

The Albertan

W. M. DAVIDSON, Editor and Manager.

THE POWER PROPOSITION

By the proposition of Messrs. Alexander and Budd, Calgary stands to gain nothing and lose much.

But they propose no such thing. They suggest that a test of the cost of running the electric light plant be made, that the result be cut in two, which shall be the price of power, if the final result is less than the figures already submitted by them.

But let us suppose that upon the test it is found that the cost is two cents and that the price asked for by the company would then be one cent, and however much the load might increase it would never be below that one cent.

The elements which enter into the manufacture of power are labor and coal. As the load increases the coal bill would increase, but the labor would not increase proportionately, so that in a very short time, probably before the new company would get under way, the city could cut the cost of making its power to two and even more than that, yet the price according to the offer made remains always the same, never going below the minimum figure.

But in estimating this cost they desire to add to it the interest and sinking fund.

That would not be fair, for if the city of Calgary adopted the proposition of Messrs. Budd and Alexander the city would still have to maintain the power house, and still have to pay sinking fund and interest.

Two years ago, when a similar proposition was submitted to Calgary, Mr. Thorold, then city engineer, who did not look with disfavor upon the proposition, reported that even if accepted that the power house and equipment should be maintained.

At the present time the sinking fund and interest amount to considerable, so that the proposition of the company would mean no saving at all.

About twelve years ago the city of Calgary parted with the lighting franchise to a private company. At that time it looked to the people as though the bargain was a good one.

Within five years after that time it was found that the city had parted with something which was of great value to it. Had the citizens kept that franchise and established a lighting plant themselves the citizens would have saved thousands of dollars and today the price of light would have been one-half of the present price.

We have a light plant, and one of the very best in Western Canada. By means of it the citizens have already saved thousands of dollars—that is no exaggeration—in reduction in the price of light. Further reductions will be made and the electric light business is in a most satisfactory position. Why then should we part with it upon the request of the first person who comes along asking for it?

We have our electric light plant, we are doing well by it, we cannot do better than we are doing, and we are going to it.

To the tail of this proposition is that of a street railway franchise. Do the people of Calgary desire to dispose of this street railway franchise to these people or to any other persons? The council has already turned down Calgary citizens who have applied for the same franchise, and the people have approved of their action. Why should they forsake their principles at this growing period?

A GOOD POLICY

If a candidate comes out in Ward I, who is a deserving and intelligent citizen, with a platform like this: Municipal telephones, Municipal light and power, Municipal street railways, Government by commission, He would be elected by a good majority.

A platform like this fits in very well. We have our municipal light and power, but a corporation is trying to coax it away from us. The people of Ward I were strongly in favor of the by-law creating these municipal institutions. They will resist any attempt made to deprive them of them.

The city council has on two different occasions turned down the question of street railway franchise, so who should they consider the proposition now?

The question of municipal telephones is a live one. If we are to get good telephone service and stay in the race we must have municipal telephones.

To manage all these services the city government must be complete. It is complete only when managed by a municipal commission.

A TIME TO BE PATIENT

If you do not get your mail in time, remember that the weather is cold, unusually cold, and that the mails cannot come any faster than the trains.

If you are inconvenienced by the bad train service, remember that the railways are more hurt by it than you are and feel worse about it than you do, but that they cannot help it. The railway is doing its utmost.

If you are having trouble with your coal supply, do not forget that the local coal dealers are not at fault.

If you have poor service in this or that, remember that it is not intentional, that in a majority of cases it is not neglect or bad management, but that it is absolutely impossible to make it different.

For instance, if the boy does not call with the Albertan regularly, remember kindly that the Albertan regrets it as much as you do, but that boys are not keen about taking papers these stormy days, and that the new boy when he is secured finds it difficult to get you on the very first morning or on the second morning.

The Albertan has yet to find that any person is shielding himself by the excuse of bad weather, and the Albertan does know that people are making the best they can of a bad job. So all be patient, the shadow of the chinook cloud is in the sky and before long we shall have our real Alberta weather again.

The weather is responsible for it all. The weather is not only bad, for we cannot hope to have good weather at all times, but it is most unusually bad, the worst that any of us ever saw and much worse than we ever expected to see. So let every one do his best, his very, very best, and keep his temper or dis-temper under control and everything will go off more smoothly.

PROGRESS OF WEST

The Ontario papers are beginning to prepare their people for the time when Ontario will not be the first in the Dominion. The Toronto Star recently says:

"Saskatchewan is to have ten members of the Federal Parliament, based upon a population of 257,708, and Alberta seven, based on a population of 184,849, Manitoba has now ten and British Columbia seven, so that the total western representation will be thirty-four in a House of 220 members. This is one less than the representation of the Maritime Provinces, and more than half the representation of Quebec.

The West is still under-represented because Manitoba has outgrown the population which gave her ten members. That the next census will give the west between sixty and seventy members, or one fourth that of the entire House of Commons, is a moderate estimate."

The Star believes, however, that Ontario for some time to come will remain the centre of Canada. It maintains that the population of that province is increasing very rapidly and refers to the discoveries at Cobalt, which are increasing the centres of population in the north, not only for miners but for others as well. Then the province is developing through the extension of the Ontario & Temiskaming railway and the transmission of power from Niagara Falls and other centres, will stimulate industry.

The Star concludes:—"This proceeding of heads is done not in any spirit of jealousy, or fear that Ontario will be outstripped by some western rivals, but by way of illustrating the general progress of Canada. Even if Ontario should be passed in the race by British Columbia or Alberta, there will be no occasion for uneasiness, so long as the rights of each province are respected. The growth of Canada is something from which we can all take hope and confidence in the future. The provinces that are forward, or preferred to trade in newer fields than those of the capital city, which was a too familiar place for his activities. At any rate, this sometime pioneer merchant is cutting a swath in the south city. If he will invest in Edmonton what he gains in the rival city, we shall not complain, and may yet shout for him in the legislature as a representative of some northern constituency.—Edmonton Journal."

Jim Cornwall is creating quite a stir in Calgary real estate. Jim used to create a stir in the far-burying north, and if he puts the same amount of energy into selling Calgary bonanzas on the realty market that he put into covering the Peace river country with trading posts, Calgary will benefit, and Jim will grow wealthier than he is. This shrewd business man either saw that Calgary realty was not being appreciated by investors, and thus there were opportunities to bring it forward, or preferred to trade in newer fields than those of the capital city, which was a too familiar place for his activities. At any rate, this sometime pioneer merchant is cutting a swath in the south city. If he will invest in Edmonton what he gains in the rival city, we shall not complain, and may yet shout for him in the legislature as a representative of some northern constituency.—Edmonton Journal."

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EDITORIAL NOTES

And coal is still king.

"Coal smoke causes consumption," says a prominent physician. Strange to say, the consumption of coal also causes smoke.

If the man who saw a chinook cloud makes good with his chinook he can select the portion of the city he wants himself.

This is the time for a person to get a good grip upon his patience, for with poor service all around one is in great danger of losing it.

If we could have an election in Ward I on the straight question of municipal government by commission, it would be worth while.

The Toronto Star is already preparing the public for the time when Alberta and British Columbia will reach surplus Ontario in point of population.

The old rhyme has it that old King Coal was a merry old soul, but in these days of distress, one may conclude that he is carrying the joke a little too far.

If there is any arderman who cannot be happy without giving away to some corporation something that we already have, let him hand over the city hall building or some showy thing like that.

A recent census is said to have disclosed the fact that among 5,000 car drivers in Vienna there are 400 knights, 50 barons and four counts. Which merely shows that the nobility are still running things over there.

By Chinese imperial edict, Confucius has just been made a deity. After he has been dead a trifle over 2,000 years, he ought to be a shining example to the Alberta Conservatives, who fear that things will never again come their way.

Alberta is attracting all classes of people. Rev. Dr. Herdman in his address at Knox church last night referred to the large number of applications coming in from eastern ministers who were desirous of coming to Alberta.

The Calgary Herald has nothing to say about such important matters as municipal telephone and power question, but it is a matter of some satisfaction to know that the Herald endorses the action of some old country paper in publishing a paper for the blind.

A New York professor describes the Kingston earthquake as a fault, which sounds very much like the name the editor uses when a member of the staff gets scooped. Some of the other words usually used by the latter are not contained in the telegraphic statement of the professor.

Kingston, Jamaica, the city which has recently been attacked by the earthquake, in addition to being famous for other things was at one time the home of the gentleman who writes a Don's column in this paper occasionally. That was some years ago, however, and these poetical effusions could not have been responsible for the recent eruption.

The Calgary Herald speaks of the difficulty in making "a dint in the dormancy of Calgary public opinion." The word "dormancy" is rather a new one, but would do very well but for the fact that it sounds so much like the name of the gentleman who writes a Don's column in this paper occasionally. That was some years ago, however, and these poetical effusions could not have been responsible for the recent eruption.

Jim Cornwall is creating quite a stir in Calgary real estate. Jim used to create a stir in the far-burying north, and if he puts the same amount of energy into selling Calgary bonanzas on the realty market that he put into covering the Peace river country with trading posts, Calgary will benefit, and Jim will grow wealthier than he is. This shrewd business man either saw that Calgary realty was not being appreciated by investors, and thus there were opportunities to bring it forward, or preferred to trade in newer fields than those of the capital city, which was a too familiar place for his activities. At any rate, this sometime pioneer merchant is cutting a swath in the south city. If he will invest in Edmonton what he gains in the rival city, we shall not complain, and may yet shout for him in the legislature as a representative of some northern constituency.—Edmonton Journal."

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On Heaven

Editor Albertan:

In today's Albertan appears a lengthy article from Robert Burgess on the subject of heaven in answer to my letter. When I wrote my last letter I merely used a few quotations from the Bible in answer to his arguments, since he has been so good to answer me at such length I will try and cover more different aspects of the case in the first place I do not want him to think that I hold either the views expressed by him or the views he so ably contradicts. In the first place when I quoted John 14:2 I did so from the New Testament at my hand which is a product of the University Press, Oxford. The explanation given by him of the word paradise seems absurd.

Surely if the thing on the cross knew he was going to die he didn't need to be told so, no, the definition of the word as given by Webster is a place of bliss, does that just mean death, not in the sense the word was given to the Bible. The explanation of the ascension is mentioned by Mr. Burgess and he says he has often doubted this. Which does he mean the resurrection or the ascension? Then he goes on to mention the heaven where the angels dwell. He says this is no doubt where people get confused in short there are two heavens, but where is this heaven where the angels are? Mr. Burgess will explain, I know of no astronomer that can. We read that the heavens were opened and a voice came down which says that "no man hath ascended up into heaven but the Son," in answer to the question of the ascension of Elijah quoted by me in my former letter, also to Hebrews 11:5 Now to examine this question it appears to me that I must lay aside the question of heaven in the short word last used so aptly put and examine more fully the heaven on earth, that is the heaven of heaven which shall last of all things be done. Now the question naturally arises when is this to be established and as Mr. Burgess says, this is the one that Christ preached, roughly 1900 years ago. What information do we have in the Bible as to the time of its establishment is contained only I think in the New Testament and the following:

Verily I say unto you, that this generation shall not pass, till all these things be done. Matt. 13:30. Mark 13:35. Luke 21:32.

Now I should think that would be conclusive enough to show that it was to be established during the time of some of those then living, but I am loving if anything more conclusive: verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming. Matt. 16:28. Mark 9:1. Luke 9:27. Rev. 1:7. Let us turn and see what this heaven would be here I would and here I would a little explanation from some one who thinks they have some definite information on this subject. Would it for instance please the idea of the Eskimo and the Eskimo who is a land with an inexhaustible supply of bears, seals and other Polar animals, would it be like our ancestors' Old Hall in Wiltshire or the cingalese idea of wonderful gardens and forests with an abundance of rice and curry? In short would it be an enlarged idea and improved version of the idea of a land with an individual life and aspirations on this earth?

The question is also dealt with by Mr. Goldwin Smith in Guesses at the Riddle of Existence, as follows: "The thought of eternal existence, even of a life of eternal happiness, if it turns the mind to the future, is a daily; it is a sort of mental torture to realize the idea of white robes, harp, pain branches and a land with an inexhaustible supply of bears, seals and other Polar animals, would it be like our ancestors' Old Hall in Wiltshire or the cingalese idea of wonderful gardens and forests with an abundance of rice and curry? In short would it be an enlarged idea and improved version of the idea of a land with an individual life and aspirations on this earth?"

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A strange and extravagant fancy that arose one day in the breast of one more aspiring than the rest, became soon afterwards a wish the wish became a fixed idea, that drew around it a number of suspicious arguments in its favor; and at length the fancy, the wish, the idea, was erected into an established doctrine, which has since, in sum, is the natural history of the famous dogma of a future life. Neither can those who support the idea of a future life safely contend that a unitarian belief in the resurrection of the dead, as mentioned by Herbert Spencer, who have absolutely no religious belief, yet they lead peaceful lives.

I think in the foregoing I have given as well as I can the scientists views on the subject and I think I have answered the question as to whether the belief is universal. To refer back to the letter of Mr. Burgess I would like to have an explanation of the following statements which occur in his letter: "The wicked shall perish." What is meant by the word wicked and what does he mean by "true Christians?" In conclusion I must say I agree with Mr. Burgess in what he says about social reform but I disagree with what he says when he utters these words: "The object of life is to be happy; the place to be happy is here, the time to be happy is now, the way to be happy is by making others happy." I don't think I can end this better than by quoting these four lines from Robert Burns: "To make a happy fireside clime To warm and wife and children, That's the true pathos and sublime Of human life."

ALFRED J. BROWNING

A State of Bliss

Editor Albertan:

Would you kindly allow me a few lines in your paper regarding Mr. Burgess' Paradise, a state of bliss, a region of contentment, where the happy and contented believe in the grave. How a body reduced to its nature, how a man, who has enjoyed life, does not state. The poet tells us that the dead know not anything their very thoughts have perished.

Mr. Burgess believes this earth will be the home of the human family at the resurrection which will be general. Now we are beginning to know of what crowding means in Calgary but where we will get standing room then is a matter to me.

In Revelations we are told that even the just, no man could number them. If spiritual bodies we cannot conceive of them but occupying a certain space.

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Abatement of Bigotry

Editor Albertan:

I read in the editorial of Jan. 14th "Morning Albertan," "Plea for Abatement of Bigotry."

The article is certainly very interesting and deserves careful consideration, if indeed the statement be true. I think however that the writer is mistaken in his views. He accuses the senators of bigotry because they are trying to unseat Mr. Smoot. He also says that they are trying to unseat him because he is a "Mormon," or that he believes in the creed that the world calls "Mormons." I certainly dislike being called a "Bigot" however according to Mr. Elton's views I am one. We must remember that the senators are the representatives of the people. Again Mr. Smoot is not being opposed because he is a "Mormon," but because he is breaking a law of God and a law of the nation. As a law breaker how can he make or help to make laws for others?

All we know that polygamy is a crime, and even if a man by calling himself a Mormon takes to himself a number of wives, he is nevertheless guilty of breaking a law that lies at the foundation of all national governments. It is unlawful to steal or to murder; supposing a man joins himself to certain church that makes the act of stealing or murdering statutory would not this man be found guilty before any ordinary jury?

So with Mr. Smoot, the simple fact that he belongs to the Mormon church does not excuse him from upholding polygamy. Even if it were true that Mr. Smoot himself does not practice polygamy, he nevertheless joins himself to those who make polygamy a salutary practice.

"Marriage" is as old as the family of man. Our Creator himself instituted it in the Garden. Moses made it the foundation of society that might be enforced. It emanates thus from supreme authority, preceding all other social compact and authorized and guarded in both dispensations by civil and divine law, marriage cannot undergo change or pass away, but must remain the same and unalterable—the foundation of social business, social welfare, and civil government of the end of time.

Whoever dishonored, the care and education of childhood is neglected jealousy, alienation, and strife promoted and society degraded into anarchy and mutual antagonisms.

We cry out for "religious liberties" a religious freedom that brights my home, prompting strife and jealousy is not freedom. And I think we have a right to oppose it or instruct those whom we send to the Senate to oppose it for us. If my friend Elton should have a daughter of marriageable age and that Mr. Smoot should woo and win her as his fifth wife, my friend would look upon "religious freedom" through another eye.

There are in Utah today thousands of young women, who are mothers and yet know nothing of the sacredness of marriage, and while they have been forced to believe that they are working out for the love that loving husband and longing for the family circle.

Let Mr. Smoot believe if he will that Joseph Smith the Christ he will not be unseated for his belief, but when he publicly and religiously encourages the breaking of a social and religious law it is quite another thing. If there is power in the Senate to unseat him, let it be done and it is said to say, 4,000,000 people will thank him.

I am yours very truly A. P. ROSSIER Red Deer Alta. Jan. 14th, 1907.

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