

Our Contributors.

INDIGNATION MEETING—ELOQUENT SPEECHES—GREAT ENTHUSIASM. THE EXEMPTIONS MUST GO.

BY KNOXIAN.

Naturally enough the recent exhibit made by the *Globe* has produced a strong feeling on the question of exemptions. Could any patriotic citizen remain unmoved while churches, graveyards, professors' salaries and ministers' incomes are untaxed, and the incomes of lawyers, doctors and business men of all kinds are taxed to the last cent? Such a thing was not to be thought of in a free country. To tax the lawyers and doctors to the last cent of their incomes and allow retired ministers to go free is an outrage on the British Constitution. Nothing could be more fitting under the circumstances than to hold a rousing meeting, and give vent to the pent-up feelings of indignation that burn in the breasts of all patriotic men.

Mr. J. Ward Bummer was the first speaker. He said he was glad to have an opportunity of addressing his fellow-citizens on this subject. They had all read the startling figures published in the *Globe*. They saw how the lawyers, doctors and business men were groaning under the weight of taxation, while churches and clergymen went free. He did not know how many churches there were in Toronto; but he knew there were a great many, and some of them were very expensive and elegant buildings. He blushed to say that these buildings were untaxed; while poor lawyers were compelled to pay taxes on the little pittance they earned in helping to settle the differences that arise among their fellow-men (cries of "shame"). Lawyers were a most self-denying, self-sacrificing class of men who worked for the good of the people (hear, hear). And he held it was an outrage on justice that they should be taxed while churches and graveyards were exempt. He protested that he had no interest in this matter except to see fair play. He was not the man to stand silently by and see the lawyers crushed by taxation (applause). Then look at the doctors (hear, hear). Scarcely one of them had a living income. Some of them were compelled to eke out a miserable existence by lecturing in the medical colleges (sensation). It was well known that all the wholesale and retail merchants were assessed on their incomes to the last cent (cries of "true, true"). Was he, as a patriotic man, to stand still and see his fellow-citizens crushed with a load of taxation while churches were untaxed? If any one thought so, all he could say was they didn't know J. Ward Bummer (cheers). He was ready to shoulder his musket and fight for fair taxation (loud cheers). He had just one thing more to say—if lawyers, doctors and business men generally were assessed on part of their incomes only, he would not say a word against exempting places of worship. He had nothing against these places. But so long as all other citizens were assessed to the last cent, as everybody knew they were, he would contend for the taxation of churches. (Mr. Bummer took his seat amidst loud and long-continued applause.)

Mr. Cicero Windbag was the next speaker. He said his friend, Mr. Bummer, had dealt with the Church, and he intended to take the ministers in hand (applause). He contended that it was an outrage on justice that rich clergymen should escape taxation, while poor lawyers yes, even starving Queen's counsel paid taxes on every cent of their incomes (cries of "shame"). Yes, they might well say "shame." It was a shame. Look at these lawyers. Look at their wan, poverty stricken countenances, their pinched features, their tottering gait, their slender forms. Taxation had done it all (sensation). Who ever saw a rotund lawyer? Who ever saw a lawyer whose appearance indicated that he had anything good to eat? Taxation had literally starved these good men, and compelled them to wear second hand clothes while untaxed ministers rolled in wealth (cries of "shame, shame"). These city ministers actually grew fat on exemptions. Look at Macdonnell! (Applause.) Look at the Principal of Knox College! (Applause.) Look at Wallace, of the West End Church! (Applause.) Look at Keefer, the Scott Act man! (Applause, mingled with hisses.) These men grow corpulent on exemptions. Every pound of flesh they put on

was put on at the expense of the city (sensation). While the city clergymen fattened at the public crib, business men of all classes were being fairly crushed by taxation of their incomes. He would give one illustration. The fees of city doctors ranged from one to five dollars a call. If any of them went out of the city a short distance by rail the fee is generally \$50. Many of our doctors work nearly night and day. Their wretched pittance of five or six thousand a year was taxed, while the retired minister revelled on an untaxed princely income of \$200 or \$300 (cries of "shame"). He was credibly informed that the income of a retired Presbyterian minister actually ran as high some years as \$220 (sensation)! Was it fair that such a royal income should remain untaxed, while men groaned under an income of five or ten thousand a year, and taxed every cent of it, as all our professional men do? (Cries of "no, no.") He was in favour of bringing the matter before the Local Government. If Mowat would not tax these wealthy clergymen who live on the fat of the land, then he would say "Mowat must go" (cheers). If they failed in the Local Parliament, he would carry the matter to the foot of the throne (cheers). He would strain the very pillars of the throne to have these retired ministers taxed (cheers). He would tax them if he had to employ the army and navy of the Empire to do it (loud cheers). He appealed to his hearers by the British Constitution, by the old flag, by the memories of Waterloo and Inkerman, Bull's Run and Balaklava, to leave no stick unturned until every retired minister, every acting minister, every theological professor—yes, every divinity student was taxed (tremendous applause).

Mr. Thomas Payne, Jr., then addressed the meeting. He would go much farther than the other speaker. He would be in favour of putting a higher tax on churches than on other kinds of property. In fact, he would tax them out of existence if he could. As regards the taxation of ministers' salaries, he would make it high enough to chase such men out of the city. They were not needed here. If the ministers and those who work with them could be driven out or kept down we might have a Paris Sabbath and other good things. Toronto was terribly behind the age in such matters.

Mr. Anarchist, a recent importation from Chicago, then made a few remarks. He was not very well received, as he wished to abolish all rights of property. The meeting evidently thought he went a little too far.

The following resolution was then unanimously carried: "Whereas it has been made abundantly evident that the lawyers, doctors and all other business men of Toronto pay taxes on every dollar of their income; and whereas churches and the salaries of pastors, retired ministers and professors of theology are exempt; be it therefore resolved that Mr. Mowat be requested to bring in such legislation as will levy taxation on churches and said salaries and allow all other incomes to be taxed at one-half or one-third their amount."

THE WORKINGMAN'S HOME.

NO. III.—ECONOMY.

Go to the ant, thou sluggard: consider her ways and be wise; which, having no guide, overseer or ruler, provideth her meat in the summer, and gathereth her food in the harvest."—*Solomon*.

It is the lot of the workingman to earn his bread by the sweat of his brow; and his only capital being his labour, it is his duty and interest to take it to the best market in order to procure the highest remuneration. The value of labour naturally varies according to the kind of employment and the condition of the labour market, wages being regulated to a very great extent by the law of supply and demand. Although this is a pretty generally recognized fact, it seems often to be overlooked by the working classes in their efforts to increase or regulate wages, and the oversight leads to combinations, or unions and strikes, which are not unfrequently a rash interference with this great law in economy, and disastrous alike to employers and employed.

We have only to make ourselves acquainted with the history of the great strikes in this or any other country to be convinced that the injury done to trade, and the poverty and misery inflicted on the homes of workingmen, far outweigh the advantages that have been gained. There have undoubtedly been vast

numbers involved in the dire consequences of these strikes, who may be considered the helpless victims of a combination they have no power to break. Take, *gratia exempli*, the cause of the Knights of Labour, so fresh in our memories, and for a moment reflect impassionately and impartially on the origin, progress and natural death of the movement. The first great question, which would then naturally suggest itself to our minds, would be, Whether any public good has been thereby achieved, or any personal benefit derived by the originators and promoters of the strike? We admit, of course, that every workman has a legitimate right to refuse a rate of wages with which he is not satisfied, just as a merchant has a right to refuse a price offered for his goods; but no workman, or body of workmen, have any right to compel their fellow operatives to refuse a reduced rate of wages, which they, on the other hand, may consider, under present circumstances, the best obtainable. In the one case it is freedom; in the other, tyranny. It is for the pecuniary interest, as well as the popular renown of the workman, to study proficiency in that particular branch of business or trade to which he is attached, and to endeavour diligently and conscientiously to discharge the duties connected therewith, disdaining the contemptible character of the eye-servant and seeking to be "a workman that needeth not to be ashamed." An observant master will soon learn to value such a servant; and in times of dulness and depressed trade, when the services of others are dispensed with, he will almost invariably find himself in a position to earn a livelihood. In order to increase his income—and this is specially the case in large families—there is often a strong temptation in the workingman to hire out his little ones to work long before their bodies are capable of sustaining the fatigues of labour; and thus securing to them the legacy of weak constitutions and uneducated minds—two of the most powerful impediments to their progress and success in subsequent years. Far more consistent and honourable that the household should be regulated on the principles of the strictest economy than that the weekly income should be a little augmented by the small pittance of the child, whose right it is to be at school, and not in the factory or workshop. Surely the blessing of God cannot possibly be expected to descend on the labours of such foolish and worldly-minded parents, or on the money earned by the breach of a fundamental law in the family constitution. During the lapse of the past twenty years, however, many radical and beneficial improvements have been effected in the scholastic profession and educational systems of all civilized countries. For these momentous and all-important changes, we are in our own empire, indebted in a great measure to the Christian Church; for it would seem that no government system of education can ever meet the approval of the various sects of which a country is composed. No doubt it must be a hard, calculating struggle for many a household to get "the ends to meet," to balance the debtor and creditor sides of their account; and there will be a necessity imposed upon them to increase the family treasury in every legitimate way.

Now, let us regard the subject on hand from a different standpoint of view. At the outset, we shall encounter as much difficulty in the right and judicious spending of money as we experienced in the laborious acquiring of it. We arrive at this conclusion from the fact that the largest income does not always procure the greatest family comfort and happiness. It is of importance to inquire into the reasons of this, and I think it may be found to consist principally of these three things. First, intemperance; second, indulgence in expensive luxuries in food and dress, and third, in the credit system. The first of these, viz., intemperance, we intend to notice and deal with in some following number. Let us here, however, look at the second. It must, as a general rule, take a large portion of a workingman's earnings to obtain the bare necessities of life—household accommodation, plain food and simple clothing. The plainest food, besides being the cheapest, is often the most nourishing, and that on which the system thrives best; and in order to promote economy, it is of importance for the heads of a family to have at least an elementary knowledge of the constitution of the human frame in general, and of their own physical constitutions in particular, and to use the kind of food which, from experience, has been ascertained