

ALL GAMBLING WICKED?

ARE THERE NO INNOCENT WAYS OF RISKING ONE'S MONEY ON CHANCE?

Both Sides of This Much Disputed Question Are Here Discussed by Readers of The Tribune.

Is there an innocent form of gambling? Are small games of chance harmless forms of recreation? Should the member of a social club who wagers a stake on a hand of cards "just for the fun of it" be placed in a different class morally from the frequenter of the public gaming house who makes a business of playing faro or roulette? Is every wager wrong?

Questions such as these have been aroused in the minds of many by the recent statement of Professor Herbert G. Lord, who holds the chair of philosophy at Columbia University, that there is a difference between social and professional games of chance. In an address before the Contemporary Club, of Philadelphia, Dr. Lord said that a distinction must be drawn between gaming where the object was solely to win and gaming for the sake of the game. The one was unportant, the other was not. He said that it was absurd to confound the game of chance played between friends with what goes on in "Tenderloin" poolrooms and gambling houses.

No sooner had Dr. Lord expressed himself upon this subject than he called forth an attack from Dr. Parkhurst and a defence from District Attorney Jerome. Dr. Parkhurst said:

"I should like to lecture from Professor Lord's chair in Columbia University. It is probable that young men who have never gambled before will gamble now, as the result of his complimentary observations. I wonder if he has ever seen a room crowded with 200 boys gambling away the small wages so desperately needed at home. I wonder if he has ever seen a crowd of desperately poor, half intoxicated men waiting in a poolroom for the result of the races on which they have staked their last money. I wonder if he personally knows of instances of young men who have stolen from their employers to bet on the races?"

Mr. Jerome, whose war on gambling in this city at last compelled the proprietors of some of the biggest and most notorious houses to "shut up shop," said:

"Dr. Lord knows, like every other person, that in the public gambling places the effort is to get the customers to go to the extreme in the greed of gain. How different, on the other hand, is the game between friends. What possible wrong is there in a couple of friends matching to see who shall pay for a meal when they are going to dine together, or, if both are thirsty, for a drink? The gambling of the professionals is dangerous to the community, their purpose being to fleece their victims. Accordingly, their places should be closed."

The discussion has been extended, however, far beyond Professor Lord, Dr. Parkhurst and Mr. Jerome. It has awakened especial interest among the members of clubs and social organizations, some of whom are frank to say that they see no harm in recreations in which money is risked, while others contend that small wagers made first merely for amusement create in time the true passion of the gambler. The subject has also stirred churchmen and other public spirited persons, who see manifold dangers in small games of chance in which friends or acquaintances participate. Letters have been received by The Tribune from a number of representative persons, expressing various opinions on the subject.

Bishop Scarborough, of the Protestant Episcopal Diocese of New-Jersey, for example, says the passion for games in which money is staked grows on a person, and that he knows of families "where gambling for money is an everyday occurrence." The Rev. Dr. Abner C. Hopkins, moderator of the last General Assembly of the Southern Presbyterian Church, takes a like stand and adds: "All gambling is essentially the same." Others who hold similar views are Clay Meredith Greene, the dramatist, who is shepherd, or president, of the Lambs, Robert Hunter, president of the Social Reform Club; H. C. Hall, president of the Protected Home Circle; Frederick Stanley Root, secretary of the American Social Science Association, and Grant Wright, secretary of the Country Sketch Club.

On the other hand, Bronson Howard, the playwright, who is president of the American Dramatists' Club, says point blank that games of chance are all right unless a man loses more than he thinks the amusement is worth. The player should regard his loss, he says, much the same as the cost of a theatre ticket. Alice Fischer, the actress, and president of the Twelfth Night Club, takes much the same stand as Mr. Howard. In playing games for money, she says, one should cultivate self-restraint and not go too far.

Here are some of the letters The Tribune has received on this topic:

GAMBLING NOT WRONG.

As Play It Is Not Evil in Itself, Says Professor Lord.

To the Editor of The Tribune.

Sir: Conceding the very great evils of gambling in general, I raise and discuss only one question. (Indeed, there is no other question possible in this matter.) That question concerns the moral character of gambling as play in itself considered.

There exists such confusion of mind both as to what gambling properly is and as to the grounds for moral judgment of it, that one must be very aware on reflection that there are several very different forms of gambling. He will also discover that the grounds for condemning an immoral form of gambling may not be the same for moral judgment of another form.

Men too easily, without careful thought, condemn all forms of gambling for reasons which will not hold for some particular form. This is the case particularly with gambling as a form of play, or amusement, as distinguished from gambling for the purpose of getting money. Very many reasons for condemning the latter have no bearing on the former. Under proper conditions of free money to employ in the form of amusement, of courtesy, moderation and honesty, it could not in itself be morally wrong. It might be morally dangerous to most people, constituted as most people are, and, therefore, wrong for most people to indulge in it; but it is wrong not in its own nature, as cruetly is wrong in its own nature and always. It is wrong for a certain man constituted in a certain way.

In discussing the morality of gambling, it is certainly not wrong, but if a man had a weak heart it would be wrong for him to play it. If most people had weak hearts it would be wrong for most people to play it; but though wrong for most people, it would not be wrong in itself, but because of their own condition. So gambling, as a form of play, is not wrong for many, even most, by reason of native constitution, that does not make it wrong for those who have not that peculiarly weak heart. It is wrong for him to play tennis makes it wrong for another man without a weak heart to play that game. There is a difference between gambling as play and gambling as a business, and also between gambling as a business and gambling for money. To establish both these matters requires too long an examination of the psychology of gambling and the history of moral judgment for this discussion. These assumptions are not without solid foundations.

When all is said in favor of gambling as play, however, it may be laid down as a general rule that, though it is not wicked to play with fire, it is dangerous. This rule is particularly applicable to gambling where the house that may burn down is one's character and immortal soul.

HERBERT G. LORD.

PETTY LARCENY VS. BURGLARY.

To the Editor of The Tribune.

There may be some difference between taking a chance at a church fair and buying and selling margins in Wall Street. There may be some differ-

KNOW WHEN TO STOP.

Games of Chance Not Wrong if Not Carried to Excess.

To the Editor of The Tribune.

Sir: I agree with the Columbia professor who was reported to have defended small games of chance. I do not believe that there is quite a difference between the small game of chance and real gambling, just as there is in all things when carried to excess.

It is the mind of the person who does the playing that counts. There are some who do not know when to stop, and who will play on and on, until they are ruined. I do not believe that there is any difference between the small game of chance and real gambling, just as there is in all things when carried to excess.

ALICE FISCHER.

BISHOP SCARBOROUGH.

This Evil Will Spread from the Smallest Beginnings, He Says.

To the Editor of The Tribune.

Sir: The old Latin proverb, "Obsta principio" (beware of beginnings), seems to me a wise caution in the matter of card playing for money as a pastime in the family. The young men may get a taste for gambling on a larger scale. Indeed, it reports that there are some who are gambling for large stakes in an everyday occurrence. I could deplore the spread of so vile a custom in my own or other homes in which I live.

JOHN SCARBOROUGH.

ALL GAMBLING THE SAME.

Large or Small Stakes Make No Difference, Says the Rev. Dr. Hopkins.

To the Editor of The Tribune.

Sir: It is possible to raise questions of casuistry in regard to murder, theft and gambling; but all gambling is essentially the same, whether for small or large stakes, and whether for the high excitement of the gambling table or for the less excitement of the social parlor. While circumstances may vary, the essential nature of the act is the same, and it is safe to say that the line between gambling for material gain or for mere social pleasure, is a line which is drawn no line between different sorts of gambling.

CHARLESTOWN, W. VA.

LOSSES LIKE TICKETS.

If Unlucky in Our Wagers We Simply Pay for the Amusement.

To the Editor of The Tribune.

Sir: The phrase, "to draw the line between innocent and harmful gambling," seems to me misleading. Gambling is never innocent, because always harmful. But playing a game for money is not gambling, it is essentially the same, whether for small or large stakes, and whether for the high excitement of the gambling table or for the less excitement of the social parlor. While circumstances may vary, the essential nature of the act is the same, and it is safe to say that the line between gambling for material gain or for mere social pleasure, is a line which is drawn no line between different sorts of gambling.

BRONSON HOWARD.

PARLOR LEADS TO POOLROOM.

Many Women Caught in Raids No Doubt Obtained Taste for Gambling in Small Games.

To the Editor of The Tribune.

Sir: Are small games of chance ethically defensible in private when money stakes are involved, and should such games be carefully distinguished from gambling in more pronounced and dangerous form? I reply that they should not.

Why should the stigma which attaches to gambling in general after a momentary play in the case of bridge whist, because the stake is of picaresque value? You get another's money by the lucky turn of the card whether the amount is 10 cents or \$100. The principle is identical whether the pool is made in a drawing room or at Monte Carlo.

If the ethics of the affair are determined by the size of the stake we must immediately revise fundamental and accepted ethical standards. Gambling in its more pronounced and dangerous form is part and parcel of the universal desire to get "something for nothing" by a stroke of luck, and even when the money stake is infinitesimal it distinctly fosters a widespread and injurious tendency to secure by manipulation or luck that which is not honestly earned.

No line can be safely drawn, whether petty or large, that does not involve the obvious risk that the petty will grow into the large. I venture the opinion that the petty is the more dangerous, and frequently caught in poolroom raids in New-York received the first impulse to the excitement of small games and thus inherited its injurious tendency to movement to discourage betting.

Any game, not in itself reprehensible, that needs regulation is morally injurious, and it is morally injurious to encourage betting. It is morally injurious to encourage betting. It is morally injurious to encourage betting.

ALWAYS DANGER IN STAKES.

Prizes or Anything Else of Value Put Up to Stimulate Players Work Harm.

To the Editor of The Tribune.

THE FIGHT INSTINCT.

It Is Always Influenced by Games of Chance, Big or Little.

To the Editor of The Tribune.

Sir: With reference to limited card playing and games of chance for stakes, I feel compelled to say that, in my experience, through a long term of years as the president officer of a club of considerable importance, it is not quite impossible to draw the line between gambling of this kind and that which I assume is generally conceded to be more dangerous form.

The playing of cards for money is gambling, whether for large or small stakes, and I do not believe that there is any difference between the small game of chance and real gambling, just as there is in all things when carried to excess.

ALICE FISCHER.

MID LAKEWOOD PINES.

Resort Crowded with Visitors for Easter—Plenty of Diversion.

Lakewood, N. J., April 22.—Not in many seasons has Lakewood been so crowded with visitors over Easter as it is this season. Every hotel and boarding cottage has been taxed to its capacity to provide accommodations for the holiday throng.

Mr. and Mrs. George J. Gould and family are spending Easter at Furlough Lodge, in the Catskills. Mr. Gould and his boys have planned a trout fishing excursion to some of the mountain streams which Mr. Gould stocked three years ago.

Mr. and Mrs. Charles D. Lovett, of New-York, are among the Easter arrivals at the Bartlett Inn. Under the direction of Lucius Hosmer, the orchestra will give a special programme of Easter music at the Laurel House to-morrow evening. Tracy, a niece of Mr. and Mrs. Henry S. Kelley and Henry C. Osborne, of Cleveland, will take place at All Saints' Memorial Church at noon on Tuesday and will be a quiet affair. Caldwell, of New-York, are among the Easter arrivals at the Bartlett Inn.

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NEW-YORK JEWS HELD MAJOR POSITIONS IN NATIONAL CONVENTION.

The Minister of Turkey at one time was Oscar Straus, of this city. Among the members of the Constitutional Convention of 1864 were Edward L. Beards, Louis Marshall, Joseph J. Green, Jacob Marks, Aaron Herzberg, and M. Warley Platzek. The nomination for Mayor on the Tammany ticket was offered Nathan Straus in this year, but Mr. Straus declined to run, a wise decision, as Tammany was beaten. New-York is represented in Congress by several Jews, and among the Hebrews whom this city has sent to Washington are Jefferson M. Levy, Henry M. Goldfogel, and Montague Lessler. The president of the Board of Aldermen Mayor Van Wyck was Randolph Guggenheimer. The president of Manhattan Borough under Mayor Lew was Jacob A. Cantor. Three Senate districts of the city are represented at Albany by Jews, Nathaniel E. Elberg, Martin S. and Jacob Marks. Among the Jews who have been elevated to the bench are W. N. Cohen, David Leventritt, Samuel Groenbaum and Alfred Steidler. The Attorney General of the State is Julius M. Mayer.

A majority of the managers of theaters in this city are Jews, and the writers of many of the popular songs, as well as the operatic music, of the day are Jews. Among Jewish playwrights in this same city are David Belasco, Louis Marshall, David Belasco has won special distinction. The Mount Sinai Hospital alone cost \$2,500,000. The expenditures of the United Hebrew Charities last year were \$228,000, and the society considered the needs of 10,000 applicants, representing 43,000 individuals. Jews have erected scores of hospitals and homes for orphans, widows, their sick and their helpless infirm. The Mount Sinai Hospital alone cost \$2,500,000.

Adolph Lewisohn and Joseph Pulitzer have given large sums to Columbia University. Annie Nathan Meyer was one of the founders of Barnard College.

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A BLOODY WAR FOUGHT FOR A MARKET.

SETH LOW POINTS OUT THE REAL SIGNIFICANCE OF THE RUSSO-JAPANESE STRUGGLE.

International problems in these days are largely industrial and commercial in character. The diplomacy of the days preceding the French Revolution was usually dynastic. The wars and struggles of the nations represented (upon the stage, at all events) little more than the efforts of different families to advance their own interests, which they identified, more or less consciously, with the interests of their people.

Since the French Revolution the movement in the Western world has been toward the formation of nations on either racial or geographical lines. This process has gone so far as to leave little more to be accomplished; and, as one result, we find that the nations of the twentieth century are concerning themselves primarily with questions affecting their own industrial wellbeing. Broadly speaking, most modern nations can produce by their manufactures more than they can consume. The United States and Russia produce also by their agriculture more than they can consume. The profitable disposal of this surplus of production, whatever form it takes, has so profound a bearing upon the welfare of the nation producing it that every country feels constrained to concern itself with the development of its foreign trade by every means in its power. This it is which brings the modern nations not only most closely into contact with each other, but also most frequently into collision with each other, more or less serious.

The present war in the Far East is not so much a struggle to determine whether Russia or Japan shall be politically dominant in Manchuria as it is a war waged for the markets of Manchuria and the regions affected thereby. The war, therefore, concerns deeply not only the nations actually engaged in it, but in its outcome and settlement it will profoundly affect all the commercial nations of the world. From this point of view—that is to say, from the point of view of international commerce—the attitude of the United States as to the settlement of the war is likely to be very far-reaching. The United States stands for an "open door" in the Far East with an emphasis that already has been greatly influential. It is earnestly to continue to stand for that idea as earnestly and persistently as may be necessary.

In order to appreciate the significance of this question of the "open door" to the United States, one must consider it in its relation to one of the most powerful and persistent of the ideals of the American people. Reference has been made already to the significant fact that the American people have welcomed all newcomers into the United States except the Chinese. From the point of view of all the political theories of the United States, this exception is indefensible. It has met, however, in this country with substantially no protest, because of the general recognition on the part of the American people that the admission of the Chinese in large numbers would involve disaster to the American standard of living. This reveals, in another form, the transition already traced from political to economic questions as the dominating questions of the modern world. No ideal is dearer to the Americans, as a nation, than a high standard of living, not merely for the fortunate few, but, especially, for the great masses of the people. The policy of protection, which has dominated our tariffs for half a century, could not have been maintained

for a decade if the masses of the voters had not decided that it tended to elevate their standard of living. They know that, under the policy of free trade at home and protection, through customs duties, against foreign competition, not only are wages higher here than elsewhere, but also the standard of living is higher among American workmen than in any of the countries from which they so largely come. There are serious objections that can be urged against our policy of protection. It does tend itself to an increase of corruption in public and commercial life; it does have the effect of placing our manufactures and all our industries more or less on an artificial basis. These are serious and weighty objections, and they would quickly be fatal to it if there were not, in the other side, considerations that, in the general judgment, outweigh them. First of all, and perhaps the most important of all, is the one already referred to, that the policy of protection has been accompanied by the creation and maintenance of a standard of living for the great masses of our people that nowhere else prevails.

In addition, there are two other things to be said for it of far-reaching importance. It has doubtless greatly stimulated immigration to this country, and in so doing it has relieved the pressure of population upon European countries, as it could not otherwise have been relieved. Any one who is familiar with economic conditions, and the conditions of life for the masses of men, upon the Continent of Europe, must shudder when he thinks what these would have been if the outlet to the United States had not existed, and had not been made as attractive as it has been. The maintenance of very high wages in this country, furthermore, has so stimulated invention as to lead Americans not only to the production of the cheap goods, but also machinery more than any other country, but even to seek economy in the operation of machinery itself, with the result that the United States, in many instances, has shown itself to be the producer of the highest quality of machinery, both in its construction and in its operation, paying the highest wages and working the shortest hours of any people in the world. This fortunate demonstration that machinery, when it is produced in the highest perfection, where labor is intelligent, both relieves the cost of the hours of labor and increases their pay, is a demonstration of incalculable value to mankind.

This demonstration, it is not too much to say, is due to the necessity that the mother of invention, which has been fostered certainly, if not created, by the protective system of the United States, and which has been maintained in the far East, has a high standard of living for the masses of the people. It is the only nation that has been willing, in the general interest, to pay more for every manufactured article than the rest of the world. It is the only nation that has been willing to secure a domestic product as cheap as the foreign, but not likely to permit its standard of living to be undermined by the admission in large numbers of a people like the Chinese, whose standard of life is far below that of the American laborer, and whose admission would tend to threaten the latter with a competition wherever Chinese competition becomes serious.

The standard of life of many European immigrants in the United States is far below that of the masses of the people of the United States, as it is, the difference is not so great as to forbid the hope that in a few years the standards of those already here will be lifted up to the level of the masses of the people of the United States, however the standard of living is so much higher, still as to make the attempt seem hopeless, while the standard of their tongue and the fact that they do not, or, indeed, have not, any real justification of the policy of exclusion actually pursued.

SETH LOW.

[These remarks were originally made by Mr. Low in a speech at Philadelphia on April 7 before the American Academy of Political and Social Science.]

