

### The Toronto World

A Morning Newspaper published every day in the year.

Telephone-private exchange connecting all departments—Main 232.

Subscription rates in advance.

One year, Sunday included, \$5.00

Six months, Sunday included, \$2.50

Three months, Sunday included, \$1.25

One month, Sunday included, .45

One year, without Sunday, \$4.00

Six months, without Sunday, \$2.00

Three months, without Sunday, \$1.00

One month, without Sunday, .35

These rates include postage all over Canada, United States or Great Britain.

They also include free delivery in any part of Toronto or suburbs. Local agents in almost every town and village of Ontario will include free delivery at the above rates.

Special terms to agents and wholesale rates to newsdealers on application. Advertising rates on application. Address THE WORLD, Toronto, Canada.

HAMILTON OFFICE—Royal Block, North James and Merrick streets. Telephone 503.

Walter Harvey, Agent.

LONDON (ENG.) OFFICE OF THE TORONTO WORLD—8 Hart-street, Oxford-street, W.C. London, England.

Joseph P. Clougher, representative.

Advertisements, subject to space, are also accepted through any responsible advertising agency in the United States, etc.

The World can be obtained at the following News Stands:

PITTSBURGH, N.Y.—News stand Elliott-square; news and mail; Niagara-street; Sherman, Main-street.

CHICAGO, ILL.—P.O. News Co., 217 Dearborn-street.

DETROIT, MICH.—Wolverine News Co. and all news stands.

HALIFAX—Halifax Hotel news stand.

LOS ANGELES, CAL.—Amos news stand; Montreal—Windsor Hotel and St. Lawrence Hall; all news stands and news boys.

NEW YORK—St. Denis Hotel.

OTTAWA—Despatch and Agency Co.; all hotels and news stands.

QUEBEC—Quebec News Co.

ST. JOHN, N.B.—Raymond & Doherty.

WINNIPEG—T. Eaton Co.; T. A. McDonald; John McDonald; Hotel Empire news stand.

All Railway news stands and trains.

A welcome visitor when on your vacation is a copy of the Daily and Sunday World. Mailed to any address in Canada, United States or Great Britain for ten cents a week. Orders taken by all newsdealers and postmasters or may be left at The World, 55 Yonge St., Toronto.

ONTARIO AND ITS PUBLIC FRANCHISES.

Surely the time has come when in Ontario at least the relation of the state law to the ownership and operation of public utilities and services of all kinds should be revised and substantially changed. That is doubtless a true explanation of the sudden popularity of municipal ownership in America, which attributes it to the realization on the part of people of the fact that private ownership and operation of public services is the inevitable precursor of political and municipal corruption. A party system patterned largely on the machine method in vogue in the United States has brought about in Canada similar results to those found in that country—that they are not on so vast a scale has been due to restricted opportunity, not to difference in character. The people of Canada are beginning to recognize that the main issue in the Dominion and provincial political fields is whether the state is to control the monopoly-holding trusts or is to be controlled by them. The first necessary step in the process of reform is the readjustment of legislation so that it will hereafter favor, not hinder, the development of public ownership and operation of all monopolies.

It must never be forgotten that municipal ownership and operation of public services is not socialism. Socialism proposes by the nationalization of the means and processes of production to eliminate competition; public ownership means that the monopolies created by the people and owned by the people remain the property of the people and be operated for the benefit of the people. There is nothing revolutionary about this proposition; the wonder is that the soundness of it should ever be questioned. The supply of gas, electricity, transportation in satisfaction of a universal need, should be accomplished in the most efficient and cheapest manner possible; if more is taken from the consumers than is necessary a burden is being borne by them which they should not be asked to carry. And the duty of a really democratic government is to see that this burden is not imposed, or, if it has unfortunately been imposed, to provide a fair and equitable method of removing it.

Take, for example, the case of a community which is about to meet the public need for street transportation. In the interest of the citizens transportation should be good and cheap; it can only be that if the capital expenditure is restricted to the proper cost of construction and equipment. If the franchise is transferred without conditions sufficiently securing this, it is not surprising that the original concessionaire make use of the opening to exploit the value of the franchise to the fullest extent it will bear. The franchise grant may be disposed of to an operating company at an enormous pecuniary profit; the cost of construction and equipment may be defrayed by a bond issue and a huge common stock created, all of which is water—or any other of the numerous ways of stock manipulation known to financiers may be employed. But whatever the plan chosen, the effect is the same. The citizens have to pay increased fares and rates that a return may be made, not only on the legitimate expenditure but on the water introduced for private profit. This is the all but invariable history of public utilities authorized, passed into the hands of private companies and corporations.

The citizens of Ontario are determining that this process cease; that the financial resources and all public franchises be administered hereafter for the benefit of the people, and that wherever necessary for this purpose the franchisees already yielded be reclaimed. Now that, for the first time in a generation, a provincial government is in power in sympathy with this demand, practical steps in furtherance of public ownership and operation of franchise monopolies and for the future protection of the people against corporate exploitation, are looked for and must be granted if the government is to retain the confidence of the people. What is needed primarily is a general statute enabling any municipality or local authority desirous of operating its public services to do this with a minimum of delay and expense. That statute should contain power to expropriate all franchises now in private control on fair and equitable terms, and also appoint a time limit, on the expiry of which, all unlimited grants and renewable grants may be resumed on payment of the actual value of the plant and equipment taken over. A precedent for this can be found in the British Tramway Act of 1870, under which all the municipal street railways are now operated. But no precedent is needed to justify a proposition reasonable in itself and wholly in the public interest.

But more than this is needed to protect the people in cases where public ownership and operation is not proposed. After the experience of the past year with regard to the bribery, corruption and improper influences employed by unscrupulous corporations to secure franchise grants or to escape from implementation of obligations they have voluntarily undertaken, drastic regulations should be enforced to prevent future betrayals of public rights. Representative bodies in this capacity stand virtually in the position of trustees for their constituents and ought not to be allowed to deal with public property at their will. The necessity for stringent precautions has already been admitted by the action of the present government in absolutely refusing to sanction unlimited franchise grants. The principle thus admitted must be extended to cover unjustifiable concessions of every nature in connection with public franchises. All proposals of this class, as well as proposals for franchise grants themselves, should be submitted for ratification to the vote of the electors, who ought also to have the right to initiate procedure for the introduction of a system of municipal ownership and operation.

Such a statute should also specify the conditions legally attaching to all franchise grants, whether made by the government itself or by any public representative body. Among these would properly be provisions that the capitalization of a public franchise-holding company shall not exceed its proper capital expenditure; that the grant must not be transferred to any other party or companies except with consent of the grantors; that the holding company must be the operating company; that the company shall not receive more than a stated maximum return on its capital after all other proper charges are allowed for, and that at the expiry of its first term the franchise shall be resumable on payment of the actual value at the time the plant is taken over. These companies, too, ought to be subject to supervision, and an efficacious and prompt method should be devised for compelling performance of their contractual obligations. Let the citizens of Toronto consider how much better their position to-day would have been with their franchise-holders, had such conditions been incorporated in the agreements made between the city and the railway company.

But, however valuable such precautionary conditions might have been or may be, nothing exceeds in simplicity and effectiveness the way of straight public ownership and operation, either directly or by a commission, specially appointed. Government or municipal control of franchise-holding corporations has failed elsewhere, and is as little likely to succeed here. It may obviate the grosser abuses; it cannot remove the minor worries and annoyances, or the constant bickering inseparable from the conflict between public and private interests. Nor will it avoid the corruption by which soulless corporations tempt public men to betray their trust. The purification of political life would be materially aided were public franchises placed out of reach of exploitation. It is up to the present provincial government to achieve a consummation so devoutly to be desired.

WHY BUY BACK YOUR OWN?

The Montreal Star has declared in favor of government ownership of public utilities, but against government operation. It points out that in Nova Scotia the minerals are owned by the province, but operated by private corporations. As to gold, silver and the like, this may work well enough, the royalties are a clear profit to the state. The same is not true of coal, or of any other utility that the people must of necessity buy from the corporations.

The man who rents his home and undertakes to board with his tenant, usually finds that the rent which he receives is counter-balanced by the additional price of his board. Nova Scotia receives \$500,000 in royalties from the coal companies, who in turn collect \$1,000,000 if excessive charges for the coal they furnish to the people. Cape Breton coal is cheaper in Montreal than it is in Sydney; it is cheaper in

ed that this process cease; that the financial resources and all public franchises be administered hereafter for the benefit of the people, and that wherever necessary for this purpose the franchisees already yielded be reclaimed. Now that, for the first time in a generation, a provincial government is in power in sympathy with this demand, practical steps in furtherance of public ownership and operation of franchise monopolies and for the future protection of the people against corporate exploitation, are looked for and must be granted if the government is to retain the confidence of the people. What is needed primarily is a general statute enabling any municipality or local authority desirous of operating its public services to do this with a minimum of delay and expense. That statute should contain power to expropriate all franchises now in private control on fair and equitable terms, and also appoint a time limit, on the expiry of which, all unlimited grants and renewable grants may be resumed on payment of the actual value of the plant and equipment taken over. A precedent for this can be found in the British Tramway Act of 1870, under which all the municipal street railways are now operated. But no precedent is needed to justify a proposition reasonable in itself and wholly in the public interest.

But more than this is needed to protect the people in cases where public ownership and operation is not proposed. After the experience of the past year with regard to the bribery, corruption and improper influences employed by unscrupulous corporations to secure franchise grants or to escape from implementation of obligations they have voluntarily undertaken, drastic regulations should be enforced to prevent future betrayals of public rights. Representative bodies in this capacity stand virtually in the position of trustees for their constituents and ought not to be allowed to deal with public property at their will. The necessity for stringent precautions has already been admitted by the action of the present government in absolutely refusing to sanction unlimited franchise grants. The principle thus admitted must be extended to cover unjustifiable concessions of every nature in connection with public franchises. All proposals of this class, as well as proposals for franchise grants themselves, should be submitted for ratification to the vote of the electors, who ought also to have the right to initiate procedure for the introduction of a system of municipal ownership and operation.

Such a statute should also specify the conditions legally attaching to all franchise grants, whether made by the government itself or by any public representative body. Among these would properly be provisions that the capitalization of a public franchise-holding company shall not exceed its proper capital expenditure; that the grant must not be transferred to any other party or companies except with consent of the grantors; that the holding company must be the operating company; that the company shall not receive more than a stated maximum return on its capital after all other proper charges are allowed for, and that at the expiry of its first term the franchise shall be resumable on payment of the actual value at the time the plant is taken over. These companies, too, ought to be subject to supervision, and an efficacious and prompt method should be devised for compelling performance of their contractual obligations. Let the citizens of Toronto consider how much better their position to-day would have been with their franchise-holders, had such conditions been incorporated in the agreements made between the city and the railway company.

But, however valuable such precautionary conditions might have been or may be, nothing exceeds in simplicity and effectiveness the way of straight public ownership and operation, either directly or by a commission, specially appointed. Government or municipal control of franchise-holding corporations has failed elsewhere, and is as little likely to succeed here. It may obviate the grosser abuses; it cannot remove the minor worries and annoyances, or the constant bickering inseparable from the conflict between public and private interests. Nor will it avoid the corruption by which soulless corporations tempt public men to betray their trust. The purification of political life would be materially aided were public franchises placed out of reach of exploitation. It is up to the present provincial government to achieve a consummation so devoutly to be desired.

WHY BUY BACK YOUR OWN?

The Montreal Star has declared in favor of government ownership of public utilities, but against government operation. It points out that in Nova Scotia the minerals are owned by the province, but operated by private corporations. As to gold, silver and the like, this may work well enough, the royalties are a clear profit to the state. The same is not true of coal, or of any other utility that the people must of necessity buy from the corporations.

The man who rents his home and undertakes to board with his tenant, usually finds that the rent which he receives is counter-balanced by the additional price of his board. Nova Scotia receives \$500,000 in royalties from the coal companies, who in turn collect \$1,000,000 if excessive charges for the coal they furnish to the people. Cape Breton coal is cheaper in Montreal than it is in Sydney; it is cheaper in

### "To Thine Own Self Be True."

A SERMON FOR THE AVERAGE MAN.

"Be open-minded, but once convinced, be loyal to your conviction. In matters political, do not compromise with wrongdoing. Follow your convictions, not party cries or political dictation."

This in substance was the farewell counsel to his people from Rev. James T. Sunderland, who, yesterday morning, preached for the last time at the First Unitarian Church, after six years of pastorate. Before beginning his sermon, Dr. Sunderland read the "Bond of Fellowship," which briefly contains the essential objects of the Unitarian Church. They are (1) worship of God; (2) free religious enquiry, and (3) promotion of truth, holiness and love among its members and in the community.

An eloquent sermon was preached from the text: "To thine own self be true, and by this I came into the world, and I might bear witness to the truth."

The great men of the world, he said, had been esteemed great, because they had the courage of their convictions. Socrates, Elijah, Isaiah, St. Paul and the Christian martyrs, Luther, Servetus, Fredeley, Chandler, Parker and a host of others could be cited as examples of men who lived up to, and loved, the truth.

An eloquent sermon was preached from the text: "To thine own self be true, and by this I came into the world, and I might bear witness to the truth."

The great men of the world, he said, had been esteemed great, because they had the courage of their convictions. Socrates, Elijah, Isaiah, St. Paul and the Christian martyrs, Luther, Servetus, Fredeley, Chandler, Parker and a host of others could be cited as examples of men who lived up to, and loved, the truth.

An eloquent sermon was preached from the text: "To thine own self be true, and by this I came into the world, and I might bear witness to the truth."

The great men of the world, he said, had been esteemed great, because they had the courage of their convictions. Socrates, Elijah, Isaiah, St. Paul and the Christian martyrs, Luther, Servetus, Fredeley, Chandler, Parker and a host of others could be cited as examples of men who lived up to, and loved, the truth.

An eloquent sermon was preached from the text: "To thine own self be true, and by this I came into the world, and I might bear witness to the truth."

The great men of the world, he said, had been esteemed great, because they had the courage of their convictions. Socrates, Elijah, Isaiah, St. Paul and the Christian martyrs, Luther, Servetus, Fredeley, Chandler, Parker and a host of others could be cited as examples of men who lived up to, and loved, the truth.

An eloquent sermon was preached from the text: "To thine own self be true, and by this I came into the world, and I might bear witness to the truth."

The great men of the world, he said, had been esteemed great, because they had the courage of their convictions. Socrates, Elijah, Isaiah, St. Paul and the Christian martyrs, Luther, Servetus, Fredeley, Chandler, Parker and a host of others could be cited as examples of men who lived up to, and loved, the truth.

An eloquent sermon was preached from the text: "To thine own self be true, and by this I came into the world, and I might bear witness to the truth."

The great men of the world, he said, had been esteemed great, because they had the courage of their convictions. Socrates, Elijah, Isaiah, St. Paul and the Christian martyrs, Luther, Servetus, Fredeley, Chandler, Parker and a host of others could be cited as examples of men who lived up to, and loved, the truth.

An eloquent sermon was preached from the text: "To thine own self be true, and by this I came into the world, and I might bear witness to the truth."

The great men of the world, he said, had been esteemed great, because they had the courage of their convictions. Socrates, Elijah, Isaiah, St. Paul and the Christian martyrs, Luther, Servetus, Fredeley, Chandler, Parker and a host of others could be cited as examples of men who lived up to, and loved, the truth.

An eloquent sermon was preached from the text: "To thine own self be true, and by this I came into the world, and I might bear witness to the truth."

The great men of the world, he said, had been esteemed great, because they had the courage of their convictions. Socrates, Elijah, Isaiah, St. Paul and the Christian martyrs, Luther, Servetus, Fredeley, Chandler, Parker and a host of others could be cited as examples of men who lived up to, and loved, the truth.

An eloquent sermon was preached from the text: "To thine own self be true, and by this I came into the world, and I might bear witness to the truth."

The great men of the world, he said, had been esteemed great, because they had the courage of their convictions. Socrates, Elijah, Isaiah, St. Paul and the Christian martyrs, Luther, Servetus, Fredeley, Chandler, Parker and a host of others could be cited as examples of men who lived up to, and loved, the truth.

An eloquent sermon was preached from the text: "To thine own self be true, and by this I came into the world, and I might bear witness to the truth."

The great men of the world, he said, had been esteemed great, because they had the courage of their convictions. Socrates, Elijah, Isaiah, St. Paul and the Christian martyrs, Luther, Servetus, Fredeley, Chandler, Parker and a host of others could be cited as examples of men who lived up to, and loved, the truth.

An eloquent sermon was preached from the text: "To thine own self be true, and by this I came into the world, and I might bear witness to the truth."

The great men of the world, he said, had been esteemed great, because they had the courage of their convictions. Socrates, Elijah, Isaiah, St. Paul and the Christian martyrs, Luther, Servetus, Fredeley, Chandler, Parker and a host of others could be cited as examples of men who lived up to, and loved, the truth.

An eloquent sermon was preached from the text: "To thine own self be true, and by this I came into the world, and I might bear witness to the truth."

The great men of the world, he said, had been esteemed great, because they had the courage of their convictions. Socrates, Elijah, Isaiah, St. Paul and the Christian martyrs, Luther, Servetus, Fredeley, Chandler, Parker and a host of others could be cited as examples of men who lived up to, and loved, the truth.

An eloquent sermon was preached from the text: "To thine own self be true, and by this I came into the world, and I might bear witness to the truth."

The great men of the world, he said, had been esteemed great, because they had the courage of their convictions. Socrates, Elijah, Isaiah, St. Paul and the Christian martyrs, Luther, Servetus, Fredeley, Chandler, Parker and a host of others could be cited as examples of men who lived up to, and loved, the truth.

An eloquent sermon was preached from the text: "To thine own self be true, and by this I came into the world, and I might bear witness to the truth."

The great men of the world, he said, had been esteemed great, because they had the courage of their convictions. Socrates, Elijah, Isaiah, St. Paul and the Christian martyrs, Luther, Servetus, Fredeley, Chandler, Parker and a host of others could be cited as examples of men who lived up to, and loved, the truth.

An eloquent sermon was preached from the text: "To thine own self be true, and by this I came into the world, and I might bear witness to the truth."

The great men of the world, he said, had been esteemed great, because they had the courage of their convictions. Socrates, Elijah, Isaiah, St. Paul and the Christian martyrs, Luther, Servetus, Fredeley, Chandler, Parker and a host of others could be cited as examples of men who lived up to, and loved, the truth.

An eloquent sermon was preached from the text: "To thine own self be true, and by this I came into the world, and I might bear witness to the truth."

The great men of the world, he said, had been esteemed great, because they had the courage of their convictions. Socrates, Elijah, Isaiah, St. Paul and the Christian martyrs, Luther, Servetus, Fredeley, Chandler, Parker and a host of others could be cited as examples of men who lived up to, and loved, the truth.

An eloquent sermon was preached from the text: "To thine own self be true, and by this I came into the world, and I might bear witness to the truth."

The great men of the world, he said, had been esteemed great, because they had the courage of their convictions. Socrates, Elijah, Isaiah, St. Paul and the Christian martyrs, Luther, Servetus, Fredeley, Chandler, Parker and a host of others could be cited as examples of men who lived up to, and loved, the truth.

An eloquent sermon was preached from the text: "To thine own self be true, and by this I came into the world, and I might bear witness to the truth."

The great men of the world, he said, had been esteemed great, because they had the courage of their convictions. Socrates, Elijah, Isaiah, St. Paul and the Christian martyrs, Luther, Servetus, Fredeley, Chandler, Parker and a host of others could be cited as examples of men who lived up to, and loved, the truth.

An eloquent sermon was preached from the text: "To thine own self be true, and by this I came into the world, and I might bear witness to the truth."

The great men of the world, he said, had been esteemed great, because they had the courage of their convictions. Socrates, Elijah, Isaiah, St. Paul and the Christian martyrs, Luther, Servetus, Fredeley, Chandler, Parker and a host of others could be cited as examples of men who lived up to, and loved, the truth.

An eloquent sermon was preached from the text: "To thine own self be true, and by this I came into the world, and I might bear witness to the truth."

The great men of the world, he said, had been esteemed great, because they had the courage of their convictions. Socrates, Elijah, Isaiah, St. Paul and the Christian martyrs, Luther, Servetus, Fredeley, Chandler, Parker and a host of others could be cited as examples of men who lived up to, and loved, the truth.

An eloquent sermon was preached from the text: "To thine own self be true, and by this I came into the world, and I might bear witness to the truth."

The great men of the world, he said, had been esteemed great, because they had the courage of their convictions. Socrates, Elijah, Isaiah, St. Paul and the Christian martyrs, Luther, Servetus, Fredeley, Chandler, Parker and a host of others could be cited as examples of men who lived up to, and loved, the truth.

An eloquent sermon was preached from the text: "To thine own self be true, and by this I came into the world, and I might bear witness to the truth."

The great men of the world, he said, had been esteemed great, because they had the courage of their convictions. Socrates, Elijah, Isaiah, St. Paul and the Christian martyrs, Luther, Servetus, Fredeley, Chandler, Parker and a host of others could be cited as examples of men who lived up to, and loved, the truth.

An eloquent sermon was preached from the text: "To thine own self be true, and by this I came into the world, and I might bear witness to the truth."

The great men of the world, he said, had been esteemed great, because they had the courage of their convictions. Socrates, Elijah, Isaiah, St. Paul and the Christian martyrs, Luther, Servetus, Fredeley, Chandler, Parker and a host of others could be cited as examples of men who lived up to, and loved, the truth.

An eloquent sermon was preached from the text: "To thine own self be true, and by this I came into the world, and I might bear witness to the truth."

The great men of the world, he said, had been esteemed great, because they had the courage of their convictions. Socrates, Elijah, Isaiah, St. Paul and the Christian martyrs, Luther, Servetus, Fredeley, Chandler, Parker and a host of others could be cited as examples of men who lived up to, and loved, the truth.

An eloquent sermon was preached from the text: "To thine own self be true, and by this I came into the world, and I might bear witness to the truth."

The great men of the world, he said, had been esteemed great, because they had the courage of their convictions. Socrates, Elijah, Isaiah, St. Paul and the Christian martyrs, Luther, Servetus, Fredeley, Chandler, Parker and a host of others could be cited as examples of men who lived up to, and loved, the truth.

An eloquent sermon was preached from the text: "To thine own self be true, and by this I came into the world, and I might bear witness to the truth."

The great men of the world, he said, had been esteemed great, because they had the courage of their convictions. Socrates, Elijah, Isaiah, St. Paul and the Christian martyrs, Luther, Servetus, Fredeley, Chandler, Parker and a host of others could be cited as examples of men who lived up to, and loved, the truth.

An eloquent sermon was preached from the text: "To thine own self be true, and by this I came into the world, and I might bear witness to the truth."

The great men of the world, he said, had been esteemed great, because they had the courage of their convictions. Socrates, Elijah, Isaiah, St. Paul and the Christian martyrs, Luther, Servetus, Fredeley, Chandler, Parker and a host of others could be cited as examples of men who lived up to, and loved, the truth.

An eloquent sermon was preached from the text: "To thine own self be true, and by this I came into the world, and I might bear witness to the truth."

The great men of the world, he said, had been esteemed great, because they had the courage of their convictions. Socrates, Elijah, Isaiah, St. Paul and the Christian martyrs, Luther, Servetus, Fredeley, Chandler, Parker and a host of others could be cited as examples of men who lived up to, and loved, the truth.

An eloquent sermon was preached from the text: "To thine own self be true, and by this I came into the world, and I might bear witness to the truth."

The great men of the world, he said, had been esteemed great, because they had the courage of their convictions. Socrates, Elijah, Isaiah, St. Paul and the Christian martyrs, Luther, Servetus, Fredeley, Chandler, Parker and a host of others could be cited as examples of men who lived up to, and loved, the truth.

An eloquent sermon was preached from the text: "To thine own self be true, and by this I came into the world, and I might bear witness to the truth."

The great men of the world, he said, had been esteemed great, because they had the courage of their convictions. Socrates, Elijah, Isaiah, St. Paul and the Christian martyrs, Luther, Servetus, Fredeley, Chandler, Parker and a host of others could be cited as examples of men who lived up to, and loved, the truth.

An eloquent sermon was preached from the text: "To thine own self be true, and by this I came into the world, and I might bear witness to the truth."

The great men of the world, he said, had been esteemed great, because they had the courage of their convictions. Socrates, Elijah, Isaiah, St. Paul and the Christian martyrs, Luther, Servetus, Fredeley, Chandler, Parker and a host of others could be cited as examples of men who lived up to, and loved, the truth.

An eloquent sermon was preached from the text: "To thine own self be true, and by this I came into the world, and I might bear witness to the truth."

The great men of the world, he said, had been esteemed great, because they had the courage of their convictions. Socrates, Elijah, Isaiah, St. Paul and the Christian martyrs, Luther, Servetus, Fredeley, Chandler, Parker and a host of others could be cited as examples of men who lived up to, and loved, the truth.

An eloquent sermon was preached from the text: "To thine own self be true, and by this I came into the world, and I might bear witness to the truth."

The great men of the world, he said, had been esteemed great, because they had the courage of their convictions. Socrates, Elijah, Isaiah, St. Paul and the Christian martyrs, Luther, Servetus, Fredeley, Chandler, Parker and a host of others could be cited as examples of men who lived up to, and loved, the truth.

An eloquent sermon was preached from the text: "To thine own self be true, and by this I came into the world, and I might bear witness to the truth."

The great men of the world, he said, had been esteemed great, because they had the courage of their convictions. Socrates, Elijah, Isaiah, St. Paul and the Christian martyrs, Luther, Servetus, Fredeley, Chandler, Parker and a host of others could be cited as examples of men who lived up to, and loved, the truth.

An eloquent sermon was preached from the text: "To thine own self be true, and by this I came into the world, and I might bear witness to the truth."

The great men of the world, he said, had been esteemed great, because they had the courage of their convictions. Socrates, Elijah, Isaiah, St. Paul and the Christian martyrs, Luther, Servetus, Fredeley, Chandler, Parker and a host of others could be cited as examples of men who lived up to, and loved, the truth.

An eloquent sermon was preached from the text: "To thine own self be true, and by this I came into the world, and I might bear witness to the truth."

The great men of the world, he said, had been esteemed great, because they had the courage of their convictions. Socrates, Elijah, Isaiah, St. Paul and the Christian martyrs, Luther, Servetus, Fredeley, Chandler, Parker and a host of others could be cited as examples of men who lived up to, and loved, the truth.

An eloquent sermon was preached from the text: "To thine own self be true, and by this I came into the world, and I might bear witness to the truth."

The great men of the world, he said, had been esteemed great, because they had the courage of their convictions. Socrates, Elijah, Isaiah, St. Paul and the Christian martyrs, Luther, Servetus, Fredeley, Chandler, Parker and a host of others could be cited as examples of men who lived up to, and loved, the truth.

An eloquent sermon was preached from the text: "To thine own self be true, and by this I came into the world, and I might bear witness to the truth."

The great men of the world, he said, had been esteemed great, because they had the courage of their convictions. Socrates, Elijah, Isaiah, St. Paul and the Christian martyrs, Luther, Servetus, Fredeley, Chandler, Parker and a host of others could be cited as examples of men who lived up to, and loved, the truth.

An eloquent sermon was preached from the text: "To thine own self be true, and by this I came into the world, and I might bear witness to the truth."

The great men of the world, he said, had been esteemed great, because they had the courage of their convictions. Socrates, Elijah, Isaiah, St. Paul and the Christian martyrs, Luther, Servetus, Fredeley, Chandler, Parker and a host of others could be cited as examples of men who lived up to, and loved, the truth.

An eloquent sermon was preached from the text: "To thine own self be true, and by this I came into the world, and I might bear witness to the truth."

The great men of the world, he said, had been esteemed great, because they had the courage of their convictions. Socrates, Elijah, Isaiah, St. Paul and the Christian martyrs, Luther, Servetus, Fredeley, Chandler, Parker and a host of others could be cited as examples of men who lived up to, and loved, the truth.

An eloquent sermon was preached from the text: "To thine own self be true, and by this I came into the world, and I might bear witness to the truth."

The great men of the world, he said, had been esteemed great, because they had the courage of their convictions. Socrates, Elijah,