

GERMAN PRINCE NOW OPERATES A PRETZEL SHOP AND BIERGARTEN

Prince of Furstenberg Is Waxing Famous as Dispenser of Pretzels Just Now.

BERLIN, Oct. 13.—(By the Associated Press.)—Beer and pretzels have kept Max Egon, prince of Furstenberg, popular in the Furstenberg district of Baden since the revolution upset the old aristocracy. The prince owns a brewery and a pretzel bakery, which he has operated personally, and he has not allowed prices to soar beyond the purses of his neighbors, among whom he mingles on a democratic basis.

The prince bears the reputation of making the best beer in Baden. He is a friend of former Emperor William and frequently visits him at Doorn Castle in Holland. His ancestral castle stands beside the great spring which is the source of the Danube river, which finds its way into the Black sea after 2,000 miles of wandering. The prince has accepted the Furstenberg with good grace. Frequently he throws open his castle grounds to the public and visits his humble neighbors to solve the financial problems brought about by the collapse of the mark.

Michael Bohnen, a German baritone who sang at the Metropolitan Opera and House in New York last season, and who will be heard again this year, is about to appear at the Charlottenburg Opera, Berlin, in a new opera especially written for him by an Austrian composer, Emil Nicholas Rencneck.

The opera, "Holofernes," is based on the Old Testament apocryphal Book of Judith. Bohnen will have the role of Holofernes, a general under the Assyrian King Nabuchadnezzar. Holofernes is sent by the King to subdue Judea and other nations west of his empire. When Holofernes attacks the Jews, Judith in order to save her native town of Bethulia, which is besieged by Holofernes, slips into the camp of the Assyrians, slips into the town of Bethulia, and cuts off the general's head while he lies in a drunken sleep. In addition to being an opera singer Bohnen is well known as an amateur boxer.

German experts have been summoned to Prague to testify how much Emmy Deslinn's hair was worth to her in her operatic career. Deslinn is suing the manufacturer of a hair tonic for 10,000 pounds damages which she alleges she suffered because her hair was ruined by a tonic guaranteed to improve the condition of her scalp. The singer says that practically all her hair fell out after using the tonic, and she alleges that, in consequence of this, her earning capacity as a singer is greatly impaired. Operatic experts who are supporting her claims say that a beautiful hair is almost as important a career asset as a successful operatic voice. The defendant company declares the Deslinn is asking more than the entire value of its factory, patents, stock and good will, and furthermore, it alleges that there have been insinuations that opera singers are generally false hair anyway.

REVIVAL IS PLANNED FOR GARLAND SOON

A revival meeting will begin at the new Methodist church next Sunday, October 14, 1923. Services will be conducted by the pastor with an assistant yet to be named. The school at Garland is progressing nicely under the leadership of Prof. A. C. Bergeron. The present enrollment is some over 200 and quite a number is expected later. Mr. A. C. Kilpatrick's new bungalow is nearing completion. When finished it will be one of the most modern homes in town. Miss Lizabel Foust spent the weekend in Roseboro as a guest of Miss Ethel Herring. Miss Abbie Fisher, who is teaching at Garland, spent the week-end at her home near Roseboro. Born to Dr. and Mrs. William Sloan, a daughter. Miss Ella Mae Packer spent the week-end at her home in Clinton. Mr. J. C. Carter was in Clinton Monday on business. Prof. A. C. Bergeron motored to Clinton Saturday on business. Mrs. Henry Carter is spending a few days in Wilmington with her son, Mr. Ollie Carter, who is quite sick at this writing. Mr. H. T. Lowe was in Garland Tuesday on business.

In different parts of India some women wear skirts and some wear trousers, while some men wear trousers and others wear skirts.

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Clock Guides Wilson on Highway to Health

7 A.M. SHAVES BATHES DRESSES

8 30 A.M. BREAKFASTS WITH MRS. WILSON

9 A.M. MORNING PAPERS

10 A.M. 12 30 CORRESPONDENCE & CALLERS

1 P.M. RESTS TAKES A NAP

3 30 5 30 AUTO RIDE

5 30 7 P.M. EVENING PAPERS

7 to 8 P.M. DINNER

8 9 P.M. READS OR RECEIVES CALLERS

9 P.M. MASSAGE & PREPARATION FOR BED

10 P.M. RETIRES

By HARRY B. HUNT

WASHINGTON, Oct. 13.—Not even in the days when he was president and his hours were carefully charted for him—so many for interviews, so many for correspondence, so many for congressional or cabinet conferences—did Woodrow Wilson live more definitely by the clock than he does today, as a private citizen and semi-invalid.

A person familiar with Wilson's regimen can, by looking at his watch, tell you just what the former president is doing at any given time. No wage-earning clock-puncher leads a more carefully timed existence. Although routine to a high degree, it is robbed of the dreariness that follows most routine by the variety of interests and subjects covered in the definitely listed periods of his daily schedule.

Wilson rises at 7. He shaves himself and is rather leisurely about his morning toilet. It is after 8 before he is through shaving, bathing and dressing. Breakfast at 8:30, is partaken with Mrs. Wilson. Then the morning papers—Washington and New York—until 10 o'clock.

Promptly at 10, unless Dr. Grayson has dropped in to look over his patient and put him through a course of calisthenics, he tackles his mail, which usually is large. He reads every letter personally. To the more important ones he dictates the answer. To others he simply indicates to his secretary the nature of the answer to be given.

THIS keeps him busy until about 12:30. After lunch at 1 o'clock he always lies down for a nap. He sleeps until 3, when he arises to prepare for his daily ride at 3:30.

These rides usually last about two hours. So carefully has he timed the various drives he likes best, that he knows to a minute just how long each will take. When he tells the chauffeur where he wishes to go, he can tell you whether he will be back by 5:30 or whether it will be 5:25.

At 5:30, returned from his ride, he hears the news of the day. Mrs. Wilson

ROUND THE CLOCK WITH WOODROW WILSON

7:00 to 8:30—Shaves self, bathes and dresses.
8:30—Breakfast with Mrs. Wilson.
9:00 A. M.—Morning papers.
10:00 to 12:30—Correspondence and callers.
1:00 P. M.—Lunch.
1:00 to 3:00 P. M.—Rests and takes a nap.
3:30 to 5:30—Auto ride.
5:30 to 7:00 P. M.—Evening papers.
7:00 to 8:00 P. M.—Dinner.
8:00 to 9:00 P. M.—Reads or receives callers.
9:00 P. M.—Massage and preparation for bed.
10:00 P. M.—In bed.

usually goes over the evening papers with him, but often he reads them himself. This occupies the interval to 7 o'clock, when dinner is served.

AFTER dinner, unless an evening guest has dropped in, which is rare, he reads—magazines, current fiction, a few books. Preparation for bed is begun at 9 o'clock. This usually occupies about an hour, in the course of which he receives certain treatments for his ailments and a light massage. By 10 o'clock he is under covers, ready for nine hours of rest.

Wilson receives an average of from four to six callers each week, usually old political or war-time associates. With them he likes particularly to discuss current events, which helps keep his contact and viewpoint on important developments fresh. He attends the theater once each week, usually vaudeville.

The former war president is doing no writing, nor does he plan any extended literary work as his admirers generally have hoped. Any further writ-

ing he may undertake will be brief articles discussing current issues or problems, such as his recent article in the Atlantic Monthly on "The Road From Revolution."

HE will write no memoirs, no "inside" story of his administration or of the war. He will undertake no defense or explanation of himself or the policies he followed or advocated. To a caller who urged him to write the inside story of his administration he said:

"I know I had a great administration, but it would not sound well for me to say so. I am willing to leave the record as it stands for the future to judge. Neither will Wilson take an active part in the 1924 presidential campaign. He knows his physical condition, although considerably improved, will neither permit him to make the race nor to meet the duties of the office. It is content to be just an onlooker, injecting, perhaps, from time to time as occasion offers, a pointed remark or a brief letter on political affairs."

A RECENT letter, in which he dipped into the Tennessee senatorial race, is enough to remark that he considered Senator Shields of that state "one of the least trustworthy" of his former professed supporters, may prove a factor in the fight there. Where opportunity offers for such direct help or position, Wilson will get a smile and some satisfaction in saying what he has to say.

But he will do it all while sitting by on the sidelines as a spectator. Despite the careful regimen to which Wilson has ordered his life, he is taken on weight which is not helpful to him. He has a keen appetite, however, and does not take kindly to suggestions of a restricted diet.

Although there has been improvement in the condition of partial paralysis underlying much of Wilson's illness, his closest friends are not optimistic of any decided further improvement. For offsetting the somewhat better circulation and muscular control there has developed difficulties of elimination which may grow dangerous. A particularly difficult bladder condition has arisen which may cause complications.

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SUNDAY SCHOOL LESSON

By WILLIAM T. ELLIS

NEW NOTIONS IN OLD JERUSALEM.—The International Sunday school Lesson for Oct. 14 is, Israel, a Missionary Nation.—Ex. 16:19; Isaiah 43:6-11 45:20-22.

Strange and upsetting facts confront one in old Jerusalem these days. The beautiful dream of Zionism loses most of its bloom upon close approach. A visiting investigator, who is trying to "see both sides and get all the facts," is in for some startling experiences. One of the most significant is the discovery that the orthodox Jews in Palestine are mostly bitter opponents of the present Zionist project. Of the 40,000 thousand Jews in Jerusalem today, the majority are arrayed in opposition to political Zionism. They are the old residents, the devout children of Israel, who regard to Jerusalem for purely spiritual motives.

A brilliant Dutch lawyer, a Jew from Amsterdam, who has been made to suffer many indignities, including the loss of his position as a university professor in Jerusalem, because of his outspoken anti-Zionist views, set forth for me, in succinct and picturesque English, the familiar argument that it is impossible to restore Israel to her historic and spiritual mission among the nations by means of what he characterized as "a lot of infidel Bolsheviks, these Jewish colonists from Russia."

Although it is the most pertinent illustration of the present lesson, this is not the place to set forth the Zionist story as one finds it in actuality in Palestine; except to say that the many devout Christians in Western Europe and the United States who believe that present-day Zionism fulfills the prophecies concerning Israel as a missionary nation and the return of the Jews to the Land of Promise, can find no support for their views from the Christians in Jerusalem. I failed to discover a single Christian Briton or American in Palestine who does not disapprove of the existing Zionist enterprise. One of the foremost in denouncing Zionism to me was a British missionary to the Jews, who nevertheless believes that some day Israel will return to the Land of Promise.

More Important Than Zionism.—Whether this particular enterprise of Zionism is a success or a failure, a good or a bad thing for the world, may be a relatively small matter; but whether the human race, in this hour of its need, is to be served by some people who sincerely feel themselves to be God's chosen instrument of holiness. This is the one central point of the day's lesson. If literal Israel has failed of her opportunity, then some spiritual successor must become God's missionary to the nations, to testify to the real nature of Jehovah and to set forth the divine will for human relationship.

Tragedy after tragedy has overtaken the nations of the earth in the past few years. Leader after leader has fallen or failed. Plan after plan has proved futile. Both reactionary and radical experiments have been vainly tried to the limit. Still conditions in the world grow worse and worse. Although statesmen continue to talk in the so-called terms of the money-market, at least there are signs that men are beginning to perceive that it is more moral and spiritual leadership that mankind awaits. Things will never be right among the nations until people get right with God and His clear laws. It is a spiritual Israel, calling men to penitence and obedience to the King of Kings, that is the day's international need. This is the sort of Zionism—a return to the true worship of Jehovah—that holds hope for humanity.

Some Nations' Opportunity.—It was a big idea that old Israel embodied; and that it is the most needed plan for today but vindicates the ancient revelation. The children of Promise were chosen as the medium through whom the One True God should reveal himself to the idolatrous world. Not for themselves alone was the supreme revelation given to the Jews of the unity of God; they were to be His missionaries to all mankind. The crown became a blessing. Something more than salvation for the Jews was involved; theirs was a call to the highest service. They became a great nation

of old Israel, forfeited by failure and disobedience, is today the opportunity of some Christian nation.

Clearly, such a missionary program carries with it all the individual benefits promised of old to the Chosen People. By it, domestic politics would be purified. A new order of public men, who felt themselves to be called of God to high, hard service, would be produced. Private morals and public standards would immediately feel the ennobling effect of such a national conception of a call to be God's representative.

A Story From Beersheba.—Just as a man must have a purpose, in order to save his life from frittering away, so a nation mission if it is to fulfill a distinctive destiny. Such a spirit depends on leadership among the people, even as the World's waits for leadership by some nation which knows itself to be called and set apart. In stressing this plain point of leadership, I am not going one jot beyond the foremost teaching of the day's Lesson. The whole mission of Israel hinged upon God's recognition of this truth. Down in Beersheba, Palestine, some time ago, an incident occurred that

fairly pictures the case, especially as applied to individual possibilities. There had been Arab risings and rebellion in and about Beersheba. This is a pastoral region, and the British authorities decided to punish the people by confiscating their flocks. So the punitive force gathered up the flocks of sheep assembled at the wells of Beersheba and decided to drive them all off, for further disposition. All the separate flocks, of individuals and of villages, were massed in one vast flock, containing many thousands of sheep.

Then the order was given to move on with the confiscated stock. That was more easily said than done. The huge aggregation of animals refused to be driven. Soldiers yelled at them and flung stones and beat the outside sheep with their guns. They rushed to and fro behind the immense flock, firing their rifles into the air. All in vain. The terrified animals simply milled to and fro in panic. The authority of the British Government meant nothing to them. Little the silly creatures cared for officialdom. It was a military expedition versus a flock of dumb animals. Every effort of the

army was put forth to move the sheep, but without effect; and the officers felt that they were being made ridiculous in the eyes of the Arabs.

Then a wise head suggested, "call the shepherds." At once the word went forth, and the shepherds appeared amidst the heterogeneous mass of fear-stricken animals. All seemed confusion and hopeless tangle, until each shepherd began to call his own sheep by name and then to walk forth in front of them. At once order succeeded chaos. The sheep that the shepherd's voice and followed him. What authority and force and formidable measures of coercion had failed to do was accomplished by each shepherd's caring for his own flock.

Isn't that a picture of the world and its present plight? It is to be delivered by leadership; by each man, each nation, fulfilling the shepherd role of those who know his voice. The incident is a parable for pastors; and none the less for patriots and all publicists. The Great Shepherd has given the gift of leadership to those who dare lead, in obedience to Him. And some Shepherd Nation may nowadays become a new Israel to lead the panicky, punished

SEVEN SENTENCE SERMONS.—Blessed is the man who, having nothing to say, abstains from giving words evidence of the fact—Eliot.

A Christian is one who does not Christ's sake what he would not do otherwise.—Alexander Mackenzie.

In men whom men pronounce as I find so much of goodness still; In men whom men pronounce divine I find so much of sin and blot. I hesitate to draw the line Between the two, when God has not.—Anon.

Man is man and master of his fate.—Tennyson.

In your patience possess ye your souls.—Luke 21:19.

Higher than fear and stronger than fate.—Anonymous.

Are love and faith that patient's await.—Anonymous.

I thank God that He has given strength enough to avoid all tricks.—Chinese Gordon.

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