

Tucholsky Wagner Zola Scott
Turgenev Wallace Fonatne Sydon Freud Schlegel
Twain Walther von der Vogelweide Fouqué Friedrich II. von Preußen
Weber Freiligrath Frey
Fechner Fichte Weiße Rose von Fallersleben Kant Ernst Richthofen Frommel
Engels Fielding Hölderlin Eichendorff Tacitus Dumas
Fehrs Faber Flaubert Eliasberg Eliot Zweig Ebner Eschenbach
Feuerbach Maximilian I. von Habsburg Fock Ewald Vergil
Goethe Elisabeth von Österreich London
Mendelssohn Balzac Shakespeare Lichtenberg Rathenau Dostojewski Ganghofer
Trackl Stevenson Lenz Hambrecht Doyle Gjellerup
Mommssen Thoma Tolstoi Hanrieder Droste-Hülshoff
Dach Thoma Verne Hägele Hauptmann Humboldt
Karrillon Reuter Rousseau Hagen Hauff Baudelaire Gautier
Garschin Defoe Hebbel Hegel Kussmaul Herder
Damaschke Descartes Schopenhauer Bebel Proust
Wolfram von Eschenbach Darwin Dickens Grimm Jerome Rilke George
Bronner Campe Horváth Aristoteles Voltaire Federer Herodot
Bismarck Vigny Gengenbach Barlach Heine Grillparzer Georgy
Storm Casanova Lessing Langbein Gilm Gryphius
Chamberlain Schiller Lafontaine Iffland Sokrates
Brentano Strachwitz Katharina II. von Rußland Bellamy Schilling Kralik Raabe Gibbon Tschchow
Lons Hesse Hoffmann Gogol Wilde Gleim Vulpius
Luther Heym Hofmannsthal Klee Hölty Morgenstern Goedicke
Roth Heyse Klopstock Puschkin Homer Kleist Mörike Musil
Luxemburg La Roche Horaz Kraus
Machiavelli Kierkegaard Kraft Kraus
Navarra Aurel Musset Lamprecht Kind Kirchhoff Hugo Moltke
Nestroy Marie de France
Nietzsche Nansen Laotse Ipsen Liebknecht Ringelnatz
Marx Lassalle Gorki Klett Leibniz
von Ossietzky May vom Stein Lawrence Irving
Petalozzi Platon Pückler Michelangelo Knigge Kock Kafka
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The Art of Juggling or Legerdemaine

Samuel Rid

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THE
Art of Iugling or
Legerdemaine.

Wherein is deciphered, all the
conueyances of Legerdemaine and Iug-
ling, how they are effected, & wher-
in they chiefly consist.

Cautions to beware of cheating
at Cardes and Dice.

The detection of the beggerly Art
of Alcumistry,

&

The foppery of foolish couſoning Charmes.

All tending to mirth and recreation, eſpecially
for thoſe that deſire to haue the inſight and
priuate practice thereof.

By S. R.

Quod non a teſta capit, Inueterata ſapit.

Printed at LONDON for T. B. and are to be
ſolde by *Samuel Rand*, neere
Holborne-bridge. 1612.

**THE
Art of Iugling or
Legerdemaine.**

**Wherein is deciphered, all the
conueyances of Legerdemaine and Iugling,
how they are effected, & wherein
they chiefly consist.**

**Cautions to beware of cheating
at Cardes and Dice.**

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of Alcumistry,
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**All tending to mirth and recreation, especially
for those that desire to haue the insight and
priuate practise thereof.**

By S.R.

Quod noua testa capit, Inueterata sapit.

1612.

**TO THE INGENIOVS GENTLEMAN,
and my louing father, Mr.
WILLIAM BVBB.**

*This short conceipt, that I haue writ of late,
To you kinde Father BVBB, I dedicate,
Not that I meane heereby (good sir) to teach,
For I confesse, your skills beyond my reach:
But since before with me much time you spent,
Good reason then, first fruits I should present:
That thankefull The nature of this Bird is: that building her nest vnder the
couer of houses (as the Swallow doth with vs) leaue euer behinde her for the
owner of the house, one young one, in token of her thankfulnessse: and as I
may say, for pawne of her rent. Bird that leaues one young behinde,
Ensamples me, to bear a thankefull minde:
Vngratefull he, that thanks can not repay
To him, that hath deseru'd it euery way:
Accept (kinde Sir) my loue, that being doone,
I aske no more, desire no other Boone.
Your Lo: sonne in all loue,
SA: RID.*

**TO HIS LOVING FRIEND AND
adopted Sonne Mr. Sa: Rid.**

Most worthy sonne,

Your labour and obseruance heerein, with the gift of your first fruits, is both worthy commendations and acceptance: and to cherrish you further in this your discouery, I will giue an addition to your second treatise. So I leaue you to God: and belieue you, not a more louing friend then,

William Bubb.

To the curteous Reader.

There goeth a pretie Fable of the Moone: On a time she earnestly besought her mother to provide her a garment, comely and fit for her body: how can that bee sweete daughter (quoth the mother) sith that your body neuer keeps it selfe at one staye, nor at one certaine estate, but changeth euery day in the month, nay euery houre? The application heereof needes no interpretation: Fantasie and foolery who can please? and desire who can humour? no Camelion changeth his coulour as affection, nor any thing so variable a *Populus Chorus Fluius*.

I would with all my heart, euery Author that had done no better then I haue, had done no worse: and it were to be wished that some caprichious Coxcombes, with their desperate wits, were not so forward to disbowell the entrails of their own ouerweening, singular, infectious, & pestiferous thoughts, as I knowe some.

But I cannot stand all day nosing of Candlestickes; meane time beare with a plaine man: whatsoever I haue now done, I hope no exception can be taken, it is for your mirth and recreation (and I pray you so take it.) let such as will needes barke at the Moone, yell till their hearts ake: Gentle and Gentlemens spirits, wil take all kindly that is kindly presented.

Yours in loue

S.R.

The Art of Iugling or Legerdemaine.

Heretofore we haue runne ouer the two pestiferous carbuncles in the commonwealth, the Egyptians and common Canters: the poore Canters we haue canuased meetely well, it now remaines to proceede where I left, ond to goe forward with that before I promised: St. *Quintane* be my good speede, I know I haue runne thorow the hands of many, censured of diuers, & girded at not of a few: But humanity is euer willinger to loue then hate: curtesie much forwarder to commend then dispraise: clemency infinitely proner to absolue then to cudemn. Is it not possible to find sauery hearbs amug netles, roses among prickles, berries among bushes, marrow among bones, grain among stubble, and a little corne among a great deale of chaffe? In the rankest and strongest poysons, pure and sweet balmes may be distilled, and some matter or other worthy to be remembred may be embraced, whosoeuer is Author. There is nothing so exceeding foolish but hath bene defended by some wise man, nor any thing so passing wise, but hath bene confuted by some foole: Tut, St. *Barnard* saw not all things, and the best cart may eftsoones ouerthrow: That curld pate *Rufus* that goes about with *Zoylus* to carpe and finde fault, must bring the Standard of iudgement with him, and make wisdom the moderater of his wit, otherwise they may be like to purchase to themselues the worshipfull names of *Dunces* and *Dottipoles*. So much by the way.

These kinde of people about an hundred yeares agoe, about the twentieth yeare of King *Henry* the eight, began to gather an head, at the first heere about the Southerne parts, and this (as I am informed) and as I can gather, was their beginning.

Certaine Egiptians banished their cuntry (belike not for their good conditions) ariued heere in England, who being excellent in quaint trickes and deuises, not known heere at that time among vs, were esteemed and had in great admiration, for what with strangenesse of their attire and garments, together with their sleights and legerdemaines, they were spoke of farre and neere, insomuch that many of our English loyterers ioyned with them, and in time

learned their craft and cosening. The speach which they vsed was the right Egiptian language, with whome our Englishmen conuersing with, at last learned their language. These people continuing about the cuntry in this fashion, practising their cosening art of fast and loose, and legerdemaine, purchased to themselues great credit among the cuntry people, and got much by Palmistry, and telling of fortunes: insomuch they pittifully cosoned the poore cuntry girles, both of mony, siluer spoones, and the best of their apparrell, or any good thing they could make, onely to heare their fortunes.

This *Giles Hather* (for so was his name) together with his whore *Kit Calot*, in short space had following them a pretty traine, he tearming himselfe the King of Egiptians, and she the Queene, ryding about the cuntry at their pleasures vncontrolled: at last about forty yeres after, when their knauery began to be espied, and that their cosonages were apparant to the world, (for they had continued neere thirty yeares after this manner, pilling and polling, and cosening the cuntry) it pleased the Councill to looke more narrowly into their liues, and in a Parliament made in the first and second yeares of *Phillip* and *Mary*, there was a strict Statute made, that whosoever should transport any Egiptians into this Realme, should forfeit forty pounds: Moreouer, it was then enacted, that such fellowes as tooke vpon them the name of Egiptians, aboue the age of fourteene, or that shall come ouer and be transported into England, or any other persons, and shall be seene in the company of vagabonds, calling themselues Egiptians, or counterfeiting, transforming, or disguising themselues by their apparrell, speach, or other behauiours like vnto Egiptians, and so shall continue, either at one or seuerall times, by the space of a month, they should be adiudged fellons, not allowed their booke or Clergy. These Acts and Statutes now put forth, and come to their hearing, they deuide their bands and companies into diuers parts of the Realme: for you must imagine and know that they had aboue two hundred roagues and vagabonds in a Regiment: and although they went not altogether, yet would they not be aboue two or three miles one from the other, and now they dare no more be knowne by the name of Egiptians, nor take any other name vpon them then poore people. But what a number were executed presently vpon this statute, you would wonder: yet not withstanding all would not preuaile: but still they wandred, as before vp and

downe, and meeting once in a yeere at a place appointed: sometimes at the Deuils arse in peake in Darbishire, and otherwhiles at Ketbrooke by Blackeheath, or elsewhere, as they agreed still at their meeting. Then it pleased Queene *Elizabeth* to reuiue the Statute before mentioned, in the twentieth yeare of her happy raigne, endeauouring by all meanes possible to roote out this pestiferous people, but nothing could be done, you see vntill this day: they wander vp and downe in the name of Egiptians, cullouring their faces and fashioning their attire and garment like vnto them, yet if you aske what they are, they dare no otherwise then say, they are Englishmen, and of such a shire, and so are forced to say contrary to that they pretend.

But to come a little neerer our purpose, these fellowes seeing that no profit comes by wandring, but hazard of their liues, doe daily decrease and breake off their wonted society, and betake themselues many of them, some to be Pedlers, some Tinkers, some Iuglers, and some to one kinde of life or other, insomuch that Iugling is now become common, I meane the professors who make an occupation and profession of the same: which I must needs say, that some deserue commendation for the nimblenes and agillity of their hands, and might be thought to performe as excellent things by their *Legerdemaine*, as any of your wisards, witches, or magitians whatsoever. For these kinde of people doe performe that in action, which the other do make shew of: and no doubt many when they heare of any rare exploit performed which cannot enter into their capacity, and is beyond their reach, straight they attribute it to be done by the *Deuill*, and that they worke by some familiar spirit, when indeede it is nothing els but meere illusion, cosoning, and *legerdemaine*. For you haue many now adaiies, and also heeretofore many writers haue bene abused, as well by vntrue reports as by illusion and practises of confederacy, & *legerdemaine*, &c. Sometimes imputing to words that which resteth in nature, and sometimes to the nature of the thing that which proceedeth of fraud and deception of sight. But when these experiments growe to superstition and impiety, they are either to be forsaken as vaine, or denyed as false: howbeit, if these things be done for recreation and mirth, and not to the hurt of our neighbour, nor to the prophaning and abusing of Gods holy name: then sure they are neither impious nor altogether vnlawfull, though

heerein or heereby a naturall thing be made to seeme supernaturall. And Gentlemen, if you will giue me patience, I will lay open vnto you the right Art Iugling and Legerdemain, in what poynt it doth chiefly consist: principally being sorry that it thus fals out, to lay open the secrets of this mistery to the hinderance of such poore men as liue thereby, whose doings heerein are not onely tollerable, but greatly commendable, so they abuse not the name of God, nor make the people to attribute vnto them his power, but alwaies acknowledge wherein the Art consisteth.

The true Art therefore of Iugling, consisteth in Legerdemaine: that is, the nimble conueyance and right dexteritie of the hand, the which is performed diuers waies, especially three: The first and princiall consisteth in hiding & conueying of balls: The second in alteration of money: The third in y^e shuffling of Cards: and he that is expert in these, may shew many feates, and much pleasure. There are diuers and rare experiments to be showne by confederacy, either priuate or publike, all which in place conuenient, shall be spoken of. And forasmuch as I professe rather to discouer then teach these misteries, it shall suffice to signifie vnto you, that the endeaouour and drift of Iuglers, is onely to abuse mens eyes and iudgements: now then my meaning is in wordes as plaine as I can, to rip up some proper tricks of that Art, wherof some are pleasant & delectable, othersome dreadful & desperate, and all but meere delusions and counterfeit actions, as you shal soone see by due obseruation of euery knacke by me heereafter deciphered: And first in order I will begin with the playes and deuises of the ball, which are many: I will touch onely but a few, and as in this, so in all the rest I will runne ouer slightly, yet as plaine as I can.

Notes and obseruations to be marked of such as desire to practise Legerdemaine.

Remember that a Iugler must set a good face vppon that matter he goeth about, for a good grace and carriage is very requisite to make the art more authentically.

Your feates and trickes then must be nimbly, cleanly, and swiftly done, and conueyed so as the eyes of the beholders may not discern or perceau the trick, for if you be a bungler, you both shame your selfe, and make the Art you goe about to be perceaued and knowne, and so bring it into discredit.

Wherefore vse and exercise makes a man ready. *Vsus promptus facit*, and by that meanes your feats being cunningly handled, you shall deceaue both the eye, the hand, and the eare: for often times it will fall out in this arte, and deuises *Deceptio visus, Deceptio tactus, et Deceptio Auditus*.

Note also that you must haue none of your Trinckets wanting, least you be put to a non plus: besides it behoueth you to be mindefull whereabout you goe in euery trick, least you mistake, and so discredit the arte.

You must also haue your words of Arte, certaine strange words, that it may not onely breed the more admiration to the people, but to leade away the eie from espying the manner of your conuayance, while you may induce the minde, to conceiue, and suppose that you deale with Spirits: and such kinde of sentenses, and od speeches, are vsed in diuers manners, fitting and correspondent to the action and feate that you goe about. As *Hey Fortuna, furia, nunquam, Credo, passe passe*, when come you Sirrah? or this way: *hey lack come aloft for thy masters aduantage, passe and be gone*, or otherwise: as *Ailif, Casil, zaze, Hit, metmeltat, Saturnus, Iupiter, Mars, Sol, Venus, Mercurie, Luna?* or thus: *Drocti, Micocti, et Senarocti, Velu barocti, Asmarocti, Ronnsee, Faronnsee*, *hey passe passe*: many such obseruations to this arte, are necessary, without which all the rest, are little to the purpose.

