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After the meeting, an attempt was made to take place in the basement of the temple an apartment not devoted to religious purposes, when several Hindus overtook them and declared that they would not admit upon the meeting being held within the sacred precincts. According to Mr. Harkin and his escort retraced their steps and entered the basement, where scores of turbaned East Indians were found assembled. A declaration of Prof. Teja Singh at the very outset that the deliberations not being held in the temple, proper would not be regarded as binding brought about another deadlock. Five minutes more of argument on this disputed point and Mr. Harkin and his white companions withdrew. The report was not presented. The professor also insisted that the commission before submitting the proposition of the Honduran Government should first give a written pledge that the East Indians must in no sense be regarded as compromising themselves. After further wrangling, during which several of the natives assumed a very defiant attitude, Mr. Harkin and party withdrew.

This in brief summed up the stirring scenes that took place in West Fairview yesterday afternoon.

The Official Visit.
 Mr. Harkin was accompanied by Dr. Mouru, Dominion Immigration medical officer; Mr. J. H. MacGill, local immigration agent; Rev. J. Knox Wright, pastor of Chalmers church; Mr. C. J. Brook of this city; Mr. W. C. Hopkinson, the interpreter; and other white interpreters. Rev. Mr. Wright is a missionary labored among the East Indians in Trinidad for many years. He speaks the language fluently and is regarded as their closest friend in this community. Mr. Brook resided in India nearly 30 years. He has also proven a warm champion of the Hindus since their invasion of British Columbia.

When Mr. Harkin and his white companions reached the temple at 2 o'clock they found that a religious service was in progress. It had been going on for hours. At the top of the staircase leading to the temple proper half a dozen stalwart East Indians were on guard. On the landing stood large wooden boxes, subdivided into pigeon-holes, in each of which were deposited the shoes of the worshippers within. It is a strict injunction that no individual native or white can enter the sacred precincts unless he divests himself of his footwear. During the service most of the worshippers usually wear rough home-made wooden sandals consisting of small flat pieces of board strapped to the feet by means of leather thongs. Some of the East Indians did not wear stockings; indeed many of them were barefooted, the only covering of their soles being the sandals.

A Weird Chant.
 Through the half-open doors floated the weird chant of hymns and invocations to Buddha, uttered in mournful tones, mingled with the solemn beat of drumtaps. Then a silence would ensue, followed at intervals by another sacred song in which all the worshippers participated. The officiating priest wore a brown habit.

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from reading your report." "That is quite true," assented Inspector Hopkinson. "Such a thing is unheard of in India. Over there meetings with the natives are called with the tap of drum and are held in public places."

So with another clatter of sandals half a dozen East Indians, forming a deputation, climbed upstairs to deliver the ultimatum.

Meantime the discussion on the verandah became more animated than ever, the white visitors reiterating their unwillingness to enter the temple. The little group was then joined by Mr. T. E. Knapp, a resident of this city, who is a student of Oriental philosophy, and who has presided at all the public lectures delivered here by Prof. Teja Singh.

Argued for the Hindus.
 As soon as he learned the situation he took up the cudgels on behalf of the East Indians, maintaining that their request was not an unreasonable one. He engaged in a lively war of words with Rev. Mr. Wright and others. The retort courteous was passed several times with many interjections from both whites and Hindus. The discussion lasted nearly half an hour.

"How long have you known Prof. Teja Singh," asked one of the interlopers.
 "Nearly five weeks," replied Mr. Knapp, amidst a derisive laugh from one or two individuals.
 "No personalities," retorted Mr. Knapp with no little feeling. The discussion was then resumed.
 "No personalities," repeated another party when Mr. Knapp again voiced his opinion.

It was finally agreed that he should enter the temple for the purpose of summoning Prof. Teja Singh. After a long wait he returned with the message that the professor could not come downstairs. The reason offered was that the professor had taken the priest's place and was conducting the service.

First Sight of Teja Singh.
 Another half hour of lively discussion between Mr. Knapp, the other whites and a number of tall Sikhs followed. "It was all to no purpose," Mr. Harkin and party then took their leave. Passing out to the street their ears were greeted with the exultant cry of victory, "Guru Nanak, Ji Ji!" and noisy drum taps, as the two hundred worshippers inside gave expression to their pent-up feelings. The government officials had not gone a block when they were overtaken by a Hindu who invited them to return, declaring that his people were prepared to hear the commissioner in the basement of the temple. So the whites retraced their steps. In the basement they found about 40 East Indians assembled. From upstairs still floated the monotonous chant of hymns and the muffled tapping of a drum.

The East Indians led by Prof. Teja Singh, tall of stature and long of beard, ranged around Mr. Harkin and the other members of his party. He had no time in coming to the point. "I was it understood at the outset," said he with great firmness and no little show of independence, "that we are willing to hear your report, but will not consider it as binding on us," addressing Mr. Harkin.

The responsibility for not meeting us at the temple is yours. We want to discuss these matters in the presence of our Guru Nanak. Anything done down here can have no significance. We are holding out for a principle. Anything we do in the temple has a peculiar sacredness. We carry religion into every action of our lives.

Introduced a Disclaimer.
 "Bear in mind," he said, "anything we do right here has no significance. To be of any value in our eyes it must be performed in our temple. Before we hear your report," still addressing

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 authorities power to deport any individual who becomes a public charge. I hope it will not have to be exercised. The Honduras proposition was devised with the object of helping out any Hindus who have not adapted themselves to conditions here. Many of the East Indians seem to have done well, and again others have not."

"I am glad to meet a gentleman," said Prof. Teja Singh as he said goodbye to Mr. Harkin, and cast a stony glance to other members of the white contingent.

Mr. Harkin was prepared to show that the Honduras Government had received 391 applications for Hindus from planters. In addition the Colonial Government undertook to employ 200 more on railway construction, while it also agreed to give free land grants to two hundred others.

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