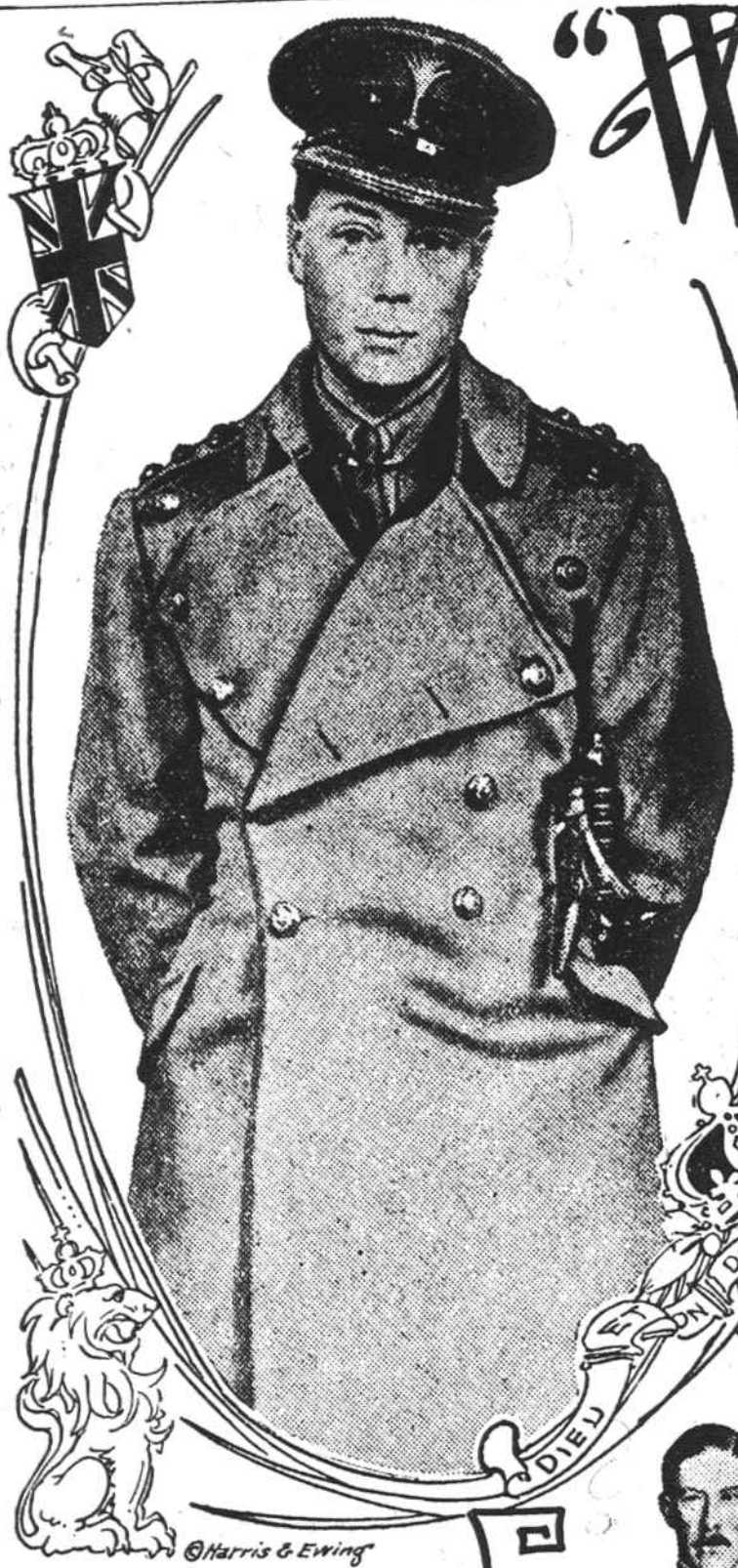


"Wed? Not Even for a Crown!"



ENGLAND WORRIES OVER HER BACHELOR HEIR APPARENT

By JOHN DICKINSON SHERMAN

HERE is a short cablegram from London that might be expanded to a page article, since it deals with a situation that quite upsets the Britishers and is causing international comment:

"A flurry of criticism was aroused today by an exhibition of caricatures by Max Beerbohm. One depicted the Prince of Wales, aged and bearded, marrying the daughter of an English landlady. The time of the supposed marriage was set in 1972. It is entitled:

"Long choosing and beginning late."
"The basis for the caricature is the Prince of Wales' apparent aversion to marriage. There was, however, a storm of protest from press and public and the caricature was withdrawn."

The Weekly Aux Ecoutes of Paris prints a story in which it says on "inside authority" that the Prince of Wales has decided to renounce the throne in favor of the Duke of York. "Wed? Not even for a crown!" is practically the attitude of the Prince of Wales, according to Aux Ecoutes, which says, among other things:

"Queen Mary is insistent that he marry, but the prince will not listen, especially since during his voyage to India his parents married off his sister, Princess Mary, whom he desired to see the wife of his friend and comrade, Lord Louis Mountbatten, to Lord Lascelles. The prince did not even send a wedding present to his sister.

During the last season Queen Mary privately told the Duchess of Connaught, "Edward will marry this year."
"The duchess thereupon arranged a grand reception at which the news was scheduled to be given out. But the prince stayed at home, sending the Duke of York, to whom he said:

"Tell them if they want a king, I am here; but if they must have a queen, too, then I renounce in your favor."

Really, you know, one of England's chief worries, even in these parlous times of reconstruction, seems to be just what to do with His Royal Highness the Prince of Wales. My word! He should have married long ago and given Great Britain a future queen and a whole fleet of little princes and princesses. Instead, when George and Mary talk marriage to him, he gives them the bird. When the London press picks out a new bride for him he goes steeplechasing. When the whole empire shudders and protests because his horse falls, he gets a better mount and wins. When he should be on hand at some heavy state function he sends the Duke of York in his stead. With unmoved serenity he sees the advent of Princess Mary's Master Lascelles and the marriage of

THE DUKE OF YORK TO LADY ELISABETH BOWES-LYON.

Apropos of the story printed by the Paris Aux Ecoutes, here is the British version corroborating it:

Duke: "Carry on—marry Betty! (Lady Elisabeth Bowes-Lyon). I never will. And what is more, I mean to be King of England. I never will be."

And what are they going to do about it?—that's part of the British worry. Parliament, of course, is supreme, but can it order the prince to marry or to stop steeplechasing?

All joking aside, it is probably no exaggeration to say that the Prince of Wales is the "constant worry of his parents and the disappointment of the English people."

Anyway, the Prince of Wales has had a good time since 1919. In that year, fresh from four years of war, he was sent out to conquer the dominions of the British empire. And he did a good job. All through 1919 and 1920 England read with thrills the Odyssey of its princely young ambassador.

Comes the summer season 1921. H. R. H. is twenty-seven. It finds him still a bachelor. Most prospective kings are married at twenty-seven, with heirs. So the English press begins to pick out a future queen of England. One after another royal young woman is tentatively chosen. But H. R. H. says never a word in approval. One after another the selected brides go into the discard—bars of religion, nationality, caste or looks, you know.

Then vox populi, through the press, begins to suggest a bride from the English nobility and another succession of tentative candidates. And so on up into 1922.

And now the prince has become a young man about town.
"At eight in the morning Wales is up and driving his car to a meet of the Pytchley or the Quorn, where he proceeds to fall off his horse," says Ferdinand Twyoh in the New York World. "At midday he is photographed drinking champagne at a point-to-point meeting at which, in the course of the afternoon he is thrown at the water jump and photographed emerging Neptune-like, a dripping, draggly mass. And so back to London to din-

ner at the Ritz or the Claridge, with anybody who can afford \$5 to say that they dined 'with the Prince of Wales.' And so on to a revue, some bright and tuneful mental narcotic. One show, called the 'Nine o'Clock Revue,' he has seen 16 times in three months, always sitting in the stalls and never in a box, and going behind the scenes between the acts to chat with members of the company, or else standing sipping at the bar. All excellent stuff—but think of Buckingham palace! Twelve o'clock the show is over. With his gay companions, of which Lord Burghersh is the chief, H. R. H. repairs to the Queen's hall or Grafton Gallery Dance club, sometimes escorting a society lady, such as Mrs. Dudley Ward; sometimes a beautiful young actress, such as Beatrice Lillie. All excellent stuff—but think of Buckingham palace! And so to bed, sometimes in St. James' palace, sometimes in Clarges street. And then the round begins again."

Of course all this has its amusing side, especially to an American. "Still," says the New York Times, "one cannot avoid the fact that the Prince of Wales is heir-apparent to a throne of some importance in the world," and the Times goes on to say: "The Duke of York has lived hitherto with his parents. The prince has traveled, perhaps too much. Never resting, the restless instinct has been overdeveloped. For years at a time he has wandered homeless, doing his bit. He is so utterly popular that, in public esteem, there are now no new worlds for him to conquer. He has already exhausted all the first thrills of kingship. He has passed beyond the illusions."

So, under the circumstances, it is not to be wondered that the British public is asking in whispers: "What is behind it all?"
It's a fair question. Is this young prince, who seemed destined to be the idol of his countrymen, merely a lightweight and an idler? Those who know him well say he is not. They assert that he's the stuff of which real leaders are made. Why, then, his shirking of his obvious duty, as the British public sees that duty? London sees no answer to this question. It whispers about a possible unfortunate affair of the heart, but cannot find the lady in the case. Finally, the speculation gets down to this: Does His Royal Highness the Prince of Wales really want to ascend the throne?

Only Slightly Changed.
An instructor in a church school where much attention was paid to sacred history, dwelt particularly on the phrase: "And Enoch was not, for God took him." So many times was this repeated in connection with the death of Enoch that he thought even the dullest pupil would answer correctly when asked in examination: State in exact language of the Bible what is said of Enoch's death. But this was the answer he got: "Enoch was not what God took him for."

Daddy's Evening Fairy Tale

BY MARY GRAHAM BONNER

INDIAN PIPES

"Children love us," said one of the members of the Indian Pipe family to Fairy Ybab.

Fairy Ybab had gone out into the woods to practice some new music which she was going to teach to the members of the Fairies' orchestra. She had been singing the tunes to herself as she made them up, trying them over and over again to see where she could make improvements. Then she had stopped to speak to the group of Indian Pipes which she had seen.

"Yes," the Indian Pipe continued, "we are so different, so unusual, and children like us and they like our interesting name."

"We are fond of the family name ourselves. It's a nice name for a group of plants, we think. It has always been the family name, too. We have lived in these woods many years. And when I say that, you know, I mean our family has lived here. Oh, yes, my great-great-grandmother and grandfather used to see Indians coming quietly through the woods. Oh, how quietly they could walk, scarcely rustling the leaves as they moved along."

"We children have been told of all that. And such excitement as there used to be in those old days. Such excitement! You see, we're all brave plants or flowers, or whatever you would call us. Oh, yes! We don't hang on to each other. We don't cling as vines do. Vines haven't half the strength of character we have, though vines have their own sweet, lovely ways."

"I don't want to say anything against vines. Vines are so good about giving shade and they make porches so pretty, and they do a great deal to add in making the world lovelier than ever. Anything or any number of things doing that should never be criticized. But you see how we are! We're different, that's all."

"We are all solitary, single, alone. Each one of us flowers is by itself. You know how some flowers are clustered together—many little flowers in one group. But each of us has just one flower standing all by itself."

"You see, too, how we haven't even any leaves with which to shield ourselves. You can always tell us when you see us, for we are so unlike any other plants or ferns. Usually a number of us make our home around a certain part of the woods. We dearly love the woods, and in the woods you should look if you want to find us. "Yes, each one is by itself. Each



"Children Like Us."

one has its own stem and each one has just one white flower hanging over its stem.

"Many other flowers grow together on a single stem—lots of them to one stem. And we're all white! You'll find no green leaves about us, nor any green or brown stem. Our flowers have little black spots about them, and when the bud of a flower is closed it looks dark at the top. We're brittle, something like some kinds of candy, easy to break off."

"But we're not good to eat. I suppose people thought we looked like an Indian's Pipe and so that was why we were named this name. We do look something like a white pipe, it is true."

"But I have always heard how the family said we were flowers of the woods and that the Indians, too, loved the great forests and the silent places and the dark trees and the unknown paths. And so we all think it is because we, too, are something like the Indians that we have such a name. We stay still. We do not go about. We're not like Indians' arrows. But we're like Indians when they sit smoking quietly. Yes, we're like Indians when they were quiet, when they were sitting in the woods thinking of the adventures they had had and of the adventures they were going to have, of the beauty and the stillness and the loveliness of great, dark, mysterious, wonderful trees."

"Of course we're white, and Indians are always called Red Men. But if we were just like Indians we wouldn't be called anything else but Indians. We're flowers with many of the same ways as those thrilling Red Men. And we look like pipes. Oh, we're very proud of the family name!"

What Small James Learned.
Small James, upon his return home from his first visit to Sunday school, was asked by his mother what he had learned.

"Oh, mamma," he replied enthusiastically, "the teacher told us all about Abraham Lincoln and his son Isaac!"

IMPROVED UNIFORM INTERNATIONAL Sunday School Lesson

By REV. P. B. FITZWATER, D. D., Teacher of English Bible in the Moody Bible Institute of Chicago. Copyright, 1922, Western Newspaper Union.

LESSON FOR JULY 29

MATTHEW, THE PUBLICAN

LESSON TEXT—Matthew 9:9-13; Luke 5:27-32.

GOLDEN TEXT—"I came not to call the righteous but sinners to repentance."—Matthew 9:13.

REFERENCE MATERIAL—Mark 2:13-22.

PRIMARY TOPIC—Matthew Invites Jesus to His Home.

JUNIOR TOPIC—What Jesus Did for Matthew.

INTERMEDIATE AND SENIOR TOPIC—Matthew Overcomes a Handicap.

YOUNG PEOPLE AND ADULT TOPIC—Matthew, a Study of Conversion.

1. Who Matthew Was.
Of Matthew little is known, even his birth place is concealed. Our first sight of him is seated at the toll booth collecting taxes. The tax gatherer was hated by the loyal Jews because he collected taxes for the alien government under whose yoke they were galling. This hate was the more bitter because of the extortion usually practiced by those in rule. From the meager accounts we find that Matthew was:

1. A Man of Decision. We do not know whether he had ever seen or heard of Jesus before this time, but we note that he at once arose and followed Jesus. Without doubt, there were many things to concern him. It was no little task to break off from his business which apparently was very lucrative.

2. He Was a Humble Man. In chapter 10, verse 3, the order in which he gives his own name and the fact that he designates himself a "publican" would show that he did not overestimate himself.

3. He Possessed Force of Character. This is shown in the fact that he gave a feast and invited his friends in to see and hear his Lord.

He had two names, Levi, which means "attached" or "joined," and Matthew, which means "gift of Jehovah." Most likely Matthew was the name assumed after his conversion.

11. Matthew's Call or Conversion (Math. 9:9).

1. As Jesus Passed By, He "Saw a Man." He saw the possibilities which were in Matthew. He saw through the hated profession of a tax gatherer the shining possibilities of his manhood and apostleship. He saw in him the man fit to perceive and portray the Messiahship of the Redeemer. The divine grace was revealed in this call. Jesus sees what is in man regardless of name or profession.

2. Matthew's Response (v. 9). He acted with decision and promptness; he left his business behind him. When Jesus said, "Follow Me," Matthew perceived that greater than man had spoken to him. May we yield ourselves unto Him and render such simple obedience that our actions may be but the echoes of the divine voice in commanding. Two things in Matthew's compliance prove the genuineness of his conversion:

1. "He Left All" (Luke 5:28). Real conversion always results in the forsaking of all that is contrary to Jesus, such as illegitimate business, wicked associates and worldly pleasures, etc.

2. "Followed Jesus." Following Jesus means the commitment of one's life to Him for full salvation, abandonment of the will to Him to do whatsoever He wills, and a willingness to suffer, and even die, if need be, for Him.

111. Matthew Made a Great Feast (Luke 5:29-32). This feast was made in honor of his newly-found Savior. His conversion was so real that he wanted his friends to become acquainted with his Savior. He was not ashamed to confess his Lord before them. He showed real tact in making a supper. Men will come to a feast much more readily than they will to a sermon. A great company of sinners came, who doubtless had been Matthew's companions in sin. He now desired them to become his brothers in Christ. The Scribes and Pharisees were astonished that Jesus would appear in company with such a motley crowd of disreputable persons. They were too cowardly to speak to Jesus but they came to the disciples. Jesus championed their cause and battled His adversaries. His reasoning was unanswerable. A physician's place is among the sick. Only those who are diseased should come to the doctor's house. Since spiritual matters are of more importance than physical, Jesus was more than justified in being in the center of those who were morally sick that He might heal them of their maladies. He came to call sinners to repentance.

Our Conscience.
If conscience smite thee once it is an admonition; if twice, it is a condemnation. Repose is as necessary in conversation as in a picture.—Hazlitt.

Intelligence and Charity.
The brightest blaze of intelligence is of incalculably less value than the smallest spark of charity.—W. Nevins.

The Ground of Joy.
We can do nothing well without joy, and a good conscience which is the ground of joy.—Sibbeu.

Baby Ceased to Fret After He Had Teething

"When my baby began to cut his teeth he was so fretful and feverish I couldn't do a thing with him. It took all my time to nurse him, and I couldn't look after my housework," writes Mrs. Annie Reeves, Route 21, Roswell, Ga., "but as soon as I began giving him Teethinga he stopped fretting and has given me little trouble since."

Teethinga is far superior to soothing syrups and similar preparations for quieting a fretful child. It contains no opiates and is therefore perfectly harmless. Weak, delicate children thrive on it and doctors recommend it.

Teethinga can be had at any drug store or sent 30c to the Medical Laboratories, Columbus, Ga., and receive a large package and a free trial of Moffett's Illustrated Baby Book (no advertisement).

Speaking Musically.
"Rowell is always humming a tune. Yes, he has a habit of humming a tune."—Income.

WOMEN NEED SWAMP-ROOT

Thousands of women have kidney and bladder trouble and never suspect it. Women's complaints often prove to be nothing else but kidney trouble or the result of kidney or bladder disease.

If the kidneys are not in a healthy condition, they may cause the other organs to become diseased.

Pain in the back, headache, loss of appetite, nervousness, are often times symptoms of kidney trouble.

Don't delay starting treatment. Dr. Kilmer's Swamp-Root, a physician's prescription, obtained at any drug store, may be just the remedy needed to overcome such conditions. Get a medium or large size bottle immediately from any drug store. However, if you wish first to test the great preparation send ten cents to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. When writing be sure and mention this paper.—Advertisement.

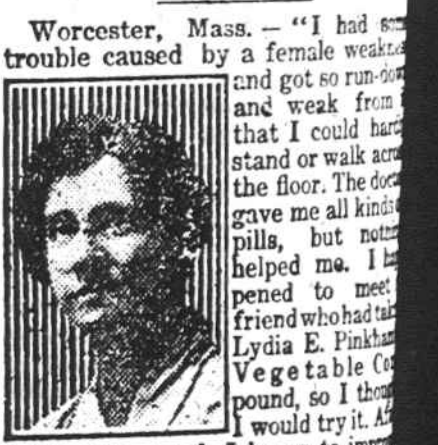
Hard to Locate.
"Borrowing from Peter to pay Paul is bad business." "It is for me, I have such a hard time finding Peter."

Cuticura Soothes Itching Scalp.
On retiring gently rub spots of the dandruff and itching with Cuticura Ointment. Next morning shampoo with Cuticura Soap and hot water. Make them your everyday toilet preparations and have a clear skin and soft, white hands.—Advertisement.

Many people don't care so much for liberty. They only want to know if there to be had.

MRS. HICKEY SO WEAK COULD HARDLY STAND

Tells How Lydia E. Pinkham's Vegetable Compound Restored Her Health



Worcester, Mass.—"I had great trouble caused by a female weakness and got so run-down and weak from it that I could hardly stand or walk across the floor. The doctor gave me all kinds of pills, but nothing helped me. I had to go to my friend who had had Lydia E. Pinkham's Vegetable Compound, so I thought I would try it. After taking it a week I began to improve and now I feel fine and am doing all my housework, including washing, sewing and house cleaning. I have recommended your medicine to my friends and I am willing for you to use this as a testimonial, as I would like to see any one suffering the way I did from a weakness."—Mrs. DELIA HICKEY, S. Indow St., Worcester, Mass.

Lydia E. Pinkham's Private Treatise upon "Ailments Peculiar to Women" will be sent you free upon request. Write to The Lydia E. Pinkham Medicine Co., Lynn, Mass. This book contains valuable information.

ALLEN'S FOOT-EASE FOR THE FEET

Sprinkle one or two Allen's Foot-Eases in the Foot-Bath and soak your feet. It takes the sting out of corns, Bunions and Smarting, Aching Feet. Lasting comfort, shake Allen's Foot-Ease out of your shoes. It takes the itching out of your shoes, rests the feet and makes walking a pleasure. Always use it for itching feet. Break in new shoes. Over 500,000 Allen's Foot-Eases have been used by our Army and Navy during the war. Trial package sent free. Ease Walking Doll sent post free.

Allen's Foot-Ease, Le Roy, N. Y.

INFLAMED EYES Don't treat with eye drops. Use MITCHELL'S EYE BALM. A soothing, effective, safe remedy is best. 25 cents—all druggists.

PARKER'S HAIR BALM Remove Dandruff and Itchiness. Restores Color and Growth. Beauty to Gray and Balding Hair. Sold by all Druggists. Price 25c. Parker Bros. Co., New York, N. Y.

HINDERCOBNS Remove Corns, Bunions, etc. Stops itching, itching, itching. Sold by all Druggists. Price 25c. Hindercocks, Worcester, Mass.

Mythical Proteus

In classical mythology Proteus was Neptune's herdsman, a prophetic old man who had charge of Amphitrite's seals. This aged man of the sea could tell all things, the past, the present and the future, but would only do so under compulsion. According to Homer, Proteus dwelt on the island of Carpathus, between Rhodes and Crete. The only method by which it was possible to obtain information from Proteus was

to surprise him as he slept in his great cave at noon surrounded by his seals, seizing and binding him. Even when surprised and captured in this manner, he would endeavor to escape by changing into a great many different shapes—such as that of fire, water, a tree, a snake, a lion. If, however, his captor did not permit him to go until he gave the truthful answer required of him as a seer, he would answer and then plunge into the sea. There is a saying about having "as many shapes as Proteus"—meaning "expert in disguise."