

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 THE WORLD for each day in the month of December, 1907:

December 1	39,515
December 2	39,579
December 3	39,673
December 4	39,895
December 5	39,984
December 6	40,182
December 7	39,673
December 8	39,874
December 9	39,820
December 10	39,814
December 11	39,817
December 12	39,728
December 13	39,302
December 14	39,685
December 15	39,681
December 16	39,611
December 17	39,430
December 18	39,760
December 19	39,856
December 20	39,392
December 21	39,181
December 22	41,341
December 23	39,652
December 24	39,429
December 25	40,497
December 26	39,758

SUNDAY, December 1.
40,193.

SUNDAY, December 8.
39,617.

SUNDAY, December 15.
41,979.

SUNDAY, December 22.
39,452.

SUNDAY, December 29.
39,097.

Total net circulation, Daily World, 26 days ----- 1,041,423
Total net circulation, Sunday World, 5 Sundays --- 200,238
Net average circulation, Daily World, 26 days

40,055

Net average circulation, Sunday World, 5 Sundays

40,048

The Working Girl Problem

An editorial in The Sunday World of two or three weeks ago entitled, "Do Not Deserve Pity," has aroused some discussion. It dealt with young women who are resorting to a kind of charity search instead of going into household service where good wages are to be earned. A reader, who apparently has not grasped the full purpose and basis of our remarks, has written the following letter to the editor on the subject:

"Editor Sunday World: When my eyes fell on the article entitled 'Do Not Deserve Pity,' my heart went out in sympathy for the girls who have been so rudely misjudged, because the present hard times have deprived them of their work. Now, Mr. Editor, I would like to say a few words in their behalf.

"In the cities and towns of this fair Dominion, there are dozens of homes where the only bread-winners are a couple of good, honest girls, girls who perhaps have been going to that shop or factory since they left school at the age of fourteen or fifteen. They have never had chance nor time to learn domestic work. There they toil from seven in the morning until six at night, week in and week out, year after year, whilst others have been deprived of their parents at an early age and have had to join the great ranks. Some are too weak and delicate to do housework and therefore try to earn their living at something easier. One thing is certain, no one is willing to pay high wages to an incompetent person.

"You Christian men who have given your employees starvation wages, and if they rebelled were ready to turn them into the street, now is your chance to stretch out your hand and help those who have perhaps given the best of their lives to your work. But no, instead it is, 'No more work at present, times too hard; after a little I may want you again; in a few months when times are better.' My imagination can follow that poor girl home. I know it all. I can and do pity her from my heart. No money, no profits for her.

"Thank God, there is a brighter side. Let us remember there is an eye that ever sees, there is an ear that ever hears and a hand in which a balance is held. A voice says: 'With what measure ye mete it shall be measured to you again.' Reader, if misfortune has deprived these girls of their work, and some of their true friends have extended a helping hand to them, don't ridicule, don't judge, I beseech you, for certainly they deserve our pity. Yours in the work. L. N.

"A thoughtful, impartial study of the real facts will prove that the use of the words 'rudely misjudged' is unjustifiable. The correspondent, perhaps, has not lived in large cities of Canada and the United States sufficiently long to see every side of social and economic conditions, to become fully acquainted with the false pride which exists amongst a multitude of our young, and to understand how difficult it is to obtain reliable help in the home at any price. But leaving this phase of the problem aside, the statements in the above letter simply bear out what the editorial contained. There is no doubt that there are dozens of homes in the Dominion in which the only bread winners are girls 'who have been going to shop or factory since they left school at the age of fourteen or fifteen.' To say 'they have never had a chance or time to learn domestic work' is reflecting on their industry and worth. There are few girls who have not more knowledge of housework at fifteen than they have of the work which they are required to do in shops and factories. Those who know nothing of domestic duties are indeed to be pitied, for their brothers are familiar enough with ordinary tasks around a home to do them if necessary.

When a girl goes out to work in shop or factory she has to apply herself. She has to learn how to perform certain labor. Her employers do not pay her to sit in a chair with her hands folded. Hence she begins at something of which she knows nothing, and by application and instruction she learns. After a while her wage is increased, until she can eke out a living.

Does our correspondent suggest that the average Canadian girl knows less than nothing about housework? It is surely impossible, ridiculous, to suppose that she cannot inside of a week learn enough from her mother or her mistress to perform reasonable service in a home.

Any girl who has spent fifteen years of her life under her mother has had a chance to grasp at least the rudiments of domestic work.

To contend that some are too weak and delicate to do housework is to say that it is easier for them to toil from nine to ten hours a day in the unhealthy atmosphere of shops and factories, or stand from eight to ten hours on their feet in crowded stores. This seems preposterous. It might be true if girls were called upon to do drudgery in homes. They often are, but what we maintain was that there are hundreds of homes where no heavy labor is asked. These places are seeking help; they are willing to pay well for it, but rather than enter such service girls accept monetary assistance from friends.

The wail of the girl who will not work because she cannot find employment in shop, factory or office, may be pitiful, but its source is wrong. Social life to-day is to be blamed for this state of affairs. It has given girls the views they now hold. It has created in them a dislike for the broom and dishpan. It has brought girls to a spirit of rebellion when they are entreated to accept employment as maids. It has even given them the opinion that up to fifteen they should not even look at housework lest they learn it. How else could they arrive at that age and be ignorant of it, as 'L. N.' states?

We fail to see wherein our Lindsay reader has offered any argument, which, in all fairness, should be accepted as against the facts we have.

MR. BULL'S AWKWARD POSITION.



A great strain on the old gentleman.

The Moral Taint

A perusal of our criminal records year after year brings forcibly to our minds the significance of moral taint. It makes us wonder why, in view of the stigma it places on those found guilty, others are not deterred by shame from falling into illegal acts.

A poet of fugitive fame has introduced into some of his verses a line that has philosophy as well as poetry to recommend it. Discussing in fine phrase the principle that the evil men do lives longer than the moment of its commission, the poet declared:

The bird with a broken pinion
Never flies so high again.

Stripped of all poetic verbiage, this couplet involves a world-old truth, and its application is as pertinent in considering the reform promises of an aspiring politician as it is in anathematizing the soft and slushy sentiment that is disposed at times to canonize the principals and associates in certain social crimes. It is the mark of broad and generous humanity to forgive and as far as possible to forget the seemingly repented of evil in the lives of others. It is said that the angels could do nothing more; and the sinner who repents and turns from his sins is presented as one of the most beautiful pictures in the economy of human redemption thru the mediation of a Saviour. All this is true as regards the attitude of man to man on its sentimental and fraternal side. It is all very beautiful and inspiring, but the cold, deliberate facts of human science and philosophy are unescapable so long as we are members of the present social order. These facts substantiate the utterance of the poet and add the elaboration of reason to the sorrow of regret. The man or woman who has deliberately pursued a course that weakens confidence in his or her integrity alienates the respect and

arouses the antagonism of good people must forever bear in some degree the results of that course. The thief of yesterday may be given the glad hand of welcome and helped to a place of honor and rectitude with the most sincere enthusiasm and faith by his fellowmen, but this does not give back to that thief what he had before he first stole.

Apart from whether we believe the reformed grafter, politician for pelf and unscrupulous leader is sincere in a sudden announcement in favor of all the things he has hitherto despised and defied, there is a deeper law of being that leaves him the burden of his past as an unescapable weight upon his future. The man who has been bad thru a long and active career can never again, no matter how much he may reform or how sincere that reform may be, be the man he was previous to his evil life, and in-so-far as this is true he must always suffer from a "broken pinion." So with the moral taint that fastens itself upon men and women who prostitute their lives to a pursuit of pleasure that leads to crime. We may gush sympathetically over the young woman or the young man who is the victim of crime committed in the course of a life devoted to evil associates and pleasure hunting vanity. We may forgive, and our laws may wipe out all legal guilt, but the lives of these unhappy people can never again rise to a level higher than the memories and stains of that past life. This law is irrevocable, it is grounded in the very nature of our being, individual and social. Wrong-doing leaves a mark upon the life that lessens the possibilities of achievement, cripples the strength for higher living and clouds the confidence of the world in all our future aims and professions. We may "live down" a past, and all aid and succor possible should be extended the man or woman who is trying to do this, but—

The bird with a broken pinion
Never flies so high again.

What 'A Good Man' Means.

The answers received by the editor of a well-known magazine of the United States in reply to the question, "What Constitutes a Good Man?" are both varied and interesting.

It might seem at first glance that an answer would be very easy to give. After reading the views of eminent men we are not so sure and are inclined to wonder not a little at the various standards by which the goodness of men is judged.

Archbishop Ireland seemed to believe that love for God and man was the greatest virtue—the supreme test; while the prime minister of Japan believed that "he is of the highest type of good men who subordinates himself to the good of society, and, never departing from the principle, spends his life in constant and ceaseless exertion for the attainment of his ideal."

The prime minister spoke learnedly, but there seems to be no clearness to his statement. He is not definite enough.

H. G. Wells, famous English novelist, avoided the theological ground altogether on which Archbishop Ireland stands so firmly and would make a man's conduct the test of his moral worth. "He will be a very different creature from that indifferent, well-behaved business man who passes for a good citizen to-day," wrote Mr. Wells. "He is to be a clean, able-bodied person, who does not tell lies, temperate, honest, law-abiding, respectful to cus-

tom and usage, aloof from the tumult of politics, brave but not adventurous, punctual in some form of religious exercise, devoted to wife and children and kind without extravagance to all men."

Mr. Wells has much else to say in addition to this, and in a more terse, epigrammatic style. Thomas W. Lawson practically agrees with Mr. Wells as to the ideal citizen, with the exception that he believes in the fighting spirit as a virtue, and says that "a rattling good man counters the command, 'Turn the other cheek,' with 'An eye for an eye.'"

Prof. Edward A. Ross of the University of Wisconsin was quite radical, and maintained that "your saint, without an enemy in the world, is of less worth than the stalwart knight of conscience," and asserts that "the beginning of goodness is to stand on one's own feet."

This discussion is particularly interesting, as one observes in reading these various replies to the question asked, in that the personality of each writer enters into his estimate of a good man. The ideal which each strives to attain is reflected in his answer, and this ideal varies according to his mental attitude and his temperament.

As will be seen, an ideal man has something of our own dominant characteristics, and thus very few persons will hold the same views regarding the virtues that constitute the good man. Perhaps this is a wise provision of Providence after all, as variety is the spice of life, and should all men reach a similar standard of excellence, possessing the same wishes, the same ideas, the same passions, the same ideals in every respect, they would become afflicted with mental rust and life would lose its interest.

What Little Things Mean

Here is a world around you. You see it. You understand it—a little. You comprehend it—partly. You estimate its time by years and months and seconds, and its space by miles and inches. The universe is the largest thing we can think of, and an atom is the smallest.

The books used to teach us that an atom was a particle of matter so small that it could not be divided any further. Modern science admits that this is a mistake. It knows that atoms are made up of smaller parts, a hydrogen atom of perhaps 800 parts, a mercury atom of 160,000, and an atom of radium of more than 200,000 parts!

These parts are widely separated, too—not as we think of distance, but tremendously far apart for them. Compared with the size of the atom, they are like so many grains of dust in a gigantic football. Sir Oliver Lodge likened them to mice in a cathedral.

Science admits that, if you were small enough, you could walk thru a brick wall or even put your finger into an armor plate, and never touch anything! More than that, you would scarcely see any of the particles in the wall or the armor plate except as far-distant suns or planets.

Still, all these 200,000 parts make the atom, and they are held in place as they whirl and circle by forces which must be something like those which hold our earth and planets together, making our universe.

Here is a part of the tremendous thought—our universe is only one of an endless chain of universes! The atom has its universe, which science calls the infra-world. It has its proportionate time and space, and its suns and planets which revolve, for the atomic universe, quite as majestically as ours do for us; only a thousand million of its years, or perhaps a thousand billion of them, make probably about one second of our time.

While you glance once at an atom, countless of its solar systems are born and swept away, perhaps with worlds and kingdoms and dynasties and races.

Then there is also the supra-world, the next largest universe to ours, of which we are an atom. One of its days is a trillion of our years. A hundred billion of our years are less than a second in this next large universe.

And that isn't nearly all. There is the infra-infra world, and the supra-supra world, and innumerable universes still smaller and still larger—a chain wherein the suns of one are the atoms of the next.

After this comes the greatest part of the tremendous thought—all these universes are related.

Every one depends upon the others. A single movement of one of the infinitesimally small portions of any one of the 200,000 corpuscles which make up an atom of radium—that has its effect upon the hugest central sun of the greatest universe of all!

The fruit of the smallest act lives forever. Everything is of infinite and eternal consequence.

Call this fancy, if you like, but it makes us think, doesn't it?—one ugly thought going out to do harm everywhere and as long as time continues, and one kiss which a mother gives her boy has an eternal and omnipresent influence for holiness!—Toledo News-Bee.

Democracy in Monarchs

In shaking hands with three leaders of a band of stonemasons who attempted to mob him, King Emmanuel of Italy exemplified democracy in a way which monarchs rarely adopt.

The men were out of work, and they thought by mobbing him they would get a chance of expressing their grievances directly to the sovereign. The king sent for three of the principals, had an hour's talk with them in the quinal, promised to see they were no longer idle and shook hands heartily with them on parting.

It is very rare that a monarch comes so closely in touch with those of his subjects who are workmen. He is guarded by ministers and court attendants from everything of a common nature. This shuts him away from the real wants and needs of his people. He often does not know the actual conditions prevailing in the country over which he sways a sceptre.

When, however, he does get an opportunity of speaking man to man with the working class it is a manifestation of greatest kingship for him to avail himself of it.

This act of King Emmanuel will do much to endear him to his countrymen by whom he is already beloved.



Another English cartoon on the suffrage question