

MYSTERY AND OF TEJA

REMARKABLE BUDDHIST
SCHOLAR WHO HAS
COME TO VANCOUVER
TO LEAD HIS COUNTRY-
MEN - REGARDED BY
THEM AS A DEMI-GOD.

The East Indian problem in British Columbia has entered upon a new phase fraught with grave possibilities. It was reached last Sunday when two hundred Sikhs and Hindus plainly indicated with no little show of insolence that they would have nothing to do with the proposition originated by the Dominion Government looking for the removal of certain of their unemployed to the salubrious climate of British Honduras. Steady work on plantations or government railways with the alternative of securing free land grants is guaranteed six hundred East Indians. In no sense would they be left helpless or made to shift for themselves. The Orientals were to have been made parties to a solemn agreement between the Dominion and Honduran Governments.

On Sunday they refused to hear the official report of Mr. J. B. Harkin of Ottawa, the Canadian Commissioner, unless it was presented in their temple. The terms were declined. These included an instruction that Mr. Harkin and his fellow officials must first remove their boots before entering "the holy of holies." Mr. Harkin acted on the advice of clergymen and interpreters who claim to be acquainted with oriental character. He was informed that a trap had been deliberately set for him; that an acceptance of the invitation would be taken advantage of by the native leader to circulate false reports in India that British officials had unwarrantedly desecrated a place of worship by entering it during the hours of service to force them to agree to a project virtually compelling them to settle in another British colony. These, it was represented, would increase the unrest in India and fan the flames of sedition. Mr. Harkin recently visited British Honduras to negotiate an agreement with the colonial authorities. He was accompanied by two native delegates, a Hindu and a Sikh, and a white interpreter.

No Compulsion by Government.

During their stay there the delegates expressed the belief that the country was well adapted for their settlement, and that the terms offered

New York five weeks ago. In a recent public lecture in the O'Brien hall, speaking in English he discussed the Indian problem, warning the audience that unless Britain rendered a tardy act of justice the people of India would draw the sword and emancipate themselves.

A Clear-headed Speaker.

There was no jingoism in his two hours' address. He spoke calmly and dispassionately, quoting historical authorities to show that from age to age the dream of Indian unity had been entertained by sages, lawgivers and great teachers and that its realization was inevitable. The professor showed himself to be a man of profound erudition with a marvellous grasp of the principles of European civilization and intimate knowledge of the occult and Oriental philosophy. He disclaimed against the rapacity of western nations and denounced the civilization that was based on material wealth. He expounded the principles of true political economy, declaring that any nation which neglected the life of the spirit was doomed to destruction. He drew parallels from the half-forgotten kingdoms of India. But he saw a gleam of light, a ray of hope for the millions of India. A brighter day was dawning.

Having expiated their sins by abnegation, penance and self-denial, a leader would arise to pilot them into the fullness of national life. Prof. Teja Singh talks like a man who believes he has a sacred mission to perform. At the lecture he proudly declared that his coming here was providential and that his steps had been directed by Guru Nanak, the mystical energy or spirit worshipped by the Sikhs. His influence during his brief stay here has even extended to white people.

Has Wide Schemes.

On several recent occasions he has visited private houses to deliver little talks on theosophy, which has many ardent devotees in Vancouver. White men and white women are numbered among his warmest admirers.

Prof. Teja Singh is a Sikh. He led the opposition which was successful in preventing Mr. Harkin from reading the official report last Sunday.

large tracts of land in British Columbia.

Asks Three Months' Grace.

"If the Dominion Government gives my people a respite of three months the East Indian problem in British Columbia will be solved," was his utterance a few days ago. Under his

