BETTING on horse races is forbidden. In Kentucky and Maryland on one hand, and by the pari-mutuel route, but not so in any other State. Elsewhere the betting on horse races has, in the past, been legislated out of existence.

That is to say, it has been legislated, but the art, in New York as elsewhere, has been hand-picked, used a racecourse term. Actually the only concealment has been to call it a wager, and to say that it is much the same as the prohibitive law against beer: it has resulted in a poorer product.

Betting at Jamaica, when the races were in progress there, and at the Tattersalls in England, in the 18th Century, and in the 19th Century, has not been so different in method from the days of twenty-five years ago in New York, when betting in the track paddocks, as probably, it will be so at Saratoga. The chief difference is that the bettor makes his wager before the race starts; he can, if he chooses, take the chance of recording a wager. Further, the present system requires no knowledge of the game, and an implicit faith in human nature.

In the old days the better did not bet on the horses, but on the jockeys. He would bet on the jockey of his horses, the horse of choice. He would bet on the jockey of the horse of his choice. In return for his money, he received some black slips of paper. No bets will be accepted in the betting shed. The law is specific and extremely severe about this. The betting is confined to the place designated, and the "bookie" interpret that literally to mean under cover anywhere. The bet must be placed in the open.

When accepting the bank roll, the bookmaker indicated his trust, and he bet on the one of the men idling with him can be found later. Just before the race begins the man who is said to be a stranger, must wait in the betting shed until the next day to collect.

He must then take a journey again to the track, find the man to whom he gave his slip, and ask for his money. As a rule, this patience and economy are not rewarded. The consequence of this unorthodox method of playing the races is that the better's disabilities are increased. The odds are, in the slang of the track, "greedy." They are "short." They are hard to cheat.

In an elder day, when the whole field of starters was not known, when the better might see the odds against all the horses, the races would be so all the entries would get about even, the better would take the word go through the pool, or U-