

Special Values

getts

seeded Raisins
pkgs. 25c
new seeded raisins in one
selling at 3 for 25c.

fixed Peels
lbs. for 25c
English peels—lemon,
citron mixed—2 lbs. for

red Currants
lbs. for 25c
red currants, best qual-
ity 3 lbs. for 25c.

chocolate Icing
er Pkg. 5c
price on the best goods,
and convenient to use.

red Coconut
per lb. 25c
quality shredded coco-
nom the factory, selling

encia Raisins
5 lbs. 25c
drying raisins on sale at
cc.

Pride Washing
Powder
b. Pkg. 5c
is less than half its
—a big bargain.

tha Powder
er Tin 5c
de cleansing powder

Peas and Corn
Cans 25c

Tomatoes
25c
on the way
Vegetables

FEDERAL OFFICIALS WERE MENACED BY THE HINDUS

Latter Declined to Hear Offi-
cial Invitation to Honduras

Yesterday.
WEIRD CEREMONY HELD

J. B. Harkin and Dr. Monro Re-
fused to Remove Shoes at
Hindu Temple.

Oriental and Occidental clashed in
Vancouver yesterday. A bloodless
struggle was won by the Hindus and
Sikhs. But the end is not yet.

Oriental Breeze and diplomacy on
seemingly innocent technicalities proved
its resourcefulness in preventing
Mr. J. B. Harkin of the federal in-
terior department from presenting his
official report respecting the terms
offered by the government of British
Honduras in connection with the pro-
ject to transport certain of the East
Indians resident in British Columbia
to the Central American colony. Prof.
Taji Singh, M. A., a Cambridge gradu-
ate and the recognized leader of the
East Indians, led the opposition. He
was formerly a professor in a Lahore
university and latterly has occupied
a chair in Columbia university, New
York. He was summoned here about
five weeks ago to aid and counsel his
countrymen by whom he is regarded
as a veritable demi-god.

The proposed meeting, arranged by
appointment, did not take place. Mr.
Harkin, who as commissioner on be-
half of the Dominion Government
accompanied by an interpreter and
two Hindu delegates, recently visited
British Honduras, acting on the advice
of individuals who formerly resided in
India and who claim to be well ac-
quainted with Oriental character and
methods, refused to present his re-
port within the sacred precincts of the
Sikh temple on Second avenue. Fair-
view. In reaching this decision he
was actuated by other considerations
than a mere disinclination to accede
to the conditions imposed by the Hin-
dus. They informed him that he as
well as every white in his party must
remove their shoes before entering the
temple. Mr. Harkin was advised
that if he acceded the Hindu leaders
would attempt to stir up further strife
in India by sending word there that
British officials had committed an act
of desecration by forcibly entering
their place of worship during a re-
ligious service.

Thanks to Guru Nanak.
"Guru Nanak Ki Jai," loudly chant-
ed two hundred Orientals to the beat-
ing of a drum as the Dominion com-
missioner and other whites took their
departure after an hour and a half of
fruitless parleying outside the doors of
the temple. Guru Nanak is a deified
leader of the Sikhs who reformed their
religion hundreds of years ago. Their
chanting literally meant a shout of
thanksgiving. "Guru Nanak has
given us victory."

The officials had not proceeded half
a block on their way home after de-
clining an ultimatum that the meet-
ing, if one were to be held, must take
place in the basement of the temple,
an apartment not devoted to religious
purposes, when several Hindus over-
took them and

not unlike that of a Catholic monk,
it reacted as far as his knees. He
also wore white knickerbockers. His
knees were bared from the knees down.
Now and then he uttered a prayer in
a peculiar sing-song fashion. At
every pause the refrain was taken up
by the worshippers who either sat
with their legs crossed or stood with
bowed heads facing the altar. The
priest from time to time waved a
wand near a large tin vessel from
which arose a heavy fume, as though
incense were being burned. When-
ever the wand was set in motion the
chanting became louder and louder,
finally dying away in almost inaudible
voal tones. For at regular intervals

these were presented Oriental mysti-
cism and symbolism in all their naked
truth. The devotion of the worship-
pers could not be doubted for a mo-
ment.

The government officials took up a
position on the veranda in the rear
of the temple, expecting, of course,
that the pre-arranged deliberation
would be held in the basement or
ground floor, where the first meet-
ing in connection with the sending of
delegates to British Honduras was
held. They received a rather cordial
greeting from several Sikhs who
spoke fluent English. Presently one
of the Orientals with a chatter of sang-
dals climbed up the backstairs to the
temple in order to announce the com-
ing of the commissioner. There was
a lull in the service and the drum-
taps ceased while the messenger had
his little say. Down the stairs he
soon came with an invitation for the
visitors to join the worshippers in
the temple.

"You will first have to remove
your boots at the door," he enjoined.

Dr. Monro Balked at This.

"Well, I for one will not remove
my shoes and participate in any re-
ligious service. We are here to trans-
act government business and it was
well understood that in making the
appointment the meeting was to have
been held down stairs in the general
assembly room," replied Dr. Monro
with some feeling.

"Perhaps you have holes in your
socks," facetiously suggested some-
body, followed by a laugh as half a
score of Sikhs and Hindus began to
talk and gesticulate in their own lan-
guage.

"You are perfectly right," added
Rev. J. Knox Wright, addressing
Dr. Monro. "If we accept the invita-
tion the news will be spread from
one end of India to the other that we
forced ourselves on them during a re-
ligious ceremony and that we desec-
rated their temple."

"Don't go," he continued, this
time directing his remarks to Mr.
Harkin, who seemed surprised at the
strange turn of affairs. "A trap has
been laid for you."

This injunction was not relished by
the East Indians who fully under-
stood its import. They again started
to talk and gesticulate, now and then
engaging in animated discussions in
Hindustani with the two interpreters.

No Place for Business.

"I suppose I shall have to be guid-
ed by the counsel of my advisors," in-
terjected Mr. Harkin during a momen-
tary lull in the animated babel of con-
fusing tongues.

"By no means, accept their invita-
tion," warmly declared Mr. C. J.
Brooke, who spent nearly a lifetime
in India. "No such proceeding as has
been proposed would be tolerated by
the British authorities. There is a
time and place for such meetings.
Their temple is sacred to them, and
it is no place to talk business. They
know we are in the right. It is cer-
tain a plan has been devised to pre-
vent you from reading your report."

"That is quite true," assented In-
terpreter Hopkinson. "Such a thing
is unheard of in India. Over these
meetings with the natives are called
with the tap of drum and are held in

his remarks to Mr. Harkin, "I wish
you would sign a clause to the effect
that this report is not binding on us,"
flashing an official letter Mr. Harkin
had written the Sikh priest. "Let Mr.
Knapp draft it for your signature."
"There is no force or compulsion
about this proposition," replied Mr.
Harkin, referring to the official letter,
which he held in his hand. "I simply
wish to explain the terms offered to
the government of British Honduras
to Hindus who may wish to settle in
that colony. There is nothing com-
pulsory about it. Your people are
free to act as they please. The Do-
minion Government is not in a po-
sition to force or to drive you out of the
country. The matter is one for you-
selves to decide."

The Oriental authorities were ad-
vised that four or five hundred Hin-
dus were liable to be out of the city
this coming winter. It was prob-
able that a large number of the
Hindus that prevailed upon the
British last winter were now in
Honduras. At the same time the
British does not intend to force
any of them to go. The British does
not intend to force any of them to go.
The British does not intend to force
any of them to go. The British does
not intend to force any of them to go.

This brief speech was followed
amidst many interruptions by Prof.
Taji Singh.

Rescue of Dr. Monro.

Mr. Knapp finally expressed his
opinion that it was unnecessary for
Mr. Harkin to give any written
pledge.

Prof. Taji Singh again grew exas-
perated when other whites attempted
to join in the discussion.

"Stop," interjected Dr. Monro, ad-
dressing Prof. Singh at one stage
when Dr. Harkin was interrupted.
The professor did not heed the
doctor's protest in a sharp voice
as he stood face to face with the
stout Sikh leader. "Mr. Harkin
is the government commissioner
and is entitled to a hearing."

The doctor's tone set off a small
explosion.

"You have no right to address me
in that way. This is a matter of
principle with us. I object to the
language you used," almost shouted
Prof. Taji Singh. He assumed a
menacing attitude. His face and
indignation were clearly known to
the two men glared at each other.

The incident was not lost on the
East Indians.

"We no fear," they no fear. They
three or four stout Sikhs, as
they began to gesticulate and pro-
ceed as though to come to the as-
sistance of Prof. Singh.

But the professor soon recovered
himself, and as he waved his hand
the East Indians who meantime in
large numbers had pressed in and
surrounded the small white contin-
gent, quietly backed away. They, too,
were excited, but their actions showed
that they were more intent on pro-
tecting their leader than in molesting
their white brothers.

Prof. Taji Singh then reiterated his
objections to hearing the report of the
commissioner. He pointed out that
its presentation outside the temple
proper had no significance.

"It is you who are taking advantage
of a technicality," he said, again ad-
dressing Mr. Harkin, who kept perfect-
ly cool throughout the rather trying
ordeal. "You know I am a lawyer al-
though I never practiced."

The point was debated, but to no
purpose.

"It is quite evident you do not wish
to have the report read. There is
nothing compulsory or mandatory
about it. It is the earnest desire of
the Dominion Government to do all
in its power for your people," declared
Mr. Harkin.

"I don't think the advice we were
given as to the numbers of Hindus
who are liable to be out of work this
winter will be confirmed. I hope not.
You know the law. It gives the au-
thorities power to deport any individ-
ual who becomes a public charge. I
will not have to be expected

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