

Ex-Minister

of land in British Colum;

### Three Months' Grace

omission Government gives a respite of three months Indian problem in British ill be solved," was his ut- few days ago. Under his d other enterprises in em- soon to materialize. The basement of the Sikh tem- displays the titles of a trust as well as a lumber

a-Singh, the idol of the Hindus, is a familiar figure. He is tall of stature, stoop. His age is prob- forty. He would attract passing attention. In ap- is quite distinguished. European attire, his head surmounted by a large turban, neck beard, knotted at the hider a swarthy but, graye never illuminated by any- fohing a smile. His look who is, terribly in earnest. tion is confirmed when he tips. His conversation is dignified. He speaks English, with a slight ac- cident reading is illustrated sing any topic relating to as a fund of information clopedic in character. To any argument he quotes authorities. The religious phical systems of every lization, political science, nomy, Biblical criticism, al reforms, are equally at s. He warms up with his his brown eyes fairly n he describes the great s of Oriental sages in aso- phy. Waving a huge cane add weight to his deliv- other arm bearing a coat gold, a garment perhaps of his caste, he looks not ancient lawyer. Teja- er weary of laying down that the Fatherhood of Brotherhood of Man will aid until mankind gets reat selfishness. Of the 1pmh of the human race is no doubt. Whether this



brotherhood will come tomorrow or a million years hence, he asserts, all depends upon the abolition of selfish- ness, the subjugation of the ego, the annihilation of self by the spirit of a divine altruism. Can the advocacy of these principles be reconciled with his interest in the material welfare of his countrymen and the formation of land, stock, lumber and mining com- panies? Teja Singh replies in the af- firmative. He says there is a true and a false system of political economy. He would give the laborer, the trader, the capitalist, a fair profit, and no more. Money acquired at the cost of human suffering is a curse. It serves no good purpose and retards the goal to which the world is drifting.

### Bow Low to Him.

This is the man who in less than five weeks in Vancouver has animated Hindus and Sikhs with courage and confidence in themselves. There is something sublime about their devotion to him. Watch an East Indian met him on the street. When Teja Singh approaches the other bows in abject humility, at the same time crossing his hands and uttering a salu- tation in an undertone. He is their guardian, philosopher and friend. Any argument that he was inspired by any other motive than pure un- selfishness would be regarded as high treason. Teja Singh is the uncrowned king of the East Indians in British Columbia. But his influence reaches farther. He is regarded in India as one of the strongest champions of the so-called national movement now agi- tating millions of natives and which the British authorities regard as a purely seditious one. He is in con-

stant touch with educated men of his own and other races in the Indian Empire. His views respecting the action of the authorities in dividing the province of Bengal are no secret. At a recent public lecture he took the audience into his confidence. From his standpoint the present-day British administrators do not understand the sentiment of the Indian people.

Lord Curzon, the viceroy, before leaving for England expressed pronounced views on some aspects of Ori- ental character. He declared that the highest ideal of truth is to a large extent a Western conception. His words were interpreted as an insult deliberately offered to the moral char- acter of India. While many educated natives admitted that the strictures of Lord Curzon were not entirely un- founded, they with bitterness of heart advanced the charge that if the char- acter and the national self-respect of the Indian people had been impaired such was the inevitable result of un- freedom and political subjection.

Prof. Teja Singh will tell the en- quirer that nothing has set up a more impassable barrier between the peo- ples of the east and west than the pro- found discrepancy between Christian profession and practice. The deceit- ful selfishness, the rapacity and bloodshed with which Christian na- tions have established their power in the Orient, the viciousness of the earlier adventurers, have thoroughly alie- nated sympathy and destroyed con- fidence. When, after the revolting record of the Chinese war, the western nations offer themselves as moral ex- porters, the cultured Oriental is tempted to smile at the incongruity.

Prof. Teja Singh will also tell the

enquirer that recent scientific discov- eries awaken a strange echo in the philosophy of the east in both Hindu and Buddhist lands. Take, for in- stance, the electrical theory of mat- ter, according to which the world is motion or energy in terms of electrical monads. The supposed solidity of matter has melted away, with proper light one may look through any opaque object. The solid mountains and ancient strata of the earth are themselves, but imprisoned energy, and all our perceptions are but the result of winged motion.

The esoteric philosophy teaches something akin: the vanity and illus- oriness of sensual existence, the veils of Maya cast over mankind which produces the delusion of the ego, of finite personality, and the Buddhist belief that the desire for individual existence is the root of all suffering, that true happiness comes alone from the perception of the transitoriness of all things and from the gradual con- quest of the error of self. Buddhism, according to Teja Singh, finds its goal rather in the delights of a deep appre- ciation of the realities of existence, in the exercise of the higher mental fac- ulties, in a life transfused with every- day beauty, than in the possession of innumerable means of advancing wealth and commerce, of gratifying sense, of promoting mere bodily com- fort. The Hindu spiritualizes and personifies nature in his crowded Pan- theon, and sees in all phenomena the expression of one mysterious will. Buddhism, admitting neither spirit, human nor divine, yet finds final peace and happiness in the elevation of the individual mind to the plane of universal thought, to the contem- plation of universal law.

Teja Singh is a Buddhist. To his people here he is more. He is their

leader and lawgiver, a veritable Guru Nanak, the sage who reformed their religion centuries ago. He decided for them whether they should go to British Honduras or remain in Brit- ish Columbia and take chances in a high-and-seek game with the deporta- tion officers during the winter months. But Prof. Teja Singh has no fears for the future. He feels able to look after the welfare of his comping fellow- countrymen.

Bricklayer-General J. M. Swayne, governor of British Honduras, will reach this city tomorrow from Onta- rio. Before leaving England he con- ferred with the Imperial authorities respecting the proposition of locating the unemployed Hindus and Sikhs of British Columbia in the South Ameri- can colony. It remains to be seen whether he will be a match for Prof. Teja Singh, who is opposed to the project. General Swayne has had a distinguished military career. He entered the army in 1883 joining the Indian staff corps. He served in Burma in 1886, and was awarded a medal and clasp. Later he was on special duty on a reconnaissance in Somaliland in 1890-92. He was awarded a medal and clasp for his services during the Uganda mutiny and Jubaland expedition in 1898. He is best known for his brilliant work while leading two expeditions against the Mad Mullah, a fanatical Mohim- medan leader in Somaliland in 1902-3. He suppressed the rising and de- feated the rebels in several bloody fights. Later he was given the rank of administrator and restored order throughout the country. His achieve- ment was regarded as a wonderful feat, owing to the difficulties in fol- lowing the natives through the jung- les in an intensely hostile country. Later he went to India, serving in the Intelligence branch at headquarters, where he won the McGregor medal. Then he returned to Somaliland as commissioner and consul-general. He is said to have a thorough knowledge of the Oriental character.

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