

into the Home. If not played it has the same rank as the Man.

Debt.

16. When Debt is played into the Home it destroys 10 of the count of the home, and can be played thus, by any one who cannot follow lead, but when D leads it *must* be played in.
17. If any party lose more than they gain in any count, they are so many in the dark, and have to regain this loss together with 7, before they can count out.

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Lee Cards

THE GAME OF SOCIETY.

Introduction.

No greater blessing could be conferred upon society than the introduction of some amusement for the evening, that would advance the moral convictions, while it promoted the health and happiness of the home circle.

The younger members of a family and not unfrequently the elder, are drawn away from home in the evening, to unprofitable, and sometimes improper associations, because there is no home amusement to attract and interest them. This is especially true in Christian families, who, while they properly disapprove of games with which gambling is associated, yet have no substitute in the form of an exhilarating amusement for the sitting-room.

It being conceded that the mind is exhilarated, and the body strengthened, by mental recreation, especially after labor or study, and the home amusements of the present time being without moral import—and some of them taxing rather than relaxing the mind—the following game, combining amusement with moral impression, is introduced as an exhilarating and profitable recreation.

The game of chess symbolized society in the feudal age, when kings, queens, knights, bishops and paupers contended with each other. Cards symbolized society in the same age, in a rude way, when kings, queens and knaves were in the ascendancy, and when agriculture, symbolized by spades, was the employment, and the quarter, or oak staff, symbolized by clubs, was the weapon of the yeoman.

Our more advanced age needs a better game; one that will symbolize the forms of society in our own time, and delineate the moral conflict for a better future. One that will not be used for bad purposes, while its use will promote

good, by exercising the intellect and impressing the sensibility for virtue and against vice.

A simple game soon fails to interest. The more intricate games, as that of chess, interest more as a player becomes more skillful. Chess may be learned in an evening, while skill in the game may increase for years. Society, while the aid of a friend and the book, may be learned in an evening, while skill may increase for years. Chess is a taciturn game, and therefore not profitable to the mind, and skill teaches nothing valuable. So it is with billiards. Society is an exhilarating game, and skill inclines the mind to active virtue, and unconsciously impresses a hatred of vice.

Import and Moral of the Game.

The GAME OF SOCIETY is written on 55 cards, in four letters—A, B, C, D—which may stand for Angles, Britons, Celts and Danes, the principal components of the Anglo-Saxon race.

Its general principles symbolize the great conflict between good and evil, which is proceeding in the world, and which, by an over-ruling Providence, is made eventually to preponderate on the side of the good.

It combines chance with skill. It awakens in the mind a hatred of vice and a desire for virtue; and produces effort to get rid of the one, and to secure the other. And while the sentiments on the cards impress lessons of moral and practical wisdom, the process of the game shows the actual value of virtue and the evil of vice in the conduct of life. It does this by teaching in particular the ruling of Providence in human affairs, the worth of Benevolence, Christianity, Education and Industry; and the evil of Sin, Selfishness, Intemperance, Debt and Indolence.

It shows the benefit of the Press, when controlled by men of good principles and its evils when under the management of bad men; that Home may be injured by Villainy and Debt; and that money is good or evil according to use.

It creates innocent mirth which is essential to good health, and promotes facility in adding and subtracting figures.

Technical Terms Defined.

- Militants* : The Virtues and Vices.
- Virtues* : Benevolence, Christian, Industry and Education.
- Vices* : Villain, Sinful and Intemperance.
- Neutrals* : The Green cards, being neither good nor bad.
- Providence Card* : The one turned up after a distribution.
- Nolo,—Dissent* : See method of playing.
- Volo,—Assent* : " " "
- Round* : So much of a game as intervenes between one distribution and the next.
- Tally* : 15 by count is called a tally; 30 would be two tallies, etc., etc.

Description of Cards.

Society employs fifty-five cards, of which twenty-two are red, thirteen black, and twenty are green (or neutral.)

These cards are named and rank in importance and value as follows, and are printed in four letters or suits, i. e. A, B, C, and D.

Benevolence, takes anything, and is <i>always</i> a providence; it counts	10
Christian counts	7
Industry counts	6
Education counts	5
Press counts (See Rule.)	4
Man out of the Home counts	2
Man in the Home, when not injured by the Villain or Debt, counts	10
Woman out of the Home counts	2
Woman in the Home, when not injured by the Villain or Debt, counts	10
Home always belongs to the dealer, and when not injured by Debt, counts	15
Neutrals being neither good or bad count	0
ALL VIRTUES COUNT ONE POINT TOWARDS GAME.	
<i>Vices are minus and lose as follows :</i>	
Villain counts and loses	10
Sinful counts and loses (See Rule 7.)	6
Intemperance counts and loses	5

Press when with the sinful in the count (see Rule.)	3
Extravagance counts and losses	I
Debt counts and losses	I
<i>All Vices lose one point on game.</i>	
Capital counts	I
Economy counts	I

The militant cards are all higher than the neutral, although the latter may have a larger figure upon them. The militant cards gain or lose the amount of their figures,—the red gaining and the black losing. The figures on the neutral cards count nothing either way. Any red militant card will take any black one.

Method of Playing.

Two, four or six can play. Four being the usual number. Two playing against two or three against three. Select the card called Home and place it upon the table, (the cover of the box being the most convenient place.) This card goes with its count to the distributor, and is valuable when not destroyed by the Villain or injured by Debt. Any one of the players may, after well mixing the cards act as first distributor, after which it will pass to the left, the parties taking turns. When seven cards have been given to each player, the distributor turns up the top card which is then called the Providence, all cards having the same letters upon them as that card, being Providence for that round. If the letter turned up for a Providence does not suit the player to the left of the distributor, he or she must say *Nolo*, in which case the card first turned up is put at the bottom and two more cards are given each player, and another card turned up, which must be the Providence for that round. But if the first letter or Providence card does suit the player to the left, he or she says *Volo*, and will commence the play by throwing down a card, and the others must follow by the same letter if they have it, unless they choose to play a Providence card. When each has played once around as above, if no Providence letter has been played, the highest card of the letter first played takes the others. Whoever cannot follow lead may play what he chooses, but he loses

his card, unless he takes the set by a Providence. The one who takes the set then plays again, and so on as before, the highest card or Providence played, taking each set.

Method of Counting.

The game consists of seven points, and the player who first gains that number wins the game. The under side of the box is divided into two parts, containing perforations,—one side being where the counts for game are scored, the other side being designated "dark," where the players are obliged to count against themselves when they lose by vices, or black cards, more than they gain by virtues, or red cards; they are then said to be so many "in the dark." Each side counts at the end of the seven rounds, by placing all virtues they have gained by themselves, and the vices in a like manner, and discarding all Neutrals as they count nothing. When the cards are thus assorted, add together all figures in the red or virtue cards and deduct from such sum the amount of the figures on the vices or black cards, and for every 15 more of red than of black the party gains one point of the seven towards game. Thus, an excess of 30 would be two tallies toward game, 45 three, etc., etc. Anything below 15 would of course count nothing. In addition to the above count, all virtues (of same letter as the Providence card), count one towards game, whilst the black or vices (of same letter as Providence card), lose one each for the side that holds them; hence each one will endeavor to keep and take as many virtues as he can, and get rid of as many vices as possible.

N. B.—*One Exception:* If any party have the Press of Providence and likewise the Sinful of Providence in their cards when counting, the Press is changed by the Sinful from a virtue to a vice, and in lieu of gaining one it loses that amount in the game, and three on the count towards 15. To sum up more concisely and pointedly, every red Militant card of the Providence card is a virtue, each counting one towards game. While every Black militant card (i. e. Villain, Sinner and Intemperance,) of Providence letter is a

vice and loses one in the game. Now from the number of virtues and tallies each party may have at the end of the round, deduct the number of vices, then so much as the good prevails over the evil on any side, they tally towards game. If the vices and figures on the black are more than the virtues and the figures on the red the party loses on the game. If the party distributing, turns up a virtue for a Providence, he gains one on the game. If a vice he loses one.

RULES.

1. If a card be turned up which has no letter upon it, the distributor takes such up and puts down for a providence any he may choose; the one thus put down neither gains or loses.
2. Benevolence is always a providence and is the highest and takes any cards upon which it may be played.
3. Excepting a higher card of its own letter, a providence card (of any color) will take any other card or cards upon which it may be played, (always excepting Benevolence.)
4. (*Important*.) A Providence card may be played out at any time; other letters must follow lead, that is, they must be the same letter as the one first played, if the players have the same in their hands, but if they have not one of the same that is led they can play what they choose.
5. When a player cannot follow lead and the cards on the table are not important for count, he will give away his bad cards to the other side if possible.
6. When the Press is a Providence, and held with the Sinner of Providence it loses, (see count) unless the same party has Benevolence which changes the Sinful into a Christian; in which latter case the Press is not changed but remains a virtue.
7. Benevolence turns all the Sinfuls into Christians in the count of those who hold it.
8. If Benevolence leads, a Providence card must be played by all, if in hand.
9. Economy, Capital, Extravagance and Debt are not militant cards. They count and gain or lose 1 each. All except the green cards take them. (See Rule 16.)

10. The Villain, Sinful and Intemperance are vices. They will take any green card of the same letter, and will take the Man or Woman when out of the Home.

Selfishness.

11. This is not a vice, but destroys one-half of the count for the side that holds it. The party having it cannot play it out except there be a vice played on the table, but if a Villain, Sinful or Intemperance is on the table, the one holding Selfishness will play it if he can, otherwise he must hold it till the end of the round, when it will destroy one-half of the count on his side.

Loafer.

12. The loafer, or indolence, cannot be played at all; it is a useless card, and the person holding it must retain it and loses his play on the last set.

Villain or Gambler.

13. The villain cannot be played on the table unless a vice is before it, then if the holder cannot follow lead he can play that card, but if the card led should be a C, the villain must be played by the holder into the Home, in which case it destroys all the count of the Home. There is, however, one restriction to the above, either the man or woman must be in the Home, or the Villain cannot be played into it, but any time after the man and woman are in, and C leads, it must be played in.

Man.

14. This card may be played on the table, or into the Home, as the person holding it may prefer, unless A should be led, in which case it must be played into the Home. If not played in, it is next below the press.

Woman.

15. The woman can be played in the same manner as the man, except B should lead, in which case it must be played