

# THE SEGNOGRAM

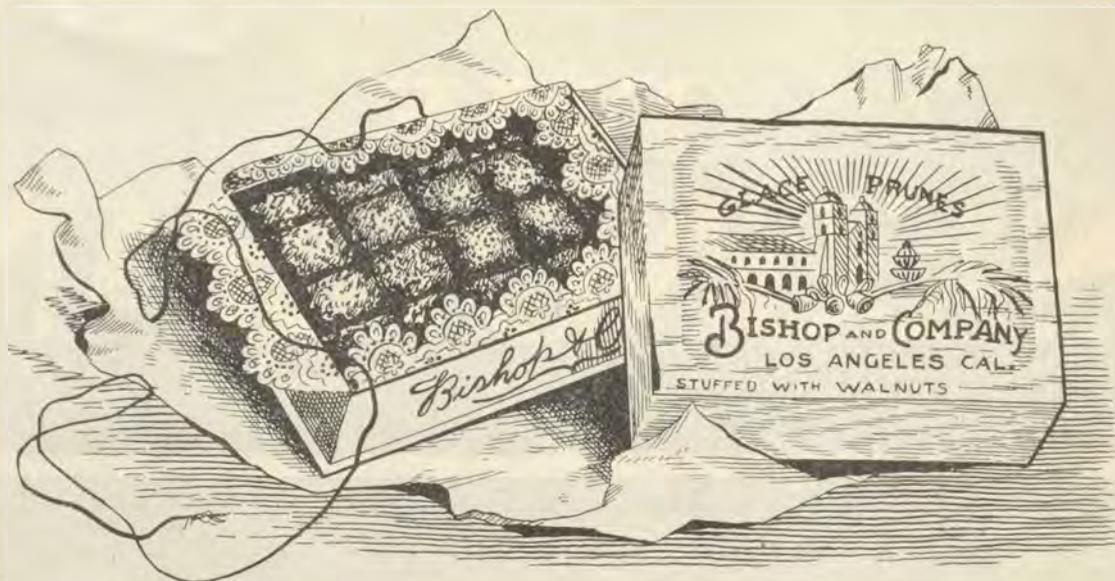


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## The Best Magazine

SEGNOGRAM PUBLISHING COMPANY  
LOS ANGELES CAL.



## Would You Like It?

Readers of *The Segnogram* who took advantage of the opportunity we gave them last year to get the choicest Ripe California Olives, delivered at their door, for less money than they would pay for a poor grade of green olives at their home grocers, will be delighted to know that we have this season secured something even finer for the Christmas trade. Realizing what a treat it would be to our people, and knowing how you would appreciate it, we have arranged with Bishop & Company, of Los Angeles, the largest preservers and crystallizers of California fruit in the Golden State, to supply us, and we can deliver at your postoffice address, in handsome, artistically designed boxes—two pound, one pound and one-half pound sizes—the most delicious California glaze prunes and crystallized fruit confections ever prepared for the market. And we will do it for the Christmas season at a price that you will be delighted with.

It is only in California, where the variety of fruits is so large, and where every fruit attains perfection, that it is possible to put up such a product as Bishop's Crystallized Fruits. Only the finest, selected fruits such as Figs, Apricots, Nectarines, Pears, Oranges, Cherries are used, and they are most carefully crystallized with pure sugar. They are deliciously good, a unique dainty and typically Californian.

Bishop's California Glaze Prunes are the finest prunes of California picked from the trees at their ripest stage and put through a sugar-curing process requiring more than three months to do it. Then they are pitted and the pit-hole filled with the rich minced meats of California grown English walnuts, the finest preserved ginger or the choicest apricot crystals. The prune stuffed in this way is more tempting and dainty than any confection, and is a typical California product. The Bishops claim that this is the finest thing they have ever prepared for the market. They are the only people in the world who prepare the prune in this delightful way. Few visitors to California return home without either taking with them or sending some boxes of these delicious fruit confections.

Now, we know that all of our readers cannot come to California, and so we have prepared the way for them to give their friends at Christmas tide a box of California's finest candied preparations.

The accompanying cut is a fac-simile of a pound box of glaze prunes, just as it will arrive on your table. The boxes of crystallized fruits are equally attractive. The designs are burned in the wood, and embrace, besides the views of the Old Mission, handsome colored productions of the California Poppy, and the brilliant Poinsetta, California's Christmas flower.

Don't bother your tired head about what to select for your friends for Christmas. Get something that you know will please. Why not order a box of delicious glaze prunes or crystallized fruit for each friend you have in mind? Nothing would please them better, and the cost will not be nearly so great as if you would attempt to get something to please them in other lines.

If you prefer to do so, you may send us the names of the friends you wish to remember, and we will mail the fruit direct from the packing rooms, with your compliments. Thus you will be relieved of all the trouble of handling.

Listen: Sit down NOW, take your pencil and calculate the number of two pound, one pound or one-half-pound boxes you will require, and let us know. We will hold them for you; then, any time before the first of December you may write us instructions for shipping, together with a money order for the amount of the purchase, and we will see that the fruit reaches you or your friends on or before Christmas Day.

These are the prices, mail or express charges prepaid by us; Crystallized Fruits, your choice, one pound box, 75c; half-pound box, 40c. Glaze Prunes, one pound box, 75c; half-pound box, 40c.

Yours for "the best yet,"

THE SEGNOGRAM PUBLISHING CO.

Los Angeles, California.

# THE SEGNOCGRAM

Volume V.

November, 1905

Number 2

## Think Well of Yourself.

Be on good terms with yourself. Know that the world's richest gifts are as much your privilege as ever they have been the privilege of any man.

Know that what others have attained you may accomplish if you *will*. And work for it.

Think well of yourself. Knowing this, that as you think of yourself others will think of you. Be loyal to yourself and yours. Get away as far as possible from self-praise. Avoid bigotry and shun deceit. But DO THINGS.

Do the things that will encourage you to be honorable and will justify you holding a good opinion of yourself. Not for self aggrandizement. Not for flattery. Not for applause.

But because the commandment was that "thou shalt love thy neighbor as thyself," and if *you* are honorable, and loving, and unselfish, and kind in all your dealings with men, you will honor your neighbor for these things.

Be on good terms with yourself. This will demand the cultivation of all the good that's in you. If you are honest you cannot be on good terms with yourself or anybody else, if you do not see Goodness in your life and theirs. And if you do see Goodness in your life and theirs, you will not be honest if you fail to recognize from whence it came, and honor it accordingly.

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# Thoughts on Higher Thinking To keep your Heads busy while the Body is resting

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## THOUGHT ONE.

Life is all a matter of evolution. We grow from a lower form of animal into a higher form of animal, and from a lower thought into a higher. We must ever be willing to reach out after new things, new knowledge, new life, or we will go backward. We cannot stand still. If we will not *grow* then we cannot *know*. Nature is kind—extremely kind—but she is just—extremely just—also. She demands that we shall exert an effort to know; then she lets us grow into the knowledge in the most natural way possible—knowledge that was known from the beginning.

There isn't anything new under the sun. We like to think there is, especially when we have evolved an idea that to us looks new, but of a truth there is nothing new. Even in what we are pleased to term our "advanced age" we have not yet reached the stage where man knows himself. The man Jesus knew much more than we about man's weaknesses and his needs—and He lived nearly two thousand years ago.

"Oh, well," you say, "Jesus was divine, and we are only human." Let us not enter into any controversy about the divinity of Jesus, but let me tell you this, dear heart, until we have surmounted this great gulf that man has set up between himself and Jesus Christ man cannot reach the high place set before him by God. What we are so ready to call the divinity of Christ is simply the indwelling of the Great Spirit of Good—God if you will. And this divinity is as much your privilege and mine as it was His. Was Confucius divine, was Theophrastus, was Paul, was Aristotle, was Pliny—was any of the hundreds of men who have given so much to the world of thought and truth?

All of these men—and Jesus too—taught the truth about man's physical advancement and coupled it with his spiritual upbuilding. "Know thyself," said Socrates. "Be thyself," said Plato. "Know the world of Nature, of which you are a part," said Aristotle, "and you will be yourself and know yourself without thought or effort. The things you see you are." And Pliny said, "We cannot injure God, but we can injure man. And as man is a part of nature, or God, the only way to serve God is to benefit man. If we love God, the way to reveal that love is in our conduct toward our fellows."

That men have not advanced as they might is due largely, if not entirely, to the fact that they have depended too much upon the preacher, and doctor, and lawyer for their thoughts. As a result we have spiritually dead churches, morally and mentally weak schools of thought, and a weak physical people. In all these institutions, to which we turn for the best thought extant, we find a bright enough theoretical knowledge, but with it all a woeful lack of the practical learning that is so essential in the building up of a man and the race.

## THOUGHT TWO.

Let us not be so rude as to presume to criticise any one of the Ten Commandments. But let us be careful to understand them as we ought.

In the words: "For I am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me," there is a thought of vengeance that I could never from my earliest days of thinking reconcile to my conception of the All Powerful One of Love. It is hard to conceive a God of Love being a jealous God as we understand jealousy, for in our day, and even under present imperfect social conditions, the man or woman of jealous disposition is looked upon as a person of stunted development.

In his book on "How to be Happy tho' Married," A. Victor Segno speaks of such a person in this manner: "People who are jealous of those they love, or *think they love*, are very foolish to show their feelings. A man makes himself very small when he permits his wife to suppose that he thinks she could prefer another man to him. What a poor estimate of her own charms that woman must have who permits her husband to think that she fears another woman could be more pleasing to him. Suggestions that come to people through jealousy would be revolting to them if they had absolute confidence in each other. There is no room for jealousy in the heart that really and truly loves, and there is no real love when there is not complete freedom and perfect confidence."

What man is there who will criticise the thought advanced in these words. It is the simple, honest truth, and whether we like it or not, in our hearts we must accept it.

Now, if this is the estimate man places upon himself in acknowledging his weakness when he succumbs to jealousy what will be his estimate of a God who would say, and in all reverence, prides himself on his disposition to be jealous?

The best authorities tell us that jealousy is "that passion or peculiar uneasiness which arises from the fear that a rival may rob us of the affection of one whom we love, or the suspicion that he has already done it; or it is the uneasiness which arises from the fear that another does or will enjoy some advantage which we desire for ourselves."

Thus we see, if we take the term in its commonly accepted meaning and apply it to our relationship to God, and His thought and care of us, we find ourselves lost in wonderment at so great and good a Being, or Power, stooping so low as to give vent to a selfish passion so belittling and benumbing as that of jealousy. At once our conception of Him is lowered. We cannot love Him as we did, and not loving Him we cannot love those by our side in whom we find Him. For all jealousy is repulsive, no matter in whom it is found. As we live more humanely we hate it more.

And so we seek an explanation, and find that "God's jealousy signifies his concern for his own character and government, with a holy indignation against those who violate his laws and offend against his holy majesty."

We accept this explanation and let it go at that, though we must confess it is an explanation that does not explain. In this it is like all other explanations. They never do explain.

We can understand how God would jealously guard his own character and government, but we cannot understand how he could become jealous of some other power—the devil for instance—enjoying some advantage over him, and, knowing that the latter condition could not be, we seek further for the truth, and we find it in this. God's character is developed in you and me. We are part of Him just as truly as the trees, the brooks, the seas, the rivers, all plant life, animal life, the birds, insects, and all swimming and creeping and crawling things,—all is God. We are only atoms of the great Whole. He is jealous of us not as individuals nor for what we are; he is jealous of Himself in us, just as a noble-charactered father would be jealous of himself in the actions of his son.

What a poor estimate God must place upon Himself if he is a great Being, ready to care for us, to shower upon us every blessing, to lead us here and there in pastures green—

what a poor estimate, I say, he must place upon himself to think that in spite of all this, some other being working contrary to him, should come along and steal away our affections! Surely this is a savage fallacy.

It is well for man to be jealous as God is jealous—jealous of those things that add to character, usefulness, life, health, happiness. Any other form of jealousy is savagery.

### SEEKERS AND GETTERS.

All men and women want to succeed in life, but all are not willing to work to succeed. There are two classes of success seekers: Those who seek success selfishly and those who seek it unselfishly. The young man who can see in success only self-aggrandizement, and the one who aims to make all about him successful regardless of himself, are types of the two distinct classes. Success to one means the use of his friends, over the backs of whom he can reach the goal of personal gain: success to the other means the privilege to work for others that all may win more power to do greater work.

The winning of a position of ease, where one's best efforts are not required, and where the temptation to idle away the precious hours is so strong that he finally overcomes the tempter by giving way to the temptation, is one of the saddest misfortunes that can befall a man. When a man is imbued with the idea that success means the ability to get out of hard work, and to get and hold a "soft snap," that man carries a heavy handicap.

"There is a lot of difference," says a writer, "between wanting a job and wanting to work." The first thing some people do when they have succeeded in getting a job is to try to find some way to get out of doing the distasteful things that go with the job. They want to hold the job for their own selfish ends, but they are not willing to make the job grow bigger so as to demand of them greater labor and concentration and effort. They are satisfied to let well enough alone, and keep the job small, rather than force it to grow so big they have to hustle to keep up with it. They believe "Cinch" and "Success" are synonymous words.

The manager of a large establishment employing hundreds of people soon learns to classify his help under two heads: "Those who put on their overcoats and hats on the time of the business, and those who put them on on their own time." The former seek the job for what they can get out of it. The latter seek the job to do the best work demanded by it of them, that they may prepare by thus doing the work, for still greater work to come. In one class we find the Success-seekers; in the other, the Success-getters.

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# Wanted to Buy Love



## The Story of a Child's Yearning

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A pathetic incident was told the other day that illustrates the oft-repeated injunction: "If you expect to enjoy yourself in heaven you must carry some of it with you."

A wee tot of a punny boy, who never had experienced any of the parental love of those who unfortunately gave him life, and did not know what it was to enjoy a hearty romp, and to laugh like other children, was taken to the home of a friend that he might regain his health and become a real boy again. One day the little fellow came into the house in a most dejected state of mind, and with a sad, yearning look in his tired eyes. Climbing into the lap of his friend he exclaimed, almost sobbing:

"Oh, Gee; I wish I had a dollar!"

"Why, Willie; what do you want a dollar for?" asked the lady.

"If I had a dollar, I'd give it to that little girl out there, an' maybe then she'd like me, an' play with me."

The little lad—only seven, and poor and scrawny at that, had been trying as boys will try—big and little—old and young—he had been trying to win the affections of the girl. He had rolled over on the grass, stood on his head, grinned and made faces at himself, smiled sweetly on the girl, felt foolish, acted foolish and cut up all manner of monkey-shines, but he found it was no use. And now he wished to buy what he could not by strategy and folly win. The girl did not like him, and instead of laughing with him, she laughed at him.

He had a passionate, warm and tender heart, and was starving for companionship. It would have been heaven for him if that little girl would play and laugh with him. It was hell when she would not. And the only way he could see for him to get the love he craved was to buy it with a dollar.

In this he was not so different from the average lover; and in a wider sense, from the average man in his thoughts of heaven and favors.

The lover lays at the feet of his beloved costly trinkets, flowers, sweets, poetry and art, and hopes by these poor things to find a way into the heart of the woman he loves. And woman flatters herself at receiving so many tangible evidences of her lover's love!

The "successful" merchant, pork packer, steel worker or stock gambler, after he has amassed a fortune by his sharp practices and political intrigues: placing himself out of touch with the warm sunshine of the radiating love of the Universal Heart, seeks to make things right by bestowing handsome gifts in money

and lands upon churches and charitable institutions, the physical representatives of the Power unseen.

Scrawny 7-year-old little Willie, in his pathetic yearning for companionship with the loving heart of that little girl, exemplified the condition of common humanity as we find it all about us. We see men and women, unprepared to receive it, seeking companionship with saintly characters, whose simplest thoughts they cannot grasp. They seek to retain, or have not yet learned how to discard, the selfish, mercenary cravings of an undeveloped soul, and at the same time want to enter the realm of Unselfishness and Truth.

Money and goods they offer. But money and goods cannot buy an entrance into these things.

They expect to pay tribute for that which is sold without price, and which men must either grow into or stay out of. Like a man trying to buy his way into society, they find after the money and lands have been paid over, and they are within the portals of what they had believed would be heaven, that the fruit turns to ashes when they would eat it, and their condition is that of the man Dives.

Companionship with the noble and the true, the loving and the kind, cannot be bought with money and lands. Companionship is a condition of the heart, not of the pocket and the head. It cannot be won by striving for it. We must patiently grow into it. When we have brought our souls into harmony with the spirit of the pure in heart we shall not find it necessary to employ our riches to get in touch. Love and fellowship are ours for the taking. When we are prepared for them they come to us as naturally as the chick seeks the cover of its mother's wings.

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### The Sly Little Jap.

It is reported that on a recent occasion when Arthur Balfour, Joseph Chamberlain, Lord Charles Beresford, and the Japanese Minister were dining out together, Mr. Balfour, who was standing treat, asked Mr. Chamberlain what he would have.

"Thanks, I'll take Scotch, Arthur," was the response.

"And what will you take, Lord Charles?"

"I'll take Irish, Arthur."

"And what will you take?" addressing the Japanese Minister.

"I'll take Port Arthur, thanks," was the answer.—*Harper's Weekly*.

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# The Thrashers 'll Git You! ❧

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Experiences of a Whale as  
Seen from a Ship Deck

As the little boat steamed down the Gulf of Georgia to Victoria we were seated lazily in the fore of the ship enjoying the warmth of the sunshine and inhaling, seemingly to our very toes' ends, the delightful ocean winds. The day was one of those grand ones, when the clouds take turns in veiling the sun and pile up like mighty castles in the sky, then blow away in little patches and get lost in the great hills that line the shore.

A whale came close to the ship's side and blew high into the air a spray of salty mist. Then another followed, and as we looked they drew close together and went side-by-side in the direction we were traveling.

The conversation dragged, as all conversations will when two are basking in the sunshine and lazily being entertained.

"I think I'd like to be a whale," my companion said; "they are so large and seem to boss everything in sight."

"Yes, I suppose so," the other replied, "and, yet, I guess if we but knew it, whales have troubles of their own."

Just then the skipper kindly handed us each a pair of glasses that we might better see the beauties of the scenery. And let me say right here: If it is ever your good fortune to visit the city of Victoria, you should never leave it until you have taken a trip up and down the Gulf amid the thousand islands that wind-break the coast. It is the most delightful trip, especially if the day is fair, the sunshine warm and the waters untroubled by a heavy blow.

As we peered through the glasses from point to point and noted the high scraggly cliffs, the precipitous bluffs and then entered the cosy landlocked bays, from the shores of which the green timbered hills climb higher and higher till they are lost where the mountains begin, our delight was beyond intelligent expression.

As we drew out of one of the landlocked harbors and entered the Gulf again, our attention was attracted to our blowing, lumbering, lubber friends. They were separated now. Evidently the cow whale had picked up her two calves in one of the shallow bays and was proceeding far a' starboard. We could see a big blow, and then two little squirts of mist by her side. Close to the steamer on the leeward the bull whale was blowing and thrashing the water at a terrific rate. He was evidently in trouble.

Watching him closely we saw as he came up

to blow, a huge fin-shaped, sword-like something by his side. It seemed to stand ten or fifteen feet out of the water. Then it came down with a tremendous splash on the back of the bull whale.

"A Thrasher," the skipper said. And then he told us what a Thrasher is. It is a whale; in size much smaller than the bull whale, and on its back it carries a long sword-shaped bone-like fin. It is the bull whale's enemy and works in cohorts with the sword fish. The sword fish gets under the big whale and sticks him where Jonah made his abode, and when he comes to the surface the Thrasher flays him on the back with his great long arm.

We watched the fight for about an hour and a half. The monsters held close to the boat most of the time. Then as we were about to leave Vesuvius bay, when we had given up all hope of seeing the finish, three blows were noticed at the entrance of the bay. They came nearer. One was very weak. The bull whale was in the middle and a Thrasher on either side. Every time he came up to blow they came with him and first one and then the other would bring down with awful force that great bone-like club. The last we saw of them the whale seemed to be indifferent to the blows and the skipper told us he would be killed before the Thrashers would leave him.

All of which proves that whales have troubles, too. And, while it is perfectly legitimate to aspire to be a "whale" in business, or society or anything else, yet it is just as well to bear this in mind that however big a whale you grow to be, "the Thrashers'll git yo' if y' don't watch out!"

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## CALENDARS FOR CHRISTMAS.

It seems that the very pretty custom of giving calendars for Christmas will never go out of vogue. The Leather Grille & Drapery Co., of 7008 Spring street, Los Angeles, have thousands of these beautiful leather grille presents in stock, and other thousands are being made to supply the demand. To see the beautiful work, and the exquisite designs put on these goods explains the why and wherefore of this demand. If you can't come to Los Angeles, look at the illustration in the Suntan ad in this issue. It gives a good idea of the beauty of the calendars.

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# Mr. Cadaveric Poisoner, M. D. Dangers of Vaccination and Its Shamefulness.....

By HANK REKLAW

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In an address before the Sunset Club of Los Angeles, on "the Follies and Failures of Modern Medicine," Harry E. Brook tritely remarked, "An intelligent man should be ashamed to know far less about his own body than he does about his machinery, or his crops."

The complaint that Mr. Brook makes is this, that men depend too much upon the doctors for their health. That sickness is not a part of Nature's plan for man and is therefore as much an evil as sin, and that to understand the functions of the body is to ward off disease before it settles upon you. Understanding ourselves better we would place less confidence in the artificial means of assisting nature to overcome disease when it once takes hold.

When will men learn to know that "the science of medicine is a barbarous jargon," as John Mason Good, M. D., F. R. C., expresses it, and that "of all sciences, medicine is the most uncertain."

Sir Astley Cooper, the famous English surgeon, says: "The science of medicine is founded on conjecture, and improved by murder."

Dr. Abercrombie, Fellow of the Royal College of Physicians of Edinburgh, says: "Medicine has been called by philosophers the art of conjecturing; the science of guessing."

Prof. Henle, the great German pathologist and teacher, says: "Medical science at all times, has been a medley of empirically acquired facts and theoretical observations, and is so likely to remain."

Dr. Jacob Bigelow, formerly president of the Massachusetts Medical Society, says: "The premature death of medical men brings with it the humiliating conclusion that medicine is still an ineffectual speculation."

Sir John Forbes, Fellow of the Royal College of Physicians, London, and Physician to the Queen's household, said: "No systematic or theoretical classification of diseases or therapeutic agents ever yet promulgated is true, or anything like truth, and none can be adopted as a safe guidance in practice."

The testimony of hundreds of these men of experience ought to convince anyone of reason that there is a better way to reach the highest physical wellbeing than by the drug habit. In olden times—before the drug habit had taken such a hold upon the world—teaching, preaching and healing went together.

You may have noticed that quite as much is said of the healing of sick persons by Jesus as of his preaching. Why shouldn't men in this age seek to follow his example as much in this respect as in any other?

For some years past the medical profession has endeavored to foist upon the people the absurd practice of trying to overcome certain diseases by inoculating the body with the filthy matter from the scab of a diseased heifer. The professional name given the operation, and under which it is protected by law, and even made compulsory, is "vaccination."

Speaking of this outrageous practice—a practice that is as heathenish as is it vile, and which cannot be excused under any other hypothesis than that it is allowed because of our common ignorance—Medical Talk plainly says: "In our judgment, vaccination does not protect from smallpox, but on the contrary weakens the system and renders the patient more liable to take smallpox. But even if it were admitted that vaccination does protect from smallpox, we could never conscientiously advise anyone to submit to it because of the hidden dangers which accompany and follow each vaccination. It is a hazardous practice. If the surgeons would call things by their right names, the practice of vaccination would soon go out of vogue. A vaccination sore is a poison sore. The constitutional symptom following vaccination is septic fever, or surgical fever. Even those who recover from the acute symptoms cannot be sure that they are done with the matter. A portion of the virus may become encysted, or it may have transferred to them a constitutional disease which will appear later on. The damage done may lurk in the system unsuspected for years, and then break out with all the fury and destruction of acute septicemia."

We are told that the vaccine used by the physicians is prepared under the most "sanitary" conditions. The conditions, as one has put it, are the "torturing of calves until I can point you to cases where the eyes of the animals have dropped from their sockets from the agony they endured." The vaccine is called "corpse virus" and it cannot be denied that it carries with it the frightful danger of inoculation with cadaveric poison, the most deadly toxin known to science.

"It is the most prolific source of consump-

tion today," says Porter Cope, the millionaire anti-vaccinationist of Philadelphia. "You may set it down that the tremendous increase in such diseases as tuberculosis and cancer is due in great part to the prevalence of vaccination."

In spite of the fact that vaccination is such an evil—admitted by fully half of the medical profession—we still have a law on our statutes making it compulsory in our public schools. It is bad enough to have a class of medical men so devoid of common sense as to teach that a body is made more immune from disease by being weakened and poisoned by it, but to make laws forcing the parent of every child to subject their little one, who perhaps has never had a sick day in its life, to the horrors of cadaveric poisoning before it be allowed the privileges of a common school education, is one of the most shameful outrages ever perpetrated on a free (or bound) people. It is no credit to the wisdom of the American people that they have submitted so long to this barbaric practice.

This putrid scourge, pushed to the front on all occasions by the medical profession, and through political connivance made compulsory by the State, has not only become the chief menace and gravest danger to the health of the rising generation, but, as Dr. J. M. Peebles, A. M., Ph. D., states, "it is the crowning outrage upon the personal liberty of the American citizen. The masses need rousing to a realizing sense of the unmitigated scourge that lurks on the point of the vaccinator's lancet. The general public are not aware; the householders of the land have not given this subject that attention which as parents and guardians of little children it is their solemn duty to do."

It is well known to every man of reason that by simple hygienic living and the proper exercise, the body can be made so strong and free from all disease germs that it will be immune from any contagious disease. Sickness is as much a crime as murder, for all disease is brought on by carelessness—through contact with it or disregard of Nature's laws.

We can hardly expect the medical men to teach this common-sense practicality, any more than we can expect the clergy to teach the common-sense practicality of Jesus Christ, but the truth is apparent to them as much as to you and me. To teach hygienic living, and the abhorrence of the drug habit, would mean that seventy-five per cent of the doctors would have to get into some other occupation.

But sooner or later the people are going to see the folly of this and many another practice of the medicine men, and then we are

going to grow. Common sense is going to teach us that the better practice is not in forcing people to become diseased—poisoned—in order to prevent disease, but rather to make them so strong, and to give them such a hold upon themselves—and such a knowledge of hygienic living and sanitation that they will not become diseased, nor allow others in their care to become diseased.

Poison a child's system with cow-pox and God only knows what the result will be. The doctors cannot tell you. All they can do they have done. They have induced the State to compel you to force your little one to be made a diseased thing, and have collected their fee for doing so, and all they promise you is that your child *will not be so liable to take smallpox.*

Some day the medical profession will have risen to a higher plane of science, and they will look back with shame to the present day practices. As Harry Ellington Brook puts it, they will "be ashamed to be known merely as cobblers of old shoes. They rather will seek to be thoroughly first-class shoemakers."

#### The Sportsman's Emporium.

No establishment in Los Angeles attracts so many visitors as that of Hoegee & Co., on South Main street. Here one finds everything in the world to make the hunter happy but the animals and birds, wild and breathing. And when it comes to camping goods, and paraphernalia for the lodge room and the gymnasium, we find them there for every conceivable purpose. What the fisherman can't find there cannot be found out of water. And the baseballer, footballer, bicyclist; the tenter, camper, miner and mechanic, can get anything they have need of that is made out of canvass.

#### "JUST TO BE."

Just to be tender, just to be true,  
 Just to be glad the whole day through,  
 Just to be merciful, just to be mild,  
 Just to be trustful as a child;  
 Just to be gentle, kind and sweet,  
 Just to be helpful with willing feet;  
 Just to be cheery when things go wrong,  
 Just to drive sadness away with song;  
 Whether the hour is dark or bright,  
 Just to be loyal to God and right;  
 Just to believe that God knows best,  
 Just in his promises ever to rest—  
 Just to let love be our daily key;  
 This is God's will for you and me.

—Florence M. Smith.

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# HAND IN HAND

Department of the  
**MUTUAL SUCCESS CLUB**

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## SUNSHINE TO OUR SUCCESS CLUB.

By Mrs. M. J. Galpin.

Sitting in my doorway  
While the leaflets danced around  
And the sun poured down its radiance  
O'er all the verdant ground,

I wondered if the leaflets  
Were not like the human mind,  
In its varied twists and turnings  
So prone to all mankind.

The sun beamed down so brightly,  
With its steady even glow,  
Always the same from year to year,  
Wherever we may go.

The nearest thing to God I know,  
Is the bright and glowing sun,  
Giving us life and health and strength  
Till our coil of life is spun.

If every member of success would rise,  
And shine like dear old Sol,  
A holy radiance soon would fall,  
Like a blessing over all.

Then let us help each other  
Be our station high or low;  
Let us comfort one another,  
As we journey to and fro.

When the angel reaper comes for us  
And we yield our parting breath  
May the sunshine fall around us  
As we close our eyes in death.

When we join our loved and "lost" ones  
Where the sunshine never fades.  
We will send our loving thoughts to thee  
In your earthly everglades.

Then let us be united.  
With a will to do and dare  
Knowing no such word as failure,  
With doubts and dark despair.

For the sun is always shining,  
Though storms may oft arise,  
Yet still he shines behind the clouds.  
Resplendant in the skies.

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## OUR MUTUAL SUCCESS CLUB.

All the readers of this magazine are seeking to improve their mental, physical and financial conditions. As the readers of The Segnogram they come into mental relationship with

the writers and the Editors but we feel that for their greatest good they should come into closer relationship with each other—become as one big harmonious family. There is no better way that we know of for bringing this relationship about, than through the harmony of such an organization as THE MUTUAL SUCCESS CLUB.

No class of people are so well adapted to co-operate for success as are the readers of this magazine, for they are already students of Mentalism. No other people are as capable of producing great results as they.

### How to Get a Membership Free.

That every reader of this magazine may join this Club and none be denied the privilege, we have decided to remove every financial barrier and make the work wholly co-operative by mutual effort; therefore,

*No money will be needed to pay membership fees or dues*, for there will be no assessments or charges of any kind. To secure a year's membership in this Club it is only necessary that you be or become a subscriber to The Segnogram and that you send us three new subscribers to this magazine at the time you apply for membership in the Club. By doing this you help yourself as well as us by making three more people eligible for membership.

There is a daily mental co-operative exercise participated in by all the members for the purpose of developing brain cells along special lines and for attracting thoughts and ideas that will bring success to each and every member.

Our Hand in Hand department in The Segnogram is devoted to the interests of this Club. The Editor has charge of the department and will give such information, advice and instruction from month to month as may be found necessary to promote its welfare. All inquiries and suggestions should be addressed to the Editor. All letters requiring an answer should contain postage.

On receipt of your application for membership accompanied by three new subscriptions to The Segnogram, you will be enrolled as a member of the Club for one year and the instructions sent to you by return mail.

Address your application and subscriptions to The Segnogram Publishing Company, Dept., M. S. C., 703 N. Belmont Avenue, Los Angeles, California.

## THE BEST YET.

Brocton, Mass., Sept. 9 1915.

Editor *The Segnogram*:—I think your last *Segnogram* is the best that I have ever read. It is choke full of inspiring reading. I am getting more interested every month. I mean to have one of your books on the "Law of Mentalism," in the near future. Sincerely yours,  
J. CROSBY.

*The last is the best yet.* That's the word. When the last number is not "the best yet" we will have to know the reason why. *The Segnogram* is not content to be "as good as the last" from month to month. It must be better. If it isn't we will feel we are not doing our best—not growing. If we are to grow, we must give evidence of growth. Too often we are content to "leave well enough alone," and live our todays in the atmosphere of our yesterdays. The result is, we fail to develop.

Let us have a care! We must avoid the ruts. A rutified man, a rutified woman, a rutified society, a rutified magazine, is of very little use in this world. Aside from the possible good it may accomplish as a beacon to warn others away from the rocks of conformity it can accomplish nothing.

Life is daily new. Yesterday's accomplishments will not do for today. We have got to wake up, and stay awake. Sleeping on our oars will never bring us into port.

The great trouble is that few people who are in a rut will admit that they are in a rut. They do not realize their condition and until they do they will not exert themselves to climb out. Let us impress upon ourselves the importance of *knowing* life. Many are hungry for knowledge, but do not exert themselves to get it. They enjoy reading the inspiring thoughts of others, and drinking in the philosophy of the sages, and there it too often ends. The result is, that in a short time they become crammed, stuffed, dead. They have not used in practice the knowledge they learned in theory. And when they would know more, they cannot make any fire because of too much ash.

Fill the fire-box of an engine too full and the fire will not burn. Stuff the stomach with food and it will not perform its work. Cram the head with ever-so-wise theories, and the brain will swell up like a poisoned pup, but unless those theories are worked up into life, the brain will become inactive.

Our Brocton friend gives us encouragement. When there is improvement there is growth. "The world is composed of two classes—those who are asleep and those who are awake," says a writer in *Suggestion*. And then he offers so much good advice that we are going to reproduce the article:

"Let us all get into the class that is awake. It is hard to climb out of a rut, doubly hard when someone is pulling at your heels. But think, are you in a rut? Are you simply an animated machine? Try to realize your position. Look yourself over. Are you improving? Are you learning anything as the days go by. Are you doing any good in the world? Do you ever make anybody happy? Do you ever do a kind act? Have you ever been known to think for yourself? Are you preparing yourself for a better position? Wake up. Let us all start anew. Take a new grip on life. Get your bearings. What is your object in life? Are you a success? Do you want to improve your condition? Begin now. Say: "I will improve; I will not drift." Fix your mind on one thing. Attend to it. Conquer it. Then take another task. Set yourself a new task every day. Keep your mind employed. Confess to yourself your faults, and remedy them one by one. Say: "I will do this now." There is something you should have done—something you have neglected from time to time. You owe a letter to someone—you have delayed and procrastinated. Every delay means that your will is becoming weaker; every time you procrastinate character is deteriorating. Continue in this course and you undermine the foundation of your manhood or womanhood. Be positive. Be aggressive. Be firm. Be honest and true."

## GOOD CHÈER.

Have you had a kindness shown?

Pass it on;

'Twas not given for you alone,

Pass it on.

Let it travel down with years,

Let it dry another's tears,

Till in heaven the deed appears,

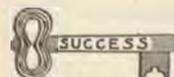
Pass it on.

E. E. M.

## AT HALF PRICE.

We have a small number of copies of Prof. A. Victor Segno's book "The Law of Mentalism," the binding of which is slightly battered and scarred, but the reading pages are in A1 condition. While they last, they will be sold at half price, \$1.50. Orders will be filled in the order they are received.

THE SEGNOGRAM PUBLISHING CO.



This is the exact size of our Success Key pin. It is of gold, with the word SUCCESS brazed in black on its face. Get it and wear it, and success will come to you. Wherever you go, you will radiate success, and—"like attracts like," you know.

# GRAPHOLOGY

By Mrs. Franklin Hall

Article No. 14

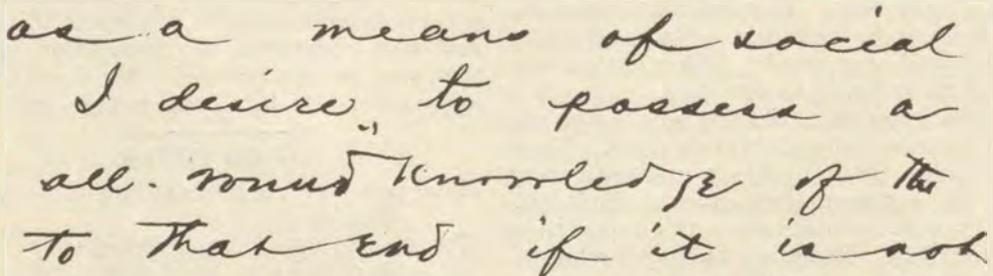
## CHOOSING A VOCATION—Continued.

### A Commercial Vocation.

In speaking of commerce we will also include manufacturing for in both vocations the same qualities must prevail. and may we place first of all, sterling integrity? It is well to gain wealth, it is what we all long to have, but if we cannot gain it without misrepresentation and injustice, then it is better never to have gained it at all. We can forgive the poor chap, who seeing starvation and death lurking in the deep shadows around him, is led by his desperation to err, especially when he has loved ones whom he would shield from it all even at the price of his honor. We can understand all the tempting devils at his elbow lashing him on, but under all ordinary conditions there is no excuse. The first is at best a tragedy, the second but the drama of every day life.

have self-confidence without egotism, confidence in his products or merchandise but not the boastfulness that offends and repels and makes one doubtful of the veracity of the speaker. He must know when to talk and when "silence is golden," he must possess large executive power and firmness to enable him to govern those who may be in his employ. He must also be just and not too easily influenced by sentiment or his work or people will take advantage of him. He must be patient also and not too severe or he will gain their enmity, for at best it is a difficult thing for an employer at his best not to gain the ill will of his employes.

If a manufacturer he must know everything pertaining to the different branches of his work, and if a merchant he must understand each kind of goods that he handles even though he may be able to employ expert sales-



as a means of social  
I desire, to possess a  
all-round knowledge of the  
to that end if it is not

A man or woman who would succeed in commerce or manufacturing must have good perceptive faculties so that they can see all of the little details of their business that goes to make up the perfect whole; they must have economy so that they can thriftily see that nothing goes to waste, either of time, money or produce. They must have application and tenacity of purpose so that they will be untiring in their toil.

Shrewdness and diplomacy are important factors in this line of work, for they must be able to buy to advantage the products they need to manufacture their goods, or to buy goods to place before their patrons and they must be affable and diplomatic so that they may sell to the public. They must have the tact and courtesy that attracts people to them and in turn to the commodities they have for sale.

The manufacturer or merchant should

men and buyers. Very often the failure of men in business is due to their lack of knowledge of the goods they handle and so those who act for them impose upon them in every way possible.

He must have the penetration that makes him a good judge of men and women so that he will not make mistakes in his business associations and in those whom he can trust.

Lastly he must have a real love for the work and concentrate all of his energies to the perfecting of it, at the same time not permitting himself to become narrow minded.

In the specimen given we find the qualities necessary for success in fields of commerce or manufacture.

In the above specimen we find sequence of ideas in the well connected letters, conversational ability in the distance apart of the letters, determination in the blunt and often

abrupt stems that fall below the lines if there were lines upon the paper.

There is self-confidence in the curls and firm crossing and the same crossing indicates will power and some of them that are like a flung lance, positiveness of opinion so that he would not be readily imposed upon.

Ambition and hopefulness is displayed in the ascendant writing and humor in the up-turned finals of the words which enables him to see the amusing and to look upon the bright side of things.

He has a good memory and is systematic in his work as shown by the general appearance of the writing and the dotting of the "i's." Keen penetration is depicted in the sharp points of the tops of the letters, shrewdness in the many tapering words, economy in the many words without finals and the power to rule others is displayed by his own self-control. This man is a successful and wealthy merchant in the west.

#### How to Get a Character Reading

Any subscriber to this magazine who sends us three new yearly subscribers will be given a Character Reading from his or her handwriting.

#### How to Send

When sending the three new subscribers, also send twenty-five words of your natural writing on a separate piece of paper, and sign it. The first orders will receive the first readings. Send early and avoid the rush. Address, THE SEGNOGRAM PUBLISHING Co., Dept. G, Los Angeles, Cal.

#### Art of Eating Properly.

Dr. Max Einborn, in the Medical Record, states that Pawlow has lately established the physiological importance of the mental state on digestion, having shown, for instance, that delicacies produce secretion of gastric juice as soon as they are perceived by the eye, even before they are eaten.

The food must not only be palatable, but must be served in an attractive manner (fine dishes, table decorations etc.)

In eating we must take time to chew our food thoroughly. This serves a double purpose: (1) Through the act of mastication the coarser particles of food are broken up; (2) more saliva is secreted and is thoroughly mixed with the food. The digestion of starch is thus materially aided, and the proteids are made more easily accessible to the action of the gastric juice.

Water should accompany each meal. It increases the appetite and the enjoyment of food.

After eating we should rest a little while before returning to our work.

#### NEVER NEGLECT HIS PRIVILEGE.

Opportunity never made the man. He was prepared for it before it came. In fact, his being prepared for it, made it come.

No man can blame conditions or lack of opportunity for his failure or lack of advancement. When we complain that we have not had the chance to do so and so, and to be such and such, we confess that we have not taken the pains to prepare ourselves; for, let us not blind ourselves to this fact: no man has ever studied to do his best who has not, unconsciously perhaps, but none the less surely, prepared himself for something better than his best. And no man has ever tried to take the better thing and failed if he put forth enough effort.

Men do not fail if they have the full life. They meet with disappointments, yes; but this is not failure. Indeed, each disappointment means progress if we take it as we should.

Failure is in not doing *when we ought* that which we should. Nothing else is failure. A man may invest his money in some business enterprise and he may lose all because of adverse conditions of the market or the trade, but that is not failure. Failure rested upon that man long before he ventured into business—failure came to him when he did not take advantage of the opportunities in his youth—opportunities that come to all men to do their best in whatever condition they are found.

Man is a divine being.

God *made* him such and He wants him to *be* such.

Man may be divine as much as Christ was divine.

We have Christ's own words for it: "The Father and I are one: He in me and I in you. Greater things than I do will ye do."

Few of us have reached the point of appreciation of this inheritance.

We think we live when we merely exist. It should not be so.

It is our privilege to have it otherwise.

No man should limit his life.

No man should acknowledge that he is a worm, even if he feels that he is.

Christ's divinity was proven in the Valley of Hard Knocks, not in the open plain of Indifference, and man's divinity must be proven in the same Valley.

Let us meet every condition bravely and without flinching.

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# Ten Dollar Ideas Wanted

---

A single idea is oftentimes worth a fortune, when put into practice. Today the business world is searching high and low for men of original ideas. What salary such a man shall be paid is never a question to quibble over. He is needed, and if the price is high, it will be paid, for he is wanted.

Where do the men of original ideas come from? Some of them come from the cities, but the majority are found in the little country villages, small towns, and on the farms in the backwoods, where their lives have been spent close to Nature, and they have been permitted to study man from within. There in the stress of adversity they learn to master self, and to see Fortune with her mask off. But whether they come from the city streets or the pastures green, they are recognized and are sent for.

As The Segnogram is preparing to enlarge its scope and usefulness, it is seeking young men and women to take charge of the new departments we contemplate establishing. We want people who have ideas of their own, and back of these ideas the ability to put them into execution. First of all, we are going to get men and women who know how to get subscribers for the magazine. We need them in every state and country where The Segnogram goes. We are in a quandary to know how to get them. It is easy enough to pay a man to hold a position, but it is not so easy to find a man whom it pays the firm to let hold the position. We want men who know how to do things *before* they have been told as well as *after* they have been told. We want men who can tell the firm how they can do a thing and then go ahead and do it; who can suggest a way of their own and then demonstrate that it is a good way by the results it brings.

Perhaps you are just the man or woman we are looking for. Perhaps you have an idea that we need. If so we will pay you well for it. Here is your chance: Can you tell us the best way to reach the greatest number of energetic, ambitious people with a magazine like The Segnogram?

Study the proposition we make below, read The Segnogram thoroughly and know its character, its aims and objects before giving your idea; then tell us how to best place it before the people you are acquainted with. A single idea worked up into life may change your whole future, and place you in a position

that you have longed for. To assist you we are placing before you the most liberal proposition ever submitted to magazine readers.

Listen:—We are giving a prize of \$10 for one out of every ten people who submit an idea, and are willing to demonstrate in their own way how it will operate. We do not know how many of these prizes will be given. It will depend upon how many people answer this letter, and signify their desire to enter the competition. To illustrate: let us suppose ten letters are received today from people desiring to enter. These will be designated as entries in "Competition A;" tomorrow ten more people are heard from; they will be designated as entries in "Competition B", and so on, just as long as we hear from men and women with ideas and a desire to show us how to use them.

The absolute fairness of this proposition will be seen at once. There is no way of knowing the value of an idea until it has been demonstrated, and the person best able to give an idea a fair test is the person who made it. Don't you think so?

We will co-operate with each person's plans and will follow instructions in every case, seeking to do our part faithfully, but it will rest with each competitor to attend to his or her end of the work.

You will notice that there are only ten persons in each competition. Every competitor must win on the merits of the suggestion and the actual results of his or her work.

In this competition all must win something. None can lose, for, in addition to the prizes offered, we will allow each competitor to deduct 10 cents from each yearly subscription of 50 cents sent us. In other words, we pay a commission of 20 per cent. on the work you do, and in addition give you the opportunity of winning the \$10 prize.

Here is the way to go about it: write us the names and addresses of the people you are going to get to subscribe, and tell us how you want us to assist you in the work. Your instructions will be followed in every possible detail, and as you get your people to subscribe we will credit the names to your list.

In addition to the class prizes of \$10 we will give a grand prize to the one sending the greatest number of subscribers in the whole competition. What this prize is to be we are not yet prepared to say. You may feel sure,

however, that it will be worth your best efforts and may mean your future success, for we are not going to lose sight of the people with original ideas.

The competition will start on October 15th and continue until January 15th, 1906. It is open to every one who desires to enter. Are you ready to work with us? Then tell how you want us to work with you. Let us get busy.

Very truly yours,

THE SEGNOGRAM PUBLISHING CO.  
Los Angeles, Cal.

**WHAT IS STAMMERING.**

The following article on stammering was contributed to the Naturopath, last year, by Percy B. Gifford, manager of the Natural Speech Academy, Los Angeles, California.

"Stammering is a subject little understood. The reason, no doubt, is that it is the one affliction that must be studied from the inside. Without the subjective experience it is all conjecture, generally very wild. Even those of bright intellect who themselves have struggled against it for years, invariably attribute it to every cause but the right.

"This ignorance is taken advantage of by those who hold wealth above worth. Ask any stammerer if he has ever paid money to those who pretend to be in possession of some wonderful secret that would remove his impediment at once. If the question does not show anger, he will try to tell you of a number of instances, else he is a rare exception.

"He has been instructed to count ten mentally previous to every attempt to speak. He has been told to grunt. He has been told to say "and" before obstacles. There are a thousand and one such valueless suggestions.

"Men of standing, whose rectitude cannot be gainsaid, advise at random. They administer drugs, as if the cause were weak nerves. They train them in physical exercises, as if it took strength to utter words. They drill the afflicted in elocution, as if artistic expression were lacking, instead of expression itself. In short, it is every thing but the right thing.

"What is stammering? Reason it out. Perfect speech depends upon harmony in the respiration, voice production, and voice modification. Without breath there can be no sound; without sound there can be no words; with obstructed sound the words will be mutilated. Stammering, therefore, is the false effort to speak. Its removal, it necessarily follows, is a matter of education.

"The false habits must be replaced by correct. It requires peculiar talent on the part of the teacher, who must have the intimate knowledge that comes to those who have overcome severe stammering in themselves by long and persistent study; for thus is developed the sympathetic insight so necessary in the relieving of others. No one else, by the very nature of the defect, is qualified."

A visit to the Natural Speech Academy will convince one of the extraordinary merits of the institution. We are pleased to publish an advertisement for the Academy, and can assure our readers that stammering can be cured by the school's system. A letter will bring any information desired of Manager Gifford.

Our lady readers tell us that the most pleasing collar pin they can get is one of our Success Key pins. It is so neat, so unpretentious, and so out of the ordinary.

To get one you have only to speak to four friends and get them to subscribe for the Segnogram for a year. Send their names, accompanied by 50 cents each, and the pin will go forward at once.

Bread made of fine white flour has no virtue aside from the butter eaten with it. Try whole wheat, graham or rye and note the difference in your strength and vitality.



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7008 S. Spring St. Los Angeles, Cal.

# THE SEGNOGRAM

LOS ANGELES, CALIFORNIA

Editor, A. VICTOR SEGNO      Assistant Editor, H. M. WALKER

Entered at the Los Angeles Post Office as second class matter

## SUBSCRIPTION

United States, Canada and Mexico.....50 cents a year  
 In the City of Los Angeles.....60 " "  
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 Postage Prepaid

## TO ADVERTISERS

No medical or objectionable advertising will be accepted or printed in this magazine at any price. Advertising rates sent on application.

## CHANGE OF ADDRESS

Notice of change of address should be sent to us at once as the postal rules forbid the forwarding of magazines without the payment of additional postage.

## YOUR SUBSCRIPTION EXPIRES

**O** When this circle is marked with a blue cross it signifies that your subscription has expired and that you should renew it at once.

If you receive a copy of this magazine and are not already a subscriber it is an invitation to subscribe. Accept the invitation

## A CHEERFUL COUNTENANCE.

Aside from the personal happiness that is ever experienced by the person who wears a cheerful countenance, there is an influence going out from him that radiates the society into which he is placed, and is a benediction to all about.

"Unto him that hath shall be given," said the Man of Love, and in nothing more than happiness is this true. We carry with us the manner that makes or breaks everything we do. It is not reasonable to expect love in return for hate; happiness in return for sorrow; cheerfulness in return for the grumps.

Did you ever see a cheerful man, or a kindly, pleasant woman, abused for carrying good cheer to others? Did you ever see a grumpy, growling old savage praised for his words of unkindness expressed of and to others?

An old colored man, who had nothing attractive about him so far as looks were concerned, used to ride up and down on a street car to and from his work. He carried hod for a living, but making hearts mellow was his business. He used to seat himself on the front step of the car at the motorman's feet, and as the car moved swiftly through the busy streets, he would sing his quaint negro melodies and halleluiah songs so loud that men, women and children would turn to look and smile, or pass some word of cheer. He was a black diamond in the rough. But he didn't need any polishing. His great lumbering body

welled and bubbled over with happiness, and great tears of joy, springing spontaneously from his big, mellow heart, filled his soft brown eyes. And as he sang he touched a responsive chord in the hearts of all who heard and a brotherly feeling seemed to float out upon the air.

He was happy, and,—God bless him,—he made the world happy—that part of it touched by him. Fellowship, (which is charity) covereth a multitude of sins. Maybe that old negro would rob a chicken roost; maybe he lacks all of the essentials of an orthodox salvation. I do not know. But when we ride the chariots of love through the streets of gold we expect to find Uncle Rastus seated in a halo of golden light, leading the angel chorus, while we "of the faith" have to content ourselves with the monotonous fiasco of "being good."

Oh, yes, dear heart; there's a world of peace in happiness. It is related of the good monk Basle that, being excommunicated by the Pope, he was at his death, sent in charge of an angel to find a fit place of suffering in hell; but such was the eloquence and good humor of the monk, that wherever he went he was received gladly, and civilly treated even by the most uncivil angels, and when he came to discourse with them, instead of contradicting or forcing him, they took his part and adopted his manners; and even good angels came to see him and took up their abode with him. The angel that was sent to find a place of torment for him, attempted to remove him to a worse pit, but with no better success, for such was the contented spirit of the monk, that he found something to praise in every place and company, though in hell, and made a kind of heaven out of it. At last the escorting angel returned with his prisoner to them that sent him, saying that no phlegethon could be found that would burn him; for that, in whatever condition Basle was found, he remained the incorrigible Basle. The legend says his sentence was remitted, and he was allowed to go into heaven, and was even cannonized as a saint.

**NOTE:** We cannot supply back numbers. All subscriptions received before the 15th of the month will begin with the issue of that month. All received after the 15th will commence with issue of the following month.

## STAMMER?

Send stamp for "Speech Blemishes"—the short cut to fluency. NO TIME-BEATING. Physicians, educators, clergymen endorse the

**NATURAL SPEECH ACADEMY**

1028 S East 28th Street

Los Angeles, Cal.

## OUR CITY OF BIG THINGS.

Turn where you will, the talk is about Los Angeles. Never in its history were so many conventions, re-unions, and conclaves programmed for this or any other city in a single year as are planned for Los Angeles the coming winter and spring.

The rapid growth of the city has been published far and wide, and its continued prosperity has induced thousands to make this their home. As an evidence of what the winter will be, we have only to look to the daily travel that even now is taxing the railroads to handle. Speaking of this, the Los Angeles *Times* says: "Arcade depot is glutted with the baggage of tourists who are pouring into Los Angeles from the East. Trunks and other personal belongings of travelers have overflowed the large baggage-room and are stacked up in great piles in the big train shed. Three carloads of baggage—about 600 pieces—arrived on one train yesterday, but could not be unloaded because of the accumulation at the depot. It is estimated that more than 1000 pieces of baggage were in the cars at the station last night, awaiting an opportunity to unload. In addition to this there are probably 2000 trunks, suit cases and miscellaneous luggage in the baggage room and train shed to be claimed by owners."

Every train coming in over the Southern Pacific, the Santa Fe and the Salt Lake is carrying extra equipment—several cars each in some cases. The Salt Lake, for instance, is bringing in four tourist and two standard sleepers on every train, besides day coaches, chair car, smoker and the baggage, mail and dining cars. The cars are loaded to the ventilators and it is considered but a matter of a few days before the morning train from the East must run in two sections.

Recently when the big Barnum & Bailey circus visited Los Angeles, the managers of the show stated that this was the best stand they ever had made. This city broke all records for attendance in the history of Barnum & Bailey, even putting big London in the cool of the trees. The number of admissions for the four performances of the circus in Los Angeles was 65,392, an average of 16,348 for each performance.

These facts are not recorded boastfully, but simply to indicate the direction of the wind.



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WRITE FOR CATALOGUES

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## TRUSTING MEN TO THE LIMIT

Montgomery, Ala., Sept. 27, 1905.

Editor *The Segnoqram*:

I have read the *Segnoqram* with interest and found in it much to approve. However, in the October number, I find under the head, "Enforcing Honesty" something to disapprove.

I believe you invite criticism. I quote from the article referred to: "If a man cannot be trusted, then he should never be employed. If he be trusted, then let him have the limit. He will not disappoint you. Of course, there are exceptions to the rule, but that simply proves the rule."

How does it prove the rule? Is it not questionable on which side of the balance sheet the exception will be found? An honest man does not object to having his work scrutinized. It is not charging a man with dishonesty to overlook his work and know it is properly done. Merited commendation for services faithfully done will do more to make sure such service than trusting to "the limit."

It is but human nature to desire more of the goods of this world than most persons possess. Human effort is not usually directed merely to supply present needs, or procure the ordinary comforts of life, but with a desire to improve the financial condition.

There is a large number of the employed class, and perhaps of every shade of character. Many of these with limited means are envious of their more fortunate neighbor or employer, and if trusted to the limit would take advantage of an opportunity to improve their financial condition. Scarcely a day passes that the press of the country does not chronicle an account of some trusted person who has abused reposed confidence.

It would be a happy consummation, if all persons could be educated up to your idea of honest dealing—honesty in all the relations of life,—but the time is not yet for such a realization.

You cannot afford to aid in educating the employed class, or any class for that matter, to demand the right to be trusted to "the limit," and if not that they are expected to steal. May they not conclude that they have the right to steal?

H. W. CLARK.

*The Segnoqram* is always pleased to receive criticism. The reader who criticises logically, and honestly presents his case from his point of view, will always find space in our pages for his remarks, no matter if his opinions are not in accord with the opinions of the editors.

Our Alabama friend enclosed in his letter a newspaper clipping telling of a colored man's defalcations, which, by-the-way, was quite unnecessary, to prove his contention. We have white men all about us who believe just as Mr. Clark argues, that because they are watched in their work they have a right to steal the moment the eye of the boss is not upon them. They steal in time, by lack of attention to their work, carelessness and frivolity. It has ever been so, and may, as our friend seems to think, ever continue to be so—with the class of people who believe that way. But all people, aye, the great majority of people, do not believe that way. They have come out of the shadow into the light, and their minds are at peace in that "happy consummation" that our friend thinks would result "if all people could be educated up to our idea of honest dealing."

"But the time is not yet," says our friend, "for such a realization." This has always been the cry of people who persist in remaining in the dark. And as long as this fallacy is believed the darkness will continue, and people who like the dark will continue to remain in it. All people are not so disposed, however. And happy are they when they break away and come unto their own.

We do not believe with our Alabama contributor that it is "questionable on which side of the balance sheet the exception will be found." Men are not more dishonest than honest. The fact that the newspapers are daily exposing the men who give way to temptation and steal, is proof in itself that dishonesty is an exceptional thing, else why would the newspapers make news of every defalcation? Where one man is dishonest and will steal, there are ten thousand men who are not dishonest and will not steal.

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# Lessons of Life Studying the Principles of Success Winning

By a Staff Writer

This department of *The Segnogram* will be devoted to straight business talks on the question that every reader is interested in—Success. Each month we shall treat upon a different phase of the subject, and shall endeavor to instill the great thought that underlies every effort—man's personal responsibility for the proper use of the talents that are his.

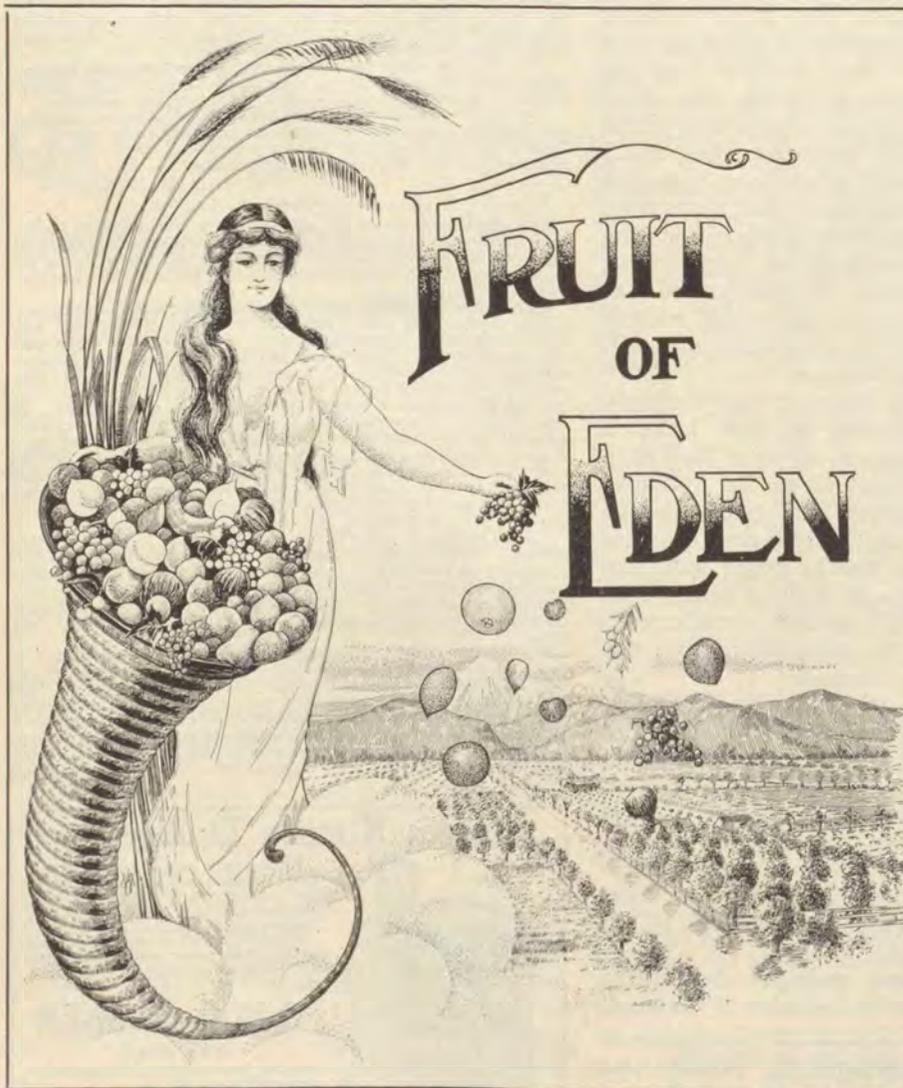
Before we proceed, let us define Success:—what do you think it means?

Is Success a culminating achievement? Is

it in winning a commanding position where all the world can see the man and admire? Is it in reaching a position where one has other men under him, and the master looks on and applauds? Is it the ability to earn a big salary, the knowing how to drive a sharp bargain, or the evolving of a "get-rich-quick" plan?

Success may mean all of these things or it may mean none of them: surely it means more than all of them combined.

If Success means placing oneself prominently



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before the world and receiving its plaudits for some remarkable feat of daring, or the accomplishment of some great piece of ingenuity; if it means supremacy in some particular line of work of art or literature, then it can be achieved by only a few people and promises nothing to the great majority of mankind. If to be successful one had to have a million, or a thousand, or even a hundred dollars in the bank to his credit, there would be very few men who could count themselves successful. If to be successful meant the acquisition of a fine home, friendship of the many, giving to the poor, tending the sick, or running a large business, the number who could count themselves successful would still be few.

Success, then, means something quite different from these. What is Success?

We do not intend to attempt an answer. All we shall do in this department is to recite how other men, well-known in the history of the Republic, started Success-ward; what they did as boys, and what they accomplished as men. How it *happened* is left for you to decide.

Let it be known at the outset that "no great man ever launched a great enterprise. The young man with great possibilities within him launched a little business and the two grew up together; and we have a John Wanamaker and a great department store; a Rothchild and a great banking system; a Thomas Jefferson and the Declaration of Independence; a George Washington and a great Republic."

"Endeavor to do something and do it now." That has been the keynote in every successful man's life. "The talent of success," says Longfellow, "is nothing more than doing what you can do, well, and doing well whatever you do, without thought of fame."

With this thought before us, then, we will study from month to month, in our own way in this department, the lives of successful men, and learn to shape our own in the pattern that makes for success.

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Before we do so, however, may we not find it profitable to study the law of compensation, for the proper understanding of this law will explain many things that otherwise might appear like chance, "good luck," or opportunity. It is always wise to know the character of the foundation on which we are building, and to see that it is properly laid. We believe there is no greater cause for failure in the lives of men and women than is to be found in their lack of knowledge of the working of this universal law. If we were to advise any young man or young woman on the way to achieve success, we should say; "read Ralph Waldo Emerson's essays on Compensation and Self-Reliance." Read them one, two, three—a dozen times if need be. Get them rooted and grounded into you—make them a part of you—*live them!* We do not believe anything has ever been written by mortal man that is so filled with divine love, and charged with vitalizing thoughts.

"Every act rewards itself" says Emerson; "All things are double, one against another. Tit for tat; an eye for an eye; a tooth for a tooth; blood for blood; measure for measure. love for love. Give and it shall be given unto you. He that watereth shall be watered himself. What will ye have, quoth God; pay the price and take it. Nothing ventured, nothing have. Thou shalt be paid exactly for what thou hast done, no more no less. Who doth not work shall not eat. Harm watch. harm catch. Curses always recoil on the head of him who imprecates them. If you put a chain around the neck of a slave, the other end fastens itself around your own."

A man cannot speak but he judges himself. With his will, or against his will, he draws his portrait to the eye of his companions by every word. Every opinion reacts on him who utters it. One cannot do wrong without suffering wrong.

"No man had ever a point of pride that was not injurious to him," said Burk. "The



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highest price one can pay for a thing is to ask for it," said another.

The wise man will extend this lesson to all parts of life, and know that it is always the part of prudence to face every claimant, and pay every just demand on your time, your talents or your heart. Always pay, for first or last you must pay your entire debt. If you are wise you will dread the prosperity which only loads you with more. Benefit is the end of nature. He is great who confers the most benefits. He is base—and that is the one base thing in the universe—to receive favors and render none. Beware of too much good staying in your hand. It will fast corrupt and worm worms.

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With this grasp of life's essentials given us by the great Emerson, let us commence our study of the subject of Success at the sound base stone. Let us learn the wisdom of St. Bernard in our first lesson: "Nothing can work me damage except myself; the harm that I sustain, I carry about with me, and never am I a real sufferer but by my own fault."

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who are not cowards in any part of their natures; who will not have one brand of honesty for business purposes and another for the home; who will be true to their highest ideals in spite of the sneers and laughter of their companions; who can stand erect and independent while others bow and fawn and cringe for place and power; men who do not believe that shrewdness, sharpness, cunning and long-headedness are the best qualities for winning Success.

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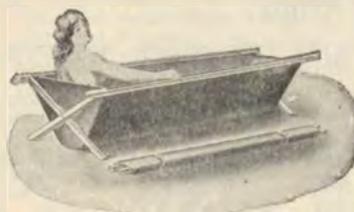
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Rice is one of the most nourishing of foods. It is eighty-five per cent. nutriment compared with twenty-eight per cent. nutriment in beefsteak. A pound of rice contains three times as much nourishment as a pound of beefsteak. Rice requires but one hour for digestion; beefsteak requires three and one-half hours. It takes three times the digestive power to assimilate beef, and it has only one-third the nutriment as compared with rice. So beefsteak has only one-ninth the nutritive value of rice.—*Good Health.*

## Blushed a Red.

"You were alone," I said. "Did he embrace his opportunity?"  
The maiden blushed a rosy red:  
"Why do you call me that?" she said.



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"BUT."

The conjunction "but" is called by some grammarians "a disjunctive conjunction." (What a contradiction of terms. Think of a joining word that disjoins).

This word, small as it is, acts as a two-edged sword to sever the thread of worthy ambition.

Many a man has "butted" himself off the track that led to success into the brambles of failure that always grow on either side of the success highway.

We receive hundreds of letters that contain two or three paragraphs of good intentions, decisively expressed. Then the writer interjects a "but," and the foundation he has laid for hope is used upon which to rear a superstructure of excuses.

He wants to take the course, but—

He desires to succeed, but—

He knows we can teach him, but—

He is able to enroll at present, but—

He would begin at once, but—

and so on down through the whole category.

The man who thinks in "buts" reserves action for the future. He permits the present, a golden thread, to slip through his fingers unimproved.

Cut the word "but" from your vocabulary, unless you spell it with two t's and use it as a battering ram to open your path to progress.



## See That Bald Spot Growing on Your Head STOP IT! STOP IT!

The GRAHAM "PNEU-VACU" CUP is physical culture for the scalp. Renew your hair growth and overcome that bald spot by using this CUP every morning and evening for a short time. The only natural process for inducing hair growth. It stimulates without irritation; is harmless and healthful. The logical cure for baldness and falling hair is *lively blood circulation*. The GRAHAM "PNEU-VACU" CUP does it quickly for you. It knocks tonics, hair oils, and massage to the winds. It gives hair health. No more thin,

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Our friends are your friends. In sending The Segnogram to you we do so not merely to get fifty cents from you. That is a small matter, though withal an essential one.

The main point, however, and the one we wish to impress upon you, is the value of The Segnogram to you as a periodical of helpfulness and good cheer. Every number is filled with reading matter that will influence you to *do—to become.*

You must realize as we do, that man is essentially careless about his own betterment, but we have found from experience that the most careless, when he is brought to realize his possibilities, is not only ready, but is determined to change his condition and his life.

The object of The Segnogram is to be a help to those who need help. We have thousands on our lists who have been helped. We know there are other thousands who are just waiting the word. If you are one of them, take this opportunity.

The word is given. Your friend asks you to subscribe.

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To  
A. VICTOR SEGNO.

A Victor indeed is the gentleman named;

Volumes he's written for which he is famed,  
In every country his works are admired;  
Circumstances prove that his words are inspired.

To many at home and abroad he's a friend,  
On questions of worth good advice does he send

Remarkable too is the creed he puts forth—

Success is its aim and Success is its worth.

Every morning his friends, whether near or apart,

Greet him with wishes that come from the heart.

No friend of Success but agrees with the view  
Of A. VICTOR SEGNO that I give to you.

—SIVEY LEVEY.

Once I knew an aged woman who was never happy unless she was complaining, and, really, I don't know that she was happy then,

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YOU  
KNOW

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FRYER

# HOW TO GET A POSITION

The Answer to a Question that Confronts  
Everyone at Some Time in Life.

If you have to make your own way in the world, you will at some time find it necessary to look for a position: Everybody does sooner or later. You may hold a position now, you may think you will always hold it, but something may happen that will make it necessary for you to find another place. When the time comes, you will be unprepared for the task since you have never thought about it. That is the reason so many people in applying for a position, spoil all their chances to get one. They write a poor letter of application, and when invited to call in person they present themselves in a manner that ruins their chances.

To help overcome some of these difficulties, "How to Get a Position," or "How to Answer a Want Ad."—a book that is attracting wide-spread attention—has been written. This book treats of every phase of personal or written applications. It is illustrated with actual letters of application reproduced facsimile, with comments showing the weak and the strong points in such letters. This is not intended solely for those out of positions. It is a practical business letter writer of the most helpful kind.

The New York Journal says: "We believe this to be one of the most instructive works on business letter writing ever issued." The Practical Age says: "The advice under the head of Personal Application is a fine sermonette on personal deportment which no young person can read without being benefited. We cordially commend this work because it is practical, pointed, earnest and thorough."

Public Opinion says: "A guide which might be worth a thousand times its cost."

The Rochester Herald says: "It contains information needed by ninety-nine out of one hundred of those who apply for positions; information that is absolutely necessary to the man who would compete in applying for a position with anyone who knows how this delicate subject should be approached."

K. A. McCormick, Cashier, says: "I have learned more about practical letter writing from this book than I ever learned from all other sources combined."

Agnes K. Hackett, Stenographer, says: "To the person who applies for a position, this book is worth more than a library of books on the subject of letter writing."

Arthur C. McElhinney says: "It is the best book on this subject I ever saw. It treats the subject thoroughly and also contains general information that is a benefit to anyone."

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## Mouth Breathing.

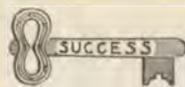
Children sometimes breathe through the mouth instead of the nose. This habit should never be neglected. The parents should look after it and ascertain what is the cause of the child breathing through the mouth. Often-times there is some defect in the nose, perhaps caused by a bump or a fall. Sometimes enlarged tonsils cause mouth breathing. But whatever is it, anything that prevents proper breathing through the nose will have a bad effect upon the child. His growth is sure to be stunted and he will be mentally dull and stupid.

If you notice your child talking through the nose or breathing through the mouth do not neglect to have the nose examined to see what the trouble is. Mouth breathing will sometimes lead to deafness. It is sure to cause poor health and to lower the resisting power, leaving the child very liable to infectious diseases. Correct breathing through the nose is very important, not only in children, but also in adults, but it should be especially attended to in a child, as neglect of this will entail disastrous results.—E. P. in *Health*.

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Curing disease and *arresting* advancing age is merely a process of constructing tissue as fast or faster than it is being destroyed; *absolutely nothing can do this except food*, but it must be balanced, divided, and combined scientifically.

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### HAVE THE BEST OF THINGS

If we would only consider the importance of attention to this, how very different would the world be. "There was never a bad but there might be a worse," we say, but do we always remember this when the bad luck is our own? How few of us meet the world with a smiling face when troubles assail us; we make no effort to do this. We see only the cloud, the silver lining is ever invisible to the unbeliever. Some of us make some effort to make the best of our clothes and personal appearance, and, if not the highest aim, this is a step in the right direction. There is no part of life where we should not be trying to do the same. Our friends, who are so dependent on what we think of them—who are so often, alas, what we make them—our education, our opportunities, are all ours to be made the best of, and we ourselves depend upon our success.

This is from the *Boston Transcript*:

Harris: They tell me you have had a very narrow escape from death.

Spurr: Yes; they were going to operate upon me for appendicitis, but they discovered in time that I hadn't the money to pay for it.

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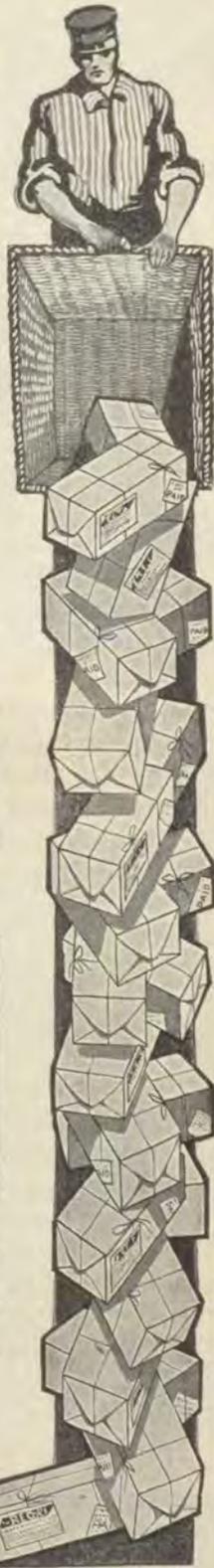
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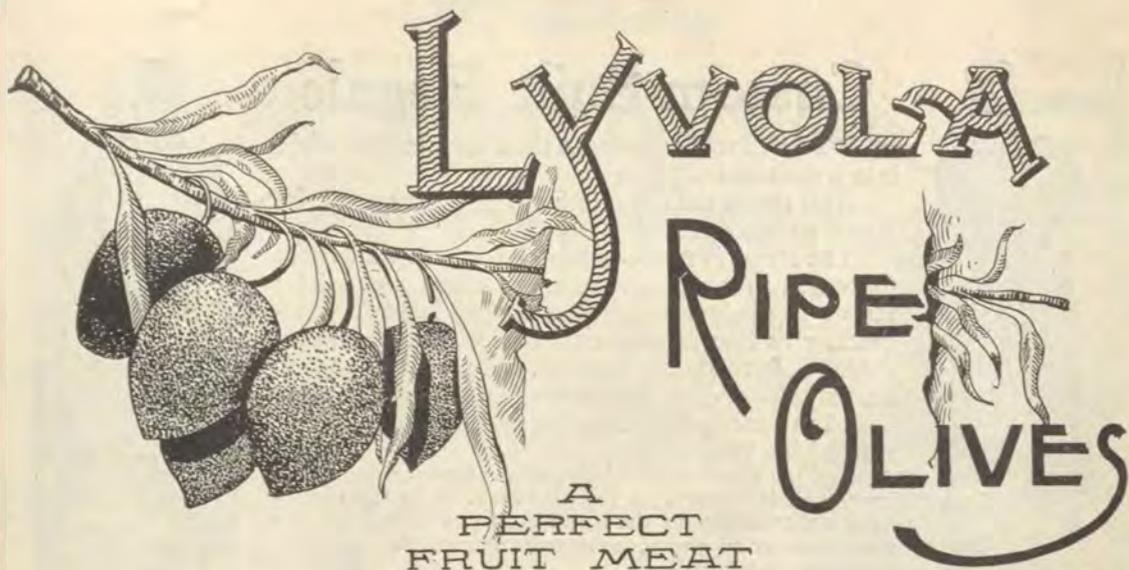
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