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VOL. II

Cottage Grove, Oregon, Friday, June 29, 1900.

NO. 24

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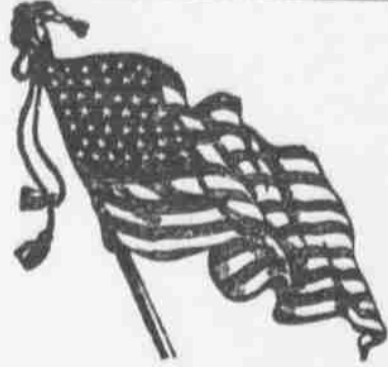
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NOTICE FOR PUBLICATION.

United States Land Office,
Roseburg, Ore., June 19, 1900.

Notice is hereby given that in compliance with the provisions of the act of Congress of June 3, 1878, entitled "An act for the sale of timber lands in the States of California, Oregon, Nevada, and Washington Territory," William H. Whitney of Eugene, County of Lane, State of Oregon has this day filed in this office his sworn statement No. 1116, for the purchase of the SE 1-4 of Section No. 8, in Township No. 20 S Range No 1 W, and will offer proof to show that the land sought is more valuable for its timber or stone than for agricultural purposes, and to establish his claim to said land before the Register and Receiver of this office at Roseburg, Oregon on Saturday the 1st day of September, 1900.

He names as witnesses:
D. C. Matthews, J. M. Griffith,
Oregon, Geo. E. Carr, of Zion, Oregon,
Geo. A. Whitney of Eugene, Oregon.

Any and all persons claiming adversely the above-described lands are requested to file their claims in this office on or before said 1st day of September, 1900.

J. T. BRIDGES,
Register.

Subscribe for the Nugget—all the Bohemia mining news, \$1.50 per year.

WHAT IS WRONG IN CARD-PLAYING?

By David M. Evans.

Card-playing seems to pervade every class of society. Card-parties for playing whist, eucher, and cinch, in various styles, are among the most popular evening entertainments in many parts of the country. Newspapers of wide circulation dignify the play by establishing a special department for it under an editor learned in the craft. Noble men and women of mature years, as well as young people indulge in the recreation to such an extent in some communities that it may fairly be termed a "craze."

All admit that there are serious evils connected with the play under some circumstances, but some maintain that they are not inherent. A common expression is, "There is nothing wrong in cards *per se*." It is contended that, when played by respectable people in a respectable place, cards are harmless and free from evil, except, perhaps, that the play is frivolous, and leads to a waste of time—a common characteristic of all recreations.

Notwithstanding all this, is there not a prevalent feeling—a sort of instinct, even among its devotees—that there is something wrong in the play? Strip it of its vile associations, ignore its temptations to cheating,—"nigging,"—and its proneness to provoke quarrels, and there is a residuum of distrust which points to some hidden miasma to be feared. Parents dread to have their children learn to play, and tolerate it at home to prevent the greater evil of a stealthy knowledge in bad surroundings. Educational institutions forbid the play because of its vicious tendencies. The conclusion is inevitable that there must be something wrong "*per se*." What is it?

The play at cards is founded upon deception. That is the essential fundamental principle of the play. By the rules, the player who deceives his opponent the most adroitly, overreaches him the most cunningly, and misleads him most thoroughly, is esteemed the best player. This reverses the ordinary rules of morality by turning the vice of deception into a virtue, and crowning the arch deceiver with honor. By such ethics the moral nature is debauched, for the mind is made familiar with a species of deception deemed a virtue, and therefore justifiable under certain conditions. The conscience is made to recognize a legal deceit, established as a rule of conduct. Thus the habit of card playing undermines character, destroys the altruistic spirit, and so blunts the moral sensibilities that it becomes easy for the card devotee to carry the card table ethics—where any tactics, not in violation of law, are justifiable—over into social and business life, a practice quite common. A business man said recently, "I have noticed that, when I have dealings with a card-player, I must look on all possible sides of the matter, or I am sure to be cheated." This is one insidious poison of the play.

Then, again, card playing is a vicious recreation, because it is not a true game. It is merely a contest in deception, supplemented by chance. It leaves little or no room for brain power. It substitutes the pernicious principle of deception for the element of strategy, which is the only foundation of a genuine game. It confounds deception with strategy. This may seem to be a mere play upon words, but the difference between the two is

radical in giving character to contests. A play founded upon deception has no uplift, no creative power, but it is of necessity "*per se*" and philosophically harmful. On the other hand, the true game, founded upon what—for want of a better word—is called "strategy," is uplifting, stimulating the mental faculties, and invigorating the physical powers. A clear apprehension of this vital distinction will compel every thoughtful mind to condemn, even on this ground only, the play at cards.

But it may be said, "There is deception in all games. In chess, or checkers, a move may be made having no other purpose than to deceive an opponent as to the real point of attack. In blind-man's buff the captive uses every possible ruse to make the captor believe that he has caught some other person than the captive. In base-ball the pitcher does his best to mislead the man at the bat by throwing the ball in curves, or in some other peculiar way. All these are recognized as games the ethics of which moralists generally do not condemn. Is not the root-principle of the deception practiced the same as that of card-playing?"

Most assuredly it is not. The artifice to secure an advantage in these and in all true games is always such as can be successfully met by an opponent who adequately uses his rational and physical powers, knowledge, and skill.

The purpose of the move on the chess-board needs only keen perception, quick discernment, and sound judgment to forestall it. The power of protection is left, by the rules of the game, in possession of the player who is attacked. He can meet the assault by the use of his wits. Hence the game is a species of mental gymnastics which trains the faculties for service outside of such games.

In like manner, the game of blind-man's-buff calls for the exercise of brains, though in a somewhat different direction. The captor must make careful observations, and grasp every identifying feature of his captive.

In the game of base-ball, if the batsman exercises properly his judgment, is quick of eye, prompt in decision, and duly skilful, the pitcher will put forth his curves in vain.

Such artifices serve as tests of faculties, skill, agility and strength. They call forth the powers of mind and body to meet emergencies, and are here called strategy to distinguish them from the practices put forth in card playing.

On the contrary, in card-playing, by the concealment of the cards, by the element of chance, and by the rules of the play, the false pretense, the cunning *finesse*, and the misleading ruse, constitute a deception against which there is no protection however quick, no judgment however sound, no astuteness of brain nor ability of any kind, can ward off an attack. Even should the victim, by a happy guess, conclude that a card was played to mislead, he would be helpless to defend himself, unless chance had furnished him with a certain card. His mental powers cannot assist him, for the rules do not call them into play. There is therefore here no battle of brains, nor trial of mental force or physical prowess. It is simply a play of "make-believe" or "lying,"—perhaps rather a harsh term,—in which the most competent deceiver has the advantage. This is brought out glaringly in the so-called game of poker, where it is frequently the case that the most audacious make-

Continued on page 2

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