

SUNDAY MORNING
The Toronto World
A Morning Newspaper Published Every Day in the Year.
MAIN OFFICE 83 YONGE ST., TORONTO.

I, JOHN LANG, Circulation Manager of THE TORONTO WORLD, do solemnly declare that the following statement shows the net circulation of THIS WORLD for each day in the month of November, 1907:

The following statement shows the net circulation of The Sunday World for the month of November, 1907:

November 3	25,233	November 17	25,674
November 10	25,096	November 24	26,568
Net Circulation, four Sundays			106,171

Net Average Four Sundays

39,043

November 1	44,091	November 16	41,304
November 2	44,854	November 17	Sunday
November 3	44,854	November 18	40,194
November 4	42,412	November 19	39,705
November 5	40,207	November 20	39,500
November 6	40,588	November 21	39,201
November 7	40,512	November 22	41,197
November 8	40,581	November 23	40,456
November 9	41,009	November 24	Sunday
November 10	Sunday	November 25	41,889
November 11	42,196	November 26	40,014
November 12	40,114	November 27	40,098
November 13	39,876	November 28	40,002
November 14	39,523	November 29	40,189
November 15	40,498	November 30	41,711
Net circulation for 26 days			1,063,515

Net Average for 26 Days

40,904

The foregoing figures include all papers actually sold and do not include damaged papers, samples or returned copies.
And I make this solemn declaration conscientiously believing it to be true and knowing that it is of the same force and effect as if made under oath and by virtue of "The Canada Evidence Act, 1891."

Declared before me at the City of Toronto, in the County of York, this 2nd day of December, A.D. 1907.

(Sgd) JAMES BAIRD,
A Commissioner, etc.

(Signed) JOHN LANG

Lightening His Brother's Load

In the work of the Reading Camp Association, an account of which, by Rev. R. J. Hutcheon, appears on another page, the public has need to express its warmest appreciation of the efforts of Mr. Alfred Fitzpatrick, which have resulted in uplifting the toilers in our lumber, railway construction and mining camps.

A few years ago this class of hard-working men knew nothing of the advantages of books, magazines, social gatherings and Christian influences through the long season of their labors.

They went into the camps in the autumn and until spring they passed their days in labor and their evenings in such limited pleasures as camps then gave. At best it was a barren existence, devoid of the finer influences of the home, womanhood, education and the ministry of clergymen. The cheerless winter nights had to be spent in playing games of chance, in telling stories or in gambling.

When the springtime came these men of muscle and fearless disposition entered again the gayer, faster, freer life of cities and towns.

Leaving the woods with their pockets filled with money saved during the working months, they were subjected to all the temptations which plenty of ready cash, desires for good times and indulgence can give.

They invariably were unable to withstand the allurements. Vice overtook them and they spent their substance in reckless pleasures.

This was the condition when Mr. Fitzpatrick decided to introduce into the camps, features which would promote the physical, mental and moral welfare of the workmen. He organized, practically unaided, his movement, and to-day the good he has accomplished is a high tribute to the man and his unselfish zeal.

It is not often men sacrifice so much for their fellows when no financial considerations are in sight.

Mr. Fitzpatrick took the initiative, and the camps in Ontario to-day present a vastly different aspect than when the scheme was first inaugurated. Books and magazines are available, classes are held for those who wish to improve their minds and souls. Instead of cheerlessness has come contentment.

This year's report of the work done is another proof of Mr. Fitzpatrick's loyalty to his convictions.

Helping the Poor

Everyone who is impressed by the sight of poverty and suffering must think seriously about the approaching winter, and the hardships which hundreds of the poorer classes will have to bear.

The daily press during the past week has been calling the attention of the public to the sad cases of the Bulgarians, who were practically destitute in the east end. Thru the kindness of those who became interested in them, their misfortune was relieved.

This incident only serves to draw our attention to the poor everywhere. Toronto seems to be a centre to which men and women from all parts of Ontario gravitate when winter comes and they are thrown out of work. In addition, there are constantly arriving in the city large numbers of immigrants, who come with empty pockets and thin garments.

Whether wrongly induced by immigration agents to come to this country, or whether actuated by personal desires for improvement, is not the immediate question. Neither should it at first concern us as to why so many have turned their eyes cityward. The fact faces us that the needy are here. The duty of the public is plain.

The bright and merry festive season is nearly here. In a few days the wealthier citizens will be supping from a full cup of enjoyment and prosperity. Money will be lavished in gratifying desires of all kinds.

If the words of the Master have any meaning, "It is better to give than to receive," why should they not be applied by people to-day who stand for all the principles of Christian religion and citizen charity?

But, of all the millions of dollars possessed by the rich of our land, only scant offerings will be given for philanthropy, except by a few.

The little lad on the street will have to look in the big shop window, as he did in the time of Dickens, and sigh for the things his few pennies, won by toil in the cold, cannot buy. The father, out of work and bearing the burdens of a home, will have to take another walk around the crowded thoroughfares, only to return to his family, who crave for warmth and heat.

Canada, we all know, is a prosperous country. There are few poverty-stricken here, in comparison with several other lands, but nevertheless, thousands pass us by every day who would gladly work if they could get something to do.

Human nature is often very cold and unsympathetic. There is little compassion shown those who are not sufficiently brilliant to gain good positions: to those who, thru habits they seem unable to abandon, fall below the standard of morality expected by society. But, casting all these considerations aside, it is still true that deeper pleasure comes from giving than from receiving. To help your brother, to make the poor and the sick happier, is to fulfill an obligation which the Saviour imposed upon His followers.

The poor who are in Toronto this winter are not poor by choice. Be lenient. If you can turn a little work their way, give them a cheery word now and then, or in any other way lighten the load on their backs, you will feel better for doing it.

THE TORONTO WORLD
OVER THE GARDEN GATE



OR A POLITICAL FLIRTATION.

Obiter Dicta

The following splendid article was written by a student of the University of Toronto and published in The Varsity, a college paper. We believe it merits still wider recognition, and therefore reproduce it:

I say that there is nothing better, nothing higher, nothing more valuable as a gift from the Gods, than to be born here in Canada in these opening days of the twentieth century. Think of your wonderful heritage. Not since the beginning of human evolution, not down thru the long ages, has there ever been a national birth more worthy than to be born in this the new and good nation of the west. We owe much to the past, yes, but we live for the future. We are the people of the new birth, and the mighty heritage of northern nations. Out of the north, thru all the past eighty thousands of years, has come forth the type which has ruled and dominated the human race. Out of the north has come the warrior, the sage, the law-giver of the nations. Out of the north has come the fibre and muscle, the sterling qualities and clear insight of the God-chosen peoples.

Let me announce to you your place in the evolution of man. Let me show you the vast vistas of the history to be. Let my words ring in your ears until the glorious sun of self-realization shall burst upon the night of old and effete forms and you see clearly your God-given position in the nations of man. Arise from your cradle, cease to be nursed and take your place in the world's work.

As each nation in the fulness of the days comes forth from the womb of time, Christ the All-Ruler gives it a function to perform, a duty to fulfil, a responsibility to carry. Tribes, cities, states, provinces, each have their place in the harmony of national duty. Men are born for their work and each takes his place in the plan of national progress. I say that nothing is left to chance, that Christ rules all. I state that in the civilizations of the past, so

long ago their names are forgotten, one mighty mind guided and guarded the destinies of every nation, that He whom we call Christ brought all nations into being, and gave to each its function and place in the scale of human harmony. I proclaim that Canada, the newest nation, likewise has its place and purpose great and transcendental in the growth of man.

You, each one of you, divinely blessed and nobly born Canadians, have your place to fill. Did you think that Canada was less than other nations? Did you think she grew and now takes her place among the nations thru some fortuitous circumstance. Did you think, you Canadian, who read these lines, that you appeared in flesh by accident in this northern race with its wonderful heritage, and hardly found energy? Did you think your birth was free from law? Did you imagine that Christ appeared among men only once two thousand miles away, two thousand years ago. If you did I say you were wrong.

You are Canadian, you are born to the best and goodliest heritage of man, and you are loved by Christ as an important individual with your own place which no one else can fill, in His mighty plan of renewing again the unity of mankind. Did you think you were unimportant to the race? You were wrong. No man is more important than you are if you do your duty, and develop your own capacity. Be a man, and fill your place with pride, as one chosen by Christ for marvelous birth into his newest nation. Worship Christ in your every-day life, in the building of your nation, I announce that He is weary of being shut up and stifled in churches.

You are responsible for Canada, and Canada is responsible for the spreading of the principle of unity among all the nations. You and Canada, Canada and yourself, each dependent upon the uprightness and stamina of the other. Both are under the love and guidance of Christ. Think of your heritage. Arouse from sleep, and prepare for the new day. Serve Christ in every action, and fear not the future. No birth among men is higher and nobler and truer, and finer and grander than that with which you a Canadian came into this world.—Charles Lazenby.

Parental Care Important Factor

Fathers do not hold congresses to consider the raising of children. It is not a sequence that a congress or convention of mothers to discuss the question is matter for jesting. Sentiment and reason combine to give the mother a closer concern in the welfare of the child. It is in the natural order that women, mothers or childless, should be able to evoke ideas of general value when they meet to consider the state of the living material out of which future citizenship is to be made. "The bearing and the rearing of a child is woman's wisdom."

Science will not permit us to forecast a country's progress without predicating the work done in preparing children for the burden of the adult state. The physical health, the mental training and the moral discipline are the chief factors of the child's welfare. Science has done more than bare statistics tell. The conquest of diphtheria has not only lowered the death rate. Innumerable children will be spared the weakness which is a consequence of severe disease. Prompt preventive measures and wholesome living eliminate the ancient necessity of a cycle of diseases—measles, scarlet fever, chickenpox and the rest—and permit a growth to healthy, vigorous maturity, undisturbed by the effects of febrile exhaustion.

One of the great branches of the subject as yet unsolved academically is the extent to which centralized public authority shall take the place of parental care. Scientific thought sometimes tends to the Lacedaemonian theory that the child belongs to the state, and cannot be left to the indulgence and whims of parents. In crowded cities the poorer classes send the children to school as early as

the law permits, and avowedly for the purpose of having them cared for, to the relief of the mother, rather than of insuring an acquaintance with the three "R's." The complete truth is that mothers of all classes welcome the opportunity of using teachers as nurses and governesses. Myriads are coming to think that the state, having at its command the resources of science and the advantage of organization on a large scale, can guard health, inculcate discipline and promote efficiency better than the busy, distracted, unskilled parent can do in the home.

There still remains the faith in home. Nothing of law and science can supplant the family group. Love is a power, association a cementing, strengthening, stimulating force. Scientific rules, the best of them, are narrow. They cannot furnish nutriment for the many sides of the human soul.

Child study stops before that parting of ways. It cannot admit that public care is to crowd out home solidarity. Yet it holds fast to the conclusion that the child must have the best attention indicated by special knowledge. The science of child culture has not yet the courage of conviction, has not the conviction, to a degree which will demand a diminution of public measures for the perfection of manhood or a disregard of parental love and right of control.

While the decision is in abeyance, all people can unite on the sacredness of childhood's welfare, on the imperious command that it be studied and protected by every means that enlightenment can suggest or assiduous care apply.—Philadelphia Ledger.

Essentials to Womanhood

There is a likelihood of Germany making a compulsory law for girls to learn cooking and other household requirements. The emperor himself is a skilled housewife. She believes in a woman equalling in what is womanly and maintains that any girl who wishes to her full the requirements of wife and mother must know how to prepare meals and keep a house free from cobwebs.

This idea of the kaiserin has apparently permeated the German nation. Later, no doubt, legislation will enforce it in the schools. If this is done another evidence will have been given that the head of government in any land exerts a strong the indirect influence on the citizens. When the influence is for good the one who exerts it is a public benefactor.

In this age of materialism girls too frequently become convinced early in life that they need not learn the simple sciences of the home. They hope and believe that by some happy turn of circumstances a Prince Charming with all his pockets burdened with gold will come along and claim them. This good fortune will relieve them of prosaic duties and make life one long sweet poem with no other scenes than the most beautiful of the Romeo and Juliet type.

Dreams are pardonable, particularly in the young. Ambitions and success to some extent are built upon such slender foundations. But they should be largely confined to the dark night hours. The daytime is not for fancies which are as vacant as soap bubbles.

The age of youth is the daytime of our lives. If we dream it away the awakening will be fearful.

Girls and boys who are allowed to grow like weeds in a back garden, free from all restraint, from parental advice and control, and from the education which common-sense gives are spending the Maytime of their careers in dreams too idle for humanity.

With daughters, one of the most marked tendencies is that of romance. They delight to think that they will pass into realms of love and matrimony without experiencing any of the tedious domestic obligations of their mothers. With these sad misconceptions of real life and its seriousness, they enter womanhood. It is then that they begin to realize what a woman must know to be most a woman.

Few enter this stage well equipped with knowledge of the kitchen. They may be advanced in music, in song, in the silent arts of femininity, but they know nothing of the heavier sciences of the household. Many of them have a pronounced dislike for the dustpan, the oven, the dishcloth and the washing board. This is indeed regrettable, considering how numerous are the men who want clean homes, well-cooked meals and white linen.

The experience of the past teaches that while there is much transpiring that is romantic, much that is only pleasure, the average girl marries to modest conditions. Her rich Prince Charming is only a faithful mechanic, clerk, artist or business man. He has to work hard for his income and he has to pay coal, grocery and other bills whether there is money in the bank or not.

The girl who knows how to cook, to wash if necessary, to prepare meals and darn socks is the woman who possesses foremost qualities of a good wife. If she cannot do these things she gives little assistance, but much worry to her husband.

The Empress of Germany sets a good example. If one of her exalted position is a thoro housewife, girls of less social eminence should not hesitate to learn the science of domestic affairs.

Wanted: A Peace Sunday

An appeal to ministers in Canada to fall into line with ministers in the old country, by recognizing the Sunday preceding Christmas Day as Peace Sunday, delivering on that day sermons treating with the brotherhood of man and the consequent immorality of war, formed the subject of a letter the editor was good enough to publish way back in February last.

May I, accepting the invitation extended to readers to become correspondents, be allowed to renew the appeal?

Anti-Christian, inhuman, immoral, costly stupidity—man's greatest stupidity—is war.

Moloch, ugly Satanic Moloch, murderer of men, ravisher of women, desolator of homes, with fiendish, devilish, insatiable lust for blood, universal ruin and misery, rules, aye, and menaces a twentieth century mankind, boasting its Christianity, enlightenment and progress.

He will rule, moreover, until the great public opinion, now but half awakened, rouses—omnipotent—acts, as a century ago. Then "the foulest fiend ever vomited forth from the mouth of hell" will, like slavedom, dissolve into mere memory, and posterity will marvel, not at Moloch's dissolution, but at the length of his reign!

Oh mankind! For how long will you tolerate this fiend of war—how long?

Is steel-fisted Mammon so little exacting that ye must needs strengthen Moloch, adding fuel to the fire which even now scorches you, by yearly pouring more and more of the results of your hard labors into his all-devouring, rapacious maw?

The military and naval expenditure in Europe alone has increased by \$250,000,000 during the past five years.

One hundred years ago the great public opinion was, as now, awakening; earnest, agitating humanitarians were shaking him—not too gently; a difficult task, but persistence triumphed. He awoke, donned emancipation raiment, and led the upholders of slavery—they not altogether willingly—to the altar of universal emancipation. Slavery was abolished!

The overthrow of slavedom, a possibility once ridiculed, now, with the aid of the great public opinion, is a fact accomplished, and the many other revolutionary changes which have been brought about by an awakened, enlightened public opinion, impel the writer to again appeal to the ministers of Canada to recognize Peace Sunday, and so help on the work of awakening the sleeping giant. Public opinion now sleeps but lightly, for the prodding, the shaking, the hustling he is getting is terrific.

All are joining in the awakening task—visible and invisible forces. With the visible forces may be seen pacific sentiment uttering, treaty arranging kings, rulers and statesmen, four hundred or more peace societies working unceasingly thruout the whole of the world, an inter-parliamentary union with over 2000 members drawn, all of them, from the parliaments of the world; a second Hague conference just finished, and, most important, a third conference decided upon; an Anglo-French understanding; an Anglo-Russian understanding; an Anglo-German in the making; municipal, journalistic and commercial international visits and receptions; an equally extensive, far-reaching list of not directly visible forces might be given, but I will be content with suggesting two of the most important. Never has there been such huge financial and commercial interdependence as at the present day; never were nations so intertwined, or the effects of universal bankruptcy threatening, masses oppressing, progress hindering, self interest affecting, the cost of being prepared for war is destined to be one of the greatest factors of the awakening!

I do trust that the movement to emancipate mankind from the almost unbearable weight of an antiquated, barbarous, immoral war system, will receive the support of the churches in Canada and that Sunday, Dec. 22, next will witness the delivery of many sermons with texts: "Arbitration, Not War," "Peace on Earth, Goodwill Among Men."—J. J. Barnard, Forest Hill, England.

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