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ON THE

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VICE OF GAMBLING;

Delivered to the Medical Pupils of Transylvania University, November 4, 1834.

BY CHARLES CALDWELL, M. D., 1772-1834

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1772-1834
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LEXINGTON MEDICAL HALL, }
November 7th, 1834. }

DEAR SIR :

In pursuance of a unanimous resolution, adopted at a meeting held in the Medical Hall, November 6th, we, a Committee for the purpose, respectfully present to you the thanks of the officers and members of Transylvania University, for your very eloquent Address on the subject of Gambling, and request of you a copy for publication.

In tendering to you the public thanks, and request of the meeting, allow us to subjoin our individual sentiments of respect and esteem.

Respectfully,

D. F. BLACKBURN,
W. A. WARE,
A. M. KELLER.

Professor CALDWELL.

GENTLEMEN :

Thanking you for the courtesy of your manner, in conveying to me the sentiments of the body you represent, let me ask the favour of you to express to the members of it my sense of the honor they have done me, as respects my Address on the VICE OF GAMBLING, and inform them that a copy of it for publication is at their disposal.

Respectfully,

CH: CALDWELL.

Messrs BLACKBURN,
WARE, and
KELLER.

November 7th, 1834.

ADDRESS.

GENTLEMEN:

Physicians, in common with several other classes of men, stand related to the world in a twofold capacity; as members of society, and members of a profession; each having claims on them for duties and services corresponding to its nature. In the latter relation chiefly do I purpose to address you. The subject, on which I would fix your attention, earnestly soliciting your serious consideration of it, has no more *immediate* connexion with medicine, than with other professional callings, or with the common pursuits of the mechanic, or the agriculturist. Unfortunately, however, it has so close a connexion with every calling, that, to the degradation and ruin of many who are engaged in them, it is, too often, allowed to mingle with them all. To yourselves, moreover, in your present situation, it is peculiarly important. So true is this, that a few incautious steps, in relation to it, might shed on your characters a blight that would be incurable, frustrate your own hopes and anticipations, and those of your families and friends in respect to you, and wither, in its spring-time, the promise of your lives.

To account to you for the solemn and portentous tone of this introduction, and convince you that the language and manner employed in it are fully justified by the subject, and the moral considerations that have called them forth, I need only say, that I purpose to submit to you, a few thoughts on the VICE OF GAMBLING. And, in this early part of my discourse, where moderation in a speaker is most customary, because most required, I fearlessly assert, that a vice more nefarious in principle, more foul in its associations, more demoralizing in influence, or more destructive in its consequences, has scarcely an existence. Were I to declare, in unqualified

terms, that a vice more atrocious, in these respects, has *not* an existence, evidence incontestible might be adduced to sustain me. For darkness of design, and depth of turpitude, **INTEMPERANCE**, compared to it, is purity and innocence. Yet have we hundreds of societies formed, and thousands of placards and pamphlets circulated, for the suppression and prevention of that failing; and not one to free us from the **CURSE OF GAMBLING**—a practice identical with knavery in its hatefulest form, allied, in its origin and character, as will presently appear, to *theft, pocket-picking, and robbery*, and not unfrequently the source of *murder*—a practice, which is, in fact, a revolting incorporation of almost every description of vice and profligacy. I hazard nothing, in adding, that a hardened thorough-bred gambler presents a more hideous spectacle of complicated *viciousness*, than any other character that infests society. Other malefactors *may* surpass him, in individual forms of atrocity; but he is an aggregate of the greatest number.

Is any one who hears me inclined to allege, that my language is too unqualified, my representation too indiscriminating, and my condemnation intemperate? I reply, that they are not; and, without intending to boast or banter, I stand prepared to maintain my assertion, in its full extent, against all opposition that may be offered to it, without either exception, qualification, or abatement. *Public* gambling-houses amply sustain me in all I have said; and *private* ones, whether under the denomination of hotels, parlours, chambers, or coffee-rooms, are but miniature likenesses of them; similar in principle, but more limited in extent; the cradles and nurseries of the same vice. The boy begins his gaming career at a family card-table, the youth continues it at academies and colleges, and the man ends it in the Pandemonium of **BLACK-LEGS**. Would to Heaven! that lamentable experience did not too often testify to the truth of this picture! And let me here emphatically subjoin, that, while family and other forms of private gambling are countenanced and practised, public gambling can never be exterminated. While the seed is

sown, the plant will spring up, the blossom open, and the fruit be matured. No youth ever makes his debut, and throws his first card, in a public gaming-house. No; he learns the game, in an humbler way, at some family table, most frequently that of his father; and, having acquired confidence in his skill, and a taste for play, he pursues it in a higher, and yet higher style, until the fatal issue just referred to occurs.

Cut from a tree the top and the branches, its roots being untouched, and the former will be reproduced. Destroy its roots, no other portion being directly injured, and the whole perishes. So of gambling. Its root is the *private family card-table*; its top and branches, *public tables of cards* and other games. Suppress the *latter*, the *former* continuing, and they will reappear. Eradicate the *former*, and render its extinction permanent, and, like the trunk and branches of a deracinated tree, the evil will be destroyed.

I shall close these introductory remarks, by observing, that, should I fail to make good, in detail, what I have thus premised, in general terms, the fault will be in myself; not in the matter and means at my disposal. They are ample. On my own head, therefore, let the penalty fall. If, on the contrary, I succeed in my effort, I trust that no ingenuous and honorable youth, who favours me with his attention, and is ambitious of usefulness and a spotless name, will ever resort to public haunts, or mingle in private circles, where gaming is practised. I flatter myself he will be prevailed on to regard such places and associations in their true character, as vicious in their principles, and dangerous in their tendencies to his reputation and interests, as well as to the community, in which he resides.

Treading, as I am about to do, on critical ground, I am anxious to be distinctly understood, in all I may say. Before proceeding, therefore, to the discussion of my subject, I shall offer to you a few explanatory remarks, which I wish to be remembered. Whatever may be the real or supposed appearance to the contrary, my desire and resolution are to a-

void personality. All my observations will be general, without the slightest allusion to individual characters. As no offence, therefore, is intended, none, I trust, will be taken. I shall not, however, from any dread of offending, disguise my abhorrence of the vice I am considering, refrain from mingling, in the picture I may draw of it, any strength of just and requisite colouring under my control, nor mitigate, in the slightest degree, the profound reprobation, in which I hold it. To this let me add, that I shall only so far advert to the *impiety* of gambling, as merely to observe, that whatever is immoral is, of course, irreligious. Its further condemnation, on that score, belongs to others. Leaving to the clergy, therefore, to proclaim the penalty that awaits it, in another world, I shall speak of its nefariousness, and some of its consequences, only in this—of the flagrancy of its outrage on morals and manners, the irreparable misery it inflicts on individuals and families, and the deep and manifold mischiefs it produces in society on a broader scale.

One topic more, and my preliminaries are closed. Of the terms GAMBLING and GAMBLER different interpretations have been given, to suit the fancies, and gratify the feelings of different individuals. To prevent all misapprehension of my meaning on this point, it is sufficient to observe, that, by gambling, I understand the practice of any game of hazard, *on which things of value are staked*—in more definite language, in which a design is entertained, and an attempt made, by one person, to deprive another of his property or possessions, against his consent, and *without the return of an equivalent*; and, by a gambler, I mean, the individual who practices the game. Nor, in this definition of the crime and the criminal, do I make any exception, on account of the smallness of the stake. Though the amount of individual injury may be diminished by meager betting, the principle is not changed. A vice is not the less a departure from virtue, because it is small. Excuse or justify it, and the issue will be, an abundant growth of larger vices. To play *fraudulently*, is but the worst kind of gambling; and he that does so, is a BLACK-LEG.

He doubles his crime, by adding one form of fraud to another, and coupling meanness with villainy; for it will be made appear presently, that all gambling is *essentially fraudulent*. The very definition of the term testifies to this; and every concomitant of the practice strengthens the proof.

Gambling is not only wicked; it is also, as already intimated, low and disreputable, as well in its origin, as in its associations. It is the concomitant of a want of useful and agreeable employment, and is often resorted to, by persons of mental shallowness and vacancy, to occupy the time, which would be otherwise consumed in dreamy idleness, or some grosser form of animal indulgence. It is a native product of the human mind, rendered vicious by an ill-directed or a defective education, which has left certain animal propensities unsubdued, and neglected to strengthen the higher faculties, especially the moral and reflective ones. Or the rebellious propensities may have been maddened and invigorated by profligate associates. By persons, whose faculties are moulded into a proper balance, by a thorough and sound education, gambling is never indulged in. In other words, it is practised only by the *uneducated*, or the *badly educated*; while those who are so trained, that their higher and nobler powers of mind predominate over their lower and comparatively ignoble—their moral and intellectual over their animal—never descend to it, but shun it, as a pursuit congenial only to the degraded and the vulgar; I should rather say, as a vice, which steepens the soul in the dregs of corruption and panders to its worst habits of turpitude and profligacy, dries up the fountain of the domestic affections, impels its votaries to beggar wives, children, and friends, cancels every sentiment of duty and virtue, whets and barsbs afresh the fangs, and adds fiercer venom to the sting of the worm of offended conscience, and often leads to desperation and suicide. This is neither fiction nor extravagance, but a plain recital of recorded facts.

Had the practice no evil tendency, it ought, nevertheless, to be a consideration mortifying to families of standing and

fashion, not to be able to entertain a party of friends, in some more tasteful and intellectual way, than by the mechanical and often frivolous amusement of a card table. Such an inability bespeaks, in all who are concerned in the matter, a miserable want of mental resources. From enlightened and refined *private* society, as well in this as in other countries, games of hazard are now excluded, as tasteless and vulgar. They are driven into exile among barbarians and savages, or consigned to the dram-shop, the tavern, and the gambling-house, in common with profane and indelicate language, deep drinking, and other remnants of brutal times, for which alone they are fit associates. In the advancement of our race, from semi-barbarism, to the state it has attained in the most intellectual and polished circles, such games have become as offensive to refinement and good taste, as they have always been to morality and religion. And their places are supplied by the more pure and elevated amusements of music, dancing, the inspection of paintings, engravings, and other productions of the fine arts, and by *rational conversation*. I need scarcely add, that the latter is far superior to all other modes of entertainment, mingling as it does the useful with the pleasing, and should be studied, as an accomplishment, by every member of cultivated society. Yet how small is the number of our *well-trained colloquists*, compared to that of our *dextrous gamesters*!

On the origin and history of gambling, though important to my purpose, I shall touch but lightly, sundry considerations forbidding me to do more. It is a vice of great antiquity and extent, having been practised from time immemorial, and, more or less, by every people. It is worthy of remark, however, that it prevails now, and has always prevailed most extensively and desperately, in savage and barbarous nations, especially during the periods of exemption from their customary labours, and, as already intimated, among the most *uneducated*, the *worst educated*, and the idlest, portion of nations *called civilized*. I say, "called civilized;" for, as far as a people tolerate and countenance gambling, they for-

feit their claim to civilization, and sink in the scale of real humanity. Wherever practised, then, or by whomsoever practised, whether in palaces or hovels, by kings or princes, nobles or commoners, the vice has a relick of barbarism in it. In proof of these views, all thorough-bred gamblers have in them a taint of the ruffian and the desperado; and the most reckless gambling, of which we have any knowledge, is perpetrated by the Tartars, Malays, roving Arabs, and other hordes and communities similarly brutalized. Among those sons of licentiousness and crime, it is quite common for the gambler, having lost every thing else, to stake on the hazard his wife and children, and ultimately himself; and, from having been the natural slave of his own propensities, to become the conventional one of a successful antagonist. This is especially true of the Malays, a people noted for the fiercest passions, and the worst of vices. Nor are hundreds of our *civilized* gamblers any better. Though the laws, which, in other respects, they so flagrantly violate, prohibit them from transferring to their associates their own freedom, or that of their families, they bring down on both a degree of ruin scarcely inferior; and, if permitted to do so, they would consummate their work, by enslaving themselves and families, like other barbarians, who are much less criminal in their atrocities, because less enlightened. I have witnessed, at a gaming table, a burst of desperation and madness (for I shall presently show that it *is* madness) which, if not restrained by law, would have led, I feel persuaded, to the impawning of wife, children, and self. This is neither a trope, a figure, nor an exaggerated expression intended for effect; it is sober truth.

Even those who most loudly declaim against gambling, and assail it with the bitterest invectives, do not always fix their condemnation of it on what constitutes its real viciousness and crime. They do not, I mean, charge the criminality of the practice to the proper account. The criminality does not consist in the nature of the game, the loss of time incurred at it, the habits formed, or the effects produced by

it. Most of these, though serious evils, can hardly be called criminal. The actual crime of a game of hazard consists in the *fraudulent intention*, with which it is played—the sordid and lawless design of one person to deprive another of his means of subsistence, contrary to his wishes, without giving him an equivalent for them. Such design forms the vital spirit of theft, pocket-picking, and robbery, as well as of all sorts of knavery and imposture; and, that it also constitutes the spirit of gambling, no one will deny. Remove it, and each of the practices will be innocent. *With it*, they are all criminal—in their *nature equally* so; the difference between them consisting in degree. Man has a *natural right* to the product of his labours, whether bodily or mental, or both, and may dispose of it as he pleases, provided he does not interfere with the rights and interests of others. To deprive him of it, therefore, without his consent, is to violate a natural law, in common with all conventional laws framed for the protection and security of property, and is acknowledged felony. But thus to deprive others of their property and rights, is the gambler's trade. And in that consists his guilt.

Attempts are made, on various grounds, to palliate, if not to justify the vice of gambling. There is no great harm, it is alleged, in playing a few social games, at cards, to pass away the time, at the hazard of six and a quarter, or twelve and a half cents a game. Or, should the wager rise to twenty-five cents, the mischief of the evening, among friends and neighbours, who can *afford to lose*, is not great. If not perfectly innocent and allowable, the play is, at least, a gratifying amusement to those concerned in it; and, to make the worst of it, it injures nobody but themselves. An indulgence in it, therefore, *in their own houses*, is their indisputable right. Such is the defence of *cheap gambling*, set up by those, who are *themselves addicted to it*—and there it ends; no others adopting it. How can they? It is not only weak and futile; it is no defence at all, but a mere *apology*, which is virtually a *confession*, that the thing apologized for is *wrong*.

Where nothing is done amiss, an apology is not only unnecessary, but out of place. In the present case, moreover, every thing is amiss. It is not true, that the mischief of family gambling is confined to the players. The example is infectious and demoralizing, and renders the vice a spreading evil. Hence the lookers-on, whether children or adults, are soon identified with the perpetrators of it. Betting is, in its *spirit*, an intended violation of the principle of right, and is, therefore, clearly forbidden by the law of conscience. Hence it is *criminal*. But a *petty* crime is not the less *truly* a crime, *because* it is petty. And it is the usual harbinger of something worse. The brightness of noon-day does not burst on us, nor the darkness of midnight fall on us, *suddenly*. The former has its dawn, and the latter its twilight. So has vice. No one attains the zenith of it at a bound. His ascent to it is *gradual*. Hogarth's murderer commences his course of cruelty and crime, by impaling insects and running pins and bodkins into the flesh of his brothers and sisters, advances in it by cutting off the ears and tails of cats and dogs, matures it by maiming and assassinating men, and ends it on a gibbet. In like manner, he who begins by playing for small sums, is easily seduced into a gradual increase of his hazard, until he acquires a passion for gambling, plays for thousands, and encounters ruin. "Lead us not into temptation" is worth all the other petitions that language can express, or imagination conceive. It is an epitome of wisdom indicating the best protection of innocence and preventive of guilt. But he who plays for any wager, however small, runs counter to that petition, courts temptation instead of avoiding it, and incurs the risk of becoming a victim to its seductions. In fine; the man who dallies with crime, *because it is small*, is wanting in the moral or the reflective faculties, or in both, perils his own reputation and interests, and presents an example pernicious to society.

Another defence of gambling is that of high example. It is contended that the practice is followed by many richly gifted individuals, who have, notwithstanding, attained great

distinction, and conferred important benefits on their race. This is true; and the fact is deplorable. That such men should enrol themselves, by night, in the lists of vice and infamy, in defiance of their own declarations and actions, by day, but exhibits in bolder relief the danger of gambling, and condemns the practice of it in stronger terms. The vice which can thus pollute the fountain of feeling, and the infatuation which can intrall the most powerful intellect, and turn it to the worst of purposes, must be appallingly deep and dangerous. If so mighty an evil be not suppressed, on what ground can feebler natures hope to resist it! That the class of men referred to would have been much more useful, estimable, and worthy of trust and imitation, had they never gambled, will not be denied. In a moment of reflection and conscience, they will not deny it themselves; but, with feelings of contrition, will acknowledge it true, and perhaps resolve to abandon their course. But the tempter returns, in the form of a dissolute associate, and they yield to his solicitations, and follow him again to the hothouse of profligacy, and the tomb of their own virtues. Thus do they descend from their elevation, by consorting with reprobates and joining in their revels, and become terrible examples of vice and mischief. At best, therefore, they are but as archangels fallen and in ruins, no less pre-eminent in apostacy and guilt, than in prostituted strength and forfeited glory, and dangerous to others precisely in proportion to the powers they abuse. Their example seduces thousands of inferior beings, who feel honoured in their society, to follow them into the gulf, which has swallowed up themselves. Be it remembered, that no greatness, however splendid, can consecrate a lawless act, or give it dignity. On the contrary, it but renders it the more pre-eminently disgraceful, and and the more pernicious. The glory of Cæsar took nothing from the crime of enslaving his country, nor the mightiness of Napoleon from that of the millions of lives he sacrificed to his ambition. In each case, the pre-eminence of the usurper, to use the words of the poet, has but the more irrevoc-

cably "damned" him "to everlasting fame"! Of the illustrious gambler the same is true. The vice he has contracted, sordid in its nature, and as rank in venom as the "plague of leprosy," clings to his reputation, like the tunic to Hercules, and infects it with a malady, as deep and incurable, as it is foul and repulsive. Or if, by an abandonment of his habits, the disease itself *be* removed, no waters of repentance can wash away the stains it has incorporated with his name. *They* are as abiding, as the turpitude of their source.

It is again contended that it is not criminal, in the gambler, to take the money he has won, because the loser surrenders it *voluntarily*. True; and so does the traveller *voluntarily* surrender his purse to the highwayman. But he is constrained to do so, by the *fear of death*, in case of refusal. Of two evils he but chooses the lesser. The booty, therefore, is feloniously obtained. And the individual *robbed* by the gambler, gives up his money, from the dread of *dishonour*, *according to gambling rules*, should he venture to withhold it. Death, moreover, might be the alternative, in his case also, desperadoes in gaming having often committed murder, on account of money won and withheld. The same principle, therefore, here alleged in justification of the gambler, may be, with equal force, adduced, to justify the footpad or the pirate. In each case money is surrendered alike, by a *constrained act of the will*.

But the defence of gambling, on which its advocates most confidently rely, is yet to be mentioned. It is that the hazard of losing at play is mutual, and incurred by the consent of the parties. Each gambler is endeavouring to rifle the pockets of his companions, they being privy to his design, and by this the vice of the whole is extinguished. The game is a struggle of self-defence, in which the only means to escape fraud and wrong, is to commit them; and therefore the entire proceeding is innocent, and its issue just.

That common men should argue thus, does not much surprise me. To analyze and reason, especially as to subjects of any abstruseness, is not their province. No wonder,

therefore, that they are not at home in it. But, that enlightened and educated men, whose business it often is to defend and inculcate right and justice, expound law, and award to wrong and injustice their penalty and punishment, should thus err, and “palter in a double sense,” is matter of astonishment. It is a principle in criminal law, that if one person intentionally induces another to assault him, and kills him, when about to commit the assault, he is guilty of murder. It is on this ground that duelling is indefensible. The combatants, being under no control of necessity, voluntarily incur danger, and cannot, therefore, avail themselves of the plea of self-defence. Hence, to kill in a duel is to commit homicide, and cannot be defended, on any principle of morality or right. In like manner, the gambler, who intentionally exposes himself to having a fraud practised on him, is not justified in practising a like fraud on his antagonist, by way of prevention, reprisal, or indemnification. On the contrary, he is guilty of a double crime; the unnecessary and *forbidden exposure of himself*; and the equally forbidden wrong he meditates toward another. If a felon attempts to steal my horse, and even succeeds, I am not therefore justified in stealing his; much less am I authorized to do so, having sustained no loss by him, however felonious might have been his design. If a highwayman demands my purse, I have a right to resist, and, if necessary, to take away his life, in my defence. *But I have no right to rob him.* To do so, would be an act in me, as illegal and criminal, as that he was meditating against me. Nor have I a right to retaliate, *in kind*, on the pick-pocket or the cheat. Much weaker would be my claim to either of these forms of retaliation, had I incurred intentionally the hazard of being wronged.

This subject may be stated in yet another light, which will render the unsoundness and absurdity of any and every defence of gambling still more palpable. A party of regular pickpockets resort to some rendezvous, avowedly to practise on each other their light-fingered trade. Will the struggle for victory in address and dexterity, extinguish the vice,

or detract from its criminality? No one will expose his want of judgment, by an affirmative answer. It would be nearer truth to say, that the flagitiousness of the crime would be magnified, by the new and audacious mode of practicing it. Yet it is just as criminal to play *for money*, at games of card or dice, as at a game of pocket-picking. In either case, money is feloniously taken, by the successful competitor. And mere modes in felony make no essential alteration in guilt. There is no more of crime, in pulling an associate's watch out of his pocket, without an intention to keep it, than there is in playing cards or chess, without a bet. It is the unhallowed and lawless design, that constitutes the guilt. To deprive a comrade of his watch, by a game at cards, or a throw of dice, is as clearly unjust, and therefore, as immoral, as to steal it; though, in consequence of fallacious views and a pernicious custom, it is not accounted so ignominious or criminal.

But why do I dwell on the proof of a position, which is already self-evident! To adduce further arguments in maintenance of it, would be a waste of time. Gambling is as indefensible, as murder. And from its boundless prevalence, it surpasses murder greatly, in the extent of the misery it produces, and the amount of moral corruption it diffuses through society. For every single individual that is seduced to profligacy and ruin, by the example and devices of the assassin, thousands are thus seduced, by those of the gambler. Hence the deep abhorrence, with which the vice of the latter has been regarded, by the enlightened and the virtuous, as well in ancient as in modern times. Cataline, the chief of conspirators, was scarcely less reprobated for his gambling, than his treason. And, in his career of crime, Arnold became a gambler first, and then a traitor. It is even more than suspected that his losses, in the former character, aided in urging him to the guilt of the latter. Be that as it may, he was an arch-criminal in both; and gambling was the elder sin.

A passing notice of *female gamblers* may not be amiss; for,

disgraceful and offensive to delicacy as the fact is, society contains such *unsexed beings*. I have never known one of them that was an amiable woman. True; many amiable and estimable women, exemplary wives and excellent mothers, may be induced, to oblige others, to participate in what they consider the mere amusement of a card table. But they never play to win, nor enter fiercely into the spirit of the game. Even in what they do, however, they act improperly, by setting an example to their families, that may prove disastrous. But, different from these, as vice is from virtue, ferocity from mildness, and impudence from modesty, are female gamblers. They engage in the sport with inordinate devotedness, play furiously for gain, and are, without an exception, shrews and termigants. Were they not so, they would have neither taste nor fitness for the game. And, to their other exceptionable qualities, they usually add the more petty, but hardly less disreputable vices of tattling, slander, and *unlady-like language*.

The philosophy and alliances of this vice, shall next be the subject of a few remarks. Its affinity to theft, pocket-picking, and robbery has been already asserted. It shall be my business, now, to state to you the grounds, on which the assertion rests. That gambling is analogous, *in its object*, to those three forms of felony, has been already shown. It is a fraudulent attempt, in one man, to^d deprive another of his property, without an equivalent. And, to add to the guilt of the crime, that attempt is made, in a vast majority of cases, by the most *sinister means*. But, having hitherto spoken chiefly of what is called *honorable* gambling (the poet too tells us of "an *honorable murderer*.") I shall not, now, make any special reference to that kind which is the more flagitious. The least criminal form of it is bad enough for my purpose.

Gambling is as closely allied to theft, pocket-picking, and robbery, *in its origin*, as it is in its end. *The parentage of the four vices is the same*. They spring from the same seed, and are nourished by the same soil, the form of culture only be-

ing different. They are all, in an equal degree, the growth of the animal compartment of a badly balanced brain, and of the *same portions* of that compartment. In other words, they are the product of the abuse of a given set of the *animal faculties*. The real *human faculties*—those, I mean, which peculiarly distinguish man from the brute creation, and alone give him dignity and worth—are all opposed to them, condemn them, and strive to prevent and suppress them. But that I may be fully understood, I must speak more definitely.

It is acknowledged by every one, who pretends to an acquaintance with mental philosophy, that the brain is the organ of the mind, through which it manifests all its faculties. Those faculties, which are numerous, are divided into animal, intellectual, and moral, each one of which is the product of a given portion of the brain. Nor has the same portion, which serves as the instrument of one faculty, any *direct* agency in the production of another. Each faculty, therefore, is the exclusive offspring of its own appropriate cerebral organ. Some of the animal organs are, Amativeness, the instrument of physical love, Philoprogenitiveness, the instrument of the love of offspring, Adhesiveness, the instrument of friendship and general attachment, Combativeness, of courage, Destructiveness, of the propensity to destroy, torture, and inflict other sorts of pain and injury, Secretiveness, of concealment, deception, and falsehood, and Covetiveness, the instrument of the love of gain. Of the intellectual organs, the Reflective ones, consisting of Comparison and Causality, constitute the higher class, and are the more important to my present purpose. Of the moral organs, three of the principal ones are, Benevolence, whose name sufficiently indicates its faculty, Veneration, which furnishes one of the chief elements of piety, and Conscientiousness, the source of the love of justice and right. There are several other moral organs of importance; but I have enumerated only these three, as being peculiarly opposed to the vice I am considering, and calculated to restrain it, when strongly developed.

In all low and habitual profligates, to whatever forms of vice they may be addicted, those organs are defective.

It has been stated, that gambling, theft, pocket-picking, and robbery belong to the animal compartment of the brain. In further specification, I shall now add, that they are all the *immediate* growth of Covetiveness, Secretiveness, Destructiveness and Combativeness,* the four most dangerous of the organs—dangerous, I mean, when not held under due control, by the higher organs—and it is only when they are allowed to act *in excess*, and become rebellious, that they lead to the perpetration of either of the vices, just enumerated. In each of those vices, however, the several organs specified are not equally concerned. In *daring* robbery, the chief instruments are Covetiveness and Combativeness; and the same is true of what is called *manly* gambling. In neither of these modes of vice is it necessary for Secretiveness or Destructiveness to take a very prominent part. Circumstances may occur, however, to call them both into action. They clearly belong, therefore, to the family group. In theft and pocket-picking, Secretiveness is necessarily associated with Covetiveness. So it is in unfair gambling; and, as already stated, the practice is almost always unfair. He that takes intentionally another's property, without giving an equivalent for it, is rarely conscientious in relation to the means. With but few exceptions, he makes no distinction between right and wrong, foul and fair, except as his *sordid selfishness* directs him.

To furnish further illustration and proof of my position. Covetiveness is the *basis* of the four kindred vices, of which I am speaking. Without an excess of that, constituting an inordinate and reprehensible love of gain, there would be neither a wish entertained, nor an effort made, to take possession, in any way, of property not fairly earned, or legally paid for. Without Combativeness, the source of daring, the traveller's purse would not be demanded on the highway, at

* Several of the *intellectual* faculties are also concerned. They, however, are employed only as means for the gratification of the four *animal* ones here enumerated.

the risk of the felon's life. Hence noted robbers are always intrepid. Lafitte, the pirate, was an instance of this. So was Barrington, the celebrated English highwayman; and so was Lewis, the daring Rob Roy of the Alleghany mountains. Without Secretiveness, in full developement and high activity, there could not be practised a sufficient amount of stratagem and device, for the procurement of gain, by theft and pocket-picking. Nor, without Destructiveness in unusual vigour, would one man causelessly inflict pain or injury on another; much less would he rob, steal, or pocket-pick, and then murder, to prevent detection. These several views are as applicable to gambling, as to the other three vices. As just stated, lawless Covetiveness is not only a necessary ingredient in them all; it is their *vital spirit*. Correctly may I subjoin, that it is an indispensable element in all games of hazard; or rather in the minds of those who practice them. To the gambler, moreover, courage is necessary, to induce him to hazard his money on the game; he must be actuated, more or less, by a feeling of Destructiveness, else he would not wantonly injure, and often ruin his antagonist; and Secretiveness is the source of his stratagems and overreaching. Thus strong are the mutual alliances of gambling, theft, pocket-picking, and robbery, which proves them satisfactorily to be of the same family. Clearly, then, in profligacy and guilt, gamblers, thieves and pickpockets, robbers and pirates, are but different species of the same genus. Let *gentlemen* and *family-gamblers* ponder well this classification, and say, in a moment of reflection and conscience, whether they are willing to purchase the gratification and profit which play affords them, at the expense of the deep stain it imprints on their character!

The hostility borne toward these vices, by the moral and reflecting organs, has been already referred to; and the proof of it is clear. It is borne equally, moreover, toward the whole of them. Benevolence, the source of kindness, mercy, and charity, is opposed to them, by reason of the injuries and miseries they inflict on our race. Veneration is at war

with them, because they are in violation of the commands of Heaven. And Conscientiousness combats them, for the outrage they commit on the principles of justice. Nor are the reflective organs less inimical to them, in consideration of the wreck they threaten to all that is orderly and valuable in society. Hope and Ideality, too, whose enjoyments arise from the beauties of the present, and the brightness of the future, and which turn, with dissatisfaction, from what is polluted, unsightly, or without promise, are permanently their foes. In fine; every element of reason and justice, patriotism and philanthropy, and of whatever else is allied to virtue and friendly to man, is in array against them, and against them, I say *equally*; no discrimination, *in principle*, being made between them. Safely may I add, that no man with moral and reflective organs preponderating in power, over his animal organs, has ever been a gambler or a robber, a thief or a pick-pocket. As soon shall ponderous bodies mount upward, by the influence of gravity, or light ones descend through a heavier medium. I shall only subjoin, that the faculty most *directly* opposed to these vices, is Conscientiousness, to which *fraud* of every description is peculiarly odious. That faculty is, more than any other, the *natural foe* of injustice and knavery.

Such, I repeat, are the native and mutual affinities of gambling and theft, pocket-picking and robbery—the issue of the same parentage, instinct with the same spirit, dependent on the same principles, aiming at the same end, and productive of like consequences. What, then, is the quality that distinguishes them from each other? On the score of spirit and principle, I say again, (and the reiteration can hardly be too frequent) no such quality exists; but, in their effects on society, the difference between them is immense. For every single instance of ruin and wretchedness arising from theft, pocket-picking, and robbery *united*, gambling *alone* produces thousands. Search the records of the four vices, written in despair, madness, suicide, bankruptcy, the reduction of wives and children from opulence and ease, to want and beggary,

with their withered and tottering frames, sunken eyes, and squalid countenances, and the many other forms of individual, family, and social desolation thence resulting, and they will amply sustain the truth of my assertion. Yet are thieves, pick-pockets, and highwaymen called *felons*, and sentenced to imprisonment, transportation, or the gibbet; while gamblers are denominated *sporting gentlemen*, or *gentlemen of pleasure*; are welcomed into fashionable society; and are themselves, in many instances, *mirrors of fashion*, and *leaders of the ton*. My allusion is to *gentlemen gamblers*, who assume the *mask* of some other calling, *by day*, and consort with the *Black-leg* and the ruffian, *by night*. And grieved I am to say, that there are multitudes of these day-maskers and night-revellers, in every section of our country.

In the practical nefariousness of gambling, theft, and robbery, there is another enormity which attaches to the former, but from which the two latter are comparatively free. It is the *contagiousness of the vice*. While the gambler robs the youth of the means allotted for his education, or as a capital for business, he imbues him with the fell corruption of the gaming table, seduces him from the paths of rectitude and honour, and initiates him in his own detestable occupation. Thus is the son not only beggared in his fortune, but made a source of mortification and mourning to his parents and family, and, in moments of awakened conscience and sober reflection, of abhorrence to himself. The thief and the robber are innocent of this. They open no schools of instruction in profligacy and felony, but, in comparison, confine within themselves the guilt and disgrace of their lawless vocation. Nor is the whole yet told. To supply himself with means for the gaming table, the apprentice pilfers from the drawers of his master, the shop-boy and the clerk from those of their employers, and bank-officers rifle the vault and the strong-box. To complete the picture; the ward, for the same purpose, steals from his guardian, the brother from his sisters, and the son from his parents! So closely is theft allied to the card-table!—This is no *fancy-piece*, but a plain representation of daily events.

A catastrophe still more disastrous not unfrequently befalls the gambler. A brief anecdote will best reveal it to you. There was, not far from this place, a few years ago, an industrious and accomplished young mechanic, of excellent promise, and highly respected. At a few *social card parties*, he was a successful adventurer, which so infatuated him, that he continued to play, neglected first, and ultimately abandoned, his trade, and became a Black-leg. He had married an amiable young woman, who died from mortification and grief, on account of his irregularities and vices. After various adventures and difficulties, he at length killed a civil officer, in an attempt to arrest him. By this murder, he escaped arrest and imprisonment, for the time, and is now a fugitive from justice, destined, should he be apprehended, to expire on a gibbet. Cases of this sort are not unfrequent. Yet still is gambling not only tolerated and countenanced, but *also practised*, in what is falsely styled the *best society*—I say “*falsely*” so “*styled*,” because it consists of individuals, who are engaged in the habitual violation of the most divine precept that ever issued from the lips of a teacher, “Do unto others, as you would that they should do unto you.” When seated at the gaming-table, the members of this “*best society*” practically reverse this admonition, by *endeavouring to do to others what they eagerly strive to prevent others from doing to them*. Such is the gambler’s golden rule—the burden of all his purposes, and the motto of his life. And I repeat, that *every one who plays for money is a gambler, as well in guilt, as in name*.

But all the evils of gambling are not yet enumerated; nor even the worst of them. I have represented it as a contagious vice; and it is so, from a twofold cause; *example*, and *inheritance*. Of the first of these causes I have already spoken. On the last I shall now make a few observations.

All *constitutional* qualities descend, by inheritance, from parents to their offspring. This is a law of hereditary descent, which no well informed physiologist will controvert. And it is most powerful and certain, as relates to qualities

seated in the brain; that being the master organ of the system. But it has been already shown, that the gambling propensity is of cerebral origin; and, that by being long fostered, and habitually cultivated, it increases in strength, and becomes constitutional, cannot be doubted. Facts innumerable prove that it does. It even assumes, in many instances, a form of positive and permanent *monomania*. The history of hundreds of gamblers testify to this. Nor is the reason concealed from us. By being constantly and intensely exercised, the cerebral organs concerned in gambling attain a size and a degree of vigour, and are thrown into a state of excitement so inordinate, as to become ungovernable. Their condition approaches to that of intoxication. Hence, like the dram-sot, when deprived of his *bottle*, and the tobacco-sot of the *juice* and *fume* of his *weed*, the gambler is wretched, when absent from the gaming table, and is driven to it by an impulse he cannot resist. I say he "cannot," because he is *insane*. And one form of insanity is as irresistible as another. If it *were resistable*, it would not *be* insanity. In many cases, the gambling monomania can be no more withstood, than that under which the invalid believes himself haunted by ghosts and goblins, visited by angels, or favoured by an intercourse with the apostles and prophets. But madness of every description is known to be communicable from parents to offspring.

Thus is the propensity for gambling rendered constitutional, by the predominancy in size and power of the cerebral organs immediately concerned in it. And the state and character of those organs descend, by inheritance, from parents to their children, as the state and character of the lungs do, in hereditary consumption, of the lymphatic system, in scrophula, or of any other organ of the body, or any feature of the face. A gambling father, therefore, has presented to him the prospect (the hateful product of his own guilt) of becoming, not only the sire of gambling sons, but the progenitor of a race of gamblers indefinitely extended. Or the succession may be diversified with thieves, robbers, and pick-

pockets, according to the form of training received. It is on this principle, that the propensity to rapine is hereditary among the Arabs, that of theft among the Tartars, and the propensity to murder among the Caribs. By thus entailing on his offspring the moral taint, which his own vices have engendered in himself, the gambler verifies the allegory, that, "the fathers having eaten sour grapes, the teeth of the children are set on edge." Be this view of the subject received and treated *now*, as it may, it will rank with physiological axioms *hereafter*. All accurate observers and enlightened thinkers will acknowledge, that the gambling organs and propensity may become *heir-looms* in families, and thus the vice be perpetuated. Nor will it be less certainly settled, as a maxim in physiology, that a rage for gambling rises often to *madness*, and should be so considered and treated. My precise meaning is, that gambling monomania consists in an organic affection of the brain, produced by an excess of excitement and action in certain portions of it, and can be cured only by such remedies as are suitable to other forms of phlogistic insanity. For the affection is as *truly* phlogistic, though not as *intensely* so, as phrenitis or peripneumony. And hospitals for *mad gamblers*, where the treatment should consist in low diet, seclusion, clay caps, and other cold applications to the head, every form of evacuation, as symptoms might indicate, and sound moral instruction, would be valuable institutions. *In this, I am serious*. Give me the direction of such an establishment, with the requisite means at my command, and I will agree to the forfeiture of my reputation, if I do not, in a reasonable time, cure of their vicious propensities the most arrant gamblers in the United States. They shall voluntarily acknowledge, that the practice is criminal, and that, for the time being, they have no desire to resume it; but the reverse. And the cure will consist in having given to the moral and reflective organs of the brain, the mastery over the animal ones, that had been rebellious. I will not promise, that the gambling mania shall never *recur*; because, here, as in other complaints, relapses

may be produced by an improper exposure to exciting causes. Add to this, that madness, in all its forms, is more or less of a periodical disease. To the gambling mania there probably attaches no exemption from this law.

If, then, it be true, that the propensity to gamble may be communicated by parents to their offspring, how fearful are the responsibilities of fathers, who recklessly addict themselves to that vice, in defiance of reason, morality, and law! Under circumstances, which aggravate their guilt, by stripping them of every excuse for their profligacy, they incur the risk of doubly disgracing and ruining their families, and inflicting a twofold injury on the community; first, by their infectious example; and, again, by communicating constitutionally to their sons, the moral contamination, which makes lazars of themselves. Men who will not be moved, by considerations like these, to abandon any form of vice, however firmly they may be wedded to it, are dead to the calls of the domestic and social affections, callous to conscience, and lost to virtue, and deserve to be marked, as heartless husbands and fathers, hopeless reprobates, and enemies of the community.

For one form of gambling, (or, to accommodate my language to fastidious ears, I shall call it *sporting*;) which is *alarmingly* fashionable, a more plausible defence is attempted. I anticipate, therefore, some difficulty, in convincing even pure minded men, and deliberate thinkers, who have not thoroughly examined the subject, that the sport is vicious, and the defence of it fallacious. Perhaps a leading cause of this is, that it is not pursued under the seal of secrecy, or the cover of night, but publicly, and in the face of day. It need scarcely be added, that I allude to HORSE-RACING. That, to those who are more engrossed in present scenes, than concerned about their consequences, there is amusement and gratification in the sports of the turf, no one will deny. The fine figures, lofty bearing, bold and emulous spirit, elastic movements, and surpassing fleetness of the noble animals, excite admiration, and almost persuade us that the scene is inno-

cent—certainly they induce us to *wish* it so. But, where strong feeling is awakened, first impressions should be held suspicious, until coolly considered. When we look on the crowd that assembles to witness the scene, listen to their licentious and profane discourse, examine their wild bacchanalian carousals, observe their reckless dissipation of means, which they ought to appropriate to better purposes, and reflect on the consequences, our sentiments change. We almost sicken at the contrast, are ready to denounce the spectacle as infamous, and to proclaim the *horses* by far more worthy and honorable animals, than most of the human beings around them.

Shall I be told, that the culpable behaviour of the spectators is not a necessary appendage of horse-racing, but only an incidental concomitant of it? I reply, that, whether *incidental* or *essential*, it is a *never-failing* concomitant—at least in a higher or lower degree. In that respect, therefore, the practice is either bad in itself; or it is flagrantly abused. Whether we examine it in Europe or America, the confusion, riot, and licentiousness which mark it, are the same. We must, therefore, consider it, and speak of it, as we *know it to be*; not as we might wish it, or as our fancies might represent it, under some imaginary state of society. A turf-scene, quiet and becoming, from the beginning to the end of it, has never been witnessed. Nor, while the propensities of man continue as rebellious to reason and decorum, as they now are, is it to be hoped for. The sporting field will always continue, as it always has done, to present offensive and disreputable spectacles of idleness and intemperance, and a revolting carnival of the grosser passions. There is nothing in it allied to either refinement or virtue—nothing to encourage industry, strengthen or elevate the intellect, promote morality, or advance, in any way, the public good—but *palpably the reverse*. Nor is the worst yet told. The turf and its purlieus are the chosen haunts of gamblers and pick-pockets, jockies and sharpers, and of other characters, that must not be named. Nor does the footpad fail to partake of the *revels*. Attracted by the fit opportunity to practice their

callings, those lawless sons and daughters of theft, rapine, and debauchery, crowd to the place, from all the surrounding region, often to the distance of several hundred miles. And the scenes they enact are in keeping with their characters. Is it possible, then, that any one of intelligence, reflection, or sound morality, will or can seriously and conscientiously advocate a sport, which is thus constantly accompanied!—which calls together, as if by fate, a mass of depravity and moral loathsomeness, which reason proclaims and experience proves to be a mighty evil, and from which all that is pure and valuable, in humanity, instinctively recoils!—As soon shall contraries be identified, and opposites unite in harmony, as any pageant that is spotless and praiseworthy, be the uniform resort of profligacy and guilt. In the moral world, as in the natural, like attracts like—vice, vice, and virtue, virtue. By no kind of direct affinity, or collateral influence, can innocence and guilt consort with each other.

Shall I be told again, as I often have been, that the sports of the turf improve the breed of horses? Granted, for sake of the argument; though not conceded as a truth. Do they also improve the breed of men? Do they quicken industry, and beget habits of sobriety and economy? Do they promote health, purify morals, refine manners, enlighten the mind, rectify the taste, or elevate, in any way, the character of man? Finally; when considered, in all their relations and consequences, do they advance *permanently* either public or individual good? To answer these questions affirmatively would be hazardous to reputation; because it would be to assert what sound judgment condemns, and experience disproves. Replies in the negative can alone be supported. Nor does racing improve the breed of the most useful class of horses. Far from it. The fleetest of those animals are not best fitted for the most important purposes—the operations of the plough, the wagon, the dray, the pleasure-carriage, or the saddle. Even in this age of break-neck and space-consuming velocity, we do not wish, when travelling on ordinary business, or for profitable observation, to be spirited

along at the rate of twenty or thirty knots an hour. A moderate but firm and steady gait, without fretting, faltering or flagging, is most desirable; and for that the racer is not distinguished. He has more of metal, than of stanchness in him. A horse greatly inferior to him in fleetness, and that was never intended to compete with him on the turf, will surpass him in strength and ordinary action, and break him down in the useful labours of agriculture or the road. And he will do so, on the same ground that a sturdy farmer will vanquish, in durability and general efficiency, a tumbler or an opera-dancer. That a horse may be really and highly useful, he must be produced, reared, and trained for a given purpose, and in such a manner, as to adapt him best to some truly useful employment. By those who are skilful in breeding and instructing them, horses may be very strikingly modified and improved in spirit and temper, no less than in size, strength and figure. But, to call racing a "useful employment," is a perversion of terms. Am I told that *blooded* horses are more valuable than those of any other class? Granted; but all blooded horses are not bred for the turf; nor are they fitted for it. There is but one caste of Arabian horses that are peculiarly fleet. And they, being *necessarily light*, are suited only for *action*, nor for purposes of *great strength*. But, to be highly valuable, a horse must possess both strength and action, as other castes of the Arabian do; while true racers do not.

For what purposes, then, are running horses more valuable than others? The reply is easy; to pass swiftly over the ground, in a race or a hunt, leap over a six-bar gate, be in at the death of the fox, and sometimes, but not always, to be admired for their fine forms; and there their superior qualities end. Neither in England nor America, are racers the handsomest or the most useful caste of horses. Were the whole class extinct, its loss would be unfelt by any of the great interests of society. The most serviceable horses in this country are in New England, where the turf is unknown. And they are sufficiently elegant for style and parade. In

Virginia, on the contrary, where the breed of running horses has been most extensively and successfully cultivated, the common farming and riding horses are of the most ordinary character—greatly inferior to those of the same class north of the Potomac. *Their* cultivation and improvement are neglected, and *racers* only made an object of skilful and earnest attention. The truth of this is confirmed by the spectacle of any public country meeting in that State. Go to such a place, and, with a few exceptions, you will see nothing but a comparatively miserable collection of horses—far from being equal to those you will find, in a like situation, in any of the middle or eastern States, where the animal is reared for use, not for sporting or show. And this is more especially true of eastern Virginia, the chief nursery of the breed of *racers*. In a land of *primogeniture*, *fox-hunting*, and *opulent aristocracy*, the turf-horse is *at home*; but he is *dislocated*, and *worse than useless*, in a region of *equal rights*, *sober industry*, and *profitable agriculture*. To the State of Virginia, he has been a grievous evil; and he will become so to Kentucky, unless his culture, with the idleness, negligence, dissipation, and immorality it leads to, be abandoned. To his breeder and owner, and the fortunate adventurer on his speed, he may become a source of profit; but, to the community at large, he is an unqualified loss—else there is no harm in bad habits, misplaced attention, demoralizing associations and practices, and waste of time.

From Kentucky numerous droves of valuable horses are taken annually to the southern market. By whom are they reared? By the breeders of running horses? No truly; but by substantial farmers, who distinguish correctly between *fancy* and *reality*, the *showy* and the *useful*. For every single horse sent to the south, by those who breed for the turf, hundreds, perhaps thousands, are sent by men who have never owned a racer, and rarely seen one. In fine; the sentiment, that turf-sporting improves the breed of horses, is propagated either by men personally interested in having it believed, by hasty and superficial observers and thinkers, or by those,

who neither observe nor think, but repeat, as talking machines, the empty notions they receive from others. By whatever means, however, or through whatever channel propagated, it is unfounded.

Considered, then, in its character and consequences, horse-racing is an evil of no common magnitude, and ought to be suppressed. If for no other reason, it stands condemned, on the ground, that it is a *sport of hazard*, whose design and effect are, to transfer property from one person to another, without an equivalent, and in opposition to the well known wishes of the former. In *that respect*, therefore, though not in *ruffian violence*, it is on par with robbery.

Once more. We are told that a man's property is his own; and that he has, therefore, a right to dispose of it as he pleases. That is a mistake. A man has no right, except the right of power, to use his property in such a way, as to injure himself or his family; much less to injure others. In this case right and justice are the same. No man has a right, therefore, to shoot himself with his own pistol, because, by so doing, he acts unjustly to his family and to society, who have claims on him; nor, for the same reason, has he a right to cut off his fingers and toes, or otherwise maim himself, with his own knife. He has no right to burn his own house, even though it stands apart, and remote from all other houses; much less has he a right to do so, at the risk of consuming the dwellings of his neighbours. Nor have two gamblers a right to play a game of hazard, the terms being that the loser shall destroy his own horses and cattle, or commit to the flames his household furniture. Finally; a man has no right so to use, or rather abuse his possessions, as to set a bad example by his acts, or *causlessly* diminish the wealth of the community. Any exceptions that exist, are *rights of necessity*, where a lesser evil is purposely incurred, to avoid or prevent a greater. All games of hazard, then, where property is staked, being of pernicious example, are, *morally wrong*, and should be discountenanced by society, and prohibited by law—horse-racing not excepted

Such are my sentiments on the subject of gambling. That some persons will silently dissent from them, others openly oppose them, and perhaps a third class take offence at them, I am prepared to believe. But, however much I may regret the latter event, and however little I may have intended to produce it, neither consideration, nor all of them united, can arrest me in my course, or induce me to swerve from the object I have in view. I am actuated on this occasion, by no private motive. I have no secret grudge to gratify, nor any individual wrong to avenge. No gambler has ever seriously injured me either in my purse, person, or reputation; nor, with a very few exceptions, have I, knowingly, exchanged, with a professional gambler, even a passing salutation, during the last half of my lifetime. My earnest and only desire, at present, is, to perform, with faithfulness, my humble part, in a confederate and general effort, which I trust will be made, to exterminate one of the most ruinous of vices.

I have delivered this address, in obedience to a strong and lively sense of duty, no less to the community at large, than to you, as a portion of it, to whom I am bound by ties and obligations, not to be disregarded by me. Though your main object, in resorting to this school, is the acquisition of professional knowledge, it is not the only one confided to the attention and care of your Preceptors. You have other important interests at stake—your means of subsistence, your reputation, and your morals; the latter by far the most sacred and invaluable. And permit me to tell you, as a friend and counsellor, and to warn you with solemnness and parental solicitude, that, unless you be vigilant, and alive to the schemes that are meditated against you, they are all in jeopardy. Even now, in this city, and, for aught I know, within this sanctuary of science and letters, heartless and conscienceless auditors of what I have said, your foes are in ambush for you. With the fellness of the tiger crouching in his jungle, eager to glut himself with the blood of the unwary, they are waiting “in grim repose,” ready to pounce on you, and make you their prey. I allude to those *moral*

tigers, the BLACK-LEGS and GENTLEMEN gamblers, by whom we are infested. And, to you, the *latter* are the more dangerous of the two, because the most specious and least suspected. They will betray you, if not "with a kiss," with the *insidious smile* and prostitute courtesy of *proffered hospitality*. Of this I could give many atrocious examples. Shun, I implore you, as you would the breath of pestilence, or the path of the Sirocco, the atmosphere they pollute. It is as rank in *moral*, as the emanation of the Upas, in *physical poison*. Its touch, if not deadly, is unavoidable contamination. Be his reputed standing what it may, suspect the designs, and guard against the devices of the man, who seeks your acquaintance, under a fair exterior and insinuating manners, and asks you to join him, in a *social* game of cards. His eye is on your purse, and he will beggar it if he can. Nor are your reputation and morals less endangered, if he gain your confidence, and become your companion. That word *social*, however innocently and attractively it may sound, has seduced into mischief, and destroyed, its thousands. An artful profligate invites an unsuspecting youth to join him, first, in a *social* bottle of wine, and, next, in a *social* game of cards, makes him drink to intoxication, rifles his pocket, gives him a taste for play, and thus initiates him in a course, which leads to intemperance, gambling, and profligacy, and ends in ruin. A bravo asks an acquaintance, against whom he harbours a design of blood, to take a *social* evening walk with him, and, in a moment of requested or proffered service, treacherously murders him. A practised libertine gains permission to visit a family, in a *social* way, and repays the favour, by seducing to infamy a confiding female. In like manner, gamblers have also *their social* snares, in which they entangle and destroy the unwary. And, I repeat, that such traitors are now in the midst of us. Again, therefore, I earnestly entreat, and solemnly caution you, to hold no intercourse with them.

As to professional gamblers, who are, already, not only notoriously infamous, but callous to infamy, and content with

degradation. nothing can protect society from *them*, but criminal and conservative law, wisely framed, correctly interpreted, and strictly executed. For the suppression and prevention of *genteel* and *family* gambling, there exists another and a more effectual measure; and PUBLIC SENTIMENT must be the agent to enforce it. By that, every form of private gambling should be stript of its glossy guise and seductive harlotry, held up to reprobation in its naked odiousness, and publicly branded as a dishonour and a crime. Its perpetrators and abettors should be excluded from places of public trust and emolument, as well as from the bosom of honorable society, and held fit objects for the "finger of scorn," and the eye of abhorrence, until cleansed of their taint in the waters of reformation. But this is not all. Public houses, which give accommodation and countenance to *professional gamblers*, should be marked and shunned by the friends of the community, as haunts of vice unworthy of patronage. All strangers, moreover, unacquainted with their character, should be warned against resorting to them. Let these things be done, (and they can be best done by associations formed for the purpose) and the evil will be exterminated. Nor could any event rejoice me more, nor any measure redound more to your honour and benefit, as individuals and a class, than that you should erect yourselves into such a society, to guard the school, under whose banner you have enrolled yourselves, and whose ornament and pride I trust you will become, from the abomination of gambling. Having organized yourselves for the purpose, solemnly admonish your fellow-members, individually and collectively, against the vice; and, should any one of them be found guilty of it, fix on him a mark of merited disgrace, and hold no communion with him. And in this your Preceptors will so far co-operate with you, as to exclude him for ever from the honours of the University. The rites and badges of this institution must never be desecrated to give standing to a gambler. By this measure, if adopted and practised on, you will set an example that will be applauded and followed,

and confer a benefit on the community, which will be accepted with gratitude, and will cause your names to be held in honorable remembrance, when the tomb shall be your dwelling. There is a ripeness in public feeling for such an enterprise. Indications not to be mistaken convince me, that the period has arrived, when a war, in a confederate form, may be waged successfully against the vice of gambling. In the metropolis of Virginia, our mother State, the conflict has commenced, under the auspices of an *anti-gambling* association. And it would rejoice me immeasurably, were the standard, in the West, first unfurled in Transylvania, under a like association, and the first blow inflicted, by her high-minded sons.

ANTI-GAMBLING SOCIETY
OF
TRANSYLVANIA UNIVERSITY.

On Tuesday evening, Nov. 4th, 1834, at a meeting of the officers and classes of Transylvania University in the Medical Hall, after a very eloquent and forcible address by PROFESSOR CHARLES CALDWELL, on the subject of the *Vice of Gambling*, it was *Resolved*, that measures be immediately entered into with a view to the formation of an association against this prevalent evil: in pursuance of which, Profr. JOHN E. COOKE was called to the Chair, and ROBERT PETER appointed Secretary.

It was then, on motion of Profr. WM. RICHARDSON, unanimously *Resolved*, that a Committee of seven be appointed to prepare a suitable code of regulations for an *Anti-gambling Association of the Officers and Members of Transylvania University*, to report at the earliest period; whereupon the following gentlemen were appointed the Committee:

Profr. L. P. YANDELL,	
RIDGLEY GREATHOUSE,	of Ky.
ROBT. N. MURPHY,	“ Ala.
JAMES P. BRIDGES,	“ Miss.
GEO. O. HILDRETH,	“ Ohio.
JOHN HURT,	“ Va.
ANDREW J. WHITE,	“ Tenn.

At a subsequent meeting held pursuant to adjournment, a Committee composed of the following gentlemen:

ALXR. M. KELLER,	of Ala.
WM. A. WARE,	“ Tenn.
DAVID F. BLACKBURN,	“ Ky.

was appointed to express to Profr. CALDWELL the unanimous thanks of the Faculties and Classes of Transylvania University, for his very eloquent Address, and to request from

him a copy for immediate publication in pamphlet form; and the Committee on subsequently reporting that they had waited on Profr. CALDWELL, and that a copy of the Address had been placed at their disposal, were, by resolution, enjoined, Profr. YANDELL having been added to the Committee, to take measures for its immediate publication.

The Committee for drafting a code of regulations for the government of the contemplated Anti-gambling Society, also reported a draft of a Constitution, which, after some slight modifications was adopted, as follows:

CONSTITUTION

OF THE ANTI-GAMBLING SOCIETY OF TRANSYLVANIA UNIVERSITY.

Whereas, Gambling is a practice fraught with consequences the most pernicious to society, and the most ruinous to the property, morals and standing of individuals; and whereas it has become alarmingly prevalent,

Resolved, That it is the duty of all good citizens to give their aid to its suppression.

Resolved, That, in furtherance of this design, we, Professors and pupils of Transylvania University, do form ourselves into an Anti-gambling Society, to be denominated and governed as follows:

ARTICLE 1. It shall be called the Anti-gambling Society of Transylvania University.

ART. 2. Its officers shall consist of a President, four Vice Presidents, and a Secretary, to be chosen by the Society.

ART. 3. The members of this Society, on signing this Constitution, pledge themselves to abstain from every species of betting, and all kinds of games of chance for money or property, and in every proper and honorable way to discourage and suppress the vice of gambling.

ART. 4. Any Officer, Professor or Pupil of Transylvania University may become a member of this Society by signing this Constitution, and may at any time withdraw from it on application to the Secretary, but shall be considered a member until he withdraws or is expelled.

ART. 5. The Society shall have the power of expelling members for a violation of the pledge.

ART. 6. There shall be a stated Annual Meeting on the first Monday of every November, and such other meetings as the Society may deem necessary.

The following gentlemen were then elected Officers of the Society.

Profr. CHARLES CALDWELL, President.

BURTON YANDELL,
J. H. D. ROGERS,
C. A. JONES,
JOHN HURT, } Vice Presidents.

ROBERT PETER, Secretary.

The number of Signatures obtained was upwards of one hundred and twenty, but as all have not yet received a full opportunity for signing it, and as it is confidently believed that no one will withhold his assistance from the good work, many more will be added.

By order of the Society,

CHARLES CALDWELL, President.

ROBERT. PETER, Secretary.

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AN ADDRESS

ON THE

VICE OF GAMBLING,

BY CHARLES CALDWELL, M. D.

