Wealth is Created Mentally.

and assurance as we would if we had thousands more, we have touched the

law of divine supply.

A stream of plenty will not flow

A stream or pienty will not now toward the stingy, parsimonious, doubt-ing thought; there must be a corres-ponding current of generosity, open-mindedness going out from us. One current creates the other. A little rivulet of stingy-mindedness, a weak,

poverty current going out from our-

selves, can never set up a counter-cur-rent towards us of abundance, generos-

ity, and plenty. In other words, our mental attitude determines the counter-

Current which comes to us.

Wealth is created mentally first; it is thought out before it becomes a

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No mind, no intellect is powerful or great enough to attract wealth while the mental attitude is turned away from it—facing in the other direction.

it—facing in the other direction.

Our pinched, dwa-fed, blighted lives come from our inability to tap the great source of all supply.

The Creator never intended that man should be a pauper, a drudge, or a slave. There is something larger and grander for him in the divine plan than perpetual slavery to the bread-winning problem.

Train yourself to come away from the thought of limitation, away from the thought of lack, of want, of pinched

supply.

Stoutly deny the power of adversity or poverty to keep you down. or poverty to keep you down. Constantly assert your superiority to your environment. Believe that you are to dominate your surroundings, that you are the master and not the slave of

circumstances.

Every child should be taught to expect prosperity, to believe that the good things of the world were intended for him. This conviction would become a

never want again.

It is our sense of separateness from the Power that created us that makes us feel overty stricken, helpless. As long as we imit ourselves by thinking that we are eparate, insignificant, unrelated atoms in the universe; that the great supply the creative energy is outside of us, and that only a little of it can, in some mysthat only a little of it can, in some mysterious way, be absorbed by a comparatively few people, who are "fortunate," "lucky" we shall never come into that abundant supply which is the birthright of every child of the King of

kings.

We must think plenty before we can realize it in the life. If we hold the poverty thought, the penury thought, the thought of lack we can not demonstrate abundance. Thinking abundance and defying limitation will open up the mind and the thempt to write toward a mind and set thought currents toward a greatly increased supply. If it were possible for all the poor to

turn their backs on their dark and dis-couraging environment and face the light and cheer, and if they should re-solve that they are done with poverty and slipshod existence, this very resolut'on would, in a short time, revolu-tionize civilization.

We were made for happiness : to express joy and gladness; to be prosper-ous. The trouble with us is that we do not trust the law of infinite supply, but close our natures so that abundance can not flow to us. In other words, we do not obey the law of attraction. We keep our mind so pinched and our faith in ourselves so small, so narrow, that we strangle the inflow of supply. Abundance follows a law as strict as that of mathematics. If we obey it we get the and no individual and as scrict as that of mathematics. If we obey it, we get the flow; if we strangle it, we cut it off. The trouble is not in the supply; there is abundance awaiting every one on the

our present power comes from, and that we can draw upon this great source for as much as we can use.

When we realize the fact that we do not have to look outside of ourselves for what we need, that the source of all supply, the divine spring which can quench our thirst, is within ourselves, then we shall not want, for we know that we only have to dip deep into our own natures to touch the infinite supply. The trouble with us is that we do not abide in abundance, do not live in touch with the creative, the all-supplying sources of things.

A Jesuit's Admonitions.

Rev. Father Wilberding, S. J., recent

Rev. Father Wilberding, S. J., recently addressed the young men on "Self-Improvement." He spoke practically and forcefully of the need among Catholic young men of an ambition for culture and intellectual development.

"If 'ou wish to be somebody," he said, "if you wish to rise from a lower to a higher grade of society, if you wish to heap up wealth, if you wish to gain distinction and power and influence, you must cultivate your mind, form your will. You may object in your mind now, thinking, how can we, who are overburdened with hard, manual labor, devote our energies to the improvement of vote our energies to the improvement of our mind and will? I believe I am able to show you that you enjoy special advantages to do so, if you make a good use of the opportunities offered to you, of the means at your disposal. Much time is at your disposal during the long winter evenings. Shun dangerous or useless amusements or enjoyments. As to means, there are libraries, contact with quick-witted, sharp men. But be select in the choice of your books and friends. Read

under direction and guidance. "To induce you to give your attention to your intellectual improvement, I may call to mind the manifold advantages of education. Without a considerable degree of culture, it is impossible Is it not almost impossible to ascend to a position of honor in city or state without a well disciplined mind? Besides,

CHATS WITH YOUNG MEN When we have faith enough in the law opulence to spend when necessary ir last dollar with the same confidence

does not a trained mind feel the highest and noblest enjoyments? How superior are the pleasures of art and literature to those of the senses! Without a con-siderable amount of education, you can-not, even intellectually, discharge the duties of citizenship. How many vote without knowing for what they east their duties of citizenship. How many vote without knowing for what they east their understand the points at issue of the different parties and be able to form a

different parties and be able to form a correct judgment in regard to their use fulness and practicability. Finally, who possess influence and power? Power is the prerogative of the educated man."

Father Wilberding also spoke of the necessity of moral culture. "You may be an educated man, a learned man," he said, "and yet you may be a failure. You may be an educated man and be a curse to your fellowman. Knowledge is power, but power is useful only when it power, but power is useful only when it is under control. This necessary con-trol comes from our moral training. We must keep our passions in check; learn to master them; else they cause our to master them; else they cause our ruin. Our passions are powers stored away in our being to be used at the bidding of reason, but if we let them do as they please, if we let them rule, they as they please, it we let them rule, they will soon drag us down to irreparable misery and ruin. Every boy or man who is ruined, is ruined by his passions. Judas affords an example of avarice; Herod of sensuality; Pilate of human respect.—Catholic Citizen.

OUR BOYS AND GIRLS

Mother. A father, talking to his careless daughter, said: "I vant to speak to you of your mother. It may be that you have noticed a careworn look upon her face lately. Of course it has not been brought there by any action of yours. Still it is your duty to chase it away. I want you to get up to-morrow morning and get the breakfast, and when your mother comes and begins to express her surprise go right up to her and kiss her. prosperity, to believe that the good things of the world were intended for him. This conviction would become a powerful factor in the adult life.

Abundance Follows the Law.

The great fundamental principle of the law of opulence is our inseparable connection with the creative energy of the universe. When we come into full realization of this connection we shall never want again.

surprise go right up to her and kiss her. You cannot imagine how it will brighten her face. Besides, you were a little girl she kissed you when no one else was tempted by your fever tainted breath and swollen face. You were not as attractive then as you are now. And through those years of childish sunshine and shadow she was always ready to cure by the magic of a cother's kiss the little, dirty, chulby hands whenever and shadow she was always ready to cure by the magic of a nother's kiss the little, dirty, chubby hands whenever they were injured in those first skirm-ishes with the rough world. "And then the midnight kiss with which she routed the midnight kiss with which she routed so many bad dreams as she leaned over your restless pillow have all been on in-terest these long, long years. Of course she is not so pretty and kissable as you are, but if you had done your share of work during the last ten years the con-trast would not be so marked. Her face has more wrinkles than yours, far more, and yet if you were sick that face would appear more beautiful than an angel's as it hovered over you watching every appear more beautiful than an angel's as it hovered over you watching every opportunity to minister to your comfort, and all of these wrinkles would seem to be bright wavelets of sunshine chasing each other over the dear face. She will leave you one of these days. These burdens if not lifted from her shoulders will break her down. Those rough, hard hands that have done so many necessary things for you will be crossed upon her lifeless breast. Those neglected lips lifeless breast. Those neglected lips that gave you your first baby kiss will be forever closed, and those sad, tired eyes will have opened in eternity, and then you will appreciate your mother, but it will be too late."—Our Young

People.

The Right Time. Three boys in a house were told to go and take the exact time by a clock in the town. The first went, looked at the clock, came back and said: "It is 12 o'clock." In after life he became a came a doctor. The third looked at the clock, found out how long it had taken low; if we strangle it, we cut it off. The trouble is not in the supply; there is abundance awaiting every one on the globe.

We should live in the realization that here is an abundance of power where ur present power comes from, and that him to walk back to the house, returned C. Orphan Friend.

His Honesty Won Him an Education. Joe Hunter, a manly little bootblack, whose honest eyes and cheerful bearing won him many customers, was a familiar figure about the Grand Central depot, New York City. Joe had his regular customers, who would rather wait to be served by him than have their boots "shined" by any other bootblack. He took great pride in his work, and looked so pleased and happy when he made a pair of dusty or muddy boots shine like ebony, that the most persistent pessimist could not help brightening up a little.

Joe was only eight years old, yet he was already dreaming of a future when he should be grown up, and educated, and—he almost blushed at his own au-dacity in thinking it, should wear a shiny silk hat, patent leather boots, a suit of broadcloth, and a gold watch and chain, like some of the "swells" whose boots he

"Shine, sir, shine?" he interrogated in his cheery voice, as he one day stepped

his cheery voice, as he one day stepped up to a well-dressed man.
"Shine' my boy," the gentleman repeated as he looked down at his boots.
"Yes' I would like a 'shine' if you can get it done before the Boston train pulls out. You have five minutes time."
"All right, sir, I'll get it done."
"A service of the finishing touches."

Joe was giving the finishing touches to his job when, "All aboard for Boston! All aboard!" rang out above the din of trains coming and going. The gentle-man threw the boy half a dollar and started for his train. Joe ran after him with his change, but was too late, the

with his change, but was too late, the train was moving out.

Six months passed. Joe was still plying his trade at the Grand Central depot. Business was dull that evening. Everyone was hurrying home. No one thought of his shoes. Suddenly Joe spied a face in the passing crowd which he recognized as that of the gentleman. he recognized as that of the gentleman whose shoes he had blacked six months before, and who had left on the Boston train before he could get his change. "Mister! Mister!" the boy cried, as he

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so glad to see you again to give you your change," and he explained to the astonished traveler how he, Joe, came to Such honesty in a little homeless waif touched the prosperous man of business, "Keep the change my boy," he said, handing him a card, "and come to this

address to morrow morning at 10 o'clock." That day saw the beginning of the realization of Joe's dreams His education was arranged for by his generous customer, who remarked, years after-ward, that he had never made a better investment, than when he put that boy in the way of earning an education for himself.—New World.

What One Boy Did. Every once in a while some incident is given which shows what even the smallest child can do under the inspiration of the Holy Spirit. One does not need to be a grown up before work for the Lord can be done. There are occasons and circumstances placed at disposal of even the youngest, which they can grasp and use for their own personal good and the salvation of others. Is not this evident from the

following? A missionary of South Africa who A missionary of South Africa who has been among the Kaffir tribes for the best part of twenty years tells how his people emigrate to different parts in search of work. Among them was a man and his son aged nine who left his mission station two years ago and all trace of them was lost.

The priest in question was changed also to another post where no attempt.

also to another post where no attempt had been previously made to bring the natives within Christian influence. The first village he visited was inhabited by four hundred persons, the majority of whom had never seen a white man. He gathered them together with the inten-tion of telling them the story of the Redemption, and discovered that they not only knew about it, but knew also some Catholic prayers and practices. Upon inquiry he found that the little Kaffir boy had been their teacher, during the year he had been with them and had implanted the first seeds of the Faith in the hearts of his hearers.

Not everyone may have the oppor-tunity of the Kaffir child to do extraordinary things, but all, old and young alike, can answer God's call to help and bring others to Him. There are many ways to help, but the most practical plan to adopt is to do the little that lies right at your hand and not wait for the big things. A small offering and a breath of alms are within the reach of

PICTURES IN THE HOME.

Before the recent convention of the American Federation of Catholic Societies in Boston, Mrs. Katherine A. O'Keefe-O'Mahoney delivered the following address on the subject, Pictures in Catholic Homes:

We have heard at this convention, and with much pleasure in the hearing, frequent reference — more than reference, admonition — that we, members of the Catholic Federation, shall do all in our power against bad literature; shall do clock, came back and said: "It is 12 o'clock." In after life he became a prosaic bookseller. The second was more exact. He said on returning that it was three minutes past 12. He between the said on returning that it was three minutes past 12. He between the said on returning that it was three minutes past 12. He between the said on returning that it was three minutes past 12. He between the said on returning that it was three minutes past 12. He between the said on returning that it was three minutes past 12. He between the said on returning that it was three minutes and the said on returning that it was three minutes and the said on returning that it was three minutes and the said on returning that it was three minutes and the said on returning that it was three minutes and the said on returning that it was three minutes past 12. He between the said on returning that it was three minutes past 12. He between the said on returning that it was three minutes past 12. He between the said on returning that it was three minutes past 12. He between the said on returning that it was three minutes past 12. He between the said on returning that it was three minutes past 12. He between the said on returning that it was three minutes past 12. He between the said on returning that it was three minutes past 12. He between the said on returning that it was three minutes past 12. He between the said on returning that it was three minutes past 12. He between the said on returning that it was three minutes and the said on returning that it was three minutes and the said on returning that it was three minutes and the said on returning the said on returning that it was three minutes and the said on returning the said on returni yet heard referred to. It may not be as important as the others; still, it is one that Popes have thought it worth while to speak upon, and that Catholic councils have discussed—and that is the subject of pictures.

of pictures. I do not presume to say anything about the pictures in our churches. That is in charge of those possessed of the proper authority. Neither will I at-tempt to say anything about pictures that are, as they say, studied simply for art's sake. Those may be alright in picture galleries and art museums. I speak only of pictures in Catholic homes And in that connection I refrain from speaking about the so-called "daubs" that many deplore, inartistic represent-ations of Our Saviour, of Our Blessed Mother and the saints - except to venture the assertion that such may, sometimes, be too severely criticised: for, in many cases, they have done what some of the greatest works of art may have failed to do. Many of us can recall them as they hung in the homes of our fathers and mothers, where no doubt, they accomplished their noble purpose. They consoled in sorrow; they were an inspiration to prayer; to pati-ence; and to hope; and the sublimest art can have no higher objects. Improved circumstances among our people, increase of means, of resulting education and general culture have had their effect, and time will, under good influences, do more artistically. My idea is to call attention to the kind of pictures that we find in the average Catholic homes.

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Starr and others, in which the symbol

sm in works of art is thus allowed to

reflect the glory on the Church that Catholic artists intended.

A PROTESTANT ON CATHOLIC

Speaking at a Wesleyan missionary exhibition recently held at Leeds, Eng-land, Sir Robert Hart, Inspector Gen-eral of Chinese Customs for the past forty-five years, paid the following trib-

ute to our Catholic missionaries in the

with me, I can not omit on an occasion such as this to refer to the admirable

work done by the Roman Catholic mis-sionaries, among whom are to be found the most devoted and self-sacrificing of

Christ's followers. The Reman Catholic missions have done great work both

in spreading the knowledge of our God

and our Saviour and more especially in their self-sacrifice in the cause of de-

anead of any other, and they are second to none in zeal and self-sacrifice person-ally. One strong point in their ar rangement is the fact that there is never a break in continuity, while there is perfect union in teaching and practise,

and practical sympathy with their people in both the life of this world and the

preparation for eternity. The Roman Catholics were the first in the field; they are the most widely spread, and they have the largest number of followers. Sir Robert Hart knows more about China than any other living white man

ant in creed.—Sacred Heart Review.

Although many of you may not agree

MISSIONS.

I am speaking on the impulse of the moment. I did not think of doing so fifteen minutes before I rose, so I fear I may not put my ideas in proper shape. Perhaps I can best express my meaning by relating a little personal experience, and probably many others here could

recall similar instances. recall similar instances.

Not long ago I visited the home of a friend, a newly married woman, who had in her arms a little girl about a year old. On the wall of the sitting room I saw a picture—a pretty picture. The woman noticed that I looked at it rather disapprentiate the state of the sitting room is a six of the same of the provingly, and asked:

"Don't you like it?"
I answered that I thought it a pretty

But you do not like it?" she went "I do not like it, particularly in your

sitting room."
"Why not?" she persisted, "Surely handsome Lady Hamilton was a very handsome "Yes, so she was," I replied. "It

would, perhaps, have been better for her and all concerned if she had not been so "Well, now, just tell me why you do not like it," she again questioned.

not like it," she again questioned.

The child in her arms suggested an explanation to me. I said: "When your little daughter grows old enough to ask questions, she will want to know the story of the picture."

"By that time I will look it up and be able to tell her."

"Oh no: if you look it up you will

"Oh, no; if you look it up you will not want to tell her," I said. "You will think it wrong to tell her. But when she is old enough to study English his-tory, and she reads the record of Lord Nelson, she will learn the story of Lady Hamilton, and she will look back to the time when her mother had that picture

in the family sitting room; and, perhaps, she will wonder that her mother kept her so many years there under the influence of Lady Hamilton's picture, when she might have had her under the influ-ence of the Blessed Virgin." The closing protest of this no doubt well-meaning woman was: some beautiful religious pictures upstairs

HIDDEN IN SLEEPING ROOMS.

And that is the way with so many. They have religious pictures, but only in the sleeping rooms. The few minutes they and the children can look about them in those rooms, they are under the influence of our Saviour and His Blessed influence of our Saviour and His Blessed Mother, and the saints and all the rest of the time they are under the influence of pictures like Lady Hamilton's. Pictures of that description are one of the kinds that are objectionable. Some years ago I was teaching history in a high school in my home city.

There was a picture hanging in the library there, that, as soon as I saw it, I wished very much to have it removed. At that time, however, there was only one Catholic on the school committee, and I was the only Catholic among the temphora; see I was afraid to protest. teachers; so I was afraid to protest against that picture. Time passed, and we became a little stronger. One day there were repairs being made in my class room, and the principal told me to take my pupils to the library, but I said to him: "I don't wish to teach history

Why not? It is not large enough? Yes, it is large enough, I said, but there is an historic lie on the wall in the library, and I do not wish to teach

history with my pupils looking at it."

The picture I referred to was one representing Mary Tudor signing the death warrant of Lady Jane Grey. It is true she did it; I am sorry history has to record it. But she looked very sad, as thereby he did not wish to death warrant of the strength of the strengt her woman's against the reasons of state that had been forced upon her; and the picture would lead one to think that she would not have done it were it not for three or four others standing by goading her on—Bishops or priests, men, at least, in ecclesiastical robes, and with diabolical faces, who were represented as forcing her to do it, thus giving the idea that it was the Catholic Church, through its elergy, that was responsible for it. After I had explained my objection, the principal had it removed.

CATHOLIC ART NEGLECTED. Now, in this connection, I would like to offer a suggestion. There is everything grand and glorious about art—about Catholic art—everything to make us rejoice in and thank God for it; but, as far as I know, in our Catholic schools and academies, there is not much said about it. I believe they have a fine pic-ture gallery at Trinity College, but not many of our girls go as far as that; and it seems to me it would be a good idea if there could be more said in our Catholic schools and academies upon Catholic art, and upon the kind of pictures Cath-olics should surround themselves with in their homes. Protestants are lectur-ing and writing on art, and they are, in most cases, sadly misrepresenting it. I have heard and read explanations of Cath-lic masterpieces that were an insult to

art of any kind. BIE 8 - 12

Let us read, and let our young people read and study in their homes and their schools, such books on art as those of Mrs. Jameson, who, though not a Catholic, certainly writes from a Catholic standpoint: such books as "The Symbolism of the Saints," edited by Katherine E. Conway, and the many beautiful books on Catholic art by Eliza Allen

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—of an English-speaking race, at least— hence his words have an added weight. He is of Irish birth, although a Protestto the Sacred Heart Review of Boston noted the change in the attitude of Catholics and Protestants toward one another since his boyhood days. He re-membered standing by his mother's side EVIDENCES OF BETTER FEELING. and watching the burning, in 1834, of the Ursuline Convent near Boston, a The Catholic Sentinel has the followcrime due to a disgraceful outburst of of Protestant fanaticism. He says he "The State convention of the Connecticut Christian Etdeavorers, in its annual meeting, passed resolutions of regret at the death of Bishop Tierney, whose splendid work for temperance the Endeavorers wished especially to lay stress on. This is said to be the first instance on record in Connecticut where

instance on record in Connecticut where a purely Protestant organization passed resolutions of condolence on the death to live now in the presence of saints and resolutions of condoicines on the death of a Catholic prelate. Colonel Thomas angels, who are to be our everlasting Wentworth Higginson, in a recent letter companions hereafter.—Newman.



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