individually essent that I am for of temperance and cuintive use of alcholic it to me temperance filos I do not favor ab-m absolutely opposed to ahibitive legislation. My or are of a Biblical and cter. gain I have been ap-multice the the second to be a series of regula-tions of volunitary duties on the part of any man or woman in Brass--the assumption of which being in no way obligatory. Its purpose, rather than anything eine-was training in the ful-fillment of personal vows, or a carry-ing out of promises. Three duties are thus prescribed for the Nazarite in the said section, viz: The abstention from wine and strong drink; the growing of

subject by the numperance associations. operate in the movebition. My reply was I. e., that an agitation or tectotalism of any ed beverages appears to (Exodus, xill; Numbers, iii.) stal to public morals as

Il drive the better classes , and many a bitter soul The number of people e occur, and universal become the order of the

BIBLE ON DRINK.

peatedly speaks in praise d fully grasps the meaninationby saying: ag drink to the unhappy to the embittered soul." XXXI, 6). Deuteronomy VIII, 8; XXXII, 28, etc., etc.) t points to it as a necesntial, an indispensable cle- fulfilled.

with bread and other vegeas is clearly shown from r lines in the 104 Chapook of Psalms:

eth grass to grow for the herbs for the service of and wine that maketh joyrt of man."

way the use of fermented and what is left of life?

use of wine in reli-

ant as guests of the Namrite, as set forth in the sixth a. I, therefore, chapter of the Book of Numbers, is a Jewish com- understood to be a series of regula-

the hair in unshorn state; and the keeping from a dead body. The Nazarite is termed "Holy unto the Lord," inasmuch as one may devote his person, or any of his earthly possessions, and declare the same to be "holy unto my religious faith and the Lord." (Lev. xxvii.) In such an to abolish the entire and beast were "holy unto the Lord."

The hypothecal supposition that the al from every point of Nazarite was placed in a category with

to break up business in-d triendly relations amidst to make this parallel incongruous. In and lawful circles of hu- reference to the Nazarite it is said: "If either man or woman will pronounce a vow as a Nazarite." (Numbers vi. 2.) ey. It will rob the charm There may have been woman Nazarand timely recreation ites, as there are some names of wobrethren dwelling in peace men prophets mentioned in Holy and life cumbersome and no likelihood for a woman priest, or no likelihood for a woman priest, or priestess, in Israel. Another striking divergence is in that the Nazarite was divergence is in that the strength "shothoh," to drink), and, according ay from excessive drink- divergence is in that the Nazarite was as naught compared with to abstain from wine on the strength is that would fall under of his own yow, while from the plain of life's battling and pres- statement of the Biblical text (Lev. X. ating conditions, should (9) it appears that the priests were permitted to drink wine on all occasions, save only on their "entering the sanc-

tuary to minister in the holiness." There is but one single instance in which is the standard the whole of the Old Testament yard was introduced to mankind. morality and civilizing wherein Nazarites are mentioned as a special caste (Amos fi, 11,12); yet it is perfectly evident that the prophet there refers to a special class from among the young people, who were possessed of a bolder character. They took upon themselves the vow to ab- terity, who, according to divine assuressings of the Patriarchs stain from drinking wine, in order to pled with corn (Genesis counteract the excesses of drink, and 1. 37). The land of Israel is other evils that were prevalent in the became the founder of civilization. d as a land of corn, wine Kingdom of Israel. And yet, with all Out of the woeful waste he was deter-Deuteronomy VIII, 8; this it appears that they fell short of mined to form a "Garden of the 8: II Kings XVI, 17; III their purpose, as they were induced to Lord," abounding with charming break this vow. (Ibid.) There is scenes of gorgeous foliage and vegetaused in every instance; as hardly a single instance recorded in tion. rich green fields, and graceful ering to the Lord" and a the Bible with any man of worth or olive groves and vineyards bearing in solemnity of every kind. prominence in whom all three restric- their luscious fruit. The famous Jewtions of a Nazarite shoudl be literally ish savant, Naptali Hartwig Wessely

n nature, and he places it CASES OF SAMSON AND SAMUEL. The two solitary cases of pre-ordained Nazaritism are Samson the Strong and Samuel the prophet. Samson is spoken of as a "Nazarite of God from the womb," in that no razor was to pass over his head (Judges xil,5; xvi, he bring forth bread out of 17). But aside from the observance enjoined upon his mother during pregof his own abstaining for wine. On

these restrictive laws among wore punishable by death.

Upon the Rechabite story nearly all lotal abstainers of the present day base their theories; and yet, as stat-ed, there is absolutely nothing in this or any other lesson in the Bible to prove the virtue or moral excellence of total abstinence.

THE WINE OF ANCIENT DAYS. The assertion is often made by the

The assertion is often made by the advocates of prohibition that in Bible times there was a distinction known between intoxicating wine and a sort of unfermented wine, which latter, as they aver, was in use among the worthy and respectable, for sacred purposes; the one being known as "Yayin" and the other as "Thirosh." This flimsy argument, however, is en-tirely without foundation, as "Yayin" (ordinary old wine) and "Thirosh" (vintage, first year's wine) are used in the Bible synonymously, and both were known to be inebriating. (See the Hebrew Bible, the rabbinical lore of Midrashic literature to Indicate any as unredeeming and ir- manner also the first born of both man purposes; the one being known as

of Midrashie literature to indicate any such distinction-Christian assertions

of the use of animal flesh, the vine-"And Noah began to be a husbandman, actly and he planted a vineyard." (Gen. ix. 20)

Emerging from diluvian destruction. Noah betook himself to the cultivation of the soil for the benefit of posance, were "not to be cut off any more by waters of the flood." Noah then (N. Hertz Weisle), in his excellent work, "Imre Schefer," advances the opinion that in all civilization the vineward was first brought into being by Noah, the "righteous man," inasmuch

nancy, the Bible makes no mention dren of Adam "concerning their work and the toil of their hands, because of and occasional private enter- had arranged and attended the cus- ed." (Gen. v. 29.)

tomary drinking bouts for seven days At the same time the lesson was ion should not, and must (Ibid xiv, 10) is sufficent evidence that taught by Noah, "the righteous man," who was unaware of the nature of the

aying your small cards irregularly, er and then lower, constitutes an when following suit, and the re-e discard when discarding, so, unless wish to convey that information to manual the careful to

ner has the King.

such distinction—Christian assertions notwithstanding. It should be noted that the term "mishte," generally translated "feast." or banquet," which occurs in the Bi-ble so ofter in a good sense, and a few times also in a disparaging sense, originally denotes "a drinking" (from "shothoh," to drink), and, according to the sages, "the feast is so termed from the principal feature thereof, which is the drinking." The use of wine is almost as old as the world itself. Immediately after the flood, and with the first permission of the use of animal flesh, the vine-INFERENCES.

a "No Trump" hand the opening of a "Two" shows a suit of four ex-

actly. A suit which the adversary has opened, against your No Trump make, with a Two, is not greatly to be feared as he has only three more at bast. If your partner does not return your lead in a No Trumper, he either has no more or has a better suit of his own, in either case, unless very strong in your suit, you had better return his lead. If your partner has led one good suit, don't expect him to show you much by his discards. DON'T, DON'T.

Don't, against a trump hand, lead a short suit when you hold a suit contain-ing Ace and King or King and Queen. Don't, in a trump hand, open from a tenace suit.

tenace suit. Don't change from your partner's suit to yours in a No Trumper unless you are sure yours is better. Don't hesitate to return your partner's suit in a No Trumper just because a winning card lies in Dummy. Don't be a No Trumper, be in a hurry to play your Ace of the adversary's suit.

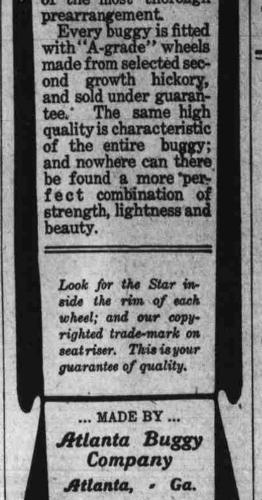
Noah, the "righteous man," inasmuch as the laudable product of the vine-yard was preferred as a much-needed medium for human consolation. For, by his name and calling. Noah was made the comforter of all the chil-dren of Adam "concerning their work and the toil of their hands, because of

HAND 18.

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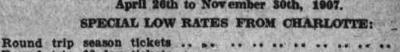
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sacred ceremony, such as among the Jews; particto drink the "four cups" , on the Purim festivity, ay of the "Rejoicing in the sion of drinking wine.

drinking is not only combut an imperative duty who cannot be materby its effect]. PROHIBI-

PROHIBITS TIOn.

ostively and absolutely tibition, as it strictly forand every other ex-What true religion puctures demand, accordconception, is to avoid any direction, to keep tural channels of life, to

oderation in all things, and. the fullest conviction that

than thirty centuries the le drank wines and liquors ple for temperance ver-There is hardly a where you do not find verages, and yet sobriety y prevailing among Jews

ore, but natural that the s people, and more esare strongly opposed to or any legislation of a character. The Molsac law destined to secure the con-Inrael, treats man as mere its moral principles on ture of things and detests f-abnegation as it does frunkenness and excesses of patriarchs, prophets of Israel had no share in or abstinence. The in Tractate Nedarim, page 10 s the Nazarite " a sinhe had denied himself t of that wine," and this ity. ed as a joint decree of reabbis in the name of Rabbi assi, the compiler of the I is based upon the scripe in Numbers, chapter vi,

thus: he priest) shall make an him (the Nazarite), befulfilled his vow (Ibid.)

ct one's bowels, body as though it

wine, It he had not abstained from is asserted in the Talmud (Tract. grape juice, that an inordinate use of cation of the Sabbath and Nazir, page 4) that Samson could not possibly have carried out all three rethe Passover eve, when strictions incumbent upon a Nazarite. er of the Hebrew race is The question is also urged (page 11) as to whether or not one may become a) of the best wine ob- a Nazarite in the fulfillment of the two other restrictions with the exclu-

> Samuel the prophet was "given the Lord all the days of his life," and "no razor was to come upon his head" (I Samuel i, 11); yet there is nothing

in his eventful carer to indicate that he was to abstain from wine or strong drink. And his attendance at a public festivity, as recorded in the ninth earth-even to these latest ageschapter of I Samuel, shows conclusively that he, too, participated in the proved itself a most potent factor in festivity, which among the Israelties every line of social and commercial of ancient times, had never occurred intercourse amidst the nations of the without wine. (See Jewish Ency- earth.

clopedia.) Tradition also ascribes Nazaritism lie and enduring races are those who to Absalom, the son of David, who was have grown and drunk wine. peculiarly noted for his unshorn locks. made everything beautiful He had the hair of his head shaven season;" that "there is a but once a year (11 Samuel, xiv, 26; everything, and a proper Talmud, Nazir., 4); and he, too is ery pursuit under the heav- never spoken of as an abstainer from wine.

UNDER THE MOSAIC LAW Drinking wine was prohibited under not the worse for it in their the Mosaic law to the priests durand moderation; as dur- ing workship; to the Nazarite during rations they had offered the period of his Nazariteness which, if unspecified, implied thirty days (Nazir., 5), and for all Israelites on occasion of mourning or penitence (Daniel x, 3; Zacharialah, vii, 3), as in vogue among the most of the Jewish communities even to the present day-

and when acording to "Chuichan-Ahch .lymdupldhsru et a religious and moral Aruch" no weddings, festivities or rejoicings of any kind are permitted to be held.

Barring these instances "Nazaritism," or "tatol abstinence," was never encouraged to the Jewish faith and Biblical teaching.

In post-Biblical times, and during the exile, Nazaritism began to show its signs and spread among the masses, by reason of the mixture of Hellenian philosophies, and it was then that the rabbits, perceiving the grave danger arising therefrom to the public weal and even the public morals, did their best to suppress all practices of self-abnegation and abnormal-

The Order of Reachabites, and others profesing "total abstinence," usually base their teaching upon the 35th chapter of Jeremiah, which is merely descriptive of a particular instance in- ing, man's joy cannot be complete

obedience to paternal will, and is in no way proof of abstinence as a resinned concerning the ligious duty. The phophet herein ing what soul hath he points to the Rechabite family, known taken no human as the Kenites, descendants of Jethro, the abnegation of self the father-in-law of Moses (see Judges ided guilty of." (Taanith, i, 16; iv, 11; I Samuel x, 6; I Chron. 19, 22; Baba, Kama, 91; il, 55) as an example of true obeditotsh, 15; Kerithuth, lence and steadfastness; since they "einned through the for many generations followed the ed concerning the rule of Jonadab, son of Rechab, the text reads, is justly dis- head of the clan, who charged them "Even though and their posterity to "drink no wine, build no house, sow no seed, and plant the is neverthe-

this mystic fluid-as of all the good things in existence-will lead to unhappy results, and will entail a curse Pone. upon the human kind; as it happened HQ9768 in the case of his own son, Ham; whereas the moderate use of the same C J 108 was to be regarded everywhere in the history of civilization as a blessing, DA3 and not a curse. SQJS

From Malki-Zedek, king of Salem (Jerusalem of after-times), who met Abraham with bread and wine, and blessed him in the name of the Most High God, the possesor of heaven and wine had followed civilization, and It is a remarkable fact that the most active and enterprising, vir-

The wise men of the Talmud had an exceedingly high estimate of the healing and nourishing qualities of the wine, as may be seen from the following Talmudic passages: "Above

all cures administer wine" (Baba-Bathra, 58). "In places where there is no wine disease is prevalent." (Ibid.) "Drinking" is especially recommended by the Talmudists for people past middle age. (Sabbath, 152.) Old wine offers a cheering consolation of elderly men of learning, inasmuch as it is the only beverage in

existence that improves with age 11 ..... 8 D (Midrash). SAVED THE JEW FROM INE-BRIETY.

I belive that the practice of "rejoicing before the Lord" and the timely drinking in friendly society of brethren in faith, and in the presence of the family circle has for centuries

past saved the Jews from evils of inebrity. The sips the of Divine from the "Cups Blessing" on the sanctification of the Sabbath and set feasts, administered to all the juvenile members of the Jewish race, in the synagogue and at the home of the faithful-is doubtless the thing that kept these people from the excessive use of alcoholic drink, the sort of innoculation that made them comparatively immune against

the common plague which is smiting its thousands, According to Hebrew teaching, as also in conformity with best reason-

tended to demonstrate the virture of without the blessing of the wine. It is a good and pious old custom

among Jews on partaking of strong drink in solemn assembly of brethren and friend, to say to one another, "Lechayim!" which means, "For life!" signifying therby their trust in its cheering and life-and health-preserving properties.

The ancient books speak only of wine and strong drink as they were produced in their days, but which in their effect, good or bad, cannot but have been equal to the alcoholic beyerages of our days.

ply to oppose civilization and main-tain the Momadic ideal. Rabbi David as men and moral beings, we must Sachs. In the Biur Commentary, finds a reason for these prohibitions in the following words of the text: But in tents ye shall dwell all your days, in order that ye may live many days on the same manner as we must not be

DQ 105 Leader. 832 H 5 CQ43 W E DK98642 SK74 8 HK82 Ć952 DJ7 \$ A 10 9 8 6 DUMMY. 1 North, the Dealer, declares "No Trump." South North East West Pone A D Tricks 1..... 6 D 7 D 3 D 10 D 1..... KD 8 ..... 4 D QD 4 ..... S 4 8 2 CJ 5 ..... C 8 CA 8 3 6..... S BQ 7..... C. 4 C 10 CK 8..... 5 H KH 4 H SA C 6 9..... S K S 10 C 7 C 8 10..... 2 D 7 H 10 H 8 6 9 H JH 12..... 9 D 8 H 18..... C Q QH AH 2 H

North and South Score nine tricks.

Trick 1.-Dealer plays low from Dummy, holding cards of equal value in his own hand.

Trick 3.—East continues diamonds to clear his suit. Pone must protect both his spades and clubs; his heart suit not being strong, there is no occasion for the reverse discard.

Trick 4.--If the Dealer makes the spade suit he must establish it before Dum-my loses the King of hearts, as that is my loses the King his only re-entry.

Trick 5.—Pone leads club up to Dummy's weakness, hoping to let his partner in to make his diamonds. Dealer false cards with the Ace.

Trick 6.—Dummy must finesse the spade a second time. If does not matter if Pone gets the lead, as he cannot hold another of his partner's suit or he would have returned it before.

Trick 8.-Dealer leads a low heart to put Dummy in the lead. If the spades are divided Dummy's three spades are good.

Trick 12 -- Dealer must finesse the heart, as it is the only chance to win the game on the hand.

## IF I WERE KING.

Justin Huntley McCarthy. If I were king-sh! love, if I were king-What tributary nations would I bring To stoop before your sceptre and to swoar Allegiance to your lips and eyes and

Beneath your feet what treasures would fling-The stars would be your pearls upon

The world a ruby for your finger ring.



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