this small Piece of mine can escape: Therefore concluding, that Objections will be made against it, I have thought fit to draw together, such as I judge to be most Material; and which, if sufficiently solved, will render all others ineffectual and of no Force.

Now, the *Objections* of any weight, that can be started against it, (particularly with respect to this *New Guard*) may be reduced to these Six following.

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Objection *I.*

FIrſt ſay they, the Poſture *of this* Guard *is conſtrained and weak, and ſo a Man can neither continue ſo long upon it, nor purſue ſo vigorouſly from it, as he can do from the* Ordinary Guards, *with the Point either level or a little elevate.*

Anſwer. To which I Anſwer, that no *Poſture* can be conſtrain'd and weak, to which moſt People Naturally take themſelves for their Defence; but moſt Men who have never been inſtructed in the *Art of the Sword*, do Naturally, (as it hath been already proved in *Advantage 7th.*) take themſelves to this *Poſture* for their Defence; therefore it can be no ſuch weak and uneaſie *Poſture*, as ſome would pretend: Beſides, People in a *Rencounter*, ſtand not long dallying, to Adviſe what they are to do, but on a ſudden Engage briskly; ſo that for the moſt part, before half a Score or a Dozen of *Thruſts* or *Blows*, are vigorouſly diſcharged, the Buſineſs is in a manner decided; and in ſo very ſhort a time, a Man ſcarcely loſſes his Wind, far leſs the Strength of his Arm or Sword-Hand.

But grant, that this *Guard* were indeed ſomewhat conſtrained and weak, as it is not, it being, as hath been already told in *Advantage 7th.* the Natural *Guard* and *Defence* of all unskillful Perſons, when neceſſitate to Fight: And ſure Nature would never prompt them, to that which is unnatural and conſtrained; but I ſay, grant it were a little ſo, can that be of ſuch force and weight, to any conſidering Man, as to prevail with him to undervalue, and neglect a *Poſture*, which may be of ſuch uſe and Benefit to him, for the Defence of his Life and Honour, as this *Guard* is, which is made moſt evident by the preceeding *Advantages?* No certainly; for let it be never ſo uneaſie and

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and weak, yet a little Custome and Practice, will render it, as it does most things else, natural and easie to him; and he will *Parie* as firmly, and *Pursue* or *Thrust* from the *Risposte*, as smartly and swiftly from this *Posture* or *Guard*, as from the most easie *Guard* in the common Method.

If any person, who had never lifted a *Bowl*, nor handled a *Racket*, should attempt to Play, either a *Sett* at *Tennice*, or a *Match* at *Bowls*, he would certainly, at first, acquit himself but very weakly at either; and yet, with what a Genteel Ease and Dexterity, do Persons, who are accustomed to those Divertisements, perform them? with such a surprising Adress, I may say, that it would seem, they had been brought into the World, with a *Bowl* in one hand, and a *Racket* in the other.

Nay, this irresistible power of *Practice*, does not only Master and overcome, the unflexibleness of our Bodily Members, but also affects, and prevails very much, even over our more dull and ignorant Judgments; for so great and universal an Influence, hath Custom and Habite upon the Faculties of Mankind, that I scarce know any thing, whether *Art* or *Science*, that he is Master of, but what, in a great measure, he owes to it; for I may say, that without it, he could neither Walk, Speak, Read, nor write distinctly: Nay I may further venture to affirm, that he is beholden to it, for much of his Understanding and Judgment; for whatever some People may Talk of *Innate Ideas*, and whether we have any such or not; (that I leave to be determined by the Wise) yet we certainly know by Experience, that our Understandings are improved, by reflecting and meditating; and by the use of these, are as much practised, as either our Tongues or Hands are, by Speaking and Writing, or our Limbs by Crawling about and Walking: And did not People daily see, the surprising Tricks of *Legerdemain*, and Feats of *Activity*, performed by *Juglers*, *Rope-Dancers*, and *Tumblers*, they could never believe, that it were possible in Nature, for Men to perform,

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form, with any Assurance, such astonishing Tricks and Postures, as they do; and which it is very well known, they only attain to, by an assiduous and daily Practice. I shall give a few very singular instances, some of which, I was an Eye-witness to my self.

A few singular instances of the prevalency of Custome.

I remember, *Montaigne* in his Essays, I believe towards the End of his first Volumn, where he is Discoursing of *Manag'd Horses*, and the Firmness and Dexterity of some *Horsemen*; hath the following *Passages*, which I shall give in his own Words:

I have seen says he, a Man Ride with both his Feet upon the Saddle, take off his Saddle, and at his Return take it up again, Refit, and Remount it, riding all the while full Speed; having Gallop't over a Bonnet, make at it very good Shoots, backwards with his Bow; take up any thing from the Ground, setting one Foot down; and the other in the Stirrup.

There has been seen in my Time, at *Constantinople*, Two Men upon one Horse, who in the heighth of his Speed, would throw themselves off, and into the Saddle again by Turns: And one who Bridled and Saddled his Horse, with nothing but his Teeth.

Another, who, betwixt two Horses, one Foot upon one Saddle, and another upon the other, carrying another upon his shoulders; would Ride full Carreer, the other standing bolt upright upon him, making very good Shoots with his Bow. Thus far *Montaigne*.

The Fourth, is of a *Rope-Dancer*, whom I did see my self in a *Tennice-Court* at *Paris*; first walk up a streitch't sloping-Rope, to the top of a Pole 5 or 6 Yards high, upon the top of which, was fixed a level circular Board, betwixt two and three Foot Diamiter; when he came near to the Board, quitting his Pole, he pitch'd him

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himself a-top on't, upon his Head, by the help of his two Hands; then with a Spring he recovred himself to his Feet, and standing bolt upright, with a sudden jerk threw his Heels over his Head, and stood upright again upon his Feet; to the surprize and amazement of most who were present.

But why need I go Abroad, for singular Instances of Ease and Agility, acquired by meer Custome and Practice, when we have had lately in this Kingdom, the Famous *Posture* Performer *Higgens*, by far, the most Adroit and Dexterous, that ever my Eyes beheld; being, I do verily believe, the most Expert, and Agile in that manner of way, of any Man now alive; for not only I, but most Persons of Quality in this Nation, have been Witnesses to his performing such *Postures*, as were not only surprising and astonishing, but in a manner miraculous, to be performed by any, who had either a Bone or articulate Joint in their whole Body; for there was not that *Attitude* or *Posture*, which one could fancy or name to him, but he would in an instant, put himself into it, and not only in appearance, but as I heard him declare publickly, with as great ease, as if he had not had a Bone or Joint in his whole Body; for he said, (taking hold of a piece of his Shirt, and plying it backwards and forwards with his two hands) that he had as much command of his Joints, as he had of that piece of Cloth, and that it was as easie for him, to perform most of his *Postures*, as it was for any present to walk about the Room.

Many such instances might be given, of the great prevalency of *Custom* and *Practice*, but these few being very odd and surprising, I made choice of them, as Examples, to show to what Degree of Ease and Dexterity, an assiduous and daily Practice will bring Men: *Nil tam difficile*, is an old but true Saying; and indeed what will not a constant Habite bring a Man to?

Great

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A very good Advice to all young Persons.

GREAT care then, ought all young People to take, what first Ply or Bent, they give to their more tender and yielding Inclinations; and good is it, and thrice happy for them, when they make choice of, or accidentally fall into any of the paths of Vertue; Whereas upon the contrary, most misfortunate they are, and very much to be regrated, who either of themselves make choice of, or by the bad Examples of others, are led aside, or decoy'd, into the crooked and By-Lanes of Immorality and Vice; for in this Case, *Quo semel est imbuta*, very rarely fails.

BUT to return to our Subject, and to give one single instance, wherein *Fencing* is only concerned; I affirm, that to the knowledge of many young Gentlemen in this Kingdom, and particularly, my own Experience; I have known the sinking very low upon the ordinary *Quart-Guard*, which, at best, is but a constrained and uneasie *Posture*, to become as familiar and easie to many, by a little Practice, as any the most unconstrained and Natural *Guard*, they could have stood to: Let never then the pretended constrainedness, and weakness of this most useful *Guard*, be any longer urged against it, as any imperfection; when, *First*, It is much to be doubted, if it be so to most part of Men, particularly, to such as wanting Art, make commonly use of it for a *Natural Defence*. *Secondly*, When, tho' really it were so, yet it is evident, by the abovementioned Instances, that a Man by a little Practice, may very quickly strengthen and confirm himself in it, and that as well for the *Pursuit* against his Adversary, as for his own *Defence*, against any single-handed Weapon whatsoever.

I have not only begun with this *Objection*, but have also insisted the longer upon the Answer to it, because I find, it is that which first occurs to, and startles many Persons, which may perhaps retard, their more frank acquiescing to, and approving of the great Benefit and Advantage, arising to People from this *Guard*: Therefore, if notwithstanding of the foregoing most pregnant Instances,

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Inſtances, of the prevalency of Cuſtome, to render not only the *Poſture* of this *Guard* (if it were really very conſtrained) eaſie, but alſo any other a Man ſhall reſolve to ply, and take himſelf to; ſome Perſons will ſtill inſiſt, upon the ſtrength of this *Objection*, and maintain that it is not ſufficiently removed; I muſt be ſo free and plain to tell them, that it argues one of Two; either an extraordinary obſtinate, and opiniative Temper, or a very weak and ſhallow Judgement; ſo in God's Name e'en let them enjoy their Opinion; for to endeavour to convince ſuch unreaſonable perſons, by the ſtrength of Reaſoning, is but juſt ſo much time ſpent, to no purpoſe under the Cope of Heaven; but for ſuch, as will give Ear, and yield to Reaſon and Experience, I am perſwaded, my Arguments will prevail with them: As for others, they are not to be valued nor regarded, ſo not worth any Man's while to trouble himſelf, or be concerned about them.

Objection *II.*

SECONDLY, The Purſuit *from this* Guard *is very ſlow, which altho' an Advantage to the Defender, is a very great diſadvantage to the Purſuer.*

Answer. IT is indeed ſomewhat ſtrange, that the Advantages which Naturally flow from a *Guard*, ſhould be made ſome of the chief Objections againſt it; as appears by this, and the two following *Objections*: For one of the greateſt Advantages I pretend this *Hanging-Guard* hath over moſt others, is rendering the *Purſuit* ſlow, and conſequently the *Defence* more eaſie and certain; and as it cannot be denied, but this is one of the moſt conſiderable Advantages, this *Guard* yields, as I think I have ſufficiently proved in the ſecond *Advantage*; ſo altho' the Aſſertion, as to

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to the first and second part of this *Objection*, holds good, and be acknwledged, yet it is denied as to the last; for it is certainly a great deal more Advantage to a Man, when engaged for his Life, that his *Parade* or *Defence*, be rendered the more certain, by the slowness of his Adversary's *Pursuit*, than it can be a disadvantage to him, that his own *Pursuit* is a little slow against his Adversary; for by the first, he hath a very fair opportunity given him, to defend both his Honour and Life; and by the second he only runs the hazard, by his Adversary's saving of himself, of being free from Man-slaughter. A very great Blessing in my Opinion, as well as an Advantage. For assure your self, no Man In a *Duel* or *Rencounter*, ever killed another, but after a little serious Reflection, would with all his Heart, have given a good deal of what he was worth, to have had him alive again; so pitiful and false a Foundation, are the common *Points* of *Honour*, whereupon to build a *just Resentment*; and for which, a Man shall not have afterwards a check in his Mind. Therefore a Man ought to consider well, and have very just Grounds, and Provocation to it, before he draw his Sword in good earnest.

A necessary Memorandum for quarrelsome persons.

So that I still affirm, that instead of any disadvantage, a Man can have by his *Pursuit* being rendered slow, he reaps ten to one a greater benefit by it, in having a fair opportunity, both as a Man of *Honour*, of defending himself, and as a good *Christian* of saving his Adversary (*Honour*, as well as *Religion*, obliging him to both) and that by means of a not too subtile, and quick *Pursuit* against his Adversary, which would in all probability, tend to the inevitable ruine and destruction of both, but which is easily prevented, by the use of this most excellent *Guard*: And therefore, the slowness of the *Pursuit* from it, is so far from being a just Objection against it, that it is one of the greatest, and truest Advantages that naturally flows from it; and for which it ought to be, by all truely Good and Honourable Persons, most esteemed.

Object-

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Objection III.

THIRDLY, There is but little variety of Play, *either from or against this* Guard, *which takes quite away, or at least, lessens a great deal the pleasure of assaulting in Schools.*

THERE is a vast difference, betwixt assaulting in a School with *Blunts*, for a Man's Diversion, and engaging in the Fields with *Sharps*, for a Man's Life; and whatever latitude a Man may take in the one, to show his Address and Dexterity, yet he ought to go a little more warily, and securely to Work, when he is concerned in the other: For in assaulting with *Fleurets*, a Man may venture upon many difficult and nice Lessons, wherein if he fail, he runs no great Risque, and if they take not at one time, they may succeed at another: But with *Sharps*, the more plain and simple his Lessons of *Pursuit* are, so much the more secure is his Person; whereas, by venturing upon variety of difficult Lessons, he very much exposes himself, even to the hazarding of his Life, by his Adversary's *taking of Time*, and endeavouring to *Contretemps*, which are not so easily effectuat against a plain and secure *Pursuit*. Answer

FOR it is at *Sharps*, as in the Art of War, *Non licet in Bello bis delinquere*; a Man may indeed in School-Play, recover a *Mistimed-Thrust*, but here, a great Escape being once made, is irrecoverable; there is no retriving of it; and therefore, a Man had need to be very cautious, as in his *Parade* or *Defence*, so particularly in his Attacking and Method of *Pursuit*; for let us guard never so much against Precipitancy, and too much Forwardness, (yet when once engaged) we are so much Mastered by our Passions, notwithstanding of our strongest Resolutions to the contrary, that our Blood will boil up, and force us to Extravagancies,

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gancies, for which, we cannot in cold Blood, but mightily condemn our selves.

THEREFORE, altho, as I have elsewhere said, the most part of *Lessons*, may be Play'd both from, and against this *Guard*; yet the small number of *Lessons* which naturally flow from it, is rather to be lookt upon as an *Advantage*, peculiar to this *Guard*, than any *Objection* against it; and that because, altho' *Variety* and *Diversion*, be our great aim in School-Play, yet *Plainness* and *Security* ought to be our chief design, when in an *Occasion* with *Sharps*.

Objection *IV.*

FOURTHLY, *This* Guard *gives frequent Opportunities, of either Commanding or Enclosing, which also abates a great deal of the Satisfaction, which People have, when they Play from the* Ordinary Tierce, *or* Quart-Guards.

Answer. THIS *Objection* being much of the Nature of the former, the preceeding Answer, takes away, I think, sufficiently the later part of it; but as to the first part, I am so far, from looking upon the opportunity this *Guard* gives of *Enclosing*, to be a Disadvantage, that, upon the contrary, I take it to be one of the chief *Advantages*, for which it is to be recommended and made use of: For, can there be a greater satisfaction to a Good Man, (who to save his Honour, is necessitat, perhaps contrary to his Inclination, to go to the Field) I say, can there be any thing more acceptable to such a Person, than a fair Opportunity, not only to save his Reputation, and Honour, but also to defend his Life, with that of his Adversary's? when, it may be, nothing brought them to the place appointed, but a Triffle, or some pitiful Drunken

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Drunken Scuffle, which 'tis like, both of them are aſhamed of, and yet neither of them dares paſs it over, without ſhowing a kind of Reſentment, leſt it ſhould reflect upon their Honours.

Now, by making uſe of this *Guard*, and the great conveniency from it of *Encloſing*, a Man is rendered ſecure, not only as to his Honour, which is ſaved, by his keeping the Appointment, and appearing with Sword in Hand; but alſo in a manner, as to both his own, and his Adverſary's Life, by the fair and frequent Opportunities, offered to both for *Encloſing*, and which is occaſioned by the great *Croſſes*, made by their Weapons upon this *Guard*; ſo that, if by uſing this *Guard*, they loſs a little pleaſure of *Variety* in School-Play, they reap by it the *Advantage*, of having a fair Opportunity, when in an *Occaſion*, to ſave both their Honours and Lives; a very extraordinary Benefit in my Opinion, and an *Advantage* only peculiar to this *Guard*; for which it ought to be ſo much the more eſteemed; as *Encloſing* and *Saving*, is to be preferred to *Eſtocading* and *Killing*.

Objection *V.*

FIFTHLY, Whatever Diſadvantage a Man may put his Adverſary to, by keeping of this Guard, *he is liable to the ſame Diſadvantage himſelf; and conſequently, he can reap no benefit by his taking himſelf to it.*

THIS *Objection*, is ſo much the more eaſily anſwered, as it is of leſs weight than any of the preceeding, ſeing it may be levelled againſt all the other *Guards*, as well as againſt this; for I would gladly know, what *Guard* or *Poſture*, it is poſſible for any Man to make uſe of, but his Adverſary, if he be equal in skill, may take himſelf to the ſame; and there being an equa- Anſwer.

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lity ſuppoſed in the perſons, both as to Courage and Dexterity, it is impoſſible for any of them, to have the leaſt Advantage by any *Guard*, over the other, but what that other perſon may have over his Adverſary; ſo that this *Objection* reaching all kind of *Guards*, or *Poſtures* whatſoever, ought not in the leaſt to be regarded.

I ſhall only add, that according to this Suppoſition, of a perfect Equality, as to the Art, betwixt two Perſons engaging, none of them can ever have the leaſt Advantage over other; but as this exact equality in Art, is a Chimerical Suppoſition, ſo one Man's Judgment or Agility, exceeding and overpowering anothers, gives alwiſe a fair opportunity, to ſuch a Perſon, upon any *Guard*, to Catch, or Force an Advantage over his Adverſary, altho' upon the ſame *Guard*; whereby you may ſee, that two very expert Sword-Men, may take themſelves to one and the ſame *Guard*, and yet that the one, ſhall not reap the ſame Advantage by it, that the other ſhall do, which I think is a very full and ſufficient Anſwer to this *Objection*.

Objection *VI.*

SIXTHLY, *and Laſtly, This, ſay they, can never be called a* New Method of Fencing, *becauſe it is founded upon a very common and old* Guard, *to wit*, The Common Hanging-Guard of the Back-Sword.

Anſwer. ALTHO' I am far from pretending, to attribute to my own Invention the Poſture of this *Guard*; yet I will be ſo vain as to aſſert, that I am the firſt perſon, who has ever found out, and improved, the many great and ſingular Advantages, which naturally flow from it, for a ſure and general Defence, againſt all

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all ſingle Weapons; ſo that albeit, it may not perhaps be allowed, that I am the firſt Inventor of this *Guard*, yet it muſt be at leaſt granted, that I am the firſt Improver of it: And altho' *facile eſt Inventis addere* be a true Proverb, yet I have not ſo very ſmall an Opinion of my Addition and Improvement, but that I think the *Art* is conſiderably beholding to me for it.

For altho' ſtrictly ſpeaking, *Improving* cannot be called *Inventing*; yet, where for lack of canvaſſing and improving a *Guard*, the Benefits which might ariſe from it, are buried in Oblivion, and in a manner quite loſt: He who endeavours to bring ſuch *Advantages* to light, may be ſaid I think, in ſome meaſure, to diſcover ſuch a *Guard*; then I being ſo Fortunate, as to find out, and bring to light again, the many and ſingular *Advantages*, which a Man may reap, by rightly uſing of this *Guard*, and which might have continued, for ever undiſcovered, if the great liking I have for the *Art*, had not prompted me to turn my Thoughts that way; I think in this Caſe, that I may very juſtly lay claim to the Invention of, this *new Method of Fencing* in general, tho' not to the particular *Poſture* of the *Guard*, from whence it is derived; for altho' many Maſters mention this *Guard*, particularly *Monſieur de Liancour*, who calls it a *German-Guard*, yet they all ſay ſo very little of it, particularly himſelf, (who in his Time, was one of the moſt celebrated Maſters in *France*) that it is a clear Demonſtration, they did not know the ſingular *Advantages* of it: Upon which account it is, that ſome have but juſt in a manner named it, and the reſt quite paſt it over: Therefore, I think I may very juſtly, as I ſaid, pretend, if not to the Invention of the *Poſture* or *Guard*, yet at leaſt, to the Improvement of the Benefits and Advantages, flowing from the right uſe of it, and ſo conſequently to the Diſcovery of this *New Method of Fencing*, which is founded upon it.

And

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And altho' some People, may look upon all that I can say upon this head, as not deserving the Pretensions I would justly claim, yet I must let such Persons know, that whatever may be in the *Invention*, yet the *Improvement* is of such consequence, that I will be bold to say, it is the most useful, and consequently the greatest, and most considerable, that ever happened to the *Art of Defence*: Nay, if I should go a greater length, and positively affirm, that no greater Improvement ever will, or can possibly be made in the *Art*, especially as to the Defensive part, than what may be drawn from this *New Method*; yet however confident and paradoxical this Assertion may appear, I am fully perswaded, and it is also a Demonstration that it is true; because the *Defence* I draw from it, runs all upon the forming of a good *Cross*, and no *Cross* can be better nor greater, than that which forms a right *Angle*; but the *Defence* from this *Guard* goes that length; (for which, observe the *Crosses* made by the Figures 7. 10. and 16.) therefore it is impossible, for any other *Defence* whatsoever, to exceed it in Security and Safety.

But however, this may not prove at first view, so obvious to many persons, who are already prepossessed, of the Benefit arising from the *Ordinary Method of Defence*; yet I am perfectly perswaded, that in a little time, they shall not only approve of this *New One*, but discover daily, more and more of its Security & Use, especially for a true and general *Defence*, for which I chiefly admire and recommend it. So for a full and satisfactory Answer to this *Objection*, provided this *Improvement* answer my Expectation, as to the Security and Preservation of Peoples Persons, when in an Occasion, I shall upon the Matter be very little concerned, whether I be allowed the Honour, of being called the *Inventor*, or only the *Improver* of this *Guard* and *Defence* flowing from it; my Country-Mens *Safety*, not my own *Applause*, being what I chiefly aimed at, in my search and enquiry after this *New Method*. This is the last *Obiection*, wherewithal I shall trouble my Reader, any other being so weak and frivolous, that they are not worth mentioning, far less the trouble of refuting.

CHAP.

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CHAP. IV.

An Explication of most of the Terms of Art, *made use of in* Fencing.

IF this Piece, were only to fall amongst the hands of Knowing *Sword-Men* and True *Artists*, I should not trouble my self with the Explication of the following Terms of *Art*, seing it is to be supposed, such persons do already understand the true Meaning and Import of them, having also done it already, but after a much shorter Method, in *The* Scots *Fencing-Master*; but seing it is not only designed for such, by reason, that no doubt many *Novices*, will be curious to know what new Discoveries it contains; and it were hard wholly to disappoint them.

THEREFORE, not only for their greater ease and satisfaction, but also, that this small Treatise may be of use alone and by it self, (even in the Ordinary Method, for such as will still adhere to it) without the assistance of any of those, I formerly published upon this *Gentlemany* Subject; I have thought fit, to explain in this *Chapter*, most of those Terms of *Art*, which are of greatest Import to be known; and without the understanding whereof, the following Rules and Directions, would not be perhaps altogether so intelligible: I shall also take care to explain them, after such an unusual, tho' plain manner, as to my knowledge, hath never been done hitherto, by any Writer upon this Subject; and I doubt not, but the perusal of them, will be not only diverting and useful to Scholars, but even grateful and acceptable, to Masters themselves.

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But before I proceed, I think fit to acquaint the Reader, that the most part of the modern Terms of *Art*, made use of in *Fencing*, are derived from the *French* Language, altho' the *French* themselves, were at first beholding to the *Italians* and *Spaniards* for them, who were certainly the first great Improvers (the Invention, whatever some Nations may pretend to, being certainly owing to the Old and Warlike *Romans*) of this most useful *Art of Defence*, as well as of that other Heroick, and Gentlemany Exercise of *Horsemanship*, or *Riding* the *Great Horse*; so that for the better understanding, the true derivation of some of the Terms, of both those *Arts*, a Man ought to understand a little these two Languages; which Knowledge, not only upon this, but several other accounts, is lookt upon now a-days, as a very Gentlemany Improvement, and Qualification.

It may be also thought by some, and not without appearance of Reason, that the Explication of these Terms of *Art*, many of which, are also Lessons in the *Art*, and frequently practised in the common Method, would have come in more properly at the beginning of this Essay, and immediatly after the first Chapter, wherein the keeping of this *Hanging-Guard* is explained, than here, where I have placed them; because it is generally usual, in explaining of any *Art*, to begin with the Terms belonging to it.

This I readily acknowledge, and would also have done it, if my great Design in this Piece, had not been to recommend this *Hanging-Guard*, by discovering its *Advantages*, and the *Objections* that might be made against it; but that being my chief Intention, I judged it more proper to begin with these, that so the Reader's Curiosity, might be the more quickly satisfied, with respect to the usefulness of this *New Method*, and not kept in suspence, as to his Information, of the great Benefit and Advantage, redounding to him from this *Guard*, for a *General Defence*.

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So this being the Reaſon, of my delaying the *Obſervations*, I had to make upon the Terms of *Art*; I hope it will ſufficiently remove this *Objection*, eſpecially ſeing I bring them in, in this Chapter, which is immediatly before thoſe; wherein I give any Directions, either for the *Defence* or *Purſuit* from this *New Guard*; which being the chief Heads in this Book, and to which the Terms of *Art* have the greateſt and more immediat Relation; I cannot ſee, but I have brought them in as ſeaſonably, as I could poſſibly have done any where elſe, notwithſtanding of the common practice of Writers upon other *Arts*, who for the moſt part begin with the Explication of theirs.

Now amongſt the Terms of *Art* belonging to *Fencing*, ſome reſpect the *Weapon*, which altho' of ſeveral kinds, yet I ſhall here confine to the *Sword* in particular; others again reſpect the Perſon, who is to make uſe of that *Sword*, and which are to flow from the ſeveral Members of the Body; for ſome are general, in which the whole Body, or ſeveral of its Members are concerned in executing them; and others more particular, wherein only the Sword-Hand, or the Leggs, are chiefly concerned in the time of performing them: I ſay chiefly, becauſe if taken in a ſtricter Senſe, it is ſcarcely poſſible for a Man to move either Hand or Foot, without making the reſt of his Body in ſome Degree, concerned in their motion, ſuch a mutual dependence have all our Members upon each other.

I ſhall therefore, firſt Name ſuch as I intend to Diſcourſe upon, as near as I can in the Order I have mentioned; that the Reader may have them all at once under his view, and then ſhall proceed to the Explication of each, altho' not in the ſame Order, as they are ſet down in the following Liſt; but as they do more Naturally flow from, and depend upon theſe which immediatly preceed them.

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For altho' they are pretty exactly Classed in the List, according as the particular Members of the Body are concerned in them; yet it sometimes falls out, that the explication of a *Term* belonging to a particular Member, will fall in a great deal more naturally to be discoursed of, immediatly after a *Term* which is more general, than it would do after a particular *Term* of *Art* even belonging to the same Member; and therefore in my Explication, I judged it a great deal more proper and methodical, to follow the very same Method that I would take, were I to Teach and Communicate them to a Scholar, than confine my self to the Order of the following List; which however has its own use, because of the easie and regular Method I have taken, to Class the *Terms* of *Art*, for their more ready Retention in the Reader's Memory, and which is altogether new. I shall also in setting down the List, mark such as are *Lessons*, that the Reader may the more readily distinguish, betwixt such as are only *Terms* of *Art*, and such as are both *Lessons* and *Terms* of *Art*.

A List of the most material Terms *of* Art *made use of in* Fencing.

First. Terms *of* Art *relating to the* Weapon.

1. *Eort*
2. *Foible*

} of the Sword.

Secondly. *Relating chiefly to the* Body *in general.*

1. A *Guard.*
2. *Measure* or *Distance.*
3. Judging of *Measure.*
4. *Thrusting*, - - - Lesson.
5. *Ecarting.*
6. *Elongeing*, - - - Lesson.
7. *Pass*, - - - - - Lesson.
8. *Half-Pass*, - - - Lesson.
9. *Volting*, - - - - Lesson.
10. *Enclosing*, - - - Lesson.

Thirdly. *Relating chiefly to the* Sword-Hand.

1. *Prime.*
2. *Seconde.*
3. *Tierce.*
4. *Quarte.*
5. *Quinte.*

6. *With-*

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6. *Within* } the Sword.
7. *Without* }
8. *Parieing.*
9. *Parade.*
10. *Contre-caveating Parade.*
11. *Caveating*, - - - Leſſon.
12. *Feint*, - - - - - Leſſon.
13. *Time*, - - - - - Leſſon.
14. *Contre-temps.*
15. *Exchanged Thruſt.*
16. *Beating*, - - - Leſſon.
17. *Binding* - - - Leſſon.
18. *Riſpoſte*, - - - Leſſon.

Fourthly. *Relating chiefly to the* Leggs.

1. *Approaching.*
2. *Retireing.*
3. *Breaking of Meaſure.*
4. *Redoubling.* - - Leſſon.

HERE are no leſs than Thirty four *Terms* of *Art*, thirteen whereof are *Leſſons*; for altho' ſtrictly ſpeaking, all the *Terms* of *Art*, may be ſo far called *Leſſons*, as they muſt be deſcrived and communicat by a Maſter to his Scholar, when he is a Teaching him; yet in this Liſt, I only name ſuch for *Leſſons*, as either directly belong to the *Ofenſive part*, or at leaſt, being a Means whereby a Man may prevail over his Adverſary, have a Tendency to it.

HAVING thus reduced the *Terms* of *Art* into four Claſſes, according as they chiefly relate, to either *Weapon*, *Body*, *Sword-Hand*, or *Leggs*, I ſhall now go thorow them in a more graduat Method, as if I were to deſcrive them to a young Scholar; and in deſcriving them, ſhall make ſuch true Remarks, as I have gathered from near Thirty Years Experience, and Obſervation.

I.

Of a Guard *in general.*

THE Word *Guard* has ſucceeded in the *Art* of *Fencing*, to the old Term *Ward*, which ſignifies a place of *Security*;

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for long ago, to say, that a Person was under *Ward*, was as much as to say, he was under *Custody*; from whence also *Warden*, a *Guardian*, or *Keeper*; and so, when a Man is said to be *in Guard*, or *upon his Guard*, is as much as to say, that he has put himself into the most secure *Posture* he can, for the *Defence* and *Preservation* of his person; also, when a Man is *Taken up* and *Secured*, we say *He is under Guard*; for a Man may be Secured, or under Custody, upon two very different Accounts, either when he hath committed some Crime, and then he is *Secured*, that he may undergo the just and Legal Punishment he deserves; or a Man may be *Secured* and put *under Custody*, or *Guard*, for his *Preservation*, when engaged in any Quarrel, or when there is any bad design against his Life; and it is in this last Acceptation that I here understand, and explain the Word *Guard*. The old Term *Ward*, is no more in use amongst *Sword-Men*, and therefore I shall say no more of it; it is enough that I have shown the import of the Word.

As for this modern Term *Guard*, it is in *Fencing* alwise taken, for *that Posture of the Body, wherein a Man puts himself for his greater security, when he has occasion to make use of his Weapons*; now altho' a Man's *Guard* may be justly reputed *a Posture of Security*, yet it is not his *Defence*, albeit it may contribute much to it; it is only the *Parade* flowing from it, which can justly be called his *true Defence*: For one Man may keep a very good and close *Guard*, and have an exceeding loose and uncertain *Parade* or *Defence*; whereas, another may have, and sometimes also of design, may stand to a very open *Guard*, and yet have a most firm and secure *Defence*.

So that I may properly enough, compare a good *Guard*, to the place wherein a Man is to be kept safe from any bad Attempt against him; the *Sword-Hand* to the Keeper or Sentinel, & the *Sword* from whence the *Defence* or *Parade* flows, to the *Key* that locks in and secures all: For, as a Person may be put into a very close Room

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Room, for Cuſtody or Security, and yet if the Door be neither lockt, nor a Sentinel put upon him, he is almoſt as looſe and unſecure, from the malicious Attempts of his Enemies, as if he were at large, and no ſafeguard about him; ſo may a Man keep a good and cloſe *Guard*, and yet be very unſecure from the vigorous Aſſaults and Attacks, of his malicious and ill deſigning Adverſary, if he be not Maſter of a firm and ſure *Defence*, whereby he may exclude his Adverſary, from having acceſs (notwithſtanding of his moſt cunning and ſubtile *Addreſſes*) upon him, to the hazard and prejudice of his Perſon.

And therefore, as the only way to keep any perſon ſafe and ſecure, from the bad and malicious Deſigns, which may be intended againſt him, is not only to put him into a good cloſe Room, with Sentinels upon him, but alſo to *Secure* him abſolutely, by turning of the Key, and ſo locking him in, that there may be no acceſs to him, but by thoſe to whom the Sentinels or Turn-Key ſhall grant liberty: So the only way to preſerve a Man's Perſon at *Sharps*, from the quick and ſubtile Attacks of his Adverſary; is, beſides his putting himſelf into a good *Guard*, to be Maſter of ſuch a firm and ſure *Parade*, as that his *Sword-Hand*, which is as the Sentinel or Keeper, may at pleaſure turn the Key or Sword, and ſo lock him up ſafe, from his Adverſary's having any acceſs to him, for the prejudice and hurt of his perſon, except when he ſhall himſelf comply with it, and voluntarily grant an Open, which he judges may tend to his own Advantage.

This is a homely, but natural Allegory, whereby it will clearly appear, that altho' the keeping of a neat and cloſe *Guard* be good, yet if it be not accompanied with a firm and ſure *Defence*, a Man's Perſon can never be ſecure: The keeping then of a cloſe *Guard* is good, but it is the *Parade* flowing from it, which is a Man's *Defence* and *Security*; therefore, never have ſo much regard, to the *Poſture of Defence*, to which a Man

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Man at first pitches himself, as to the *Parade* you find him draw from it: Neither is it the *Posture* of the *Body*, and *Position* of the *Sword*, in this *Hanging-Guard*, which I so much admire and recommend, as the secure and safe *Parade*, or *General Defence*, which most Naturally flows from it; and which the more a Man reflects upon, the more he will still value and approve of.

THERE is not that *Posture*, which any Man can put himself into, but may properly enough be called a *Guard*, if he draw a *Defence* from it, and the Reason is, because as I said, the *Posture* of a Man's *Guard*, is not at all his *Defence*, but the *Parade* he draws from it; altho' the more close the *Posture* be, the more readily will he draw a good and secure *Parade* from it.

IT is upon this account, that there may be as many *Guards*, as there are *Postures* of the *Body*, or *Positions* of the *Sword-Hand*; but because such a prodigious Number, would but amuse and confound People, therefore, *Sword-Men* have reduced them to five, *viz. Prime*, *Seconde*, *Tierce*, *Quarte*, and *Quinte*, which is one more than the ordinary *Positions* of the *Sword-Hand*, as you will immediatly understand.

I here only Name them, that you may know there are so many; and of the Five, you see I have pickt out, rejecting all the rest, the *Seconde*, as the only true *Guard*, and pure *Source* from whence all true *Defence* must proceed; as I think, I have made sufficiently appear, by the preceeding *Advantages*; I shall likewise in a few Words, give my Opinion of the other Four, by only naming them, as I judge they ought to be preferred, conform to the *Security* of the *Defences* that may be drawn from them.

NEXT then, to this excellent *Guard* in *Seconde*, I prefer the *Quarte*, with the point level or a little elevat, the *Body* sinking very

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very low; then the *Tierce*; then the *Quinte*, which is nothing but the *Quarte* with a sloping point; and last of all the *Prime*, of which I may say, we have nothing but its Name; for this *Seconde*, is alwise made use of in place of it; because of the most constrained *Position* of the *Sword-Hand*, when a Man attempts to pitch himself to it.

So that if the Reader intend to reject the *Guard* in *Seconde*, which I with so much earnestness recommend to him, because of the general, and excellent *Defence* may be drawn from it; I cannot, but, out of the great regard I have for his safety, recommend to him in its place, (if he will still jogg on in the common Road of *Fencing*) the *Guard* in *Quarte*, with the Body sinking very low, equally poised upon his two Leggs, and with his *Sword-Hand* in *Quarte*, and kept but just above his right Knee, which perfectly secures all the lower parts of the *Body*; a Direction much to be observed at *Sharps*. This, next to the *Hanging-Guard* in *Seconde*, whose great Advantage, is the chief Subject of this *New Method*, is what I do earnestly recommend to him; but then it is only in case, of his totally undervaluing and rejecting this *New Method*; for which I should be heartily sorry, after all the Perswasions and convincing Arguments, I have used for it.

The choice of a Guard, when a Man will obstinatly reject this New One.

II.

Of the different Positions *of the* Sword-Hand, viz. Prime, Seconde, Tierce *and* Quarte.

WHen a Man presents his *Sword* perfectly streight, or in a manner upon a level, he may, by keeping of his Arm stretched, & turning it, as it were upon a *Center*, from its *Articulation* in the *Scapula* or shoulder-blade, (for in this Case, the whole Arm must turn, as well as the Wrest, tho' not quite so much) form

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form a perfect *Circle*; so that with respect to this *Circle*, the *Sword-Hand* may have as many different *Positions*, as there are Degrees in a *Circle*, which are 360; but such a Number of different *Positions*, being of no great use in *Fencing*, the Masters of Old, were satisfied to reduce them to Four, that so they might answer, tho' not altogether exactly, to the four Quarters of a *Circle*; and this Division has been kept by most Masters, even to this Day, and are called, *Prime*, *Seconde*, *Tierce*, and *Quarte*, which is as much as to say, the First, Second, Third, and Fourth *Position* of the *Sword-Hand*, altho' some of late, have added a Fifth, which they call *Quinte*.

Prime. The *Prime* or first *Position*, is reputed that *Position* of the Hand, with which a Man draws his Sword, at first out of its Scabard; but indeed falsly; because if it be strictly considered, People do really alwise draw their Swords, with their Hand in *Seconde*, and not in that which is truely the *Prime*; for in the *true Prime*, the Nails of the *Sword-Hand*, are turned up as much as possible, toward the right-side outwards; and is a most constrained *Posture*, no Man being able to keep it any considerable time, therefore is scarcely ever made use of; so that we have in a manner, only its Name in *Fencing*.

Seconde. Seconde, or the second *Position*; is that *Position* of the *Sword-Hand*, which is performed by holding the Sword, with the Thumb quite downward; the Nails of the hand quite outwards, towards the right-side, and the back of the Hand towards the left or in-side. This *Position* is a great deal more easie than the *Prime*, and is exactly the *Position* of the *Sword-Hand*, wherewith People commonly draw their Swords, and wherewith this *Hanging-Guard*, I have been so much commending, is also to be kept; and truely I may say, it serves for both *Prime* and *Seconde*, for when ever *Prime* is ordered, the *Position* is so constrained, that the Hand falls naturally from it into the *Seconde*; see the *Positions* of the *Sword-Hands*, of Fig. 1. and 2.

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THE *Tierce* is the third *Position*, and the *Sword-Hand* in forming it, makes a full quarter of a *Circle* from the *Seconde*, whereas, from the *Prime* to the *Seconde*, it alters but a very few Degrees; this *Position* is yet more easie than the *Seconde*, and is kept with the back of the Hand, and Knucles quite upwards, and the Nails down; and is that *Position* of the Hand, wherewith the *Thrusts without* and *above* the *Sword*, in the *Common Method*, are generally performed, altho' they are also many times given in, with the *Hand in Quarte*. Tierce.

THE *Quarte* or fourth *Position* of the *Hand*, is still more easily kept than the *Tierce*; it is kept with the Thumb quite upwards, the back of the Hand outwards, towards the right-side; and the Nails of the Fingers towards the Left, but inclining a very Thought upwards, see *Fig.* 4. The *Sword-Hand* in forming the *Quarte*, altereth also from the *Tierce*, a full quarter of a *Circle*, as the *Tierce* did from the *Seconde*; and is the strongest *Position* of any, seing a Man can keep his Sword longest firm upon it, without wearying of his Arm; it is also that *Position*, wherein, in the *Ordinary Method of Fencing*, most of the *Thrusts* within the *Sword*, are performed: As likewise, that very *Position* of the Hand, wherein a Man keeps the *Quarte-Guard* with a sloping point; see *Fig.* 5. Quarte.

Now it is to be observed, that the *Position* of the *Sword-Hand*, in its circular passing forwards, from one of those four Quarters of a Circle, to that next it, retains still the same Denomination it had, when it was in the immediatly preceeding Quarter; as for Example, when the Hand is in *Prime*, it is said, notwithstanding of its being a little altered towards the *Seconde*, to be still in *Prime*, untill it fall in to the exact *Seconde*; and when it is in *Seconde*, it continues in *Seconde*, notwithstanding of its varying from it, in its turning towards the *Tierce*; and never alters its An useful Remark upon the Positions of the Sword-Hand,

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Denomination, untill it be fully upon that Quarter, which forms the *Tierce*; and so of the rest.

It is therefore a Mistake, which some Masters fall into, when they call the *True Quarte* the *Demy Quarte*, and that only *Quarte*, which is nothing but a variation of the *Sword-Hand* from the *True Quarte* Point, towards a greater Degree of *Quarte*, or towards the *Prime* quarter; wherein the Nails of the Hand are kept quite upwards, and which is so very constrained a *Posture*, that a Man can scarcely turn his Hand to it, let alone keep it for any considerable time.

I confess indeed; that this *Position* is still a *Quarte*, untill as I said, the *Position* of the Nails of the Hand arrive at, or at least near to, the other quarter of the *Circle*, wherewith the *Prime* begins, altho' the Hand be in a quite opposite *Position*, than when it formed the *Prime*, being now almost quite turned about: But still this is no more a *Quarte*, than what they call a *Demy-Quarte*, and is so very difficult, that we have really no more of it in *Fencing*, but its Name; altho' many Masters order their Scholars, to deliver their *Thrusts* within and above the Sword, in this constrained *Position*, which is not only a considerable Error, but almost impracticable, the *Position* being so constrained; as I shall make it appear, when I come to Discourse of *Thrusting*. Therefore, what those Masters call the *Demy Quarte*, ought to be called the *True Quarte*, as well as that Variation of the *Hand* toward the *Tierce* quarter, which they call only the *Quarte*: This is an *Observation* wholly new, and very well worth noticeing, for the better, and more ready distinguishing, of the Four different *Positions* of the *Sword-Hand*.

Quinte. There is also a *Quinte*, or fifth *Position*, as they pretend, of the *Sword-Hand*, mentioned by some Masters, particularly *Monsieur de Liancour*; but seing it is not so properly, a different *Position* of the *Sword-Hand*, as a different *Situation* of the *Sword*, whereby

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whereby it is kept with the Point ſloping towards the Ground, the Hand being in the ſame *Poſition* with *Quarte*; and is alſo as I ſaid, the very ſame *Poſture*, with what we call the *Quarte-Guard* with a ſloping Point, I ſhall ſay no more of it, ſeing it is enough, that I have, by naming it diſcovered, that another diſtinct *Poſition* of the *Sword-Hand*, is not in the leaſt meant by it, but only, a different *Situation* of the *Sword*; for which ſee *Fig.* 5.

HAVING explained the four different *Poſitions* of the *Sword-Hand*, *viz. Prime*, *Seconde*, *Tierce*, and *Quarte*, I muſt tell you, that for the moſt part, two of them are rejected, in this *New Method*, I am about to eſtabliſh; ſo that in place of the Four, I only make uſe of Two; to wit, the *Seconde*, in which this *Hanging-Guard* is kept, and the *Quarte*, which is ſometimes for the *Thruſts*, given without and above the *Sword*; ſo that I wholly reject the *Prime* and *Tierce*, and make only uſe of the *Seconde* and *Quarte*; the *Seconde* both for the *Poſture* of the *Guard*, and the *Thruſts* as well within and beneath the *Sword*, upon the right-ſide, as without and above the *Sword*, upon the Left; and the *Quarte* now and then for *Thruſts*, without and above the *Sword*, towards the left-ſide, as the Practitioner ſhall judge it moſt convenient.

ALTHO' to give my own Opinion frankly in this Matter, I have very little regard to the particular Poſitions of the *Sword-Hand*; becauſe, provided a Man make a good *Croſs*, with his Weapon upon his Adverſary's, for his Defence, when upon the Defenſive part; or wound his Adverſary with his *Thruſt*, when upon the Offenſive part, and recover himſelf quickly again, to his *Croſs*, or oppoſing *Poſture*; I think upon the main, it is no great Matter, whether it be with his Hand in *Seconde*, *Tierce*, or *Quarte*, ſeing with ſafety, he performs what he deſigned; for it is the *Croſs* upon his Adverſary's Sword, not the *Poſition* of

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the *Sword-Hand*, that procures ſafety to a Man, in either *Defending* or *Thruſting*.

III.

Of the Fort *and* Foible *of a* Sword.

THere are few People, but know the Parts which compoſe a *Sword*, therefore I ſhall but juſt Name them, for the Information of the younger ſort of Scholars; a *Rapier*, hath its *Hilt* and its *Blade*; the *Hilt* hath its *Pomel*, *Handle*, *Shell*, and *Croſs-Barrs*; and if it be a *Shearing-Sword*, hath commonly alſo a *Back-wand*, as a kind of Preſervation, or Defence for the Hand: Every Man pleaſes his own Fancy, both with regard to a round or ſquare, full or ſmall *Handle*, as well as the other Furniture of the *Hilt*; but as for the *Blade*, whatever kind it be, whether *Rapier* or *Shearing-Sword*, certainly the lighter it be, provided it be ſtiff enough, and of good tough Mettal, ſo much the better; for any *Blade* had much better continue in the Bend, (which is what we call *A poor Man's Blade*) than be ſo brittle as to be apt to break, and fly in pieces upon every little ſtroak, or ſtreſs it may meet with.

How to know when a Sword is well mounted.

BUT whatever kind of *Sword*, a Man make choice of for the pleaſing of his Fancy, yet there are two Things, which it is abſolutly requiſite that he take Notice to; the *Firſt* is, That his Sword be well Mounted, which is known, by laying it croſs his fore-finger, within two or three Inches of its *Hilt*, and if the *Hilt*, with the Aſſiſtance of theſe two or three Inches, Counter-ballance the reſt of the *Blade*, then it is well mounted; otherwiſe not; ſeing it will be too weighty before the Hand.

THE *Second* is, That whenever he has an Occaſion to draw it for Service, he alwiſe keep it fixt and firm in his Hand, ſo that it

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it be not beat out of it, by every ſudden Jerk or Stroak, that his Adverſary makes upon it. Nothing is more unſeemly, nor makes a *Sword-Man* look more out of Countenance, than when his Sword either drops accidentally, or is really of deſign, by his Adverſary, beat out of his Hand; therefore every good *Sword-Man* ought to prevent it, not only for his own greater Safety, but even for Decency, that he may not be ſmiled at.

HAVING thus briefly, given an Account of the Parts of a *Sword* in general, I ſhall now ſhow, how a *Sword-Blade* is divided by *Sword-Men*, when they come to Diſcourſe, or make uſe of their Art and Skill.

THE *Fencing* Maſters of Old, divided the *Blades* of their *Swords*, from the *Hilt* to the *Point*, ſometimes into twelve Parts or Diviſions, and ſometimes into four; which ſerved for no other uſe that I know, but to perplex and embaraſs their Scholars; upon which account, I wholly diſapprove and reject it, and ſhall with the *Moderns*, who have a great deal of more Reaſon for it, divide the *Blade* into two equal Parts; ſo that I generally call the *Fort* or ſtrong part of the *Blade*, that diviſion or half, which is betwixt the *Hilt* and the middle of the *Blade*; and the *Foible* or weak part, that half which is betwixt the middle of it and the Point. Diviſion of the Blade. Fort. Foible.

THE *Fort* is ſo called, becauſe it is of greateſt *Strenth*, as being nearer to the *Hand* or *Center*, and is therefore moſt proper for the *Parieing*, or putting off *Thruſts* or *Blows*.

THE *Foible* is ſo called, becauſe it is of leaſt *Strenth*, by which, as it is leſs capable to *Defend*, or *Parie* a *Thruſt* or *Blow*; ſo it is moſt proper, becauſe of its quick and ſurpriſing Motion to *Offend*, either by *Thruſting* or *Striking*.

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But this Division of the *Sword* in the middle, into *Fort* and *Foible*, must not be understood so strictly; but that with respect to either the *Strong* or *Weak Operation*, of the Adversary's *Sword* against it, or of it against the Adversary's; that which was at one time the *Fort*, may not be at another time the *Foible*; and that which is now the *Foible*, may not become at another time the *Fort*; this being occasioned really, not only by the impression and power which one Sword hath over another, according to the degrees of Weight, whereby it over-powers and Masters its Adversary's, when it hath *Crossed* or *over-lapped* it, but even according to the strength and impulse, it receives from the Hand and Wrist of the person, who is making use of it; as for Instance, If with eight Inches from the Point of my Sword, I overlap only five or six of my Adversary; notwithstanding of those eight Inches, being properly indeed a part of my Sword's *Foible*, yet with respect to that of my Adversary's, which it overlaps, it may very well be called the *Strong*, because it hath the same effect upon my Adversary's Sword, as if it were really that part, which is properly called the *Fort*.

Again, if my *Fort*, for Instance a Foot from the *Hilt*, should be overlapped, with only eight or ten of my Adversary's from its *Hilt*; in that Case, I say my *Fort*, with respect to the Impression and Command my Adversary's Sword hath over it, may very properly be called the *Foible*.

And, which is yet more surprising, this ordinary Division of *Fort* and *Foible*, is not only altered as I said, by the impression and power of one Sword over another, according to the Degrees of Weight, whereby it Masters and over-powers its Adversary's, after it hath overlapped it; but even by the different Degrees of strength and impulse, made use of by the Adversary's *Sword-hand*, either in *Parieing* or *Binding*; so that in such a Case, my Foot, or 12 Inches of *Fort* from the *Hilt*, shall even Master my Adver-

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Adverſary's eight or ſix from his; or my five or ſix of *Foible* from my *Point*, ſhall by the ſtrength and impulſe, I add to it from my Wreſt, Maſter eight or ten of my Adverſary's from its *Point*, he noways aſſiſting to reſiſt me, by the ſtrength of his *Sword-Hand* or *Wreſt*.

So that after all, ſtrictly ſpeaking, the *Fort* and *Foible* of a Sword, notwithſtanding of the former Diviſion, can only really be called ſuch, according as either my Sword operats upon my Adverſary's, or my Adverſary's operats upon mine; ſo that the moſt part of the *Blade* of a Man's Sword, even almoſt from the *Hilt*, to within five or ſix Inches of the *Point*, may become either all *Fort*, if it overpowers its Adverſary's, or all *Foible*, if it be maſtered and overpowered by his, either by its own weight and preſſure, or by the ſtrength and impulſe of his *Sword-hand*: And this is the only true Explication, I can give of the *Fort* and *Foible* of a Sword; the former, altho' generally true, being yet at bottom ſo variable, as not to be wholly rely'd upon. However, for the more ordinary ſort of *Players*, I ſhall keep to my former Diviſion; but for thoſe who are more expert, and conſequently greater Criticks, and more nice as to this Point, I earneſtly recommend, this extraordinary and uſeful *Obſervation* I have made, which is not to be found in any Author. Fort and Foible, when truly ſuch,

IV.

Of Within *and* Without *the* Sword.

Within and *Without* the *Sword*, may be conſidered with two Reſpects, either with reſpect to the Diviſion of a Man's Body by his *Sword-Arm*, or with reſpect to the particular *Poſition* of his *Sword-Hand*; when he either preſents his Sword, or when he forms the *Croſs* of his *Parade*; if with reſpect to the diviſion

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diviſion of the Body by the *Sword-Arm*, then that part, betwixt his *Sword-Arm* and Left-ſide, (if a Right-Handed Man) is alwiſe called *within the Sword*, as the oppoſite ſide is called *without the Sword*, and they never alter, let the *Poſition* of the *Sword-hand* be what it will; but if they are conſidered, with reſpect to the particular *Poſitions* of the *Sword-hand*, or *Croſs* made in *Parieing*, then they are not ſo fixed; becauſe what was *within* the Sword, with reſpect to the diviſion of the Body by the *Sword-Arm*, or that diſtance betwixt the *Sword-Arm* and Left-ſide; by the alteration of the *Poſition* of the *Sword-hand* into *Seconde*, will become *without* and *above* the Sword; and that which was *without* the Sword, will be either *without* and *above*, or *without* and *below* the Sword, juſt as a Man's Adverſary *Paries* him: And this is the Reaſon, that there is no *within the Sword* to *Thruſt* at, upon a perſon who takes himſelf to this *Hanging-Guard*.

But it being chiefly, with reſpect to the Diviſion of the Body by the *Sword-Arm*, and not with reſpect to the *Poſitions* of the *Sword-Hand*, or *Croſs* made by the *Parade*, that Maſters commonly denominat the *within* and *without* of the Sword; Therefore I ſhall generally give them, their Denomination from the ſame Ground, except where I particularly otherwiſe mention it; altho' I do really think, it were more agreeable to Reaſon, to have only regard to the *Poſitions* of the *Sword Hand*, in theſe two Terms (as I have claſſed them in the Liſt,) and *Croſs* formed in *Parieing*: But ſeing, ſo great an alteration of theſe two *Terms*, would be fair to ſtartle a great many Maſters, who cannot willingly quit with any Old Rot, tho' never ſo much contrary to Reaſon, I ſhall therefore comply with them ſo far, as generally to keep to the Old Denomination.

And yet ſtrictly ſpeaking, even with reſpect to the ordinary Diviſion of the Body by the *Sword-Arm*, and if we decide according to the niceſt Rules, which is by conſidering, both how People generally preſent their *Swords*, and how every *Thruſt* termi-

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terminats, with respect to the *Cross* made upon the Weapon *paried*; there is hardly any such thing to be found in *Fencing*, as a *True Within or Without the Sword*, either to *Thrust* at, or terminated in by a *Thrust*, which I make evident thus;

To make an exact *Within or Without the Sword*, a Man must, whatever Guard he pitch himself to, keep his Sword exactly level, and his Adversary must also oppose it, with his Sword perfectly parallel to it, as to its heighth, upon what side soever he present it; for if the Adversary's Sword make the least *Cross* upon his Sword, then there is no more an exact *Within or Without the Sword*; but immediatly what might have been properly enough called *Within the Sword*, while the two Swords were parallel, must now, if the *Cross* be made with the point a little elevat, be called, *Within and above the Sword*, if the Adversary's Sword was presented towards the Left-side of your Sword; or, *Without and above the Sword*, if it was presented towards the Right: And if the *Cross* be made with the point sloping, then it will be either *within and above or beneath the Sword*; or, *Without and above or beneath the Sword*, according to the *Cross* which the *Parade* makes; so great an Alteration, does either the different *Positions* of the *Sword-hand*, or the *Cross* made by the *Parade* make, upon the termination of a *Thrust*, that it may have its true Denomination: But this *Position* of parallel Swords so rarely happening, even when persons Swords, are at first presented to one another, and I may say almost never, in the performing or finishing of any *Thrust*, because of the adverse Party, alwise endeavouring to defend himself, and whose *Parade* framing still a *Cross*, either towards the Left or Right-side, makes it so fall out, that all *Thrusts* terminat either *Within and below*, or *Within and above*, or *Without and below*, or *Without and above*; and never almost in an exact *Within or Without the Sword*: Whereby it may be clearly perceived by what has been said, that an exact *Within or Without the Sword*, is but in a manner a Supposition, and what possibly may happen, but I may positively affirm,

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does not once, in the performing of several Thousands of *Thrusts*; and has really a false Denomination, from the Division that is made of the Body, with respect to the *Sword-Arm* in general; but which would be perfectly rectified, were the particular *Positions* of the Adversary's *Sword Hand*, and *Cross* formed by the *Parades* more regarded, and the *Within and Without* regulat only according to these: But this being a little nice, I dispair to get it wholly rectified; altho what I have said, is most agreeable to Reason, and may perhaps, convince the more judicious.

V.

Of Measure, *or* Distance.

WHEN two persons are to Engage, either for their Diversion, or in Earnest, there is alwise a certain space or distance betwixt them; which distance is termed by *Sword-Men*, *Measure*; and altho, generally speaking, this *Measure* or *Distance*, may be only distinguished, into that which is greater, and that which is less, yet seing this Division agrees equally to all the kinds of *Distances* I am to explain, I shall therefore here take *Measure* in a stricter sense, in which I reckon three Kinds, wherein *Sword-Men* are chiefly concerned; and in one of which, the Adversaries will alwise of necessity find themselves, which ever of them either Offends or Defends, which is the Reason that I have brought in this *Term of Art*, as well as the next following, before these of *Parieing* or *Thrusting*; because before a Man can either Defend or Offend, there is a necessity, that he and his Adversary, be not only separat from other, by one of the Three following *Measures* or *Distances*, but also (by one of them at least, Approaching or Advancing, which is the next *Term of Art*) bring themselves into it, if they chance to be altogether without *Measure* or *Reach*.

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The first kind of Measure or Distance.

The first whereof is, when a Man is so near to his Adversary, that he can reach him without *Elonging*, or stepping out, by only stretching out of his *Sword-Arm*, and inclining forwards with his Body, without moving in the least his advanced Foot.

No good *Sword-man* who regards his own safety, will make use of this kind of *Measure*, because it obliges him to be so very near to his Adversary, that he may readily be surprised by him, either by a quick plain *Thrust*, a subtile *Feint*, or a sudden *Commanding*.

The second kind of Measure.

Therefore in place of it, *Sword-Men* make more frequently use of the second kind of *Measure* or *Distance*, which is as it were, a *Medium* betwixt the first, which needs no stepping out, and the third *Distance*, which is alwise performed by *Approaching* or *Advancing*, altho not constantly by *Stepping out* or *Elonging*; because the *Approaching*, may bring a Man so near to his Adversary, that there is no necessity for him to step out, but only to make a stretch with his Body and *Sword-Arm*, that so he may reach his Adversary.

This second kind of *Measure*, is that which is most commonly made use of by good *Sword-Men*, especially those who regard their own Security, when they have an occasion with *Sharps*: For this obliges their Adversary, to come to *Half-Sword* as we say, whereby a Man's true Skill and Dexterity, is a great deal better discovered; especially in the *Defensive part*, than it is possible for it to be, when playing at the third kind of *Distance*, or *without Distance*, as it is commonly termed in the Schools.

The 3d. kind of Measure.

The Third kind of *Measure* is that, wherein a Man is necessitat to advance a step or two, yea sometimes more, before he can reach his Adversary; and altho it be less dangerous for the person who makes use of it, than the first kind of *Distance*,

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being not so subject to surprise, yet it is not near so secure and safe, as the second kind of *Distance*; because a Man is very much disordered by *Approaching*, let him perform it never so warily; whereas when he plays at *Half-Sword*, or *Within Distance*, as we call it, he neither disorders himself so much before he discharge his *Thrust*, nor is so liable to be surprised by the *Advancing Motions* of his Adversary, which are much prevented, by his keeping him alwise engaged at *Half-Sword*; so that in such a Cause the Victory depends chiefly, upon the surest and firmest *Parade*, and quickest *Risposte*; the only true and secure Method of Fighting upon an Occasion, not only from the *Ordinary*, but even in this *New Method of Fencing*, from the *Hanging-Guard* in *Seconde*.

So that of the Three above mentioned *Distances*, the *First* is the most dangerous; the *Third* the next best; and the *Second* the most secure of all the Three, being that, which is generally made use of by the greatest *Sword-Men*, by reason of its great benefit and ule in an occasion with *Sharps*; where all nice *Breast-plate* Lessons, and other such like School-Tricks, (for they deserve no better Name, being only proper for a diverting Assault with *Blunts*) are to be avoided, as a Man tenders his own Preservation and Safety.

VI.

Of Approaching, *or* Advancing.

AS there is alwise a certain distance betwixt two Persons before they engage, so they must of necessity be placed at that *Distance* or *Measure*, by either the one, or both of them *Approaching* or *Advancing* upon each other; so that, as unless two Antagonists be in the first or second kind of *Measure*, it is impossible for either of them to *Parie* or *Thrust*, because

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cauſe of their Adverſaries not being within reach of them; even ſo it is impoſſible for them, without one or both of them firſt *Approaching* or *Advancing*, to place themſelves in any of the three above-mentioned *Meaſures*; and conſequently, it is no leſs proper to diſcourſe of this *Approaching* before *Parieing* or *Thruſting*, than it was to explain before them, the different kinds of *Diſtances* immediatly preceeding.

When a Man is within reach of his Adverſary, or in the firſt or ſecond *Meaſure* above deſcribed, there is no need of his *Approaching*: It is then only when a Man's Adverſary is out of his reach, that he muſt come *within Diſtance* of him, before he offer to launch out a *Thruſt*; becauſe if he ſhould offer to diſcharge his *Thruſt* before he be within *Meaſure* or *Reach* of his Adverſary, they would be all loſt in the Air, and conſequently his Mettal and Vigour would be ſpent to no purpoſe: To prevent which, when a Man finds himſelf *without Diſtance*, he is indiſpenſibly obliged, if he intend to be the Purſuer, to *Approach* or *Advance* ſo much, until he judge himſelf ſufficiently *within Meaſure*, to reach his Adverſary with an *Elonge*.

Indeed if he deſign that his Adverſary ſhall be the Purſuer, then the *Advancing* of his Adverſary will bring him likewiſe *within Meaſure*, without his moving of himſelf in the leaſt, until he deliver his *Thruſt*; which I muſt confeſs is an excellent method of *Play*, becauſe it is a great token of a Man's being abſolutly Maſter of the *Parade*, whereby he not only keeps himſelf in a firm *Poſture* of *Defence*, and puts upon his Adverſary the diſadvantage of *Approaching*, whereby, at beſt, he is ſomewhat diſordered, but alſo procures to himſelf the advantage of playing from the *Riſpoſte*, which of all Methods of *Fencing* is the moſt commendable, and ſafeſt; but then, as I have ſaid, it is only to ſuch as are Maſters of the *Parade*; which is a quality rare enough to be found, even amongſt the greateſt *Sword-men*.

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The Natural or Double Step.

Now there are two ways of *Approaching* or *Advancing* towards a Man's Adversary: The *first*, and indeed most natural, is that, by which all Persons, who have never been instructed in the *Art*, advance towards their Adversary, when they are out of *Measure* from him; which is by an ordinary Walk, such as People commonly make use of, in going from one Place to another: But Masters finding, that a Man in making use of this ordinary *Step*, was subject to advance too much his left Side and Shoulder, whereby his Body became the more open, and consequently in greater danger, by being thereby exposed to his Adversary's *Thrusts*; I say being sensible of this Disadvantage, they not only ordered a Man, when making use of this ordinary *Step*, to keep back well his left Shoulder, or Side, that he might thereby make his Body a narrower mark for his Adversary to *thrust* at; but also fell upon

The Artificial or Single Step.

The Artificial, or second, and most safe way of *Approaching*, called the *Single Step*, which is by keeping the Legs still in the same Position wherein a Man stands to his *Guard*, that is the one alwise behind the other, and only making the hind Foot advance, as much, by slipping as it were along the Ground, as the right or formest Foot advanced, or stept forewards; and by this Method they found, that not only a Man did not so much expose his Body, by the *advancing* of his left Shoulder, which is alwise forced in a manner forewards upon the ordinary *Double Step*; but also that it was kept a great deal more firm, while performing this *Single Step*, than when he made use of the former: So that ever since, this Method of *Approaching* hath been look't upon, as not only the most becoming and graceful, but also the most secure and safe for a Man's Person, that so he may not receive a Wound as it were by Surprise in *Approaching*.

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I CANNOT indeed deny, but Maſters are in the right on't as to this Determination, when a Man is almoſt *within Meaſure* of his Adverſary, or even being *within Meaſure*, would yet come nearer to him; ſo that in theſe two Caſes, this laſt Method of *Advancing* with the *Single Step*, is much preferable to, and hath the Advantage of the former, becauſe the left ſide of the Body is not ſo much expoſed by it in *Approaching*, as it is by the *Double Step*.

BUT if the Matter be conſidered a little more narrowly, it will be found, that there is no more Diſadvantage in advancing with the *Double Step*, when a Man is a great way out of his Adverſary's *Meaſure*, than there is in advancing with the *Single*; for ſeing a Man is only to *Avdance* with the *Double Step* until he be almoſt within his Adverſary's *Meaſure*, and not untill he be quite within it (the *Single Step* being indeed only proper for that) he is certainly all that time a good deal without his Adverſary's reach, and if he be ſo much without his reach, it is no great Matter if he approach not only with his left Shoulder and Side expoſed, but even with a full Body upon his Adverſary, ſeing at that *Diſtance* he is in no hazard of being Hit by him; but it is alwiſe with this Proviſion, That ſo ſoon as ever he judges himſelf within Five or Six Yards of his Adverſary's *Meaſure*, he immediatly *Thin* his Body as much as poſſible, by throwing back of his left Shoulder, and taking in the remainder of the *Meaſure*, for his greater Security, with the *ſingle Step*, and all this without the leaſt Conſtraint; a Rule to be ſtrictly obſerved in all the Directions of *Fencing*.

FROM whence I conclude, That a Man may very ſafely make uſe of either of the preceeding Steps without the leaſt hazard, ſo long as he is at a great diſtance; but if he be pretty near to, or even within his Adverſary's *Meaſure*, and yet would approach nearer to him, to make his *Thruſt* the more effectual;

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fectual; in this case, he is indispensibly obliged for his greater Security, not only to prefer and make alwise use of the *Single Step*, unless he have some little Furrow or Strand to step over, for which the *Double Step* is most proper, but also in performing it, to endeavour as much as possible, to prevent his Adversary's surprising of him, by *Thrusting* in *Time*.

A good Direction at first drawing of one's Sword.

And this brings me to a very useful Direction, to be punctally observed, upon all Occasions when a Man shall draw his *Sword* in good Earnest; which is, That instantly upon *Drawing* it, he Jump, or go back five or six Yards, if he have so much free Space, that so he may not be surprised by his Adversary's sudden *Attack*, and then immediatly *Advance* towards him upon a good *Guard*, and with the *Single Step*, either to Attack, or receive him: The exact Observation of this Direction, will many times prevent more than can be expressed, a Man's being surprised by his Adversary's sudden and vigorous Attack, before he hath well put himself in *Guard*.

But if a Man when he quarrels, shall be so near to his Adversary, and so straitned with Room, that he cannot possibly observe the above Direction, without perhaps running himself into a greater inconveniency, of either going close to a Wall, or falling into a more disadvantageous Ground, or part of the Street, if it be a Rencounter in a Town; then he is upon *Drawing* of his *Sword*, (immediatly to pitch himself to his *Guard*, and engaging firmly his Adversary's *Sword*, make a vigorous half, or whole pursute upon him from the *Binding* or *Crossing* of the *Sword*, having alwise his left Hand in readiness to prevent a *Contretemps*; And thus he will not only keep his Ground, which when a Man is thus Straitned, is very Precious, but also force upon his Adversary the Disadvantage, unless he be a very great Sword-man, of becoming the Defender; And if his Adversary should prevent him by becoming the Pursuer, then if he have Space enough, he is either to break his *Measure* a little,

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little, until the violence of his Attack be over, and then to become the Purſuer; or if he be confined in a narrow Bounds, ſo that he cannot conveniently break his *Meaſure*, then he is to Defend himſelf the beſt way he can, by a firm and dry beating *Parade*, attacking him from it by the *Riſpoſte*, and aſſiſting his *Parade* by the dexterous uſe of his left Hand, which in ſuch a Juncture he will find very ſerviceable to him, it being one of the moſt difficult Circumſtances wherewith a Sword-man can be triſted, That is, a Rude, Irregular, and Paſsionat Antagoniſt, having a moſt violent Purſute, joined with a very narrow and ſmall limited Bounds.

This and the former Paragraph being of great uſe, ought to be got by Heart.

These two or three laſt Directions, are of ſuch ſingular uſe to Sword-men, in an occaſion with Sharps, that I cannot but earneſtly recommend them to the Reader.

VII.

Of Parieing *and* Parade.

WHATEVER *Guard* a Man deſigns to ply and take himſelf to; after he once underſtands the preceeding *Terms* of *Art*, it is full time for him to be taught, firſt to *Defend* himſelf, and then to *Offend* his Adverſary; which are the Significations of the two following *Terms of Art*, *Parieing* and *Thruſting*: For, to *Parie*, is to turn or keep off a *Blow* or *Thruſt*, ſo that a Man is nowiſe prejudiced or wounded by it; and from hence is the Word *Parade* derived, which ſignifies not only the Defence of any particular *Blow* or *Thruſt*, but even the whole *Defenſive Part* belonging to the *Art* Thus we ſay, ſuch a *Parade* is good againſt ſuch an *Attack*, or ſuch a *Leſſon*, when the Perſon makes uſe of a peculiar and proper *Defence*, againſt the *Thruſt* that was diſcharged againſt him: Again, when it is made uſe of in a general Acceptation, we ſay, that ſuch

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a Person hath a good, sure, and firm *Parade*; that is, he is much Master of the *Defensive part* of the *Art*.

THERE are two considerable Errors, that have by Degrees creept into the *common Method*, of communicating the *Art of the Sword*, with relation to the *Parade* or *Defence*; which I would gladly convince the *Fencing Masters* of, that they may be hereafter rectified; because it is not to be imagin'd, what great prejudice the arguing for them, as well as the putting them too frequently in practice, have done to the *True Art of Defence*.

THE *First* relates to the *Parade* or *Defensive part*, of the whole *Art* in general. The *Second*, to the manner of performing every particular *Parade*, against any *Blow* or *Thrust*, that a Man shall be obliged to *Parie*, for his better Preservation and Defence.

Error 1. AS to the *First*, I cannot but affirm, that the great neglect of the *Parade* or *Defensive part*, that is generally observed in the Schools, hath been one great Reason, of the uncertainty which most People have had hitherto, in the defence of their Persons in an Occasion; and consequently, the chief Ground of that unreasonable Neglect and Contempt, which many persons have of late had for the *Art*.

IF a Man will but a little frequent the Schools, he cannot fail to observe, that in most of them, the *Offensive part* or *Pursuit*, is much more recommended and put in practice, than the *Parade* or *Defensive*; and yet, it is from the great usefulness of this *Art* in *Defending*, that it is justly Termed, *The Art of Defence*.

THE *Offensive part* is no doubt very useful, but its chief Design ought not to be, to destroy our Adversaries, but rather a kind of means, whereby a Man may the more certainly effectuat the compleating of his Defence; according to the *Maxim*, That

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That the best way to defend a Man's own Property, is to incroach upon, and invade his Neighbours. So that I don't at all condemn, or dissuade Masters from Teaching the *Pursuit*, but only advise them to regulat, or rather renverie their Method, and allot that long time, (which formerly they allowed to their Scholars, for rendering them dexterous in the *Pursuit*,) for making them Adroit, and Firm in their *Defence*: And the very inconsiderable Moment, that they used commonly to give to the practising of the *Parade*, that they would bestow only that, to teach them, how they may handsomly destroy and kill, according to the *Rules* as they pretend; for which I am perswaded, there were never any designed by either God or Nature; but such is the pravity of Mankind, that we cannot so much as think of doing our selves the least good, if at the same time, we do not endeavour to plague, and do our Adversaries all the evil and mischief, we can possibly contrive and invent.

And this pernicious Custom, of making the usefulness of the *rt* to consist chiefly in the *Pursuit*, hath had no doubt its rise, om those who were the first Improvers, of the *Art of the ord*; that is, who from making only use of the *Edge* or *Blow*, a *Pursuit*, added to it the great benefit of the *Point*, as a priising and most destructive Offense.

For without all doubt, the *Art of the Back-Sword*, is the Foun- and Source of all *True Defence*; and that of the *Small*, on- Branch proceeeding and separat from it; and had the Im- vement of the *Small*, been kept within its just Bounds, it ld certainly have been a very great Addition to the *Art*: so bent are most People, after the prosecution of any thing is New, and so fond of pushing their own Inventions to reateſt heighth, that by their daily refining upon it, *That* h was at first designed as an Aid to, and Improvement *True Art of Defence*, hath had this quite other Effect, that

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it has tended much to its disadvantage; by lessening (by reason of its fickle and uncertain Defence) a great deal of its Reputation: so that it may be but too justly asserted, that the greatest benefit, the *Art of Defence* reaps now a-days in most Schools, is that by having the *Parade* or *Defensive part*, too much neglected, and the benefit of the *Point* or *Thrusting*, too far pusht; the generality of Masters, are like to push and thrust all *True Defence* out of their Schools.

However, if notwithstanding of what is past, Masters would be for the future, but so kind to themselves and just to their Scholars, as to follow the candid Advice I just now gave them, of making their Scholars ply more the *Defensive*, and less the *Offensive part* in their School Lessons, (for believe it, all of us Naturally incline but too much to offend; and the *Pursuit*, so much at least of it as is needful, for the making good of our Defence, will, without giving our selves much trouble about it, force it self upon us, whether almost we will or not) we should in a very short time, find the *Art of Defence* recover its ancient Reputation; the Masters and Professors of it, had more in Esteem, and their *Fencing* Schools so crowded, with Scholars of all Degrees and Ranks, that no Gentleman would be thought really to deserve that Epithet, who were not desirous to be an advantageous sharer, in the possession of the most Heroick and Useful *Art of Defence*.

Error 2. The *Second* Error, respects the manner of performing every particular *Parade*, and which the Masters of the *Back-Sword* are more guilty of, than the Professors of the *Small*; and that is, the making the *Hilts* or *Shells* of their *Swords*, for the most part defend the *Blow* or *Thrust*, that is discharged against them, in place of making that *True Cross* with their *Sword-Blade*, which is absolutly necessary, for the performing of a True and Secure *Defence*.

What-

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WHATEVER *Guard* the *Back-Sword* Masters take themselves to, whether this *Hanging-Guard* in *Seconde*, or the *Medium Guard*, this Error in *Parleing* or *Defending* alwise upon the *Hilt*, is most visible; for they never almost make a *True Cross*, but receive all upon the *Hilt* of their *Sword*; so that they are beholding more for any Defence they draw, (according to the common Practice) from those *Guards*, to the strength and thickness of their *Sword-Hilts*, than to any *True Cross* or *Parade* they draw from them.

To make this the more evident, I will only ask them this Question, How they would defend themselves, either with a *Rapier*, *Shearing-Sword*, or *Sabre*? none of which have close *Hilts*, and yet are the *Swords* now a-days most commonly made use of, not only for walking about the Streets, but the two last also in time of War, in a Battle; they certainly could not answer me, that they would defend themselves, with the common *Parades*, which they usually draw from the *Hanging* and *Medium-Guards*; because, if they did attempt to do it once, they would perhaps scarcely have a Finger wherewith to hold their Sword, against the second or third *Blow* their Adversary would discharge against them; if smartly delivered, and planted with a true Edge: So much is their *Sword-Hand*, in making use of such a false *Parade*, exposed to the Adversary's Weapon.

AND this hazard to which the *Sword-Hand* is exposed, is much more so upon the *Medium-Guard* than upon the *Hanging-Guard*, because in the *Parade*; which they commonly make from the *Hanging-Guard*, they sometimes form a *little Cross*, and so receive the *Blow* now and then upon the Sword's *Blade*, altho' not once in many stroaks; but in the common *Parade* they draw from the *Medium-Guard*, they almost never form a *Cross*, but receive all the Blows upon the in or out-

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out-side of the *Sword-Hilt*; so that had they not a good and clos *Hilt* upon their Sword, their Fingers would be immediatly shaved away; seing the Adversary's Sword would in striking, slide alwise along their *Sword-Blade*, and fall upon their *Sword-Hand* and wound it: by all which it follows of consequence, that there can be no certain *Defence* from any of these *Guards*, but what is made by forming a *true Cross*, upon the Adversary's Sword in *Parieing*; and that those *Parades* commonly drawn, from the *Hanging* or *Medium-Guard*, are most imperfect and false; by reason of their being for the most part, performed by the *Sword-Hilt*, and very rarely by the forming of a good *Cross*.

For, so very little is true *Art* concerned in this kind of *Defence*, that any Man who is furnished with *Back*, *Breast*, and *Head-Piece*, may as well be laid to defend himself by *Art*, from the *Thrusts* and *Blows* that are made against him, as such Persons, who make all their Defence with their clos *Hilts*, and without forming a good *Cross*, may be said truely to defend themselves by *Art*, and according to the just Rules of *Defence*; because the latter owes no less his *Defence* to the trueness of the Mettal, whereof his *Hilt* is made, than the other does his, to his *Proved Armour*; and therefore all such false *Defences* ought to be rejected by true *Artists*, and *That* only approved and made use of, which forms a true and safe *Cross*, such as I all along draw, from the *Hanging-Guard* in this *New Method*.

The very same may be said, of the common *Parades within*, and *without* the *Sword*, drawn from the *Quarte-Guard*, when they are only performed, by the *Angle* the Adversary's Sword makes upon the *Shell* of the *Hilt*; or by the Breadth of certain kind of *German Blades*, called *Koningsbergs*, and which Breadth is no Advantage under Heaven in *Parieing* as some People fancy; because, if I make a true *Cross* in *Parieing*, I will defend my self as well with a *Blade* no bigger than a *Lark-Spit*, provided it be stiff enough, as

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I can posibly do with a *Koningsberg Blade*, yea or with one of three Inches broad in the *Blade*, which is double the breadth of any *Koningsberg* I did ever see; for as none of these *Parades* make a true *Cross*, so none of them are safe and secure, even when a Man's Adversary *Thrusts* close by his Sword; but far less so, when he *Thrusts* at a distance from it, and very irregularly; which is an Error in the *Parade*, that most *Fencing* Masters are guilty of, particularly the *French*.

For they scarcely know, in *Parieing* a plain *Thrust within*, or *without* the Sword, what it is to form a good *Cross*, but only to turn their *Sword-Hand* a little, either to a *Quarte*, when they *Parie within* the Sword, or to a *Tierce* when they *Parie without*; so that if their Adversary *Thrust* any way out of the straight Line, and at a distance from their Sword, or fall low *without*, and observe not alwise a regular Method, in *Thrusting* close by their Weapon, they are in a perfect confusion, and know not where to meet with his Sword; which is the Reason of so many *Contre-temps* and *Exchanged Thrusts*, passing betwixt Persons in an occasion, who altho' very dexterous at the *Pursuit*, know no other *Method* of *Defence*; but which would certainly be prevented, did they apply themselves more, to the forming of a good *Cross* upon their Adversary's Sword; by which they could not fail, of a *true* and sure *Defence*.

For, to my certain knowledge I can affirm, that no People in the World, have a swifter Hand in *Thrusting*, nor any, a more loose or uncertain *Parade*, than the *French*: But now that the Error is discovered, and may, perhaps by this Piece, or some other Means, come to their Ears, I doubt not but they will quickly rectify it; no People on Earth being more capable to do it than they; when they once earnestly set about it, and especially, when I hope they shall have the good Example, of some of our most candid and judicious *British* Masters, to show and lead them the way.

For

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A most nice, but true Direction; to become Master of a firm and sure Parade from all Guards.

FOR, to have a firm and sure *Parade* from the *Ordinary Quarte Guard*, a Man ought not only to form a good *Cross*, with a firm and dry *Beat* or *Jerk*, but to render it, especially upon the *Inside* of the Sword, the more certain, is many times obliged, even to make that *Cross* upon his Adversary's Sword, with his *Sword-Hand* close almost to his own Body, that so he may gain the more readily, the *Weak* or *Foible* of his Adversary's Sword; which, should he only turn his Wreist with his Arm almost streight, which is the common *French* *Parade* from the *Quarte Guard*, he would certainly miss, and so receive the *Thrust*; because his *Cross*, in place of meeting with his Adversary's *Foible*, would fall upon his Adversary's *Fort*, which would render his *Parade* or *Defence* altogether imperfect. This is a Nicety, in *Parieing* not only from the *Ordinary Quarte Guard*, but even from this *Hanging-Guard* in *Seconde*, which not one Scholar in a hundred knows; nay, not even many Masters, who think themselves most topping and skillful in their Profession: And therefore, I earnestly recommend the practice of it to all such, as are desirous to become Masters, of a good and sure *Parade*, which can only be such, when a good *Cross* is performed by it; and that not upon the *Fort*, but upon the *Foible* of the Adversary's Sword, and many times also, almost close to a Man's own Body; (especially as I said, when the *Thrust* is given *Within* the Sword) to render it the more certain.

ALTHO I have been pretty long already upon this *Term of Art*, yet seing it relates to the chiefest part of the *Art*, to wit, *The Defensive*, I cannot quit with it, until I have spoke a little to that *Parade* in the *Ordinary Method*, which I have alwise so much admired, and to which, in my former Pieces upon this Subject, I have given the Name of *Contre-caveating* *Parade*.

VIII.

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VIII.

Of the Contre-caveating Parade.

THIS *Parade* was called long ago by many Masters *Contre-Gavache*, which is as much as to say, *A Parade against all Clouniſh, Pitiful, or Ignorant Fellows*; it being ſuppoſed, that none but ſuch kind of People would neglect, to improve themſelves in the *True* and *Uſeful Art of Defence*. For *Gavache* in *French*, ſignifies a *Scoundrel*, or *Pitiful Fellow*. And ſuch perſons being commonly very forward, and irregular in their *Purſuits* and *Thruſts*, becauſe of their ignorance and want of *Art*; and this *Croſs Parade* being the only beſt defence againſt them, therefore it ſeems, the ancient *Fencing-Maſters* did chiefly appropriat and recommend it, as a *Sure Defence* againſt them.

Now, altho I am abundantly well ſatisfied, as well of the uſefulneſs as juſtice of this Appropriation; yet I cannot but declare, becauſe of the excellency of this *Parade*, that I think the Derivation of its Name, is taken from too mean and deſpicable a Source: And therefore in my former Pieces upon this Subject, I endeavoured to derive its Denomination from a more rational, as well as generous Spring; ſo that in place of *Contre-Gavache*, I called it the *Contre-caveating Parade*; and my Reaſon for it was, That its former Name in a manner ſuppoſed, that it was only neceſſary and uſeful againſt ſuch, as were wholly Ruſtick and ignorant of the *Art*; whereas by Experience, we find the quite contrary; and that it is as much, if not more uſeful, againſt ſuch as have the moſt ſubtile Diſengagement, as well as the greateſt dexterity in making of *Feints*: And therefore *Diſengaging* and variety of *Feints*, which depend much upon quick and ſubtile *Diſengaging*, being that kind of *Play*, which is moſt difficult to oppoſe in the moſt *Expert Artiſts*, who take them-

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themſelves to that Method of *Point-Play*. And this *Croſs Parade* being the only ſure one againſt it, I was fully convinced, that I had a ſufficient Reaſon to alter its Mean and ruſtick Name of *Conter-Gavache*, to the more refined and genteel one of *Contre-caveating Parade*, for indeed it is the only true *Croſſer* and *Oppoſer* of all Diſengagings, or Feints flowing from them; and therefore being a certain *Contrary* and *Parade* for them, it has very juſtly, I think, acquired from me the Name of *Contre-Caveating Parade*.

This *Contre-Caveating*, or *Croſſing Parade*, is a *Circular Parade*, that is, a Man in performing it, forms with his Sword not only one, but ſometimes (according as his Adverſary ſhall *Caveat* or ſhun it) two or three Circles, without in the leaſt altering the *Poſition* of his *Sword Hand*, until he meet with, and Croſs, or Oppoſe his Adverſary's *Sword*; which is the Reaſon that it is ſo very excellent a *Parade* in the *Ordinary Method*, both againſt Multiplicity of Feints, and alſo againſt the wide, irregular, and ſtragling *Thruſts*, of forward and rambling Purſuers, as well Ignorants as others; and conſequently excellent in an Evening or Night *Rencounter*, when a Man has not much the benefit of his Sight, and therefore is neceſſitate to ſupply it with that of Feeling, which is done by making dexterouſly uſe of this Circular *Parade*; whereas the other *Parades* in *Quarte*, *Tierce*, and *Seconde*, forming but a very ſmall part of the *Arch* of a *Circle*, a Mans Adverſary may the more eaſily *Caveat* and ſhun his Sword, eſpecially in the Dark, and ſo give home the *Thruſt* upon that open; which, had this *Contre-Caveating Parade* been made uſe of, would have been quite cloſed and ſecure.

So that, as I have ſaid in diſcourſing of a *Guard*; if any *Parade* whatſoever, may be properly enough compared to a Key, which locks up and ſecures a Man from the Purſuit, or offending Deſigns of his Adverſary; then this *Contre-Caveating Parade*, may moſt juſtly be compared to a ſtrong Key with a *Double*

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Double Caſt, as we ſay, or which hath *Two Turns*; ſo very ſecure and ſafe, are all ſuch Perſons who have the Practice and Adreſs to perform it dexterouſly; for againſt all the Purſuits from the ordinary *Guards*, it is a moſt certain and general *Defence*, and no particular *Parade* can be compared to it.

Nay, even upon this *Hanging Guard in Seconde*, it may very well be made uſe of, tho' not altogether with ſo firm and ſtrong a Jerk or Spring, as when the *Sword Hand* is kept in that Poſition, which is called the *Quarte*: and the Reaſon of its being not ſo ſtrong from this *Guard*, does not proceed ſo much from the Poſition of the *Sword Hand in Seconde*, as that in forming the *Contre-Caveating Parade* from this *Hanging Guard*, the Adverſary's Sword is only carried aſide, and upwards; whereas, againſt the Purſuit from the *Ordinary Guards*, the Adverſary's Sword, is by this *Contre-Caveating Parade* beat violently, not only aſide, but downwards.

Now, all Motions of the *Sword Hand*, which tend downwards, being both more quick and ſtrong, than thoſe which are carried upwards; as I have made evident in the Reaſons for *Advantage Second*, to which I remit the Reader: It follows, that it is chiefly the Tendency of the Motion of the *Sword Hand*, to raiſe the Adverſary's Sword alittle, in carrying of it off, and not the Poſition of the *Sword Hand in Seconde*, that is the cauſe of this *Contre-Caveating Parade*, being ſomewhat more weakly performed from this *Hanging Guard*, than when it is performed with the *Sword Hand* in *Quarte*; Therefore it may be very well made uſe of in this new Method of *Defence*, as well as in the ordinary one; altho not with ſuch a firm and maſterly Spring, and that for the above-mentioned Reaſon, of the oblique elevating Motion, which the *Sword Hand* makes in performing it.

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And indeed, it is too too good and excellent a *Parade* to be wholly ſhuffled out of any Method of *Defence* whatſoever, when a Man can poſſibly make uſe of it; which has made me frequently admire, why the *French Maſters*, who know very well the great Uſe and Benefit of this excellent *Defence*, yet never almoſt make uſe of it; but I judge the Reaſon of it to be this; that they are generally much taken (altho' very often to their Coſt, becauſe of its looſneſs and uncertainty when they have any occaſion with Sharps) with that Method of Play, which is not only moſt Genteel, but alſo yields greateſt variety of Purſuit to themſelves, and Diverſion to the Spectators; and this the conſtant uſe of the common *Parades* in *Quarte*, *Tierce*, and *Seconde*, ſufficiently allows to them, becauſe they can Play readily enough all the Leſſons, againſt a Perſon who frequently makes uſe of theſe *Parades*; whereas the truth is, this *Contre-Caveating*, *Circular*, or *Croſs Parade*, confounds all, and if rightly made uſe of, ſo croſſes and oppoſes all the common Leſſons deſigned againſt it, that a very good *Swordman* is many times put to his ſhifts, to contrive, and find out Means, not only to purſue it, but even to diſengage, and ridd himſelf from it.

The Contre-Caveating Parade, moſt uſeful in the Dark, or Night time.

Therefore, I earneſtly recommend it in all Engagements with Sharps, eſpecially againſt foreward Ramblers, or when a Man ſhall be engaged, either in the Twee-Light or Dark; when being moſt uncertain of finding out, and oppoſing his Adverſary's Sword, by any of the other *Parades*, he muſt diſpair of certainly meeting with it, unleſs he take himſelf to, and wholly rely upon this, which is a moſt ſecure and general *Parade*; and ſuch a one, as I can never enof recommend to all truely lovers of a good, firm, and certain *Defence*; for in ſuch a Juncture, a Man ought only to regard his own Safety and Preſervation, not the Satisfaction and Diverſion of the Spectators, by making uſe of a more genteel, tho' not near ſo ſecure and general

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a *Parade*, as this moſt certainly is; and which when judiciouſly and dexterouſly made uſe of, will rarely fail any Man upon a *Pinch*, let his Adverſary's Skill or Temper be what it will.

IX.

Of the Riſpoſte.

THIS *Term of Art* comes moſt properly in after the *Parade*, and depends ſo very much upon it, that without it, there would be no ſuch thing as a *Riſpoſte* in *Fencing*; for a Man may have many Opportunities of Attempting, and Performing other *Leſſons* and *Thruſts*; but for the *Riſpoſte*, it is impoſſible for a Man to give it, until his Adverſary either voluntarily, or by compulſion, offers to launch in a *Thruſt*; ſeing it is conſequential to, and muſt of neceſſity be performed, immediatly upon the back of a Man's own *Parade*, and after the Adverſary's *Thruſting*, otherwiſe it abſolutly loſes its Denomination, and becomes quite another kind of *Thruſt*.

RISPOSTE, is an old *French* Word, and ſignifies *A ſudden returning of an Anſwer*, or rather, *A quick and ſmart Reparee*; it is now a-days rarely made uſe of, except in the *Art of Fencing*, where its ſignification is much of the Nature with the former: For amongſt *Sword-Men*, *Riſpoſte*, (which in the Schools is commonly called *Parieing* and *Thruſting*,) is a quick and ſmart returning of a *Thruſt*, after a Man hath *Paried* his Adverſary's; For if a Man do not firſt *Parie* his Adverſary's *Thruſt*, then it will be either an *exchanged Thruſt*, or a *returned Thruſt* in the time of the Adverſary's recovering of himſelf, or going off, and not a *True Riſpoſte*: Which excellent *Method* of *Play*, ſhows a Man to be a great *Maſter* of the *Parade*; and together with

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Binding, as shall be more fully shown hereafter, is the only true battle (especially upon the *Ordinary Method*,) with *Sharps*.

For in performing any of the other *Lessons*, a Man cannot promise to himself, but that he may receive a *Contre-temps*, or an exchanged *Thrust* upon his *Pursuit*, unless he oppose very dexterously his Adversary's *Sword* with his Left-hand; which is indeed very useful at all times, but requires a great deal of Practice, and long habite to become dexterous with it: Whereas if he Play from the *Risposte*, he in a manner, incapacitats his Adversary from exchanging a *Thrust*; and that by reason, that his Adversary's *Thrust* is spent, and his Body thereby somewhat disordered, before he offer to attack him from the *Risposte*; so that his Adversary being upon his Stretch, and consequently disordered, his Body being off its true Posture of *Defence*; it is almost impossible for him to prevent a Wound from the *Risposte*, especially if rightly timed, unless he be more than ordinary *Dexterous* at *Opposing* and *Parieing* with his Left-Hand; the which, together with a most quick *Recovery* of the Body, are the only best, altho' I cannot say certain, *Contrarys*, that I know of, against a *Thrust* Truely and Smartly given in from the *Risposte*; which is the only *Lesson* I may say, in the *Art* of the *Sword*, which when right Timed, swiftly Delivered, and exactly Planted, cannot be with certainty prevented; altho' as I said, it may be now and then by Chance, by the most dexterous Use of the Left-hand.

An Excellent Advice in an occasion with Sharps, for such as are Masters of a firm and sure Parade.

I cannot therefore, enof recommend this excellent and secure Method of *Play* from the *Risposte*, in using this *New Guard*, and more especially when *Playing* from the *Ordinary Method*; but then it is only to such, as are Masters of a quick, firm, and sure *Parade*; which may be very soon acquired by this *New Method of Fencing*, by reason of the great *Cross* performed in *Parieing*; so that by a little Practice, the *Risposte* will come as quickly from it, as from the ordinary *Parades* in *Quarte* and *Tierce* above the Adversary's Sword, altho' I must

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must confess, not altogether with such a firm and strong *Spring*; Whereas if *Novices*, or half-skilled Persons, should attempt it, it would but lead them to their more quick and certain destruction, seing they endeavour a Pursuit from the *Parade*, which they are not as yet absolutly Masters of; however, the sooner any Man accustoms himself in *School-Play*, to this excellent and safe *Pursuit* from the *Risposte*, the sooner will he become Master of it, to adventure upon it in an Occasion with *Sharps*, especially, when he truely designs prejudice to his Adversary.

A Caveat for Novices, or such as have an imperfect Parade.

Because, if he have not a real Design upon his Adversary's Life, but only to Master him by a more gentle Method, he ought to take himself, to some less bloody *Pursuit* and *Offence*, such as *Commanding*, or making *Thrusts* at the Wrests, Thighs, or Leggs, (any of which will Disable) and wholly forbear this, which flowing from the *Risposte*, is a most strong, sure, and destructive kind of *Pursuit*; seing the *Thrusts* from it, come alwise very full and smartly home, and are therefore with great difficulty defended.

X.

Of Thrusting *and* Ecarting *the* Head.

A Man is said to *Thrust*, when he makes an Attempt to hit his Adversary with the Point of his Weapon: It differs from the following term *Elongeing*, in this; that a Man may *Thrust*, without offering to *Elonge*, because he may be so near to his Adversary, that the very *Spring* of his *Sword-Arm*, (especially when accompany'd with the inclining of the Trunk of his Body forewards) may carry the Point home to his Adversary's Body; whereas, *Elongeing* is very seldom performed, without attempting to *Thrust*: But this nearness to a Man's Adversary, falls out

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out so rarely, that when People generally Talk of *Thrusting*, *Elongeing* is almost alwise understood to accompany it.

There are several Errors committed in the Schools, with Relation to *Thrusting*, which I shall name, That Masters may Consider upon them, and Advise, whether they are so material, as that it will be worth their while to rectify them; for my own part, I think they ought to be rectified, seing they are no less contrary to Reason, than to the true Rules of *Art*.

Error 1. The *First* is, their ordering all plain *Thrusts* to be given in alwise clos by the Foible of the *Adversary's* Sword, a thing that can only be performed upon a Master's *Breast-Plate*; because it is scarcely possible almost, to get an opportunity to do it in *Assault*, or at Sharps, unless a Man resolve never almost to Hit or Wound his *Adversary* at all: For it is most certain, that the *Thrusting*, or disengaging clos by the Foible of the *Adversary's* Sword, retards the swiftness of the *Thrust* extremly; whereas, if a Man design to make a swift *Thrust*, he should be so far from attempting, to *Thrust* clos by the Foible of his *Adversary's* Sword, that he ought indispenesibly to Cut beneath the Hilt, and never offer to disengage to *Thrust*, until his Sword Point be advanced upon the same side it is presented, even beyond the *Adversary's* Hilt; and thus he cannot fail to make a swift and subtile *Thrust*, either *within* and *above*, or *below*; or *without* and *above* the Sword, but especially *within* and *below*; if he also observe to make the Trunk of his Body and Hand move together, and both of them alwise before his Advanced Leg, if he is to *Elonge*.

Yea, to make a *Thrust* the more effectual, a good *Artist* will not only Cut, or carrie his *Thrust* home swiftly beneath his Adversary's Hilt, but to make it resist the better his *Parade*, and take more upon his Body, will also many times *Thrust* with a

Quarte

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Quarte Position of the *Sword Hand*, *without* and *above* the Sword; carraying his *Hilt* high, and *Point* low towards his Adversary's left side; and with a *Tierce Position* of the *Sword Hand*, *within* and *beneath* it; carrying his *Hilt* low, and as it were from his Adversary's Sword, towards his Adversary's left side, and the *Point* high towards his right, which will take so very much upon the Adversary's Body, *Within* and *Beneath* the Sword, that unless he have an exceeding quick and firm *Parade*, especially in the common Method of *Parieing* from other *Guards*, (for upon the *Hanging Guard*, this manner of *Thrusting* cannot possibly be performed) he will be fair to receive the *Thrust*: whereas the ready way to render a *Thrust* slow, and of little effect, is, according to the imperfect Direction of most Masters, to attempt alwise to *Thrust* or *Disengage*, close by the Foible of the Adversary's Sword; a Direction most ridiculous, and which I admire they have not of themselves rectified long e're now.

What I have said, against *Thrusting* clos's by the Foible of the Adversary's Sword, in performing any plain *Thrust*, holds much more, when a Man shall either play from *Binding*, or from the *Risposte*; for in these Cases, he ought to be so far from keeping by the Adversary's Sword in *Thrusting*, that he should immediatly after *Binding* or *Securing* his Adversary's Sword, quit with it, and launch home the *Thrust* as strong and swiftly to the Body as possible, and then immediatly recover again to his defensive *Posture*. The same he is also to do when he plays from the *Risposte*.

The *Second* is, the ordering them alwise to *Plant* or *Thrust* high, and with the *Sword Hand* also too much in *Quarte*, which is just of a piece with the former; for by *Thrusting* with the Hand so much in *Quarte*, and carrying the Sword so high, a Man creats to himself *Three* Disadvantages; The *First* is, That he directs his *Thrust* to that part of the Body, I mean the *Breast* and *Ribs*, which are strongest, and conse- Error 2.

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quently most difficult to Penetrat or Wound, being defended with strong *Cartilages* and *Bones*; The *Second* and *Third* are, That his *Thrust* is rendered thereby, the shorter and weaker, the further his *Sword Hand* is turned to *Quarte*, and the more high the *Thrust* is planted.

A good Direction in Planting a Thrust.

For it is a nice, but true Rule in planting a *Thrust*, to endeavour, as much as the nature of the *Thrust* will allow, to keep the Sword and Arm constantly upon a level with the Shoulder; which makes not only alwise the longest Line; that being likewise the shortest distance betwixt that part of your Adversary's Body and you, when upon your Stretch; but it also falls to be directed, and planted against those parts of the Body, which are not only most difficult to defend, but also a great deal more easily pierced, I mean the lower part of the *Stomach* and *Belly*: Also when the Hand is kept in the true *Quarte*, and the Fingers not too much turned up, the *Thrust* is the stronger; the Sword kept the firmer in a Mans hand; and consequently not so easily beat out of it; which is a Fault no less moderous in an *Assault*, than dangerous in an *Occasion*; therefore it is good thus to prevent it.

Error 3.

The *Third* is, the ordering their Scholars, alwise to *Ecart* their Head and Shoulders, at the performing of every *Thrust* they design *Within* and *Above*, or *Below*; or *Without* and *Above* their Adversary's Sword; giving for a Reason, that this *Ecarting* of the Head (which they also wrongously Term *Decarting*) together with the *Thrusting* close to the Foible of the Adversary's Sword, saves them from a *Contre-Temps*, or a *Thrust* at the same time; whereas there is nothing more false.

For this *Ecarting* of the Head, which in *French* signifies to keep it from the streight *Line*, or out of the way of the Enemies Sword, is of little or no use at all, for the preventing of an exchanged *Thrust*, if a Man's Adversary design it, no more than

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than the attempting to *Thruſt* cloſs by the Foible of the Sword, or with the *Sword Hand*, in ſuch and ſuch a *Poſition*, of *Tierce*, *Quarte*, or *Seconde* do: Becauſe *Firſt*, however a Man may be humor'd, to *Thruſt* by the Foible of the Sword upon a Maſters *Breaſt-Plate*; yet he ſhall not perhaps in ſeveral Aſſaults, get one Opportunity to do it; eſpecially if his Adverſary underſtand to *Croſs* and *Bind* his Sword. *Secondly*, Suppoſe he ſhould *Thruſt* by the Foible of the Sword, and *Ecart* his Head, yet that can only ſave him upon one *Line*; and his Adverſary has no more to do, but to *Shift* and *Alter* his Sword, and catch him upon its *Point* in another *Line*; for a Man's Sword cannot be in, nor, when he is *Thruſting*, *Guard* or *Defend* two different Places, at one and the ſame time.

An excellent Direction for Thruſting a ſwift & ſubtile Thruſt.

THEREFORE the only true, and ſwift way of *Thruſting* a plain *Thruſt*, either *Within* and *Above*, or *Beneath* the Sword; or *Without* and *Above*; is, as I before ſaid, by alwiſe diſengaging, or Cutting, as we ſay, beneath the *Hilt*, let the *Poſition* of your *Sword Hand* be what it will; and carrying the Sword as level home as poſſible, with the *Head* directly above your Sword Arm: unleſs you intend to *Thruſt* in *Quarte* without the Sword; in which caſe, you are, as I ſaid, to carry your *Hilt* high, and *Point* low, towards your Adverſary's left ſide: or in *Tierce* within the Sword; and then you are to carry your Sword Arm and Hand low, towards your Adverſary's left ſide, and *Point* high, towards his right: Now, in theſe Caſes, your Head cannot be directly above your Sword Arm, becauſe of your putting your *Sword Hand*, voluntarly out of the ſtreight *Line* in *Thruſting*, that it may take the more upon your Adverſary's Body; and for preventing of an exchanged *Thruſt*, if your Adverſary deſign one, there is no other more certain Method under Heaven, than to oppoſe, and carry off his Sword with your left Hand, in the time you are delivering your *Thruſt*.

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THESE Directions are as good and ſafe, as they are great Rectifications in the common Method of Teaching: And are alſo kind of Secrets, if there be any ſuch in *Fencing*, whereby to *Thruſt* ſwift and ſubtily moſt kind of *Thruſts*, eſpecially upon the inſide.

Error 4. AND this brings me to the *Fourth* Error; which is the ordering their Schollars, to throw the left Hand either behind them, or to ſtretch it out along their left-ſide at the delivery of every *Thruſt*; and the Reaſon they give for it is, becauſe ſay they, it ballances a Man's Body, and ſo makes him the more firm, when he is upon his *Elonge*.

I ſhall not deny, but this keeping back of the Left-hand may ballance the Body a little; but I am very certain, a Man ſuſtains a far greater Prejudice, by his loſing in a manner the benefit of his Left-hand, for the oppoſing of his Adverſary's Sword, and thereby preventing a *Contre-temps* or *Exchanged Thruſt*, when in *an Occaſion*, than he can poſſibly reap Advantage by the aſſiſtance it gives him, for the more eaſie ballancing of his Body: Becauſe when a Man's Left-hand is thus thrown out of the way, upon the delivery of every *Thruſt*, he loſes almoſt a whole Time, before he can bring it forward again, either to oppoſe his Adverſary's Sword, for the better defending himſelf from a *Contretemps*, *Exchanged Thruſt*, or *Thruſt* from the *Riſpoſte*, if his Adverſary ſhould deſign any of theſe againſt him; or, before he can be ready with it, to catch hold of his Adverſary's Sword, when himſelf intends, either to *Encloſe* and *Grapple*, or *Command*.

So that the only true Way for a Man in *an Occaſion*, is not only, to make uſe of a good and firm *Parade* when he is upon the *Defence*, but alſo to aſſiſt it with the left Hand, when needful; and which he ought therefore to have alwiſe in rea-

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readineſs, upon the delivery of all his *Thruſts*, and not to bring from behind his Back, when he does perhaps need it, either to oppoſe his Adverſary's *Thruſt*; ſecure himſelf upon his own, in caſe of a deſigned *Contre-temps*, and *Exchanged Thruſt*; (againſt which, it is abſolutely one of the beſt Remedies *Sword-Men* have) or to catch hold of his *Adv*erſary's Sword, if he ſhould reſolve to *Encloſe* upon, and *Command* him.

THESE are the Benefits which a good *Sword-Man* reaps, by a ſeaſonable aſſiſting himſelf with his left Hand; all which he is fruſtrat of, when it is, contrary to all Reaſon, thrown behind him: Therefore I wiſh this Abuſe, or rather Neglect of the aſſiſtance of the left Hand, may be rectified, with the abovementioned Errors in *Thruſting*. For the right placing of which Hand, either when a Man pitches himſelf firſt to his *Guard*, or when *Thruſting*: ſee the *Poſitions* of the left Hands of *Fig.* 1. 4. 5. and 9.

THE exact Method of *Parieing* dexterouſly, and *Thruſting* ſwiftly and ſubtily a *Plain Thruſt*, being the Foundation of all *True Fencing*, has been the occaſion of my being more particular upon theſe two *Terms of Art*, than upon ſeveral of the reſt; and indeed they are of ſuch Conſequence to all who really intend to become good *Sword-Men*, that it were in ſome meaſure better for them, to be almoſt altogether ignorant of many of the other Branches of *Fencing*, than of theſe *Two*; becauſe, altho' a Man be pretty expert, in the performing moſt of the other *Leſſons*, commonly Taught in the *Ordinary Method*; yet if he be imperfect in the Practice of theſe *Two Terms of Art*, the underſtanding of the reſt, will avail him but very little, eſpecially in an Occaſion with *Sharps*; whereas if he be abſolutly Maſter of a firm and ſure *Parade*, and of a quick and ſubtile Method of Delivering a *Smart Plain Thruſt*, he may very well diſpenſe with a great many of the other *Leſſons*, which are Taught in the Schools more out of Form, and for the rendring a Man more *Adroit* and *Dexterous*, at the delivering

of

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of a *True Plain Thruſt*, than for any other great benefit can redound to him from them, in an Encounter with *Sharps*.

THEREFORE I intreat my Reader, that for his greater, & more certain Improvement in this *moſt Uſeful Art*, he would chiefly apply himſelf to the Practice of them; either while he is at School, under the Conduct and Inſtruction of a *Fencing Maſter*; or in his own Chamber, where he is only aſſiſted by the natural Addreſs, and aſſiduous Application, of a ſmart and judicious Comerad; and let him rely upon my Word for it, that he ſhall not be long, without reaping the benefit I propoſe to him by it: For, not to be Maſter of a *Good* and *Sure Parade*, and of a quick and ſubtile *Method* of delivering a *Plain Thruſt*, and to be a good and dexterous *Sword-Man*; are, in my Opinion, very incompatible.

XI.

Of Elongeing, *or making an* Elonge.

WHEN a Man is not ſo near to his Adverſary, as that he can reach him, by only ſtretching out of his *Sword-Arm*, and inclining forewards with his Body, without moving of his Advanced Foot; then there is a Neceſſity for him, to ſtep out with his right Foot, that ſo his *Thruſt* may take effect; and this is what we call an *Elonge*.

Elongeing then, is a vigorous, ſudden, and quick moving foreward of the right Foot, keeping at the ſame time, the Left immoveable; and is performed with a pretty violent kind of Stretch, occaſioned by the eager deſire of the Purſuer, to hit or wound his Adverſary; and without which, he could not many times reach him: It is derived from the *French* Word *Allonger*, which ſignifies to lengthen, or to ſtretch out; and indeed

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deed in this Action, a Man both lengthens his *Thruſt*, and ſtretches his Limbs many times, to the full, otherwiſe he would often come ſhort of his Adverſary, and ſo *Thruſt* in vain.

Some Maſters adviſe their Scholars, that they may the better keep their left Foot fixed, (which is a very material Circumſtance in *Elongeing*,) to Couch the inſide of it towards the Ground; pretending that they are kept thereby more fixt, and not ſo apt to ſtumble, or fall forewards towards their Adverſary. Others again, diſapprove of this Method, and direct the keeping only of the left Heel cloſe to the Ground, and affirm, that this keeps a Man altogether as firm upon his Limbs in an *Elonge*, as the former doth; and in my Opinion of theſe two Methods, this laſt is the beſt and moſt ſure; becauſe it is by fixing of the left Heel, and not the Toe, or Couching the Foot, that all the Body is kept firm upon an *Elonge*; for if the Heel be looſe, a Man can never have any Aſſurance of a quick Recovery from a Stretch, which is the only End for which it is directed.

Again, there are other Maſters, and thoſe of the greateſt Eſteem, particularly *Mon. De Liancour*, who condemn both the former Methods, of either Couching the left Foot, or keeping its Heel fixed in an *Elonge*; and in place of both, order a Man to keep his left Foot flare and firm upon its Sole, without altering of it; and maintain, that a Man is not only as firm upon an *Elonge* this way, but alſo that he will *Elonge* or *Stretch*, as far this Way, as when his Foot is Couched to one ſide.

As to this laſt Aſſertion, of a Man's ſtretch being fully as long this way, as when his Foot is Couched, I confeſs I cannot agree to it; becauſe certainly, when a Man's Foot is upon its Sole as he is ſtretching, there is a kind of *Angle* formed at the Ancle, betwixt the Inſide of the Foot and Legg, when he makes his ſtretch, which certainly ſhortens his *Elonge*; whereas, the Couching of the Foot, advances a little the left Legg

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Legg in ſtretching, and ſo takes away the above-mentioned *Angle*; which if it do, muſt certainly ſo much lengthen the *Elonge*, as it ſelf was advanced: But as for the other, which is a Man's being as firm and fixed upon it, as when the Heel only is kept faſt; I altogether approve of it, eſpecially in an Occaſion with *Sharps*; becauſe, whatever large Stretches a Man may venture upon in a *School-Aſſault*, by Couching of his Foot, yet it is dangerous, either in the Fields, or upon a Street, to make ſuch Overreaches, from whence a Man can ſcarcely recover himſelf, without the aſſiſtance, ſometimes, of his left Hand upon the Ground, to keep him from falling forwards.

Elonging too far, dangerous in an Occaſion.

For altho' in the Schools, great and long Stretches, make a good Appearance, and are mightily cryed up; yet in an Engagement, nothing can be more dangerous, becauſe of the Opportunity it gives a Man's Adverſary to *Riſpoſte* him, before he can recover to his Defence; and therefore one of the chief Directions at *Sharps* is, never either to Couch the left Foot, nor to *Elonge* too unreaſonably; the *Firſt*, keeping a Man firm and fixed; and the *Other*, aſſiſting him to a quick Recovery of his Body after his *Elonge*, that thereby he may prevent his *Adverſary's Thruſts* from the *Riſpoſte*.

All *Elongeing* ought to be performed Vigorouſly, and with Life; at which the *French* are moſt dexterous; which gives them generally ſo ſwift a Hand in performing a *Plain Thruſt*, that it comes home upon a Man with ſuch ſwiftneſs, as if it were darted from a *Croſs-Bow*; for nothing is more unbecoming, and appears more dull, than to ſee a Man *Elongeing*, as if he were half aſleep, and had neither Strength nor Spirits: And as the Stretching is to be performed with Mettle and Earneſtneſs, ſo with no leſs Vigour and Quickneſs ought the Recovery to be finiſhed; without which, a Man can never pretend to come off ſafe, from an *Exchanged* and *Riſpoſted Thruſt*.

XII.

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XII.

Of Caveating, *or* Diſſengaging.

WHETHER it was the Obſerving the Natural, but cunning Motions, which Cocks make with their Heads in Fighting, to ſhun and evite the Strokes of their *Adverſary's* Beaks, or ſome other ſuch like Obſervation, that gave the firſt Riſe to this *Term of Art* in *Fencing*, is neither certain, nor very material to be known; but to give a ſhort and true Definition of it, is, I think, altogether propper and neceſſary; and the rather, that it was this very *Caveating* or *Diſſengaging*, which gave the chief Riſe to this *New Method of Fencing*, or *New Guard*, I have all along been ſo much Recommending.

CAVEATING or *Diſſengaging*, is a Motion, whereby a Man brings in an inſtant, his Sword which was preſented upon any ſide of his Adverſary's, generally beneath its *Hilt* to the oppoſite ſide; and this he can do ſo often as he pleaſes, from *Within* to *Without*, and from *Without* to *Within*; from having its *Point High* to be *Low*, and from having it *Low* to be *High*; either upon the ſame ſide it is preſented, or upon the oppoſite ſide.

IT is ſo very neceſſary a Motion in *Fencing*, that without it, there could be ſcarcely any *Offenſive Part* or *Purſuit*, at all, at leaſt it would be but very ſlow; and it is alſo ſo eaſily and quickly performed againſt the *Ordinary Tierce* and *Quarte Guards*, that it gives a conſtant Opportunity, to make Variety of moſt *Quick* and *Subtile Feints* againſt them; which by reaſon of the *Small Croſs*, made by the Weapons upon theſe *Guards*, makes the *Purſuit* very eaſie, and the *Defence* or *Parade* extremely difficult; as I have clearly

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demonstrate in the *Second Advantage*, to which I remit the Reader.

It was indeed the great Opportunity, those *Guards* alwise give for a *sudden disengaging*, (which is the source of all quick and subtile *Feints*, and consequently of a great uncertainty in the *Defence*;) that first put me upon the search of this *New Method*, which by reason of its great *Cross* upon the Adversary's Sword, renders the *Disengaging*, or making of *Feints* more slow, and consequently the Pursuit or offensive Part; and for the very same Reason, the *Parade* more certain: so that hereby, the ordinary Method is quite renversed, and in place of the Pursuit being quick, and the *Parade* uncertain, whereby a Man's Life was in continual hazard, the Pursuit is now rendered slow, and the *Parade* a great deal more certain, and thereby a Man's Life not in near so great danger, which was my whole and only aim; and which I hope, will meet with an Approbation as general, as the *Parade* or *Defence* flowing from it, is secure and Universal. I shall therefore say no more in Commendation of it here, having done it sufficiently by a Mathematical Demonstration, in the Scheme, in the middle of the Plate, to which I refer the Reader; and which I take to be a sufficient Warrand for all I can possibly offer, or say in its behalfe.

XIII.

Of Feints.

A *Feint* is much of the same Nature with *Caveating* or *Disengaging*, and is a Motion, whereby a Man's Adversary with any kind of *Weapon*, endeavours, either only to make an *Open* upon him, whereby he may have an oppor-

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opportunity to *Thruſt*, or to make him believe, that he deſigns to give home his *Thruſt* at one part of the Body, when he really intends to give it in upon another; It is but an uncertain kind of Play, and not much to be ventur'd upon in an *Occaſion*, except when it is preceeded by *Binding*.

As there are two Methods of making of *Feints*, ſo there are ſeveral kinds of *Feints*, which I ſhall but juſt Name, that this may ſerve as a common place, where they may be all found at one view; having deſcrived them exactly in the *Scots Fencing Maſter*. It is certain, that a Man may make a *Feint* towards any part of the Body, and in this reſpect, there may be as many *Feints*, as there are different parts of a Man's Body to aim them at; but as this would but lead Men into Confuſion, therefore it hath been thought fit to reſtrict them, chiefly to theſe ſeven following.

1mo. There are the *Single* and *Double Feints within* and *without* the Sword; for a *Triple Feint* is not to be made uſe of, by reaſon of the great Opportunity, it gives to a Man's Adverſary to take *Time* upon him; which is alwiſe moſt conveniently done, either upon a Man's *Advancing*, as he is raiſing of his advnced Foot to *Approach*, or as he is making of any *Feint*, which is not preceeded, by a *Securing* of the Sword or *Binding*.

A good Direction for taking of Time.

2do. The *Single* and *Double Feints Above* and *Without* the Sword, commonly called the *Single* and *Double Feints* at the *Head* or *Eyes*.

3tio. The *Low Feints* at the *Belly without* the Sword, *Single* and *Double*. And

4to. The *Single Feint within* and *Above* the Sword, called in the Schools *Volte Compé*, but improperly, for the true

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Name in *French* is, *Botte Coupé*; which is as much as to say, a *Thruſt* cut ſhort of its expected Reach; for *Botte* in *French* ſignifies a *Thruſt*; ſo that this *Feint* being made *Within* and *Above* the Sword, with the Hand turned a little more in *Quarte* than ordinary, and then inſtantly falling low with the *Thruſt*, towards the *Belly*, the *Sword Hand* but altered a little more to the *Tierce*, than when the *Feint* was made, it is very properly denominat a *Cut*, or *Foreſhortn'd Thruſt*; becauſe the *Feint*, which was expected to be the motion of the *Thruſt*, is ſtopt, and converted into a *Thruſt* at the *Belly*, *Within* and *Below* the Sword.

These are the moſt frequently practiſed *Feints*, in the common Method of *Fencing*, and altho, a Man may invent many more *Feints*, to other parts of the Body, yet the moſt of them will alwiſe terminate, in one of theſe Seven I have named. But indeed, this *New Method* I am now upon, will not well admit of ſo many, for I reſtrict it chiefly, to the *Single* and *Double* Feints *VVithout* and *Above*, and *VVithout* and *Beneath* the Sword; ſeing many would but Embaraſs a Man, and not anſwer ſo well my Deſign, which is to ſet down no Directions or Leſſons, but what are in a manner abſolutly neceſſary.

Now, as there are ſeveral kinds of *Feints*, ſo there are, as I before hinted, two Methods of making *Feints*. The *Firſt* and leaſt ſecure, are theſe I have named, by reaſon that they are only ſimple Motions made with the Sword (without being preceeded with any Spring, or ſecuring *Croſs* upon the Adverſary's Sword) to Deceive and Cheat a Man's Adverſary, out of the Security he puts himſelf into, by keeping a good *Poſture* of *Defence*, from whence he may bring a firm and ſure *Parade*; and therefore, as I ſaid, a Man may be readily ſurprized, and catch'd upon the performing of them, by a right triſted time; whereas the *Second*, and moſt ſecure Method of making *Feints* is, by firſt engaging as it were the Adverſary's Sword,

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Sword, either by *Binding* or a ſpringing *Croſs*, which are much about one, before a Man attempt to make either his *Single* or *Double* Feint, for by thus ſecuring of his Adverſary's Sword, before he make his Feint, he not only in a manner makes good the deſign of his Feint, whether *Single* or *Double*, but alſo very much incapacitats his Adverſary, from catching him upon *Time*; therefore, if a Man will make uſe of Feints, let him make chiefly uſe of theſe laſt mentioned, which are alwiſe preceeded by a *Beat*, *Binding*, or a ſpringing *Croſs*; and then he may venture upon them, not only with the more Confidence & aſſurance, but alſo rely upon them for a greater Succeſs, than if he ſhould wholly attempt them, without any ſuch *Pre-engagement* of his Adverſary's Sword.

There is alſo another Point in Relation to Feints, which deſerves to be decided; and that is, whether a Man in making of his Feints, ſhould accompany each Motion of his Sword with an *Appel*, as the *French* call it, or with a *Beat* upon the Ground with his advanced Foot, or not?

Thoſe who are for it, aſſert, That the *Appel* or *Challenge* of the advanced Foot, ſurprizes a Man oft-times more, than the Motion of the Sword, and ſo obliges him more certainly to give an *Open*, than if the *Feint* were only performed with the Sword alone; becauſe that Motion, may be ſometimes ſo very quick and ſubtile, as ſcarcely to be decerned; whereas the Noice of the Adverſary's Foot upon the Ground, when the *Challenge* or *Appel* is given to anſwer it, is a kind of Advertiſement and Allarm, which a Man can ſcarcely reſiſt or refrain from anſwering.

To giue my Opinion in this matter, I think both Methods are good, according to the Adverſary that a Man hath to deal with; for if it be with an unskilful Perſon, then certainly an *Appel* or *Challenge*, ſometimes with the Foot, accompanying the

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the Motion of the Sword, can never do prejudice, but rather make the Allarm the ſtronger, whereby the *Open* will be the more readily given.

But if the Adverſary be an *Artiſt*, and eſpecially if the Engagement be upon the Street, or in the Fields, then, in both theſe Caſes I am altogether againſt the *Appel*, or *Motion* of the advanced Foot, accompanying the Motion of the *Feint*, and that for two Reaſons.

Firſt, The *Appel* or Motion with the Foot, certainly retards the ſwiftneſs of the *Feint*, which being thus rendered ſlow, makes the *Thruſt* long a coming home, and ſo will but very rarely take againſt a good *Artiſt*; and that it does retarde the Motion of the *Feint*, is what cannot be denyed, by any having the leaſt Knowledge in *Fencing*: For it is moſt evident, that a quick and ſwift handed *Artiſt*, is capable from the *Quarte Guard*, without the *Appel* or Motion of his advanced Foot, to make ſo ſubtile a *Feint*, that it ſhall appear but as the twinkle of an Eye, and not take half the time, that a Man muſt of neceſſity take to raiſe his Foot, and ſet it down again, which he muſt do in an *Appel*.

Secondly, If the Engagement be upon the Street, or in the Fields, then, the *Appel* or *Allarm* of the Advanced Foot, is ſtill of leſs uſe; becauſe in this Caſe it cannot be heard, as upon a *Fencing-School* Floor; and therefore all it would ſignify, would be to render ſlow the *Feint*, and thereby give a Man's Adverſary, the better Opportunity to *Parie* it.

From whence I conclude, that when a Man deſigns only to make a *Slow Feint*, as if it were to *Sift*, and *Try* his Adverſary, to know how they will take with him; in that Caſe, he may accompany the Motion of his *Sword-Hand*, with that

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Appel, or *Allarm* of his advanced Foot; but if he intend to make a *Feint*, that Execution may really follow upon it, then he is not only, not to give any *Appel* or *Challenge* with his advanced Foot, but also, to make the Motion with his *Sword* as quick, and subtil, as it is possible for him to perform it; that so he may the more certainly delude his Adversary.

This is my Opinion as to *Feints*, made from the *Ordinary Quarte* and *Tierce Guards*; but such quick and subtile *Feints*, cannot be performed against this *Hanging-Guard in Seconde*, I so much commend; by reason of the great *Angle* it makes with the Adversary's Sword, which certainly retards them: and therefore the constant use of it, is an excellent Contrary to *Feints*; by reason of its *Sloping Point*, for which it ought to be mightily Valued, and Esteemed before any other *Guard* whatsoever; especially, seing this *Sloping Position* of it, answers exactly the greatest Contrary, which the *French* Masters have, against the common *Feints Within* and *Without* the *Sword*, when they order alwise their Scholars, upon variety of their Adversary's *Feints*, either to take time and *Thrust* out upon him, or otherwise to *Baisser la Pointe*, or stop their Swords Point; in my Opinion, the much more Rational, as well as Secure Direction, and Contrary of the two.

XIV.

Of Time,

In the Language of *Sword-Men*, by *Time*, is not meant that continual flux of Moments, whereof our short duration in this World is composed; for certainly in this Acceptation, there can be neither *Motion*, nor *Thrust*, but what is truely performed in Time, that is, there are alwise some Moments of

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of Time required, wherein to execute them; but by *Time* in the *Art of Fencing*, is understood, a certain Opportunity which a Man takes the benefit of, either to perform some kind of *Lesson* or *Thrust*, while his Adversary is not as yet *Thrusting*; or even the preventing of his Adversary, by wounding him and saving of himself, in the very same instant of *Time*, that his Adversary is Advancing upon, or *Thrusting* at him, and this without so much as offering, first to *Cross* or secure his Adversary's Sword, before he attempt it; and it is alwise as I said, performed upon the first moving of the Adversary's advanced Foot.

Now, as there is nothing more commendable in an expert *Sword-Man*, than his never losing, but upon the contrary, his performing alwise his Designs, upon the *First* kind of *Artificial Time*; so in my Opinion, there is nothing more uncertain and dangerous, than for a Man frequently to make use of this *Last*, for Prevention; yea, I am so much against it, that whatever may be allowed to a Man, for his Divertisement in *School-Play*, yet in an *Occasion*, the taking the opportunity of it, ought to be so much condemned, that in such a Juncture, it should not be so much as thought of, let alone put in Practice.

For even in taking the *First* kind of *Time*, no Man can be sure, except it be from the *Risposte*, or that he oppose his left Hand, but he may receive an *Exchanged Thrust*, before he recover to a Posture of *Defence*, from his *Discharged Thrust*; how much uncertainty then must there be, and to how much evident and unnecessary Danger, does a Man expose himself in an occasion with *Sharps*, by making use of the *Last* and most uncertain kind of *Time*, which is performed, without the least *Securing* of the Adversary's Sword?

I know that the taking this kind of *Time*, tho' most Dangerous, is much approved of, and admired by many, even great

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great Masters in this *Art*; for my own part, I wish them good Success in it, but shall never advise my Friends to make use of it out of an *Assaulting School*, unless they intend, that their Life shall be of as short continuance, as the uncertain *Time*, wherein they designed to bereave their Adversaries of theirs.

THEREFORE, wholly disapproving of such an Uncertain, Deceitful, and Dangerous kind of *Play*, especially with *Sharps*, which does many times occasion the loss of Men's Lives; many People, by reason of the wrong Notion they have of it, being frequently induced to make use of it, even with *Sword in Hand*; I earnestly recommend to all Skilful Persons, who have any regard for their Lives, that in an *Occasion with Sharps*, they never so much as think (except upon the greatest Pinch imaginable) of *Thrusting* upon *Time*; that is, without first *Engaging*, *Crossing*, or *Securing* their Adversary's Sword, or forcing it out of the way, by a *Springing Beat* before they *Thrust* themselves; it being impossible for any Man to venture upon it, without at the same time hazarding his Life, and in a manner, by a seen *Disadvantage*, exposing himself to his Enemy. A safe Advice at Sharps.

LET then this Ventorious, Uncertain, and Dangerous *Play* upon *Time*, never take place, (except, as I said, upon a great Necessity,) but only for a Man's Divertisement, when he is *Assaulting* in the Schools; and even then, let it be accompanyed with the assistance of the left Hand, for the better preventing of a *Contre-temps*, or *Exchanged Thrust*: This Advice is of very great Importance, to such as intend to become truely great *Sword-Men*, by being Masters of a firm and sure *Defence*, and consequently of a secure Method of *Play*, against all kind of Humors whatsoever, for the better Preservation of their Honour and Lives.

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XV:

Of A Contre-Temps, *and an* Exchanged Thruſt; *and how they differ:*

IN *Fencing Schools*, by a *Contre-temps* is commonly underſtood, a *Thruſt* given in at the ſame time that a Man's Adverſary *Thruſts*, which I think but a very imperfect Definition of it; becauſe, certainly for any Man to *Thruſt* without having an *Open*, as we commonly term it, or ſome part of his Adverſary's Body ſo diſcovered, as that he has reaſon to make a *Thruſt* upon it; or without having by the Neglect of his Adverſary, or by his own forcing it upon him, a reaſonable Opportunity to give in a *Thruſt*, is as much to *Thruſt* in *Contre-temps*, as to *Thruſt* at the very ſame time, a Man's Adverſary is diſcharging of his *Thruſt* againſt him; and therefore by a *Contre-temps* is to be underſtood, every attempt to *Thruſt*, without having a convenient Opportunity offered, either voluntarly by ones Adverſary, or thro' his Ignorance and Neglect; or without having at leaſt forced an *Open* upon him, which is certainly the ſafeſt of any; becauſe a Man's Adverſary may diſcover the firſt out of a deſign; but this laſt kind of *Open*, or *Opportunity*, is what he cannot prevent, it being in a manner altogether forced upon him, and he compelled to it, quite contrary to his Inclination; ſo that by this Explication, you ſee the Signification of the word *Contre-temps*, is of greater extent, than what hath been allowed to it formerly by moſt Maſters: And indeed, nothing diſcovers more a Man's Ignorance in *Fencing*, than to be frequently guilty of offering *Thruſts* in *Contre-temps*, when himſelf hath neither forced nor his Adverſary given any opportunity or *Open*; or by alwiſe *Thruſting* upon his Adverſary's *Thruſt*, without offering firſt to *Parie*; whereby *Contre-temps* and *Exchanged Thruſts*, do moſt frequently follow.

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MANY People confound a *Contre-temps* with an *Exchanged Thruſt*, fancying, that whatever is an *Exchanged Thruſt*, muſt alſo be a *Contre-temps*, in which they are mightily miſtaken; for tho' it cannot be denyed, but where there is a *Contre-temps* made, there may alſo proceed an *Exchanged Thruſt* from it, and *vice verſa*, a *Contre-temps* may be very rightly denominat ſuch, upon the giving of ſome certain *Exchanged Thruſts*; yet ſtrictly ſpeaking, there may be a *Contre-temps* where there is no *Exchanged Thruſt*; and an *Exchanged Thruſt* given, which was not at all in *Contre-temps*.

FOR inſtance, when a Man, as I ſaid, *Thruſts* upon his Adverſary, without any deſign, or having the leaſt opportunity for it, then he certainly *Thruſts* in *Contre-temps*, altho' no *Exchanged Thruſt* follow upon it: Again, when a Man's Adverſary *Thruſts* upon him, and wounds him; yet he, before his Adverſary recovers his Body, or goes out of his *Meaſure*, gives home a *Thruſt* upon him, whereby he wounds his Adverſary; in this caſe it cannot be denyed, but that here is a fair *Exchanged Thruſt*; but I am ſure, without the leaſt appearance of a *Contre-temps*; for there could not be a more proper opportunity for him, to return the equivalent of the Wound he received, than in the time his Adverſary's Body was recovering, from his *Thruſt* with which he had wounded him; and with which his Adverſary's Body was certainly diſordered, not only as he gave it in, but alſo in the recovering of the Body, to a Poſture of *Defence* after it.

BUT to make this yet more clear, you are to know, that there are *Three* very different kinds of *Thruſts*, which any Man may receive upon his Purſuit, beſides that upon *Time*, and which few Maſters know how to (at leaſt do not) diſtinguiſh as they ought; which Neglect, or Inadvertancy,

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hath been certainly the rise of the foregoing Mistake, and of the false definition, of a true *Contre-temps*; and these *Three* are; *First*, a *Thrust* from the true *Riposte* or *Back* of a Man's own *Parade*; *Secondly*, A *Thrust* upon the Adversary's recovering of his Body, or going off when he hath not given the Wound; And the *Third* is, an *Exchanged Thrust* upon the Adversary's recovery, or going off after he hath fairly given a *Thrust* or *Wound*: Now you see all these three *Thrusts* differ, and yet they are taken by many, for one and the same kind of *Thrust*, and except that from the true *Riposte*, go for the most part under the Name of a *Contre-temps*; whereas there is nothing more false, because the other two *Times* for returning a *Thrust*, have not only nothing of a *Contre-temps* in them, but are also very true and good *Times*, to return and repay the equivalent, of what a Man may have received from his Adversary; so that it is hereby very evident, that a true *Contre-temps*, and an *Exchanged Thrust*, are not alwise one and the same thing, altho' sometimes they indeed are; and therefore I judged it not a miss to discover this Distinction, which many have hitherto Disputed.

I remember also, that I have often heard it Debate, Whether or not, an Ignorant could possibly take *Time*, and consequently give an Artist a *Contretemps*; it was my Opinion, and still is, That no Man altogether ignorant of the *Art* of the *Sword*; can either certainly take a true *Time* upon an *Artist*, or *Contretemps* him; and my Reason for it was, that being ignorant of, and not sensible when his Adversary gave *Opens* to him, he could not reap the Advantage of these Opportunities.

But to be ingenuous, this is but *Fencing-School Quibble*; for altho' an Ignorant cannot, as an *Artist* doth, either certainly take a true offered *Time*, or *Contretemps*, upon his Adversary's

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fary's taking of one againſt him; yet he can do that which is equivalent; which is, he may either by Chance, *Thruſt* at the ſame time his Adverſary is *Thruſting*, by which means both may come to receive a Wound; or he may *Thruſt* by Chance ſo ſeaſonably, after his Adverſary has ſpent his *Thruſt* upon him, that before his Adverſary recovers to his Defence, he may receive a *Thruſt* from him; and I hope, a *Thruſt* is a *Thruſt*, whether it be given by way of *Contretemps*, or *Exchanged Thruſt*.

So that, if an Ignorant can wound an *Artiſt* any way, tho' but by meer Chance, then it is as ridiculous to ſay, that he hath not thereby gained an Advantage over the *Artiſt*, altho' the *Thruſt* can neither be ſaid to be given in a true *Time*, nor upon a deſigned *Contretemps*; as it was folly in a certain Perſon, as the Story goes, to be extremely diſſatisfied at himſelf, becauſe of his wounding his Adverſary with the *Sword-Hand* in *Quarte*; whereas in his Opinion, the *Thruſt* ought to have been given, according to the Rules, with his *Sword-Hand* either in *Tierce* or *Seconde*.

And this alſo diſcovers, another Miſtake many Maſters are in, who maintain, that a true taken *Time* hath no *Contrary*; 'tis true, ſtrictly ſpeaking, and according to the niceſt Rule, a true taken *Time* has no *Contrary*; but then it may meet with that which is equivalent, that is, with an *Exchanged Thruſt*: For as I have ſaid, after a Man hath taken moſt exactly and nicely, a true *Time* upon his Adverſary, yet if he do not recover quickly enough after his *Thruſt*, to a true Defence; or more properly defend himſelf, by oppoſing his Left-hand in his going off from his *Thruſt*, he may come to receive a Wound; by which it appears, that upon a true taken *Time*, a Man can receive an *Exchanged Thruſt*, which altho' ſtrictly ſpeaking, it be no *Contrary* to it, nor is indeed occaſioned by his taking of the *Time*, but by his ſlow recovering of himſelf;

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yet, seing he received it upon that occasion, it is of the same Nature, with a true *Contrary* to *Time*, and brings the same prejudice to his Person as it were one, or as if the taking this dangerous and uncertain *Time*, had been the cause of it: For *Wounds* are still *Wounds*, let a Man receive them as he will; and altho' they may differ, with respect to the artificial Distinction given to them, by some too too nice, and critical *Artists*, which at best, is but a jangle of Words; yet upon the Matter, by their Effects, and with respect to the Person who has the misfortune to receive them, they are the very same, as if they were true *Contrarys* to the taking of *Time*, and do alike bring many times, certain and inevitable Death along with them.

THEREFORE, wholly disapproving of such Quibbling and Fallacious Distinctions, which are of no other use, but to deceive People many times out of their Lives; I wish, *Sword-Men* would rather endeavour to support, and defend their *Art* by sollid Reasoning, and a firm and secure Method of *Play*, than by such weak *Sophisms*; which in place of encouraging and advantaging, do rather a great deal of prejudice, both to the *Art*, and those who profess it.

XVI.

Of Dequarting *and* Volting.

DEQUARTING and *Volting*, being both of them performed upon *Time*, and also off the streight Line; the *First*, by *Volting* or turning the Body backwards, upon the Foot next one's Adversary, as the Center, giving him at the same time the *Thrust*, (and opposing the Left-hand to prevent a *Contretemps*) in the time the Adversary is either passing, or giving in a *Plain Thrust Within*, or *Without* the *Sword*; which

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which ar the moſt proper times for this *Leſſon*. And the *Second*, by making a kind of Circular leap, toward the Adverſary's Left-ſide in giving in the *Thruſt*, as he is alſo either a *Paſſing*, or *Thruſting* upon you; I place them in the ſame Categorie with *Time*, and adviſe no Man, to make uſe of either of them upon an Occaſion, unleſs, that by his thus ventorious and dangerous turning from the ſtreight Line, (the only true Line at *Sharps*, when a Man is not to break *Meaſure*) he reſolve, to have his Soul very quickly and ſuddenly turned out, of its fickle and Circulating Habitation.

For certainly, ſuch an uncertain, dangerous, and *Pyroiting* kind of Play, is only proper for a *School Aſſault*, and can never be approved of at *Sharps* by any, but ſuch, whoſe Judgments are as little to be relyed upon, as the fickle, dangerous, and uncertain *Play*, which they ſo fervently, but indeed moſt unreaſonably Patronize: So I leave them to enjoy their beloved Opinion, in which, altho' I may wiſh them, yet I am certain, they can never have very great Succeſs; eſpecially in an *Occaſion*; wherein it is not poſſible for any Man to be too wary, and ſecure in the *Method* of his *Purſuit*, becauſe of the bad Conſequences which may attend it, were it otherwiſe; that is, being dangerous as well as uncertain, by running all upon taking of *Time*, or *Dequarting* alone; or *Dequarting* and *Volting* after other. All very diverting *Leſſons* indeed with *Foils* in a *School*, but moſt uncertain and dangerous *Purſuits*, at *Sharps* in the *Field*: Beſides, that the *Thruſts* commonly delivered from them, are ſo feeble and weak, that they are many times ſcarcely capable, of piercing to the Ribs, far leſs thorow them, or the Cartilage of the Breaſt; the ordinary parts People plant at, (altho' very diſadvantageouſly) according to the common Directons for *Planting*: whereas I never value a *Thruſt*, but what by the ſmartneſs and ſtrength of it, is capable to enter the Body, at leaſt.

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least five or six Inches; and even pierce the edge of a Rib or Cartilage, should it meet with them in its Passage.

For this strong, and Manly Method of *Thrusting*, not only penetrats to the quick, but even to the Noble and Inward Parts; whereas, the other upon *Time*, is in a manner only Superficial and Scurfing; that is, more proper for Diversion in an *Assault*, than for obtaining a just Satisfaction in the *Field*.

XVII:

Of Binding *or Securing the* Sword; *and* Beating.

HAVING discovered the uncertainty and danger, as well of *Playing* frequently off the *Streight Line*, by *Dequarting* or *Volting*, as of much using, what Artists call *Taking of Time*; and disswaded People from the frequent Practice of either, especially at *Sharps*; I shall now proceed to a Term of *Art*, from whence, a much more secure and safe Method of Pursuit does flow, than from that of either taking of *Time*, *Dequarting*, or *Volting*; and it is *Binding*, *Securing*, or *Crossing* the Sword with a *Pressure*, accompanied with a spring from the *Wrest*, as it is a performing.

You are to know, that by these *Three* different Words, I mean one and the same thing; and as the *Play* flowing from this, is Diametrically opposite to that of *Taking Time*, so as that from *Time* is, (as I have frequently said, and cannot repeat it too often) a most uncertain, and dangerous Method of Pursuit, this is a most Masterful and Secure one; for, unless a *Man* by some kind of *Cross*, Secure as it were, or render his Adversary's

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ſary's Sword incapable to offend him, during the time of his performing a *Leſſon* upon him, it is impoſſible for him to be certain; but that he may receive from his Adverſary, either a Fortuitous *Contre-temps*, or an *Exchanged Thruſt*, before the Recovery of his Body, or going off after a *Thruſt*; But if he diſorder his Adverſary's Sword, by *Beating* it with a *Croſſing* kind of *Spring*, out of the *Streight Line*, before he deliver his own *Thruſt*, then he may look upon himſelf in ſuch a Condition, as that he may ſafely perform his deſigned *Leſſon*, and that ſtill with the more certainty, if it be Judicially accompanied at the time of its delivery, with the oppoſing of the Left-hand.

In this excellent Method, of *Croſſing* with a *Spring* the Adverſary's Sword, before the performing moſt *Leſſons*, does wholly conſiſt the *True* and *Safe Method* of *Fencing*, eſpecially in an *Occaſion*; And whatever *Leſſons* are not preceeded by this, are not to be reputed of any Security; ſo that a Man can never attempt the performing of them, particularly thoſe upon *Time*, but at the ſame time he mightily expoſes himſelf: Whereas, by his firſt *Binding*, or *Croſſing* his Adverſary's Sword with a kind of *Spring*, he is much more Secure, and in a manner *Defended*, in the very time that he is *Offending*, by rendring his Adverſary in ſome meaſure incapable, not only to Offend him in the time of his *Purſuit*, but alſo himſelf better prepared for his own *Defence*; which he is not at all, when he Plays upon *Time*.

Besides, it is worth Obſervation, that, when a Sword-Man who underſtands it, quitts this ſecure Method of *Play* from *Binding*, or *Securing* his Adverſary's Sword, and offers frequently at the *Catching* him upon *Time*, eſpecially at *Sharps*, it is I ſay, a very ſhroud Token, that he is brought to a great Pinch; and being ſenſible, that he is not capable to make good, either his *Purſuit* or *Defence*, according to true *Art*, A good Obſervation and Advice.

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becauſe of his own Imperfection therein, is therefore reſolved, by thus abandoning it, to rely more upon Chance than Skill, either for his own Preſervation, or for the overcoming his Adverſary. A Method ſo very uncertain and deſperate, that it ought not to be ſo much as thought of, far leſs put in Practice by a good Sword-Man, until he be reduced to the greateſt Extremity, and as it were, beyond the very utmoſt Limits of all true *Art* and *Skill*, ſo that it can be of no uſe to him; which is a Circumſtance not to be ſuppoſed: Becauſe, when a Man fails in the certainty of his *Defence*, it proceeds alwiſe from his own frail Weakneſs and *Maladroitneſs*, and never from any imperfection or unſufficiency in the *Art*; which if judiciouſly put in practice, is undoubtedly capable to furniſh a true and moſt certain *Defence*. Beſides, that it is always more ſure, as well as more reaſonable, for a Man ſo far as he can, to keep ſtill by the Principles and true Rules of *Art*, than wholly to abandon them, and by frequent catching at *Time*, inconſiderately ſubmit himſelf, for his preſervation or Victory, to the uncertain Determination of a blind and fortuitous Chance.

I know, that the great Objection, made by ſome People, particularly thoſe *Time-Catchers*, againſt the frequent uſe of *Binding* is; That when a Man in performing it, cleaves too much to his Adverſary's Sword, he is liable to his Adverſary's *Slipping* of him, and conſequently, of receiving either a *Plain Thruſt*, or one from a *Feint*. But this Objection is eaſily anſwered; For *Firſt*, It ought to be a Man's chiefeſt Care, who makes much uſe of *Binding*, to prevent as much as poſſible his Adverſary's *Slipping* of his Sword, while he is in that Action; which he may eaſily do, if he perform it with Judgment, and with a *Springing* Motion as I ſaid, of the Wreſt, ſo that he ſuffer not his Sword, to go too far from the ſtreight Line of his Adverſary's Body. *Secondly*, If thro' eagerneſs, he do Cleave a little more to his Adverſary's Sword than is needful, yet he ought always to be ſo ready with the *Croſs*,

Two moſt uſeful Precautions for Binding with Safety.

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Croſs, or *Circulating Contre-caveating Parade*, as ſtill to be in readineſs to meet with, and *Croſs* his Adverſary's Sword, ſhould he offer to *Slip* him when he is going to *Bind*; and whoever neglects theſe two moſt uſeful Precautions in *Binding*, or *Securing* his Adverſary's Sword, is guilty of a groſs Eſcape in *Fencing*, according to its ſtricteſt Rules.

But why ſhould we be ſurprized, at Peoples making many Times great Eſcapes in *Fencing*, contrary to all its ſafe Injunctions and excellent Rules? eſpecially, when what they are to execute either by way of Prevention, or otherwiſe, is for the moſt part ſo quick and ſudden, that they have ſcarcely time allowed them for a Thought, far leſs to Conſider and Reflect upon what ought to be done, according to its niceſt Rules; when even the beſt of Men, make frequently groſs, and moſt unaccountable Eſcapes in point of Morals, notwithſtanding of their having the Opportunity and time, for a ſedate and ſerious Reflection, whereby they might with the more eaſe prevent them. The Proverb then is but too generally true, and holds no leſs in *Fencing*, than in other Subjects, *That it is far more Eaſie to give, than to take or follow, a good Advice and Counſel.*

Seing then, the frequent taking of *Time*, is not only uncertain, but moſt dangerous in an *Occaſion*, where a Man's Life is at Stake, and that a Man by ſo doing, bids in a manner, a voluntar *Adieu*, to all *True* and *Sure Art*, by *Fencing*, as we ſay, *At Random* or *Hap-hazard*, and without the leaſt Certainty; I ſay, ſeing this *Hazardous*, or rather *Lottery Method* of *Play*, (for it deſerves no better Name) is ſo very little to be relyed upon, eſpecially at *Sharps*, becauſe of its fickleneſs and uncertainty; may the *Security* proceeding from a *Springing Croſs* upon your Adverſary's Sword, commonly called *Binding*, highly recommend to you, notwithſtanding of the former weak Objection, the frequent Practice of it

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whereby you will not only prevent many a *Contre-temps*, and even *Exchanged Thruſt*, before *Recovery*, or going off after your *Thruſt*, but alſo acquire *That*, which is the chief Scope and Deſign, not only of this *Eſſay*, but truely alſo of the whole *Art* it ſelf; that is, *A Judicious, Safe, and Regular Method of Offence*, and *A Firm, Vigorous, and Secure Defence*, which are all neceſſarly requiſite before a Man can juſtly pretend to that very Deſireable and much wiſhed for, but indeed rarely deſerved Character, of being really a great Maſter, of the moſt Noble, Heroick, and truely Uſeful *Art of Defence*. An *Art* poſſeſſed by very few, tho coveted by many; An *Art* that will never deceive or fail any, who practiſe it truely and judiciouſly; and which is contemned by none, but ſuch as are wholly ignorant and deſtitute, not only of its Worth and Uſe, but alſo of that Couragious Boldneſs and Aſſurance, it gratefully beſtows, upon all who admire and with Judgment practiſe it.

The difference betwixt Binding and Beating.

For what I have ſaid more relative to *Binding*, and which is very material to be known, I remit the Reader to the *Terms of Art*, *Fort* and *Foible*, explained in the 3d. Article of this Chapter. As for *Beating*, the difference betwixt *Binding* and it, conſiſts chiefly in this, that *Binding* is performed not only with a kind of *Spring*, but alſo a Man in performing it, keeps by, and engages (by a kind of *Preſſure*) more his Adverſary's Sword than when he *Beats*; for which Reaſon *Binding* is moſtly proper, when a Man intends to become the Purſuer: Whereas *Beating* being performed by a kind of *Jerk*, or *Dry Stroak*, it is chiefly deſigned for the *Defenſive* Part or *Parade*, that ſo a Man may return the quicker *Riſpoſte* from it; ſeing his Sword if the *Beat* be rightly performed, will in ſome meaſure rebound as it were, from his Adverſary's Sword, and ſo aſſiſt him to make the quicker *Riſpoſte*; beſides, that this *Jerk* or *Dry Beat* upon the *Parade*, forces the Adverſary's Sword conſiderably out of the *Streight Line*, which makes the

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Riſpoſte ſtill the more certain; and which cannot be done with near that Certainty nor Strength, with the *Ordinary French Parades*, *Within* and *Without* the *Sword* from the *Quarte Guard*, which is the Reaſon I ſo much condemn them in an *Occaſion*.

THERE are two kind of *Beats*, the *Firſt* is performed with the *Foible* of a Man's Sword, upon the *Foible* of his Adverſary's; which in the Schools is commonly called *Baterie*, from the *French* Word *Batre*, and is proper enof to be made uſe of upon a Man's *Purſuit*, to make an *Open* upon his Adverſary; but this is not comparable to *Binding* for this purpoſe, becauſe, this *Baterie* is not only performed at a pretty Diſtance, and not at *Half-Sword*, but alſo puts the Adverſary's Sword, only a little out of the *Streight Line* of the *Body*, ſo that he quickly brings it in again; whereas *Binding* being performed not only with a *Spring*, but a kind of Cleaving to, or *Preſſure* upon the Adverſary's Sword; it is therefore, the only true and certain Method upon a Man's *Purſuit*, to force an *Open* upon his Adverſary; and therefore I much prefer it to this firſt kind of *Beating*, which goes under the Name of *Baterie*. Two kind of Beats.

THE *Second* and beſt kind of *Beat*, is performed with the *Fort* of a Man's Sword, upon the *Foible* of his Adverſary's, not with a *Spring* as *Binding* is, but with a *Jerk* or *Dry Beat*, and is therefore moſt proper for the *Parades Without* or *Within* the *Sword*, as I ſaid; becauſe of the Rebound a Man's *Sword* has thereby from his Adverſary's, whereby he procures to himſelf the better and ſurer Opportunity of *Riſpoſting*; altho' it may be alſo made uſe of in the *Purſuit* to force an *Open*, as well as *Baterie*; but neither of them being ſo *Strong*, or rather *Forcing*, as *Binding*; I therefore prefer it far to either of them, for the procuring an *Open* from the Adverſary upon a *Purſuit*: And this *Second* kind of *Beat* (that is with the *Fort* upon the

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the Adversary's *Foible*, or with a *dry Beat* or *Jerk*,) before the other, for a good sure and firm *Parade* upon the *Ordinary Quarte Guard*; the *Ordinary* or *French Parade*, in *Quarte* and *Tierce*, by only turning of the Wrest of the *Sword-Hand*, without forming this *Dry Beat*, being most false and uncertain, especially in an *Occasion* when a Mans *Life* is at Stake, and where his Safety and Preservation, depends in a great measure upon his good, firm, and certain *Parade*: which can only be such, when it is performed by forming a good *Cross*, with a strong, firm, and *Dry Beat*, upon the Adversary's Sword.

XVIII.

Of Judging *of* Measure, *or* Distance.

HAVING in the Fifth Article discoursed of *Measure* simply, I shall now consider and lay down, the most exact Rules whereby a Man is to judge of it; for the truely judging of *Measure*, which is the Distance betwixt a Man and his Adversary, is perhaps, one of the nicest, as well as most useful Things in the whole *Art* of the *Sword*; because, as the understanding of it perfectly, may save a Man many times from being wounded by his Adversary, so the slighting, or not duely observing it with that justness that it really requires, may cost a Man his Life.

It should be therefore the Business of every *Adroit Sword-Man*, to be able to judge of it to a Nicety; because, let him be never so *Adroit* and *Nimble*, and also Master of a very firm and sure *Parade*; yet if he fail much in the just Computation of *Distance*, especially at *Sharps*, he may come to lose any Benefit he might really have by his *Art*; and that by his being unexpectedly surprized, with his Adversary's *Thrust* reach.

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reaching him, which he certainly lookt upon to be out of *Diſtance*, or without reach of him: To prevent which inconveniency, it will not be amiſs, to lay down a few plain and eaſie Directions, for a Man's more exactly judging of it.

'Tis true, that when Perſons, either in a *School-Aſſault*, or at *Sharps*, Play at *Half-Sword*, then there is no need of their having ſo great regard to the *Diſtance* betwixt them and their Adverſary; becauſe in ſuch a Caſe, they are always within *Meaſure* of other: but in all other Methods of *Play*, except when Engaged at *Half-Sword*, a Man is indiſpenſibly obliged to have regard to it, and endeavour to judge it as exactly as poſſible. Therefore,

The *Firſt* thing that a Man is to conſider in judging of *Diſtance* is, whether he is to judge of it, with reſpect to his own *Thruſting* upon his Adverſary, or of his Adverſary's *Thruſting* upon him; for altho' it be moſt certain, that a Man may ſo order it, that (upon his Adverſary's ſtanding fixed to his *Guard*, and only diſcharging a *Thruſt* at him without the leaſt *Approaching*) his Adverſary cannot reach him, and that nevertheleſs he himſelf ſhall be within reach of his Adverſary; yet the Directions for both theſe Circumſtances, are very little different. But ſeing I know this will ſeem a *Paradox* to many, how a Man may ſo order his *Poſition* to his Adverſary, that he may reach his Adverſary, and yet at the ſame time, his Adverſary not be in a Condition, without approaching to reach him: I ſhall firſt explain how that may come to paſs, before I proceed to the Directions for each Circumſtance.

The Secret then conſiſts in this, when a Man deſigns to ſet himſelf ſo as that he may reach his Adverſary, and that at the ſame time his Adverſary ſhall not, without *Approaching*, reach him; after he is on *Guard*, and that he has judged how far he thinks his Adverſary by *Elongeing* may reach him, to

A pretty kind of Nicety in judging of Meaſure.

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to do which, ſhall be immediatly taught; He muſt inſtantly, either by *Approaching* or *Retireing*, place his *Advanced Leg* about a Foot without that Diſtance from his Adverſary (for I would not have any Man to allow himſelf leſs, neither is this *Trick* to be ventured upon at *Sharps*) bringing at the ſame time his *Hind-Leg*, or that fartheſt from his Adverſary, within half a Foot or thereby, of the other; by which means you may eaſily perceive, that having a fuller *Elonge* to make them ordinary, which is occaſioned by the nearneſs of his two Feet, he will certainly reach his Adverſary; ſeeing he judged his Adverſary's *Elonge* upon him within a Foot, and that his own *Elonge*, not only takes in that Foot, but a full Foot more, an ordinary Perſon's full *Elonge* from moſt *Guards*, being about two Foot; whereas, if his Adverſary ſhould have *Thrnſted*, he would after his *Elonge*, been about a Foot ſhort of him, according to the judged diſtance, and the very ſame may a Man's Adverſary practiſe againſt himſelf, if he take not Care to prevent it: Now this being ſo Pretty and Nice a Circumſtance in *Fencing*, and known to ſo very few; Nay, not to many who profeſs the Teaching of it, I judged the Diſcovery of it would not be Ungrateful, eſpecially to ſuch as are Curious, and deſire to improve themſelves in all the Niceties of the *Art*: I ſhall now proceed to the Directions for *Judging of Diſtance*.

Directions for judging of Diſtances.

In the *Firſt* Circumſtance, when a Man is to judge of it, with reſpect to his own *Thruſting* upon his Adverſary, he is chiefly to conſider two things. The *Firſt* is, That if he and his Adverſary be ſtanding to their ordinary *Guards*, without any extraordinary *Poſition* of their *Legs* or *Sword-Hands*, and that he can over-lap a Foot and a half, or ſo, of his Adverſary's Sword, then he may conclude, that he can reach his Adverſary with a full *Elonge*. The *Second* is, That even altho' he can ſcarcely with the point of his Sword reach that of his Adverſary's; yet if his own Feet be very near to one an other, he will ſtill reach his Adverſary's Body with a full *Elonge*, his

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his Adversary being still upon an *Ordinary Guard*, which is occasioned by the *Position* of his hind Foot, being so close to that of his *Advanced*; whereby, altho' strictly speaking, his *Elonge* can be no longer than when he is upon the ordinary *Posture* of a *Guard*; for no Man can *Elonge* further than the distance betwixt his two Feet, when at his full Stretch; yet his hind Foot being thus advanced so near to his foremost Foot, causes his *Stretch* to advance so much further, than it would do upon an *Ordinary Posture*, that he thereby reaches his Adversary, which otherwise he could not possibly do without *Advancing*; which is all that is meant by his *Elonge* being longer, than upon an *Ordinary Guard*.

AGAIN in the *Second Circumstance*, where a Man has respect to his Adversary's reaching of him, then he is to consider, *First*, That whatever *Position* his Adversary's Leggs are in, yet if his own be at a pretty Distance from each other, he can easilyer shun his Adversary's *Thrust*, by the bending back, or declining of his Body from his Adversary, (which is indeed a kind of breaking of *Measure*, as shall be immediatly explained) than if his own Feet were placed very near to other; for being so very near, it is impossible for any Man, to decline his Body considerably from his Adversary, without being in hazard of falling, because his Body being much off the Equilibre upon his left Haunch, he would have nothing whereby to support it, which his hind Legg does abundantly well, when it is kept at a pretty Distance from the other. *Secondly*, As to his Adversary's *Position*, he is chiefly to consider what Distance his Adversary's hind Foot is from him.

FOR to be short, and to make the judging of *Distance* most easie to you, without multiplying of *Directions*; which altho' true and useful, would yet but perplex: The whole Mystery

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An excellent Rule whereby to judge exactly of Distance.

of it, consists in the exact observing, how far your Adversary's hind Foot is distant from you, and then you are to compute, if his *Elonge*, which as I said in Men of ordinary Stature, is about two Foot, and the length of his Arm and Sword, will all of them together, make up the *Distance* betwixt his hind Foot and your advanced Thigh; if you think it will, then is your Adversary within reach of you, and consequently, it will be fit for you to retire a little with the single *Step*, to set your self without his *Measure*: But if you are perswaded, that his *Elonge*, *Arm*, and *Length* of his Sword, will not all of them together make up that *Distance*, then you may conclude, that he is without *Measure* of you; cannot reach you; and that consequently, you are safe from any *Thrust* he can make upon you, unless he first *Approach*. This is a *Short*, *Sure*, and *Infallible Rule*, for the judging, not only if your Adversary can reach you, but if you can reach your Adversary; and therefore I beg, it may be thorowly understood and practised, by all who intend to be Masters, of this so very nice and useful a *Point* in *Fencing*.

XIX.

Of Breaking *of* Measure.

BREAKING of *Measure*, is but a Genteel *Term*, *Sword-Men* have given to a *Moderat Retiring*, or *Giving of Ground*; and is no less needful to be understood by a compleat *Sword-Man*, that thereby in a Strait, he may evite and shun his Adversary's *Thrust*; than it is absolutely fit for him to understand exactly the *Judging* of *Distance*, both to prevent his spending his own *Thrusts* in vain, and that he may be without reach of his Adversary's, when they are directed against him;

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him; so that in a manner, they mutually depend upon each other: But because many People have a wrong Notion of *Breaking of Measure*, and look upon it as the same with still *Going Back* and *Losing of Ground*, I shall, before I proceed to the Directions relating to it, endeavour a little to undeceive them.

As there is nothing more unbecoming a Man of Honour, and who is dexterous at his *Weapons*, than an unreasonable, untimely, and preposterously confused *Retreat*, or *Yielding of Ground*; so in the whole *Art of Fencing*, there is not any one thing sometimes of more use, and which discovers more of a Man's *Art* and *Adroiss*, than a Moderat and Judicious *Breaking of Measure*.

I know, some People have such an Ayersion to it, and look upon it as so Cowardly a Practice, that they think it reflects upon a Man's *Courage*; if he give the least *Ground*; and they fancy a Man is obliged to forbear it, if his Adversary only call to him to *Stand*. But such Persons would be pleased to know, that the *Breaking of Measure* neatly and judiciously, being as useful a *Branch* as is in the whole *Art*: So they may as well call to a Man not to defend by *Parade*, the *Thrust* they design against him, as oblige him, by forbearing to *Break Measure*, to continue immoveable in one place, and become a fixt *Butt* for their irregular and violent *Pursuit*; because both of them being *Defences* allowed by *Art*, I know no Reason, why the one should be more condemned as the other; for Valour has no doubt its Bounds as well as other Vertues, which once transgressed, the next Step is into the Territories of Vice; so that by having too large a Proportion of this Heroick Vertue, unless a Man be very perfect in its Limits, which upon the Confines are very hard to discern; he may very easily unawares, run into *Temerity*, *Obstinacy*, and *Folly*.

Reasons in vindication of a moderat Breaking of Measure.

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MONTAIGNE in his firſt Volume of *Eſſays*, Diſcourſing of *Conſtancy*, hath a very appoſite Paſſage to this Purpoſe, which I ſhall ſet down in his own Words, that other Peoples Judgments, and thoſe none of the meaneſt, may be known in this Matter, as well as my own.

THERE is, ſays he, *no Motion of the Body, nor any* Guard *in the handling of* Arms, *how irregular or ungraceful ſoever, that we diſlike or condemn, if they ſerve to deceive or defend the Blow that is made againſt us; in ſo much, that ſeveral Warlike Nations have made uſe of a Retiring and Flying way of Fight, as a thing of ſingular Advantage; and by ſo doing, have made their* Backs *more dangerous than their Faces to their Enemies.* And *Socrates* in *Plato* laughs at *Laches*, who had defined *Fortitude*, to be a ſtanding firm in their Ranks againſt the Enemy. *What* (ſays he) *would it then be reputed Cowardice, to overcome them by giving Ground*? urging at the ſame time, the Authority of *Homer*, who commends *Æneas* for his Skill in running away, that thereby he might catch Advantage of his Enemy.

AND even with reſpect to *Fire Arms*, altho' as to what concerns Cannon Shot, when a Body of Men are drawn up in the face of a Train of Artillery, or to maintain an advantageous Poſt againſt another Battalion, as the occaſion of War does often require, 'tis unhandſome for any Man to quite his Poſt to avoid the Danger; and a fooliſh thing to boot; for as much as, by reaſon of the violence and ſwiftneſs of the Bullets, we account it in a manner inevitable; and many a one by *Shifting his Poſt*, *Ducking*, or *Stepping aſide*, and ſuch other Motions of *Irreſolution* and *Fear*, has been ſufficiently laugh'd at by his Companions; yet we have Examples where they have ſucceeded: For Inſtance, *Lorenzo de Medici* Duke of *Urbin*, laying Siege to *Mondolpho*, a Place in the Territories of the

Vica.

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Vicariat in *Italy*, seeing the Cannoneer give Fire to a Piece, that he judged pointed directly against him, it was well for him that he *Ducked*; for otherwise the Shot, that only raz'd the top of his Head, had doubtless hit him full in the Breast. Thus far my Author. I shall only add, that Colonel *Bringfield* was not so sharp Sighted last Campaign, else he had preserved his Head, which was struck off at the Battel of *Ramellies* by a Cannon Bullet, as he was a Remounting his Grace the Duke of *Marlborough*; but it seems, he was then more intent upon the Preservation of his General's Life, than upon the Saving of his own, wherein he discovered himself to be no less a faithful Soldier, than a Man of true Generosity and Honour, for which his Name will stand Recorded to Posterity, as well as his Grace's, for the Glory of that great Victory obtained over the *French*, wherein he showed himself to be no less Brave and Foreward, than Fortunate.

But to return, however such Inconstancy and Irresolute like Motions may be condemned, in Persons who are obliged to engage in a Body with others, particularly in *Officers*, who have the Conduct and Charge of Leading on their Soldiers committed to them, or of Commanding in a Detachment; by reason that it would not only give a bad Example to their Fellow Soldiers, but also be a means, by reason of such continual irregular Motions and Inconstancy, to bring them into Confusion; and also, that the same kind of Motion, by which Fortune favoured their Apprehension, to make them evite the Shot at one time, may be a means at another time, as well to make them step into the Danger, as to avoid it; yet in a single Combat with *Fire-Arms*, either a-Foot or Horseback, that Fixedness and Constancy of Body, is in my Opinion, no more to be required, than it is in a Duel or Rencounter with Swords: And there are in that Case, such *Measures* to be taken, as if execute with Judgment, and that presence of Mind, as in such a Juncture is necessary, may be very

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very useful (I will not say certain) to make any Man a great deal more difficult Aim to shoot at, than otherwise he would, did he altogether neglect them.

And now, seing I am upon *Fire-Arms*, I think it will be neither improper, nor unacceptable to to the Reader, to make a short Digression, wherein I shall give three or four of the very best Rules that I know, for his more dexterous Behaviour, when he shall be obliged either to make use of his Pistol, in place of his Sword; or of both immediatly after other. I have, it's true, been pretty particular as to this Point in *The* Scots *Fencing Master*, to which I also refer him; but hower, that shall not make me omit at present, any thing that is absolutly necessary in such an Occasion; besides, that my Directions now, differ considerably from what I gave then.

I do it also the more willingly, because good *Sword-Men* are frequently threatned with it, as if a Man's being a *Good Sword-Man*, did undoubtedly incapacitat him from being likewise a *Good Marks-Man*; altho, according to the nice Rules of giving Satisfaction, I see no Tye, nor Point of Honour obliging any Man, more to Answer his Adversary with *Fire-Arms*, if his Adversary pretend to any Advantage by them, than his Adversary was obliged to Answer him, with the *Weapon* he is most dexterous at: But the person who receives the Appeal, being alwise Master of making choice of his Weapon, which wholly removes that Debate; therefore I would have every *Sword-Man* so *Adroit*, not only at his Weapons, but also with Fire-Arms, that he may never be taken at a Disadvantage, let the *Arms* pitch't upon be what they will. The Directions I am to give, will be also very useful in *Pickeering*, (which altho' now a-days much out of Fashion, yet a Man may come to be engaged in it,) and therefore upon that Account, they are not to be contemned nor neglected, especially

A very useful Advice to all Gentlemen.

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ly by those who Serve in the Army, whether Horse or Dragoons, as well Officers as others.

In the *First* place then, (after you have drawn your Sword, and hung it by a Riband upon the Wrest of your Sword-Hand; Cock'd both your Pistols, which I alwise suppose are in good Trimm; and put one of them into your Bridle-hand, betwixt the Fore-finger and Thumb, for your greater readiness to make use of it, when the first Pistol shall be discharged, which before Fireing, you are to keep with its Muzle up; and put your Horse to a gentle *Hand-Gallop* for Engaging) never advance upon your Adversary with a full Body, but alwise with your Side towards him, which will make your Body but half the Aim it would be, did you come up full Breast upon him; for which end it will be fit, to keep your Horse's Side, not his Head, as much towards your Adversary as possible, and so make your Horse advance Side-ways upon him; therefore in this Case, a ready and well Mouth'd Horse is most necessary and useful. And when a Man cannot have the Conveniency of such a Horse, my Advice to him is, not to let him go off the *Trot*; because in such a Juncture it is much safer, that a Man be Master of his *Horse*, than his *Horse* Master of him; which if he should be put to a *Gallop*, he might (not being well Mouth'd,) very probably be. Excellent Directions for Fighting with Sword & Pistol, either a-Foot or Horse-back.

SECONDLY, You are not only to Advance Sideways upon your Adversary, but you are also to do it in a Serpentine Line, and not in a streight one; that is, you are to make your *Horse* Gallop gently, first to one hand, and then to the other, about two or three of his Lengths each time, according to your Distance, but still with his and your Side respecting your Adversary, and not with a full and open Body.

THIRDLY, You are to endeavour as much as possible, to attack your Adversary alwise upon that side, opposite to the Hand wherewith he holds his Pistol, which will likewise much

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much ſurprize him, and make his Aim the more uncertain, not being accuſtomed to ſhoot over his Left-Arm; and therefore to be dexterous your ſelf in that way of Shooting, accuſtom your ſelf much to the ſhooting at a Mark, both a-Foot and Horſe-back, with your oppoſite ſide towards the Mark, and not that ſide, with the hand whereof you hold your Piſtol: By Practice, a Man will find this Direction of great uſe to him.

FOURTHLY, Never offer to Fire your ſelf, until you be within two or three Yards at moſt of your Adverſary, nay even nearer if you have Reſolution enof to wait it; this the *French* call *Tirer a Bruſle Pourpoint*, or to *Singe the Doublet*; and perform it alwiſe with a *Bruſh*, and with your Arm ſtretched and at full length, whereby you will ſeldom fail to make a good Aim, and conſequently a ſure and bloody Shot. Firing at a greater Diſtance, is but ſpending in a manner your Shot in vain; therefore obſerve not only this of Firing near, but alſo as much as your Courage will permit, keep up your Shot; but do it with ſo much Judgment and preſence of Mind, as not to give your Adverſary the leaſt Advantage by it; therefore, when you come to your true and deſired Diſtance, which the nearer the ſurer, diſcharge upon him; And when you do intend to keep up your Fire a little, make your *Horſe* perform his Serpentin Motion, as quick and lively as poſſible, that you may thereby render your Adverſary's Aim ſtill the more uncertain; until you gain the Advantage of him which you intended: Remembring alwiſe as you paſs your Adverſary, whatever ſide it be upon, (altho' I indeed prefer the Left) to cauſe your *Horſe*, after his *Bruſh* or *Career*, turn ſuddenly again upon him, by a kind of *Half-Pyroit*, both to prevent his gaining of your Rear, and for your more ready gaining of his, which is termed by the *French*, *Gainer la Croupe*, and is, when obtain'd, a ſingular Advantage, if the Perſon who has got it, knows how to proſecute it.

FIFTH-

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IFTHLY, If it shall happen that both of you have discharged th your Pistols, without doing Execution, which will rarely ll out, if you Fire so near as I order; then you are immediatly take hold of your Sword, (which is already drawn and nging by a Riband upon your Wrist) and pitch your self ith it to the *Hanging-Guard* in *Seconde*, recommended in is *New Method*; for which see the *Plate* at *Fig.* 14. and ake use of your *Art* from it, both for *Defence* and *Offence*, cording to the Directions given in the two following Chap-rs, and as your Judgment shall direct you; it being the nly true and safest *Guard*, that any Man can possibly take imself to, who is engaged with his Sword either singly, or n a Tumultuary Confusion and Crowd, either a-Foot or Horse-back, where they commonly come to close *Sabre-ng*: No other *Guard* in the *Sword* for a *general Defence*, eing in the least to be compared to it; and therefore I can-ot but again recommend it to all Serving in the Army, who are many times concerned in such Engagements. There s only this one thing to be chiefly observed, that when both your Pistols are discharged, and your Adversary has one of his yet to Fire, that you are not then in the least to hesitate, but with a *Sudden Brush*, run *Full Tilt* at him with your Sword; nay many are of Opinion, that at first Engaging, it is no great Disadvantage to a Man, thus to make use of his Sword, and forbear making use of his Pistols at all; but this I look upon to be too Ventorious, and therefore would alwise first make use of my Fire.

The very same Directions which I have desired to be observed upon Horse back, will serve a-Foot, either with Pistol or Carabin; only the better to imitate the Swift Motion which a *Horse* makes, you are to quicken and accelerat your own Motion a-Foot; that thereby your Adversary may be the more uncertain of his Aim, by both advancing upon him as I said, in a Serpentin Line, and with your Side, not

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your full Body, alwise opposite to him. I had almost forgot to tell you, that whenever your first Pistol is discharged, you are (that you may lose no Time) to drop it, and immediatly to take the other Pistol from your Bridle-Hand, and continue your Fight according to the former Directions.

By the exact Observation of these few Directions, if a Man be a compleat *Sword-Man*, and has also accustomed himself to Shoot dexterously at a Mark, and frequently over his Left Arm, he may appear in the *Field*, with either *Sword* or *Pistol* against any Man: And seing, *Art* can never take away or abate *True Courage*, his being likewise a good *Marks-Man*, will make his *Art* in the *Sword* to be the more beneficial and useful to him, and prevent People's so readily undervaluing of his *Skill* as a *Sword-Man*, by alwise threatning him with a *Pistol*, or other *Fire-Arms*: And thus much for the making use of *Fire-Arms* either a-Foot or Horseback, which was the occasion of my Digression; let us now return to the *Breaking* of *Measure*, when we are to make use of our Sword only, of which I shall also very freely give my own Sentiment, and then proceed to the Directions for it.

I confess, there is nothing more unbecoming, and which discovers more the want of Resolution and Courage, than a continual *Giving Back*, and no Man can condemn it more than I do; but then that Feint-heartedness is down right a *Timorous Retreat*, not an *Artificial Breaking of Measure*; and as this is to be practised and valued by all *Knowing Sword-Men*, so is that as much to be contemned and derided by all Men of Courage and true Honour: They differ also in this, that a constant *Giving of Ground*, produces a *Retreat*; whereas a *Judicious Breaking of Measure*, is so far from deserving that Name, that it not only procures a *Sure Defense*, but frequently also produces an Occasion for a *True* and *Vigorous Pursuit*. *Losing of Ground* then, or *Retiring*, is only so far to be allowed

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ed and approved of, as it resembles the truely Useful, and Artificial *Breaking of Measure*; and only so far to be disapproved of and condemned, as it resembles the *Dishonourable* and *Cowardly* Practice, of constantly *Giving Ground*, or *Retiring*.

As for the Directions for *Breaking* Measure according to the nicest Rules of *Art*, they are as follows. *FIRST*, When you judge that your Adversary's *Thrust*, without his *Approaching*, (for indeed when a Man's *Adversary* Approaches before he makes his *Thrust*, it is most difficult to determin how far his *Elonge* will reach; and therefore in that Case, this *First Method of Breaking of Measure* is not to be ventured upon) I say, when you judge, that your Adversary's *Thrust* without his Approaching, will over-reach the neareſt Parts of your Body, only the matter of six or seven Inches; then you may easily *Break* that *Measure*, and evite his *Thrust*, by only Declining, or bending back your whole Body, supporting it by your Left Legg and Thigh; and this is to be done without the least Retracting of your Right Legg; because the keeping the Right Foot firm, is a kind of *Stay* or *Counter-Support* to your Body, the which should you make it follow the Motion of the rest of your Body, would inevitably procure an Advantage to your *Adversary*, by your falling backwards, which by such a sudden Motion of the Body, can scarcely be prevented, but by keeping the Right Foot firm and steddy, which must be alwise observed in this *First Method of Breaking Measure*. Directions for the Breaking of Measure.

SECONDLY, If your Adversary *Approach* upon you before he *Thrust*, then there are two *Methods* of *Breaking Measure*, which you may make use of as you think fit; the *First* whereof is upon a *Streight Line*, and the *Second* upon a *Circular*.

If you design to *Break* his *Measure* upon the *Streight*

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Line, then as he *Approaches* or *Gains Ground* upon you, which is commonly performed with the single Step; you are at the same very time, to recover as much Distance again from him, by *Breaking* his *Measure* with the single Step backwards: but if he reiterat often his *Approaching*, and press you hard, then you are not to humour him so much, as still to *Break* his *Measure*; for that were indeed to convert your *Breaking of Measure* into a perfect *Cowardly Retreat*: A Practice alwise to be condemned and avoided by a Man of Honour; but are instantly to put a stop to his violent Pursuit, by encouraging him to *Thrust*, if you are much Master of the *Parade*, and then take him upon the *Risposte*; or otherwise making use of your Left Hand for a Defence, immediatly become the Pursuer, by *Thrusting* upon him at the same time you are *Parieing* with your Hand. There is no better Method than this, for either *Breaking* your Adversary's *Measure* upon the *Streight Line*, when he *Approaches* upon you; or for putting a Stop to a Violent and Furious *Pursuit*, by whom ever it may be attempted against you, whether Artist or Ignorant Rambler; and therefore I earnestly recommend the Practice of it: A great deal of a Man's Safety, in an Occasion with *Sharps*, depending upon it.

A very useful Advice at Sharps.

The *Second*, and indeed best Method of *Breaking* your Adversary's *Measure*, when he *Approaches* upon you before he *Thrust*, is upon a *Circular Line*; and the Reason of it is, because when a Man *Breaks Measure* much upon a *Streight Line*, he not only loses much *Ground*, which as I said, (in the Opinion of the Vulgar) is a kind of Reflection upon his Courage, but he must also have a considerable Bounds to perform it in; otherwise he is immediatly driven to his utmost Limits, and perhaps fixed against some Wall, Fore-Stair, or in some Corner of a Room, if the Quarrel be within Doors, where he can go no further altho' he would; whereas, when he makes use of a *Circular Motion* with his Feet

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Feet, or *Breaks Measure Circularly*, he not only requires less Space or Bounds for it, but also prevents the appearance of an unmanly Retreat, and comes as well to his Purpose, in eviting his Adversary's *Thrust* by that Method of *Breaking* his *Measure*, as if he had broke it upon the *Streight Line*: Neither is there any Difference in performing the one and the other, but only that in the one, the hinde Foot moves backwards in a *Streight Line*, and is so followed by the advanced Foot; whereas in the *Circular Method*, both the Leggs move Circularly, first the hind Legg is removed Circularly backwards, and then the Right, taking care at the same time, to keep the Body as thinn, or little exposed as possible; and observing the same Direction for the use of the Left-Hand, and *Thrusting* upon the *Risposte* or Back of the *Parade*, as in the former Method upon the *Streight Line*. But by Approving and Recommending this *Circular Breaking of Measure*, it must not be thereby understood, as if I in the least approved of that most dangerous, and uncertain Circular kind of *Play* at *Sharp*, called *Dequarting*, or *Quarting*, and *Volting*: You may see my Sentiment of these under their proper Title, *Article* 16. so that by a *Circular Line* or *Motion* in this place, I only mean that, whereby a Man may, by taking up less Space, and by making a shorter *Retreat*, *Break* his Adversary's *Measure*, with a great deal of more Ease, less Confusion, and without the least appearance of a mean and cowardly *Retreat*.

I have been the more particular upon these two last *Terms* of *Art*, *The Judging of Distance*, and *The Breaking of Measure*, because in the whole *Art of Defence*, there is not any thing which discovers more Skill and Judgment; nor from which a *True Sword-Man* reaps more Benefit and Advantage, whether against a Skilful or Unskilful Adversary, especially at *Sharp*, than he does from the right Performance of what is comprehended under them; which because of their mutual Depen-

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pendence upon each other, I thought fit to explain immediatly after other, that so my Directions for both, might be the better understood, and retained by the Reader.

X X.

Of Redoubling.

THIS *Term* of *Art*, comes most seasonably to be Considered after the *Breaking of Measure*, and almost explains it self; for it is only the *Redoubling* or *Reiterating* of a *Thrust*, either when a Man being within *Distance*, hath misplanted it, and that he finds he hath a sufficient *Open* discovered to him yet to *Thrust* at: or when his Adversary *Breaks* his *Measure*; so that when he is at his *Elonge* or *Stretch*, he is necessitat to *Gather*, as we say, or bring up his Left-Foot towards his Right, and then renew his *Thrust* by *Elongeing*; that so it may reach his Adversary.

HOWEVER, it is a great deal more proper in this last Case, against a Man's Adversary's *Breaking of his Measure*, than when a Man is sufficiently within *Distance*; because when a Man frequently *Redoubles* his *Thrust* being within *Distance*, altho' it is true that he disorders his Adversary by it, yet he also very much exposes himself, and runs the hazard of being Catched upon *Time*, or by a *Contre-temps*; whereas, when it is performed only as a Contrary to the *Breaking of Measure*, a Man does not so much run that Risk.

THIS *Redoubling*, is indeed the true *Contrary* to a small or moderat *Breaking of Measure*; for when a Man's Adversary goes only a little out of his *Distance* to evite a *Thrust*, what more proper Method can he take, to bring himself within it again, than to *Approach* him with this *Gathering* up of his Left-

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eft-Foot, and keeping the Right fixed, until by alwiſe ther *Thruſting* and *Elongeing*, or by *Approaching*, he come ithin *Meaſure* of his Adverſary to *Reach* him.

'Tis true, when one's Adverſary *Skips*, or *Jumps* far out of *Meaſure*, then a Man may *Advance* upon him, with the *Artificial Step*, as deſcrived in the Article of *Approaching*; but if s Adverſary *Break Meaſure*, only juſt ſo much as to frurat his *Thruſt*, and make him deliver it in vain; then the nly Method is, to recover the loſt *Meaſure*, by thus *Gatheng* up of the Left-Foot, and then *Redoubling* the *Thruſt* with *longeing*; and this may be done twiſe or thrice, nay oftner he find it convenient, and a proper Ground, that is, not too neven and rough to perform it in.

For there are two Things chiefly to be obſerved in *Redoubng*; the *Firſt* is, That when you are engaged in bad and unqual Ground, you proſecute it as little as poſſible, becauſe f the Advantage it may give your Adverſary over you, by enewing his *Purſuit*, ſhould you make a wrong or falſe *tep*; beſides the Hazard you may run by falling, in ſuch an nconvenient Ground. The *Second* is, To take great care vhen you are to *Redouble*, upon your Adverſary's *Breaking* f your *Meaſure* but a very little; that he either *Take not ime*, or endeavour to *Contre-temps* you: and therefore in this Caſe, be ſure to have alwiſe your Left-Hand in readineſs to revent both.

Two good Directions to be obſerved in Redoubling.

This laſt Caution is no leſs to be obſerved in *Redoubling* f a *Thruſt*, when a Man is within *Diſtance* of his Adverſary, nd hath conſequently no need of *Gathering* up his Left-Foot; ecauſe in this Caſe, his Adverſary will be as apt to endeaour to *Contre-temps* him, as in the former, and that by Reaon, that his great nearneſs encourages him to it: Therefore great care ought to be taken, eſpecially in an Occaſion with

Sharps,

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Sharps, to prevent such *Contre-temps*; which can only best be done, by either *Oppoſing* the Left-Hand in time of *Redoubling*, or otherwiſe, by *Playing* only from the *Riſpoſte*.

XXI.

Of the True-Paſs, *and* Half-Paſs.

THE *Engliſh* Maſters give the Term *Paſs*, indifferently to every *Thruſt* that a Man makes againſt his Adverſary; ſo that whatever kind of *Thruſt* a Man makes, they then ſay, he has made ſuch and ſuch a *Paſs* upon, or againſt him; which is not at all conform to the ſtrict Signification of this *Term of Art*; becauſe there is a very great Difference betwixt a *True-Paſs* and a *Thruſt*; as I ſhall immediatly make appear.

ACCORDING to the Rules, a *True-Paſs* is a running Motion, which a Man makes bye his Adverſary's Right-Side, in the time he is performing his *Thruſt* againſt him; whereas a *Thruſt* is commonly delivered with a cloſe and fixed Left-Foot. 'Tis true, both of them terminat in a *Thruſt*; but there is this Difference, that in all *Thruſts* wherein the different *Leſſons* terminat, the Left-Foot is generally kept fixed; whereas *Paſſing* is performed, as I ſaid, by a running Motion, the Body ſtooping forewards, and the *Thruſt* delivered, juſt as a Man is paſſing bye his Adverſary's Right-Side.

THERE is alſo another very material Difference betwixt them, which is, that at *Sharps*, or in an *Occaſion*, which are all one; a Man cannot well Offend his Adverſary without making *Thruſts* at him; whereas *True-Paſſes* are indeed only for Variety, and Diverſion in *School-Play*, and ſcarcely practicable

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cable at *Sharps*; because of neceſſity, and almoſt whether Man will or not, they convert themſelves into that, which alled the *Half-Paſs*: And the Reaſon for it is, that a Man making of a *True-Paſs*, muſt either deſign to give his Adſary a *Thruſt* in *Paſſing* or not; if not, then his *Paſs* is of effect nor uſe to him, and in that Caſe, it is the ſame as here were no ſuch *Leſſon* in the *Art*; and if he do, then the violence of the running Motion, he will certainly ath, or run his Sword into his Adverſary's Body, up to very *Hilt*; (for when once a Sword enters, eſpecially n ſo violent a Motion, as that of a *True-Paſs*, it is not ible either to ſtop, or to retract it, as a Man can do a it *Fluret*, in making a *True Paſs* in *School Play*,) ſo con ently if a Man ſhould attempt it at *Sharps*, he muſt ei- *Hilt*, when he comes the length of his Adverſary's Body, h alters the Nature of the *True-Paſs* deſigned, and Con- it into an *Half-One*, or otherwiſe muſt quite with his rd, which is fixt in it, and which I fancy no Man upon and Death will venture; that it may be only ſaid, he made with his Body a *True Paſs*, bye or beyond his Adry. By all which it is evident, that there is no ſuch thing at s, as what in *School Play* goes under the Name of a *True Paſs*.

OWEVER, to render that running Motion performed, in ng the *True-Paſs* with *Blunts*, alſo uſeful at *Sharps*, Ma- ave fallen upon that *Leſſon*, which, in *The Scots Fencing r*, I call the *Half-Paſs*; becauſe it is performed both u- he very ſame *Times* and *Opens*, beſides a great many o- with the former, and alſo with the ſame running Mo. f the Body; only in place of paſſing beyond a Man's ſary, a Man runs only cloſe to him, executing his ed *Thruſt* in the time of his running, and then imme- ſtopping upon the finding of his Sword fixed: For inhould he miſplant and quite miſs his Adverſary, I ſee o Reaſon, why in that Caſe he might not convert his *Half-*

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Paſs, into a *Full* or *True One*, by running quite beyond his Adverſary until out of his *Meaſure*, and then recover himſelf to his *Defenſive Poſture* again.

But this groſs miſplanting, very rarely happening upon a *Half-Paſs*, by reaſon of this kind of murthering *Leſſon*, being never almoſt attempted at *Sharps*; (in reſpect of the violent Motion wherewith it is performed, and Diſorder it puts a Man into, when he miſplants) but when a Man is in a manner certain to effectuat it: therefore it is, as I ſaid, that at *Sharps* we have nothing of the *True-Paſs*, but only in its place the *Half-Paſs*, which if rightly performed, I cannot but acknowledge to be a moſt Firm, Sure, and Bloody *Leſſon*, the *Thruſt* if rightly planted, rarely failing to be very dangerous, if not mortal. Beſides, altho' the *True-Paſs* were uſeful at *Sharps*, yet a Man can only make uſe of it Without and Above, or Without and Below his Adverſary's Sword, by reaſon of his being obliged alwiſe to paſs upon his Adverſary's Right Side; whereas the *Half-Paſs* may be performed from moſt *Leſſons*, both Without, Within, and Below the *Sword*, to either ſide of a Man's Adverſary; and therefore is much the better, as well as ſafer *Leſſon* of the two.

By what is ſaid, I think it very clear, that unleſs a Man deſign wholly to miſplant his *Thruſt*, he cannot poſſibly make at *Sharps*, what is *Truely* a *Paſs*; neither in *Fencing* is a *True-Paſs* and a *Thruſt* all one, as ſome *Engliſh* Maſters would make us believe, and therefore they ought hereafter to rectify that Miſtake, in the ſignification of this *Term*, and not let the Termination of moſt *Leſſons* go under the Name of a *Paſs*, when they are really *Thruſts*.

XXII.

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XXII.

Of Encloſing *and* Commanding.

MANY People, and thoſe none of the moſt Ignorant, take *Encloſing* and *Commanding* for one and the ſame thing, wherein they are mightily miſtaken; for there is as great a Difference betwixt them, as almoſt betwixt any two *Terms of Art*, as I ſhall immediatly make appear by the following Example.

IF *A* ſhould quarrel with *B*, whereupon an Occaſion in the Field, or Rencounter follows; and if *A* ſhould *Encloſe* upon *B*, then according to the common Acceptation of *Encloſing*, the Report would run, that upon ſuch a Day and in ſuch a Place, *A* and *B* had an Occaſion together, and *A* had the Advantage of *B*, becauſe he *Encloſed* upon him; whereas it is as probable, it may have been quite otherwiſe, and that upon the *Encloſing*, *B* did command *A*.

FOR the better and truer underſtanding of which, you are to know, that a Man may *Encloſe* upon another, upon two very different Deſigns; either when he finds himſelf ſtrong enough to grapple with his Adverſary, and upon the *Encloſing*, reſolves intends to *Command* him; or when he finds himſelf too weak for his Adverſary, and therefore for his own ſafety *Encloſes* upon him, that his Adverſary may have the opportunity of *Commanding* him; for it is a great Eſcape, or to ſay Folly, in any Man, really to attempt a *Command* of the Adverſary's Sword, unleſs he look upon himſelf to be above, at leaſt equal to his Adverſary in Strength; becauſe he being Weak, and his Adverſary Vigorous and Strong, it is ten to one, but after he hath really made a fair Attempt to Command, and has actually taken hold of his

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Paſs, into a *Full* or *True One*, by running quite beyond his Adverſary until out of his *Meaſure*, and then recover himſelf to his *Defenſive Poſture* again.

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For the better and truer underſtanding of which, you are to know, that a Man may *Encloſe* upon another, upon two very different Deſigns; either when he finds himſelf ſtrong enough to grapple with his Adverſary, and upon the *Encloſing*, really intends to *Command* him; or when he finds himſelf too weak for his Adverſary, and therefore for his own ſafety *Encloſes* upon him, that his Adverſary may have the opportunity of *Commanding* him; for it is a great Eſcape, not to ſay Folly, in any Man, really to attempt a *Commanding* of the Adverſary's Sword, unleſs he look upon himſelf to be above, at leaſt equal to his Adverſary in Strength; becauſe he being Weak, and his Adverſary Vigorous and Strong, it is ten to one, but after he hath really made a fair Attempt to Command, and has actually taken hold of his

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Adversary's Sword near to the *Hilt*, (which is the most proper part to catch hold of it, the better to prevent the cutting of his Hand or Fingers) but his Adversary may turn the Chase upon him, by reason of his Weakness, and in place of allowing himself to be *Commanded*, *Command* and Master him. Whereby it is clear, that *A*'s *Enclosing* upon *B*, is no Argument of his having the better of him; and that therefore in such a Case, People should suspend their Judgments, until they know which of the two not only *Enclosed* upon other, but *Commanded* the other's Sword; for it is in the *Securing* and *Commanding* of the Adversary's Sword, and not in the *Enclosing* that the true Advantage lyes.

By all which it appears, that *Enclosing* and *Commanding* are not at all *Reciprocal Terms*; but that there are many times *Enclosings*, where there is not the least Design to *Command*, as in the former Case of a Man's *Enclosing* for his better Preservation; and also frequently *Commandings*, where the Person *Commanding* did not at all *Enclose*; but took the Opportunity for it, upon his Adversary's attempting to *Enclose* upon him.

This false Judgment, which People make upon a Man's *Enclosing* upon his Adversary, is of a piece with what many People make upon a Man's *Breaking of Measure*; for no sooner do By-standers, observe a Man in a *Rencounter* to give a little back, but immediatly they conclude, that he is at a Disadvantage by it; whereas, if it be any ways voluntar, it is commonly quite otherwise, and the Person who *Breaks Measure*, if an *Artist*, by giving a little Ground, gains the Opportunity, of not only letting pass his Adversary's sudden and violent Passion, but also of procuring to himself a more effectual *Pursuit* against him, either from the *Risposte*, or by making a real *Attack*, when the other's furious *Pursuit* is somewhat abated. Therefore, in both these Cases, as well in *Breaking*

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king of Measure, as in *Enclosing* upon one's Adversary, a Man ought not to be too ready in giving his Judgment, or determining who hath had the better on't; but if he be a Witness to the Engagement, ought to suspend his Sentence, until he see the Consequence and Event of either; and according as he finds a Man come off, either upon his *Breaking of Measure*, or *Enclosing*; so he is to pass his Verdict, but not sooner, unless he is resolved to give it at random; which no Man of Judgment and Prudence will desire to be thought guilty of.

ENCLOSING, also resembles so very much the *Half-Pass*, that many Persons likewise, make no Distinction betwixt these *Lessons*, therefore it will not be a-miss, that I also clear a little this Matter.

It is certainly so far true, that *Enclosing* and the *Half-Pass* resemble other, as both of them may be performed upon the same *Occasions* and *Opens*, which any one of them can be; but then the great Difference lyes in their *Termination*; which wholly depends upon the Design of the Performer.

For when a Man designs a true *Half-Pass*, it terminats almost alwise in a Wound, unless the Misplanting, or the Adversary's *Parade* prevent it; whereas in *Enclosing*, a Man's Design being as I said, one of two, either to Terminat it in a *Commanding* of his Adversary's Sword, if he be strong enof to grapple with and Master him; or only in a forcing of himself close upon his Adversary for his own security, that his Adversary may have the Opportunity to *Command* his Sword: A Man I say, in both these Cases, makes but a delusory or seeming Motion with his Sword, as if he designed to adjust and carry home the *Thrust* to the Body, but does really not design it, as in the *Half-Pass*, but voluntarly suffers it to go aside, that his Adversary humoring and following that squint Motion of his with his Sword, he may

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may thereby have the better Opportunity, either to *Enclose* upon him, or *Command* him.

Whereby it is very evident, that altho' an *Enclosing* and a *Half-Pass* resemble other much, both as to their Motions, and the Opportunities and *Opens* whereupon they may be both performed, yet they differ widely as to their Termination or Design: the *First* being only designed either for a Man's own Security, or to *Command* and *Master* his Adversary, if strong enough for him; but the *Later* with a real Intention to do execution, by wounding, if possible, his Adversary.

It is also from the great Ease and Readiness a Man finds to *Enclose*, or even *Command*, if he designs it, that I draw one of the great *Advantages* this *Hanging-Guard* in *Seconde* hath over other *Guards*; but seing I intend to make as few Repetitions as possible, I remit you to the perusal of the Sixth *Advantage*, where that is sufficiently made appear.

I shall make only one Observation more upon one of these two *Terms*; which is *Commanding*: That as no Man, who is very weak and feeble, ought to attempt to *Command* an Adversary's Sword, who is very Robust, Strong and Vigorous, but rather endeavour to win at and Master him with his *Art* some other way; so it is as great Rashness and Folly in any Man, unless he be most Vigorous, Active and Nimble, to offer to make Opposition and Struggle, when once his Sword is really *Commanded*; for as it is a Dishonour for no Man, to be Mastered by another Man of Honour in an Honourable Quarrel (all that is required of a Man to save his Honour, being but Couragiously to venture his Person, not alwise to Master and overcome his Adversary) so all the benefit that a Man can reasonably expect, from such an unreasonable Opposition and Struggling, is, that he draws more suddenly down his own Destruction upon himself, by obliging his

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his Adversary, who is Master of his Sword, to make himself also Master of his Life, by dispatching him: because no Good *Sword-Man*, who understands to make use of the benefit of his *Art*, will stand Dallying and Communing with his Adversary, after he hath once catched hold of his Sword, but will immediatly with the same very Breath, oblige him also either to yield to him, by quitting of his Sword, or receiving perhaps a Mortal Wound; and therefore when a Man's Sword is once *Commanded*, he ought (unless some very extraordinary Opportunity encourage him to the contrary) to yield it, and submit himself to his Adversary's Generosity; who if a Man of Honour, will certainly treat him, as one Gentleman ought to treat another in such a Juncture.

THUS have I gone, gradually thorow the whole Material *Terms of Art*, belonging to *Fencing*, as I would have done, had I been to explain them to the greatest Novice; beginning with a *Guard*, which is that wherewith a *Man* upon all Occasions, ought to begin, and ending, with *Enclosing* and *Commanding*, which many times also puts a Conclusion to the Quarrel. And altho' I make no Doubt, but several things which I have advanced in explaining them, will surprize a great many Masters, as well as others, who pretend to a considerable Knowledge in the Theory of this *Art*, yet I make no Scruple, not only to assert them, but even to maintain them for Truths, notwithstanding of many of them being so opposite, and in a manner Contradictory, to the *Common Method*; for Experience perswades me, that I am in the Right; and Truth founded upon Reason and Experience, will alwise hold Foot; and I hope, Convince every impartial and unprejudg'd Reader, of the great Benefit that will redound to the *Art*, by the Discoveries I have made, of many very material Errors, which have from time to time, crept into it; and which I heartily wish may be here-

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hereafter rectified, by the more Knowing, and Judicious Masters.

If my Explications be likewise seriously considered, they will be found to contain, not only the Grounds of a great many *Lessons*, but even the nicest, as well as most useful *Theory*, relating to the whole *Art*, most of which was never before made publick; so that should some Persons thorow meer Obstinacy or ill Nature, wholly disaprove of, and reject this Essay, with respect to the *New Method of Defence*, I am so earnestly endeavouring to establish by it, yet it cannot but prove of singular use to them, even for their better understanding the Theory of the Grounds and Principles, whereupon the *Lessons* of the *Common Method* ought to be founded; and which are alwise very well worth understanding, by every one who designs to become a good *Sword-Man*, whichever of the *Methods* he most approves of, and takes himself to. So that, with whatever Design this Piece be perused, whether for the establishing of this *New Method*, or for the better understanding the Theory of the Old, it must still prove most useful, which sufficiently Answers my Design, in being so very full upon all the *Terms of Art*, many of which, as I have said, are also *Lessons* in the *Common Method*; whereas, had I only designed to Discourse of such of them, as are absolutely necessary and useful in this *New One*, their Number would have been but small; the Simplicity and Plainness of it, (which is indeed its excellency,) requiring but a very few, for its being fully understood.

But the Theory and Judgment of the whole *Art*, being so interwoven with its *Terms*, I made it my Choise, rather to bring into this *Essay* the exact Explication of the most useful *Terms of Art*, (altho' this *New Method* might have been very well described without them) that so I might the more regularly and orderly, discover the Theory and Judgment of the

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the whole *Art*, kept alwise hitherto, in a manner as a Secret, than to make this Piece so much the shorter, by wholly omitting them; and the rather, because it is alwise in the option of the Reader to pass them over at pleasure, and only perufe what really belongs to the perfecting of him, in the practice of this *New Method*, all which is briefly contained in the *First*, *Fifth*, and *Sixth Chapters*; the rest being more for the Explication of the Theory and Judgment of the *Common Method*, than for the Illustration of this *New One*.

CHAP. V.

How a Man is to Parie *or* Defend *himself, from either* Blow *or* Thrust, *upon the* Hanging-Guard *in* Seconde.

BEING to proceed to my Directions, as well for the *Defence* as *Offence*, flowing from this excellent *Hanging-Guard*; the Explication of it would appear to come in very properly at the beginning of this Chapter, where I am to treat of the *Parade*, or *Defence* that may be drawn from it: But having done it exactly already in the first Chapter, to which I remit the Reader, I intend at this time to save my self that Trouble; especially being such a Repetition would be altogether superfluous: and therefore, I shall in place of it offer to him a very necessary Advice or Precaution, particularly if he be altogether a Novice, and has never been at a *Fencing-School*; Because if he be already well Grounded in the *Art*, and consequently a Piece of a *Sword-Man*, he will not stand so much in need of it.

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The Difference betwixt a *Speculative Science* and a *Practical Art*, does no doubt consist chiefly in this; that the former may be acquired by meer Theory or Meditation, whereas the later requires both; that is, a Man must not only understand the Theory pretty exactly, but he must also by Practice, acquire such an easie habite of Performing such and such Actions and Motions, which a complete and useful Dexterity requires in that *Art*, as that it may appear to be almost Natural to him; so that at this Rate I account, it is generally more easy for any Man to become absolutely Master of a Science, than it is for him to become perfectly *Adroit*, and an exquisite Master, of any *Practical Art*; because to the first, there is only required an *Exact Speculation*; but to the later, not only *Speculation*, but an *Habitual* and *Consummat Practice*.

Practice to be preferred to Theory in a Scholar.

Now of the Nature of this Last, is the *Art of Fencing*; for altho' its *Speculation* be diverting and necessary, yet its great Use is *Practical*: And therefore, altho' the Theory of it may be by Reading, acquired to such a Degree, by any Person of a quick Apprehension, and good Judgment, as that he can not only express himself easily, according to the nicest *Terms* of *Art*, but also Discourse readily and neatly upon all its different Heads; yet that Knowledge and Glibness of Tongue, will signify little or nothing to him, when he shall have an Occasion with *Sharps*, or be engaged in a Skirmish where, perhaps, he may have to deal with more Persons than one. It is only a dexterous Practice, that must then carry him thorow and save him; it is not his *Words*, but his *Warding* of the *Thrusts* and *Blows* discharged against him, that will in such a Case, make him be reputed a *True* and *Great Artist*.

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As therefore, the *Practical* Part of *Fencing*, is absolutely the most useful; so let no Man be so far mistaken, as to imagine he can become wholly Master of it by Reading: Books, as I have said elsewhere, are useful, necessary, and instructive; and will certainly do a great deal of good to a Man, who hath been Grounded in the Schools; but it is the *Thrusting*, *First* upon a Master's *Breast Plate*, and *Next*, *Thrusting* frequently upon another at the Wall, and *Defending* himself from his Comrades *Thrusts* in *School Assaults*, that must bring a Man to be perfectly dexterous, either in the *Offensive* or *Defensive* Part. It is absolutely necessary, if possible, first to apply to a Master.

Therefore I would advise all such, in whose hands this Piece may fall, and who are altogether ignorant of the first Principles of *Fencing*, to apply themselves for two or three Months (for I desire no more of them) to some Judicious Master, who at their desire will no doubt comply with them, and instruct them in this *New Method*, altho' very much differing from what is commonly Taught; and which none who pretends to be a Master, but in twice reading over, will understand to Teach; and when they are thus Grounded, they need then no more of them, but only to practise with their Comrades and Fellow Scholars in *Assault*.

And in all *Assaults*, let this be their chief Aim, to acquire a firm and sure *Parade*, or *Defence*, which is the only true *Art* of the *Sword*; the *Offensive* Part having by Degrees crept into the *Art*, more for Diversion, and the Gratifying of People's Passions, when in an *Occasion*, than for any absolute use in the *Art*: For this *Art* at first was never invented nor designed to Kill and Destroy, but to Defend and Preserve; and therefore it alwise was, and will be called (when rightly named) *The Art of Defence*: Besides, the *Offensive* Part will

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intrude it self upon a Man almost whether he will or not; so very prompt is Mankind to be Revengful, and do Mischief.

Advice to young Scholars when no Master can be had.

But for such as cannot have the opportunity of a *Fencing Master*, by reason of their living either in the Country, or in some City or Town, where such Masters are not to be had; and yet who being of a quick and smart Apprehension, and desirous to improve themselves, would gladly be instructed without the Aid and Assistance of a Master; in such a Case, they are to make choice of some judicious Comrade, and then reading over attentively the Instructions in the Book, endeavour first to follow them himself, by practising them upon his Comrade, and next cause his Comrade to *Play* them upon him, but still to ply more the *Defensive* Part as the *Offensive*; and by thus mutually assisting one another, they will by daily Practice, make in a short time, such a considerable Advance in the *Art*, as can in Reason be expected from any, who wanting the Benefit and Advice of a Master, are necessitat to become as dexterous as *Book-Learning* can make them; which altho' it cannot be thought, that it can reach to such a Degree of Dexterity, as that acquired from a Master, yet will be a great deal better than none; and considering the easiness of this *New Method*, succeed even to a Surprizal, and beyond what can possibly be expected from the *Common Method*: But to proceed to my Directions.

A Man's only true *Defence* consisting, as I formerly said, (see *Advantage 2d.*) in the *Cross* that his Weapon makes upon his Adversary's; it follows of consequence, that the more exact and dexterous he is, in *Crossing* his Adversary's Weapon, the more firm and certain will his *Defence* prove; and he is chiefly to observe this one Direction, That he alwise apply such a Force in *Crossing*, let the *Position* of his own *Sword-Hand* be what it will, (for it is the *Cross* makes the *Defence*, not the

A good Direction in Parieing.

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the *Position* of the *Sword-Hand*: A formal Nicety but too much observed heretofore amongst *Fencing Masters*;) that whatever part of his Adversary's Weapon he meets with, whether *Fort* or *Foible*, he may alwise Master its Motion; because the *Fort* of a Sword, as I have elsewhere observed (in the *Article* 3*d*. of *Fort* and *Foible*, *Page* 60) may be mastered and overpowered as well as its *Foible*, and that sometimes even with that part of a Man's Sword, which in other respects may be accounted the *Foible*, according to the Strength communicated to it by the *Sword-Hand*. This Direction is of great consequence, therefore punctually to be observed; a Man's certain *Defence* wholly flowing from it.

But as a Man's Adversary can present his Sword in several *Positions*, that is, in a manner either Level, or with the Point of it high, or low; so a Man is to consider, by what *Method* he is to form the greatest or most securing *Cross*, against any of these *Positions*; for as was also formerly told in *Advantage* 2*d*. the greater the *Cross* is, and the nearer it approach to a right *Angle*, the longer time must a Man's Adversary take to Disengage, and consequently the longer will his *Thrust* be of coming Home, and so the Slower, whereby a Man can the more easily defend himself: One of the great Advantages redounding to a Man from his keeping this *Hanging Guard*, and forming his *Crosses* aright from it.

If your Adversary then, shall present his Sword either near upon a Level, or with the Point any ways sloping towards the Ground; the very ordinary *Position* of your Sword upon this *Hanging-Guard*, will sufficiently *Cross* or *Oppose* it: see *Fig*: 5. 6. Only observe this, which is also very Material, that whatever side you *Cross* him upon, you alwise Press his Sword so far out of the Line of your Body upon that side, as that thereby it be secured from a *Plain Thrust* upon the same. How a Man is to Cross, or Oppose his Adversary's Sword, from the Hanging-Guard.

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ſame without Diſengaging, unleſs he wholly force your Sword, which indeed you are chiefly to *Guard* againſt, eſpecially when your Adverſary preſents towards your Right Side, that being the greateſt Hazard to which, in ſuch a *Poſition* of your *Sword*, you will be moſt expoſed; for if your Adverſary upon this *Poſition* of your Sword, neither attempt to force an *Encloſing* or a *Plain Thruſt* upon the ſame ſide, without Diſengaging; but ſhall attack you by Diſengaging; then you will find his Motions ſo very ſlow, by reaſon of the great *Tour* that he has to make, that you will eaſily meet with his Sword, and *Croſs* or *Oppoſe* it.

But if your Adverſary preſent his Sword with the Point of it high, which he may do to what ſide he pleaſes, then there are two ways of *Croſſing* it; if his Sword be preſented with a high Point, and towards your Left Side, then the very *Poſition* of this *Hanging Guard*, will alſo form a ſufficient *Croſs* againſt it, by only turning your Sword's Point towards his Right Side; but if his Sword be preſented with a high Point, either directly towards you, or inclining towards your Right Side, then the ordinary *Poſition* of this *Hanging-Guard* will not make ſo good a *Croſs*, nor ſo eaſily meet with and Oppoſe it; and it is only in this Caſe, and ſcarcely any other that I know of, that you are to alter the *Poſition* of your Sword and Hand, and form a *Croſs* with it againſt your Adverſary's, by raiſing of your Sword's Point towards your Left Side a-ſquint from you, turning at the ſame time, the Nails of your *Sword-Hand* upward, and from you, Sheering outwards to the Right Side, as we commonly ſay, and your Head and Shoulders inclining much forwards for your better Defence; ſo that by this Alteration of your *Guard*, you will form an excellent *Croſs* againſt his Sword; ſee *Fig*: 2. 3. but ſtill with this Precaution, that ſo ſoon as ever your Adverſary *Strikes* or *Thruſts* upon you, or alters the *Poſition* of his Sword; that then immediatly you

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you *Croſs* him, by falling into your ordinary *Guard* or *Poſture* again.

HAVING ſhown, how you are to *Croſs* or *Oppoſe* your Adverſary's Sword, which upon this *Guard*, is equivalent to what upon the *Ordinary Quarte* and *Tierce Guards*, we call, *Securing or Engaging the Sword*, which a Man ought alwiſe to do, whatever *Guard* he takes himſelf to, at the firſt preſenting of his Sword for his greater Security. I ſhall next let you ſee, how you are to perform exactly, the two *Parades* or *Defences* naturally flowing from this *Guard*, and which are abundantly ſufficient for the defending of all Attacks, that can be formed againſt it, whether by *Blow* or *Thruſt*.

IT is one of the great Advantages of this *Hanging-Guard*, that a Man's Adverſary can only attack him upon it in two different Parts, *viz. Without* and *Below* his Sword, and *Without* and *Above* it; whereas, upon the *Ordinary Quarte* and *Tierce Guards*, a Man can be attackt in Four, to wit, *Without* and *Above*, and *Without* and *Below* his Sword; and *Within* and *Above*, and *Within* and *Below* it.

How a Man is to Parie a Thruſt or Blow Without & Above his Sword, upon the Hanging-Guard.

THERE being only then Two Parts, in which your Adverſary can attack you upon this *Guard*, that is, either *Without* and *Above* your Sword, or *Without* and *Below* it; if he offer to give in a *Thruſt*, or *Diſcharge* a *Blow* upon you, *Without* and *Above* the Sword, as you perceive them coming home upon you, immediatly, without altering in the leaſt the *Poſition* of your *Sword-Hand* upon this *Guard*, *Parie* or turn off his *Thruſt* or *Blow*, by moving your *Sword-Hand* and Arm towards your Left Side, and a little upwards, and for the better gaining of the *Foible* of his Sword, you are alſo by bending your *Sword-Arm* a little, make the Motion, incline towards your Body or Left Shoulder: By this ſquint Inclination of

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of the Motion of your *Parade*, towards your Left Shoulder, you will the better gain the *Foible* or *Weak* of his Sword, and consequently prevent your Adversary's forcing home (especially) his *Thrust* upon you; for the *Blow* is not so easily forced upon this *Guard*, as the *Thrust* is; and after you find that you have *Paried* him, then you may attack him from your *Parade* by the *Riposte*, as you please, and as shall be hereafter Taught; see Fig. 9. and 10.

But if it be a *Streight* and downright *Blow* at your Head, that your Adversary designs against you, and not towards your Left Side, then you are to *Parie* it with your Sword quite *a-Cross* your Face, the Nails of your Hand turn'd a little upwards from you, and be sure to meet his Stroak with the *Fort* of your Sword, by carrying of your Sword upwards and level, bringing down your Head and Shoulders a little at the very instant that you raise your Sword; by all which you will not only form an excellent *Cross*, the only true Defence against *Blows* as well as *Thrusts*, but also by this little Motion of your Head and Shoulders downwards, answering the Motion of your *Sword-Hand* upwards, make your Defence so much the more quick, and consequently the more certain; because your *Sword-Hand* has only the one half of the way, to go to meet with the Adversary's Sword, (your Head and Shoulders performing the other half) which otherwise it would have, did you keep your Head and Shoulders fixt and unmoveable. See *Fig.* 15. and 16.

Again, if he attack you with a *Plain Thrust* or *Blow*, *Without* and *Below* your Sword, you are to carry your *Sword-Hand* and *Arm* as before directed, in the preceeding Paragraph save one; but it must be to the other side, and to put by his *Thrust* or *Blow*, towards your Right Side, as before you did it to your Left; only that Bending of the *Sword-Arm*, and Sloaping or squint Motion towards your Body, which I re-

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recommended in the former *Parade*, towards your Left-ſide, is much more to be obſerved, upon the *Thruſt* given in upon this; becauſe, if there be any weakneſs at all upon this *Guard*, it is when a Man is attacked upon the Right-ſide and below his *Sword*; the *Poſition* of this *Guard*, making it moſt eaſy for a Man's Adverſary, to force home a *Thruſt*, or procure an *Encloſing* upon this ſide, which laſt, altho in ſome reſpect, a conſiderable Advantage in my Opinion to both Parties, as I have declared in *Advantage 6th*; yet when a a Man is upon the *Defenſive Part*, he ought to take great care to prevent; and therefore it is to be obſerved, that in *Parieing* a *Thruſt* given in *Without* and *Below* the *Sword* upon the Right-ſide, it requires a great deal of more ſtrength, as well as quickneſs, to perform it dexterouſly, than the *Parade* upon the Left-ſide doth; and that becauſe of the great Opportunity a Man's Adverſary hath in engaging the *Foible* of his Sword, and ſo by a ſudden *Preſſure* of it, forcing either a *Thruſt*, or an *Encloſing*.

Now, altho the *Strength* of a Man's *Parade*, ſhould be alwiſe, as near as poſſible, proportioned to the *Strength* and *Swiftneſs* of the *Motion* of his Adverſary's Weapon; yet this being very nice, and difficult to be obſerved, but by ſuch as have made a conſiderable *Advance* in the *Art*; therefore, it is much ſafer to err upon the *Sure Side*, and alwiſe to perform one's *Parade*, with that Degree of Strength, as that it may be ſufficient, whether it meet with either the Adverſary's *Fort* or *Foible*, to turn aſide any *Thruſt* or *Blow* whatſoever: For, *That Strength which can* Maſter *and* Parie *a ſtrong* Thruſt, *will alwiſe* Ward *or* Defend, *a weak one*. And this Direction holds likewiſe, as well for the ſwiftneſs of a Man's *Parade*, as for the firmneſs and ſtrength, with which he ought to perform it; *that is*, After a Man's Adverſary's Sword is once in motion, and the *Thruſt* or *Blow* coming home.

A good Direction in Parieing.

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For, if a Man should begin the first Motion of his *Parade*, before his Adversary's Sword were in motion towards his Body, he might come to miss his Adversary's Weapon, and so, because of his anticipating, in a manner, his Adversary's Motion, come to receive a *Thrust*, or Wound; of which I have had several times the Experience my self in *School-Assaults*, when I have judg'd my Adversary, with whom I was not accustomed to *Assault*, to have a swifter Hand than really he had; so that in this Case, the quickness of my *Parade* proved a Disadvantage to me; but I must confess, only by my own Fault in going too soon to the *Parade*, by reason of my wrong judging (thro' my too great earnestness to *Parie*) the swiftness of the *Thrust*; (to be dexterous and *adroit* at which, is a very great Nicety and Perfection in *Fencing*, and requires not only a great presence of Mind, but also a considerable as well as frequent Practice) whereas, if a Man once meet with his Adversary's Sword, it is impossible for him, to be too quick in the Motion of his *Parade*: But as this, of being too quick upon the *Parade*, very rarely falls out, I think I may safely recommend to you this Direction, of being at least as quick and sudden, but as much stronger than your Adversary, in the Motion of your *Parade*, as the Strength and Vigour of your Nerves will with Easiness, and without any unbecoming Constraint, allow of.

An Observation to be notic'd, by all good Sword-Men.

Besides, this Fault of being sometimes too quick in the *Parade*, cannot, except by meer Chance, be committed by any but good *Sword-Men*, who having acquired a great dexterity and swiftness in the *Parade*, are too forward and eager upon it, whereby they precipitate their Defence, and lose the Benefit of it; and therefore, it is a great Happiness in an *Occasion*, to have that *Sedateness* and *Presence* of Mind, as that by a too great eagerness to meet with the Adversary's Sword, a Man do not precipitate or over-hasten his *Parade*, whereby he may

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may render his Art and Dexterity in the *Parade*, rather a Diſadvantage than a Benefit to him: And altho I cannot but acknowledge, that it is very difficult to obſerve this Direction, eſpecially at *Sharps*, by reaſon that in ſuch a Juncture, a Man's Blood and Spirits are raiſed, and that a Man of Mettle and Vigour, eſpecially if of a ſanguine and paſſionate Temper, cannot poſſibly, in ſuch a Caſe, reſtrain himſelf from being too forward; yet it is what all men ſhould endeavour to practiſe, eſpecially thoſe who have a greater Share of *Art* and *Skill* than others; otherwiſe their *Art*, which ought, and would certainly be in ſuch an Occaſion a great Benefit and Advantage to them, will become as it were a Snare, and draw more quickly their Ruin and Deſtruction upon them, than if they had been a little more cool, and judiciouſly ſlow in performing their *Artificial Motions*, eſpecially *Defenſive*; which brings to my Memory, a Paſſage in Sir *Roger L' Eſtrange*'s Abſtract of *Seneca*, Chap. 5. where diſcourſing of Anger, he ſays, *That the Hunts-man is not angry with the wild Boar, when he either purſues or receives him: A good Sword-man watches his Opportunity, and keeps himſelf upon his Guard, whereas Paſſion lays a Man open: Nay, it is one of the prime Leſſons in a* Fencing-School, *to learn not to be angry.* And in the preceeding Chapter, he compares Anger to a ſhort Madneſs, and ſays, *There is ſo wonderful a Reſemblance betwixt the Tranſports of Choler and thoſe of Frenzie, that 'tis a hard Matter to know the one from the other, it being commonly accompanied with a bold, fierce, and threatning Countenance, as pale as Aſhes, and in the ſame moment as red as blood; a glaring Eye, ſtamping with the Feet, the Hair ſtaring, Lips trembling, with a forc'd and ſqueaking Voice.* And in that ſame Chapter, he calls it, *A wild tempeſtuous Blaſt, an empty Tumor, the very Infirmity of Women and Children; and a brawling, clamorous Evil.* So very ſtrange and unaccountably Maſterful a Paſſion it is; and therefore ſo much the more to be reſtrained, and maſtered, if poſſible, by all Men of ſound Judgment and Senſe,

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especially *Sword-men*, who design really to reap Benefit by their *Art*.

The small Influence of Advice in the best of things.

But in this Case, I look upon the nice and excellent Directions given to *Sword-men* in *Fencing*, to have much the same Influence upon them, as the good and wholesome Admonitions and Precepts delivered from the Pulpit, for the better Regulation of our Lives, with respect to Morals, have upon most Christians; we hear them, approve of them, and sometimes resolve to put them in Practice; but GOD knows with how little Exactness and Sincerity it is done by the very best of us: Our Passions and corrupt Inclinations master us, whether we will or not, and we are overcome by them with, I may say, a kind of *unvoluntary Willingness* or *Complyance*. However as in this, it is even a degree of Vertue, to have good Inclinations and Resolutions, notwithstanding of our being overpowered by our Infirmities, so it is no less commendable in *Sword-men*, to put on the strongest Resolutions they possibly can, to restrain their Forwardness, and master their Passion when in an Engagement; altho the Motion and Heat of their Blood should wholly, but indeed contrary to their strictest Resolutions, master and overcome them; for in such a Juncture, there is a kind of Conflict betwixt Nature, and Reason or Art; and we find by Experience, to our great Disadvantage, that for the most part, *Nill we, will we*; the former hath the better on't.

Nay, so very great Influence and Power hath Heat and Passion over us, that there are I believe few, who have come any length in the World, but who may have sometimes found the strange Effects of it, in themselves; for to such a degree does it move the vital Spirits, when we are seased by it, that they rarifie the Blood to that hight, that it not only swells, but is even like to break, and burst thorow our very Veins, whereby when we are in Action, our Lungs and other

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other Veſſels and Paſſages for Reſpiration, are ſo filled, or rather obſtructed and choked, that we loſe immediately our wind, and become quite out of Breath, until we be allowed a little reſpite to recover it again; which is the true Ground of thoſe reaſonable *Liſts* or Intervals for Breathing, we obſerve allowed by People to other betwixt *Bouts*, as they are commonly termed, when either fighting for a Prize, or engaged for the Life (altho in this laſt Caſe, I think it very conſiſtent with Honour, unleſs there be ſome previous Capitulation to the contrary, for a Man to take the Benefit of his wind, if he think he can thereby maſter his Adverſary) ſo predominant is this unreaſonable, tho very natural Paſſion, ANGER, over the ſtricteſt Reſolutions we can put on againſt it. For NATURE! ALMIGHTY and Prevalent NATURE! who without ſomewhat more than a *Natural Aid* and *Aſſiſtance*, can poſſibly, with eaſe, reſiſt and overcome her? But our *Defence* again.

In *Parieing* of the Blow, you are alſo to take Care, that you *Parie* always with the Blade of your Sword, by forming a good *Croſs* upon your Adverſary's Weapon, and never to ſuffer your *Shell*, or rather Back *Ward* of the *Hilt* to receive the Stroak; becauſe this is not only a falſe *Parade*, but might alſo endanger the loſs of your Fingers, if not the whole Hand; by reaſon, that ſuch a *Defence* can only be ſafely made uſe of againſt the *Blow*, when a Man has a Back-ſword with a cloſs *Hilt* or *Guard*, and that now a days there are but few ſuch Swords made uſe of, except amongſt the *Highlanders* in *Scotland*, and Backſword-Maſters or *Gladiators* in *England*; altho I cannot but acknowledge, that ſuch cloſs *Hilts* are moſt ſafe and uſeful for both Horſe and Foot, when they come to a cloſs Fight; becauſe they are mighty Preſervers of the *Sword hand*, from any unexpected Stroak, when a Man is engaged againſt more than one ſingle Man, and conſequently cannot form two different *Croſſes* at one and the ſame.

Cloſe Hilted Swords moſt uſeful for all Souldiers.

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ſame time, ſo that his cloſs *Hilt* ſupplies the place of one *Croſs*, while his Sword's *Blade* is a performing the other; and therefore I earneſtly recommend the uſe of them in the Army both for Foot and Horſe.

If I miſtake it not, the Royal Regiment of *Scots* Dragoons are furniſhed with ſuch cloſs *Hilted Swords*, whereof they have no doubt found the Benefit, in the ſeveral Engagements they had theſe two or three laſt Campaigns, in which they acquired more than a proportionable Share, in the Glory of the great and ſurpriſing Victories obtain'd over the *French*. And I doubt not, but as the Benefit and Security flowing from ſuch *Hilts* in a cloſs Engagement, for the Preſervation of ones *Sword-hand*, where perhaps two or three are engaged againſt one, are more known, ſo the Government will hereafter order the Army, to be better provided of them; becauſe, for a general and cloſs Engagement, better Swords there cannot poſſibly be, than thoſe kind of *ſtiff*, *well-edged Sheering-Swords*, of a moderate length, and with *good*, *cloſs*, *or* as they are more commonly termed by the Vulgar, *Shell* or *Sheep-head* Hilts.

This Hanging-Guard moſt uſeful to all who ſerve in the Army.

I Shall therefore once again repeat it; That I wiſh the great Benefit of ſo general and ſafe a *Defence*, flowing from this *Parade*, in a cloſs Engagement, where People come alwiſe to *Sabring*, and *ſharp Blows* and *Thruſts*, may be a ſufficient Recommendation of this *Hanging-Guard*, and conſequently of this *New Method* of *Fencing*, to all Perſons, but eſpecially to ſuch as ſerve in the Army, who it is very probable, may be more frequently ſo circumſtantiate as I have been ſhowing, than other Gentlemen, whoſe chief Concern is only for their Defence in private Quarrels, not in publick Engagements; altho ſuch Perſons may come ſometimes to be ſurrounded with a Mob; where this general Defence will prove as ſerviceable to them for their Preſervation, as it

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it can be to thoſe who carry Her Majeſty's Commiſſion; and therefore it ought to be neglected by neither, the one perhaps having his Life to defend in the midſt of a Rabble, as well as the other has his to preſerve in the heat of a cloſs engaged Battle.

But perhaps, ſome Hotſpur of an Officer may ſay, To what purpoſe this Advice to us Officers of the Army, who are moſtly amongſt Bullets; will this *Parade* ward and defend a Piſtol or Muſquet Bullet? if it could, then indeed *Fencing* were an uſeful Art, and this a moſt excellent Book; but ſeing it cannot do that, what ſignifies it to us in the Army?

In Anſwer to which, (for I have ſometimes to my ſurprize, heard ſuch weak Diſcourſe, which makes me give an Anſwer to it; otherwiſe it were not worth my while) I ſay, That altho with this *Parade*, he can neither *Parie* Cannon nor Muſquet Bullet; becauſe for theſe I remit him to his *Trenches*, and *Back* and *Breaſt*, or perhaps ſometimes *Heels*, when he has not the Courage to ſtand it. Yet ſeing an Officer, whether of Horſe or Foot, is many times triſted with a cloſe Engagement, where they come to *Sabreing*; this excellent *Parade*, tho it can neither *Parie* Cannon nor Muſquet, (altho it can do that alſo, as much as any other whatſomever, which is NOT AT ALL;) yet it will ſave a Man a great deal better, if dexterouſly made uſe of, from many a Slap and Wound, he would otherwiſe receive, than any other *Parade* of the Sword he could poſſibly make uſe of: If this Gentleman will not believe me, I allow him to go on in his old Method, and I doubt not, but before the end of the next Campaign, he will be the firſt that will repent it. So leaving it to be perfectly practiſed by him, if he pleaſes, (for he can never chuſe nor make uſe of a better) I ſhall proceed to the Offenſive Part, or Purſuit, moſt

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most naturally flowing from this safe and excellent *Hanging-Guard.*

CHAP. VI.

Of the Pursuit, *as well* Blows *as* Thrusts, *wherewith a Man is to attack his Adversary from this* Hanging-Guard.

AS the Improvement of this *Hanging-Guard* gave me a great deal of Satisfaction, when I first fell upon it, because I hoped it might prove a Mean to advance the Practice of a *General Defence*, whereby many a good and brave Man's Life might be saved; and that I have all along with a great deal of Pleasure described its chief Advantages; as also the true and universal Defence it gives against all Weapons, as well edged as pointed; So it is with a kind of Regrate and Reluctancy, that I now engage my self to discover that Part of it, which in place of preserving, is wholly intended for the Ruin and Destruction of our Adversaries.

CERTAINLY, the true Design at first of this useful Art, was to teach us chiefly, how we might defend our selves from the Barbarous and Inhumane *Assaults* of ill-natured and quarrelsome Neighbours; for so the true meaning of the Word or Term *Fencing*, as I have formerly said, imports; so that the Offensive Part is in a manner forced in upon the Art. *Would to GOD*, the general pravity of Human Nature did not give so much Occasion for it; for to that degree of bad Nature and Wickedness is Mankind long ago arrived, that they

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they in a manner lay it down as a general Maxim, That no Man can well protect and defend himself, if at the same time he attempt not with all his Might, to offend and destroy his Adversary, altho never so dear to him, before the happening of the, perhaps but pitiful and trifling, Quarrel: And which is yet more surprizing, and most of all to be regreted, this Spirit of Persecution and Revenge, stops not at the Resentment by private Quarrels, wherein Satisfaction is given betwixt Man and Man, but even extends it self to the Engaging of whole Communities.

For we daily see, that Arbitrary and Ambitious Princes, thorow I may say, an ambitious but perverse Mistake, endeavour to perswade their Subjects, that it is not possible for them, to preserve and defend their own Dominions, if at the same time, they make not Inrodes and Incursions upon their Neighbouring Territories, whereby they are necessitate, not only to engage most of their own People, who otherwise might live most peaceably and plentifully at home; The two greatest of Earthly Blessings; but also a considerable Number of their Allies (who are perhaps, very little further concerned in the pretended, and many times groundless Quarrel, than only out of Complaisance, to humour or gratify their Ambition, and covetous Itch of Conquest) in a perpetual Scene of Blood. For,

With no less Eager Zeal *is* Honour *sought*;
Honour! *that guilded* Idol *of the* Great;
For which, how do th' Ambitious *toil and sweat,*
And think't, with any Peril cheaply bought?
Hurry'd with strong Desire, brook no Delay,
By what e'er Obstacles *withstood*;
But with impetuous Fury *force their Way,*
And to the Gaudy Trifle *wade thro'* Seas of Blood.

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And that they may the more easily prevail with, and engage indifferent, tho well meaning and Valorous Persons, to assist them in their unneighbourly, and many times unchristian Wars; they bait their Hooks with *Money*, and guild them over with the Promise, and vain Expectation of gaining *Honour*; which altho for the most part false and counterfeit, as commonly acquired and pretended to, and at bottom but a Chimera, and empty Sound which quickly vanishes; or as one very well expresses it, *A glittering Star of Folly, to influence and captivate vain Minds, and to make the Ignorant gaze, as it were upon a blazing and fiery Comet*; yet has such an alluring and prevailing Quality over most Persons, as that few can resist, being enchanted and caught by it: But true Magnanimity, and real, and generous Honour, consists not in the Oppressing and Conquering of our Neighbours, nor in the defending of mean and pitiful drunken Quarrels, for the most part not to be owned by Men of Sense without blushing; far less worth the while of Resenting by Men of true Honour: But in defending our Religion, Liberty, and Lives, when encroacht upon, and unjustly attack'd, and wherein all Brave Men, and good Patriots are concerned, and obliged both by the Laws of GOD and Nature, as well as of Man, to engage for their Relief; and when it exceeds these Limits, it is so far from being true Magnanimity and Vertue, or deserving the Noble, Heroick, and Just Character of *Honour*, that whoever are Abetters of it, except out of meer *Necessity* and *Pinch*, deserve truly rather the Epithete of Men-killers, as of Men of Valour, and true Heroick Honour. For, let the Ambitious assert what they will, it is not Power and Oppression, nay nor Victories and Conquest obtained by the greatest Conduct and Valour, but real *Vertue* that is the only Source, and true Foundation of all solid and permanent *Honour*.

What true Honour is.

So

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So Matters being thus managed by the Ambitious, and this being indeed the true, but deplorable State of Affairs at preſent, betwixt moſt Princes in *Europe*; it cannot be expected when the Contagion, hath in a manner overſpread the whole Body, but that the particular Members muſt be very much tainted and infected with it; and this perverſe and malicious Temper being nouriſhed, as well by the natural pravity of our corrupt Nature, as by publick Example, prompts and encourages private Perſons, ſtill more and more to imitate, this cruel as well as unchriſtian Spirit of Revenge.

The prevalency of bad Example.

This vitious and bloody Temper then, being, I am afraid, rather to be regrated than rectified; and that it is to be feared, People will, notwithſtanding of the ſtrongeſt Arguments can be offer'd againſt it, ſtill perſiſt in the gratifying, of this revengful and offending Diſpoſition: I ſhall, altho I muſt ſay, very far contrary to my Inclinations, diſcover to them, thoſe Methods of *Offending*, which moſt naturally flow from this *Hanging-Guard*; declaring alwiſe, that I do it not, to encourage them in the leaſt to make uſe of it, meerly for the ruin and deſtruction of their Adverſaries; but only as a Supplement, and Addition to the former *Defenſive* Part, for their more general and certain Defence; for as *True Men of Honour*, as well as *Good Chriſtians*, we ought by all means poſſible, to endeavour to preſerve, not to deſtroy our Fellow-ſubjects; and this being my Deſign, as I hope it ſhall be alſo the Reſolution of my generous Reader, (and ſure I am it will, if he be a Man of *True Magnanimity and Honour*) I frankly proceed to it as follows.

As all *Guards*, or *Poſtures of Defence*, are generally purſued by either ſmart and ſwift *Plain Thruſts*, *Feints*, *Beating*, *Binding* or *Croſſing* the Adverſary's Sword with a

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Spring from the Wreſt, *Paſſing*, *Encloſing*, and *Commanding*; ſo may this *Guard* be alſo attacked by all thoſe different Methods, altho much more naturally by ſome of them, than by others: Therefore, that I may burthen my Reader's Memory as little as poſſible, I ſhall only pick out thoſe *Leſſons*, which will, in my Opinion, have the greateſt Succeſs againſt this *Hanging-Guard*, and explain them to him as diſtinctly and briefly as poſſible: For as to the Purſuit from this *Hanging-Guard*, againſt any of the other *Guards*, that a Man's Adverſary may take himſelf to, in oppoſition to it; ſeing I have already ſhown in the *Defenſive* Part, the Method a Man is to take to oppoſe them with this *Hanging-Guard*; and for which, he may Conſult the *Plate*, *fig.* 3. and 6. for his better conception of it. So,

A good general Rule for the Purſuit of all Guards.

For the general Purſuit of them all, as well as of this, I ſhall only give him this general Rule, That he may make a *Thruſt* or *Blow* as he ſhall judge it muſt proper, wherever his Adverſary gives an *Open*; and when his Adverſary does not give him one, then he muſt make one to himſelf, either by a *Feint*, or a *Springing Croſs* or *Beat*; remembring alwiſe, after the diſcharging of his *Thruſt* or *Blow*, to return to the Poſture of this *Croſſing Guard* again for his Defence; for if he ſhould recover himſelf to any other Poſture, he would then quite go from this *Guard*, and ſo loſe the Benefit of its ſecure and general *Defence*, for which I ſo much recommend it.

Let this ſuffice in ſhort, for the general Purſuit (from this *Guard*) of other *Poſtures* of *Defence*, or *Guards*; ſeing it will be a ſufficient Inſtruction to any intelligent Reader, after I have once fully explained the *Purſuits* moſt naturally flowing from this *Guard*, againſt any Adverſary who ſhall oppoſe it with the ſame *Poſture*: For, were I to go thorow all the other *Guards*, after the ſame manner as I intend to go thorow this, it would ſwell this ſmall Eſſay to a conſiderable Vo-

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Volume, which is not at all my Design; and the rather, because, if the Reader be curious to know more of the *Pursuits* from, and against the ordinary *Guards*, he may Consult either the *Scots Fencing-Master*, (where he will meet with full Satisfaction, if Variety can please him) or Monsieur *De Liancour's* Book in *French*, intitled, *Le Maitre d' Armes*, or *The Fencing-Master*; one of the best Books I know in its kind, for the ordinary Method of Practice, as commonly Taught in the Schools, altho there are a great many things in it, which ought to be rectified, and which I have also attempted to do in some measure, all along in explaining of the *Terms* of *Art*, which indeed chiefly belong to the *Common Method*; this new One, as I have frequently said, standing in need but of a very few.

Now, to begin with the *Offensive* Part, which relates more especially to this *Hanging-Guard*; you are to know, that when your Adversary presents his Sword from it, and that you oppose it with yours; there are chiefly *Four* different *Positions*, in which your Sword may be placed with respect to his, either at first presenting, or in the time of your Engagement; and that is, either *Beneath* or *Above* it, towards his Left-side; or *Beneath* or *Above* it, towards his Right: But because the most ordinary *Position* of your Sword at first presenting, will be *Without* and *Beneath* your Adversary's Sword, the Point inclining a little towards the Left-side (at least you are to endeavour to make it so if possible, for your greater Security at first Engaging) the other *Positions*, proceeding rather from the Method of *Parieing* when engaged, than from the ordinary *Posture* of the *Guard*: Therefore, I shall draw the *Lessons*, as well *Blows* as *Thrusts*, which I intend to explain, from this *Position* of your Sword; for when once the *Lessons*, that may be played from this *Position* of your Sword, are exactly understood, the *Lessons* from any of the other Three *Positions*, will be very easily discovered, by your own Reflection.

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flection and Judgment, if you but apply what I am to say upon this Position, of your Sword being without and beneath your Adversary's, to any of the other three. See *Fig.* 1. & 2.

The general Pursuits of this Hanging Guard.

The Adversary's Sword then, being kept upon this *Guard* in a sloping Position, the Point enclining towards the Ground (and yours without and beneath it, the Point a little to his left Side, for your greater Security, as I said, at first Engaging) makes, that there are only two Parts, whereat most naturally and with greatest Ease you can attack him, *to wit*, without and beneath the Sword, and without and above it; It also gives but very rarely an Opportunity of either Beating or Binding; so that the most proper Pursuits against this *Guard*, are, a smart *plain Thrust*; a single or double *Feint*; *Half-passes*, *Enclosing* and *Commanding*: Of all which in order as I explain the following *Lessons*.

If your Adversary therefore take himself to this *Guard*, and you upon the same *Guard*, present your Sword *Without* and a little *Beneath* it, then (supposing alwise that you are within *Measure* or Reach of him, for if you are without *Distance*, you must either first Aproach before you begin your Lesson, or otherwise Approach with the first Motion of your Lesson, when it will admit of it, and that you can thereby reach your Adversary, which by a little Practice you will quickly discover) I say, when you have thus presented your Sword, you may pursue your Adversary, upon these two Parts I before mentioned, with six different *Lessons* or *Thrusts*, and consequently with as many *Half-passes* or *Enclosings*, because against all *Guards*, a Man may for the most part, when he pleases, finish and terminate any *Thrust* with an *Enclosing*, and his *Enclosing* with an Attempt to *Command* the Sword; but against this *Guard* especially, nothing can be more easy; and these *Six Lessons*, are, *Two plain Thrusts*; *Two Single Feints*; and *Two Double Feints*.

The particular Pursuit of this Guard reduced to six Lessons.

The

The first *Lesson* is, A plain *Thrust* in *Seconde*, upon the same Side you are lying with your Sword, or without Disengaging, carrying sometimes your *Sword-hand* low, and also in *Tierce* for the better eviting of your Adversary's *Parade*, and the Point towards the upper Part of his Belly only, for I am altogether (as I before said in the Article anent *Thrusting*, *Error* 2. p. 89.) against *Planting* or *Thrusting* too high, the common Direction in Schools, where a Man must of necessity pierce either Bones, or very hard Cartilages, before he can dangerously wound his Adversary; whereas when a Man *Thrusts* about the Belly, he is not only with more difficulty *Paried*, but also his Sword penetrates with a great deal of more Ease, and with less Force and Constraint to his own Body: You may also if you please, very safely convert this *Thrust* into a *Half-pass*, either for *Enclosing* or *Commanding*; or you may, if you can catch the Opportunity, and that your Adversary's Sword comes to be beneath yours, and but a little towards your left side, form a kind of *Flancanade* Thrust upon him, by directing the Point towards the left side of his Belly, your *Sword-hand* in *Quarte*, opposing at the same time his Sword with your left Hand, to prevent a *Contre-temps* or exchanged *Thrust*, as you are giving Home the *Thrust*; and if in place of a *Thrust* you intend a *Blow*, then you may make a *Jerk* or Stroak upwards at the Wrest, or lower part of your Adversary's *Sword-hand*, taking alwise Care to *edge* your *Blow* right, if it be with a *Sheering-Sword*, that is, that you do not strike with the flat side of your Sword: A Direction to be observed in the delivering of every other Blow, as well as this, altho this kind of upward *Jerking Blow*, be indeed more difficult to *Edge* than any other. Lesson first.

But I must here advertise you once for all, that all *Jerking* Stroaks upwards from this *Guard*, such as this I have

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have been describing, altho they may sometimes happen to disable, yet they are for the most part very weak, and do but little Prejudice; Therefore, I much rather recommend to you those *Blows*, which are perform'd by bringing down the *Sword-hand* or *Blow*, as by either carrying of it up, or side-wise: and therefore in place of this *Jerking* Stroak upwards, you may make a very good *Blow* downwards, either towards his Head, or out-side of his Wrest, or advanced Thigh, Leg, or Foot, or even upon the in side, if you time it right, and with a Slope Motion from Right to Left beneath his Sword: For such a down-right *Blow*, if performed seasonably, and with Vigour, will not only many times disable, but may come to take away the Life, when directed towards the Head or Neck; whereas the *Blow* upwards with a *Jerk*, being *weak*, is a great deal more proper for making an Open, and therefore may be made use of very conveniently, as well with a small Sword as with a Sheering, in place of a Feint; for you are sure of one of two by it, that if you hit, you may disable by it, and if you do not hit, yet it will certainly oblige your Adversary, to discover an *Open* to you *Without* and *Above* the Sword (for let some nice Sword-men fancy what they will, and notwithstanding of all their strict Injunctions to the contrary, it is scarcely possible for any Man, to restrain altogether from answering a Brisk and Lively made Motion or Feint, let him put on the strongest Resolutions imaginable to the contrary) whereby you will have an excellent and full *down-right* Stroak at his Head or Shoulders; the only Stroak indeed that I value, and would advise every Man to aim at, who really designs to do good Execution against his Adversary by *Blows*; because the most part of other kind of *Blows*, are, as I said, rather for *discovering* and gaining an *Open*, altho sometimes they may also come to disable; whereas this kind of *Down-right* Blow is for real Execution,

yea

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yea even to take away the Life, if vigorously delivered by you, and fully received by your Adversary.

ALTHO after all, when there is a real Design against the Life, there is nothing comparable to the *Thrust*, because of its being, when right *Planted*, so much more dangerous, and frequently more mortal than the *Blow*; Therefore in this Case, I would never attempt, either a real or feigned *Blow*, unless it were to procure a better *Open* to thrust at, or when I could not possibly thrust, which can but very rarely fall out. These three last Directions, of making as much use of the *Down-right* or Sloping *Blow Down-wards* as possible, and Edging it right, when a Man does strike in good Earnest; and of alwise making most use of the Point, especially when there is Real and Bloody Execution intended, even to the taking away of the Life, are of such Consequence, in an earnest and revengeful Engagement with Sharps, that I cannot but advise the Reader to mark them. An excellent Direction in all Engagements for the Life.

THE second *Lesson* is, a plain *Thrust Without* and *Above* your Adversary's Sword, by disengaging, and planting it as low, your *Sword-hand* in *Quarte* or *Tierce*, which you please, as you can conveniently force it upon his Sword; for in this *Thrust* I find it always convenient, to take a little more of the Adversary's Body, by pressing of his Sword, than is necessary upon most other *Thrusts*, by reason of the *Parade* of this *Thrust* being so very easy to him: This is what I call *Forcing of his Sword*; and indeed without it, or having an exceeding swift Method of *Thrusting*, a Man shall scarcely wound his Adversary with this plain *Thrust* without and above the Sword, if he has any thing of a quick *Parade*, unless he first cause him to discover an *Open*, by making a Feint without and below his Sword, which is the next Lesson I am to describe. Lesson second.

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This plain *Thruſt* without and above the Sword, may be alſo turn'd if you pleaſe, to a *Half-paſs*, an *Encloſing* or *Commanding*, and is in my Opinion a ſafer one, than that in the preceeding Leſſon, without and below your Adverſary's Sword; becauſe in this your Sword-hand, if you fail in your *Commanding*, is more diſengaged, and at liberty to make good your Defence, when you have thus put your ſelf out of order, than it is in the former; and you can alſo more readily command and catch hold of your Adverſary's Sword with your left hand, than you can poſſibly do in the preceeding Leſſon, unleſs you can in it have the Conveniency of *Encloſing* and *Commanding* quite beneath his Sword, which reſembles much the Leſſon called in the Schools *Under Counter*; altho either of the Opportunities in both Leſſons are very good, as a Man ſhall in Practice accuſtom himſelf to them. Theſe two Terms of Art, or rather Leſſons, *Flancanade* and *Under-Counter*, were not forgot, but purpoſely omitted by me in diſcourſing of the Terms of Art, becauſe a Man cannot play them exactly againſt this *Guard*, but only form two *Thruſts*, which reſemble them a little; and therefore they belonging chiefly to the common Method, and even in it, the Opportunity very rarely to be got of playing them, eſpecially at Sharps, I did not judge it worth my while to diſcourſe of them, altho I now thought it convenient juſt but to name them, that the Reader may know there are two ſuch Leſſons taught in the Schools.

As for a *Blow*, the converting of this *Thruſt* without and above the Sword to it, is the moſt Natural that can be formed againſt this Guard, becauſe here, a Man has a plain and full *down-right* Blow at the upper Parts of his Adverſary, either Head or Shoulders, altho the Head ſhould be alwiſe moſt aimed at; and albeit this *Blow* be indeed eaſie enof to defend by the Adverſary, yet if he fail in it, he may come to be not only

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only disabled, but even to lose his Life by it; especially if delivered with a *good Back-sword* or *Sabre*, rightly edged, and by a strong and vigorous Man.

This is one of those *Down-right Stroaks* I so much recommended the Practice of in the preceeding Lesson; and if a single one take not effect, then it is to be Redoubled, not once, but several times, according to the Strength of the Pursuer; but still with this Caution, to take Care to defend himself well from his Adversary's *Rispoſte Thrusts*, or *Blows*. And this is the only true Method of Engaging for the Preservation of one's Life, either in a single Engagement, or amongst a Crowd in a Battel; for it is nothing, but such reiterated *down-right Blows* accompanied sometimes with a smart plain *Thrust*, that in such Junctures a Man is either to expect and fear himself, or to make his Adversary apprehensive of, the other subtile, nice and diverting Play with *Feints*, *Croſſings*, *Binding*, *Beating* and *Encloſing*, altho useful in a single Combat, being but of very little use to a Man, either in a Battel when he comes to closs Fight, or when he happens to be accidentally engaged in any Rabble, where he is environed with a Crowd. Therefore I recommend much the Practice, both of the quick Delivery, and Defence of this kind of Down-right or Sloping *Blow* downwards, to all who are concerned in the Army, or who intend to be truly Masters of an useful *Battel* with *Blows*, whether Offensive or Defensive. An excellent Direction when engaged in a Crowd.

The third *Lesson*, as I said, is a single Feint without and below the Sword, and because it is made upon the same side that your Sword is presented, the Motion of the Feint is therefore made without disengaging, by only making a lively Motion with the Sword-hand, as if you intended to give home a plain *Thrust* upon the same side, and immediately afterwards disengaging, and giving in the *Thrust* without Lesson third.

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out and above the Sword, by a little preſſing upon, or forcing your Adverſary's Sword, if needful, as in the ſecond Leſſon, to make your *Thruſt* the more effectual.

For the *Blow*, this *Thruſt* may be yet more conveniently and with greater Eaſe and Force, converted into a *Down-right* Stroak, than that in the preceeding Leſſon, becauſe the Motion of the Feint upon the ſame ſide your Sword is preſented, adds more Life and Vigour to it, than if the *Blow* were to be delivered ſimply without it; for here, I may ſay, the *Blow*, as Water does in a ſtrong Current, gathers Strength in its Motion, *vim acquirit eundo*; the motion of the Feint ſets the *Blow* firſt a going, whereby it is diſcharged with more Violence and Force, than if it were delivered ſimply without any antecedent Motion, ſuch as that of the Lively Feint, made without and beneath the Sword before diſengaging.

So that I look upon this Leſſon from a ſingle Feint without and below the Sword, to be abſolutely one of the beſt a Man can make uſe of upon this *Hanging-Guard*; which-ever of the two Offences he deſigns, either *Blow* or *Thruſt*; only he is to take ſpecial Care, that in the time he is making his Feint, his Adverſary take not *Time* upon him, by thruſting or ſtriking at the ſame time he is a forming of his Feint, which is the greateſt hazard a Man is expos'd to, not only in this Leſſon, but in all others which are preceeded by a Feint: Therefore let this Caution ſerve once for all, where any kind of Feints are deſigned.

A good Caution.

And ſeeing I am upon Feints, There is alſo another very good kind of *Blow*, which may be performed thus: Make a ſlow *feigned Blow* from right to left beneath your Adverſary's Sword, towards his Legs; this ſlow Motion of a *Blow*, will readily draw on and encourage your Adverſary to ſtrike out upon

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upon that *Time*; (and if he do it not the first time, give him a second and even third Opportunity) which so soon as ever you perceive he takes, you are instantly to *Parie* with the *Cross Parade* above your Sword, as in *Fig.* 16. and give him a *Risposted Blow* either upon the out, or in-side of his Thigh, Leg, or Foot, which you please: This is a most useful kind of *Stroak* for disabling the advanced Leg, and very often takes, if cunningly gone about; As for the *Half-pass*, Enclosing, and commanding upon this Lesson, they are to be performed as in the second Lesson.

Lesson fourth.

The fourth Lesson is, a *Single Feint* without and above the Sword by disengaging, and then giving the *Thrust* below the Sword at the upper-part of the Belly, the Sword-hand in *Seconde*, and sometimes also with the Hilt low and Point high, the better to resist your Adversary's *Parade*: This *Thrust* may be also converted into a *Half-pass*, an *Enclosing* or a *Commanding*, as in the first Lesson.

As for the *Blow* from this Lesson, the Feint being made above the Sword, the *Blow* must be delivered towards the right Thigh, Leg or Foot, upon the out-side, being performed after the same manner as in the first Lesson, or as that immediately described in the last Paragraph of the third.

Lesson fifth.

The fifth Lesson is, *a Double Feint*, the first Motion being made without and beneath the Sword, or upon the same side your Sword is presented; the second without and above the Sword, at the Head or Breast; and the third, which is the *Thrust*, must be delivered without and below the Sword, as in Lesson first; and so are also the *Half-pass*, *Enclosing* and *Commanding*, if a Man shall resolve to make use of any of them from this Lesson; to be performed as in the first.

For

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For the *Blow*, this Leſſon being a *Double Feint*, and the firſt Motion being below the Sword, makes that the Blow alſo falls to be given beneath, as the Thruſt was, or at leaſt upon the outſide of the Sword, whereby it will be but very weak; and therefore, I do not ſo much value it from this Leſſon as from the next: And by the way you are to remember, that the Thruſts or Blows of all *Double Feints*, terminate alwiſe upon the ſame ſide of the Sword, upon which the firſt Motion of the *Feint* was made; whereas, the Blows or Thruſts of all *Single Feints*, terminate upon the oppoſite ſide to that whereupon the firſt Motion of the *Feint* was made, unleſs you finiſh your Thruſt or Blow upon the ſame ſide you made your *Single Feint*, which altho not an ordinary Leſſon taught in the Schools, yet is very ſurpriſing, and many times takes effect beyond expectation. This I judged fit to advertiſe you of, that thereby you may diſpoſe of, and manage your *Feints* to your greater Advantage, when you reſolve to follow that Method of Purſuit.

A ſurpriſing, tho very ſimple Leſſon.

Leſſon Sixth.

The Sixth and laſt Leſſon I ſhall at preſent trouble you with, is another *Double Feint*, the firſt Motion being made Without and Above the Sword; the Second, Without and Below the Sword; and the Thruſt which is the third Motion, given In, Above, and Without the Sword, by forcing or preſſing a little upon the Adverſary's Sword, as in the Second and Third Leſſons, that it may take the more upon his Body. This *Double Feint* is by far the beſt of the two *Double Feints* from this Guard; and therefore, when a Man deſigns a *Double Feint*, he ſhould make much more frequently uſe of this than of the preceeding, whoſe Thruſt terminates Beneath the Sword. The *Half-Paſs*, *Encloſing*, and *Commanding*, may moſt ſafely be performed from this Leſſon, and are to be execute exactly as in the Second and Third Leſſons, to which, that I may prevent Repetitions, I remit the Reader.

As

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As for the Blow, there may be a very good and ſmart one drawn from it Above the Sword, at the upper parts of the Body; and altho' it be not quite ſo ſtrong as thoſe from the Second or Third Leſſons, becauſe it proceeds from a *Double Feint*, yet if ſmartly and vigorouſly delivered, it will not only diſable, but may, if rightly edged, and well planted or directed, eſpecially to the Head or Neck, and alſo redoubled if need be, prove Mortal.

THUS have I finiſhed the few Leſſons that I think moſt proper for the Purſuit, againſt any Perſon who may take himſelf to this Guard for his Defence, wherein I have endeavoured for the Readers greater Eaſe, to be as ſhort as poſſible; and if he underſtand to put theſe Six *Leſſons* or *Thruſts*, together with the *Blows*, *Half-Paſſes*, *Enclofings*, and *Commandings*, that are moſt readily drawn from them exactly in execution, upon this *Poſition* of his Sword, from whence I have deſcrived them, *to wit*, When his Sword is preſented Without and Beneath his Adverſary's, and a little toward the Adverſary's Left-ſide; I ſay, if he be abſolutely Maſter of them from this *Poſition* of his Sword, he will by a very little Reflection eaſily apply them to any of the other three *Poſitions* I before named, *viz.* When his Sword is either Above the Sword towards his Adverſary's Left ſide, or Above or Beneath it towards his Adverſary's Right; thoſe *Poſitions* of his Sword being drawn, as I have ſaid, rather from the different ways whereby he forms his *Parades* while engaged, than from the Natural Poſture of this Guard at firſt preſenting of his Sword.

BUT altho a Man may, by frequent Practice, come to Play the abovementioned Leſſons very exactly, either upon a *Maſter's Breaſtplate*, or upon a *Comrade*; yet if he be not accuſtomed to *Aſſault*, where he will meet with Oppoſition, and

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and consequently have occasion to make use of his Judgment, as well as of the practical Part of his Lessons, he may find himself difficulted, by reason of his not being instructed in the Fundamentals, and chief Circumstances which may occurr to him, not only in Assaulting for his Diversion, but especially when engaged in an *Occasion* for his Life; therefore it will not be amiss, before I put a close to this Chapter, to inform him a little as to this Matter; and seing the Engaging in good earnest with *Sharps*, is the chief Circumstance wherein a Man can be concerned, and that if he knows how to acquit himself dexterously in it, he will easily do it for his Diversion with *Blunts*; therefore I shall tye my self only to this Circumstance of being engaged with *Sharps* for the Life, and shall give no Directions, but what I judge absolutely necessary for it; because in such a Case, multiplicity of Rules, as well as of Lessons, do for the most part, in place of giving Relief and Assistance to one's Judgment, rather embaras and confound it.

Instructions for a Man when engaged in a close Fight amongst a Crowd.

When a Man comes to engage for his Life, it must be either in a Crowd, where he is surrounded with two, three, or more, or in a Single Combate. If it be in a Crowd, or close Fight in a Battel, either a-Foot or Horseback; then he is to Defend himself with the *Cross Parade*, as in *Fig.* 16. returning alwise from the *Risposte* for his Offence, either smart Blows, or plain Thrusts, and going still after every Thrust or Stroak to the *Parade*, if they continue to attack him; and these he is to redouble, and continue at, so long as his Strength will allow him, until he either make way for himself, or get Relief from those of his Party who are to *Second* him: Any other Lessons belonging to the *Sword*, and which might be of great use in a *Single Combat*, such as *Feints*, *Beating*, *Securing* of the Sword, *Half-Passes*, *Enclosing* and *Commanding*, being of little or no use at all in such *Close Engagements* amidst a Crowd; because, when a vigorous and brisk

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brisk Officer, hath perhaps Disabled, or run one Enemy thorow, and is actually a commanding of another; there steps in a Third, who endeavours to knock him on the head, or Cleave him down; for, *Ne Hercules quidem contra multos.* Therefore, in such an unequal Engagement, there is no other Course to be taken by a Brave Man, who is resolved to stand to it to the very last, but to discharge incessantly plain Thrusts or Blows as smartly and quickly as he can, taking care at the same time, to receive or Defend his Adversary's Stroaks, as much as he possibly can, upon the Blade of his Sword, with the abovementioned *Cross Parade.*

A most reasonable Proposal for the better Defence of Officers and Soldiers, when engaged in a Close Fight in a Battel.

And seing, *Armour* is now a-days much out of Fashion, amongst Officers as well as Soldiers; it were in this Case most reasonable, as well as it would be advantageous and convenient, that Officers at least, should be alwise provided with good long *Gauntlets*, Sword-proof for their Left-hands, which would not in the least Embaras or incommode them when engaged; but upon the contrary, prove a great Relief and Assistance to them, for their better Defence; for with a good *Sheering Sword*, or *Sabre* with a close Hilt, in one hand, and a long *Gauntlet Sword-proof* upon the other, which will reach near to the Elbow; an agile, and sharp or quick sighted vigorous Man, may come to defend two or three Blows, at one and the same very time; *that is*, at least one upon his *Gauntlet* or armed Left-hand or Arm, by throwing it up to receive the Blow; and another with the Sword, if not two, *viz.* One upon its Blade, and the other upon its Close or Shell-hilt; (the only proper Hilts for Swords of Battel) and which Defence will be, as I said, a very great Advantage to any Man as well Soldier as Officer, when he shall be in a *Close Engagement*, where they frequently come to sharp and bloody Stroaks. Therefore I cannot but Recommend it, and Wish, that this Providing of Officers and Soldiers, both Horse and Foot, with good long *Gauntlets* Sword-proof, for

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their Left-hands, (and which except in time of Action, ought to be hung at their Sword Belts, for the leſs incommoding them when Marching) may be taken into conſideration, by ſuch of the Government as are more nearly concerned, not only in the providing of the Army, with what is needful for Offending, but alſo with what is neceſſary, as well for the Defence and Preſervation of their Lives, as for the ſupport and ſubſiſtance of their Perſons: For indeed, the dexterous uſe of the Left-hand is of ſuch uſe, not only in a Crowd, but even in a ſingle Combat, notwithſtanding of the groſs and unaccountable Neglect of it of late, amongſt the generality of the Profeſſors of the Art of *Defence*, that I cannot enof recommend it. So much, in ſhort, for the Behaviour of any Man upon this *Hanging-Guard* in *Seconde*, when he ſhall come to be engaged, either in a Cloſs Fight in a *Field-Battel* in time of War, or amongſt a Crowd in a *Town-Rabble* in time of Peace.

Inſtructions for a Man, when engaged in a ſingle Combat.

But if a Man ſhall be ſo Misfortunate, as to be engaged in a ſingle Combat a-foot, (becauſe for his behaviour a Horſeback, I referr him to what I have ſaid upon that head, in *Article* 19. *page* 127.) then, it muſt be with either an *Antiſt* or an *Ignorant*; but with which of them ſoever he be to engage, he will find their Conſtitution or Temper, in the time of their Engagement, to prove one of the Four following.

Four different Tempers of Adverſaries.

FIRST, They will either Advance, and come on precipitantly, with an irregular, violent, and furious Purſuit. Or,

SECONDLY, Keep themſelves almoſt fixt in one place, without either much Advancing or Retiring. Or,

THIRDLY, Conſtantly Retire, and give much Back. Or,

FOURTH-

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FOURTHLY, Have a Mixture of all Three, *that is*, Sometimes ſtand fixt, and at other times advance or retire. And this laſt and mixt Method of Play or Temper, is what I have added my ſelf; the Three firſt being indeed mentioned by Monſieur *de Liancour*, in his *French* Book of *Fencing*, *page* 36. but this laſt by no Author that I know of, altho to my own knowledge, it be an Humour, which a Man will more frequently meet with in an earneſt Engagement, than with any of the other three; and therefore, I cannot comprehend why ſo great a Maſter ſhould have quite omitted it; For it is certain, he could not be ignorant of it: However, whatever might have been his Reaſons for omitting it, he conceals them, becauſe he ſpeaks not one ſyllable of it in his whole Book; altho it be as I ſaid, a Temper whereof there are a great many more Perſons to be found, than of any of the other three. I ſhall therefore give a very few, but good Inſtructions, for a Mans better behaving of himſelf, againſt each of theſe four different Tempers; that ſo my Reader may not be too much difficulted, when he ſhall be ſo unhappy, as to be engaged in earneſt againſt any of them.

When a Man then, ſhall be engaged againſt any of theſe Four different Tempers I have named, he muſt certainly become one of two; *that is*, either the *Defender* or *Purſuer*.

If he become the *Defender*, then I need only remit him to the preceeding Chapter, where I have fully diſcourſed, not only of the different Methods of oppoſing the Adverſary's Sword at firſt engaging, but alſo of the *Defences* belonging to this *Guard*, when it ſhall be attacked, either from the ſame Poſture, or from any of the common *Guards* in *Quarte* or *Tierce*; becauſe that all I could here further add, would prove in a manner but a Repetition, of what I have diſtinctly and fully ſet down there.

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HOWEVER, by a Man's taking himself to the Defensive Part, and becoming the Defender, I do not here mean, that he should wholly, or altogether tye himself up to it; for that were a ready way to encourage his Adversary to pursue him the more furiously: and therefore, what I am to advise him, and which is indeed the only sure Play at *Sharps*, is a *Middle Play* betwixt the two Extremes, *that is*, betwixt the tying or binding up of himself only to the *Parade* and *Thrusts* from the *Risposte*; and the wholly abandoning himself to the looseness of a violent and inconsiderate Pursuit, without in the least offering at any Defence at all: This last, being only to be made use of by hardy and forward Ignorants, who being destitute of *Art*, are in a manner necessitate to it, because they can do no better; and the former not to be be ventur'd upon, but by the *Greatest*, most Expert, and Dexterous *Sword-Men*.

An excellent Advice at Sharps.

AND this *Middle* kind of Play is the lively counterfeiting of a true Pursuit, by making brisk and lively Offensive Motions upon his Adversary, as if he really intended to Thrust at and wound him, and then either converting this *Half-Pursuit*, when he finds it convenient, into a true One, by really giving home the Thrusts or Blows, and otherwise attacking him according to the particular *Offensive Lessons* before set down; or otherwise, when he finds that his Adversary will force home a Pursuit against him, actually to endeavour to *Parie* him, assisting his *Parade* at the same time with the help of the Left-hand, and a *Moderate Breaking of Measure*, until the Flash of his Adversary's *Pursuit* be over, and then take him from the *Risposte*; whereby he will himself become the *Pursuer* upon the back of his own *Defence*, which will discover him to be a great Master of the Art; this being indeed the only true Play *Sword in hand*, for any Man who hath come such a length in the Art, as that he can with a good

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good Measure of *Assurance* make use of it. This is all that is needful for any Man to observe, when he shall take himself mostly to the Defensive Part against any Adversary whatsoever; but especially against those of the *first*, or forward Rambling Temper; for which, to prevent Repetitions, it shall at present serve, (together with what I have said in *page* 72. and 73.) for a sufficient Instruction or Direction against them. Therefore, the Reader is intreated to mark it, there being indeed contained here, a great deal of Art and Judgment, in what we call sure and wary *Fencing*, in a very few Lines.

Directions against the first Temper.

And I cannot but in this place take notice, how inconsistent the above-mentioned Monsieur *De Liancour* is with himself, when he is giving Directions anent a Man's behaviour against this Rash, and precipitantly Forward Temper, which alwise Advances. For there, *page* 41. of the *Amsterdam* Edition, *Anno* 1692, he advises a Man to Thrust for the most part, alwise *Out at a Venture*, upon such an Adversary's Pursuit, without so much as ever offering first to go to the Sword, or to *Parie*; which is a very strange Advice for so great a Master, and much the same as if he should have said, *Whenever any Man pursues you violently and irregularly, Abandon quite your Art, and relying meerly upon Chance, Thrust smartly out upon him*; which is a ventorious, and I may say, so Foolhardy a Practice, that notwithstanding of its sometimes succeeding, I altogether condemn in any Artist, unless, as I have said elsewhere, *page* 113. and 114. to which I referr the Reader, he be driven beyond the very Bounds and Limits of all Art, so that it can be no more serviceable to him, which is what can scarcely fall out: And if Monsieur *De Liancour* had confined this Direction of alwise *Thrusting out*, only to this difficult Juncture I have named, then I should willingly have agreed with him. But seing he makes this *Thrusting out*, (and which is indeed a kind of *Thrusting upon Time*) his chief, and I may say only, contrary to this forward and

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Rambling Temper, I cannot but diſſent from him by diſapproving of it; and the rather becauſe in the very ſame Book Chap. 6. when he is diſcourſing of *Time*, and the Method of Seaſonably taking it, he wholly diſapproves the Practice of it, eſpecially at *Sharps*, and adviſes in place of it, a good firm *Parade*, accompanied with a dry Beat, or *Batement ſec* as he calls it, which is indeed ſpoke like a true Sword-man and Judicious Maſter; and wherein I heartily go along and concur with him; but not at all in his ventorious *Thruſting out at Random*, which is not only contrary to all True Art, but even againſt all ſound Reaſon.

I COULD not well forbear making this Obſervation, leſt this imperfect or By-direction, if I may ſo term it, of Mr. *De Liancour*, ſhould have greater Influence upon ſome young Perſons, who may peruſe his Book, than really it ought: For that I may endeavour to reconcile a little theſe two ſo oppoſite Directions, he in my Opinion, certainly gives his own true Sentiment of the Mattter, in the above cited ſixth Chapter, where he diſcourſes of *Time*; and his only Omiſſion and Eſcape lyes, in the not applying this Direction of *Thruſting out at Random* againſt this forward Temper, to the true Circumſtance wherein it ought only to be ventured upon, which is when a Man's Adverſary is only advancing, but not re-doubling of his *Thruſts* at the very ſame time he is advancing, or as I ſaid, *when a Man is reduced to the laſt Extremity, and can do no better*, and is therefore reſolved to hazard all upon a fortuitous *Thruſt*; Becauſe it is not probable that ſo great a Maſter, and ſo Judicious in many other Points, could commit ſuch a *Blunder*, as generally to adviſe a Ventorious *Thruſting out at Random*, which is ſo contrary to the very Fundamentals of all *True* and *Solid Art*, unleſs it had been with reſpect to the extraordinary Circumſtance I have named, and eſpecially when he ſo much condemns it in the middle of his Book, where he ſeriouſly diſcourſes of the dangerous

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gerous Nature and Method of *Taking Time*: Beſides that there is a very great difference, betwixt a Man's *Thruſting out* upon one who is only advancing briskly upon him, without *Thruſting* at the ſame time; and upon another, who in the time of his brisk *Advancing* is alwiſe a *Redoubling* of *Thruſts*: A Sword-man may ſometimes venture upon the firſt, becauſe it is a good time, (which is all Mr. *De Liancour* certainly meant.) But this laſt is not to be ventured upon, but, as I ſaid, in the very laſt Extremity; and even then it ought to be accompanied as well as the former with the help of the left Hand. May this ſerve then at preſent for Mr. *De Liancour*'s Vindication, and to remove that ſeeming Contradiction or Inconſiſtency, which at firſt View he appears to be guilty of in his above-mentioned Book, which for Inſtructing a Man in the common Method of Fencing, is indeed a very good one.

And ſeeing I have been giving Directions againſt this *firſt* or forward Humour, wherein the Uſe of the left Hand is of ſingular Uſe, as well as breaking of *Meaſure*; I find my ſelf in a manner obliged to obviate an Objection, which is of ſo much the greater Conſequence, as it is levelled againſt the whole Art. And it is this:

A great Objection againſt the Art.

'Of what Avail or Uſe is your Glorious and Noble Art 'of Defence, ſay ſome, when we ſee by your own Conceſ- 'ſion, that all Art with the Sword alone, without the Aſſi- 'ſtance of your left Hand, is not capable to defend you; ſo 'that remove but *That*, and we ſhall very quickly make you 'ſenſible, that in a ſudden and earneſt Attack, a vigorous 'Ignorant of this firſt Conſtitution, with his violent and fu- 'rious Purſuit, will render your Art ſo inſignificant & ineffe- 'ctual, that any Byſtander ſhall have difficulty to determine, 'which of the Two, *Art* or *Ignorance*, have the Advantage, and 'are moſt in ſuch a Juncture to be valued and eſteemed.

To

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Anſwer. To which I briefly anſwer, in Vindication of the True *Art* of *Defence*, That if a good and dexterous Sword-man have no other deſign but the Defence of his own Perſon, and not the Deſtruction of his Adverſary's alſo, that then his Sword alone, aſſiſted by a judicious Breaking of *Meaſure*, is (I will not ſay infallibly, becauſe there is no ſuch thing to be found in any Practice amongſt us poor Mortals, but ſo far only as Human Nature is capable of) ſufficient to defend him: But again, if he deſign to Offend as well as Defend, then there is an abſolute Neceſſity to make uſe of his left Hand for his Aſſiſtance; otherwiſe his Adverſary, continually redoubling his *Thruſts* irregularly and with Vigour upon him, he ſhall never almoſt have the Opportunity of *Thruſting*, his Sword being in a manner wholly taken up with the *Parade*, by endeavouring to make good his own Defence; for it very rarely falls out, except when humour'd by a Maſter, in taking a School Leſſon, that a Sword can both *Parie* and *Thruſt* at one and the ſame time, altho it may ſometimes, tho then moſtly alſo by chance.

The Uſe of the left Hand no Reproach to the Art. So that it is plain, and obvious to every conſidering Perſon, that it is not ſo much for an abſolute neceſſary Aſſiſtance to the Sword in a Man's own Defence, that the Uſe of the left Hand is ſo much recommended by me, as to put a Check and Stop to the furious Purſuit of the Ignorant, who is very ſenſible that ſo long as he redoubles ſwiftly, it is not almoſt in the Power of his Adverſary to *Thruſt* ſafely; nay not even from the *Riſpoſte* without running the hazard of receiving either a *Contre-temps Thruſt*, or perhaps one, before he can recover from his *Riſpoſted Thruſt*. And it is upon this account, that the Breaking of *Meaſure* againſt ſuch rude and irregular Ramblers, has been alwiſe eſteemed, when the left Hand was not to be uſed, a moſt Reaſonable, as well as moſt Artificial, and Judicious Contrary, and which is ſtill more

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more & more ſtrengthned by a dexterous Uſe of the left Hand, eſpecially in all Engagements wherein a Man's Life is at Stake: Of which *Breaking of Meaſure* ſee what I have ſaid, under its proper Article, Page 12.

LET this ſerve at preſent as a ſufficient Anſwer to this ſeemingly great, but indeed very common and trifling Objection againſt the *Art of Defence*, its being unſufficient with the Sword alone, to furniſh a Compleat Sword-man with a reaſonably perfect Defence, againſt the furiouſly quick and irregular Purſuits, of the moſt head-ſtrong and deſperate Ramblers; I ſay, when the Sword-man deſigns only his own Defence, and not the Death of his Adverſary; for here lyes the Diſtinction and Strength of my Anſwer.

AND indeed were I not fully convinced, that in this Caſe, the *Art* is aboundantly ſufficient to furniſh a Man with a certain Defence for his Perſon, with the Sword alone; that is, ſuch a Certainty as we frail Creatures are capable of: I ſhould be much in the wrong, not only to have ſpent ſo much time, I may ſay, in vain and idlely in writing of it; But to recommend the Practice of ſo uſeleſs an Exercice, with ſo much Zeal and Earneſtneſs to my Country-men, as I have all along done; and therefore I hope, and expect that this will encourage them; That as I doubt it not in the leaſt my ſelf, ſo I dare promiſe, that if they punctually follow the Directions I have given them in this new Method, they ſhall by their Experience confirm my Sentiment, if ever they ſhall have to do in good Earneſt with any of this forward, or rather furious and deſperate Temper.

NEITHER will it be amiſs, that I take notice by the way, and here acquaint my Reader, *if an Artiſt*, That as Ignorants *Rack* their Invention to make Objections againſt the *Art*, whereby they may, if poſſible, render it contemptible to

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such who being as ignorant as themselves, can therefore know nothing of the Matter; so the most part of Artists, and even very good Sword-men, *Start* difficulties to themselves, when they come to engage against such Ignorants, and fancy that they can do far greater *Feats* against them by their Rambling, than really they can, which is the chief Reason of their sometimes succeeding so ill against them; whereas if they look'd upon them as really such, that is, as wholly Ignorants in the *Art*, and with a little more of *Disdain* and *Contempt* than commonly they do, and did not also expect something more of a Judicious Opposition, and Pursuit from them, than it is possible for such *Mal-Adroits* to put in Execution; they would find *their Art answer better their Expectation*; *Ignorants oftner and more frequently baffled by them*; And consequently the *True Art of Defence had in that Esteem by all Honourable and Judicious Persons*, as it most justly ought, and even to a very kind of Demonstration deserves. But if this Advice be neglected, or no better observed, than I am afraid a great many other very good ones, I have given all along in this Treatise, shall be; then it is to be feared, neither will it be any great wonder, if many Sword-men have not only the like bad Success, against such Rude and forward ignorant Ramblers as formerly; but also that they be disregarded, and had in no Esteem by the Generality of People as to their Skill; and the *Art* it self likewise, as much undervalued and contemned as ever.

A very useful Advice to Sword-men.

But if a Man be necessitate to become the *Pursuer*, then he will certainly find his Adversary, of one of the other Three remaining *Constitutions* or *Tempers* I before named: If of the *Second*, *Fixt* or *Slothful Temper*; then he will have little else to do, but in a manner to divert himself, and by making his Adversary feel some of his *Gentlest Thrusts*, as described in the foregoing Lessons, make him sensible how much he is Master of him; Taking alwise Care however,

Directions against the Second Temper.

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as he is giving Home of his *Thrusts*, to prevent the being Catcht upon *Time*, or receiving a *Thruſt* from the *Riſpoſte*, or an *Exchanged* one before the Recovery of his own Body; againſt all which the dexterous Uſe of the left Hand will not be a ſmall Preſervative.

Directions gainſt the Third Temper.

AGAIN, if it be againſt the *Third*, or *Timorous Temper*, which for the moſt part *Retires*, and *Gives Back*; then as his Adverſary *Retires*, he is ſtill to advance upon him with the *Single Step*, until within *Diſtance*, and then to make uſe of any of the preceeding Leſſons, as he ſhall judge fit; not neglecting to *Redouble them* by *Gathering up* of his left Foot, if his Adverſary ſhall break only his *Meaſure* a little as he is a *Thruſting*: And if his Adverſary ſtill give more Ground, and confuſedly, then he is to renew his *Advancing* again upon him, until *within Diſtance* for *Thruſting*, and thus to continue it, ſo long as he judges it convenient and ſafe for him to proſecute his Purſuit. But then the former Direction for preventing either the being ſurpriſed upon *Time*, an *Exchanged Thruſt*, or *One from the Riſpoſte*, is no leſs to be obſerved againſt this Retiring or Cowardly Temper, than againſt the former Immoveable One.

Directions againſt the Fourth Temper.

BUT laſtly, if it ſhall be againſt a Perſon of the *Fourth* Humour or Temper, that you ſhall be engaged, that is, who makes uſe of a mixt Play, by ſometimes *Advancing*, or taking the *Purſuit*, and immediately again, either keeping himſelf firm in one Place, or otherwiſe giving a little way by a moderate Breaking of *Meaſure*, then it is very probable, that ſuch an Adverſary is *no ignorant*, but underſtands a little by *Art*, what he is going about; upon which account you are to look upon him as ſuch, and be a little more circumſpect than againſt any of the other *Three*; becauſe here you are to expect more *Cunning* than from any of the other, and that he will anſwer you according to the Rules of *Art*:

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Therefore you are to play upon him, what of the foregoing Offensive Lessons you shall judge will take most effect, performing them alwise calmly and with Judgment: And indeed, this Humour I look upon to be the most dangerous, tho not the most troublesome or Rambling of the *Four*, because it is commonly accompanied with *Art*, whereas the other *Three* are not; and therefore I shall give two or three very good General Directions against it.

Two good general Directions when engaged with Sharps.

The *first* respects a Man's Adversary, and it is this, That, if possible, before Engaging, you look him Boldly and stedfastly in the Face, to observe what kind of Frame he is in at that time: A Man who is a little accustomed to it, will draw indifferent sure Observations from his Adversary's Countenance and Deportment, when he is first going to engage, as whether his Pursuit will be violent or slack; for as one very well says, *Profecto in oculis animus habitat*; The Eyes are certainly the *Mirrors* or Looking-Glasses of the Mind, and a great deal of a Man's inward Disposition, may by a Judicious Observation be drawn from them, to a Sword-man's great Advantage, not only before, but when a Man can do no better, even at first Engaging, as well as in the very time of it.

The *Second* respects a Man's Self, which is, That in every Engagement, whether he resolve to be *Pursuer* or *Defender*, particularly the *Pursuer*, he not only put on a Boldness and Briskness in his Looks, whereby he may in some measure *Quel* or *Temper* his Adversary's Forwardness; but also that whatever *Lesson* of *Pursuit* he is once resolved to make use of, he go Cleverly thorow with it, without the least Hankering or Hesitation, whereby it will commonly be accompanied with a greater Success, than if he should perform it with a kind of Lashness and Faintly. For, according to the Proverb, As *Faint Heart never gain'd fair Lady*; so a *Faint-hearted*

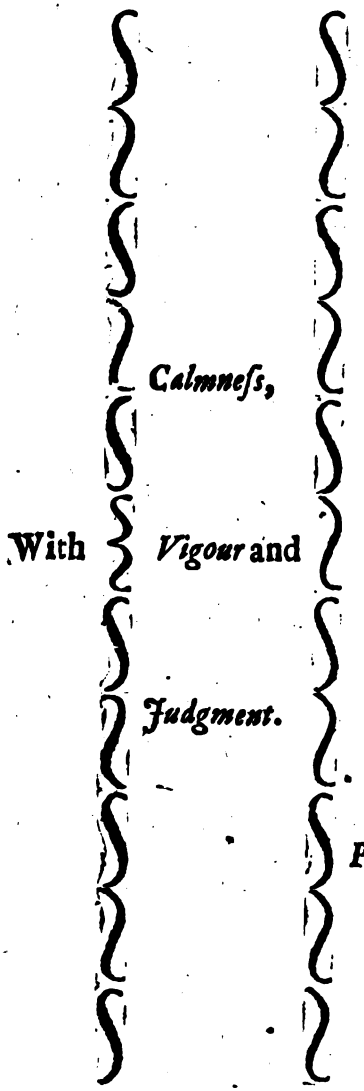
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hearted Sword-man will never make a good one. Besides, that it is frequently observable, that there is a kind of Success or good Luck, which attends Magnanimity and a Couragious Boldness.

So that in this Case, a Stout Sword-man who is resolved upon the Pursuit, should act as a good General who is to give Battel, who before he engages, endeavours to foresee all Difficulties and Dangers, but in Fighting oversees them; that by his Good and Brave Example, he may the more encourage and embolden his Soldiers to do the like; Even so a Judicious and Skilful Sword-man ought to endeavour before he begin his Pursuit, to foresee what Contraries his Adversary may probably use against it; but when once he is engaged in it, he should oversee them, that is, not in the least hesitate or be discouraged by them, but go boldly thorow with it, as if there were no such Difficulties or Hazards in his way to oppose him. These two General Directions being of so great Use to Sword-men when in an *Occasion*, especially when engaged against others, who are as great Artists as themselves, I could not well pass them over; I shall therefore conclude them with my Three Great Fundamentals, whereupon I erected the Sword-mans *Vade Mecum*, which are CALMNESS, VIGOUR, and JUDGMENT; and shall give you in a few Lines the Abstract of it, which as a precious and useful *Preservative* against a sudden Attack with *Sharps*, you are alwise to carry about with you in your Memory, that so it may constantly be in a readiness to assist you upon a *Pinch*, when perhaps your Honour or Life is at stake. Therefore,

A good Simile.

With



With *Calmneſs*, *Vigour* and *Judgment*.

Uſe

1 The *Guard in Seconde* with a ſloping Point.
2 A good *Croſſing Parade* aſſiſted with the left Hand.
3 A Brisk *Half-Purſuit*, until you make a *True* & full one.
4 Plain & Eaſie *Offenſive Leſſons*, briskly performed; and alwiſe oppoſing the left Hand, to prevent a *Contre-temps*, an *Exchanged Thruſt*, or One from the *Riſpoſte*.
5 A Moderate and Judicious *Breaking of Meaſure*, until the Violence and Fury of your *Adverſary's Purſuit* be over; when you find that he will force a *Purſuit* upon you.

Prevent

1 Being *Decoy'd or* Deceived by Feints, as much as poſſible.
2 Being *Catcht* upon *Time*, when Advancing to Thruſt.
3 Being without *Diſtance* when *Thruſting*.
4 Reſting upon a *Thruſt* after it is delivered.
5 A *Contre-temps*, *Exchanged Thruſt*, or one from the *Riſpoſte*, by making ſeaſonably Uſe of the left Hand, as either you your ſelf, or your *Adverſary* ſhall Thruſt.

THESE few Lines I do confidently affirm, contain the very Marrow and Subſtance of the whole Art of the Sword; and are

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are the ABSTRACT of a little Book I formerly writ, Intitled, *The Sword-Man's Vade-mecum*; a very just and apposite Title indeed! For it is such an excellent *Vade-mecum*, that no Man who pretends to be any thing of a *True Sword-Man*, but ought to have its *Abstract* so fixt in his Memory, and so ready upon the drawing of his Sword; that the Practice of the few excellent Directions that are contained in it, should flow from him not only readily and without the least difficulty and constraint, but also, with that unaffected (or rather if I may so word it) *A la Negligence Grace*, and *Ease*, as if they were wholly Natural to him.

MAY therefore the Reader fix it well in his Memory, and let him depend upon my Word for it, that the closser he keep to it upon an *Occasion*, the more it will conduce to his Preservation and Safety; and the oftner he practises it, the more & more he will still discover of its Worth and Excellency, and be sensible and acknowledge, that all I have said, in its Behalf and Commendation, with respect to its Usefulness and Security, falls very far short of what it really deserves.

O useful ABSTRACT! *who possesses Thee*;
And thy Just Precepts *practise with these Three*; } Calmness, Vigour, and Judgment.
Needs no Man's Point, *or* Edged Sabre *fear*;
Since by Thee, from all Danger *he's secure.*
Weigh well this Chapter *then, who wou'd have* Art;
It, *and* Preceeding, *ought to get by Heart.*
For in them Two, *is compendized All*
A Sword-Man *needs to know, of* Broad, *or* Small.

HOWEVER, that I may somewhat gratify my young curious Reader, and remove a little that Itch, which is commonly excited by a kind of Curiosity, that attends almost all young People, when they incline to improve themselves in the Art of the Sword; and who are many times surprisingly ta-

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taken, with the seeming Great Names given frequently by Masters to some of the *Lessons* in the *Ordinary Method*; whereby they imagine, that there is somewhat of secret Mystery in the Art, more than really there is; I shall here, altho it be altogether beyond what I at first intended, make a kind of *Abstract* of the *Common Lessons* in the *Ordinary Method*, that young Gentlemen may not be hereafter imposed upon, or amused by Outlandish and apparently great Names, to make them fancy that there is something more Mysterious in the Lessons belonging to the Art, than really there is; and which I am hopeful, will render this Essay so much the more compleat, that it contains not only My *New Method of Fencing*, but in a manner, the substance of what I writ of the *Common Method*, in the other three Pieces I formerly published upon the same Subject; *to wit*, *The* Scots *Fencing-Master*, *The Sword-Man's Vade-mecum*, and *The Fencing-Master's Advice to his Scholar*; so that without being at the trouble, of enquiring after any of these, to be informed in the *Ordinary Method*; he needs only peruse this, where in the foregoing Explication of the *Terms of Art*, *Chap.* 4. and particularly in this and the preceeding Chapter, he will find all that is material in them, or needful for him to know, with relation to both this *New Method* and the *Old*.

When a young Country Gentleman comes to Town, and Steps in to a *Fencing-School*, and hears a Master desire his Scholar to Play *Feint a La Teste*, *Botte Coupé*, *Flancanade*, *Under Counter*; or to *Dequarte* and *Volt*; he is amazed at these Terms, and is perswaded, that there is a kind of Conjuring Magick in the Art; and that the understanding but only to Play these Lessons upon the Master's *Breast-plate*, is enof in all Conscience to make him a Sword-Man, and by a kind of Enchantment, Cause him overcome and Master, all Persons he shall thereafter Engage with; when at the same time, the Lessons to which such specious and seeming hard Names

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Names are given, are nothing else but the directing the *Feint* or *Thrust*, to such and such a particular Part of the Body. For Example,

A *Thrust*, or *Feint en Dedens*, is nothing but a *Plain Thrust* or *Feint* Within the Sword; as *En Dehors* is Without the Sword. A short View of the ordinary School-Lessons.

FEINT à La Teste, is only when the *Feint* is made at the Head, and when it is made more directly to the Eyes, it is called *Aux Yeux*; but when made towards the lower Parts of the Body, is termed by the *French*, *Feinte Basse*; and so are all other *Feints* Denominate, according to the Parts of the Body towards which they are directed; as to the Shoulders, Sides, Thighs, Legs, Feet, *&c.*

For, all *Feints* must be made, either upon the Length or Breadth of the Body; and as I before said, *p.* 99. a Man may form as many different Kinds of them, as there are particular Members in the Body; but because that would make but Confusion, therefore Masters have thought fit, and with a great deal of Reason, to reduce them to a competent Number, which may answer the chief Parts of the Body, either from Head to Foot upon its Length, or from Right to Left upon its Breadth, a List of which, I have set down in *Chap.* 4. *Article* 13.

BOTTE Coupé, is a *Feint* again upon the Breadth of the Body towards the Left side, as the former are upon the Length of it; see the abovementioned Article. This much for *Feints*, which are performed, without in the least first offering to engage, or secure the Adversary's Sword, before making them.

Again, there are other *Feints*, which are preceeded by a kind of *Securing* of the Sword, such as that from *Batterie*, see

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page 117, and from *Binding*, see page *ibid.* which is the most secure of any.

NEXT to *Feints*, There are Lessons in which a Man engages, and in some measure, *Secures* his Adversary's Sword before performing them, such as *Flancanade*, wherein, after *Crossing* or *Overlapping* the Adversary's Sword, the Thrust is directed toward his right Flank, from whence it hath its Name; and *Under-Counter*, which is also an over-lapping and raising of the Adversary's Sword, the Hand mean time turning to *Seconde*, until you make an *Open* Beneath the Sword, whereat you may give in the Thrust at the Slott of his Breast, or a little below it, whence it is called *Under-Counter*; and likewise also all other *Thrusts* preceeded, by a *Dry Beat*, or *Binding* of the Adversary's Sword with a kind of *Springing Cross*; and which is indeed, as I have often said, the only Play at *Sharps* for a Man's Life. See *Chap.* 4. *Article* 17.

AGAIN, there are Lessons, which are chiefly for Diversion in School-Play, and to show a Man's Adress and Agility of Body, such as *Taking* of *Time*, *Dequarting*, or *Dequarting* and *Volting* immediately after other, see page 104, and 110.

LASTLY, There are *Passes* for School-Play, *Half-Passes*, *Enclosings*, and *Commandings*, which are not only useful for Diversion, but also at *Sharps*; especially from this *New Guard* in *Seconde*: For all which, to avoid Repetitions, see *Chap.* 4. under their respective Articles. This much for the *Lessons Offensive*.

AGAIN, for the *Defensive Part*; there are the *Parades* in *Tierce*, *Quarte* and *Seconde*, which are nothing else but the Position of the Sword-hand in one of the four Quarters of a *Circle* when it is *Parieing*, see *page* 55. and signifies not a Farthing for the rendering a Man's *Parade* more certain; that con-

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conſiſting wholly, in the good *Croſs* he makes upon his Adverſary's Sword, (whatever *Poſition* his Sword-hand is in) and not in the particular *Poſitions* of *Tierce*, *Quarte* or *Seconde*; altho I do not deny, but in ſome ſingular Caſes, a certain *Poſition* of the Hand in *Tierce*, may be more proper than if it were in *Quarte* or *Seconde*; as at another time, that of a *Quarte* may be more proper than thoſe of the other *Two*; which by a little Practice, a Man will quickly diſcover of himſelf: and likewiſe, the *Contre-caveating Parade* is ſo denominate by me, becauſe it is the only true *Contrary* to *Caveating*, *Slipping*, or *Diſengaging*; and conſequently admirable againſt all kind of *Feints* whatſoever.

This is a ſhort Abbreviate of thoſe Leſſons in the *Common Method*, which appear ſo myſterious to young Gentlemen when they firſt ſet about *Fencing*; and which I have in a manner but juſt Named; that when other Novices ſhall hereafter hear them mentioned, they may not be likewiſe amuſed nor ſurpriſed with them, as if there were no ſuch *Leſſons* in this *New Method* like unto theſe, becauſe I only name and denominate them, according to the Part of the Body upon which they ought to be Played, and not according to the Nice or Outlandiſh Terms, whether *French* or *Italian*, whoſe ſound alone, is enof to make them paſs with ſome People for ſomething Myſterious, and even ſo Charming and Magical, as not to be reſiſted nor defended, when they come in good earneſt to make uſe of them.

For in two words, and without derogating from the foregoing *Excellent Abſtract*; the whole *Uſeful Art of the Sword*, without making any Myſtery of it, or giving particular Names to *Parades*, *Leſſons* or *Thruſts*, conſiſts in this.

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The Whole of Fencing in two Words.

FIRST, To make or form alwiſe a *Good Croſs* upon your Adverſary's Sword for your *Defence*, whether he be either *Thruſting* or *Striking*. And

SECONDLY, Never to *Thruſt* or *Strike* your ſelf, but when you are within *Diſtance* of your Adverſary, and when you have a *View*, *Sight*, or *Open* for it; and when you have *None*, then you are either to procure One to your ſelf, by *Feints*, or compell and force him to make one, by *Beating*, *Binding*, or *Preſſing* his Sword ſo out of the Line of the *Secured Part*, as that you may have the Opportunity by a *Good Open*, either to *Thruſt* or *Strike* at him as you pleaſe.

WHEN you can perform Theſe, *that is*, *PARIE* and *THRUST* Dexterouſly and Judiciouſly, and with a kind of *Aſſurance* and *Courage*; for this is the Life and Soul of all *Fencing*; then you will really deſerve the Name of a *True and Compleat Sword-Man*, altho you ſhould not know the proper Name of any one particular *Parade* or *Leſſon*, contained in the whole *Common School-Method*.

THUS have I put a cloſe to this Chapter, which with the Firſt and Fifth, contain the Whole of this *New Method of Fencing*, and alſo a great deal of the Practice from the *Common*; ſo that if a Man fix them well in his Memory, and underſtand my Directions, that is, not only with his Judgment, but alſo by frequently practiſing them; I dare venture to promiſe him, a more than ordinary Succeſs in his *Defence*, againſt all ſingle Weapons whatſoever, however way he may be Engaged, whether in a *Single Combat*, or in a *Cloſs Engaged Battel*; ſo that for both the needful *Theory* and *Practice* of the whole Art, he needs not, except out of meer Curioſity, trouble himſelf for any other Book upon this Subject; but only endeavour to put its Directions exactly in execution, when

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when he ſhall be neceſſitate to uſe them. I ſhall now proceed to thoſe Principles relating to the Art, which I at firſt promiſed, and whereupon, in my Opinion, all True Art with reſpect to *Secure Fencing*, ought to be founded.

CHAP. VII.

Of ſome chief and undeniable Principles, whereupon the Art of the Sword, ought to be founded.

THE following Principles, whereupon I intend to found the Art of the Sword, being chiefly deſigned for thoſe who profeſs the Teaching of it; There appears to be no need of my endeavouring to preſs their Uſefulneſs upon them, ſeing they make the Communicating the Art of the Sword to others, their daily Employment; and if they make Conſcience to do it Faithfully and Judiciouſly as they ought, they will be ſo far from being diſſatisfied with, and diſapproving ſuch Principles, that upon the contrary, they will not only approve of them, but even walk by them; becauſe it will be a great Eaſe and Satisfaction to them, that I have laid them before them; not as if there were nothing to be either Rectified or Added to them; for I am far from having ſo vain an Opinion of my Performance, but only as a *True Model*, whereby the more *Ordinary Maſters* may regulate their Teaching, and the more *Judicious* be aſſiſted, to invent and contrive of themſelves, Others, which may prove, if poſſible, more ſolid and uſeful.

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It being then acknowledged by all Judicious Perſons, that all *Arts* whatſoever, are only deſigned to *aſſiſt* and perfect *Nature*, and not to *Croſs* her, it muſt certainly follow, that *That Method* of Teaching the Art of the Sword, together with its Practice, which is founded upon thoſe Principles, that are moſt conſonant and agreeable to Nature, and the ſolid Dictats of Reaſon and Experience, muſt be the only *Trueſt*, and that which all Men of Judgment will acknowledge ſhould be chiefly made uſe of, by all who deſign to improve themſelves, whether it be but to ſuch a Degree in the *Art*, as may be only ſerviceable to them for a Defence, when they ſhall be attacked; or whether they intend to puſh their Knowledge ſo great a length, as that they may be in a Capacity, when Occaſion offereth, not only to *Reaſon* neatly upon the *Art*, as well as to practiſe it indifferently, but alſo to communicate it to others, according to the moſt Exact and Judicious, as well as Practical Rules imaginable.

Having therefore of a long time ſeriouſly, and with a great deal of Deliberation and Attentiveneſs, thought upon, and conſidered, what *Principles* might according to ſtricteſt Reaſon be relyed upon, as a moſt ſolid Foundation, whereupon to eſtabliſh the *Art of the Sword*, that thereby I might make way for promoting a *General* and Univerſal Method of Teaching amongſt the *Fencing-Maſters* of theſe Iſlands, which is ſo much wiſhed for by many, who are Encouragers of the *Art*, and who obſerving the many *Animoſities* and *Diviſions* which daily ariſe amongſt them, but chiefly in appearance, upon the account of the different *Methods* they make uſe of in Teaching, would have them, if poſſible, removed by ſuch a reaſonable *Expedient* as this, I found none to anſwer my Expectation and Deſign ſo well in every Particular, as *Theſe* following, which for Method's ſake I divide into

Three

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Three Classes.

Three Classes of Principles whereupon the Art of the Sword ought chiefly to be founded.

The *First* whereof respecteth the *Art*.
The *Second*, the Master who is to Teach it; And
The *Third*, the Scholar who is to be Taught.

First,

Of the Principles which respect the Art *or* first Class; *and they again may very justly have their Division. For,*

First, Some relate to the *Weapon* or *Sword* that is to be made use of.

Secondly, Others to the particular *Motions*, whether *Defensive* or *Offensive*, which may be performed with that Weapon, and by the Assistance of some particular Members of the Body, such as Feet, Legs, Thighs, Trunck of the Body, Arms, Wrests, Hands, *&c.* Therefore,

First,

Of those Principles which relate to the Weapon *or* Sword.

A *Sword* is a Weapon so well known, and acknowledged by all, to be of such general Use for the Defence of a Man's Person, that I need but say little of it; only, that as it is a Gentleman's Companion, so it ought to be a part of every Gentleman's Business, to endeavour not only to understand how to make use of it dexterously, but also to know how to make Choice of such a one, as may prove most serviceable to him either in a *single Combat*, or in a Field-Battel, as he shall have Occasion.

THERE

The different kinds of Sword-Blades, named.

THERE are several kinds of *Sword-Blades*, some whereof are only for *Thrusting*, such as the *Rapier*, *Koningsberg*, and Narrow *Three-Cornerd Blade*, which is the most proper Walking-Sword of all the Three, being by far the lightest; Others again are chiefly for the *Blow*, or *Striking*, such as the *Symiter*, *Sabre*, and *Double-edged Highland Broad-Sword*; and there is a Third Sort, which is both for *Striking* & *Thrusting*, such as the *Broad Three-Cornerd Blade*, the *Sheering-Sword* with two *Edges*, but not quite so Broad as the aforemention'd *Highland Broad Sword*; and the *English Back-Sword* with a thick Back,& only one good sharp *Edge*,& which with a good Point,& clos Hilt,is in my Opinion the most proper Sword of them all for the Wars, either a Foot or Horse-back. That therefore a Man may the more easily know, what are the best Qualifications belonging to a good and useful Sword, he needs only consider a little the following *Principles*, which relate to it.

Principle 1st;

THAT kind, or fashion of Sword, which can offend manifest ways, is to be esteemed the best and most useful. *Therefore a good light Sheering-Sword is to be preferr'd to any other, because it is useful as well in a Single Combat, as in a Field-Battel.*

2. A BLADE of that Mettal, which will endure the greatest Stress, is to be accounted by very far the most fit for Service. *Therefore 'tis better to have* a poor Man's *Blade* (*as we commonly call it*) *that stands in the Bend, than one of a harder Mettal, but brittle as Glass.*

3. A BLADE should be of that Stiffness, by which all Methods of Play can be best performed. *Therefore an indifferent stiff Blade, is much to be preferr'd to one that is very Limber; because* This *will Pierce and go thorow, when* That *will yield and Snap.*

THE

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4. The Broadneſs of a Blade, does noways contribute to the Swiftneſs or Certainty of a True *Parade*. *Becauſe it is a well fram'd Croſs upon the Adverſary's Sword, that gives a true Defence, not the Breadth of the Blade, nor Largeneſs of the Hilt-ſhell.* See Page 78.

5. No Blade can have either too fine an Edge, or too ſharp a Point. *Becauſe the finer the Edge, and ſharper the Point, the better will it Cut and Pearce, which, next to Defending, are the only Uſes of a Sword.*

6. The lighter a Sword is before the Hand, ſo much the better is it mounted. *Becauſe the Weight lying next to the Hand, which is as the Center, the weight of it is leſs perceptible to the Perſon who is to Wield or uſe it.* See Page 60.

7. The Weight and Length of every Sword, ought to be proportioned to the Strength and Stature of the Perſon who is to make uſe of it, but the Length and Largeneſs of the Handle according to every Man's fancy. *Becauſe a big or ſmall Handle can never endanger a Man's Life, when he chuſes that which is moſt agreeable to his Hand; but if he have too great a weight to manage, occaſioned by the length of his Sword, his Defenſive Motions are thereby Retarded, and rendered more ſlow, and conſequently his Perſon more expoſed to the Quick Blows and Thruſts of his Adverſary.*

Secondly,

Of thoſe Principles which relate to the particular Motions, *whether* Defenſive *or* Offenſive, *which may be performed with the Sword, and by the Aſſiſtance of the ſeveral Members of the Body; as Legs, Arms, &c. And for Regularity and Order's ſake, they muſt have alſo their Diviſion, as follows,* viz.

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First, Some relate to the *Guard* or *Posture* of Body, wherein a Man should generally put himself, when going to perform these Actions.

Secondly, Some relate to the *Parade* or Defensive Part.

Thirdly, Some again relate to *Thrusting*, or the Offensive Part, and in all these, each particular Member of the Body must act its Part to the very Life, otherwise nothing will be done with either that *Vigour*, *Justness*, or *Agility*, wherewith indispensibly every thing in this *Art* ought to be performed, and without which, all the Pains and Trouble any Man takes to acquire it, is but lost, and to no purpose. Now of these *Three* in order. And

First,

Of Principles *relating to a Good and Sufficient* Guard.

BEFORE I proceed to the *Principles* relating to a Good and Sufficient *Guard*, I think it proper to inform my Reader (which I confess had been more properly done in the Article of a *Guard* in the Terms of *Art*, page 51. had it not then escaped my Memory) That I find by an old *Italian* Book of *Fencing-Postures*, which I have by me; That some Fencing-Masters of old, did not denominate their *Guards* by *Prime*, *Seconde*, *Tierce*, *&c.* with respect to the different Positions of the *Sword-hand*, as the greatest Masters have since done, and indeed with a great deal of Reason and Judgment; whose Example I have also followed in discoursing of a *Guard*, page 54. and of the different Positions of the Hand, *Article* 2d. *page* 55. and following; but according to the different Situations they gave to their Swords, when they Pitched themselves to such and such a *Guard*: So that their *Prime*, *Seconde*, and *Tierce Guards* (for I don't find, that

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that in those days they had a *Quarte Guard*) signified nothing, but to distinguish their *Guards* into a First, Second, and Third *Guard*. A First *Guard* which was kept with the Hand very high, and even above their Head, with the Sword-Point a little sloping; And into a Second, wherein the Hand was kept about the height of the Shoulder, with the Hilt and Point level; And lastly, a Third *Guard*, wherein the Hilt and Point were kept also in a manner level, but the Sword-hand low, and only about the upper Part of the right Thigh. Now this being premised, which may very properly be added to the Article of a *Guard*, page 54. I say,

1. THAT in a Good and Sufficient *Guard*, the Trunk of the Body should be for the most part, in an *Æquilibre* betwixt the two Legs, and so equally supported by them, and the two Thighs, that it rest almost no more upon one Leg and Thigh, than upon the other. *Because in this Posture a Man is certainly more firm and ready either to* Advance *or* Retire, *than when he reposeth almost the whole weight of his* Body *upon any one of his Legs and Thighs, be it either the Right, or which is most usual, (especially amongst the* French*) the Left, but every whit as bad a Custom as the other, and in my Opinion the worst of the Two: For when a Man inclines his* Body *a little forwards, he stands more firm, and is more earnest upon, and ready to perform his* Defence, *whereas when he declines backwards, he is unfixt and weak, and may be easily pressed, not only from his more Formal* Defensive Posture, *but even to be in hazard of falling back-wards, upon any unexpected or Vigorous* Enclosing *of his Adversary, upon him.*

2. THE Body should for the most part, by its Situation be made both pretty Narrow or Thin, which is done by keeping easily back the left Shoulder; and Short, which is done by bending the two Knees, and sinking low upon them. *Because in this Situation, a Man's Adversary hath the less of it discovered,*

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both as to its Breadth *from Right to Left, and Length from Head to* Foot *to* Thruſt *at. One of the Chief Qualifications of a good and ſecure* Guard.

3. The Feet ſhould be at ſuch a due *Diſtance*, and in ſuch a *Situation*, as they may moſt readily move as a Man would have them. *Becauſe if they were otherwiſe placed, that is, either too near, or at too great a Diſtance; it might both Retard a Man's* Motion *in* Advancing *to* Offend, *and in* Breaking of Meaſure *to* Defend; *which would be a great Diſadvantage to him, eſpecially in an* Occaſion. *This* Principle *Co-incides with the firſt.*

4. The Sword ſhould be kept in the Hand with that Degree of Firmneſs, as neither to be a Hinderance to the quick Performance of any Motion with it, which it is when it is kept too faſt; nor to ſuffer it to be Beat out of it by any ſmall unexpected *Jerk* or *Stroak*, to which it is moſt ſubject, when it is kept too ſlack and looſe; and which is the worſt Method, and moſt dangerous of the Two; *Therefore it is by far ſafeſt to err upon the fixt and ſure ſide.*

5. The Situation of the Sword-Arm ſhould be ſuch, *As that a Man may with greateſt Eaſe, in an Inſtant, change the Poſition of his Sword, either for his* Defence *or* Offence, *as he ſhall judge it moſt convenient.*

6. The *Poſition* of the Sword-hand, as to *Prime*, *Seconde*, *Tierce*, or *Quarte*; and of the Sword as to *High* or *Low*, ſhould be ſuch, as, with reſpect to the Particular *Guard* a Man is to make uſe of, *he may as much as poſſible, be ready to perform either a good* Croſs *or* Parade *for* Defending, *or a* Thruſt *for* Offending, *as he ſhall have Occaſion for them.*

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THE Left-hand should be so placed, as to be alwise most ready, either to assist a Man in his *Defence*, see *page* 51, or to catch hold of his Adversary's Sword, or any Part of his Body whenever he shall design it. *And therefore it is most convenient, to keep it advanced towards the Right-arm Pitt.* See Article 10. page 92. 7.

IN short, in a *Good Guard*, the whole Body should be easy, and as much unconstrain'd as possible; and there should be a Graceful and Unaffected Carriage in all the Members of the Body; *That so one's Motions may appear to be done, rather with a kind of Pleasure and Satisfaction, and altogether* A la negligence, *as we say, than with any kind of Constraint or Violence to any part of the Body.* And thus much of a Good and Perfect *Guard*, or *Posture of Defence*, which is the very *Basis* and *Ground Work* of all *True Fencing*. 8.

Secondly,

Of Principles *relating to the* Parade, *or* Defensive Part.

A Good *Parade* ought to be as much as possible, Universal or General; *that is*, The Motion of it ought to have that Quality, as to *Cross* and oppose all *Lessons* or *Thrusts*, that can be given in upon any Part of the Body. *And therefore, as against all* Small-Sword Lessons *or* Thrusts *whatsoever, the* Circle, *or* Contre-caveating Parade *is absolutely the safest; except when a Man is too near his Adversary, see* page 81. *so against all* Blows, *as well as most* Thrusts, *there cannot be better* Parades *than those drawn from the* Hanging-Guard in Seconde, *as they are represented in* Fig. 7. 10. *and* 16. *because of their forming such great and admirable* Crosses. 9.

A PARADE ought to be so *Timed*, as in the twinkle of an Eye, to meet with, and turn off the Adversary's Sword, before 10.

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fore the *Blow* or *Thrust* hath reached the Body, even altho they may have been delivered at a pretty near distance. *Because, Let the Motion of a* Parade *be never so quick, if it meet not with the Adversary's Sword, it signifies nothing; upon which Account it hath been found, as I observed,* page 154, *that a good Sword-Man, altho he can never be Master of too quick a Hand, yet may be at a Disadvantage by making the* Motion *of his* Parade *sometimes too quick.*

3. The Strength and Smartness of a *Parade* ought to be such, as to be strong enof, when it hath met with the Adversary's Sword, to put it aside, let the *Thrust* be coming home with never so much Force. *Because, Should it be weak, the* Thrust *might be forced home; and* That *Strength which* Parries *a strong* Thrust, *will alwise* Parie *a weak One.*

4. A Parade ought to be alwise performed, if possible, with the *Fort* of the Sword, or as near to it as can be. *Because, Then the Adversary's Sword, cannot so easily force your Sword to effectuate his Design in* Thrusting.

5. As a *Parade* ought to be performed with the *Fort* of the Sword, when time will allow it; (for sometimes a Man may be so press'd, as to be necessitate to form his *Cross* with the *Foible* of his Sword) *So it must be also taken, or the* Cross *for the most part, formed upon the* Weak *or* Foible *of the Adversary's Sword, unless as I said, a Man be so pressed, as that he is glad to endeavour to make his* Parade *good at any Rate, whether upon the* Fort *or* Foible *of his Adversary's Sword, as many times it falls out in a Brisk and Passionate Engagement; in which Case, the Direction of the* Third Principle *will be of great use to him.*

6. As a good *Parade* ought to be for the most part performed with the *Fort* of the Sword, upon the *Foible* of the Adversary's;

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sary's; so there is sometimes an absolute Necessity that it meet with the Adversary's Sword, and form the *Cross*, closs almost to a Man's own Body; otherwise it will not be possible for him to gain the *Foible* of his Adversary's Sword, whereby he may make good his *Parade*. *This Principle is chiefly useful, when a Man's Adversary is very near to him; and that it is scarcely possible for him to gain the* Weak *of his Sword, unless he make the* Crossing Motion *of his* Parade *almost closs to his own Body, (when he makes use of the* Ordinary Beating Parade *in* Tierce *or* Quarte *) or towards either of his Sides, when he is framing the* Cross *of his* Parade *from this* New Hanging Guard *in* Seconde. In this *Principle* there is contained a Nicety in *Parieing*, which many very good Sword-Men, nay even Great Masters are ignorant and know nothing of; however, such a Secret as it is amongst some few *Masters* who really understand the great Use and Benefit of it, I have freely and candidly reveal'd, not only in this *Principle*, but also in *Article 7. page 80.* For whatever some precise People may pretend to, I own, that I neither know my self any Secrets in *Fencing*, nor ever knew any that did; neither, if I did, would I keep them up undiscovered, if I judg'd that they might but in the least, tend to the Benefit and Safety of my Country-Men, when Misfortunately Engaged in any *Occasion.*

HAVING done with the *Principles* relating to a *Good* and *Sufficient Guard*, and *Perfect Parade*, which are indeed the Two Things chiefly requisite for a Man's *True Defence*; let us next see, what can be said upon the *Third Division* of this *First Class*, which is of *Offending*, or *Thrusting*.

Third-

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Thirdly,
Of Principles *relating to* Thrusting, *or the* Offensive Part.

1. THAT Method of *Thrusting*, or Playing any *Lesson*, is certainly best, which is most easie, and least disorders the Body in time of performing it; provided, that *Method* do not discover too much of the Body, and consequently too freely expose it to the *Contre-temps* or *Risposte Thrusts* of the Adversary; which if it should, then another *Method* of Playing that *Lesson* is rather to be preferred, in which the Body is more Closs and Secure, even altho it should prove a little more constrained, and not so easie for the Body as the former. *Because, the Security of a Man's Person, and not the Ease of his Limbs, being that, which the Practice of this Art chiefly aimeth at: No Man can doubt, when these* Two, *with equal Arguments present themselves to receive a Decision of Precedency, but* That *which is for the Security of the Body, and consequently for the Preservation of a Man's Life, ought without any difficulty, to carry it.*

2. In the performing of every *Thrust* or *Blow*, wherein there is required an *Elonge*, the Trunk of the Body upon the *Elonge*, should be so well supported, and so judiciously ballanced upon the Legs, especially the Advanced, that it may be most readily recovered, to perform its *Defensive Motions*, as Occasion shall require. *Therefore, moderate* Elonges *or* Stretches, *especially at* Sharps, *are to be preferred to those, which being* Strained, *make it very difficult for a Man to recover his Body quickly, after the delivery of either* Blow *or* Thrust.

3. In the delivering of every *Thrust* or *Blow*, wherein an *Elonge* or *Stretch* is required, especially after a *Feint*, the Sword-hand ought alwise to be the first Mover. *Because, the swiftness of the* Thrust *depending upon the Motion of the Advanced*

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united Leg; if the Hand should be behind the Motion of the Leg, the Thrust *would be so much longer a coming home to the Body, and consequently so much the slower.* Therefore, according to this *Principle*, a Man can only be said to have a swift Hand with respect chiefly to his *Disengaging*, or to his *Defence*, or *Parade*, and not with respect to his *Offending* or *Thrusting*; for in this Case, he can only be said to deliver his *Thrust* quickly, but not to have a swift Hand, which is an improper Expression for it, and which hath been all along a general Mistake amongst Masters; and a Faculty attributed to the Wrest of the Sword-hand, which at bottom, belongs indeed chiefly to the Arm, Body or Legs. And that I may clear this a little, which will be thought pretty odd, after such a long Mistake, occasioned by the general Use of an improper Expression; you are to know, That

A very nice Observation concerning Distance.

When a Man is within Distance of his Adversary, there are chiefly Three different *Degrees* of it, wherein he may be Placed with respect to him.

The *First* is, when without moving the Trunk of his Body, he can reach his Adversary with the Spring or Motion, which comes from his Shoulder and Elbow Joints; so that at this Distance, the *Thrust* does not at all depend upon the quickness of the Wrest or Sword-hand, but upon the quick Motion of the whole Arm, derived from the Shoulder and Elbow Joints; and all the Swiftness the Hand is concerned in, in this *Distance*, is only to Disengage if there be need for it; the Swiftness of which, does indeed depend upon the Wrest; but the Swiftness of the Motion of the *Thrust*, wholly upon the Motion of the two Joints of the Arm, *that is*, Shoulder and Elbow. This is absolutely the *Distance*, at which a *Thrust* can be delivered, with the greatest Celerity and Swiftness that any Man is capable of, and in which People very seldom, or never find themselves placed, especially in an *Oc-*

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caſion; it being ſo very near, and conſequently moſt dangerous.

The *Second Diſtance* is, when without *Elonging*, a Man can with the Spring of the Trunk of his Body, and the Motion of the above-mentioned two Joints reach his Adverſary; in which Caſe, the Swiftneſs of the *Thruſt* depends chiefly upon the quick Motion of the Trunk of the Body, and next upon the Motion of the above two Joints co-operating with it; ſo that in this *Diſtance*, as well as the Preceeding, the Wreſt is but very little concerned, unleſs as I ſaid, when a Man is to Diſengage before he *Thruſt*; for if he be to *Thruſt* upon the ſame ſide he lieth with his Sword, it is the Trunk of the Body and Arm, that are chiefly concerned in the ſwiftneſs of the *Thruſt*, and not the Hand or Wreſt, as is generally, but moſt erroneouſly believed; this *Diſtance* is alſo very dangerous, being but too near to one's Adverſary.

The *Third* and Laſt *Diſtance*, is when a Man is neceſſitate to make a full *Elonge*, or Step out with his advanced Leg, ſo far as poſſibly he can, before he can reach his Adverſary; and in this *Diſtance* it is chiefly the quick Motion of the advanced Leg, accompanied with the Spring of the Trunk of the Body, and the Motion of the above-mention'd two Joints of the Arm, whereupon the Swiftneſs of the *Thruſt* does depend: For at this *Diſtance*, neither the extending of his Sword-arm, nor Bending forward of his Body, being capable to make him reach his deſigned Mark, without the Aſſiſtance of his full *Elonge* or Stretch. It is evident, that the Swiftneſs of his *Thruſt*, does chiefly depend upon his quick Stepping out, and ſo is owing to the quick Motion of his advanced Leg; altho indeed, both his Body and Sword-Arm muſt concurr with it: So that in this Third *Diſtance*, (which is that we commonly call, *Playing at Half-Sword*, and which is the ſafeſt of all the Three, when a Man is once Maſter of

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a Good and ſure *Parade*,) as well as in the Two former, the Hand or Wreſt you ſee is but little, if at all, concerned in the quick Delivery, or Swiftneſs of the *Thruſt*; except when there is Occaſion, as I ſaid, for Diſengaging or making of a *Feint*.

INDEED, when a Man is ſo near to his Adverſary, as that he can reach him with a Quarter, half, or even three Quarter *Elonges*, then the Swiftneſs of the *Thruſt* depends much more upon the quick Motion, or bending forwards of the Trunk of the Body, than upon the ſtepping fully out with the advanced Foot; becauſe, it being poſſible to execute the *Thruſt* with the Motion of the Body aſſiſted by the Sword-Arm, before the advanced Leg is at its full *Elonge*; the *Thruſt* will many times be home, before the advanced Foot not only touch the Ground, but be at its full Stretch from the other; in which Circumſtance alone, and no other that I know, it can be juſtly and properly ſaid, (tho moſt Maſters lay it down as a general Rule, albeit a very falſe One for *Right Thruſting*,) That a *Thruſt* reſembles ſomewhat the Shot of a Piſtol, and that as the Bullet is commonly home, before the wounded Perſon hear the Report of the Piſtol, ſo the *Thruſt* ſhould be home, and the Adverſary wounded, before the Purſuer's Left-foot touch the Ground.

AND the Reaſon for it is evident, becauſe in the two firſt Degrees of *Diſtance*, there is no need of moving at all the advanced Foot out of its place; the *Thruſt* in the *Firſt* Degree of *Diſtance* above-mentioned, depending only upon the Sword-Arm; and in the *Second*, upon the quick Motion of the Trunk of the Body, the Sword-arm concurring with it, the moving of the Left-foot in either, not being in the leaſt needful. And in the *Third* Degree alſo, you ſee it depends moſtly upon the quick Motion or Bending forward of the Trunk of the Body, except when the *Thruſt* cannot be performed

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without a full *Elonge*, the outmoſt Extent whereof, can only carry home the *Thruſt*.

But even in this *Third* Degree of *Diſtance*, and which is pretty nice, altho, as I have ſaid, the Swiftneſs of the *Thruſt* does for the moſt part, depend upon the quick Motion of the advanced Foot in *Elongeing*; yet in ſome Caſes, the advanced Foot is neceſſitate to attend, or wait upon, if I may ſo expreſs it, the Motion of the Hand before the *Thruſt* be finiſhed, even altho the Hand has been (as indeed it ought alwiſe to be to prevent Confuſion) the firſt Mover; and theſe Caſes are, when there are great Diſengagements, or large Tours to be made before a *Thruſt* can be performed; ſuch as thoſe that muſt of neceſſity be performed againſt this *New Hanging-Guard in Seconde*; whereby the *Purſuit* againſt it is more ſlow, than againſt moſt of the other *Guards*, and wherein I pretend one of its great Advantages does conſiſt, as may be obſerved in *Advantage* Second and by the *Scheme* in the middle of the *Plate*.

THESE *Obſervations* are ſo much the more curious, as I dare without Vanity affirm, they were never made known by any Author; and it is but of late, that I diſcovered the impropriety of that Term or Expreſſion, of *Having a Swift Hand*, which, ſtrictly ſpeaking, ſhould be attributed only to it, or the Wreſt in *Diſengaging*, making of a *Feint*, or in forming the *Parade*; and the Swiftneſs, or quick Delivery of a *Thruſt*, either only to the Motion of the Joints of the Sword-Arm, as in the *Firſt Diſtance*, or to the quick Spring, or Bending forwards of the Trunk of the Body, as in the *Second*; or to the ſwift Motion of the advanced Leg, as in the *Third*; the Joints of the Sword arm co-operating with the bending forwards, or Spring of the Body in the *Second*; and both the Trunk of the Body, and foreſaid Joints, accompanying the Motion of the advanced Leg in the *Third Diſtance*: Which

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Third Diſtance, (ſo long as a Man is within his Adverſary's *Meaſure*) is that wherein a *Thruſt* is longeſt a coming home to do Execution, altho I cannot but own, that albeit it be the ſloweſt, yet it produces the ſtrongeſt *Thruſt* of the *Three*; as the *Thruſt* from the *Second Diſtance* is the next weaker, tho ſwifter, and that from the *Firſt* the weakeſt; tho indeed the ſwifteſt *Thruſt* of all the *Three*.

Thus I have made it appear, how improperly the common Expreſſion of *having a Swift Hand*, is attributed to ſuch Perſons who deliver their *Thruſts* ſmartly, and in a manner in the Twinkle of an Eye, whether they be at the Firſt, Second, or even Third *Diſtance*; and that *That* Expreſſion is only proper, either to deſcribe a Man's quick Diſengagement, ſudden Feinting, or extraordinary ſwift *Motion* in his *Parade*, altho indeed in the *Parade*, albeit the Wreſt have the greateſt Share in it, yet the Joints of the Arm, particularly that of the Elbow, give a mighty Aſſiſtance to it; whereby the *Parade*, eſpecially if performed with a good *Jerk* or *Beat*, is rendered the more firm, ſtrong and ſecure. This Obſervation Coincides ſo with the *fifth Article* of *Meaſure* or *Diſtance*, Page 66, that it might have been very well brought in there, had I not forgot it; but I judged it better to bring it in here amongſt the *Principles*, altho not ſo properly relating to them, as wholly to omit ſo Neceſſary and Curious an *Obſervation*; Therefore the Reader may either conſider it ſeparately and apart here, or as if it were joined to the above-mentioned *Fifth Article*, which of the Two he pleaſes. I ſhall alſo, if I have Occaſion hereafter to ſpeak of a Swift *Hand*, forbear that Term, and give it, according to this *Obſervation*, its proper one, of Swift *Thruſting*.

No particular Poſition whatſoever of the *Sword-hand*, in delivering a *Thruſt* from One's *Guard*, can be capable (without the Aſſiſtance of the other Hand, by oppoſing the Adver-

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verſary's Sword with it) to ſecure the whole Body at one and the ſame time: Therefore, *If a* Thruſt *be right timed, and ſmartly and vigorouſly delivered, there is not ſuch great need of* Thruſting *alwiſe cloſs by the Adverſary's Sword; nor that Niceneſs to be obſerved in the* Poſition *of the* Sword-hand *in* Quarte, Tierce *or* Seconde, *&c. or of throwing the Head and Shoulders this or that way off the ſtraight Line, for the Security of them from a* Contre temps, *as many Maſters do, but too Critically and Peremptorily enjoin.* *See* Article Tenth, Page 88. Therefore,

5. When a *Thruſt* can be as ſafely delivered with the Hand in that *Poſition*, wherein the Sword is kept, as if it were altered to any of the other *Poſitions*, of *Tierce*, *Quarte*, &c. It is altogether to no Purpoſe, to change the *Poſition* of it in *Thruſting* from *Chat*, to any of Theſe, *and that for the very immediate preceeding Reaſon.*

6. In performing any *Thruſt*, the more near the Point and Hilt are, to the Height or Level of the Shoulder of the Perſon who is to deliver it (which is the *Center* from which its Motion proceeds) ſo much the further will it reach, provided the reſt of the Body be equally Stretched in it, as in any other *Thruſt* given with another *Poſition* of the Arm, and Point higher or lower. *Becauſe when the Shoulder, Sword-hand and Sword-point, are exactly level, they make a ſtraight Line, and a ſtraight Line reaches alwiſe further than another of the ſame length, which hath one or more* Angles *made in it.*

7. According to the preceeding *Principle*, in the delivery of every *Thruſt*, the Point of the Sword ought to be carried alwiſe as level to its Hilt, as the Nature of the deſigned *Leſſon* or *Thruſt* will allow it; *and that for this very ſame Reaſon.*

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To perform any *Leſſon* or *Thruſt* perfectly well, there is required in the whole Members of the Body, that *Vigour*, *Activity* and *Quickneſs*, which can be acquired by no other means imaginable, but by a frequent Exerciſing of thoſe Members, in the reſpective Actions peculiar to each, which will at laſt convert all into a *Habit*, or, as we commonly term it, *A Second Nature*; *So that what a Man at firſt performed, after a little Pauſe or Conſideration, and with ſomewhat of Difficulty, will be at laſt ſo readily put in Execution, as that his Actions will appear to be done rather by a kind of* Rot, *than after a conſiderate Deliberation and Judgment*; *So much doth Cuſtom and an habitual Practice influence, not only our Heads and Brains, but even the particular Members of every Mans Body.* 8.

And ſeeing there is no *Method* under Heaven ſo proper, for the acquiring this Eaſe and Natural *Habit* in *Fencing*, as the frequent Practiſing to *Parie* and *Thruſt* upon a Commerade at a Wall; I fancy it will not be judged improper, if before I proceed to the Second *Claſs* of *Principles*, which relate to the MASTER, I make a ſhort Digreſſion, and give ſome few, but moſt exact *Directions* for *Parieing* and *Thruſting* a Plain *Thruſt* at a Wall; and which will prove of ſingular Uſe, in Caſe of any *Bet* or *Wager* betwixt young Gentlemen, either when they are at the *Fencing-School*, or otherwiſe.

Directions according to the niceſt Rules, for the more Orderly and Regular Parieing *and* Thruſting *of a* Plain Thruſt; *eſpecially upon a* Bet *or* Wager.

The *Parieing* and *Thruſting* of a *Plain Thruſt*, dexterouſly and ſwiftly, is of ſo great Uſe in *Fencing*, and conduces ſo very much to the rendering a Man perfect in both his *Defence* and *Purſuit*, whereby he may really de-

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deserve the Name of a *Compleat Sword-man*; that I have thought fit, to set down the following *Directions* amongst my *Principles* of the *Art*, that so young Beginners, may not only be convinced of the great Benefit, which will redound to them from the frequent Practice of them; but that they may also know, how they ought to be regularly performed, according to the strictest *Rules*: And I also do it the rather, because I am perswaded, the exact Observation of the following *Directions*, will prevent a great deal of Debate, which would otherwise fall out, when Scholars are about to perform them, especially if there be any thing of a Competition of Skill, or *Bet* betwixt them; and which it is very convenient sometimes to make, to excite Scholars to the more frequent and assiduous Practice of them.

Rules to be observed by the Defender in Parieing of a Plain Thrust.

ALTHO it hath been a very Old but bad Custom in the *Fencing-Schools*, to fix in a manner the Person who is to *Parie*, with his ~~Back, at least~~ left Shoulder, near to a Wall, that so he may not absolutely Break his Adversary's *Measure*, by the too much Bending back of his Body; yet I altogether disapprove of it, for these Reasons; That not only it many times occasions a Contortion of the Body, which besides its Undecency, may be the Cause of the Scholars Contracting a Bad Habit; but also, that no Person in either *Parieing* or *Thrusting*, ought to be in the least constrained as to the Posture of his Body, but should have all the Liberty imaginable allowed him (for his greater Celerity in the *Parade*) of an easie *Guard*, or Posture of *Defence*, which it is impossible for any Man to have, when he is in a manner pinn'd up, and as it were fixt close to a Wall; Therefore

Rule 1. I shall begin my *First Rule* with this General one, wherein both *Defender* and *Offender* are equally concern'd. And it is, That in either *Parieing* or *Thrusting* of a Plain *Thrust*, both the *Defender* and *Thruster* be placed free of any Wall, or other kind of Stay, or Support; and consequently the middle

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middle of the Room, or thereabouts, is the most equal and convenient Place for both.

2. The Place in the Room or School being condescended upon, and Judges named, the Defender is to Pitch himself to his *Guard* or *Posture of Defence*, with all possible Ease, and then the Floor or Pavement is to be chalked, or otherwise marked at the Toe of his right, or advanced Foot, and at the side of his hinder Foot, that so he may not, without being observed, move them out of their Places in *Parieing*, whereby he may break his Adversary's *Measure* in time of *Thrusting*, and thereby, in place of fairly *Parieing*, Cunningly evite the *Thrust*.

3. He is to give a sufficient *Open* to the Pursuer to Thrust at, not only upon the opposite Side to that, wherein his Adversary's Sword is engaged; but also beneath the Sword, when his Adversary is to Thrust upon the In-side, especially if he himself stand to a Low and Sinking *Guard*, and make also use of the True *Parade* with a Dry *Beat*, and near to his Body; because being upon the Low *Guard*, and making use of this *Parade*, it is impossible for his Adversary to Hit him where he hath no *Open*, and where he is already Defended; which he certainly is within the Sword, when he takes himself not only to a Low and Sinking *Guard*, (the securest of all Postures, in my Opinion, against the Ordinary Method) but also makes use of the *Beating Parade*: And therefore to remove all Debates, his *Vest* should have two Marks or Lines drawn upon it, if Black, with Chalk, if of another Colour, with Red or Black, for their being better perceived by the Judges; the one of which Lines must be drawn straight down, from the Out-side of his right Breast, to the Head band of his Breeches, and within which Line he is not to bring his *Sword-hand*, until he be forming his *Parade*, against his Adversary's *Thrust* within the Sword:

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The second Line or Chalk is to be made cross his Body, a little lower than the middle of its Trunk, or at his short Ribs; and it is above this Line that he must keep his *Sword-hand*, when he engages his Adversary's Sword, especially as I said, when his Adversary is to Thrust within the Sword, and himself to make use of a Low *Guard*, and *Beating Parade*; for the better observing whereof, one of the Judges is to be placed Opposite to him behind the *Thruster*, and to Challenge him, if before he be to *Parie* he exceed those Lines, as well the Perpendicular Line within his Sword upon the Length, as this last a Cross his Body; because altho upon the ordinary *Quarte Guard*, & common *Parade* in *Quarte* & *Tierce*, this *Open* below the Sword is not so needful, that given Within the Sword being sufficient, by reason of those *Parades*, being performed only by a simple turning of the Wrest or *Sword-hand* (without the least *Spring* or *Beat* downwards, and forming a good Cross near to the Body, for the better gaining of the *Foible* of the Adversary's Sword when *Thrusting*) which is the reason that they are so uncertain, and of so little use in an *Occasion*; yet this *Open* below the Sword is absolutely necessary to be given to a Man, in Thrusting a Plain *Thrust* against one who stands to a Low & Sinking Posture, & also makes use of the *Beating Parade*, because if he had it not given to him, he would have, I may say, no *Open* at all to Thrust at, *That* given within the Sword not being sufficient enof, when the Defender of a Plain *Thrust* takes himself to a Low *Guard*, and *Cross* and *Beating Parade*.

What I have said, of a Man's giving his Adversary a sufficient *Open* to Thrust at upon the In-side, and likewise beneath the Sword, must be also so understood, that he is to do the *Equivalent* without his Sword, when his Adversary comes to Thrust at him Without and Above it.

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The Defender being thus placed, and the Lines drawn upon his *Veſt*, and Floor or Pavement of the School, that ſo he may ſtand the more fixt; and alſo thereby give his Adverſary a ſufficient *Open*, both within and below his Sword to Thruſt at; he is next to endeavour to *Parie* dexterouſly and firmly, and with as little Motion, or inclining back with his Shoulders as poſſible, the *Thruſts* of his Adverſary, delivered either within and above, or below; or without and above his Sword; for the performing of which with the more Certainty, it will not be amiſs, that he exactly peruſe what I have ſaid, both upon the Term of *Art PARIEING*, Page 73. and in the *Fifth Chapter* anent the Method of *Oppoſing* the Adverſary's Sword with his, at firſt Preſenting and *Parieing* from this New *Guard*; in which two Places he will find all that is needful for him to know, in Relation to the Theory of the *Parade*, from any *Guard* or *Poſture* of *Defence* whatſoever; As for the Execution of it, it is only an aſſiduous and frequent Practice, and conſtant Habit that muſt bring him to it, and not the bare Reading of thoſe Directions.

The very ſame *Directions* or *Rules*, except as to the giving an *Open* below the Sword, that I have ſet down to be obſerved by the *Parier* or *Defender* of a Plain *Thruſt*, from the ordinary *Tierce* and *Quarte Guards*, that is as to the Situation of the Perſon to *Parie*, not the *Parade*, will alſo ſerve when a Man is to Defend a Plain *Thruſt*, from the *Hanging-Guard* in *Seconde*, in this *New Method*; I ſhall therefore proceed to the *Rules* to be obſerved by the *Purſuer* in Thruſting of a *Plain Thruſt*.

Rules to be obſerved by the Purſuer in Thruſting of a Plain Thruſt.

As I have put Reſtrictions upon the *Defender*, ſo the *Offender* or *Thruſter* muſt be likewiſe limited, not as to his *Poſture*; for that, as I formerly ſaid, muſt be alwiſe Eaſie, Free and Unconſtrained, but as to a few other Particulars, whereof

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Rule 1. THE *first* is, That (the *Defender* being placed, and bounded according to the *Directions* above) the *Thruster* make a full *Elonge* or *Stretch* at him, from the *Guard* he designs to Thrust from: So that his *Thrust* being Planted just above the *Defender*'s right Breast, his *Fluret* may Bend a little in its *Foible* next to the Point, and then there is to be a Chalk made upon the Floor, at the In-side of his hinder or left Foot, that so he may not shorten his *Measure* by Slipping insensibly nearer to the *Defender*; and the Reason why I order his *Thrust* to be so high Planted at the taking of his just *Distance*, is, that he may have as much Benefit, when he shall come to Thrust in Earnest, by his *Thrust* coming home level to his Adversary's Body, which is the longest Line he can possibly make upon his Stretch, as his Adversary shall have by his Declining, or Bending any way back his Body in *Parieting*; which notwithstanding of the strictest Directions, and most positive Restrictions that can be laid upon him, a Man will alwise incline to do for his more certain Defence, especially upon a *Bet* or *Wager*: Therefore it is but just, that the *Thruster* should have this little Allowance to ballance it, besides what otherways may be conceded to him by Faction, as 4, 6, or 8 Inches within his full Stretch, according to his Dexterity and Swiftness in *Thrusting*.

2. ALTHO some Persons may perhaps give Credit to the *Pursuer*, and take his word for it, when he takes his *Distance* for *Thrusting*, that he is at his Full or Outmost Stretch, yet many will not rely upon his Ingenuity as to this Point; and therefore to be assured that he is upon a Full Stretch or *Elonge*, observe, That if his left Ham and Sword-arm be fully stretched, and his right Leg in a Perpendicular Situation betwixt its Ancle and Knee, his *Elonge* cannot be complained of; For altho a Man may by laying his Body, especially his left Thigh and Leg, very low, upon his *Elonge*, exceed this

A sure Direction to know when a Man is at his full Stretch.

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this *Stretch* a little, which I call a *Full One*; yet if his Legs and Sword-hand be in the *Positions* I have Named, his *Elonge* is sufficiently fair, and he may be very justly said to have taken his *Distance* at a *Full Stretch*.

3. After whatever Fashion the *Thruster* holds his *Fluret*, when he takes his outmost *Distance* or *Measure*, after the very same Fashion must he hold it, when he comes to deliver his *Thrusts* in Earnest; otherwise he may deceive the *Defender*, by holding his *Foil* short in the *Handle*, and in a manner beyond the *Cross-barrs* towards its *Shell*, when he is a taking of his *Distance*, and afterwards taking the *Pomel* into the middle of his Hand, and Stretching his Fore-finger along the *Handle*, when he comes to *Thrust*; whereby he will gain near to three Inches of *Distance* upon the *Defender*: A Piece of Subtilty and Cunning, not easily at first discovered, by such as are only Novices in the *Art*.

4. It is not enough, that the *Offender* have the Floor at the inside of his Left or Hind-foot Chalked, before he offer to *Thrust*; he must also Pitch himself to his *Guard*, and have the Floor likewise marked at the Toe of his Right, and then deliver his *Thrusts*, (the *Button* of his *Fluret* being Chalked, or Coloured with red, for the better discovering of the *Thrust* when it *Hits*) distinctly and swiftly, alternatively upon each side of his Adversary's Sword; *that is*, First Within and Above, or Below, and then Without and Above it, Recovering his Body after each *Thrust* to its *Guard-Posture*; for the better, and more swift performing whereof, let him peruse seriously what I have said upon the *Term THRUSITNG*, *page* 87. If the *Thruster* should have only his Left foot Chalked, and Liberty to place his Right, at as great a Distance from it as he pleases, this would be a great Disadvantage to the *Defender*; because the swiftness of the Motion of the Sword-hand depending, as I have made appear, *page* 209, upon the Motion of

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of the advanced Foot, the *Thruſter's Stretch* cannot be computed to be Greater, or Farther, than the Diſtance, betwixt where his Right-foot was placed before *Elonging*, and where it is when at his full *Stretch*; ſo that in place of making a full *Elonge* upon the *Defender*, which he ought to do, he only performs in a manner a Half, nay ſometimes but a Quarter of his full *Elonge*, from the *Poſition* of his Body upon his *Guard-Poſture*, and conſequently, his *Thruſt* is ſo much the ſhorter and ſooner home, as his Right-foot is placed nearer than its due Diſtance to his Adverſary, before his *Elonging*, ſo that at this rate, a Man ſhall even take his due *Diſtance* with a full *Stretch*, and yet if he ſet himſelf at his full *Elonge*, from the *Ordinary Poſture* of his *Guard* before *Thruſting*, ſhall hit his Adverſary almoſt as ſoon, as if he were much more near to him, and in a manner only to *Thruſt* at him, by the advancing Motion of the Trunk of his Body, and Spring of his Sword-arm; therefore in *Thruſting* a fair and regular *Plain Thruſt*, great regard is to be had by the Judges, to the *Offender's* or *Thruſter's* Recovering of himſelf, after every given in *Thruſt* to his *Ordinary Guard Poſture*, and *Diſtance* betwixt his Feet, as at firſt marked upon the Floor, that ſo the *Defender* may not be thus impoſed upon and deceived by him; and here I muſt tell you by the way, that nothing prevents the ſlipping of a Man's Feet better, when he is to *Thruſt* at his full *Stretch*, and that perhaps the Floor of the School, or his Shoes are Slippery, than the Chalking the Soles of them well with a piece of good Chalk; this will aſſiſt him to ſtand firm, not only before he offer to *Thruſt*, but alſo when he is making of his full *Elonge*.

A good way to prevent the Sliding of one's feet.

5. The *Thruſter* is not, before really *Diſengaging* and *Thruſting*, to make the leaſt deceiving Motion, whereby he may allarum the *Defender* to offer at the *Parade*, before there is juſt Ground for it; for this being a deceiving Motion, is equivalent to a *Feint*, and therefore is not at all fair in this Junct-

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Juncture upon the *Thruſter's* Part; for which Reaſon he is obliged to forbear it, and never to make an Offer of *Thruſting*, until he really *Diſengage* and Launch home his *Thruſt*.

6. THE *Thruſter* is not only to recover himſelf to his *Guard* after every *Thruſt*, and to *Diſengage* and *Thruſt* them diſtinctly one after another, there being a little Interval betwixt each *Thruſt*, for the *Defender's* better putting himſelf again upon his *Defence*, but he is alſo to Plant, and Lodge all his *Thruſts* in the *Defender's* Body, *that is*, above his two Haunch Bones, and therefore there ought to be a Line drawn level acroſs the *Defender's* Belly upon his *Veſt*, from one Haunch to the other, and no *Thruſt* is to be allowed, which is not given above this Line; and if any fall either below it, in the Thighs or Legs, or in the Sword-arm, they are not at all to be ſuſtained in Thruſting a *Plain Thruſt*, eſpecially if there be a Bet or Money upon it; however effectual and dangerous ſuch *Thruſts* may prove in an *Occaſion*, and upon that account to be valued.

Wherein the Benefit of frequently practiſing to Parie & Thruſt a Plain Thruſt does conſiſt.

HAVING finiſhed the *Rules*, to be obſerved by both *Defender* and *Offender*, in *Parieing* and *Thruſting* of a *Plain Thruſt*; I think it will not be amiſs before I leave this Point, to ſhow after what manner, the frequent practiſing the *Parieing* of a *Plain Thruſt*, is an Advantage to the Defender, and the Thruſting of it none to the *Purſuer*; and upon the contrary, the frequent practiſing the *Thruſting*, an Advantage to the Purſuer, and the *Parieing* of it none at all to the Defender.

WHEN then, a Scholar *Thruſts* at a very near *Diſtance*, he gets little or no good by it himſelf, becauſe being ſo very near to his Adverſary, he hath not the Opportunity of *Stretching*, and conſequently not of acquiring a *Swift Thruſt*; whereas, in this Caſe, the Defender reaps a great Benefit, by reaſon of

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of the nearneſs of the *Thruſter*, and conſequently difficulty in *Parieing*, whereby he acquires a good and firm *Defence*: But when a Scholar *Thruſts* at his outmoſt *Stretch* upon his Adverſary, then upon the contrary, he reaps the Benefit by it himſelf; becauſe it accuſtoms him to *Stretch* well, and ſo gives him the Habit of fully and readily *Elonging*, and conſequently of *Swift Thruſting*: But then his Adverſary or Defender, reaps little or no Benefit by his offering to *Parie*, becauſe the *Thruſter* being at ſo very great a Diſtance, it requires no great Dexterity, nor Swiftneſs of Hand to defend him.

A good Advice to young Scholars.

THEREFORE my Advice, to all who would reap Benefit by the frequent *Parieing*, or *Thruſting* of a *Plain Thruſt* in the Schools, is, That if they intend to acquire a Dexterity and Swiftneſs in *Thruſting*, that then they alwiſe *Thruſt* at as great a *Diſtance* and *Stretch* as poſſible; and if they Reſolve to become Maſters of a quick and firm *Parade*, whereby they may dexterouſly defend themſelves, then let them allow their Adverſaries to *Thruſt* at as near a Diſtance as they pleaſe, or they themſelves can poſſibly *Parie*; *that is*, That their Adverſaries be ſo placed, as to need to make but a very ſhort *Elonge*, nay even to *Thruſt* ſometimes, with only the Motion of the Trunk of his Body, and Spring of the Sword-arm, without in the leaſt ſtepping out or *Elonging*. And this much for the Benefit in practiſing, as well as orderly and regular *Parieing* and *Thruſting* of a *Plain Thruſt*; which I look upon to be ſo much the more Curious, as it was never heretofore ſo narrowly Canvaſſed, nor made Publick for the Benefit of Scholars, altho moſt neceſſary and uſeful, for the more readily Breaking their Bodies, whereby they may become dexterous in a ſwift and ſubtile *Purſuit*, by a *Plain Thruſt*, and firm and ſure *Parade* againſt it, which are the Two *Chief Pillars*, or rather only ſure Foundation, of all *True Art*.

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But me thinks, I hear ſome Cenſorious and Stingie Pretender to *Art*, with a diſdainful and ſupercilious Smile ſay, Here is indeed a great deal of Clutter and Doe, about the Thruſting of a *Plain Thruſt*, Hundreds of which a Man may ſee every day performed in the Schools, without all this formal Nicety, of *Meaſuring* the *Diſtance*, *Chalking* the *Ground* and *Clothes*, *and I know not what*.

I Acknowledge all this, but then I would gladly know, if thoſe *Plain Thruſts*, to which this Spark was ſo frequently Witneſs, were either delivered according to the ſtrict *Rules* of *Art*; or if there was any Bet or Wager upon them: If the former, then I do affirm, that they obſerved the preceeding Directions, (which are the only Fundamental *Rules* of all *Regular Thruſting*) otherwiſe they could not be but moſt unartificially and irregularly performed. And if there was Money laid upon it, then there would be a Neceſſity for the Parties, either to be regulate by ſuch like *Rules* as I have here ſet down, or to continue Debating and Jangling a very conſiderable time, before they could accommodate all the Differences and Difficulties that would be ſtarted upon both ſides; all which, if they had knowledge enof to decide it, would certainly terminate in the obſerving the foregoing *Rules*, or Others of the ſame very Nature.

So that when young Gentlemen have a mind to divert themſelves, by trying their Dexterity in Thruſting *Plain Thruſts* upon one another, which is indeed very commendable; and perhaps for a Glaſs of Wine or ſo; then there can never any Difficulty in the performing them occurr, but what are in a manner obviate, and removed by the foregoing Directions, the Neceſſity and Uſefulneſs whereof, will alwiſe more and more appear, when any ſuch Bet, or Trial of Skill ſhall be, by ſome Curious and *Adroit* young Sword-

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men resolved upon; which I think, a sufficient Answer to my Critical, but I must say, Unexperienced Objector.

Secondly,
Of Principles *which respect the* Second Class, *or* Master.

WERE it not for the Regularity of Discoursing a little upon each of the *Classes* I at first Named, I might very well forbear saying any thing, of either this *Class* of *Principles* relating to the Master, or the Next, which respects the Scholar; because, when a Man designs to improve himself in the *Art* of *Defence*, he may perhaps not have the Opportunity of making choice of such a sufficient Instructer as he could wish for, but be necessitate to make use of such as live in the Place where he resides, let them be never so unsufficient; for in this Case, as in all others, *Necessity hath no Law.*

BESIDES, there are so very many good Qualifications required in a *Compleat Master of Defence*, that I doubt much, if ever they were all found in any competent Degree of Perfection in any one Man; therefore, when a Man can do no better, he must (neither can he be blamed for it) imploy such as the Place will afford. But if he is living in a Country or City, where there are greater Plenty of Masters, and so may make a Judicious Choice; I think they ought to be Masters, if not of all, yet at least of the most Material Qualifications following.

I SHALL not here insist upon those Qualifications which *Fencing Masters* ought to be possessed of, in common with other Men, because no doubt, as they are MEN, and a Part of

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of the Community where they live, they ought to improve and habituate themſelves, to all thoſe Chriſtian and Moral Virtues which are required of other Good Men; therefore, I ſhall in this place only conſider them as PERSONS, who chiefly lay themſelves out, for the Improving of Youth in the dexterous Handling of their Weapons, whereby they may become Maſters, of a *Sure* and *General Defence* againſt all kind of Weapons, for the Safety and Preſervation of either Life or Honour.

And in this Acceptation, not only They, but all other Maſters who take upon them the Inſtructing of Youth, in their more *Heroick*, *Gentlemany*, or even *Diverting Exerciſes*; ſuch as the *Mathematicks*, *Art of War* or *Evolutions*, *Fencing*, *Riding*, *Dancing* and *Muſick*; ought to be indued with ſuch particular Good Qualifications, as more immediately relate to that *Science* or *Art* whereof they are Profeſſors.

Next to the *Mathematicks*, no doubt, the *Art of Defence* hath the Preheminence, becauſe of the great Benefit which flows from it to all Men, for the Safety and Preſervation of their Honour and Lives; and ſeing this *Art* hath been the Subject of the foregoing Sheets, I judge it will not be amiſs, that I here diſcover to the more unexperienced Readers, a few of the chief Qualifications, which in my Opinion, an Expert, and truly Great *Maſter* of *Defence* ought to be endued with; that ſo young Gentlemen may hereby be the more capable to make a Judicious Chuſe, (when they ſhall have Variety to Pick and Choice upon) of a ſufficiently Qualified Maſter, to inſtruct them in the moſt uſeful *Art of Defence*, againſt the Attack of all kind of *Weapons*, as well *Edged* as *Pointed*.

He ought to be a Perſon of a Civil and Obliging Deport- 1.
ment; Becauſe, having to deal for the moſt part with young

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The Qualifications wherewith a truly Great Master of Defence ought to be endued.

People, and many times of the greateſt Quality, they ought to be induced to follow the Advices and Directions, which he ſhall give them relating to his *Art*, by the reaſonableneſs of his Arguments, and not compelled to them by the Harſhneſs and Surlineſs of his Temper; for young People, about that Age they are commonly taught their Exerciſes, are to be judiciouſly *perſwaded*, not violently *forced*, to the performing of them; and the weaker and more uncapable ſome of his Scholars are, the more he ought to encourage them; that they may the more earneſtly ſet about and endeavour to improve themſelves. For nothing more Diſcourages and Rebutes a young Gentleman at any Exerciſe, than to be alwiſe finding Fault with, and Rebuking him for, his perhaps unvoluntar Neglects and Omiſſions.

2. He ought to be Maſter of a *General Defence* and *Purſuit*, both as to *Blow* and *Thruſt*, that ſo he may communicate the *Art* of both Weapons, *Back-Sword* and *Small*, to his Scholars; for no Maſter can pretend to be a *Compleat Profeſſor* of the whole *Art* of *Defence*, unleſs he be thus Qualified as to both Weapons; becauſe, altho a Man's Skill and Dexterity, in either the *Art* of the *Broad-Sword* alone, or in the *Art* of the *Small* by it ſelf, may be ſufficient to procure to him, the Character of either a dexterous *Back Sword Maſter*, or of an exact Teacher of the *Art* of the *Small-Sword*, or *Rapier*; yet unleſs he poſſeſs the Knowledge of both *Arts*, whereby he can communicate to his Scholars the *True Defence* and *Purſuit* of both Weapons, and by joining them in a manner together, procure to his Scholars a *General* and *Sure Defence*, againſt all kind of Weapons, as well *Edged* as *Pointed*; he can never deſerve the Name of a *Truly Compleat Maſter of Defence*, but only of a *Good Back-Sword Maſter*, or of a *Dexterous Teacher of the Art of the Rapier*.

And

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And this Qualification of Joining the Practice of both Arts in One, is so much the more needful to make a Compleat *Master of Defence*; As it saves a great deal of Time to Scholars, who in place of spending a considerable Time in acquiring the Art of both Weapons separately, save more than the one half or two thirds of it, by being Taught both at one and the same time, as if they were joined together, and one and the same very Art: And indeed they have so much Dependence the one upon the other, for the Procuring to any Man a General and True *Defence* against the Attack of all Weapons, that they ought alwise to be joined together, as in this *New Method*, and rendered inseparable by all who seriously Resolve to become Dexterous and Truly Compleat *Sword-men*.

As he is to be Master himself of a General *Defence* and *Pursuit*, that is, absolutely Master of all belonging to both Arts of Back-sword and Small, so he ought to have that Ease and Readiness, in Communicating all the *Lessons* both *Defensive* and *Offensive* to his Scholars, and also endeavour to Support and Defend them, with such Convincing Reasons, that his Scholars may be fully satisfied, that what he Teaches them, is founded entirely upon good and solid Reasons, and not upon a Customary and ill grounded Rot, handed down from Master to *Provo*, without being able to give any other Reason for what he Teaches, than; *Thus I order you to do, and you are not to ask Questions*: An Evasion, and general Answer, below any Man of Judgment, particularly a Master, who takes upon him to instruct Youth, in the more Regular and Certain Defence of their Lives, when in an *Occasion*, or otherwise accidentally attacked. 3.

And indeed for my own part, were I to make Choice of One of Two, either of a Master who is most dexterous in his own Practice, but cannot speak a mouthful of Sense upon

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upon the Grounds of it, or of another whose Limbs are somewhat more *Gourdie*, but what he performs, grounded upon most Convincing Arguments and Undenyable Reason, I should much rather make Choice of this last than of the former, because it is not by my Master's Practice that I become a good Sword-man, but by my own; and if my Master can but demonstrate the *Lessons* to me, tho never so slowly, and give me good Reasons for them; an assiduous Application, and frequent Custom of Performing them, will certainly bring me to that useful Practice, which will be a great deal better founded, and more serviceable to me than a Customary Rot, for which I can give no other Reason than the old *Aristotelian* Argument, *Ipse dixit præceptor*. Thus said My Master. I do not however pretend, that Theory alone, without a competent Degree of Practice, no more than a great deal of Practice without Theory, is sufficient to qualifie any Man, to take upon him the Title of a *Master of Defence*; I only assert, that of the Two, I had rather my Master were but an ordinary Practitioner, and much Master of the Theory, than that he should be a most Dexterous and Adroit Practitioner, and could not give the least convincing Reason for what he does; Theory indeed and solid Reasoning, being in my Opinion more required and useful in a Master, for the greater Improvement of his Scholars, than a bare Practical Rot, founded upon nothing, but a glib and ready Motion of some of the Members of his Body, without the least Assistance of the Head, or Judgment.

4. He ought to observe an Order and Decency in his School, as well by ordering his Servant to keep it Neat and Clean, and the Scholars Shoes and Fleurets in their particular Places, for the more ready delivering them to the Scholars when called for; as by exactly attending the Scholars himself, not only upon the Days he is to Teach, but also upon the Days of the Week set apart for Assaulting; which ought to be

two

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two at leaſt, ſuppoſe *Tueſdays* and *Fridays*; for *Saturday* being commonly a Day for other Diverſions, it were a Loſs to the Scholars to forbear Teaching alſo upon the *Munday*. Likewiſe one Day in the Week for *Aſſaulting* is too little, Scholars in the ſeven Days interval, being apt to go a little out of Practice; the only Support and Preſerver, I may ſay, as well as Improver of this *Chiefly Practical* Art; and therefore two Days in the Week are abſolutely neceſſary for *Aſſaulting*, as well for the Maſter's own Eaſe, as for the greater Benefit and Improvement of his Scholars in their Practice; without which, their *Leſſon-Labour* will avail them but very little when in an *Occaſion*.

5. THAT thoſe *Aſſaults* may be the more Decently and Regularly performed, he ought to have eſtabliſhed Laws for them, which ſhould be Printed in Large Characters, and affixt to ſome Place in the School, whereby they may be expoſed to all who come into the School; That before *Aſſaulting* they may take a View of them, to prevent Debates, which would otherwiſe certainly fall out, were there no ſuch Regulations; A Draught of which for his greater Eaſe, and according to my own Judgment, I have given in the annexed Sheet which folds out.

6. HE ſhould have alſo once a Year a *Prize* to be Played for, to which his Scholars ought to Contribute; and ſhould have likewiſe Printed Laws for that Effect, to prevent all Confuſion and Debates, which would otherwiſe, upon ſuch an Occaſion, inevitably fall out. A *Specimen* whereof I have alſo given in the above-mention'd Folding-out Sheet; Noways pretending, that either theſe or the former for *Aſſaulting*, ſhould be the only On's to which a Maſter ought to tye himſelf; but only as a *Draught* whereby he may the more eaſily frame others for his School, as he ſhall have need for them; altho in my Opinion there will be but very little

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little material to alter in them, having omitted nothing relating either to Common *Assaulting*, or Playing for a *Prize*; which I judged absolutely necessary. Now altho the Contents of these two last *Paragraphs*, are not so properly *Principles* relating to the Qualifications required in a good Master, as *Regulations* for his Scholars more Orderly *Assaulting*; as well in the ordinary Diet appointed for that Purpose, as in the more extraordinary ones set apart, for Playing for *Prizes*; yet I have placed them amongst the *Principles* relating to a Master; because they have a very great Dependence upon his being a well Qualified One.

I Shall not also here enlarge, upon several other Particulars which are very material, such as, That he ought to keep an Order and Decency in his School; Begin his Scholars with light *Fleurets*, and accustom them by degrees to weightier, which will strengthen their Arms and Wrests: Make them *Assault* sometimes in their Walking-shoes and ordinary Wearing-Cloths; As also sometimes in the Open Fields, when the Weather is good, the better to accustom them to the Judging of *Measure*: A most useful thing when a Man comes to be engaged for his Life! Together with several other very necessary Things, which I willingly omit, because, as I said, they are not so properly *Principles* respecting his Personal Qualifications, as Consequences of them.

These are the Chief and most necessary Qualifications required in a *Compleat Master of Defence*, where, (in great Cities especially) a Man hath Variety at his Command, and when a young Gentleman has the good Fortune to meet with such a one, he may very safely commit himself to his Conduct, in instructing him in the *True Art of Defence*, But as I said, when a Man is living in a Place, where he hath not that Variety to Pick and Chuse upon, he must even make

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the beſt he can of a bad Bargain, and ſupply by his own Judgment and Aſſiduity in *Practice*, what is wanting in his, perhaps, *very well meaning*, but otherwiſe *very ignorant Country-Maſter*: For he muſt be indeed a great *Ignoramus* in the *Profeſſion*, from whom a well Body'd, Sprightly, and Judicious young Gentleman, cannot by his own Diligence and Application, draw ſome Benefit, for, at leaſt a moderate, Improvement in the Defence of his Perſon, upon *an Occaſion*; which, how indifferent ſoever, muſt be acknowledged, (when once a Man is come the length, to be capable to put it, altho not with the greateſt Judgment, yet but readily and briskly in Practice) to be alwiſe better than none at all. I ſhall therefore proceed to the Third and Laſt *Claſs of Principles*, which relate to *The Scholar*.

Thirdly,
Of Principles *relating to the* Third Claſs, *or* Scholar.

AS the *Principles*, or *Qualifications* which relate to a *Maſter*, have been few in Number, ſo theſe belonging to a *Scholar*, will be yet fewer; for as the ſcarcity of *Maſters* may, as I ſaid, ſometimes oblige a *Young Gentleman*, to employ *One* who is *None of the Beſt*, and to be ſatisfied with his Qualifications, let them be never ſo indifferent, which is the Reaſon that he muſt diſpence with them ſuch as they are; even ſo *a Maſter*, who takes upon him the Inſtruction of *Young Gentlemen* in the uſe of their *Weapons*, being obliged to accept of any Scholars who ſhall addreſs themſelves to him, renders the *Qualifications* in a Scholar the leſs to be regarded, and conſequently the *Principles* relating to them the fewer; Becauſe he is to make the *Beſt Sword-men* he can of his *Scholars*, without having regard to their not being perhaps the *beſt Natur'd*, or *beſt ſhap't young Men* in the World: yet notwithſtand-

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ſtanding of this, there are ſome *Qualifications* that are indiſpenſibly required in all Scholars, who reſolve really to profit by their Maſters Inſtructions in this *Art*; of which I ſhall only Name Two or Three of the Chief.

1. ALL Scholars, of what *Texture* or *Diſpoſition* ſoever, ought as much as in them lyes, not only to have a kind of Liking to, and Reſpect for their *Maſter's Perſon*, but alſo to comply with his *Directions*, and endeavour to put them in practice, altho they appear to them at firſt Ordering, to be never ſo difficult, and according to their own Judgment, even almoſt impracticable: Becauſe it is to be ſuppoſed, that a *Maſter* is alwiſe a more competent Judge in Matters relating to his *Art*, than his Scholar; upon which Account he ought, until he come to acquire more Judgment and Practice in it, to ſubmit to, and even have a kind of implicite Faith for the Truth of all that his Maſter ſhall require of him. Beſides, when a Scholar has either a Diſlike to his Maſter's Perſon, or contemns and undervalues his Judgment, it is in ſuch a Caſe, almoſt impoſſible for him to profit by him; and therefore where it is not Natural, he ought to force upon himſelf a kind of Love and Reſpect for his Maſter, even altho his Natural Parts ſhould not much deſerve them.

2. A Scholar ought punctually to attend, as well in the Days appointed for *Aſſaulting*, as in thoſe for *Teaching*; Becauſe *Practice* is the *Life* and *Soul*, if I may ſo expreſs it, of all *True Fencing*: Therefore, whenever a Scholar begins to become careleſs and remiſs, and inclines to *JACQUE*, and *paſs away* that Time, wheren he ought either to receive his *Leſſon* or *Aſſaults*, with other leſs uſeful Divertiſements; it is a ſhrewd Token, that he will never make a very *Extraordinary Swordman*; and that becauſe he has no great Liking to it: Nay, of ſo great Conſequence is a Man's *Natural Inclination*, and *Particular Diſpoſition* and *Genius*, for his greater Succeſs in the *Art*;

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Art; that it hath been frequently obſerved, and I have been alſo Witneſs to it my ſelf, that *One* of ſuch a *Natural* and *Clever Diſpoſition*, will by his *Natural Addreſs* and *Agility*, not only *keep his own*, *as we commonly ſay*, but even many times have the better, in *Aſſault* of thoſe, who altho they have been a long time at the School, yet being *Slow* and *Laſh* in their Temper, reap not that Benefit by their *Art*, which otherwiſe they would, did their *Natural Genius* and *Inclination*, excite them more to it; and which by the way, ought not to be objected as a *Reflection* upon the *Uſefulneſs* of *this Art*, but upon the *Natural Diſpoſition* and *Genius* of the Perſon, which has almoſt no Liking nor Tendency this way, but only as it is in a manner preſt and forc't upon it.

'Tis true, that *Education* and *Cuſtom* have not only a great Influence, but many times even force upon People Employments, quite contrary to their Natural Inclinations; as *Great* and *frequent Practice* in *Aſſault*, will alſo a *little Fencing* upon *Young Gentlemen*, who have naturally no great Liking to it. But for the moſt part, it is the *Energetical Power* and *Efficacy* of a *Natural Genius* or *Diſpoſition*, which inclines and determines moſt People, to that particular kind of *Employment*, which they reſolve chiefly to follow *while in this World*, and which is the Cauſe of one Man's *Excelling* in one *Thing*, and another Man in *Another*; For Example, of one Man being only a *Knowing Philoſopher* and *Great Scholar*, in place of being a *Wiſe* and *Prudent Politician*; of another being a *Great Mathematician*, in place of being a *Good Mechanick*; and of a Third being a *Skilful Statuary*, *Painter*, or *Limner*, in place of being only an *Expert Taylor* or *Shoemaker*; and ſo of all other *Sciences*, *Arts*, and *Handicrafts*. And laſt of all, of ſome Perſons being *Great* and *Dexterous Sword-men*, while others are but only *Pretenders* to it, and *Meer Bunglers*.

The great Power of a Natural Genius for any thing.

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So very *Efficacious* and *Prevalent* is a *Natural Genius* and apt Diſpoſition in any Man, to make him ſucceed and improve, after more than an ordinary manner, in whatever Science or Art he ſhall take himſelf to, that ſo he may be juſtly ſaid to *Excel in it.* And in *Fencing* eſpecially, which depends ſo much upon Agility, as well as Judgment and Practice, it is no doubt, a great Satisfaction and Eaſe to a *Maſter*, when he meets with a *Vigorous* and *well made Body*, accompany'd with a *ready Apprehenſion* and good Judgment; But ſuch extraordinary *Qualifications* being very Rare, he is to *Rectify* the *Defects of Nature*, as much as poſſibly he can by the *Rules of Art*, and to make, as I ſaid, the *Beſt Sword-man he can* of his Scholar, let his *Genius* and other *Perſonal Qualifications for the Art* be what they will.

THERE are a great many more Principles, or rather Qualifications required in both *Maſter* and *Scholar*, were I to enter into a particular *Detail* of the matter, by enumerating all that in a larger Senſe, may be ſaid to belong to each; but ſeing I intend brevity upon this Head, and that thoſe I have mentioned are indeed the Chief and moſt Material, I ſhall put a cloſe to *My Principles relating to the Art of the Sword*; Which I judge ſo much the more neceſſary, as I am fully perſwaded, no *Directions* for any Art can be truſted to, or relyed upon, which are not grounded upon a good and ſolid *Foundation of Principles*, ſupported not only by *Experience*, but by the convincing *Arguments* and *Dictates* of *unerring Reaſon.*

I AM alſo very hopeful, that the Publiſhing of theſe Principles, which I have in a manner but only named; and glanced at the Reaſons for them, (for to Diſcourſe of each of them fully, would alone make up a little Volume) may be a means to Encourage and Advance a *General* and *Univerſal Method* of *Teaching the true Art of Defence in theſe Iſlands*, and ſo remove the

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the *Trifling* Animosities that have been but too long kept up, betwixt many *very good Masters*, which I have the Charity to believe, did proceed more from the want of such an *Easie* and *Rational Directory as This* to reconcile them, than from any kind of *Private Pique* or *Malice*.

I SHOULD now, according to the Method I at first laid down, come to the Conclusion of this *Essay*, wherein I am to Answer some Objections, which are commonly made against this Art, by those who, not for lake of Ignorance I must say, are no Well-wishers to it: But this being the last time that I intend to put Pen to Paper, upon this most Useful and Gentlemany Subject; for I believe I have said almost all relating to it, that either I can, or is Material for any Gentleman (if I had said *Master*, I should not have said much amiss) to understand; I judge it will not be altogether out of the way, nor unacceptable to my Reader, especially if a Well-wisher to the Art, if, before I proceed to it, I give him a short Account of the Encouragement, which the *Art of the Sword* hath met with of late in this Kingdom; that so the Methods taken for it being made publick, they may (now after the, I hope Happy, Union of the Two Nations) excite some of the more Curious and Skilful, as well as Generous *British* Nobility and Gentry, who may be Members of Parliament, to stand up for it, and make such rational Overtures and Proposals, for its Improvement and Encouragement, to the next or some other ensuing *British* Parliament, as it in its Wisdom shall judge most Proper and Expedient to condescend to.

A short Account of the Encouragement, the Art of the Sword hath met with of late in *Scotland*.

IN the Year 1692, several Noblemen and Gentlemen, whereof I was one, entered by Contract into a Society, for the greater Encouragement of this Art, wherein, besides the Regulations laid down by us for our more ordinary Meetings, wherein we are to take Trial of, and admit into the Society such

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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 *Devises*, 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 designed 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*: For which End, about four Years thereafter, we made Application to the then *Secretary* of State, who assured us, that he would use his Endeavours with King *William* (of Glorious Memory) to grant us a *Signator* under the *Great Seal* for it; but the *Parliament* being about that time to meet, which was in *Anno* 1696, to which the *Earl of Tullibardin* (now *Duke of Athol*) was 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 16 of *September* in the above-mentioned year, there was a Draught of an Act offered, by one of our Society, who was then a Member of Parliament: which after *first Reading* was remitted to the *then Committee for contraverted Elections*, and upon the 28th of the same Month approved of by them; But the Parliament being very shortly thereafter *Adjourned*, it was not Reported that Session; and so from that time it lay over till this last Session of the Duke of *Queensberry*'s Parliament *Anno* 1707. when at one of our Meetings it was proposed, that the Design should be again insisted upon, and another New *Overture* or *Act*, with some few Alterations and Amendments offer'd; which was

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was agreed to by the Society; and accordingly there was one drawn, whereof, for the Reader's greater Satisfaction, and that he may the more readily understand our most Generous and Gentlemany Design in it, the Tenor follows.

Draught of an ACT *Anno* 1707, for Erecting a Royal Society of *Sword-men* in *Scotland*.

" OUR SOVEREIGN LADY, 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 all " Gentlemen; *And seeing* it is of late improven by certain of " Her Majesty's Good Subjects within this Her Ancient " Kingdom of *Scotland* to that height of Perfection, as that " the Rules and Principles thereof, which were formerly " looked upon as precarious and uncertain, *are* now rendered Clear and Evident: And also considering, that the right " Teaching and Improving the said Art of the Sword, *doth* " very much tend to the Education of Youth in General, " and especially 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 altogether Unqualified and Ignorant, 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 Society of Skilful and Experienced Swords- " men Erected and Constitute for taking Tryal of all Persons " who shall take upon them to Teach the said Art. *And* " *Being* informed of the Qualifications of Her Majesty's Lo- " vits,

Who

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" Who all or moſt of them have by a ſedulous Application " and long Practice attained to a more than ordinary Know- " ledge of, and Dexterity in the Art of the Sword; and " being reſolved to give all due Encouragement for Promo- " ting thereof: *Therefore* Her Majeſty with Advice and Con- " ſent 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 be hereafter " admitted and received in manner underwritten into a free " Society, to be called now and in all time coming, *The* " *Royal Society of Swords-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 *Janua-* " *ry*, beginning their firſt General Meeting upon the ſecond " *Tueſday* of *January* next to come, and ſo forth yearly there- " after the ſaid Time and Place for ever, and with Power to " them to carry at their ſaid General Meetings, or any o- " ther 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 Ena- " muled, or Embroidery of Gold or Silver upon Cloth or " Silk as they pleaſe, in form of a double Star, having a " Circle within it, and a Cloud in 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 Fluret likeways 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 & Propugnat*; " and upon the outter Verge of the Circle there ſhall be an- " other Inſcription in larger Characters, thus: *Gladiatorum*

Scoti-

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" *Scoticorum Societatis Regalis ſymbolum*; as alſo, with full " Power to them, or *Quorum* of them foreſaid at their Gene- " ral Meeting, to elect a Preſes, Treaſurer, Officers, and " what other Members they ſhall think neceſſar 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 Meet- " ing, and from time to time betwixt their ſaids General Meet- " ings 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 allenarly; 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 Par- " ticular 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 en- " joy the ſame Privileges with the above-named Members; " and alſo with Power to them at their ſaid Meetings, to " Project, Reaſon, Conclude upon, and Enact ſuch Methods " and Regulations alwiſe conſiſting with our Laws and Acts " of Parliament, as they ſhall find convenient for promoting " the Art of the *Sword*, and ſupporting of the ſaid Society; " and particularly, with full Power to them to cognoſce " upon, and determine all Differences betwixt Parties upon " Points of Honour, for the more effectual preventing of " Duels. *And in regard*, ſeveral Perſons within this King- " dom do, or may hereafter uſurp to Teach the ſaid Art " of the *Sword* albeit nowiſe Qualified, to the great Prejudice " of our Subjects, *Therefore*, Her Majeſty with Conſent fore-

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" ſaid, grants full Power to the ſaid Society, or any *Quorum* " of them, to call before them all Profeſſors or 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 thereafter repute as Qualified " Maſters of that Art, and be licenſed to Teach in ſuch places " of the ſaid Kingdom where the ſaid Society ſhall think fit; " and alſo with Power to the ſaid Society or any *Quorum* " of them foreſaid, to cauſe ſeiſe upon, and impriſon any " Perſons whatſomever, Profeſſing or Teaching the ſaid " Art within this ſaid Kingdom, who ſhall refuſe to ſubject " themſelves to the foreſaid Trial; and hereby grants War- " rant 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 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 here- " after within the ſaid Kingdom, without the Special Licence " of the ſaid Society, under the Penalty of the Sum of " *Scots* Money, to be paid by ilk one of the Contra- " veeners to the ſaid Society *toties quoties*. And moreover, " Her Majeſty with Conſent foreſaid, *Gives* and *Diſpones* to " the ſaid Society, all and ſundry Rights, Liberties, Privi- " leges, Freedoms and Immunities, which are known, or " competent to belong to that or any other ſuch like Societies " within the ſaid Kingdom, alſe fully and freely, as if theſe " Privileges were ſpecially inſert thereintil, and that the ſaid " Society have a common Seal to be appended by their Clerk " to all Admiſſions, Warrants, Licences, and other Writs " to be granted by them concerning their ſaid Society, bear- " ing the Impreſſion of the forementioned Badge, and grants " Warrant to the Lion King at Arms, and his Clerk and

" De-

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" Deputes, and all others concerned, to allow and Matriculate " the ſamen.

THIS Draught, together with the former Act, which had been approved of in the Committee *Anno* 1696, was delivered to a 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 was remitted in the before-mention'd *Seſſion of Parliament*: But as all *Sublunary Deſigns* as well as *Things*, have their ſettled and appointed *Periods* for being accompliſhed; ſo it ſeems this was not the time, when this moſt *Gentlemany* and *Honourable Project* ſhould receive its *finiſhing Stroke*; for the Parliament 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 towards the End of its Seſſion; ſo that there being at that time, and as it is alwiſe uſual towards the Riſing of a Parliament, a kind of *Hurry* in Buſineſs, *The Act* could not be conveniently brought in, nor moved, altho' the Gentleman to whom it was recommended, and who, as I ſaid, was a Member of Parliament, did what he could in Diſcretion for it.

HERE is, you ſee, a moſt Honourable, Gentlemany, and uſeful *Publick Project* of ſeveral Worthy and Dexterous Noblemen and Gentlemen, for the Encouragement of the Art of the Sword; and not a *Private Deſign*, or as ſome no Wel. wiſher to the Art, would have *Clandeſtinely* and underhand inſinuate; *A Monopoly to gratify ſome particular Private Perſons*: A moſt *mean* and *Ungentlemany Thought*, and unworthy of any to propagate, who carries a Sword by his Side, far leſs the Honourable Perſons already engaged in this moſt uſeful Project; and which I am perſwaded, could never be contrived or aſſerted by any, but ſuch who being ſenſible

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of their groſs Ignorance in the Art, did therefore deſpair of ever having the Honour to be admitted into the Society.

For to give in a few words, a ſhort View of the great Benefit and Advantage, which would redound to the *Subjects*, particularly the *Gentry* of *Theſe Iſlands*, by ſuch a *Royal Society of Brave and Dexterous Sword-men*, were it once by Law Eſtabliſhed.

The Advantages ariſing from a Society of Good Sword-men. 1.

FIRST, It would give great Encouragement to the Art, whereby a great many Gentlemen, who are now-a-days, notwithſtanding of its real Uſe, ſomewhat averſe to and careleſs about it, would be excited to follow it, and conſequently be in a better Capacity to defend their Lives either in a Battel or Private Quarrel, eſpecially if they follow this *New Method of Fencing* I have here diſcovered to them, than they could poſſibly formerly, either wholly without any Art, or I may freely ſay, even with the *Common Method*; which will be a means to ſave many a Brave Man's Life, and conſequently many good Subjects; for let ſome People *Banter Fencing* as much as they pleaſe, not only as to its being of no Uſe in a Battel, but even in a ſingle Engagement betwixt Man and Man; yet I do affirm and maintain, That the *Art of Defence*, as now rectified in this *New Method*, will not only be moſt uſeful to prevent the bad Conſequences which commonly attend Private Quarrels by *Duelling*; but alſo a great Means to ſave many an Officer or ſingle Soldier's Life, when they come to a cloſe Engagement in *a Battel Sword in Hand*; and which in all Probability they would have loſt, had not they made uſe of the ſecure and excellent *Defence* it furniſhes them with, when performed with Judgment, and eſpecially if aſſiſted with the dexterous Uſe of the *left Hand*, and ſecured by a good *Sword-Proof Gauntlet*, as I propoſed in Page 177: than which, if the great Benefit of them were once by a little Uſe come to be known, nothing

The Defence from this New Method uſeful, even in a Battel, when at cloſe Fight.

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thing would be esteemed comparable to them for a ready Defence in a close Engagement: But to bring so good and useful a Defence into the Army, must be the Approbation and Authority of a General, and not the Advice of a Private Person; altho' I have judged it my Duty to discover and propose it.

SECONDLY, Such a Society would prevent the *Lieges* being hereafter imposed upon, by *Weak* and *Ignorant Professors*, and *Teachers of the Art*; seing all such Persons will, by the Act establishing the Society, fall under their Jurisdiction, and they will certainly take care, that none be admitted as *Masters* to teach the *Art* within *These Islands*, but such as shall be found duly Qualified by them, and for which there will be no doubt, alwise in the *Society* a Competent number sufficiently Capable, to make such *Masters* undergo the Tryal, which shall be required by the *Society* of them; whether by *Examination*, *Practice*, or *Both*. 2.

I AM fully perswaded, and dare confidently assert, that *Bad* and *Ignorant Teachers*, with which *These Islands* are but too well stor'd at present, have done more real Prejudice, to *the True Art of Defence*, than all the pretended Objections against it could ever possibly have done, had not such Objections been *Seconded*, and in a manner *Made Good* by the ill Consequences of the *Bad Teaching of some*, and if I may so word it, *too Artificially Nice Instructions of others*, which when put in Practice, were found by the more Judicious, to be a great dale more proper for *Divertion in a School Assault*, than for *Security* and *Safety*, either in a single *Occasion*, or when *Sabreing in a Close Field Battel*; so that it is no great Wonder, if this most Useful *Art*, hath been of a long time Discountenanced and Contemned by many, and under, as it were, a kind of Eclipse; but which will, I hope, be now *Retrived*, and by the Assistance of *This New*, *Secure* and *Excellent Easie Method of Defence*, I have here Pub-

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Publiſhed, return to its *Ancient Reputation and Luſtre*; eſpecially when Encouraged by ſuch *A Royal Society*.

3. *THIRDLY*, (And which is indeed the *moſt Glorious*, becauſe the *moſt Chriſtian Deſign* of all) This *Royal Society of Sword-men*, if once Eſtabliſhed by Law, and according to the Terms of the preceeding *Act*, will ſerve in place of a *Court of Honour*, wherein *all Points of Honour*, with Relation to Private Quarrels betwixt Gentlemen, will be impartially Determined, and the Parties Reconciled, which will, if not wholly, yet in a great meaſure, prevent *Duelling*; wherein, *God knows*, how many *Brave young Gentlemen* loſe their Lives, in taking *Satisfaction*, for many times *Pitiful* and *Trifling Quarrels*, not worthy of a *Juſt* and *Honourable Reſentment*, and that meerly, upon the account of no ſuch *Court of Honour* being Eſtabliſhed by Authority, to Determine in Matters betwixt Diſagreeing and Quarreling Perſons; and who, were it once brought in Faſhion, would never *Decline* either *its Authority* or *Deciſion*, but moſt Calmly and Willingly, (without thinking it *the leaſt Taſh* upon *their Honour*,) Succumb and Comply with it: For the Members of ſuch a *Royal Society of Sword-men* being *Authorized by Law*, would lay down ſuch methods, not only for *Taking up* and *Removing*, but alſo *preventing all kind of Quarrels*, that there would ſcarcely any fall out within *Theſe Iſlands*, but what would be immediately *Taken up* and *Agreed* by the Mediators appointed in all parts, but eſpecially in Great Cities and Towns, who would have their particular Commiſſions from *the Society* for that Effect; together alſo with a Recommendation from the Government to the Juſtices of Peace, and Magiſtrates of the Counties and Towns, where ſuch Quarrels might happen, to concur with, and Aſſiſt them, *to ſecure the Parties* until they were Reconciled, or a Particular Account of it ſent to the Society, in caſe of *an Obſtinate Refuſal*.

If

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If such a Noble and Useful Design now as this, should be brought about by the Establishing of such a *Royal Society of Sword-men*, what a *Great Honour* would it be to those worthy Noblemen and Gentlemen, who were the first Contrivers and Promoters of it in *This Kingdom*? It would certainly be most *Honourable and Glorious*; for to be *a Merciful Peace-maker* and *to Save*, are *Heavenly and Divine Attributes*, and can never be quarrell'd or Condemned by any, who are convinced they have *a Soul to be Saved*, and which may come to perish, by being sent Suddenly and Unprepared into another World, by an *Unchristian* as well as *Unlawful Duel*, and that only for lake of such an excellent Preserver and Protecter of all *True Valour and Honour*, as this *Royal Society*, would infallibly prove to be, were it once Established by an Act of Parliament, and Effectually put in *Execution*.

And yet this Project how *Gentlemany* and *Useful* so ever it might prove, had its *Enemies*: But what Man or Design ever yet was there who wanted a Set of such *Ill-wishing People* to traduce and discourage them? However, I have indeed the Charity to believe, that this proceeded more from their being out of Humour, and dissatisfied that they were not amongst the first Encouragers of it, than out of any Malicious Design to *Obstruct* or *Frustrate its succeeding and taking effect* had it been fully projected in *plain Parliament*, which, as I said, could not possibly be got done, because of the *Hurry* and *Croud of Business*, which was brought in towards the close of it.

This is a true impartial and short Account of the *First Erection* and *Design of Our present Society of Sword-men in* Scotland, together with the Methods have been taken from time to time, to promote it; And I can say this with more Confidence and Certainty, being *my Self the first Contriver*, and one

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one of the *Chief Promoters* of it all along, so far as it has yet *Advanced*; And seing I have as a *Private Gentleman*, contributed what lay in my Power, as well for the Improvement of the Art by *Writing*, and giving *Instructions* for it in several former Pieces, as well as this, as for promoting this most *Useful* and *Honourable Design* of getting our Society Authorized by Law: Of all which I do not in the least Repent me (for it is below no *Gentleman who carries a Sword* to endeavour to propagate according to his Power the Knowledge and Art of it) so I cannot but Wish and Expect, that *Now* after *The Union of the Two Nations*, some of our *British Nobility* and *Gentry*, who are *Well-wishers to the Art*, and who may ly nearer to the *Fountain of Honour* as well as of *Justice* than it is probable *WE* may hereafter do, will generously take it off our Hands, and Cordially join in prosecuting this *Most useful Design*, by laying it before *Her Majesty* and the British Parliament.

Neither is it to be doubted but Her Majesty and the Representatives of *These Nations*, which have acquired so much *Renown* and *Glory* of late by *The Sword*, will Honour it by a *Publick Act*, and do some thing for the greater *Encouragement* and *Promoting the most Gentlemany and useful Art of it*, which they can never do better, nor more effectually, than by *Establishing by Law*, such a *Royal Society of Sword-men* as is here proposed; And which in place of being called, as was formerly intended, *The Royal Society of Sword-men in Scotland* ought then to be named *That of Great Britain*; That as our *Hearts* and *Interests* are now *by Law*, and I hope also *cordially and sincerely United*; so *our Swords* may be also *effectually joined* as well for the *Disappointment* and *Terror of our Enemies*, as for the *Mutual Support and Defence of one another*, so long as *Sun and Moon shall endure.*

I Shall

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I SHALL now come to *The Concluſiou of this Eſſay*, wherein I ſhall endeavour to obviate, or rather reſolve and Anſwer ſome ſtrong and plauſible Objections in appearance (tho indeed at Bottom, but very frivolous) againſt this *moſt Gentleman-y and uſeful Art*, and which ſhall at preſent ſerve as a kind of *Encomium* upon it, to Excite *Young Gentle-men* not only to a more frequent Practice of it, but alſo to a more Careful and Aſſiduous *Application* of the *Excellent Rules* and *Inſtructions*, which are here and there diſperſed thorow this whole Book, but more particularly *Collected* and *contractedly Contain'd* in that *Admirable Abſtract* of *The Sword-man's Vade-Mecum* ſet down in the *Sixth Chapter*, *Pag.* 190, and that other in *Pag.* 196, both which I cannot too much recommend to the Reader's making himſelf abſolutely *Maſter* of, by wholly relying upon them for his *Sureſt Practice*, as well as *Fixing them in his Memory and Judgment*, for his more ready and eaſily making uſe of them upon *an Occaſion*; with *which*, the *Gentleſt*, *beſt Natur'd*, and moſt *Calm* and *Temperate Man alive*, knows not how ſoon he may be *Misfortunately Tryſted*.

The CONCLUSION,

By way of Encomium *upon the Art of* Fencing; *wherein the* Chief Objections *againſt it, are fairly Propoſed and Anſwered.*

THERE are *Two* Sorts of People, who are the chief Objectors againſt the *Uſefulneſs of Fencing*; the *Firſt* are thoſe, who have, I may ſay, a kind of *Natural Averſion* to it, and who are but very few in Number, neither can there be

Two Sorts of Objectors againſt Fencing.

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be any Reaſon given for it; ſo that the Prejudices they have entertain'd againſt it in a manner from their *Infancy*, have to them all the Force of a *Demonſtration*: *Theſe* are a Sort of Men, who never troubling themſelves to Argue upon any Matter, go *Through Stitch*, as we ſay, in all their *Opinions*, and never take them up, but with a ſecret Reſolution never to quite them, tho for others infinitely Better; there is no Informing nor Enlightning of them, and when one has Reaſon'd with them never ſo juſtly, all the Anſwer you are to expect, is that of the *Country Fellow* to his *PRIEST*, *You may Silence me, but you ſhall never Convert me.* Now, were it only for ſuch Perſons, that I intended the *Arguments* here ſet down to prove the *Uſefulneſs of this Art*, I might very well have ſpared my Pains; for as I ſaid, ſuch Perſons are obſtinately reſolved to be Proof againſt the ſtrongeſt Arguments can be offered to them in its Favours; ſo that there being no poſſibility of perſwading them, I muſt even leave them where I found them; and ſince I cannot *Convince* them of their *Unreaſonable Prejudices* againſt it, I will, I hope, at leaſt be allowed to *Regret* them.

But there are a *Second* Sort of *Enemies*, or rather *Objectors* againſt the *Uſefulneſs of Fencing*, who are only Enemies to it at the *Second Hand*, if I may ſo expreſs it; *that is*, Not out of any *Natural Prejudice* or *Averſion* of their own, but from what they hear from the above-mention'd, or ſuch other inveterate Enemies to it, and therefore are not ſo *Obſtinate* as *They*, but of a great deal more *Convinceable Temper*: So that it is chiefly upon ſuch *Plauſible*, and *Tractable Perſons* account, (who ought rather to be *Pitied* as *Condemned*, ſeing the Averſion they have to the *Art*, is not ſo much *Natural* and *Voluntary*, as with an inſinuating kind of *Subtility* and *Cunning*, carried home, and *Enforced* upon them.) I ſay, it is chiefly upon ſuch Perſons account, that I have undertaken to draw together in *This Concluſion*, ſome of thoſe Objections, which appear to be of great-

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greateſt Weight againſt the *Uſefulneſs of this Art*; together with *My Anſwers* to them.

And indeed it is ſomewhat *unaccountable* and *ſurpriſing*, that *an Art*, by which Men may reap *Benefit and Advantage*, but never *Prejudice*, ſhould have any *Enemies or Objectors at all againſt it*, eſpecially any who pretend to the Privilege of *Carrying a Sword by their Side:* But 'tis very probable, it may be with *ſuch Perſons*, as it is with the *Contemners of Divinity*, and even of *Providence it ſelf*; for to make the Alluſion in the words of a very *Excellent Author*, and with all due Regard and Deference to ſo *Noble* and *Sublime a Subject:* As it is impoſſible for *any Man of Senſe*, who conſiders the *Fabrick* of the *Whole*, nay the ſmalleſt and moſt unconſiderable Part of the *Univerſe*, to doubt of a *Firſt or Supreme Being*, until from the *Conſciouſneſs of his Sins and Provocations*, it become his Intereſt there ſhould be *None*; ſo, I may ſay, it is impoſſible for any Reaſonable Man, who ſeriouſly reflects upon, and conſiders the *Excellencies* and *Advantages of Fencing*, to doubt or queſtion the Uſefulneſs of it, until from a Senſe of *his own Ignorance* in it, and of the *Advantages* he is ſenſible, Artiſts in all Probability will, in *an Occaſion*, have over him by it, it does become *his Intereſt*, that there ſhould be no ſuch thing as *Art*; or at leaſt, that *what is called The Art of the Sword*, ſhould be of *no Uſe*: However, that I may be as good as my Promiſe, and proſecute my Deſign, as I at firſt propoſed, I ſay;

As the *Art of Fencing* is chiefly deſigned for the Defence and Preſervation, not for the Ruin and Deſtruction of Mankind, ſo certainly it is a great Accompliſhment, and does mightily heighten and increaſe People's Eſteem for it, where it is poſſeſſed by one of a ſedate, calm, and peaceable Diſpoſition; whereas on the other hand, it tends much to its Prejudice and Contempt, when it is at the Diſpoſal and

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Command of any hot, surly and ill-natur'd, or quarrelsom Person; for as such Persons take only the Benefit of it, for the better Assisting and Carrying them thorow in their more unmannerly and impertinent Insults, which disturb the Peace and Tranquillity of the Society, wherein they live, and Company they converse with, for which they ought to be discountenanced by all Good Men; so the other make only Use of it, for their just Defence, in any *Occasion*, wherein they may be unhappily Engaged; So that such Persons being necessitate sometimes to make Use of their Art in good Earnest, is so far from yielding any Satisfaction or Pleasure to them, that they are rather obliged to show their Skill and Dexterity in it, with a kind of Regret and Reluctancy.

For I have many times observed, that neither the Bravest and most Couragious Men of Honour, nor Greatest *Sword-men*, are the most given to Quarrels, and that because neither of them like to suffer what they so much esteem, namely *Their Valour*, to be exposed either too frequently, or at too cheap a Rate; but then it is generally as true, that when such Persons do engage in an *Honourable Occasion*, they do it indeed *with a Witness*: They neither go to the Fields, nor Draw in the Streets, to raise a Noise and Hubbub, by discharging a few *Blows* or *Thrusts*, and then all is immediately husht and over, by reason of a patcht-up Reconciliation; which noways deserves the Name of a *Real Satisfaction*; but upon the contrary, when such Persons engage, they do it out of a *True Point of Honour*, and meerly to demand a *Just Satisfaction*, for a *really received Injury*; and this, I confess, is seldom done, by the most expert *Sword-men*, but at the Expence of some Blood, whereas according to the common Method of picking petty Quarrels, and resenting them (for indeed they do not deserve the Name of Injuries or real Affronts) a Man shall hear of several Rencounters, and

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and not ſo much as a drop of Blood drawn on either ſide, which is however a thing, in my Opinion, very rare, to be expected from the common Method of Practice, and where there is given a *Juſt Occaſion* for Reſentment, and the Parties Offending, obliged in point of Honour, to give a juſt ſatisfaction; ſo that the Matter ſtanding thus with Valorous and Expert Artiſts, *Fencing*, or the true *Art of Defence*, gives indiſputably to ſuch Perſons, the two following Advantages.

FIRST, It creates a Reſpect to them from many, who did they judge them to be as Mal-adroit as themſelves, would perhaps, when in Company, venture to paſs a *Jeſt* or *Banter* upon them, who knowing their Valour and Adroitneſs, will judge it more ſafe for them to forbear it, knowing certainly that they will not eaſily be let paſs, without being demanded Satisfaction for it: Alſo in any little Difference which may ariſe amongſt the Company, ſuch perſons who are known to be not only Judicious, and Men of Honour, but likewiſe Skilful and Adroit at their Weapons, will in all probability be the Perſons to whom ſuch Differences will be referred; and for whoſe Deciſion, the whole Company will, no doubt, have the greater regard, in reſpect of their knowing nicely the *Punctilio's of Honour*, which all good Sword men are preſumed and ought to Underſtand; and that they certainly know they will not ſmooth over any *Affront*, wherein a Man's *Reputation or Honour* are really concerned, without adviſing them to demand ſuch *Satisfaction*, as by the *Rules of Honour*, the Nature of the Offence requires. Advantage 1.

SECONDLY, The true *Art of Defence*, gives any Man who is abſolutely Maſter of it, (even altho endued but with a very moderate Natural Forwardneſs or Boldneſs) a certain kind of Aſſurance, I had almoſt ſaid Courage, upon *an Occaſion*, which no Unskilful Perſon can have, and that in ſo far as the Artiſt, not only certainly knows, all the *Opens* by which his Ad- Advantage 2.

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Adverſary can attack him, but alſo the probable Means, not only to prevent them, and to Defend himſelf, but alſo offend his Adverſary; ſo that if he come to fail in either, he knows that he hath himſelf only to blame for it, not the unſufficiency of the Art: Whereas an unskilful Perſon, is in ſuch a caſe diſcouraged, and rendered in a manner Deſperate, which obliges the moſt part of them, out of a meer neceſſity to take themſelves to a moſt Violent and Irregular Purſuit, (which I have elſe where very juſtly called *Temeritas vel Ignorantiæ audacia*, or the Temerity and Fool Hardineſs of Ignorance) whereby they endeavour, if poſſible, to force the Artiſt from all his *Meaſures*; and ſo they truſt wholly to a blind Fate or Chance, ſeing they are Conſcious to themſelves, that upon ſuch an occaſion, they can perform nothing, with any kind of *Deſign*, *Judgment* or *Certainty*, becauſe of their being altogether Ignorant of the Rules of Art, but which being all exactly underſtood by the Artiſt, are an Encouragement and Support to him, by not only encreaſing his Courage as it were, but even giving him a kind of Aſſurance, while in the heat of his Engagement. So that in this caſe, it may be moſt juſtly aſſerted, that *an Expert Artiſt ſupports and fortifies himſelf by his Art, while an Ignorant is neceſſitate to do it, if poſſible, by Temerity and Deſpair.*

In the Sword-man's *Vade-mecum.*

And indeed it is pretty odd to ſee ſuch a kind of Co-incidence betwixt two ſo very Oppoſites as *Art* and *Ignorance*, and that they ſhould both tend to the producing of that *Boldneſs* and *Forwardneſs*, which is to be found in ſome Men, eſpecially *Ignorants*, who being quite deſtitute of Art, cannot pretend to the leaſt Support and Aſſurance they might in reaſon expect from it: But the great Difference, as I have been obſerving, lyes in this; That the Couragious Forwardneſs and Aſſurance poſſeſſed by the Artiſt, proceeds from a *Reaſonable and well grounded Confidence*, which he repoſes in his Art, and which will rarely fail a Man of Judgment, if perform-

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formed with that *Sedateneſs* and *Preſence of Mind*, with which it requires to be execute: Whereas the *Ignorants ventorious Forwardneſs, or rather Temerity, flows from his being moſt Senſible of his great want of Art and Skill*, and in place of being ſo well grounded as the former, is only the Reſult of *Deſpair*, which is the Spur that ſharpens him up to it; So that the *Temerity* and *affected Aſſurance*, which is, I may ſay, ſcrewed and forc'd from it, can but very rarely, (and even then but by meer Chance) produce thoſe good Conſequences, which a true, ſure, and ſolid Art can. This is the Diſtinction I thought fit to make betwixt the *ventorious Hardineſs or Temerity* of a *Forward, Ignorant*, and the *well grounded Confidence and Aſſurance* of a *Brisk, Skilful*, and *Judicious Artiſt*, or *Swordman*.

I Remember, that I have many times heard Artiſts Reproach'd and Upbraided with ſuch Expreſſions of theſe. *To what purpoſe is all your Art, and regular Leſſons, as well Defenſive as Offenſive? when it is frequently obſerved, that a Vigorous and Stout Ignorant or Naturaliſt, with a ſwinging irregular Purſute, will put any of you from off all your orderly Poſtures of Defence, ſo that you ſhall be in ſuch a Condition, as not to be in a Capacity to make uſe of your Art; nor in a manner know to what hand to turn you; of ſo very little Uſe and Advantage is Art many times, to thoſe who pretend to a great deal of Knowledge and Dexterity in it; eſpecially when vigorouſly Attacked.* A common Objection againſt Fencing.

In Anſwer to which, I muſt in the firſt place ask ſuch Perſons who make this Objection, Whether or not they are really perſwaded that a Man's Art diminiſhes his natural Courage? I cannot believe they will Anſwer in the Affirmative, there is ſo very little ſhadow of Reaſon for it; becauſe this were a ſtrange Vertue in it indeed, that *Art* according to ſome Peoples wild Fancies and Aſſertion, ſhould render a Man who is *Naturally Brave* and *Couragious* upon his abſtaining of it, an *arrand Coward*; by (as it were a moſt unreaſonable kind of *Tranſ-* Anſwer.

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Transmigration) infusing a *Mean* and *Timorous Soul* into a Body formerly possessed by a *Brave One*, whereby it is wholly divested of that *Heroick Vertue* wherewith Nature had endued it from its Infancy; No, no, this were to make a *too Rash*, as well as *false Conclusion*, and to encroach a little too much upon the just Dictates of Reason and sound Sense.

If then Art does not abate Courage (for I do not deny but it many times makes a Man more Cautious in an Engagement than perhaps otherwise he would be; This being indeed *Peritiæ & experientiæ cautela*, or *the Circumspectness and Wariness of Art*, which, however has not the least Tendency to Cowardice, and is much rather to be approved of, as condemned) then certainly an Artist hath this Advantage by his Art, that altho' he should be sometimes beat out of, or driven from his regular Postures of Defence, and put from making use of his Artificial Lessons of Offence, yet he still knows when, and where *Opens* are given to *Thrust* at, and so can take the Opportunity of them, which no Man altogether Ignorant of the Art can do; So this, not to mention the Benefit he hath by knowing to *Thrust* swiftly, and also to Plant and Adjust his Thrusts well, is one considerable Advantage he hath by his Art altho' he had no more, but did ever wholly abandon the Defensive part, and should Answer the Ignorant in his own Coin, as to the Offensive.

But *Secondly*, It is a most gross Mistake, to fancy that *a truly Expert and Compleat Artist*, can thus be Beat from either his Posture of Defence, or Measures of Pursuit, by any *Ignorant* or *Rambler whatsoever*; *A Novice* or *Half Skill'd Person* may indeed be driven into a Confusion, by reason that he is but just in a manner Grounded in the Art; but one truly Expert and by Practice *Consummate in the Art*, never can; because his Defence and Pursuit, are founded upon, and proceed from True and Solid Principles, and not from an ill grounded Root;

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ſo that *Forming a true Croſs* upon his Adverſary's Weapon, *when upon his Defence*; and *Launching alwiſe home a Thruſt vigorouſly, upon an Open*, either offered by his Adverſary, or forced by himſelf *when Offending*, he can never be ſaid either to *Defend*, or *Purſue irregularly*, or *in Confuſion*, by reaſon, that the *Forming of a good Croſs upon the Defenſive*, and the *Thruſting alwiſe at an Open upon the Offenſive Part*, being the Two chief *Principles* upon which this *Art* is founded, and he acting conſequentially to theſe *Principles*, can therefore never be ſaid to act in *Confuſion*, let the *Poſture of his Guard* be never ſo *Awkward* or *Diſorderly* in appearance, upon his *Defence*, or the *Poſition of his Sword-hand*, perhaps in *Quarte*, when it ought to be in *Tierce* or *Seconde*, upon his *Offence*: And which at Bottom are but *Trifles* with reſpect to *True Fencing*, when a Man comes to an *Earneſt Engagement* with *Sharps*.

THIRDLY, Seing it is clear, that according to Reaſon, Art can never diminiſh, but that it ought rather to produce and increaſe Courage; then certainly an Artiſt can never be at any Loſs or Diſadvantage, by being a Poſſeſſor of it; becauſe, when he pleaſes he can make uſe of it, and ſince it impairs not, nor diminiſhes his Natural Valour and Boldneſs, he may alſo when he has a mind for it, *Unart* himſelf, if I may ſo ſay, or lay it as it were aſide for that *Occaſion*, and anſwer the Ignorant's Forwardneſs by his own Natural Courage, as if he had no Art, (which by the way, is no bad Method for Young Sword-men, when they ſhall be Engaged in an *Occaſion*, before they are well confirmed in their Art) whereby he is ſtill in equal Circumſtances with his Adverſary, and in the ſame Condition, if it can be ſuppoſed, that a compleat Artiſt can ſo much diveſt himſelf of his Skill, as if he had no Art at all.

A good Advice to young Sword-men.

So that it is evident, that any Man who has truly Art, is ſo far from being at a Diſadvantage by it any manner of

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way, that he hath also this following undeniable *Advantage*, which alone is sufficient, were there no other at all, not only to make all Men of good Sense and Judgment, to value and esteem it, but also to silence intirely all its Enemies whatsoever, who are not out of meer *Caprice* resolved to continue *Obstinate*; which is, *That whereas his Adversary, can only appear in the Field in one Capacity, to defend his Life and Honour, to wit, as a Mal-adroit and Ignorant, and as one relying meerly upon a Fortuitous Chance, for his Preservation or Victory: The ARTIST can appear Sword in Hand, in a twofold Capacity, that is, Either as an Artist, to Defend himself by his Adress and Skill, or if he please, as altogether as very arrant an Ignorant, and inconsiderately forward a Mal-adroit as his Adversary.*

An unanswerable Argument for the usefulness of Fencing.

From all which, I draw this undeniable *Conclusion*, That *True Art* and a *Skilful Adress*, in the Gentlemany and most Useful *Science of Defence*, must be for the most part of singular Use and Advantage, but that it is next to impossible, it can be ever Prejudicial to any Man, if he but act, I shall not say exactly, (for that I dare affirm, never any Man did, nor do I really believe can) but even indifferently, and in a good Measure, according to its most Rational, as well as Exact, *Rules* and *Directions*.

A necessary Conclusion.

All which, I think sufficiently Answers the above-mention'd *Common* tho *Weak Objection*, which however, is rarely made by any who have the least Tincture of *Art*; but only by such as are wholly ignorant of it; and who therefore, according to a Natural, and I may say innate Pride and Vanity, but too common to our whole Race, cannot endure to be thought ignorant of any useful Exercise, for the understanding whereof, they hear other Persons applauded; and amongst other Gentlemany Exercises, hearing this of *Fencing* commended by the most Judicious, and the Persons who are dexterous at it, had in Esteem and Respected for it; and know-

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knowing themſelves, to be by their Lazineſs and Neglect, altogether ignorant of it, they therefore look upon themſelves as obliged, out of a vain, ſelf-conceited, and falſe *Point of Honour*, (if it can deſerve that Gentlemany word) to vindicate their own Ignorance, by railing at, and undervaluing the *Art*; and all who poſſeſs it.

And I dare appeal to all ſuch Enemies of it, if they will but deal candidly, and be ingenuous, if what I have ſaid be not the Chief, if not the only Reaſon, for their pretended Diſlike to this *Art*; and if in their Judgment and Conſcience, they are not really convinced of its Uſe and Excellency, notwithſtanding of their Diſſembling ſo far, as to deny it by their Words: For let ſome *Moroſe* People pretend to never ſuch an unaffected Indifference for the Practical Knowledge of this *Art*; yet I am fully perſwaded, there never was any Man, who being altogether ignorant of it, was neceſſitate to appear in good Earneſt with Sword in hand, but would with all his Soul, have wiſhed himſelf to be amongſt the Number, of the moſt Skilful and Expert in *Fencing*.

I Know it is alſo commonly Objected, That however Dexterous a Man may be, yet he can never pretend to an abſolute Certainty, or Infallibility by his Art, and therefore ſeing it is poſſible that his Art may fail him, all things being ſubject to a kind of Chance, it is as good for a Man to take his Venture, and rather than conſume a great dale of time in acquiring an uncertain Art, even reſolve to hazard All at *One Home-Puſh*, or as the late Mr. *Lock* in his *Education of Youth*, Sect. 187. was pleaſed to word it, *Put all upon one Thruſt, and not ſtand Parieing*, whereby it hath been often ſeen, That *Bold and Forward Ignorants have not only preſerved their own Lives, but have alſo maſtered and overcome their Adverſaries, altho reputed very dexterous Sword-men.* Another Objection.

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To which I Anſwer, That altho' what is ſaid, ſeems at firſt View to carry ſomewhat of Reaſon with it, eſpecially when affirmed and backed by the Authority of ſo great a Man as the late Mr. *Lock*; yet I am hopeful when it is conſidered a little more narrowly and diſtinctly it ſhall not have ſuch Influence & Weight with any Conſidering Perſon, as to make him in the leaſt forbear, far leſs wholly neglect the improving himſelf in the moſt Gentlemany and uſeful of Arts, eſpecially after the ſerious Peruſal of the following Anſwer.

Anſwer. I HAVE all the Deference imaginable for Mr. *Lock*'s Writings, and eſteem them as I do thoſe of other Learned Men; But however I may be obliged by his ſtrong and convincing Reaſons, to go along with, and yield very much to him as a Philoſopher; yet I muſt beg Pardon to Diſſent from him as a Sword-man: For his adviſing to *put all upon one Thruſt and not Stand Parieing*, ſhews his *Skill in Fencing* to be as *Bad* and *Little to be regarded*, as his *Knowledge in Philoſophy*, by reaſon of his great Learning, is to be *Valued* and *Admired*: And I think it but a very weak Argument to inſinuate, that becauſe we poor Mortals, are in a manner Subject in all our Actions to an inevitable Deſtiny, that therefore we ought not to uſe the moſt rational Means for our Preſervation, for as Mr. *Dryden* ſays,

If Fate be not, then what can we foreſee?
Or how can we avoid it, if it be?
If by Free Will, in our own Paths we move,
How are we bounded by Decrees above?

Which he Anſwers very well by the two following Lines.

Whether we Drive, or whether we are Driven,
If Ill, 'tis ours; if Good, th' Effect of Heaven.

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I Say it is but bad Arguing from the uncertain Events of our beſt Performances, that therefore we ought not to improve our ſelves in thoſe Arts, whereby we may prevent a great many Accidents which would otherwiſe certainly befal us: It is much the ſame, as if I ſhould affirm, that *becauſe by my Learning to walk, I am not infallibly Certain, never to diſlocate any of my Joints when I am walking abroad*; *therefore I ought not to ſtir out a Doors at all, but to keep cloſe at Home*; where I am no more infallibly Certain neither, but that the very ſame Misfortune may befal me even in walking about my Room, or ſtepping in to my Bed; Therefore I conclude, that as it would be Folly in any Man never to walk or ſtir abroad, becauſe he is not infallibly Certain, but that he may Diſlocate his Ancle, or break a Leg, nay, even be knock'd on the Head, by an accidental Blow of a Stone or Tile blown from a Houſe-Top, whereof we have had ſeveral Inſtances; So would it be no leſs ridiculous for any Man to neglect the Improvement of himſelf in the Art of Defence, becauſe he is not infallibly Certain, or that it is not impoſſible, but that his Adverſary, whether Artiſt or Ignorant, may when engaged againſt him, either Wound or Kill him.

For what Man is there, of what Imployment ſoever, that dares pretend to an abſolute Certainty in it? Don't we daily ſee *Godly Divines* draw *Erroneous Doctrines* from *Good and Orthodox Texts*? *Great Lawyers falſe Practicks* from *Good Inſtitutions*? *Skilful Phyſicians dangerous Adminiſtrations* from *ſafe and excellent Aphoriſms*? And even *Learned Philoſophers and Mathematicians* to build *falſe Hypotheſes's* upon *pretended Mathematical Demonſtrations*? The *only Science* from whence *unerring Truth* can certainly flow; Nay, the *moſt Skilful Gameſters* come ſome time *off with Loſs*; And the *greateſt Warriors*, and moſt *Renown'd and Cautious Generals* are ſometimes

times *Beat* and *entirely Routed*, of which we have had freſh and happy Inſtances for theſe Nations in *the late Campaigns*: Seing then all *theſe Profeſſions* are *thus by Turns fallible*, muſt it be only *Sword-men* who ought to be *Infallible in the practice of their Art*? No! There is not the leaſt *Reaſon for it*, and indeed it were *a kind of Folly to expect it.*

Such weak Arguments then as theſe, cannot be of Force to influence, even the moſt ſhallow Perſons we can think of, ſo as to cauſe them neglect their moſt uſeful Exerciſes, far leſs prevail with Men of any Underſtanding and Judgment, to undervalue the true Art of Defence, which is of ſo great Benefit and Uſe for the Preſervation of both Life and Honour; For laying wholly aſide ſuch whimſical Arguments, we ought (as True Chriſtians) to uſe the lawful Means, let the Event prove what it will: And I muſt alſo take the Freedom to inform thoſe who are of Mr. *Lock*'s Perſwaſion in this Point, That if they ſhould have to deal with a true and compleat Artiſt, he would not give them the Opportunity of putting *all upon one Thruſt*: *for the Artiſt would ſo attack them with a briſk half Purſuit, and ſtill Croſs their Swords*; *if they were to make Uſe of this new Method, or accompany his Purſuit with ſuch a continual Beating and Binding of their Swords, if they inclined to make Uſe of the Common, that they would hardly have the Opportunity of Diſengaging their Swords, nay ſcarcely of recovering or raiſing their Points, ſo cloſely would their Skilful Adverſary keep them engaged, and under a continual kind of Twiſt or Circular Motion:* Or otherwiſe *he would anſwer them ſmartly from the Riſpoſte, his Parade being aſſiſted by the left Hand for his more certain Defence*: Than which, there is not, as I have many times ſaid, and cannot repeat it too often, *a better Method* in the whole Art, to put a ſtop to, and maſter an Irregular and Furious Purſuit.

The true Method at Sharps againſt forward Ignorants.

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THUS ought, and certainly would a true Artiſt engage upon an Occaſion; and if he do, what, pray, comes of his Adverſary's attempting to put *all upon one Thruſt?* (Unleſs it were to run himſelf head-long upon the Artiſt's Sword's Point) when himſelf is allowed ſo very little time to Thruſt, eſpecially if altogether an Ignorant, that he can ſcarcely know what *Poſition* his own Sword is in.

BUT I take the true Reaſon of the Miſtake to have proceeded from hence, that there are but very few *truly Great Artiſts*, the moſt part of People who have that Character beſtowed upon them, not in the leaſt deſerving it: So Matters ſtanding thus, and ſuch half-skilled Perſons, being frequently baffled by Naturaliſts of a Briſk and Forward Temper, Mr. *Lock's* Meaning has been miſunderſtood, as if thereby he had concluded, that ſuch Forward Perſons would have the ſame Succeſs againſt the Greateſt and moſt Skilful Artiſts, as they have ſometimes againſt ſuch *half Sword-men*, whoſe Number is indeed but too great: For theſe are his very Words in the fore-cited Place; *And certainly a Man of Courage, who cannot Fence at all, and therefore will put all upon one Thruſt, and not ſtand Parieing, has the Odds againſt a Moderate Fencer*; which two laſt Words I deſire may be taken Notice of and remarked, in which I moſt heartily concur with him; for indeed I am almoſt of Opinion, that a Man had better have no Art at all, than have but ſo very little a *Smack* of *Fencing*, as not to be capable to put it in Practice; or to uſe Mr. *Lock's* own words, be only a *Moderate Fencer*; whereby I underſtand a certain kind of Pretenders, who have more Theory, or rather Prattle, than true Practice, and which upon *an Occaſion*, will many times prove of leſs Uſe to them, than a Briſk and hardy Natural *Purſuit*, ſuch as I immediately recommended to young Sword-men, *Pag.* 257. But then there is a vaſt Diſtinction to be made betwixt ſuch a *Moderate*,

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rate, or rather *Bungling Artiſt*, and a Perſon *Truly Maſter of the Art of Defence*. The moſt Forward *Naturaliſt* that is, would but paſs his time very ſorely, if engaged againſt ſuch a *Sword-man*.

A Gentlemany Advice.

LET then all Gentlemen endeavour not to become *Moderate Fencers*, (as Mr. *Lock* very juſtly terms ſuch half Skilled Perſons) but really *Expert* and *Dexterous Sword-men*; and my Life for it, their *Art of Defence* ſhall prove of ſingular Benefit and Uſe to them at *Sharps*, eſpecially if *the Occaſion be Honourable*: For it is but juſt, that a Man's Art ſhould fail him, when he offers to draw his Sword, either in a mean Quarrel, or for a bad and unjuſt Cauſe.

THEREFORE to Vindicate the late Mr. *Lock* (who deſerved a great deal of Applauſe, as for that Excellent little Piece *of the Education of Youth*, ſo ſtill more for his incomparable Eſſay upon Human Underſtanding) I am fully perſwaded, that had he underſtood as much of *Fencing*, as he did of *Philoſophy*, he would never have given ſo dangerous an Advice: For *alwiſe to Purſue and Thruſt, without being in the leaſt ready, or offering to go to the Parade, if a Man's Adverſary ſhould offer to Thruſt out upon him, or to take him from the Riſpoſte, after he hath Thruſt*, is what ought not to be ſo much as named by any who pretends to the leaſt Art; except in the extraordinary Circumſtances I named *Page* 113, 114, and 180, where it ought alſo to be accompanied with the Help of the left Hand, the better to prevent a *Contre-temps* or an *Exchanged Thruſt*: But this being an old received Maxim amongſt Ignorants, *To purſue alwiſe moſt furiouſly*, eſpecially when engaged againſt one who has the Reputation of an Artiſt; and this Method ſucceeding ſometimes againſt *Half-skill'd* Perſons, Mr. *Lock* did take it upon Truſt, and ſo ſet it down as *a General Rule*, for which he ought to be excuſed: The giving juſt and true Directions for *this Art*, being (as he

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he was a *Divine* and *Philosopher*, but not a *Good Sword-Man*) altogether out of his Sphere.

I HAVE insisted the longer upon this, lest so vulgar an Error of Advising *alwise to Thrust, without in the least being ready, or attempting to* Parie *when needful*, maintain'd by many Persons, (who altho very Judicious in other Matters, yet being *No Sword-men*, ought not to be look't upon as competent Judges in this Point,) and also backed with the Authority and Advice of so *Great* and *Learned a Person* as the late Mr. *Lock*, might have perhaps too strong an Influence upon *many Young Gentlemen*, who have not as yet come so great a length in the *Art*, as to be capable of themselves to discover the *Uncertainty* and *Weakness* of it; but I am very hopeful, what I have said will undeceive them, and that they will be so kind to themselves, as to rely rather upon my Judgment as upon Mr. *Lock*'s, in this *Determination*, until they be Masters of so much *Art*, as to be competent Judges of it themselves; and the rather, because it is only a *Point in Fencing*, not a *Decision in Philosophy*, to whom in such a Case, I should be very ready to yield.

IN fine, *Fencing*, or the *True Art of the Sword*, is both DIVERTING and USEFUL; DIVERTING, in so far as, by *School-Play* a *Young Gentleman* may pass away some idle hours, he perhaps knows not well how to dispose of otherwise, (for I am far from Advising any *Gentleman* to make it his whole and only *Business*) whereby he will render his Body agile and nimble, and also by a *Moderate Exercice* discuss, and expel many of those gross and superfluous Humours, which if nourished or increased by too Sedentary a Life, or too much Ease, might prove prejudicial to his Health: And USEFUL; in respect of the *Assurance* and *Safety* it furnishes every Man with, who is *Perfectly Master of it*. For altho there be no absolute Certainty, or Infallibility in Advantage 3.

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almoſt any thing this ſide of Time, ſave in a *Mathematical Scheme* or *Demonſtration*; yet the *True Art of Defence* furniſhing a Man with a *Rational Method of Securing and Defending himſelf*, againſt the *Attacks* of his *Adverſary* with any kind of *Weapon*, whether *Edged* or *Pointed*, whereby his Adverſary may diſcharge either *Blow* or *Thruſt* againſt him; it cannot be denied, but with reſpect to *THIS*, *the Art of Fencing* is ſingularly *Advantageous* and *Uſeful*.

An ingenuous Acknowledgment and good Simile.

ALTHO after all, and to be ingenuous, it cannot be denied, but that the *Beſt of Sword-men* have their *Good* and *Bad Days*, as every one muſt acknowledge, who has been accuſtomed to ſuch kind of Exerciſes; and *Happy is it for a Man, when a Lucky and Fortunate Day, concurrs with a juſt and Honourable Occaſion*; ſo that in my Opinion, I cannot make a better *Simile*, than to compare an *Adroit* and *Knowing Sword-man*, to a *Very Good* and *Skilful Gameſter*, who even againſt a very great *Bungler*, may have *Now* and *Then* a *Bad Run* as we ſay, but ſtill it is acknowledg'd, that upon the *Main*, the *Skilful Gameſter* hath a *great Odds* againſt the *Bungler*, and will at laſt certainly carry off the *Ready*: Even ſo in *Fencing*, a *Good Sword-man* may by Misfortune, or failing in his *Art* come to be *Worſted* by an *Ignorant* or *Mal-adroit*; (for as I ſaid, *Sword men are no more infallible than other Men*) but ſtill this is no Reflection upon *the Art*, and *Good Sword men* will upon the *MAIN*, have ſtill a Singular and Evident *Advantage*; over all Unskilful Perſons whatſoever: It is alwiſe to be ſuppoſed *Singly* and *One after another*, and that the *Artiſt* be alſo *Sober* and free from the *Effects of Wine* or *Other Strong Liquor*, whereby he may be fruſtrate of any Benefit he might reap by his *Art*; for to *Drunken or very Paſſionate People*, *this* Art *can be but of little or no Uſe*, whatever ſome Perſons addicted to theſe Vices, may fancy or aſſert to the contrary.

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THEREFORE, the *Uncertainty above-mentioned*, notwithstanding of their greateſt *Art*, ought to humble *Swordmen*, and prevent their being too *Confident*, or *relying too much upon their Skill*, ſeing it is thereby moſt palpable and evident, that there is a *Juſt* and *Inviſible*, as well as *Inevitable Deſtiny*, or rather *Providence*, which attends and over-rules every Man's Actions. Let all then who have acquired *Art*, notwithſtanding of their *Greateſt Knowledge* and *Dexterity in it*, carry themſelves *Humbly* and *Modeſtly*, and without being in the leaſt *puff't up* by it; and when they ſhall be neceſſitate upon a *Juſt Occaſion* to make uſe of it in *Good Earneſt*, for the *Preſervation of their Lives* or *Honour*; let them *Boldly*, and as I adviſed in page 186, (for the leſs People *Apprehend* or *Dread* their Adverſaries, ſo much the better) make uſe of the *Ordinary Means and Talents*, Art *hath beſtowed upon them*, for their *juſt Defence*; reſigning themſelves in the mean time, with all *Submiſſion* and *Humility*, to the Unerring Conduct of That *OVERRULING POWER*, which being *TRUTH* it ſelf, hath declared, *That the Race is not to the Swift, nor the Battel to the Strong, but that Time and Chance happeneth to all.*

A Chriſtian Advice to all Sword-Men.

The End.

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POSTSCRIPT.

THE following Letter being tranſmitted to me, upon Printing this laſt Sheet of the *Contents*, from *a Profeſſor of the Art*, who hath a very good *Taſte* and *Judgment* in Matters relating to *True Fencing*; and who had peruſed the ſingle Sheets as they were Printed; I judged that I could not better ſupply this Vacancy in the end of it, than by publiſhing in it his Letter, and conſequently his Sentiment of *This New Method of Fencing*; and which I own I did the more willingly, becauſe it is ſo appoſite to the *Subject Matter* and *Deſign of my Book*, and alſo ingeniouſly enof Pen'd.

If any ſhall fancy, that I have cauſed Print *this Letter*, as well as thoſe few *Verſes* which are at the *Beginning of this Piece*, out of meer Oſtentation and Vanity; I ſhall only ſay, That ſuch Perſons are very little acquainted with either my *Inclinations* or *Temper*: However, ſeing I have been long ago ſenſible, that it is as impoſſible for any *Author* to ſtop all People's *Mouths*, as it is for him to ſatisfy and convince all Men's *Judgments*; ſo ſince ever I attempted to offer my Service to the *Publick* in this manner, I have firmly reſolved (eſpecially being Conſcious of my own Sincerity and Innocence) to ſtand Proof, againſt all ſuch *Cenſorious* and *Cavilling Aſſaults* whatſoever: Beſides, I am of Opinion, That *Honoris augmentum, non Levitate & Blandiloquentia, ſed Opere & Labore acquirendum eſt.* Follows the Letter.

To

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To the much Honoured,

Sir William Hope *of* Balcomie, *Baronet.*

SIR,

AS he who Commends what is but Poorly done *upon any Subject*, Ranks *his own Judgment with the* Author's. *But when he sincerely approves, of what must inevitably gain the* Esteem *and* Applause *of all Wise Men*, Proclaims, *in a manner, not only his own Skill, but pays also a* just Compliment *to the* Performer; *so it is to be supposed* He *must understand* good Reasoning, *and the* Sword too, *who is not only Charmed with so great a* Performance, *but is also capable of giving* his Opinion *to the Purpose, of* your New and Easy Method of Fencing from the Hanging Guard in Seconde.

FOR my own Part, tho' by what I have said, I seem to Flatter my self when I justly Commend my Best Friend, *I dare confidently affirm, that* He *who seriously reads* this Book, *and is not in Love with the* Art, *as you have Improv'd it, hath something so very heavy and dull in his Temper, that* (like the Fellow in the Turkish Spy, who had never been in Love) *he deserves to be delivered by the Ears, to any Man who has lost his* Ass.

I HAVE long Taught the Science of Defence; *and I may justly Term it so, for* Your Labours *prove it really such*: *The* Close Practice *of it hath been chiefly my Part*; *Its* Nicest Theory *and* That too *your's*; *and if at any time during my Leisure Hours, I studied Improvements, for the* Credit *and* Reputation *of my* Imployment, *and the* Benefit of my Scholars; *yet by having the* Honour to Reason with you *upon the* Matter, *my* Coarser Notions *were still* Refin'd, *and I came away, determined to follow* Those Rules *I had propos'd to my self, confirm'd more by* Your Solid Arguments *and* Approbation, *than by the* Chain *of* Conveniencies *and* Inconveniencies, *which I believ'd I had foreseen.*

THERE have been but few Pieces *of any* Note *publish'd, for near Two hundred Years*, upon the Art of Fencing, *but what*

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I *have read*; *most* Books *of that kind, and which are in any* Repute, *being either written or translated into* Englisſh, *ſome of them at my* own Charges, *and for my own* Uſe: *But if all of them were* Rob'd *of their particular* Beauties, *and they* Crowded *into* One Piece, *it would be found to come as far ſhort of what you now impart to* the World, *as the* Ordinary Homilies *of a* Weak Country Vicar, *compared with the* moſt Elaborate Diſcourſes *of the* greateſt Engliſh Divine.

THE Small-Sword *or* Rapier, *was formerly* Confin'd *to* too Narrow Bounds; *'twas judged only proper to engage a* Weapon, *of its own* Size *and* Strength; *but you have* after a moſt convincing Manner *undeceived* the World, *and turn'd it* Looſe, *to* Stand *and* Maintain its Ground, *both* a-Foot *and on* Horſeback, *againſt the* Strongeſt *and* moſt Bloody Weapons, *ſuch as* Sheering-Sword, Sabre, Battel-Ax, &c. Arms *it durſt never Encounter with till now, without a too too* Viſible Diſadvantage; *all which is wholly removed, by this* New *and* Excellent Method of Yours; *for which, every one who* reads *it, and is a Lover of the* Art, *will pay an* Everlaſting Reſpect *to your* Memory.

AND in a more particular manner, all Fencing-Maſters *are your* Debitors: *You have,* Sir, *left us little or nothing to find out:* Practice *for the future will be our only* Task; *nor can we poſſibly Miſcarry in* That, *when the* Rules *and* Method *of it, are ſo* Diſtinctly *and* Pointedly *expreſs'd, that the* Meaneſt Capacity (*allowing him a little Knowledge in* the Art *before*) *cannot fail of underſtanding to* Defend *by it, at once, what is* Deareſt *to* Mankind; LIFE *and* HONOUR. *If my* Letter *be too long, impute it to* Gratitude, (*which when* Real *is not ty'd to* Common Forms) *not only for your* New and Great Diſcoveries in the Art of the Sword, *but alſo for the many* Favours *conferr'd upon,*

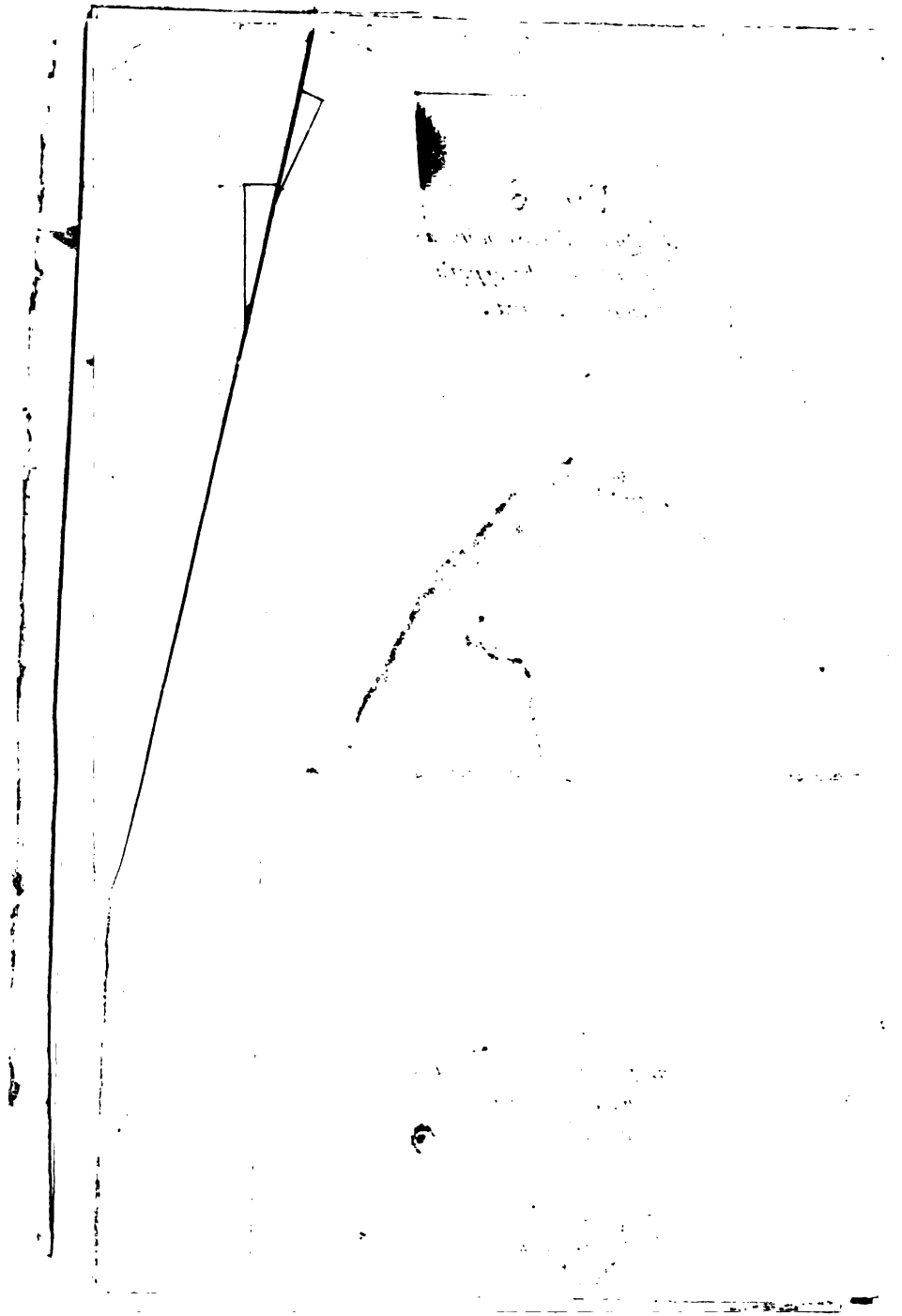
Sir,

Your moſt obliged
and moſt humble Servant,
WILL. MACHRIE.

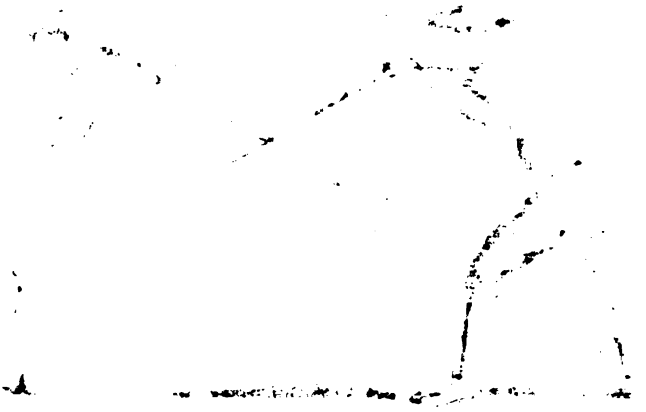
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