sounded, but because of the explosives stored in the magazine none dared go near the fire, but on the contrary the entire population sought shelter behind the various sand dunes. In a very short while after the fire was discovered the first explosion occurred, and for two hours afterward a continuous bombardment was kept up. The noise sounded like the roar of twenty battles, and six-pounder shells were flying in every direction about the heads of the frightened islanders, who had no possible means of escape. Each one expected every moment to be struck with a shell, but at the expiration of the uproar it was found that not a single person had been injured. The following day numerous empty shells were gathered and are now held by those who witnessed the explosion as souvenirs.

THE HINDU IN THE NORTHWEST

BY

WERTER D. DODD

"Oh, East is East, and West is West, and never the twain shall meet,
Till Earth and Sky Stand presently at God's Great Judgement Seat."—*Kipling.*

THE East and the West have met in complex combat on the Pacific Coast of the United States and Canada, but there has been so little blending of the racial elements that the philosophy of Rudyard Kipling stands unchallenged. The races have met, but they have not mixed. The intermingling of peoples on the western slope has introduced problems, industrial, social and political, that must become more intricate if they are not solved soon.

The first climax in the invasion of the West by the Hindus occurred at Bellingham, Washington, the night of September 5, when a mob of six hundred workmen in the lumber mills raided the quarters of the Orientals, completely terrorized them and forced them to leave the city. Many of the Hindus were injured, but none fatally. Their squalid homes in the most wretched parts of the city were invaded, their belongings thrown into the streets, and in some instances their valuables stolen, although robbery did not seem to be the purpose of a considerable number of the rioters. The fact that the demonstration did not have a more serious outcome was probably due to the non-resistance of the police and the tawny subjects of Great Britain. The officers regarded the situation as being beyond their control and did little more than advise caution. In some instances they were forced to release rioters whom they had arrested.

The spirit of the mob was one of hilarity and good humor. The object was to impress upon employers the resentment of the laboring men against the importation of Hindu workmen. At no time was there danger of unrestrained violence. The only Hindus injured were those who leaped from buildings in an attempt to escape. When the acquiescence of the police was assured, the Hindus were gathered together from all quarters and herded along the streets like cattle. After two hundred of them had been collected they were driven to the city hall and placed for the night in a large room, the court room of the municipal judge, adjoining the office of the chief of police. During the night men and boys continued to bring in meek and lowly stragglers. In one case, a schoolboy drove in three of the timorous Asiatics who had once served in the soldiery of Great Britain.

With the coming of dawn, the ardor that had animated the mob cooled, and the rioters dispersed. From that time on the police had the situation well in hand. The city council held a special session and Mayor A. L. Black ordered fifty deputies sworn in at once. He declared that order

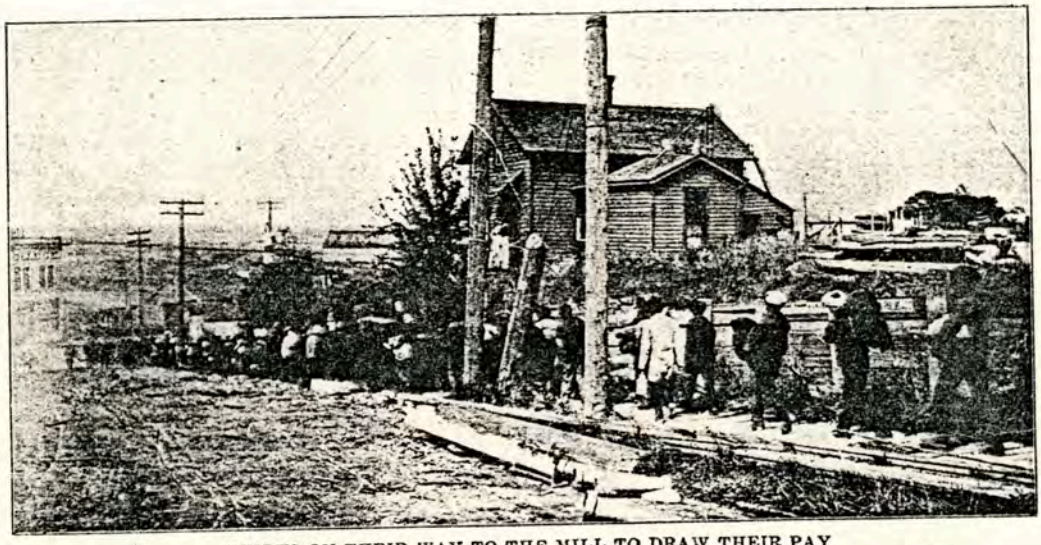
BELLINGHAM HINDUS DISCUSSING THE SITUATION WITH THE SPECIAL DEPUTIES
Although assured protection by the mayor, and offered higher pay by the mill-owners, they preferred to leave town

would be preserved at any cost, urged the Hindus to remain, and assured them of the city's protection. The mill owners assured them that they could continue to work and in some instances they were offered the same pay as the whites were receiving, but apparently they had lost all desire for American dollars, and within two days they had nearly all left town. On the morning following the riot they went under guard to the mills, drew their pay, and were escorted to the depot to take the next train for Canada, where they felt that they would receive better protection. Only a few of the bolder, more Anglicized members of the race remained, but in a few days a Hindu was considered a rarity on the streets of Bellingham. At the time of the riots there were perhaps four hundred Hindus in Bellingham, although there were several hundred in neighboring towns. Even these became intimidated, gradually folded their tents and sought protection under the British flag.

SOME OF THE HINDUS DRIVEN FROM THE UNITED STATES TO CANADA

As a sequel to the Bellingham riots, came the riotous condition in Vancouver, British Columbia, which lasted for several days. There the demonstration was directed, not so much against the Hindus, who are British subjects, as against the Japanese and Chinese. The mob at Vancouver was more serious than that at Bellingham, but it did not reach the bloodletting stage. The Chinese were subjected to many abuses, but when the Japanese colony showed resistance there was a sudden retreat, although much damage was done before conditions finally adjusted themselves.

To make the situation more acute, and while the mob spirit was still rampant, an Oriental vessel landed in the Vancouver harbor with a number of Chinese



HINDUS ON THEIR WAY TO THE MILL TO DRAW THEIR PAY

They are under guard of the police after having spent the night at the City Hall as prisoners of a mob

and Japanese and twelve hundred Hindus aboard. After much parleying they were permitted to land and the Hindus were scattered throughout the British Columbia towns and logging camps, a few being sent by boat to California. The circulation of a petition was started among the business men and it was liberally signed for the purpose of chartering a special train on which to send the shipment of Hindus to Ottawa to impress upon the Canadian officials the fact that British Columbia is confronted with a serious problem, but this somewhat daring undertaking was abandoned.

One of the contributory causes of the riots in Vancouver was a mass meeting of laboring men under the auspices of the Japanese-Korean Exclusion League, immediately following the affair at Bellingham. In fact, it was the crowd that could not find entrance to the hall that started the riot. A similar meeting of the league was held in Bellingham, September 15, and the citizens were apprehensive of a similar demonstration against the Japanese. But as the local papers had previously announced that the three hundred members of the Japanese colony were armed and the police were determined to resist violence, no outbreak occurred. Indeed, it appeared on that date that there was no evidence of the mob spirit.

Whether for good or ill, Bellingham has probably solved for herself the Hindu problem just as she solved the Chinese problem several years ago. The Chinese, once having been intimidated, now steer clear of that city, except during the fishing season, when their labor is in much

IN STRANGE SURROUNDINGS

demand. Yet the method has been condemned by the press, the pulpit and the public. Even the labor organizations, some of whose members participated in the riot, are vigorous in their condemnation, while they criticize the employers of Oriental labor. The attitude of the public in general seems to be that, while the Hindus are not wanted, they should be fairly treated if they come.

The problem presented by the natives of India is not, as in the case of the Japanese and Chinese, a race problem; it is industrial. True, the Hindu is not a desirable citizen. He is not adaptable; he does not fit in. He is a stranger in a foreign land. He is a poor workman, and he lives in dirt and filth. But he is an Aryan, not a black as frequently characterized in the press. When he abandons the turban and assumes American garb, which he is in no haste to do, he is a sort of nondescript and might pass for a Portuguese or Spaniard.

In the industrial world, however, he fills a place. The mill men of the Northwest declare that they employ him, not because they want cheap labor, not because they want to use him as a club over the labor unions, but because they must have labor of one kind or another. Relatively speaking, the Hindu does not supply cheap labor. He gets $2 per day in the mills and camps where a common white laborer gets $2.25, but two white men will do as much as three Hindus. The unions oppose the Hindu on the ground that the shortage of labor is only temporary and that once he is established, the Hindu will be a substantial factor in competition on the labor market.

The Japanese question has a broader significance, but it is universally admitted that it can not be disposed of by sticks and stones. The Japanese are a militant people and where a few hundred of them are gathered together a mob that attempts to haze them is inviting wholesale bloodshed.

THE TWO HUNDRED HINDU PRISONERS
The room in which they were confined by the mob during the night

Inspired to renewed activity by the recent events in the Northwest, the Exclusion League proposes to put the Mikado's subjects out of business on the Pacific slope by means of the boycott. Petitions will be circulated among the people of the Puget Sound cities asking that no employment be given to the Japanese. The leaders of the movement assert that they will have completely solved the problem within a few months.