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MY BED—MY PARADISE

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SOCIETY

(Continued from Page Thirteen)

In order that it may be stimulative and serious. Thus if we start with a cup of sweetened tea—the finished product—we reach at last in our analysis the bitter truth, which lies at the base of the stimulating effect. And in every literary work of real power and effectiveness a bitter truth must hang in solution. For instance, if the Pope is to convince us of his sincerity and reality, we must discover in his judgment a certain amount of natural human error, a certain amount of natural inclination to talk of his own personality. A character thus drawn by an author is said to be convincing. Precisely such ingredients as these are found in Book X; and there is no more natural explanation of them possible than the explanation already suggested. They are intended to realize and humanize the Pope, to give his judgments a touch of personal sincerity, and his character a depth of personal seriousness. Very likely it is impossible to associate in our minds a perfect justice with a life-like personality. As soon as justice becomes perfect, it immediately becomes in our thoughts abstract or divine. This is the secret reason why

RESULTS OF FOOD

Health and Natural Conditions Come From Right Feedings.

Man, physically, should be like a perfectly regulated machine, each part working easily in its appropriate place. A slight derangement causes undue friction and wear, and frequently ruins the entire system. A well-known educator of Boston found a way to keep the brain and the body in that harmonious co-operation which makes a joy of living. "Two years ago," she writes, "being in a condition of nervous exhaustion, I resigned my position as teacher, which I had held for over 40 years. Since then the entire rest has, of course, been a benefit, but the use of Grape-Nuts has removed one great cause of illness in the past, namely, constipation, and its attendant evils. I generally make my entire breakfast on a raw egg beaten into four spoonfuls of Grape-Nuts, with a little hot milk or hot water added. I like it extremely, my food assimilates, and my bowels take care of themselves. I find my brain power and physical endurance much greater and I know that the use of the Grape-Nuts has contributed largely to this result. "It is with feelings of gratitude that I write this testimonial, and trust it may be the means of aiding others in their search for health."

Look in pkgs. for the little book, "The Road to Wellville." There's a Reason. Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

we find flaws in Innocent XII. The whole Ring and the Book is likewise compounded on the same principle. Tone, reality, seriousness—in brief, the bitter element—is supplied by Books II, V, VIII and IX. There are certain secondary mixings, also, of sharp flavors with soft, as in Books III, IV and XI; and in Book X, as we have already observed, there is such a mixture, of which it is now desirable to speak.

Browning acquiesces, then, in a psychological necessity, and humanizes the Pope, by a mixing process. The satisfying properties of Book X are the Pope's good character, his accurate appraisal of the persons in the case, and the large justice of his verdict. The unsatisfying properties are his natural defects, his slight misestimate of Caponsacchi and Pompilia, and the sadness of his life.

The salient good qualities of the man are his integrity, his honest desire to be just (see lines 295, 292, 1243); his sympathetic intuition (witness his various estimates of the principals, beginning with lines 576, 675, 772, 774, 865, 876, 893, 1164, 1945); his feeling of responsibility (164, 176, 325, 1087); his large heart, full of mercy (711, 1178, 2121), yet capable of a manly indignation (967, 898, 1054); his acumen (452, 423, 597, 686, 1233, 1280, 2092); and his spiritual vision, his religious confidence, his willingness to rely upon the Almighty (232, 263, 346, 852, 906, 1069, 1987). These qualities together make an admirable mixture of the proper humility with the proper courage.

As to his defects, his judicial insight is slightly obscured by inattention to the details of the case and by his enthusiasm over Pompilia and the Priest, notably, as Porter and Clarke point out, in his ascription to Pompilia of submissiveness under her husband for the first three years of her married life, in his ascription to Caponsacchi of an instant readiness to answer Pompilia's call for help, and in his assumption that they did not love each other. In all these points he was entirely mistaken, and yet they very plainly appeared in the canon's recital and in Pompilia's confession. The Pope's judicial insight was also obscured by convention and ecclesiasticism (703, 1148). It is a pity that after he recognizes Caponsacchi's soldierly obedience to the higher law, he should still approve his punishment by the lower. And his mild habitual respect for the machinery of earthly justice blinds him completely to the miserable half-heartedness of the court's first settlement of the case. The only evidence of an independent mind, discoverable in the whole canto, is his recognition of Paolo and Girolamo in their indubitably criminal character (452). On the other hand he shows no great acumen or common sense in assuming that he could appraise Guido's life correctly by appraising a sample act, just as we drink a cupful and judge of the well, (525). These amiable human weaknesses that we find in the Pope could hardly have been the result of slovenly haste on the author's part; but rather were intentionally set there in order to make the Pope seem like a man, and to show that even his wise integrity must fall a little short of the absolute truth. These, and other details of the same order, should never be sought to be explained except in connection with the mechanics of the whole poem.

The philosophizings which form the last half of Innocent's soliloquy (1224-2092) have but little excuse for their presence. They are merely a bulk of loose onto a thousand lines intruded upon the poem and upon the Pope. In the first place, they are not suitable to his mind, as that mind reveals itself in the earlier portion of the book. I am not now speaking of the mind of Innocent XI or Innocent XII, the historical personages, for Browning has confounded them; but of the poetical mind as Browning makes it, think, for that is our only fair criterion. In the second place, these philosophizings are not suitable to the man's character. He could not have imagined the skepticism of the nineteenth century. His mental dependence and his supreme religious confidence forbid us to think so. For, in the third place, such philosophizings were hardly suitable to his times. It was an age of debate in dogma, but not of doubt in religion itself. There were many infidels, many godless men, and more organized into sects. The seventeenth century is historic for its rabbit-warrens or brotherhoods of knaves, and for the rabbit-suckers and comies (as the slang went) on whom they lived. For such the Pope might have composed his lamentations, and with reason. Why should he be afraid for something to bowal, when the road was full before him? With organized vice under his very nose, why should he conjure up the prenatal ghost of organized irreligion?

And fourthly, these lines are out of place dramatically. The reader's emotional fatigue of disgust at the close of the Ninth Book demands a short sharp stimulus. A brief pungent summing up and decision of the case would have been like a fountain in a weary land. It is true that the philosophy was natural enough to the poet's emotional condition, rough not to the reader's. And it is true that if the reader is meek enough to bear it, it may produce a feeling of serene aloofness and calm perspective, fitted to the idea of abstract and absolute justice, soon to be brought out in Book XII. And in that sense these lines may be denominated a kind of preparation. But many readers will grow tired and rebellious here. No poet can do with us exactly what he will. In brief, the Pope's ramblings are out of place, both logically and structurally, for the simplest reason that can be needed. That is the main point against them: They violate the sacred principle of economy.

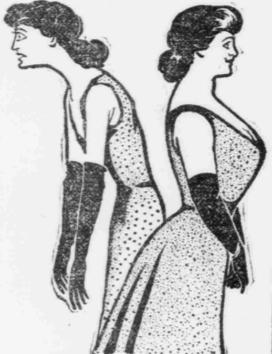
Allusion has frequently been made heretofore to the dramatist's duty of alternating his scenes of good and evil, when bale is best, boot is not needed, conversely, when boot is highest, bale ought to be highest. As was previously pointed out, the whole of Book X neglects this ancient theory. The Pise's harangue was bale enough and to spare. But in the Pope's we seem to miss something of the promised satisfaction. The long digression, particularly as it comes at the close, seems to dilute the effectiveness of the first twelve hundred lines. This is the

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years, and began to think it was natural for me to be that way. Finally I read about the remarkable processes brought about by the use of Protone, so I decided to try it myself. Well, when I look at myself in the mirror now, I think it is somebody else. I have put on just 30 pounds during the last month and never felt stronger and more nervous in my life."

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Some students of Browning may complain that for an old and holy man the Pope takes too much delight in falling into a Christian race, and seeing other people to the same. Instead of fastening eyes on the banner aloft, he enjoys looking down on the carnage under foot. This quality, I think, was given him by the author in order to emphasize the complete exception of Caponsacchi.

Innocent's valuations of character are not the poet's, but the Pope's. And yet they are the poet's also, in their main drift, though differing somewhat in detail. For the poet will not permit the Pope to embody absolute truth. It is the murderer himself who, by the grand subtle stroke of the poem, is reserved for this purpose. What more strange and proper thing than this, that through the embodiment of guilt, and nothing else, by self-revelation, the truth shall come? It is the old melodramatic necessity of the final clarification of truth taking a personal, visible form. And after all there is a calm exaltation in the latter part of this book which fits it for its place in the poem: a place where the hubbub of worldly misjudgments is slowly dying into the cool silence of a justice removed and undisturbed. It occupies the third and last segment of the third and last circle in the spiral advance towards the central truth: This last circle is the Institutional circle, the circle of those who constitute themselves the human machinery for the administra-

tion of justice. Book X is the complement to Books VIII and IX. All three are attempted arbitrations on human conduct; but the Procurator and the Pise are opposed to the Pope as the secular, ethical, human standpoint is opposed to the churchy, the religious and the divine.

And Book X does not and should not occupy the center towards which all the other books have slowly circled. Guido's confession is the one further step needed in the march towards central truth. For this is the heart of that central truth, that the man o' blood must at last show blameworthy not only to us or to the world, but to himself as well.

Acts Wonderfully On Itching Piles

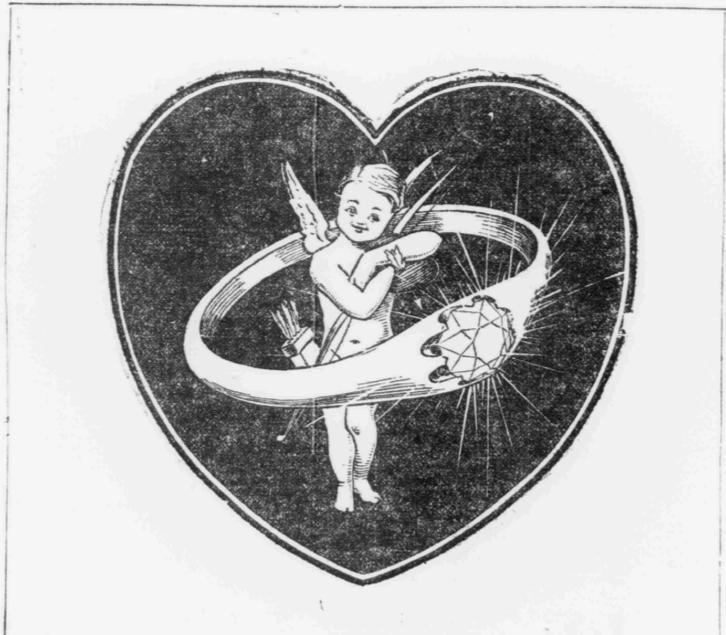
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Here is a remedy that does what it says, and if it does not do it, your money is promptly refunded. This is a remedy for everything that itches, such as itching piles, hemorrhoids, and all other itching and irritating diseases of the skin and scalp. Just get a package of Ungoid today, apply some of it tonight. Dr. Hebra's Ungoid is sold at all drug-stores at 50c a package, accompanied by positive guarantee to refund your money if you are not completely satisfied. If you want to try it first, just send your name and address to the G. C. Ritter Co., Toledo, Ohio, and they will mail you a trial package. If your druggist happens not to have Ungoid, just send your remittance to the above company. Always send the name of your druggist. Ask your druggist today for that elegant cure. Ungoid, and then go home and use it for your itching piles, eczema or any itching skin disease above men-

tion of justice. Book X is the complement to Books VIII and IX. All three are attempted arbitrations on human conduct; but the Procurator and the Pise are opposed to the Pope as the secular, ethical, human standpoint is opposed to the churchy, the religious and the divine. And Book X does not and should not occupy the center towards which all the other books have slowly circled. Guido's confession is the one further step needed in the march towards central truth. For this is the heart of that central truth, that the man o' blood must at last show blameworthy not only to us or to the world, but to himself as well.

PERSONAL MENTION.

Mr. and Mrs. Lee J. Ninde, of Fort Wayne, Indiana, will arrive shortly before Xmas to spend the holidays



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OUR AIM

As heretofore will be to please you and we hope to have a visit from you.

IGNATIUS FRIED

216 South Palafox. JEWELER Opposite Postoffice.

with their sister, Miss Lillie Taylor, at the Old Mill Inn.

Miss Hilda Blount is entertaining Miss Dugan, of New Orleans.

Mr. Bernard Sullivan, who has been visiting his family, left the city yesterday for Panama.

Mrs. Waterman accompanied Mr. Waterman to Washington, D. C. last night, where he goes on business.

Mrs. Chas. Rice is entertaining Miss Esther Martin, of Greenville.

Mrs. John Denham, of the Old Mill Inn, left Friday to be the guest of relatives in Monticello for the next two weeks.

Mr. W. Nash Reed is absent on an extended western trip. He will return for Xmas. Mrs. Wm. McLellan, who has been

spending the summer months in Nashville, will return home to the Old Mill Inn this week.

Judge J. Emmet Wolfe, with his wife and son, are at home again and located at 918 North Palafox street.

Mr. and Mrs. Frank Martin, of 821 North Eighth avenue, are rejoicing over the arrival of a fine boy, born last Tuesday.

Major Hancock, retired, who has been stationed at Fort Barrancas, leaves Monday for an extended trip abroad. Mrs. C. B. Smith, of New Orleans, is a guest of Miss Zoe Bell, on Little bayou, where she is enjoying a delightful sojourn. Mrs. Newcombe, wife of Col. Newcombe, of Fort Barrancas, left yesterday for the north, to be absent a

few weeks. She will be accompanied home by Miss Newcombe, who will be a welcome addition to society at the post.

Mr. and Mrs. Thos. C. Watson will leave during the early part of the week for a short visit to Washington, Baltimore and New York city.

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