

which there seems to be no forgiveness. All their youth and innocence destroyed forever. All the world at war, and every man's hand raised against his brother. Do you wonder why? It is because the world is full of doubts. Children are raised with scarcely any religious teaching, some with none at all. They attend schools where no word is ever spoken concerning their Creator. They hear certain beliefs expounded by one teacher, and denied by another. Nothing is sure—every man's opinion is mere guess work. Can you wonder that with this foundation of sand our younger generation is sliding farther and farther away from all that is good and pure, and is caught by every passing wave of vanity and foolishness? The Catholic faith moves serenely along, united under one Shepherd, teaching in this century the great truths that it taught when Christ walked with it in person, standing impregnable—truly a rock of strength—amidst the tumult around it. I love it for its courage, for its mystical beauty, for its infallibility, for its all!

His voice died away. He had forgotten his friend, forgotten everything but the vastness of his subject. A long silence followed, broken at last by Tom.

"I, too, have studied life," he said, "I have stood by beds of pain and wondered what unseen Comforter could uphold them through such suffering. I have seen the shadow of death pass over a home, bearing its best loved one away, yet the light of that soul was too beautiful for grief to mar. I have seen burdens laid confidently at the foot of the Cross, when every head of anguish turned into an answered prayer. I have seen old age grow welcome as being one step nearer home. Young men and young women have been kept from paths of sin by the firm faith of home surroundings, and I have seen little children kneeling at the altar rail, like angels around the throne of God."

Will turned to look at his friend, but the touch of Tom's hand on his arm kept him silent. Tom went on: "I saw all this, I found it all true. I could scarcely believe it true. Even you, my once inseparable friend, had found a dearer Comrade, and my coldness could not shake your faith. So I sent for you, to tell you—can you guess?"

"Of course, I can guess," he shouted. "No more barriers between us—united by one faith! You will become a Catholic!"

Tom interrupted him. "No," he said. "Thank God, I lost no time. I am one."

## ST. FRANCIS

For seven centuries, the name of St. Francis has inspired the profoundest devotion. He is truth, was "not of an age but for all time." Intensely fervent, fanaticism never scorched his piety; severe to himself, he was ever considerate of others; self-sacrificing, he never paraded his life of abnegation or imposed it on others, so that even at this late day, his gracious record has been only partly written. Infidels, like Renan, who discounted his miracles, had to admit the splendor of his qualities, while kindred characters, like the poet, Chateaubriand, could find in the life of St. Francis a hidden life, only a fraction of his great deeds. This fraction, however, has proclaimed his magnificent sanctity to the generations. Rich and poor, learned and ignorant, virtuous and vicious, all make a chorus of voices in announcing the undying worth of him whom many emulate and all admire.

In the obscure corners of the days of St. Francis, there is enough of sanctity to make a thousand saints. His gentleness was so far from weakness that its impelling power is felt to day; his love of poverty, so genuine, has made greed abominable; his piety, so radiant, contrasted strangely with the world, gloomy even in its brightest successes; his humility, made vanity blush for its stupidity, for, receiving almost worshipful reverence, his heart was grafted to Christ's with the thorns of His crown.

Not only have thousands of the members of the one he left for sanctity and noble mankind testified to the beautiful character of St. Francis by practicing his virtues, but men and women in the world have become intimate with the Seraphic Patriarch. In the fields of Tuscany, you may now see the farmer in his farrow wearing the habit of our saint and singing hymns of praise to the deathless character of his hallowed name. From Gregory IX to our great modern Pope, all looked lovingly at St. Francis. Leo XIII. gives this tribute in his pithy period: "Francis undertook to place before the eyes of a decrepit world the image of the Christian ideal and made domestic peace, integrity of morals, public tranquillity, the legitimate use of private fortune, all those things which are the best foundations of social stability and civilization, reflowerish in Europe."

The great saint's usefulness died not with him. In this our selfish time, his denials are an antidote to the worldly tenets of Socialism that would fain make earth Heaven, instead of a stepping stone thereto. What wonderful influence our saint diffused into departments foreign to his formal purpose. Poetry, art and eloquence exalt him. Dante, in his divine song, was ever near Francis; our piety, so that now his monument adorns the yard of the Franciscan

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Basilica, Santa Croce, in Florence. All his sublime stanzas bear testimony to his devotion to St. Francis. In Shakespeare we have the splendid creation, the Franciscan Friar, who more than any other character shows Shakespeare a Catholic, for none but a Catholic could so enter the inner sanctuary of a priest's mind.

In eloquence, Boesot and Lascor d'aire drew their inspirations from St. Francis whose piety they copied in their lives.

In art, Giotto, the creator of the Florentine Campanile, called by Longfellow "The flower of Tuscany blossoming in stone," was a Franciscan, while he, with Ghirlandajo and others cast the glow of their genius on the frescoed Franciscan churches of Southern Italy.

Thus does St. Francis mould everything which aided and abetted mental as well as soul progress, until in history he stands as the Colossus of the Middle Ages. Truly, the humbled exalted finds its best exemplar in the meek and majestic Saint of Assisi.—Catholic Columbian.

## A DIVORCE RECORD

The United States is fast establishing an unenviable divorce record. When Justice Newburger took his seat at the opening of the present fall in special term, part three, of the Supreme Court, he was faced by a calendar of 198 undelivered divorce cases. He was to be the first to listen to history after history of domestic discontent. The evidence in all these cases was upon one side only, the other party not caring to make any defense, or even to urge the slightest opposition to breaking one of the most sacred of human ties. The plaintiff represented no particular race or nationality, as the cosmopolitan list of names offered the Court indicated. The evil so brazenly exhibited to the world, and already so common that it hardly evokes more than a cynical smile, may be said to be typically American. The radical Feminist and the Socialist glory in it; the rationalistic press defends or excuses it, and scarcely anybody denounces it.

Yet this evil is gnawing at the very heart of Society, and unless something is done to check its ravages, the State will suffer irreparable harm. And there is but one thing to be done: educate the children in the principles of morality and religion. In this is our only salvation.

A democracy is founded on the will of the people; it is firm with the firmness of those wills, weak with their weakness, pure with their purity, corrupt with their corruption. Hence the necessity of strong characters unflinchingly devoted to upright principles. But our numerous divorces bespeak a widespread lack of just such characters. In one place, there is one divorce to every six marriages; in another, one to every twelve marriages; in the story is the same everywhere. In view of such conditions, it is pitiable indeed to hear so much clamor for "adequate defense" and not a word about the regeneration of national morality. Defense from external foes is necessary; protection from domestic enemies is no less necessary. Taew and sinew and cannon and bayonet are useless, if souls are corrupt. Physical strength and instruments of war may beat off the foreign foe but neither will save a nation from a nation's vices, the most dangerous of all disintegrating elements. Safety from them comes from the individual will. Such the lesson of reason and history. America has not learned that lesson, however, or else has forgotten it. We

are a boastful, swaggering people, devoted excessively to self and to selfish interests, which unfortunately only too often take the form of gross pleasures that eventually lead to the divorce court. A change must come: if it does not come spontaneously from our own souls, history will repeat itself once again and the whip of God will recoil from our backs, and sorrow and suffering will cause us to bend our proud heads in reflection, and force us to give thought to ways and means of bringing up our children in the love of God.—America.

## AN EXAMPLE

A correspondent of the Church Times (Anglican) who has been studying the attitude of the French clergy voices his admiration in these words:

The temper of the French clergy at this critical time is one of the finest things in history. For years they had been treated with contempt by the Government of their country, and the country had tolerated this usage; within the last ten years they have been despoiled even of the funds accumulated from their own slender savings; the Bishop of Meaux himself had been driven from the historic mansion of the great Bossuet—now in process of conversion into a dreary museum—to find a humble abode in a by-street of the city. Have they sulked? Have they watched with malignant satisfaction the troubles which have befallen the nation guided by their enemies? Have they refused to work with the disturbers of their peace? Nothing of the kind. They have not only done with eager loyalty what the laws made by their oppressors demanded of them, even to the latest sacrifice of all, but, in a hundred ways, they have rendered help neither enforced nor expected, they have supported the *de facto* Government of France as if it were a Government of their own choice, they have thrown themselves into every breach left open by the constituted authorities and without receiving or expecting a word of thanks have cheerfully yielded every place thus occupied to the returning authority which could claim it as a right.

## CARDINAL MANNING ON WOMAN'S DRESS

There is a subject too large for me to do more than touch—I mean your dress. I put it first upon the ground of costliness and expense and waste of money; but I may not put it on that only. Dear brethren, I always avoid entering into details on this matter. I have nothing to do with colors, forms and fashions—these are things which belong to you; but I have to do with the morals of dress. I have to do with the faults that spring from luxury in dress; and the sin to which luxury and ostentation of dress may lead, that I have to deal with; and what I always try to do is to lay down counsels of broad Christian common sense. I only wish you knew where fashions come from—from some obscure room, in some luxurious and corrupt city, where by a sort of secret society of folly, rules are laid down and decrees come forth year after year, which are followed with a servility and, I may say, with a want of Christian matronly dignity, so that the foolish fashion that some foolish person has foolishly invented is propagated all over the civilized countries of Europe. From winter to winter and spring to spring our nearest friends are hardly to be recognized. They are dressed up and built

up and masqueraded in a way, sometimes, to provoke laughter, or pity, or regret. I must tell you what once happened to me. I was walking through one of our parks and I saw three persons, of whom one was dressed according to the novelty of some fashion then coming in, and there followed behind her two plain working men. I heard one say to the other, "She only does it to be looked at!" Remember these words of just reproach. That is the estimate which is formed of fashion by the good solid sense of the English people. They pity and despise it. Our forefathers and the woman of another age did not bend and nodulate with every wind that was wafted over the sea. They dressed and attired themselves as Christian women, taking counsel of their good sense, and attiring themselves as was befitting their station in life, without singularity of plainness, which is one of the affectations of vanity, and without a servile copying of fashion, which is the spirit of this world.—Cardinal Manning.

## KING AND QUEEN OF SPAIN

EDIFYING STREET SCENE IN MADRID

A characteristic little incident occurred on a recent Saturday afternoon in Madrid. It is the custom of the Sovereign to go in state with his family, the highest officials of his civil and military households, some grandees and ladies in waiting to the "Salve," which is chanted in the Church of Buen Suceso. Afterwards, followed by a brilliant escort of horse guards, the whole party drive through the principal streets and park of Madrid before they return to the palace.

They were doing this on that day, when suddenly they met the Host, which was being carried by a priest to the house of some dying subject of his Catholic Majesty.

## THE KING'S HOMAGE

The King himself gave the order to stop. He uncovered, got out of the carriage, and knelt on both knees in the middle of the street, and in a few seconds the Queen and others of the royal party were all kneeling by the side with the whole of their brilliant suite.

Alfonso XIII. placed his own carriage at the disposal of the priest carrying the Host, who, with the chorister boys and assistant bearing the bell, was thus conveyed to the house of the sick man.

The King, Queen and princesses returned to the palace in another carriage without an escort, as the King ordered his guards to accompany the carriage bearing the Host to the house of the sick man and to the church.—Edinburgh Catholic Herald.

## FIRST EDUCATOR OF AMERICAN NEGRO

CATHOLIC CHURCH PLAYED THIS ROLE, SAYS RECENT WORK

The commonwealth of Georgia has further blackened its hitherto not too immaculate record by a piece of legislation which prohibits the teaching of negroes by people of white color, aimed directly at the work of the Catholic priests and Sisters among the black men of the South. In this action, Georgia is in complete accord with her past, which has been one continued struggle against the education of the blacks and against the efforts of Catholics in particular in that direction. As early as 1740 the teaching of negroes has been forbidden by the state, and this has been supplemented at other times by further legislation. (See "Digest of the Laws of the State of Georgia" by Marbury and Crawford, p. 488.)

This hatred of the negroes and the Catholics has in it a fatal logic, for it is influenced by the memory of the past, which shows the Catholics to have been the first in this country to have endeavored to raise the black people from their state of degradation to some stage of enlightenment. In the recently published interesting history by Dr. G. G. Woodson on "The Education of the Negro Prior to 1861" (G. P. Putnam's Sons, 1915), we have the record of this fact, and also the testimony that the Catholic Church ever consistently continued in this course, even in the face of violent race persecution.

"The Spanish and French missionaries," we read in the introduction, "set an example which influenced the education of the Negroes throughout America. Being anxious to see the Negroes enlightened and brought into the Church, they courageously directed their attention to the teaching of their slaves, provided for the instruction of the numerous mixed breed offspring, and granted freedmen the educational privileges of the highest classes. Put to shame by this noble example of the Catholics, the English colonists had to find a way to overcome the objections of those who, granting the enlightenment of the slaves might not lead to servile insurrection, nevertheless feared their conversion might work manumission." (p. 3) "It was not until the French provided that masters should take their slaves to church and have them indoctrinated in the Catholic faith, that the proposition was seriously considered by many of the Puritans. They like the Anglicans, felt sufficient compunction of conscience to take steps to Christianize the slaves lest the Catholics, whom they had derided as unde-



able churchmen, should put the Protestants to shame." (pp. 23, 42.) The early Protestant masters, in fact, denounced the education of the Negro as "an impracticable and needless work of popish superstition." (Note, p. 25.)

The "Code Noir," or Law for the Blacks, promulgated by the French king under the guidance of Catholicism, which led to this action on the part of the Protestant English, is described as follows: "The Code Noir obliged every planter to have his Negroes instructed and baptized. It allowed the slave for instruction, worship, and rest not only every Sunday, but every festival usually observed by the Roman Catholic Church. It did not permit any market to be held on Sundays or holidays. It prohibited, under severe penalties, all masters and managers from corrupting their female slaves. It did not allow the Negro husband, wife, or infant children to be sold separately. It forbade them (the masters) the use of torture, or immoderate and inhuman punishments. It obliged the owners to maintain their old and decrepit slaves. If the Negroes were not fed and clothed as the law prescribed, or if they were in any way cruelly treated, they might apply to the Procureur, who was obliged by his office to protect them." (Note, p. 23.)

It was not only the French and Spanish Catholics that manifested this interest in the Negroes. The English Catholics of Maryland set a like example. (See p. 107, 108.) All through pre-Revolutionary history, and even after that, it was the Catholics and the Quakers who ever stood as the Negro's friends. The first seminary for the education of Negro girls, established in the District of Columbia, was conducted, through the encouragement of Father Vanlomen, by Maria Beccart, a Catholic Negress, who afterwards became a member of the Sisters of Providence. (p. 138.) When the "Snow Riot" closed so many of the Negro schools in the District, it was the Catholics and the Quakers who boldly continued to teach; when sentiment compelled the Protestant churches to confine the Negroes to the galleries, the Catholics, of course, continued to admit them to the body of the church on an equal footing with the other worshippers. (p. 135.)

This little historical review, which could be supplemented by many other quotations from Dr. Woodson's work, gives a clear insight into Georgia's action. It also reminds Catholics of the necessity for them to continue the work of their predecessors, in the support today of the Indian and Negro missions. In the conversion of the American Negro to the Catholic Church lies the basic hope of his social as well as religious salvation; and it is the first step toward the solution of the Negro Problem.—C. B. of C. V.

## RETURNING GOOD FOR EVIL

It is related of Karl Bitter, the distinguished sculptor, who lost his life last April in New York in an automobile accident, that when he was serving as a young conscript in the Austrian army he was subjected to great abuse by one of his superior officers. The man, a lieutenant, took pleasure in making miserable the life of the young sculptor who, splendid in physique, commanding in personality, sensitive in temperament, refined in taste, was just the one to whom a petty and malicious officer would take an aversion. At last Bitter was given a furlough from which he never returned. He made his way to America where he received the pardon of the Emperor of Austria for his desertion.

One day, so the story runs, when he had become famous, an Austrian immigrant in distress, unkempt and out of work, called at his studio in New York, and asked for help. It was the very same lieutenant who in the old army days had so shamefully ill-treated Karl Bitter. The supplicant did not recognize his former victim, but Bitter knew his persecutor at once. What a chance to get even! What an opportunity to pay off old scores. The great sculptor was too magnanimous for revenge. He received the lieutenant kindly, gave him food and suitable clothing, and for two years furnished him with employment.

A similar incident is told of John Boyle O'Reilly. When the man who testified against him on his trial and who was in some measure responsible for sending him for years to the prison colony at West Australia, came to Boston in later years, needy

and friendless, it was O'Reilly, then a successful and honored citizen of this country, who helped him. No thought of revenge enters into the souls of the truly great.—Sacred Heart Review.

## THE COURAGE OF CONVICTION

We all like the man who has the courage of his convictions. We may not agree with them, we may take them from a different viewpoint and arrive at a different conclusion, but we admire in him frankness, honesty, sincerity. He is not afflicted with the sense of fear or the humiliation of human respect. He is rather saturated with the truth contained in the words of a writer: "Human respect is a concession to nothingness." Human respect amounts to nothing, is a flimsy of the mind, unless it has back of it divine authority.

We must not offend against charity in our human relations, for charity is the highest law, but with charity in our hearts and in our practice to all we need not fear to proclaim to the world our convictions. All the Saints of God had the courage of their convictions, not were they ashamed to publish with humility and contrition their past transgressions. St. Augustine in his Confession opened up the lascivious career of his earlier life, when he was in the prime of his manhood—no one can read them without profit—for they are the outpourings of a soul converted to God. St. Teresa confessed to a vicious and uncontrollable taste for novels. St. Monica related with compunction her troubles with a mother in law and how she once had fallen into the sin of intemperance. We might multiply examples from the lives of the Saints. A courageous Christian cultivates the virtue of humility; a Christian under the influence of human respect is on the road to vanity and pride. Humility at bottom means truth, and a courageous Christian will always be glad to openly profess the truth.

A writer in "The Catholic Convert" says apropos:

How inimitable would the saints have been for poor human nature had they not thus immortally revealed themselves! Thanks be to God, they left us as well the formula of the divine medicines prescribed for the cure of their follies and extravagances. Once cured, they have remained cured, and we have only to read their self-revelations to realize the odium of concessions to nothingness, by way of human respect. This accomplished, we shall, with a firm hand, apply the elastic of correction to that pride which opens humility." Surely the published confessions of a Newman, Brunetiere, Brownson and Benson have done an incalculable amount of good. "Let your light shine before men," especially when you can point out the darkness which you have left behind.—Intermountain Catholic.

## GENEROUS DEED

A recent press despatch from Pittsburgh chronicles an act of justice and disinterestedness on his part of Bishop Canavin. The late George Vilsack of Millvale, Pa., having bequeathed \$5 to each of his four children, leaving the rest of his money (amounting to \$8,000) to St. Anthony's Church for the purchase of a bell, the Bishop promptly presented a petition in court, asking permission to execute a quit-deed to the children of the deceased for the entire sum. He said that they needed the money much more than the church needed a bell.

The judge who granted the Bishop's petition declared that it was unprecedented in his experience. Those who know Bishop Canavin need not be told that his action was just what might have been expected of him.—The Missionary.

## THE NAME "CATHOLIC"

The habit of Catholics alluding to themselves as "Roman" Catholics is unCatholic and indefensible, and leads often to deplorable mistakes. The Church certainly is "Roman" in that the city of Rome is the center and seat of her authority, but she is first of all Catholic, and to that august and venerable name no other body on earth can rightfully or reasonably lay claim. The name and the attributes are marks of the true Church, and her children alone, therefore, and none other, are Catholics. To be ignorant or unmindful of this, and to countenance in any degree the term applied to them by Protestant as part of the conspiracy to appropriate a name that does not by any stretch of the imagination belong to them, is, to speak mildly, an unfortunate and indefensible practice. Sanction is thereby apparently given to the insidious habit so

much in vogue among Anglicans especially, of dividing Christians into "Roman Catholics, Greek Catholics and Anglican Catholics"—a practice that is without warrant or precedent to ecclesiastical history. We are Catholics purely and simply—a truth that should be kept ever in mind.—Truth.

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