

or a funeral service. To some extent our entire religion has become materialized. In September I attended a morning service in one of Vancouver's largest Protestant churches. The minister said how pleased he was to welcome the vacationists and others back to church and especially how pleased he was to welcome "Mrs. X." Now "Mrs. X" was the wife of the wealthiest member of his congregation. This sort of thing makes the church distasteful to me and to others. We must not let gold supplant God in our churches, however much we may need the gold. How hard it is for a church minister to preach justice, brotherhood and universal love. Winston Churchill in his "Inside of the Cup" gave us the story of an independent minister who angered his deacons and his elders, because he opposed child labor in factories and the inequality in the division of work and play, necessities and luxuries. In our own acquaintance we see Dr. Salam Bland and Dr. Thomas and Dr. Crummy criticized and almost ousted from their church, because they sympathize with the laboring man in his reaching out for more equality. And perhaps Mr. Cooke of Vancouver is assailed oftener than he is praised.

A fine ideal was set forth in the recent Forward Movement meetings in Vancouver. I believe that the church is going forth into the new era with a wonderful message. Materialism will be done away and the church will go into the social life, the industrial and commercial life and into the political life, carrying the standard of Jesus Christ, with all the purity and love and service which that Christ standard represents.

Cleaning Vancouver's Chinatown

(A Contribution delayed in publication but still timely)

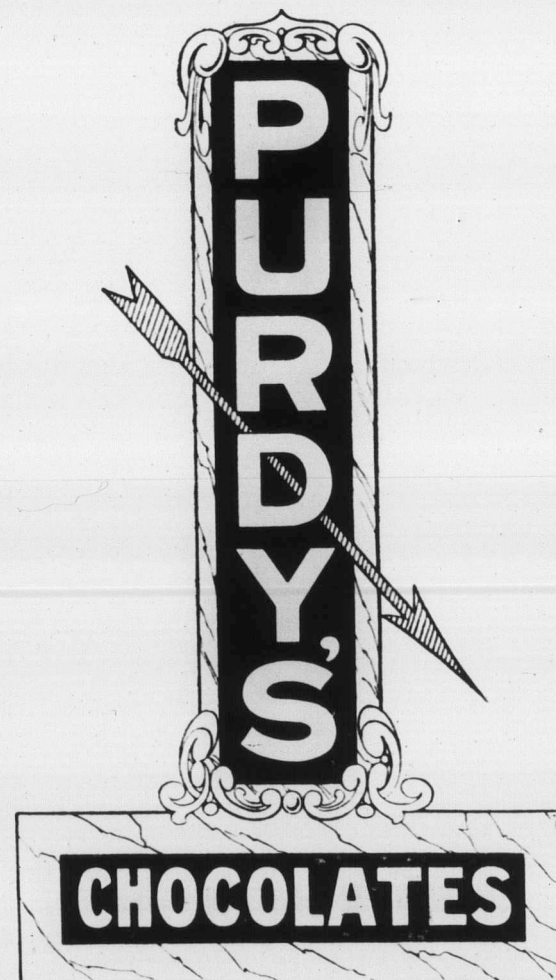
At various times in the past Vancouver's Chinatown has figured in the lime-light. For years its unsavoury reputation has been a sidewalk topic. Different authorities on the shady side of the life of the city have condemned it in no uncertain terms as not only a breeding place of such diseases as flourish in the dens of the Oriental, but also as a crime centre in Vancouver. Opium, drugs, gambling—to each Chinatown is a home. In its almost inaccessible and practically enclosed alleyways are piles of garbage in, usually, advanced stages of decomposition. Hence its unsavoury odor. The filth of these alleys is equalled by that of the congested living rooms of the unlighted and unventilated dwellings. The manner of life of the inhabitants of these dens is indescribable.

And this district has, of late years, spread amazingly. Residential localities which, until lately, were occupied by people who were white, at least, are now entirely Chinese. Business blocks, which a few years ago were occupied by Canadian firms are now filled with the goods of the Oriental. It may be said that this is part of the price of the war but, if so, it is surely none the less deplorable. Canadian business men and Canadian householders did not take up arms that their businesses and their homes might be taken over by Chinese. That the Chinese were our allies does not seem to the soldier citizen a satisfactory reply to this. And though as yet this new Chinatown has not all the objectionable features of the old Pender street district, the Chinaman quickly stamps his characteristics on any building he occupies, and this district is already sufficiently Chinese.

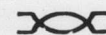
In view of these facts the short-lived effort of the city health department to "clean-up" Chinatown is to be commended, but the brevity of its effort is to be the more regretted. A few buildings may have been cleaned up temporarily; a few more closed until they are cleaned; and some decrease in the piles of rotting garbage may have

been effected, temporarily; but except for these few places the inscrutable Chinaman remains as before impassively in his accustomed filth. The question is apropos—Can Chinatown be cleaned? The cessation of the civic campaign to clean it would seem to answer that question in the negative.

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