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WEHMAN'S FORTUNE TELLING BY CARDS



PUBLISHED FOR
I. & M. OTTENHEIMER,
321 W. BALTIMORE ST.,
BALTIMORE, MD.

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WEHMAN'S
FORTUNE-TELLING
—BY—
CARDS

—OR—
CARTOMANCY MADE EASY.

BEING A PICTORIAL AND PRACTICAL EXPLANATION OF THE MARVEL-
LOUS ART OF PROPHETIC FORTUNE-TELLING, WHEREBY, THROUGH
SIMPLE USE OF ORDINARY PLAYING CARDS, ANY PERSON
OF COMMON INTELLIGENCE CAN GLEAN FULL,
PERFECT AND EXACT KNOWLEDGE OF

THE PAST, THE PRESENT, AND THE FUTURE.

—AS WELL AS OF—

EVERY SECRET IN A PERSON'S LIFE OR THOUGHTS.

The whole clearly and fully set forth, so that every one can
read their own fortune and that of others.

—TO WHICH IS ADDED—

A TREATISE UPON CHIROMANCY; OR, THE ART OF DIVINATION
THROUGH READING THE HUMAN HAND, AND A FULL DE-
SCRIPTION OF THE SACRED BOOK OF THOT, THE
EGYPTIAN ORACLE OF DESTINY.

By MADAME CAMILLE LE NORMAND,

THE MODERN SIBYL.

PUBLISHED FOR

I. & M. OTTENHEIMER

PUBLISHERS

321 W. BALTIMORE STREET

BALTIMORE, MD.

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PUBLISHER'S ADVERTISEMENT.

ALTHOUGH many publications have been issued from the press purporting to explain the mysteries of DIVINATION, or the art of revealing the SECRETS OF THE PAST, PRESENT and FUTURE through employment of cards, such as can be found in every household, the following pages constitute the only volume as yet issued in America wherein that interesting subject is treated in a scientific, yet familiar manner.

In every European country, *Cartomancy*, as this art of foretelling the future from *Tarots*, or cards, is technically designated, is a favorite diversion with all classes, who fail not to consult this *Household Oracle* before undertaking any measure of personal interest. It is familiar alike to the boudoirs of the ladies of fashion and the chambers of shop girls, for few females abroad have neglected to obtain an insight into the mysteries of a science as instructive as it is fascinating.

In our country, that fraudulent Cartomancy, which is professed by ignorant fortune tellers and pretended seeresses, ignorant of the very rudiments of a scientific combinations of permutations, is held in merited suspicion. When, however, our ladies of intelligence come to rely upon themselves for explanation of the enigmas and perplexities of their daily lives, they will learn to appreciate veritable Cartomancy, the cardinal principles of which are as easily mastered as the rules governing any game of cards. Moreover,

in addition to the marvellous and prophetic character which science has so unaccountably bestowed upon this important art in giving revelations as visible and inexplicable as those enunciated through spiritualism or clairvoyance, indulgence in this singular science creates a diversion, agreeable, moral and refining. It is only in the hands of quacks and charlatans, imposing upon credulity, that this interesting oracular entertainment has been perverted from its true and useful purposes.

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FORTUNE-TELLING BY CARDS.

INTRODUCTORY REMARKS.

A WONDERFUL occurrence during the stormy scenes of the sanguinary French Revolution, towards the close of the XVIIIth century, re-awakened throughout Europe a revived knowledge of the science of *Divination*, through employment of playing card—an art of foretelling future events more correctly designated as that of *Cartomancy*.

Josephine Tascher de la Pagerie, while in her native land of San Domingo, had been approached by an aged negress, who astonished her through declaring to her: "You will ascend upon the loftiest throne in the world."

Always treasuring memory of this prediction, the widow of Gen. Beauharnais, during the bitter days of the Reign of Terror, was induced to consult with a distinguished seeress of the Faubourg St. Germain, who relied upon cartomancy as a means for elucidating the mysteries of the past, present, and the future. Although her visitor was disguised as a waiting woman, the seeress, through a simple resort to her pack of cards, read most correctly the entire past existence of her consultant. Then, by the same means, she laid bare the gloomy picture of Josephine's present situation; how the prison doors of the Luxembourg stood ready to receive her; how the guillotine thirsted for her life's blood; how, nevertheless, she would be saved from all these impending dangers through intercession of a young soldier, to her at the time, personally a stranger. Subsequently, by a fresh appeal to her cards, the seeress threw aside the veil obscuring Josephine's future destiny, predicting her marriage, the onward march of her hus

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band towards fame and power, until, finally, after a studious observation of the cards, then called *tarots*, the cartomancian announced to her skeptical consultant, that, on a given day, within the cathedral church of Notre Dame, the unknown man she was destined to marry, would place upon her head an imperial diadem, and furthermore, that she would be hailed, in the presence of the highest ecclesiastical potentate on earth, as "Empress of the French," and as such would be respected until her death.

The remarkably rapid and literal fulfillment of the predictions made by a professional seeress, to an unknown lady, to whom she promised the most exalted of mortal positions, not only astonished the crowd of courtiers, wonder-stricken at realization of this indisputable and well-authenticated augury of miraculous events; but elicited the attention of men of intellect and of science, hundreds of whom visited the remarkable prophetess, and in every instance testified to the accuracy of her predictions, although at a loss to comprehend the source from whence she attained apparently superhuman knowledge. It appeared wonderful to these men of science that the mere combination of a series of cards, which they had been accustomed to look upon as a mere species of diversion, could be employed as well to read the past, as to penetrate the mysteries of the future; still, they were compelled, in an elaborate report made to the Emperor, whose comprehensive mind yearned after explanation of all secrets, mental as well as physical, that, while unable to account for the cause for this prophetic knowledge, there could be no rational doubt of its existence. To them the science of cartomancy was as a sealed book, for they had no key to investigate a knowledge which, with other occult sciences, had been swept away during the troublesome times of the Revolution, when men of intellect and of learning had been persecuted, both by the rabble and by the priesthood. With this key the secrets of divination can be reached as readily as those upon the monuments of Egypt, whose hieroglyphical language has remained unintelligible to the most learned of mankind, until one man, wiser than the rest, became interpreter of a seeming mystery, which can at this present time be read by enterprising students.

Upon the death of the "Seeress of the Faubourg St. Germain," at an advanced age, she bequeathed to her grand niece, as among the most precious of her wealth, a MSS., which forms the basis of

the following pages. In her volume, she, for the first time, reveals the infallible guide, whereby she attained reputation and wealth as a prophetic reader of destiny. She placed in the hands of the wide world that key, for which science had been seeking vainly during her life time. Like unto all other re-discoveries, the science of cartomancy appears simple when we come to comprehend its rudiments, now happily placed within the reach of every intelligent reader. The legacy of the distinguished seeress was gratefully accepted by those of her country people, familiar with her personal history: yet, while thousands in Europe have derived both knowledge and amusement through perusal of many volumes, based upon her explanation of the true art of divination, very little advantage has been taken, except by travelled Americans, of her posthumous publication to apply the correct rules of a wonderful science for oracular purposes. The present volume supplies a void in our domestic wants, and we are certain that its perusal will prove as beneficial as instructive. Its contents are plain, succinctly expressed and scientifically arranged, and once mastered according to the directions given in the following pages, every person can readily acquire the art of foretelling the future, and of reading their own destinies without a resort to ignorant fortune tellers.

FROM THE TESTAMENT OF THE "SEERESS OF THE XVIIIITH CENTURY."

At this present moment, two-thirds of mankind consult some species of oracle to ascertain that, which is to happen to them, and, what appears the more astonishing, those wiseacres, who affect to turn this general habit into ridicule, when speaking of it in public, are in secret the most rigidly devoted to divination, rarely, if ever, attempting an important matter without resort to some form in prophetic consultation. However impenetrable may, to an ordinary comprehension, appear the secrets of the future, there will ever be discovered premonitions, or forewarnings, secret, indescribable instincts, mentally or otherwise given us, to cause us to shun danger, and to direct our steps in the pathway towards fortune, honor and happiness.

For my own part, after an experience of an extended life time, I feel myself in duty bound to make public avowal of my faith in presentiments, and of my belief that we are favored, with fore-

warnings of coming events, which may prove fatal to both life and happiness, did we not take heed of these significant inspirations.

In testimony of this fact, we have merely to call to mind the prophetic wisdom and the recorded predictions of antiquity, as well as the profound intelligence of great writers, who have announced in their works that which has come to pass long after their deaths, and which is even transpiring at this very moment.

In presence of innumerable facts, universally testified to by sacred, as well as profane writers, who is bold enough to cast a doubt upon the truthfulness of the prophets of Judea, of Greece, of ancient Rome? Is there a learned scholar, willing to deny inspiration to the sibyls of Cuma, the pythonesses of Delphi, the consecrated oracles of the pagan world? And, at more recent times, have we not had attested and fulfilled prophecies from the Druidesses of Gaul, the wandering gipsies, the celebrated soothsayers and astrologers, whose counsels governed kings and empires during the middle ages, and down to the Elizabethan era. To what other source than inspiration, are we to attribute the exaltation of Joan of Arc in her mission of salvation?

Every page of history, every step in social progress, reveals to us an oracular power, mysterious, obscure and invisible, operating upon both men and things, impelling them upon the road towards their manifest destiny.

To unveil the secrets of the future has been the fruitless labor of man from the earliest ages. Through analyzing the laws of nature, through long and tedious study, many of those mysteries have been unveiled. Still, the work of divination, as a psychological science, has rarely been pursued in good faith, and hence its study has been retarded through the pretensions of mountebanks preying upon human credulity. To this reason we must attribute the slow progress made in acquisition of knowledge. But each century advances, and as we add stone after stone to the temple of science, we fulfill a portion of our mission and contribute towards perfection.

The work I have completed and bequeath to the world, is the result of arduous toil, of an experience long, and, at times, painfully acquired during a period of social and political events, the most astonishing as yet known to man's history. It is based on the knowledge of my predecessors, verified, however, by my ex-

tensive and varied observation of men and of events. By its aid you can arrive at the signification of cards, and their application to the various incidents in human life, combined with different social influences.

Cartomancy is a science which can only be attained through reflection and practice, inasmuch as the permutations of the cards represent thousands of possible occurrences, and it is through comparison of their respective positions, changing at each deal, that we arrive at their full meaning. Spreading before your eyes a panorama of events passed and present, it becomes easy to institute wise reflections on the past, or to speculate upon events announced to happen. This is one of the aims of the science, which forewarns you of threatened danger, so that you can avert it in anticipation of its occurrence. The panorama of past events shows to us in what we have failed, and hence we must shun fresh errors. In a word, cartomancy teaches the individual the art of self-government.

By the combinations I have furnished, approaching events can readily be seen, for they are the result of arrangement and of calculation, upon the same principle which governed the philosopher Pythagoras in the determination of great and important truths. Herein cartomancy resembles geometry, for while the principles are immutable, its permutations are illimitable, while tending to a general harmony.

My work, I trust, will be the germ for judicious and philosophic reflections, especially when we contemplate the vicissitudes to which the future oftentimes exposes us. Are there not in the lives of each of us moments of hesitation, of irresolution, when we seek secret advice and counsel? At such times, do we not stand in need of a reliable guide that we may avoid the pitfalls too often strewn in the way of the thoughtless and of the indiscreet? Forewarned, we are forearmed, and through consultation with our oracle, in a proper state of mind, the images of the future are foreshadowed to us.

OBSERVATIONS ON METHOD OF DEALING.

When you desire to consult *cartomancy*, you must discard from the pack of playing cards, usually sold in the stationery stores,

all bearing values below *seven*, reserving the ace, however. That is to say, throw out the *deuces*, *threes*, *fours*, *fives* and *sixes* of each suit or color. To those reserved you add a blank card, upon which you write the word "*consultant*," as it is designed to represent the person consulting the oracle. For this purpose you may, however, employ one of the *deuces*, or *twos*, previously discarded, using any of them with the exception of the *deuce* of diamonds, as that card, unless marked in some manner, will not represent sufficiently a reversed position. The reason for giving a distinct card to the consultant, is that, should he be a dark man, and you represent him by the king of clubs, it would be impossible to determine whether his fortune is in any way affected for good or for evil, by any other dark man. The same precaution should be taken in the case of a lady being the consultant, as she would otherwise be represented by one of the queens.

The pack to be used should have those face or figure cards only with a single head, inasmuch as, when cards come out in dealing reversed, they bear a different signification than when upright. When about to consult the oracle, the cards should be arranged in the following manner: the king, queen, knave, ace, ten, nine, eight and seven of each suite, and this precaution should be taken, as a general rule, for every consultation, whether for yourself or for another person, as without this, the permutation may chance not to be perfect.

Your cards being arranged in this manner, you shuffle the pack well, the faces downward, and place them on the table one by one, and turn them over after the manner of dominoes. You take them up and shuffle them again, preserving their faces downward, then cut them yourself, or cause the person for whom you consult to do so. You explain the signification of the cut and put them together, after which you shuffle and draw from the pack *twelve* cards, which you put aside, leaving *twenty-one* cards in your hand. These you shuffle, still keeping the faces down, and cut a second time; you explain this cut likewise, and put them together again without touching those previously drawn from the pack and placed aside. You then take the top card of the pack and place it face down on the table *alone*, without looking at it. This card is the *surprise*; then you range the other twenty cards, face upward, one by one, from right to left in a single line across the table. The

cards being in this wise placed, examine the deal carefully, looking at those which are at the back of the consultant, towards your right, and those which are in front of you, at your left, and explain.

Should the consultant card, should it represent either male or female, come out reversed, it shows that the consultant is vexed or annoyed. Should the consultant card not come out in the deal, it is necessary to take up the cards, shuffle them and replace them, as you have done in the first instance. Should it not come out during this second trial, you must commence for the third time and repeat the deal, and then should it not emerge, it shows most decidedly that the consultant has an entire disarrangement in his or hers business matters, be they of any description whatsoever. In this last event there should be selected a card of the consultant's color, either dark or light, and the oracle proceeds somewhat in the following manner :

" You have two *tens* at your right, which denotes that you will have a change. Should three *tens* be found, it announces a new estate or condition in life : should there be four, it designates a law suit. Should there be two *kings*, you will consult with some one ; if there be three, it is a general consultation either upon business or in case of sickness ; should there be four, it predicts a removal. Should you have two *knaves* in your oracle it denotes inquietude ; if three are found, it betokens a dispute ; should four be present, it announces an attack of an epidemical malady. Should two *nines* be present, you will receive a small amount of money ; should there be three, you will experience some slight success ; should there be four, you will be greeted with an agreeable surprise. Should there be found two *aces*, it signifies that you will be shortly duped ; should there be three, it promises a considerable success ; should there be four, it announces that you will receive a great surprise. Should you have two *eights*, you will make a new acquaintance ; should there be three, you will contract an unfortunate marriage, and should there be four you will meet with some reverse. Should you find two *sevens*, it denotes immaterial news ; if there be three, it announces vexation, or pains in your limbs, and should four be present, you will find yourself mixed up in some intrigue. Should two *queens* be there, you will encounter some friends ; if there be three, it prognosticates that you will be deceived by women, but if

four be present, you will find yourself in the company of a social party or of scandal mongers.

LOOK TO YOUR RIGHT, AND TO THE LEFT OF CONSULTANT.

Should you have two *kings* you will realize your projects; should there be three, you are either engaged in commerce or will enter upon some commercial enterprise; should there be four, your business will advance with the greatest celerity. Should you have two *queens*, you will speedily find employment; should there be three, you will shortly attend a friendly repast or other festival; should there be four, you will find yourself in bad company. Should there be two *knaves*, you will be found in some social gathering; should four be at the left of the consultant, you will enjoy ease in business matters, but should four be present, you are doomed to privations. Should there be two *aces*, it indicates that you have enemies; should there be three, it denotes that you will be guilty of misconduct, but should four be discovered, you will experience a disagreeable surprise. If there be two *tens*, it signifies that you are in waiting for, or expectation of something; should there be two, you will be disappointed in your expectations, that your business will prove unsuccessful, or that the speculation in which you are to engage will turn out hazardous; should there be four, it denotes that some incident will occur to you, or that you will have information of some occurrence to another. Should there be two *nines*, your business will turn out profitable; should there be three, it signifies that you will be guilty of some lack of prudence; should there be four, a most unfortunate surprise is in store for you. If there should be two *eights*, you will encounter a reverse; should there be three, you will visit a play, or concert; should four be found, it is certain that you will commit an error in some manner, or of some nature. Should two *sevens* turn up, it shows that some new acquaintance will seek to investigate your conduct; should there be three, you will experience something giving you great gratification; should there be four, you will either be the victim of injustice at the hands of some one, or be guilty of injustice towards another; it likewise signifies that you will engage in an affair of a disreputable character.

The above explanation is simply given to elucidate the signifi-

tion of several cards coming together in a general way, as a preliminary study for the combinations to be exemplified subsequently.

THE MATRIMONIAL ORACLE.

In the case of consultation upon the subject of marriages in general, the consultant should be withdrawn from the pack, inasmuch as it is necessary that the couple should be of the same color, in order that a marriage be formed.

Should the young lady be a blonde who consults the oracle upon questions of marriage, she should pick out the *knave of hearts* and the *queen of hearts*, and taking these two cards from out of the pack, place them aside; then, let her shuffle the cards well and again pick out *eleven*, which are in like manner set aside. Then take up the *knave* and *queen of hearts* and replace them among the remaining cards in the pack, shuffle them again, place them in succession in a line from right to left. It is necessary so that the marriage be an accomplished fact, that a *quint*, or five cards in *hearts*, appear in the lay-out, and, if it be found at the end of the deal at your left, the marriage will be a certainty; but, should the *nine of diamonds* or the *seven of spades* be placed in front, the marriage will be most certainly delayed; should the *nine of diamonds* alone appear, the delay will be not over serious; but should, in place of these cards, there be found the *king of spades inverted*, or *three tens*, the marriage will never come off.

If the lady be a brunette she will take the *knave of clubs*, and, if very dark, the *knave of spades* as her representative husband, and represent herself by a *queen* of corresponding color, always taking care that the card ordinarily used as the consultant be retired from the pack.

Should a widow desire to contract a second marriage, she represents herself as the *queen of clubs* and her future husband as the *king of clubs*, which cards should be retired and placed aside. Then the pack is shuffled well and dealt upon the table, face downward, in five rows; take these up again in a reversed manner, shuffle them well and cause the consultant to cut. After explaining the cut, again shuffle the cards well, face downward, and cause him or her to select *eleven* from the pack, which are to be put aside. Then retake the *king* and *queen of clubs*, and place them among the remainder of the pack, whence the *eleven* have been withdrawn;

shuffle well and again let them be cut. After explaining the cut, shuffle anew, always taking care that the faces of the cards be downward, and then deal, placing the first one dealt upon the table directly in front of you in an isolated position—this is the *surprise*. Deal the others and place them in a single line below the surprise card on the table, ranging from right to left, one by one. Turn over all the cards except the surprise, which is only to be consulted after the rest. Read the cards thus placed likewise from right to left, and study their significations well, cautioning the consultant that she have her mind fixed upon the subject of consultation as you are but the medium for interpreting her wish, and the cards bear different significations, applicable in a varied manner. It is necessary, in order that the widow's desire for a second marriage be successful, that the *queen of spades* come out *inverted*, that the *king* of the same color likewise appear, and that the *knave of spades* be at the side of the *ace of spades* or of *hearts*, and under this combination her second marriage is an assured fact. Should the *ace of spades* emerge near the *knave*, it will also be necessary that the *ace of hearts* come out to effect an alliance; but, if the consultant have three *tens* before her, the marriage will not occur; and, should the *nine of spades* come out, it denotes absolute failure. Again, if instead of these cards the *eight of clubs* and the *eight of hearts* appear, the marriage will be a great success. Great care should be observed in noticing whether three *eights* appear behind the consultant, for in that instance the marriage will not be a happy one. In consulting this and all other oracles, pains must be taken to learn the true signification of the cards.

TO DEAL BY TRIPLETS.

Should you not choose to avail yourself of the method for dealing the cards, which we have already given, and which is in common use upon the continent of Europe, there are several other systems which can be pursued to obtain the same end. The one we have laid down is designed to be particularly applicable to oracles, interpreted through the medium of twenty-one cards, but in the case of employing a less number, other systems are followed.

For oracles, wherein are used *thirteen*, *fifteen* or *seventeen* cards, the more certain method of dealing would be that of dealing by triplets, which is done in the following manner:

As the card, which we have added to the pack and called the *consultant*, cannot be employed in oracles, derived through dealing by triplets, that card must be withdrawn from the pack, and in its stead a representative be selected, according to the complexion either of yourself or of the person, at whose request you officiate. For instance, a very fair lady would be represented by the *queen of diamonds*, a brunette by the *queen of clubs*, a dark one by the *queen of spades*, and a fair one by the *queen of hearts*, and so with persons of the opposite gender. As a general thing the color of the hair and eyes determine as to what card it is most proper to assume as the consultant's representative, a king, however, denoting an elderly or married man, the knave for a young man or a bachelor. The card determined upon as a representative, loses all other signification.

Should you yourself be the consultant, of course you would shuffle and cut, but if you officiate on behalf of another, you may, if desired so to do, shuffle, but never cut, an act which must be done by the veritable consultant, and with the left hand only, as the middle finger of that hand is assumed to be in direct communication with the heart. While cutting, ever keep your mind steadfastly upon the cardinal object of your inquiry, otherwise the oracle will be fruitless through confusion of the inquirer's mind, rambling from one mental question to another. Shuffle the cards thoroughly and then cut them twice, that is, make three packages out of the pack. Turn over the cuts and explain them—that is, the bottom card of the two furthestmost packages, when turned over, reading from the left to the right, as cuts are always to be explained in that manner. An elaborate table of the explanation of cuts is given in our subsequent pages, which you can consult until their meaning has been fixed upon the memory. This practice you should observe rigidly, inasmuch as the signification of cards, when cut, differs materially from that of those dealt; oftentimes they bear a reverse interpretation. After explaining the cut, place the package nearest you upon the middle one, and then both upon that furthestmost. This done, deal off the cards by threes, face downward, and turn them over. Every time there comes two cards of the same suit, for example, two of *hearts*, *spades*, etc., take out the highest and place it aside on the table. Should the three

cards be all of the same suit, take out the whole of them. However, with some, this rule is not observed, and the highest alone is taken out. If this be done, instead of the color, the value of cards is substituted, that is to say, should there be three *kings, queens, etc.*, in the triplet, they are all taken out. The observance of either practice is optional, as it effects little or no variation in the ultimate result of the operation. Having run through the pack in this manner, you take up the remainder of the cards after the subtraction of those laid aside, which shuffle, cut, and deal by threes in precisely the same manner as before, until you have selected either *thirteen, fifteen, or seventeen* cards. It is necessary, however, that the representative card appear among those coming out, and that they be uneven in number. In either case the operation must be begun afresh and continued until both results are brought about. But should it not be produced after a third trial, it were better that the consultation be postponed until some more favorable time, as it is evident either that the consultant's condition of mind is antagonistic to oracular influence, or else, for occult reasons, it would be wiser to abstain for the moment from seeking knowledge of his or her destiny.

Now, having obtained the requisite number of cards for purpose of consultation, you take them, shuffle and cut, then lay them out in a semi-circular or straight line before you, and read them first to the right and then to the left of the consultant, having, however, placed the bottom card of the package, or the first dealt, aside, with its face down, as a *surprise* card. After reading the cards, shuffle, cut, and deal them a second and then third time, as done at first, always taking care to place a card on top of the surprise, which is not to be looked at until the explanation of the others is gone through with. At the close of the third reading, turn over the surprise card and its two companions, and interpret them according, as if they were three cards found together in the body of the deal. The value and signification of three cards coming together will be found in the body of our book.

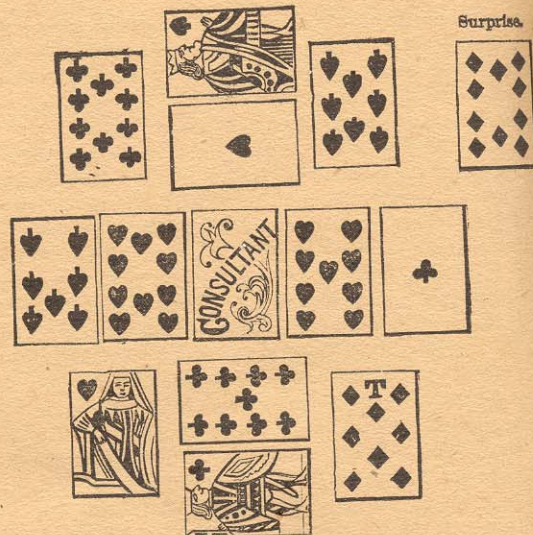
AN ORACLE OF THIRTEEN CARDS.

A peculiar method of dealing and arranging cards for consulta-

don in an oracle of thirteen cards, is sometimes pursued in France and Italy, which is easily resolvable into four minor oracles of three cards each, whose significance is easily to be obtained through consultation, with the tables of three cards coming together, as subsequently given in our pages.

After shuffling the pack well, cut, while making a wish, into four heaps or packages—the card marked consultant being first drawn out and laid on the table. Take off the top card of each package, and place them, commencing with the card at the top of the package at the left, and thence following to the fourth card, which is on the top of the package at the right, in the following order: the first taken up and turned face upward over the top of the consultant card; the second at its base, or foot; the third on its right, and the fourth on the left. Then shuffle the remainder of the pack, and, after cutting, proceed as before, placing the fifth card perpendicularly in the left hand upper corner above the fourth, the sixth opposite to it, likewise perpendicularly, in the right hand upper corner above the third, the seventh in the right hand lower corner beneath the third, and the eighth in the left hand lower corner beneath the fourth. This done, shuffle, cut, and draw for the third time, in the like manner as before, placing the ninth card longitudinally above the first, the tenth in a similar position beneath the second, the eleventh perpendicularly at the back of the third, and the twelfth next to the fourth, also perpendicularly. These cards must, however, be placed upright or reversed in the manner in which they originally came out.

To exemplify, presume the consultant to have dealt by this process, cards in the following order: 1. Ace of hearts 2. Nine of clubs; 3. Nine of hearts; 4. Ten of hearts; 5. Ten of clubs; 6. Eight of spades; 7. Eight of diamonds; 8. Queen of hearts; 9. King of spades; 10. Knave of clubs; 11. Ace of clubs, and 12. Seven of spades reversed. They should be arranged as in the diagram on the following page:

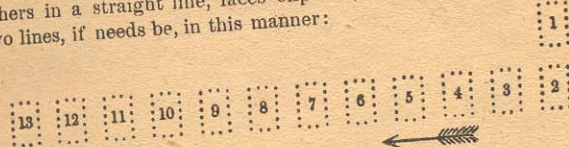


The thirteenth, or surprise card, is wanting; to obtain which, you must shuffle well and cut the pack once; draw off the top card of the second package, which we will suppose to be the ten of diamonds, and place it on the table, face down, for interpretation after the others have been construed, apart from the rest in a position above the consultant. This is your surprise, and should give the key to the oracle.

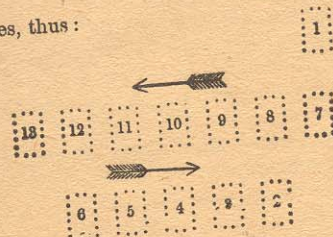
To resolve this general oracle into four minor ones, it is only necessary to bring the cards into the following combinations of three, each to be read from right to left: 4th, 12th, 5th—1st, 9th, 6th—3rd, 11th, 7th, and 2nd, 10th, 8th, in the order of their original drawing. Generally, in this description of oracle, the *nine of diamonds* is accepted to be the wish card, and, if it comes out in any position whatever, it is accepted as guarantee that you will ultimately obtain your wish, unless the *nine of spades* be likewise present as a surprise card, when you may make sure of disappointment. If the *nine of spades* be among the cards drawn to make the oracle, as well as the *nine of hearts*, its influence is merely

to retard consummation of the wish, proportionately to its proximity to the consultant. If the *nine of hearts* comes the fourth card dealt, your wish is certain to be immediately obtained, unless the *nine of spades* has been drawn the third; in which case a protracted delay will ensue. If the *nine of hearts* is drawn the third, and the *nine of spades* the fourth, your wish will be almost indefinitely postponed. Should the *nine of hearts* be drawn the fourth card and the *nine of spades* be absent, you may be sure that its accomplishment will be almost immediate; should it be drawn the third, it portends a very brief delay; should any card intervene between the *nine of hearts* and the consultant, it betokens the cause whereby the delay in obtaining your wish has been impeded of accomplishment.

After interpreting this oracle according to the signification of the combination of three cards conjointly, should you desire to learn the general significance of the oracle, you must take up all the cards, and, after shuffling them well, cut twice, then, after explaining the cut, deal out the first, face down, as a surprise, and the others in a straight line, faces exposed, from right to left, or in two lines, if needs be, in this manner:



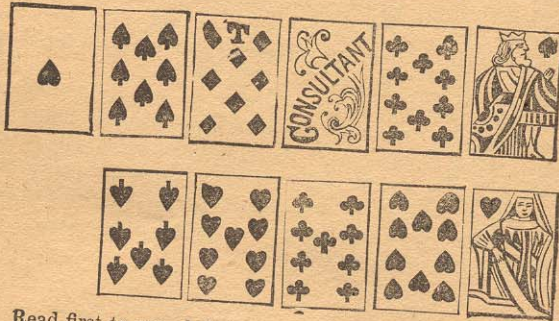
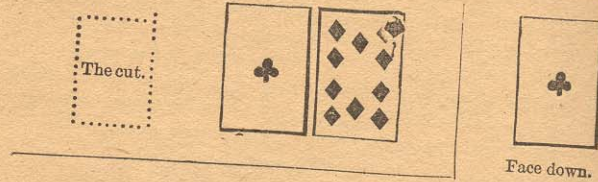
Or, if in two lines, thus:



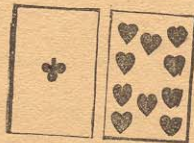
The arrow gives the direction in which the cards are to be read.

To exemplify more lucidly, we will illustrate by diagram a presumed position of the cards already given, to make the oracle, re-

sulting from shuffling, cutting and dealing to obtain a general significance of the oracle:



Read first to your left from the consultant, and then your right from the same point in accordance with signification of the cards, and their relative value from combinations of twos and threes, and through blending a general influence from both, you will arrive at a very correct idea of the oracle's veritable meaning. Then take the cards again, shuffle, cut, and draw forth a single card, which place upon the surprise card, and then turn up both and ascertain their meaning in connection with the general tenor of the oracle. The surprise card being given above, let us presume the other added to it, and your surprise will be thus:



Or, read cartomantically, "A surprise in love matters."

At this stage of our instructions, we will not give an interpretation of the foregoing oracle, but leave it as a problem for the ingenuity of those desirous of mastering the art of cartomancy, to solve in accordance with the rules we have laid down, and the tabular explanations given in subsequent pages. We desire our readers, from their first start in acquiring knowledge of the science of cartomancy, to exert self-reliance, so that, through its exercise, they will more speedily master the science's apparent intricacies.

THE CONSULTANT,



When coming out in an upright position designates, in the body of the deal, merely the person consulting the oracle, in a natural state of mind. In interpreting the signification of the cut, however, the card acquires significant properties, which are illustrated in our explanation of the cut, which, however, do not apply to it when found in the body of the deal.



When the card comes out in the deal reversed, it denotes the consultant to be in a disturbed state of mind, or annoyed from some cause beyond his or her control. Coming with the *eight of spades reversed*, for example, by its side, it shows that the consultant's mind has been disordered through prospects of ambition or religious excitement. If accompanied by the *eight of hearts*, it demonstrates that he or she is annoyed through being a victim to the tender passion. In the cut, this card, when reversed, gains still stronger significance than when upright, as will be learned from consultation of our table.

GENERAL DIRECTIONS.

To acquire proficiency in the art of divination by means of cards, requires simply patience and study, for, being based upon purely mathematical principles, it can be learned by any person of ordinary capacity. Those who assert it to be a divine gift are simply charlatans and mountebanks, who desire simply to impose upon the credulity of their patrons. The true secret of their success in divination consists in the fact that they have, through study or oral instruction, acquired a knowledge of the fundamental princi-

ples of cartomancy, and glibly read, after their own fashion, the general signification of the cards and of a few of the combinations. All pretence about being seventh children of seventh children, and other ridiculous claims to an uncommon or supernatural origin, are merely impostures, as any one can become equally, if not better, gifted through a careful study of the oracular science. A pianoforte player cannot claim to be gifted through intuition; she acquires her skill through application and practice; and the same result is equally true with those who have become proficient in the art of prophetic divination.

As our work is not only the product of pure science and the result of many years of experience, it has been arranged upon the theory of rational, intellectual progress, and illustrated in a way so as to convey to the eye ideas, which cannot be as clearly expressed by word, nor half so indelibly impressed upon the reader's memory through ordinary print. We begin at first principles and gradually ascend to thorough knowledge, so that the advancement of our pupil is as interesting as its foundation is durable.

In the first instance the student in cartomancy must make him or herself thoroughly acquainted with the primary significations of the cards, which constitute the alphabet of the divinatory science. Then pass to the signification of many cards of the same value placed either to the right or left of the consultant, and in these two branches you have the basis of the whole science, which is developed to perfection in our subsequent illustrated instructions.

While studying our tabular explanations, it is the best method for the readers to lay out cards for themselves as we have given them in the text, and then seek explanations, instead of attempting to impress on their memories our illustrative designs. This is absolutely necessary to be done when we come to an explanation of the deals with *five* and *twenty-one* cards, for, without having actual cards on the table before you, their interpretation is imperfect and confused, almost as bad as in the case of an ordinary player attempting to adduce the melody of written music without recourse to an instrument.

A good knowledge of cartomancy will amply repay the trouble necessary for its acquisition, for the more deeply we dive into its mysteries the more fascinating it becomes to the adept, who naturally is acknowledged to be a source of consolation and of amuse-

ment by friends and acquaintances, prophetic divination being the most intellectual, instructive and fascinating use to which it can be put under any circumstances. If a full view of the future has been denied to us curious mortals, cartomancy, at least, scientifically interpreted, forewarns us as to the shadows of coming events.

We are aware that many pretend to regard a belief in the possibility of obtaining knowledge from supernatural sources to be a relic of bygone superstitions; still such persons are ignorant of the principles of mental physics, as well as unacquainted with the history of civilization, which treasures true knowledge while discarding the impostures and fantasies of obsolete science.

Fanatics are the most superstitious of their race, for while they believe in absurdities abhorrent to the spirit of advanced learning they reject that which cannot be rendered plain to their limited, comprehension, and pretend only to believe in the evidence of their own eyes, while, at heart, they are victims to the most villainous credulity.

The revival of a knowledge of the ancient Egyptian sciences, has opened the door for a diffusion of knowledge, long concealed by the mystics of the Middle Ages. We all know that the wonderful Count Cagliostro, who based his extraordinary powers on his acquaintance with Coptic, or Egyptian mysteries, was imprisoned, and finally put to death as a sorcerer. Still we cannot deny that he was gifted with the power of second sight, when he wrote upon the wall of his prison house: "The Bastille shall be destroyed, and they will dance upon its site"—a prophecy fulfilled years after.

There are pretenders, mountebanks, and charlatans in every profession, in every walk of life, and it is the ignorance of these people which brings occult science into disrepute. False prophets, simply using cartomancy and other sciences as a cloak, are doubtlessly in our midst, and it is mainly to frustrate the designs of adventurers that we have penned this little volume, which treats of divination through playing cards as a veritable art, upon the same principles which led Pythagoras to unveil the mysteries of mathematics.

VALUE AND PRIMARY SIGNIFICATION OF THE EIGHT CARDS OF DIAMONDS WHEN THEY PRESENT THEMSELVES UPRIGHT.



Marriage. A military man. A man of fidelity. A dignitary of the state. A very fair person. A man of tact and cunning.

The ten of diamonds, either upright or reversed, represents coin, gold, water, the sea, a foreign city, and change of locality.



A blonde female. A lady resident in the country. A woman given to gossiping and scandal.

T. designates top of the card.)
Enterprise. Separation. Advantage.



A country man. A young man of light complexion, of a lower grade in society. A messenger. Postman. A tale-bearing servant, or unfaithful friend.

The country. Riches. Love-making overtures.



The ace of diamonds, whether upright or reversed, signifies a letter, a petition, a note, a paper, a document.

Present intentions. Good news.



VALUE AND PRIMARY SIGNIFICATION OF THE EIGHT CARDS OF DIAMONDS, WHEN THEY PRESENT THEMSELVES REVERSED.



A country gentleman. A difficulty concerning marriage or business. Threatened danger, caused through the machination of a man in position or office.

The ten of diamonds, whether reversed or upright, designates bullion, coin, gold, water, the ocean, a foreign city, a journey and change in locality.



A country gentleman. A malignant female, who seeks to foment disadvantage to the consultant, and who is to be greatly feared.

Delay. Annoyance. Poverty. A family feud, or a quarrel among intimate friends.



A servant. A post-boy. An intermeddler, who will be the cause of mischief. A messenger bearing ill-news.

Sorrow. Motion. Wealth. Satire. Mockery, and foolish scandal.



The ace of diamonds, reversed or upright, designates a letter to be shortly received, a petition, a note, a paper, or a document.

Birth. Contrariety. Vexation. In a great measure.



VALUE AND PRIMARY SIGNIFICATION OF THE EIGHT CARDS
OF HEARTS, WHEN THEY PRESENT THEMSELVES UPRIGHT.



A blonde man. A lawyer. A man of repute, and remarkable for superior qualities. A person of generosity.

The city. Envious people.



A blonde female. A faithful friend. A mild, amiable lady.

Victory. Happiness. Triumph. Union. Harmony. Work. Trade. A present.



A blonde young man. A young soldier or sailor. A traveller. A gay young bachelor, dreaming chiefly of his pleasures.

The affection of a fair young lady. Success in your hopes. Nourishment. Food. Board.



The house. A repast. Festivity. A love letter. Agreeable intelligence.

The thoughts. A weapon. A jewel.



VALUE AND PRIMARY SIGNIFICATION OF THE EIGHT CARDS OF HEARTS, WHEN THEY PRESENT THEMSELVES REVERSED.



A very fair man.
A tutor. A man in
anger. Great disap-
pointment.

An inheritance. A
surprise.



A very fair female.
Impediment to mar-
riage. Obstacle to
success in business
and general affairs.
A woman crossed in
love.

Weariment. Ennui.
A passing trouble.
Curiosity. Encum-
brance.



A very fair young
man. A dissipated
bachelor. A discon-
tented military man
A politician out of of-
fice.

A very fair maiden.
Excessive joy. A
young woman's indif-
ference to love ad-
vances.



A friends visit.
Forced or constrained
enjoyment.

Desire. A parcel.



VALUE AND PRIMARY SIGNIFICATION OF THE EIGHT CARDS
OF SPADES, WHEN THEY PRESENT THEMSELVES UPRIGHT.



A dark complexioned man. A gentleman of some learned profession. A judge. Advocate. Surgeon. Physician. A literary man.

Tears. Jealousy.



A dark complexioned woman. A widow. A lady of some learned profession.

A great loss. Tidings of death. Mourning. Failure.



A dark complexioned bachelor. An envoy. An ill-bred fellow. A messenger.

Sickness. Want of prudence. Bad news.



Abandonment. A document.

Expectation. Hope



VALUE AND PRIMARY SIGNIFICATION OF THE EIGHT CARDS
OF SPADES, WHEN THEY PRESENT THEMSELVES REVERSED.



A widower. A man
in wrath or with a
malignant disposition.
An envious man. Dis-
honest lawyer. A
quack. An enemy.
A general failure in all
your anticipations.

Loss. An evening
party. Brief affliction.
In the evening.



A widow seeking to
marry again. A dan-
gerous and malicious
woman. A fast female.
Difficulty. Derange-
ment as to marriage.

Disappointment De-
lay. Desertion Tid-
ings of the death of a
near relative.



An inquisitive, im-
pertinent interloper.
A man plotting mis-
chief. A spy. Pur-
suit. Treason in love
affairs.

Ambition. A relig-
ious woman. A mar-
riage broken off, or an
offer refused.



Pregnancy. Aban-
donment. Grief. Dis-
tressing intelligence.

Wise advice. Friend-
ship Indecision. A
foolish intrigue.



VALUE AND PRIMARY SIGNIFICATION OF THE EIGHT CARDS
OF CLUBS, WHEN THEY PRESENT THEMSELVES UPRIGHT.



A man whose complexion is between light and dark. A frank, liberal man. A friend.

The house. The future. Fortune. Success. Gain. Money.



A brunette female. One fond of conversation. An affectionate, quick tempered woman.

Chattel goods. Movable article. An indiscretion.



A slightly dark complexioned bachelor. A lover. A clever and enterprising young man.

The affections of a brunette maiden. The art of pleasing.



A Purse of money. Wealth.

A small sum of money. A debt unexpectedly paid. A child.



VALUE AND PRIMARY SIGNIFICATION OF THE EIGHT CARDS
OF CLUBS, WHEN THEY PRESENT THEMSELVES REVERSED.



A nut-brown complexioned man. A person to meet with a disappointment.

Money. A lover. Sometimes want of success in a trivial matter.



A nut-brown complexioned lady. A jealous and malicious female.

A trifling present. Gambling.



A flirt and flatterer. A young man in anger or in sickness.

A nut-brown maiden. Removal. Separation. A frivolous courtship.



Nobility. Love. A present.

A child. Embarrassment.



SIGNIFICATION OF MANY CARDS OF THE SAME VALUE, EITHER UPRIGHT OR REVERSED,
IN LOOKING TO THE RIGHT OF THE CONSULTANT.



Four kings—Removal.



Three kings—Consultation.



Four queens—Great assemblage of ladies.



Three queens—Female deceit.



Four knaves—An epidemic sickness.



Three knaves—A trifling dispute.

IN LOOKING TO THE LEFT OF THE CONSULTANT.



Four kings—Celerity in business matters.



Three kings—Commerce.



Four queens—Bad company.



Three queens—Friendly repast.


















Four knaves—Privation.



Three knaves—Idleness.

IN LOOKING TO THE RIGHT OF THE CONSULTANT.

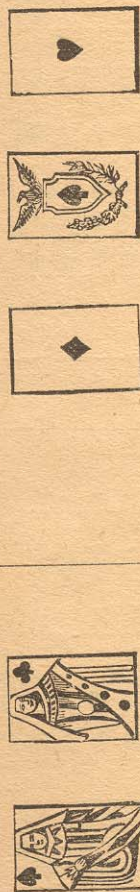
					
Two kings—Petty council.		Four aces—A great surprise.			
					
Two queens—Friends.		Three aces—Paltry success.			
					
Two knaves—Inquietude.		Two aces—Deception.			

LOOKING TO THE LEFT OF THE CONSULTANT.



Two kings—You have projects.

Four aces—Disagreeable surprise.



Three aces—Misconduct.

Two queens—Occupation.



Two aces—Enemies.

Two knaves—Company.

LOOKING TO THE RIGHT OF THE CONSULTANT.



Four tens—An affair of justice.

Three tens—Change in social position.



Four nines—An agreeable surprise.

Three nines—Petty results.

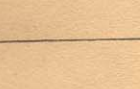


Four eights—A reverse.

Three eights—Unfortunate marriage.

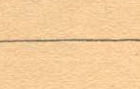


LOOKING TO THE LEFT OF THE CONSULTANT.



Four tens—An occurrence, or event.

Three tens—Want.



Four nines—Disagreeable surprise.

Three nines—Imprudence.



Your eights—Error.

Three eights—A play.

LOOKING TO THE RIGHT OF THE CONSULTANT.



Two tens—Change.



Four sevens—Intrigue.



Two nines—A little money.



Three sevens—Pains in limbs. Contrariety.



Two eights—New acquaintance.



Two sevens—Trifling news.



LOOKING TO THE LEFT OF THE CONSULTANT.



Two tens—To be in expectation.



Four sevens—An unjust man.



Two nines—Profit.



Three sevens—Great joy.



Two eights—You will be crossed.



Two sevens—A new acquaintance will examine your conduct.



MOST IMPORTANT OBSERVATIONS.

SYNONYMICAL VALUE AND SIGNIFICATION OF THE CARDS.

It becomes our duty to inform our readers that a card, alone or accompanied, upright or reversed, signifies, or holds the place of, different words, bearing towards each other a synonymical relation, and consequently it is necessary that they familiarize themselves with this system of *synonyms* in order that they can give a clear explanation of the oracle they desire to interpret.

For instance, the *king of spades*, when upright, signifies a man of the legal profession, judge, advocate, attorney, doctor, senator, justice of the peace, a business man, sheriff, counsellor at law, professor of sciences, physician, notary, doctor of laws, etc. When reversed, the same card, signifies a person in anger, a rascal, rascality, perversity, cruelty, inhumanity, atrocity, a criminal, crime, a rogue, deception, and all other terms of a synonymous character.

Consequently, the employment of any one of these synonymous terms depends upon the signification of the cards which precede or follow that under consideration, and it behooves the interpreter to make use of the proper expression, as the card stands, in order to render the oracle intelligible; for, should the explanator of the oracle be confined to the primitive, or radical definitions, which we have heretofore given, and employ them literally, without seeking to harmonize them through employment of synonyms, the effort will prove a discouraging incongruity.

We have, therefore, subjoined an explanation of what may be deemed to be the secondary signification of the cards in a lucid manner through supplying the most appropriate synonyms, to which others may be added by the student in cartomancy, when

well advanced in the science, for, in this application of synonyms in a judicious and rational manner, depends the philosophy of the art.

SECONDARY AND SYNONYMICAL VALUE AND SIGNIFICATION OF THE KING OF DIAMONDS.



UPRIGHT. This card, when used as a representative, denotes a very fair man, one with auburn hair, light blue eyes, and florid complexion, who, notwithstanding his hasty temper, will treasure his anger, long awaiting opportunities for revenge, or he is obstinate in his resolutions.

It moreover designates a military officer, and frequently one of fidelity to his country and its honor.

Still, it is most generally employed as the marriage card, for if it does not come out in an oracle, wherein matrimony is the wish, the nuptials will be delayed or broken off.

Its synonymical signification would then be:

Alliance; reunion; attachment; vow; oath; intimacy; a liaison; assemblage; junction; union; chain; peace; accord; harmony; good understanding; reconciliation.



REVERSED. This card signifies a country gentleman, in which capacity, its synonyms are:

Country man; rustic; villager; peasant; farm laborer; cultivator; rural; agriculture.

Again, this card reversed, bears a further signification of a good and severe man, when its synonyms would be:

Indulgent severity; indulgence; compliance; condescension; complacency; tolerance; low descension.

When used as the marriage card, and coming out reversed, the king of diamonds signifies primarily difficulties and obstacles, imposed in the way of entering upon or consummating the nuptial contract, and through inference vitiation of the married state, when its synonyms are:

Adultery, incest; concubinage; amalgamation; illicit intercourse; sexual commerce; slavery; captivity; servitude; matrimonial captures; conjugal infidelity.

SECONDARY AND SYNONYMICAL VALUE AND SIGNIFICATION
OF THE QUEEN OF DIAMONDS.

UPRIGHT. When this card comes out in the oracle upright, it bears three primary significations: a *country lady*; a *talkative or communicative female*; and a *good, kind-hearted woman*.

As a representative card it designates a very fair female with auburn or blonde hair, brilliantly clear complexion and very blue eyes. A Woman of this character will be given to society, and is naturally a coquette and not over virtuous.

When the card is taken as a *country lady*, its synonyms will be through induction or inference:

Economical housewife; chaste and honest woman; honesty; civility; politeness; sweetness of temper; virtue; honor; chastity; a model wife; excellent mother.

When used to designate a *talkative female*, they will be:

Conversation; discourse; deliberation; dissertation; discussion; conference; intellectual entertainment; prattler; blab; idle talk; flippancy; conversation; table talk; gossip.



REVERSED. When the card comes out reversed in the oracle its ordinary signification is that of a meddling woman, who has interfered in the affairs of the consultant, for the purpose of doing him or her injury, and the extent of the injury, contemplated or done, can be estimated from the proximity of this card to that of the consultant, or from the import of those cards intervening between the two. This card has two secondary significations as follows:

Want of foresight, whose synonyms are:

Unawares; unexpectedly; on a sudden; napping; astonished; suddenly; fortuitously; unhoped for; surprisingly.

A knavish trick, whose synonyms would be.

Roguishness; knavery; cheat; imposture; cozenage; deceit; address; subtlety; sharpness in rascality; trickery; false pretence; artifice; wile; craftiness.

SECONDARY AND SYNONYMICAL VALUE AND SIGNIFICATION
OF THE KNAVE OF DIAMONDS.

UPRIGHT. The primary signification of this card is a *soldier*, a *postillion*, or a light haired *young man*, in, or from the country. In addition to these characteristics, this card, whether upright or reversed, assumes another, that which is technically called *the good stranger*.

As a *soldier*, its secondary value is expressed in the following synonyms:

Man at arms; swordsman; fencing master; combatant; enemy; duel; war; battle; attack; defence; opposition; resistance; ruin; overthrow; hostility; hatred; wrath; resentment; courage; valor; bravery; satellite; stipendiary.

In the quality of *the good stranger*, its synonyms are:

Strange; unaccustomed; unknown; unheard of; unusual; unwonted; surprising; admirable; marvellous; prodigious; miracle; episode; digression; anonymous.

When employed as a representative of a person, it denotes a light haired, unmarried man, who, although one of your nearest relations, will sacrifice your interests to his own; a person of stubbornness; hot headed and hasty, tenacious of his own opinions and unable to brook contradiction.



REVERSED. This card's signification is a public or private servant, and in the latter case, without reference to gender, either a male or female domestic. Its synonyms therefore are in accordance with its acceptance:

Servant; waiter; valet; lacquey; chambermaid; lady's maid; a subordinate; an inferior; a hireling; condition of one employed; servitude; postman; errand boy; messenger; agent; expressman; newsman; message; announcement; commission; directions; a household; relative to post office and the transmission of messages.

SECONDARY AND SYNONYMICAL VALUE AND SIGNIFICATION
OF THE ACE OF DIAMONDS.

It is a matter of perfect indifference whether this card assumes its place in the oracle in an upright or reversed position, as its primary signification is in no wise varied, although of a most comprehensive nature, being, expressing generally, a *letter*, a *note*, a *paper*, a *petition*, etc.

It requires, however, a great deal of attention to discriminate between the manifold significations of this all-important card, which is governed in a great measure by the cards coming next to it, otherwise the interpreter may be entirely baffled in comprehending the intent of the oracle. For example, we will make the following illustration, to show how slight a variation in the position of two cards, changes its interpretation:



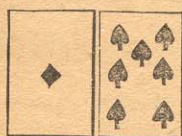
You will write a love letter.



A love letter will be written to you.

The general synonyms of the *ace of diamonds* are:

Epistle; writings; the art of writing; grammar; Holy Writ; text; literature; doctrine; erudition, literary labor; book; correspondence; composition; alphabet; elements of all learning; principles; bonds; bills of exchange; notes of hand; evidence of indebtedness.



With the *seven of spades reversed*, coming next to it, this card denotes the existence of a law suit, in which case we have synonyms, founded on the following basis:

Deed; covenant; agreement; law paper; writs; warrants; litigation; differences; contestations; disputes; discussions; contraries; bickering; contest; strife; discord; contradiction; stratagem; trick; broil; shuffling; illusory practice; pettifogging; wrangling.

SECONDARY AND SYNONYMICAL VALUE AND SIGNIFICATION OF THE TEN OF DIAMONDS.



Like its companion, the *ace*, which with this card, form the only two in the pack possessing this peculiar quality, the *ten of diamonds* preserves its value and signification, whether it emerges either upright or reversed. The primary significations of this card, are *gold, water, the sea, a foreign city, change of locality*.

As the representative of *gold* its synonyms are:

Riches; opulence; magnificence; splendor; eclat; sumptuousness; luxury; abundance; means.

When its signification is assumed relative to *water* and the *sea*, the synonyms assume both a specific and general nature:

Fluid; humid; ablution; dew; rain; deluge; inundation; the ocean; river; torrent; stream; fountain; source; lake; pond; cascade; falls.

When the surrounding cards designate this one to be accepted as representing a foreign city, its synonyms are:

Traveller; travelling; foreign parts; beyond the sea; homeless; wanderer; wandering; abroad; trading; commerce; a sailor; ships; refugee; exile.

When accepted to signify a *change in locality*, the synonyms, in addition to preservation of its original meaning of a mere change in domicile, or habitation, are inferentially extended to embrace a wider scope, such as:

Departure; displacement; journey; pilgrimage; peregrination; steps; motion; visits; excursions; incursions; emigration; immigration; transmigration; flight; tour; rotation; circulation; deportation; rout; defeat; overthrow; bewilderment; disconcert; to break one's allegiance; desertion; disinheritance; alienation; alien; a foreigner; houseless.

It will be seen that with the varied significations which can be given to this card, it is one of the most important in the pack.

SECONDARY AND SYNONYMICAL VALUE AND SIGNIFICATION OF THE NINE OF DIAMONDS.



UPRIGHT. When coming forth in its natural position, this card is one of particular good omen, as it foretells great success in business operations and consequent gain. Its primary meaning comprehends the grand mainspring to human exertion, *ente prise*, while at the same time it assures you of the desired result, *advantage* or *gain*. Viewed as such, its synonyms are, as to *enter-prise* in the first instance:

To undertake; to commence; to usurp; to take possession of; audacity; boldness; hardihood; impudence; rashness; speculative; speculation; fearless in trade; in love.

FORTUNE-TELLING BY CARDS.

When taken to represent *advantage*, the synonyms are :
Gain; profit; lucre; success; thanks; favor; benefit; ascen-
dency; power; empire; authority; government; rule; glory;
reputation; happy results; profitable end; victory; cure; fulfill-
ment; termination; satisfaction.



REVERSED. We have the other side of the picture, for this card, coming up reversed, portends, and assures the occurrence of dire mishaps and abject despoilation with its concomitant poverty. In view of this immense difference in the value and signification of this one and the same card in its two positions, too much care cannot be taken to mark the way in which it emerges.

In its modified signification of *delay*, its synonyms are :

Disarranged; sent back; suspension; variation; wavering; slowness; relenting; obstacle; impediment; misfortune; adversity; accidental injuries; miscarriage.

But viewed in its more bitter light as *spoliation* and *poverty*, its synonyms are :

Destitution; violence; ruin; victim to robbery; a fall; rape; ruined honor; bankruptcy; privation; violated chastity; defrauded; swindled; victimized; separation; sold out by the sheriff; cast upon the town; hopeless.

SECONDARY AND SYNONYMICAL VALUE AND SIGNIFICATION OF THE EIGHT OF DIAMONDS.



UPRIGHT. In its natural position this card is accepted to represent either *the country* or *riches*, as its signification is relatively determined from its surroundings.

In its signification as the *country*, thereby meaning not only a rural district, but the characteristics of a country existence, the interpretation of this card boasts a very large number of synonyms :

Agriculture; cultivation; field labor; farming; garden; prairie; woods; shades; pleasure; enjoyment; diversion; pastime; amusement; rejuvenation; rural sports; rustic dances; peace; calmness; natural tranquillity; rural life; forests; vales; mountains; flocks and herds; shepherd; shepherdess; moral quietude.

As the synonyms of *riches*, as they are signified by this card in contradistinction to others, we have :

Augmentation of wealth; increase of estate; advancement; prosperity; general success; happiness; goodness; felicity; beauty; embellishment.



REVERSED. In this condition the primary signification of the card is *sorrow* and *movement*. The synonyms for *sorrow* are easily attained:

Sadness; affliction; displeasure; grief; desolation; mortification; bad humor; melancholy; the blues; hypochondria; hipped; vexation; trouble.

But with the word *movement*, we have more trouble to apply its actual signification, as shown in the cards, and therefore the interpreter is left in a great degree to her own judgment, to decipher the connection which should bind the oracle to a specific and intelligent reading.

The most applicable synonyms would therefore be:

To walk; step forward; move about; to contemplate; to propose; to make advances; to undertake; to offer proposals; to promenade; to tender offers; to inaugurate a scheme; to further any claims.

SECONDARY AND SYNONYMICAL VALUE AND SIGNIFICATION OF THE SEVEN OF DIAMONDS.



UPRIGHT. This is what is most commonly styled the *conversation* card, as its initial and primary signification is *discourse for the present*, while it likewise designates the approaching receipt of *good news*; as the oracle demands, to be secure, proper interpretation.

When used as the *conversation* card, its synonyms are:

Talk; words; matter; tattle; desultory remarks; seasonable language; pleasant gossip; table talk; anecdote.

Secondary to this signification, and in intimate connection, it has oftentimes been employed to denote *designs for the moment*, whether mental or expressed by word of mouth, embracing intent and resolution.

When signifying *news*, the synonyms will be:

Announcement; intelligence; newspaper; advice; advertisement; admonition; warning; teaching; tale telling; history fables; anecdotal remarks.



REVERSED. This card is capable, when emerging reversed, of receiving several interpretations, the general and primary one of which is *birth*, or the origin of a human being, or of matter which has, as its synonyms: Nativity; origin; creation; source; commencement; principle; primitive; extraction; first coming in of fruits and flowers; prime; early; race; family; house; lineage; posterity; the reason for; cause; premises for argument.

This card frequently designates *a great deal*, or a large quantity, qualifying the value of those cards next to it. For example, should it come before the *ten of spades reversed*, or the *ten of clubs*, it will read a great deal of jealousy, or of money.

Commingled with cards, relating to a public or military official, this one is taken to signify *declaration*, whose synonyms would consequently be:

Publication; orders; authenticity; approbation; placard; designation; discovery; disclosure; revelation; confession.

SECONDARY AND SYNONYMICAL VALUE AND SIGNIFICATION OF THE KING OF HEARTS.



UPRIGHT. The primary significations of this card are *a blonde man, an advocate* and a *man of note*, but its secondary significations are those attached to the state and legislation.

As the representative of an individual, this card shows a good, kind-hearted man, of an amorous disposition, rash in his enterprises, and generally hasty and passionate in all his actions.

Coming out as a *blonde man*, it has these synonyms:

Honest man; honesty; probity; equity; arts and sciences.

Considered as a *man of note* or statesman, the synonyms are:

Legislation; legislator; laws; decrees; code; statutes; precepts; commandments; combination; institution; constitution; temperament; complexion; natural and moral law; religious law; civil law; politics; politician; natural right; right of nations; public rights.



REVERSED. This card coming out reversed, designates a man of natural light complexion, neither fair nor brown, with dark brown hair and hazel eyes, of an excellent temper, easily imposed upon, credulous, moderately given to love matters, yet addicted to vice and incontinence. Its other primary significations are a *tutor*, or a *man in anger*, possessing vices, the reverse of those good qualities attributed to the card when upright. In this case the synonyms are:

Indignation; agitation; irritation; wrath; rage; fury; frenzy; violence; hatred; aversion; animosity; peril; animadversion; antipathy; resentment; vengeance; affront; outrage; blasphemy; storm; tempest; cruelty; inhumanity; atrocity.

The chief secondary signification of this is a *man in office*, or professional politician, to which are given the following synonyms:

Man of rank; dishonest man; exaction; pillage; injustice; simony; a dishonorable person; a burglar.

SECONDARY AND SYNONYMICAL VALUE AND SIGNIFICATION OF THE QUEEN OF HEARTS.



UPRIGHT. This card represents a blonde female, faithful and affectionate, always the dearest friend or nearest relative to the consultant. As such, the synonyms, attached to the primary signification, are of an excellent nature:

Honest woman; virtue; wisdom; honesty.

This card is likewise taken as symbolical of *friendship* in its various phases, the synonyms of the term being:

Attachment; affection; tenderness; benevolence; kindly relations; fraternity; intimacy; identity in inclinations; agreement; affinity; harmonious correspondence; conformity; sympathy; attraction; cohesion.

Another signification is attached to this card in a secondary capacity as *justice*, with the following synonyms:

Equity; probity; right; rectitude; reason; the law.

A further secondary signification has been bestowed upon this card, under certain influences, when it is gifted with the attributes of *temperance* with these synonyms:

Moderation; discretion; continence; abstinence; patience; calmness; sobriety; frugality; chastity; alleviation; reconcilia-

tion ; respect ; conciliation ; mitigation ; molification ; dulcification ; consolation.



REVERSED. This card reversed, designates a fair, but not light, woman, with nut-brown hair and grayish eyes, who intervenes to prevent marriage, and intermeddles in all the consultant's affairs generally. It likewise represents either the wife of a man in office, a woman of doubtful character, or a courtesan, a betrayer of honor and of affection. Under this aspect it receives a secondary signification of *dissension*, to which are given synonyms as follows:

Agitations ; sedition ; conspiracy ; rebellion ; pride ; vanity ; seduction ; outrage ; presumption ; disputes ; moral wrong ; dishonorable proposals ; illicit intercourse.

SECONDARY AND SYNONYMICAL VALUE AND EXPLANATION OF THE KNAVE OF HEARTS.



UPRIGHT. This card, as a representative one, designates a blonde, unmarried man, learned, good tempered and well favored by fortune. Consequently, when it is drawn by a young woman, and the marriage card comes near it, it portends that she will be united to a person of such a description, and that the union will prove both happy and of long duration.

It likewise designates, primarily, a soldier or a traveller, so that should it come up in your oracle it is interpreted, in a secondary connection, in this sense, and assures that you are on the point of undertaking a journey. If bright cards surround it, the journey will be a prosperous one, but should the *eight of spades* be near it, it will result in illness, and if the *ten of spades* be adjacent, it will certainly be accompanied with tears.

In this secondary capacity it has synonyms as follows :

Road ; highway ; lane ; pathway ; a walk ; a course ; career ; promenade ; a post boy ; messenger ; ways and means ; expedient ; enterprise ; method.



REVERSED. Should this card come out in the oracle of an unmarried lady, reversed, it instructs her that her lover or intended husband is a person wooing her for selfish purposes, who, although handsome and accomplished, will make a bad match.

To a married woman, or widow, it is a warning that

some unscrupulous individual, under garb of friendship, contemplates her seduction, which will be followed by almost immediate desertion, if near the *ace of spades*.

Consequently, in a secondary capacity, it is taken to mean *lust* or *longing*, when it has synonyms of this character :

Attraction ; passion ; flattery ; cajolery ; adulation ; seduction ; lechery ; or declivity ; precipice ; fall.

SECONDARY AND SYNONYMICAL VALUE AND EXPLANATION OF THE ACE OF HEARTS.



UPRIGHT. The first and primary signification of this card is *the house*, and as such obtains a secondary capacity of a most extensive nature, expressed in the following synonyms :

Household ; home ; house-keeping ; economy ; saving ; dwelling ; domicile ; habitation ; manor ; lodge ; lodging ; hotel ; palace ; shop ; store ; barracks ; building ; vessel ; vase ; archives ; castle ; cabin ; cottage ; tent ; pavillion ; inn ; hostelry ; tavern ; religious house ; monastery ; convent ; burial ; long home ; grave ; stable ; extraction ; family ; race ; lineage ; posterity ; ancestry ; retreat ; asylum.

This card likewise designates a *repast* or *feasting*, when, secondarily, it assumes synonyms of the following nature :

Table ; festivity ; merry making ; nutrition ; guests ; invitation ; host ; hilarity ; good cheer ; abundance ; joy ; gayety ; natural pleasure ; domestics sports and pastimes.



REVERSED. It primarily designates *forced* or *constrained enjoyment*, but more generally it should be taken for *new acquaintances*, whence is derived a secondary significance of *fresh news*, with these synonyms :

Indication ; presentiment ; new instructions ; fresh knowledge ; enlightenment ; index ; augury ; forewarning ; fore-knowledge ; conjecture ; oracle ; prognostication ; prediction ; prophecy ; divination ; second sight ; novelty.

Again this card, reversed means a *disordered household*, and from this comes the secondary idea of *intestine quarrels*, with the following more prominent synonyms :

Misunderstanding ; regret ; remorse ; repentance ; internal agitation ; irresolution ; uncertainty ; family feuds ; marriage trouble ; domestic strife ; dissensions.

At times this card represents *family vices*, or extravagance in household expenditures, or any description of crime or folly which renders home unhappy and unendurable.

SECONDARY AND SYNONYMICAL VALUE AND EXPLANATION OF THE TEN OF HEARTS.



UPRIGHT. This card ordinarily signifies the *city*, when its secondary capacities are expressed in some one from among the following synonyms:

Metropolis; native land; burgh; village; town; locality; site; town-house; dwelling; habitation; residence; municipality; city government; citizens.

It moreover is accepted to signify *envious people*, as by that term the ancient inhabitants of the rural districts were wont to designate, ironically, dwellers in cities.



REVERSED. This card most generally signifies an *inheritance*, when its synonyms are:

Succession; legacy; donation; testamentary gifts; dowry; dower; dowager; legitimacy; will; patrimony; heir; transmission; to bequeath; to endow.

It is likewise used to signify *relatives* when its secondary capacity is extended to the widest scope, embracing:

Consanguinity; blood; family; ancestors; father; mother; brother; sister; aunt; uncle; cousin, male or female; Adam and Eve; race; lineage; alliance; relationship; affinity; blood connection; love intrigues; carnal intercourse; illegitimate offspring.

Another primary signification of this card is *surprise*, generally of a bad origin, with these appropriate synonyms:

Cheat; imposture; knavery; cozenage; deceit; trickery; mistake; oversight; misunderstanding; trouble; vexation; annoyance; emotion; fright; fear; terror; consternation; astonishment; admiration; alarm; rapture; exhaustion; swooning; fainting; a marvel; phenomenon; miracle; anything wonderful or strange.

Among the ancient cartomancists, this card, with the *nine of hearts*, was regarded as the most difficult of interpretation of any in the pack, but through careful study of the synonyms above given, a true meaning is readily attained.

SECONDARY AND SYNONYMICAL VALUE AND EXPLANATION OF THE NINE OF HEARTS.



UPRIGHT. This card is generally regarded as an augury of good fortune, wealth, happiness and worldly advantage.

Its principal signification is *victory*, whence we derive:

Success; good results; advantage; gain; pomp; triumph; trophies; majesty; show; apparel; baggage; luggage; equipage; attire; furniture; rich goods and wares.

Its next principal one is *union* and *concord*, with the several secondary significations, cognate to them:

Moderation; discretion; continence; temperance; patience; calmness; sobriety; frugality; chastity; harmony; music; musical tastes; perfect happiness.

It moreover designates *labor* and *commerce*, in which capacity its signification is expressed in the synonyms:

Studious; application; work; toil; reflection; observation; meditation; occupation; trade; employment; merchant; clerk; trader; laborer; mercantile pursuits.

Still another signification is *a present*, whence we have:

Gift; generosity; benefit; gratification; service.



REVERSED. This card means *ennui*, or weariness, with secondary attributes expressed in these synonyms:

Displeasure; discontent; disgust; aversion; inquietude; lack of spirit; listlessness; trivial sorrow; affliction; uneasiness; complaining; want of energy.

It moreover is employed to signify *curiosity*, whence we have the secondary signification of inquisitiveness; a busy-body; a marplot and intruder.

Then again an ordinary signification of this card is *obstacle* or *hindrance* with the following synonyms:

Bar; embarrassment; opposition; barrier; contrariety; inconvenience; trouble; difficulty; work; abjection; indisposition; ailment; infirmity; distress; hesitation; vacillation; perplexity; impediment; stumbling-block.

SECONDARY AND SYNONYMICAL VALUE AND EXPLANATION OF EIGHT OF HEARTS.



UPRIGHT. The primary signification of this card is first, a blonde young lady of great natural abilities, gentle manners, lively disposition and personal beauty, for whom we have synonyms :

Honest girl ; virtuous girl ; modesty ; maidenly grace ; bashfulness ; timidity ; retiring disposition ; fear of scandal ; apprehension ; mildness ; suavity of temper.

It moreover signifies *success in expectations*, in those enterprises, whereupon the consultant has set his heart, with the secondary significations of :

Success ; happy issue ; fortunate termination ; victory ; cure ; recovery ; accomplishment ; end of trouble ; discontinuance, termination of pains, torment or labor.



REVERSED. When this card comes into the oracle in a reversed position, and is used as the representative of an individual, it designates an unmarried lady, of a light complexion, with chestnut-brown hair, of a natural good disposition, but spoiled by an assumption of superiority over her companions. From this signification, we have that of *arrogance*, and thence :

Noise ; quarrelling ; dispute ; disturbance ; difference ; contentions ; litigation ; bickerings ; arguments.

But the most general signification of this card reversed is *great joy*, otherwise expressed in these synonyms :

Perfect content ; felicity ; happiness ; rapture ; enchantment ; ecstasy ; entire satisfaction ; complete joy ; inexpressible pleasure ; heavenly inspiration ; exhilaration ; enthusiasm ; the music of the spheres ; celestial harmony.

Under other influences this card becomes modified to the signification of the *means of satisfaction*, such as :

Gayety ; dancing ; the opera ; the theatre ; festival ; public rejoicings ; family reunions ; poetry ; romance , joyous visits ; pleasant parties ; excursions.

SECONDARY AND SYNONYMICAL VALUE AND EXPLANATION
OF THE SEVEN OF HEARTS.

UPRIGHT. When this card emerges in its natural position, its primary signification is that of *thought*, an *arm*, or a *jewel*.

As thought, it has many secondary significations prominent among them those expressed by the synonyms:

The soul; spirit; intelligence; an idea; memory; imagination; conception; comprehension; extension of ideas; designs; intentions; desires; will; resolution; determination; premeditation; meditation; reflection; opinion; sentiment; philosopher; philosophy; wisdom.

This card is sometimes employed to signify *solitude*, when it obtains a secondary signification:

A desert; seclusion; retreat from society; hermitage; exile; banishment; prospection; isolation; abandonment.



REVERSED. When this card comes out reversed, one of its primary significations is a *package*, or bundle, present, new clothes, etc., in accordance with the signification of the cards immediately preceding or following it, which can be easily learned upon study of the numerous illustrations we subsequently give.

Nevertheless, its most ordinary signification is *desire*, or a strong longing for, or hankering after, some person or thing; but then again the interpretation is qualified by the cards coming near this one, either before or after; reading from the consultant to the right, by a simple change in position of the cards, *desire* may be changed into *aversion*, and an *attraction* into *repulsion*.

When its signification is *desire*, its synonyms will be:

Wish; now; will; coveting; cupidity; lusting after; concupiscence; unlawful desire; extreme hankering after; jealous; passion for good or bad; illusion; craving; appetite; a fancy for a thing; decided inclination.

It will be seen that the term desire is employed as antagonistic to love, or a holy and righteous phase of passion.

SECONDARY AND SYNONYMICAL VALUE AND EXPLANATION
OF THE KING OF SPADES.

UPRIGHT. Employed as a representative card, this one designates a man of very dark complexion, with black eyes and hair, passionate and proud, ambitious, and successful in most of his aspirations, but a person whom a reverse of fortune would utterly crush into obscurity.

Divested of this personal and destructive character, this card, when coming upright in an oracle, designates a professional man of eminence, a lawyer, judge, advocate, counsellor, senator, practitioner, attorney, confidential agent, jurist, orator, statesman, pleader, diploma- doctor of laws or in medicine, or a learned physician.

When the consultant be an unmarried lady, this card assures her that her admirer is a man of excessive probity and of honorable intentions, that is, if the *king of diamonds* likewise comes out upright. To a married woman it denotes that her property or honor will be in the keeping of a lawyer or agent of rectitude, who will rescue her from the machinations of enemies or spoliators. To a widow it shows that her second marriage will be to a man of eminence, who will render her after life most happy.



REVERSED. This card signifies a widower, a man in anger or difficulty, also one given to inebriety. But taken in a general acceptation, this card represents a *wicked man*, and, through induction, *wickedness*. In that case, its secondary significance can be gleaned from the synonyms, used to give expression to it, as follows:

Bad intentioned; innate wickedness; perversity; perfidy; crime; cruelty; inhumanity, and atrocity.

This card is likewise regarded as an unfortunate one, as it forewarns you of the utter wreck of your expectations, wrought by some one of the following causes:

Reverses; prejudice; theft; violence; corruption; seduction; rape; elopement; libertinage; debauchery; slander; malice; exposure of secrets; disorder in morals, or calumny.

SECONDARY AND SYNONYMICAL VALUE AND EXPLANATION
OF THE QUEEN OF SPADES.



UPRIGHT. As the representative of an individual, this card designates a dark lady, with dark eyes and black hair, naturally of an open and generous disposition, but who will change her nature through flattery, and her position in society. Should she be possessed of beauty, her virtue will be in perpetual danger, and only saved through exercise of a strong will, or through motives of self-respect.

This card likewise, when emerging upright, designates a *widow*, without respect to color or social position, and is also taken to signify the condition of widowhood, to be interpreted, as the oracle demands, by these synonyms:

Viduity; privation; abstinence; absence; scarcity; sterility; poverty; indigence; famine; deprivation.

Frequently this card is employed to denote a *well-founded distrust*, when its secondary significations will be:

Just suspicion; legitimate fear; merited doubts; conjectures; surmises based on fact; conscientious scruples; timidity; bashfulness; reluctance; retirement.



REVERSED. As a representative of an individual, this card, coming out in the oracle reversed in position, denotes a widow, desirous of contracting another marriage. It moreover designates a dark woman of decidedly amorous propensities, who does not hesitate to disregard the conventionalities of society, when she entertains a passion for one of the opposite sex to the prejudice of one of her own.

But as a general thing, this card is assumed to signify a *crafty evil-minded woman*, and can be interpreted as:

Malignity; malice; finesse; artifice; cunning; craft; dissimulation; frolic; pranks; wildness; hypocrisy; bigotry; prudishness; wantonness; shamelessness.

When coming reversed in a consultation upon marriage, this card denotes that difficulties and impediments, generally originating with a female, will be interposed to prevent the desired nuptials.

SECONDARY AND SYNONYMICAL VALUE AND EXPLANATION
OF THE KNAVE OF SPADES.

UPRIGHT. As the representative of an individual, this card, coming out upright, designates a dark complexioned unmarried man, an obliging fellow, who does not hesitate to accommodate his friends at serious disadvantage to himself, if occasion require.

The primary signification of the card is, however, a messenger, an envoy, or person, charged with bearing of intelligence, most generally employed as a go-between in love intrigues, especially as a manager of clandestine correspondence, or in a capacity of trust.

Sometimes this card is used to designate a *critic*, or a critical position; a moment of impending danger; an awkward predicament; a decisive instant; an unfortunate situation; a delicate circumstance; a threatened calamity; a crisis; or a perplexing misstep.



REVERSED. This card is one of evil omen to lovers, as it forewarns a betrayal of their secrets, or the exposure of their plans by a corrupt messenger, or through the intervention of some intermeddler.

Its primary signification, when the card is reversed, is that of a *Paul Pry*, or spy, whence we have the secondary ones of inquirer, spectator, watcher, overseer, as well as the result of such a man's investigations. Hence applied more generally, the card signifies scrutiny; examination; reports; remarks; notations, and commentaries.

Another secondary signification of this card is *traitor*, from which we readily obtain the following synonyms:

Deception; duplicity; strategem; disguise; prevarication; disloyalty; breach of trust; conspiracy; tale bearing; imposture; black heartedness; perfidy; falsehood; dissimulation and breach of confidence.

The card is, moreover, used to forewarn lovers that there is danger of their being pursued in event of elopement.

SECONDARY AND SYNONYMICAL VALUE AND EXPLANATION
OF THE ACE OF SPADES.

UPRIGHT. This card, coming out in natural position, and intervening between the representative cards of a male and female, relates wholly to love affairs, without designating whether such intimacy be legal or illicit. When accompanied by the *ten of spades* it shows that such an intrigue will be accompanied with a deal of sorrow and affliction, and will ultimately end in an abandonment of the female, under most disastrous circumstances.

One of the primary significations of this card is a *paper* or document, chiefly appertaining to law matters, such as warrants for arrest, writs, subpoenas and legal pleadings.

Another is that of a *ship*, or other means of conveyance by water, particularly when accompanied by the *eight of clubs*, reversed, which betokens the consultant to be on the eve of a sea voyage, or other journey over water of some description.



REVERSED. When in the oracle of a married consultant, this card appears reversed, and near to her representative, its primary signification is *pregnancy*, which in her case can be expressed by the following synonyms: Conception; maternity; accouchment; childbirth.

From this we derive a secondary signification, applicable to other things, for which we employ correspondent synonyms:

Enlargement; engenderment; fecundity; fertilization; production; composition; increase; augmentation; multiplication; deliverance; parturition; growth; addition.

When reversed and accompanied by the *knave of clubs*, likewise reversed, this card is a certain premonitor of death.

The general secondary signification of this card, when reversed, and in the body of the oracle, is a *fall*, whence we have:

Decadence; decline; discouragement; dissipation; ravage; ruin; demolition; destruction; bankruptcy; error; fault; overwhelming sorrows; perdition: an abyss; precipice; gulf; cascade; waterfall; disgrace; shame.

SECONDARY AND SYNONYMICAL VALUE AND EXPLANATION
OF THE TEN OF SPADES.



UPRIGHT. The general signification of this card is *jealousy*, particularly when accompanied by the *knave of clubs*, which denotes that the consultant, either male or female, is jealous of his, or her, lover to such a degree that their friendly relations are in danger of being broken off, which will assuredly be the case, if the *nine of spades* should likewise appear in the oracle.

The other primary signification of this card is *tears*, whence we derive a series of secondary significations, as :

Sighs ; groans ; weeping ; complaints ; lamentations ; griefs ; sadness ; heart-sickness ; affliction, mental agony.



REVERSED. This card, emerging reversed, has, for a general signification, a *loss*, either moral or physical, as the surrounding cards designate. Thus, with the *nine of hearts* intervening between the consultant and this card, it announces that he, or she, will lose a situation or employment. When it comes, preceded by the *ten of clubs*, it betokens the loss of money or valuables. Should the consultant be an unmarried female, and this card comes out reversed near to a knave, likewise reversed, it foretells the ruin of her reputation through calumny. But, if in place of one of the knaves, the *seven of clubs* should appear, the loss of her character will be brought about through giving birth to an illegitimate child, or other similar indiscretion.

Another primary signification of this is *the evening*, as a designation of points of time ; still this general term of night has given rise to the application of important secondary significations, of which the sense can be taken from the synonyms :

Shades ; obscurely ; nocturnal ; mysterious ; secret ; masked ; concealed ; undiscovered ; clandestine ; occult ; veiled ; allegorical ; hidden meaning ; in secrecy ; obscure hints ; double meaning ; *on the sly* ; to conceal from sight ; nocturnal meetings ; clandestine assignments.

SECONDARY AND SYNONYMICAL VALUE AND EXPLANATION
OF THE NINE OF SPADES.

UPRIGHT. This is justly regarded to be the most unfortunate card in the pack, as it portends maladies, malignant diseases, family dissensions, defeat in enterprises, constant disappointment, and even death. The primary significations of this card, when in its natural position, are, a *priest*, *mourning* and *disappointment*.

The secondary significations, derived from these sources, are:

From the *priest*: Pastor; church; church services; ritual; sanctity; piety; devotion; religious ceremonies; celibacy.

From *mourning*: Regret; desolation; affliction; sadness; sorrow; calamity; grief; heart-pain; funeral; burial; tomb; grave; church-yard; loss of relatives; wailing.

From *disappointment*: Obstacles; hindrance; delay; disadvantage; contrarieties; misfortunes; suffering.



REVERSED. When this card appears in the oracle reversed its evil influence is augmented two-fold, although its primary significations are modestly expressed as *failure*, *abandonment* and *delay*. The secondary significations are of the most disastrous character.

The synonyms employed for these terms, in this instance, are:

Misery; indigence; famine; necessity; need; poverty; adversity; misfortune; deep affliction; disagreements; correction; chastisement; punishment; reverses; disgrace; imprisonment; detention; arrest; captivity.

But when this card, reversed, comes before the consultant and the *eight of spades*, in the same oracle, it signifies *mortality*, with the following synonyms:

Death; decease; last sigh; end; finish; extinction; annihilation; destruction; utter ruin; abjection; humiliation; prostration; depression; alteration; poisoning; corruption; putrefaction; paralysis; lethargy.

Still in all these sinister aspects the influence of this card can be materially modified, but never counteracted, through intervention of bright cards.

SECONDARY AND SYNONYMICAL VALUE AND EXPLANATION
OF THE EIGHT OF SPADES.



UPRIGHT. This card is ordinarily of bad import, as its primary signification is *sickness*, although it is more generally interpreted as *bad news*. This is its acceptance when preceded by the *knave of spades* or the *knave of diamonds*, or when accompanied by the *ace of diamonds*, and sometimes by the *eight of hearts*, reversed.

When this card signifies *sickness*, its synonyms are :

Illness of the body, soul or mind ; bad condition of health or of business ; derangement ; infirmity ; epidemic ; gangrene ; agony ; displeasure ; damage ; mishap ; accidental injury ; disaster ; indisposition ; head-ache ; heart-ache ; inquietude ; melancholy ; medicine ; remedy ; charlatan ; empiric ; physician ; quack ; languor.

Sometimes, however, this card is employed to designate *prudence*, whence we have as secondary significations :

Wisdom ; reserve ; circumspection ; reticence ; discernment ; foresight ; presentment ; prediction ; divination ; prophecy ; horoscope ; second sight ; clairvoyance.



REVERSED. Unlike other cards, the reversal of this one brings with it a modification of its primary significations. Hence, when coming out reversed, it most generally signifies *ambition*, a passion for which we have synonyms as follows :

Desire ; wish for ; search after ; cupidity ; jealousy ; aspiration ; onward ; higher ; illusion ; pride.

Another primary signification bestowed upon this card when emerging reversed, is that of a *nun* or pious woman, whence we derive the secondary significations usually applied to this card, and expressed in the synonyms :

Inaction ; peace ; tranquillity ; repose ; apathy ; inertia ; stagnation ; rest from labor ; pastime ; recreation ; nonchalance ; free from care ; idleness ; supineness ; lethargy ; torpidity.

SECONDARY AND SYNONYMICAL VALUE AND EXPLANATION OF THE SEVEN OF SPADES.



UPRIGHT. As a general exponent of current events, this card is taken to forewarn the consultant of the loss of a valuable friend, whose death will be the source of a great deal of misery. On this account many interpret this card to signify a *coffin*, which may be the case when coming out in close proximity to the *ace of spades* or the *nine of spades*.

Its most accepted primary signification, however, among practical cartomancists, is that of *hope*, whence are derived the secondary ones, expressed in the terms :

Trust; confidence; expectation; desire; inclination; longing after; wish; taste for; whim; humor; fancy.



REVERSED. This card takes a wider and an apparently contradictory scope, its primary significations, when emerging in this manner, being *good advice*, *friendship*, and *indecision*.

From *good advice* we derive, as secondary attributes :

Wise counsels; salutary warnings; news; announcements; advertisements; placards; consultations; admonitions; instruction; advice.

For *friendship* we have the following synonyms :

Attachment; affection; tenderness; benevolence; well wishing; relation; harmony; correspondence; connection; identity; intimacy; agreement with; concordance; concurrence; interest; conformity; sympathy; affinity; attraction; admiration.

For *indecision*, the general synonyms are employed :

Want of resolution; uncertainty; perplexity; inconstancy; frivolity; lightness; variation; diversity; vacillation; hesitation; versatile; volatile; unsteady; changeable; whimsical; flexibility in character; unreliable; undetermined.

SECONDARY AND SYNONYMICAL VALUE AND EXPLANATION OF THE KING OF CLUBS.



UPRIGHT. As the representative of an individual, this card designates a man of a complexion neither very dark nor exceedingly light, but a person with medium colored brown hair, grayish eyes, and of an easy, plodding disposition. He will be a man humane, honest and affectionate, given to business, and faithful in all

his engagements; he will be personally happy in all his relations in life, as father, husband and citizen, and make every one happy about him.

The primary significations of this card are, in the first instance, a *friend*, and secondly, a *business man*.

As a *business man* this card has these synonyms:

Merchant; trader; dealer; banker; broker; exchange agent; speculator; calculator; physician; schoolmaster; collegian; geometry; freemason; mathematics; engineer; science; professor.



REVERSED. This card, as the representative of an individual, designates a person of middling dark complexion, with chestnut brown hair, who, without being positively wicked, is viciously inclined and for that reason should not be trusted. Being of a morbid temperament, he will destroy the happiness of others, and render his family miserable through his own viciousness.

A secondary signification is consequently a *vicious man* or *vice* itself, expressed in synonyms as follows:

Vice; defect; default; moral blemish; weakness; moral imperfection; unformed nature; irregularity; flightiness of mind; depravation in manners; libertinism; lewdness; licentious speech; ugliness; deformity; corruption; stench; rottenness.

For example, when this card, reversed, comes face to face with a female consultant, it reads "a man lusts after you in his heart."

SECONDARY AND SYNONYMICAL VALUE AND EXPLANATION OF THE QUEEN OF CLUBS.



UPRIGHT. As a representative of a particular individual, this card designates a brunette lady, of a warm, tender, and sympathetic nature, intellectual, witty and high spirited, of a strongly amorous disposition, given to society and social reunions, where she distinguishes herself through her conversational ability.

The most prominent primary signification of this card is *opulence*, which is represented in the following synonyms:

Riches; display; pomp; ostentation; vain show; pageantry; luxury; sumptuousness; assurance; steadiness; confidence; certitude; affirmation; security; hardihood; self-reliance; liberty; frankness; candor; openness; plain-dealing; freedom.

Another signification of this card is a *parley* or *conference*, and is expressed by some of the subjoined synonyms :

Discourse ; conversation ; talk ; communication ; colloquy ; dissertation ; deliberation ; discussion ; speech ; pronunciation ; grammar ; dictionary ; tongue ; idiom ; jargon ; slang ; exchange ; commerce ; trade ; traffic ; to speak ; to confer ; to converse ; to tattle.



REVERSED. As a representative of an individual, this card, reversed, denotes a lady whose complexion is a shade darker than a brunette, with dark hair and black eyes, but not dark enough to be represented by a *spade*. She will be a woman of warm passions, of fine personal appearance, given to coquetry and intrigue, dependent more upon her natural charms than education or intellectual training for conquests in her flirtations.

The general signification of this card, reversed, however, is *ignorance* in contradistinction to its attributes when in natural position, and therefore can be interpreted as :

Boorishness ; unskillfulness ; want of experience ; untutored ; impertinent.

SECONDARY AND SYNONYMICAL VALUE AND EXPLANATION OF THE KNAVE OF CLUBS.



UPRIGHT. As a representative of an individual, this card denotes a young man of middling dark complexion, kind, gentle and docile by nature, sedate and domestic in his habits, and studious through inclination. He is a warm friend and faithful admirer.

Coming out in the oracle of a young lady, this card is the representative of her lover, without respect to his color or other qualifications, denoting simply the person indicated.

The primary signification of this card, divested of its representative character, is a *scholar* or lover of knowledge, while its secondary attributes are expressed in the synonyms :

Study ; instruction ; application ; meditation ; reflection ; labor ; toil ; work ; occupation ; apprenticeship ; apprentice ; student ; disciple ; élève ; pupil ; master.

Another signification of this card, governed according to its surroundings in the oracle, is *prodigality*, whence are derived synonyms as follows :

Profusion; superfluity; luxury; largess; bounty; sumptuousness; magnificence; liberality; benefits; generosity; charity; benevolence; a crowd; a multitude; depredation; dilapidation; pillage; dissipation.



REVERSED. As a representative of an individual, this card designates a bachelor, a shade darker, and of a more determined character than the young man above described. It may likewise represent that same young man in a state of anger or on a sick bed.

Its especial signification, however, is *delirium*, whence we have as secondary attributes or synonyms:

Frenzy; aberration of mind; wandering of the brain; unseated reason; fury; rage; fever; enthusiasm; imbecility; imprudence; distraction; apathy; delirium tremens; intoxication; brain fever.

SECONDARY AND SYNONYMICAL VALUE AND SIGNIFICATION OF THE ACE OF CLUBS.



UPRIGHT. This card is universally regarded as a most fortunate one, inasmuch as it betokens vast wealth, personal prosperity, physical health, mental tranquillity, marital happiness and longevity.

The principal significations of this card are *a purse of money* and *riches*, whence we have as synonyms:

For *a purse of money*: Sum of money; a present; capital; principal; treasure; bullion; gold and silver wares; opulence; rare; dear; precious; inestimable; of excessive value.

For *riches*: Wealth; health; prosperity; worldly goods; happiness; felicity; amelioration; improvement; benefit; advantage; profit; blessing; favor; grace; plenty; destiny; chance; speculation; good luck.



REVERSED. When this card emerges to form part of an oracle, in a reversed position, its more popular and current significations are *nobility*, *love* and *a present*, but in a consultation made for a young unmarried lady it signifies that she will unexpectedly unite herself with a man, probably a widower, who will better her fortunes; hence to a female operative this card is a very good omen.

For *nobility* we employ as appropriate synonyms:

A nobleman; a man of consequence; important; great; the

eldest son; extended; vast; sublime; renowned; illustrious; powerful; elevated; of good quality; illustration; reputation; consideration; grandeur of soul.

For *love*, a correct interpretation of the oracle may require selection from among the following synonyms:

Passion; inclination; sympathy; affection; allurements; attraction; charm; enticement; disposition; taste for; propension; propensity; admiration; gallantry; complacency for the sex; amour; intrigue; affinity; an affair of gallantry; attachment; devotion.

SECONDARY AND SYNONYMICAL VALUE AND EXPLANATION OF THE TEN OF CLUBS.



UPRIGHT. When this card enters in your oracle it is to apprise you that you will unexpectedly receive a handsome sum of money, a gift or a legacy from some dear friend or near relative. However, at the same time it warns you that your smiles will be intermingled with tears; inasmuch as you will almost simultaneously learn of the death of some person whose love you have cherished.

The chief primary signification of this card is *the future*, whence are derived the following secondary ones:

Hereafter; to come; posthumous; after death; heaven.

Another primary signification is *gain*, which can be interpreted as required, by any of these synonyms:

Advantage; profit; success; grace; favor; benefit; ascendancy; power; empire; authority; usurpation; profitable; useful; important; interest; official position.

A more general signification in this card is *money*, from which we have secondary ones of this description:

Wealth; coin; bullion; ingots; gold; silver ware; whiteness, purity; candor; innocence; ingenuity; the moon; purgation; purification; twilight; moonlight.



REVERSED. As a general thing this card, emerging reversed, designates a *lover*, of either gender, unless the *knave of clubs* appears in the oracle of a lady, or the *eight of hearts*, reversed, in that of a gentleman.

Employed in such a signification, we have as synonyms:

In love; gallantry; a gallant; husband; wife; married man;

married woman ; friend ; protector ; mistress ; courtesan ; to love ; to cherish ; to adore ; to match ; to mate ; harmony ; concord ; suitable ; corresponding ; in relations with ; decency ; decorum ; regard ; seemliness ; convenience ; vicinity ; fitness.

This card is sometimes used to designate *the house*.

SECONDARY AND SYNONYMICAL VALUE AND EXPLANATION
OF THE NINE OF CLUBS.



UPRIGHT. The general primary signification of this card, when employed as a measure of time, is *the present*, whence we have as synonyms :

At the instant ; actually ; now ; presently ; suddenly ; unexpectedly ; upon the spot ; momentarily ; at hand.

The second primary signification of this card is an *effect*, whence are derived the secondary ones of this nature :

For sure ; with certainty ; in consequence ; result ; evidence ; conviction ; conclusion ; will happen ; event ; to finish ; to execute ; household goods ; furniture ; bonds ; personal estate ; jewelry ; movable goods.

This card has another primary signification, *indiscretion*, from which are derived the secondary meanings, as follows :

Want of foresight ; imprudent ; rash ; headlong ; with precipitation ; thoughtlessly ; impulsively ; suddenly ; disorder ; confusion ; misconduct ; want of reflection ; chaos ; disgrace ; without restraint ; dissipation ; libertinage ; discordance ; inharmonious ; moral ruin.



REVERSED. This card, reversed, is most usually employed to denote that the consultant, in whose oracle it appears, will be the recipient of a *present*, but as to its value and its nature the surrounding cards must determine. The card consequently may represent :

Gift ; presentation ; memorial ; offering ; testimonial ; a gratification ; service ; offer of money ; thanksgiving.

Another signification of this card when coming out reversed, is *gambling*, but as this is a serious moral offence, great care should be exercised to study its application.

From *gambling* are derived these secondary meanings :

Games of chance ; lottery ; luck ; card playing ; any fortuitous

circumstance ; by accident ; destiny ; human life ; cards ; dice ; money games ; disreputable company.

SECONDARY AND SYNONYMICAL VALUE AND EXPLANATION
OF THE EIGHT OF CLUBS.



UPRIGHT. As a representative of an individual, this card designates a brunette, unmarried lady, remarkable for her personal attractions, of a mild and tractable nature, who, should she not possess beauty, will win admiration from her accomplishments and demeanor, as well as from her sincerity and virtue.

As a general thing this card signifies *the art of pleasing*, or, as it is more appropriately styled, *a virtuous girl*, in which connection, its meaning is expressed in the synonyms :

A virgin ; chaste ; modest ; virtuous ; genteel ; becoming ; decent ; decorous ; suitable ; befitting ; civil ; kind ; courteous ; polished ; polite ; well bred ; accomplished ; condescending ; meek ; hospitable ; good manners.



REVERSED. As an individual's representative, this card, when reversed, denotes a middling dark complexioned unmarried woman, with dark chestnut hair, and eyes nearly approaching black in color. She will be vain of her personal charms, and prone to expose them in an indecorous manner, making little account of the world's opinion should her own desires be gratified.

The primary signification of this card is *removal* or *departure*, and can be appropriately expressed in the following synonyms :

Moving ; to move ; change of residence ; at a distance ; remote ; absence ; separation ; dispersion ; going aside ; out of the way ; ramble ; excursion ; digression ; flight ; to discard ; disdain ; repugnance ; aversion ; incompatibility ; opposition ; division ; rupture, and antipathy.

This card, reversed, has moreover the signification of *indecorum*, which can be used in these different senses :

Inhospitable ; ill bred ; discourteous ; bad manners ; immodest ; unchaste ; insincere ; boorish ; brazen faced ; slovenly ; a virago ; a tartar ; a wanton.

SECONDARY AND SYNONYMICAL VALUE AND EXPLANATION
OF THE SEVEN OF CLUBS.

UPRIGHT. The principal primary signification of this card is a *trifle in money*, but which, however, has been amplified to designate *economy*, or the art of spending very little money to the best advantage. Consequently from this source we have the following synonyms:

Good behavior; wise administration of affairs; foresight; discretion; order; regularity; household virtues; good management; wisdom; happiness; prosperity.

This card likewise signifies *company* or *sociability*, in which connection it can be taken to denote:

Association; an assembly; a gathering; family party; friendly intercourse; pleasant relations; harmless pastimes; domestic recreations; balls; concerts; theatre.

Still, its most important signification is a *child*. From this physical object the secondary meanings of this card are extended to designate the characteristics of childhood applied to after life. Hence the synonyms of this signification are:

Infancy; childhood; puerility; frivolity; weakness; dependency; abasement; humiliation; depression; humble; abject; minute; small; diminutive; helpless.



REVERSED. As a general thing this card reversed has the signification of *embarrassment* or *impediment*, and, taken in this light, its meanings, as applied to the exigencies of a correct interpretation of the consultation, will be found in some one of these synonyms:

Hindrance; entanglement; clog; fuss; intricacy; confusion; exigency; disorder; distress; to make work; to come to a stand; to perplex; to puzzle; to obstruct; to delay; to block up; to choke up; to stop up; to stifle; hurry; bustle; in a fix; in perplexity; at a loss.

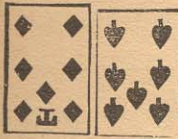
It must be borne in mind that this card, when signifying a child, may come out either upright or reversed.

SIGNIFICATION OF TWO CARDS OF THE SAME OR DIFFERENT
VALUE WHEN FOUND SIDE BY SIDE IN THE BODY OF THE
ORACLE.

That is, to distinguish the signification cards, dealt and spread on the table, from that of the same cards when turned up through

cutting the pack, which bear quite a different signification, as will be seen, when we come to explain our table of cards resulting from a cut.

Particular attention should be paid to the fact that in our subsequent explanations the face cards in *hearts* and *diamonds* represent individuals of a blonde, ruddy or red complexion, with light eyes and hair; those in *clubs* and *spades* must be taken for persons of a dark or brown complexion, with black eyes and hair.



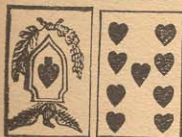
Quarrel.



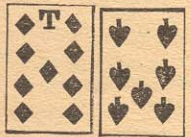
Quarrel.



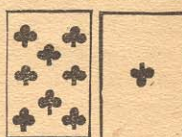
Journey.



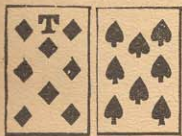
Despair.



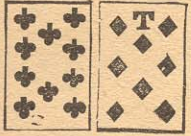
Certain delay.



Declaration of love.



A difficulty which two persons have between them.



You will go out of your way to reach your house.



Security, independence and deliverance from some trouble.



Distrust.

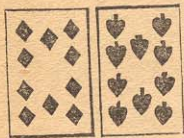


Loan office or Pawnbroker's.

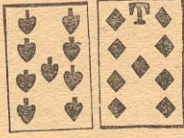


Palace.

SIGNIFICATION OF TWO CARDS TOGETHER.



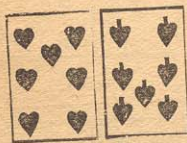
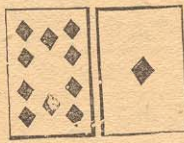
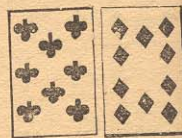
Anger.



Great delay.



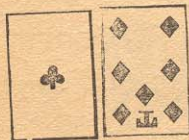
Hall of festivity.

You will be indecisive
while thinking of some
one.You will send a letter
into a foreign city.Departure for a dis-
tant foreign city.

Second marriage.



Lawsuit.

Uneasiness on account
of some political offence.

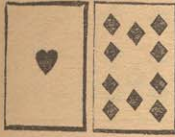
A deal of money.



A blonde widow lady.

Some one is waiting
for you.

SIGNIFICATION OF TWO CARDS TOGETHER.



A blow.



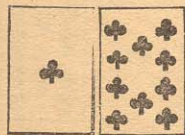
Handsome stranger.



You await somebody.



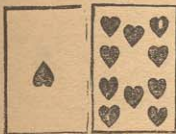
Ball-room.



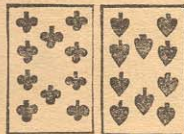
Sum of money.



Injustice.



Surprise at the house.



Loss of money.



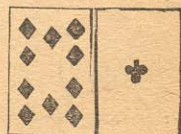
Money at night.



You think of silver.

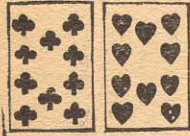


You will have gold.



Present in gold.

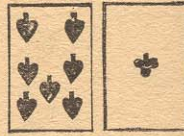
SIGNIFICATION OF TWO CARDS TOGETHER.



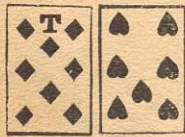
Surprise of Money.



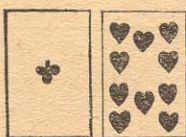
Words at the house.



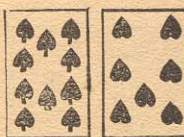
Declaration of love.



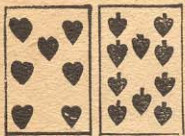
You desire to take a walk.



A love surprise.



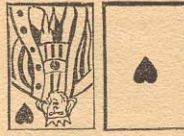
You will have a shock.



You will lose a small object.



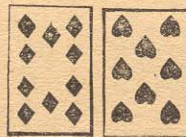
Gaming-house.



Stock Exchange.



Married couple.



Unexpected voyage.



Domestic woman.

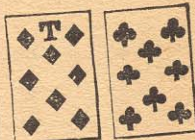
SIGNIFICATION OF TWO CARDS TOGETHER.



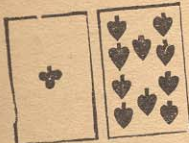
Sickness.



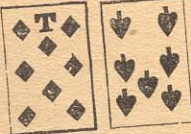
Tears of jealousy.



Moving to the country.



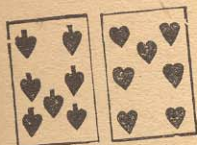
Jealousy in love.



Hesitation as to going to the country.



Discussion.



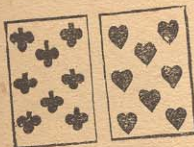
You think of being some one's friend.



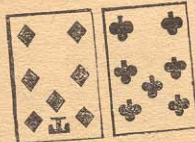
You have a delay with some paper.



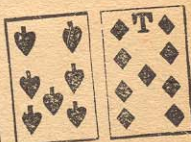
Flattery.



Great affection.

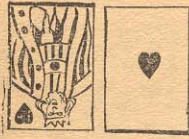


Great deal of embarrassment.

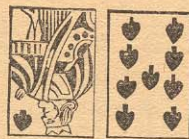


Certain delay or separation.

SIGNIFICATION OF TWO CARDS TOGETHER.



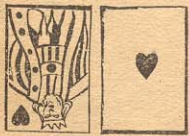
Convent.



Want.



A married couple in good society.



Court of justice.



Robber.



Theft.



Unjust accusation.



Rich countryman.



Strange young man.



Some one expects you.



Hotel—Large house.

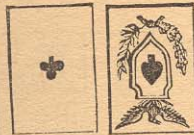


Infidelity.

SIGNIFICATION OF TWO CARDS TOGETHER



Hospital.



Imprisonment.



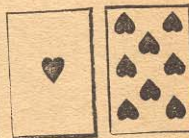
Man as 1 wife.



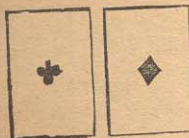
Government House.



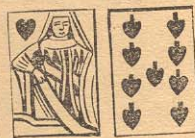
Camp ground.



Money due.



Love-letter.



A lady in mourning.



A country lady and gentleman.



Pressing need.



Injustice.



A blow.

EXPLANATION OF THE CUTS, MADE BY THE CONSULTANT
WHEN DEALING THE CARDS.

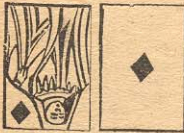
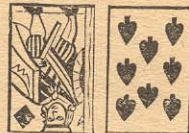
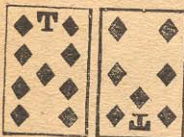
READ FROM RIGHT TO LEFT.



You will have joy.



You will go to a feast.

You will have a deal
of money.You are thinking of a
young man.You will have a pres-
ent of jewelry.An abandonment will
fall on you.You will send a letter
to a man in the country.You will have a diffi-
culty with a servant.You will hear of the
death of a young man
who has been very sick.You will be annoyed
by a delay.

You think of death.

Sorrow will take pos-
session of you.

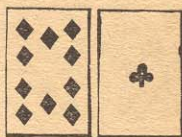
EXPLANATION OF THE CUTS, FROM RIGHT TO LEFT.



You will be vexed by some words,



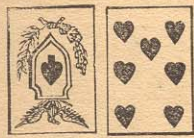
You will receive a letter.



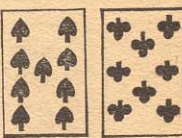
You will have a golden present.



You will marry a woman who will shed tears of jealousy.



You entertain a thought of abandoning some one.



You will see a brunette lady who who has a halt in her gait.



You will speak of embarrassment to a lady.



You will make a present to a soldier.



Some one will bring you money.



You will hold a little money.



You will see a strange lady.

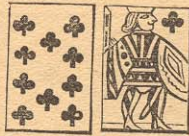


A lady will seek to bring you into difficulty.

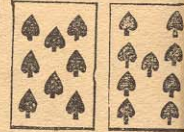
EXPLANATION OF THE CUTS, FROM RIGHT TO LEFT.



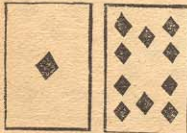
You will be greatly rejoiced to see a blonde lady.



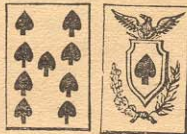
A young man will come to your house.



You will have a delay which will render you ill.



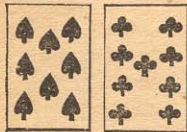
You will receive a letter.



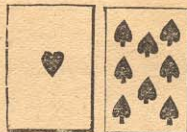
You will have a paper delayed.



You will cause a jealous man to shed tears.



You will receive a present.



You will go to law.



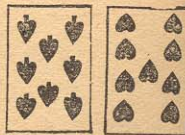
A widow will visit you.



You will see some one at a young man's house.



You will be introduced to a man from the country.



You will have a melancholy fit, bringing on sickness.

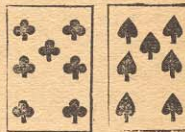
EXPLANATION OF THE CUTS, FROM RIGHT TO LEFT.



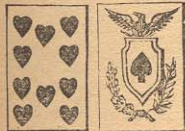
You are thinking of a blonde maiden lady.



You remit a check to a widow lady.



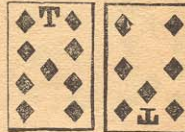
You have a hope for some money.



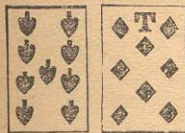
You will hear news.



You will leave here.



You will be greatly delayed.



You will lame yourself during a walk.



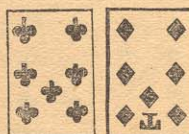
You will see a man who will speak to you of a change.



You will make a walk to a lady's house in the country.



You will have a difficulty.



You will be greatly embarrassed.

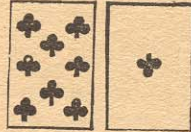


A paper will be delayed.

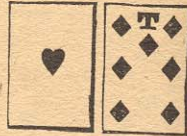
EXPLANATION OF THE CUTS, FROM RIGHT TO LEFT.



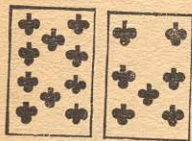
You will be vexed at a delay.



You will make a present to a young lady.



You will shortly receive good news.



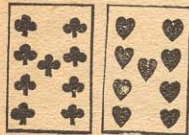
You will be greatly embarrassed for money.



You will remit money to a lawyer.



A judge or advocate will seek difficulty to place you in.



You will have a present.



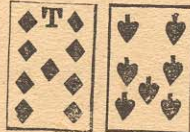
You have projects.



You will have a law suit.



A difficulty awaits you.

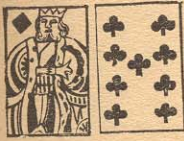


You will assuredly experience a delay.

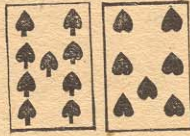


Some one holds a letter for you.

EXPLANATION OF THE CUTS, FROM RIGHT TO LEFT.



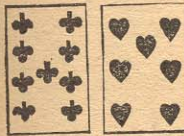
You will learn the change of a soldier.



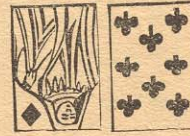
You will desire something you will not get.



You will have a coolness between you and a soldier.



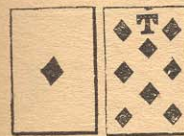
You think of gambling.



You will visit a lady.



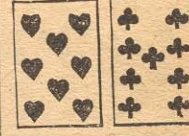
You wish to see a man.



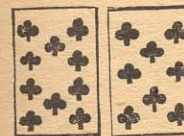
You will take a walk with a letter.



A man will remit you money.



You will make a present to an young unmarried lady.



You will make a movement for money—great hopes.



You have a desire to see a "fast woman."

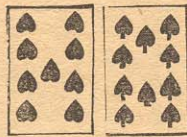


Difficulty and failure in your hopes.

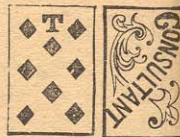
EXPLANATION OF THE CUTS, FROM RIGHT TO LEFT.



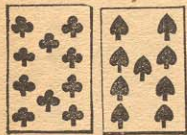
You are vexed.



You sustain a loss.



You make a march.



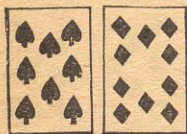
You suffer a delay in matter of money.



You will find yourself embarrassed.



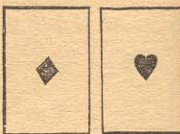
You will be unjust.



You will be slightly in anger.



You will prove ungrateful.



You are in a state of pressing need.



You will address a servant.


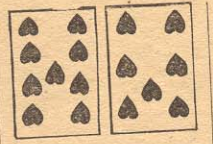
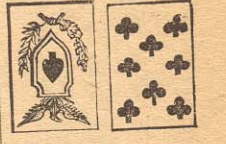

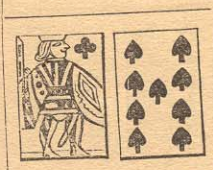
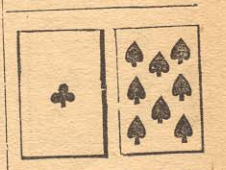
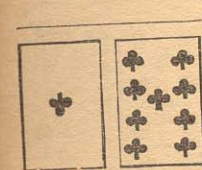
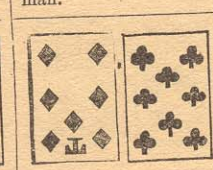
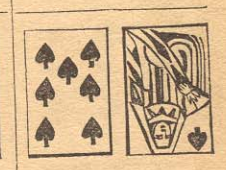





You will abandon a blonde woman.

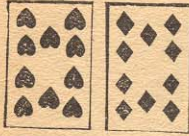


You contemplate making a change.

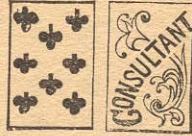
EXPLANATION OF THE CUTS, FROM RIGHT TO LEFT.

 <p>A man will bring you money.</p>	 <p>You desire to cause some one tediousness.</p>	 <p>You learn of the death of a dark girl.</p>
 <p>You will have difficulties and prevention of marriage.</p>	 <p>You will have a disappointment in attempting to see a young man.</p>	 <p>You will give bad news concerning money to some one.</p>
 <p>You will make a present of furniture to some one.</p>	 <p>You will see a young maiden lady very much vexed.</p>	 <p>A woman will make you a confident as to her expectations.</p>
 <p>You will have a most poignant grief.</p>	 <p>You are thinking of a lawyer.</p>	 <p>You have a great deal of ambition.</p>

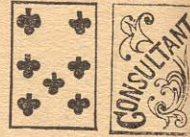
EXPLANATION OF THE CUTS, FROM RIGHT TO LEFT.



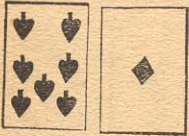
You will be betrayed
in an inheritance.



You will shortly make
a departure.



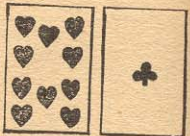
You will experience
an embarrassment.



You will send a
friendly letter.



You converse with a
lady.



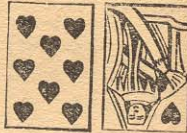
You carry money into
the city.



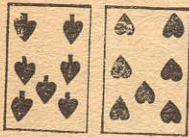
A lady will prevent
your embarrassment.



Prevention to the dis-
carding of a lover.



You will have an ob-
stacle to your expecta-
tions.



You desire to befriend
some one.

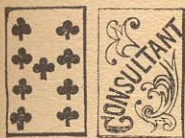


You will see a young
man in anger.



You will meet a jeal-
ous and spying woman.

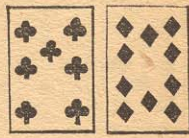
EXPLANATION OF THE CUTS, FROM RIGHT TO LEFT.



You are ungrateful.



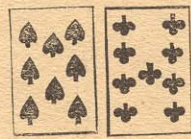
You will live a long time.



Money coming to you.



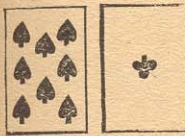
You desire to speak to some one.



You have a gambling difficulty.



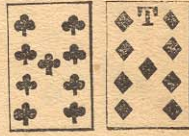
Some one will bring you good tidings.



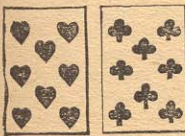
You will have a present of wines.



You will hear of a death.



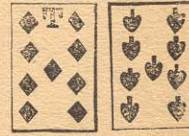
You will make a delay in payment.



You will love passionately.



You will be discarded by your lover.



You will undergo a vexatious delay.

EXPLANATION OF THE CUTS, FROM RIGHT TO LEFT.



You will take a rash step.



You will be disgraced with some one.



A man will come to your house.



You will have a delay for money.



You will be abandoned by a man.



You will make a change in the city.



You will receive money in the evening.



You will take many steps.



You will take many steps toward a change.



Your letter will cause a great surprise.



You will hear of an imprisonment.



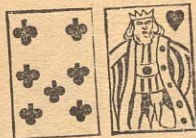
You will take a step with all your heart.



EXPLANATION OF THE CUTS, FROM RIGHT TO LEFT.



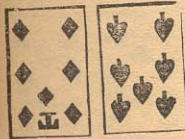
You will send a young man to a soldier.



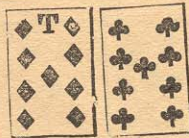
You will see a man who will speak of an embarrassment.



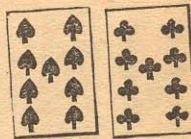
You will make advances towards a widow.



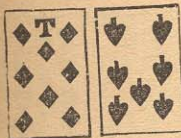
You will have a quarrel.



You will have some goods delayed.



Some goods will be missing.



You will hesitate.



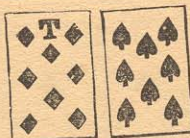
You will quarrel.



You will travel.



A blonde lady will make advances to you.



You will have an obstacle to your advances.



You will learn that a light woman has changed her residence.

EXPLANATION OF THE CUTS, FROM RIGHT TO LEFT.



A man will make advances to you.



You will go to see a lady in the evening.



A young man fixes his hopes on you.



A soldier will become your friend.



You will have money on some one's death.



You will be gratified in one of your advances.



You will make the acquaintance of a strange man.



You are in expectation of leaving your house.



You will hear of a gentleman's leaving the city.



You will be wearied.



You will read a love-letter.

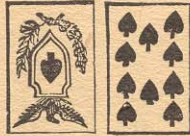


You will have a fall.

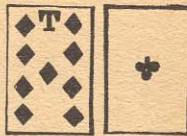
EXPLANATION OF THE CUTS, FROM RIGHT TO LEFT.



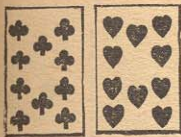
You will see a vexed lady.



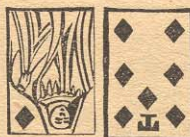
You will lose something.



You will be slightly delayed.



You will have a surprise of money.



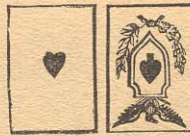
You will find yourself in trouble.



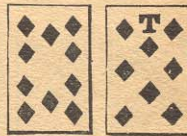
You will gain a victory over a widow.



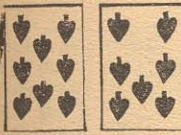
A young man will speak to you about melancholy.



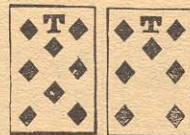
You are suspicious for the time.



You will make a trip by the sea shore.



You will be indecisive after receiving news.



Good intelligence is about to reach you.

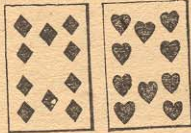


You will place your hopes upon a young man.

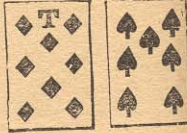
EXPLANATION OF THE CUTS, FROM RIGHT TO LEFT.



You will be surprised
by discarding a lady.



You will be surprised
by the change in a lady.



You will have confi-
dence in a move you are
about to make.



An unmarried lady
will send you a letter.



You will visit a lady
in the country.



Your letter produced
no good results.



You speak with a dark
young man.



Your lover contem-
plates a surprise for you.



You are about to be
surprised in a love af-
fair.



You will have success
with a man of position.



An unmarried lady
will speak to you about
a difficulty.



You will be rejoiced at
seeing a widower.



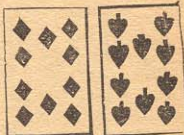
EXPLANATION OF THE CUTS, FROM RIGHT TO LEFT.



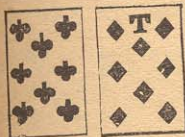
You will send a letter to a female of doubtful reputation.



You will send a letter to a lawyer.



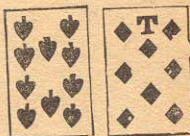
You will throw yourself into a very great rage.



You will make a prof-fer of love.



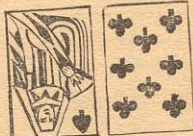
You will have a diffi-culty with some one.



You will take a walk in the evening.



A maiden will consult you on her troubles.



There will be a sepa-ration between you and a widow.



You will give bad news to a lady.



You will think of some one.

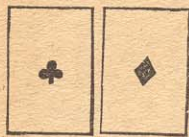


Some one will think of you.



You will fall.

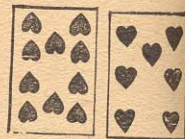
EXPLANATION OF THE CUTS, FROM RIGHT TO LEFT.



You will write a love letter.



A slight delay occurs.



You think of an inheritance.



You remit money to a lady in the country.



You will be melancholy and shed tears.



You separate yourself from a country lady.



You go and see your lover.



You gain the victory.



Your lover thinks of you.



You go to rejoin your lover.



Your lover makes friends with you.



You will be sad.

EXPLANATION OF THE CUTS, FROM RIGHT TO LEFT.



You will send a present to a 'fast woman.'



You will experience a delay in seeing some one.



You will make a present to an unmarried man.



You think of money.



You will see a light woman.



You will receive a friendly present.



You think of going away.



You think of love.



You wish for a letter.



You receive a present from a young man.

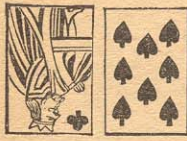


A lady of your acquaintance gives a social party.



An unmarried man will lead you into an embarrassment.

EXPLANATION OF THE CUTS, FROM RIGHT TO LEFT.



You hear of a sick man.



You wish to see a young man.



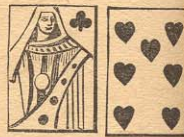
You go and see a light man.



You go to see a soldier.



You wish something of a man.



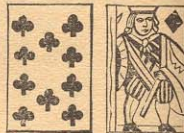
You think of a married woman.



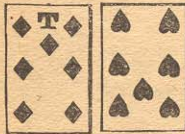
You place your hopes on a faithful man.



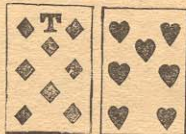
You receive at your house an indiscreet female.



He presents himself for a lover in his military capacity.



You desire good news.



You are thinking of the country.



You are thinking of a married man.

EXPLANATION OF THE CUTS, FROM RIGHT TO LEFT.



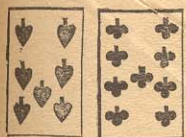
You think of jealousy.



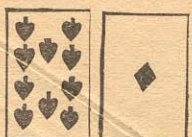
You will hold a present.



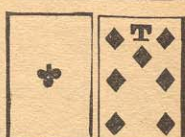
A friend will consult you.



A friendly present.



You will receive a letter in the evening.



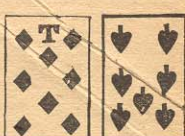
You will receive good love news.



You will speak to a bachelor of good family.



You will make the friendship of a remarkable man.



You will hesitate before making advances.



You are going to hear bad news.

SIGNIFICATION OF THREE CARDS WHEN FOUND SIDE BY SIDE
IN THE BODY OF THE DEAL.

A man will abandon a lady.



A young man will receive a blow.



A man will write a letter of proposal.



A rich young man in mourning.



A lady has envious enemies who will cause her a loss.



A lawyer is undecided whether to visit you.



A lady is robbed.



A young man brings bad news.

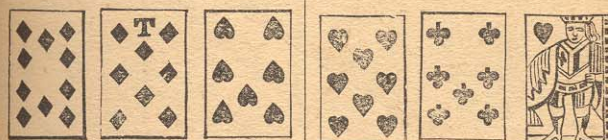


SIGNIFICATION OF THREE CARDS WHEN FOUND SIDE BY SIDE
IN THE BODY OF THE DEAL.



A lady confides her thoughts to one who betrays her.

A letter will cause you a very great surprise.



You desire to take steps towards a change.

A young lady will have a child by a young man.



The consultant will make a journey.

The consultant will be ill.



The consultant thinks of gambling.

The consultant has made a journey.

SIGNIFICATION OF THREE CARDS WHEN FOUND SIDE BY SIDE
IN THE BODY OF THE DEAL.

A man gives a letter to the consultant.



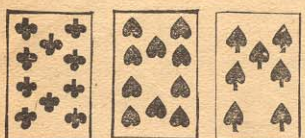
The consultant is in despair.



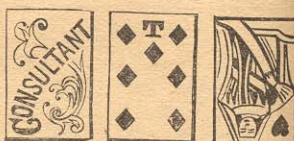
The consultant will go to the theatre or some other amusement.



The consultant is in debt and is sorely pressed by need.



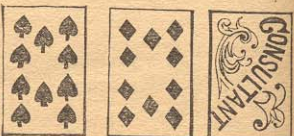
You have expectations of an inheritance in the future.



The consultant will receive good news.

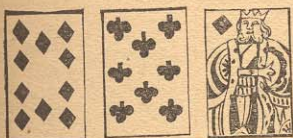


The consultant is annoyed by a lawsuit.



The consultant will get into a great rage.

SIGNIFICATION OF THREE CARDS WHEN FOUND SIDE BY SIDE
IN THE BODY OF THE DEAL.



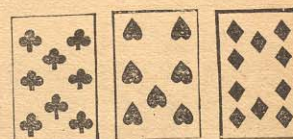
A man starts for a foreign city.



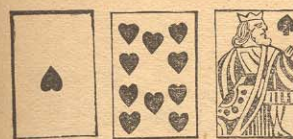
A dark woman is in despair.



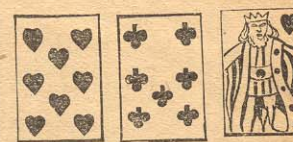
A young man in mourning brings
you a letter.



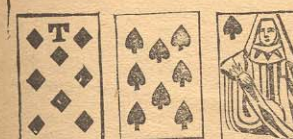
A piece of gold for a young lady.



A lawyer will cause you a surprise
in your house.



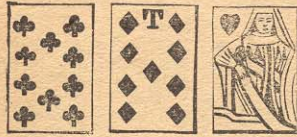
A married man will have a child by
a young lady.



A widow lady will be ill.



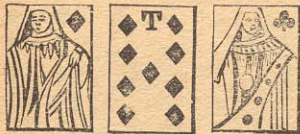
Discussion between a lady and gen-
tleman.

SIGNIFICATION OF THREE CARDS WHEN FOUND SIDE BY SIDE
IN THE BODY OF THE DEAL.

A lady has a little delay in getting money.



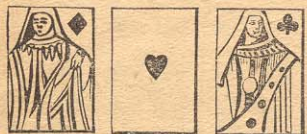
An ambitious woman, jealous and imprudent.



Trouble and separation between two ladies.



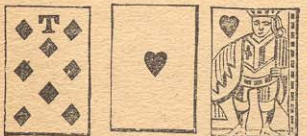
Surprise of employment for a man.



A dark lady is at the country house of a lady friend.



A letter announces to a young man the desire for an interview.

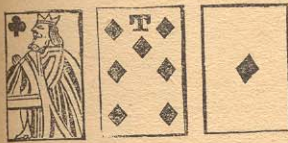


A young man will go to a house in the country.

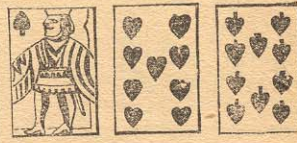


A lawyer will remit money to a fair man.

SIGNIFICATION OF THREE CARDS WHEN FOUND SIDE BY SIDE
IN THE BODY OF THE DEAL.



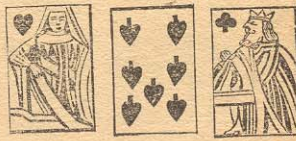
Letter announcing good news to a gentleman.



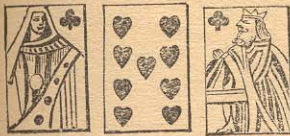
Loss of work or situation for a young man.



A young man has become love-sick.



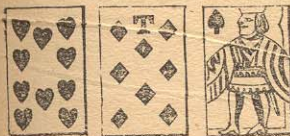
A man proffers friendship to a lady.



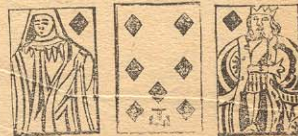
Union in the family circle.



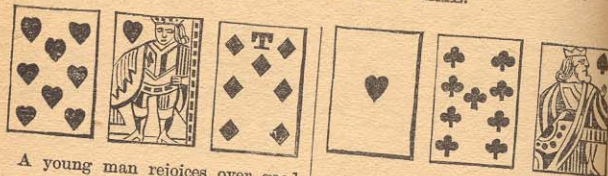
Separation of a lover from his mistress.



A young man arriving in town.



Discord in the family circle.

SIGNIFICATION OF THREE CARDS WHEN FOUND SIDE BY SIDE
IN THE BODY OF THE DEAL.

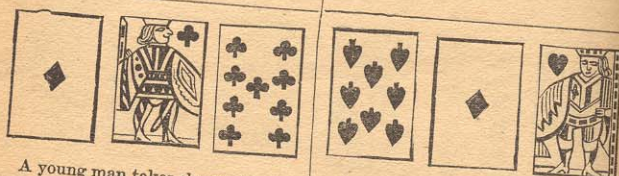
A young man rejoices over good news.

A lawyer presents an effect to the house.



A stranger finds himself greatly embarrassed.

Two ladies bring you good news.



A young man takes charge of a letter for you.

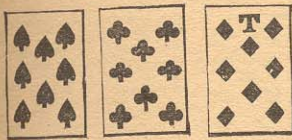
A man writes you a letter of no very favorable intelligence.



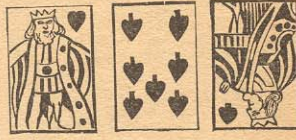
Friendship in the household.

A dark woman grows jealous.

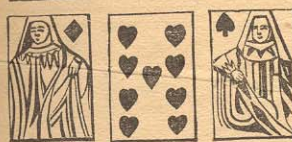
SIGNIFICATION OF THREE CARDS WHEN FOUND SIDE BY SIDE
IN THE BODY OF THE DEAL.



A young lady ill at the present moment.



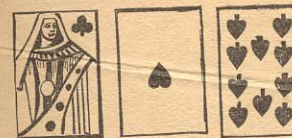
A widower cultivates the friendship of another man.



Union between two ladies.



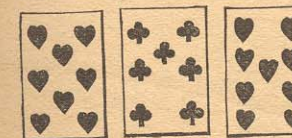
A man thinks about leaving the city.



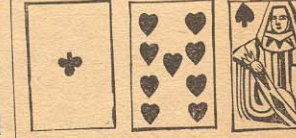
A loss in the house of a friend.



You will learn of some one's being in sudden desperation.



Present of money for a young unmarried lady.



A widow lady is happy in her love.

SIGNIFICATION OF THREE CARDS WHEN FOUND SIDE BY SIDE
IN THE BODY OF THE DEAL.

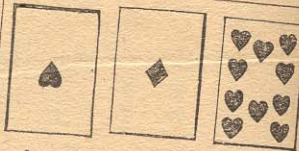
A young lady surprised with a domestic servant.



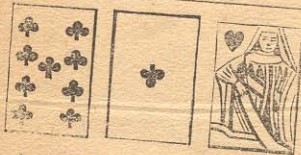
A defaulter or mercantile robber.



A gentleman ill at the present moment.



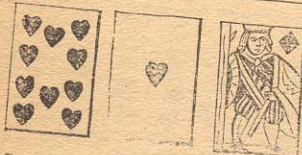
Surprise of a letter at the house.



An inconstant female favored by fortune.



Partial separation between husband and wife.



Some one is waiting for you in town.

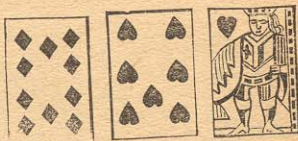


Separation of a lady from her husband.

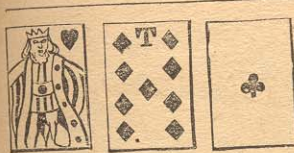
SIGNIFICATION OF THREE CARDS WHEN FOUND SIDE BY SIDE
IN THE BODY OF THE DEAL.



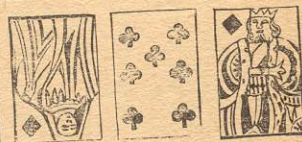
A man will abandon the consultant,
if a lady.



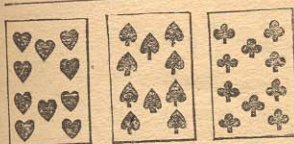
A man desires to come into the city.



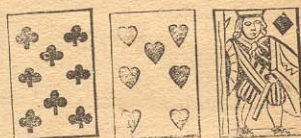
Delay of money for a man.



A soldier gives money to a lady in
the country.



Money in the evening causing you
a surprise.



A young man fixes his thoughts
upon a young lady.



A lover abandons a blonde lady and
her child.



A lady quits her house to go in the
country.

SIGNIFICATION OF THREE CARDS WHEN FOUND SIDE BY SIDE
IN THE BODY OF THE DEAL.

A lady in the country loses, by death, her daughter.



A young man extends friendship to a young lady.



The consultant is sorry to separate from a lady.



The consultant will go to the house of a lawyer.



The consultant is threatened by a quarrel.



A sick girl will leave the house.

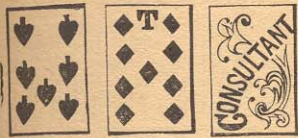


The consultant will sustain a loss at gaming.

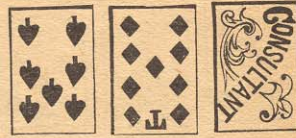


A lady will meet with an obstacle in her advances.

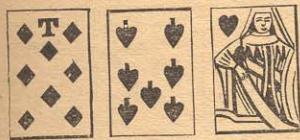
SIGNIFICATION OF THREE CARDS WHEN FOUND SIDE BY SIDE
IN THE BODY OF THE DEAL.



The consultant will have a certain delay in his business.



You will have a delay as to a change and remain indecisive.



A lady hesitates as to going into the country.



A capable man occupies himself with literature.



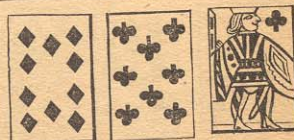
A love surprise for a lady in the country.



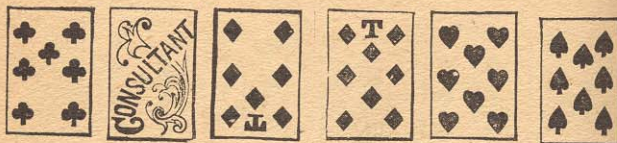
The consultant will make a rich marriage out of town.



The consultant will enjoy dignity and honor for a length of time.



A young man will take his departure for a distant city.

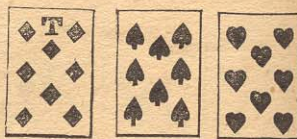
SIGNIFICATION OF THREE CARDS WHEN FOUND SIDE BY SIDE
IN THE BODY OF THE DEAL.

The consultant boasts a fertile imagination.

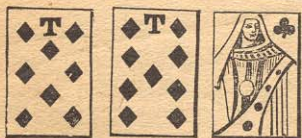
A young girl lies on a sick bed at a distance.



The consultant is both inconstant and suspicious.



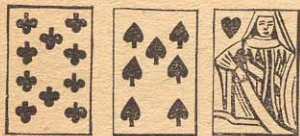
A bad marriage.



This lady meets with an impediment to her advances.



Infidelity and hypocrisy.

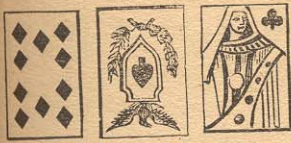


A lady expects to receive money.

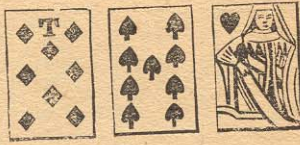


A friendly letter will be received by a young man.

SIGNIFICATION OF THREE CARDS WHEN FOUND SIDE BY SIDE
IN THE BODY OF THE LEAL.



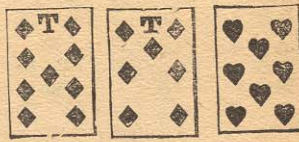
A lady will have a fall.



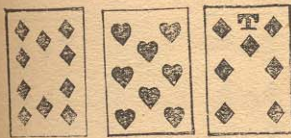
A lady will make a failure in her advances.



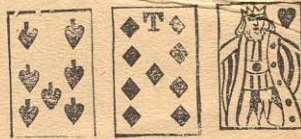
A man to be ill in the house.



Good news on the way.



Good news—unexpected journey.



You await a man, but you will not see him instantly.



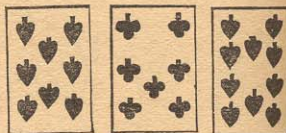
A man will make a journey.



An invalid will be able to quit his mansion.

SIGNIFICATION OF THREE CARDS WHEN FOUND SIDE BY SIDE
IN THE BODY OF THE DEAL.

A young man finds himself in great distress.



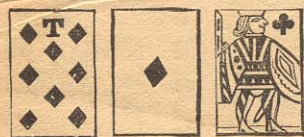
Loss of a natural child.



A servant travelling.



A widow contemplates a removal.



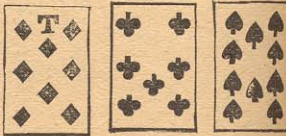
A young man carries a letter out of town.



A young man is in violent anger and vexation.



A lady and a widow become friends.



Loss of money at a distance from home.

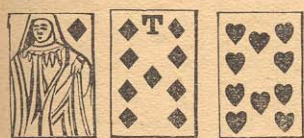
SIGNIFICATION OF THREE CARDS WHEN FOUND SIDE BY SIDE
IN THE BODY OF THE DEAL.



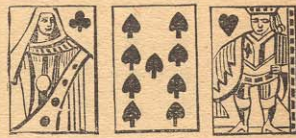
A widow in mourning intends to re-marry.



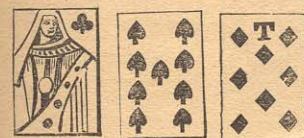
Hindrance to a young man's change of residence.



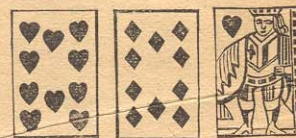
A country lady is detained in the city.



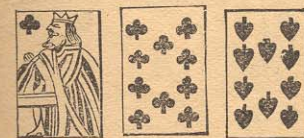
Marriage of a young man with a brunette lady.



You will make advances towards a lady and be disappointed.



A young man will cross the sea to seek a residence abroad.



Loss of money to a comparatively dark man.

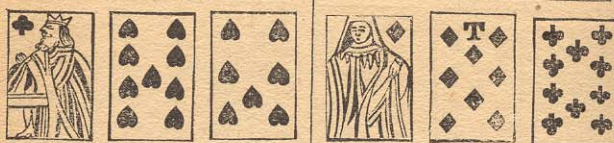


A letter delayed at the post-office.

SIGNIFICATION OF THREE CARDS WHEN FOUND SIDE BY SIDE
IN THE BODY OF THE DEAL.

A man thinks of gaming.

A woman desires to speak to a man.



You desire to cause vexation to a man.

Money which has come for a lady from the country.



A lady who has gold on her person.

A sick man consults a physician.



A young man experiences delay in coming to town.

You think of visiting the house of a young man.

SIGNIFICATION OF THREE CARDS WHEN FOUND SIDE BY SIDE
IN THE BODY OF THE DEAL.

A young man is greatly embarrassed to make an advance.



You contemplate moving to some more distant city.



A young man will sustain a loss in the city.



A man surrenders himself to drink.



A messenger will bring money to your house.



You will have a misunderstanding with a gentleman.



A lady has made a journey.




Declaration of love by writing to the first lady near the eight of clubs.

ORACLE OF FIVE CARDS READING FROM RIGHT TO LEFT.

Whenever a person desires to invoke information upon a certain definite matter weighing upon the mind, and seeks to avoid the complexity of ideas, naturally incident to an oracle of twenty-one cards, it is advisable to resort to an oracle composed of five cards, as the most ready means of obtaining the desired information. But it must be remembered that in consulting an oracle of so few cards, it is absolutely indispensable that the mind be concentrated upon the one point for determination, otherwise, in its wavering and flickering, extraneous matters will creep in to eclipse the light which is necessary to be thrown upon a predominant idea.

TO DEAL THIS ORACLE.

Take the cards in the left hand and shuffle them well with the right, while repeating mentally and succinctly the question to which an answer is solicited. Cut them with the left hand and place each package face down on the table in a row, placing the first cut at the right hand, and the second on the left. Now take off the top card of the middle package, and place it aside, and repeat the shuffling and cutting of the balance in a precisely similar manner, and again remove the top card of the middle package. Repeat shuffling, cutting and discarding until you have in this way taken out five cards. This done, examine if the Consultant be among the number of cards taken from the pack. If it be, shuffle the five cards well, and then deal them in a row, turning their faces up, from right to left in this manner :





5, 4, 3, 2, 1 

and proceed to read them from the same direction.





If the Consultant be not found among the five cards drawn as above, take it from the pack and substitute it for one taken by chance from the five cards after shuffling them thoroughly, faces down, so that the card to be discarded shall not be recognized. After placing the Consultant among the other four cards, shuffle well and deal as directed, and you have your oracle of five cards for consultation and explanation, and among which the Consultant will appear in its proper position.

DEAL OF FIVE CARDS, FROM RIGHT TO LEFT.

Should the response of the oracle appear unsatisfactory, or not pertinent to the problem mentally proposed, bear in mind that it actually denotes what will transpire at the earliest moment, and therefore claims a preference over your individual wishes. Consequently it is the wisest course in such an event, to postpone further consultation until another day, for there are periods and times when impressions of the mind are comparatively faint, and when that of the consultant is in such a condition it is vain to expect the oracle to pronounce emphatically and explicitly—particularly when the fewest cards are used.





Unexpected Voyage.	Prison.	Consultant.	Prison.
			

The *ace of clubs* and the *ace of hearts* enclose the consultant; these two cards show you that he is in prison. Still the *eight of hearts* and the *ten of diamonds*, which are found at the left before him, indicate that he will not only be released, but make an unexpected journey.






Brunette young man	Good news.	Prison.	Consultant.
			

The consultant will visit a prison (*ace of clubs* and *ace of hearts*), to carry thither good intelligence (*seven of diamonds*) to a dark complexioned young man (*knave of clubs*) and to announce to him his deliverance, inasmuch as the *two aces*—the prison—is beyond the consultant.






DEALS OF FIVE CARDS, FROM RIGHT TO LEFT.

Prison.		Consultant.	Pursuit.	
				

The *king of spades* and the *knave of spades*, both reversed, announce to you that the consultant will be pursued by the officers of the law, and, as the *ace of hearts* and the *ace of clubs* are to be found directly in front of him, the consultant himself being reversed or in trouble, it is very evident that he will be apprehended and cast into prison as the matter would seem to be serious.

Blonde young man.	Letter.	Thought.	Embarrassment.	Consultant.
				






The consultant is enciente, as the *seven of clubs* indicates; she has an intention or thought (*seven of hearts*) to write a letter (*ace of diamonds*) to the light young man (*knave of hearts*), her lover, to advise him of it.

Prison.		Unjust accusation.		Hindrance.
		Failure.	Consultant.	
				






The consultant having near him, and in front of him the *king of spades*, it announces that he will find himself unjustly accused, but

DEALS OF FIVE CARDS, FROM RIGHT TO LEFT.






this king, being reversed, assures the consultant that he will be placed in prison (the *ace of clubs* and *ace of hearts*), because the *queen of hearts*, reversed, found behind him, designates a hindrance or prevention of such a threatened calamity.

Sorrow.	Consultant.	Embarrassment.	Abandonment.	Dark-eyed man.
				

The consultant, a young lady, has become pregnant (*seven of clubs*), and the *ace of spades* apprises her that the *knave of clubs*, her lover, will abandon her, while the *eight of diamonds* shows the sorrow which has taken possession of her.





Hindrance.	Consultant.	Failure.	Prison.	
				

The consultant is menaced with imprisonment (the *ace of hearts* and *ace of clubs*), but the *king of spades*, reversed, shows that he will not go to prison, and the *queen of hearts*, likewise reversed, which is placed before the consultant, makes known that a termination will be put to the accusations against him.




Consultant.	Embarrassment.	Peace and happiness.		A brunette man.
			Desire.	
				

DEALS OF FIVE CARDS, FROM RIGHT TO LEFT.




The consultant, a female, is about to be enciente (*seven of clubs*), and her pregnancy will give her peace and happiness (*seven and eight of hearts*) in her household, inasmuch as the brunette man (*king of clubs*), her husband, has such a desire (*seven of hearts*).

Journey.	Embarrassment.	Consultant.	Hindrance.
			

The consultant is about to attempt a journey (*eight of hearts, nine of diamonds*); he is in a state of embarrassment (*seven of clubs*), inasmuch as there is behind him the *queen of hearts*, reversed, which proves that there will be a short delay, four or five days at the utmost.

Journey.	Delay and failure.	Consultant.
		





The consultant is reversed, inasmuch as there is before him the *nine of spades* and the *king of spades*, reversed, which announce to him a failure for his intended journey (*eight of hearts and nine of diamonds*)

Unexpected journey.	Certain delay.	Consultant.
		

The consultant will make an unexpected journey, the *ten of*

DEALS OF FIVE CARDS, FROM RIGHT TO LEFT.

diamonds and eight of hearts forewarn him of it, but the *seven of spades* and the *nine of diamonds* guarantee that there will be a certain delay.

Blonde man.	City.	Journey.	Consultant.
			

The consultant, having before her the *nine of diamonds* and the *eight of hearts*, these two cards announce to her that she will depart forthwith to present herself before the *king of hearts*, a light-complexioned man, who is in a city (*ten of hearts*), at no very great distance from her own locality.






Annoyance.	Consultant.	Hindrance.	Letter.	Busybody.
				

The consultant is annoyed (*nine of hearts*) on account of a letter (*ace of diamonds*), which a busybody, or intermeddler (the *knave of spades*, reversed), has in his hands, and thereby causes a hindrance (the *queen of hearts*, reversed), to her projects.

Great anger.	Consultant.	Bad news.	A letter.
			

The consultant is on the point of receiving a letter (*ace of diamonds*) containing bad news (*eight of spades*), which will throw her into a great rage (*ten of diamonds*).




DEALS OF FIVE CARDS, FROM RIGHT TO LEFT.

The Sea.	Road.	Desire.	Consultant.	House.
				

The consultant entertains a desire (*seven of hearts*) to quit the house (*ten of clubs*) to make a short journey (*eight of diamonds*) near the sea (*ten of diamonds*).






Good news.	They await you.	City.	Consultant.
			

The *knave of diamonds* and the *ace of spades* announce to the consultant that some one awaits him outside the city (*ten of hearts*) to give him good news (*seven of diamonds*).






Quarrel.	Sickness.	Consultant.
		

The consultant will have a quarrel (*seven of spades* and *seven of diamonds*), and moreover the *eight of spades* and the *eight of diamonds* announce that he will have a spell of sickness.






DEALS OF FIVE CARDS, FROM RIGHT TO LEFT.

Pressing need.		Money.	Surprise.	Messenger.
	Consultant.			
				

The *ace of diamonds* shows that the consultant is in great need ; a messenger (*knave of spades*) comes to cause him a surprise of money (*ten of hearts* and *ten of clubs*).

Sickness.		Fall.		Consultant.
				

The *ten of diamonds* and the *ace of spades* announce to the consultant that he will have a fall, from the effects of which he will be ill (*eight of spades* and *eight of diamonds*).






Consultant.	Good news.	Letter.	Messenger.	Foreign city.
				

The consultant is about receiving a letter (*ace of diamonds*), announcing to him good news (*seven of diamonds*), which will be delivered to him by a messenger (*knave of clubs*) coming from a foreign city (*ten of diamonds*).





DEALS OF FIVE CARDS, FROM RIGHT TO LEFT.

Foreign city.	At a distance.	Consultant.	House.	The city.
				

The consultant having behind him the *eight of clubs* near to the *ten of diamonds*, these two cards announce to him his residence at a distance in a foreign city, and the two *tens* which are found placed behind him notifies that he is about to quit his house (*ten of clubs*) and the city (*ten of hearts*) where he now lives.






Foreign city.	At a distance.	Failure.	Road.	Consultant.
				

The consultant will make a journey, or road (*eight of diamonds*), to transport himself for a distance (*eight of clubs*) to a foreign city (*ten of diamonds*), but the *king of spades*, reversed, shows that he will never reach it.

Consultant.	Hindrance.	Letter.	Post-office.
			

The consultant has a letter (*ace of diamonds*) detained at the post-office (*ace and king of hearts*); this places an impediment (*queen of hearts*, reversed) in the way of all his projects.

DEALS OF FIVE CARDS, FROM RIGHT TO LEFT.

Long sickness.		Short sickness.		Consultant.
				

The consultant having before him the *eight of spades* and the *sight of diamonds*, he will be slightly ill ; these cards being followed by the *knave of clubs*, reversed, accompanied by the *ten of clubs*, his illness will be much more serious.

ORACLES OF TWENTY-ONE CARDS.

GENERAL OBSERVATIONS AS TO OUR ILLUSTRATIONS.

WE have heretofore given explicit directions as to the manner in which the pack should be shuffled, cut and dealt, so as to supply the twenty-one cards of the oracle, the more ordinarily employed for the purpose of satisfactory divination. In order to familiarize our readers with the manner of arranging the cards, and of interpreting them according to their veritable meaning, we now lay before them a number of studies, taken by chance from responses to questions, the most interesting to the general inquirer. We commend the young student in cartomancy to ponder well upon the subjoined illustrations, to familiarize herself with our explanations, and even to commit them to memory, so as not only to master the system of interpretation, but to gain fluency, both as to speech and sight in the art of divination.

Remember that, with the exception of the surprise card, which should be placed in an isolated position above the rest, and in front of the consultant, the other cards composing the oracle, should be ranged in a single line, from right to left, after the following fashion :

1, or the surprise card.
21, 20, 19, 18, 17, 16, 15, 14, 13, 12, 11, 10, 9, 8, 7, 6, 5, 4, 3, 2.

But, as from the size of our pages it is impossible to range the cards composing the oracle in that manner, we have been forced to arrange them in three lines, as follows :

7, 6, 5, 4, 3, 2, 1, (surprise.)
14, 13, 12, 11, 10, 9, 8,
21, 20, 19, 18, 17, 16, 15.





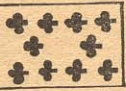






























And, therefore, it is better, when reading our illustrative explanations, to select the cards we have given from an ordinary pack and arrange them on a table in the true order, as above given, guided by the corresponding numbers, and then study carefully our method of divination.

There is a deal of care and caution to be used by the interpreter of the oracle in rendering its true meaning, for although the specific or primary value of a card is fixed and simple, still its figurative, or synonimical signification oftentimes requires meditation in order to give faithful expression to the tenor of the oracle. Moreover, the conjunction of one, two, three and oftentimes four cards, under various aspects, completely alters the primitive meaning attributed to any one of them taken singly. In harmonizing the secondary value of the cards to their primary value and in detecting the changes wrought through conjunction, consists the base for scientific explanation of divinatory oracles. Both these facilities can be acquired by a little practice, and soon become adequately familiar to the aspect of combinations while the memory is tutored to retention of their values. And it is on this account that a repeated study of our illustrative explanations becomes absolutely indispensable.

Suppose, as is daily the case, a pack of cards are used for the purpose of diversion at some popular game, say, for instance at whist, euchre or all fours, proficiency at either of them can only be attained through strict attention to the respective values of the cards, and to the manner in which they are played. Any lady of ordinary intellect can make herself a capital hand at whist or other popular games through simply studying the rules of the game and applying them to the emergencies of the cards' position.



















It is the same with cartomancy, which is the application of the moral and prophetic signification of the same cards to the solution of problems of actual life. No person is a natural born card player; neither is divination a natural gift; both accomplishments are the result of study and of practice; the one as easy to be attained as the other.

DEALS OF TWENTY-ONE CARDS.—No. 1.

The wish.	Widow.	Purse of money.	New condition.	SURPRISE.
				 A DARK MAN.
				
				
				
				
				
				

For Explanations See Page 148.





















DEALS OF TWENTY-ONE CARDS.—No. 2.

Ambition.	Little money.	Servant.	Consultant.	Iniquitude.	Surprise.
					
Letter.	Paper.	Delay.	Difficulty.	Intended.	Thought.
					
Country.	Magistrate.	Hall of justice.	Brother.	At a distance.	Foreign city.
					

For Explanations See Page 149.

VEAXATON.



















DEALS OF TWENTY-ONE CARDS.—No. 3.

Removal.		Blonde young man.		Brunette lady.		Treason.		Jealousy.		Soldier.		SURPRISE.	
Contrariety.		Tutor.		Difficulty.		A blonde.		Step.		The thought.		Success.	
The horse.		A friend.		Second marriage.		Widow.		Friendship.		Purse of money.		For Explanation See Page 151.	

DEALS OF TWENTY-ONE CARDS.—No. 4.

Certain Symbols.






















DEALS OF TWENTY-ONE CARDS.—No. 5.

Great delay.		Anger.	Love.	Sorrow.	SURPRISE.
					
A paper.	The thought.	Hope.	Country lady.	Father— Difficulty.	Avarice.
					
Brumette Lady	The house.	Vexation.	Country man.	Illness.	Failure in marriage.
					

For Explanation See Page 154.





















Gossip.

DEALS OF TWENTY-ONE CARDS.—No. 6.

Relative.	New condition.	Relative.	New condition.	Relative.	New condition.	SURPRISE.
						 A LETTER.
Intended.	Concord.	Very great.	Success.	Lover.	Marriage.	Good news.
						
Father-in-law.	Affection.	Tears.	Separation.	The thought.	Wisdom.	
						























For Explanation See Page 156.

DEALS OF TWENTY-ONE CARDS.—No 7.

A letter.		Step.		Indecision— Friendship— Conduct.		Widow.		Embarrassed conduct.		The house.		SURPRISE.	
Blonde young man.		The house.		Blonde woman		Marriage.		Love.		Infidelity.		Scandal— Conduct.	
Paper.		Blonde man.		Departure.		City.		Journey.		Thought.		<i>For Explanation See Page 158.</i>	









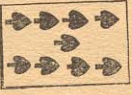










FORMER LOVER.

DEALS OF TWENTY-ONE CARDS.—No. 8.

Present.	Wish.	The city.	The house.	Blonde lady.	Change of loca- tion.	SURPRISE.
						 A MAGISTRATE.
Father.	Friendship.	Dark young lady.	Clergyman.	Lover.	Nobility.	Marriage.
						
Society.	Country.	Magistrate's house.	Great success.			
						
						



















For Explanation See Page 159.

DEALS OF TWENTY-ONE CARDS.—No. 9.



















Dark young man— Lover.	The house.	Quarrel.	Friendship.	Blonde man.	SURPRISE.
					
					
					
					

For Explanation See Page 161.



















DEALS OF TWENTY-ONE CARDS.—No II.

Despair.		Dispute.		A mother.	SURPRISE.
Curiosity.	You are watched.	Inquietude.			
					
					
					

For Explanation See Page 164.

Despair.		Dispute.		A mother.	SURPRISE.
Curiosity.	You are watched.	Inquietude.			
					
					
					

For Explanation See Page 164.

Despair.		Dispute.		A mother.	SURPRISE.
Curiosity.	You are watched.	Inquietude.			
					
					
					







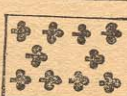













For Explanation See Page 164.

For Explanation See Page 164.

Consultant.		Blonde young lady.	
Vexation.		Friendship.	
Inquietude.		Declaration of love.	
Small council.		Blonde man.	
Surprise.		Great delay.	

For Explanation See Page 166.






















DEALS OF TWENTY-ONE CARDS.—No 13.

Surprise.	Movement.	Great anger through jealousy.	Spy.	Blonde man— angry.	SURPRISE.
					
Pastime.	Dark young man—lover.	Friendship.	The thought.	Art.	Consultant.
					
An unmarried lady.	Pregnancy.	Hindrance.	Blonde Bachelor.	The house.	Project.
					
					Love.
					
					Letter.
					

For Explanation See Page 167.

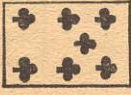




















BAD NEWS.

DEALS OF TWENTY-ONE CARDS.—No. 14.

Vexation.	Treason.	Blonde young man.	Surprise.	The house.	Domestic.	Surprise.
						
The house.	Failure.	Movement.	The thought.	Great anger.	Consultant.	
						
Three eights—The theatre.						
						
Declaration of love.						
A blonde.						
Friendship.						
Lover.						





















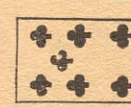
For Explanation See Page 169.

DEALS OF TWENTY-ONE CARDS.—No 15.

Child.	Blonde man— Husband.	Dark man— Married.	A letter.	The house.	Police magistrate.	SURPRISE.
						
Dark young man—Brother.	Injustice. A brunette.	Consultant.	A distinguish- ed Soldier.	Jealousy.	Blonde lady— Married.	Brunette— Unmarried.
						
Country.	Sickness.	Wound.	A blow.	Quarrel.		
						

For Explanation See Page 171

DEALS OF TWENTY-ONE CARDS.—No. 16.

Love.	A great deal.	Consultant.	Bad news.	A letter.	Blonde.	SURPRISE.
						
Friendship—Indecision.	Domestic.	Separation.	Hindrance.	The wish.	Widow lady.	Difficulty.
						
Country.	The house.	Wearment.	Blonde young lady.	The house.	Treason.	A little money.
						

For Explanation See Page 172.

DEALS OF TWENTY-ONE CARDS.

EXPLANATION OF ILLUSTRATION No. 1, ON PAGE 132.

Shall I be Married a Second Time?

The problem you have proposed, madam, touches a subject which demands close scrutiny and consideration. You asked me a question which has occupied your mind seriously for a time past, as it involves your future happiness—upon this earth at least. You desire to know whether you will enter, for a second time, in the bonds of matrimony. From a cursory glance over the general aspect of the oracle I have arrived at the conclusion that you will marry again, and your nuptials will assuredly occur much earlier than you anticipate.

You observe at your right, madam, *three tens*, which signifies a new estate or condition, which applied to your case denotes a change in personal and social position. You are represented in the oracle, as you will perceive, by the *queen of spades*, which card coming out *reversed*, assures me that you are a widow, although young in years.

I find likewise next to you that which we ordinarily designate "The Wish," for the *seven of hearts* most truly demonstrates the cardinal thought of your mind. What then is this aim of this longing for a something—this ardent desire, which, permit to add, consumes your soul?

Fortunately I can have no perplexity in determining the subject which engrosses your hours of reflection. The *ace* and *knave of spades* reveal to me that your mind is disturbed by the thought of a second marriage, for such is the veritable signification of those two cards in conjunction.

And to whom have you deigned to dedicate your affections and who would be proud to lead you to the altar? Again the oracle betrays the secret of your innermost thoughts, for here we have the *king of spades*, which, in this case, does not apply to the complexion or moral character of the man, but his professional occupation.

He is still young and a bachelor—that is told me by his coming up with the knave of his own suit, and by occupation a lawyer, but one who has not as yet been successful, for the *nine of diamonds* placed directly next to him explains that he is afflicted with poverty. Indeed, madam, this very circumstance of his being little gifted with worldly wealth appears to be the chief obstacle to your union.

Still, be of good cheer, madam, for poverty is no crime, and what is better, the *ace of clubs* coming as it does by the *ten of diamonds* makes known to me not only that you have money in your purse but riches enough for two.

Still, this man having already gained a foothold in his profession, will not long be dependent upon your assistance, inasmuch as the *nine of hearts* proclaims victory over his own and your scruples as to his present condition, while the *eight of hearts* assures me that with your aid your husband will attain success in his after life.

Now, madam, immediately after your marriage you will depart (the *eight of clubs*) for the country (the *eight of diamonds*), where you will be received with glee and merriment, for the *ace* and *king of hearts* announces your presence at some scene of festivity, where you encounter a number of country gentlemen (the *two knaves*), one of them a young man (the *knave of clubs*), who once aspired to the honor of your hand. This festival will be given at the house of a country lady (*queen of diamonds*), where you will meet with a lady, a brunette, of about your own age, an old friend of yours, who for reasons best known to herself, has deserted the city to live apart from her husband.

Now then, madam, for your surprise. Take the surprise card (*king of clubs*) and place on the last card to your left (*queen of clubs*). Ah then, how surprised you be to find that your friend and her husband are reconciled, for the cards tell me that they, being both of the same color, are re-united.

EXPLANATION OF ILLUSTRATION No. 2, ON PAGE 133.

Shall I Soon be Married?

SIR, you have propounded a question which demands more than ordinary deliberation, for I am pained to perceive, casting my eye

over the oracle that there reigns throughout a spirit of confusion which confers upon me a corresponding state of perplexity. However, sir, I will do my best to disentangle the thread of your destiny, as far, at least, as the question of your speedy marriage is concerned.

Had I any doubt of your being in a condition of inquietude, which is partially shown by your representative card as consultant, being reversed, the presence of the *knave of spades* and that of *hearts*, who, coming together, designate that state of mind, assures me that you are a prey to the most vexatious reflections. Moreover I perceive from the *knave of diamonds*, reversed, in opposition with you, that you are in the domestic service of some person of rank and position in society.

One cause for your mental anxiety may originate in the fact that you are poor, as I glean from the *seven of clubs* being in close proximity to you, and this annoyance may be aggravated through the ambitious nature of your disposition, for I see from the *eight of spades* that you aspire beyond your lot, with poor chance of elevation.

However, I am tempted to believe that a greater measure of your unhappiness is derived from your own aspirations, as I perceive that you entertain an inclination (*seven of hearts*) to cultivate the friendship (*seven of spades*) of a blonde young lady of about your own age (*queen of hearts*), whom you would desire to make your wife, and who, it strikes me, has encouraged your advances. although, from the presence of the *king of diamonds*, reversed, I am compelled to advise you that an obstacle is interposed which will militate greatly against your matrimonial hopes.

The *nine of diamonds* makes known to me that you have experienced a delay with respect to some document (*ace of spades*), upon which you greatly relied to advance your suit with the young woman, and which, were in your possession, might remove the difficulty you now experience.

I see likewise that you are thinking of writing a letter (*ace of diamonds*), to be sent to a foreign or inland town or city (*ten of diamonds*), but one which is at a distance (*seven of clubs*) from your present habitation. This letter you will address to a middling dark unmarried man (*knave of clubs*), whom I take to be your brother, but of a character and disposition the reverse of yours.

In this letter you will request him to go to some hall of justice, law court, or other public office, for such is the signification of the *ace* and *king of hearts*, reversed, when coming together in the text of an oracle, and there transact some business touching the document to which I have alluded as inseparable to success in your marriage.

The *king of diamonds*, reversed, forewarns you of those difficulties which occur in the country (*eight of diamonds*), or at all events, not in this neighborhood. This difficulty will originate in some misunderstanding between the magistrate or public functionary (*king of spades*) and your brother (*knave of clubs*), and this will prolong the delay which has already worried you, the cause of which will require considerable time to remove, for it seems that the document has been mislaid or lost.

Now, sir, have the goodness to look at your surprise. Ah! I see that it is the *nine of hearts*, which signifies vexation, annoyance, weariment, and lowness in spirit, which, conjoined to the *eight of diamonds*, shows you that you are almost sick at heart when thinking of the country.

EXPLANATION OF ILLUSTRATION No. 3, ON PAGE 134.

Shall I Marry Soon?

You inform me, miss, that your mind is disturbed, for which there was no occasion, inasmuch as that was apparent from the presence of the *two knaves* at your right, your representative being the *queen of hearts*.

You have been led to suppose that your lover (*the knave of hearts*), a young man of a fair complexion and of a volatile disposition, has not been faithful to you. In fact, this idea has been impressed upon your mind through your own suspicions, based upon your judgment of his behavior. But you have no good cause to torment yourself on his account, for learn the true state of the case, as I will show it to you.

The *eight of clubs* conjoining, as it does, with the *eight of hearts*, shows conclusively that he maintains the highest degree of love for you, notwithstanding your recent coolness (*eight of clubs*), or the removal of your affections from him. The *seven of hearts* tells you that he is at this very moment meditating some step (*eight of dia-*

monds) whereby he can regain your presence and explain away his conduct.

The *king of diamonds*, reversed, however, forewarns you of difficulties which will be interposed to break off your engagement, and to prevent your marriage. Your tutor or guardian (the *king of hearts*, reversed) is, I assure you, at the bottom of the affair, for do you not see by the presence of the *seven of diamonds*, he is very much opposed to surrendering up an amount of money (*ace of clubs*) which is rightfully your own, and will have to be paid to you in the event of your marriage. You perceive, likewise, by the *seven of spades* coming between him and your mother (the *queen of spades*), that he assiduously cultivates friendly relations with her, and would marry her, as the card being reversed, tells me she is a widow lady, but in this he will be disappointed, inasmuch as the *knave* and *ace of spades* makes manifest her own intention to unite herself in second marriage with a friend (the *king of spades*) who frequently visits her at the house (the *ace of hearts*). That this marriage is not only an assured but of speedy occurrence is evident both from the relative position of their representative card but from both being of a like color, and of the same suit, and as you see a widow before you, it proves that your mother will be married before you. And this is a sign of encouragement for you, as in the friend, her new husband, you will find a protector against your tutor or guardian, and one who will cause your nuptials to follow immediately after his own, in order the better to enjoy your mother's property.

Your marriage will, however, be the cause of a violent explosion of wrath (the *ten of diamonds* and *ten of spades*, conjoined) on the part of a military officer, who had treasured the hope of possessing your heart and hand. This officer, inspired by jealousy (*ten of spades*), will give vent to his anger, not before you or your lover, but will charge treason (*ten of diamonds*) upon a brunette lady (the *queen of clubs*), who has previously sustained your lover and protected him against the calumnies which the soldier's jealousy had put into circulation. The very fact of your lover's being sustained by a lady is proof positive that your marriage will take place, and if she betrayed the soldier's confidence, it was to further her own views in being relieved from his importunities.

So, therefore, my dear miss, banish all care and trouble from

your mind ; your oracle is a favorable one, and its prophecies are certain to come to pass. Again, turn up your surprise card. It is the *nine of diamonds* ; place it by the last card to your left, and what do they say ? They corroborate all of my former words and tell you to your surprise that there will be but a slight delay to your marriage, and that at your house, or from your nearest relative.

EXPLANATION OF ILLUSTRATION No. 4, ON PAGE 135

Will there be any Obstacle to my Marriage ?

You ask me, miss, whether there will be any obstacle to your marriage, and in order to get an answer to the question, I have resorted to the oracle we have constructed. I have studied this consultation in all its aspects, and, although it may be painful for you to learn the truth, still, as the laws of nature and of divination are immutable, I am compelled to avow to you frankly, although with sorrow, that the marriage upon which you have built so many expectations is destined never to take place.

I perceive that you are surprised, miss, and so are we all when we see a castle we have been years building in the air, disappear as suddenly as the melting of a fleecy cloud. Now, then, control your emotions and I will give the reasons leading to this unexpected calamity.

You are represented in the oracle by the *queen of clubs*, and you are at a distance from the chief actors in this scene, and have no participation in the main cause leading to the failure of your marriage. You must know that your brother (*king of clubs*) will most certainly have a quarrel (*queen of diamonds* and *nine of diamonds*, both reversed) of a most serious nature with the father of your lover (the *king of hearts*), which will be the first and only cause for your permanent disappointment. You will naturally inquire the reason for this difference ; the *ace of clubs* affords a speedy answer. It is on account of money, the money which the father expected for his son from your brother as your dowry. The *queen of spades*, reversed, whose signification, in this instance is avarice, explains the motive for the father's exacting an amount, which your brother, who is naturally a man of decided character, declines to pay. Now observe what stands between avarice and your lover's

father, and you can read at a glance the whole history of your misfortune.

First we have the *queen of hearts*, reversed, which shows that the original motive was merely to place an impediment or hindrance to your marriage, in the hope that your brother would agree to augment your dowry, but as your relative stood firm, the *king of spades*, reversed, interposed, and that declares the utter failure of your matrimonial delusion. Next between your lover (the *knave of clubs*) and yourself intervene the *nine of diamonds* and *seven of spades*, which designate an assured separation, accompanied with tears (*ten of spades*) and physical prostration (*seven of hearts*) to you at the house (*ace of hearts*). Can anything be more plain?

After the difficulty (*king of diamonds*, reversed) you perceive from the presence of the *knave of spades*, reversed, and the *eight of spades*, that you will fall a victim to a most grievous illness, which will give you the thought (*seven of hearts*) of leaving the house (the *ace of hearts*) which is behind you, and of removing (*eight of clubs*) somewhere out of town, or in the country (*eight of diamonds*) with a view of re-establishing your health, but whether you carry your project into operation it is impossible for me at this present moment to foresee.

Now, miss, we will inspect your surprise. It is, alas, as I was almost tempted to anticipate, the *ace of spades*, conclusively showing your complete abandonment by your lover, who, as the last card to your left, the *eight of diamonds*, will seek some place away from the city to recover from the shock his father's avarice has given him, for, indeed, as you can perceive by the general aspect of the cards around him, your lover feels his disappointment almost as keenly as you do the sudden blasting of well-founded hopes, as cheering as they are delusive.

EXPLANATION OF ILLUSTRATION No. 5, ON PAGE 136.

Shall I Marry the one I Prefer?

I find, miss, that you (the *queen of diamonds*), have placed your hopes (*seven of spades*) upon a light complexioned, fair haired young man, a resident of the rural districts (*knave of diamonds*, reversed), whom it appears you have in your mind the thought (*seven of*

hearts) marriage. In order to accomplish that matrimonial union, however, you have deemed it necessary that your lover supply you with some species of document (*ace of spades*), probably relating to real estate or property, or, perchance, an anti-nuptial contract. The *nine of diamonds* and the *nine of spades* being found side by side in the body of the oracle, assures me that the young man will experience a very great delay in obtaining it, particularly as the *nine of hearts* and the *eight of spades* encompass him. These cards teach me that your lover is both ill in mind and body, being a prey to melancholy and vexation, as well as afflicted by a fever, undoubtedly brought on through brooding over his disappointment in not being able to obtain that document upon which it would seem you have set your heart, and make its possession indispensable before giving him a final and definite acceptance.

In reading the character of your admirer, I should say that, although well-bred and good-looking, he has little confidence in his individual abilities; in fact I might assert him to be both vain and vacillating in disposition, a fickle minded man, easily to be led by a strong minded woman. His conduct in this very matter evidences his want of self-reliance, for I am made aware that, during continuance of his fit of illness and despondency he has, for the sake of distraction and consolation, gone to the home of a middling dark lady (the *ace of hearts* and the *queen of clubs*) to whom, moreover, he has had the indiscretion of narrating the story of his trials in expectation of gaining her sympathy.

I own to you, miss, most candidly, that I can perceive no possible manner in which a union with your country friend can be brought about. On the contrary, your father (the *king of diamonds*, reversed) having near to him the *queen of spades* and the *queen of hearts*, both reversed, will interpose constant and persistent opposition to your marriage with any but a wealthy suitor, as these cards show him not only of an avaricious nature, but of a most stubborn determination.

The *ace of clubs* and the *ten of spades* being found side by side, announces to me that you are naturally of a most jealous disposition, and particularly exacting in all matters of love; hence I am not astonished to find the *ten of diamonds* conjoined with the *ten of spades* in your consultation, for they reveal to me your proneness to anger, and the excitability of your temper. In fact you break

forth into a most violent ebullition of rage when you are surprised at learning the gossip (*seven of diamonds*, reversed) current among your friends with respect to the relations between your admirer and the brunette lady, and notwithstanding your seeming indifference as to the truth of the scandal, it appears that sorrow (*eight of diamonds*) took possession of you upon learning the nature of the gossip and the extent of its circulation.

Now, miss, although I am well aware that the intelligence will prove a source of poignant, although concealed, grief to you, who are, as I should judge, a person of keen sensibilities, I am constrained to declare to you that you must relinquish all expectations of making an alliance in the quarter you have anticipated. Behold the *king* and *knave of spades*, both reversed, are to be found at your left, and directly in front of you. The signification of these cards, in this conjunction and in this position, is capable of but one interpretation, and that is that all idea of a marriage with the present object of your solicitude must be abandoned.

EXPLANATION OF ILLUSTRATION No. 6, ON PAGE 137.

Shall I Espouse Her Whom I Prefer?

You desire to learn, sir, whether you will marry the young lady to whom you are in the habit of paying visits? You inform me that the lady is a blonde; still it is necessary for me to inform you that in order to be able to foresee whether or not the marriage be accomplished according to your wishes, I am compelled to select as a representative card of your future wife, a lady of your own color, for such a one is necessary for the oracle, otherwise our labors go for nothing. You, sir, are a middling dark man, and therefore would come up as a *club*; as a representative card of your beloved we will take the *queen of clubs*, as of your own complexion.

Now, sir, having performed our deal and arranged the oracle, permit me, in the first place, to call your attention to the fact that you stand represented by the *knave of clubs*, and in the next to observe your position in the oracle.

The *eight of hearts* coming as it does in company with the *eight of clubs*, gives me satisfactory information that you entertain for the young lady a most profound and honorable sentiment of affection.

which it appears to me she reciprocates with a no less degree of intensity. I have chosen to designate your beloved by the *queen of clubs*, and she is doubtlessly a personage well worthy of your love, as the *eight of diamonds*, coming before her in conjunction with the *ace of hearts*, demonstrates her to be a lady of wisdom, intelligence and prudence. Observe, moreover, that the *nine of hearts* intervenes between you both, but is placed nearest the lady. This card predicts a union, which is much desired by her, while on your part you regard your intended with a spirit of admiration bordering almost upon adoration. Such a union will assuredly be followed by domestic happiness, by peace and concord in your domestic circle, by a reign of harmony within your household.

I assure you, sir, that, scrutinizing this oracle from every aspect, I fail to perceive any obstacle which can interpose to prevent your contemplated marriage. On the other hand, the prognostications are decidedly in its favor, for you will be pleased to notice that the *eight of hearts* and the *eight of clubs*, coming up side by side, and between you and your intended, predict a success. Remark more, that there are *three tens* at your back, which denotes a change in your estate or an alteration in your manner of life and social position.

The presence of the *queen of hearts* in immediate vicinity to the *seven of diamonds*, indicates not only the receipt of pleasant intelligence from a relative able to give you assistance, but permanent prosperity should you continue in her good graces. I perceive, likewise, from the *seven of hearts*, that you are at this moment thinking of visiting your intended father-in-law, formally to demand the hand of his daughter.

Do not hesitate, my dear sir, to do so, for you will risk nothing by such an act of courtesy, as it will be crowned with the most happy results. There can be no doubt on that head, as the presence of the *king*, *queen* and *knave of hearts*, coming almost together, and blended with your new estate, assure you of the respect and esteem of the family. True, the young lady entertains such affection (*seven of spades*) for her parent that when she comes to be separated (*nine of diamonds*) from him upon marriage (*king of diamonds*) the native impulse of her heart will cause her to shed tears (*ten of spades*) at the thought (*seven of hearts*) of leaving her paternal roof (*ace of hearts*).

And now, sir, your surprise. It is a letter (*ace of diamonds*), which, placed upon the last card to the left, which is the *king of clubs*, announces to you that you will be surprised through receipt of a most gratifying epistle from your intended father-in-law in relation to your approaching marriage.

EXPLANATION OF ILLUSTRATION No. 7, ON PAGE 138.

Will My Marriage be Successful?

You inquire of me, young lady, whether your marriage will be a successful one, by which I presume you mean that I shall consult the cards to learn whether or not you will unite your destiny, as far as matrimonial life be concerned, with the present object of your affections? It is a serious question, miss, but one my art can almost instantly solve.

Having dealt the cards, and made the oracle now before you for consultation, I can give you an answer to your inquiry, and it affords me satisfaction to declare to you that you will obtain your wish and be united to the man you now hold in affectionate estimation. Nevertheless, be not over exultant at learning the ultimate termination of that upon which you have set your heart, for I perceive that there are many precautions to be taken on your part to avoid unnecessary delay, annoyances, bickerings and heart-burning.

Now, miss, after glancing over your oracle, I must impress upon you the necessity of placing no confidence in a widow lady (*queen of spades*) of your acquaintance. I learn from your surprise card (*knave of clubs*) that you can boast a former lover, a wily, intriguing young man, who has employed this widow to examine into your conduct (*seven of spades* and *seven of clubs*, conjoined), for you find her in the midst of your affairs. Now this woman meditates the betrayal (*knave of spades*, reversed) of you, should she be able to discover any scandalous behavior on your part (*seven of diamonds*), which she will use to your disadvantage, trusting to break off the match.

You will be surprised at the unexpected arrival of your discarded suitor, who has been abroad, who will go immediately to the house (*ten of clubs*) of the widow to communicate with her confi-

dentially on the subject of his embarrassment (*seven of clubs*), which is that he still lives in the hope of recovering your affections.

The couple will remain several days undecided (*seven of spades*) as to the propriety of venturing upon the step (*eight of diamonds*) of writing a letter (*ace of diamonds*), charging you with scandalous conduct (*seven of diamonds*), and with infidelity (*ace of clubs* and *knave of spades*, reversed) to your marriage engagement (*king of diamonds*), and of sending to the house (*ace of hearts*) of your present lover (*knave of hearts*), and thereby prejudice him in such a manner as to delay, if not break off, your engagement, knowing your betrothed to be a young man of sanguine disposition, and naturally inclined to place reliance upon the advice or counsel of others.

But be not alarmed, my dear lady, that any bad result will come of this ingenious conspiracy; quite the reverse, for having expended so much time in indecision, the letter, when sent, will be received by you, who, as you see by the cards (*ace of hearts* between *queen* and *knave of hearts*), will be, at the time of arrival, at the house of your lover, and receive it in his stead. For, during the time your enemies have consumed in laying their plans, he will be absent some days from home, having thought (*seven of hearts*) it advisable to undertake a journey (*eight of hearts* and *nine of diamonds*, together) to another city (*ten of diamonds*), and has already departed (*eight of clubs*) in order to visit his father (*king of hearts*) from whom he expects to obtain a paper (*ace of spades*) or legal document, without which he considers it to be improper for him to marry, much as he longs for the union.

Your position in the oracle shows the result of the journey, for the marriage card, with love, comes up to you on the one side, and the house of your lover on the other, whither he will conduct you, immediately upon his return, a duly wedded bride.

EXPLANATION OF ILLUSTRATION No. 8, ON PAGE 139.

Will my Lover Marry Me?

Comprehending, as I do, the peculiar nature of the question propounded to me, I must inform you that your case forms one of the few exceptional instances wherein true love will triumph over the prejudices of society. I need only cast my eye over the oracle

to inform myself of the difference existing between your position in society and that of the young man who has promised to marry you, and thus far has failed to keep his plighted faith. You (the *queen of clubs*) I can perceive, are a young woman of very ordinary origin, an orphan, and dependent upon your own exertions for a living, living aloof from the world since the death of your father, for whose memory you treasure the greatest affection, and rightly so, for it was this trait in your character which has been your protector and preserver during the trials of a forlorn life. On the other hand, your lover (*knave of clubs*) is a man of wealth, of high origin, with numerous relatives of distinction, who move in the very best of society. He is proud, genial, fond of company, and spends part of his time at the watering places.

I should say, miss, that at some time you have been a governess or companion in the family of this young man, for I see that you are upon friendly terms (*seven of spades*) with his father (*king of clubs*), as well as with one of his female relatives (*queen of hearts*) and the rest of the family. I beg to assure you that your marriage is near at hand, and that you will shortly receive a visit from the blonde lady (*queen of hearts*) who inhabits a handsome mansion (*ten of clubs*) at a distance out of town (*ten of hearts*). This lady appears so well disposed towards you that she contemplates (*seven of hearts*) bestowing upon you a present (*nine of clubs*), probably the *trousseau* at your marriage (*king of diamonds*), which it appears from the cards will partake of both a religious and civil character, as you will not only be married by a clergyman, but by some judicial magistrate, at his official office in some hall of justice.

Rest assured, miss, that your lover will overlook no precautions to gratify your wishes and to make your marriage in every way binding. In the first place you will be married by a clergyman (*nine of spades*), which will be at your desire, as he stands in front of you, while your intended turns his back upon a merely religious service. To your surprise, then, your husband will insist upon calling in the services of a magistrate (*king of spades*, the surprise card), and will insist upon your accompanying him to the magistrate's house (*ace of hearts* and *king*, reversed), which may, however, be some apartment in a court house or other hall of justice, as you will shortly discover.

After performance of the marriage ceremony you will depart

straightway for the watering places or other fashionable resorts out of town (*eight of diamonds*), where you will commingle with a deal of company (the *two knaves*). The *three tens* which you observe behind you, denotes that immediately upon your return to town you will be domiciled in a new establishment, and both you and your husband will enter upon a new course of life, and as the *ace of clubs* comes between your husband and the marriage card, you may rest assured that he in the first place married you solely from love, and actuated by the same sentiment, he will render your marriage life a period of happiness.

This is all, miss, that I can tell you, and permit me to congratulate you upon the brilliancy of your future destiny, for in the whole of your oracle I cannot detect a card of malevolent influence, an occurrence which rarely comes beneath my notice. Such, however, are the vagaries of fortune.

EXPLANATION OF ILLUSTRATION No. 9, ON PAGE 140.

Will I Return to my Husband ?

You complain, madam, of the ill-usage of your husband, and that he has driven you from his house. It is certainly a very ungentlemanly act on his part, and a case of hardship to you, but nevertheless you must excuse me when I say that I am acquainted with the motive prompting his action, and by which he seeks to extenuate his conduct.

You will observe, madam, that you have been tempted to look with compassion upon one of the minor vices of society, as some fashionable ladies of your acquaintance may deem it, but one which your husband holds in holy horror. In a word, madam, I regret to say that you have it in your thoughts (*seven of hearts*) to indulge in intoxicating beverages (*eight of spades*), and that coming to your husband's knowledge, was the cause of your expulsion.

You are at this present moment stopping at the house of a light complexioned lady (*queen of hearts*), who resides out of town (*eight of diamonds*). Nevertheless, you will not remain there for any length of time, inasmuch as the *eight of clubs* forewarns you that you will remove into the city (*ten of hearts*) again, where you will

take up your residence at the house (*ten of clubs*) of a brunette lady of about your own age. Still, before leaving the house of your present hostess, you will beg of her husband (*king of hearts*), who is by nature a benevolent man, to present himself to your husband (*knave of clubs*), in order to request that he grant you the privilege of coming back to reside with him. But this gentleman, although he goes with the most friendly feelings (*seven of hearts*), fails in his mission, in a quarrel (*seven and queen of diamonds*), through freely speaking his mind in observing to your husband that it was wrong in him in having struck you a blow, accompanied by threats (*ten of diamonds and ace of hearts*, conjoined) when the separation (*nine of diamonds*) could have been effected without either words or violence. Your husband will turn his back upon the blonde man, and refuse to listen to anything he may have to say, for the simple reason that he has afforded you an asylum.

But, madam, have patience, the man who repels you to-day, will be too happy to seek you out when you come to reside in the city at the house of the brunette lady, to whom I have already alluded. In his desolate position, your husband will become weary of your separation (*nine of diamonds*) from him, and particularly sad when reflecting that, as the child (*seven of clubs*) you have borne him, is dead (*nine of spades*). There is no consolation left him except in your society, for despite his sternness and apparent fortitude, your husband is a domestic man, and devoted to his family duties.

When he feels the want of you, and comes to appreciate that it is his duty to retake you to his bosom, he will do so, for the *ace of hearts* forewarns me that he will leave his house to come and dwell with you, and never again will you separate, as he has repented of his first violence.

Now, madam, what is your surprise? It is the *nine of hearts*, which being placed upon the last card at your left, at once solves the mystery of the problem weighing upon your mind so heavily at this moment. These cards can be interpreted truthfully so as to announce to you that you will experience vexation at the house of your friend, the brunette lady, but it will cease a few days after your arrival there. Have patience but a short time longer, madam, bear your trials for the moment with resignation and fortitude, for I warrant you that sooner than you expect everything will turn out according to your desire.

EXPLANATION OF ILLUSTRATION No. 10, ON PAGE 141.

Shall I be Reconciled with my Lover ?

You inform me, young lady, that you have been estranged from your lover, and now come to ascertain whether you will be reconciled with him. Let us see what is the tenor of the oracle which we have made for consultant.

You told me that your admirer was a light complexioned man ; I now perceive that you have the acquaintance with another devotee at your shrine ; for there he stands, a middling dark young man (*knave of clubs*), at your left, and in advance of you. However, the *ten of clubs*, which comes between you both, assures me that his visits to you are more for pastime, as he has no serious, much less honorable intentions, inasmuch as he is in love, and of this fact you are likewise well aware, for you make friendly visits upon a blonde lady (*queen of hearts*) who has placed a spy (*knave of spades*, reversed), as well upon you as upon the young blade who is her veritable lover, although hovering around you.

His attentions to you have been the cause of a quarrel (*seven of spades* with *seven of diamonds*) between you two ladies, inasmuch as the *ten of spades* demonstrates that your friend is exceedingly jealous of you, which is a source of perpetual vexation (*nine of hearts*) to her, and of annoyance she vainly endeavors to conceal.

Still, this bickering is no matter of serious moment to you, while that which concerns you the more deeply is that your fair-haired lover (*knave of hearts*), who is the uppermost in your thoughts (*seven of hearts*) is no very fair model of appreciation or propriety. I grieve to tell you that he is derelict to the vows he made to you, inasmuch as the *ace of spades*, conjoined with the *queen of spades*, reversed, gives me positive evidence of his infidelity to you, as well as of a breach of faith.

That you have a rival in his affections is perfectly plain, for here we have him a constant visitor at the house (*ace of hearts*) of a blonde of the most brilliant style (*queen of diamonds*), whose auburn locks and languishing blue eyes have entrapped the virtue of your fugitive Adonis. That you have not been aware of their intimacy is probable, because the syren resides in the country (*eight of diamonds*), and the city (*ten of hearts*) lies between you.

And I regret to inform you, moreover, that this dark complex-

ioned admirer of yours (*knave of clubs*), is a man not to be trusted on account of his indiscretion, inasmuch as he visited the house of the auburn-haired lady, and with her conversed concerning you, in such a wise as to throw you into a state of inquietude (the *two knaves* at your right) in consequence of his want of judgment.

Still, my dear young lady, you have no just cause for uneasiness, or depression of spirits as to the matter of reconciliation, for the *seven of diamonds*, in close proximity to you, announces that you will shortly receive good news. I clearly perceive that this intelligence will be brought you by a domestic (*knave of diamonds*, reversed), whom I should judge, has it in his possession at this very moment, and may be on his way to you.

And, miss, let us investigate the cause of your promised surprise. As I expected, it is a letter (*ace of diamonds*), probably from your light complexioned admirer, as, placing it upon the card at the extreme left (*seven of diamonds*), it shows that the epistle comes from the country, and, moreover, the *seven of diamonds* assures you of good news being at hand, the contents of your lover's note must relate to the reconciliation, which he desires to be effected between you and him. Therefore, give yourself up to no further misgivings, as you will again find him at your feet.

EXPLANATION OF ILLUSTRATION No. 11, ON PAGE 142.

Shall I be Abandoned by my Lover?

In scrutinizing your oracle, my young lady, I observe that you are in a state of despair (the *ace* and *nine of hearts*) through not having received any intelligence of your lover (the *knave of clubs*), a person whom I perceive to be both young, unmarried and wealthy (*ace of clubs*).

I appreciate your feelings in seeking advice, which I freely extend, well knowing that my suggestions will not be followed, inasmuch as the impulses of your nature, under the peculiar circumstances of your position, will most assuredly blind your eyes to the light of wisdom.

You are infatuated with a belief that your lover is at a long distance hence; on the contrary, my dear miss, I proclaim to you

that he is in our city (*ten of hearts*), and that the first time you chance to see him, it will prove one of the greatest misfortunes of your life. On this account I again pray of you to heed my advice. Still, I am convinced that you will do nothing of the kind, and that which causes me to make this assertion is the fact that you are not only enciente but will give birth to a child; otherwise why would the *seven of clubs* be next to you, and the cause of all your embarrassment?

Your position I will admit is a most desperate one, in view of your private and domestic relations, and still you place your hopes for extrication upon a most slender thread. Your mother (*queen of hearts*) has placed a watch upon your every action, as is shown by the *knave of spades* reversed, and, therefore, all expectation of communicating with your betrayer is cut off in that quarter. Your mother's conduct has not only thrown you into a state of nervous uneasiness, (*knave of hearts* and *knave of diamonds* conjoined) but has led to a number of disputes (*three knaves*) between you and your parent.

Neither do your domestic misfortunes end here. The *seven of hearts* reveals the desire you entertain to communicate in person with your lover (*knave of clubs*), but your father (*king of hearts*) interposes a difficulty (*king of diamonds reversed*) to every movement you may make with a view of accomplishing such a purpose, while the delay (*nine of diamonds*) you experience from both sources throws you into a state of indecision (*seven of spades*) harrowing to your very soul as being void of relief.

Smarting under these indignities, you are induced to commit the indiscretion (*seven of spades*) of going to the house (*ten of clubs*) of the mistress of your lover (*knave of clubs*), who meets you there most unfortunately, for the *three knaves* at your right demonstrates that you will have a dispute with him, through having caught him in the act of making a present (*seven of clubs*) to the courtesan, who resents your interference. After this dispute and words between your lover and his mistress, who is a widow, comes a reconciliation, which in the end proves disastrous to your expectations, for under the influence of this woman, your lover, to punish your curiosity (*nine of hearts*), determines never again to visit your house (*ace of hearts*), and thereupon transfers all his affection to your more politic rival.

Now let us test your surprise. You perceive, unfortunate girl, that it is the *ace of spades*, the worst card in the pack, which, in your case, signifies abandonment. You are now forewarned, and upon your own conduct depends all chance for a future reconciliation. I have placed you upon your guard, and now endeavor to avoid those indiscretions I have pointed out, for it is necessary that the predictions of the oracle be literally fulfilled, but they inevitably will be should its monitions be disregarded.

EXPLANATION OF ILLUSTRATION No. 12, ON PAGE 143.

Is my Lover Faithful to Me?

I observe, sir, that you are in a very troubled state of mind (*consultant, reversed*), and it requires no great skill to discover the cause of your vexation (*nine of hearts*); for the oracle explains the whole story of your misplaced affection, misplaced, I say, inasmuch as you will shortly discover that the lady whom you have honored with your secret devotion, in no wise reciprocates your passion.

It is your earnest wish (*seven of hearts*) to make advances (*eight of diamonds*) to a fair-complexioned young lady (*eight of hearts*), with whom you have but a very slight acquaintance, but whom you frequently meet in society. You have been infatuated with her youth and beauty, viewing her at a distance, and she has encouraged you by accepting you as an admirer. You now desire to approach her and make a formal declaration of your love, but you will experience a great delay (*nine of spades* and *nine of diamonds*) in reaching the ear of the young lady, inasmuch as a blonde young man (*knave of hearts*), an old friend of the family, for whom the belle has long entertained feelings of friendship (*seven of spades*), has forestalled you in your intention. You perceive by the *eight* and *ace of clubs*, conjoined, that this young man, who has evidently surmised your intentions through your marked behavior and attentions to the lady when in public company, has taken advantage of his position within her household, and made a declaration of love to her, as is perceptible from the cards, signifying such an action, coming directly between them, accompanied by that of friendship. This intimacy on their part, and their sudden change in relations

from friends to lovers, places an impediment (*queen of hearts, reversed*), in the way of your intended advances, and in consequence of learning of the young man's protestation of affection, which has been genially accepted by the object of your own passion, otherwise she would have turned away from him. You will go to the house (*ace of hearts*) of a dark gentleman, a man of mature years, for consolation and advice.

With this gentleman, who is a friend and adviser of yours, you will hold discourse (*seven of diamonds*), touching the prospects of the young blonde man, whom you regard to have supplanted you in your lady's affections. Your friend, however, is unwilling to give his advice without consulting other friends, and consequently he convokes a small council (*kings of hearts and diamonds, conjoined*) of intimate acquaintances, which will meet at his house, and talk over the matter, and discuss it in all its aspects. But, I regret to say, that the decision of this council will be contrary to your wishes, for the presence of the *two knaves* at your right, shows that it has caused you inquietude. However, you do not accept their decision as final, but still adhere to your original intention of making advances to the young lady at some future and more propitious moment, as you are tempted to believe that she will weary with the attentions of a man evidently your inferior. In this, sir, you misjudge the girl's character, which corresponds with that of her lover, they being of the same color.

As a last resort, let us examine your surprise. It is the *queen of spades, reversed*, a malicious female gossip, who is on intimate terms with your lady-love, and by her tattle and small talk has managed to infuse a prejudice into her mind against you, which can never be removed, and therefore it is that she has accepted the addresses of another. With this explanation I trust that your better sense will urge you to seek out a new acquaintance in the place of one who never loved you in reality.

EXPLANATION OF ILLUSTRATION No. 13, ON PAGE 144.

Is the Man I Love True to Me?

You ask me, madam, whether the man upon whom you have

placed your affections, is faithful to you and his plighted vows. It is a matter of satisfaction to me that I have been gifted with a knowledge of divination, as it may prove a consolation in your case to become acquainted with the worst; otherwise, in ignorance of coming events, you may be tempted to place dependence upon hopes foundationless as the wind.

I have read your oracle, madam, and will give you the result of my studies. In the first place, I observe that you have employed art (*eight of clubs*), with the aim of preserving his fidelity, and I do not perceive that he has been guilty of infidelity up to this very moment; nevertheless the *ten of clubs* announces to me that the chief object in his visiting, is merely to while away hours, which otherwise would hang heavy upon his hands. I perceive, moreover, that he holds in his possession a letter (*ace of diamonds*) written by you; that he visits the house (*ace of hearts*) of a blonde young man (*knave of hearts*), one of his confidants and most intimate acquaintances, to whom he exhibits your epistle. These gentlemen engage in conversation (*seven of diamonds*), and a deal of scandal on your account. For let me assure you, that both of them are libertines. Of the two the light young man may be the worst at heart, for, you see, he has seduced a light young woman (*eight of hearts*), whom the *seven of clubs* assures you he has made pregnant under promise of marriage. Still, I warn you, he will never fulfill that promise, as he never intended to marry her, inasmuch as the *queen of hearts*, reversed, announces that there is in existence an impediment which he cannot overcome.

But let us return to your particular business and the subject of our consultation. You are thinking (*seven of hearts*) of cultivating more warmly the friendship (*seven of spades*) of your lover (*knave of clubs*), and you cannot imagine what will be the result of your advances or of your behavior. I perceive that you are married to a blonde man (*king of hearts*) which, being in this instance reversed, shows that he is in anger, and, being by nature most passionate, his wrath is much to be dreaded. Your husband, nursing his suspicions, has secured a spy (*knave of spades*, reversed), who watches your every action and reports them faithfully to his employer.

Now pay attention to what I say to you. The *ace of clubs* and the *ten of hearts* oblige me to forewarn you that, at the moment of loving intercourse with the man upon whom you have trans-

ferred your affection, you will be surprised by your husband. The *eight of diamonds* indicates his intention to make such a movement, although the *ten of hearts* shows that at the moment of undertaking it he will be out of town. The *ten of spades* and the *ten of diamonds*, conjoined, show you that he will fly into a terrible rage by reason of his jealousy, and as you have *three tens* at your right, which signifies a new estate or condition in life, it rests with you to imagine what a change will be wrought in your social position in consequence of your unfortunate attachment and your indiscretion of conduct.

Now, madam, let us examine your surprise. It is the *eight of spades*, which denotes disastrous intelligence, which card, being placed upon the one at the extreme left (*eight of hearts*), shows that your secret has been betrayed by the victim of your lover's friend.

EXPLANATION OF ILLUSTRATION No. 14, ON PAGE 145.

Is my Lover Faithful to Me ?

You have invoked a consultation, my young lady, to ascertain whether your suitor is in reality faithful to you, or in other words, whether he does not seek to betray your confidence while actually he is in love with some other person. It is natural for young persons in your condition to entertain suspicions of the opposite sex, and especially of those, who, like him who is paying suit to you, are men of the world, given to society, and confident of their own attractions.

You are in a state of embarrassment with respect to this man's behavior (*consultant*, reversed), and I perceive that you are a prey to vexation (*nine of hearts*), because his conduct is inexplicable to you. I observe that your lover (*knave of clubs*) is emphatically the idol of your heart, for your thoughts (*seven of hearts*) are fixed upon him from morning to night. He has been your first love, miss, and won your affections by long and patient attentions. But you will pardon me when I inform you that he is simply trifling with you, being insincere in his protestations and inconstant in his behavior. I do not wish to wound your feelings, nor dash from you the cup of bliss, you have longed to taste, but it is proper

that you know your destiny, revealed to you by the oracle before you.

At this very moment your pretended lover (*knave of clubs*) is paying court to a blonde female (*queen of hearts*) much more wealthy and more advanced in years than you; he has made a declaration of love (*ace and eight of clubs*) to her, and has been formally accepted as her intended husband. When this news comes to your ears you all will be thrown into a great rage (*ten of diamonds and ten of spades* in conjunction), and will entertain a thought (*seven of hearts*) of making a movement towards speaking with him on the subject of his baseness. But this the *nine of diamonds* assures me will only result in failure, for you will find, on your arrival at his house (*ace of hearts*), that he has quitted it to go with his blonde lady to the theatre (*three eights*). In fact, when you come to realize the full extent of your lover's behavior, your anger will give place to vexation (*nine of hearts*), for, by reason of his treason (*knave of spades*, reversed) you have forfeited the addresses of a young man of intellect and wealth (*knave of hearts*), who was devotedly attached to you, and would have married you, had not your lover intervened to prevent it. This young man, however, is equally vexed at your treatment of him, for you see that he still remains at your right, although separated from you by bad influences, which it is, however, his desire to overcome. Now let us look at your surprise. It is the *ace of diamonds*, a letter, which a servant (*knave of diamonds*, reversed) will deliver to you. Take this surprise card and place it by the last card at the left end of those dealt, which in the *eight of spades*. These two in conjunction inform you of the receipt of unpleasant intelligence, which can be none other than the desire of your lover to sever relations with you. This is corroborated by the *two tens*, standing at your right, which designate a change in your condition, or in other words a relinquishment of an engagement, which you anticipated would have a powerful influence upon your after life.

Your oracle, my young lady, although momentarily a disagreeable revelation, will, I think, prove a most valuable lesson to you, for it instructs you of the perfidy of an unworthy one, who has maltreated you, and of the sincerity of another lover whom you can reclaim by a slight show of courtesy.

EXPLANATION OF ILLUSTRATION No. 15, ON PAGE 146.

I Desire to Learn what will Happen to Me ?

You require me, madam, to inform you as to what is about to happen to you ? You perceive the positions of the cards in the oracle, and I can only interpret its meaning.

You are going to converse with a very warm-hearted soldier ; but be upon your guard, inasmuch as a rather dark-complexioned unmarried lady (*eight of clubs*) is very jealous (*ten of spades*) of you, seeing that the officer of distinction (*king of diamonds*) is an admirer of hers. This brunette will see and consult with her brother (*knave of clubs*) on the subject of his preference for you, and he in turn will call upon the military gentleman and reproach him for his conduct towards his sister. In consequence a serious quarrel (*seven of clubs and seven of diamonds*) will ensue, and as the *ace of spades* and *ten of diamonds* announces to us, the brother will be the recipient of a blow at the hands of the soldier. In order to heal his wound (*seven of hearts*) the brother, during his sickness (*eight of spades*), will be removed to the country (*eight of diamonds*) where he will reside for some time. The brunette young lady cannot boast the highest standard in morality, for I perceive, that although young and unmarried, she is the mother of a child (*seven of clubs*), whose paternity is attributed to a light-complexioned married man (*king of hearts*). And that, which assures me that such is, in fact, directly the case, is that this brunette comes with her child between the husband and his wife (*queen of hearts*), who is likewise jealous (*ten of spades*) of the soldier, for whom some years ago she entertained a passion, which being unrequited she united herself with her present husband, whose domestic arrangements have been destroyed through his love of the brunette. Neither must you, madam, be uncharitable on account of this woman's jealousy of you, for I perceive that you are almost in the same position with respect to another dark-complexioned lady (*queen of clubs*), as you intervene between her and your own husband (*king of clubs*), whom, it is evident you married, knowing him to have been engaged to this *queen of clubs*.

But to return to your own affairs. The quarrel between the brother and the military man will cause a great public scandal on account of the officer's position, and the brother's numerous ac-

quaintances, one of whom will insist upon a police magistrate (*king of spades*) presenting himself at the house (*ace of hearts*) of the brunette damsel for the purpose of investigating the cause and extent of the quarrel. This action of the magistrate will prove most disagreeable to you, for some one, learning the facts of him, will communicate to your husband knowledge of your affection for the officer in an anonymous letter (*ace of diamonds*), which will cause him great jealousy (*ten of spades*). The upshot of the affair will be that you will be obliged to quit your own house for a time at least, while your husband will take proceedings for a divorce. The brunette damsel, who has revealed your complicity in the affair, will start for the country (*eight of diamonds*) to rejoin her brother.

Now then, what is your surprise? The *knave of spades*, reversed, signifying treason, which, taken in connection with the card at the extreme left, shows you that you will be betrayed by the brunette and her brother, who, from the country, will communicate to your husband full particulars as to this affair. Such will be the case, although I regret being compelled to announce such disastrous news.

EXPLANATION OF ILLUSTRATION No. 16, ON PAGE 147

Shall I be Happy in Love?

You perceive, sir, that the *seven of diamonds* and the *ace of spades* announce that you have a very strong attachment for a light-complexioned young lady (*eight of hearts*). The *king of diamonds*, coming out as it does, reversed, denotes that you are unable to marry this female, because that would occasion great difficulties with a widow lady (*queen of spades*, reversed) who is doubtlessly your mother. This widow has assuredly the desire (*seven of hearts*) to impose an impediment (*queen of hearts*, reversed) to your marriage, and to create a separation (*nine of diamonds*) between you and your intended. With this aim she has charged a servant (*knave of diamonds*, reversed) to cultivate the acquaintance and friendship (*seven of spades*) of your beloved (*eight of hearts*), and to offer her a small sum of money (*seven of clubs*) to consent to go and reside in a house (*ten of clubs*) out of town (*eight of diamonds*). This proposition will cause the young lady vexation (*nine of hearts*) on account of finding out that she has been deceived (*knave of spades*, reversed).

You are, moreover, on the point of receiving a visit from a young man of fair complexion (*knave of hearts*), who will deliver to you a letter (*ace of diamonds*) containing intelligence by no means agreeable to you (*eight of spades*), in relation to your marriage prospects.

You will be surprised by the arrival of a brunette young lady (*eight of clubs*, surprise card) from the country (*eight of diamonds*), who will relate to you particulars as to the weariment (*nine of hearts*) experienced by your beloved (*eight of hearts*) since she quitted her home (*ace of hearts*).

LIST OF ONE HUNDRED PRINCIPAL QUESTIONS
WHICH CAN BE SOLVED BY ORACLES IN CARTOMANCY.

- 1 What position shall I hold among men ?
- 2 Will my circumstances grow better ?
- 3 Shall I foresee calumny ?
- 4 Will my expectations be fulfilled ?
- 5 Will my journey be a pleasant one ?
- 6 Will my experience avail me ?
- 7 Shall I be sustained ?
- 8 What position shall I hold among friends ?
- 9 Is my principal virtue Justice ?
- 10 Is my principal virtue Temperance ?
- 11 Is my principal virtue Reliance ?
- 12 Is my principal virtue Prudence ?
- 13 What will be the result of a marriage ?
- 14 Shall I have strength to carry out my plans ?
- 15 Shall I regain health ?
- 16 What do others think of me ?
- 17 Will I die ?
- 18 Shall I be deceived ?
- 19 Will I be imprisoned ?

- 20 Will I become rich ?
- 21 Will I have a quarrel ?
- 22 What sort of men interest me ?
- 23 What sort of women interest me ?
- 24 Upon whom shall I rely ?
- 25 Can I trust strangers ?
- 26 Will I trust or distrust my friend ?
- 27 Will these delays end ?
- 28 Shall I go out of town ?
- 29 Shall I consult my protector ?
- 30 Can my servant be trusted ?
- 31 Shall I receive money ?
- 32 Is my company respectable ?
- 33 Shall I venture upon an undertaking ?
- 34 What shall I do under reverses ?
- 35 Shall I have children ?
- 36 Designate my true friend ?
- 37 Is this lady a true friend ?
- 38 Will delay occur ?
- 39 Will I marry a maid or widow ?
- 40 Will I be better in town or country ?
- 41 Will the sick person recover ?
- 42 Shall I be successful in love matters ?
- 43 Shall I marry a bachelor or a widower ?

- 44 Shall my future be as my past?
- 45 Shall I inherit property?
- 46 Is my disease moral or physical?
- 47 Can I hope for a happy result?
- 48 Is my love well founded?
- 49 Will I gain my lawsuit?
- 50 Will I be a widow (or widower)?
- 51 What trade or profession best will suit me?
- 52 Are my movements watched?
- 53 Will abundance reign in my house?
- 54 Am I foolish to grieve?
- 55 Is it better for me to marry or remain single?
- 56 Will I be ill?
- 57 Are my expectations well founded?
- 58 Should I have promised?
- 59 Will I find that which I have lost?
- 60 Shall I go into society?
- 61 Will my embarrassments be relieved?
- 62 Is the friendship shown me genuine?
- 63 What will be the result of my love?
- 64 Can I count upon a man's assistance?
- 65 Can I rely upon a woman's help?
- 66 Can my friend be useful to me?
- 67 Should I listen to the proposition?

- 68 Shall I keep house?
- 69 Shall I sell my goods?
- 70 Shall I speak to such a one?
- 71 Will this money be returned?
- 72 Shall I borrow money?
- 73 Shall I attach myself to this person?
- 74 Will I receive a present?
- 75 Will he act honorably?
- 76 Will I get into trouble?
- 77 Will I be happy in such one's company?
- 78 Shall I go to this pleasure party?
- 79 Will she meet me as appointed?
- 80 Will the engagement be kept?
- 81 Shall I break off this engagement?
- 82 Is my lover faithful to me?
- 83 Is this woman virtuous?
- 84 Is the intelligence true or false?
- 85 Will the absent person soon return?
- 86 Must I go to law?
- 87 Will I dwell in a foreign country?
- 88 Does my friend visit me from love or friendship?
- 89 Is he worthy of my love?
- 90 Have I a rival?
- 91 Will my lover return to me?

- 92 Will my lover abandon me ?
- 93 Will the thief be discovered ?
- 94 Shall I see my lover soon ?
- 95 Has my lover an honest love for me ?
- 96 Will I be married soon ?
- 97 Will the child be a girl or a boy ?
- 98 Will my enemy prevail ?
- 99 Shall I venture to sea ?
- 100 Will I be deceived as I expect ?

THE BOOK OF THOT. THE EGYPTIAN GAME OF DESTINY.

I. ORIGIN OF TAROTS OR CARDS.

Learned writers, treating upon the origin of playing cards, have attributed to Jacquemin Gringonneur the introduction into France of the game of tarots, whence modern nations have derived knowledge of our prevalent playing cards. History, in truth, informs us that this portrait painter received a sum of money from Charles Poupart, treasurer to King Charles VI., for three packs of cards, of various colors, executed to amuse that monarch during his insanity. The name of Gringonneur is the only one handed down to us, but cards existed before his time, as they were known during the reign of Charles V., who honored with his friendship Jehan de Saintre, because he abstained from playing at cards or at dice. Gringonneur, therefore, must have done nothing more than transcribe upon paper or parchment, cards hitherto engraved upon thin plates of gold and silver, as those used for purposes of divination had the designs traced upon ivory tablets.

However, later researches have proven the error of attributing the origin of playing cards to any European source, for the celebrated Etteilla, one of the most indefatigable researchers into the mysteries of the ancients, attributes to the primitive Egyptians the invention of tarots, or of the Book of Thot, which was composed of seventy-eight thin plates of gold, the purest and finest known to antiquity, upon which were traced hieroglyphs, that is to say, mysterious characters, the explanation of which was daily made to each family by its head, as embodying revelations of destiny. This book was the only relic of Egyptian wisdom which escaped the fury of the Caliph Omar, when that Mahomedan zealot caused the burning of the celebrated library at Alexandria.

Knowledge of the contents of the Book of Thot, and a partial method for interpreting its symbolic characters was given to the Alexandrian Jews, who regarded it only as secondary to their mysterious Caballa. From them it passed to the Greeks, while by the Arabs the original form of the golden plates, and the accurate system of their moral interpretation, was conserved with a holy reverence for their prophetic wisdom.

When the Moors, a branch of the Arabian stock, poured over from Africa to found the kingdom of Grenada in Spain, they brought with them the vestiges of the remarkable, although mystic, philosophical science which had perished in the East, and had been debarred entrance into Europe during the continuance of that gloomy reign of persecution and bigotry we designate as the Dark

Ages. From the Moors in Spain, upon revival of learning, the philosophers and sages of the continent of Europe, received the Book of Thot, and hailed it rapturously as a treasure house of pure and venerable philosophy. This period, then, is the true date to be assigned for the revival and expansion of cartomancy.

Toward the close of the 14th century cards became a popular amusement. The Germans created, through their manufacture, a considerable commerce, and in this they were speedily imitated by the French, who established factories for the production of cards at Colmar, Belfort, and Lyons. But these manufacturers not being philosophers, nor versed in the occult science, failed to contemplate the mystic character of the tarots, and consequently, seeing only in them a means of pastime, were not slow in corrupting the sense of the originals, by suppressing certain signs and replacing them with others of their own invention.

II. WHAT IS THE BOOK OF THOT ?

Still, learned men who had made researches into the history of the ancients, failed not to recognize in our cards perversions of the leaves of Egyptian wisdom. This is evident from the remarks of M. Court de Gebelin, the Arabic scholar, in the eighth volume of his erudite "History of the Ancient World," now a scarce book: "If any one should announce to you," he writes, most enthusiastically, "that there has existed to our days, a period of 3,957 years, a work of the ancient Egyptians, one of their books, escaping from the flames devouring their superb library, and which contains their purest doctrines upon the most interesting subjects, would not all of you hasten doubtlessly to become acquainted with so precious a work? If it be added that this book be widespread throughout the greater part of Europe for a number of centuries, that it is in the hands of almost everybody, would not the surprise be increased? Would not amazement be at its height if you were assured that it never was known as of Egyptian origin; that those who possess it have it as if they possessed it not; that not a soul has attempted to decipher a solitary page; that the fruit of an exquisite wisdom is regarded as a mass of extraordinary figures signifying nothing in themselves. Would you not believe such assertions to be rather the work of a joker, seeking to amuse himself through playing on the credulity of his listeners?"

"Nevertheless such is a statement of true facts. This Egyptian work, sole remnant of their superb library, exists in our present days; it is even in universal use, but, unfortunately, the majority of those possessing copies of it do not comprehend its intention. It is desirable that some competent man will charge himself with the task of clearly explaining the contents of that ancient book, and public gratitude will be the reward of that learned scholar."

III. THE KEY FOUND.

The appeal of M. Court de Gebelin was not in vain, and the re-

sult has been that in many European countries the tarots of Thot have been employed by eminent cartomancists in preference to the use of our ordinary playing cards, which, although vitiated in symbolic expression, still express the original significance of their intention. After a labor of some thirty years in prosecuting Oriental studies, the famous Etteilla, somewhere towards the close of the year 1780 re-established the tarots of the Book of Thot to their primitive condition, and, in his commentaries upon the works of Hermes, of which he was the most reliable translator, explained their secret meaning in accordance with the Egyptian system.

But, unfortunately for the rapid promulgation of the re-discovered science, it chanced that the more elaborate explanations of Etteilla were contained in his work on the "Seven Clouds of Hermetic Philosophy," a manuscript which he bequeathed to the Emir Achmet Ben Hassan, and were in this wise temporarily lost to European scrutiny. But since that period a gentleman, who has devoted his entire lifetime to a study of occult sciences, and become renowned as a fresh translator of the Hermetic Philosophy, has followed in the wake of Etteilla, and through simplifying, has succeeded to a degree in popularizing the use of tarots, through rendering their explication more methodical and facile of comprehension. Consequently a science upon which is based the elements of cartomancy, heretofore demanding years of studious application, could be acquired with comparatively trifling labor through perusal of works, which, however, are of a costly character and by no means easy of access.

The art of divination by means of tarots procures to one, mastering the principles of the science, a thousand enjoyments of a varied nature. It brings the diviner in contact with society, regarded as of the most agreeable character, and it oftentimes affords an opportunity for an adept to create a fortune for himself, his family, or his friends, as it is held in esteem by the highest classes. Were it necessary, we could cite instances of a great number of persons, among the most illustrious of contemporary times, who enter upon no undertaking of importance without first consulting the oracle of the Book of Thot. We could, were it not divulging confidence, make known the extraordinary results which have followed these consultations. Still, the general faith of an intelligent community requires no such corroborative evidence, for there exists scarce a living soul, who has been the consultant of a thoroughly skilled and reliable cartomancist, but is willing to admit the accuracy of predictions and of prognostications derived from this source, whether through use of Egyptian tarots or the less complicated system of playing cards.

IV. TAROTS AND CARDS.

The Book of Thot is, as we have said before, composed of seventy-eight tarots, or emblematical leaves, while our modern

pack of cards has been reduced to fifty-two, although they are but representatives of the same ideas, philosophically expressed in slightly altered symbolism.

The astro-theological origin of both tarots and cards, is evident from the employment of hieroglyphs, agreeable to Egyptian astronomical signs and calculations, study of which form the basis for moral instruction. The suits are *four* in number, answering to the *four* seasons, and originally were designated by emblems, as follows:

1. *Spring* represented by a *rose*, by moderns changed into a *diamond*.

2. *Summer* by a *trefoil*, by us perverted into *clubs*.

3. *Autumn* by an *acorn*, by us changed in a *spade*.

4. *Winter* by a *cup*, by us turned into a *heart*.

The *twelve court cards*, which primarily bore the *signs of the Zodiac*, corresponded with the *twelve months* of the year, while the *thirteen cards* of each suit responded to the number of weeks in a *lunar quarter*. This combination was undoubtedly the primitive collection of tarots, employed by the Egyptians for astro-theological purposes, but when they became to be used by the Hermetic Philosophers to mark the course of human destiny and to inculcate lessons in morality, their number was augmented, and their significations materially changed, as appears from study of the leaves of Thot.

Again, upon revival of cartomancy by the astrological philosophers dwelling in Europe, while the original number of the Egyptian tarots were maintained, their symbolical representations were again changed, the better to conform to the then existing condition of society, to which the general moral rules of Thot, or Hermes, could be as well applied as to the primitive government of Egypt, and it is in this revised state they have been transmitted to us, and by us regarded as the veritable Book of Thot. This Book of Thot consists of seventy-eight leaves, embracing twenty-two, symbolical of:

1. The chief tarot; "chaos" (representing the male questioner) designed to be introductory to the work of the world's creation.

2. "Light"—First day of the creation.

3. "The Heavens"—Second day of the creation.

4. "Plants and Herbs"—Third day of the creation.

5. "The Sun and Moon"—Fourth day of the creation.

6. "Birds and Fishes"—Fifth day of the creation.

7. "Man and animals"—Sixth day of the creation.

8. "Repose after the creation"—or female questioner.

Then succeed the four cardinal virtues:

9. "Temperance;" 10. "Justice;" 11. "Force;" 12. "Prudence."

Finally, ten cards, significant of the remarkable events of human life, and embellished with these devices:

13. "The High Priest"—Marriage—Union.
14. "Satan"—Force major—Force minor.
15. "The Magician"—Sickness.
16. "The Last Judgment"—Judgment.
17. "Death"—Mortality—Destruction.
18. "The Capuchin"—Treason—Hypocrisy.
19. "The Shattered Temple"—Misery—Imprisonment.
20. "Fortune's Wheel"—Fortune—Augmentation.
21. "African Despot"—Arrogance—Dissension.
22. "The Alchemist"—Folly.

Among the so-called "court" cards, is to be found one knight in each suit, which, like the preceding, has been discarded from our pack, thereby reducing the original seventy-eight tarots to fifty-two. As the character of the suits altered beneath adaptation to the requirements of semi-feudal institutions, prevalent in Europe, so the emblems of agriculture gave place to those representing the more prominent class in society.

The Cup of Winter was retained as a fit symbol to represent the aristocracy; the Rose of Spring was changed into a *baton*, or staff, to denote the laboring classes; the Acorn of Autumn was supplanted by the sword of the soldier, and the Trefoil of Summer was superseded by the *Denier*, or mediæval penny, to distinguish the trading population.

In like manner, the controlling cards in each suit assumed new characters, and the zodiacal signs gave way to kings, queens, knights and squires, a distinction still maintained, with the exception that the first of the two latter has been dropped from our pack and the title of the last has been changed into the meaningless appellation of knave. Hence we have the following deviation from the original tarots:

The primitive leaves of the Book of Thot.....	78
Deduct 22 symbolical cards.....	22
4 knights.....	4—26
	—
Our present pack of cards remain.....	52

It will be seen from the above observations that, while playing cards have been employed mainly for the purpose of diversion among people, untutored as to their symbolic, or allegorical meaning, still knowledge of their primitive qualities has been maintained, and rendered applicable to the prophetic reading of human destiny through acquisition of the elementary principles of Cartomancy.

CHIROMANCY; OR, THE ELEMENTS OF PALMISTRY.

CHIROMANCY is a branch of physiognomy; that is to say, the art of divining the temperament, the inclination and the destiny of a person through inspection of his hand. The rules governing chiromancy are deduced from cabalistic science, astrology and observation.

In ancient times adepts in occult sciences sought with ardor opportunities to examine and study the hands of all manner of illustrious personages. For example, upon days of execution they stopped distinguished criminals to experiment upon the lines of their hands, and oftentimes they undertook long voyages to observe and study those of celebrated kings, queens, and warriors.

Among the learned philosophers, who have particularly devoted themselves to the study of chiromancy, during the past few centuries, we can reckon Patricius Tricassus, Jean Bellet, Andrew Corne, Gaspard Peucer, Cardan, Bodin, Arthaud, de la Chambre, Flude, Rodolphe Goglenius, Gozelin, Johannes von Iudagines, Savanarolus and others. A skillful chiromancist of the nineteenth century styled Moreau, who according to reliable authority, predicted to Napoleon his defeat at Waterloo, and his exile, died only a few years back.

We will now perceive upon what a cabalistic, astrological and experimental base the ancients in general considered the science to repose.

They styled the universe *megacosmos*, or the great world, and man *microcosmos*, or the lesser world.

Man they regarded as the world in miniature, and all parts of *megacosmos* to bear an analogy to *microcosmos*.

In accordance with the principles of the grand Caballah, and of the science of Numbers, which taught a trinary division of the universe, physiognomists instructed a trinary division as to humanity.

The *Intellectual* world corresponded to God in the universe, and to the brain in man.

The *Celestial* world corresponded in the universe to the heavens stars and angels, and, in man, to the heart.

The *Elementary* world corresponded in the universe to the elements, animals, metals and precious stones, and in man to his manners and senses.

According to the principles of astrology, reproduced and defended by the famous astronomer, Ticho-Brahe, who died at the commencement of the 17th century, the principal springs of the universe, which were the seven planets or moving stars, the sun, moon, Jupiter, Venus, Saturn, Mars, and Mercury, corresponded

to the seven principal parts of the human body, viz: the heart, the brain, the liver, the loins, the kidneys, the gall, and the lungs. They attributed to each of these planets a particular character and a great influence upon each corresponding part of the human body.

Moreover, there was another astral action upon man, the result of the twelve signs of the Zodiac, and in accordance with the especial operations assigned to the twelve houses of the sun.

Hence, chiromancists, perceiving in the hand, isolatedly considered, another *microcosmos*, considered that its lineaments accorded with the rest of the structure of the human body, and adapted themselves to its principal members. In a word, that nature repeated, comparatively on a smaller scale, upon this narrow surface, those great operations which it executed in the wide firmament wherein moved the celestial planets.

"The hand," said a learned astrologer, "is the organ of organs, serving all other parts of the human body; therefore, the lines traversing it, cannot be matters either of indifference or of uselessness; neither have they been the product of mere chance. Of what value their variety? why different in each individual of our race? why should not the hand of man be as significant in meaning as the leaves of a tree?"

The most favorable hour to submit the hand for examination for purposes of divination, is that immediately after arising from sleep, or emerging from a bath, after fasting, and before being in the least fatigued.

The left hand should be given the preference—it was dedicated to Jupiter; it connects with the heart; and, according to some, it was made before the right. However, it is expedient to consult both hands, and when the lines of one differ essentially from those of the other—which is the first sign of ill omen—it is proper to select that upon which the lines appear the most distinct and the most regular.

A mute inspection can last for a longer or shorter space of time; oftentimes it requires several *seances*, upon different days and under different dispositions.

The hand has three parts, the *carpus*, or wrist, the *vole*, and the fingers. The *carpus* is that part extending between the wrist and the palm of the hand. The *vole* is all that part surrounded by the fingers, and is called by various names; that portion extending between the little finger and the wrist is styled *hypothenar*; that between the thumb and the index finger is the *thenar*; the mountain, which rises beneath the thumb, is called *stethos*; the hollow is sometimes designated the *plain* or the *planure*, and so on.

At the very first glance chiromantic divination determines, by itself, the complexion or temperament of the person; it ranges him among the choleric or the sanguine, the melancholic or the bilious, the phlegmatic or the lymphatic, according to the general color of the hand, according to its fairness, and its proportion to

the rest of the body. Then are to be studied in their relative connection, and taken as a whole, the transparency of the veins, the tone of the blood, the length, depth, the direction, the quality of the lines, or the irregularity of the figures, angles and curves.

After this first examination, the diviner or examiner should apply him, or herself, to observation of the seven mountains, of the seven principal lines, corresponding to the planets, and to the points of the fingers, corresponding to the twelve signs of the Zodiac (the thumb being excepted). Each of the mountains bears the name of one among the planets, beneath whose influence, either favorable or the contrary, it is submissive, according to its conformation, or its lines. This influence is only good when the conformation and the lines have the desirable qualities of clearness, regularity, depth, color, relation, and such other harmonies.

♃ *Jupiter*. (In alchemy, copper). Honor, wealth, of an agreeable character, peaceable and temperate.

♄ *Saturn*. (Lead). Wisdom, prudence, coldness, moroseness, misfortune.

☉ The *Sun*. (Gold). Glory, hope, gain, inheritance; or shame, misery, poverty, etc.

☿ *Mercury*. (Quicksilver). Science, industry, address, agility; or inconstancy, movability, duplicity, cunning, debts.

☾ The *Moon* (Silver). Wit, contentment, happy dreams; or theft, melancholy, caprices.

♂ *Mars* (Iron). Courage, devotion, impetuosity, marriages; or cruelty, violence, abandonment.

♀ *Venus*. (Tin). Benevolence, beauty, grace, friendship, or the contrary thereof.

The signs of the Zodiac confirm and detail on each finger the action of the four first planets. The index finger is governed by *Jupiter*, presiding over spring; the little finger is submissive to *Mercury*, presiding over autumn. These two seasons are in alliance, because they are equal in mildness and temperature, as the other two are allied by reason of similitude in rigor. The middle or medium finger is ruled by *Saturn*, presiding over winter, and the ring finger by the *Sun*, presiding over summer.

The seven principal lines are comprised within the limits of the *vole*, and are divided in the following manner: The two *cephalic* lines (B and C) correspond to the brain of man, and to the intellectual world; the two cardiac lines (A and C), and the epatic line (D), correspond to the heart and the liver, to the celestial world; the lines of restraint, and of percussion (F and N), correspond to the martial elements and to the elementary world.

These lines possess particular significations, which are the consequence of the relations we have indicated, and of the proximity of the mountains, or tubercles, of the seven planets.

Moreover, each secondary line, or each interval encompassed by cross lines, is the seat of diverse influences.

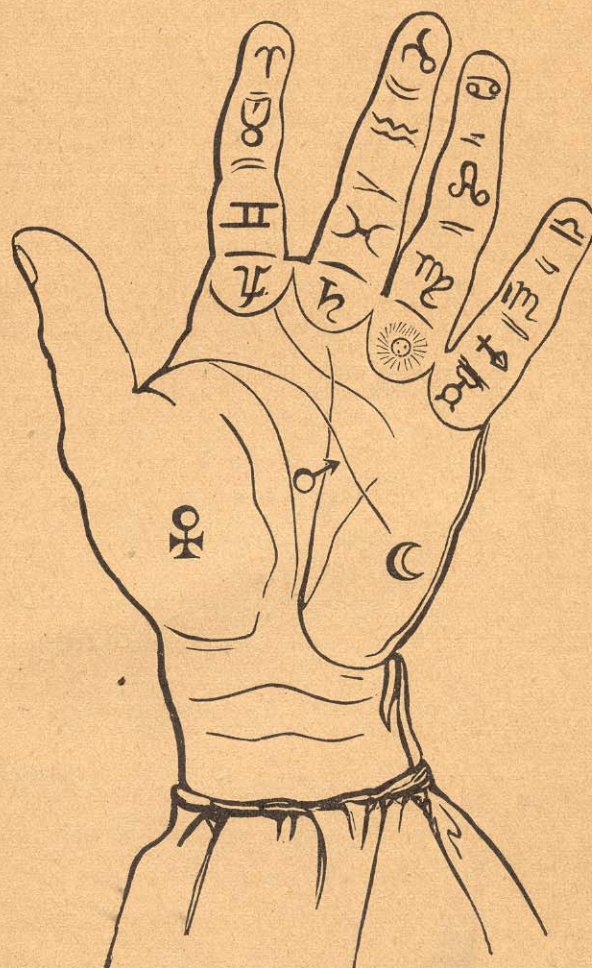


PLATE I.

A. First line of life, or of the heart, called *Cardiac*, encloses the *stethos*, and separates it from the plain of *Mars*: it is the line of fortune. Combined with that of restraint (F), and that of percussion (N), it indicates duration of mortal existence.

B. The cephalic, or head line, styled *Naturalis*, or the natural way, commences beneath the cushion of the index finger, immediately above the cardiac line (A), and terminates at the hypothenar; it signifies good sense, judgment, eloquence, frankness, liberality.

C. Another *cephalic*, or head line, called *Mensalis*, or table line, signifies imagination, wit, memory.

These three first lines form what in vulgar expression is called the M, but this designation is not countenanced in pure chiromantic language.

D. Line of the liver or stomach, styled *Hepatica*, which commences from that of restraint (F), and directs itself the length of the hypothenar to the Mercurial mountain; it signifies resignation, sweetness, melancholy and chronic disorders.

E. The line of good or bad fortune, called *Saturnalis*.

F. The line of restraint, otherwise designated *Rescetta*, or that of the wrist, which indicates with the line *cardiac* (A), and that of percussion (N), the duration of life and the period or year of death.

G. Sister to the line of life, styled *Martie*, and signifies courage, perseverance, confidence, right.

H. Line of abundance in happiness or in misfortune, styled the *Milky Way*. It entwines the mountain of the moon.

I. Line of riches or of poverty, generally called *Solar*.

K. The table of the hand, between the *Mensalis* and the *Naturalis*, signifying fantasies, adventures, etc.

L. *Stethos*, mountain of the thumb; headstrongness, pleasures of society, delirium, enthusiasm, faithful friends.

M. *Thenar*, space between thumb and forefinger; dangerous by fire, pains and wounds of the head.

N. The percussion of the hand and the hypothenar; shipwreck, suffocations, eccentricities, contradictions, elgiac poetry.

O. Lines of thirty, twenty, or ten years; difference in destiny at different ages.

P. The triangle in the plain of *Mars*; regularity, or regularity in thoughts, exploits, duels, assassinations, robberies and desperate acts.

Q. The quadrangle between the *Saturnalis* and the *Solar* line; firmness, magnanimity, mathematics, egotism, self-reliance, vanity.

R. Hillock, or tubercle of *Mercury*; erudition, general ideas, active spirit, ingenuity, inventiveness, etc.

S. Hill of the *Sun*; glory, opulence, industrial works, gain, inheritance, self-aggrandizement.

T. Mount *Saturn*; liberty or slavery, strong or weak, health meditations, griefs, great joys, great sorrows.

V. Mount *Jupiter*; domestic happiness, honor, dignities.

Nothing beyond the elementary value of these significations are herein given, and imperfectly expressed, as designed to supply only an outline of an agreeable science. The especial temperament of a person affords a key to indicate the particular variety of passionate or meditative tendencies of an individual, which are again modified or aggravated, by reason of the obstacles or advantages consequent upon his or her course of life. The signification of the principal lines are consequently altered, and oftentimes annulled by groups of imperceptible lineaments, by blood spots, almost invisible, by stars, crosses, cyphers, orbs, branches, cross bars, curves, links, points or cabalistic letters. We now call to mind, for example, certain observations of Cocles and of Indaginus, which show to what a degree the primitive studies of adepts in divination could be suddenly modified. According to one of these chiromancists, a small line encircling the thumb, as a ring, near the first joint, designated that the person was to be hung. A circle upon the lunar mountain, according to another, predicted the individual would become blind of one eye. Three small interlaced lines near the source of the cardiac line forewarned certainty of leprosy. Two crosses between the *mensalis* and *naturalis* announced the acquisition of two inheritances. A double saturnal line prophesied that the person would some day or other become a vagrant and a beggar.* And so on to the most minute variation of a general principle.

After having collated and attentively conjoined all these observations; after having measured the degrees of the angles formed by the lines; after having constructed an astrological square, the chiromancist composed his divination, commencing by prediction of general facts, designating the virtues or the vices, and terminated by specifying accidental occurrences. Many chiromancists therefore failed to attain power of prognostication before arriving at a condition of extraordinary exaltation.

Plate No. I. represents the astrological principles in accordance with the division of planetary and zodiacal influences.

Plate No. II. exhibits the principal lines.

Plate No. III. determines the position of the mountains and figures.

To illustrate more fully the actual practice of chiromancy, we append the opinion of one of the most learned and noted chiromancists of any age.

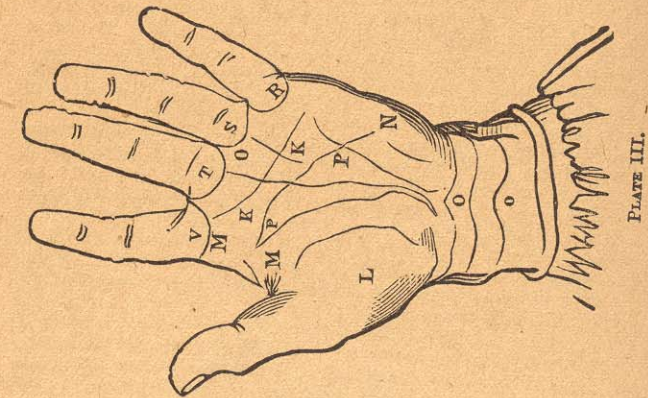


PLATE III.

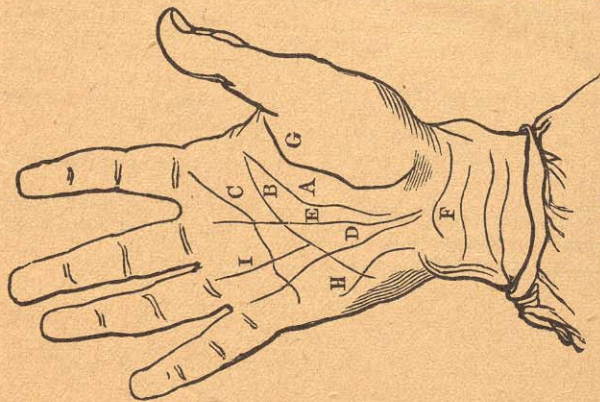


PLATE II.

OPINION UPON CHIROMANCY.

BY CONDETO.

The beautiful *ensemble* of a hand, viewed according to sex or age, as that of a superb physiognomy, speaks at once as to the personal frame of the individual; still, the features, lines, signs and characters revealed upon it, constitute the evidence deciding his or her lot.

The form of the hand varies to an infinite degree, in accordance with the relations, the analogies, and the changes of which it is susceptible. Its volume, its contour, its position, its flexibility, its tension, its repose, its proportion, its length, its roundness, all these characteristics present sensible distinctions which are easy to be seized upon.

Large and short hands are an almost infallible sign of stupidity, while long and tapering fingers are never associated with a gross spirit. The man of true spirit should have fingers as sensible and delicate as the fibres of his brain.

A hand well designed, fairly tinted, the lines correct, in their place, all perfectly apparent, as well as the little parallels, announces, in general, an excellent physical constitution and well-disposed organs, with vivifying qualities in a just proportion.

In order to glean, in advance, as perfect a knowledge of the signs of the hand as possible, it should be examined with cautious attention, aided by a microscope; then we can discover all that nature offers.

The line of life, long without excess, continuous and slightly thin, denotes a good condition in health. The contrary is the case when it is short. Should this line be too short, of a single piece, not too deep, it designates an intelligent person in a favorable state of health.

The natural line announces commendable actions, a generous disposition, and good manners. Should the line be agreeable to the eye, and accompanied by favorable indications, it shows the person to be well-developed, intellectual strength, kind hearted and accomplished. If, on the contrary, this line be deformed, and sown with disagreeable signs or characters, it designates an individual of low aspirations, of badly organized mental disposition, and of a narrow-minded spirit. Should this line be destitute of branches at its upper termination, it betokens association with those who are interested in voracious projects, and who would drain to the dregs the offerings of his honesty.

The liver line, of a tender redness, and generally good looking, prognosticates not only that the liver is without obstruction or gravel, but also that the person is of a frank and jovial disposition, free from care, and gifted with powers of conversational humor.

The line called *mensalis* indicates the reverse, exterior dissimula-

tion and internal deceit, which originates from essential aspects, combining to make up hypocrisy. If this line be beautiful, accompanied by a handsome false line, with an agreeable termination, it designates a delicious enjoyment, without being feigned, and one which will ensure matrimonial happiness.

The *Mensalis* bears relation as well to science as to ignorance, according to its development in the individual.

The *Rescata* is the index of travels, and of the result of enterprises, for it tells us whether or not, we are gifted with the intelligence or art necessary to arrive at success in undertakings of every character.

The line of prosperity is the most essential to be examined, for upon it depends manifestations, indicating the extent of enjoyment we can attain in the various projects naturally attendant upon human existence.

The line styled *Solar* particularly concerns success in the objects of our ambition, whether proposed or under weigh.

Those unprovided with this line are most ordinarily given to gluttony, to excessive eating, drinking and sleeping, with neither admiration for the beauties of nature, nor appreciation of the results of labor.

The line named the *Milky Way* has not a personal purpose, but exerts an indirect influence in almost every manner. Consequently it is never consulted as by itself, but as regards its relation to other indications.

The triangle, enclosed within the *naturalis*, the lines of life and of the liver, where all are well fashioned and not intersected by false lines, indicates moral and physical forces in such a manner that attention must be paid to observe whether both these virtues be eminent in a robust man, inasmuch as he may chance to be physically vigorous with moral strength, or very learned and capable, with a debilitated physical constitution.

The quadrangle is that part circumscribed by the *naturalis* and the *mensalis*, and the upper and lower portions of the hand. It is essential to consider whether it exists in a perfect quadrangle or in an oblong square, because the wisdom of nature has seen fit to bestow upon this section signs more significant than elsewhere.

The M, which we discover in the hand, as well as the entire word *manus*, being decided and correct, is to be regarded as augury of excellent prestige.

In examining the interior of a hand, it is necessary to pay attention that it be healthy, clear, and in no wise altered by rude toil, and to remark whether the person be not laboring beneath excitement or emotions. Either of these conditions, as well as sweat or cold, will obliterate the lines or color of the hand, necessary for a correct examination.

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