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FALLING LEAVES.

Withered leaves are round us falling;  
To the autumn's blast they bend,  
Whispering, in accents mournful,  
All that's beautiful must end.

Nature, robbed of all her glory,  
Bends unwillingly her head,  
Like a broken-hearted mother  
Weeping o'er her cherished dead!

Ah! those leaves, once green and lovely,  
Oh! I hailed them as my friends;  
Now no pleasing thoughts they bring me,  
To my heart no beauty lend.

Yes! they bring a sweet remembrance  
Of the happy, happy past;  
They are types to me, and shadows  
Of eternal life at last!

Withered leaves are round us falling;  
To the faintest breeze they bend;  
Yet their falling is a token  
That this life is not our end.

Yes! on every leaf is written,  
In my mind, a holy thought:  
Yes! the hope of life upspringing  
From the grave, by them is brought.

Though they're withered now and falling  
Down to earth their native tomb;  
Yet the parent stock will flourish,  
And with fresh leaves bud and bloom.

So our mortal frames will perish,  
Like the falling leaves and sere;  
Yet again will bloom and flourish  
In a bright, eternal sphere!

W. S. GARNET.

THE MERRY HEART.

'Tis well to have a merry heart,  
However short we stay;  
There's wisdom in a merry heart,  
Whate'er the world may say.  
Philosophy may lift its head  
And find out many a flaw,  
But give me the philosophy  
That's happy with a straw.

If life but brings us happiness,  
It brings us, we are told,  
What's hard to buy, though rich ones try,  
With all their heaps of gold.  
Then laugh away, let others say  
Whate'er they will of mirth;  
Who laughs the most, may truly boast  
He's got the wealth of earth.

There's beauty in a merry laugh,  
A moral beauty too;  
It shows the heart's an honest heart,  
That's paid each man his due,  
And lent a share of what's to spare,  
Despite of wisdom's fears;  
And makes the cheek less sorrow speak,  
The eye weep fewer tears.

The sun may shroud itself in cloud,  
The tempest wrath begin;  
It finds a spark to cheer the day.

IMPROVIDENCE OF BRITISH WORK MEN.

The laboring class, those who work for wages, are with honourable exceptions, by no means given to saving—that is, to accumulation. They subscribe indeed largely to friendly societies, sick clubs, and the like; but these subscriptions are only meritorious insurances against a rainy day, a provision against slack work, a mode of equalising the earnings of a life. It is rare indeed for workmen to leave property behind them; it is considered enough if they support their families decently while they live, without providing for them after death. As a rule, they like their superiors at the other end of the social scale, spend their entire income within the year. The Savings' Bank offers no contradiction to this statement; for in the first place, the increase of deposits does not exceed a million a year and in the second place not above half this sum belongs to individuals properly describable as belonging to the working classes. That these classes do not save, and would not save were a different division of profits between them and their employers greatly to increase their earnings, is painfully obvious from many facts most ably brought to bear by Mr. Morrison in his Essay on the Relation between Labour and Capital. Periods of prosperity, of brisk trade, general employment and high wages, are invariably marked by a signal increase in the consumption of imported and exciseable articles—an increase which takes place almost wholly among the laboring poor. This feature of good times is so constant and certain that it is counted upon by the Chancellor of the Exchequer with at least as much confidence as the proceeds of the income-tax; and it is one which never deceives him. The two years ending with the summer of 1853, were marked by unexampled earnings on the part of the operative classes—work was never so universal or so well paid; and accordingly we do not find that the accumulated property of these classes has increased, but we do find that the consumption of bread, beer, spirit, tobacco, tea, coffee, and sugar, has been beyond all precedent. Again, wages were so high that colliers found they could earn as much in four days as formerly in six; the result was, not that they laid by two days' earnings, but that they took two days' holiday; and the supply of coal accordingly fell off, though the demand for it increased.

Another confirmation of the same fact—the preponderance among the working classes of the disposition to spend over the disposition to accumulate—is to be found, in the vast annual consumption of those classes of needless and noxious luxuries. It was shown by G. R. Porter of the Board of Trade (a most competent authority), that the amount they spend in spirits, malt liquors, and tobacco, is upwards of £50,000,000 a-year. That is to say, they waste annually as large a sum as their employers save.

"Facts like these" (as Mr. Morrison well observes) "do not merely prove that, in the case of a large proportion of the working classes of Great Britain, a reduction for their benefit of the present rates of profit of their employers would be the

unless preceded by improvement in their tastes and habits, for when the disposition to spend all that can be spared from a man's earnings in drink exists, the larger the surplus available for this object, the greater will be the mischief. This is no argument against the desire that working men should be put in a position to increase their income to the utmost possible extent, provided the increase among them of habits of self-restraint, industry, and mental cultivation, is an essential part of the process by which this result is to be produced. But it tends to show that the indiscriminate augmentation of their incomes, brought about by any process of abstraction from the profits of their employers, and not by their own improved self-management, would be far from an unmixt good even in its direct and immediate effects.

Fifty millions a year saved out of their earnings by industrious capitalists to increase the fund for the employment of labour; and fifty millions a year spent out of their earnings by the working classes in smoking and drinking! These are two related facts which merit a few moments' pause to consider the significance and bearing. If the operatives saved like their employers, the annual addition to the fund out of which labor is remunerated would be at once doubled: if the employers spent like their operatives there would be no addition to that fund at all. This rapprochement should flash upon the working class, as with a blaze of sunlight, both the reason why the position of their masters seems so much more luxurious and enviable than their own, and the mode by which they may obtain that amendment of their condition for which they speculate and scheme and sacrifice so much. Their employers grow rich while they keep poor. How plentifully while they live scantily, float easily through the hard times which press so heavily on them, not because the share or profit enjoyed by the former is unreasonably great, or indeed at all larger than their own, but because a portion of it is saved instead of all being spent—because the former lay by for future use what the latter spend in present gratification. If any operative doubt this explanation, let him remember that all capital is only accumulated profit—saved earnings, that is—either by the actual possessor or his predecessors; that many capitalist employers were in the present or the last generation, frugal and hoarding workmen, and that he might himself become a capitalist if he would. Let him consider what would be the position of his master in bad times or during strikes, if he, like his workmen, had always spent his entire income, and what would be his own position in such conjuncture if he, like his employer, had always on an average laid by one-third of his earnings. The comfort, the independence, the success, the victory of the two parties would, it is evident, be in that case reversed. The operative might soon become capitalist if he would emulate the economy of his master: the capitalist would be soon reduced to the condition of an operative, if he were to imitate the spendthrift habits of his men.—[Edinburgh Review, July, 1854.]

REMARKABLE CASE OF CIRCUMSTANTIAL EVIDENCE.

A man named Bonnett, was, in 1847, condemned to death by default of evidence.

a condemnation for some offence committed under an assumed name. The Court of Assizes of the Loiret thereupon proceeded to retry him for the murder.—The evidence was as follows:—In May, 1847, some strange object was seen floating in the river of Chenilles, near the village of Favereux. It was dragged out, proved to be the body of a man with the arms and head cut off.

About the knees were several cuts, as if an attempt had been made to cut off the lower part of the legs also. There was a cut in the abdomen and the liver had been removed. A large stone was tied to the body by means of a rope. The body was examined by a medical man, and he declared that it had been three months in the water and that death had not been caused by drowning. The deceased was not recognized, and the only thing that at first seemed to lead to discovery of the crime was that which appeared to be a large pool of dried blood found near a farmhouse called LeMatrot, and that stains of dried blood were traced therefrom to the river, the body having evidently been dragged along. Now it so happened that a man named Bonnett had suddenly disappeared, and his master Morn, of the farm of LeMatrot, could not say what had become of him. This caused it to be supposed that Bonnett was the victim and Morn the murderer; and the suspicion was strengthened by the discovery of a pair of trousers stained with blood, and of stains of blood on his premises.

It was, however, subsequently ascertained that these suspicions were unfounded, Bonnett having on the very day he left Morn, got employment at Chen and having worked for him for more than a month. It was now recollected that a young pedlar who had been passing some days at Favereux, had disappeared very suddenly, and nothing had been heard of him. This caused a suspicion to be entertained that Bonnett might be the murderer, and the pedlar was the victim. A strict investigation was made, and it turned out that the pedlar in question had been seen going towards LeMatrot on the 22d of December, 1846, that at that time Bonnett was living alone on the farm; that he consented to allow the pedlar to sleep in a stable; that the pedlar subsequently sent for some wine and paid for it; that Bonnett had questioned some persons as to the amount they thought the pedlar was likely to have on him; that the next day he was seen in possession of 150*fr.*, and on surprise having been expressed how he could have got such a sum he had said that it had been sent him by an aunt in the province of Berry; that he had been seen wearing a pair of good shoes precisely similar to those of the pedlar, that he had said to some person, "The man wanted to stop the second night, and I had great difficulty in getting rid of him;" and that he had also remarked, "I should have thought a hawker of books had more money, than he had;" and finally, that he had given away books which had been seen in the pedlar's possession.

It was further ascertained that the pedlar had in December got the cure of Arques to write a letter from him to his family and he then stated that his name was Vigneux, and his place of residence the arrondissement of St. Germain. The accused, on being interrogated, did not deny that