

Ye BOOKE of Ye CARDS.

M. Gaster

BY

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PREFACE.

From the earliest times, cards have been used for the purpose of divination; those invented or probably adapted for Charles VI. of France, were by no means the first. Many of them date back many years, B.C., and were known to the Chinese, Chaldæans, and various other nations of the East.

In Europe they came into vogue about the time of Charles VI., but were introduced much earlier in the century by the Moors, though there is no authentic date to go by.

The Tarot are the most ancient, but as these are very complicated, and everyone may not care to take the trouble to study them. I have left them to the last, giving the simpler methods first.

If the reader has the patience and time to study these latter, he will be amply rewarded for his trouble. Even if he does not succeed in obtaining the occult meaning, he will be afforded many an hour's amusement, and my little manuel has been written towards that end.

Everyone likes to have a peep into futurity, and there is ample scope for so doing, in the various

methods I have described. Should there be any difficulty about combining the cards, I shall be most happy to answer any questions. The methods I have described are all reliable.

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Ye Booke of Ye Cards.

PART I.

I.

MEANINGS OF THE CARDS.

IN telling fortunes, or in divination by cards, the ace ranks highest in value; then comes king, queen, knave, ten, nine, eight, and seven; these in many cases being the only cards used, though in others, the whole pack is necessary.

I shall describe each mode, and the various meanings of each card. Though, no matter how apparently diverse are the meanings, and even combinations, the result is practically the same.

The order and comparative value of the different suits are as follows:—First on the list stand clubs. They mostly portend happiness and good business arrangements, and no matter how numerous or how accompanied, are seldom of bad augury. Next come hearts, which usually signify love making, invitations, and good friends; diamonds, money; and spades, annoyances, sickness, or worry, sometimes loss of money.

I now give the different meanings of the various

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cards belonging, often to the different countries or times, to which they belong. The first method is from a very ancient book, published early in the seventeenth century, and has curious meanings ; the other modes of reading the cards are of much later date.

CLUBS.

Ace.—Promises great wealth, much prosperity, and tranquillity of mind.

King.—Announces a man who is humane, upright and affectionate ; faithful in all his undertakings. He will be happy himself, and make everyone round him so.

Queen.—Shows a tender, mild, and rather susceptible woman, who will be very attractive to the opposite sex.

Knave.—An open, sincere, and good friend, who will exert himself warmly in your welfare.

Ten.—Denotes riches speedily, from an unexpected quarter, but it also threatens the loss of a dear friend.

Nine.—Shows you will displease your friends by too steady an adherence to your own opinion.

Eight.—Shows the person to be covetous, and extremely fond of money ; that he will obtain it but not make a proper use of it.

Seven.—Promises the most brilliant fortune and the most exquisite bliss this world can afford, but beware of the opposite sex, from these alone can you experience misfortune.

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Six.—Shows you will enter a lucrative partnership.

Five.—Declares that you will be shortly married to a person who will improve your circumstances.

Four.—Shows inconstancy and change.

Tray.—Shows you will be married three times, each time to a wealthy person.

Deuce.—Shows opposition or disappointment.

DIAMONDS.

Ace.—Signifies a letter.

King.—Shows a man of fiery temper, continued anger, seeking revenge, and obstinate in his resolutions.

Queen.—Signifies the woman shall be a coquette, and fond of company.

Knave.—However nearly related, will look more to his own interest than yours, will be tenacious in his own opinions, and fly off if contradicted.

Ten.—Promises a country husband (or wife), with wealth, and many children; it also signifies a purse of gold.

Nine.—A surprise about money.

Eight.—Shows the person will not marry till late in life, and then it will not be a happy union.

Seven.—Waste of goods, and losses.

Six.—An early marriage and widowhood, but a second marriage would probably be worse.

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Five.—Shows you will have success in enterprises ;
if married, good children.

Four.—Vexation and annoyance.

Tray.—Shows you will be concerned in quarrels,
lawsuits, and domestic disagreements,
your partner for life will be a vixen, bad-
tempered, and make you unhappy.

Deuce.—Shows your heart will be engaged in love
at an early period, but you will meet with
great opposition.

HEARTS.

Ace.—Signifies feasting and pleasure, and is also
the house. If attended with spades it is
quarrelling ; if by hearts, friendship and
affection ; if by diamonds, you will hear of
an absent friend ; if by clubs, merry-mak-
ing and rejoicing.

King.—Shows a man of good-natured disposition,
hot and hasty, rash in his undertakings,
and very amorous.

Queen.—A woman of fair complexion, faithful and
affectionate.

Knave.—A person of no particular sex, but always
the dearest friend or nearest relation of
the consulting party. You must pay great
attention to the cards that stand next to
the knave, as from them alone, you can
judge whether the person it represents
will be favourable to your inclinations or
not.

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- Ten.—Shows a good heart, it is corrective of the bad tidings of the cards that stand next it; if its neighbouring cards are of good report, it ascertains and confirms their value.
- Nine.—Promises wealth, grandeur, and high esteem; if cards that are unfavourable stand near it, you must look for disappointments, and the reverse. If favourable cards follow these last at a small distance, expect to retrieve your losses, whether of peace or goods.
- Eight.—A sign of drinking and feasting.
- Seven.—Shows the person fickle and unfaithful.
- Six.—Shows a generous open and credulous disposition, easily imposed on, but the friend of the distressed.
- Five.—Shows a wavering and unsettled disposition.
- Four.—Shows the person will not be married till quite late in life, which will proceed from too great a delicacy in making a choice.
- Tray.—Shows your own imprudence will greatly contribute to your experiencing much ill-will from others.
- Deuce.—Shows extraordinary good future, and success will attend the person; though if unfavourable cards attend this, will be a long time delayed.

SPADES.

- Ace.—Relates entirely to affairs of love, whether

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lawful or unlawful ; it also denotes death when the card is upside down.

King.—Shows a man ambitious and successful at court, or with a great man, who will befriend him, but let him beware of a reverse.

Queen.—A woman who will be corrupted by the rich of both sexes. It also indicates a widow.

Knave.—Shows a person, who, although he has your interest at heart, will be too indolent to pursue it.

Ten.—Is a card of bad import, and will, in a great measure, counteract the good effects of the cards near it.

Nine.—The worst card of the pack ; portends dangerous sickness, total loss of fortune and calamities ; also endless discussion in your family.

Eight.—Shows you will experience strong opposition from your friends. If this card comes close to you, leave your plan and follow another.

Seven.—Shows the loss of a valuable friend, whose death will plunge you in very great distress.

Six.—Will give very little interpretation of your success.

Five.—Promises good luck in the choice of your companion for life, who will be fond of

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you. It also shows the temper rather sullen.

Four.—Indicates much sickness, and that your friend will injure your future.

Tray.—Shows you will be fortunate in marriage, but that your partner will be inconstant, and that you will be made unhappy thereby.

Deuce.—Always signifies a coffin, but who it is for must depend on the other cards near it.

In the first place, take a pack of fifty-two cards and shuffle them three times well over, and making your significator which queen you please (if a lady performs the operation for herself, or king if a gentleman), then proceed to lay them on a table, nine of a row, and wherever you find yourself placed count nine cards every way, not forgetting your said significator, then you will see what card your significator comes in company with, and that is the prophetic card, and whatever it is, so it will happen to you.

When several diamonds come together, it is a sign you will soon receive some money; several hearts, love; several clubs, drink and noisy troublesome company; several spades, trouble and vexation.

If two red tens come next the significator it is a sign of marriage or prosperity, the ace of hearts is your house, the ace of clubs a letter, the ace of spades death, spite, or quarrelling (for this is the worst card in the pack), the ten of diamonds is a journey, the three of hearts is a salute, the three of

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spades is tears, the ten of spades is sickness, the nine of spades is sad disappointment or trouble, the nine of clubs shows a jovial entertainment or revelling, the nine of hearts feasting, the ten of clubs travelling by water, the ten of hearts some place of amusement, the five of hearts a present, the five of clubs a bundle, the six of spades a child, the seven of spades a removal, the three of clubs fighting, the eight of clubs confusion, the eight of spades a roadway, the four of clubs a strange bed, the nine of diamonds business, the five of spades a surprise, the two red eights new clothes, the three of diamonds speaking with a friend, the four of spades a sick bed, the seven of clubs a prison, the two of spades a false friend, the four of hearts the marriage bed.

If a married lady doth lay the cards, she must then make her husband the king of the same suit she is queen of, but if a single lady doth make use of this science, she must make her lover what king she may think proper. The knaves of the same suit are men's thoughts, so that they may know what they are thinking of, counting nine cards from where they are placed, and if any lady should wish to know whether she shall obtain her desires in any particular subject, matter, or thing whatsoever, let her shuffle the cards well, most seriously and earnestly wishing all the time for one thing, she must then cut them once, particularly observing at the same time, what card that is which she cuts, then shuffle them and deal them out in three parcels,

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which being done, looking carefully over every parcel, and if that said particular card which you have just cut doth come next yourself, or next the ace of hearts, you will have your wish, but if the nine of spades is next to you, you must then judge the contrary, as that is a disappointment, however, you may try it three times, taking the major number of testimonies as a ground whereon to place your judgment. This method of using the cards is both innocent and will afford you amusement.

II.

CURIOUS GAMES WITH CARDS

By which Fortunes are told in a most singular and diverting manner.

LOVERS' HEARTS.

Four young persons, but not more, may play at this game, or three by making a dumb hand or sleeping partner as at whist. Play this game exactly the same in every game, making the queen, whom you call Venus, above the ace; the aces in this game only standing for one, and hearts must be led off by the person next the dealer. He or she who gets most tricks this way (each taking up their own and no partnership) will have most lovers, and the king and queen of hearts in one hand shows matrimony at hand; but woe to the unlucky one who gets no tricks at the deal, or does not hold a heart in his or her hand, they will be unfortunate in love and long tarry before they marry.

HYMEN'S LOTTERY.

Let each one present deposit any sum agreed on, or a certain number of counters; put a complete pack of cards well shuffled in a bag, let the parties

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stand in a circle and the bag being handed round, each draw three ; pairs of any kind are favourable omens of some good fortune about to occur to the party and get back from the pool the sum that each agreed to pay. The king of hearts is here made the god of love, and claims double, and gives a faithful swain to the fair one who has the good fortune to draw him ; if Venus, the queen of hearts, is with him, it is the conquering prize, and clears the pool ; fives and nines are reckoned crosses and misfortunes, and pay a forfeit of the sum agreed on to the pool, besides the usual stipend at each new game ; three nines at one draw shows the lady will be an old maid, three fives, a bad husband.

MATRIMONY.

Let three, five, or seven young women stand in a circle, and draw a card out of a bag ; she who gets the highest card will be the first married of the company, whether she be at the present time, maid, wife, or widow, and she who has the lowest has the longest time to stay ere the sun shines on her wedding day ; she who draws the ace of spades will never bear the name of wife ; and she who has the nine of hearts in this trial will have one lover too many to her sorrow.

CUPID'S PASTIME.

By this game you may amuse yourself and friends, and at the same time learn some curious particulars of your future fate, and though apparently a simple, it is a sure method, as

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several young people have acknowledged to the Sybil who first presented them with the rules.

Several may play at the game, it requiring no number, only leaving out nine cards on the table not exposed to view ; each person puts a half-penny in the pool, and the dealer double. The ace of diamonds is made principal, and takes all the other aces, &c. (like Pam at Loo) ; twos and threes in your hand are luck ; four, a continuance in your present state ; fives, trouble ; sixes, profit ; sevens, worries ; eights, disappointment ; nines, surprises ; tens, settlements ; knaves, sweathearts ; kings and queens, friends and acquaintances ; ace of spades, death ; ace of clubs, a letter ; and the ace of diamonds with ten of hearts, marriage.

The ace of diamonds being played first, or should it be amongst the nine, the dealer calls for the queen of hearts, which takes next. If the ace be not out and the queen conquers, the person that played her will be married that year without a doubt, though it may perhaps seem unlikely at the time ; but if she loses her queen, she must wait longer. The ace and queen being called, the rest go in rotation as at Whist ; king taking queens, queens knaves, and so on, and the more tricks you have, the more money you get off the board on the division, those who hold the nine of spades will soon have some trouble, and they are also to pay a penny to the board ; but the fortunate fair one who holds the queen and knave of hearts in the same hand will soon be married, or if she is

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already within the pale of matrimony, she will have a great rise in life by means of her husband ; those who hold the ace of diamonds and queen of hearts clear the money off the board and end that game ; it also betokens great prosperity.

PART II.

I.

DEALING THE CARDS BY THIRTY-TWO.

As in this method all the cards have a different meaning to the former. I give a complete list with all their separate interpretations.

CLUBS.

- Ace.—Signifies joy, money, or good news ; if reversed, the joy will be of brief duration.
- King.—A frank, liberal man, fond of serving his friends ; if reversed, will meet with a disappointment.
- Queen.—An affectionate woman, but quick tempered and touchy ; if reversed, jealous and malicious.
- Knave.—A clever and enterprising young man ; if reversed, a harmless flirt and flatterer.
- Ten.—Fortune, success, and grandeur ; if reversed, want of success in some small matter.
- Nine.—Unexpected gain or a legacy ; if reserved, some trifling present.
- Eight.—A dark person's affections, which if returned will be the cause of great prosperity ; if reversed, those of a fool, and attendant unhappiness if reciprocated.

DEALING THE CARDS BY THIRTY-TWO.

Seven.—A small sum of money or unexpectedly recovered debt ; if reversed, a yet smaller amount.

HEARTS.

Ace.—A love letter or some pleasant news ; if reversed, a friend's visit.

King.—A fair liberal man ; if reversed, will meet with disappointment.

Queen.—A mild, amiable woman ; if reversed, has been crossed in love.

Knave.—A gay young bachelor, who dreams only of pleasure ; if reversed, a discontented military man.

Ten.—Happiness and triumph ; if reversed some slight anxiety.

Nine.—Joy, satisfaction, and success ; if reversed, a passing chagrin.

Eight.—A fair person's affections ; if reversed, indifference on their part.

Seven.—Pleasant thoughts, tranquillity ; if reversed, *ennui* and weariness.

DIAMONDS.

Ace.—A letter soon to be received ; and if reversed, containing bad news.

King.—A fair man, generally in the army, but both cunning and dangerous ; if reversed, a threatened danger caused by machinations on his part.

Queen.—An ill-bred scandal-loving woman ; if reversed, she is to be generally feared.

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- Knave.—A talebearing servant or unfaithful friend ;
if reversed, will be the cause of mischief.
- Ten.—Journey or change of residence ; if reversed,
it will not prove fortunate.
- Nine.—Annoyance, delay ; if reversed, either a
family or love quarrel ; sharp words.
- Eight.—Love making ; if reversed, unsuccessful.
- Seven.—Satire mockery ; if reversed, foolish
scandal.

N.B.—In order to know whether the ace, ten, nine, eight, and seven are reversed, it is better to make a small pencil mark on each to show which is the top of the card.

SPADES.

- Ace.—Pleasure ; if reversed, grief, bad news.
- King.—An envious man, an enemy, or a dishonest lawyer, who is to be feared ; if reversed, impotent malice.
- Queen.—A widow ; if reversed, a dangerous, malicious woman.
- Knave.—A dark, ill-bred young man ; if reversed, he is plotting some mischief.
- Ten.—Tears, a prison ; if reversed, brief affliction.
- Nine.—Tidings of a death ; if reversed, some near relative.
- Eight.—Approaching illness ; if reversed, a marriage broken off, or offer refused.
- Seven.—Slight annoyances ; if reversed, a foolish intrigue.

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The court cards of hearts and diamonds, usually represent persons of fair complexion; clubs and spades the opposite.

Four Aces coming together or following each other, announce danger, failure in business, and sometimes even imprisonment. If one or more of them be reversed, the danger is lessened that is all.

Three Aces coming in the same manner—Good tidings; if reversed, folly.

Two Aces.—A plot; if reversed, will not succeed.

Four Kings.—Rewards, dignities, honours; if reversed, they will be less, but sooner received.

Three Kings.—A consultation on important business, the result of which will be highly satisfactory; if reversed, success will be doubtful.

Two Kings.—A partnership in business, a dissolution of the same. Sometimes this only denotes friendly projects.

Four Queens.—Company, society; one or more reversed, denotes the entertainment will not go off well.

Three Queens.—Morning calls; if reversed, chattering, scandal, and deceit.

Two Queens.—A meeting between friends; if reversed, poverty troubles in which one will involve the other.

Four Knaves.—A noisy party, mostly young people; if reversed, a drinking bout.

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- Three Knaves.—False friends; if reversed, a quarrel with some low person.
- Four Tens.—Great success in projected enterprises; if reversed, the success will not be so brilliant, but it will be sure.
- Three Tens.—Improper conduct; if reversed, failure.
- Two Tens.—Change of trade or profession; if reversed, denotes the prospect is a distant one.
- Four Nines.—A great surprise; if reversed, a public dinner.
- Three Nines.—Joy, fortune, health; if reversed, wealth lost by imprudence.
- Two Nines.—A little gain; if reversed, trifling losses.
- Four Eights.—A short journey; if reversed, the return of a friend or relative.
- Three Eights.—Thoughts of marriage; if reversed, folly and flirtation.
- Two Eights.—A brief love-dream; if reversed, small pleasures, and trifling pains.
- Four Sevens.—Intrigues amongst servants, or low people's threats, snares, and disputes; if reversed, that their malice will be impotent to harm, and the punishment will fall on themselves.
- Three Sevens.—Sickness, premature old age; if reversed, slight and brief indisposition.
- Two Sevens.—Levity; if reversed, regret.

II.

MODE No. I.

DEALING THE CARDS BY THREES.

There are several ways of reading the cards, and I give each one at length, so as to afford my readers an ample choice in any method they like to adopt.

Take the pack of thirty-two selected cards, viz :— Ace, king, queen, ten, nine, eight, and seven of each suit, having before fixed upon the one you intend to represent yourself, supposing you are making the essay on your own behalf; if not, it must represent the person for whom you are acting. In doing this, it is necessary to remember that the card chosen should be according to the complexion of the chooser. King or queen of diamonds, for a very fair person; king or queen of hearts for one rather darker; clubs, for one darker still; and spades only, for one very dark indeed. The card chosen, also loses its signification, and simply becomes the representative of a dark or fair man, or woman, as the case may be. This point having been settled, shuffle the cards, and either cut them or have them cut for you (according to whether you are acting for yourself or another person), taking care to use the left hand. That done, turn

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them up by threes, and every time you find in these triplets two of the same suit, such as two hearts, two clubs, &c., withdraw the highest card, and place it on the table before you. If the triplet chance to be all the same suit, the highest card is still to be the only one withdrawn, but should it consist of three of the same value, such as three kings, &c., they are all to be appropriated. We will suppose that after having turned up the cards, three by three, you have been able to withdraw six, leaving twenty-six which you shuffle and cut, and again turn up by threes, acting precisely as you did before, until you have obtained either thirteen, fifteen, or seventeen cards. Recollect the number must always be uneven, and that the card representing the person for whom you are acting must be amongst the number ; if not, it must be drawn out, and put at the end.

Let us suppose the person whose fortune is being read to be a lady, represented by the queen of hearts, and that fifteen cards have been obtained and laid out in the form of a half circle, in the order they were drawn, viz. :—The seven of clubs, the ten of diamonds, the seven of hearts, the knave of clubs, the king of diamonds, the nine of diamonds, the ten of hearts, the queen of spades, the eight of hearts, the knave of diamonds, the queen of hearts, the nine of clubs, the seven of spades, the ace of clubs, and the eight of spades. Having considered your cards, you will find among them, two queens, two knaves, two tens, three sevens, two eights, and two

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nines. You are therefore able to announce:—
“The two queens before me, signify the reunion of friends; the two knaves, that there is mischief being made between them. These two tens denote a change, which, from one of them being two sevens, I see, will not be effected without some difficulty; the cause of which, according to these three sevens, will be illness. However, these two nines can promise some small gain; resulting, so say these two eights, from a love affair.”

You now begin to count seven cards from right to left, beginning with the queen of hearts who represents the lady you are acting for. The seventh being the king of diamonds, you may say:—“You often think of a fair man in uniform.”

The next seventh card (counting the king of diamonds as one), proves to be the ace of clubs, you add:—“You will receive from him some very joyful tidings; he besides, intends making you a present.”

Count the ace of clubs as one, and proceeding to the next seventh card, the queen of spades, you resume:—“A widow is endeavouring to injure you on this very account; and (the seventh cards counting the queen as one, being the ten of diamonds), the annoyance she gives you, will oblige you to either take a journey or change your residence; but (this ten of diamonds being imprisoned between two sevens), your journey or removal will meet with some obstacle.”

On proceeding to count as before, calling the ten of diamonds one, you will find the seventh card will

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prove to be the queen of hearts herself, the person for whom you are acting, you may therefore safely conclude by saying:—"But this you will overcome of yourself, without needing any one's aid or assistance."

Now take the two cards at either extremity of the half circle, which are respectively the eight of spades and seven of clubs, unite them and continue:—"A sickness which will result in your receiving a small sum of money."

Repeat the same manœuvre, which brings together the ace of clubs and ten of diamonds:—"Good news, which will decide you on taking a journey, destined to prove a very happy one, and which will occasion you to receive a sum of money."

The next cards united being the seven of spades and seven of hearts, you say:—"Tranquillity and peace of mind, followed by slight anxiety, quickly followed by love and happiness."

Then comes the nine of clubs and the knave of clubs, foretelling:—"You will certainly receive money through the exertions of a clever dark young man."

Queen of hearts and king of diamonds, which comes from a fair man in uniform:—"This *rencontre* announces great happiness in store for you, and the complete fulfilment of your wishes."

Knave of diamonds and nine of diamonds:—"Although this happy result will be delayed some time through a fair young man, not famed for his delicacy."

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Eight of hearts and ten of hearts:—"Love, joy, and triumph."

The queen of spades, who remains alone, is the widow endeavouring to injure you, and finds herself deserted by all her friends.

Now gather up the cards you have been using, shuffle and cut them with the left hand, and proceed to make them into three packs by dealing one to the left, one in the middle, and one to the right; a fourth is laid aside to form "a surprise." Then continue to deal the cards to each of the three packs in turn until their number is exhausted, when it will be found that the left hand and middle packs contain each five cards, while the one on the right hand consists of only four. Now ask the person consulting you to select one of the three packs. We will suppose this to be the middle one, and that the cards comprising it are the knave of diamonds, the king of diamonds, the seven of spades, the queen of spades, and the seven of clubs. These by recollecting our previous instructions regarding the individual and relative signification of the cards are easily interpreted as follows:—"The knave of diamonds—a fair young man possessed of no delicacy of feeling, seeks to injure—the king of diamonds—a fair man in uniform—seven of spades—and will succeed in causing him some annoyance—the queen of spades—at the instigation of a spiteful woman—seven of clubs—but by means of a small sum of money matters will be easily arranged."

DEALING THE CARDS BY THREES.

Next take up the left hand pack, which is "for the house" the former one having been for the lady herself.

Supposing it to consist of the queen of hearts, the knave of clubs, the eight of hearts, the nine of diamonds and the ace of clubs, they would read thus:—"Queen of hearts—the lady whose fortune is being told, is, or soon will be in a house—knave of clubs—where she will meet with a dark young man, who—eight of hearts—will entreat her assistance to forward his interests with a fair girl—nine of diamonds—he having met with delay and disappointment—ace of clubs—but a letter will arrive announcing the possession of money, which will remove all difficulties."

The third pack is "for those who did not expect it," and will be composed of four cards: the ten of hearts, the nine of clubs, eight of spades, and ten of diamonds, signifying:—"The ten of hearts—an unexpected piece of good fortune and great happiness—nine of clubs—caused by an unlooked for legacy—eight of spades—which joy may perhaps be followed by a short sickness—ten of spades—the result of a fatiguing journey."

There now remains on the table only the card intended for "the surprise." This, however, must be left untouched, the other cards gathered up, shuffled, cut, and again laid out in three packs, not forgetting the first to deal to "the surprise." After the different packs have been duly examined and explained as before described, they must again

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be gathered up, shuffled, &c., indeed, the whole operation repeated, after which, the three cards forming "the surprise" are examined, and supposing them to be the seven of hearts, the knave of clubs, and the queen of spades, they are to be thus interpreted:—"Seven of hearts, pleasant thoughts and friendly intentions—knave of clubs—of a dark young man—queen of spades—relative to a malicious dark woman, who will cause him much unhappiness."

III.

MODE No. 2.

DEALING THE CARDS BY SEVENS.

After having shuffled the pack of thirty-two selected cards, which, as we before stated, consists of the ace, king, queen, knave, ten, nine, eight, and seven of each suit, either cut them yourself, or, if acting for another person, let that person cut them, taking care to use the left hand. Then count seven cards, beginning with the one lying on the top of the pack. The first six are useless, so put them aside, and retain only the seventh, which is to be placed face uppermost on the table before you. Repeat this three times more, then shuffle and cut the cards you have thrown on one side, together with those remaining in your hand, tell them out in sevens as before, until you have thus obtained twelve cards.

It is, however, indispensable that the one representing the person, whose fortune is being told is among the number, if not, it must be drawn out and put at the end. Your twelve cards being now spread out before you in the order in which they have come to hand, you may begin to explain as described in the manner of dealing the cards in

DEALING THE CARDS BY SEVENS.

threes ; always bearing in mind both their individual and relative signification. Thus, you first count the cards by sevens, beginning with the one representing the person for whom you are acting, going from right to left. Then take two cards at either extremity of the line or half circle, and unite them, and afterwards form the three heaps or packs, and "the surprise" precisely as we have before described. Indeed, the only difference between the two methods is the manner in which the cards are obtained.

IV.

MODE No. 3.

DEALING THE CARDS BY SIXTEENS.

After having well shuffled and cut the cards, or as we have before said, had them cut, deal them out in two packs containing sixteen cards in each. Desire the person, consulting you, to choose one of them; lay aside the first card to form "the surprise," turn up the other fifteen, and range them in a half circle before you, going from left to right, placing them in the order in which they come to hand, and taking care to remark whether the one representing the person for whom you are acting be among them. If not, the cards must be all gathered up, shuffled, cut, and dealt as before, and this must be repeated till the missing card makes its appearance in the pack chosen by the person it represents. Now proceed to explain them:—First, by interpreting the meaning of any pairs, triplets, or quartettes among them; then by counting them in sevens, going from right to left, and beginning with the card representing the person consulting you; and lastly, by taking the cards at either extremity of the line, and pairing them. This being done, gather up the fifteen cards, shuffle, cut, and deal

DEALING THE CARDS BY SIXTEENS.

them, so as to form three packs of five cards each. From each of these withdraw the topmost card; and place them on the one laid aside for "the surprise," thus forming four packs of four cards each.

Desire the person for whom you are acting to choose one of these packs for herself, or for himself, as the case may be. Turn it up and spread out the four cards it contains, from left to right, explaining their individual and relative signification. Next proceed in like manner with the pack on your left hand, which will be "for the house"; then the third one, "for those who did not expect it"; and lastly, "the surprise."

In order to make my meaning perfectly clear, I will give another example. Let us suppose that the pack for the person consulting you, is composed of the knave of hearts, the ace of diamonds, the queen of clubs, and the eight of spades reversed. By the aid of the list of meanings we have given, it will be easy to interpret them as follows:—"The knave of hearts—is a gay young bachelor—the ace of diamonds—who has written, or who will very soon write a letter—the queen of clubs—to a dark woman—eight of spades reversed—to make proposals to her, which will not be accepted." On looking back to the list of signification, it will be found to run thus:—

Knave of Hearts.—A gay young bachelor, who thinks only of pleasure.

Ace of Diamonds.—A letter, soon to be received.

DEALING THE CARDS BY SIXTEENS.

Queen of Clubs.—An affectionate woman, but quick tempered and touchy.

Eight of Spades.—If reversed, a marriage broken off, or offer refused.

It will thus be seen, that each card forms, as it were, a phrase, from an assemblage of which nothing but a little practice is required to form complete sentences. Of this, we will give a further example, by interpreting the signification of the three other packs.

“For the house,” we will suppose to consist of the queen of hearts, the knave of spades, reversed, the ace of clubs, and the nine of diamonds, which reads thus:—“The queen of hearts, is a fair woman, mild, and amiable in disposition, who—knave of spades reversed—will be deceived by a dark, ill-bred young man—the ace of clubs—but she will receive some good news, which will console her—nine of diamonds—although it is probable that this news may be delayed.”

The pack, “for those who do not expect it,” consisting of the queen of diamonds, the king of spades, the ace of hearts, reversed, and the seven of spades, would signify:—“The queen of diamonds, is a mischief-making woman—the king of spades—who is in league with a dishonest lawyer—ace of hearts reversed—they will hold a consultation together—seven of spades—but the harm they will do, will soon be repaired.”

Last comes “the surprise,” formed by, we will suppose, the knave of clubs, the ten of diamonds,

DEALING THE CARDS BY SIXTEENS.

the queen of spades, and the nine of spades, of which the interpretation is:—"The knave of clubs, is a clever enterprising young man—ten of diamonds—about to undertake a journey—queen of spades—for the purpose of visiting a widow—nine of spades—but one or both their lives will be endangered."

V.

MODE 4.

THE TWENTY-ONE CARDS.

After having shuffled the thirty-two cards, and cut, or had them cut, with the left hand, withdraw from the pack the first eleven, and lay them on one side. The remainder—twenty-one in all—are to be again shuffled and cut, that done, lay the top-most card on one side to form “the surprise,” and range the remaining twenty before you in the order in which they come to hand. Then look whether the card representing the person consulting you be among them, if not, one must be withdrawn from the eleven useless ones, and placed at the right extremity of the row, where it represents the missing card, no matter what it may really be. We will, however, suppose that the person wishing to make the essay, is an officer in the army, and consequently represented by the king of diamonds, and that the twenty cards ranged before you are : the queen of diamonds, the king of clubs, the ten of hearts, the ace of spades, the queen of hearts, reversed, the seven of spades, the knave of diamonds, the ten of clubs, the king of spades, the eight of diamonds, the king of hearts, the nine of clubs, the knave of spades, reversed, the seven of hearts, the ten of spades, the king of diamonds, the ace of diamonds, the seven of

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clubs, the nine of hearts, and the ace of clubs.

You now proceed to examine the cards as they lay, you can predict that great rewards await the person consulting you, and that he will gain great dignity and honour. The two queens, one of them reversed, announce the reunion of two sorrowful friends; the three aces foretell good news; the three knaves, one of them reversed, quarrels with some low person; the three tens, improper conduct.

You now begin to explain the cards, commencing with the first on the left hand, viz:—Queen of diamonds. “The queen of diamonds is a mischief-making, underbred woman—the king of clubs—endeavouring to win the affection of a worthy and estimable man—ten of hearts—over whose scruples she will triumph—ace of spades—the affair will make some noise—queen of hearts reversed—and greatly distress a charming fair woman who loves him—seven of spades—but her grief will not be of long duration. Knave of diamonds, an unfaithful servant—ten of clubs—will make away with a considerable sum of money—king of spades—and will be brought to trial—eight of diamonds—but saved from punishment through a woman’s agency—King of hearts—a fair man of liberal disposition—nine of clubs—will receive a large sum of money—knave of spades reversed—which will expose him to the malice of a dark youth, of coarse manners—seven of hearts—pleasant thoughts, followed by—ten of spades, great chagrin—king of diamonds—await a man in uniform, *who is the*

THE TWENTY-ONE CARDS.

person consulting me—ace of diamonds—but a letter he will speedily receive—seven of clubs—containing a small sum of money—nine of hearts—will restore his good spirits—ace of clubs—which will be further augmented by some good news.” Now turn up “the surprise” which we will suppose to prove the ace of hearts, “a card that predicts great happiness, caused by a love letter, but which making up the four aces, shows that this sudden joy will be followed by great misfortunes.”

Now gather up the cards, shuffle, cut, and form into three packs, at the first deal laying one aside to form “the surprise.” By the time they are all dealt out, it will be found that the two first packets are each composed of seven cards, whilst the third contains only six. Desire the person consulting you to select one of these, take it up, and spread out the cards from left to right, explaining them as before described. Gather up the cards again, shuffle, cut, form into three packs, dealing one card to “the surprise,” and proceed as before. Repeat the whole operation once more, then take up the three cards forming “the surprise,” and you then give their interpretation. We may remark, that no matter how the cards are dealt, whether by threes, sevens, fifteens, or twenty-one, when those lower than the knave predominate, it foretells success. If clubs are the most numerous, they predict gain, considerable fortune, &c. If picture cards, dignity and honour; hearts, gladness, good news; spades, death or sickness.

VI.

MODE 5.

THE ITALIAN METHOD.

Take a pack composed of thirty-two selected cards, viz.:—The ace, king, queen knave, ten, nine, eight, and seven, of each suit, shuffle them well, and either cut them yourself or have them cut for you, according as you are acting for yourself or another person. Turn up the cards by threes, and when the triplet is composed of cards of the same suit, lay it aside; when of three different suits, pass it by without withdrawing any of the three; but when composed of two of one suit and one of another, withdraw the highest card of the two. When you have come to the end of the pack, gather up all the cards except those you have withdrawn; shuffle, cut, and again turn up by threes. Repeat this operation until you have obtained fifteen cards, which must then be spread out before you, from left to right in the order in which they come to hand.

Care must, however, be taken that the card representing the person making the essay is amongst them, if not, it must be withdrawn and put at the end.

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We will suppose it to be some dark lady—represented by the queen of clubs—who is anxious to make the attempt for herself, and that the cards are laid out in the following order, left to right:—Ten of diamonds, queen of clubs, eight of hearts, ace of diamonds, ten of hearts, seven of clubs, king of spades, nine of hearts, knave of spades, ace of clubs, seven of spades, ten of spades, seven of diamonds, ace of spades, knave of hearts.

On examining them, you will find there are three aces amongst them, announcing good news; but as they are some distance from each other, the tidings may be some time before they arrive.

The three tens denote that the conduct of the person consulting the cards, has not always been strictly correct; the two knaves are enemies; and three sevens predict an illness, caused by them.

You now begin to count five cards beginning with the queen of clubs, who represents the person consulting you. The fifth card being the seven of clubs, announces that the lady will soon receive a small sum of money. The next fifth card proving to be the ace of clubs, signifies, that this money will be accompanied by some very joyful tidings. Next comes the ace of spades, promising complete success to any projects undertaken by the person consulting the cards. Then the ace of hearts, followed at a proper interval by the king of spades, showing that this good news will excite the malice of a dishonest lawyer; but the seven of spades coming next, announces that the annoyance he will

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cause will be of short duration, and that a gay, fair, young man, the knave of hearts, will soon console her for what she has suffered ; the ace of diamonds tells that she will soon receive a letter from this fair young man ; the nine of hearts, announcing a great success ; ten of spades, but this will be followed by some slight chagrin ; ten of diamonds, caused by a journey ; ten of hearts, but it will soon pass, although, knave of spades, a bad, dark, young man will endeavour to turn her into ridicule. The queen of clubs, being representative of herself, shows it is towards herself, that the dark young man's malice is directed. Now take the cards at either extremity and pair them together. The two first being the knave of hearts and the ten of diamonds, you say :—" A gay, young bachelor is preparing to take a journey ; ace of spades and queen of clubs, which will bring you to the presence of the lady consulting the cards, and will cause her great joy. Seven of diamonds and eight of hearts, scandal, talked about a fair young girl ; seven of spades and ten of hearts, great joy, mingled with slight sorrow ; seven of clubs and ace of clubs, a letter promising money ; knave of spades and king of spades ; the winning of a lawsuit ; the nine of hearts, being the one card left, promises complete consolation and success.

Now gather up the cards, shuffle, cut, and deal them out in five packs—one for "the lady herself," one for "the house," one for "those who do not expect it," and one for "the surprise" in the first

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deal, laying one card aside for "consolation." The rest are then equally distributed among the other five packs, four of which will contain three cards, whilst the last only will consist of two. We will suppose the first packet for the lady herself to be composed of the ace of diamonds, seven of clubs, the ten of hearts. The interpretation would run thus:—"Ace of diamonds, a letter will be shortly received; seven of clubs, announcing the arrival of a small sum of money; ten of hearts, containing some very joyful tidings."

The second pack for "the house" containing the king of spades, the nine of hearts, and the knave of spades:—"The person consulting the cards will receive a visit—king of spades—from a lawyer—nine of hearts—which will greatly delight—knave of spades—a dark ill-disposed young man."

The third pack, "for those who do not expect it," composed of the ace of spades, the knave of hearts, and the ace of clubs would read:—"Ace of spades—pleasure in store for—knave of hearts—a gay young bachelor—ace of clubs—by means of money—but as the knave of hearts is placed between two aces—it is evident he runs a great risk of being imprisoned—and from the two cards signifying respectively, pleasure and money, that it will be for having run into debt."

The fourth pack, "for those who do expect it, containing the eight of hearts, the queen of clubs, and the ten of diamonds:—"The eight of hearts—the love affairs of a fair person will oblige—the

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queen of clubs—the person consulting the cards—
ten of diamonds—to take a journey.”

The fifth pack “for the surprise” consists of the
seven of spades and the ten of spades, meaning :—
“Seven of spades—slight trouble—ten of spades—
caused by some person’s imprisonment—the card of
“consolation,” seven of diamonds—which will turn
out to be mere report.

PART III.

I.

PAST, PRESENT, AND FUTURE.

The person wishing to try her fortune in this manner (we will suppose her to be a young, fair person, represented by the eight of hearts), must well shuffle and cut with the left hand, the pack of thirty-two cards; after which she must lay aside the topmost and undermost cards to form "the surprise." There will now remain thirty cards, which must be dealt out in three parcels, one to the left, one in the middle, and one to the right.

The left hand pack represents the past; the middle, the present; the one on the right hand, the future. She must commence with the "past," which we will suppose to contain these ten cards:— The king of clubs, the ace of spades, the knave of diamonds, the nine of diamonds, the ace of hearts, the knave of hearts, the queen of hearts, the king of spades the knave of clubs, and the king of hearts. She would remark that picture cards predominating was a favourable sign, also that the presence of three kings proved that powerful persons were interesting themselves in her affairs; the three knaves, however, warn her to beware of

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false friends ; and the nine of diamonds predicts, some great annoyance overcome by some good and amiable person, represented by the queen of hearts ; the two aces also give notice of a plot. Taking the cards in the order they lay, their explanation would run thus :—"The king of clubs—a frank, open-hearted man—ace of spades—fond of gaiety, and pleasure—is disliked by—knave of diamonds—a young man in uniform,—nine of diamonds—who seeks to injure him. The ace of hearts—a love letter—knave of hearts—from a gay young bachelor to a fair amiable woman,—queen of hearts—causes—king of spades—a lawyer to endeavour to injure the clever—knave of clubs—enterprising young man, who is saved by him by—the king of hearts—a good and powerful man. Nevertheless, as the knave of clubs is placed between two similar cards, he has run great risk of being imprisoned through the machinations of his enemy."

The second parcel "the present," containing the the ten of diamonds, the nine of spades, the eight of spades, the queen of diamonds, the queen of clubs, the eight of hearts, the seven of spades, the ten of spades, the eight of diamonds, signifies :—"The ten of diamonds—a voyage or journey at that moment taking place—nine of spades—caused by the death or dangerous illness of someone—eight of spades—whose state will occasion great grief—queen of diamonds—to a fair woman. The queen of clubs—an affectionate woman seeks to console—eight of hearts—a fair young girl, who is

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the person making the essay,—seven of spades—who has secret griefs—ten of spades—which will cause her many tears—queen of spades—these are occasioned by the conduct of either a dark woman or widow, who—eight of diamonds—is her rival.”

The third pack of cards, “the future,” we will suppose to contain the eight of clubs, the seven of diamonds, the ten of hearts, the seven of clubs, the nine of hearts, the ace of diamonds, the knave of spades, the seven of hearts, the nine of clubs, which would read thus:—“In the first place, the large number of small cards foretells success in enterprises, although the presence of three sevens predict an illness. The eight of clubs—a dark young girl—ten of clubs—is about to inherit a large fortune,—seven of diamonds—but her satirical disposition will destroy—ten of hearts—all her happiness,—seven of clubs—a little money and—nine of hearts—much joy—ace of hearts—will be announced to the person making the essay by a letter, and—knave of spades—a wild young man—seven of hearts—will be overjoyed at receiving—nine of clubs—some unexpected tidings. The cards of surprise, viz., the king of diamonds and the ace of clubs predict that a letter will be received from some military man and that it will contain money.”

II.

ANOTHER METHOD OF CONSULTING THE CARDS.

We will suppose the person making the essay to be a widow, and consequently represented by the queen of spades. This card is therefore taken from the pack, and laid face uppermost upon the table. The remaining thirty-one cards are then to be well shuffled and cut, the topmost card withdrawn and placed lengthwise and face uppermost above the head of the queen of spades. The cards are to be shuffled, cut, and the topmost card withdrawn, twelve more times, the manner of their arrangement being this:—The queen of spades in the centre, the first card lengthwise above her head, the second, ditto at her feet, the third on her right side, the fourth on her left, the fifth placed upright above the first, the sixth ditto above the second, the seventh above the third, the eighth above the fourth, the ninth, tenth, eleventh, and twelfth at the four, and the thirteenth across the centre card—the queen of spades, thus forming a star. We will suppose these fourteen cards to be the queen of spades which represents the person making the essay. Then 1, the ace of hearts; 2, the king of clubs; 3, the ten of clubs; 4, nine of diamonds; 5, the queen of clubs; 6, the eight of hearts; 7, the

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ten of spades ; 8, the knave of clubs ; 9, the seven of clubs ; 10, the ten of hearts ; 11, the knave of diamonds ; 12, the eight of diamonds ; 13, the nine of clubs. These being placed at right angles, the person consulting them takes up two by two, beginning by those last laid down. The first card, 12, the eight of diamonds, and the one in the *opposite* corner, viz. : 11, the knave of diamonds, read, "overtures will be made—knave of diamonds—by a fair young man ; next two cards, 10 and 9—ten of hearts—which will prove unsuccessful—seven of clubs—on account of something connected with money ; next two cards, 8 and 7—the knave of clubs—a clever dark young man—ten of spades—will be greatly grieved by—eight of hearts—a fair girl to whom he is attached ; next two cards, 5 and 4,—the queen of clubs—a dark woman—nine of diamonds—will be annoyed at not receiving—ten of clubs—a sum of money ; next two cards, 2 and 1—the king of clubs—which was to have been sent her by a generous dark man, who is fond of obliging his friends—ace of hearts—it will at last arrive, accompanied by a love letter ; 13th card placed across the queen of spades,—nine of clubs—and be the cause of unexpected gain to the person consulting the cards." There is a shorter and simpler method of doing this, by surrounding the card representing the person trying his or her fortune, with a less number of cards. The cards are shuffled and cut as before described, and the topmost one withdrawn. We will suppose the

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centre card to be the knave of clubs, representing a dark young man. The first topmost one proves to be the ace of clubs, and this is placed above the head of the knave ; the second, the eight of hearts, is placed at his feet ; the third, the knave of diamonds, at his right side ; the fourth, the queen of spades, on his left. These read :—" Ace of clubs—you will soon receive a letter which will give you great pleasure—eight of hearts—from a fair girl—knave of diamonds—a man in uniform—queen of spades—and a malicious widow will seek to injure you on that very account."

III.

THE FLORENCE MODE.

Take a pack of thirty-two selected cards, viz :— Ace, king, queen, knave, ten, nine, eight, and seven of each suit, shuffle well, or have them shuffled and cut in three, then lay them out in four rows of eight cards each. Make your significator any king or queen you choose, then count seven from that significator from left to right, and from right to left, also crossways, always starting from the king or queen that represents the person consulting. Then count in the same, from the thoughts, which are indicated by the knaves, or from the house, or from a letter, in fact, any thing about which you wish to have information ; when this is explained, pair the cards from each extremity, explaining each pair as you proceed, till you have finished the pack. You now gather them up, shuffle and cut in three ; then turn them up by threes, taking out the highest of each suit.

When you come to three of equal value, such as three aces, three kings, &c., you must take them all out, the same is to be done should three of a suit come together ; this is to be repeated three times, shuffling and cutting between each—and when you have gone through the pack—any that are remain-

THE FLORENCE MODE.

ing over, must be put on one side and not used.

Count again from significator seven cards, and then pair them as before.

The meanings of some of the cards are somewhat different to those already given, so I will give their several significations:—

Ten of Clubs.—A journey or big building.

Eight of Clubs.—Drink or vexation.

Ten of Spades.—At Night-time.

Nine of Spades.—Disappointment or sickness.

Ten of Diamonds.—Money.

Seven of Diamonds.—Cheque or paper money,
sometimes an article of jewellery.

Ten of Hearts.—An entertainment.

Seven of Hearts.—Delay or slight anxiety.

Seven of Spades.—Speedily.

Seven of Diamonds and Ace of Spades.—News
read in the newspaper.

Ace of Spades and any Court Card.—Photograph.

Two Red Tens with Ace of Diamonds.—A wedding.

Two Black Tens with Ace of Spades.—A funeral.

Eight and Nine of Clubs.—Dinner or supper party.

Seven of Clubs.—A present.

Three Eights.—Good business transactions.

Three Nines.—A removal.

Three Tens.—A rise either of money or a social
one.

Three Sevens.—A loss.

Four Tens.—A great social rise through powerful
friends.

Two Knaves.—Treachery.

PART IV.

I.

MODES OF USING THE WHOLE PACK OF FIFTY-TWO CARDS.

Hitherto, only the thirty-two selected cards have been used, but I shall now give various methods by which the whole pack is to be employed. These are naturally a little more complicated, as the cards are much more numerous and the combinations are so diverse, still, with a little practice and care, the enquirer will, no doubt, shortly be able to read them satisfactorily to the amusement of himself, or those who wish to consult him. As the meanings are in almost every case totally different to those before given I add another complete list with various combinations.

In this case diamonds take precedence, as they mostly mean money, riches, and success.

Hearts next, these relate to love affairs, friendship, amusement and pleasure.

Clubs to business matters, whether investments, appointments, or settlements.

Spades indicate losses or grief, trouble and anxiety, sometimes sickness and death.

MODES OF USING THE WHOLE PACK OF
FIFTY-TWO CARDS.

The various combinations either accelerate or mitigate the several meanings.

For instance—the ace of diamonds coming with the ace of spades would show a railway journey,—the nine of spades is usually a bad card, but coming with diamonds would mean speedy good luck, &c., &c.

DIAMONDS.

Ace.—An offer or a ring.

King.—A fair man, a military man, or a diplomatist.

Queen.—A fair woman, fond of pleasure and amusement.

Knave.—The thoughts of either king or queen.

Ten.—A legacy or property.

Nine.—A good surprise about money.

Eight.—Meetings about money matters.

Seven.—A cheque or paper money, sometimes scandal.

Six.—An offer of some kind, generally to do with money matters.

Five (the best card in the pack).—Health, wealth, and happiness.

Four.—A short journey.

Three.—Time, within three to four weeks.

Two.—A secret or something unexpected.

HEARTS.

Ace.—The house.

King.—A rather fair man in society ; sometimes a sailor.

MODES OF USING THE WHOLE PACK OF
FIFTY-TWO CARDS.

- Queen.—A fair woman in society, but kind and good-natured.
Knave.—Thoughts of either king or queen.
Ten.—An entertainment or festivity.
Nine.—Great happiness and the wish card.
Eight.—Love making or friendship.
Seven.—A puzzle or indecision, doubt.
Six.—Love affairs, sometimes an offer.
Five.—Marriage, sometimes a new admirer.
Four.—A small invitation, such as a dinner or evening party.
Three.—Time, within a week.
Two.—Kisses or trifling present.

CLUBS.

- Ace.—A letter.
King.—A clever dark man, often a professional man, or in business.
Queen.—A clever amusing woman, sometimes a little satirical.
Knave.—Thoughts of king or queen.
Ten.—A new appointment, investment or settlement.
Nine.—Relates to documents, papers, often a will.
Eight.—A journey by road or vehicle.
Seven.—A warning or unprofitable business.
Six.—A very poor business offer or else money borrowed.
Five.—News, either from the country or someone coming therefrom.

MODES OF USING THE WHOLE PACK OF
FIFTY-TWO CARDS.

Four.—A journey by land on business.

Three.—Time, three to four months.

Two.—A good friend, in some cases, a slight disappointment!

SPADES.

Ace.—Spite, death, or worry; sometimes a large town.

King.—A lawyer, widower, or old man; a very dark man.

Queen.—A very dark woman, a widow, a spiteful malicious woman.

Knave.—Thoughts of king or queen.

Ten.—At night-time, imprisonment.

Nine.—A very bad card—shows grief, suffering, malice, and with other black cards, death.

Eight.—Across water, sometimes treachery.

Seven.—Poverty, anxiety, and annoyance.

Six.—Delay, or a bad character.

Five.—Temper, anger and quarrels.

Four.—Sickness, sometimes a journey caused through sickness.

Three.—By the water, or a very short journey across water.

Two.—Tears and vexation sometimes a removal.

The following is a *resumé* of most of the cards, and some curious combinations.

Four Aces.—Honours, dignities, rise in society, or money, friendship with the great; but if all four are reversed, it implies the con-

MODES OF USING THE WHOLE PACK OF
FIFTY-TWO CARDS.

trary—debt, bankruptcy, ruin, and even disgrace, therefore it is to be noticed particularly how they lie before reading the cards.

- Four Kings.—Great good luck, unexpected advancement, good and unlooked-for fortune.
- Four Queens.—Society, pleasure, amusement.
- Four Knaves.—Thoughts of either king or queen of each suit, friendly gatherings.
- Four Tens.—Great gain, legacies, happiness.
- Four Nines.—Unexpected and sudden news; if two blacks, not pleasant; if two reds, excellent.
- Four Eights.—New appointments, sometimes new associations; two black eights, mourning; two reds, wedding garments.
- Four Sevens.—Intrigues, scandal, opposition, and variance.
- Four Sixes.—A great surprise, or change; two black ones, vexations; two red ones, good.
- Four Fives.—A long and beneficial voyage, money, happiness, and health; if two blacks are near, vexation first.
- Four Fours.—A birth; two blacks, a male; two reds, a female.
- Four Threes.—Period of time from six to twelve months, sometimes gain or money returned.
- Four Twos.—Visitors; two blacks, disagreeable;

MODES OF USING THE WHOLE PACK OF
FIFTY-TWO CARDS.

two reds, pleasant, and sometimes love making.

Three Kings.—A new friend or acquaintance who will advance you in life.

Three Queens.—Quarrels, disputes, backbiting.

Three Knaves,—A lawsuit or treachery.

Three Tens.—A rise in social life, but not necessarily happiness with it.

Three Nines.—A good removal, unless accompanied by very bad cards.

Three Eights.—Love dreams, and longing for the unattainable, but often wishes or desires postponed ; in some cases fresh engagements, but a little worry in obtaining them.

Three Sevens.—Losses of friendship or property ; reversed : you will never recover your goods.

Three Sixes.—A very large and brilliant entertainment ; if the two black ones come together, disgrace or scandal.

Three Fives.—A delightful and happy meeting with absent friends.

Three Fours.—Strangers or visitors coming to the house from a journey.

Three Threes.—Slight annoyances or vexation caused by malicious tongues.

Three Twos.—A good and staunch friend, but one who will grieve you by a queer temper.

MODES OF USING THE WHOLE PACK OF
FIFTY-TWO CARDS.

- Two Aces.—Strange news quick and speedy, often good luck ; two blacks, a telegram ; two reds, a pleasant invitation.
- Two Kings.—A partnership or friendship.
- Two Queens.—A good female friend.
- Two Knaves.—Unpleasantness, sometimes only thoughts of people.
- Two Kings.—Change of residence or profession.
- Two Nines.—A good removal, sometimes business projects or documents, in many cases relating to a will.
- Two Eights.—An extraordinary occurrence.
- Two Sevens.—Something sudden and unexpected ; two Blacks—great treachery, especially if reversed.
- Two Sixes—A good friend ; two blacks—a nasty deceitful person, or a great danger, possibly an accident.
- Two Black Fives.—Danger from falls, or possibly by water.
- Two Red Fives.—Joyful and unexpected news.
- Two Black Fours.—Separation, or unfriendly meetings.
- Two Red Fours.—Good appointments, or good luck.
- Two Red Threes.—Pleasant and profitable visitors, and friends.
- Two Black Threes.—Disappointment and tears.
- Two Black Twos. A departure.
- Two Red Twos.—An arrival.

MODES OF USING THE WHOLE PACK OF
FIFTY-TWO CARDS.

The Ace, Nine, Ten and Seven of Spades.—Divorce.

Seven and Nine of Spades.—Separation.

Eight of Spades and Seven of Clubs.—Prison, or
confinement.

Six and Four of Spades.—Sickness and danger.

Eight and Five of Spades.—Malignity, caused by
jealousy.

Six and Seven of Spades.—Treachery, scandal,
vexation.

Seven and Two of Spades.—Tears caused by
unfounded reports—often a false friend.

Nine and Six of Spades.—A bitter and implacable
enemy, if good cards follow you will over-
come, but if bad ones, he or she will
triumph.

Three and Two of Spades.—A short, and not
agreeable journey.

Seven of Hearts and Three of Spades.—A journey
and a strange adventure thereon.

Seven, Six, and Five of Spades.—Thieves, or danger
of robbery.

Queen and Knave of Spades.—Widowhood.

Nine and Ten of Spades.—Danger by fire.

Six and Seven of Spades reversed.—A fall or
injury.

Eight and Ten of Spades.—News at night, but not
very pleasant.

Ten, Eight, and Five of Spades.—Broken engage-
ment, or unfulfilled promise.

Six and Eight of Spades.—Delay, postponement.

MODES OF USING THE WHOLE PACK OF
FIFTY-TWO CARDS.

Nine, Seven, Six and Five of Spades.—Bankruptcy.
Ace of Diamonds and Ten of Hearts.—A marriage
engagement.

Ace of Diamonds and Nine of Hearts.—Hopes
fulfilled.

Ten of Hearts and Four of Hearts.—Marriage.

Three Tens and Five of Hearts.—Happy love
returned

Eight of Hearts and Seven of Hearts.—Doubt and
indecision about an offer.

Seven of Hearts reversed.—A nice and good
present.

Three of Diamonds and Three of Hearts.—In nine
days.

Nine of Hearts and Nine of Diamonds.—A delight-
ful surprise about money.

Nine of Hearts and Nine of Clubs.—Something to
do about a will, in which the consultor is
generally successful.

Eight of Hearts and Nine of Hearts.—Great good
luck through love.

Ace, Nine, Seven and Four of Spades.—Death.

II.

METHOD No. 1.

Take a pack of fifty-two cards, shuffle and cut in three; take the first ten out, then miss three; take another nine out, then miss two; take another seven out, miss five; take seven out, miss three; take three out, miss one, and take the last of the pack. Now lay them out in rows of eight each, then count eight every way, beginning from the significator. Then, when all are finished, take the two extremities and pair them, read them, then gather them together, shuffle, and cut in four parcels; take off the first one of each parcel and put on one side. There is no value in these. Read the packet that comes first, that is the true one. The others will come to pass later.

METHOD No. 2.

WHAT IS TO HAPPEN WITHIN A MONTH TO TWO MONTHS.

Take a pack of fifty-two cards, shuffle and cut them in three, reading each meaning as it turns up. Then turn up one by one till you come to a spade, which you do not withdraw, but the following card, which lay face uppermost,

METHOD No. 2.

on the table. Supposing you should come to three spades in succession, miss the first, but take out the two next, as well as the following card, whether diamonds, clubs, or hearts, continue thus to the end of the pack, then recommence without shuffling or cutting. Should the final card have been a spade, on beginning the pack afresh take out the first. Go through the same operation twice more, in all three times. When this is done, lay them in the form of a horse shoe in front of you in the order in which they came, being careful to note that the significator is amongst them. Should it not appear naturally, it must be taken out and placed at the end. Now count seven from the one that represents the person consulting the oracle. When you have read them and explained their relative meanings, take one from each end and pair them, interpreting their various significations as you go. These prognostications are supposed to come to pass within two months. A shorter way can be done by taking out thirty-two selected cards, viz. :—ace, king, queen, knave, ten, nine, eight and seven of each suit, and reading them in precisely the same way. This allows a shorter period to elapse, from ten days to a fortnight, but the former is the more reliable method.

METHOD No. 3.

Take a pack of fifty-two cards, and, after having well shuffled, or had them shuffled, turn them up one by one, counting one, two, three,

METHOD No. 3.

four, five, six, seven, eight, nine, ten, knave, queen, king (here the ace counts as one). If any card should fall on the number you count, thus, supposing a five comes when you count five, or a king when that card turns up, it must be taken out and placed on the table, face uppermost, before you. After you have counted to a king, begin again at one (it is very similar to the clock at *vingt et un*). Should two cards follow, such as three and four, eight and nine, &c., these must be abstracted, also three of a kind, such as three tens, three kings, &c., they must also be taken out, but if three of the same suit pass them by. When you have carefully gone through the pack, shuffle and cut, and proceed as before twice more, in all three times. Now lay them all out in rows of four and read them. When this is done, gather them together and lay them two by two thus:—

North.	South.	East.	West.
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One, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve, thirteen, fourteen, fifteen, sixteen, and so on, till the pack is exhausted. Those at the top are the North, those at the bottom are the South, those at the right hand the East, those at the left hand the West. The North is to be read first, as that will happen first; the South next, the East next, and the West last.

METHOD No. 4.

Take the pack of fifty-two cards, shuffle, and cut in three, reading the meanings of

METHOD No. 4.

the cut first. Then take out the significator. Spread the cards on the table before you face downwards, and draw out at random seven. Take off the topmost card of the seven and put it on one side. Then shuffle and cut again in three, again reading the cut; lay them on the table as before, taking off seven cards, the topmost being withdrawn. This is to be repeated the third time, still taking off the topmost card. Shuffle the cards again and cut, this time drawing out nine each time, and remove the topmost two. This manœuvre has to be repeated three times, each time taking two of the topmost cards. In the first deal, where you removed the first seven cards, there will be eighteen cards; the second time there will be twenty-one remaining after you have removed the two of each cut thus:—The thirty-nine cards you spread out in five rows of seven, and four remaining underneath. You now put the significator in the centre, and count every way from it, explaining as you go; these cards signify the past and present. The nine cards that you have taken from each sevens and nines are to be shuffled and looked at. These refer entirely to the future. The three cards that are left out are useless.

THE STAR.

Take the pack of fifty-two cards, shuffle, and cut in three, explaining the cut as you go. The card representing the significator should be taken out and put in the middle. You now

THE STAR.

place three cards above the head, three at the feet, three to the left, and three to the right, three at the four corners, and three across the significator. You interpret them as follows:—First above the head, then at the feet, then to the right hand, and next the left; each corner to be taken top and bottom opposite. When these are all explained (those across the significator last), you then pair them, beginning with the topmost cards and the bottom cards, from end to end.

ANOTHER METHOD OF DOING THE STAR.

This is a much shorter way, and instead of placing the cards as they come, they must be first well shuffled by the person consulting you; then laid face downwards on the table and nine cards withdrawn (the significator must be in the centre). In this method you place the cards round the card representing the consultor in the order in which they come, putting the first card drawn at the head of the significator, and the others in rotation. You first explain the nine cards as they lie, eight round and one over the significator. Then you desire the person consulting you to again draw nine, and put these over the first nine, this is to be repeated a third time, combining all the cards as they lay one over the other, three deep every way.

III.

METHOD No. 6.

Take the whole pack, shuffle well, but do not cut, pick out every fifth card, lay them by, go through the pack and pick out every seventh card, every third card must be taken, each fifth, seventh and third cards to be laid aside in separate packets, then carefully examine each packet, whether the significator is amongst those withdrawn. If not, he or she must be abstracted and placed at the extreme end. Now lay out the third pack in a row, the second next, and the first last; and you will discover all that is hidden, counting three, seven and five from each row, beginning with the significator. Now take two from end to end, read them till you have twelve, put them on one side; then go on with the rest from end to end till all are exhausted. Then take them all up, including the twelve that were put aside; shuffle, and take off the two first and the last. These three form "the surprise"; then deal in parcels of four, beginning with the first; read them all in rotation and the small "surprise" last.

METHOD No. 7.

Take the pack of fifty-two cards, shuffle, or

METHOD No. 7.

have them shuffled, cut in three and explain the meanings of the cut. Then lay them in rows of five till the whole pack is exhausted, except the two last, which are useless. The first row is to represent "the person for whom you are acting," the second, to "the house;" the third, "your wish;" the fourth, "the surprise;" and the fifth, "what is sure to come true." You now proceed to read the first ten *lengthwise*, the others in the same manner till you have explained the fifth row, then take them from end to end, interpreting each pair as you go. In this case there is no significator, as the first row is supposed to stand for what will happen immediately to the consultant. Gather them all together, shuffle and cut, and lay them out in packets of three. Desire the person for whom you are acting to choose one of the three parcels, and you lay that out first and explain it, then follow each of the other two, which must be also read in the same manner.

METHOD No. 8.

Take the pack of fifty-two cards, shuffle and cut, or have them shuffled and cut, as the case may be, whether you are acting for yourself or somebody else. Cut them in three, and interpret the meanings. Then lay them out in rows of sevens, leaving the three last, which are not to be used. Then count from the significator nine every way, backwards and forwards, from left to right and from right to left, up and down, always returning to the significator, then crossways from end to

METHOD No. 8.

end. Then pair them from corner to corner, explaining each card as you go, noticing if there should be any pairs, triplets, &c., amongst them. Then gather them up and shuffle them well, then deal in two packets, desiring the person for whom you are acting to choose one. The one taken represents the past and present, the other the future. You lay them out and read pretty much as before.

METHOD No. 9.

Take a pack of fifty-two cards, shuffle and cut, or have them cut, and divide thus:—Every seven, nine, and five, are to be removed and put on one side. The six of clubs, the eight and ten of diamonds, are to be withdrawn and put in a place by themselves. Then shuffle the rest, and lay out five cards, face upwards, till the pack is exhausted. You will now find you have seven rows of five cards each, and two remaining; these two place with the nines, sevens and fives, to be used later. Read these cards, counting seven every way from the significator, then gather them together, shuffle and cut, first of all withdrawing the first group (seven in number), which must be added to the nines, sevens, and fives you have already withdrawn. There will now be four groups of seven cards each. The first must be read, the second put aside, the third explained, and the fourth laid by. The second and fourth are left out entirely and not to be used. Shuffle the nines, sevens, and fives,

METHOD No. 9.

and the first group you have withdrawn ; cut in two packets, and lay them out on the table before you. If two red nines appear close together, it shows honour, dignity, and joy. If two red sevens and two red fives are side by side, great and unexpected good luck, a legacy or money that you don't anticipate. If two red fives and nine of hearts are near each other, it is a sure sign of a marriage of affection ; if with seven of diamonds, a moneyed marriage, but of love. If two red fives and two black sevens, it means a marriage for money which which will turn out unhappily. If two red sevens, and two red fives, and the nine of hearts appear, it is the greatest and happiest prognostic you can have, whether married or single ; luck, pleasure, money. If two black sevens and two black fives appear, it is very evil, and if accompanied by the nine of spades, it is a sign of unhappiness in marriage, divorce, scandal, and sometimes violence caused through drink. If the eight of spades should be amongst those withdrawn and turn up with the aforesaid cards, that is violent death by murder or accident. It is the worst combination in the pack. You lay these cards (*viz.* : the nines, sevens and fives and those you have withdrawn from the group of fives) in rows of sevens, counting seven every way from the significator ; then take the extreme ends and pair them, reading them as you go. Next proceed to shuffle the whole, including the six of clubs and the eight and ten of diamonds. These three cards are the index. Wherever they

METHOD No. 9.

appear they show good luck, happiness and prosperity; if they should happen between exceptionally bad cards, the luck is over, or marred through malignity, but as a rule they import great joy. The evil combination is thus: If the six of clubs is surrounded with spades, or the eight or ten of diamonds are *between* two black fives and the two black sevens are near, then your best laid scheme will come to nought, but if they are surrounded by the nine of hearts and nine of diamonds then it is a very good omen. The eight and ten of diamonds are extremely good if there are three or four nines to follow them, for then the nine of spades loses its evil significance, and should the seven of diamonds and seven of hearts follow, a good marriage is foretold and happiness therefrom, or, if the person is married, new prosperity or riches for the husband or sometimes the birth of an heir.

METHOD No. 10.

Take the pack of fifty-two cards, shuffle and cut, divide into two equal heaps. Choose one of these, or, if acting for another person, let him or her choose. Having decided this, leave the other heap alone, it is not to be used. You now desire the person consulting to shuffle the twenty-six cards remaining, cutting in three, reading the meanings as they turn up. You proceed to deal them in three packs, which you lay out in rows of eight, the last card to be left out, as that forms "the surprise." You now count *four* cards from the

METHOD No. 10.

significator, which, should it not be in the pack chosen, must be abstracted and put at the end. When you have fully explained these, repeat the same manœuvre twice, in all three times, always taking out one card for "the surprise." When you have finished examining and explaining those before you, turn up "the surprise." Then you gather them all together, and, after having shuffled and cut, or had them cut, turn them up by fours. If a sequence should come up, such as six and seven, or six, seven and eight of any suit, take them out. If four of a suit, take out the lowest. This is only to be done once. Then lay these out in a row before you, and read from left to right, always taking note that the significator is amongst them, and counting four as above described. Then take the two cards from each extremity, and explain each couple till all are exhausted.

METHOD No. 11.

Take a pack of fifty-two cards, shuffle well, and cut. Then divide into three equal parcels, of seventeen cards each, and one over for "the surprise," which is to be laid aside. Take the first three cards of each packet, and put each three apart. That will leave fourteen in each group. Take up the first and third packets of fourteen, put aside the middle one. You then lay these out in four rows of seven, being sure that the significator is amongst them ; or else you may count from the thoughts of the person consulting you, viz., the

METHOD No. II.

knave. You now count six, beginning from the next card to the significator ; and after every sixth card, do not count that card itself as one, but the following one. When you have explained these, which you must do, till you come back to the significator, pair from end to end, and read them as you go ; then gather them together, shuffle, and cut, and divide them again into two groups of fourteen ; these you do not lay out again, but merely abstract two from each of these, not forgetting the middle one, and add them to the three packets of three you have placed on one side. Now take up the middle one, shuffle well, and take four cards from it, two from the top, and two from the bottom, and add to the one put aside to form "the surprise." You have now four packs of five cards each :— One for "yourself," one for "the house," one for "what is sure to come true," and one for "the surprise." You lay these out in front of you, and read from left to right in rotation.

PART V.

I.

WISHES.

Having finished all the different methods of laying the cards, we now proceed to give various indications as to whether the one who is consulting will obtain his or her wish. These are done in various methods, and I will give each in order.

WISH NO. I.

Having well shuffled and cut in three, thirty-two selected cards, viz:—ace, king, queen, knave, ten, nine, eight and seven of each suit, proceed by turning them up by threes; if an ace appears amongst the three, those three cards must be taken out; and if the nine of hearts and the significator appear, they must also be taken out with the cards that accompany them. This operation has to be repeated three times, and if in the three times, the four aces, the significator, and the nine of hearts come out in eleven or nine cards, then the wish is certain; if they do not appear under twelve or fifteen, the wish will not come to pass. To make my meaning perfectly clear, we will suppose that a dark man, represented

WISH No. 1.

by the king of clubs, is making the essay. Having well shuffled and cut the cards, they must be turned up in threes. In the first, come the king of diamonds, ace of spades, and king of clubs—the person who is making the essay; the next three are king and queen of spades and ten of diamonds—these are useless; the next three, the ten of hearts, six of diamonds, and king of hearts—these are laid on one side; then the seven and eight of spades and ace of diamonds—these are withdrawn and put over the other three, with the ace and significator; the next three—nine of diamonds, eight of clubs and ace of clubs, these come out likewise, the knave of clubs, ten of spades, and ace of hearts, and the two left are the knave of spades and nine of hearts—the other cards are useless. You now have fourteen cards, shuffle and cut, and again deal in threes. This time you have the ace of spades, the significator, and the nine of hearts, the knave and ten of spades, and ace of hearts; the next three—the nine and king of diamonds, and knave of clubs must be thrown on one side as useless. Then the seven of spades, ace of diamonds, and eight of clubs. The two last are the eight of spades and the ace of clubs. This makes eleven cards, so that the wish is gained; but if you try it the third time, and more cards come out, then it will be very speedily accomplished.

WISH No. 2.

Take the pack of thirty-two selected cards,

WISH No. 2.

viz :—ace, king, queen, knave, ten, nine, eight and seven of each suit, shuffle and cut them in three, reading the meaning of each card as it turns up. Put them together, and turn up in threes. Supposing there should be two of one suit, and one of another—take out the highest. Should there be three of one suit, all are to be withdrawn, and laid on the table in front of you, in the shape of a semi-circle, or horse shoe. If three of equal value, such as three kings, or three tens, they are likewise to come out. Go through the pack, then shuffle and cut again, explaining the cards, and proceed as before. When you have again come to the end of the pack, do it a third time, acting in the same manner. Now count from the significator, or if that should not appear naturally, use the knave (which represents the thoughts of the person consulting,) count seven each way till you come back to it, then pair the cards from end to end, reading as you go ; then shuffle all the cards together, cut in three—wishing all the time, and deal them out in packets of four, face downwards. Take up each packet and look through it, turning up the cards one by one till you come to an ace, then stop. Should there be no ace in the parcel, put it all on one side—it is useless. Shuffle and cut again, turning up as before, and reading the cut, dealing them in three packets, and stop each time at the ace, as before. The third time, shuffle, but do *not* cut, and deal in packets of two, and proceed as before. Should the four aces (in the last deal) turn

WISH No. 2.

up without another card, your wish is sure, and will come at once. If they come out with hearts, or diamonds, there will be some delay, but if the nine or seven of spades makes its appearance with the aces, then it is a sure sign of disappointment.

WISH No. 3.

Take a pack of thirty-two selected cards, viz:—king, queen, knave, ten, nine, eight and seven of each suit, and cut, or have them cut, with the left hand ; then deal out thirteen cards. If amongst these is to be found one or more aces, lay them aside. Shuffle and cut the remaining ones, and again deal thirteen ; withdraw the aces as before, and again shuffle, cut, and deal. If in these three deals, all four aces make their appearance, you will get your wish. If all the aces come at the first deal, the answer is in the highest degree favourable. If in the three times, only one or two appear, your wish will not be gratified.

WISH No. 4.

Take a pack of thirty-two selected cards, viz:—ace, king, queen, knave, ten, nine, eight and seven of each suit, shuffle and cut, or have them cut, wishing all the time. Lay them out in two rows of four each. When two pairs come up, they must be covered by the cards you hold in your hand. Should you be able to cover each pair—such as two kings, two queens, &c., you will get your wish. If the cards do not pair easily, your wish will not come to pass, or, at any rate, not for some long period.

WISH No. 5.

To try whether you will get your wish, shuffle the cards well, all the time keeping your thoughts fixed upon whatever wish you may have formed ; cut them once and remark what card you cut ; shuffle them again, and deal out into three parcels ; examine each of these in turn, and if you find the card you turned up next, either the one representing yourself, or the person who is consulting you—the ace of hearts or the nine of hearts, you will get your wish. If it be in the same parcel with any of these, without being next to them, there is a chance of your wish coming to pass at some more distant period ; but if the nine of spades makes its appearance, you may count on being disappointed.

II.

WISH No. 6.

Take the pack of thirty-two selected cards, as in the foregoing method, shuffle and cut; take out the four aces, the significator, or the person for whom you are acting, and anything you want to know about—such as money, then you would select the ten of diamonds; if about a man, any king you choose; if about a woman, any queen; if about business, the ten of clubs. Shuffle these after you have withdrawn them, without cutting, and also add to the aces, and whatever you wish about, the nine of spades, which is the disappointment card, in all seven cards, laying them face downwards on the table. Then take the remainder, shuffle them well, and turn up in threes twice, the one following being the seventh. Continue through the pack like this till you come to the nine of hearts, turn up on the third card in any of the seven, turn up the third card of those you have withdrawn, and are lying face downwards on the table. Should an ace turn up, it is favourable, and you go through the other pack, again proceeding as before. Should the second time the card you are wishing upon, or yourself, or even another ace, it is good. If in the

WISH No. 6.

third time, the nine of spades should fall on the number, then your wish will not be realized ; but if it does not make its appearance in the three times, then you may reckon on getting your wish. To explain my meaning fully, I will give an illustration.

First of all, take out the four aces, and the nine of spades (the disappointment card) ; then we will suppose you are acting for a fair man, or a soldier, who is anxious to know whether he will get his wish. We will imagine he has invested a sum of money, and he wishes to know whether it is a good one ; or that he hopes for a legacy and is anxious to know if he will get it. We should therefore take out the king of diamonds (representing the fair man), and the ten of diamonds, the money card. These are added to the four aces, and the nine of spades. These are well shuffled, but *not* cut, and laid face downwards on the table, like the following :

One	Two	Three
Four	Five	Six
	Seven	

These represent the four aces, the disappointment card, and the enquirer and his wish. You now take the remaining cards, and turn them up three at a time. We will suppose the first three are the nine, seven, and eight of clubs ; the next three the ten and knave of hearts, and eight of diamonds ; and the seventh card, the queen of clubs—these you pass by. Begin again, counting one. We will suppose the next three are the eight of spades, the seven of clubs and the nine of hearts.

WISH No. 6.

You then count three from those you have laid face downwards on the table, and turn that card up—we will suppose that to be the king of diamonds ; you then gather together the cards you have turned up by threes, and shuffle and turn up by sevens, as before. Should the nine of hearts fall on the fourth card, the second time, that is to be turned up—we will suppose that to be the ace of diamonds. Proceed again as before, and this time we will imagine the nine of hearts to fall on the seventh—this may be the ten of diamonds, so that you would say to the person consulting you, that he is certain to get his wish ; but, supposing the nine of hearts to fall on the fifth card, and that turns out to be the nine of spades, he will be disappointed ; and should it happen that *in the first reading*, the nine of hearts should come on, we will say, the first card, which might prove the nine of spades, then it is no use continuing the three times—there is no chance whatever of the wish being realised.

WISH No. 7.

Take the whole pack of fifty-two cards, shuffle and cut them in two packets, reading them as you go. Now lay them out face uppermost, in three rows of four cards each, in all twelve cards. If in the first twelve cards, any court cards appear, take them out, filling up the spaces with fresh cards ; should these again be court cards, abstract them as before, filling in the spaces as described, if not, begin to count thus :—Eleven

WISH No. 7.

must be made up of any *two* cards, such as ace and ten (ace counting as one), and covered, or two and nine, covering each card as you count, three and eight, four and seven, five and six, &c. If a court card appears, it is a stop, and counts as nothing. If, as you cover, you can make eleven out of any of the two cards, and continue to the end, exhausting all the cards, you will gain your wish ; in that case, all the court cards ought to be on the top, as those you have cast aside at first are used at the last, to cover each two cards as they count eleven. If you cannot get the court cards to come out at the end, your wish will be delayed, and if you cannot make eleven from nearly the beginning, your wish will not be realised at all. To explain my meaning more clearly, I will give the following diagram. We will suppose they are as follows :—

First row—knave of clubs, four of spades, seven of spades, and four of clubs.

Second row—three of diamonds, six of spades, four of hearts, and knave of diamonds.

Third row—five of diamonds, ace of clubs, ten of hearts, and king of diamonds.

You now remove the three court cards, viz :—the knave of clubs in the first row, the knave of diamonds in the second, and the king of diamonds in the third. These are replaced by the nine of clubs in the first row, five of spades in the second, and six of hearts in the third. You now proceed to cover. In the first row, four and seven of spades, making respectively eleven covered by ten of clubs

WISH No. 7.

and ten of spades. You now look through the three rows where you can again make eleven. In the second row, you will find the six and five of spades ; these are covered by two and one of spades. In the third row, one of clubs and ten of hearts, covered by seven of diamonds and three of spades. In the same row, five of diamonds and six of hearts, covered by the two of diamonds and king of hearts.

* In the first and second rows, nine of clubs and two of spades, covered by the four and eight of diamonds. In the second row, three and eight of diamonds, covered by the knave of hearts and queen of clubs. In the first and second row, the one and ten of spades, covered by the three of hearts and three of spades. In the first and third rows, four of clubs and seven of diamonds, covered by the ten of diamonds and nine of hearts. In the third row, nine of hearts and two of diamonds, covered by the five of clubs and ace of diamonds. In the first and third rows, ten of clubs and ace of diamonds, covered by the seven of hearts and queen of diamonds. In the first row, four of diamonds and seven of hearts, covered by the eight and five of hearts. In the first and third rows, eight of hearts and three of clubs, covered by the seven of clubs and knave of spades, covered by the two of clubs and eight of spades. In the first and second rows, the three of hearts and eight of spades, covered by the king and nine of spades. In the first row, two of clubs and nine of spades, covered by the ace of hearts and six of diamonds. In the first row,

WISH No. 7.

again, the ace of hearts and ten of diamonds, covered by the two of hearts and six of clubs. In the first and third rows, five and six of clubs, covered by the nine of diamonds and queen of hearts. In the first row, five of hearts and six of diamonds, covered by the king and eight of clubs. Then in the first and second rows, the eight of clubs and three of spades, as there is only one card remaining, viz :—the queen of spades, the three other cards to be covered, you take up those you have put aside at first, the last two to be covered being the nine of diamonds and two of hearts, covered by the knave of diamonds and knave of clubs. In this case the wish is realised ; but in some cases, you will find that it has not made up the number eleven in the two cards, and then the wish is either delayed, or not fulfilled.

PART VI

I.

THE TAROT CARDS

These are somewhat ancient, and the term "Tarot," or "Tarocchi," is applied to a pack of seventy-eight cards, consisting of four suits of fourteen cards each (there being one more court card than in the ordinary packs—the cavalier, knight, or horseman), and twenty-two symbolical picture cards, answering for trumps. These latter are numbered from one to twenty-one, inclusive, the twenty-second card being marked Zero O. The designs of these trumps are extremely singular, among them being such representations as Death, the Devil, and the Last Judgment, &c. These cards are far better adapted for fortune-telling or divination than the ordinary, from their greater number and variety of their combinations.

There are Italian, Spanish, and German Tarot packs, and also French, but the Italian are decidedly the best for divination, and their meanings will be those used in the manners described later on, how to combine them. As I before observed, the Tarot pack consists of seventy-eight cards, namely :—four

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suits of fourteen cards each, and twenty-two symbolic numbered trumps. The four suits are :—

<i>Italian.</i>	<i>French.</i>	<i>English.</i>	<i>Answering to :</i>
Bastoni	Bâtons	{ Wands, Sceptres or Clubs	Diamonds
Coppé	Coupes	{ Cups, Chalices, or Goblets	Hearts
Spadé	Epées	Swords	Spades
Denari	Deniers	{ Money, Circles, or Pentacles	Clubs

Each suit consists of ace, deuce, three, four, five, six, seven, eight, nine, ten ; fanti, or valet—knave ; cavallo—knight, or horseman ; dama, or reine—queen ; re—king. The kings, in each instance, wear a cap of maintenance beneath the crown ; the queen wears the crown only. The queen of pentacles, and the knaves of sceptres, are the only ones represented in profile. In the suit of sceptres, the king bears a wand akin to that represented on the small cards of the suit, while the other three honours bear a bludgeon similar to that which is shown for the ace. In the suit of cups, that only which is held by the queen is covered, thus showing the essentially *feminine* properties of this suit, while the sceptre held by the king of the preceding suit shows its more *masculine* character.

If we examine the small cards carefully, we shall be struck at once by the comparative similarity of the pattern of the sceptres and the swords, which are only distinguished from each other by the former being *straight*, and the latter being *curved*.

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We shall also notice that the deuces have peculiarities of their own, which distinguish them from the rest of the suit. The suit of sceptres forms a cross, with two roses and two lilies in the opposite angles ; the cross between the Rose of Sharon and the Lily of the Valley. The deuce of cups shows a tessellated pavement, or cloth, whereon the cups stand ; between them is a species of caduceus, where serpents are replaced by lion-headed foliations, which recall the Chnuphis serpent of the Gnostics, and certain forms of the elemental spirits (*practical* occultists will know to what I allude). The deuce of swords forms a species of *Pesica Pescis*, enclosing a mystic rose of the primary colours. The deuce of pentacles is bound together by a continuous band, in such a manner as to form a figure 8, and represents the one as being the reflection of the other, as the universe is that of the Divine Idea.

The four aces stand out by themselves from the rest of the pack, each forming, as it were, the key of its respective suit. The ace of sceptres recalls the club of Hercules ; it is surrounded by eight detached leaves, whose shape recalls the Hebrew letter Yod, or I, and is crowned with a symbol of the Triad, represented by the three looped branches ; it is the symbol of Almighty strength within the cube of the universe, which latter is shown by the eight leaves—for eight is the first cubical number. The ace of cups is of Egyptian origin, which can be more easily seen in the Spanish Tarot. The figure, like an inverted M on its front, is all that

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remains of the Egyptian, and twin serpents which originally decorated it. It represents the waters of Creation in the first chapter of Genesis; it is a symbol of the power which receives and modifies. The ace of swords is a sword surmounted by a crown, from which depend, on either side, an olive and a palm branch—symbolical of mercy and severity; around it are six Hebrew gods, recalling the six days of the Mosaic Creation. It is the symbol of that Justice which maintains the world in order; the equilibrium of mercy and severity. The ace of pentacles represents Eternal synthesis; the great whole of the visible universe; the realization of counter-balanced power.

The twenty-two trumps are the hieroglyphic symbols of the occult meanings of the twenty-two letters of the Hebrew alphabet. They are numbered from zero to twenty-one, inclusive, and the list is appended below.

<i>Italian.</i>	<i>French.</i>	<i>English.</i>
1. Il Bagatto	Le Bateleur	The juggler, or magician
2. La Papessa	La Papesse	The High Priestess
3. L'Imperatrice	L'Imperatrice	The Empress
4. L'Imperatore	L'Empereur	The Emperor
5. Il Papa	Le Pape	The Hierophant or the Pope
6. Gli Amanti	L'Amoureux	The Lovers
7. Il Carro	Le Chariot	The Chariot

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	<i>Italian.</i>	<i>French.</i>	<i>English.</i>
8.	La Giustizia	La Justice	Justice
9.	L'Ecemita	L'Ermite	The Hermit
10.	Rotadi fortuna	La Roue de fortune	Wheel of fortune
11.	La Forza	La Force	Strength, fortitude
12.	Il Penduto	Le Pendu	The hanged man
13.	Il Morte	La Mort	Death
14.	La Temperanza	La Tempérance	Temperance
15.	Il Diavolo	Le Diable	The Devil
16.	La Torre	La Maison Dieu	Lightning-struck Tower
17.	Le Stelle	L'Etoile	The Star
18.	La Luna	La Lune	The Moon
19.	Il Sole	Le Soleil	The Sun
20.	L'Angelo	Le Jugement	The last Judgment
o.	Il Matto (Mat)	Le Fou	The foolish man
21.	Il Mondo	Le Monde	The Universe

I will now describe carefully the symbolism of each of these hieroglyphical keys :—

First. The Juggler, or Magician :—Before a table covered with the appliances of his art, stands the figure of a juggler, one hand upraised holding a wand (in some cases a cup,) the other pointing downwards. He wears a cap of maintenance like that of the kings, whose wide brim forms a sort of aureole round his head—He symbolises *Will*.

Second. The High Priestess, or Female Pope :—A woman crowned with a high mitre, or tiara (her

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head encircled with a veil); a stole (or a solar cross) upon her breast, and the book of Science open in her hand. She represents *Science, Wisdom, or Knowledge.*

Third. The Empress:—A winged and crowned woman, seated upon a throne, having in one hand a sceptre, bearing a globe surmounted by a cross, whilst she rests the other upon a shield, with an eagle emblazoned therein, on whose breast is the cross. She is the symbol of *Action*, the result of the union of Science and Will.

Fourth. The Emperor:—He is crowned and leaning against a throne, his legs form a cross, and beside him, beneath his left hand, is a shield emblazoned with an eagle. In his right hand he bears a sceptre, similar to that of the Empress. His body and arms form a triangle, of which his head is the apex, so that the whole figure represents a triangle above a cross. He represents *Realisation.*

Fifth. The Hierophant, or Pope:—He is crowned with a papal tiara, and seated between the two pillars of Hermes and Solomon, and with his right hand he makes the sign of Esoterism, and with his left he leans upon a staff, surmounted with a triple cross before him kneel two ministers. He is the symbol of *Mercy and Beneficence.*

Sixth. The Lovers:—This is usually described as representing man between vice and virtue, while a winged genius threatens vice with his dart. It is usually considered to mean *Proof, or Trial*, but I

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am inclined to suggest wise disposition as its signification.

Seventh. The Chariot :—This is a most complicated and important symbol, which has been restored by Eliphas Levi. It represents a conqueror, crowned, and bearing a sceptre, riding in a cubical chariot, surmounted by four columns and a canopy, and drawn by two horses, one of which looks straight forward, while the other turns his head towards him. Two wheels are shown in the complete single-headed figure. It represents *Triumph* and *Victory* of Justice and Judgment.

Eighth. Justice :—A woman crowned, and seated on a throne between two columns, holding in her right hand an upright sword, and in her left the scales. She symbolises *Equilibrium* and *Justice*.

Ninth. The Hermit :—An old and bearded man wrapped in a mantle, and with his head covered in a cowl, bearing in his right hand the lantern of occult science, while in his left he holds his magic wand, half hidden beneath his cloak. He is *Prudence*.

Tenth. The Wheel of Fortune :—A wheel of seven spokes (the two halves of the double-headed cards make it "eight" spokes, which is incorrect) revolving between two uprights. On the ascending side is an animal ascending, and on the descending side, is a sort of monkey descending; both forms are bound to the wheel. Above it is the form of an angel (or a sphinx in some), holding a sword in one hand, and a crown in the other. This

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very complicated symbol is much disfigured, and has been well restored by Levi. It symbolises *Fortune*—good or bad.

Eleventh. Strength or Fortitude :—A woman crowned with crown, and cap of maintenance, who calmly, and without effort, closes the jaws of a furious lion. She represents *Strength*.

Twelfth. The Hanged Man :—This extraordinary symbol is almost unintelligible in the double-headed cards. Properly, it represents a man hung head downwards from a gibbet by one foot; his hands are bound behind in such a manner that his body forms a triangle, with the point downwards, and his legs across above it. Two sacks, or weights are attached to his arm-pits. He symbolises *Sacrifice*.

Thirteenth. Death :—A skeleton armed with a scythe, wherewith he mows down heads in a meadow like grass. He signifies *Transformation*, or *Change*.

Fourteenth. Temperance :—An angel with the sign of the sun upon her brow, pouring liquid from one vessel into another. She represents *Combination*.

Fifteenth. The Devil :—A horned and winged demon, with eagle's claws, standing on an altar, to which two smaller devils are bound by a collar and cord. In his left hand he bears a flame-headed sceptre. He is the image of *Fate*, or *Fatality*—good or evil.

Sixteenth. The Lightning-struck Tower :—

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A Tower whose upper is like a crown, struck by a lightning flash. Two men fall head-long from it, one of whom is in such an attitude as to form a Hebrew letter Azin. Sparks and *débris* are falling. It shows *Ruin, Disruption.*

Seventeenth. The Star:—A nude female figure pours water upon the earth into two vases. In the heavens above her, shines the blazing star of the Magi, surrounded by seven others; trees and plants grow beneath her magic influence, and on one, the butterfly of Psyche alights. She is the Star of *Hope.*

Eighteenth. The Moon:—The moon shining in the heavens; drops of dew falling; a wolf and a dog howling at the moon, and halted at the foot of two towers; a path which loses itself in the horizon, and is sprinkled with drops of blood; a cray fish, emblematic of the sign Cancer, ruled over by the moon, crawls through water in the foreground towards the land. It symbolises *Twilight, Deception,* and *Error.*

Nineteenth. The Sun:—The sun sending down his rays upon two children, who suggest the sign Gemini behind them in a low wall. It signifies *Earthly Happiness.*

Twentieth. The Last Judgment:—An angel in the heavens blowing a trumpet, to which a standard, with a cross thereon, is attached. The dead rise from their tombs. It signifies *Renewal, Result.*

Zero O. The Foolish Man:—A man with a fool's cap, dressed like a jester, with a stick and bundle over his shoulder. Before him is the

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butterfly of pleasure luring him on ; while in some packs a tiger, in others a dog, attacks him from behind. It signifies *Folly, Expiation*.

Twenty-first. The Universe:—Within a flowery wreath is a female figure, nude, save for a light scarf. She represents Nature, and the Divine Presence therein. In each hand she should bear a wand. At the four angles of the card, are the four cherubic animals of the Apocalypse ; above, the eagle and the man ; below, the lion and the bull.

It represents *Completion, Reward*.

Thus the whole series of the twenty-two trumps will give a connected sentence, which is capable of being read thus :—

The human *Will* (1) enlightened by *Science* (2) and manifested by *Action* (3), should find its *Realisation* (4) in deeds of *Mercy* and *Beneficence* (5), the *Wise Disposition* (6) of this will give him *Victory* (7) through *Equilibrium* (8) and *Prudence* (9) over the fluctuations of *Fortune* (10). *Fortitude* (11) sanctified by *Sacrifice* of self (12), will triumph over *Death* itself (13), and thus a wise *Combination* (14) will enable him to defy *Fate* (16). In each *Misfortune* (16) he will see the star of *Hope* shine (17) through the *Twilight* of *Deception* (18), and ultimate *Happiness* (19) will be the result (20). *Folly* (0), on the other will bring about an *Evil Reward* (21).

II.

To prepare the pack for fortune-telling, write at the top of each card its number and signification, in its proper position, and at the bottom its meaning when reversed. To facilitate this, and to assist in reading them, I append a list of the cards with their meanings, which will be found to answer all practical purposes.

MEANINGS OF THE CARDS.

1. The Juggler:—Will, will-power, dexterity; reversed: will, applied to evil ends, weakness of will, cunning, knavishness.

2. The High Priestess:—Science, wisdom, knowledge, education; reversed: conceit, ignorance, unskilfulness, superficial knowledge.

3. The Empress:—Action, plan, undertaking; reversed: inaction, frittering away of power, want of concentration.

4. The Emperor:—Realisation, effect, development; reverse: stoppage, check, immature, unripe.

5. The Hierophant, or Pope:—Mercy, beneficence, kindness; reversed: weakness.

6. The Lovers:—Wise dispositions, proofs, trials surmounted; reversed: failure of plans.

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7. The Chariot :—Triumph, victory, overcoming obstacles ; reversed : overthrown, conquered by obstacles at the last moment.

8. Themis, or Justice :—Equilibrium, balance, justice ; reversed : bigotry, want of balance, over severity, bias.

9. The Hermit :—Prudence, caution, deliberation ; reversed : fear.

10. The Wheel of Fortune :—Good fortune, success, unexpected luck ; reversed : ill-fortune, failure, unexpected ill-luck.

11. Strength, or Fortitude :—Power, might, force, strength ; reversed : abuse of power, want of fortitude.

12. The Hanged Man :—Self-sacrifice, devotion ; reversed : selfishness.

13. Death :—Death, change, alteration for the worse ; reversed : death just escaped, partial change, alteration for the better.

14. Temperance : — Combination ; reversed : clashing interests.

15. Fatality for good ; reversed : fatality for evil.

16. The Lightning-struck Tower :—Ruin, overthrow, loss, bankruptcy ; reversed : these in a more or less partial degree.

17. The Star :—Hope, expectation, bright promises ; reversed : hopes not fulfilled.

18. The Moon :—Twilight, deception, error ; reversed : fluctuation, trifling mistakes.

19. The Sun :—Happiness, content, joy ; reversed : these in a minor degree.

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20. The last Judgment :—Removal, result, determination of a matter ; reversed : postponement of result, delay.

o. The Foolish Man :—Folly, expiation, wavering ; reversed : hesitation, instability, trouble arising therefrom.

21. The Universe :—Completion, good reward ; reversed : evil reward.

22 King of Sceptres, or Diamonds :—Man living in the country, knowledge, education ; reversed : naturally good, but severe man ; counsel, advice.

23. Queen of Sceptres :—Woman living in the country, love of money, usury, avarice ; reversed : a good and virtuous woman but strict and economical, obstacles, resistance, opposition.

24. Knight of Sceptres :—Departure, separation, disunion ; reversed : rupture, discord, quarrel.

25. Knave of Sceptres : A good stranger, good news, pleasure, satisfaction ; reversed : ill news, displeasure, chagrin, worry.

26. Ten of Sceptres :—Confidence, security, honour, good faith ; reversed : treachery, subterfuge, duplicity, bar.

27. Nine of Sceptres :—Understanding, observation, good arrangement ; reversed : obstacles, crosses, delay.

28. Eight of Sceptres :—Order, discipline ; reversed : quarrels, discord.

29. Seven of Sceptres :—Success, gain, advantage, profit ; reversed : indecision, doubt, hesitation, embarrassment, anxiety.

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30 Six of Sceptres:—Attempt, hope, desire, wish; reversed: infidelity, treachery.

31. Five of Sceptres:—Gold, opulence, gain, heritage, riches, fortune, money; reversed: legal proceedings, lawyers, law.

32. Four of Sceptres:—Society, union, concord, harmony; reversed: prosperity, success, happiness, advantage.

33. Three of Sceptres:—Enterprise, undertaking, commerce, trade, negotiation; reversed: hope, desire, attempt, wish.

34. Deuce of Sceptres:—Riches, fortune, magnificence, grandeur; reversed: surprise, event, extraordinary occurrence.

35. Ace of Sceptres:—Birth, commencement, origin, source; reversed: persecution, pursuit, violence, vexation, cruelty, tyranny.

36. King of Cups (Hearts):—A fair man, goodness, kindness, generosity; reversed: distrust, doubt, suspicion.

37. Queen of Cups:—A fair woman, success, happiness, advantage; reversed: a woman in a good position, but intermeddling, and to be distrusted.

38. Knight of Cups:—Arrival, approach, advance; reversed: abuse of confidence, fraud, cunning.

39. Knave of Cups:—A fair youth, confidence, probity, discretion; reversed: a flatterer, deception.

40. Ten of Cups —The town wherein one resides, honour, esteem, reputation; reversed: combat, strife, opposition, differences, disputes.

41. Nine of Cups:—Victory, advantage, success,

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triumph, difficulties surmounted; reversed: faults, errors, mistakes.

42. Eight of Cups:—A fair girl, friendship, attachment, tenderness; reversed: gaiety, feasting, joy.

43. Seven of Cups:—Idea, sentiment, project; reversed: plan, design.

44. Six of Cups:—The past, passed by, vanished; reversed: the future, shortly, soon.

45. Five of Cups:—Union, function, marriage, inheritance; reversed: arrival, return, news, surprise.

46. Four of Cups:—*Ennui*, displeasure, discontent; reversed: new acquaintance, sign, presentiment.

47. Three of Cups:—Success, triumph, victory, favourable issue; reversed: quickness, celerity.

48. Deuce of Cups:—Love, attachment, friendship, sincerity, affection; reversed: crossed desires, opposition, hindrance.

49. Ace of Cups:—Feasting, banquet, good cheer; reversed: change, novelty.

50. King of Swords (Spades):—A lawyer, power, command, authority; reversed: a wicked man, worry, grief, fear.

51. Queen of Swords:—Widowhood, loss, privation, absence, separation; reversed: a bad woman, ill-tempered and bigoted, riches and discord, abundance with worry.

52. Knight of Swords:—A soldier, capacity, address; reversed: a conceited fool, simplicity.

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53. Knave of Swords:—A spy; reversed: that which is unforeseen, support.

54. Ten of Swords:—Tears, affection, grief, sorrow; reversed: passing success.

56. Nine of Swords:—A priest, conscience, probity, good faith; reversed: suspicion, doubt, shady character.

56. Eight of Swords:—Sickness, calumny, blame; reversed: treachery in the past, event, accident, remarkable incident.

57. Seven of Swords:—Hope, confidence, desire; reversed: wise advice, good counsel, wisdom, prudence.

58. Six of Swords:—Envoy, messenger, voyage, travel; reversed: declaration, love proposed, revelation, surprise.

59. Five of Swords:—Mourning, sadness; reversed: losses, trouble.

60. Four of Swords:—Solitude, retreat; reversed: economy, precaution.

61. Three of Swords:—Separation, removal, quarrel; reversed: error, confusion, misrule, disorder.

62. Deuce of Swords:—Friendship, valour, courage; reversed: false friends, lies.

63. Ace of Swords:—Triumph, fecundity, prosperity; reversed: embarrassment, foolish and hopeless love.

64. King of Pentacles (Clubs):—A dark man, victory, success, courage; reversed: an old and vicious man, a dangerous man, peril, danger.

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65. Queen of Pentacles:—A dark woman, a generous woman, liberality; reversed: certain evil, a suspicious woman, mistrust.

66. Knight of Pentacles:—A useful man, trustworthy, wisdom, economy; reversed: a brave man, but idle and negligent.

67. Knave of Pentacles:—Order, rule, management; reversed: prodigality, profusion, waste.

68. Ten of Pentacles:—House, dwelling, family; reversed: gambling, dissipation, loss.

69. Nine of Pentacles:—Discretion, discernment; reversed: deceit, bad faith.

70. Eight of Pentacles:—A dark girl, beauty, innocence; reversed: hypocrisy.

71. Seven of Pentacles:—Money, finance, gain, profit; reversed: anxiety, melancholy.

72. Six of Pentacles:—Presents, gifts; reversed: ambition, passion, aim, longing.

73. Five of Pentacles:—Lover or mistress, love, sweetness, affection; reversed: imprudence, license, profligacy.

74. Four of Pentacles:—Pleasure, gaiety, enjoyment; reversed: obstacles.

75. Three of Pentacles:—Nobility, elevation, dignity, rank, power; reversed: children, sons, daughters, youth, commencement.

76. Deuce of Pentacles:—Worry, difficulties; reversed: letter, missive, epistle, message.

77. Ace of Pentacles:—Perfect contentment, felicity, triumph; reversed: purse of gold, money, gain, help, riches.

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The following additional remarks may be serviceable :—

24. Knight of Sceptres :—This card is not to be read singly, it means the departure of the card that follows it ; reversed : again, notice the card which follows it ; if a woman, quarrel with a woman ; if money, then loss of money, &c.

25. Knave of Sceptres reversed :—Notice between what cards the news falls, which will show whence it comes, and of what nature it is.

34. Deuce of Sceptres reversed :—If the cards fall on forty-nine reversed, thirty-four reversed, you will then be surprised by a change ; if forty-seven, forty-nine reversed, thirty-four reversed, it will be happy ; but the reverse if they fall fifty-four, forty-nine reversed, and thirty-four reversed.

38. The Knight of Cups :—This shows the arrival of the card which follows, as thirty-eight, fifty-four, the arrival of affliction or grief ; thirty-eight, thirty-nine, the visit of a fair young man, &c.

43. Seven of Cups :—Explain the card which follows, thus : forty-three, thirty, thirty-three, the idea of some undertaking ; this will again be modified by the following cards.

44. Six of Cups :—Shows either that which precedes it is past, has occurred already ; or if reversed, what is going to happen.

46. Four of Cups :—The following cards might show what the displeasure or anxiety was about ; the preceding cards whence it originated.

51. Queen of Swords :—This is not necessarily

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to be taken by itself, it may signify that the person symbolised by the cards near it has just lost, or is likely soon to lose, wife or husband. In some instances it may merely signify that if two people are married, one will die some time before the other, but not necessarily that the event will occur immediately.

53. Knave of Swords reversed:—If seventy-two, fifty-three reversed, an unexpected present ; if fifty-three reversed, fifty-four, unexpected grief, &c.,

55. Nine of Swords:—The card following will show what, or whom to distrust.

56. Eight of Swords reversed:—Shows treachery or deceit in the past, and will be explained through the neighbouring cards.

57. Seven of Swords reversed:—The cards which come next will show whether it will be good to follow the advice given or not ; also, the preceding cards will show from whom, and why the advice comes.

60. Four of Swords reversed:—The cards near will show whether it is health, or money, that requires care.

61. Three of Swords reversed:—May show simply that something is lost, or mislaid, for a time.

62. Deuce of Swords reversed:—If confirmed by the other cards may simply mean that the friends are not of *much use* to the enquirer in the matter under consideration.

65. Queen of Pentacles reversed (if this card does not signify any particular person):—If sixty-

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five reversed, thirty-one reversed, it is not said there will be a lawsuit; if thirty-one reversed, and sixty-five reversed, if you gain your case you won't be much the better for it.

67. Knave of Pentacles :—Consult the following cards to see in what the person is prodigal ; if sixty-seven reversed, fifty-seven reversed, may simply mean the person is too fond of giving advice, intermeddles too much with other people's business.

71. Seven of Pentacles reversed :—The next card will show the reason of the anxiety, and so on.

73. Five of Pentacles :—Shows simply there is someone whom the person loves.

N.B.—It is better to write the meaning of each card upon it.

The court cards, especially the kings and queens, may be taken to represent persons ; in this case, their additional meaning should not be read. The swords represent very dark people ; pentacles, those not so dark ; cups, rather fair people ; wands, or sceptres, those much fairer, and so on. Many wands together might signify feasting ; many cups, love making ; swords, quarrelling and trouble ; coins, or pentacles, money.

Where the mode of reading the cards requires that the person consulting should be represented, he should take one of the kings to represent himself, according to his complexion. If a lady consults the cards, let her take one of the queens ; if she be rather fair, the queen of cups ; if she be very fair, the queen of wands or sceptres. If the enquirer be

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quite a youth, or a boy, let him take one of the knights; if a very young girl, let her take the knave, &c.

I will now give several modes of laying out the cards; the reader can adopt whichever he prefers, or he can combine them. Whatever be the mode adopted, it is necessary that the person enquiring should carefully shuffle the cards, with two objects in view: firstly, that of turning some of the cards upside down; secondly, that of thoroughly altering their position and sequence in the pack. They should then be cut. During the shuffling and cutting the enquirer should *think earnestly* of the matter concerning which he is anxious for information; for unless he does this, the card will rarely read correctly. This shuffling and cutting should be thrice repeated. The backs of the cards should be towards the person shuffling.

III.

FIRST METHOD.

The full pack of seventy-eight cards having been first duly shuffled and cut, deal the top card on a part of the table we will call B, the second card on another place we will call A. (These will form the commencement of two heaps, A and B, into which the whole pack is to be dealt. Then deal the third and fourth cards on B, and the fifth on A; the sixth and seventh on B, and the eighth on A; the ninth and tenth on B, and the eleventh on A. Continue this operation of dealing two cards on B, and one on A, till you come to the end of the pack. A will then consist of twenty-six cards, and B of fifty-two. Now take up the B heap of fifty-two cards. Deal the top card on a fresh place, which we will call D, and the second on another place, C. This will form the beginning of two fresh heaps, C and D. Then deal the third and fourth cards on D, and the fifth on C; the six and seventh on D, and the eighth on C, and so on as before through the fifty-two cards. There will now be three heaps :—A, twenty-six cards; C, seventeen cards; and D, thirty-five cards. Again take up the heap D of thirty-five cards, and deal the top card on a fresh spot, F, and the second card on another place, E, so as to make two fresh heaps, E and F. Now deal the third and fourth cards on

FIRST METHOD.

F, and the fifth on E, and so on as before through these thirty-five cards. There will now be four heaps altogether :—A, twenty-six cards ; C, seventeen cards ; E, twelve ; and F, twenty-three. Put F aside altogether, as these cards are not to be used in the reading, and are supposed to have no bearing on the question. There will now remain A, C, and E. Take A and arrange the twenty-six cards, face upwards, from *right* to *left* (being careful not to alter the order), so that they are in the form of a horse-shoe, the top card being at the lowest right hand corner, and the twenty-sixth at the lowest left-hand corner. Read their meaning from *right* to *left* as before explained. When this is done so as to make a connected answer, take the first and twenty-sixth, read their combined meanings, then that of the second and twenty-fifth, and so on, till you come to the last pair, which will be the thirteenth and fourteenth. Put A aside, and take C, and read it in exactly the same way, then E last. This is a very ancient mode of reading the Tarot, and will be found reliable.

ANOTHER METHOD.

Withdraw the king or queen selected for the enquirer's significator, from the pack. Then shuffle, and cut the same as before ; place the significator, face upwards, on the table, leaving plenty of room for the selected cards on the left hand side of it. Now go carefully through the pack, taking the top card first, then the seventh card from it, and so on through the pack, recom-

ANOTHER METHOD.

mencing, if necessary, until you have drawn twenty-one cards by taking every seventh. Arrange these twenty-one cards in three rows of seven each, from right to left, on the left hand side of the significator, thus :—

7,	6,	5,	4,	3,	2,	1	SIGNIFI- CATOR.
14,	13,	12,	11,	10,	9,	8	
21,	20,	19,	18,	17,	16,	15	

Read the meaning of each row from *right* to *left*, beginning with the significator, then combine the first and twenty-first, the second and twentieth, and so on, as in the previous method.

THIRD METHOD.

This mode of laying out the cards is rather more complicated than the preceding. Withdraw the significator, and shuffle, and cut as before. Then deal them, face upwards, as in the following diagram :—

	33,	32,	31,	30,	29,	28,	27,	26,	25,	24,	23,	
	66,	65,	64,	63,	62,	61,	60,	59,	58,	57,	56,	
22	55									44		11
21	54									43		10
20	53									42		9
19	52									41		8
18	51									40		7
17	50		Significator.							39		6
16	49									38		5
15	48									37		4
14	47									36		3
13	46									35		2
12	45									34		1

THIRD METHOD.

The cards will thus form a triangle within a species of arch, and the significator of the enquirer is to be placed, in the centre of the triangle, face upwards. The top card is to be dealt on number one, the second on number two, the twelfth on number twelve, and so on up to number sixty-six, when the remaining eleven cards are to be put aside and not used in the reading. Then one to eleven, and thirty-four to forty-four, inclusive, will show the Past; twenty-three to thirty-three, and fifty-six to sixty-six, inclusive, will show the Present, and and from twelve to fifty-five for the Future. Then combine the significator with every two cards, thus:—Significator, thirty-four and one; significator, thirty-three and two; significator, thirty-two and three; and so on, up to significator, forty-four and eleven for the Past. Then take significator, fifty-six, twenty-three; significator, fifty-seven, twenty-four and so on, for the Present. And then take significator, forty-five, twelve; significator, forty-six and thirteen; up to significator, fifty-five and seventy-two for the Future. Again vary the combinations by taking significator, forty-four and one; significator, forty-three and two; up to significator, thirty-four and eleven for the Past; significator, sixty-six and twenty-three; significator, sixty-five, twenty-four; up to significator, fifty-six, thirty-three for the Present; and significator, fifty, twelve; significator, fifty-four, thirteen; up to significator, forty-five, twenty-two for the Future. Finally combine them all together thus:—Sixty-six, and one;

THIRD METHOD.

sixty-five, and two; and so on, up to thirty-four, thirty-three; placing them in a single packet, one on the other, as you do so; and when this is finished, deal the whole sixty-six cards in one large circle, placing the significator as a starting point, when thirty-three will be the first-card, and sixty-six the last card, on either side of the significator. Now gather them up thus, in pairs for the last reading:—Significator, sixty-six; thirty-three and one; thirty-four and two, and so on, up to the last card, which will be a single one. Draw two other fresh cards at random from the eleven cards which have not been used in the reading and place them, face upwards, one on either side, to form a “surprise.” Read these three from right to left as conclusion. This mode is rather difficult at first, but practice will give facility.

END OF TAROT.

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