The Albertan

W. M. DAVIDSON,
Editor and Manager.

ESTABLISHED 1906

TWO CENTS A MILE

The Canadian Pacific and the Grand Trunk railway companies have jointly issued in pamphlet form a few salient facts in concrete iorm on behalf of the railways in relation to the proposed two-cent per mile bill. The public will appreciate this frankness and will study the facts thus presented in the open with a much greater desire to be convinced than if they had met them as anonymous paragraphs in company supporting newspapers. The pamphlet sets forth as an axiom that travel consists largely of pleasure seekers, and proceeds to state that during a third of the year, December, January, February, March, there is very little of such travelling, and that while the passenger earnings are the least, the operating expenses are the greatest. The railways must by law be kept open for traffic, although the expense of operating the passenger service during those months frequently exceeds the receipts. Specifically we are told that it cost the Grand Trunk $1.25 to earn $1.00 from its passenger trains in February, 1905, and $1.04 to earn $1.00 in February 1906. The Grand Trunk Company says further, that the average cost for the two years past from October to March was about 95 cents of each dollar of passenger train earnings, although the winter weather conditions were comparatively favorable for railway operation. It must be acknowledged that five cents is a very small margin of profit for half the year, and would want a good deal of making up in the summer months.

The general objection to a two-cent rate is, however, that the cost of passenger service has increased enormously within the past few years, wages have increased, fuel costs more, passengers cars cost more, sleeping cars cost more, locomotives cost more, cars are 50 per cent. heavier, heavier and more expensive rails are used, and so forth. The companies flatly deny the statement of the promotor of the bill that there has been no reduction in passenger rates in fifty years. but supposing that that were true, the plea is urged that even then they should be commended for not increasing their rates to meet the increased cost of operation, everything which enters into the cost of operating a railway having increased from ten to fifty per cent. Another plaint of the companies is that it is unfair to expect in a sparsely populated country the same rates as in a densely populated one. Concretely it is shown that last year the State of Massachussetts earned from passenber traffic $37,399,209 on 4,962 single track miles, while Canadian railways only earned from passenger traffic $28,959,650 on 20,487 single track miles. On the same basis of population as the Massachusetts railways Canadian railways would have earned last year $154,410,519 instead of $28,969,650f The conclusion of the booklet, reinforced by many examples and useful information concerning railway matters, is that with much larger earnings and many times the numbef of passengers carried on United States compared with Canadian railways, the injustice of attempting to force a maximum of two cents per mile on Canadian railways must be clear to every fair-minded person. Such is broadly the case of the railways, and they may be complimented upon the able way in which they have presented it. It is now for experts who take an opposite view to reply to this.—Montreal Witness.

INDIA'S ASPIRATIONS

The verbatim report of the speech of Mr, Dabahai Gaoro.i before the Indian National Congress at Calcutta, shows how closely British liberal institutions are studied by the educated natives and how greatly they desire them for themselves. For instance, Mr. Naoroji quoted a recent speech of Sir Henry Campbell-Bannerman at Stirling in which the British prime minister said: "Rood government can never be a substitute for government by the people themselves," and he insisted throughout his remarks on the right of Indians as British subjects to govern themselves. He said, just as the administration of the United Kingdom in all services, departments and details in the hands of the people of that country, so should we in...India claim the same rights and privileges; that, as in the United Kingdom and the colonies, all taxation and legislation and the power of spending the taxes are in the hands of the representatives of the people, so should also be the rights of the people of India; that all financial relations between England and India must be just and on a footing of equality—that is what. ever money India may find towards expenditure in any department, civil, military or naval, to the extent of that share should Indians share in all the benefits of that expenditure in salaries, pensions emoluments, materials and so forth. The whole matter can be comprised in one word—self government or Swara-, like that of the United Kingdom and the colonies. This terse word Swara- is likely to spread over the world. Mr. Naoro.i recognized the whole present mgchinery could not be broken up and self government be introduced at once, but he insisted that the time had fully arrived for a faithful, loyal, and systematic beginning to be made.

Mr. Naoroji was also strong on the necessity of universal education. Education, he declared, must be vigorously disseminated among the people—free and compulsory primary education, and free higher education of every kind. 'The people of India would hail with the greatest satisfaction aoy amount of efipenditure for the purpose of education.' If that is so, they are far ahead of us Canadians, and there is some reason for Tolstoys' prophecy that the east is destined to rule the west. Ten thousand people were present at the congress over which Mr. Naor.i presided, and its influence must be enormous. That the wrongs of Indians will be righted, their grievances redressed and in time, self government granted them, there cannot be a shadow of a doubt; but, as a correspondent in the Morning Leader shows, it is not only in India that reforms are needed and grievances need to be redressed. There is an unfavorable contrast between the treatment of Indian natives in the Transvaal and in Portuguese Africa, for instance. A decently dressed Indian may enter any restuarant, hotel or park in Lorenzo Marquis without fear of annoyance, but in Johannesburg he would be at once thrown out probably by a Kaffir policeman. The public library in the Portugese town is at the disposal of any respectable Indian, but the Pretoria museum is reserved exclusively to Europeans. Only in Portuguese territory may the Indian may become a member of chamber of commerce, and receptions, and generally live like a free citizen in a free country. The correspondent quoted from says that at a tattoo dance held in Pretoria no Indian was allowed to be present, and a few who were looking on were ordered off by the police. Other British colonies besides the Transvaal treat their Indian fellow citizens shamefully. We have ourselves shown meanness towards them. But a brighter day is already dawning.

EDITORIAL NOTES

There is many a slip between the house and the store.

Conditions are about ripe for the fresh young man to wear a chunk of coal mounted as a breastpin.

The Calgary board of trade has learned how to handle big corporations. That is some satisfaction.

Much of this balloon expedition which Walter Wellman proposes to make to the north pole is hot air.

If we had only known that this was going to happen we would have had a pretty deep coal mine in the front garden.

Do you remember the time that we contrasted our beautiful winter with the frosty, snowy, icy atmosphere of eastern Canada?

Talk about Calgary becoming congested. Why you could build a couple of good towns out of the coal bins that are not now in use.

The brightest bit of landscape that we could look upon just now is a thermometer with the mercury a few points above the blue mark.

It is all right to be promised that you can get coal next week, if you only have some assurance that you will not be cold until next week.

For a country that is being ruined by free trade, the trade returns of Great Britain seem to be about as healthy or more so than could be expected.

In this country the coldest time of the year is the last week in January and the first week in February. Think of that and be happy with the mild weather.

A man was seen yesterday driving a load of coal through the streets of Calgary. This incident is such an unusual one that it is worthy of comment.

It is a matter of disappointment to the many distressed people in the city to know that we are several points away from getting the cold weather record this season.

In order that Calgary people may be prepared for the next time the Albertan publishes tomorrow the horoscope of Prof. Richardson, well known in Calgary. That should keep us right.

In these days of rapid change, when people forget so quickly, Britain has taken a charming way of showing those nations with a poor memory that Britannia still rules the waves.

There are just about eight people in Calgary who are opposed to government by commission, but unfortunately they are members of the city council.

The Herald seems to indicate that its attitude on the telephone question is that it is in a position if the municipal scheme succeeds tosay, "of course we always favored it," but if it turns out to be a failure it is in a position to say, "of course we told you so."

According to the Calgary Herald the municipal telephone system is the best there is, provided there is not one better, while on the contrary the Bell telephone system is the very best there is provided that some other is not better. Now that is a fair tatement.

If you want to telephone within reasonable distance just now it is quicker and more satisfactory to go out of your front door and use the old fashioned method of shouting. There is this one advantage in that method: It is possible that you will get an answer.

At Knox church on Sunday morning Rev. Mr. Hunter spoke feelingly of the invisible angels hovering about the church, and then forgot to get in a little spiel about the large number of visible angels who were present also, and the choir right in front of him, too.

The Chinook complains that the Albertan gives flattering reports of the productions at the Lyric theatre because of theatre tickets, which of course is not true. Such comment coming from a paper which has such a unique commercial existence as this unusual paper, is somewhat ludicrous.

The Albertan was incorrect in some of the details in its censure upon the people who manipulated the thawing machines. The Albertan is informed since that the thawing machine does not touch the hydrants at all, but that does not explain why the men on the thawing machines quit work on Thursday night last because it was too cold.

A column by Dods

A Frosty Encounter.

Lovely Lucy, though to linger
Languorously I incline,
All our love is past and over,
Frost hath killed this love of mine.

Lovely Lucy, ere the cruel,
Winter tears our souls apart,
Clasp my blue and frozen finger,
Feel the coldness of my heart.

Lucy, let, me kiss the lobelet,
Of that pink and pearly ear
Mighty Scott, its white and frozen
And the other too, I fear.

Lucy, I have heard you tell me,
How a man's mustache can tickle
Mine is white and frozen solid,
You won't kiss me? Oh how fickle.

Lucy, while your feet are freezing,
And my eyebrows fringe with rime,
Let me tell you, ere we perish,
I have loved you all this time.

The 70 Ages.

Alas, this is no stage,
When all the men are merely payers,
Who buy their booklets and their telephones.
For one man in his time many calls
And rings up through the ages.
At first the infant;
Calling up CENTRAL from his nurse's arms.
And then the whining schoolboy calls up CENTRAL. ... ...
His shining morning face should creep and wail
Unwillingly to school; and then the lover,
Calls CENTRAL and sings his woeful ballad,
Not greeting his very own one; then a soldier
Full of strange oaths deems his lot is hard,
Becomes all fierce and picks a sudden quarrel
Seeking his lady's number,
E'en in the churches doorway; and then the justice,
Wishing to fill his belly at some neighboring tavern,
Makes eyes severe when CENTRAL answers not.
Full of sad sores and ancient thirstiness.
And so he stays his stomach and must make shift.
And next the lean and slippery hustling man,
With pocketbook in hand and pouching all,
Using another's phone counts, five cents saved and thinks he's wise.
For his own ends; and his raucous voice
Says unkind things unto the treble voice, which giggles at the sound.
Last call of all. This ends this strange eventful mystery.
No such childishness and deep devotion,
Sans number, sans speech, sans courtesy, sans everything.

All in a Garden Fair.

Perhaps some of those who have had the pain to visit the court house upon the pressing invitation of the police or some of those who attended in some more pleasant capacity have noted the profusion of plants and vegetation with which the court is covered and more especially the kind of bower in the midst of which Chief Justice Sifton sits and from which he makes some persons uncomfortable for long periods. These plants and flowers however are not placed for the purpose of softening the shock to a condemned criminal, neither are they placed there to sooth the angry hearts of unsuccessful litigants. They are one of the few really medieaval relics which Calgary possesses. In the good old days in the old country when gaols were filthy beyond measure the prisoners were unpleasant smelling persons and the nostrils of the judges, sheriffs and other high functunaries were mightily offended thereby. So they carried nosegays of sweet flowers into court with which to counteract the trouble and to this day at the old Bailey the judge and the sheriff arrive clutching bunches of flowers which are encircled in a kind of a ham frill although in these latter days when felons are not hanged so frequently they have moreover become more savory. Perhaps there is a moral to this. But I don't know it.

He Would if he Could

Mr .Hunter. "We shall empty the theatres as we have done in other places.

News Item. The Pollard Opera Co. took out of Calgary $3000. That represents 60 per cent of the gate receipts which were accordingly over $5000.

A Yawning Tomb.

There is the most awful chasm in front of the new extension to the Alberta hotel some 14 feet long and perhaps eight feet deep. A rocky board supported on two still more rocky planks divides the tomb from the sidewalk. Any person coming suddenly or any other way out of the Alberta bar would fall in and stay there until some good Samaritan pulled him out. Citizens, retribution faces you on the sidewalk, and this living horror has sprung up since the revival.

The Paupers

Mr. Hunter stated in the Methodist Church yesterday that he had heard that $1000 a day was spent in Calgary per day.

Inquiries show that the amount is nearly $2000 while on holidays the receipts amount to $250 or more in a single hotel.

Hotel Keepers of Calgary

We know, Mr. Hunter, our habits so gay
Does not meet your approval, we fear
But though we are wicked, we've no wish to die
If we do make our living by beer.

At the figures you gave us, we should certainly starve,
Both our figures and forms you would pinch
For with faces as white as the bartenders coats
We should just escape death by an inch.

The Question of Heaven

Editor Albertan—The expression and argument used in Mr. Browning's kind and apparently sincere reply to my letter about Heaven seems to suitably convey the general idea of most minds on the matter. At any rate the general belief about the Christian's future home is synonymous with his views. In answering this letter I shall therefore be dealing with the objections of a large number of Christian people, and while there are other passages in Scripture which seem to support the idea of the Christian's future being "up yonder" I think Mr. Browning's selection sufficiently comprehensive in supporting his argument. It was my desire to hear from the evangelists on this matter—and I do certainly want to have some word from them if it is only a note through the general delivery. Mr. Hunter has replied to his other critics but has left me out—and I wonder why? I hope I have not personified the devil to the extent of being entirely ignored. I want to hear from you Mr. Hunter. I hope the evangelists are not afraid of me. I am a brother in Christ. I won't harm them! I just want to make them think whether they are telling the truth or not about where we are going when we die and where they ask others to go, and I will extend my challenge a little further to show them that I am in perfect earnest about my question. I will meet Mr. Hunter on any public platform any night this week to debate with him from the sayings of Jesus about the Christians hereafter. Please choose the time and place. I hope he will see his way clear to accept my offer and be honest in what he is doing. If he is ashamed to defend what he preaches he ought to be ashamed to preach it, and moreover if he cannot "give a reason for the hope that is within him" that hope of the future is not worth having. The Bible does not forbid argument. Paul used many striking arguments in his epistles and there was great contention in the early church. Paul and Barnabas separated because they could not agree over the things of God. It is right to use discussion, especially when in earnest. I would not make this proposal to you, Mr. Hunter, only I have a duty to perform toward my God. I must defend the truth and denounce what is not of the truth and what is not of Christ, and I dare not keep silent in the face of the profound error you deliberately persist in making by referring to the traditional idea of the believer's future home. I want the evangelists to prove what they have told us about the hereafter and I demand on behalf of the intelligence of this city and on behalf of the entire teaching of Jesus that they shall substantiate their statement from Scripture either in letter, sermon, or debate.

I will now briefly answer Mr. Browning. First he refers to John 18-36 which says that Jesus said, "My Kingdom is not of this world." He will notice that in my first letter I have quoted this passage and have there substituted the word "age" for "world" which is the correct translation of the original word used by Jesus. The fact that His kingdom is to be established on the earth in the ages to come, or as some people say, in the world to come, is proved clearly from Rev. 5:10; Dan. 7:27; II Tim 4:1; Rev. xi:15; Num. 114:21; Ps. 72:19 and in the face of these proofs Christ could never mean that the kingdom was not of the earth without contradicting the whole of the prophesy of the Old Testament and without contradiction of Himself.

Next, Mr. Browning refers to Luke 23:43, where Christ tells the thief on the cross that he would be in paradise that day with Him. My friend will note that the request of the thief was, "Lord remember me when Thou comest into Thy kingdom." Note "when Thou comest into Thy kingdom." Christ said, "I will." The thief did not ask to go to the skies; he asked for a place in the kingdom, and Christ promised him one, and told him "today thou shall be in paradise with Me." Now where was paradise; was it up in the sky, down in the grave, or in the kingdom? It was, I believe, in the grave. Paradise in this case, from the facts I can gather, seems to mean the peaceful sleep of a believer waiting for resurrection into the Kingdom of God and his Christ. Paradise could not have meant the Heaven above, because, when Christ died He went down into hell and remained there till the third day and on His resurrection Mary on recognizing Him was forbidden to touch him, for He said, "I have not yet ascended unto My Father" in Heaven. That was three days after the day He told the thief they would be together in paradise. Christ had not been to Heaven. He had been to hell—and hell here is the translator's version of a word meaning the grave. Therefore the thief went to the grave and his sleep was the sleep of a believer's paradise. There he sleeps until he shall awaken in the resurrection to join in the Kingdom of God and to join in the peace of a paradise of God on earth in the age or world to come.

Next, I am referred to Luke 4:50, where Christ is parted from his own and goes up into Heaven. Although I have often doubted the resurrection of Jesus, seeing that the original MSS. of the Gospel are strangely silent upon it, I am nevertheless ready to believe it and that He went up to the Heaven where the higher creation live, i. e., the angels of God, from whence He had come. It is here no doubt that a great number of people mistake the heaven of the angels for the heaven of christians. Man will never be an angel and he will never be in the heaven where the angels are—at least the bible takes us no further than our place upon the earth. The passage my friend quotes distinctly declares that Jesus went up to heaven and the passage he next quotes Mark 13.25 declares that Jesus will come again to the earth with great power with the object of reigning king upon it. A great space of time has here elapsed between his going to heaven and his returning during which many christians have lived and died. Had these christians gone to the same heaven where Jesus was then they would not have needed to be raised from the dead at his coming. We are told that "the dead in Christ shall be raised first" and that "no man hath ascended up in heaven but the Son." We cannot lay any claim to a place in that heaven beyond the universe which my friend says the astronomers have not yet discovered and we are not going there. Christ may be there with the angels or he may not—I believe he is however, and I know from the bible that when we who hope to see the kingdom of God die we will not go there. If we did how can you explain the resurrection, what use of a resurrection of the "dead in Christ" when we would be alive with Christ? The fact remains that all believers who have died and who die between now and the resurrection "fall asleep in Jesus" and like the thief who died nine teen centuries ago must lie in the grave of paradise until Christ comes into his kingdom and reigns on earth. Referring to Mat. 3.16 and 2 Cor. 11.4 believe it was possible for Jesus and Paul to see the heavens opened up to them but this passage does not prove they are opened up for us to go to. There is every evidence of life in the universe other than on this world and in much likelihood it is a higher life—but man belongs to the earth and the purpose of the creator is not that we shall leave it but that in the ages to come in the course of the evolution of life, and through the regeneration we shall change these vile organisms and we shall enjoy peace on earth and good will—the earth will be the Lord's and shall be full of his glory. The bible teaches that man shall inherit the earth, that the vigorous shall live for ever and that the wicked shall perish and shall be no more. It teaches that men shall inherit eternal life through Jesus Christ who is the resurrection and the life and that in that state of existence we shall live and reign with him on this same globe. Before ending my letter I submit the following passages:—

Mat. 25:31; Luke 19:12—15, John 14: 3,; Acts 1:9; 1 Cor. 1:7; Phil 3:20; Col. 3:4; 1 Thes 1:9, 10; 2 Tim. 4:1.

I wish I could emphasize these great truths, it seems to me it would revolutionize christendom and make for true christianity. I wish men, especially preachers, would give this matter their earnest consideration and unbiased study. So long that we preach a lie, so long that we labor under delusions, so long that we aim at a thing that has no existence so long do we fight against God and the great movement of truth. Wake up you ministers of Calgary from this dream of delusion and at once preach the gospel of peace on earth and good will among men. Cease to think that this earth is not good enough for the christian, it is! the Christ says it is to be made perfect and to be our future home. The only thing that is wrong with this beautiful earth is that the forces of evil are at work. Join in the great movement which has now begun to dawn upon us, the movement of social reform. Help all in your power to clear away the evil and sin of the world and in doing this you are paving the way for peace righteousness and joy on earth—you are serving the Master by preaching and working in the grand and glorious cause the triumph of truth and good and the coming of the great king and the great kingdom of God.

Mr. Hunter and Mr. Crossley you were doing a great work yesterday afternoon in the Methodist church when you addressed that great audience of men. That was a great work you did today, I admire it, I must praise you for this! It was I am sure enough to make Mr. Edwards ashamed of that foul illustration he had in his Eye Opener last Saturday. But my dear and excellent friends, I pray you, cease to talk about the heaven in space and work for the heaven on earth.

I thank you Mr. Editor for the space I have used and remain yours sincerely

ROBERT BURGESS

Calgary Jan. 13. 1907.

Is There Mange?

Editor Albertan:

While there is considerable comment on the subject of lack of food for cattle, one does not hear much on the subject of mange, which is as plentiful if not worse, than in preious years.

One has only to take a drive into the country and he will assuredly see mange and lots of it. One of the best stockmen in the country informs me that recently he has run across some of the worst cases of mange in his experience.

Now is the time to have some move made in the matter, as it is not a particularly healthy advertisement for a country which is loking for an influx of stockmen and settlers, to have the name of mange connected with it, as it surely will be if the disease is allowed to run unchecked.

Would it not be as well to have all mange cattle spotted? I think this would facilitate matters in regard to the necessary evil of dipping, both for the stockmen and government officials.

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