

Our Social Problems

THE STATE AND SOCIETY—GOOD GOVERNMENT

LECTURE 4.

BY RABBI SAMUEL HIRSHBERG.

Ever since the earliest beginning of human society, the commencement of joint associated life among men, it has been found both necessary and expedient to have some form of government...

But whatever the form of government, each was the State of its day and place...

We are accustomed to speak commonly of the State, as though it were a detached distinct entity, with a definite and independent existence of its own.

As to the first objection, let it be observed that it must remain an open question, wholly a matter of conjecture, until at least the experiment is tried...

As to the other objection, the fear largely expressed by the corporation interests involved and their organs...

But now what are the things the State, or the people of the State, may thus do? In the first instance, what are the purpose and function of the State?

Thus we see the State to-day, with its health department doing all it can by wise and enlightened means to preserve and strengthen the health of the people...

Thus we see it, with its schools and libraries, doing its utmost to foster and promote intelligence...

beneficent diversion and amusement in the older and the younger of its citizenry. And so I take it and lay it down as a principle derived from these activities of the State...

Does this sound radical, almost socialistic? and am I told that it involves the proposition so much mooted and debated to-day, of State, or government ownership and control of public utilities now in the hands of private individuals and corporations?

The State is now undertaking to do so much, not merely negatively, but positively as well, to conserve and enlarge the sum of the common good of its citizens.

control and operation of public service utilities. The State, I noted at the outset, is after all, no other than we ourselves, you and I and the rest of us here in this nation or other nations...

HELPS TO BIBLE READING.

A Correspondent Makes Some Suggestions for the Benefit of Those Who Desire to Make More Frequent Use of the Good Book—The Book of Luke Suggested as the Most Beautiful in the Bible.

To the Editor of The Observer:

Anent your recent editorial and comments on Bible reading your correspondent sends the following select readings taken from Nave's Topical Bible, principally, which I trust may be of interest and timely:

Judah's defense: Gen. 44:18. Joseph revealing his identity: Gen. 45:1.

The deliverance of the Israelites from Pharaoh: Ex. 45:5. Song of Moses when Pharaoh and his army were overthrown: Ex. 15:1.

David's lament over Absalom: 2d Sam. 18:19. Lights and shadows: Ruth 1:1. Elijah's miraculous preservation: 1 Kings 17:1.

Elisha and the widow's oil: 2 Kings 4:1. Naaman, the leper: 2 Kings 5:1. Esther's triumph: Est. 4:1 and 7:1.

The brevity of life: Job. 14:1. Nature's testimony: Job 38:1. God's challenge to Job: Job 38:1. The beasts of the field: Job 39:1. The righteous and the wicked in contrast: Psalms 1.

The triumphant kings: Psalms 2. Man in nature: Psalms 8. Man in eternity: Psalms 18:1-19. Confidence in God: Psalms 22. The King of Glory: Psalms 24. The glory of God: Psalms 29. Our refuge: Psalms 46.

The majesty of God: Psalms 77:13-20. The joy of the righteous: Psalms 84. The state of the godly: Psalms 91. The new song: Psalms 98. The majesty and providence of God: Psalms 104.

In captivity: Psalms 137. The omnipotence of God: Psalms 123. Old age: Eccl. 12:1. Christ's kingdom foreshadowed: Isaiah 55:1.

The omnipotence and incomparableness of God: Isaiah 40:1. The wrath of God: Amos 9:1. The majesty of God: Heb. 3:3. Mary's magnificat: Luke 1:46. The nativity: Luke 2:6-20. The prophetic blessing of Zacharias: Luke 1:67.

The beatitudes: Matt. 5:1. God's providence: Matt. 6:26. Wise and foolish builders: Matt. 7:21. The good Samaritan: Luke 10:11. The prodigal son: Luke 15:11. The raising of Lazarus: John 11:1. The betrayal: Luke 22:47. The resurrection: Luke 24:1. Peter at Pentecost: Acts 2:1. Stephen's defense: Acts 7:1. Paul and Silas in prison: Acts 16:15.

Paul on Mars' Hill: Acts 17:22. Paul before Felix: Acts 24:1. Paul before Agrippa: Acts 26:1. Charity: 1 Cor. 13:1. The new heaven and the new earth: Rev. 21:1.

The river of life: Rev. 22:1. A meditation upon the mighty and wonderful providence of God: Psalms 104. Elogy of David on Saul and Jonathan: 2 Sam. 1:27. Elogy of David on Abner: 2 Sam. 3:33-34.

Personification of wisdom: Prov. 1:21-9:8. In addition to the above there are many beautiful poems in the Bible, especially among the Psalms, which anyone would be better for having read. The writer is not a preacher but finds it profitable to spend a quiet evening occasionally with his Bible, in preference to some of the later books and periodicals.

The Book of Luke is said to be the most beautiful book ever written, from a purely literary and humanitarian standpoint. It tells about the infancy of our Savior, and more about His mother and other women than the other gospels, so that it has been called "the Gospel of Womanhood." It can be read in an evening.

Mule Dangerously Injures Young Man. Mr. Louis Williamson, a young man of Steele Creek township, lies in a critical condition at his home near Shopton as a result of a fall from a mule Friday night.

Mr. Williamson was en route to a neighbor's house to attend a party when the mule he was riding shied at a pile of rock and threw him violently to the ground and stepped upon him, breaking two or three ribs and injuring him internally.

Mr. Williamson was able to get home, but he soon realized that his injuries were more serious than he had first thought and a doctor was summoned.

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BACK TO FIRST PRINCIPLES

OUR CONTRIBUTION TO BOSTON

The Bond of Sympathy Between New England and North Carolina—Jonathan Quincy's Visit to Wilmington After the Passage of the Boston Port Bill—The Wilmington Letter to the Several Counties of the Province—Did All She Could to Exhibit a Brotherly Feeling for Boston.

By ANDREW J. HOWELL, JR.

It is a pleasing reflection that the people of our country, that is, the real American, fundamental element—in these latter years, are getting back to the feeling of brotherly sympathy which pervaded it during its early days. And this is but natural. We have been passing through a tense struggle for progress; we have had divergent interests; we have misunderstood each other, and have had hard feelings; now we are settling down to first principles. Here is an example: New England and North Carolina—hardly to be mentioned in the same breath a generation or so back—should really be as closely knit in ties of comity as the people in adjoining counties.

It is interesting history. It is a commentary upon a people who have been free with their sympathies, impatient under oppression, and bold to act when the occasion comes.

The resistance to the stamp act of 1765 is an instance of the display of these qualities. Of course, the opposition to this measure was general throughout the colonies; but the people on the Cape Fear, in North Carolina, assembled eight hundred strong, and forbade the 20-gun sloop-of-war Diligence to land the stamps she brought. They also—many of them—likewise without disguise and in the broad day, defied the Royal Governor and his resources of power, and compelled the stamp masters, whom he harbored, to take an oath renouncing their office. They have done many things since then to show their independence of spirit. One of these lately was the overthrow in Wilmington of the dark cloud of negro domination in 1838, and to assert the right of the white man to rule. This, may be, should be referred to with bated breath to a New Englander; but there are several New Englanders now living in Wilmington and they were participants criminals with approving consciences.

To keep in line with the subject of this article, and reverting to Revolutionary times, here is a subject over which a Bostonian and a Wilmingtonian may clasp hands, and say, "We are brothers through the old-time unity of feeling."

Jonathan Quincy, the Boston patriot, visited Wilmington a short while after the passage of the Boston Port Bill, to assist in arousing a unity of feeling in the common cause of independence, and also to aid in establishing a general system of correspondence between the colonies. He was a guest of Cornelius Harnett, with whom, together with General Robert Howe, he had a conference, which has lived in the traditions of the town. News of the grievances of the citizens of Boston also came from other sources, until the people of the section were thoroughly aroused. There was a large meeting in Wilmington on July 2, 1774, and a circular letter was adopted to be sent to the several counties of the Province, expressive of sympathy for the "Brethren of Massachusetts Bay." Resolutions were passed, declaring the "cause of the town of Boston as the common cause of British America, and the inhabitants thereof as suffering in the defence of the rights of the colonies in general; and the meeting expressed a "sincere intention to contribute by every means in their power" to induce their Northern brethren "to maintain with prudence and firmness the glorious cause in which they had embarked." As a result of the meeting a subscription paper was circulated for the relief of the "suffering brethren in Boston." In a few days a fund of two thousand pounds was raised, which, with contributions of supplies, provided a cargo to be shipped to Boston. Mr. Parker Quincy generously offered his vessel to carry the freight without cost; and the master and sailors of the ship refused to accept any compensation whatever for their services.

There it is, a well-authenticated, historic fact. Wilmington, in North Carolina, did all she could to exhibit a brotherly feeling toward the people of Boston at a time of their need; and may the recalling of the incident serve to strengthen the confidence and esteem existing between the great city of New England and the chief seaport of North Carolina.

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