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It is one thing to make so strong a claim; it is another to prove it. We have proved it, not once but over fifteen hundred times. More than two million people have witnessed our famous tone tests.

Picture a concert hall filled with critical music lovers. One of our Metropolitan stars, Marie Rappold, for example, begins to sing. Her brilliant soprano voice soars through the building. Now watch the audience. Note that sudden stir. Each face depicts wonderment—astonishment—bewilderment. What miracle is this! The singer's lips have ceased to move. And yet the beautiful aria continues. Surely Rappold is still singing. She *must* be. Every lingering overtone, every subtle shade of color is there. But her lips are motionless. It is incredible. The explanation is simple. The New Edison which stands beside her is playing one of Rappold's records. Madam Rap-

pold begins to sing with the record. When she stops, the record continues. And so complete and perfect is the Re-Creation that the listeners refuse to credit the evidence of their senses. Such is the Edison tone test.

With the lights lowered to hide the singer's lips, not one of the two million or more who have attended these recitals could detect when the artist ceased and the instrument sang alone.

Thirty great artists have figured in these tests. Invariably the result was the same. Over a thousand unprejudiced newspaper critics have united in this assertion.

Call at the nearest licensed Edison merchant's and receive a demonstration. He advertises in your local paper. Perhaps, too, you'd like to see our literature. A postcard brings our musical magazine, "Along Broadway," the brochure, "Music's Re-Creation," and the booklet, "What the Critics Say,"

THOMAS A. EDISON, INC., Orange, N. J.



Lifting The Shroud

(CONTINUED FROM PAGE 17)

ing ill-smelling drain at her front door she would say—

"Well, I'll plant a few creepers and get some bright colored flowers to grow over it and then we shan't know it is there."

Because she would know it was there all the time, and she would not be able to sleep o' nights until she had satisfied herself that every corner had been washed and scrubbed and cemented until there was no possibility of any germ of dirt or disease wriggling through into her perfumed and sanitized home.

And that's what you have to do now, you mothers and wives and sisters of Canada—you've just got to take broom and mop, pail and soap and set to work to clean things up, and what is more you've got to set to work in a cheerful spirit, and without any tendency to give way to depression or morbidity—for these two latter will kill effectually at the outset any good you may hope to achieve. Only a bright, brave, sanguine heart; only clear, steady, and even laughing eyes—for you know we women can often laugh when our irrelevant hearts are breaking if thereby we can hearten our men—will be able to accomplish successfully the work that lies waiting at our feet.

Just here I would like to quote a paragraph from the writings of a woman prominent in this campaign against social diseases:

"It is well that women have determined to know the sores of our social system," says Louise Creighton in her book, "The Social Disease and how to Fight it," "and no longer ask to be shielded from knowledge however painful it may be. But they need to remember that so long as we are in the flesh, subjects concerning the flesh have their own particular perils, and even an unwholesome attraction of their own. Those who want to work for purity must be careful of the purity of their own souls. There is some truth in the old idea that the very ignorance of evil possessed by a good woman often had a purifying effect upon the men who came in contact with her. We must beware lest unassumed assertion, lest speech which has lost all reserve, destroy the power, which women should wish to preserve, of making an atmosphere of purity. When knowledge takes the place of ignorance, and frank speaking the place of silence, it will be the way in which women use their knowledge, the way in which they touch subjects on which formerly they were silent, that will make for purity. To do this, to have an unconscious influence upon the men with whom they come in contact, they must keep their own thoughts pure. In the claim to know everything, to go everywhere, to read everything, to go to every doubtful play and discuss it freely afterwards, women may often produce such confusion in their own minds that their own vision of what is right may grow obscure and their power to help others to see straight and think clean thoughts may be lost."

This I think describes very plainly the attitude in which women should enter upon this present campaign. It is obvious that everything depends upon the way it is handled and thought of at the outset, lest more harm than good may result from our efforts. The same writer goes on to say:

"As we learn something of the sin and evil in the world and the misery and disease that follow in its track, it is difficult at first not to be overwhelmed with horror and despair. But women must bring a new spirit of hope into the long struggle against social evils, to dwell on the evil till we learn to disbelieve in the good, will make us useless in the struggle."

Perhaps this seems a long preamble before going into actual statistics to be divulged at a later date, but it seems to me that some preparation is necessary before entering upon what is perforce a subject of some length and complexity. It very much depends upon the spirit.

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