

HIS SINS OF OMISSION.

AV. T. STEAD REVIEWS THE CHARACTER OF JAY GOULD.

The Duty of Millionaires to Their Generation—What Demos Will Do If It is Not Done—The Personal Habits of the Diseased Multi-Millionaire.

But, after all, it is not so much by the direct abuse of the power which money gives that the millionaire of to-day will be weighed in the balance and found wanting. It is not so much the sins of commission as those of omission which lie piled at his door. The wealth of such men as Jay Gould is a sceptre of power. The failure to exert that power in the promotion of the great causes which mark the progress of humanity is an offence which cannot be atoned for by any amount of tithing of mint, anise and cummin. Private beneficence, even on the most lavish scale and conducted in the most secret way, can no more compensate for the failure to exert the authority and influence that a millionaire possesses in stemming the tide of vice, ignorance and savagery, and in promoting the advent of a higher and nobler life. The regular attendance at a parish church does not justify a monarch in allowing his frontier to lie open to the incursions of the foe. Of the millionaire, more than of other men, may it be said, in "getting and spending we by waste our powers," but in the case of a millionaire it should be "getting and hoarding we lay waste our powers." It was computed that around the house of Jay Gould were gathered some dozen men whose united fortunes amounted to one hundred millions sterling.

No necessary work can long be left neglected, and if millionaires will not distribute their own wealth and use their great position with great souls and hearts, they will find that they will come to be regarded by the hungry and thirsty Demos much as compensation reservoirs are regarded by the inhabitants of the cities who have constructed them to replenish the stream which their thirst would otherwise drink dry. These great fortunes of 70 millions and 100 millions and 300 millions of dollars will come to be regarded as the storage service upon which mankind draw in seasons of scarcity and drought. That is the use which society will make of its millionaires if millionaires do not anticipate the inevitable by utilizing their millions. Some people imagine that the progress of democratic socialism will tend to discourage the accumulation of these huge fortunes; it is more likely that Demos will regard his millionaires as the cottager regards his bees. These useful insects spend the livelong summer day in collecting and hoarding up in their combs the golden plunder of a thousand flowers, but when the autumn comes the bee wishes to take its rest and to enjoy the fruits of its summer toil. But the result does not altogether correspond with the expectations of the bee. A few more Jay Goulds and the autumn of millionaires will be near at hand.

He was more or less an invalid all his life. It has been said that he scarcely knew what it was to be without an ache. Certainly he was afflicted with dyspepsia and neuralgia for many years. He was of a very nervous temperament. His face had a faded yellow hue, looking at times waxy, yet few men took better care of themselves than Mr. Gould. It has sometimes been said that he occasionally overate, but this probably arises from the fact that the slightest intemperance in eating affected him more than most men. He was seldom out of bed later than eleven o'clock at night, except on those evenings when he would take his children and grandchildren to the theatre or circus.

He abstained absolutely from spirituous liquors and never used tobacco. His doctor told him a number of years ago that it would do him any harm to smoke a little, because it might divert his mind from the cares of business. He laid in a great supply of the most expensive Turkish cigarettes and essayed the feat. But it was a dismal failure and the office boys in the Western Union building revelled in the Turkish cigarettes which Mr. Gould threw away. A modest cup of claret was all he ever took at dinner, and he cared nothing especially about the brand or quality. From the "Character Sketch of Jay Gould," by V. T. Stead, February Review of Reviews.

The Dead Level of Work.

Mr. Gladstone's intellectual activity has remained even in his declining years one of the marvels of public life. His melodious voice has lost its peculiar resonance and purity of tone, but there are few other indications of his 84th year.

How can the intellectual vigor and extraordinary vitality of this leader of men be accounted for? That is a question which Mr. Gladstone himself is pre-eminently qualified to answer. His explanation, when recently asked what was the secret of his remarkable activity, was embodied in a homely analogy. "There was once a road leading out of London," he said, "on which more horses died than on any other, and inquiry revealed the fact that it was perfectly level. Consequently the animals in traveling over it used only one set of muscles."

Continuous employment of the same physical powers on the same lines involves exhaustion and deterioration. It is varied and symmetrical exercise of all the muscles that is the base of any sound system of physical training. The same principle is rightly applied to the mental functions. It is not work that breaks down the men of our time, although it is the busiest of all ages. What is destructive to nervous force and intellectual vigor is continuous concentration of purpose upon the same object. What the great majority of workers need is not the rest that comes from complete cessation of activity, but rather the rest that is involved in change of employment and thought. —New York Tribune.

A Cause of Baldness.

According to an English physician, Mr. Mapother, the nature of food has an undeniable influence in producing baldness. Since our hair contains not less than five per cent of sulphur, and when it is gray twenty per cent of silica and ten per cent of iron and manganese, he claims that two of the forms of food that nearly every one takes each day, beef and milk, are by their chemical composition, the effect of annihilating these mineral elements of the hair and of withering its roots. To prove this he cites the case of children's hair, which, according to him, does not grow as the children take nothing but milk.

The Perfect Bloom.

'Tis not the bud, though wondrous fair,
Nor yet the full-grown, regal rose,
But the rare charm, half seen, half guessed,
Unfolding from her spicy breast,
A subtle fragrance on the air,
A pink flush where her sweets repose,
And slow unwell in modest blush,
Wood by the sun's warm, loving kiss.

'Tis not the child, though dimpled fair,
Nor yet the woman's thoughtful face,
That wins most hearts, 'tis that sweet flush
On girlhood's cheek like sunset's blush,
The bloom of Heaven that lingers there,
And crowns her with angelic grace,
Her clear, pure eyes behold afar
The glory of Hope's gate ajar.

God grant this perfect opening flower
May blossom full without a blight,
May wear her crown of womanhood
As something noble grand and good;
May spend her strength in righteous power,
With heartstrings ever tuned aright,
Then shall God's presence, like a dove
O'ershadow her with wings of love.

—Rose Hartwick Thorpe.

What is Yours?

Did you ever think of your pet economy? Nearly everyone has one. For instance, there is the man, the very reverse of niggardly, who will race from library to hall and from hall to drawing-room, to get the full value of a sulphur match. A singed finger, or a smutch on the carpet, is a minor matter compared to the major economy of one match to three burners. Then we all know a woman caught in a shower will ruin \$10 worth of feathers rather than indulge in a fifty-cent cab. It is these little pin-prick economies that contrast so oddly with lavish expenditures. —Boston Traveller.

SLAVERY FOR CRIME.

A Novel View of Some Modern Methods of Punishment.

Among all barbarians there are two methods of punishing crime. One is through the revenge of the person injured, and this is without doubt the most primitive. The other assumes that through his crime the criminal forfeits his right to liberty and becomes the slave of the community. At first the two methods seem to be distinct, but they are really closely connected, as may be seen by studying their habits of the barbarian communities of Africa. In punishment through the vengeance of the person wronged it inevitably happened that on frequent occasions he would be too weak to do what, among all savages, was esteemed his duty. In such a case he appealed to others of his blood, and by their aid in wreaking his vengeance became the possessor of the wrongdoer's person. Among our own ancestors, as among the negroes, the clan feud arising thus led to slavery. In Africa slavery rests on the clan feud and also on what may be called the "convict lease system, under which a member of a clan is enslaved by his clansmen as a punishment.

The savage kills the wrongdoer. The barbarian enslaves him. In the civilized condition of humanity the State attempts to prevent crime under a system designed to educate and improve the criminal. But in every civilized community consisting of any considerable number of people savagery, barbarism and civilization exist together, and these methods of punishment can coexist.

In America we have the savagery of revenge through the lynching, the barbarism of enslaving the criminal and the humanity of attempting to elevate him all existing as distinct methods, or as inconsistent parts of the same method of dealing with crime.

People who think that all can hardly think differently about the uselessness of the vengeance executed through our frequent lynchings. They are the result of the uneducated savagery which generally coexists with the highest civilization yet attained. But while all thinking people will agree on this point many who can think have not yet devoted sufficient thought to the evils of slavery for crime to be able to understand that it is not the best possible method of punishment.

Under any system of punishment by the State it must assume control of the criminal, but this control does not necessarily imply that he shall be a slave, as the essence of slavery is the enforcement of the labor of one person for the profit of another or the community. When the State, as the Sovereign, exercises the sovereign prerogative of punishment to prevent crime and to educate the criminal the convict community becomes an organized society in which the convicts are the subject of a paternal authority which makes them subjects instead of citizens only that it may teach them self-control and self-government.

If, however, the State sells the labor of such convicts, we have a reversion to the barbaric method of slavery as a punishment for crime. In Africa, when a member of a tribe has committed a felony, the "headman" of the village keeps him imprisoned only until the next slave gang comes along. He then delegates to the slave dealer the power and prerogative of punishing the convict, selling the convict's person as well as his labor.

Only in this does the system differ from our own convict lease system. For we, too, surrender to those who for their own profit are willing to become public executioners, the State's supreme prerogative of controlling the person and the labor of criminals. The difference between our system and that of the African village is merely the difference between a title by lease and a title in fee. In each case the community, finding the care of the criminal a burden, surrenders him to those who are willing to assume it for profit. The African slave dealer and the American convict contractor acquire each his title to the labor of the criminal by assuming at the same time the delegated sovereignty of the community and the functions of the executioner of the community's decree of punishment.

Under the American system the convict contractor buys the labor but not the person of the slave. He can kill the slave by cruelty or neglect and yet lose no labor as long as the State can supply a fresh convict instead of the one killed. This is the disadvantage of our system as compared with that of the African village; for there, when the slave dealer kills a convict, it is his own loss, and the nearest tends to make him more merciful than he would be with a system under which the convict's death would cost him nothing.

It is hardly necessary to say that such methods of punishment do not prevent crime by correcting the criminal. A criminal is not the less a criminal for becoming a slave, but is likely to be brutalized by his slavery. And the State itself commits a crime against its people as well as against the convict when, for the sake of gain, it abdicates its sovereign power of correcting him and vests it in unofficial persons not in any sense representatives of the people, who, under pretext of executing justice on the criminal, use him for their own gain, regardless of the justice through which the civilized State is bound to make his punishment a correction. —St. Louis Republic.

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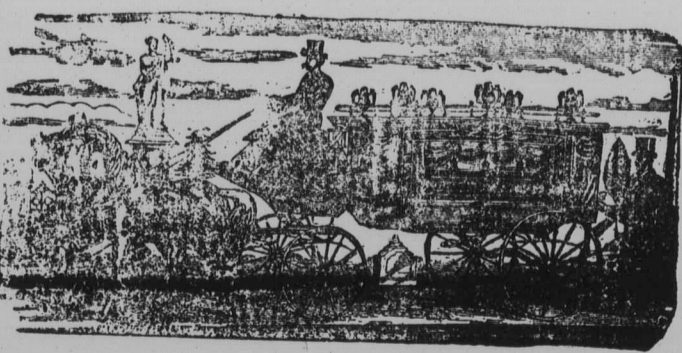
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