

etc., and had not had an opportunity to explain very much to them. I, therefore, wanted the full case presented at Vancouver, and not simply a partial report.

CONDITIONS AT VANCOUVER.

I arrived in Vancouver on Monday, November 30th.

Before my arrival, there had been an announcement in the press that the East Indian community had held a general meeting, heard reports from the delegates and decided not to have anything to do with Honduras. There was also a report that the interpreter had offered a \$3,000.00 bribe to the delegates to make a favourable report on Honduras. I also learned that the idea had been cultivated that the Honduras proposition involved a design to force the East Indians out of British Columbia—willing or unwilling—instead of what it really was, a proposition designed to help those who needed help.

So far had the community been deceived by misrepresentations of this kind and by absolutely false charges—like that of the alleged bribe—that it was apparent they had been artfully welded together in an attitude of hostility. Instead of appreciation of the Government's efforts there was insolent ingratitude.

I learned that almost as soon as the delegates left Vancouver, some influences began to work against the Honduras proposition. The Hindu interpreter of the U.S. Immigration Office at Vancouver, who is a white man and a native American, told me that from day to day as Hindus came to his office he always made enquiries regarding the Honduras matter. For the first few days the reply always was, "We do not know anything about it but will when the delegates return." Soon, however, the reply became, "No Honduras for us. It is full of yellow fever and the wages are very low."

Evidently before the delegates had got to Honduras the influences against the proposition had done effective work.

As soon as I reached Vancouver I had a conference with people familiar with East Indian matters, to ascertain the best course to pursue in view of the misrepresentations that had been made and the hostility that had been worked up among the Hindus. At the conference there were: Rev. John Knox Wright, Capt. C. J. Brooke, Wm. Snee, (white man born and educated in India), R. G. Chamberlain, (Chief of Police), Dr. A. S. Monro, J. H. McGill, Mr. M'Mahon (City Relief Officer, Vancouver), W. Willans (Immigration Inspector) and myself.

It was decided that the best course to follow was to prepare a report on what Honduras offered and write to the Priest of the Sikh Temple, asking him to call a general meeting of the community at the Sikh Temple building on the following Sunday, for the hearing of reports from the delegates and myself.

The following correspondence took place: