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WHY CHRISTIANITY BREEDS TROUBLE

Literary Digest. A virtue of Christianity is its intolerance, the same intolerance we are told which truth bears toward falsehood; for if it were not, and had not been intolerant, we might still be bending the knee to a bit of stone, or be crowding Olympus with new gods. And naturally enough, as Dom Marquis points out in his column in the New York Herald Tribune, the intolerance of Christianity has served as a check to its spread and as an invitation to persecution. Man embraces the ceremonies and mysticism of Christianity; but the practical precepts of its Founder, we are told, have never been patiently applied. Where it has been attempted, persecution has followed. Whether the veteran columnist was drawn to make these observations by what Heywood Brown had to say in the New York World does not appear, but, previous to the publication of Mr. Marquis' musings on the subject, Mr. Brown had written in his own column: "As far as I know, there has been no readable book on theology written for the last hundred years. I would rather hear from Dom Marquis about religion than listen to any of the ordained," and added: "I have a notion that the religion of Dom Marquis might be a shade more warm than that of Shaw." As we say, it does not appear that Mr. Brown's tribute acted as a challenge to the Herald Tribune humorist; but, nevertheless, as he has done before, Mr. Marquis drops Captain Titaine, Archy the Cochrane, and Aunt Prudence, Huckleberry to reflect awhile on religion. Concerning the necessary intolerance of Christianity, he recalls that imperial Rome accepted it for a time as merely another faith, and was content to let it alone, along with the pagan faiths, until it was recognized that its principles were subversive of an imperial state. The governors of the Roman Empire could have tolerated what they considered the religious superstition of the Christians, for they attempt to understand intellectually superior to it; "but the thing they could not tolerate was the flaming doctrine aimed directly at all forms of injustice, oppression and slavery on earth and at all systems which permit them." The rulers pretended to be shocked at the Christians' denial of the old gods; but what impelled the rulers to persecution "was not really their horror of atheism so much as their dread of anarchy." And Mr. Marquis reflects: "Jesus would undoubtedly be considered an anarchist today if He were alive; and any person who attempts to apply His principles in a thoroughgoing, uncompromising manner to a political situation in any modern state is suspect. There is still precisely the same doubt and fear of the practical application of the teachings of Jesus as there was 1900 years ago. The fact that the Christian religion became, under Constantine, the official religion of the Empire means nothing in this relation; for this was not a triumph for the doctrines of Jesus, but a compromise on the part of His followers, which resulted in centering the essential struggle within the churches themselves.

"There never has been, on any large, extended scale, a real test of the political opinions of Jesus; they have never been applied; current governments are still of the opinion of the ancient Romans; the mystical and supernatural symbolism of Christianity is firmly established in the world, but the application of its spiritual content to the general affairs of men has never been tried. "The fears of the modern world are as well justified, no doubt, as the fears of the ancient world; the uncompromising practice of the doctrines of Jesus would undoubtedly blow all the established systems to flinders. But people who call themselves Christians will be able to prevent this catastrophe for a good many years, we dare say."

Real Christianity, Mr. Marquis goes on, is necessarily intolerant of fraud, injustice and oppression; and while its aim is to bring peace to the world, it is obvious that it can not bring peace until it has achieved ultimate triumph. "The moment it abates, by one whisper, its intolerant idealism, it ceases to exist; it becomes something else; it is absolute, or it is nothing; it can not make terms, or it defeats itself; it can pardon all sinners, but never any sin; its most mild-seeming precepts are really explosive paradoxes; it is nothing to be trifled with; eventually the human race, as it finds itself on this planet, must either extirpate it completely or practise it sincerely if it wants any rest; it is impossible to live near it without taking some attitude toward it. Most of the troubles of the world, since it appeared, have been stirred up in one way or another by the action of this idealism on the human spirit; people who are touched with it may and do compromise, but, the thing itself does not compromise."

"We wonder what we would have done if we had been a Roman emperor 1700 years ago, and reports had been brought to us of the spread of the new sect. We would probably have said to ourselves: 'Shall we order another persecution? Or will it do any good? It is a pity that the calm temper of the philosophers can not gradually spread over all the Roman world, fostering toleration and gradually banishing all these superstitions, unchallenged by any new sect of fanatics and absolutists who insist on a superhuman conduct. If I were to tolerate them, still their doctrines will not tolerate me—so how can I afford to tolerate them? No; there can be no peace until they are wiped out.' "So, conceivably, we might order the persecution to begin. Perhaps you would not. You say you wouldn't. But let's see what you do the next time one of the genuine ones—who are the same now as they were then—takes a stand subversive of the social order from which you derive your wealth, your comfort, your importance, your safety. For the real thing doesn't change; it is still in the world, struggling, active, practical, uncompromising, dangerous, spiritual."

The legislative council of Assam recently discussed a resolution urging that women be allowed to vote and to stand as candidates for election to the Provincial Legislature.

In talking over the telephone if one talks with the lips six inches from the transmitter it is equivalent to inserting another two hundred miles of line between the speaker and the listener.

Familiarity with several languages is required of nearly all girls employed in shops and offices in Switzerland.

PAY OF LEGISLATORS

Charlotte Observer.

The political campaign and the attention attracted by the more dominant question of the ports measure, important as that is, should not overshadow entirely the question of compensation for the members of the North Carolina Legislature, which is to be voted on in the coming election. The constitutional amendment to provide for increased pay for our State Senators and members of the House of Representatives should be adopted by a decisive majority.

Originally perhaps the present per diem of four dollars for Representatives and six dollars for Senators was adequate, but then a dollar would go much farther than it will today. At present the members of the Legislature have to give their time for two months to the State

Since there is no real compensation doubtless have had many men in the free, because it takes what they get to pay their expenses in Raleigh.

Legislature who were not able to make the sacrifice necessary and many others who would have been of real service to the State in that capacity but who could not make the sacrifice demanded in order to offer their services. The fact that the present rates of pay were sufficient 20 and 30 and 50 years ago is no argument for continuing the present compensation. Madame Chikako, the first woman to receive a medical degree from any school in Japan, has just entered upon the practice of her profession in Tokio. Women smokers in London are indulging in little cigars and snuff pipes in the privacy of their clubs, but the habit is not generally on the increase.

There are anti-glass laws to prevent this. Make sure you are obeying the law. The number of accidents due to glassing lights has become so frequent that most communities today have adequate laws regulating the use of lights. It must not be forgotten that the purpose of a light is to see where you are going, not to confuse the motorist approaching you.

WALTER P. CHRYSLER'S TRAFFIC TALKS

Watch Your Headlights. There are anti-glass laws to prevent this. Make sure you are obeying the law. The number of accidents due to glassing lights has become so frequent that most communities today have adequate laws regulating the use of lights. It must not be forgotten that the purpose of a light is to see where you are going, not to confuse the motorist approaching you.

MAN DISROBES ON STREET AS BIG CROWD FOLLOWS

Fireman Wraps Him in Blanket and Police Send Him to Blockley. Philadelphia Record. As a crowd of nearly 100 persons walked behind him, Abraham Besant, about 46 years old, no home, gave South Philadelphia a shock early yesterday as he promenade Second Street, unbuttoning his clothes as he walked along. The first step in his disrobing came when Abraham took off his hat at Second and Moore streets and, with an underhand swing, sent it to the other side of the street. Scampering along, Besant removed his coat and stuck it down a culvert and began to undo the buttons of his vest. Abraham hung his vest on a lamp

post and continued the trip down the street. His striped shirt came next and he opened a door and stuck that in a hallway. Next came his shoes, socks and the rest of his attire. When he reached Second and Queen streets, Abraham was yanked inside by a fireman of Engine Company No. 3. A blanket was thrown around him and he was turned over to Jerry Sullivan, caretaker of the old Second district station house. A fireman was sent back on Abraham's trail and collected the clothing. After he was dressed, he was taken to the Seventh and Carpenter street police station, where Dr. Goodman examined him and sent him to Philadelphia General Hospital for observation. USE THE PENNY CURE—IT'S...