

JOHN M. SHEPHERD, Editor and Proprietor

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PUBLISHER'S ANNOUNCEMENT

Advertising rates can be had at the office. Copy for changes must be in at 10 o'clock a. m.

Cards of Thanks, Resolutions of respect, and similar articles are charged at the rate of 5 cents per line—Cash in all cases.

Entered as second class mail matter April 26, 1910, at the postoffice at Concord, N. C., under the act of March 3, 1879.

Out of the city and by mail the following prices on the Evening Tribune will prevail:

One Month .25, Six Months 1.50, Twelve Months 3.00

JOHN M. OGLESBY, City Editor.

Concord, N. C., March 21, 1911.

Senator Simmons says he voted for Lorimer and would do it again under like circumstances. We admire his grit. Besides he heard all the evidence and some of us who are criticising him never read a line of it perhaps.—Greensboro Record.

Looking at it from a point of political advantage to himself, it seems to us that Senator Simmons had nothing to gain and everything to lose by voting for Senator Lorimer's retention of his seat. He was thoroughly convinced that from the evidence in the case Lorimer should not be deprived of his seat in the Senate, and no amount of popular clamor could induce him to vote contrary to his conviction in the matter.

Secretary Wilson in a recent address said that it was noticeable that where good roads movement prevailed the percentage of illiteracy was steadily decreasing. Another thought comes—the greatest foe to good roads is ignorance. Only that and nothing more is keeping the New South from a universal system of well graded and well built roads—ignorance of the possibilities of good roads at moderate cost. Sand clay roads do not cost much and every county could use the "King" drag but they do not know.

Publicity is the most important feature of the present. Every commercial interest recognizes the fact. All the leading merchants here realize it. Great mail order houses have become a fact entirely through publicity. Call it advertising if you will—it is publicity. The newspaper goes right into the homes and hears of the people—does it tell your story? You want the trade and traffic of the people—why not tell them so?

Everywhere is the same story of development—growth. New buildings are being erected. School houses, churches, factories and shops, together with business houses. The New South is at the beginning of a glorious future. The day dawn is just before us. Will we—right here in this county and in this city, recognize the signs of the times?

To Bro. Reese, of the Greensboro Record: It's a big improvement setting your paper "solid" instead of "leaded."

Census Bureau's Report of the Cotton Crop.

Washington, March 20.—The census bureau's reports show the cotton crop of 1910 to be 11,941,563 bales, counting round as half bales and including linters, compared with 10,296,209 for 1909. Including in the statistics for 1910 are:

Linters 297,592 bales; Sea Island cotton 90,368 bales; round 112,887 bales.

The average gross weight of the bales is 501.2 pounds for 1910 compared with 498.6 1909.

Expressed in equivalent 500 pound bales the 1910 crop is 119,697,757 compared with 10,315,382 for 1909.

Cotton estimates by ginners and dealers as remaining to be ginned and included in the statistics for 1910 amounting to 70,169 bales.

The 1910 crop, by states is reported as follows:

Table with 2 columns: State and Cotton crop in bales. Includes Alabama (1,220,597), Arkansas (844,850), Florida (59,916), Georgia (1,818,582), Louisiana (956,383), Mississippi (1,300,379), North Carolina (723,487), Oklahoma (857,094), South Carolina (1,106,187), Tennessee (345,739), Texas (3,170,098), All other States (91,285).

TERCENTENARY OF KING JAMES BIBLE

Greatest of Anniversary Celebrations of 1911 to Be Observed in March by Churches of America and England

By JAMES A. EDGERTON.

THE present year cannot quite vie with 1909 in the matter of centenaries, but has the edge over any other year of the new century. If this thing keeps up we shall get the centennial habit. There will be centenaries every week of births, of deaths and of notable happenings between centenaries of coronations and inaugurations, of peace and of inventions and revolutions. Civilization will come to look like a garden of century plants with some festival or celebration constantly bursting into bloom.

In 1911 it is the semicentennial of the first inauguration of Lincoln and the centennial of the birth of many notable men—to wit: Charles Sumner, Jan. 6; Horace Greeley, Feb. 3; Meadsonier, the celebrated Napoleonic painter, Feb. 21, all of which, by the way, are over and gone; David Hume, the British free thought historian, April 26; William Makepeace Thackeray, July 18; Franz Liszt, Oct. 22; John Bright, Nov. 16, and Wendell Phillips, Nov. 29.

Nor does this end the list. On Nov. 7 we celebrate the centennial of Harrison's victory at Tippecanoe and on Dec. 27 the tercentenary of the accession of Gustavus Adolphus. I had almost forgotten the bicentenary of the appearance of Addison's Spectator on March 1.

Last and greatest of all is the tercentenary of the first issue of the King James version of the Bible. Nobody knows exactly in what month the original publication occurred, so the celebration will be observed at different times in various parts of the world. In England and America it is fixed for March.

Translations Were Numerous.

There had been several English translations of the Bible prior to the King James or authorized version, but none of them had been quite satisfactory. The first of these worth mention was the Wycliffe Bible, translated by John Wycliffe, the original English reformer and martyr, in the fourteenth century and circulated in manuscript. William Tyndale, another reformer and martyr, followed this with another translation in the sixteenth century. It is somewhat significant that both of these translators were counted heretics, and not the least of the charges against them was this very desire to give the Scriptures to the common people. Tyndale was proscribed and went to live at Worms with Luther, whose follower he was. There his translation was completed. The Tyndale Bible became in large degree the basis of subsequent English versions. It was published in 1526, and during the same century six other translations were made and a seventh begun. The reformation was bearing abundant fruit.

The next translation after Tyndale's was that of Miles Coverdale, which appeared in 1535. It has been claimed that Coverdale worked with Tyndale, but this is in dispute. In popular parlance the Coverdale version has come to be known as the "bug" Bible because of the following translation of a verse from one of the Psalms: "So that thou shalt not neede to be afraid for any Bugges by nighte nor for the arrow that flyeth by day." The Matthews Bible followed in 1537. The Taverner Bible, named for one of its publishers, Richard Taverner, appeared in 1539.

Cromwell Bible Next.

The next year, 1540, came the "great" Bible, likewise called Cromwell's, also Cranmer's. This was essentially Coverdale's translation with a few changes. It was published by Thomas Cromwell's order and was the first Bible "appointed to be used in the churches." Likewise the first to be chained to the reading desks. No wonder there was a subsequent movement for religious freedom when the Bible was in chains!

Twenty years after the publication of the "great" Bible appeared the Geneva translation made by some English-religious refugees who had joined John Calvin at Geneva. This was the first one printed in Roman type and divided into verses, likewise the first to give supplied words in italics. It remained the most popular edition until the appearance of the King James version, a matter of fifty years. To collectors this is known as the "broeche" Bible because of the following passage from Genesis: "Then the eyes of them both were opened, and they knew that they were naked, and they sewed figge tree leaves together and made themselves Broeches." Was this a far-off suggestion of the transience or barren skirt?

In 1585 was published the "Bishop's Bible," authorized by the bishops of the established church. With all this official sanction, however, it never overtook the vogue of the Geneva version, which was rather a Puritan affair. Collectors have dubbed the bishop's edition the "treacle" Bible, for the reason that it translates Jeremiah's Balaam, "Is there no balm in Gilead?" into the medicinal term, "Is there no

Credit For Translation That Affected Literature and Politics of World Goes to Monarch Who Did Nothing.

troacie in Gilead?" They might as well have said, "Is there no molasses in Gilead?"

Hard on Jeremiah.

Not to be outdone by the Protestants, the Catholics undertook a new translation in 1580, which was finally given to the world in 1609. This is known as the "Douai" Bible, so named from the press that printed it. The translation was made by English exiles at Rheims, France. Collectors call it the "rosin" Bible because of another atrocity put over on Jeremiah's balm. This translation has it, "Is there no rosin in Gilead?"

Having finished the preliminaries, we now come to the main event. Why God in his wisdom ever permitted anything so altogether admirable as the authorized English version of the Bible to be called by the name of so worthless a monarch as King James is more than mere mortal man can ever hope to understand. It is one of those tricks of fate which confound the optimist and shake the faith of those who believe in ultimate justice.

James I. for his own agrandizement made friends with the murderer of his mother. He caused the death of

other representatives of the regular church professed, but the king, while with the regulars, followed his own peculiar psychological stand and decided with the dissenters. Thus it is apparent that Providence can use for its purposes even as crooked a stick as James I.

Dr. Rainolds In Charge.

Dr. Rainolds became the leading spirit in the actual making of the new version. Perhaps more than any other man he is entitled to the honor of the so called King James version. The fifty-four scholars and divines chosen for the task were divided into six groups, and a certain part of the work was allotted to each. To Rainolds and his associates were assigned the prophets. But the leader was not to see the completion of the task. Dr. Rainolds died in 1607, three years before the translation was finished.

Two of the groups worked at Oxford, two at Cambridge and two at Westminster. For the most part their task was not so much translation as comparing and editing. They selected from all the versions already made, and so wisely and conscientiously were the selections made that the result has stood the test of the centuries. They did not confine themselves wholly to the Geneva, Tyndale, Coverdale and other English versions, however. They employed Luther's German translation as well as the original Greek and Hebrew. They sought for clear and simple renderings in strong Anglo-Saxon words. Many of the happiest and best phrases were their own.

With the possible exception of Luther's there has never been a translation of the Bible in any tongue that has received such praise or exerted such influence. It has been the most widely circulated book in the history of the human race. For 300 years it



FACSIMILE OF TITLE PAGE OF A FIRST EDITION OF KING JAMES TRANSLATION OF THE BIBLE.

Sir Walter Raleigh and burned two heretics at the stake. He involved his whole country in war because a foreign princess would not marry his son. He allowed his own daughter to die in poverty. He had nothing to do with the translation of the Scriptures except that he authorized it and gave some general directions. Yet this work that has had so profound an influence on English speaking people, this "well of English undefiled," is known as the "King James version." The tacking on of that name is almost blasphemous.

Credit Given Puritans.

Much of the credit for the agitation that led to the making of the authorized version is due to the Puritans. There were so many translations and so much confusion in consequence that the desire became general to have one standard text that would be authoritative in settling disputes as to interpretations. There were two views as to the way to arrive at such a standard. One was the revision of the German Bible; the other was the making of a new translation.

In 1604 a conference was held in London to settle the matter. The king decided the question in favor of the new translation. His reason was as oblique and peculiar as his character. He was determined to make the Puritans and other dissenters "conform." They had been urging a new translation. Now let them have it and be compelled to abide by it. It may be said in passing that when the authorized version appeared the independent sects did abide by it gladly. Yet they did not "conform" to the established church any more than before. They continued to dissent until James' own son, Charles I., was beheaded and England established a commonwealth under Oliver Cromwell, a Puritan. But that is getting ahead of the story.

It was the Puritans and Independents who put forth Dr. John Rainolds, head of Corpus Christi college, Oxford, as their spokesman in urging a new version. The bishop of London and

has grown in popularity and in number of copies sold, which now reaches into the millions. Even the revised version completed a few years ago has not affected the vogue of the King James version.

Affected All Periods.

It has not only colored the whole of English civilization, but has fixed the language and immeasurably influenced literature and politics. The great movement toward democracy and liberty of our race has taken place since the issuance of the King James version. As this momentous epoch of revolutions and reforms, beginning with the Cromwell revolution in 1642, has been so profoundly affected throughout by the religious impulse, who can measure the effects thereon of this English Bible? It was the mainstay of Cromwell and his independent, who in turn became the forerunners of modern democracy.

The actual work of translation was completed in 1610, and the manuscripts passed through the hands of Thomas Bilson, bishop of Winchester, and of Dr. Miles Smith before going to the printer. The publication occurred early in 1611.

The celebration of the tercentenary will occur on March 26 in every city and town of the British empire and on that or nearby dates in American churches. In St. Paul's, London, the sermon will be preached by the archbishop of Canterbury.

The influence of the King James version does not end with English speaking peoples, but has formed the basis for translation into innumerable tongues. It constitutes the vast bulk of the 10,000,000 Bibles now estimated to be sold yearly.

There is only one thing needed to make the joy of the occasion complete. That is the anticipation of the name King James. Might as well talk of Captain Kidd's Bible or Beesly's Bible. Call this one John Rainolds' or Miles Smith's or Bishop Bilson's or anybody's Bible rather than burden it with the discredited name of the most stupid of the Stuarts.

Emancipation The Regal Shoe Company. Refuses to be bound any longer to the heavy old traditions of the Shoe Trade... Actual Cost, Delivered to the Consumer, Plus 5 Per Cent Profit. Cannon & Fetzer Co., Agents for Regal Shoes.

Southern Railway Schedule.

Following schedules published only as information and are not guaranteed. In Effect January 1, 1911. 4:10 a. m., No. 8—Daily from Richmond and all local points. Connects at Greensboro for Winston-Salem and Raleigh, at Danville for Norfolk.

Seaboard Air Line Railway.

Charlotte, N. C., January 8, 1911. Change of schedule SEABOARD AIR LINE, effective noon Sunday, January 15. Westbound trains leave Charlotte as follows, daily: No. 47, daily, 4:45 p. m. Eastbound, daily: No. 40, daily, 8:00 a. m. No. 48, daily, 7:30 a. m. No. 44, daily, 5:00 p. m. No. 132, daily, 4:55 p. m.

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CITY ORDINANCE.

Be it ordained by the Board of Aldermen of the City of Concord:

135.—That it shall be the duty of every person, company or corporation doing business in any house, building or office on the streets of the City of Concord to provide a light box on which shall be marked in red letters "city garbage" to be kept in the rear of said premises, and it shall be the duty of every such person, company or corporation to sweep in front and rear of their places of business every morning and gather up and place all waste paper, trash or filth of any kind to be found on their respective premises in said boxes. Any person, company or corporation failing to comply with this ordinance shall be guilty of a misdemeanor and upon conviction shall be fined ten dollars for each offense or imprisoned twenty days. Any person injuring wilfully said boxes or scattering or interfering with the contents of said boxes except such as are lawfully authorized shall be guilty of a misdemeanor and upon conviction shall be fined ten dollars or imprisoned ten days. Provided, the city shall provide a cart or conveyance twice a week to carry said trash, filth, etc., out of the corporate limits.

W. H. GIBSON, Clerk. March 14, 1911.

All Kinds of Magistrate Blanks for Sale.

CHATEL MORTGAGES. Two cents each; 3 for 5 cents; 8 for 10 cents; 25 for 25 cents; 100 for 75 cents.

LAND DEEDS. Five cents each; 50 cents a dozen.

MORTGAGE TRUST DEEDS. Same price as Land Deeds.

MAGISTRATE'S BLANKS. One cent each to Magistrates.

NOTES. One cent each or 10 cents per dozen.

LAND OPTIONS. Five cents each; 45 cents per dozen.

LAND FORESTERS. Ten cents per dozen. THE TIMES PRINTING HOUSE, Concord, N. C.