





THE
ACADEMICIANS OF 1823;
OR, THE
Greeks of the Palais Royal,
AND THE
CLUBS OF ST. JAMES'S.

DEDICATED (SANS PERMISSION)

To His ROYAL HIGHNESS the DUKE of ****,
and ***** BISHOP of***** Commander
in ***** , &c. &c. &c.

AN AVANT-PROPOS is addressed to Louis XVIII.; and a hint offered to the Right Hon. GEORGE CANNING.

Un mot en passant to Sir RICHARD BIRNIE, Knt. Chief Magistrate, Bow Street.

LE DERNIER COUP DE PINCEAU is reserved for the Comte ANGLES, Commander in Chief of the Parisian Police.—With Extracts of the French and English Laws on Gaming: the Doctrine of Chances, &c.

A word is said of the Revenue produced by Gambling Houses in France amounting to no less a sum than 15,000,000 Francs per Annum; 5,000,000 of which are paid into the Coffers of the State for a Licence.

Some Account is annexed of the numberless Suicides, Robberies, and Murders committed in those Pest-Houses at Paris.

TO WHICH IS ADDED,

The eloquent SPEECH of C. PHILLIPS, Esq. Barrister at Law, in the Case of REX v. CLUBS.

By CHARLES PERSIUS, Esq.

Auteur des Réflexions sur l'homme, d'un Essai sur la Folie, des Observations sur les femmes du XIX Siècle, et d'un Critique sur les Mémoires de Mrs. DYOTT, one of the *Graces* of Grosvenor Square.

"The gossy and dissolute think little of the miseries which are stealing softly after them."

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DEDICATION

To His Royal Highness the Duke
of * * * * and * * * * *
Bishop of * * * * *
Commander in * * * * *
&c. &c. &c.

Un sot trouve toujours un plus sot qui l'admire.

“How can I express to my sweetest darling love the delight I have received from her pretty letter. Millions and millions of thanks to my pretty pretty angel for the gratification she has afforded! Oh! my angel, with what impatience do I long for the day after to-morrow, when I shall have the unspeakable felicity of clasping you in my arms.”

SIR,

THE number of years that I have witnessed your Royal Highness's innocent amusements, and the perfect knowledge I possess of the qualities of your

royal heart, as well as the gay dispositions of those personages with whom you passed so many of your juvenile days, stimulate me to the present dedication.

To whom, indeed, could I have addressed a work of this nature so properly, as to a prince so illustrious in character as your Royal Highness, and whose detestation of the infamous trade of Gambling (the subject of the following pages) is proverbial? If I look to your military prowess on the Continent, how must I admire the cautiousness of your movements, and the prudence of your retreat. If I regard your Royal Highness as placed at the head of the army at * * * * what a bright example have you not set, in deterring your military inferiors from that vice, which entails so much misery on our

fellow man; converts the palace to a cottage; the prince to a beggar; and only elevates to distinction, the scoundrel and knave. Following such a model of perfection as your Royal Highness, of what class will the British officers in future consist? Of men of honor truly, and true only to their debts of honor! If I pursue further the pleasing picture, how conspicuous has shone your royal morality as a Bishop; and how did the Representatives of the nation admire the correctness of your pious private life, the elegance of your epistolary correspondence, and above all, your manners, and innocent recreations in Gloucester Place. In fact, your royal virtues add a splendid dignity to the episcopal mitre, which at once encircles the brow of a great warrior and a pious priest; and

scribed by your ancestors, and the laws of the land. They have given to their fellow citizens and to France, of other days, a band of ruffians; renegades dyed in iniquity, denominated “*Administrateurs des Jeux*,” whose rights are founded in error, and whose passions for the detestable vice of gaming are excited merely for the sake of plunder.

An extraordinary and powerful genius hath afterwards made his *debüt* in France. It appeared at first he was sent to that unhappy country by divine Providence, to bridle licentiousness, and save the people in spite of themselves. But, in the regeneration of the monarchy, and before he dreamt of wearing the imperial diadem, he forgot the maxim that “the laws govern Sovereigns.” He opposed his private will, from the car of victory, to the sacred rights of the people: thus again was laid the foundation stone, in the French metropolis, of tyranny, anarchy, and slavery.

Recalled, Sire, by an astonishing effect

of chance (or rather by the imprudence and follies of him that lately preceded you), to the throne of Saint Louis, the destiny of a fine country is in your hands. Show yourself as worthy as one*, at least, of your predecessors of reigning over it, by giving full strength and vigour to the constitutional charter signed by your hand, and which you have sworn to support; and as a man you are bound so to do with the last drop of your blood. Encourage industry, manufactures, and learned institutions throughout your empire; and, above all, cause impartial justice in every case, and towards individuals of all nations to be rigidly administered and executed †; and

* Henry IV.

† The case of Mr. Bowring is fresh in the minds of Englishmen; and, although Mr. Canning made a most ingenious and elegant oration in the House of Commons on the occasion, yet this second Cicero is greatly in the dark relative to the laws of France. According to the code Napoleon, Mr. Bowring ought to have been brought before a magistrate within twenty-four hours after hav-

never fail (in your capacity of Chief magistrate) to extend mercy to the condemned, when compatible with the kingly office*.

Respect for ever the glory of those arms which have so often led your countrymen to victory; and cherish in your bosom a recollection of the splendid achievements accomplished. Some of these have been arrested, and either discharged, or admitted to bail, to take his trial, as is the custom in our own country. These are positive facts, of which Mr. Canning seems entirely ignorant. It is true Mr. C. tells us of the two barristers, one acting on the part of Government, and the other *pour les libéraux*, whose opinions he modestly says were separately taken, opinions that would seem to contradict our position. Mr. C., however, forgets to name those very *celebrated* barristers, and though the omission on his part was not noticed by the House, we advise him to clear up the point. We are bold to say, however, that this Minister, inferior only to Cicero of other days, is not well informed respecting Continental affairs.

* It is said, by the enemies, no doubt, of Louis XVIII., that the same day the four subaltern Officers were decapitated on a charge of treason, the last year, at Paris, His Most *Christian* Majesty had a grand ball and supper at the Tuileries.

quired by them, in almost every quarter of the world. Do not, then, now abuse those ancient warriors by a crusade like the present, which cannot be either profitable or honorable to Frenchmen, and which has in view only the most hateful tyranny, by attempting to destroy the rights and liberties of the Spanish nation; a nation determined, however, to bravely repel the dastardly policy of your weak Government.

The eyes of all Europe are at this moment fixed on your Majesty. The Spanish war has made you many enemies, and we, on this side of the water, do not hesitate to say, that it is a war at once unnatural, and fraught with injustice*. Should you fail in your premeditated enterprize, or rather the enterprize of your Ministers (who, in advising such a war, cannot be your friends), inevitable ruin must follow; for the Spaniards, encouraged by success, would not

* Should your Majesty ever return to Hartwell, Englishmen will no doubt greet you with the title of Louis the Great!!!

fail to enter France, and retaliate by proclaiming in your stead the son of your vanquished foe. Allow, Sire, an Englishman to further represent to your view, a few naked truths in your native tongue, analogous to the present subject—truths that he has gleaned from many of the most respectable citizens of Paris, and that he has already dared to publish in the very heart of your metropolis*.

“ Rien ne contribue mieux à renverser les fondemens d’un Gouvernement q’un *mauvais ministère*. En Angleterre, le peuple se révolta contre l’exorbitante injustice des magistrats, Jeffereys et Scroggs, de détestable mémoire. Il s’en fit promptement lui-même justice, en pendant à Tyburn ces deux scélérats de Juges prévaricateurs. On peut comparer, avec quelque *vraisemblance*, LES MINISTRES QUI BRAVENT L’OPINION PUBLIQUE, et REPOUSSENT par un long et cruel silence, les justes ré-

* The author of this work, although an Englishman, is a Garde Nationale of Paris.

clamations des citoyens. CEUX-là sont les plus DANGEREUX ennemis d'un état*.

“ J'ose dire que je connais assez l'esprit public de cette belle France, le caractère de ses principaux habitans, et les dispositions toutes pacifiques des exilés français, pour me permettre d'affirmer, dans la plus intime conviction, *qu'une sage liberté de la presse, le perfectionnement du jury, et son extension en police correctionnelle (et en matière civile, la liberté individuelle, et surtout l'habeas corpus (garantie la plus essentielle d'une constitution vraiment libérale, qui oblige les juges d'entendre le prévenu dans les 24 heures) et l'indépendance entière de l'ordre judiciaire (a fin que jamais ses décisions puissent être dictés par aucun agent du pouvoir exécutif) produiraient le bonheur des Français, avec la stabilité indubitable du trône, dont le Monarque serait d'autant plus puissant, qu'il régnerait, par l'amour de ses sujets, seule*

* The picture of a dead Minister, who died by trying an experiment on the jugular artery.

force réelle qui convienne à un Gouvernement constitutionnel. Il serait alors entouré de bayonnettes véritablement Françaises, avec lesquelles il pourrait défier l'univers entier."

" Des Ministres et des conseillers perfides ont cruellement abusé de la confiance de votre Majesté, en proposant, en son nom, des lois qui abolissent la liberté individuelle (garantie en Angleterre par *l'habeas corpus*) la liberté de la presse et le droit d'élection directe. Daignez, Sire, les éloigner donc, promptement de votre personne sacrée."

Such have been, and such are, the sentiments of a man who is really your friend. Allow him, then, in quitting this subject for the present, to resume his discourse respecting the licensed Gambling Houses in your capital, so disgraceful to a *saint-like* Monarch. Dismiss from your councils those *charlatan* Ministers who advise you for the sake of gain and their own profit, to continue such infernal *hells* in your kingdom. Abolish for ever those pest-houses of so-

ciety; you will then have the pleasing reflection to learn, that suicide, murder, robbery, and treason will diminish in your realms. Thousands of prayers from the hearts of the people will be daily offered up to you. There will be no more widows of unfortunate plundered gamblers; nor children, deprived of their paternal fortunes, crying out to heaven to draw down its vengeance on the heads of those legislators, who authorise the laws of gambling, and on kings who sanction them.

Your Majesty is no doubt well aware, that, in reality, the French laws proscribe Gambling Houses: but strange to say, those laws are paralysed by a royal decree. A small number of gamblers know, that an act which emanates from the executive authority has been more powerful than the laws. Hence the public is impressed with an erroneous idea, that the vice of gambling is only an offence against a simple contract between themselves; that there is nothing culpable in the exercise of it, and that the

government cannot interdict it without injustice, nor put any other check to its baneful practices, than to employ a strict SURVEILLANCE. Were these sentiments to be admitted, a statute of the law ought to be placed in those nests of vice, covered with a veil, or its proper sword should be torn from it.

The existence of certain public receptacles of another sort, which are licensed in France, naturally recalled to our minds (from their connexion with Gambling Houses) can never serve as an argument in favor of the latter. The libertinism practised in the former is derived from those wants which nature has imposed upon us*. Its practice, then, may always be veiled in every clime by an excuse: but for the habits of gambling no excuse can be pleaded anywhere,

* Ladies not over stocked with *virtue* are licensed by the French Government to openly pursue a *liberal profession* at the rate of *five francs* a month, one half of which goes into the pockets of the *pious Catholic* priests, the remainder to the State.

nature not having thrown it into the number of our necessities; and being the greatest enemy to health and prosperity, it is, therefore, contrary to her laws, and ought to be proscribed.

The consequences of the vice of gambling in men, have always been the same. In 1397, the Provost Marshal of Paris declared, by a decree, that the major part of the crimes committed in France was the effect of gambling. Of this he was informed by the criminals themselves, whom he interrogated on the subject; and he states further, that almost all the convicts who quit annually the Bicêtre for their places of transportation, were ruined by play at Nos. 9, 29, and 113, in the Palais Royal. In fact, a man accustomed to polished society, and the usage of the world, would lose his last guinea without complaining. It is known such men have often quitted the gilded saloon, either to rob his friend or relation, or to return home only to blow his brains out!

Although in general suicide is by a gambler equally an act of weakness as well as of fury, overwhelmed with despair, he seeks only the easiest method by which he can deprive himself of existence. He does not consider the cause; nor does any thirst for vengeance enter his heart. He limits himself to self-accusation against his passion—accuses even the destiny itself of having planned his ruin, and in that state of misery he does not possess a spark of energy; but barely enough to enable him to deprive himself of that life which has become burdensome to him.

This developement, I trust, will sufficiently show, that the vice of gambling ought to be considered as an active element for the corruption of our manners. Its results, then, justly authorize us to define it as a net spread out to aid the commission of crime, by robbing the unwary of their fortunes. In a word, Gambling Houses, properly speaking, are depôts for the conspirator, the cut throat, the swindler, the

midnight assassin and fashionable demi-rip. It is there that conspiracies are hatched against the government, and murders planned against the individual. It is there your Majesty's life is so often menaced, under the pretence that you condescend to participate in the plunder obtained by the proprietors of Gambling Houses, and deign to protect the robberies committed in those living golgothas, where so many thousands of our species are annually stript of all their wealth, and ultimately driven to despair, and even death.

This is not all; many men to whom this vice has never immediately reached, yet have found themselves ruined by its pernicious effects. Enigmatical as this may appear, it is no less true, and the facts are as follow:—The gold which mercantile men confide to their agents, or friends, for the purpose of carrying on their commercial pursuits, has, but too often, fallen into the coffers of Gambling Houses. Thus, at one blow, those unfortunate merchants and their

families are reduced to beggary. What are we to think of those legislators who can view with cold indifference the existence of an evil, from which they well know the impossibility of any simple individual even placing himself out of its grasp? Their conduct is certainly equally criminal as that of the most notorious highwayman, and is derogatory to every sentiment of virtue and honorable feelings. The action of a vice, without restraint, cannot fail to attack the body politic, and even the government itself must be severely affected by it.

Every rational man will readily admit, that neither by the laws of nature, nor those of civilization, a contract can be formed upon any principles of justice, between the bankers of Gambling Houses and the Gamblers. On the contrary, such a contract must be founded on a vice which all the legislators of a free government have agreed to be one of the most dangerous and diabolical that was ever imagined by the prince of demons.

The inequality of advantages respecting this contract between those parties, must strike every one who can for one moment seriously examine it. The most powerful seduction, however, is constantly employed to excite the passions of their unfortunate victims, who discover too late the hollow ground they have been standing on.—The different lots of the two contracting parties is proof of its iniquity. The one accumulates immense riches, the other falls into indigence; and although under the appearance of amusement, and clothed in polished forms, no one can deny its being worthy only those imps of iniquity, its founders and abettors.

Awake, Sir; I warn you before it is too late, from your delusive dreams of happiness, whilst you continue to protect those monsters in human shape, in the very heart of your metropolis. Let it not be told by the page of history, that a descendant of St. Louis participated in the vile gain wrung from the vitals of prostitution, from wretch-

edness, murder, and suicide; in truth, gain arising from the most horrible means that ever disgraced civilization.

Such, Sire, are the sentiments of a man who has been presented at your court, a *Garde Nationale* of Paris, who wishes well to your royal person, but who has been long disgusted at the horrors of your Majesty's protecting such an hideous vice in that delightful France, the seat of literature, the sciences, and the arts.

PERSIUS.

BLACKHEATH,
25th March, 1823.

UN MOT EN PASSANT.

*To Sir RICHARD BIRNIE, Knight, Chief
Magistrate of the Police, at the Public
Office, Bow Street.*

“ Rien n'est plus agréable à l'esprit que la lumière de
la vérité.”

SIR,

THE active part you have lately taken in endeavouring to suppress, if not abolish altogether, Gambling Tables in our metropolis, imported here by the lower order of Frenchmen, and the worthy manner you have afterwards exercised your functions of Chief Magistrate towards the unfortunate culprits taken in those horrible dens, add to the fair fame you have already acquired. The words employed by you on one of those occasions, “ that you did not wish to punish freemen in a summary way, and that you

preferred sending them before a jury of their countrymen," ought to be written in letters of gold. They breathe at once that freedom, liberty, and justice, not to be met with in any other country under heaven (those of Spain and Portugal excepted), and justly entitle you to the eulogy of mankind.

How different, Sir, this line of conduct, when compared with that of one of your predecessors in the same office, fortunately for society now in the other world; who, to gratify the private pique of one of his satellites, caused a gentleman of family and fortune to be dragged out of his own house late at night, on a false charge of assaulting a common strumpet, the *chere amie* of a Bow-Street runner. The ruffian, on obtaining the warrant, locked a man of honour into a cell with common felons, who had irons on, although two respectable house-keepers were offered as his bail, but who were rejected under several vexatious excuses, merely for the purpose of prolonging his imprisonment. The constable and

his fellow-conspirator afterwards acknowledged, that the trick was done for the purpose of extorting money. Happily, however, for mankind, there are but few of those scoundrels now in Britain, who administer England's laws à la Scroggs of other times.

Permit me, Sir, to further observe to you, that if you were to follow up the glorious career you have so wisely commenced by nocturnal visits to many of the celebrated Subscription, or what are commonly called Club Houses, in St. James's, Stratford Place, &c. &c., you would not fail to find there, instead of tailors, barbers, lawyer's clerks, and shopmen;—the prince—the duke—the legislator—the great military captain himself, and many of the naval heroes of our country prostrating themselves before the *God* of this horrible vice, which has caused so many murders and suicides in France, and miseries in England, and which offers nothing but ruin and total destruction to the class of noble gamblers who visit there. In a word, you would find men of rank and

condition, and women of the first fashion, prostituting themselves in those detestable receptacles authorised no less in France than in our own metropolis, under the specious title of Club Houses. It was just in the same manner legalized Gambling Tables commenced at Paris; and at length became licensed by the Government, who took a share in the robberies. Thus the Academicians, of the Palais Royal, *legally* met for the express purpose of plundering the public in general! whilst our *Clubs* of St. James's meet only to plunder each other.

There cannot be a stronger proof of the impolicy of gambling in our country, than the case of an intimate friend of the Duke of Y***, General C**p***r, who blew his brains out in the King's Mews.

Pursue, Sir, vigorously the work you have so laudably begun—you will have the good wishes of all, and of none more than

Your's, very sincerely,

BLACKHEATH, PERSIUS.

20th April, 1823.

the courage not honour to offer him, when
in the zenith of your glory, as Commander
LE DERNIER COUP DE PINCEAU.

particularly those travels, the very dress of
humanity employed in the Gambling Houses.
The bold conduct of those rogues in
human nature, towards the widow
Shepherd, a nurse-tender and her daughter.
Mrs Eliza, two Bristol women, lately re-

*Reponse de l'auteur à la lettre complaisante
jusqu'au mensonge du Comte Anglès
Préfet de Police à Paris, adressée au
Procureur du Roi Van Slype à Maës-
tricht le 28 Mars, 1820, q'ui l'a mendiée
gratuitement.*

*C'est un étrange plaisir que prennent
certaines gens à mentir. Il y a de ces gens-
là principalement à Paris et à Maëstricht.*

SIR,
PERFECTLY acquainted with the science
of attack and defence, the author gives
you the choice of weapons by the present
address. He replies to your calumnies in
your native tongue, a choice you had neither

the courage nor honour to offer him, when in the zenith of your glory, as Commander in Chief of the detestable Police of Paris, particularly those rascals, the very dregs of humanity, employed in the Gambling Houses. The horrible conduct of those monsters in human shape, in 1815, towards the widow Shellard, a nurse-tender, and her daughter, *Miss Eliza*, two Bristol women, lately residing at No. 20, Nelson-Square, Blackfriars Road, can never be obliterated from the recollection of those honest men who witnessed it; whatever might have been their *feminine* faults.

The publicity which I had given, by my writings, to the affair of those unfortunate persons, and the interest I took to obtain their liberty, was the real cause of drawing down upon me the vengeance of this degraded police, of which you were then the lying chief. In fact, I advise you to read, with caution, and, if possible, with profit, this reply to your blasphemous calumnies—calumnies unworthy, even the most infat-

mous of your fraternity. The empoisoned *poignard* you intended, in the dark, to plunge into the heart of your victim, has failed in its operation, and your unmanly conduct clearly shows your guilty intentions. Read, I say, with care, the reply which, as before stated, I have written in your native language to evade any sort of chicane or quibble, by a translation.

If you are not lost to all sense of shame, every word of the following letter must be a dagger to your soul.

Mrs. Mary Shellard to the British Ambassador, Sir Charles Stuart, at Paris.

(EXTRACT.)

“Dated in the Prison of the Madelonnettes,
Rue des Fontaines, Paris, 12 September, 1815.”

“Sir,

“I have been arrested by virtue of a warrant, signed by the PRÉFET of POLICE, on Saturday, the 1st day of September, 1815; the officers came to my lodgings, and dragged

me out of bed at 7 o'clock in the morning, and conducted me to a very unhealthy prison, close to the PREFECT'S HOUSE. I was shut up there for twenty-six hours, with about sixty other prisoners of the lowest order of society, in a room, the stench of which had nearly poisoned me, *without being interrogated*, or even the *appearance of any formality whatever of justice*. Shortly afterwards I was conveyed here, without any *charge whatever being formally made against me*. For some days previously to my having been sent from the Prefecture's to this place, and whilst my money lasted, I was furnished with food and necessaries, at my own expense; but the goaler, finding that my purse failed, **ROBBED** me of my **SHAWL**, and immediately put me in a **CART**, and carried me to the prison above named, where I have remained ever since."

Reader, whether French, Dutch, Italian, Spanish, Greek, or Hebrew, who may have been in a strange country, without friends or

money, you can easily figure to yourself the miserable sufferings of this unhappy woman, shut up in such a detestable prison, as she has described to us, totally destitute of the necessaries of life, and even ignorant of the language of the country ! Added to this, her daughter Eliza, an *interesting* young woman, was imprisoned with her a part of the time. Ah ! Monsieur le Préfet, the ghost of the widow Shellard cannot fail to meet you at Philippi !....And now, my Noble Comte Anglès, to realise my promise, by a reply in your native tongue to your elegant *epistle* to Van Slype.

Lorsque le mensonge, la méchanceté et la calomnie sont déchaînées contre la réputation et la propriété d'un honnête homme ; lorsqu'elles ont la liberté d'enfoncer, à leur aise, le plus dangereux poignard dans le sein de leur victime, toute apologie devient presque superflue et vaine ; car l'opinion du public ne peut être un instant incertaine. L'attaque portant avec elle tous les caractères de l'injustice, de la fraude et de la violence, la défense exige un déploiement de

moyens énergiques, susceptibles d'assurer le triomphe de l'innocence en butte à cette attaque.

Le préfet de police du département de la Seine a-t-il donc pu croire que je serais privée de ces moyens dans le royaume constitutionnel des Pays-Bas? S'est-il fait illusion qu'ils me seraient enlevés par une *censure*, dont les *douceurs* sont savourées par les Français, comme l'étaient celles de la *SAINTE INQUISITION* en Espagne? Il se serait étrangement abusé. Un illustre personnage public a dit: "Si un homme
" a le malheur d'être opprimé, c'est toujours
" un sujet de consolation que le procédé
" vienne de la part d'un homme bien élevé,
" et qu'il ne soit accompagné ni de gros-
" siéreté, ni de brutalité."

Le comte Anglès n'est rien moins que cet *homme bien élevé*. Le lecteur en jugera par son style et ses expressions. Je dois dire à ce préfet, avec toute la franchise qui me caractérise, que les menteurs sont toujours des *lâches*, communément méchants. Si ces vices se trouvent amalgamés pour

composer le caractère d'un magistrat ou d'un fonctionnaire public, quel malheur n'en résultera-t-il pas pour la société, et dans quelle anxiété ne doit-il pas réduire les bons citoyens? *

Je termine ce petit préliminaire, et je m'empresse d'entrer en matière.

Je regrette bien vivement de ne pouvoir trouver des expressions assez fortes pour peindre convenablement l'extrême indignation qu'a dû inspirer l'horrible conduite *de ces monstres à face humaine*, qu'on nomme *agens de police*, et qui semblent vous avoir inspiré le dégoûtant libelle contenu dans votre lettre, en date du 28 Mars, 1820, n°. 135, 431, adressée au procureur du Roi, Van Slype, à Maëstricht, *sur sa de-*

* Le lecteur se rappellera cet *espion* ou *agent de la police Anglaise*, qui a fait pendre dernièrement en Angleterre diverses gens pour recevoir les 40 livres sterlings, adjugés pour chaque condamné. Leur innocence fut reconnue postérieurement, et cet *espion*, infâme délateur, ne pas encore subit lui-même la punition, qu'il fit infliger à ceux qu'il avait dénoncés, pour avoir fait des fausses dénonciations.

mande gratuite. Il y a bien peu d'efforts à faire pour que cette indignation soit partagée par les hommes honnêtes. Elle fera la plus vive impression sur leurs cœurs, indépendamment de la faiblesse de mes moyens d'écrire en français pour la leur présenter.

Que préliminairement à la réfutation de votre missive mensongère, il me soit permis de poser ces questions. Le citoyen ne peut-il être honnête homme que *par la permission spéciale de la police*? Est-il réservé à cette *police*, le fléau de la société, dont les *vils agens* composent une réunion d'êtres les plus *immoraux*, de prononcer, avec la discrétion qu'on lui connaît, sur la *probité* et les *mœurs* de ce citoyen?

Les lois sont d'accord avec la raison pour dicter une réponse négative sur ces deux questions. Ainsi, quand vous auriez écrit contre moi des imputations encore plus fausses que celles énoncées en votre lettre, ma conscience, qui ne m'a jamais trompé, me dit fortement que ma probité et mes

mœurs sont toujours pures, et qu'il n'est pas au pouvoir de toutes les polices du monde d'y porter la moindre atteinte.

Quand, dans l'ancienne Rome, Juvenal parut, il n'y trouva point les hautes et basses polices, dont les agens, émissaires et mouchards, semblables aux SAUTERÉLLES de l'Égypte, désolent les Européens. Cependant, après avoir observé les hommes de son temps, il remarqua qu'ils vivaient moins paisiblement entr'eux que les animaux les plus féroces. On connaît les satires que lui inspira la méchanceté et les vices de ceux-ci, qu'il a signalés à la postérité avec ce style vigoureux qui caractérise son unique manière d'écrire. Quel ample aliment aurait été fourni à son inimitable pinceau, si, ce mordant écrivain, après avoir exercé son hyperbole sur Claude et Agrippine, il y eut eu des polices semblables à celles qui existent maintenant en Europe, dont les opérations, pour la plupart, vexatoires et inquisitoriales n'auraient pas manqué de prêter des nouvelles armes à sa causticité attique?—

C'est alors qu'on l'aurait vu sortir des bornes de la modération, en peignant, avec des traits encore plus forts que ceux dont il s'est servi, *ces polices*, qui n'auraient pu être, comme elles le sont réellement, que l'*écume* de la malheureuse humanité !!!

Ces vérités sont incontestables, et votre écrit m'a placé dans une position où je croirais dégrader le caractère de ma nation, que je me fais *gloire de partager*, si j'avais la pusillanimité de vous les dissimuler. Ainsi, je m'engage en face de l'Europe, de prouver la fausseté de votre lettre au procureur du Roi, Van Slype. Cette lettre n'est pas *appuyée par un simple fait*, même vraisemblable. C'est un tissu inoui d'impostures et de fraudes. Cette seule lettre ne suffit-elle point pour vous mériter le juste titre de *prince des calomnieux* ?

Le *poison calomnieux*, qu'elle contient, a exalé un mortel venin, dont ma réputation, sans tache, pourrait d'autant moins être garantie, que ce poison est venu *mystérieusement* la frapper. Quoique vous l'ayez

distillé par un *vague* et une *absurdité*, démontrés jusqu'à l'*évidence*, il n'a pas moins fait impression sur certains esprits, toujours *paresseux* d'examiner pour s'assurer de la vérité, ayant une *tendance*, qui est particulière à la *plupart des hommes*, de croire le mal de préférence au bien.

Que vous ne soyez que le *signataire*, sans *connaissance de cause*, de l'acte *calomnieux* dont je me plains, non pas sans raison, cet acte n'en est pas moins étayé de votre nom. Vous ne pourriez pas être *excusable*, en m'objectant qu'il n'est point votre ouvrage. Que cet ouvrage produit **DANS LE COUPABLE DESSEIN** de me nuire, qui a fait naître, dans l'esprit des magistrats de ce pays (ignorant absolument comment la police opère **SES GENTILLESSES** à Paris), des préventions contre moi, donne une *bien* mauvaise *opinion* du cœur d'un *homme* de police. Que cet homme qui, par le *mensonge* et la *calomnie*, se joue de tout ce qu'il y a de plus *sacré*, de l'*honneur* et de la *probité* d'un citoyen, est

UN ÊTRE VIL, MÉCHANT, IMMORAL, et ravalé bien au-dessous de la brute !!!

J'ai pu, pour ma justification, me permettre ce langage, à la fois vrai et ÉNERGIQUE, pour repousser cette *calomnie*, dont votre lettre au procureur du Roi, Van Slype, est la preuve légale. Un tel acte, DÉNUÉ de PREUVES AUTHENTIQUES, SE RÉFUTAIT DE LUI-MÊME. Néanmoins, j'ai voulu le faire VICTORIEUSEMENT, et à la satisfaction du public, par la publicité de cette réponse. Veuillez la lire *attentivement* : vous y reconnaîtrez de GRANDES VÉRITÉS, que vous n'eussiez jamais apprises par vos agens.

Le procureur du Roi, à Maëstricht, a *argumenté* de votre lettre, comme si elle eût été susceptible d'*atténuer* le *délit* de ses *neveux*, *soustrait*s, au grand étonnement du public, à une *condamnation*, à laquelle la justice veut qu'ils ne puissent échapper de nouveau en appel ! D'ailleurs, quand le procureur du Roi aurait pu se servir de

cette même lettre, pouvait-il la CONSERVER MYSTÉRIEUSEMENT JUSQU'AU MOMENT DE L'AUDIENCE ? Ne devait-il point me la communiquer aussi-tôt sa réception, afin que je pusse la réfuter, comme je le fais par cet écrit ?

Au surplus, quel RAPPORT pouvait-il y avoir entre une telle lettre et le procès de *Ploëm* et de *Collard* ? Les juges supérieurs blâmeront infailliblement le ministère public de s'en être prévalu contre les dispositions formelles de la loi. En effet, les articles 368 et 370 du Code pénal, autorisent à signaler, avec le blâme qu'elle mérite, la conduite étrange de ce ministère.*

Si j'avais eu la communication de cette

* Voici dans quels termes ces articles sont conçus :

Art. 368. “ Est réputée fausse toute imputation à l'appui de laquelle la preuve légale n'est point rapportée. En conséquence, l'auteur de l'imputation ne sera pas admis, pour sa défense, à demander que la preuve en soit faite ; il ne pourra pas non plus alléguer, comme moyen d'excuse, que les pièces ou les

infâme lettre (que je me plains de n'avoir pas eue), j'y aurais opposé les témoignages des honnêtes gens de la première classe de la société, à Paris, et même à Maëstricht, où j'ai fait un séjour de dixhuit mois. Je serais sans doute parvenu à détruire, par les témoignages et les pièces probantes dont j'ai déjà parlé, la PRÉVENTION qui paraît s'être établie dans l'esprit des magistrats contre moi.

Il est indubitable donc que c'est dans cette équipée de ces ignobles Mouchards, de ces audacieux criminels, de ces faux-chevaliers, ou plutôt de ces chevaliers d'industrie, que le Comte Anglès a puisé les inepties mensongères, dont il m'a gratifié et qu'il a adressées au procureur du Roi,

“ faits sont notofres, ou que les imputations qui donnent lieu à la poursuite, sont copiées ou extraites de papiers étrangers, ou d'autres écrits imprimés.”

Art. 370. “ Ne sera considéré comme preuve légale, que celle qui résultera d'un jugement, ou de tout autre acte authentique.”

à Maëstricht, qui en a fait usage avec une légèreté bien reprehensible. Et pour quoi faire ? Répondez, Monsieur Van Slype !

Cette lettre dont nous venons de parler caractérise une aussi extraordinaire injustice, qu'elle sera à JAMAIS UN MONUMENT DE LA PARTIALITÉ LA PLUS RÉVOLTANTE. Certes, les *Cadis Turcs*, dans le tribunal desquels la LOI ne règle ni la décision, ni les formes, et qui, semblables à leur souverain despote, disposent, à leur volonté, de la vie et de l'honneur d'un *Musulman*, n'ont point encore dépassé les bornes de toute pudeur, jusqu'à donner un scandale semblable*.

De tous les calomniateurs, les fonctionnaires publics et les magistrats sont les plus odieux. Ils outragent à la fois L'HONNEUR DU CITOYEN et la MORALE PUBLIQUE. En effet, rien n'est plus funeste à la société que l'existence de semblables fonctionnaires

* The Comte Anglès has been lately dismissed from his respectable Police command at Paris!

et magistrats, gardiens et exécuteurs des lois, qu'ils enfreignent avec *impudence*.

La loi, c'est la sagesse, disait Cicéron. *Le magistrat est établie pour présider à cette sagesse.* Quelle folie serait celle, de ce magistrat, qui métamorphoserait son esprit en un esprit de méchanceté, et l'exercerait à la place de la sagesse de la loi!

Qui croirait que les *polices*, établies dans les états européens, où elles y occasionnent DES DÉPENSES CONSIDÉRABLES, qui sont un des articles les plus importants des budgets de ces états, emploient plus de soins à nuire aux bons citoyens qu'à remplir l'objet de leur institution? Qui croirait aussi qu'il est des agens de ces *polices*, dont la prétention et la suffisance vont jusqu'à s'ériger en censeurs des mœurs, et qui, considérant les hommes avec un *microscope politique*, poussent l'audace jusqu'à transformer l'homme de bien, qui ne professe pas leurs *pernicieux principes*, en un être des plus *vicieux*? Quand dans la chambre des députés il a été fait un tableau aussi vrai que

hideux de l'immortalité et de la turpitude de ces agens, l'esprit le plus opiniâtre a dû se rendre à la conviction. J'étaye celui que je présente au public de la *confiance* qui m'a été accordée *par le gouvernement Français*, et j'ose espérer que ce public aura de moi la bonne opinion que ma probité mérite, et qu'il appréciera, avec plus d'IMPARTIALITÉ que ne l'a fait le comte Anglès, mon caractère et mes mœurs.

L'opinion publique est fixée depuis longtemps sur toutes les polices, *hautes et basses*. C'est avec de biens justes motifs que cette opinion ne leur est *nullement* favorable. Et comment auraient-elles son assentiment, en cessant effrontément de respecter tout ce qu'elle respecte comme *sacré*? Ne lesa-t-on pas vues *violer, sans regret, les secrets de la pensée de l'homme*, lorsqu'elles ne pouvaient les comprimer par un *espionnage infâme*?

A l'exemple des *polices des grandes villes*, celles des petites villes et villages se piquent de *vexer* les citoyens, en leur imposant,

même avec plus *d'impudence*, le poids de leur *arbitraire*, d'autant plus pesant, qu'il n'est point réglé par l'urbanité.

Que d'horreurs à dérouler aux yeux du lecteur, si l'on faisait l'histoire des *polices* de tous *les temps*? Au nombre de ces horreurs, je rappellerai à Mr. le comte Anglès, l'*illégal emprisonnement de deux malheureuses anglaises, mère et fille*, au sort desquelles je me suis intéressé, et dont le fameux duc Dotrante, alors ministre, a ordonné l'élargissement, en *rougissant* de l'absence de toute pudeur chez le *subalterne* qui avait ordonné leur arrestation.*

* Bartole, a celebrated French barrister, declared, that all women being bad, there was no occasion to make laws for the good! Far be it from us to pretend that any *particular* law ought to have been framed for the *accommodation* of the *widow* Shellard, and her daughter. On the contrary, we are ready to admit that many *widows* and their *daughters* are very able *tacticians*, yet are vulnerable (although not as Achilles) like the rest of their sex. We only exclaim against the arbitrary imprisonment of those women, and (as in the case of Mr. Bowring) the unnecessary and brutal cruelty inflicted on them during their detention.

C'est dans cette situation que cette infortunée fut délaissée, sans aucun moyen d'existence, dans le désespoir et l'abandon le plus complet; car il paraît que l'ambassadeur n'eut pas le pouvoir de la faire mettre en liberté; du moins ne le fit-il pas. Cet acte d'humanité m'était réservé. Je puis dire que si je ne l'avais pas assistée du secours de ma profession et de quelque argent, elle serait morte dans cette abominable prison.

Mon certificat, en qualité de ***** constatant le mauvais état de sa santé, et le lieu mal-sain où elle était si long tems détenue, fut adressé au lord Wellington; mais soit que sa seigneure l'ait oubliée, soit que cette affaire ne fut pas de son ressort, ce que j'ignore; quoiqu'il en soit, je sais bien que la malheureuse veuve Shellard fut trompée dans l'espoir qu'elle avait conçu d'obtenir au moins un regard de compassion de la part de S. E. le Prince de Waterloo, son compatriote.

Lecteur! ce n'est pas tout, l'ouvrage in-

fernal de cette police n'est pas encore fini ; il faut le dernier coup de pinceau pour compléter ce tableau ; et le voici :

La *publicité* que j'ai donnée, comme je viens de dire par mes écrits, à l'affaire de ces *malheureuses Anglaises*, et l'intérêt que j'y pris en obtenant leur liberté, malgré la puissante influence du préfet de police, a attiré sur moi la *vengeance* de ce dernier et de ses suppôts. Quel en fut le résultat ? Ma maison a été violée par cette même *infernale police*, et je fus *dépouillé*, en 1815 d'une propriété, montant à la somme de 80,000 francs. J'ai fait en vain ma plainte à Fouché. Cette plainte est encore *aujourd'hui* déposée dans les bureaux du ministère, et le comte Anglès ne peut l'ignorer, mais sur laquelle il *garde de plus profond silence* dans sa fameuse lettre. L'Empereur, auquel j'avais fait personnellement, et antérieurement, une autre plainte, contre la *diabolique police*, me promit une *satisfaction*, que je n'ai jamais reçue de la même police, qui prétendit qu'elle ne pouvait rien quant

à ses *belles expéditions*, faites antérieurement à la seconde abdication de cet Empereur.

En terminant cette réponse, il ne me reste plus qu'à vous inviter à vous expliquer sur l'assertion de votre lettre, qui m'a paru la plus positive. C'est celle relative aux *personnes que vous dites avoir eu des relations avec moi*. Pourquoi n'avez-vous pas *délivré* les *noms* de ces personnes, qui auraient donné les renseignements controuvés que vous avez transmis? Ces noms, que le préfet a imaginé dans ses *rêveries*, ne sont-ils pas sortis de son *cerveau*, avec moins d'efforts que Minerve sortit de celui de Jupiter? ou ne sont-ils pas le résultat du travail d'un *sot* ou méchant commis, péniblement *élaboré* sur des notes aussi *fausses qu'absurdes*? Que les *méprisables agens*, auteurs de ces notes, sont *pervers* et lâchement *imposteurs*!

Voilà tout ce que j'oserai toujours affirmer à l'Europe entière. Ma *voix* s'y *élevera* contre le monstrueux *arbitraire* de 1814 et

de 1815, et mes écrits dévoileront l'*oppression* de la *tyrannie*, à laquelle je ferai une guerre mortelle par tout où elle se manifestera. Ce sont-là, sans doute, des crimes irrémissibles aux yeux de la police, et de certains magistrats ; et je ne dois pas m'étonner si je me suis attiré la haine de l'une et des autres. Je méprise cette haine de la première, comme je serais honteux d'être assez dégradé pour mériter sa *bienveillance*. Elle me verra toujours armé du même courage, contre son arbitraire, son oppression, et la corruption de ses agens*.

Mais, mes efforts seraient complètement nuls, si je pouvais être privé de la *liberté de la presse*. Cette *liberté* doit être considérée

* Tout le monde sait bien le burlesque complot contre S. M. l'Empereur de Russie, jugé par la cour d'assises de Bruxelles, le premier Mai 1819, où les condamnés *Buhoz* et *Lacroix*, deux mouchards français, ont eu la témérité de soutenir qu'ils ont été employés, par la police de cette ville, dans l'affreux dessein d'attirer dans leurs pièges infâmes, et d'immoler à leur soif de l'or sur l'autel de leur perfidie, de malheureuses victimes dont l'innocence crie au ciel.

comme l'antidote des maux affreux causés par la plupart de toutes les polices : je vais le démontrer par les réflexions générales suivantes.

Quand les lois de la société sont violées par *des grand criminels*, qui se croient au-dessus d'elles, comment les *atteindre*? C'est la presse seule qui peut les démasquer. Elles les suit de près jusques dans leur fuite, et s'ils sont *trop puissans* pour que la justice les poursuive, ils n'échappent pas à *l'ignominie*. C'est une vérité incontestable que sans la liberté de la presse, nul gouvernement *libre* ne peut *exister!!!*

Je sais bien les objections qui me seront faites par quelques hommes à petites vues. Ils diront que les *lois* sont accessibles à *tous*, et que ce sont elles seules qui doivent frapper les *coupables*. C'est-là une doctrine bien *commode*. Mais n'a-t-on pas vu dans tous les pays de grands coupables oser *fouler aux pieds les lois les plus saintes*? Cela ne prouve-t-il pas qu'un peuple, que l'on croit *libre*, peut être *réellement esclavé*?

Il n'est pas vrai non plus que les lois soient accessibles à tous les hommes, même dans le pays nommé la *terre classique de la liberté* ; car sans *argent comptant*, on ne peut pas plus obtenir la justice, que se procurer du pain. Ainsi il est démontré que la *presse* est la seule barrière entre la liberté et le despotisme.

J'ose me flatter, comte Anglès, que je viens de présenter, à la satisfaction du public, sous ses véritables couleurs, l'horrible portrait de cette odieuse *police*, qui désole bien plus d'honnêtes gens, qu'elle ne signale de frippons à la justice. Le *génie malfaisant* qui la dirige, et la corruption de ses *serviles agens*, sont un contraste frappant avec l'*honneur*, le *patriotisme* et l'*amour de la patrie*, ces généreux sentimens, que les lumières du siècle, où nous vivons, ont dû exalter dans le cœur du bon citoyen. C'est à comprimer ces sentimens, que ces coquinailles s'occupent plus particulièrement. Les événemens, dont nous sommes témoins oculaires, parleut assez fortement

pour en convaincre tout esprit qui les juge sans passion et avec impartialité.

Quand l'avilissement et la bassesse des chefs de cette même *indigne police* sont parvenus à leur dernier période, comment en pourrait-il être autrement ? N'avons-nous pas vu plus d'un comte abandonner lâchement son pays et son Roi, Louis XVI. (et même Louis XVIII), et émigrer en Angleterre, où lui et ses pareils : contraints aux plus pénibles travaux, pour un vil gain, y reçurent des secours pécuniaires, auxquels ja me fais gloire d'avoir contribué, dans cette persuasion, que l'homme malheureux, quelque soient ses crimes, a droit à notre compassion ?

N'avons-nous pas vu également plusieurs de ces mendiants émigrés, dont les intrigues et la poltronnerie sont connues de l'Europe entière, faire abjuration de toutes vertus civiles, en conspirant constamment et opiniâtement contre la liberté de leur pays, et implorer ses ennemis pour l'affliger par tous les plus grands maux de la guerre ?

Le souvenir de ces belles promesses est trop récent pour qu'on ait pu l'oublier : l'histoire le burinera, et son pinceau imprimera, sur les coupables auteurs de ces maux, sans égard à leurs prétendus titres fastueux—de prince,—duc,—comte,—vicomte,—marquis,—et chevalier, la flétrissure qu'ils méritent, et avec laquelle ils seront signalés à la postérité, qui, comme leurs contemporains, s'indignera, avec raison, de leur perversité.

PERSIUS.

BLACKHEATH,

April, 1823.

INTRODUCTION.

GAMBLERS AND GAMBLING HOUSES.

Every Gambler is, has been, or will be a robber.

WE believe it would be very difficult, to decide when and where gambling first originated. It has been practised time immemorial in all countries, and by all classes of society. Their holinesses the Popes even not excepted. The devil, perhaps, was the first player, and contrived it for the express purpose of affording temporary amusement to his beloved subjects, who have transmitted it to their fellows of the present day.

Ah! what numberless disciples of his sable majesty might we not count, even in our own metropolis, of dukes,—peers,—baronets,—knights, and commoners; not to speak of lackeys,—barbers,—tailors,—ruined tradesmen, and men of law. One of this latter class, according to his own account, has lost £20,000 before he arrived at twenty years of age. What a precious disposition he already announces! what an *honourable* subject for the bar! To what high destinies ought he not expect to be raised, if his active industry does not meet a check by a *trip* to Woolwich, or a *voyage* to a *newly discovered colony*.—It enters into the plan of our work to give publicity to the *talents* of a young man of such *promising genius*, who might say, with a just title, in *parodiant le Cid*.

“Je suis jeune, il est vrai, mais aux âmes mal nées

Le vice n’attend pas le nombre des années.”

Be this as it may, we find that at the epoch of the downfall of the French Mo-

narchy, the passion for gambling in private houses became a source of revenue for several persons in power, who left nothing undone to excite the people to continue its destructive pursuit. The ruin of thousands evidently had no effect on the infatuated players; the more they lost, the more they would lose, for to gain was entirely out of the question. Presently, elegant drawing-rooms were publicly opened for the propagation of this vice, and people of both sexes, and of all ages, rank, and condition were received to give splendour and *eclat* to its administration.

The government finding that this source was likely to be productive, at first arbitrarily imposed a tax on the proprietors of those houses, and at length agreed for a certain sum to grant them licences something after the manner of the present day.

It certainly was an evil genius that first organized a Gambling House. In France it has its administration—its chief—its stockholders—its officers—its priests—its crou-

piers—its domestiques—its pimps—its spies—its informers—its assassins—its bullies—its strumpets—its aiders—its abettors—in fact, its scoundrels of every description, particularly its hireling swindlers, paid to decoy the unwary into this *hell*, so odious to morality, and so destructive to virtue and Christianity.

By a monstrous disregard for justice, on the part of the authority instituted to conserve virtue and to defend the inexperienced and the weak against the foul enterprize of cupidity, the right to plunder the people, who had the misfortune to enter those houses, was adjudged to the highest bidder. Thus was formed an institution by the *Government itself*, no less vicious and dangerous in its principles than it is disgraceful to the laws of, what is commonly called, a Christian country. By the protection afforded to this infamous play, a vast career is opened to its excesses. Daily experience proves to us that those houses are the resort of men of the most desperate fortune, who are

led there from necessity, and whose necessities conduct them to commit crimes of the blackest hue. In fact, this institution, destined to operate only in favour of government and a few individuals, is the total destruction of millions of honourable men. Do not its corrupt abettors show their contempt for all Law, moral and divine? Alas! poor humanity!

The continuance of those Gambling Houses for so many centuries past will prove the adage, that "an abuse once established will support itself," because the proprietors, like a rotten government, will prop up their vile fabric by every sort of vice, even by the blood of honest citizens. What a perversity of mind, then, does not these legislators possess, who, pretending to morality and religion, guard a servile silence in the senate respecting those horrible living golgothas! It is an absolute and lamentable fact, that many of the members of the *legislature* of England as well as of France, are to be met with nightly in those detestable sinks of iniquity. Is it not, I would ask, disho-

nourable for the latter to have so shameful a production, as a part of her budget, and to actually discuss it in her houses of Parliament? Are not our English *licenced* lotteries equally disgraceful to Britain?

“ Unbless'd by Virtue, government a league
Becomes,—a circling junto of the great
To rob by law ;—Religion mild, a yoke
To tame the stooping soul, a trick of State
To mask the rapine, and to share the prey.
What are without It? Senates, save a face,
Of consultation deep and reason free,
While the determin'd voice and heart are sold?
What boasted Freedom, save a sounding name?
And what Election, but a market vile
Of Slaves self-bartered?”

It would not be difficult to establish, beyond all question of doubt, that the existence of Gambling Houses is contrary to morality, to the laws, and to the good of society, and in opposition to the surety and prosperity of every state. To announce these truths, to attack an institution, protected by custom, corruption of morals, and the powerful arm of gold, is no little task,

and indeed we must say a very fruitless one, particularly in England, whilst we have a certain infatuated Duke so closely allied to r****y, playing the first fiddle in this abominable career, or rather *infernal* profession.

Let us examine, for a moment, the arguments employed in favour of Gaming Houses; and they have, in our enlightened days, their advocates, not only in France, but in our own country. The passion for gaming, according to those personages, is imperious; and it is pretended that those men, whose souls are full of it, are always seeking means to satisfy that passion. The most severe laws, say those miserable advocates, so far from tending to destroy this baneful practice, only render its excesses more frequent and dangerous, as is the case in England, in the present day, by forcing those who deliver themselves up to it, to commit yet greater crimes in secret, and in the dark.

Thus the *Administrateurs de Jeu* modestly urge the necessity of protecting the players

against the *fatal snares* spread out for them in *unauthorized* Gambling Houses, whereby their fortunes, nay, their lives might be often at the mercy of desperate adventurers. For these reasons, it is advantageous, they say, to have licenced Gaming Houses constantly under the vigilant eye of the magistrate, who never fails to correct the abuses to be met with therein, and to protect the players. Besides, they add, this institution is favourable to the projects of the police in a great city. A saloon for play is the rendezvous of the deluded and ruined gamester.—It is a receptacle for the unfortunate, the coiner, the forger, the libertine, the dupe, and the man without employment or fortune.—It is to these rooms he necessarily repairs.—It is here the *invisible* eye of the police, they pretend, should be constantly kept upon him, with a view to assure the tranquillity of society. By such means they would sanction the violation of the law, under the pretence of humanity and the public good,

when, in fact, their real aim is, in applauding a *hellish indulgence* to put money into their own coffers, however disastrous it may be to humanity. The intention of all law is to banish vice. What is the nature of the vice of which we speak!—Is any crime more black in the whole catalogue,—or is the passion for gambling improperly designated? The law which punishes it in England, is it in opposition to the law of nature? Certainly not. Philanthropy cannot complain of a chastisement applied to an action which is unjust.

The vice of gaming is contrary to the happiness of man, and ought to be suppressed in every civilized country; it is fatal not only to individuals which it infects, but to the state which tolerates it. It favors corruption of manners;—it destroys all emulation for industry by a stupid worship of hazard, and the ridiculous idea, that Providence, by a system of fatality, directs the good and bad fortune of the miserable gamester;—it cherishes the most ambitious desires

in the mind, and augments the number of bad citizens.

The excess of this vice has caused even the overthrow of empires. It leads to conspiracies, and creates conspirators. Men overwhelmed with debt are always ready to obey the orders of any bold chieftain who might attempt a decisive stroke, even against majesty itself. His designs flatter the exaggerated ideas of men, who have squandered a brilliant fortune, and who have nothing to partake of but despair. Catalina had very soon under his orders an army of scoundrels. "Every man dishonoured by dissipation," said Sallust, "who by his follies or losses at the gaming table, hath consumed the inheritance of his fathers; and all those who were sufferers by such misery, were the friends of this perverse man." The establishment of Gaming Houses considered in an obscure point of view only, appears at first sight as an operation of finance and police, but, in reality, they are the source of public and private misfortune. The consequences re-

sulting from the depravity practised in these *tabernacles of the devil* are equally dangerous for private families, as they are for the sovereign and his kingdom. The pretence that the police do their work better, in consequence of those Gambling Houses being legalized, is ridiculous, and, in reality, false and frivolous; for, formerly, public Gaming Houses were not in existence, and the service of the police was not made with more finesse and art than at present.

The names of Argenson, of Sartines, and of Lenoir, recal to our memory prodigies which have never disannulled the acts of the police, during the revolution in France. If it be true that the authorities had their eyes unceasingly open upon men without occupation and without means, is it necessary in attaining this end to augment the number of crimes? Where is the man, without fortune, frequenting the Gaming Houses, who has not been robbed of his property by Gambling? If the police find there the means of discovering crime, it is because

misery accompanies this vice, and causes it. The police, therefore, may necessarily find the effect near the cause; and to destroy the cause would be the means of preventing the effect.

In the course of this work, we shall say something of different species of Gambling (equally prevalent and ruinous in our own metropolis, as *Rouge and Noir* in France), without regard to titles or fortune, for our sole aim is to endeavour to prevent vice, and punish crime; or rather, in the words of our celebrated countryman,—

“To hold as ’twere, the mirror up to nature; to show virtue her own feature, scorn her own image, and the very age and body of the time, his form and pressure.”

Pour montrer du siècle où nous vivons, les couleurs, la forme et l'esprit. (*Imitation.*)

Thus, like a certain hermit, the Author will trace (although no doubt with less ability) the portraits of gambling personages of both sexes, known for their follies, for their vices, and for their crimes. His investigating eye will pass in review a multitude

of originals, amongst whom will be found men and women of every rank and station; and although descriptive details will be pourtrayed with fidelity, yet without the slightest shade of malice.

The baneful practices of detestable empirics are become alarming in our country, a nation pretending to common sense. No such infamy is permitted in France, nor indeed on the continent of Europe: this degradation is reserved for our classic and sage England. In fact, those pill-levelling gentry are now to be met with at every corner; *barbers*, even *knights*, and *captains* engage themselves as quack-doctors, for the sake of illicit gain: They risk the money they pay for advertisements, against the chance of entrapping the credulous and unwary. Those *ragged miserables* in vending their poison, will, no doubt, plead in their justification, like Shakespeare's apothecary, "my poverty, but not my will, consents."

The suicides and plunders, the effect of that inhuman trade of Stock-Jobbing, is

known to every one; its mischievous consequences are daily spreading throughout Britain, and loudly calls on the legislature to put an end to its practices.—Of the Lottery and Annuities, a word will be said *en passant*, under the head of Doctrine of Chances.

We shall finish this *tableau* with a brief history of another pernicious species of Gambling abounding in our country, conducted by *intrigante* feminine adventurers, under the cloak of *Lodging-house-keepers*.

It is a curious fact, that the widow Sh.....d, and her *amiable* daughter, lately *sojourners* in Nelson Square, from which place, however, they *decamped à la lumière de la lune*, and whose *house served more purposes than one*, approaches humourously enough the *bizarrerie* of an English poet;—rich in poesy, but poor in purse;—whose only piece of furniture, according to himself—

“———Contriv’d a double debt to pay;

A bed by night, a chest of drawers by day.”

Those bewitching *fair ones* have been for

many years past in the constant habit of setting up lodging-houses in some fashionable quarter; and by the aid of *pen, ink, and paper*, the *mantle* of *Miss's* brother, an assistant to a chemist not a thousand miles from Regent Street, and the *wings*, not of love, but of the *graces* of Printing House Square, they *accommodated*, from time to time, christian-like, many a gay and thoughtless mortal here below. The vehicle these *generous* ladies employ for their advertisements (every thing being done through the public prints) is generally the Old Times newspaper, and the benign *announce* usually runs thus:—

“A *widow Lady* of highly respectable character and *connexions*, whose family consists of an *only daughter*, would not object to receive a *single gentleman* of fortune and honour into her house. He will be treated with *kindness* and *particular* attention, voici donc le piège.” They might have added, however, but *prudence*, no doubt, forbid it, that this *young Miss* has been more than once called by the *endearing* name of Mamma!!!

A risible circumstance has thrown in our way the following letter, written at Nelson Square, by *Miss*, to a *discarded* lover (of whose bounty her *benevolent* mother and herself had partaken for some considerable time), on the re-appearance of a *chère ami*, whose long residence in the gay Parisian capital, had induced her to believe that she had been *thrown—neglected* by! We give it verbatim, without scarcely a comment, except merely to say, that since June last, *Miss* has made another *choice!*

BILLET-DOUX.

Miss Eliza Sh.....d to Mr. L..p..n, Corn Man, City.

“SIR,

“I cannot but feel surprised at your particular enquiries after me this morning, as you must be well aware that we cannot have any thing to say. I think I ought to observe to you, that you have been *mistaken* with regard to my *sentiments* [after passing two years together.] The only *favour* I have to request of you is, not to *trouble* me [O woman! incomprehensible woman!] neither with your *visits*, nor your *letters*, as you must be well aware, from a *late circumstance* [that’s the rub], respecting the gentleman you have seen at my house of my *family* arrangements. Delicacy ought, therefore, to prevent you from wishing to *disturb our harmony*, by *leaving me* to enjoy peace and quiet. In addressing you

this letter, I mean no offence; it is written with a view to prevent the necessity of any detail respecting my *affairs*, of which, no doubt, *you will see the propriety*.

I am, SIR,

Your obedient servant,

Saturday, 9th June.

ELIZA SH.....D.

The picture, perhaps, would not be considered complete, were we to omit stating, that the worthy brother, to whom we have already alluded, lends himself to the *innocent amusements* of his mother and sister; the former always acting the part of *servant of all work* to her daughter and the newly-caught *chère ami*, whilst the brother, if still to debase human nature, introduces his sister to the house's connexions, and society of the frail sisterhood,—one of whom resides in Seymour Place, whose nightly promenades extend from her own dwelling to the extremity of Oxford Street.

En un mot.—The kind mother, of whom we have commenced the portrait, to which we are now about to give the last stroke of our pencil, although certainly not in the *printemps* of her *charms*, and whose health has been impaired by inhaling, for the space

of a whole year entire, the foul air of *Horse-monger-lane*, nevertheless continues her *charitable* avocations of *uniting*, if not for *ever*, at least for a *time*, those persons that would otherwise have remained in the *stupid* state of celibacy all their lives: and we would ask, what animal is more terrific to the eye, than an old maid! Our *angelic widow*, in addition to all that we have already said of her *liberality* and *never-ceasing* bounty, constantly, like the good *Samaritan*, takes upon herself the *saint-like office* of *healing* and *nurse-tending*, not only her *virtuous disciples* in her *holy* works, but many of the *pious ladies* of the *West-end* of our gay metropolis!

THE AUTHOR.

THE LAWS ON GAMING.

CHAPTER I.

“ Palamède inventa le jeu des échecs au siège de Troie, tant pour servir de divertissement aux soldats que pour leur apprendre les ruses de la guerre.”

THE history of France furnishes us with many striking examples of the violation of all laws, human and divine, owing to the profligacy committed by Gamblers of both sexes. French women, after having lost their money at play, never fail to *barter* their *honour* for a new supply. I would ask if it is not the same with modern English women?

Have we not witnessed a few days ago a scandal equal to any on record in any country, of two Sisters, one of whom is married, moving, if not in very high life, *wallowing*, at least, in the midst of luxury, riches, and

ease, having lost £20,000 at the Stock Exchange, that Depôt of Gambling iniquity, and afterwards offering to pay 7s. in the pound? Was this conduct the effect of weakness, or avarice, or both? If Mr. R*****d, the husband, had not paid the deficiency, what would have been the consequence? Why Madam must have obtained it? And by what act of *faiblesse*? Une femme faible, dit M. Labruyère, est celle à qui l'on reproche une faute, qui se la reproche elle-même; dont le cœur combat la raison, qui veut guérir, qui ne guérira pas, ou trop tard. Voilà ce qui a été écrit dans le bon vieux tems, où nos pères avaient, dit-on, toutes les perfections morales. Cela n'a point été contesté, cela est reconnu vrai. On n'en a point fait un crime à son auteur; mais Labruyère n'a dit que quelques mots, et moi je vais faire quelques pages.

“A weak woman,” says La Bruyère, “is one, to whom a fault is imputed, who reproaches herself with it; whose heart is in conflict with her reason; who intends to be

cured, who will not be cured, or too late." This was written in the good old times, when our forefathers are said to have possessed moral perfection. Its truth has not been disputed, nor its author accused of committing a crime; but La Bruyère said only a few words, and I am going to write several pages.

I assert, then, that the desire of pleasure natural to the fair sex—of dress, in a word, of the extravagancies of the toilette, added to their natural idleness, ought to keep them out of Gambling Depôts. But this is not the case, many women of high rank and fortune pass half their lives among *high toned* Gamblers and *chicane* Lawyers, not only at Paris, but in our own metropolis. Female Gamblers are always governed by their passions, seldom, if ever guided by reason or common sense, and never seriously consider the result of their intrigues. Hatred scarcely gives a woman less pleasure than love. The former seems to be the most lively and animated passion, and gives even

more violent emotions to the soul than the latter. What a strange combination of matter! What a model of imperfection! Well indeed might the poet say of this inconstant sex,—“Every thing by starts, but nothing long.”

Habituées, disait M. Dunne (Observations sur les Femmes du 19^e Siècle) dès leur Jeunesse à des choses frivoles, elle n'ont d'autre moyen de se préserver de l'ennui que de courir les maisons de Jeu, les bals, les théâtres, les promenades publiques, ou de lire des romans, seule lecture analogue à la fausse culture ou au vide de leur esprit. C'est ainsi qu'elles entrent dans la carrière du vice, où les *flatteries* extravagantes des hommes aident encore à les précipiter.

Si aux arts d'agrémens auxquels on donne tant d'importance dans leur éducation, elles joignent les avantages de la beauté ou de quelque grâce naturelle, *l'encens* le plus *grossier* suffit pour leur tourner la tête : elles se croient alors au-dessus de tout

leur sexe, et rien ne peut les faire descendre de ce trône imaginaire. Ce travers qui les rend inciviles, hautaines, dédaigneuses et par conséquent *ridicules*, est le résultat d'un défaut de jugement, faculté qu'on ne cherche guère à cultiver en elles; et comment pourraient-elles se corriger, tant qu'elles trouvent des admirateurs? Malheureusement lorsque ceux-ci disparaissent, le vice a pris racine et ne peut plus s'extirper. Il cherche alors un nouveau théâtre. C'est assez l'ordinaire de voir, en France surtout où les exemples n'en sont pas rares, des femmes terminer par la dévotion une vie déréglée. Mais cette transition se borne presque toujours à un changement de costume: la réforme ne vas pas plus loin.

Dans la jeunesse, le feu des passions, le tourbillon du monde, ne leur laissent pas le tems de s'apercevoir que l'opinion a son prix. L'âge et l'abandon qu'il amène leur font sentir enfin que la réputation peut être bonne à quelque chose. Mais comment renoncer à des penchans caressés

si long-tems avec tant de passion? La dévotion leur offre alors son manteau, comme le seul moyen de se ménager en public les honneurs de la vertu, et en secret les plaisirs du vice.

Avec ce nouveau masque, arrivent les fausse dents,—les chevelures artificielles, le fard,—les cosmétiques,—les pieuses grimaces et la sainte médisance ;—et la morale long-tems insultée par des désordres publics, reçoit enfin pour dernier outrage l'hommage hypocrite de la perversité.

Lorsqu'on entre dans les détails de toutes les petites passions qui agitent les femmes durant leur vie, de toutes les tracasseries qu'entraînent leur folle vanité, et leur perpétuelle indiscretion ; lorsqu'on réfléchit que, malgré tous les défauts de leur esprit et les vices de leur cœur, elles exercent la plus grande influence dans l'état social, on est tenté de justifier Confucius et *Mohhammet* de les avoir condamnées à la clôture. Mais pour adoucir cette réflexion, nous supposerons à ces deux législateurs célèbres,

un motif plus honorable pour les femmes ; soit qu'ils les aient considérées comme de la même espèce que l'homme, soit qu'ils aient prétendu ne voir en elles qu'une espèce inférieure destinée à la propagation du genre humain, ils ont voulu, sans doute, en les séparant de la société, les empêcher de prendre les vices des hommes, et conserver dans toute sa pureté un des plus *beaux présens* de la nature !

Cependant, en avançant qu'il y a plus de rigidité dans les mœurs des dames en Angleterre qu'en France, nous devons excepter ces héroïnes du beau monde qui, bravant tous les préjugés, font hautement métier de consumer la plus grande partie de leurs jours et de leurs nuits auprès des tables de jeu, et dans les bals masqués de ces lieux publics et non avoués tout-à-la-fois, que l'on trouve en Angleterre comme ailleurs, et qui sont partout autant de réceptacles de de désordres et de vices.

Nous ne citerons pas non plus pour modèles de régularité, les anglaises ou

irlandaises, et même les écossaises caza-nières de bon ton qui, de retour chez elles, semblent prendre à tâche d'y naturaliser tous les défauts et tous les ridicules qu'elles apportent du Continent.

On ne peut s'empêcher de remarquer l'étonnante métamorphose que le simple passage du détroit opère dans nos prudes célibataires ou mariées, qui n'ont rien de plus pressé, à leur abord sur l'autre plage, que de s'affranchir au plutôt du joug des bienséances locales qui réglaient et compassaient auparavant la moindre de leurs démarches.— Cette dame, si scrupuleuse, à Londres, qui n'eût osé s'approcher de la porte d'une taverne, entre, à Paris, au café avec assurance, et bientôt y cause plus haut que les habitués du quartier. Cette fière lady qui, dans un cercle de Saint-James ou Hanover-Square, eût trouvé choquant audelà de toute expression qu'un homme s'avisât de lui adresser la parole, avant de lui avoir été présenté dans toutes les formes de l'étiquette la plus minutieuse, s'introduit d'elle même

sans façon aux assemblées de la Capitale de France, y aborde cavalièrement tous les hommes, et ne manque jamais de donner la préférence à un Parisien sur ses compatriotes les plus recommandables.

Quelques-unes vont encore au-delà : Nous tenons de la bouche même d'une jeune anglaise, parente d'un pair de la Grande-Bretagne, et en possession de tous les avantages de la beauté et de l'éducation, qu'elle ressent tout le plaisir imaginable à valser dans un certain bal champêtre avec un simple menuisier villageois, la perle des danseurs, et que rien ne lui coûte pour aller chercher et le bal et le valseur fameux. Quelle est donc la *magie* capable d'enfanter de pareilles métamorphoses ? Sept lieues de distance apportent-elles une si grande variation dans les influences de l'air sur l'une ou l'autre rive ? Ou nos amazones, en entrant dans le paquebot de la traversée, déposent—elles leur modestie natale, comme elles prennent le mal de mer ?

La *femme*, a-t-on dit depuis long-tems,

est une *contradiction continuelle* ; plus elle a de l'esprit, moins elle a de raison ; plus elle vise à l'amabilité, moins elle est aimable.—Les femmes qui font profession de bel esprit sont rarement bonnes *épouses* et bonnes *mères* : C'est toujours la tête qui gâte le cœur.

TRANSLATION.

Habituated from their infancy (*Dunne's Observations on the Women of the 19th Century.*) to nothing but frivolity, they have no other means of escaping *ennui*, than by frequenting Gambling Houses,—balls,—theatres,—and public *promenades* ; or by novel-reading, the only *lecture* which suits their false-cultivated or empty minds. Thus they rush into the paths of vice, to which the extravagant flattery of men, *equally weak*, is constantly inviting them.

If to the science of allurements, to which so much importance is attached, as a branch of their education, they unite the advantage of beauty, or some natural grace, the grossest incense suffices to intoxicate their senses.

They believe themselves above all their sex; and nothing can make them descend from their imaginary throne. This misfortune, which renders them uncivil—haughty—disdainful, and, consequently, ridiculous, results from a defect of judgment, a faculty, which is scarcely pretended to be cultivated in the sex. And how is it possible for them to reform, as long as they find admirers? Unfortunately, however, when these at length withdraw, vice is already too deeply rooted, to be eradicated. It then seeks a new scene of action. It is common enough, to see women terminate a disorderly life in the character of devotees. In France, a Convent is the *dernier* resource; in England, Methodism! But this transition is almost always confined to a change of dress; beyond which there is no reform.

In their youth, the enthusiasm of passion, and the vortex of the world leave them no time to perceive that public opinion is of some value. Old age, and the *abandonment* which *attends* it make

them sensible at last of the advantages of a good reputation. But how are they to renounce a propensity, in which they have so fondly indulged for such a length of time, and with so much passion? *Religion* then offers its mantle, as the only means of enjoying *publicly* the honours of *virtue*, and *secretly* the pleasures of vice.

With this new mask appear *false teeth*—*artificial hair*—*painted* or *rather enamelled fronts*—*cosmetics*—*saint grimaces*—and PIOUS SLANDER; and morality, insulted by a long course of public disorders, is finally outraged by the *hypocritical homage* of perversity.

When we enter into the details of all the *petites* passions, which agitate the life of women;—of all the turmoils, which result from *their* foolish vanity and perpetual indiscretion;—when we reflect, that, in spite of all their intellectual *defects*, and all the *vices* of their *hearts*, they still exercise the greatest influence on society, we are tempted to justify Confucius and Mohhammet, for having condemned them to a life of

seclusion. But in mitigation of this reflection, we will suppose that these celebrated lawgivers were actuated by motives more honourable to the fair sex. Whether they consider them as belonging to our species, or whether they pretended them to be of an inferior nature, destined only to propagate the human race, they had undoubtedly the intention, by separating them from society, to prevent them from imbibing the vices of men, and to preserve in all its purity one of the most beautiful presents of Nature.

In advancing, however, that there is more rigidity in the manners of the women in England than in France, we must except those *heroines* of the fashionable world, who, *unrestrained* by prejudices, loudly profess to make a trade of consuming the greatest part of their days and nights at Gambling Tables—Masked Balls—and other ruinous receptacles of vice and disorder *licenced* as well in our Isles, as in other countries, and which are every where so many haunts

of profligacy and depravity. Neither can we cite for models of regularity, those English—Irish—and even Scotch ladies of *bon ton*, who, returning from a visit to the Continent, seem to have nothing more at heart, than to naturalize all the imperfections and ridiculous qualities of foreigners.

We cannot but observe the astonishing *metamorphosis* which the simple passage of the channel *operates* in our *English pruders*, married or unmarried, who have scarcely patience to await their descent on the *opposite* coast, to do away with that local regard for *decorum*, which before *measured* and *encompassed* every step. The same woman, who, at London, would scruple to approach the door of a tavern, when at Paris, *boldly* enters the *coffee-houses*, and soon becomes more noisy than the native visitors. The *proud lady*, who, in the circles of *St. James's*, or *Hanover Square*, would have found it *shocking* beyond all expression to be addressed by a man, who had not been previously presented to her according to the

laws of the most rigid etiquette, introduces herself without ceremony, to the assemblies of the French Capital, accosts Frenchmen most cavalierly, and never fails to prefer *the gay Parisian* to the most worthy of her countrymen. Some go still further, and indeed our own ears have heard from the lips of a young English lady, a relation of a Peer of Great Britain, and possessing all the advantages of beauty and education, that she felt the greatest pleasure imaginable in waltzing at a certain country ball, with a simple *carpenter* of the *village*, the *pearl* of *dancers*, and that she gladly sacrificed every other pleasure to this ball and her famous waltzer.

What *magical* power is it, which is capable of affecting such wonderful changes? Does a distance of *seven leagues*, cause so great a difference in the atmospherical influence of the two countries? Or do our *amazons*, in entering the packet-boat, suddenly lay aside their *native modesty*, in the same manner, as they become sea-sick?

It is a trite observation, “*that woman is a continual contradiction:*” the ‘greater her intellectual powers, the less reasonable;—the greater her desire to please, the less amiable. Women who make a profession of witty talent, are seldom *good* wives, and *never* good mothers. The head always corrupts the heart.

The republican Romans put all those reprobates, women as well as men, out of the protection of the law. In the time of Charlemagne, Gamblers were excommunicated, and rendered unworthy of Christian burial. They were prosecuted by the decrees of the wise Charles the vth. The *pious* Louis the xivth, a bigotted monarch influenced by his weakness for a fine woman*, at the instance of the covetous Montespan, tolerated this abuse at his court. This infatuated prince seduced by the dazzling appearance of *immense piles of gold*, suffered those monsters in human shape,

* Does not the Countess du Cayla possess, in an eminent degree, similar influence over *our pious* Louis le *desiré*!

to oppose that *all powerful metal* to the rigour of the laws. Thus by a well-regulated dissimulation, their baseness was masked under the appearance of splendid opulence, whilst, in fact, they lived by plundering the public; and instead of being protected, they ought to have been forced to wear the *fillet of slavery*, with an appropriate mark to be branded with a hot iron on their foreheads*.

The XVIII. century has been conspicuous in France, and particularly in England, for the extraordinary introduction of Gambling in the houses of the nobility, to their total ruin, and to the prejudice of every principle of honour and virtue.—The ranks of Gamblers have been recruited, even by fathers of families, whose ruin was completed by those abominable institutions. But to profit by the *impious abuse of common sense*, the *Administrateurs de Jeu* opened those detestable ACADEMIES in France, under the

* It were much to be wished, that his Majesty, George IV. would cause this *branding system* to be commenced in his kingdom.

pretence of charitable purposes, by giving a mere trifle annually to the poor. "If persons complain of having been assaulted," says the Roman law," where games of Hazard are played, or of having suffered any injury whatever during the time of playing *those games*, or that some article belonging to the house has been carried away, it would not give any right of action to prosecute for the loss or damage which any such injury might cause."—Thus did the legislators of a conquering and free people express themselves: men who owed their power to their virtue and their wealth. Christian morality succeeded the philosophy of the ancients; but its rules are strangely neglected: and the French law, a mixture of bigotted and monarchical principles presents at the same time two powerful movements to an extraordinary people.

The first law against the games of Hazard, which appears in the national antiquities of France, is a decree (Capitulaire) which separates Gamblers from the communion of the

faithful. This decree, a remarkable monument of the exercise of spiritual power of a secular prince, was employed against the vice of Gambling, and by the most potent arm in his imagination; this law, then, is a proof of the necessity of its suppression. In fact, correction is not only intended by it, but vice is attacked, root and branch; whereby people are naturally inspired with a horror of doing wrong. In proportion, however, as the bonds of religion became weakened, and virtue less practised, the laws substituted for this infamous crime milder punishments; such as a denial of protection to some of the Gambling Houses; and small fines were sometimes imposed on the *Administrateurs de Jeu*.

The decree of Orleans, issued in 1560, confounded in the same penalty Gambling Houses and Houses of Prostitution. In 1615, the parliament of Paris showed an honourable energy in its remonstrances to the king on the detestable practice of Gaming. The legislators who composed this

parliament were right, when they said, in the preamble of their edict, that *they had not degenerated from the virtues of their ancestors.*

The decree issued by Louis the XI^{III}th, in 1629, contains rigorous penalties against Gambling Houses. "It is forbidden" said he (article 137), "and it is interdicted to our subjects to receive in their houses any persons for the purpose of Gambling."

"We declare," added this monarch, "from this moment, that all those persons who infringe this decree, or who *prostitute themselves by exercising so infamous and detestable an occupation*, shall be for ever rendered incapable of being employed in any situation under Government." Article 138, it is forbidden to any person or persons to lend money for the purpose of Gaming, under pain of being imprisoned, and of having all their goods confiscated, as seducers and corrupters of youth.

A decree of parliament, dated 28 November, 1664, threatens to inflict on those who

keep any house or apartment for the purpose of Gaming, a pecuniary penalty for the first offence, and pronounces that the second shall be followed by the punishment of *whipping at the cart's tail*, and the pillory*. It were much to be wished, that this law was introduced into Britain, especially for the correction of the Subscription, and Club House Gentry in the vicinity of Pall-Mall.

These regulations were again put in force at Paris, in the year 1777, by a new decree of the parliament, dated the 12th December in that year, which, amongst other dispositions, commanded the Lieutenant General of Police not to permit any games of hazard to be played throughout the kingdom.

Lastly, in 1781, the *virtuous* Louis XVI. revived, by his decree of the 1st of March, the ancient laws regarding it. His Council

* If some of our noble and ignoble Gamblers of both sexes, West, and stock-jobbing citizens, were to be well whipped at the cart's tail, *once a month*, for one year, from the present date, it would be a prognostic in favor of the growing *sanity* of Englishmen.

of State was obliged, when this decree was published, to acknowledge the general relaxation of French manners. The infamous pains were now only directed against those who would not pay the licence imposed by the crown*.

The law of the 22nd of July, 1791, however, pronounces fine and imprisonment against the bankers and players.

The decree issued by Napoleon Buona- parte, in opposition to this law, is, then, illegal. It has been reiterated by all enlightened Frenchmen, that the arbitrary power exercised in France, under the authority of this decree, is contrary to all law; yet, it is not a little astonishing that the present *pious* government still continues it in full force and vigour! In fact, if by the established constitution a majority in parliament is necessary to annul an existing law, or to create a new one, the *Chief Ma-*

* It is singularly strange that Gaming was not totally suppressed by the powerful influence of Jesus Christ and his disciples.

gistrate of the State, commonly called a king, cannot legally, in the exercise of his executive authority, destroy, by his particular decree, the laws in existence. Thus the dispositions of the decree of 24th June, 1806, which emanate from the single act of Napoleon, are TYRANNICAL, and an ABUSE OF POWER, because they authorize that which the law forbids; this decree was more than an encroachment on the legislative authority. Modern history cites as a remarkable instance of the tyranny of Henry the VIIIth, the bill this prince forced from the English parliament, and which attached to the proclamations and edicts of the king the same power as the acts passed in the House of Commons. This STAR CHAMBER Bill made Henry an absolute Prince, and of course conferred on him absolute power; which usurped authority overturned, for the moment, the constitution of the country, substituting a legal despotism to the government of a mixt monarchy. It is pretended by Frenchmen, that an *act of si-*

milar servility to that of the English parliament has never sullied the annals of their country, from the moment since the all-powerful word of liberty resounded throughout France!!! Be this as it may, it is certainly very true, that the executive authority has not any right to alter or modify the existing laws of any constitutional country. Besides, in France, the decree of Buonaparte, which protected Gambling Houses, ceased with him that gave it birth; and moreover, because it had, in fact, already fallen before a subsequent law.

According to F. le Compte, Gaming is prohibited in China amongst the common people and the mandarins; and yet this does not hinder their playing and frequently losing all they have; their lands, houses, children, and even wives, all of which are sometimes depending on a single card.

In England, Gaming has at all times been looked upon as a vice of pernicious consequence to the commonwealth, and is, therefore, prohibited; and what money is thus

lost, is recoverable again by law. Judge Blackstone very pointedly observes, the several parties engaged cast lots, to determine upon whom the ruin shall at present fall, that the rest may be saved a little longer. Taken in any light, this is an offence of the most alarming nature, tending, by necessary consequence, to promote public idleness, theft, and debauchery among those of a lower class; and among persons of a superior rank it hath frequently been attended with the sudden ruin and desolation of ancient and opulent families,—abandoned prostitution of every principle of honour and virtue, and too often hath ended in self-murder.

To this passion every valuable consideration has been made a sacrifice; and it is a passion which has lamentably prevailed in our own country, and which we seem to have derived from our ancestors, the ancient Germans; who, according to the account given of them by Tacitus (*De Mor. Germ.* c. 24.) were *bewitched* with a spirit of play

to a most exorbitant degree. They addict themselves, says he, to dice (which is wonderful) when sober, with such a mad desire of winning or losing, that, when stript of every thing else, they will stake at last their liberty and their very selves. The loser yields to a voluntary slavery; and, though younger and stronger than his antagonist, suffers himself to be bound and sold. And this perseverance, in so bad a cause, they call the point of honour*; “*et est in re prava pervicacia quam ipsi fidem vocant.*” One would think, says the learned judge now cited, that Tacitus was describing a modern Englishman. Against a spirit so frantic laws can be of little avail; because the same false sense of honour, that prompts a man to sacrifice himself, will deter him from appealing to the magistrate. Yet it is proper that restricting and punishing laws should be enacted, and that they should be pub-

* But this is not the principal ground of modern complaint; it is the Gaming in high life that demands the attention of the magistrate.

licly announced, and repeatedly inculcated, if possible, to preserve the unwary, if not to reclaim those who are on the brink of ruin. Accordingly, we shall recite (Rees's Cyclopaedia) some of the principal statutes which the wisdom of the legislature has formed with a view of preventing this evil.

By 16 Car. II. cap. 7, if any person, by playing or betting, shall lose more than £100, at one time, he shall not be compellable to pay the same; and the winner shall forfeit treble the value, one moiety to the king, and the other moiety to him that shall sue for it, with treble costs. By 9 Anne, cap. 14. 18 Geo. II. cap. 34, all notes, bills, bonds, judgments, mortgages, or other securities, given for money won by playing at cards, dice, tables, tennis, bowls, or other games, or by betting on the sides of such as play at any of those games, or for repayment of any money knowingly lent for such gaming or betting, shall be void; and where lands are granted by such mortgages or securities, they shall go to the

next person who ought to have the same, as if the grantor were actually dead, and the grants had been made to the persons so entitled, after the death of the person so incumbering the same. If any person playing at cards, dice, or other game, or betting, shall lose the value of £10, at one time, to one or more persons, and shall pay the money, he may recover the money lost, by action of debt, within three months afterwards; and if the loser does not sue, any other person *may do it, and recover the same*, and treble the value, with costs, one moiety to the prosecutor, and the other to the poor; and the person prosecuted shall answer, upon oath, on preferring a bill in equity, to discover what sums he hath won. And, in any of these suits, no privilege of Parliament shall be allowed.

Persons, by fraud or ill practice, in playing at cards, dice, or, by bearing a share in the stakes, &c. or by betting, or winning any sum above £10, shall forfeit five times the value of the thing won, and suffer such

infamy and corporal punishment as in cases of wilful and corrupt perjury, being convicted thereof on indictment or information; and the penalty shall be recovered by action, by such persons as will sue for the same; and if any one shall assault and beat, or challenge to fight any other person, on account of money won by Gaming, upon conviction thereof, by indictment or information, he shall forfeit all his goods, and suffer imprisonment for two years. Statute 9 Anne.

Also by this statute, any two or more justices of the peace may cause such persons to be brought before them, as they suspect to have no visible estates, professions, &c. to maintain them; and if they do not make it appear that the principal part of their expenses is got by any other means than Gaming, the justices shall require securities for their good behaviour for a twelvemonth; and, in default of such security, commit them to prison until they find it; and playing or betting during the time, to the value

of 20s., shall be deemed a breach of good behaviour, and a forfeiture of their recognizance. (Ibid.)

This statute of Anne is further enforced by statute 18 Geo. II. cap. 34; and some deficiencies are supplied; the forfeitures of that act may now be recovered in a Court of Equity: and, moreover, if any man be convicted, upon information or indictment, of winning or losing at any sitting £10 or £20, within twenty-four hours, he shall be liable to be indicted for such offence in six months, either in the King's Bench, or at the assizes; and, being convicted, shall forfeit five times the sum won or lost, which, deducting the charges, shall go to the poor. And if any offender shall discover another offender, the discoverer shall be discharged from all penalties by reason of such offence, if not before convicted thereof, and shall be admitted as an evidence to prove the same (9 Anne, cap. 14.). By several statutes of the reign of King George the Second, viz. 12 Geo. II. cap. 28; 13 Geo. II. cap. 19,

and 18 Geo. II. cap. 34, all Private Lotteries, by tickets, cards, or dice, and particularly the games of Faro, Basset, Ace of Hearts, Hazard, Passage, Roly Poly, and all other games with dice, except Back-gammon, are prohibited, under a penalty of £200, for him that shall erect such Lotteries, and £50 a time for the players. Public Lotteries, unless by authority of parliament, and all manner of ingenious devices, under the denomination of Sales, or otherwise, which, in the end, are equivalent to Lotteries, were before prohibited by a great variety of statutes, under heavy pecuniary penalties;— 10 and 11 William III. cap. 17; 9 Anne, cap. 6, s. 56; 10 Anne, cap. 26, s. 109; 8 Geo. I. cap. 2, s. 36, 37; 9 Geo. I. cap. 19. s. 4, 5, 6; Geo. II. cap. 35, s. 29, 30.

By 10 and 11 W. III. cap. 17, all Lotteries are declared to be public nuisances; and all grants, patents, and licences, for such lotteries, to be against law. Any person keeping, or playing at a Lottery shall forfeit £500, one third to the king, one third to

the poor, and one third, with double costs, to him that shall sue in the courts of Westminster; and the offenders shall be prosecuted as common rogues. By 9 Anne, cap. 6, any person who shall set up, or publish the setting up of any such unlawful Lottery, with intent to have it drawn, shall forfeit £100, one third to the king, one third to the poor, and one third, with full costs, to him that shall sue. By 10 Anne, cap. 26, any person who shall keep any office for making insurances on marriages, births, christenings, or services, or any other office or place under the denominations of sales of gloves, fans, &c. for the improvement of small sums of money, shall forfeit £500, one third to the king, one third to the poor, and one third, with full costs to him who shall sue; and every printer, or other person, who shall publish the setting up, or keeping of any such office or place, shall forfeit £100 in like manner. By 8 Geo. II. cap. 2, any person who shall keep any office or place, under the denomi-

nation of Sales of houses, lands, presentations to livings, advowsons, plate, jewels, ships, goods, &c. for the improvement of small sums of money; or expose to sale the same by way of Lottery, or by lots, &c. or publish schemes for advancing small sums of money by several persons, amounting to large sums, to be divided among them by the chances of prices in a Public Lottery; or shall deliver out Tickets, entitling them to a share of the money so advanced; or shall print or publish any such scheme under any denomination whatever; and shall be convicted, on oath of one witness, by two justices; such person shall, over and above any penalties by any former act made against Private Lotteries, forfeit £500, one third to the king, one third to the informer, and one third to the poor, to be levied by distress and sale, by warrant of such justices, and be by them committed to the county gaol for one year, and from thence until the said sum of £500 be paid;

and every adventurer in such schemes shall forfeit double the sum contributed, with costs, half to the king, and half to him who shall sue: and by 12 Geo. II. cap. 28, such person shall forfeit £200.

Such Sale depending upon any shares or lot shall be void; and every adventurer shall forfeit £50*, or be committed to goal for six months, 18 Geo. II. cap. 34. By 27 Geo. III. cap. 1, all persons who shall deal in Lottery Tickets, or Shares, without being licensed, shall be deemed rogues and vagabonds, within the meaning of the 17 Geo. II. cap. 5, and punished accordingly. By 34 Geo. III. cap. 40. on complaint, upon oath, before one justice, of any offence committed against the act of 27 Geo. III. cap. 1, for suppressing unlawful Lotteries in any house or place, within the jurisdiction of such justice, whereby

* Any person may be summoned as a witness, notwithstanding his having played; and in case of refusal to appear shall forfeit £50.

any offenders may be liable to be punished as rogues and vagabonds, doors may be broken open to seize such persons.

By 42 Geo. III, cap. 119, all Games or Lotteries called "Little-goes," are declared to be public nuisances; and persons keeping places for such Little-goes, or other Lottery, not authorized by parliament, shall forfeit £500 for each offence; and every such person shall be deemed a rogue and vagabond, within 17 Geo. II. cap. 5. And persons employing others to carry on such transactions, shall be punishable as rogues and vagabonds. Magistrates may authorize persons to break open doors, and seize offenders; and the penalty for obstructing officers is fine, imprisonment, and public whipping, at the discretion of the court. No person shall agree to pay money on any contingency in such Game or Lottery, or publish any proposal for the aforesaid purposes, on pain of £100 for each offence.

The statute, 13 Geo. II. cap. 19. for preventing the multiplicity of Horse-Races,

another fund of Gaming, directs, that no plates, or matches, under £50 value, shall be run, upon penalty of £200, to be paid by the owner of each horse running, and £100 by such as advertise the plate.

Gaming Houses are public nuisances, and may, upon indictment be suppressed and fined. (1 Hawk. P. C. 198, 225.) These are prohibited under severe penalties by several statutes. No person shall, for his gain or living, keep any common house, or place of bowling, coyting, cloysh, cayls, half bowl, tennis, dicing table, carding, or any unlawful game, on pain of 40s. a day; and every person frequenting such houses and play, and there playing, shall forfeit 6s. 8d. And justices of the peace, and the head officers of corporations have power to enter places suspected of unlawful Gaming, and to arrest and imprison the keepers and players, until they give security to keep the peace, and resort to such houses no longer; and such officers are bound to make search

for suspected houses, weekly or monthly, under a forfeiture of 40s. a month.

Further, artificers, labourers, servants, &c. are prohibited to play at Tables, Dice, Tennis, Cards, Bowls, &c. out of Christmas, on pain of 20s. and in Christmas only in the houses, or presence of their masters, 33 Hen. VIII. cap. 9. By 18 Geo. II. cap. 34. no person shall keep any house or place for playing, or permit any person within such house to play at any prohibited game, with cards or dice, under the penalties of 12 Geo. II. cap. 28, above cited. Moreover, Gaming in public houses is prohibited, under a penalty to the keeper of the house, who knowingly suffers it, of 40s. for the first offence, and for every other offence, £10, by distress, three-fourths of which shall be to the poor, and one fourth to the informer.

And any journeyman, labourer, apprentice, or servant, who shall Game in such a house, shall forfeit, on conviction by confession, or the oath of one witness, not more than 20s. nor less than 5s. at the pleasure of the

justice, or be committed to hard labour, for a term not exceeding a month. 30 Geo. II. cap. 24. And by 25 Geo. II. cap. 36, any house or place kept for public dancing, music, or other entertainment, in London, or within twenty miles (except places authorised by letters patent, or license of the crown, or Lord Chamberlain), without license granted at the preceding Michaelmas sessions, and signed and sealed by four justices in open court, and of which notice is given over the door, or entrance of such licensed place, in the following words, namely, "Licensed pursuant to act of parliament of the 25th of king George the Second," shall be deemed a disorderly house or place, and the keeper thereof shall forfeit £100, with full costs. A constable, on notice given to him in writing, by any two inhabitants of the parish paying scot and lot, of any person keeping such disorderly house, and on their making oath to such notice, and entering into a recognizance of £20 each, to produce evidence of the offence, shall enter into a recognizance

of £30, before a justice of the peace, to prosecute such person; and the justice shall issue his warrant for bringing the accused person before him, and bind him over to appear at the next sessions or assizes: if the constable neglect, or refuse to comply with, such notice, &c. he shall forfeit £20 to each of the said inhabitants. And the constable shall be allowed the reasonable expenses of the prosecution, to be paid by the overseers of the poor; and on conviction of the offender, the overseers shall pay £10 to each of such inhabitants, on pain of forfeiting double to the said persons.

Every species of Gaming or Gambling is strictly forbidden in the British army; and occasionally punished with severity, by *order* of His Royal Highness the Commander in Chief, who is so well known to detest this vice himself.

We subjoin the following notice lately published by the magistrates of Bow Street; it is an additional public good, and justly entitles them to the eulogy of mankind.

To the Keepers
 OF
 COMMON
GAMING-HOUSES,

AND
Persons frequenting the same.



Public Office, Bow Street,
27th January, 1823.

WHEREAS, it is enacted by the Statute, 33d Henry VIII. c. 9, for the debarring of unlawful Games, as follows; that is to say,—
 “ And to the intent that every person may have knowledge of this Act, and avoid the danger and penalties of the same, be it enacted, by the authority aforesaid, That all mayors, bailiffs, sheriffs, and all other head officers, shall, four times in the year, that is to say, every quarter once, make open

33d Henry VIII.
 c. 9, s. 19.

proclamation of this present Act, in every market, to be holden within their several jurisdictions and authorities.”

Notice is hereby given,

To all persons, who, for his or their gain, lucre, or living, keep, have, hold, occupy, exercise, or maintain any common house, alley, or place of Bowling, Coyting, Cloysh, Cayls, Half-bowl, Tennis, Dicing Table, or Carding, or any other manner of game prohibited by any Estatute heretofore made, or any unlawful new game now invented or made, or any other new unlawful game hereafter to be invented, found, had, or made, and also to all persons haunting, resorting, and playing at such houses, places, and alleys, where such games are holden, exercised, used, or occupied, contrary to the form of the said Statute, That the Magistrates of this office, pursuant to the said Statute, intend to make due search, weekly, or at the farthest, once every month, in all places where any such houses, alleys, plays,

33d Henry VIII.
c. 9, s. 14.

33d Henry VIII.
c. 9, s. 19.

33d Henry VIII.
c. 9, s. 15.

33d Henry VIII.
c. 9, s. 14.

or places, shall be suspected to be had, kept, and maintained, holden, exercised, used, or occupied, and as well the keepers of the same, as also the persons there haunting, resorting, and playing, to take, arrest, and imprison, and them so taken and arrested to keep in prison, as directed by the said Statute, and to be further dealt with according to law.

By Order of the Magistrates,

J. STAFFORD, Chief Clerk.

N. B. By the 3d Geo. IV. cap. 40, sec. 3, it is enacted, "That all persons *playing* or *betting* at any unlawful game, shall be deemed rogues and vagabonds, within the true intent and meaning of that Act; and by the 5th Section, That if any person shall be found offending against that Act, it shall and may be lawful for *any person whatsoever*, without any warrant for that purpose, to apprehend such offenders."

THE INTERIOR OF A GAMBLING HOUSE.

CHAPTER II.

“ Dans ce monde l'un est riche, l'autre est pauvre ; celui-ci est heureux, celui-là est malheureux. Il n'y a que le vrai philosophe qui méprise tout.”

IMITATION.

Has it been *decreed* by the divine Author of all things, that, in this world, one man shall be rich—another poor—a third happy—a fourth miserable? The true philosopher, despising equally the smiles and frowns of fortune, says, No!

EN Angleterre, pays de spéculations par excellence, selon M. Dunne (Reflexions sur l'homme, page 153), on spécule, jusque sur les futurs contingens : nulle part ailleurs la manie aventureuse des Paris n'est portée à un si haut degré. Voilà pourquoi, sans doute, la fureur du jeu est si commune

dans cette contrée. Mais les *Grecs* de la Grande-Bretagne ont bien moins d'industrie et d'habileté que ceux de la France : on a vu à Londres un certain Français, qui se donnait le titre et les airs de Baron, surpasse tout ce qu'il y a de fripons adroits dans les trois royaumes, par sa dextérité à dépouiller les gens ; il avait pour second une espèce de *capitaine* allemand ou plutôt un chevalier d'industrie nommé C*o*e qui a été à la fois espion Français et officer Anglais !!! La tactique de notre Baron et de son Aide de Camp, ayant enfin été découverte, ils furent l'un et l'autre, obligés de quitter le pays. On les dit maintenant religieux en France dans le couvent de la Trappe : *Quantum mutatus ab illo!* Les honnêtes gens sont probablement plus faciles à tromper en Angleterre ; car il suffit à un *Grec* de profession de se produire sous un air d'opulence, à la faveur d'un ruban ou d'un titre d'emprunt ; bientôt il donnera des bals somptueux, des diners splendides, dans lesquels il aura soin de conserver sa raison et de noyer celle de ses dupes. C'est

ainsi que l'homme le plus riche se trouve réduit en une heure à la mendicité. Il perd non seulement l'argent qu'il a dans sa bourse et chez ses banquiers, mais encore tout ce qu'il possède dans le monde : *maisons — terres — voitures — chevaux — bijoux —* et souvent jusqu'à ses habits : un coup de pistolet termine la catastrophe ! Les grands — les princes mêmes, ne sont pas exempts de cette passion qui livre leur fortune à l'adresse d'un escroc ! — N'a-t-on pas vu le Duc d'Y*** perdre O*t****s et tous ses biens dans un coup de dé ?

IMITATION.

The English, the most speculative nation on earth, says Mr. Dunne (*Reflexions sur l'homme*, page 153.), calculate even upon future contingencies : no where else is the adventurous rage for Stock-Jobbing carried on to so great an extent. The fury for Gaming, so common in England, is undoubtedly a daughter of this speculative genius. The Greeks of Great Britain are, however, much inferior to those of France in

cunning and industry. A certain Frenchman, who assumed in London the *title* and *manners* of a *Baron*, has been known to surpass all the most *dexterous rogues* of the three kingdoms, in the art of robbery: his *Aide de Camp* was a kind of *German captain* or rather *Chevalier d'industrie*, a person, who has acted the double part of a *French spy* and an *English officer* at the same time!!! Their tactics being at length discovered, the *Baron* was obliged to quit the country. He is now said to wear a religious habit in the convent of la Trappe *quantum mutatus ab illo!*

It is probably more easy to deceive honest people in England than in other countries: for a Greek by profession has only to present himself in London under the appearance of opulence. Favoured by *means of a ribbon, or borrowed title*, he will soon be enabled to give sumptuous balls and splendid dinners; at which he will take care to keep himself sober, whilst he *drinks* his dupes under the table.

Thus a man, notwithstanding the vast-

ness of his wealth, yet finds himself in the short space of an hour reduced to absolute beggary. He loses not only what his purse or his bankers can supply, but *houses*,—*lands*,—*equipage*,—*jewels*, in fine, every thing of which he can call himself master, even to his very clothes; then—sad catastrophe!—a pistol terminates his career. All classes of society, even Princes, are within the influence of this most powerful passion, and leave it to the address of a swindler to reap the benefit of their infatuation! Have we not seen the Duke of Y. lose O*****s, and all his wealth by a single throw of the dice.

If it be true, then, that gold is to the view of men in general the representative of all the enjoyments of this life, we must agree, that the powerful seduction employed in Gambling Houses is very great, by a continual exposure of immense piles of that *bewitching* metal. A celebrated poet says,

“For gold, his sword, the hireling ruffian draws;

“For gold, the hireling judge distorts the laws.”

Be this as it may, the astonished visitants

of those nefarious receptacles are no less surprised at the sight of so much treasure, than the facility granted them of seeking the favour of the fickle goddess supposed to preside there. The game commences, the heated imagination of the player becomes inflamed with a secret and lively inquietude mingled with fear and hope; reason, and the vague recollection of the unfortunate effects of Gambling struggle in vain against the desire which the aspect of so much wealth excites in his breast—the perfidious delusion which presents itself to a man in this state of internal conflict hastens his ruin. Moderation—prudence—respect due to paternal advice—in fact, all these virtues, which society dictates, and of which the powerful language of the laws proclaims the necessity, yield to the efforts of this dreadful passion. He mounts to the Gambling House as to an asylum, or a temple; no salutary sign warns the imprudent stranger to fly from the precipice; his ruin alone discovers to him the snare to

which the deceitful allurements has conducted him: no expression of any growing sentiment relieves his tortured mind—no favour or pity follows that sorrow which is allied to such distressing consequences.—Nothing but despair and misery present themselves to the infatuated Gamester.

As the result of the passion for Gambling is so frightful, and the misfortunes which constantly attend it are such as all the power of our present laws, and all the majesty of morality can scarcely suppress, why not enact such new laws as may be successful? Perhaps a few years' *acquaintance* with the newly invented *treading-mill* might have some effect on those incorrigible dupes.

The details which the interior of a Gambling House present are infamous. The disgust which must be excited in the breast of every honest man, by the picture we have presented to the public, ought not to inculpate the painter, as his representation is only an exact copy taken from the origi-

nal, and the more particularly, his sole aim being to point out to the unwary, the dreadful consequences that may result, should they be tempted to enter those abominable ACADEMIES, and to *deter, if possible*, the already *half-ruined* Gamester from completing his destruction, by a continuation of his visits to those tabernacles of demons.

The Gambling House Bankers have the choice of weapons from a *vast arsenal* created by avarice, folly, and idleness. The ROULETTE, which amasses for them immense treasure, ought to be first mentioned; it is, in fact, a PROMPT MURDERER; *irregular* as all other Games of Hazard—rapid as lightning in its movements—its strokes succeed each other with an activity that redoubles the ardor of the player's blood, and often deprives him of the advantage of reflection. In fact, a man, after half an hour's play, who, for the night, may not have taken any thing stronger than water, has all the appearance of drunkenness!

A chance which is irregularly repeated

by each period of about eighteen strokes, gives to the banker the advantage of taking up one half the stakes, which pays all the expenses for the night. This game, above all, is ruinous to the working classes. It is there that the mechanic, attracted by a futile hope of benefit, comes to dissipate, in a few hours, the gain of many months' labour; and the young student, abandoning his useful avocations, apprentices himself to a vice which has the effect of stifling those talents, that would otherwise have enabled him to pursue an honourable calling; and instead of a commendable subject, he becomes a dissipated husband, a bad father, an iniquitous judge, in a word, the most profligate of men.

Close to this obnoxious table, we find that of *PASSE-DIX*, remarkable by the multitude of the chances which variegate its carpet. *PHARAON*, celebrated in the annals of Gambling by the ruin of thousands,—and another game (the *BIRIBI*), of which the name Bizarre forms the burthen of some of

the French old songs, also extends its baneful influence to the poorer class of society: the man who possesses even half a franc is permitted access to it. The *croupiers*, to whom the execution of the *BIRIBI* is confided, are employed at a very moderate salary. They appear always in a state approaching to poverty; this, with the dirty situation of the rooms—the dark and hideous aspect of the players and visitors—the indigent appearance of the instrument which serves to dispose of the chances, show that ruin is the inevitable associate of Gaming, at least of this species of it.

In one of those houses where the game of *KRAPS* (executed with three dice) is prolonged until morning, a new source of calamity is offered. There libertinism and the *loss* of fortune go hand in hand—the sounds of music, and dancing by women of pleasure distract the unfortunate Gamester, who, in the desire of diverting himself from his despair by a carnal embrace, momentarily forgets his afflictions, and tak-

ing from his pocket his last half crown, throws it on the *avaricious table*, to become the prey of those infamous bankers.

The game of Thirty-one (ROUGE ET NOIR) is perhaps susceptible of some calculation of probability. The chances which determine the advantage of the banker are repeated more rarely than those of any other games whatever.

The annals of the games of hazard present above all a long series of ruin. The wages of labour—the sums of money which commerce employs in industry, or which society deposits, under the sanctity of honour—the fortunes amassed by prudence and industry during many generations, are all equally devoured by the unhappy pursuit of them.

In the circle of these tables, we often distinguish the same Gamesters. Laziness—habitude—a chimerical hope of repairing losses, always increasing, never fail to ruin them. By parting with that which they hold, to seize a shadow, they realize the fable of the dog and his prey: they deliver them-

selves to a prolonged error by the vain research of those rules which render Hazard a chance game: this is the sole object of their labours, their discourse, and their associations.

Fortune is the imperious shepherd of this miserable flock: for if they be men whom the metamorphosis realize, in the fiction of Homer, as the slaves of voluptuousness, these are the Gamblers. Their weakness before seduction—the servitude in which they hold themselves, without a wish to break their bonds, make them forget the noble duties of men, and attest that they have lost the precious attribute given to them by Heaven. The eloquent St. Ambrose denies that such men possess reason,—that beatitude which alone distinguishes man from the brute.

“En vain” dit il “la ruine des uns prédit à tons un sort inevitable!”

The true Gamester meets his fate with astonishing fortitude. Like the military hero

in the ranks, where honour commands, he firmly awaits the mortal blow !

The Gamesters by profession, notwithstanding, are haunted by a secret foreboding of their future destruction. They know they can well address the bankers by the same salutation as was made by the renowned Gladiator to the Emperor Claude, "*Morituri te salutant.*"—There is a particular resemblance of condition betwixt them and men destined to perish for the pleasures of their masters. There, by the side of a lucky player, who will not believe there is any misfortune near at hand, and who fatigues the rest by his gaiety, is seated the man who meditates a melancholy suicide. On each countenance may be read, a studied anxiety, discovering hope or fear. The first forms agreeable projects for the time to come; the second only sees misery and humiliation, of which his proud heart can scarcely support the reflection. Among this crowd of players, some are devoted to the torments of ambition, victims of their cre-

dulity, who, in all other cases, enjoy a reputation for being moral and sensible men; but in this show themselves little better than maniacs.

It is not unworthy of remark, that in this career, where the dogma of religion is constantly outraged, the dissipater combats better than the miser, and at least his audacious contempt of the gifts of fortune serves sometimes to increase them a hundred fold in the eyes of those astonished dupes in the saloons. If by force of salutary reflection those men should be recalled to a sense of their duty, an inclination for their favourite pursuit, soon or late, forces them to a return of it. Should this misfortune arrive, all hope of weaning their minds from the baneful practice of play is for ever at an end. Reseized by the fever of the game, they are constantly labouring under the influence of fatiguing dreams, by which alone they are aware of their own existence. Indigence, however, never fails to awaken them to a fatal knowledge of their real situation.

They at length become aged, and broken down with reverses and inquietude. Those unfortunate men (whom the laws of reason and prudence could not restrain) become, eventually, the prey of a vile society of contractors. We see them by turns fall into the greatest misfortunes, and ultimately become the victims of crime as detestable as men can commit. They perceive, when it is too late, that they have been the slaves of those miserables who have beggared them. Woe be to the man, gifted with a vivid imagination, who frequents Gambling Houses: for the rapidity of his ideas cannot fail to accelerate his ruin! Those brilliant gifts with which nature has endowed him, and which ought to stamp his conduct and his works with the approbation of his contemporaries are very soon obliterated.—Thus perishes genius,—happy it is if virtue remain!

Fifteen hours a day at least are devoted to this barbarous occupation. During fifteen mortal hours, without ceasing, the voices of

a thousand of those miserable *croupiers* proclaim the decree of Hazard, and the success of divers chances. Two thousand *unmerciful* arms are elevated against the fortunes of confident dupes, and against those of children, whose innocence cannot foresee the impending calamity, and of creditors, who sleep under a fatal security.

In the middle of the day, while the wife directs with prudence and economy the administration of her husband's house, he abandons himself to the prey of those rapacious and *midnight* robbers. Thus the unfortunate player contracts debts with usurers, whose avarice ultimately plunders him of his all, and sends his *wife and children* to the *parish*.

To complete this picture, we have only to observe, that in the evening, when the wife awaits her husband's return, her mind is occupied in fondly anticipating future happiness; but it is merely a *dream*: he, instead of returning to his home, continues to combat with this vice; and the dowry

which was confided to him under the seal and sanctity of a contract of marriage, is converted into moveable gold, which *glitters before his eyes* for the last time.

An unfortunate idea of being possessed of superior knowledge in the combinations of different Games of Chance is fatal to most players; they are generally ruined by the three principle causes following:—

1st. The inequality of the chances between them and the Bank.

2ndly. The immensity of the funds of the bankers, compared with those possessed by them.

3dly. The ardour of Gamesters when losing, and their timidity when fortune favors them.

We may divide the visitors of Gambling Houses into two classes, by which *one* is each day *ruined* to *enrich* the *other*. The bankers of this administration have on their side *Security*, *Fortune*, and *Gaiety*. They profess a secret contempt for their victims;

a sentiment imbibed by those scoundrels from the examples daily presented to them, of men lowering themselves below the level of the brute. Frequently, many of those ruined Gamesters, after having been plundered of all their property by the establishment, are taken into its employ, at a stipulated salary. They are, in their turn, the instruments of the destruction of other players; resembling those *ghosts*, of which the admirable *Dante* speaks, who, having forfeited all their *privileges* to their *primitive state*, are now occupied in tormenting those that the same faults have thrown into their *revenging* hands!

In the elegant saloons open to genteel company, the agreeable and gay society formed there, together with the luxury of the Gambling House, stifle for a moment that *despair* marked in *legible characters* on the *brow* of Gamesters. But, if in a drawing room, ornamented with gold, a brilliant varnish hides the deformity of a vice, which draws in its train *poverty* and *everlasting*

regret, would not it appear in all its horrors to the unfortunate Gamester, if those precautions were not taken to entrap him? Nay, could he for a moment, in the smallest degree, perceive the machinations of those wretches; or, if they had the conscience to warn him against the dangers of their illicit trade, the most abandoned fool would be aroused to common sense, and fly, as if from a pest-house, those calamitous scenes.

It is curious to see how the windows of the saloon (where the credulous assemble) are secured by bars of iron. A strong padlock is always attached to the door of the stove which warms the apartment, to prevent any attempt that the arm of vengeance might be roused to make, by drawing out the destructive element, and thus set fire to the whole fraternity at one blow! Besides these precautions, we observe below the Gambling Tables a screen, or strong inclosure, which renders the interior inaccessible to view, and against which the Player

is seated, without the liberty of extending his legs and feet. The most particular inspection is made of his person by the banker's spies, and even his dress is strictly observed. He is obliged, before entering the saloon, to deposit his great coat and cane, which might, perchance, afford the introduction of some weapon; and the elegance of the covering will not save him from the humiliation of having it taken from him at the door.

The attempts, proceeding from despair, which have been made on the lives of those bankers, have established these precautions: indignities which are practised only in prisons, for the security of their unhappy inmates. It is certain, that Gamesters reduced to desperation, and on the eve of committing suicide, have conveyed into those places infernal machines with an intention of destroying the cruel plunderers and themselves in the same ruins. These acts of outrage and frenzy give an exact idea of those institutions denominated Public Gambling Houses. They are in harmony with those iniquitous

places where *hell* itself exercises a paramount and anticipated authority; and we are bold to say, that (with the exception of a few of the hirelings which chance throws into the ranks of this barbarous institution) the doorkeepers and others charged with a system of *espionage* and internal security of the saloons, and the proprietors themselves carry on their countenances a *singular* and *inauspicious* aspect.

The benefits acquired by Bankers of Gambling Houses, are subordinate to times and circumstances. Ever in opposition with the general welfare of society, public calamity is to them a source of prosperity. Thus, for example, the vicissitudes of commerce bring to their tables the merchant pushed by extreme embarrassment, and who endeavours to avert his bankruptcy by those very means which only tend to accelerate it. The fall of the public funds conducts the speculator there, who seeks gain at the Hazard table, whereby he soon finds himself penniless, and totally unable to meet

his engagements with the public, or even to give bread to his family, the unhappy victims of his stupid credulity. Political disorders—the march of troops—revolutions—dissolution of governments—all those disasters which affect the happiness of the people are beneficial to the interests of Gambling Houses.

Prospects of realizing an honourable competency, although slow, but secure, by honest exertions, communicate wisdom and prudence to the most ambitious minds ; and would accustom men to live in the same condition as their forefathers did, whereby the vice of Gaming would become an object of detestation to every class of society, and be restricted altogether, as a fatal source of ruin to our fellow creatures.

THE DOCTRINE OF CHANCES.

CHAPTER III.

GAMES OF HAZARD.

ROUGE ET NOIR, OU LE TRENTE-UN.

(The Game of 31, or the 30 and 40.)

LA ROULETTE.—LE PHARAON.—LE BIRIBI.

LE JEU DE KRAPS.—LE PASSE DIX.

L'espérance est le songe d'un homme éveillé.

“ Nous pouvons affaiblir nos passions, mais elles ne meurent qu'avec nous. C'est en les combattant qu'on les apaise ; en les ménageant, on les rend indomptables.”

IMITATION.

The happiness of man in this life does not consist in being without passions ; but in being the master of them.

THE business of chance, or hazard, on which, according to an ingenious writer the laws of Gaming depend, is of mathematical consideration ; inasmuch as it admits of more and less. It is, or is supposed to be, an equality of chance, upon

which the gamesters set out : this equality is to be broken in upon in the course of the game, by the greater good fortune or address of one of the parties, upon which he comes to have a better chance ; so that his share in the deposit, or stakes, is now proportionably more, or better than at first : this more or less is continually varying, and runs through all the ratios between equality and infinite difference ; or from an infinitely little difference, until it arrives at an infinitely great one, upon which the game is ended. The whole game, therefore, with respect to the event or issue thereof, is only a change of the quantity of each person's share, or chance, or of the proportions their two shares bear to each other ; which mathematics alone can measure.

Observation and experience, however, show, that the advantage in all games of chance is found to be on the side of the bankers of Gambling Houses. Does this result from the player's ignorance of mathematical knowledge, or the impossibility of

winning at those games? It certainly cannot be considered in this enlightened age the effect of *destiny* by any man a remove from a maniac.

Be this as it may, before we enter into any mathematical disquisition on chances, we shall first offer to our readers a descriptive sketch of the tables in general use in Gambling Houses, together with some remarks on the manner of conducting them, and of the *personages* by whom they are conducted. And here, Christian charity obliges us to say, in behalf of Louis XVIII, that, *with all his faults*, we entertain no doubt, that if he were to see with his *own eyes* those scenes of infamy, of immorality, nay, even of blasphemy, which disgrace his dominions, he would not suffer their existence for a single day. Robespierre, the scourge of humanity, during the short period of his *reign*, abolished them as unworthy of the French nation; and can we for an instant suppose, that he, who in the language of our days, is termed the *legiti-*

mate, the *pious*, has the interest of his people less at heart than that sanguinary tyrant? In answer to this we shall, without doubt, be told of the immense revenue which those houses bring to the coffers of the State. Admitting the fact, we reply without hesitation, that the monarch, *bold* enough to *encourage* and *sanction* in his kingdom a *den of thieves* to plunder the public, is unworthy of reigning over the most barbarous nation, much less a Christian country,—a country too, boasting of its *extraordinary morality*, of its *superiority* in point of *religion*, and of the *spirituality* of its *benevolent* priesthood! A highwayman has as much reason to plead at the bar of the Old Bailey, that his wants and not his will urged him to the commission of crime, as a king to say, in his excuse for granting a license for a Gambling House, that it was necessary to his revenue. We affirm, without the fear of contradiction, that those *Maisons de Jeu* make more real enemies for the present French ruler, than all the conspi-

racies, for which so many heads have fallen on the scaffold during the *pious* reign of his most *Christain* majesty:—again, if such conspiracies had really existed, could any surprise be excited in the mind of any one. A man, having been stript of all his property in one of those houses licensed by the government, which he knows to participate in the robbery, will, it is natural to suppose, think any sort of reprisal just on his part; such a man is ready for any thing, or every thing: for, having been plundered of his all, and having nothing to lose, he has no fear of any change, and he may expect to gain something by a revulsion in society. Were not this diabolical Gambling permitted at Paris it would certainly be a most delightful, nay, enchanting sojourn; whilst at present it is the most *profligate* city in the universe; perhaps, indeed, our own metropolis might be excepted!

The *Petits joueurs Anglais* and London *cits*, have long endeavoured to *ape* the gay Parisians; the Club Houses of St. James's

approach closely the Gambling Houses at Paris; the *persons* who visit either, tread closely on the heels of each other. The men are the same, it is only the scene that changes. However this may be, it cannot be denied, that Gaming is making rapid strides in our nation. Not long ago, the carriage of the heir apparent to the T***** of England, in going to his B*****'s levee, was arrested for debt in the open street, —the effect of this *hero's* passion for Gambling. That great Captain too, who gained, if not *laurels*, an immense *treasure* on the plains of Wa*****oo, besides that fortune transmitted to him by the English people, was impoverished in a few months by this ignoble passion.

Every Englishman recollects the fate of that unhappy heiress, the richest of all Europe, married to a man of rank and family, who was plundered in the course of a few years of the whole of his wealth in one of those Club Houses, and was obliged to surrender himself to a common

prison, and ultimately fly from his country, leaving his wife with her relations in the greatest despair and despondency. Alas! poor humanity! Yet the picture is not half complete!

Were we inclined, we could fill an entire volume, with a list not only of men ruined by play, but of self-murderers: such is the unhappy effect of the abominable passion for Gaming.

Our French readers will recollect the deplorable event of that gallant Dutch officer, who, after having lost a splendid fortune not long since in one of those houses, shot himself at Aix la Chapelle.—A Russian general, also, of immense wealth, terminated his existence in the same manner, and for the same cause. More recently, a young Englishman who lost the entire of an immense fortune at Paris, quitted this world by stabbing himself in the neck with a fork. A short time previously, another Englishman whose birth was as high as his wealth had been considerable, blew his brains out in the Palais Royal, after having literally lost

his last shilling. Finally, an unfortunate Printer at Paris, who had a wife and five children, finished his earthly career for the same cause, by cruelly suffocating himself with the fumes of charcoal. He observes, in his farewell note to his unhappy wife,—“ Behold the effect of Gaming.”

In England, suicide generally results from other causes, particularly from a species of Gaming at our Stock Exchange, that universal sink of *vice* and *ruin*. Every one knows the fate of the rich Goldsmidt, once the favourite of a king. Levi's catastrophe, in throwing himself from the top of the monument, is fresh in the minds of Englishmen;—and we regret that it should have fallen to the lot of the late Mr. Elliot, a young man of property, to have been the first victim to *Pugilistic Gaming*; the patronage of which is an eternal disgrace to men of fortune of modern days.

John Bull *figuring* as a merchant, or walking in the middle rank of life has no opportunity of entering Club Houses. Suicide, therefore, is not so frequently the

effect of Gaming in England as in France; and we assert, that the Clubs of St. James's are generally more resigned to their losses than the Greeks of the Palais Royal; the former always preferring being plundered of their money to blowing out their brains! Is suicide, then, the effect of courage, or of cowardice*? Or what is its true cause? Answer, ghosts of Sir Samuel R****y,—Mr. W****d,—Lord C****h,—
* * * * *

We cannot refrain from recording in this place the following melancholy suicide, the consequence of recent Gambling in our country; extracted from the Times newspaper of the 22d of May, 1823.

“On Thursday last (15th inst.) an inquest was held at the Greyhound Inn, Newmarket, before John Wayman, Esq. Coroner for the liberty of Bury St. Edmund's, on the body

* The suicides at Paris for 1820 were 325

1821 348

————— London 1821 32

1822 33

of Mr. Herbert Cox, a respectable draper, recently established in business in that town, and who was found hanging in his bed-room on Tuesday morning, under the circumstances detailed in the following evidence:

“Thomas Clark, of Newmarket, plumber, deposed, that he has lived under the same roof with the deceased ever since he came to Newmarket. That the last time he saw him was about eight o'clock on Monday night, at which time he was employing himself in his shop marking goods. That about four days before last Christmas, the deceased told him he had lost £18 at cards; and that for three or four days afterwards it appeared to have taken great effect upon him: that he remarked to witness, ‘What a rogue I am to deceive my friends, when I promised not to enter into Gambling, I used to play when I was at Royston, and I lost one night between £20 and £30 at all-fours; and when I came to Newmarket I promised them I would not play: my creditors in London will be sure to hear of it, and my character will be gone;—I deserve

to be hanged or shot.' Witness told him he had better pay it, and never play any more; and he gave him six-pence to return witness a guinea for every time he should play for more than a shilling, and the deceased promised he would never play for more. That, notwithstanding the resolution, the deceased continued to play. That the deceased told him, he went to the Hazard table on Friday week, and that was the first time he had ever been there: witness said, 'I hope you lost your money then;' he replied, 'No; I had won about £50 at one time, and came away a winner of about £22.' He said he should go again, it was a nice game; there was no art in it: a man sat on a stool who told him all about it, and he liked it much. That witness endeavoured to dissuade him, but could not, for he said he should go the next week; witness told him he would lose. That the deceased was very nervous after losing money, and was likely to go on after a loss. That on Tuesday morning, the deceased had not returned

home at half-past one, at which time witness went to bed, and he was not home till after two o'clock. That witness saw the deceased cut down about eleven o'clock.

“Charles Chapman, of Newmarket, auctioneer, said, that he had known the deceased for some time. That on Friday week the deceased came to witness's rooms and joined in the play; that the deceased was a winner of at least £100 at one time, and ultimately left off a winner of £45, which he took away with him; witness advising him to leave off. That witness had never seen him there before. That the next morning deceased came up to him, and requested him not to say how much he had won, for he should not like people to know he had played for so much money. That the deceased came again last Monday night, and witness observed, on his coming into the room, that he appeared agitated, and his manner was strange. That witness advised him not to play, but he said he had brought a little money with him, and he would win some

more to it, or lose that, and he pulled out £8, which he said was all he had. That the deceased played for some time, and after winning he lost the whole of what he had with him, and he borrowed four ten pounds, which he also lost. That after this he sat more than an hour, observing the other persons play, and that he appeared very low. That he went away about three o'clock in the morning. That witness is of opinion the deceased has been an altered person in his mind for the last two months.

“ James Clark, of Newmarket, farmer, proved, that for the last three weeks the deceased was very low-spirited; and that on Monday last, as witness and the deceased were walking together, the latter remarked, ‘ I shall not be here long.’ The Jury, after a short consultation, returned a Verdict of ‘ *Lunacy.*’ ”

Is the verdict of this jury concordant with reason and common sense? The ancient Romans not only justified suicide, but extolled it as a singular virtue. To die ho-

nourably by a man's own hand, said a noble Venetian, is the greatest magnanimity of the soul; and to live ignominiously, detestable. Where, then, added he, is the crime of certain *scoundrels* ridding the world of themselves, who only disgrace it by their existence?

“ With grief, with pain, with poverty opprest,
No ray of hope to cheer the tortur'd breast;
Or, with ill fortune, say, a wretch has strove;
Neglect of friends, or pangs of slighted love;
What law commands such wretches to endure
Those desperate evils, which admit no cure? ”

Lunacy, or madness, is a disease more general in this country than in any other. The cause of its frequency is, perhaps, not well accounted for; though the unbounded freedom of speculation, in all the concerns of life, has been urged as one great source of it. Of all the diseases to which humanity is subject, it is that which may be considered as our most degraded state: the boasted superiority of our mental powers is then at an end; and man, the pride and envy of creation, stands in the same scale

with the lowest of animated beings. In vain has anatomy tried to trace the change which reduces him, thus, to such an inferior situation. It is too trifling for the knife to detect, or for the reasoning of the physiologist to account for. That there is, evidently, a weakened state of the circulation of the brain, all the symptoms confirm; and that these minute ramifications, which carry forward their streams with vigour and energy while in health, have their contents accumulated, and are unable to propel their fluid with their usual power and effect. A weakened circulation of the brain, then, rather than any permanent organic change, is in most cases to be considered as the proximate cause of that state which we term *insanity*, or *lunacy*. Was, then, the deceased, Cox, labouring under the malady we have just described at the moment of his committing the act, to which he was fatally induced by the odious passion of Gaming?

It were much to be wished, that those

abominable Gambling Houses, or rather stews, were replaced throughout Europe by solid and useful amusements, which would completely satisfy the heart and the senses. A library well chosen, for example, would fulfil this view. The moralist could read Seneca there; the statesman, *L'Esprit de Loi* and *Télémaque*; the satirist, *Gil Blas*; and the woman possessing a tender and compassionate heart *Clarissa*, and thereby defend herself from falling into the net, or being caught in the snare of a modern Lovelace. To this project might be added concerts, balls, *soirées*, &c. &c.

How superior would these recreations be to the rattling of a dice-box, and the cry of a *Croupier*. In giving these hints we have no other view than the public good; *and we do not despair to see them one day or other* acted upon.

In a word, those persons who make Gaming a profession are sure to become demoralized, and the most unreasonable of all the animals on the earth. Can any

thing be more degrading to humanity, than to see a mother presenting her daughter, a young girl of tender age, to one of those tables, a common custom with the English every where on the Continent, for the purpose of initiating her into the vice of Gaming? Is not such conduct on the part of a mother as reprehensible as it is immoral? Can the result be otherwise than fatal to the honour of the child, and the *salvation* of the mother? Miss, however, soon becomes, through the *kind* introduction of her worthy parent, not only familiarized to, but the intimate of those *animals* (*Croupiers*), and their fellows, the spies, the very dregs of humanity! It cannot be denied, however, that those tables have many attractions;—the game itself is seducing; and those *brave men* the *Croupiers*, who surround them, would seem to invite all the world to come, and help themselves out of the immense masses of gold always exposed to view.

The saloons wherein Hazard is played

are generally well lighted, and elegantly furnished.—We perceive, on entering, an immense quantity of gold and silver placed in piles on the tables.—There are always six *gardiens*, *Croupiers*, that is to say, SERVANTS whose business it is to watch the ill-gotten treasure.—Others are dressed in the first fashion, walking about, acting as spies on the conduct of the *Croupiers*.—Others are stationed still more out of sight, to watch the movement of the spies. There are others again (*Decoy Ducks*), whose duty it is to play for the purpose of exciting the unwary stranger to commence his ruin. Four of those animals (*Croupiers*) are destined to pay the lucky player, and draw to the bank (which they do very dexterously by the aid of a little *Râteau*, a machine of mahogany very elegantly made in the shape of a garden rake) the money lost by those Gamesters unfavoured by the *decree* of fate. The number of the latter, is to the former, in the proportion of 999 to 1.

ROUGE ET NOIR;

OU, LE TRENTE-UN.

The game of Thirty-one, or what is commonly called Rouge et Noir, is played with six complete packs of cards, of fifty-two cards each, amounting in the whole to three hundred and twelve cards. To form the game, it is necessary that there should be a banker, or *tailleur* (DEALER), who represents him, and players, the number of whom are unlimited.

The appearance of the table usually employed for this game is truly inviting; it is of an oblong form, thirty feet long and four feet wide, covered with a green cloth; in the middle of which the bank is placed; in other words, the money that belongs to the banker, and which is destined to pay the fortunate players. The company are at liberty to place their money on the right and left of

this table, upon the chance that seems to them most likely to win. Those chances are—

1° *La Noire* (the black) *le Rouge* (the red) designated by two large spots on the green cloth marked red and black, something in the shape of the ace of diamonds, and placed opposite to each other on the cloth; to which is sewn a long strip of yellow border.

2° The *couleur* and the *inverse*. If the player be desirous to risk his money on the colour, he must put it on a narrow band, which is situated between the two squares of the *Rouge* and *Noir*. If he be determined to try his luck on the *inverse*, he must place his money on a yellow circle, or rather a collection of circles, situated at the extremity of the table. Those persons who would wish to have a more perfect knowledge of the Thirty-one table cannot fail, even in London, to find occasions to gratify their curiosity; but we give them notice, that to satisfy that curiosity may be their total ruin.

There are many *tailleurs*, who are replaced successively; some of whom deal the cards, and others pay the winners, superintend the play, and overlook the players.

One of the *tailleurs* commences the game, by unsealing before the company six packs of cards, which are regularly counted in their presence; and, after being shuffled, he passes them to another of his fraternity sitting opposite to him; who also shuffles them in his turn by a handful at a time, and hands them to the Gamester who happens to be on the right hand, who has the privilege to shuffle them if he pleases: they are ultimately transmitted to the *tailleur*, whose duty it is to deal, and who again shuffles them by a handful at a time. He then puts the six packs together, shuffles them once more, and gets them cut.

The cut is made by presenting a blank card to one of the players, who places it in any part of the six packs of cards that he thinks proper: he cannot, however, cut less than three cards.

The *tailleur* completes the cut, by putting those cut under the top cards.

This ceremony being over, the Gamesters place on the Rouge, the Noir, the *Couleur*, or the *Inverse*, the sum they wish to risk. No individual can put down less than five francs, nor more than twelve thousand at the same time, except in the two following cases; viz.

1° When the Banker agrees to an augmentation of the stake, after a proposition made to him by the player.

2° When a player is forced to augment his mass, the consequence of a *martingale*; of which we shall speak more at large hereafter.

During this interval, the *tailleur* places before him the cards, of which he takes a handful, and cries out, "*Le jeu est fait, rien ne va plus;*" that is to say,—the deal having commenced, no more money is to be placed on the table than the sum already staked.—After those *pious* and *sacred* words are pronounced, should any one put money

on the table, it will be taken up by one of the *tailleurs*, and returned to him; for, the player putting money down too late can neither win nor lose.

The *tailleur* now draws a card, which, after showing to the company, he lays on the table: he draws a second; a third, which he places in the same row, right and left, until the number of points on the cards amount to at least thirty-one; so that if he should happen to count only thirty, he must still draw another.

The cards retain their nominal value.—The ace counts as one point; the II, two points; the III, three points; the IV, four points; the V, five points; the VI, six points; the VII, seven points; the VIII, eight points; the IX, nine points; the X, ten points; and the court cards ten points each.

The first row of cards, of which the number of points are at least equal to thirty-one, and cannot consequently pass the number of forty, is for the NOIR; that is to say,

it determines the chance of those who have placed their money upon that part of the cloth where the black mark is; which we have already described to be in the shape of a diamond.

The *tailleur* immediately afterwards draws in the same manner another row of cards for the Rouge.

If he has counted thirty-six points in the first row of cards, he calls out, in a loud voice, to the players, *six*, to avoid the too frequent repetition of the word *thirty*, which would recur too often, but which is well understood; and thirty-five points in the second row of cards, which he also announces in like manner by saying *five*.—He adds, “*Rouge gagne*,” red wins; because it is always the thirty-one points, or those which more closely approach to them, that win. At that moment, the four *tailleurs*, who are placed opposite each other, gather by the aid of their rakes all the money which is placed on the NOIR, and double all that placed on the ROUGE, which is immediately withdrawn by the lucky players.

It now only remains for me to speak of the money placed on the chances, the *Couleur* and the *Inverse*. The first card drawn by the banker determines the *couleur*. If, then, the first card of the preceding cut drawn by the *tailleur* is *Noir*, as it is *Rouge* which gains, the *couleur* will lose.

The *tailleurs* have then a right to draw to the bank all the money which was placed upon the chance of the *couleur*, and double all the money which was placed upon the chance of the *inverse*.

To make myself better understood, I shall cite a contrary example; that is to say, a case in which the *Noir* and the *Couleur* win. Let us suppose, that the *tailleur* turns up for the first row, the king of spades, ten of clubs, seven of diamonds, and four of spades, which count thirty-one, and which he expresses by *one*, pronounced in a loud voice; and that he next turns up for the second row, the queen of clubs, nine of hearts, nine of spades, and five of diamonds, which count thirty-three, which he expresses by *three*. *Noir*

wins; since the *tailleur* has turned up in the first row of cards thirty-one; and that, as we have already observed,—

1st. That the first row of cards is for *La Noire*.

2d. It is the chance of thirty-one, or the point which approaches the nearest to it, that wins.

The *tailleur* then cries out, “*Rouge perd*,” red loses, and adds, “*et Couleur gagne*,” and colour wins; because the first card turned up is a king of spades, consequently black; and in that case, the colour being black, the colour wins, because black wins. If the first card had been the king of diamonds, the colour would have lost, because it is the black which has won; which the dealer would have expressed by saying, *Rouge perd et Couleur*, the red and the colour loses.

When the dealer has turned up in the second row of cards, which is for the red, the same number he has turned up in the first row for the black, it is what is called *un refait*; that is to say, that the cut is null, and

that the dealer must again turn up other cards. The Gamester can in this case change his play by playing more, less, or not at all; as he may think proper.

When the points turned up for the *black* and for the *red* are thirty-one, half of all the money which may be on the *red*, or the *black*, the *colour*, or the *inverse*, belongs to the banker; and he draws it to the bank, if the player does not prefer the entire stake to remain *in prison*. The prison is a circle traced on the cloth, where the money of all the chances is placed and reserved for the following *coup*: the Gamester, in winning this *coup*, only withdraws his stake, the banker having already won one-half by the previous *coup*, called *après*.

Sometimes the dealer turns up three or four times following *thirty-one*; in these cases the banker wins each time one half of the stake risked by each Gamester. If, then, a player had at the first *coup* one hundred francs, by the first *thirty-one* turned up he would lose fifty; he has no more then

in *prison* than fifty francs, after the first *thirty-one*;—twenty-five francs, after the second;—twelve francs and a half, after the third;—and six francs and a quarter, after the fourth *thirty-one*.

Happily for the Gamester, it seldom happens, that *thirty-one* is three or four times successively repeated in favour of the banker.

To Martingale. Is to play one *coup* at least more than the stake previously lost. This is the boldest manner of playing at any of the games of chance.—It is the most certain road either to ruin or to fortune.

Paroli. Is doubling the stake you have won the preceding *coup*. This plan is usually adopted by old Gamesters,—and it is not a bad one.

Paroli et masse en avant. Is double the sum staked the preceding *coup*, more than the player has risked. If the Gamester has played five shillings the first time and has won the second *coup*, instead of taking up his money, he must add five shillings to his mass, which makes fifteen shil-

lings, that he risks the second *coup*: this is called *Faire Paroli et masse en avant*. Perhaps this is the safest and best method of playing, especially for a novice.—In pursuing this plan it is possible to win; and it is impossible to lose much, provided the first stake does not exceed a crown.

Taille.—The *taille* means every time the dealer has turned up all the cards.

MES DERNIERS CONSEILS, is not to play at all;—yet, if this advice should be rejected, we would recommend the following method of playing the game of Thirty-One, in preference to all others;—it will prevent the player from being robbed, if it does not put money in his pocket.

After the red or black, it is quite indifferent which, wins five times, begin to *martingale* on the losing colour.—Suppose, for example, the *red* wins five times, put your stake, say five sovereigns, on the *black*; the *red* again wins, you lose; double your stake, *red* wins;—you are now fifteen sovereigns out of pocket.—You cannot gain

by doubling, suppose you were to win the next *coup*, you must then put down twenty sovereigns; *red* still wins: you are now thirty-five out of pocket, and the *red* has won eight times.—Had you won the last *coup*, you would have been five sovereigns in pocket. You must stop here; for there is no certainty that the red may not win eighteen, nay, thirty times; and to double your stakes would be impossible: Coutts's bank could not find the money to sustain such a *martingale*. You must have patience for the next deal, or until a similar opportunity as the first should occur in the same deal, when you may recommence your *martingale*; and by pursuing the same *routine*, there is every probability of your winning fifteen times out of twenty.

LA ROULETTE.

The table employed for the *Roulette* is something in the shape of that used for the game of *Thirty-One*; it is of an oblongsquare form, covered with green cloth. In the middle of which is perceivable a round cavity usually made of mahogany, and resembling in some degree a punch-bowl.—The sides are immoveable, and around it are placed at equal distances several bands of copper, which commencing at the top descend just to the extremity of the machine.—In the centre of it, which is moveable, is formed a circular bottom, containing thirty-eight holes, to which the copper bands just mentioned are attached, and upon which are painted, alternately, in black and red, thirty-six numbers, from one to thirty-six, a Zero (0), and a double Zero (00). V. Pa. 171.

In the middle is a *moulinet* (mill) of copper, of extraordinary, and, indeed, curious workmanship, surmounted by a cross of the same metal, which serves to impress the moveable bottom with the rotary motion that any one would wish to give it.

There is a banker, or rather many *tailleurs* who represent him: the number of players are not limited.

One of the *tailleurs* puts the machine in motion, by turning with his fore finger the cross which surmounts it from right to left, thus impressing the bottom that contains the thirty-eight holes, which produces, as before stated, a rotary motion. At this instant, he throws an ivory ball into the concavity of the Roulette, in an opposite direction to the movement which he has given to the moveable bottom. This ball moves in the interior with great velocity, making several revolutions; until at length from the feebleness of its motion, and after many irregular bounds, it falls into one of the thirty-eight

holes formed, as already stated, by the copper bands.

It is the hole into which the ball enters that determines the gain or the loss of the numerous chances which this game presents*.

* We repeat here what we have said elsewhere of this infernal Roulette,—that it is a *prompt murderer*. In the course of twenty-four hours play, it would destroy the Bank of England were it opposed to it; yet, astonishing to say, there are to be found the same dupes who constantly *entour* it, and who have been again and again victims to its *fatal decrees*. Can the *insanity* of such men, if men they may be called, be for an instant doubted?—Certainly not!—Is not this circumstance alone sufficient proof that every Gamester is more or less a *maniac*? According to an essay on insanity now before us,—“Every man is born with a *portion of madness* in his composition, which manifests itself more or less according to times and circumstances! The germ of folly,” it says, “as well as that of *tyranny* and *crime*, so natural to the *heart* of man, originates at the moment of the animal’s conception in its mother’s womb, and during the whole course of life it is in continual danger of that mania belonging to its nature developing itself.”

Is hereditary madness, then, more congenial to the English or French soil? or are the thrones of these nations more exempt from this malady than those of Russia,

To the right and left of this machine are figured on the green cloth, for the accommodation of the players, the thirty-six numbers, and the Zeros, simple and double, in the following manner:—

Prussia, Austria, and Turkey? We happen to have at this moment at our elbow the author of "*L'essai sur la folie*," who declares, without hesitation, that the present Bourbon *Crusade* is downright madness.

He pretends too, that its maniacal kingly contriver in right belongs to the 5^e Espece—*FOLIE TRANQUILLE*, i. e. *Fatuity universal*, or *Idiotism*, *STULTITIA*. Impairment of the faculty of exciting, or having notions excited; with deficiency of *memory*, *judgment*, and *imagination*.

VARIETIES.

- 1, From age—*second childhood*.
- 2, Organic diseases, including external injuries.
- 3, *Other diseases*.
- 4, Emotions and passions.

The same author insists, that our present ministers labour under the same malady;—*FOLIE TRANQUILLE* but of the 2^e Espece (*Tranquil Madness*);—Erroneous judgment, with conduct not violent;—object of pursuit or aversion, irrational or absurd;—some opinions absurd, but rational on most topics;—usually capricious, jealous, and suspicious;—often with acuteness of mental powers and genius.—Deficiency of common good sense, or judgment, may be conjoined with genius.

❖	96	95	94	❖
❖	93	92	91	❖
	90	89	88	❖
	87	86	85	
	84	83	82	
	81	80	79	
	78	77	76	
❖	75	74	73	❖
❖	72	71	70	❖
	69	68	67	
	66	65	64	
	63	62	61	
	60	59	58	
	57	56	55	
	54	53	52	
	51	50	49	
	48	47	46	
	45	44	43	
	42	41	40	
	39	38	37	
	36	35	34	
	33	32	31	
	30	29	28	
	27	26	25	
	24	23	22	
	21	20	19	
	18	17	16	
	15	14	13	
	12	11	10	
	11	10	9	
	9	8	7	
	8	7	6	
	7	6	5	
	6	5	4	
	5	4	3	
	4	3	2	
	3	2	1	
	2	1	0	
	00		0	
	0		00	
	1	2	3	
	4	5	6	
❖	7	8	9	❖
❖	10	11	12	❖
	13	14	15	
	16	17	18	
	19	20	21	
	22	23	24	
	25	26	27	
	28	29	30	
❖	31	32	33	❖
❖	34	35	36	❖

The other chances are also designated on the green cloth, divergent from its *center*; on one side *l'impair, la manque, et le rouge*; on the other *le pair, le passe, et le noir*.

The *impair* wins, when the ball enters a hole numbered *impair*. The *manque* wins, when the ball enters a hole numbered eighteen, and all those under that number. The *rouge* wins, when the ball enters a hole of which the number is *red*, and *vice versá*.

This game affords SEVEN CHANCES, comprising that of the numbers; and this latter CHANCE divides itself into many others, of which we shall presently give a brief detail.

The player puts upon those chances of which he makes choice any sum he pleases; that is to say, from two francs, the least stake admitted, to 12,000, the highest; unless in the like cases of which we have already spoken respecting the game of *thirty-one*.

The player who puts his money on *one* of the numbers, or the *Zero's* painted on the green cloth (which is called *plein*), gains thirty-five times the amount of his stake,

should the ball fall into the corresponding number, or *Zero*, marked in the interior of the *roulette*.

The Gamester who plays on the numbers may play the twelve first, the twelve middle, and the last twelve. If the ball enters the hole in the interior, which corresponds with one of those twelve numbers marked on the green cloth, on which the player has put his money, he is paid three times the amount of his stake.

To play the **COLONNES**, the player places his money in the square, which is at the foot of each column marked on the green cloth. If the ball enters one of the holes corresponding with one of the numbers of the column, the player gains three times the amount of his stake.

He may equally, and at his pleasure, play two, three, four, six numbers, and he wins and loses always in the same proportion;—eighteen times the stake for two numbers; twelve times the stake for three numbers; nine times the stake for four numbers; six

times the stake for six numbers; and the rest in the same proportion.

The player who may have put his money on one or the other of the six chances wins double his stake if the chance arrives. If, then, the ball enters a hole of which the number is thirty-six, and *rouge*, the banker pays double all the money which is placed on the following chances,—*la passe*, *le pair*, and *le rouge*, and pays thirty-five times the amount of the sum which was placed on the number thirty-six, and draws to the bank all the money which was placed on the other chances.

If the ball should happen to enter the hole numbered seventeen, *noir*, the banker pays the player double the amount of the stakes which may have been placed on the following chances, *la manque*, *l'im-pair*, and *la noire*, and thirty-five times the amount of the stake played on number seventeen, and draws to the bank all the money that may have been placed on the other chances.

When the *tailleur* perceives that the ball has but a few seconds to roll, he cries out—" *Le jeu est fait, rien ne va plus.*" After this hideous cry the players cannot put any money on the table: should they do so after *these most sacred words* are pronounced by this evil genius, their money will be taken up by a *croupier* and returned to them.

We have to observe, that, what we have said of the *Trente-un*, and the *Roulette*, is in some degree analogous to the games of chance, the regulations of which we are about to describe. They are all reduced to an analysis, which relates entirely to the mathematics. The probability of the event is said to be equal between the Gamesters; or if it be unequal, it can always be compensated by the inequality of the stakes.

What we shall say of these games will relate to the calculation of the probabilities, and nothing more. If we possessed the secret of chaining up fate, the reader would not be surprised at our not letting him into it, until we should have made

ample use of it for ourselves. It is only miserable and shameless impostors who dare to affirm, that they can cause the wheel of fortune to turn at their pleasure. Their impudence, however, is much less strange than the blind confidence of those, who think they can buy for a few pence the secret of winning millions: for it must be allowed, that those gentlemen do not sell their false calculations at a very high price.

LE PHARAON.

This once celebrated game is played with a pack of fifty-two cards. There is only one banker, and the number of players is unlimited.

After the cards have been mixt and shuffled, and the banker has caused them to be cut, each Gamester puts the money he is desirous of risking on one or several cards. The banker then draws a card, which he places on his right, and which is called "*carte de face*;" and immediately afterwards another, which he places on his left, and which is called "*carte Anglaise*;" and he continues thus until no cards are left.

The first card, called "*carte de face*," wins for the banker all the stakes the players have placed on that card; the second card, called "*carte Anglaise*," wins for the players the stakes which they have put upon

that card: Thus, if it were to happen that the players had put more money on the *second* card drawn by the banker, and placed to his left, than on the first which he drew, and placed to his *right*, he would lose; but that which assures his gain is:—

1st, When he has turned up a *doublet*; that is to say, when the *carte de face* and the *carte Anglaise* are two cards of the same kind, as two aces, two kings, &c. he wins half the stakes that each Gamester had put on that card.

2d, He is excused from paying the money that the Gamesters have placed on the card which he turns up the last, although he must be paid for the card which he has turned up before, called “*carte de face.*”

Every card which has been dealt ought to remain until its fate be decided.

The game once commenced cannot be changed nor transported to another place without the consent of the banker.

When the banker places two cards following upon the same pile, either on the

right or left, he makes what is called a false deal.

He also makes a false deal, when, under any pretext, he does not finish the deal. The deal is considered false if he makes any suspicious movement, such, for example, as that of putting back upon the stock a card which might have been separated from it; but it would be different if, unintentionally, he turned up at the same time two cards which might stick together; it would then suffice to detach one from the other in presence of the Gamesters, and put them in their proper places.

When a banker misdeals, he is obliged to pay the Gamesters all their stakes; as if they had won; but this does not apply to stakes placed anteriorly.

A card more or less in the game does not establish a misdeal.

This game, by which millions have been ruined, is seldom played in the Parisian Gambling Houses.

It is entirely out of favour in France,

and in England, with all classes of Gamblers—even the bankers themselves do not like it; this is the more extraordinary, as it is, of all games of chance, the Roulette excepted, the most favourable to their interests. It is, nevertheless, scarcely, if ever used, but in private society—the professional Gambler always preferring Rouge et Noir to every other sort of Gambling.

LE BIRIBI.

This game is not at present much in usage. It is played upon a table which contains seventy numbers, to which correspond other numbers shut up in a sack, from whence they are drawn to indicate the parties who are winners.

There is one banker, and the players are unlimited. After the players have placed the money they wish to risk on the table, the banker draws a number out of the *sack*, and immediately pays the player who had put his money on the corresponding number on the table. The payment consists of a sum equivalent to sixty-four times the stake placed by the player upon the number which has been drawn.

When the payments are made and finished a new game is commenced. Here follow the

different chances that may be pursued in playing this game.

1° *Le plein*—that is, the entire number.

2° *Le demi plein*—half the number.

3° *Le carré*—one-fourth.

4° *La colonne droite*—the right column.

5° *Deux colonnes droites groupées.*

6° *La colonne transversale*—the transverse column.

7° *Deux colonnes transversales coupées*—the two transverse columns contiguous.

8° *Le petit côté, et le grand côté.*

9° *Le pair et l'impair*—even and odd numbers.

10° *La couleur noire et la couleur rouge.*

11° *Le pair du grand, et du petit côté.*

12° *L'impair du grand et du petit côté.*

13° *La couleur noire du petit, et du grand côté.*

14° *La couleur rouge du petit, et du grand côté.*

15° *Les terminaisons.*

16° *La bordure du tableau.*

17° *L'intérieur du tableau.*

The table of the game of Biribi contains nine columns; each column contains eight numbers, with the exception of the middle column, which is called the banker's column, and which contains only six numbers:—thus, the first column contains, from top to bottom, the numbers 1, 2, 3, 4, 5, 6, 7, and 8. The second column, going from right to left, comprises the numbers 9, 10, 11, 12, 13, 14, 15, and 16. The third column, the numbers 17, 18, 19, 20, 21, 22, 23, and 24. The fourth column, the numbers 25, 26, 27, 28, 29, 30, 31, and 32. The fifth column, the numbers 33, 34, 35, 36, 37, and 38.—We see that that column has two numbers less than the others.—*La case du haut et la case du bas sont vides.*—The sixth column contains the numbers 39, 40, 41, 42, 43, 44, 45, and 46. The seventh column, the numbers 47, 48, 49, 50, 51, 52, 53, and 54. The eighth column, the numbers 55, 56, 57, 58, 59, 60, 61, and 62; and, to conclude, the ninth column contains the numbers 63, 64, 65, 66, 67, 68, 69, and 70.

Le plein is the stake which a player places upon a single number.

Le demi-plein is the stake that the player places on two numbers.

Le carré is the stake which the player puts on four numbers that are joined to each other.

La colonne droite is the eight numbers which follow in a line from the top to the bottom.

Deux colonnes droites groupées, are the two columns on the right hand contiguous to each other.

Colonne transversale, eight numbers placed horizontally on the same line.

Colonnes transversales groupées, two transverse columns contiguous to each other.

Petit côté is the totality of the numbers contained in the first four columns on the right.

Grand côté is the totality of the numbers contained in the last four columns on the right of the numbers.

Pair, is the totality of the even numbers of the first four and last four columns to the right.

Impair. The totality of the odd numbers of the first four and last four columns on the right.

Couleur noire. The totality of the numbers painted black on the table.

Couleur rouge. The totality of the numbers painted red on the table.

Pair du grand côté. Those are the even numbers that are contained in the last four columns on the right.

Pair du petit côté. Those are the even numbers which are contained in the first four columns on the right.

Impair du grand côté. Those are the odd numbers contained in the last four columns on the right.

Impair du petit côté. Those are the odd numbers that are contained in the first four columns on the right.

Couleur noire du grand côté. Those are the numbers painted in black that are

contained in the last four columns on the right.

Couleur noire du petit côté. Those are the numbers painted in black that are contained in the first four columns on the right.

Terminaisons. Is the termination of each number; that is to say, 1, 2, 3, 4, 5, 6, 7, 8, 9, 0.

La bordure du tableau. The name under which one designates thirty-one numbers; that is to say, the sixteen numbers forming the first and last column on the right; and the first number, as well as the last, of each of the other seven columns on the right; *autrement, tous les numeros qui bordent le tableau.*

L'interieur du tableau. The totality of the numbers which are not comprised in the *bordure.*

The Gamester, in playing *le plein*, places his money on a single number;—if the number be drawn, he wins sixty-four times his stake.

If he play *le demi-plein* on two numbers

contiguous, if one of the numbers be drawn he gains thirty-two times his stake.

If he play *le carré*, or four numbers contiguous, he gains, if one of the four numbers be drawn, sixteen times the amount of his stake.

If he play the *colonne droite*, and that a number be drawn, he gains eight times his stake.

If he play the banker's column, and that the first or the last number be drawn, he gains sixteen times the amount of his stake.

If he play the two *colonnes groupées*, if a number be drawn, he gains four times the amount of his stake.

If he play the transverse column, and that a number be drawn, he gains eight times the amount of his stake.

If he play one of the following chances, viz.—

Le petit côté,

Le grand côté,

Le pair,

L'impair,

La couleur noire,

La couleur rouge,

Le pair du grand côté,

Le pair du petit côté,

L'impair du grand côté,

L'impair du petit côté,

La couleur noire du grand et du petit côté,

La couleur rouge du grand et du petit

côté, and that a number of one of those chances be drawn, the banker pays the player double his stake.

When a number of the banker's column is drawn, the player loses the stakes altogether which he may have placed generally from the *pair* to the *impair*,—as well on the *petit côté* as on the *grand côté*; and to the *couleur noire et rouge* of the great and little *côté*.

KRAPS.

1° The game of Kraps is played with three dice.

2° The Gamester always holds the box.

3° The first throw is for the banker.

4° The Gamester can only throw for the banker from 8 to 13.

5° The second throw is for the player.

6° The player covers himself from 7 to 14.

7° When the Gamester throws a chance in favour of the banker, and repeats it, he wins the *coup*.

8° If the Gamester, after having given a chance in favour of the banker, throws 3, 4, 5, 6, 17, and 18, he loses the *coup*.

9° When the Gamester gives the banker the chances 8 or 13, and that he covers himself by 16, he wins the *coup*.

10° If the Gamester gives the banker the chances 9, 10, 11, and 12, and that he covers himself by 15, he wins the *coup*.

11° The chance 15, thrown after the Gamester has given 8 or 13, he loses.

12° The chance 16, thrown after the Gamester has given 9, 10, 11, and 12, he loses.

13° The players and bankers have equally a right to change the dice before the *coup* is begun.

14° One of the dice having fallen cannot be used again; it is to be replaced by a new one.

15° One of the dice falling on the *cag-note*, or on any thing a stranger to the table, except the money, the throw is void.

16°. To render the *coup* void, it is necessary to reverse the box on its side on the table; it is the only way whereby the *coup* can be rendered void.

17°. The first chance being given to the banker, the Gamester is at liberty to augment his stake, *ou de mettre de l'argent au jeu*.

18°. Any of the dice which may be thrown out of the box broken makes the *coup* void.

LE PASSE-DIX.

This game, the most ancient of all games of chance, and the most remarkable for its being employed by the Jews to divide the garments of the Son of God, is played with three dice. There is always one banker, and the number of players is unlimited.

Each Gamester holds the box by turns, and the other players follow his chance; every time he throws a point under ten he, as well as all the other players, lose the entire stakes.

Every time that he throws a point above ten, the banker doubles the player's stakes, and the stakes of all those who have risked their money on the same chance.

When this game is played amongst individuals, each Gamester is a banker in his turn.

The love of play is the fruit of pleasure

which is continually varying. From the most remote antiquity men have endeavoured to amuse, divert, and recreate themselves by all sorts of games, according to their humour and temperament. Long before, the Lydians, and during the siege of Troy, the Greeks, to beguile the length of it, and to soften their fatigues, amused themselves with different games, which ultimately passed from camps to cities.

It would be making a vain display of erudition to speak to our readers of the obsolete games*, particularly as we only mean to treat of those which are in use at present. We shall, therefore, only show as nearly as we can the origin of the latter.

It is to the Arabs that we owe the games of Chess, Draughts, Backgammon, and, in general, those games called *Jeux de Table*. To the French, Spaniards, and English, the Games of Cards called Commerce:—

* The game of *Osselets* excepted, with which young scholars yet amuse themselves.

le piquet, l'impériale, la triomphe, had their origin in France; *l'hombre, le reversis, le tréville* in Spain; Whist and Boston in England. The Italians have the *melancholy honour* of the invention of almost all the Games of Chance or Hazard, as well as those which are played with cards, the fate of which is decided by numbers represented on a table, upon which the players place their money.

The games of chance which are played with dice, *le passe-dix* particularly, are of great antiquity, as we have before stated. Nobody is ignorant that it was at the latter game *that the Jews drew lots for the habille-ment of JESUS CHRIST.*

Of all the games at cards *Piquet* is the most ancient; it is more susceptible than all the others of calculation, and requires extraordinary attention to be well played. Its origin is somewhat singular; a great *Ballet* executed at the Court of Charles VI. suggested the idea of it. The design of the *ballet* was as follows :

The four knaves appeared with their halberts to clear the way ; then the kings arrived successively, holding the queens by their hands, whose trains were held by four slaves. The first represented the ace of clubs ;—the second, the ace of hearts ;—the third, the ace of diamonds ;—and the fourth, the ace of spades. The kings, queens, and knaves were designated by those four distinguishing marks. They formed at first by their dances *de tierces et des quatorze*, then the black arranged themselves on one side, and the red on the other. At last they concluded with a country dance, in which both colors were intermingled together confusedly, and without order.

This *Ballet*, as we have said, suggested the idea of the game of *Piquet*, which was invented for Charles VI. This unhappy monarch having fallen into an hypochondriacal state, from which nothing could divert him, appeared at first to be a little reanimated by this game, to which he paid some attention ; but he soon yielded to the

power of a disease, for which there is no remedy.

It appears very probable that this game bears the name of its inventor; and besides, that it is the model of all the games of cards known by the name of *Commerce*, &c.—*l'impériale* is the game which bears the greatest analogy to it. The other games are either more simple, such as *la triomphe*, *la mouche*, *la bruscambille*, &c. or more complicated by the augmentation of the number of the cards, as Whist,—le reversis,—Boston, &c.; but in almost all of them the value of the cards is the same; that is to say, the ACE has the preference over all the others.

The impossibility of winning at any of the games of chance is more than self-evident to any person who is not influenced by a passion for play. The Roulette has hitherto baffled all calculation; and any unprejudiced man may easily perceive that the pursuit of it must end in ruin; there being 35 numbers and the Zeros in favour of the

banker, and the chances being evidently nearly 1000 to 1 in his favour. The loss occasioned by the rapidity of the Roulette's movement is enormous: it is turned about 20 times a minute. Suppose the player puts down only two francs each time, he will be a loser within an hour of 2400. Such, we say, is the rapidity of its movement, that in a few hours the most brilliant fortune is for ever lost, even we would almost say without the knowledge of the unfortunate Gamester.

The game of Thirty-One appears a thousand times more just, if we may employ the word just in allusion to a *Den of Thieves*. The Thirty-One, however, pays the player a sum only equal to that which he stakes; whilst the Roulette gratifies him with a payment of 35 times the amount of the sum staked on a single number, and so in proportion to the different ratios of that number.

The universe put together could not elsewhere furnish so rare and curious an union of originals, more or less ridiculous, as is to be met with in those Saloons for

play; we perceive numberless men and women seated round those tables from morning to night, with a small card in the left hand and a pin in the right, marking, by making a hole in the card, *le rouge*, or *la noire*, *la couleur*, *l'inverse*, &c.

The Ideots, who believe that they have the power to subject games of hazard to their stupid calculations, are occupied in making MARTINGALES, which devour in an instant the most independent fortune. Those ridiculous sottish calculators soon find out their error by being reduced to go to the workhouse. In truth, the very best of those saloons is only a rendezvous for VAGABONDS of all classes.

The *Prince* is often confounded there with the *Barber*.—The *Princess* with the *Washerwoman*.—The *Swindler* with the *Countess*.—The *Highwayman* with my *Lady Bull* and her Daughters.—The *Priest* with the *femme galante*.—The *Duke* with the *Grissette*; and the *Statesman* with the *Soubrette lisette*.

In fact, one finds there *pèle mèle* every sort of vice and corruption.—There are musicians who are occupied in playing seducing airs; others sing; some dance. The *animals* (*Croupiers*) cry “*ça ne vas plus.*” The noise of the Roulette and that of the Thirty-one, “*Rouge paie la couleur,*” is one of those *bizareries* which it is next to impossible to describe.

It may perhaps, nevertheless, be expected of us to point out some rule or sure method by which money may be won at play; we declare the impossibility of such an undertaking. The idea of winning is a FORLORN HOPE; and this fact has been well proved by the greatest mathematicians of all ages. But, as many men, of good understanding in almost all other respects, will not be persuaded of this fact without direct mathematical proof, we shall give those persons the following information which we have gleaned on the subject of the Chances, not only from books, but personal observation, and much experience:—

1. THE doctrine of chances, considered as a mathematical theory, treats of the probability of the happening of such events as cannot be accurately predicted, either on account of our being ignorant of their precise causes, or else because the number of circumstances to be taken into account, in estimating the effects of those causes, is too great to be fully comprehended by the human mind.

This theory treats particularly of the chances of play, in such games as depend on circumstances beyond the control of the players. Of this nature are lotteries, and all games depending on the throwing of dice, or shuffling of cards. It is also applicable to certain moral and political events; such as the credibility of human testimony, and the decision of questions by a majority of votes; but one of its most valuable applications is to the resolution of questions depending on the probability of the duration of human life; a subject which is become of the highest importance

to individuals, as well as to communities, on account of the great number of life insurances, annuities depending on lives, benefit societies, &c. which are now so common.

2. This branch of the mathematics is entirely modern, it having been first cultivated by Pascal and Fermat about the middle of the 17th century. The following problem was one of the earliest that engaged Pascal's attention, and was proposed by him to Fermat:—"Two persons sit down to play for a certain sum of money, and agree, that he who first gets three games shall be the winner. One of them has got two games and the other one; but being unwilling to continue their play, they resolve to divide the stake: how much should each receive?" Fermat resolved the problem by the method of combinations; but Pascal had previously found out its solution by a different method.

3. The researches of these mathematicians on this subject remained for many years among their papers; and in that

interval, Huygens, having heard probably of what had passed between them, turned his attention to the subject, and composed his work, *De ratiociniis in Ludo aleæ*, which Schooten published for the first time in 1658, at the end of his *Exercitationes Mathematicæ*. The rudiments of the theory were here demonstrated for the first time; and this was nearly all that was done previous to the middle of the 17th century; hardly any thing having been added during the remainder of it, if we except a short paper by Saveur in the game of *Bassette*, inserted in the *Journal des Savans* (1672), a letter on the game of *Tennis* by an anonymous writer, and another small anonymous tract *On the Laws of Chance*, published at London in 1692.

4. The celebrated James Bernouilli is the next writer whose labours require to be particularly noticed. He began by proposing the following problem in the *Journal des Savans* for 1690:—"Two persons, A and B, play with a die; the condition is, that

whoever gets a certain number of points first wins the game. A begins by throwing the die once; then B throws it once. A next throws the die twice; afterwards B throws it twice; then A three times, and B three times; and so on. What is the ratio of their respective chances of winning?" The problem remained without an answer, until its ingenious author gave one in the *Leipsic Acts* in 1690. This called the attention of Leibnitz to the same subject, who gave also a solution in the same *Acts*. Bernouilli was now preparing his *Ars Conjectandi*, a work which, besides such questions as were agitated by Pascal and Fermat, contains a multitude of others, increasing in difficulty. He has also attempted to apply his theory to moral and political events. He died, however, before he could give his labours the degree of perfection that he wished for; and they did not appear until the year 1715, when they were published by his nephew Nicolas Bernouilli, who had himself treated

of the same theory in the *Leipsic Acts* for 1711, in a memoir called *Specimina artis conjectandi ad questiones juris applicatæ*.

5. In the interval between the completion of James Bernouilli's discoveries and their publication, the theory of chances was handled by two excellent mathematicians, *Montmort* and *De Moivre*. The first of these turned his attention to the subject, with a view to compensate for the loss of Bernouilli's labours, in the event of their never being published. De Moivre began by communicating to the Royal Society, in 1711, a memoir entitled *De Mensura sortis*. He afterwards published, in 1716, his *Doctrine of Chances*, a work justly regarded as one of the most valuable that has ever appeared on the subject. The best edition is the third, printed in 1756, together with his *Treatise of Annuities on Lives*. His *Miscellanea Analytica* also contains some disquisitions on the same subject.

6. Mr. Thomas Simpson has likewise treated of this subject, in a work called the

Nature and Laws of Chance, first published in 1740. This treatise is concise, and at the same time perspicuous, and, like the ingenious author's other writings, is remarkable for its originality.

This curious branch of science has also been more or less cultivated by most of the eminent mathematicians of the last century; as by John Bernouilli, Euler, Cramer, D'Alembert, Beguelin, &c.; and at a later period by Condorcet, in his *Essai sur l'application de l'analyse aux decisions qui se donnent a la pluralite des voix*.

7. The application of the doctrine of chances to questions connected with political economy, is by far the most interesting branch of this theory. The subject of Life Annuities in particular is highly important. Van Hudden, and the celebrated pensionary of Holland, De Witt, appear to have been the earliest who considered it; and Sir William Petty also turned his attention to it, but without any degree of success, probably on account of his want of mathe-

mathematical knowledge. Dr. Halley was the first who made any considerable progress in its improvement, by constructing tables of the probability of human life, from a comparison of the bills of mortality of Breslaw in Silesia. De Moivre carried on what Dr. Halley had begun; and Simpson greatly contributed to the perfection of the theory. The labours of Dodson, the friend of De Moivre, are also justly entitled to notice; in his *Mathematical Repository*, the subject of annuities, as well as the doctrine of chances in general, are treated with great clearness, and in a manner well suited to persons having but an ordinary share of mathematical knowledge. Indeed, we have freely availed ourselves of his labours in the compilation of the brief view we here give of the subject.

We shall now explain some of the more useful parts of this theory, and exemplify the mode of reasoning it requires, by a series of problems.

PROBLEM I.

8. Suppose a circular piece of metal having two opposite faces, the one white and the other black, is thrown up, in order to see which of its faces will be uppermost after it has fallen to the ground. When, if the white face be uppermost, a person is to be entitled to £5, or any other sum of money; it is required to determine, before the event, what chance or probability that person has of receiving the £5; and what sum he may reasonably expect should be paid to him, in consideration of resigning his chance to another person?

SOLUTION.—Since by supposition there is nothing in the shape of the metal to determine one face to come up rather than the other, there is an equal chance for the appearance of either face; or in other words, there is one chance out of two for the appearance of the white face. Therefore, the *probability* that it is uppermost may be expressed by the fraction $\frac{1}{2}$. And if any

other person should be willing to purchase this chance, the proprietor may reasonably expect $\frac{1}{2}$ of £5 in consideration of his resigning his chance thereof.

PROBLEM II.

9. Suppose there are three cards, each of different suits, viz. one heart, one diamond, and one club, laid on a table with their faces downward, out of which, if a person at one trial takes the heart, he is to be entitled to £5, or any other sum of money. It is required to determine, before the event, what chance or probability he has of winning and missing the said £5; and what sum he may reasonably expect to be paid to him, in consideration of his resigning his chance to another.

SOLUTION.—Since it is supposed that there is nothing in the external appearance of the cards to induce the person to choose one rather than another; and since he is to have but one choice, it follows that he has but one chance in three for obtaining

the money: therefore the probability of his getting it may be expressed by the fraction $\frac{1}{3}$. Again, since two cards remain after he has had his choice, either of which may be the heart, there are two chances out of three that he will miss it; and the probability thereof may be expressed by the fraction $\frac{2}{3}$. Lastly, he may reasonably expect $\frac{1}{3}$ of £5 as a consideration for transferring his chance to another.

PROBLEM III.

10. Suppose that there are five counters, of which four are black and one white, out of which, being mixed together, a person blindfolded is to draw one, and is to be entitled to £5, or any other sum of money, if he happens to draw the white counter. It is required to determine, before the event, what chance he has of winning and of missing the said £5; and what sum he may reasonably expect, upon transferring his chance to another.

SOLUTION.—By reasoning in this as in

the two foregoing problems, it will appear, that the person has only one chance in five of obtaining the £5, and four chances out of five for missing it; therefore, the probability of his obtaining it may be expressed by the fraction $\frac{1}{5}$; and the probability of his missing it by the fraction $\frac{4}{5}$. And he will be entitled to $\frac{1}{5}$ of the £5, if he transfers his chance to another.

PROBLEM IV.

11. Suppose there are five counters, three black, and the other two white; out of which, when mixed together, a person blindfolded is to draw one, and is to be entitled to £5, or any other sum, if he happens to draw either of the white ones. It is required to determine, before the event, what chance or probability he has of winning, and missing, the said five pounds; and what sum he may reasonably expect to be paid to him for resigning his chance to another.

SOLUTION.—In this case, the person

has manifestly only two chances out of five for taking a white counter, and three for taking a black one: Therefore the probability of winning may be expressed by the fraction $\frac{2}{5}$, and that of missing by the fraction $\frac{3}{5}$: Also he ought to receive $\frac{2}{5}$ of the £5 if he parts with his chance to another.

12. What has been said in these four problems concerning cards, counters, &c. may easily be conceived to extend to any other things which are the objects of chance. For instance, if, at the conclusion of the drawing of a lottery, there should remain in one wheel five tickets or numbers only, and in the other, two equal prizes and three blanks; then, the possessor of one of these tickets would be exactly in the situation of the person mentioned in the last question.

In general, if the number of blanks in a lottery be represented by m , and the number of prizes by n , then the probability of having one prize with one ticket will be

$\frac{n}{m+n}$; and the probability of having a blank
 $\frac{m}{m+n}$. Form which it appears,—

I. *That the probability of the happening of any event, considered as resulting from chance, may be expressed by a fraction, whose numerator is the number of chances for the happening of the event, and the denominator is the number of all the chances whereby it may both happen and fail. And the probability of such an event's failing, may be expressed by a fraction whose numerator is the number of chances for its not happening, and denominator the same as that of the former fraction.*

II. *The sum of the two fractions representing the probability of the happening and the failing of an event is equal to unity: Therefore, when one of them is given, the other may be found by subtraction.*

III. *The expectation, that is, the sum which the person who has a chance for the happening of an event is entitled to, if he resign his chance to another, is always the*

product of the fraction representing the probability multiplied into the sum expected: Therefore, if that sum be denoted by unity, the expectation will be denoted by the probability itself: Or, in general, if the *expectation* of an event be divided by the value of the thing expected, the quotient will express the *probability* of the event.

PROBLEM V.

13. What is the probability that a person playing with a single die throws an ace each time for two successive throws?

SOLUTION.—Suppose that the person is to receive £1, provided he succeeds in throwing an ace each time. Now, if an ace were to come up the first time, then, because the die has six faces, only one of which is favourable to him, his *expectation* on the second throw would be $\frac{1}{6} \times £1$ (Art. 12.) But we may consider the first event, viz. the throwing an ace the first throw as the condition of obtaining this sum $\frac{1}{6} \times £1$; and the probability of this event being also

$\frac{1}{6}$, the expectation before the first throw must necessarily be $\frac{1}{6} \times \frac{1}{6} \times \text{£}1$, (Art. 12.); and as in this case the probability is expressed by the same fraction as the expectation, the probability of throwing an ace each time for two successive throws is $\frac{1}{6} \times \frac{1}{6} = \frac{1}{36}$.

Corollary.—As it is evidently the same whether a single die be thrown twice successively, or two dice be thrown at once; therefore, the probability of throwing two aces (or any given face) at one throw with two dice, is also expressed by the fraction $\frac{1}{6} \times \frac{1}{6} = \frac{1}{36}$.

PROBLEM VI.

14. A person offers to lay a wager of $\text{£}1$, that out of a purse containing $m+n$ counters, whereof m are black, and n white, he will, blindfolded, at the first trial, draw a white counter; and also, that out of another purse containing $M+N$ counters, whereof M are black, and N white, he will also at the first trial draw a white

counter, and that if he fail in either trial his wager shall be lost. It is required to determine the probability he has of succeeding therein.

SOLUTION.—If, as in the last problem, we suppose he has already succeeded in the first trial, then it will follow, as has been there explained, that his expectation

on the second will be $\frac{N}{M+N} \times \text{£}1$, or

simply $\frac{N}{M+N}$. And if, as in the same

problem, we consider the success of his first trial as the condition of obtaining this expectation, then its probability will be $\frac{n}{m+n}$;

which multiplied into that expectation, will give $\frac{n}{m+n} \times \frac{N}{M+N}$ for the probability requi-

red. Hence it appears, *that the probability of the happening of two independent events is equal to the product of the probabilities of their happening separately.*

Cor. If the two events are both of the

same kind, then the probability will be

$$\frac{n^2}{(m+n)^2}.$$

PROBLEM VII.

15. A person offers to lay a wager of £1 that out of a purse containing $m+n$ counters, of which m are black, and n white, he will draw, blindfolded, at the first trial, a black counter; and also, that out of another purse containing $M+N$ counters, of which M are black, and N white, he will also draw at the first trial a white counter; and if either experiment fail he is to lose his wager. What is the probability of his succeeding?

SOLUTION.—By reasoning as in the last problem, it will appear, that the probability is expressed by $\frac{m}{m+n} \times \frac{N}{M+N}$: But we may also understand this problem to mean, that he is to fail of drawing a white counter at the first trial, and to succeed in the second: Now, the probability of drawing a white counter the first trial being $\frac{n}{m+n}$, that of

failing will be $1 - \frac{n}{m+n}$, (Art. 12.); and the probability of succeeding in the second trial being $\frac{N}{M+N}$, the product of these two fractions, or $\left(1 - \frac{n}{m+n}\right) \times \frac{N}{M+N}$, will be the probability required, (Art. 14.)

In like manner it appears, that the probability of failing in both experiments is the product of the probabilities of their failing separately, viz.

$$\left(1 - \frac{n}{m+n}\right) \times \left(1 - \frac{N}{M+N}\right).$$

Cor. If the events be both of the same kind, the probability of failing in the first trial and succeeding in the second, will be

$\left(1 - \frac{n}{m+n}\right) \times \frac{n}{m+n}$, and that of failing in both $\left(1 - \frac{n}{m+n}\right)^2$.

16. We may deduce the probability of the happening of three independent events from that of two, and the probability of four from that of three, and so on, by reasoning as

follows: Suppose that the receiving of a sum of money, as £1, depends on the happening of three events, the probabilities of which are $\frac{a}{b}$, $\frac{c}{d}$, $\frac{e}{f}$, respectively. Then, if the two first events had actually happened, so that the receiving of the sum depended on the third event only, the value of the expectation on that event would be $\frac{e}{f} \times \text{£}1$, (Art. 12.) Therefore we may consider $\frac{e}{f} \times \text{£}1$ as a sum to be received, provided the two first events happen. Now, we may regard the happening of the first two as a single event, the probability of which is $\frac{a}{b} \times \frac{c}{d}$, (Art. 14.); therefore the value of the expectation on all the three is $\frac{a}{b} \times \frac{c}{d} \times \frac{e}{f} \times \text{£}1$, and the probability of their happening is $\frac{a}{b} \times \frac{c}{d} \times \frac{e}{f}$, (Art. 12.)

In general, whatever be the number of independent events, *the probability of their*

all happening is equal to the continual product of their separate probabilities.

PROBLEM VIII.

17. What is the probability of throwing with a single die one ace, or more, in two throws, that is, either at the first or second throw, or at both?

SOLUTION.—In this problem, we may consider the probability required as made up of two other probabilities, viz. that of throwing an ace at the first throw, and that of missing it at the first throw, and throwing it at the second: Therefore, if we estimate these separately, their sum will be the probability required.

In order to render the conclusion general, let 6 (the number of faces of the die) = n . Then the probability of throwing an ace at the first throw is $\frac{1}{n}$; and that of missing it, $1 - \frac{1}{n} = \frac{n-1}{n}$. Also the probability of throwing an ace at the second throw is $\frac{1}{n}$; and,

connecting this with the probability of missing it the first trial, we have the probability of missing it at the first trial and throwing it the second, expressed by $\frac{n-1}{n} \times \frac{1}{n}$, (Art. 14.) Therefore the probability required is $\frac{1}{n} + \frac{n-1}{n^2} = \frac{2n-1}{n^2} = \frac{n^2 - (n-1)^2}{n^2} = \frac{11}{36}$.

This problem may also be resolved by considering, that the probability of missing an ace twice, together with the probability of throwing an ace either at the first or second throw, must amount to certainty, which is measured by 1: Therefore, if we estimate the former of these probabilities, and subtract it from unity, the remainder must be the latter. Now, the probability of missing an ace at the first throw is $\frac{n-1}{n}$, (Art. 12.) and the probability of missing it the second is also $\frac{n-1}{n}$; therefore the probability of missing it twice is $\frac{(n-1)^2}{n^2}$, (Art. 14.); and

hence the probability of throwing it once at least in two trials, is $1 - \frac{(n-1)^2}{n^2} = \frac{n^2 - (n-1)^2}{n^2}$, the same as before.

Cor. Hence it appears, that the probability of throwing one ace or more at a single throw with two dice, is $\frac{n^2 - (n-1)^2}{n^2}$.

For it is evidently the same whether we throw twice successively with one die, or once with two dice.

PROBLEM IX.

18. What is the probability of throwing an ace, or any proposed face of the die, in three throws, that is, either at the first, second, or third throw?

SOLUTION.—The probability required may be considered as composed of the separate probabilities of two events, viz. *first*, of the probability of throwing an ace either at the first or second throw; and, *secondly*, of the probability of missing it both at the first

and second throws, and throwing it at the third.

The probability of throwing an ace in two throws has been found, by the last problem to be $\frac{n^2 - (n-1)^2}{n^2}$; and therefore (Art. 14.) the probability of missing it both throws, is $1 - \frac{n^2 - (n-1)^2}{n^2} = \frac{(n-1)^2}{n^2}$. Again, the probability of throwing an ace at the third throw, is $\frac{1}{n}$; and consequently the probability of missing it the first two throws and succeeding at the third, is $\frac{1}{n} \cdot \frac{(n-1)^2}{n^2} = \frac{(n-1)^2}{n^3}$. Adding now the two probabilities, we have the probability required, expressed by $\frac{n^2 - (n-1)^2}{n^2} + \frac{(n-1)^2}{n^3} = \frac{n^3 - (n-1)^3}{n^3}$. In numbers the probability is $\frac{91}{125}$.

The problem may also be resolved, by finding the probability of missing an ace three times successively, which will be $\frac{n-1}{n}$

$\frac{n-1}{n} \cdot \frac{n-1}{n}$ (Art. 6.), and this subtracted

from unity, gives us $1 - \frac{(n-1)^2}{n^2} = \frac{n^2 - (n-1)^2}{n^2}$

for the probability of throwing an ace once or more in three throws, as before.

Cor.—Hence it appears, that the probability of throwing one ace, at least, by three dice, at one single throw, is $\frac{n^3 - (n-1)^3}{n^3}$.

PROBLEM X.

19. What is the probability of throwing one ace or more in m throws, m being put for any number whatever?

SOLUTION.—Following the second mode of solution employed in the two preceding problems, we find that the probability of missing an ace m times successively, is (by Art. 16.)

$\frac{n-1}{n} \cdot \frac{n-1}{n} \cdot \frac{n-1}{n} \dots$ (to m factors) $= \frac{(n-1)^m}{n^m}$;

and this expression subtracted from unity,

leaves $1 - \frac{(n-1)^m}{n^m} = \frac{n^m - (n-1)^m}{n^m}$,

for the probability of throwing one ace, or more, in m successive throws.

Cor.—The same expression is the measure of the probability of throwing an ace, or more, with m dice at one throw.

PROBLEM XI.

20. What is the probability of throwing one ace, and no more, with a single die, in two throws?

SOLUTION.—The probability of throwing one ace, or more, at two throws, may evidently be regarded as the sum of two probabilities, viz.

1st, The probability of throwing one ace and no more.

2dly, The probability of throwing two aces.

Therefore, the probability of throwing one ace, and no more, must be measured by the difference between the probability of throwing one ace or more, and the probability of throwing two aces at two throws.

Now, the first of the two latter probabilities is $\frac{n^2 - (n-1)^2}{n^2}$ (Art. 17.) and the second is $\frac{1}{n^2}$ (Art. 13.) and their difference, or the probability required, is $\frac{n^2 - (n-1)^2}{n^2}$
 $\frac{1}{n^2} = \frac{2(n-1)}{n^2} = \frac{5}{18}$.

Cor. The probability of throwing one ace, and no more, at a single throw, with two dice, is also $\frac{2(r-1)}{n^2}$.

PROBLEM XII.

21. What is the probability of throwing one ace, and no more, in three throws?

SOLUTION.—This probability may be considered as made up of two probabilities, viz. that of throwing an ace at the first throw, and missing an ace at each of the remaining throws; and that of missing an ace at the first throw, and throwing one ace, and no more, in the two remaining throws.

To estimate these, we must consider that

the probability of throwing an ace at one throw is $\frac{1}{n}$; and that of missing an ace in two successive throws, is $\frac{(n-1)^2}{n^2}$ (Art. 17.); therefore the probability of throwing an ace at the first throw, and missing it at the second and third throws, is $\frac{1}{n} \cdot \frac{(n-1)^2}{n^2}$ (Art. 14.) $= \frac{(n-1)^2}{n^3}$.

Again, the probability of missing an ace at one throw is $\frac{n-1}{n}$; and that of throwing one ace, and no more, in two successive throws, is $\frac{2(n-1)}{n^2}$ (Art. 20.); therefore, the probability of missing an ace the first throw, and throwing an ace, and no more, in the two remaining throws, is

$$\frac{n-1}{n} \cdot \frac{2(n-1)}{n^2} \text{ (Art. 14.)} = \frac{2(n-1)^2}{n^3}.$$

Taking now the sum of these probabilities,

we have $\frac{(n-1)^2}{n^3} + \frac{2(n-1)^2}{n^3} = \frac{3(n-1)^2}{n^3}$

for the probability required, which, in numbers, is $\frac{3 \times 25}{210} = \frac{25}{72}$.

Cor. The probability of throwing one ace, and no more, at one throw, by three dice, is also $\frac{3(n-1)^2}{n^3}$.

PROBLEM XIII.

22. What is the probability of throwing one ace, and no more, in four throws?

SOLUTION.—This probability is the sum of the probability of throwing an ace at the first throw, and missing it in all the remaining three rows; and of the probability of missing an ace at the first throw, and throwing one, and no more, in the three remaining throws.

The probability of throwing an ace at one throw is $\frac{1}{n}$; and that of missing to throw an ace, in three successive throws, is $\frac{(n-1)^3}{n^3}$ (Art. 16.); and therefore the probability of

throwing an ace at the first throw, and missing it in the three following throws, is

$$\frac{1}{n} \cdot \frac{(n-1)^3}{n^3} = \frac{(n-1)^3}{n^4}.$$

Again, the probability of missing to throw an ace at one throw is $\frac{n-1}{n}$, and that of throwing one ace, and no more, in three successive throws, is $\frac{3(n-1)^2}{n^3}$ (Art. 21.); and therefore the probability of missing an ace at the first throw, and throwing one, and no more, in the three following throws, is

$$\frac{n-1}{n} \cdot \frac{3(n-1)^2}{n^3} = \frac{3(n-1)^3}{n^4}.$$

Therefore, the probability required is

$$\frac{(n-1)^3}{n^4} + \frac{3(n-1)^3}{n^4} = \frac{4(n-1)^3}{n^4}.$$

In numbers, $\frac{4 \times 125}{1296} = \frac{125}{324}$.

Cor. The probability of throwing one

ace, and no more, with four dice, at a single throw, is also $\frac{4(n-1)^3}{n^4}$.

PROBLEM XIV.

23. What is the probability of throwing one ace, and no more, in m throws, m being any number whatever?

SOLUTION.—We have found in the 11th, 12th, and 13th problems, that when the values of m are 2, 3, and 4, then the probabilities required are

$$\frac{2(n-1)}{n^2}, \frac{3(n-1)^2}{n^3}, \text{ and } \frac{4(n-1)^3}{n^4}$$

respectively. By reasoning as in these problems, we should find, that when $m=5$, then the probability is $\frac{5(n-1)^4}{n^5}$. Therefore, attending to the law of the formation of these expressions, it is easy to see, that, in general, the probability of throwing one

ace, and no more, in m throws, is

$$\frac{m(n-1)^{m-1}}{n^m}.$$

Cor. The same formula also expresses the probability of throwing a single ace at one throw with m dice.

PROBLEM XV.

24. What is the probability of throwing two aces, or more, in three throws, with a single die?

SOLUTION.—Besides the event in question, there are just other two that can possibly happen: either never an ace will come up in the three throws; or else one, and no more, will be thrown. These three events, then, making up certainty, the sum of their probabilities must be unity. Therefore, the probability required will be found, by subtracting the other two from 1.

Now, the probability of throwing never

an ace in three throws is $\frac{(n-1)^3}{n^3}$ (Art. 16.); and the probability of throwing one ace, and no more, is $\frac{3(n-1)^2}{n^3}$ (Art. 23.); therefore, the probability of throwing two aces, or more, in three throws, will be

$$1 - \frac{(n-1)^3}{n^3} - \frac{3(n-1)^2}{n^3} = \frac{n^3(n-1^3) - 3(n-1)^2}{n^3}$$

which, in numbers, is $\frac{216 - 125 - 3 \times 25}{216} = \frac{2}{27}$.

Cor. The probability of throwing two aces, or more, at one throw, with three dice, is expressed by the same formula.

PROBLEM XVI.

25. What is the probability of throwing two aces, or more, in four throws?

SOLUTION.—In this case we must from unity subtract $\frac{(n-1)^4}{n^4}$, the probability of throwing never an ace in three throws, and

also $\frac{4(n-1)^3}{n^4}$, the probability of throwing one ace only, and the remainder,

$$1 - \frac{(n-1)^4}{n^4} - \frac{4(n-1)^3}{n^4} = \frac{n^4 - (n-1)^4 - 4(n-1)^3}{n^4}$$

is the probability required, which, in numbers, is $\frac{19}{144}$.

Cor. The same formula expresses the probability of throwing two or more aces at one throw with four dice.

PROBLEM XVII.

26. What is the probability of throwing two aces, or more, in m throws, with a single die.

SOLUTION.—By following the mode of reasoning employed in Prob. 15, and 16, and observing the law according to which the results are formed, it will appear, that m being any number whatever, the probability required is $\frac{n^m - (n-1)^m - m(n-1)^{m-1}}{n}$.

Cor. The probability of throwing two or

more aces, with m dice, at one throw, is expressed by the same number.

PROBLEM XVIII.

27. The probability of throwing two aces, and no more, in three throws, is required.

SOLUTION.—The probability of throwing two aces or more, in three throws, is manifestly made up of the probability of throwing two aces and no more, and of the probability of throwing three aces; therefore, if from the first of these we subtract the third, the remainder must be the second.

The probability of throwing two aces or more, in three throws, is

$$\frac{n^3 - (n-1)^3 - 3(n-1)^2}{n^3} \quad (\text{Art. 24.})$$

and the probability then of throwing three aces is $\frac{1}{n^3}$; therefore the probability of throwing two aces, and no more, in three throws, is

$$\frac{n^3 - (n-1)^3 - 3(n-1)^2}{n^3} - \frac{1}{n^3} = \frac{3(n-1)}{n^3}.$$

which, in numbers is $\frac{5}{72}$.

Cor. The same formula expresses the probability of throwing two aces, and no more, with three dice, at one throw.

PROBLEM XIX.

28. The probability of throwing two aces, and no more, in four throws, is required.

SOLUTION.—This probability may be considered as composed of the probability of bringing up an ace the first throw, and only one ace more in the three remaining throws; and of the probability of missing an ace the first throw, and throwing two aces, and no more, in the remaining throws.

The probability of throwing an ace the first throw is $\frac{1}{n}$; and that of throwing one ace, and no more, in the three following, is $\frac{3(n-1)^2}{n^3}$ (Art. 21.); therefore, the first of the two probabilities composing that required, is $\frac{1}{n} \cdot \frac{3(n-1)^2}{n^3} = \frac{3(n-1)^2}{n^4}$.

The probability of missing an ace the

first throw is $\frac{n-1}{n}$; and that of throwing two aces, and no more, in the remaining throws, is $\frac{3(n-1)}{n^3}$ (Art. 27.); therefore, the second of the two probabilities is

$$\frac{(n-1)}{n} \cdot \frac{3(n-1)}{n^3} = \frac{3(n-1)^2}{n^4}.$$

Therefore the probability required is

$$\frac{3(n-1)^2}{n^4} + \frac{3(n-1)^2}{n^4} = \frac{6(n-1)^2}{n^4};$$

which, in numbers, is $\frac{25}{216}$.

Cor.—The probability of throwing two aces and no more at one throw with four dice, is expressed by the same formula.

PROBLEM XX.

29. The probability of throwing two aces, and no more, in five throws, is required.

Proceeding as in the last problem, the probability of throwing an ace the first throw, and only one more in the four remaining throws, will be, by Art. 12 and 22,

$$\frac{1}{n} \cdot \frac{4(n-1)^3}{n^4} = \frac{4(n-1)^3}{n^5}$$

And the probability of missing an ace the first throw, and throwing two and no more in the remaining throws, will be, by Art. 12 and 28,

$$\frac{n-1}{n} \cdot \frac{6(n-1)^2}{n^4} = \frac{6(n-1)}{n^5}$$

Therefore, the probability of throwing two aces, and no more, in five throws, is

$$\frac{4(n-1)^3}{n^5} + \frac{6(n-1)^3}{n^5} = \frac{10(n-1)^3}{n^5};$$

which, expressed in numbers, is $\frac{625}{3883}$.

Cor.—This formula expresses also the probability of throwing two aces at one throw of five dice.

PROBLEM XXI.

30. The probability of throwing two aces, and no more, in m throws, is required.

It appears from the solution of the three last problems, that when the values of m are 3, 4, and 5, the probabilities in question are,

$$\frac{3 \cdot 2}{1 \cdot 2} \frac{n-1}{n^3}, \quad \frac{4 \cdot 3}{1 \cdot 2} \frac{(n-1)^2}{n^4}, \quad \text{and} \quad \frac{5 \cdot (n-1)^3}{1 \cdot 2 n^5},$$

respectively. Hence, by induction, we may infer, that m being any number whatever, the probability required is,

$$\frac{m(m-1)(n-1)^{m-2}}{1.2 \quad n}$$

Cor. This formula also expresses the probability of throwing two aces, and no more, at one throw with m dice.

PROBLEM XXII.

31. The respective probabilities of throwing any number of points with two dice, are required.

SOLUTION.—It will appear upon consideration, that 2 points and 12 points can each be thrown in one way only, the first by the two aces coming up, and the second by the two sixes.

That 3 and 11 may each be thrown in two ways, the former by 1, 2, and 2, 1, and the latter by 5, 6, and 6, 5. In like manner, 4 and 10 may each come up in three ways, 5 and 9 in four ways, 6 and 8 in five ways, and 7 in six ways. Hence the whole num-

ber of chances is $2+4+6+8+10+6=36$:
 And the probability of 2 or 12 coming up
 is $\frac{1}{36}$

The probability of 3 or 11 is $\frac{2}{36}=\frac{1}{18}$

The probability of 4 or 10 is $\frac{3}{36}=\frac{1}{12}$

The probability of 5 or 9 is $\frac{4}{36}=\frac{1}{9}$

The probability of 6 or 8 is $\frac{5}{36}$

And the probability of throwing 7 is $\frac{6}{36}=\frac{1}{6}$.

PROBLEM XXIII.

32. Suppose two heaps, each containing n counters, whereof a are white and b black. If a person draws a counter out of each heap, what is the probability that he draws one white counter and no more?

SOLUTION.—The probability of his drawing a black counter out of the first heap, and a white counter out of the second, is (by Art. 15.)

$$\left(1 - \frac{a}{a+b}\right) \times \frac{a}{a+b} = \frac{ab}{(a+b)^2}.$$

And the probability of his drawing a white counter out of the first heap, and a black

counter out of the second, is, in like manner, $\frac{a b}{(a+b)^2}$. Now the probability required, is manifestly the sum of these two :

Therefore its measure is $\frac{2 a b}{(a+b)^2}$.

Cor. If a and b represent the number of chances for the happening and failing of an event at one trial, then every chance relating to two such events that can possibly happen in two trials, may be expressed by a fraction, whose numerator consists of one or more terms of the second power of the binomial $a+b$, and whose denominator is that power itself.

For instance, the probability in two trials of the happening of

$$\left. \begin{array}{l} \text{Two events,} \\ \text{Only one of them,} \\ \text{Neither of them,} \end{array} \right\} \text{is } \left\{ \begin{array}{l} \frac{a^2}{(a+b)^2} \\ \frac{2 a b}{(a+b)^2} \\ \frac{b^2}{(a+b)^2} \end{array} \right\} \begin{array}{l} \text{Prob. 6.} \\ \text{Prob. 23.} \\ \text{Prob. 7.} \end{array}$$

The sum of these three probabilities is manifestly unity, as it ought to be.

Again, the probability of both the events happening, is

$$\frac{a^2 + 2ab}{(a+b)^2} = \frac{(a+b)^2 - b^2}{(a+b)^2};$$

and the probability that both will not happen, is

$$\frac{2ab + b^2}{(a+b)^2} = \frac{(a+b)^2 - a^2}{(a+b)^2}.$$

PROBLEM XXIV.

33. Suppose three heaps, each containing a white and b black counters, and that a person draws one out of each, what probability is there that they shall be all white?

SOLUTION.—If he draws a white counter out of the first heap, the probability of which is $\frac{a}{a+b}$, then he must draw two white counters also out of the remaining heaps, the probability of which is $\frac{a^2}{(a+b)^2}$; but neither of these events will be effectual without the happening of the other, and therefore $\frac{a}{a+b} \cdot \frac{a^2}{(a+b)^2} = \frac{a^3}{(a+b)^3}$ will be the probability required.

Cor. In like manner, the probability of drawing three black counters, or of failing to draw a white one at each attempt, is

$$\frac{b^3}{(a+b)^3}.$$

PROBLEM XXV.

34. The same things being supposed as in the last problem, what is the probability that two of the counters drawn, and no more, shall be white?

SOLUTION.—If the person draws a black counter the first time, the probability of which is $\frac{b}{a+b}$, then he must draw two white counters out of the remaining heaps, the probability of which is $\frac{a^2}{(a+b)^2}$; and therefore the probability of succeeding by drawing in that manner, is $\frac{b}{a+b} \cdot \frac{a^2}{(a+b)^2} = \frac{a^2 b}{(a+b)^3}$.

Again, if he draws a white counter the first time, the probability of which is $\frac{a}{a+b}$, then he must draw only one white counter

out of the two remaining heaps, the probability of which is $\frac{2ab}{(a+b)^2}$, (Art. 32.) therefore the probability of succeeding in this way, is $\frac{a}{a+b} \cdot \frac{2ab}{(a+b)^2} = \frac{2a^2b}{(a+b)^3}$. Now the whole probability required, is manifestly the sum of these two; therefore it is

$$\frac{a^2b}{(a+b)^3} + \frac{2a^2b}{(a+b)^3} = \frac{3a^2b}{(a+b)^3}.$$

Cor. As the probability of drawing two white counters or more, is the sum of the probabilities investigated in the two last problems, it will be $\frac{a^3 + 3a^2b}{(a+b)^3}$.

PROBLEM XXVI.

35. The same things being supposed as in the two last questions, what is the probability that one white counter and no more shall be drawn?

SOLUTION.—If he draws a white counter the first time, then at the other two trials he must draw two black ones, the proba-

bility of doing both of which is

$$\frac{a}{a+b} \cdot \frac{b^2}{(a+b)^2} = \frac{ab^2}{(a+b)^3}.$$

If he draws a black counter the first time, then at the other two trials he must draw one black and one white counter, the probability of doing which is

$$\frac{b}{a+b} \cdot \frac{2ab}{(a+b)^2} = \frac{2ab^2}{(a+b)^3}.$$

Therefore the probability required will be,

$$\frac{ab^2}{(a+b)^3} + \frac{2ab^2}{(a+b)^3} = \frac{3ab^2}{(a+b)^3}.$$

Cor. 1. The probability of drawing either one or two white counters, will be

$$\frac{3a^2b}{(a+b)^3} + \frac{3ab^2}{(a+b)^3} = \frac{3ab}{(a+b)^2}.$$

Cor. 2. The probability of drawing either one, two, or three white counters, is

$$\frac{a^3}{(a+b)^3} + \frac{3a^2b}{(a+b)^3} + \frac{3ab^2}{(a+b)^3} = \frac{(a+b)^3 - b^3}{(a+b)^3}.$$

Cor. 3. The probability of drawing none, or at most but one white counter, is

$$\frac{3ab^2 + b^3}{(a+b)^3}.$$

Cor. 4. The probability of drawing none, one, or at most but two white counters, is

$$\frac{(a+b)^3 - a^3}{(a+b)^3}.$$

Cor. 5. Hence it appears, that one or more of the terms of the binomial $a+b$, raised to the third power, will be the numerators of fractions which express the probabilities of all the varieties that can possibly happen in three trials, concerning events, the number of chances for the happening or failing of which are a and b respectively; and that the common denominator of all the fractions will be $(a+b)^3$.

For instance, the probability in three trials of the happening of

The three events,	}	is	{	$\frac{a^3}{(a+b)^3}$	Prob. 24.
Only two of them,				$\frac{3a^2b}{(a+b)^3}$	Prob. 25.
Only one of them,				$\frac{3ab^2}{(a+b)^3}$	Prob. 26.
Neither of them,				$\frac{b^3}{(a+b)^3}$	{ Cor. to Prob. 24.

The sum of these four probabilities is evidently unity, as it ought to be.

36. Supposing a to express the number of chances for the happening of an event, and b for the chances of its failing, then it is evident from the foregoing problems, that every question that can possibly be proposed respecting the happening or failing of any number of such events in m trials, will be answered by means of one or more terms of the developement of $(a+b)^m$, as a numerator, and the whole expression, as a denominator. In particular,

1st, The probability of the happening of the m events, will be $\frac{a^m}{(a+b)^m}$.

The probability of the happening of $m-1$ of the events, will be

$$\frac{m}{1} \cdot \frac{a^{m-1}b}{(a+b)^m}$$

The probability of the happening of $m-2$ of the events, will be

$$\frac{m(m-1)}{1 \cdot 2} \frac{a^{m-2}b^2}{(a+b)^m}$$

And, in general, the probability of the happening of $m-n$ of the events, will be

$$\frac{m(m-1)(m-2) \dots (m-n+1)}{1 \cdot 2 \cdot 3 \dots n} \frac{a^{m-n}b^n}{(a+b)^m}$$

the factors in the numerator being continued until their number be n ; and the same in the denominator.

2d, The probability of the happening of $m, m-1, m-2$, or, at fewest, of but $(m-n)$, such events will be,

$$\frac{a^m + \frac{m}{1} a^{m-1} b + \frac{m(m-1)}{1.2} a^{m-2} b^2 + \frac{m(m-1)(m-2)}{1.2.3} a^{m-3} b^3 + \&c.}{(a+b)^m}$$

the numerator of the fraction being supposed to consist of $n+1$ terms.

And the probability of the happening of at least one such event, will be

$$\frac{(a+b)^m - b^m}{(a+b)^m}$$

3d, The probability of the happening of neither, or but one, or two, or at most, of but n , such events will be,

$$\frac{b^m + \frac{m}{1} b^{m-1} a + \frac{m(m-1)}{1.2} b^{m-2} a^2 + \frac{m(m-1)(m-2)}{1.2.3} b^{m-3} a^3 + \&c.}{(a+b)^m}$$

the numerator of which fraction consists of $n+1$ terms.

And the probability of the happening of at most but $m-1$, such events will be,

$$\frac{(a+b)^m - a^m}{(a+b)^m}.$$

PROBLEM XXVII.

37. Suppose a lottery, in which the number of prizes is to the number of blanks as 1 to 39; how many tickets must be purchased, that the buyer may have an equal chance for one or more prizes?

SOLUTION.—The probability of having one prize or more in m tickets, in a lottery wherein the prizes are to the blanks as 1 to 39, is the same with that of throwing one ace or more in m throws, with a die that has $1+39=40$ faces. Therefore, putting $40=mn$, this probability will (by Prob. X.)

be, $\frac{n^m - (n-1)^m}{n^m}$, which, by putting $1=a$, and

$39=b$, is also $\frac{(a+b)^m - b^m}{(a+b)^m}$.

And the probability of missing, is $\frac{b^m}{(a+b)^m}$.

But by hypothesis, there is to be an equal chance of the having or missing one or more prizes. Now, if the certainty of the having or missing one or more prizes be denoted by unity, then the probabilities of an equal chance, for having or missing one or more of them, will each of them be denoted by $\frac{1}{2}$.

$$\text{Therefore } \frac{(a+b)^m - b^m}{(a+b)^m} = \frac{b^m}{(a+b)^m} = \frac{1}{2};$$

whence $2b^m = (a+b)^m$;

which in logarithms will be,

$$\log. 2 + m \log. b = m \log. (a+b):$$

and hence, $m = \frac{\log. 2.}{\log. (a+b) - \log. b}$.

Now, $\log. 2 = .30103$, and $\log. (a+b) = \log. 40 = 1.60206$, and $\log. b = \log. 39 = 1.59106$; therefore $m = \frac{.30103}{.01100} = 27.36$. By

which it appears, that the number of tickets must be greater than 27.

PROBLEM XXVIII.

38. In a pack of 26 cards, 13 of which

are black, and 13 red, if m cards be dealt, how many is there an equal chance of being red?

SOLUTION.—If the number of chances for the happening of the event be denoted by a , and those for its failing by b , then (by Art. 36.) $\frac{b^m}{(b+a)^m}$ is the probability of its not happening once in m trials. In like manner, $\frac{b^m + mb^{m-1}a}{(b+a)^m}$ will express the probability of its not happening twice in m trials; and

$$\frac{b^m + mb^{m-1}a + \frac{m(m-1)}{1 \cdot 2} b^{m-2}a^2}{(b+a)^m}$$

expresses the probability of its not happening thrice; and so on. And because the question requires how many times the event will happen in m trials upon an equality of chance, it will follow, that when the event

is to happen once, then $\frac{b^m}{(a+b)^m} = \frac{1}{2}$; (See Art. 37.) and when it is to happen twice,

then $\frac{b^m + m b^{m-1} a}{(b+a)^m} = \frac{1}{2}$; and when it is to happen thrice, then

$$\frac{b^m + m b^{m-1} a + \frac{m(m-1)}{1.2} b^{m-2} a^2}{(b+a)^m} = \frac{1}{2};$$

$$\text{or } b^m = \frac{1}{2}(b+a)^m;$$

$$b^m + m b^{m-1} a = \frac{1}{2}(b+a)^m;$$

$$b^m + m b^{m-1} a + \frac{m(m-1)}{1.2} b^{m-2} a^2 = \frac{1}{2}(b+a)^m;$$

$$\&c. \qquad \qquad \qquad \&c.$$

Hence it appears, that the number of terms which must be added together to make $\frac{1}{2}(b+a)$, is the answer to the question. This being premised, let $a:b :: 1:p$; then $\frac{a}{b} = \frac{1}{p}$; therefore, by substitution, the above expressions, will become,

$$1 = \frac{1}{2} \left(1 + \frac{1}{p} \right)^m$$

$$1 + m \cdot \frac{1}{p} = \frac{1}{2} \left(1 + \frac{1}{p} \right)^m$$

$$1 + m \cdot \frac{1}{p} + \frac{m(m-1)}{1.2} \frac{1}{p^2} = \frac{1}{2} \left(1 + \frac{1}{p} \right)^m$$

$$1 + m \cdot \frac{1}{p} + \frac{m(m-1)}{1.2} \frac{1}{p^2} + \frac{m(m-1)(m-2)}{1.2 \cdot 3} \frac{1}{p^3} = \frac{1}{2} \left(1 + \frac{1}{p} \right)^m$$

$$\&c. \qquad \qquad \qquad \&c.$$

Now in the present question, where $a=b$, we have $p=1$, therefore $\left(1+\frac{1}{p}\right)^m=(1+1)^m$; but in the developement of this quantity, the terms equally distant from either extremity are equal, therefore $\frac{1}{2}(1+1)^m$ will consist of half the terms in $(1+1)^m$; and as the whole number of terms is $m+1$, therefore the answer will be $\frac{m+1}{2}$.

Cor. If r represent the number of times that the proposed event is to happen, then, when there is an equality of chance for its happening or failing, $r=\frac{m+1}{2}$ by the problem. Therefore m , the number of trials in which it will be an equal chance, whether the event shall happen or not, will be $2r-1$.

And therefore in a lottery, in which the number of prizes is equal to the number of blanks, if it be required to know how many tickets should be bought, in order to have r or more prizes, the answer will be $2r-1$

tickets; that is, in order to have an equal chance for 1, 2, 3, 4, 5, &c. or more prizes, there should be bought 1, 3, 5, 7, 9, &c. tickets.

PROBLEM XXIX.

39. In a pack of 39 cards, consisting of 13 hearts, 13 spades, and 13 clubs, if m cards be dealt to any one, how many may he, on an equality of chance expect to be hearts?

SOLUTION.—If a , b , and p , represent the same as in last problem, and r be the number required; then because there are two chances for a black card to be dealt, and but one for a red card, we have $b=2$ and $a=1$, and consequently $p=2$. Therefore

$$\frac{1}{2} \left(1 + \frac{1}{p} \right)^m = \frac{1}{2} \left(\frac{3}{2} \right)^m, \text{ and in this case}$$

$$1 + \frac{m}{1} \cdot \frac{1}{2} + \frac{m(m-1)}{1 \cdot 2} \cdot \frac{1}{4} + \frac{m(m-1)(m-2)}{1 \cdot 2 \cdot 3} \cdot \frac{1}{8} +$$

$$\&c. \text{ (to } r \text{ terms)} = \frac{1}{2} \left(\frac{3}{2} \right)^m.$$

The whole difficulty of the problem is now reduced to the finding of r , the num-

ber of terms of the series that must be added together to make $\frac{1}{2} (\frac{3}{2})^m$. Now in the last problem we found r by a direct process, but in this we cannot find it otherwise than by trials. The manner of proceeding may be as follows :

- (1.) When $m=1$, then $\frac{1}{2} (\frac{3}{2})^m=0.75$;
 and when $m=2$, $\frac{1}{2} (\frac{3}{2})^m=1.125$.

Now the first term of the series

$$1 + \frac{m}{1} \cdot \frac{1}{2} + \frac{m(m-1)}{1 \cdot 2} \frac{1}{4} +, \&c.$$

is manifestly greater than the former of these numbers, but less than the latter; hence it appears, that,

when $m=1$, then 1 term is greater than $\frac{1}{2} (\frac{3}{2})^m$,
 when $m=2$, then 1 term is less than $\frac{1}{2} (\frac{3}{2})^m$.

- (2.) Again, if $m=4$, then $\frac{1}{2} (\frac{3}{2})^m=2.53$, &c.
 and if $m=5$, $\frac{1}{2} (\frac{3}{2})^m=3.79$, &c.

(Here the values of $\frac{1}{2} (\frac{3}{2})^m$ are only found to two places of decimals, these being sufficient for our purpose; and to facilitate the operations, the calculations may be

made by logarithms.) Taking now two terms of the series, we have

$$1 + 4 \times \frac{1}{2} = 3; \text{ and } 1 + 5 \times \frac{1}{2} = 3.5.$$

Hence it appears, that

when $m=4$, then 2 terms are greater than $\frac{1}{2} \left(\frac{3}{2}\right)^m$,
 when $m=5$, 2 terms are less than $\frac{1}{2} \left(\frac{3}{2}\right)^m$.

(3.) If $m=7$, then $\frac{1}{2} \left(\frac{3}{2}\right)^m = 8.54$, &c.

and if $m=8$, $\frac{1}{2} \left(\frac{3}{2}\right)^m = 12.31$, &c.

Now, taking three terms of the series, we have

$$1 + 7 \times \frac{1}{2} + \frac{7 \cdot 6}{1 \cdot 2} \times \frac{1}{4} = 9.75, \text{ \&c.}$$

$$1 + 8 \times \frac{1}{2} + \frac{8 \cdot 7}{1 \cdot 2} \times \frac{1}{4} = 12.0, \text{ \&c.}$$

Hence it appears, that

when $m=7$, then 3 terms are greater than $\frac{1}{2} \left(\frac{3}{2}\right)^m$,
 when $m=8$, 3 terms are less than $\frac{1}{2} \left(\frac{3}{2}\right)^m$,

(4.) By a like mode of proceeding we find, by taking four terms of the series, that

when $m=10$, then 4 terms are greater than $\frac{1}{2} \left(\frac{3}{2}\right)^m$,
 when $m=11$, 4 terms are less than $\frac{1}{2} \left(\frac{3}{2}\right)^m$,

and in general, putting x for any number whatever, when m is

$\left. \begin{matrix} \{3x+1\} \\ \{3x+2\} \end{matrix} \right\}$ then $x+1$ terms $\left. \begin{matrix} \{ \text{greater} \} \\ \{ \text{less} \} \end{matrix} \right\}$ than $\frac{1}{2} \left(\frac{3}{2}\right)^m$.

But when the chances for the event's not happening r times in m trials, (which are expressed by the series,) are less than $\frac{1}{2}$ the power; then the chances for its happening must be greater than that number. Therefore, when $m=3x+2$, there will be more than an equal chance for the event's happening $(x+1)$ times. Let us now put $r=x+1$, then $x=r-1$; and since $m=3x+2$, therefore $m=3(r-1)+2=3r-1$, and $r=\frac{m+1}{3}$. That is, if m cards be dealt, it is

more than an equal chance that there should be $\frac{m+1}{3}$ hearts.

Cor. Because $m=3r-1$, therefore, if in a lottery containing two blanks to a prize, it be required to know how many tickets should be bought in order to have an equal

chance for r prizes, the answer will be $3r-1$ tickets; that is, in order to have an equal chance for obtaining 1, 2, 3, 4, 5, &c. prizes, there must be bought 2, 5, 8, 11, 14, &c. tickets.

PROBLEM XXX.

40. In a pack of 52 cards, consisting of 13 of each suit, if m cards be dealt to me, how many may I, on an equality of chance, expect to be trumps?

SOLUTION.—The same symbols being retained as in the two last problems, then because there are three suits of blanks to one suit of prizes, (or trumps,)

$b=3$ and $a=1$. Therefore $p=3$; and $\frac{1}{2}$

$\left(1+\frac{1}{p}\right)^m = \frac{1}{2}\left(\frac{4}{3}\right)^m$. And in this case,

$$1 + \frac{m}{1} \cdot \frac{1}{3} + \frac{m(m-1)}{1 \cdot 2} \cdot \frac{1}{9} + \dots \text{ (to } r \text{ terms)} = \frac{1}{2}\left(\frac{4}{3}\right)^m.$$

Here, as in the last problem, we must determine r by repeated trials. Accordingly, by proceeding as in that problem, we shall find that when

m	{	$= 2$	}	then 1 term of	{	greater	}	than	}	$\frac{1}{2}(\frac{4}{3})^m$
		$= 3$		the series is		less				
m	{	$= 6$	}	then 2 terms	{	greater	}	than		
		$= 7$		are		less				
m	{	$= 10$	}	then 3 terms	{	greater	}	than		
		$= 11$		are		less				
m	{	$= 14$	}	then 4 terms	{	greater	}	than		
		$= 15$		are		less				

Therefore, in general, when

$$m = \begin{cases} 4x+2 \\ 4x+3 \end{cases} \text{ then } x+1 \begin{cases} \text{greater} \\ \text{lesser} \end{cases} \text{ than } \frac{1}{2} \left(\frac{4}{3}\right)^m.$$

Therefore, when $m=4x+3$, there will be something more than an equal chance of the events happening $x+1$ times. Now, since $m=4x+3$, therefore $x=\frac{m-3}{4}$. And since $r=x+1$, therefore $x=r-1$; hence $r-1=\frac{m-3}{4}$, and $r=\frac{m+1}{4}$. That is, if m cards are dealt, it will be more than an equal chance that there will be $\frac{m+1}{4}$ trumps. Therefore, in the game of whist, where 13 cards are dealt, there is more than an equal chance for any particular person having $\frac{13+1}{4}=\frac{14}{4}$ trumps. And since this is more

than an equal chance, if any player have but three trumps, or less, he may justly conclude that his partner has four trumps, or more.

Cor. Since $r-1 = \frac{m-3}{4}$, therefore $m=4r-1$; Hence it follows, that in a lottery where there are three blanks to a prize, if it be required to know how many tickets should be bought in order to have r prizes, the answer will be $4r-1$ tickets; thus, in order to have 1, 2, 3, 4, 5, c. prizes, there must be bought 3, 7, 11, 15, 19, &c. tickets.

PROBLEM XXXI.

41. In a lottery which has four blanks to a prize, if a person purchase m tickets, how many prizes may he expect, on an equality of chance?

SOLUTION.—The same symbols being retained as before, we have, in this case, $b=4$ and $a=1$: and hence $p=\frac{1}{4}$, and $\frac{1}{2}$

$\left(1 + \frac{1}{p}\right)^m = \frac{1}{2} \left(\frac{5}{4}\right)^m$. Therefore in this case

we must find r the number of terms of the series

$$1 + \frac{m}{1} \cdot \frac{1}{4} + \frac{m(m-1)}{1 \cdot 2} \cdot \frac{1}{16} + \frac{m(m-1)(m-2)}{1 \cdot 2 \cdot 3} \cdot \frac{1}{64} + \&c$$

the sum of which is $\frac{1}{2} \left(\frac{5}{4}\right)^m$.

By proceeding as in Prob. XXIX, it will be found by trials, that when

$$\left. \begin{array}{l} m \left\{ \begin{array}{l} = 3 \\ = 4 \end{array} \right\} \text{ then 1 term of } \left\{ \begin{array}{l} \text{greater} \\ \text{less} \end{array} \right\} \text{ than} \\ m \left\{ \begin{array}{l} = 8 \\ = 9 \end{array} \right\} \text{ then 2 terms } \left\{ \begin{array}{l} \text{greater} \\ \text{less} \end{array} \right\} \text{ than} \\ m \left\{ \begin{array}{l} = 13 \\ = 14 \end{array} \right\} \text{ then 3 terms } \left\{ \begin{array}{l} \text{greater} \\ \text{less} \end{array} \right\} \text{ than} \\ m \left\{ \begin{array}{l} = 18 \\ = 19 \end{array} \right\} \text{ then 4 terms } \left\{ \begin{array}{l} \text{greater} \\ \text{less} \end{array} \right\} \text{ than} \end{array} \right\} \frac{1}{2} \left(\frac{5}{4}\right)^m$$

Therefore, in general, when

$$m = \left\{ \begin{array}{l} 5x+3 \\ 5x+4 \end{array} \right\} \text{ then } x+1 \left\{ \begin{array}{l} \text{greater} \\ \text{lesser} \end{array} \right\} \text{ than } \frac{1}{2} \left(\frac{5}{4}\right)^m.$$

Therefore, when $m=5x+4$, there will be something more than an equal chance of the required effects happening $x+1$ times.

And since $m=5x+4$, therefore $x = \frac{m-4}{5}$; also since $r=x+1$, therefore $x=r-1$, hence

$r-1 = \frac{m-4}{5}$, and $r = \frac{m+1}{5}$. That is, $\frac{m+1}{5}$ prizes may, on an equality of chance, be expected in m tickets.

Cor. Since $r-1 = \frac{m-4}{5}$, therefore $m = 5r-1$. Hence it appears, that in such a lottery, in order to have an equal chance for r prizes, there must be purchased $5r-1$ tickets; that is, 1, 2, 3, 4, 5, &c. prizes require 4, 9, 14, 19, 24, &c. tickets.

PROBLEM XXXII.

42. If a person playing with a single die determines to cast it m times, how many times out of that number may he, on an equality of chance, undertake to cast an ace. Or, (which is the same thing,) if he cast m dice at once, how many of them may he, on an equality of chance, expect to be aces?

SOLUTION.—Retaining the same symbols, in this case, $b=5$, $a=2$, $p=5$, and $\frac{1}{2}$

$$\left(1 + \frac{1}{p}\right)^m = \frac{1}{2} \left(\frac{6}{5}\right)^m.$$

We must now find r the number of terms of the series

$$1 + \frac{m}{1^{\frac{1}{3}}} + \frac{m(m-1)}{1 \cdot 2^{\frac{1}{3}}} + \frac{m(m-1)(m-2)}{1 \cdot 2 \cdot 3^{\frac{1}{3}}} + \&c.$$

which are equivalent to $\frac{1}{2} \left(\frac{6}{5}\right)^m$

By proceeding as in the foregoing problems, it will appear, that when

$$\left. \begin{array}{l} m \left\{ \begin{array}{l} = 3 \\ = 4 \end{array} \right\} \text{ then 1 term of } \left\{ \begin{array}{l} \text{greater} \\ \text{less} \end{array} \right\} \text{ than } \\ m \left\{ \begin{array}{l} = 9 \\ = 10 \end{array} \right\} \text{ then 2 terms } \left\{ \begin{array}{l} \text{greater} \\ \text{less} \end{array} \right\} \text{ than } \\ m \left\{ \begin{array}{l} = 15 \\ = 16 \end{array} \right\} \text{ then 3 terms } \left\{ \begin{array}{l} \text{greater} \\ \text{less} \end{array} \right\} \text{ than } \\ m \left\{ \begin{array}{l} = 21 \\ = 22 \end{array} \right\} \text{ then 4 terms } \left\{ \begin{array}{l} \text{greater} \\ \text{less} \end{array} \right\} \text{ than } \end{array} \right\} \frac{1}{2} \left(\frac{6}{5}\right)^m.$$

So, that, in general, when

$$m = \left\{ \begin{array}{l} 6x+3 \\ 6x+4 \end{array} \right\} \text{ then } x+1 \left\{ \begin{array}{l} \text{greater} \\ \text{less} \end{array} \right\} \text{ than } \frac{1}{2} \left(\frac{6}{5}\right)^m.$$

Therefore, when $m=6x+4$, there will be something more than an equal chance of the required effects happening $x+1$ times. And

since $m=6x+4$, therefore $x = \frac{m-4}{6}$. Also,

since $r=x+1$, therefore $x=r-1$; hence $r-$

$$1 = \frac{m-4}{6}, \text{ and } r = \frac{m+2}{6}.$$

Hence it appears, that in a lottery in which there are five blanks to one prize, if m tickets are bought, then on an equality of chance, $\frac{m+2}{6}$ prizes may be expected.

Cor. Since $r-1 = \frac{m-4}{6}$, therefore $m = 6r-2$.

Whence it appears, that if it be required to know how many tickets should be purchased in such a lottery, in order, on an equality of chance, to expect r prizes; the answer will be $6r-2$. Therefore, in order to have 1, 2, 3, 4, 5, &c. prizes, there should be purchased 4, 10, 16, 22, 28, &c. tickets.

PROBLEM XXXIII.

43. In a lottery where the number of blanks is to the number of prizes as b to a ; how many tickets must be purchased to procure an equal chance for p or more prizes?

SOLUTION.—From a careful observation of the corollaries to the five preceding problems, it will appear, that the series which

in each expresses the number of tickets that ought to be purchased, in order to procure an equality of chance for the having 1, 2, 3, 4, 5, &c. prizes, do severally differ by 2, 3, 4, 5, 6, which, in each separate question, is the number of blanks $+1$, or (since there is supposed only one prize to a certain number of blanks) the number of chances which one ticket has of being either a blank or a prize. Thus in corollary to Prob.

28	1	1, 3, 5, 7, 9, &c.	2
29	2	2, 5, 8, 11, 14, &c.	3
30	3	3, 7, 11, 15, 19, &c.	4
31	4	4, 9, 14, 19, 24, &c.	5
32	5	4, 10, 16, 22, 28, &c.	6

Wherein the lottery was supposed to have
blanks to one prize; the number of tickets necessary to the expectation of 1, 2, 3, 4, 5, &c. prizes, was
which numbers differ by
the number of chances which one ticket has of being either blank or prize.

Therefore we may conclude, that the same thing will happen in all succeeding questions of this sort; and consequently, that if the first term of the series can be ob-

tained, then all the rest will be found by the addition of $(a+b)$.

Now the first term of this series may be found by Prob. XXVII. where the number of tickets which must be purchased, that the buyer may have an equal chance to have

one prize is $\frac{\log. 2.}{\log. (a+b) - \log. b}$. Therefore

this quotient, if an integer, or the next greater integer if a fraction, will be the first term of the series. And if we call this quotient q , and put $a+b=s$, then, in order to have an equal chance for 1, 2, 3, 4, 5 prizes, we must purchase $q, q+s, q+2s, q+3s, q+4s, \&c.$ tickets. Or universally, in order to have an equal chance for p prizes, we must purchase $q+(p-1)s$ tickets.—*En. Ed.*

We lament that the limits we have prescribed to ourselves in this little work will not permit us to insert the well written paper of Dr. Brewster, respecting Annuities, as applied to the Doctrine of Chances. This species of Gaming is but very imperfectly understood in Britain: it deserves,

however, consideration and attention. A celebrated Dutch mathematician was the first to reduce it to any system, by constructing, as we have before stated, tables of the probability of human life, from a comparison of Bills of Mortality.

De Moivre supposes that of eighty-six persons who are born, one dies every year; so that, at the end of eighty-six years, the lives will be all extinct. In this hypothesis, the decrements of life are equal; and what any life wants of eighty-six years, is called the complement of that life.

THE INFLUENCE OF GAMBLING HOUSES ON PRIVATE PROPERTY.

CHAPTER IV.

“How little do they know of the true happiness of life, who are strangers to that intercourse of good offices and kind affections, which, by a pleasing charm, attaches men to one another, and circulates rational enjoyment from heart to heart.”

SINCE the first institution of houses for Gaming, its poison has been widely spread through the various classes of society. Perhaps, it would be but of little importance or use for us here to consider the influence of this passion so far as it has been destructive of universal urbanity. We may,

however, without any deviation from truth, be permitted to state, that it alters social manners every where; and chases from the drawing-room that cheerfulness and gaiety which were wont to spread their balmy influence through all polished society. These considerations would more properly belong to the mirror of theatrical representation and its satiric Muse, than to a work like the present, which requires portraits of a more serious cast. It belongs to us to exhibit the movement which this passion imparts to society (a passion which is always known to increase when covered by a shield of tolerance), and the great weight of public calamity that it draws soon or late on the governments by which it is countenanced.

The facility of entering those Gambling Houses in France, as we have observed in another place, has infected all ranks of society with the vice of Gaming; from the obscure artizan who approaches the Roulette, to the man of fortune, who is often found to be a

minister of the state. It is astonishing to see the powerful efforts that are daily made to obtain money for the purpose of pursuing this abominable practice, which is the hidden cause of a vast number of bankruptcies, and whose irresistible power sinks under the weight of debt the noblest fortune, of whose real value the blind possessor is totally ignorant. It is by the invisible operation of this destructive agent that so many voices resound in the courts of law; it is by it that children are chased from the paternal roof, as already stated, and the wealth of their dissipated father transferred to some more æconomical possessor.

From Paris it is known to drive many new citizens, attracted at first by fortune and pleasure to a gay and splendid capital, where elegance of manners, and the arts, are not merely studied, but reduced to practice: they are, however, soon obliged to quit it, in consequence of indigence brought on themselves by reason of their

devotion to this fatal passion*, having, in a short space of time expended there the fruits of many years' industry and genius; they quit their own country in disgust, to enrich with their talents other states, where their morals and fortunes are guarded by wiser laws and better regulations.

This vice of Gaming leads young men, whose senses are overpowered by unexpected gain, into those scenes of prostitution from which if they ever return, it will be with dreary disappointment and unpitied disgrace. The easiness of access to these houses, and the fatal resource of the chances which hazard offers at every instant to persons led thither by the incitements of want, or the attractions of pleasure, secretly cause misery and dishonour to

* The English Gamesters at Paris can bear witness to this fact, most of them having been ruined, and plundered of all their property; of whom many have committed suicide. There are at this moment no fewer than one thousand of these unfortunates confined in prison for debts connected with Gaming.

respectable families. From this vice of Gaming have been derived most of the crimes by which society is so often afflicted, and which make tribunals resound with the names of those infatuated people. The rapidity of the loss causes it to be regarded as irreparable; for, said they, how can we recover, by the lingering resources of industry, the very considerable sums lost in a single day? This reflection almost always kindles in the hearts of Gamesters after their ruin, despair and despondency: some die with grief;—others arm themselves against society, and deliver themselves up to every species of crime:—many, alas! commit those dreadful acts of suicide of which we have so often spoken, and which bring everlasting disgrace on so many reputable persons.

By the picture of this last, has the genius of the painter characterised a passion with whose fatal effects the institutions, in Europe, called “houses for play,” are grown too familiar. Were it possible absolutely to

raise the veil which conceals such hideous consequences, what sanguinary and shameful scenes would present themselves to an astonished public!—we should then see bodies mutilated on the scaffold, or disfigured by assassination and suicide, for which tears of ignominy can never cease to flow; we should then behold the affliction of those *galley* slaves formerly clothed with honourable names, but now, in consequence of crimes brought on by Gaming, exposed in the pillory. Every thing, however, concurs to thicken this veil; interest, no less than shame; the secret is religiously kept, not merely by the plundering banker, but by his dupe,—time alone reveals it, in spite of the flowers always strewed over the path which conducts to the destructive allure-ment.

In the civilized state of society at which we are now arrived, the *integrity* of a man is his fortune; the consideration and independence following it are dearer to him than life: to rob him of these, is, then, a

greater crime than putting him to death: once deprived of them, he becomes the most miserable of men, and conceives that he has no alternative left, unless to die by his own hand. When a Gamester happens to be ruined in a few moments, the terror which follows the contemplation of his loss may change him in an instant from a virtuous man to a perfidious assassin:

.....D'un mortel vertueux,
un perfide assassin.....

A player losing an important stake loses with it his last hope;—he imagines that he has no choice left between indigence and a voluntary death. While the bankers coldly take away his fortune, which a card has given them, the unfortunate victim affects in their presence a fortitude superior to his lot;—he receives with apparent courage the mortal blow;—he answers by a grateful smile to the signs of compassion evinced towards him by the multitude which surround him;—but, notwithstanding all this,

the penetrating observer seldom fails to discover in his countenance signs of grief that he cannot repress;—even the appearance of fortitude soon deserts him on quitting this place, which he had entered as a man of worth and riches, but whence he is departing poor and penniless:—the horrible picture of his situation presents itself to his view;—he flies into the most violent passion;—on a sudden he becomes calm,—he loses himself from time to time for want of thought, and often remains for hours in a state of dumb delirium;—but he is at last awakened by the heart-breaking torments of grief and pain;—he is agitated by the most frightful despair;—and he thinks only of the speediest way in which he may destroy himself! Though he has been hitherto a good father, a good husband, and a man of probity, yet on this very account will he be the more tempted to deprive himself of life; but if a want of courage, more than a sense of the enormity of suicide, induce him to cling to life, he will

perhaps sell himself to the enemies of his country; or plunder those numbered amongst his friends,—even his parents, will not escape his perfidy. With poison or the steel, he will commit the atrocious crime of parricide, and whilst the bankers are counting considerable gain he is arrested by virtue of a warrant issued against him for assassination. There is more connection than a person might at first suppose, between occurrences of this description and the destructive vice of Gaming.

Men, possessed with a fatal opinion that it is possible to make a fortune by Gaming, quit their native country yearly, under pretext of their affairs or their pleasures, that they may come and play at Paris. Fathers of families, or principals of commercial establishments, hide from their countrymen this delusive and dangerous speculation, to which they abandon themselves in the capital, equally disengaged from public attention and the watchfulness of their families; *two most salutary checks.*

From this hidden source arise those losses of fortune, those unexpected failures, which spread terror far and wide through the country.

The inhabitants of towns ask with astonishment, how a proprietor, a merchant of integrity, who lives without pomp or ostentation, and whose capital and operations in business are well known to be respectable, can labour under adversity? Happy interrogators! you have never yet breathed the poisoned air of the capital;— you are ignorant that dissimulation is the inseparable companion of a vice, which alarms the best interests of society; you judge of the administration of all fortunes by the rules, which guide your own innocent life: happy is your ignorance of the immorality of the age in which you live; and be careful not to quit your provinces, and country seats, if you wish to preserve your former virtues and the patrimony of your ancestors: and you, fathers of families, send not to the metropolis those sons who

are the hopes of your declining years; as long as there exists there a Gambling House, dread for them the seduction of a vice, the ardour of which even the *frigidity of old age* can scarcely extinguish; but if you do permit their visit, caution them to confine themselves to viewing monuments and theatres,—to the public lectures delivered by celebrated literary characters, wise men, and philanthropists, whose humanity fails not to perpetuate the science of Hippocrates.

London, the happy rival of Paris, contains within its bosom a million of inhabitants, of whom few would not but curse the fatal day in which they had first contemplated the project of visiting those ruinous receptacles in France. Should other attractions drag youth from their paternal roof, with the view of becoming useful to society, they should meet with protection and fostering care. The French capital, the centre of an empire much more exten-

sive and populous than England, includes but half a million of inhabitants: within the last quarter of a century a hundred thousand families might have been added to this number, whose industry, and peaceable possession of property, would have increased that force which the union of men produces, were it not for this *depopulating scourge* which prevents them from being called into existence.

ON THE PASSION FOR GAMING,—ITS
INFLUENCE ON THE MORALITY OF
INDIVIDUALS, AND THE POSSIBILITY
OF SUPPRESSING IT.

CHAPTER V.

“Inexplicables humains, comment pouvez-vous réunir tant de bassesse et tant de grandeur, tant de vertus et tant de vices.”

IMITATION.

“Man, incomprehensible mortal! how can you reunite in the same soul;—so much baseness;—so much grandeur; so much virtue;—and so many vices.”

LOUIS XIII. caused Gambling Houses to be closed; and this fact proves, not his virtue so much as his wisdom. Love, jealousy, hatred, and most other passions, acquire a greater degree of intensity from the obstacles which are opposed to them. A lover furious with disappointment,—or an enemy

moved by desire of revenge,—will despise death: this is not the case with respect to Gaming; extraordinary severity alone being found sufficient to restrain it. It is not so with this passion, as it is with honour; honour is one of the principal wants of civilized man. It is for this reason that duelling ought to be tolerated in every country; it is a necessary evil, but often the only remedy left to a man of nice feeling to redress a wrong, it is not only tolerated in France, but very justly encouraged. The law cannot always reach men, or rather *animals* claiming to be of our species, who are placed by some fortuitous circumstances out of its reach; it is the sword only that brings all men to a level.

The sacrifice of life, however, to a false point of honour is an excess of virtue; but Gaming is a stranger to the wants of society. Attacked equally by prejudice and morality, this vice finds its excuse no where, not even in the opinions of the men whom it enslaves; while other

passions excite, if not forgiveness, at least pity, in many indulgent hearts.

If it be true then that *fear* has some empire over this vice, it is easy to repress it; for this purpose, the law ought to be executed with rigour: we ought to consider, not so much the fault itself, as its consequences. The necessity of consulting the safety of the people, sometimes imposes on their chiefs the duty of putting out of the pale of human society, districts wherein a mortal contagion is prevalent and threatens the entire nation: why, then, should public authority fear to be rigorous, when its severity would be useful, not only to those whom it would preserve from the most dreadful contagion of Gaming but even those who are not already too far involved in it?

Is it not afflicting to humanity to be obliged to acknowledge, that public vices have been frequently found in men called, by their rank, to interfere in the concerns of nations? MAZARINE diverted the atten-

tion of those factions which envied his greatness; and solicited their interest, with the sole view of vanquishing them. This political and intriguing corrupter introduced Gaming at the court of the young king and regent. The taste for play soon made its way from the court to the city, and thence to all the provinces of France. Political motives, no doubt, gave birth to its first public establishment; and it may have been then viewed with indifference, as analogous to the manners of the times in which it was introduced.

At that period France was entirely under the dominion of ephemeral governments. The attention of every one was turned towards political commotions; and they paid but little regard to the victims of Gaming, at a period of civil war, when the money of the government threatened the state with downfall; when nothing was to be heard of but alternate successes and reverses of fortune, sudden ruin, and elevation as sudden; when all the bands of

society were relaxed; and a multitude of laws, invalidating each other, completely displayed the versatility and *impotence* of legislators, as well as the fluctuation of events the most important that the world has ever witnessed!

The administration then of those Gambling houses, which were produced by disorder, and animated by the spirit of self-interest, has survived that state of things; but the instability of government, and the covetousness of those who possess power, have preserved them, and though opposed to the interests of humanity, the duties of public gratitude, and the advantage of the state; a secret *torpor* seems to *benumb* every feeling congenial to the welfare of society, and freezes each voice that ought to be raised against this pernicious trade. The scenes on which able painters have portrayed the vices of the human heart present no crime which is not found to spring from this passion. Beverley no longer imprints

on the minds of his spectators the horrors of this depravity. We now merely laugh at a vice which ridicule alone cannot correct. If the *Joueur* of Regnard the chef-d'œuvre of an author who was an honour to France, be the only work of this kind that has never been buried in oblivion, it is, because the character of the principal personage is viewed only in a comic light, and is far from inspiring the spectators with a terror of Gaming: Valère loses his mistress, it is true; but not his fortune, his honour, or his life!

“Tous les hommes sont fous, et malgré tous leurs soins,
Ne diffèrent entre eux, que du plus et du moins.”

That all mankind are fools and knaves 'tis clear,
However wise and honest they appear;
They only differ too from one another,
As one is more the knave or fool than t'other.

If honour be the fountain of monarchical governments, how dangerous must it be for ministers to authorize a crime hitherto re-

garded by every nation as most dishonourable and detestable! The want of strict enforcement of the laws concerning Gaming gives a false direction to the morality of individuals, habituates them to apologize for crime, and accustoms their minds to ideas of gain, the source of which is impure. Thus has that corruption, which moralists have heretofore attached only to the great, been now handed down to the plebeian. Our times resemble not those of that able statesman who, in his political testament, thus counsels his prince:—

“ Il ne faut pas se servir des gens de bas lieu, ils sont austères et trop difficiles.”

A prince should never employ near his person men of low origin, being austere and too difficult to please.

In our times all ranks of society concur in giving employment to the administration of Gambling;—its immorality in vain frightens the consciences of persons who are confident of escaping the rigour of the law. In France, an act,

treated as a crime by one law, and tolerated by another, appears, to the eyes of the interested reasoner, but a crime of convention, and so ceases to be any crime at all. No respect whatever is in this case paid to the arguments drawn from religion and morality in opposition to its regulations; and as, forsooth, the treasures of Gambling Houses should not be handled by any but *faithful men, praiseworthy for their integrity*, therefore, men honoured for their success in arms, and esteemed for their loyalty, will not hesitate to devote themselves to this most culpable service. Thus, in defiance of common sense, courage, probity, and honour, become the auxiliaries of crime. The fault, in France, lies in the want of laws to prohibit Gaming;—in England, in neglecting to enforce the due execution of those which have been enacted by the wisdom of the two houses of parliament.

Society, it is said, was never more in want of the enforcement of powerful laws

on this subject than at the present day, when interest is become wise in the art of sophisms. We live in an enlightened age,—but not in an age of virtue. We have turned to the profit of our passions the use of that illumined understanding, of which we are so vain. Nothing is more easy at *present* than to reconcile errors to our consciences.—Religion preaches disinterestedness and meekness;—but, under pretext of it, immense wealth has been amassed and men persecuted. Philosophy too urges the same sentiments and doctrines; but under the cloak of it many pursue power, and the extension of their opinions;—and that, frequently, at the expense of blood. Self-interest has eluded power, civilization, and the laws; by its effect, a venal eloquence has transformed virtue into vice—and vice into virtue.—Virtue, a name so prostituted in novels and on the stage, obtains but a sterile triumph from the homage of liars;—it is every thing in our laws and harangues, but it scarcely ever

exists in our hearts.—If an office, paid by gold, and sullied by *blood*, be vacant,—men, *Englishmen* as well as foreigners, are found to desire it, nay, to solicit it,—or even to purchase it.—But happy is it for England, that this, which applies with so much force to France,—cannot with equal propriety be spoken of her:—her fault lies only in not strictly observing and putting into execution the admirable laws, rights, and privileges obtained for us by the Revolution of 1688, and transmitted to us by our ancestors as a last legacy.—A gift, however, we have lately so often proved ourselves unworthy of having ever possessed.

In proof of the length to which the Gamester will be driven for his interest, and to avoid the detection of his nefarious practices, which are the source of the ruin of millions of individuals, as we have so strongly pointed out in the progress of the work; an anecdote may be here related of a Nobleman lately deceased, who with all

his patriotic virtues possessed a strong propensity to this vice.

The late Duke of Norfolk, in one evening, lost the sum of £70,000 in a Gaming House on the right side of St. James's Street; suspecting foul play, he put the dice in his pocket, and, as was his custom when up late, took a bed in the house. The blacklegs were all dismayed, till one of the worthies, who is believed to have been a principal in poisoning the horses at Newmarket, for which *Dan Dawson* was hanged, offered, for £5000 to go into the Duke's room with a brace of pistols and a pair of dice, and, if the Duke was awake, to shoot him, if asleep to change the dice! Fortunately for the gang, the Duke snored, as the agent stated, "like a pig:" the dice were changed. His Grace had them broken in the morning, when, finding them good, he paid the money, and left off Gambling.

A similar circumstance lately occurred in the vicinity of Pall Mall, but in this affair

the party (though in high life) being actually detected in using false dice, did not succeed in obtaining the plunder, and had not the courage to enforce it by the sword, as is sometimes the case with those scoundrels.

SOME ACCOUNT OF THE REVENUE PRODUCED BY GAMBLING HOUSES AT PARIS.

CHAPTER VI.

“The love of justice in most princes is nothing but the fear of suffering injustice; for there is nothing in this world more difficult than to find a king addicted to luxury and debauch, disinterested, and incorruptible.”

THE advantages which have resulted in favour of the public treasury of France since the first licensing of houses for Gaming are trifling, if we consider the importance of the budgets. The rough revenue of a Gaming firm annually is between fifteen and twenty millions: we shall take the minimum as the basis of our calculations.

	Francs.
Rough revenue.....	15,000,000
Deduct expence of establishment, pay of clerks, and in- terest of the fund of the bank.....	1,000,000
Annual tax to go- vernment.....	5,000,000
Fifteenth of nett be- nefit abandoned for the use of the poor.	500,000
	<hr style="width: 100px; margin-left: auto; margin-right: 0;"/> 6,500,000
Remainder for the firm.....	8,500,000

The employment of six millions and a half, in the discount that they have made, is their principal argument in their defence. Half a million of francs are annually bestowed on the poor: what a touching example of humanity! This fifteenth forms but the thirtieth part in reality of the receipts of the administration; so that, after making thirty beggars, they have the unbounded generosity to distribute between

them the fortune of a single person. An entire million is expended in the pay of the *hellish troops* belonging to the establishment.

It is pretended, that His Most Christian Majesty gives from time to time a portion of his own share to the poor.—Is not this a strange way of showing his generosity to the public, by offering to it that gold which had caused the dishonour or death of its first possessor?—The French nation, notwithstanding its calamities, cannot wish to receive, as a gift, money obtained by plunder;—they must rather consider it as the wages of sin, as prostitution and vice of the blackest dye. A tax of any other description, to raise the annual sum accruing to the state in this most exceptionable way, would be more cheerfully paid by all classes; and the public would gain thus, not only the annual revenue of the administration, but the no less criminal profit of the usurers who surround the unfortunate Gamester. The very laurels of

victory are displeasing to the wise, when stained with unnecessary blood;—is, then, the gold, which the bankers bring to the chests of the state, more pure than the laurels of victory! and must money be drawn from this dishonourable source, to recompense the services rendered to the state? The proudest prerogative of a prince is, to reward those who deserve well of their country.—The favours that he distributes ought to be the produce of a generous and voluntary gift, and not the fruit of those stews, the tribute from which virtue cannot accept without blushing.

OF THE PROTECTION WHICH A PATER-
NAL GOVERNMENT OWES
TO GAMESTERS AGAINST
THEMSELVES.

CHAPTER VII.

“Les passions sont des tyrans artifi-
cieux, qui chargent de chaînes, et
livrent aux plus cruels tourmens
ceux qu'ils ont séduits par l'appât de
la liberté et des plaisirs.”

GAMESTERS, incorrigible as they may ap-
pear, yet merit the attention of all pater-
nal governments. Such is, happily, the
case in England at the present time;—it
would be cruel to permit those unhappy
persons to be abandoned to their fate; and
to consider the public morals of less conse-

quence than the benefits derived from such disgraceful institutions. Gamesters are not so far *isolated* from the rest of society, as to be totally forgotten and entombed, as it were, in their own folly and stupidity.—The fact is, the ruin of Gamesters never fails to entail misery on their families and connections; and were it only for the sake of these, government should watch over them.—The exercise of charity is specious only, when the government permits the existence of an abuse which tends to augment the number of the indigent. The mind of a Gamester, it is well known, is unfitted for any business or serious employment; a government, therefore, which tolerates Gaming gives thus a check to industry, and wars against nature.—An institution which causes annually the death of so many citizens, without any other benefit to the state than a trifling increase of revenue, is in contradiction to the fundamental principles of society.—If it be true, that the whole is

made up of all the parts put together, can one individual suffer injury without loss to society?—A number of men, members of the same society, bring a certain portion of gold to the Gaming House; considering them as a body, what can they gain?—one loses; and another, who has won from him, circulates his gold through improper channels, and thus tends to support vice by pecuniary reward. In Gaming, it is the individual against all the community; his interest, of course, is best secured by the destruction of all the rest, and thus they may be considered in a state of war, honour being the only international law. The interests of humanity require the suppression of such a system.

We subjoin to this detail the following case of Gaming, recently tried in the Court of King's Bench, before the Chief Justice of England, which will give an accurate idea of the manner this detestable *traffic* is conducted in our *sober* metropolis.

The King v. Oldfield and Bennett.

Mr. Rotch opened the pleadings. He said this was an indictment against the defendants, for keeping a Gaming House at No. 71, Pall Mall, St. James's, in the months of October, November, and December, 1819, which was a common nuisance by law.

The Common Serjeant stated the case. He said that this was a prosecution under a most salutary act of parliament, for the suppression of a nuisance, in the highest degree injurious to public morals. It was impossible to conceive a concern more mischievous to the community, more dangerous to morality, or more ruinous to the interests of individuals, than that into which thoughtless and inconsiderate young persons were hurried by an introduction into these Gaming Houses. They were by the knavish arrangements of such places stimulated by strong wines, to lose all self-control, and embark in that career, which hurried

them on to speedy ruin and eventual disgrace. In the present case, they would find a young man, who had been in the service of the East India Company, who upon coming of age, received a considerable sum of money, which, instead of being rendered conducive to the amelioration and stability of his prospects in life, was, owing to his introduction, in an evil hour, to the defendants' Gaming House, speedily torn from him, and he was compelled to resort to his own means of industry for future subsistence. He would shew that this gentleman had been repeatedly in the house, No. 71, Pall Mall, during the months stated in the indictment, and had seen therein both the defendants superintending the business of the game, and the distribution of refreshments to those engaged in play. Now he had heard that it was intended on the part of the defendants to endeavour to discredit the testimony of this unfortunate young man, and to insinuate that he now appeared for the purpose, not of doing

justice to the offended laws of his country, but to incur the odious crime of perjury. It was for the Jury to appreciate such an attempt as it deserved; and he hoped they would look upon it as he did, namely, as a gross aggravation of the original offence, for it was nothing less than to attach infamy to the character of a too credulous man, after he had been pillaged and robbed by the devices of iniquity. He would proceed to call his witnesses.

Mr. Thomas Erskine Grant was put into the box, and examined by Mr. Rotch. He perfectly remembered being in the house No. 71, Pall Mall, in the months of November and December 1819, where there was a great deal of play carried on under the auspices of Messrs. Bennett and Oldfield, the defendants. The play was carried on at the times that he was there upon the ground floor; there was a bank on the table where the proprietors (the defendants) sat, and a sideboard, covered with wine and other refreshments, which were plentifully

supplied to the company at play. The cards were dealt out by servants under the directions of the defendants; the game was Rouge et Noir; there were thirty one pips or markers, and those who came up to, or nearest that number, were the winners. From the plan of the arrangements, money was always substracted for the proprietors, who must always derive a large profit from the game; he lost all his money there, and was, on that account, not afterwards assisted by his friends.

Cross-examined by Mr. Adolphus: The property which he received, on coming of age, was from 2 to £400, which was partly from the benevolence of his friends, and a good deal of that money went to pay his debts; and, perhaps, £100 might have been all he had to carry to the Gaming House. According to his recollection, he was introduced to No. 71, Pall Mall, by a Mr. Parry; he had been often there also in company with Mr. Rennie, a Lieutenant in the Navy; there was, in fact, no admission without

introduction, for there was a pane of glass in the street door, through which the porter looked, before he admitted any body. Witness had formerly kept a school in partnership with Mr. Parry; he had afterwards been in the King's Bench Prison for several weeks; he might, but he did not, take the benefit of the Insolvent Debtors' Act; his creditors offered him money to relieve his necessities, and knew that he behaved honourably towards them in all his dealings. He had since assisted in conducting a school, in the vicinity of town, at the desire of Captain Cook, who was master of the ceremonies at Scarborough. His conduct had always been open and fair. He positively swore, that the defendants had acted as managers of the Gaming table, and then described the position of the room and of the table.

Re-examined by Mr. Rotch: He had long since dissolved his partnership with Mr. Parry, and was on bad terms with him. There was a dull light in the passage to

the Gaming table, in the house No. 71, Pall Mall. A Mr. Rennie, a Lieutenant in the Navy, had gone with him, and often seen him at play at that house.

Mr. John Rennie examined by the Common Serjeant: I have been at the house No. 71, Pall Mall, in October, November, and December, 1819; but can't speak very positively to days. I was certainly in London at the time I have mentioned, at the close of 1819. I was never there to my knowledge with Mr. Grant (the former witness). I know him, and have been certainly often at the house No. 71, Pall Mall I have no doubt I was there in the month of November. The house was a large one, with large bow-windows, both on the ground and first floor. Rouge et Noir was the game played there. I knew Mr. Bennett (the defendant) and have seen him there; he used to employ himself walking about, and sometimes sitting down there, but I never saw him dealing the cards, or giving orders for refreshments for himself, but just

in the same manner as any other gentleman. There were always a couple of bottles of wine and cakes on the sideboard, which the waiters handed around as they were called for. The company wore their hats on or off as suited their convenience. Mr. Bennett did the same. I do not know who was the proprietor. A person named Phillips, and a young man named Bennett, used to deal the cards. I have heard orders given to them by Mr. Bennett and Mr. Oldfield. —I was acquainted with Mr. Grant (the witness) in August, 1819, and never saw him at the house in Pall Mall, to the best of my recollection, nor have I ever borrowed money from him to the best of my knowledge, or saw money with him in any shape. I have seen him at several (at three) of the other Gaming Houses, which I was in the habit of frequenting. The whole of the time I knew Mr. Grant he was in a miserable situation, and I used to sympathize with him upon his state of mendicity; he did not beg money of me; but he was shabbily dressed.

Lord Chief Justice Abbott: Do you know the distinction between mendicity and poverty! A man may be poor, and yet not in a state of mendicity.

Mr. Rotch: Did he ever beg from you, or dine at your expence?—Witness: No, he did not.

Cross-examined by Mr. Adolphus: I am a Lieutenant in the Navy; Grant had never the appearance of a gentleman, who could get into the house No 71, Pall Mall; they would not let in a man who was shabbily dressed, or who was not introduced. In the smaller houses the play was from 2s. 6d. to £20 or £30; at No. 71, they played from 5s. to £100; the general play was at No. 71, on the first floor, and while that room was under repair, the play was carried on in the ground room; I cannot say the particular time when the room was under repair; I came to town in March 1819, and have lived here, except at short intervals, ever since; I do not recollect having told Mr. Grant that I played at

No. 71; it was only a week ago that I was summoned as a witness; I had generally heard that actions were brought, but I had no idea of being brought here as a witness; I never saw Mr. Bennett deal the cards there, but I have seen Mr. Oldfield deal in that house, and also give orders at the table, but not Mr. Bennett.

Re-examined by the Common Serjeant.— I have, I think, heard both give orders to those who officiated at the table.—The case for the prosecution was here closed.

Mr. Adolphus, for the defence, lamented the colouring which his learned friend, the Common Serjeant, had been instructed to give this case. As to the policy of the law, he knew its difficulty, and the delicacy which he was bound to observe respecting it; but he should have hoped, when that policy spoke plainly, as it no doubt did, that all topics of inflammation would have been abstained from; for they were uniformly unfavourable to the attainment of the ends of justice. He must, however, say, that,

as a man who never entertained in the course of his life, sentiments which he was either afraid or ashamed to avow, he would now say, that his knowledge of some prosecutions of this kind, which his experience recalled to him, presented to the community an infinitely worse example than was exhibited by the evils which they professed to remedy:—they presented the disgusting spectacle of a mean and abject spirit, seeking to regain what its vicious propensities had previously sacrificed in pursuit of gain. He did not stand up there to defend either the principles or the practice of a Gamester; he knew that both were pernicious; that they hardened the heart, and seared the conscience; that they deadened the generous feelings and sympathies of human nature, and made a man a worse member of society than he would otherwise have been, were it not for the infection of this propensity. At the same time, the history of every country showed them that, whether the state of society was

civilized or half refined, there was in all ages, and in all times, a large portion of society who indulged in the practice of play, and sought through that course, or flattered themselves they might seek through it, a nearer road to fortune than that which they must travel by the ordinary path of industry. Upon the policy of the Legislature in enacting this law, he had already said he did not mean to animadvert; but he must say, that it would have been much better if the execution of the law were left to the church-wardens, or other parochial officers, where the alleged nuisance was situated, instead of having its provisions and penalties called into action at the will of every disappointed profligate,—every beggarly and merciless adventurer,—who, after being foiled in the chances of participating in such unlawful gain, sought to retrieve his ruin by the gain of a prosecution like this. With respect to the chief witness for the prosecution, who was ushered into their notice as a ruined young

gentleman of fortune, what did he prove to be? A young man who had received a benevolent gratuity from his friends, not of large amount, part of which he applied to the payment of debts, and the rest, according to his account, he spent at a Gaming-table. If the evidence depended on such a man, he knew he could easily get rid of it; but there was another witness, Lieutenant Rennie, against whom he had no imputation to cast, and who had spoken to the circumstance of the defendants having exercised authority at the Gaming table; but his evidence upon that point was rather qualified and indecisive. If the Jury, however, attached implicit belief to the strength of his memory, he knew there must be a verdict against him. But what a picture was not presented against this Mr. Grant, the first witness; he who was called forward to personate a young gentleman of fortune, and who was proved to be a needy and impoverished school assistant always in a state of apparent beggary

according to Lieut. Rennie's account of him. If such a man ever got into the house he had described, it must have been as a person awaiting the compassion of the winners, to get a small share of their superfluous bounty in aid of his necessities. He knew, however, that if the Jury believed the second witness, a verdict of guilty must be recorded against the defendants.

The Lord Chief Justice said, that as no attempt was made to contradict the second witness, a verdict must be given against the defendants, as he clearly proved that during the time mentioned in the indictment, the unlawful act had been carried on under the auspices of these two defendants. The law treated Gaming Houses as common nuisances, and it was their duty to administer that law, without reference to the nature of its policy. He must however say, after the remark which had been made by the learned counsel for the defendants, that he entirely concurred in the policy of this law, as he thought it to be the duty of

the legislature to suppress, so far as human regulations could enforce their suppression, places of resort of so dangerous and evil a tendency to public morals, as Gaming Houses were admitted to be. It would be a waste of time to go over the evidence, which must be so fresh in their memory, for if they wholly left out Mr. Grant's evidence, that of Lieutenant Rennie, who did not appear to have been a very willing witness, proved the whole case against the defendants.—The Jury without hesitation returned a verdict of Guilty.

The above decision does much credit to his lordship, from his strong desire, as a matter of sound policy, to enforce in the fullest manner the regulations against Gaming Houses, for in this country it is not so much the want of legislative enactments to suppress this vice as the supineness of those to whom the trust is committed of rooting them out. If the police in the knowledge of such practices, wink at them for their own interest and receive a weekly

douceur as hush money, which is even known to go into the pockets of superiors as well as inferiors, legislative enactments will be of no importance, for the common proverb is here truly verified,—“There are none so blind as those that will not see.”

ADDENDA.

LE DERNIER COUP DE PINCEAU*.

(Last stroke of the pencil.)

THE COUNT ANGLES AND THE FRENCH POLICE.

He becomes honour as a sow does a saddle.—Prov.

The author's answer to a letter, addressed, the 28th March, 1820, in language lyingly complaisant, by Count Anglès, chief of the police at Paris, to the Attorney General, Van Slype, at Maestricht, at his gratuitous request.

There are people who delight most wonderfully in a lie. Paris and Maestricht may boast of possessing such individuals.

WHEN falsehood, malice, and calumny, are let loose against the reputation and property of an honest man;—when nothing withholds them from plunging their poisonous dagger in the breast of their victim, all apology becomes superfluous

* We have yielded to the solicitations of one of the subscribers to this work, a little lively Englishman who hates every thing French, to put **LE DERNIER COUP DE PINCEAU** in an English dress; for it will be recollected, that the original letter to the Count Anglès was written by us at Paris, in the French language.

and vain; because the opinion of the public cannot waver for a single moment. The attack being made with the united powers of injustice, fraud, and violence, the defence must display means of no small degree of energy, to render the cause of innocence triumphant. Could the prefect of police of the department of the Seine believe, that I should be destitute of such means in the constitutional kingdom of the Netherlands? Could he imagine, that they would be withdrawn from me by a censorship, the benefits of which are appreciated by the French, as were formerly those of the Holy Inquisition in Spain? The delusion would have been marvellous indeed! A person of distinguished rank, and public authority, says: —“when a man has the misfortune of being oppressed, it is always consoling for him to know, that his persecutor is a gentleman by education, and consequently incapable of proceeding with grossness and brutality.”

Count Anglès is any thing but a gentleman in this sense of the word. His style and expressions betray him. I must tell this prefect, with all that freedom which belongs to my character, that liars are always cowards of the basest mettle, and commonly of a malicious disposition.

When these vices constitute the character of a magistrate or public officer, to what dangers is society not exposed, and with what anxious fears must not the breast of every good citizen be filled*? After these preliminary observations, I now hasten to enter on the matter in question.

I regret exceedingly that I cannot find words sufficiently strong, to express the extreme indignation inspired by the horrible conduct of those monsters in human shape, the agents of police, who seem to have suggested the disgusting libel contained in your letter of the 28th of March 1820, No. ———, addressed to the King's advocate, Van Slype, at Maestricht, at his gratuitous request. It requires no great effort to make every honest man partake of this indignation. It cannot fail to make the deepest impres-

* The reader will recollect the spy or agent of the British police, who caused several Englishmen to be hanged, in order that he might receive the reward of forty pounds sterling, adjudged to the informer for every one who is condemned. Their innocence was subsequently acknowledged; but the infamous wretch, who thus falsely denounced them, has hitherto escaped the punishment inflicted upon those against whom he informed.

to justify my giving you the titles of *an infamous liar* and the "prince of calumniators."

Its slanderous exhalations spread a mortal venom, to the poisonous influence of which my unblemished reputation is the more exposed, as its approach is concealed in mysterious darkness. Though a distillation of the most vague absurdities, evidently proved to be such, it has, nevertheless, succeeded in making an impression upon minds too indolent to enquire into the truth of things, and always inclined to credit what is bad, in preference to what is good.

Supposing you only to have signed (*sine cognitione causæ*) the calumnious document, of which I have just reason to complain, it is not less a deed sanctioned by your name. You cannot be *excusable* by objecting that it is not your work. It is, indeed, a composition too iniquitous to be owned by its author. How degraded the heart of a police agent must be, to produce a work, *with the culpable design* of injury—a work, intended to give birth to prejudices against me in the *tribunals* of the police practised at Paris. What a vile, wicked, immoral being, degraded

even beneath the brute, must that man be, who, by lying and calumny, can sport with what ought to be the most sacred to him, the honour and integrity of a fellow-citizen!!!

My justification warrants the use of such language, true and energetic at the same time, in repulse of the calumny, of which your letter to the King's advocate, Van Slype, is the legal proof. Void of all authentic evidence, it in reality carried its refutation along with it: however, to refute it more effectually, and in a manner satisfactory to the public, I resolved to have recourse to the publicity of this answer. I solicit your *attentive* perusal of it; you will find *great truths* in it, which your agents would never have discovered to you.

The King's advocate at Maestricht has argued from your letter, as if it were susceptible of attenuating the crime of his nephews, who, to the great astonishment of the public, escaped a condemnation, from which, in justice, there should have been no appeal! If it were even admitted, that the advocate of the King had a right to make use of this letter, ought he to have kept it a mystery until the moment the trial was called on? Would it not have been his duty

to communicate it to me, immediately after its receipt, to enable me to refute it, as I now do by this answer?

Again, what could such a letter have to do with the process of Ploëm and Collard? The superior judges will certainly blame the King's Advocate for having availed himself of it, against the formal dispositions of the law. In reality, the articles 368 and 370 of the criminal Code authorize a just censure to be passed on the strange conduct of this minister*. If the contents of this lying letter had been communicated to me, which in justice ought to have been done, I should have opposed to it the evidence of people of respectability and of the first rank in

* These articles are expressed in the following terms:—

Art. 368. "Every imputation is considered false, of which legal proof is not produced. Consequently, the author of the imputation shall not be allowed, in his defence, to demand that proof be given; nor shall he allege, as a means of excuse, that the documents or facts are notorious, or that the imputations, which occasion the prosecution, are copied or extracted from foreign papers or other printed writings."

Art. 370. "A legal proof is only considered the result of a verdict, or of some other authentic document."

society at Paris, and even at Maestricht, where I have resided more than eighteen months. By such evidence, and the means of which I have already spoken, I should undoubtedly have succeeded in destroying the prejudices that seemed to prepossess the minds of the magistrates of my possessing revolutionary principles.

There is no doubt, then, that these villainous spies, these audacious criminals, these *faux-chevaliers*, or rather *chevaliers d'industrie*, are the original fabricators of those base absurdities which Count Anglès has been pleased to bestow upon me, addressing them to the King's advocate at Maestricht, who has taken advantage of them in a most reprehensible manner. And for what purpose? Answer, Mr. Van Slype?

The letter I am speaking of, is characteristic of an injustice so extraordinary, that it *will be an everlasting monument of the most revolting partiality*. The Turkish cadis, whose decisions are subject to no legal forms, who, like their despotical sovereign, dispose of the life and honour of a Musselman just as it may please their will, have never been known to carry their contempt of all decency and shame so far as to give such a scandal.

Of all calumniators, magistrates, and in general those who occupy public offices, are the most *odious*. They commit outrage at once on the honour of the citizen, and on public morals. In fact, nothing can be more pernicious to society than the existence of such guardians and executors of the law, who are themselves the most impudent in transgressing its commands.—“Law,” said Cicero, “is wisdom, over which the magistrate is called to preside. What a madman must that magistrate appear who, metamorphosing his soul to a spirit of wickedness, would presume to exercise the functions of the wisdom of the law!”

Who would believe, that the institutions of police now existing in the European states, to maintain which an expense is occasioned of so considerable an extent that it forms a principal article in the budgets of those states, are more busily employed in doing mischief to good citizens, than in fulfilling the object of their creation? Who would believe, that there are police agents, whose pretensions and self-sufficiency have the arrogance to pronounce sentence on the moral conduct of others; and who, viewing mankind through a political microscope, have the

infamous audacity to transform a virtuous man into the most vicious of beings, simply because he does not profess their pernicious principles? When, in the Chamber of Deputies, the immorality and turpitude of these agents were depicted in colours as faithful as they were hideous, the most obstinate minds yielded to conviction. To prove the fidelity of the picture which I now present to the public, I may plead the confidence shown to me by the French government; and I dare hope they will entertain that good opinion of me which my integrity deserves, and appreciate my character and moral conduct with more impartiality than the Count Anglès.

Public opinion has long been fixed on all descriptions of police, high and low, and is, with very good reason, decidedly against them. How can it be otherwise, when every thing that is sacred to public opinion is treated by them with the utmost contempt? Have we not seen them violate, with effrontery, the secrets of our thoughts, when they were unable to suppress them by all the detestable means of artifice in which their spies excel*?

* A celebrated *letter-opener* at the post office, Paris, receives £500 a year for his *discovery!*

In imitation of the police of great towns, that of the little ones, and even of villages, is ambitious of vexing the citizens, by imposing upon them, in a manner still more impudent, the weight of its arbitrary will; a weight which is felt the more, being divested of the formalities of urbanity.

What horrors would be exhibited to the eyes of the reader, if we were to unfold the history of the police, through all its stages, down to the present time! Among the number of these horrors, I must call upon Count Anglès to recollect the illegal imprisonment of two unfortunate English women, a mother and her daughter, in whose fate I interested myself, and who were ordered to be set at liberty by the famous Duke of Otranto, at that time minister, not without blushing at the want of all shame in the subalterns who had caused them to be arrested.

Shut up in the walls of a prison, without any means of existence, the unfortunate mother was completely abandoned to all the horrors of despair; for it seems that the ambassador had not the power to restore her to liberty, at least he did not do it. This act of humanity was reserved for me. I can say, that, had I not assisted her with money and the aid of my profession, she must have died in that abominable prison.

My certificate, in my quality of*****, describing the bad state of her health, and the unwholesome place where she had been so long confined, was presented to Lord Wellington. I am ignorant whether his lordship forgot it, or whether it was not belonging to his department, or what other reason prevailed; but this I know, the poor widow Shellard was deceived in the hope of attracting at least a look of compassion from his excellency the Prince of Waterloo, her countryman.

Reader! this is not all; the work of iniquity of this police does not end here. There is yet one final touch of the pencil wanting to complete the picture, and I will now add it.

The publicity which, by means of the press, I gave to the affair of these unfortunate females, and the zeal that I manifested in obtaining their liberty, in spite of the powerful influence of the prefect of police, brought down upon me the vengeance of the latter and his agents. What was the consequence? My house was violated by this same infernal police, and I was robbed of property amounting to the sum of 80,000 francs. I complained in vain to Fouché. The document containing my complaint is, to this very day,

deposited in the ministerial bureaux; a circumstance of which Count Anglès cannot be ignorant, but on which he observes the most profound silence in his *famous* letter. The Emperor, to whom at a former period I had personally presented another complaint against the diabolical police, promised a satisfaction, which I am yet to expect. They pretend that they cannot be called to account for any thing relating to *the expedition* of the Emperor anterior to his second abdication.

In concluding this answer, I have only to express a wish, that you would explain an assertion in your letter, which appears to me to be the most positive. I mean that relative to the persons, who, you say, have had to do with me. Why did you not give the names of those persons, upon whose authority the fictitious information of your letter is transmitted? These names, which offered themselves to the visionary imagination of the prefect, very probably issued from his brain with less difficulty than Minerva sprung from the forehead of Jupiter; or, they are perhaps, the result of the laborious composition of some fool, or wicked clerk, gathered from materials equally false and absurd? What vicious, cowardly impostors are the despicable agents of *Monseigneur le Comte Anglès*!

This is the language that I shall always dare to hold before all Europe. My voice shall be elevated against the monstrosity of the arbitrary power of 1814 and 1815; and my publications shall unmask the oppression of tyranny, against which I vow a mortal war wherever it may manifest its presence. These are certainly irremissible crimes in the eyes of the police, and of certain magistrates, and I ought not to wonder at having incurred the hatred of both. That of the former, I treat with the degree of contempt, which corresponds with my abhorrence of a being so vilified as to merit their favour. They will always find me armed with the same courage against their arbitrary power, their oppression, and the corruption of their agents. But my efforts would be completely annihilated, if I could be deprived of the liberty of the press. This liberty must be considered as an antidote against the frightful evils caused by most of the institutions of police. This will result from the following general reflections.

When the laws of society are violated by criminals, who think themselves too great to be under the control of such laws, how are we to reach them? By no other means than the press.

With this instrument we can attack them, disarm and closely pursue them, even in their flight; and though we may perhaps not be able to deliver them up to the punishing arm of justice, we can cover them with ignominy. It is an incontestable truth, that without the liberty of the press, no *free* government can exist!!!

I know very well the objections that may be raised by men of more confined notions. They will say, that every one has access to the laws, and that these alone should strike the guilty. This doctrine is certainly commodious. But do we not find, in every country, culprits, whose grandeur emboldens them to trample under their feet the most sacred laws? Does this not prove, that a people, *supposed* to be *free* may *in reality* be *slaves*? Nor is it true that every one has free access to the laws, not excepting even the country called *the classical land of liberty*; for, without money, it is as impossible to obtain justice, as to procure bread to eat. It is evident, therefore, that the press is the only barrier between liberty and despotism.

I venture to flatter myself, Count Anglès, that I here present, to the satisfaction of the public, in its true colours, the horrible portrait

of that odious police, which is a desolation to honest men, far greater in number than the rogues it delivers into the hands of justice. The genius of evil, that guides its operations, and the corruption of its servile agents, form a striking contrast with those generous feelings of honour and patriotism, which, in our enlightened age, elate the heart of every good citizen. To suppress such sentiments, is what these villains (*coquinnailles*) are most actively employed in.

The events which we have witnessed with our own eyes are invincible proofs of what I affirm, and sufficiently convincing to every one exempt from passion, and who is capable of judging them with impartiality.

How could we expect it to be otherwise, when the chiefs of this abominable police have attained the very last degree of profligacy and baseness? Have we not seen numbers of counts, barons, &c. basely desert their country and their king, Louis XVI. (and even Louis XVIII.) and, emigrating to England, submit to the hardest labour for *filthy lucre*, or humbly implore a pecuniary assistance, which I among others glory in having afforded, with a conviction, that the unfortunate have a right to our compassion, whatever may be their crimes?

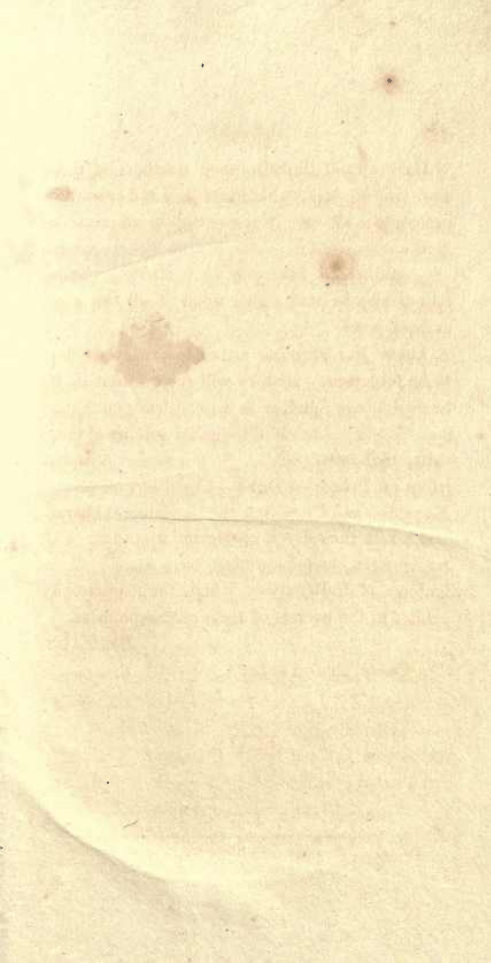
Have we not likewise seen numbers of these *emigrant beggars*, whose intrigues and cowardice are known all over Europe, abjure all sense of civil virtue, in a constant and obstinate conspiracy against *the liberty of their country*, urging its enemies to pour down upon it all the great evils of war?

These *fine promises* are of too recent a date to be forgotten. History will record them on its immortal page; and, with a relentless pencil, imprint on the foreheads of the guilty authors of these evils, without regard for their assumed pompous titles of Prince — Duke — Count — Viscount — Marquis — and Chevalier, the ignominious characters which they deserve, stigmatizing them to all future ages, and imparting to posterity those feelings of indignation, which their perversity excites in the breasts of their contemporaries.

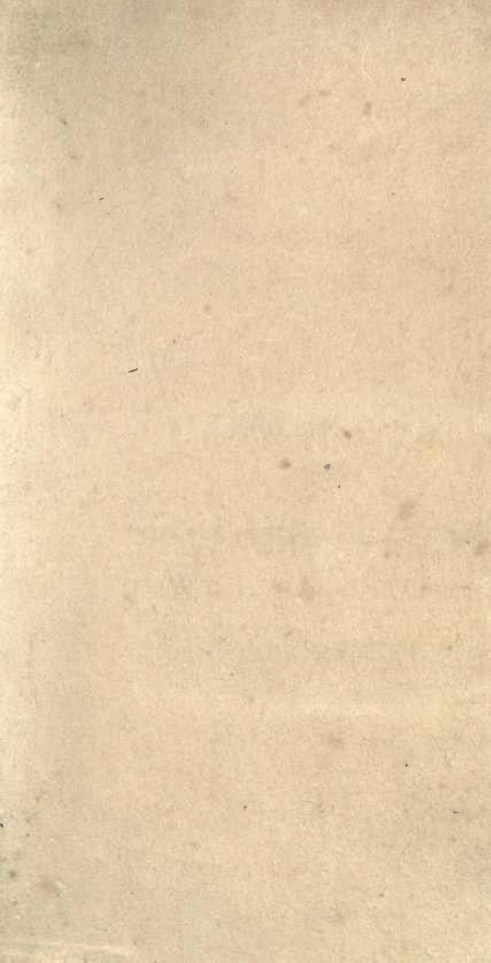
PERSIUS.

Blackheath, June 24, 1823.

FINIS.







CLUBS OF ST. JAMES'S.

AND THE

Officers of the Palais Royal,

OR, THE

ACADEMICIANS OF 1823;

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S. COUCHMAN, Printer,
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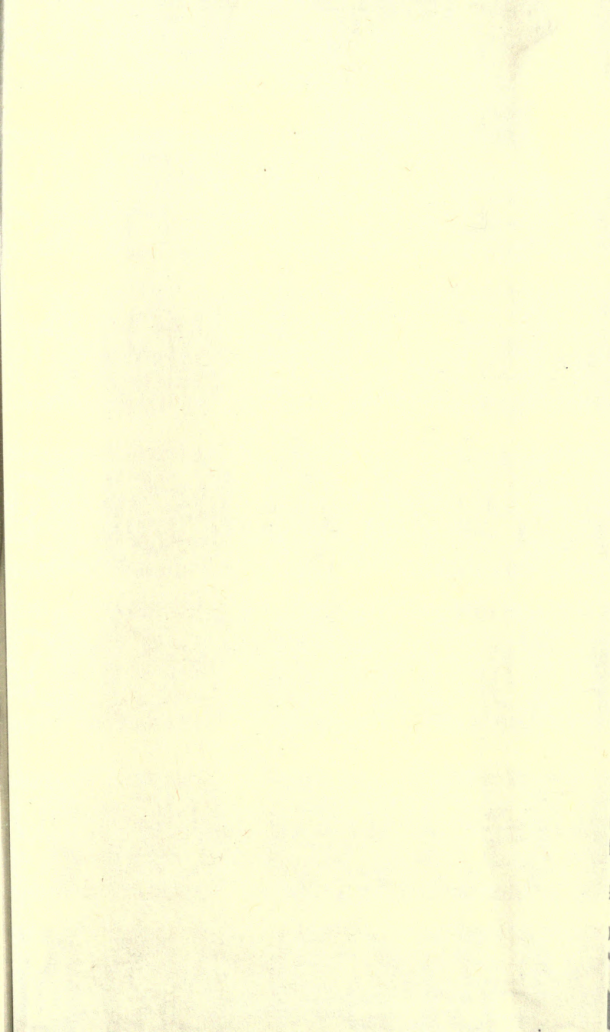


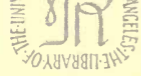
Le Forteller



*That all mankind are fools and know 'em dear,
However wise and honest they appear,
They only differ too from one another,*

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