

Reevaluating the Origin and Inspiration of 'Sikh Gadar 1907-1918'*

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Many Historians of the Gadar movement try to generalize the influence of communist, Arya Smaj, Abhinava Bharat, Western socialists, anarchists and 1857AD Sepoy Mutinee thought process as a source of inspiration on the Ghadarites without any serious analysis of the actual content of historical evidence. I agree with Dr. Ganda Singh 1969 AD based on the evidence by historians like Dr. Surendra Nath Sen, Dr. Romesh C. Majumdar, Maulana Abul Kalam Azad, and S Acharya Kriplani. According to Dr. Ganda Singh, "...it would be a travesty of truth to describe the revolt of 1857 as a national war of independence." Without refuting this evidence, many historians still label that Sikh Gadar (1907-1918). was the sequel of the Gadar (mutiny) of 1857. Dr. Harish K. Puri states, "The major source of Gadhar movement's Inspiration was V.D. Savarkar." (Introduction Page XII: 2011). The Indian war of independence of 1857's excerpts and chapters from that book was published in various issues of Gadhar movement, overshadowing what really happened on the Western Coast of America. But Evidence shows that the movement was launched from Sikh Gurudwaras and Guru Granth Sahib's teachings and Guru Nanak's Salok 20 on page 1412 of 'Guru Granth Sahib' was the motto of Gadar Newspaper ਜਉਤਉਪ੍ਰੇਮਖੇਲਣਕਾਚਾਉ.(Jo Tau Prem Khaelan Kaa Chaaoo), published in USA.

Historians do not try to explore the religious, social, cultural and political beliefs and political activism of the new migrants to North America in the years 1904-14. More than 90 percent of these immigrants were male Sikhs and this movement did not involve repudiation of their religious faith; instead their faith strengthened their involvement into Sikh Gadar revolution. That is why they went back to India to fight for the cause. Their religious conscience was their guiding force and that's why the movement was non-sectarian and non-racial. The above facts are supported by the historical evidence from 1906-1914.

This paper argues that the movement started from India, but it began mainly by the Sikh Gadarites with an inspiration from Gurbani in North America west coast in 1907. Back in India, Sikh Peasants and Sikh military person participated in extreme agitation against the new Colonization Act and the Doab Bari Act of 1907. In Vancouver, Canada, the Sikh lost voting rights in March 1907. September 4, 1907 Bellingham Riots USA. Sikhs migrated to west coast of North America and worked as laborers but carried with them the dream of Independent India. The consolidation of Sikh Gadarites is objectified by the Gurdwara Sahibs in VANCOUVER, in 1908 and at Stockton, Abbotsford and Victoria in 1912.

Many historians misrepresent the movement intentionally and ignore the evidence of all including constitutional struggles of 1907-1913, and label the start of Gadar movement in North America from April 1913, ignoring what consolidated this movement. Based on evidence, this paper argues that this movement in fact was an International Anglo Sikh War that started in 1907. It was the first declared Indian freedom war fought by majority International Sikhs, also known as 'Sikh Gadar 1907-1918'.

From 1905- 1913 in Europe, Shyamaji Krishna Varma's Arya Smaj thought, Veer Savarkar's, Abhinava Bharat's thought and Bhikaiji Cama & Sardar Singh Rana's Social Democratic thought process were tried. But Inspiration behind their thought process could not produce any international mass movement for freedom of India in Europe, as compared to West Coast of North America where movement was finally produced and action taken thru Sikh Inspiration. Many Hindustani societies, armed rebellion and explosive plans in North America's West Coast have been reported since 1907 as noted in significant year wise events below.

In North America six newspapers were in circulation prior to November 1913, voicing the Gadar cause as noted below year wise. Their activities were noted by British Viceroy in India from 1907 onwards

, and they in turn planned Indians/Sikhs exclusion from North America and they were successful in Canada in 1908 and in 1914-1917 in USA. Many Gadrates moved from Canada to America during those days and did cheap labor, but did not give up the cause of free India. The secret British Gadar Directory list of revolutionaries in outside countries and India was first published in 1917, and then updated in 1934. It had total of 616 persons: 527 Sikhs; 54 Hindus; and 35 Muslims.

Sikh affirmed to fight back by consolidating with a vision of building Gurdwara Sahibs and fought for constitutional rights from 1907-1913, but got exhausted. Finally due to vision of one leader Lala Hardyal in 1913, they fell into trap of German imperialism and its money. The Germans were on the hunt to start colonial/world dominance war against British with an eye on India's Industrial & Mineral wealth which made Sikhs vulnerable.

Harish K. Puri finds Lala Hardyal as a radical intellectual and "... **inspirational genius**," (Introduction page XI, 2011). But author Emily Brown, who has done most extensive academic study on Lala Hardyals life found him, "...heroic, incisive, imaginative, exciting, and provocativeI have also found him **selfish, devious, petty, and pedestrian**" (Preface page XI, 1975). He was a god-gifted prolific writer, but never wrote even a single line in remembering his compatriots when the armed revolutionary plan created by him failed on February 19, 1915. December 1913 German Consulate was with Him in Sacramento meeting which shows that Hardyal has connection. This was an armed revolution but why till February 19th 1915 Lala hardyal could not supply any arms to the revolutionaries in Panjab?. Lala Hardyal himself surrendered to British in February 1919when he applied for Amnesty. Gadar failed because Lala Hardyal had no vision as an armed revolutionary. He proved to be an armchair revolutionary only.

Gadrates reached India but failed because: There was no money nor any arms or explosives as promised to them. There was a lack of good and efficient leadership.

2. Lack of mass following and absence of national and political conscious.

3. Religious organization in India failed to support them. Only Bhai Randhir Singh Jatha supported them. The Arya Samaj and Chief Khalsa Diwan were against the Ghadrates and supported the British. Even from Sri Akal Takhat, the Hukanamas passed were against the Ghadrates.

4. British were smart and made Sikhs form local committees consisting of leading Sikhs in the districts, which could give information of the Ghadrmites among the rural population and assist the government in arresting them...

5. There was efficiency of the British security system for communication between the foreign countries and India, and they passed new Security Acts before even Gadarites landed in India.

Harish K. Puri goes on to write, “Hardyal, who had aroused thousands of Indian immigrants in foreign lands against ‘Willy British’ shocked his comrades by his clean Volte Face. He was apparently upset by the alleged backwardness and lack of culture among the Turks and Germans (Page 149, 2011). Writing in New Statesman (London) in March 1919, Lala Hardyal says, ‘Asia needs Britain’s strong Arm for safety and progress.’ And this brought about an end of revolutionary Lala Hardyal.

Harish Puri hides from the readers what Hardyal wrote 9 months earlier in June 1918 in ‘Der Neue Orient’ in favour of German Culture. In his article, **“Orient and German culture,”** a lengthy article which was published in June 1918, which reads: “Germany has produced the intellectual figures of the 18th and 19th century and dramatist poets and magicians.” Emily C Brown also brings this out by saying, “He (Lala Hardyal) bowed only once to the fatherland of the 20th century in a perfunctory opening sentence. The oppressed people of the Orient now look up to Germany as their champion and their leader in the conflict against English and French imperialism.”(Emily C. Brown p. 216, 1975) .

Harish K. Puri goes on to say that Lala Hardyal was not aware that one of his mentors V.D.Savarkar, the main revolutionary, broke down under severe torture and was pleading from Andaman Jail for mercy and promising, “...to serve the British government in any capacity” (pg.149, 2011). Here Puri hides the facts again as reported by A.G.Noorani in his book: “SAVARKAR and HINDVATA” (pp. 57-58). Savarkar won concession after his pleadings and was made foreman in Andaman jail. Majumdar says that Chakavarti also alleged in his memoirs; “Jele Tirish Bochor” (Thirty years in jail) published in 1938 that Savarkar and his brother Ganpat ,who was also there secretly encouraged him and others to call a strike, but did not join it. (R.C. Majumdar, Penal Settlements in Andaman’s). AG Noorani also writes, “His (Savarkar) version of history is also determined to interpret Buddhism and Sikhism as integral branches of Hinduism though Buddhist and Sikhs see themselves as being distinct from Hindus” (pg.47).

In order to understand this important movement, knowledge of ‘**Proclamation by the Queen**’ in 1858 is very important. After 1858AD Sikhs were taken into military in large numbers and were promised protection under British Raj. Most of these men came to North America in early twentieth century as British subjects. Their dreams for better living were shattered as the North American governments systematically discriminated against them by restricting their immigration, family reunions, and by disfranchising them. This was all done with support from Indian/British government (against 1858 Proclamation by the Queen). They were successful for Indians/Sikhs Exclusion from Canada in 1908 and United states in 1917 by passing various Exclusion Acts.

Proclamation by the Queen in Council, to the princes, chiefs, and people 1858AD of India reads:

“We hold ourselves bound to the natives of our Indian territories by the same obligations of duty which bind us to all our other subjects, and those obligations, by the blessings of Almighty God, we shall faithfully and conscientiously fulfill. Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in anywise favored, none molested or disquieted, by reason of their religious faith or observances, but that all alike shall enjoy the equal and impartial protection of the law; and We do strictly charge and enjoin all those who may be in authority under us that they abstain from all interference with the religious belief or worship of any of our subjects on pain of our highest displeasure.”

IN ORDER TO FULLY UNDERSTAND THE ORIGIN AND INSPIRATION ONE HAS TO LOOK AT THE YEARLY ACCOUNTS OF MAJOR EVENTS

1906;

INDIA

Doab Bari Act; In November 1906 the government increased the rates for water from the Bari Doab Canal and this affected the Sikh landowners and many of them with military background in the districts of Amritsar, Gurdaspur and Lahore. They greatly resented this increase.

Canal Colonization Act: The Chenab colony was **mostly inhabited by the peasants and military personnel of the central districts of Punjab.** They had secured the land either free or on very nominal rates. The new colonies were carefully planned and controlled by local officials. The Punjab Land Colonization Bill (1906) aimed at strengthening the “irksome system of regulations”; it was proposed to introduce inheritance by primogeniture in order to check the process of subdivision of land-holdings. It touched off widespread discontent in rural areas and affected the Sikhs in military who got such land free other Jat Sikhs who got it at cheaper rate. “Peasants in Punjab were on the boil against the new colonial laws – the new Colonization Act and the Doab Bari Act. The background to these acts was that the British government had constructed canals to draw water from the Chenab river and take it to Lyallpur (now in Pakistan) to set up settlements in uninhabited areas. Promising to allot free land with several amenities, the government had persuaded peasants and ex-servicemen from Jalandhar, Amritsar, and Hoshiarpur to settle there. Peasants from these districts left behind land and property, settled in the new areas and toiled to make the barren land fit for cultivation. But as soon as they had done so, the government had enacted the new laws to declare itself master of this fertile land, denying the farmers the right to ownership! The new laws reduced the peasants to sharecroppers; they could neither sell trees on these lands, nor build houses or huts nor even sell or buy such land. If any farmer dared to defy the government diktat he could be punished with eviction from the land. Also the new laws decreed that only the eldest son of a sharecropper was allowed to have access to the land tilled by his father. If the eldest son died before reaching adulthood, the land would not pass to the younger son, rather it would become

the property of the government. Not only this, through the taxes levied for more than one and half decades in lieu of canals on the Chenab river to irrigate these 20 lakh acres of land, the government had not only got back its initial investment, it was also able to extract more than 7 lakh rupees per annum on the *abpashi* tax. **Ajit Singh and his comrades put in all their efforts to channelize the widespread discontent and anxiety of the peasants (Sikhs) against the British policies into a popular mass resistance**".

1906 AD North America

In Canada and USA Sikhs Started moving since 1897, but Numbers in Canada increased suddenly (1904—1908 nearing total 5,079 in 1908. 98% of them were Sikhs and rest Muslims and Hindus) and Majority of them were Military Veterans. In USA they came by Via Vancouver or by land thru Mexico and (1904—1908 nearing total 1746. Total number of Indian immigrants swelled to 20,000 by 1911 in USA and Canada. 98 percent of them Panjabi and 75% of whom were ex-soldiers)

1906 all Indians were British subjects, their migrations threatened the local white labor but employers wanted cheap labor. Devi Chand was the first person who brought the Sikhs in Canada from Punjab to British Columbia as the local saw millers assured him that they can give employment to 2000 of his countrymen in the lumber camps and saw mills.

J.B Hobson of Cariboo an employer 1906 said "*These Hindus are all old soldiers. They know little outside of their regular drill... I would have White laborers of course if I can get them... But I would rather give employment to these old soldiers who have helped to fight for the British Empire than to entire aliens.*"

"The class of Hindu that have invaded British Columbia, are commonly known as Sikhs, entirely dependent upon their physical capabilities - those who have no set aim in life. They are the coolies of Calcutta. In stature the average Sikh is slender and his body gaunt. The complexion is dark-brown while his hair is long and black. In dress he copies the European with the exception of the head adornment which is substituted by the turban." (The Daily Province, October 1906)

"Experience has shown that immigrants of this class, having been accustomed to the condition of a tropical climate, are wholly unsuited to this country and that their ability to readily adapt themselves to surroundings so entirely different inevitably brings upon them much suffering and privation, also that were such immigrants allowed to reach by considerable dimensions, it would result in a serious disturbance of the industrial and economic conditions in portion of the Dominion and especially in the province of British Columbia." (The Daily Province, October 1906)

1906 large Numbers came. No place to live " with Pots and pans proceeded to Stanley park. Probably Devi Chand brought them by ship " Athenian". (daily Province July 20,21,28th and sept 1st 1906)

Mayor of Vancouver pitched to and built a big Tent " our duty is one of humanity....." (daily Province 19th nov 1906)

Daily province, Nov 19, 1906 also reported “With prosperity, the blood of generations of fighting ancestors has made itself felt and to satisfy their ambitions of martial glory, the descendants of Aurangzeb are turning to the ranks of the militia regiments.” It appears that the reporter was not familiar with Sikhs and probably that’s why calls them descendants of Aurangzeb. As jobs were less there were no other resources Sikhs wanted To Build regiment of their own as they knew the profession very well. “Sikhs wanted to make a Sikh regiment of their own in Canada. In the city of Westminster, stated their intention of applying the local militia regiment. As there were no jobs or no other resources and the Sikhs who had been longer in the province aspired to start a regiment of their own. The scheme for admitting the Sikhs to the militia came from those “tall, broad shouldered and bushy whiskered” men. The Sikhs said that if they were not admitted to the ranks with the white militia men, they would apply to Ottawa for permission to form a separate Company”.

1907 AD

1907. Paper ‘Circular-I-Aside’ in Urdu started by Ram Nath Puri from Oakland.

Initially the Viceroy of India, Minto, viewed Punjab unrest of 1907 as: (a) 50th anniversary of the Mutiny, (b) Punjab Colonization Bill, and (c) Plague. But, later Minto and as well as Ibbotson, the governor of Punjab, admitted, according to Syed Razi Wastil in: Lord Minto and Indian Nationalist Movement (1905 – 1910), that the troubles started in the Punjab were largely agrarian in origin due to Colonization Act and the Doab Bari Act

But, by 1907 Sikhs have good connections with their brethren’s outside India. The peasants/Sikhs however, deeming their strength to be low first approached the well-known Congress leader and lawyer, Lala Lajpat Rai to lead the movement about Doab Bari act and canal colonization act. **“However, Lala Lajpat Rai disappointed the peasants by arguing that the Congress would be unable to do anything because the Bill had already been passed as a Law. It was then that the peasants (Sikhs) accepted the leadership of Ajit Singh”** He fearlessly resisted to the anti-peasant laws. He used pamphlets, meetings, and lectures and criticized British rule in India – Its repressive policies, destruction of Indian industries and heavy taxation. “1907 being the 50th anniversary of 1857 revolt, the government got terrified. Maltreatment of Indians in army helped in bringing unrest and sudden signs of revolt in the army. The British Government itself helped in winning army support for me (Ajit Singh) by issuing circulars that they should not listen to Ajit Singh. This proved their contribution in alienating army trust and feelings for them. The sudden change in treatment of Indian soldiers, which were hitherto mistreated and also created doubts in the minds of India soldiers. The more the Indian soldiers were asked not to listen to me, the more the Indian soldiers drew towards me, if not for anything else only through curiosity”.

As doab bari act and canal colonization act touched off widespread discontent in rural areas Sikhs who were source of Military recruitment, the Viceroy, Lord Minto, vetoed the bill in May 1907.

1907 – Natal Act passed in BC where 1. Asians must know English language. 2 cannot vote in local and federal elections. 3.Asians not allowed buying land in certain parts of city,.4 not permitted to join any

profession/serve on jury and unable to get any government contract, 5 cannot bear arms. Penalty was \$500 fine or 12 months in jail.

1907-Canada was a white Country. BC Interior minister Browser said , “....I regret that the federal government has taken a strong stance in regards to legislation of this character – but I ask the liberals of this house to break away from the party alliance and keep a British Columbia a white man’s country to the extent that is in power.....” The opposition leader W. McDonald also stated, “.....I would suggest that the government revise our election laws and while depriving those Hindus and naturalized foreigners of franchise , exclude also others who are unable to read even a ballot paper.....”The proceedings of the B.C. Legislature, 26th March, 1907.

SIKHS **started** moving from Canada To adjacent cities in USA, like Bellingham, Everett (Washington) and Oregon and California.

1907 Asiatic Exclusion League was responsible for Bellingham, Everett and Vancouver Riots. The Asiatic Exclusion League was formed as the Japanese and Korean Exclusion League on 14 May 1905 in San Francisco, California, by 67 labor unions. The group's stated aims were to spread anti-Asian propaganda and influence legislation restricting Asian immigration. Specifically targeted were Japanese, Chinese, Koreans and Indians. The League was almost immediately successful in pressuring the San Francisco Board of Education to segregate Asian school children. By 1908, the Asiatic Exclusion League reported 231 organizations affiliated, 195 of them labor unions. A sister organization with the same name was formed in Vancouver, British Columbia on 12 August 1907.

Then September 4, 1907 was the dark day in the 20th century of the Sikhs when the Sikhs were beaten and had to leave the town. But they struggled. Almost to the amount of \$250,000 property was damaged by the Asian exclusion league members and the British counsel in USA did not fight for the cause. Rather they tried to make a policy for exclusion of the Sikh immigrants / Indians from Canada and USA. September 4, 1907, Bellingham riots were a planned atrocity by Asian Exclusion society Bellingham, Washington, USA. Bellingham Herald writes Anti Hindu riots started and 500 white workingmen attacked 250 Bellingham’s East Indian millworkers who were primarily Sikhs with military background. Many of them then moved to nearby city of Everett. Their estimated damage was approximately \$250,000 but the British Consulate did not help the Sikhs to recover such money from the US Govt. Therefore, on Nov 5, 1907 as reported by the Daily Province Sikhs “supported their medals which they had earned while in military service of India”. They reminded everybody about Queen Victoria proclamation which was highlighted to them when they were in military service for the empire/john Bull. But nobody supported the British Citizens outside of India; No participants in the mob violence were prosecuted. “ In November 1907 again Month and a half later all Indians/Sikhs in Everett, Washington were “rounded by 500 men. Indians “packed up and left” In January 1908 there was riot in in Live Oak, California and another at St. John Oregon In march 1910”

See news coverage by Bellingham herald sept 5th 2007. For more news click <http://www.wce.wvu.edu/resources/AACR/documents/bellingham/main/0.htm>¹



REQUEST FOR RIGHT TO VOTE DENIED IN CANADA IN March 1907

Vancouver, Canada March 27th 1907 Indians lost voting rights. Taraknath Das, a Bengali student at the University of Washington in Seattle who had worked as an interpreter in the Vancouver office of the US immigration service in 1907. Several members of the community petitioned for the right to vote, which British Columbia legislation denied to all Asians.

“1907 Lord Kitchener commander-in-chief in India (1902-09) got terrified since peasantry was becoming rebellious, military and police were unreliable. John Morley, Secretary of State for India between 1905 and 1910 made a statement in the House of Commons that in all 33 meetings that took place in the Punjab, out of which 19 were addressed by S. Ajit Singh. That increase in land revenue was not the cause of this unrest. It was with a view to finishing British Rule in India that it was being used as a political stunt”

Mar 5, 1907 – Viceroy Minto writes to Morley, “Heard today of the discovery of Mardan, the Headquarters of the guides of the circular addressed to native troops pointing out to them how easy it would be to overthrow British rule – the circular immented from some natives of India, now in united states” from Minto and Morley, 1905 -1910, London, Macmillan Press, 1934, pg 122.

Home political B. proceedings, July 1907, 3-4’ There was prosecution of Athwal(Atwal) and Lala Pindi das (editor ‘The India’ of Rawal Pindi) was proposed of the publication of leaflet in which the troops were asked **Sipahi Na Bano (Do not become soldier)**. This pamphlet originated from North America. This pamphlet was taken from the custody of sawan Singh.

Aug 29, 1907 – While justifying the new press act reported, “Safeguard against the contamination of the Indian army”. MINTO reminded Morley those mysterious stories of chapekars before the mutiny might

have a warning but not evidence. The effects that stare us in the face are the circulation of the leaflets and seditious newspapers in the lines of native regiments. Minto and Morley, 1905-1910, Macmillan Press, pg 151. Sept 2, 1907. George Milton the secretary of state of India, wrote to Viscount , "I think the real danger to our rule in India is not now but say fifty years hence in the gradual adoption and extension of Western ideas of education and organization."².

1908 AD

ETHNIC CLEANSING OF SIKHS FROM CANADA

1908 Free Hindustan newspaper in English started by Taraknath Dass in united states from Portland.

1908 – Because of the Natal Act there was a deportation order against 200 Sikhs, but they were determined to fight for their liberty. During 1699 Guru Gobind Singh when he created Khalsa he preached that the khalsa for independence, liberty & equality and the fight against oppression for the poor or any kind of injustice. The Sikhs saw that the penalty of Natal act with fine of \$500 or 12 months in jail is a disproportionate offense and the Indian news agency on March 12, 1908 reported the Sikhs saying as "In fact, we do not see any offense. We are loyal British subjects and some of us have fought the battles of the Empire under Lord Roberts and now this is our reward – 12 months in prison at hard labor, because we cannot pass the education test as given in the Immigration Act". Ultimately the Natal Act was repealed and withdrawn by the federal government but was replaced By Continuous Journey Act.

March 1908 – Colonel John Smith, Political adviser to the Maharaja of Mysore, then a south Indian state of six million people. He was in Vancouver and he spoke as reported by Indian News Agency, March 18, 1908, "If the people of British Columbia are true British subjects and proud of the traditions of our common empire, they will not treat the Hindus harshly. Close your gates if you will against the Indians, but to not humiliate, prosecute or antagonize them, for the consequences in India may be horrible. The Hindus resident in this province will and possibly have already written home telling their relatives that the flag which they have served under in India does no protect them in Canada. It will create unrest and dissensions among the native troops and may precipitate an outbreak of far greater magnitude than the Indian mutiny. The danger is there. –He also said "Tolerate those unfortunate men who have been unable to get work Respect the old soldiers for the memory of their valour in defense of our common empire. The toleration of British rule in regard to the freedom of the press and freedom of speech is remarkable Probably repressive measures would aid the work of agitators who only now walk"

"As a British subject, I should treat the Hindu better than the Chinese or Japanese. Nearly all those I talked with are Sikhs. It distressed me to hear their tales of woe. The Sikhs are a brave, sensitive and proud people. I know all these from experience in many campaigns. Have sensitive feelings for them.... In India it is a common sight in Hindus washing at the river banks. On the average I should say they are more cleanly than the white man and they are proudly sensitive to their ways of life and culture."

1908 Deportation remained a threat through the winter of 1908-09. 1907 recession, riot in September 1907 and pressure from organized labor moved the government to introduce another act to stop immigration from India. This was named continuous journey passage act that gave immigration officers the power to refuse entry to immigrants who did not come to Canada on a single ticket directly booked from an Indian port. The regulation was ruled invalid in March 1908 when challenged in court, but was amended again and such act passed by the Canadian parliament in April which made a permanent seal for entry of Indians in Canada. Its impact was reinforced by an additional regulation, issued in June 1908, requiring immigrants from India to be in possession of \$200 when they landed. Requirement for Europeans was \$25 only.

The unjust continuous journey law of 1908 combined with the \$200 per person requirement virtually eliminated Sikh immigration to Canada. It was a plan to undo the damage of having let 5,000 Sikhs into the country already. From 2,623 immigrants allowed into Canada in 1907, only 6 were allowed in 1908. Travel Company used to issue the following letters. One sample

"Dear Sir:

We are in receipt of your favor of the 12th instant and in reply beg to state that if the young man whose passage to British Columbia you wish us to arrange is an Indian we regret we cannot undertake same owing to the very strict immigration laws which have been passed recently. There is no direct steamer service to Canada from here and it is therefore impossible for us to issue a through ticket as required by the immigration law. If, however, the young man is European, we shall be pleased to arrange his passage, the second class fare from Calcutta to Vancouver by Apcar line to Hong Kong, thence per Nippon Yusen Kaisha to Victoria being Rs. 515/-or 34.68 Pounds. These services are fortnightly. "Thomas Cook travel Company"

May, 1908 The daily province reported, "Sedition is rife amongst the Hindus in British Columbia town and that in their schools and meetings, Anti British sentiment is openly inoculated". Tarak Nat Das starts his free Hindustan newspaper which preached the doctrine of political, social, and religious freedom. It raised a question of barring of dominion immigration doors to the Hindus.

May 15, 1908 "A bomb was placed in the rail street car in Calcutta where four white persons were sitting. One of the suffering points was that one of those bomb outages in Calcutta had been fathered in the pacific cities like Vancouver, Seattle, Portland or San Francisco. From the investigations made, it was found that the Indians in Bellingham and Seattle furnished their 'brothers' at home with the recipe for the making of the bombs which were used at that time in India."

Daily province, May 21, 1908 --- "There is evidence that the traits of the East Indians are all of such a character that color is lent to the proposition that the information which led to the making of the bombs -- all came from this side of the Pacific Ocean ---"

1908 British Indian government Plans Canada's exclusion of Indian/Sikh immigrants.

1908 -- Hopkinson appears in Canada in spring of 1908 and publishes an article in the London times against Indians making bombs on the West Coast. HOPKINSON was an Indian/Canadian secret agent.

Hopkinson, the Indian British spy was killed in October 14, 1914. Dr Johnston Writes " The day following Hopkinson's murder, the Governor General asked what was being done to replace him. The

reply from the Deputy Minister of the Interior, W.W. Cory, was that he assumed that the India Office would find an individual with similar qualifications and equal rank in the Indian service, although there had not yet been any correspondence on the subject: **Mr. Hopkinson was originally obtained by us from that service. Cory was the deputy minister who appointed Hopkinson in 1909; and his words might be construed to mean that the Indian government sent Hopkinson to India**". On November 4, the secretary of state for India replied that there would be no replacement and that the Canadian immigration department should no longer be involved in surveillance of political activity among Indian emigrants although he asked Canadian officials to pass on any information that came their way. **The employment of Mr. Hopkinson clearly showed, "Indian government supported Canada's exclusion of Indian/Sikh immigrants" HOPKINSON was an Indian/Canadian secret agent.**

A delegation is sent to Honduras so that Sikhs can be excluded to Honduras. Hopkinson was selected to be a translator with the delegate. While the deportation of the Sikhs to the Honduras was going on

Nov 23, 1908, the Daily province reported what Teja Singh spoke – "3000 dollars were offered to the Hindu delegates for making a favorable report on transporting their countrymen from British Columbia "The delegates informed Teja Singh that the bribe was offered to them by Hopkinson at a town named Tancret. The money was filled in a small bag. They were told that they could keep it if they made a favorable report. They took the sack and found it contained the bills mostly in large denomination. As soon as they found it was money they returned it to them (to Harkin and Hopkinson)". Teja Singh also recalled the Queens proclamation while speaking at O' Brien Hall Vancouver, said "If India's rights are not granted as prophesized by an English officer in India years ago, that will cause direct warfare."

On Dec 4, 1908 Capt. HFE Freeland of the Punjab regiment who has been in India for 16 years was in Vancouver and at a hotel he said, "I have read the seditious utterances of Prof Teja Singh who is said to be the leader of the local colony. The boldness of his utterances surprised me. If he returns to India and talks the same way I think he would be speedily silenced. But John Bull has always been too lenient regarding the freedom of the press and free speech as safety valves. This may be good logic among whites but it does not apply among Orientals. I trust the people of British Columbia will treat the East Indians with justice and fairness." Dec 4, 1908 the Daily province.

The Britishers while in India were recruiting Sikh soldiers and preferred that they must be baptized and could not understand that the Sikh baptism teaches the basic principle of independence, equality and liberty while in North America, they were trying to insulate the Sikhs from the liberty and equality as practiced by the North Americans. In 1908 Sikhs bought 441 acres in Vancouver for their brethren to do farming at the cost of \$41,000. Because the BC govt was reporting that Sikhs have no work in BC and that's why they want to transport them to Honduras.

Nov 6, 1908 – Daily province reported, "A conspiracy to manufacture bombs and supply them with arms to the political agitators in Calcutta, India was hatched." It was reported that East Indians at millside and British Columbia were busy operating a bomb factory at a secret place and the whole idea of such a project was imported thru Hindu militants of Seattle. The entire affair seemed to have been a part of a bigger movement in India, against the British government. It also reported that this startling information was given by a Sikh worker who was in Bengal previously and who had known Bengali language "In a general way scores of Hindus of Millside are where of the manufacture of bombs and about securing money for the purpose by subscription from time to time, which is ultimately converted into firearms with which the yoke of Great Britain is to be thrown off by India's millions." The Sikh who is responsible for the exposé of this manufacture of bombs and explosives resided in Millside and in a house where the chief plotters lived. The chief plotter was staying in Seattle, and he was there only for a year or two but had good influence on his countrymen. The newspaper also reported, "There was a room which was a

mystery to all but the executive of this league of fanatical murderers.. None others are permitted beyond the heavily barred and bolted portal.”

Hugh Johnston is very right when he talks about Balwant Singh seditious speeches in Japan, British and California, and Harnam Singh Sahris manufacturing of bombs as well as items such as measuring glass, and ten inches of fuse seized by Hopkinson during a search of harnam Singh’s store and house. **“Again what did not warrant prosecution in Canada, became a capital offense in the judgment of a tribunal in India”.**

Asiatic Exclusion League and its branches continued their work and from time to time did anti-Asian/Hindu rights in Seattle, Vancouver, Everett and Bellingham and Portland. In Northern California around Stockton and Sacramento the riots only happened one time in 1907 but after that, the Sikhs fought back and no more riots happened there after.

Sikhs affirmed to fight back and stay back.

1908 BUILD First GURUDWARA In Vancouver

They collected money for the Sikh Gurdwara in Vancouver in 1907 and constructed the building in the first half of 1908 which became a focal center for all the Indians to fight back the anti Oriental policy of the white Canadians. The leadership, however, concentrated its efforts on the immigration issue, beginning with resolutions, petitions and deputations, and proceeding to direct challenges. They sought repeal of all discriminatory regulations blocking Indian immigration, but they emphasized the admission of women. A deputation of four met the Minister of the Interior in Ottawa.

VEDANTIC CENTERS In USA & their political Activities in USA :

Swami Vivekananda came in 1893 world religion parliament Chicago(Yokohama to Vancouver to Chicago). The buildings of Rama Krishna Vedanta centers New York and Chicago from 1902. Sanfransisco Rama Krishna Vedanta center: 2963 Webster street 1905. No political activity against British noted in Vedanta centers. On the contrary In 1913 on January 6th Hopkinson landed in Sanfransisco and met British council Carnegie Ross and MN GuhaI an Indian got details of anti-British activity. **Swami Trigunatita** reported the details of Hardyal,s Celebration On Christmas day(Harding Bombing case in Dec 1912 in new Delhi). Henry Edward Pandion (student of history and Philosophy at Berkley- Guru Gobind Singh scholarship holder)became informant for Hopkinson and British Council)

1909 AD

1909 Pardesi Khalsa newspaper in Gurumukhi started by Hira Singh Vancouver Canada

Herbert Steven speeches in 1909 and 1910 were full of empty Asian sentiment. He wrote “The Hindu civilization is measurably older than ours: where as they as a race, were never known to open up a new territory, or extend civilization? Never! But they came creeping into the choicest parts of our empire, seeking to pluck some of the rich rewards resulting from the labors of a hardy race of pioneers who have opened up the country and made possible a comfortable life.”

He also had the opinion the Hindus and Sikhs who live in North America between CA and BC were all injected with a kind of Indian nationalism and anti-British feelings but the Western people were quick to read the motives of these men who had indulged in seditious activities.”

Unrest in India is well reported in various journals like Yuguntar, Sandhya, and Bande Mataram and gave a spirited call for Indian Nationalism. Madan Lal Dhingra murdered Sir Curzon Wylie. Such action shook most of the empire. Madan Lal was tried and hanged on Aug 17, 1909 at the court he said, “I thank you my Lord. I am proud to have the honor of laying down my humble life for my country. Your sentence of death is perfectly illegal. You are all powerful, and can do what you like but remember we will have the power some time. That is all I have to say”

In 1909, Harnam Singh Kahri Sahri and Guran Dutt Kumar (G.D.Kumar) reached Canada. They formed **“Hindustan Association”** with Bhai Bhag Singh as President, G.D. Kumar as Secretary and Bhai Balwant Singh as its treasurer and with G.D.Kumar’s departure to Seattle (U.S.A.), the association came to an end and on Dec. 15, 1911 A new organization was established which was known as **“United India League”**

OCTOBER 1909 “ At Khalsa Diwan Society Vancouver, the Sikh soldiers in resentment burned their Uniforms and medals . Many of the immigrants were army veterans who had served in India and abroad. These men were in the vanguard of the immigration: the adventurers, who discovered North America and who encouraged others to follow. In Canada, they began to reassess their army service, and, although they did not all reach the same conclusions, those who emerged as community leaders all became militant opponents of British rule. Within three years of their arrival, these leaders were making a public display of their anti-British feelings. On October, 1909, the executive committee of the Vancouver Gurudwara banned the wearing of military insignia, medals or uniforms by executive members. To dramatize this action, Bhag Singh, the secretary of the temple society, burned his honorable discharge, turning his back on five years in the Indian army cavalry, as well as several years in the police in Hong Kong and Shanghai. Service under the British, he declared, was the service of slavery. His position received mixed support from other veterans. In September 1912, when the Canadian Governor General visited Vancouver, officials invited Sikh veterans to take part in a military review. Bhag Singh and the executive rejected the invitation, but many Sikhs paraded in uniform”.

1909 – Anti Hindu riots continued by the Asiatic Exclusion League off and on but no help is given by the British Consulates to Indians.

In 1909, Lord John Morley who became the secretary of state of 1905, who opposed Indian emigration to Canada by writing, “There is a socialist propaganda in Vancouver and the consequent danger of east Indians being imbued with socialist doctrines”. “Morley fears were not unfounded as it was indeed Vancouver which became the first center of seditious propaganda among Indians in North America “As quoted by Harish K. Puri Gadar movement 1983, GNDU

Nov 14, 1909 – “Two bombs were thrown at the carriage of Lord and Lady Minto, the Viceroy and Vicereine of India while they drove along the streets of Ahmedabad, but they had a narrow escape. In Bengal cocoa shell bombs filled with poisoned needles were the weapons used by the revolutionaries. Various pamphlets were distributed which contained instructions to make bombs and incite people to kill

white men. From the news reports, Calcutta 1909 and one on May 30, 1910 said “We appear before you to preach our revolutionary doctrines to all for the redemption of our motherland from the atrocious hands of the white men. Your life is not worth the dust or straw if you do not soil your hand with the blood of our oppressor (white men). You must kill as many of these white sheep as you lay hands on whether men women or children. “

1910

Beginning in January 1910 Guran Ditta Kumar and Harnam Singh Sahri produced a periodical in Gurumukhi called *Swadesh Sewak*, which he mailed to India for Sikhs in the Indian army. Its banner line was as follows

“ Maran Bhala uska Jo apne leyay jeay, jita hai who jo mar chukka hai insan Key Leay”

Followed by in second line “**ik-o^Nkaar satgur sahai**”.

Inspector Hopkinson obtained copies in Vancouver and forwarded them monthly to Ottawa. As a consequence, in March 1911, the Indian Government prohibited the importation of this journal. January 1910 Harnam Singh Sahri and GD Kumar started Gurumukhi paper ‘Sudesh Sevak’ which continued till March 1911 and it being Anti-British, was stopped by Govt., with efforts of Hopkinson.

1910 – Daily province dated May 11 and June 1, reported that the Hindus in Vancouver, Seattle, and Portland “systemically milked for funds, for the purpose of assisting in the most militant manner the anti-British plots woven by seditious agitators”. The India Office in London reported that, “The most remarkable ramification of the anarchistic schemes of these turbaned plotters in India have been discovered in Vancouver which indicated little fear of detection or retribution”

This seemed like an International movement preparing for an insurrection against a government many thousand miles away by a stalwart race burning with a kind of spirit of nationalism. It was said, “As much as 2000 dollars have been raised in Vancouver on a single Sunday as a result of direct appeal to Hindus employed in about this city for funds with which to buy rifles, to aid the plots to overthrow the British rule in India ---“It is also said, “Some as high as 20,000 dollars was sent in one draft from Vancouver to London. And the government proceedings reported in June 1910”. “A good amount was skillfully deflected for the individual enrichment of some --- while the majority of the Hindus in British Columbia contributed to the seditious movement in India. Though the report was that everyone did not pay willingly. The secret service agents that operated in Vancouver had been in possession of information which enabled them to lay their hands on the leaders of the plotters at the moment’s notice”.

1910 – Anti British plot in Vancouver, Seattle & Portland where money was collected for freedom of India. Hussein Rahim was charged of making bombs in Vancouver. It is reported, “Comprehensive notes respecting the handling and treatment of nitro glycerin with references to dynamites, acids, etc well known to chemistry of high explosives.” Rahim was noted to be a “walking textbook on explosives”. Five hundred Hindus gathered in Vancouver and claim for equal rights.

17-9-10 “KHALSA PAMPHLET” POSTED AT HIGHGATE

KHALSA PAMPHLET

Posted at High gate, London 17-9-1910 TO 21-10-1910.

Short excerpt from the khalsa pamphlet By Malwinderjit Singh Warriach [paper 2012 is as below. Original document is located at national archives of India, Complete document has been reproduced in appendices of Books by Nahar Singh[Struggle For free Hindustan] and Malwinderjit Warriach[War Against king Emperor;Gadar of 1914-1915}.

Bande Matram: Khalsa “He whose soul no slavery fills. He who rides the fiery steed. And to righteous battle speeds, Saves the weak, oppressor kills. He is of the Khalsa, He alone, and none “BY- Guru Gobind Singh. He Said “The insatiable Goddess of Duty demands a bloody sacrifice. Is there any one amongst you who will tear his heart and pour forth his blood instantaneously to propitiate this hungry Goddess ?”At this the surging multitude sank into dumb silence! It was in the year 1699 AD, that one of those historical movements which make or unmake an epoch dawned its eventful lights on the scenes of Anandpur. Great, was Plato, when he wrote his ideal ‘Republic’, great was Geurgus when he translated his military ideal into gigantic fact of a *Spartan State*, but greater by far is the Republic `of this great INDIAN THIS KHALSA OF GURU GOVIND SINGH’; so beautifully balanced in its philosophic and practical aspects that philanthropy ceases to be weak and becomes as sharp as a sword. "Such was the birth of the great Khalsa. The Guru himself tells us in his biography that he was sent to this earth to restore the ‘Glory of God and for the liberation of man’ by extirpating the wicked and the tyrannical. Before death he was asked who his successor was. He took up the Guru Granth Sahib and enthroned it and declared that no human being can succeed him as a leader of the Khalsa, but the Khalsa was to be led and commanded and ruled by Guru Granth Sahib and PRINCIPLES alone." "Wherever" said the dying Guru, "five of my disciples assemble, there know ME. TO BE PRESENT.""My disciples" O, Guru, where are those "MY Disciples" ?To be your disciples, to be your true Sikhs is to be a lion, a Singh, to tolerate no oppression. It is to be a life-long warrior - not to prostitute the sword in the furtherance of the wrong, but to consecrate it by the propagation of virtue. “When, Oh, when shall we find "My Sikhs" to the number of five, for there our Guru will be present amongst us, and when Guru Govind Singh is present amongst us, Good. God ! Then the woe and degradation and the downfall of our race and soil is gone forever! Indeed such five men as he breathed into life on that first day of Vaisakh are sufficient to ennoble the whole nation. Over the whole forest the jackals of famine and tyranny, and treachery are stalking , victorious — where is the Singh — the lion who at his thundering will assert the lordship of his native soil. This Khalsa — the Guru created as a sword in the hand of Mother Bharat — not far Punjab alone. The great Guru and his sons and followers poured forth their blood in unmeasured quantities, destroyed the tyrants and threw back the invaders. At present the whole body of the Motherland from Himalayas to Cape Camorin is dying. Her blood sucked off Punjab where every stone has a tale of some Sikh martyrdom to tell: Bengal where Guru Tegh Bahadur and Guru Nanak lived and preached; the Deccan. Where the ashes of the mighty dead are treasured in the Godavari are groaning under the death disease. Patna, the very birth place. of the Guru is a weeping slave; and Anandpur, the city of Joy is buried under the heap of treachery and shame. The Guru told the Brahmins that to repeat the prayer is no Dharma but to act the

prayer is real Dharma. Will he not hurl the same lance at us, when he sees us repeating the prayer like parrots unconcerned amidst the wailings and weeping's of the three hundred millions as if that was a music and keeping engaged ourselves in repeating our 'Japji and 'Shabads'. The sword which he gave to protect Dharm and Desh, has not that very sword traded on treachery. A Sikh was hailed as a patriot by the Motherland and as a hero by the world abroad. ` But Oh Shame! Now Sikh has become a nickname for tiller at home; a synonym for a laborer or Kooli in the coasts of both the Pacific and the Atlantic. But this cannot last long. The Guru will not leave us. Even as he said, the sparrows shall kill the hawks. The trumpet call of duty is sounded and it is never too late to mend. Therefore. Awake, Oh, Khalsa arise. Oh, Khalsa, and never again shall we be fallen.

Liberate BHARAT MATA from the clutches of MALECHCH FRANGIS. SAT SRI AKAL

(PS Note. Who could be the author of this Pamphlet? Probably written by Harnam Singh Arora as Savarker left England In July 1910).

Highgate is an area of North London on the north-eastern corner of Heath. Highgate is one of the most expensive London suburbs. India House; as many Indian students faced racist attitudes when seeking accommodations, Shyamaji Krishna Varma (Ordained by Swami Dayanand Saraswati the founder of Arya samaj, Shyamji Krishan Varma arrived in London 1905) founded India House as a hostel for Indian students, based at 65, Cromwell Avenue, Highgate. This living accommodation for 25 students was formally inaugurated on 1 July by Henry Hyndman, of the Social Democratic Federation.. Shyamaji Krishna Varma left India House 1907 for Paris until 1914 then finally Geneva died there 1930. In 1907 Shyamaji Krishna Varma gave charge of India house to Vir Savarkar who was sent to India July 1910 (surrendered to British 1911 onwards). Others in India House were Madan Lal Dhingra Hanged to death August 2009, Harnam Singh Arora was good friend of Madan Lal Dhingra as they both were from Amritsar.. Virendranath Chattopadhyaya moved to Germany then USSR (shot dead By Stalin regime in USSR 1937), Lala Hardayal moved to Paris In early 1909 and 1911 to USA, 1914 on to Geneva Germany, Turkey and then Sweden 1918-1927 (surrendered to British 1918 onwards moved to London 1927 died in USA in 1939 while he came to give lecture). All above were all associated with India HOUSE at High gate. Others were Bhikaiji Cama, Sardarsinh Rana (France). **Only Harnam Singh Arora was left behind who Probably wrote this Khalsa Pamphlet.**

1910 AD RULES AND REGULATIONS OF HINDUSTANI ASSOCIATION OF VANCOUVER (CANADA) (Issued under the signatures of SUNDER SINGH, the Secretary on 23-10-1910).

"Some excerpts from these historic documents are reproduced from the original, which sounded an alarm at the highest echelons of the British Empire, i.e., India Office at London. of Pacific Coast in March 1913 at Portland, U.S.A." Sundar Singh and important members were G.D. Kumar and Harnam Singh Lehri. But G.D. Sharma and Harnam Singh Lehri were pushed out of Vancouver by Hopkinson and in beginning of 1911.

NAME : This association shall be called Hindustani Association. **OBJECT:** To establish LIBERTY, EQUALITY AND FRATERNITY of the Hindustani nation in their relations with the rest of the nations of the world. **MEMBERS:** Every Hindustani by his birth-right is eligible to become a member of this Association, and on the following conditions:(1) that he must sign an application that he will carry out the objects of the Association to the last of his ability.(2) that he will eliminate prejudice of caste, color and creed for himself. **MANAGING COMMITTEE AND OFFICERS:** Managing Committee will be chosen by a ballot or vote in general meeting. The Committee will then choose other officers.”

1910;”Friends of Hindustan a society of wealthy Californians, and a good number of white ladies, told the object of the society, firstly to secure unrestricted admission to Canada and secondly to advance the cause of freedom. Many whites and Indian students were the member of this society. One student told the security officer that his subject was chemistry and he was studying with the object of making use of the knowledge thus obtained in furthering the cause. Making of explosives was occupying the largest part of his attention. He also revealed that he was also a member of a secret military organization formed from the ranks of his fellow students of his country and their ‘white friends of America’. He also produced his rifle, uniform, as a proof for all that he said”.

Sikhs from 1910-1912 also made appeals to the Canadian government in Ottawa against the Hindu discrimination. ‘Various petitions and memorandums which included 1 and appeal for fair play, 2 why not others also, 3 Hindus-good workers, 4 Hindus subjects of the same king, and 5 requested for removing of restrictions. The Hindus trying to stick on in these countries in North America for favorable opportunities and occupations and at the same time most of them indulging in the anti Government and anti British revolutionary activities with the help of the money they got from the Germans who were then the enemies of the British, made the position of the Hindus all the more worse. In fact, for some years things certainly seemed to have happened that way.” The appeals to the Canadian Govt failed because what happened until the end of 1912 and even after that.

1911

1911 KHALSA HERALD Newspaper in English started by kartar Singh Canada

1911 ARYAN Newspaper in English started by Dr.Sundar Singh, Canada

1911:Khan Kojé finishes one year Diploma from Mount Tamapias Military Academy at San Rafael , California 1910. Bachelors in Agriculture Sciences from state university Oregon in 1911. With help of Kanshi Ram in Portland **started** a revolutionary society to obtain freedom of India through revolutionary means and the society was named ‘ **India Independence league**’ and many students at Portland, Seattle, and Berkeley was its members.

1911in **Astoria Winthrop, Oregon** another ‘**HINDUSTANI ASSOCIATION**’ was formed where Kesar Singh was president, Munshi Kareem Baksh as secretary, Shri Manshiram as treasurer.

1911; Tarak nath das formed “ **EAST INDIA ASSOCIATION**”

1911; Proposal to form Sikh militia again discussed second time to establish a regiment of Hindus and Sikhs as reported in Daily Province, 14 Nov 1911 Capt. Gordon Adjutant of the 72nd Highlanders, who had served in India, said that:“It is a great pity to see excellent material being wasted, and it would give

the old soldiers of the King, who are here in Canada an opportunity to take part in our national life to which they are naturally accustomed. This would do away with much of the discontent that now exists.”

November 1911. Delegation is sent to Ottawa which consisted of Dr. Sundar Singh of Victoria, Prof. Teja Singh, Raja Singh, and one Rev. C. W. Hall. Presbyterian minister from Victoria, prompted the Minister to send an immigration department official to Vancouver and Victoria to investigate.

"There are today a number of women and children who are living lonely, wretched lives in Calcutta, whose husbands and fathers are waiting their arrival here. The steamship companies dare not bring them here, as the federal authorities will not allow them to land. In Hong Kong there are a number of relatives of men already here, and they are not allowed to come forward."
(Victoria Daily Times, July 26th, 1911)

1912

1912 'SANSAAAR' Punjabi newspaper started by Kartar Singh Hundal & Dr. Sundar Singh, Canada

Its Title page cover had Slogan Motto by Salok from Asa Di Var 10 page 468 Guru Granth sahibs

“ਸਚੁ ਸਭਨਾ ਹੋਇ ਦਾਰੂ ਪਾਪ ਕਵੈ ਧੋਇ” ॥

SACH SABHNAA HO-AY DAAROO PAAP KADHAI DHO-AY.
Truth is the medicine for all; it removes and washes away our sins.

Followed in 2nd line

“IK-O^NKAAR SATGUR PARSAAD”.

One Universal Creator God. By The Grace Of The True Guru:

1912 HINDUSTANI ASSOCIATION in Portland (Oregon) with Sohan Singh Bhakna as president, G.D. Sharma as secretary, Kanshi Ram as treasurer others were Bhai Udham Singh kasel, bhai harnam Singh and ram rakha. Lala Hardayal, when contacted by Sohan Singh Bhakna and others promised to reach on December 25, 1912, but he arrived at St. Joan in March, 1913.

1912, May – October: Gurdwara was established in Victoria and Abbotsford and all the above three gurudwaras were the focal points for Sikh revolutionaries and sites for social, political gatherings.

1912: Sikhs in Stockton, CA first started their Gurdwaras at their homes to begin with from 1904 onwards and at farms and finally opened the Sikh Stockton Gurdwara in 1912 under the Pacific Coast Khalsa Diwan Society. Teja Singh president and Tara Singh Secretary. Focal points for Sikh revolutionaries in USA. Sikh Temple in Stockton becomes a site for social, political gatherings in USA.

Stevens speaks again, two women, arrive in Vancouver but were refused to land. White man illusions around 18 Asians were rebutted by Teja Singh. Those two women stay on.

Sundar Singh and Teja Singh file an appeal for fair play. Why not others also, Hindus- Good workmen, subjects of the same king, Remove restrictions.

A second deputation, named at a meeting in the Vancouver gurdwara in the summer of 1912, left the following spring to put the case to the British Colonial Secretary in London. This was a particularly fruitless mission because the British neither had jurisdiction over Canadian domestic policy (which included immigration matters) nor were they inclined to exert pressure on the Canadians.

1912. The delegates, led by Balwant Singh, went on to India where they secured an interview with the Governor of Punjab, Sir. Michael O'Dwyer and Viceroy of India. They found no friend in him either.

1912, May 10 – J.M.G. Davis of a great banking house in Calcutta with branches in London, Paris and Berlin, because many of the Indian revolutionaries joined together in India and other countries. The situation was described as a great sleeping volcano. He reports from Vancouver, “Canada made a mistake when it ever permitted Hindus and others to get in. It should lose no time to adopt a policy of exclusion like the Australian immigration policy. This country should be preserved as a white man’s country.. The east is waking up from a long sleep. One of these days the Oriental nations will be assuming rights”.

1913

1913 “GHADAR’ ENGLISH AND GURUMUKHI AND URDU started by Hardial, Ram Chandra November 1913

In 1913 Hindustani association, Portland various meetings were held as follows:

Mar 31 in Bridalven, Oregon

Apr 7 in Linton, Oregon

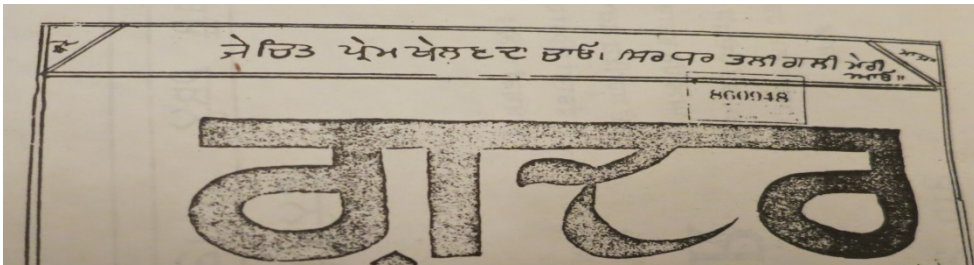
Apr 14 in Wina, Oregon

Apr 21 in Astoria, Oregon

Out of all these then in **April 21st 1913, Hindi association of pacific coast was formed.** Then on Dec 31, 1913 a central body was made in California, by Bhai Jawala Singh, Bhai Santokh Singh, Bhai Wasakha Singh, Bhai Nidhan Singh, Bhai Rur Singh, Bhai Chanan Singh, Pundit Jagat Ram Haryana, Bhai Karam Singh, Bhai Kartar Singh Latala, and Bhai Bhagat Singh.

Hindi association which was found on Apr 21, 1913 Sohan Singh Bhakna was the president and Lala har dyal was the secretary and Kanshi Ram was the treasurer. It was decided to start the newspaper named ‘Gadar’ to be published in Urdu, Hindi, and Punjabi and other Indian languages. The word Gadar was picked up as it is easier to use and was readily picked up the members, most of whom were uneducated and the movement became popular to be known as Gadar Movement. ‘Gradually the branches of the party

were started in other countries especially in Gurdwaras. 1 Shanghai where members were Santokh Singh, Kartar Singh Cheema, Nidhan Singh, Wasakha Singh, and Munshi ram. In Hong Kong members were Labh Singh, Bhagat Singh and Hardit Singh. In Philippines Hafiz Abdulla and Giani Bhagwan Singh. In Siam / Thailand the leading members were Jeevan Singh, Inder Singh, Chet Ram, Dharam Singh, Karam Chand and Babu Amar Singh. In panama, the members included Punjabis, sindhis, and Bengalis and prominent among them were Rala Singh, Kabal Singh, Nidhan Singh, and Khuda Bax’.



Started Publishing in Nov 1913

Nov 15, 1913 – First The Gadhar spokesman writes “The Germans have a great sympathy with our movement and liberty because they and ourselves have a common enemy. In future Germany can draw assistance from us and they can render a great assistance also”.

On Dec 31, 1913 – **in a meeting in Sacramento German Consulate FrenZ Boop sitting on Stage Lala Hardyal declares “If I am turned out of this country, I can make preparation for the mutiny in another country... I shall have to go to Germany to make arrangements for the approaching Gadhar”.**

On Dec 31, 1913 Sacramento meeting” Finally Lala Hardyal told the audience that German was preparing to Go to war with England and that it was time to get ready to go to India for coming revolution”

“It is interesting to note the Gadhar report of these meetings made no mention of the presence of German consulate nor does it account that Har Dyal had read a portion of General Frederic von Bernhardi’s “Germany next war” which had been written in 1911. Which reads that Bengalis and Pan Islamics will produce disturbance in India in case British goes to fight with Germans? On the screen in the background they display the Patriotic fervor of Mazzini, William Tell, Lenin, Sunyat Sen, Nana sahib peshwa, Rani Lakshmi, Tatya Tope, Chapekar, Kudiram Bose, Kanhaya Lal Dhutta, and other Indian Martyrs. In between the young kartar Singh begins to sing:

“Chalo, Chaliye deshu yudda karan,

E, ho akhirivachan, te farman hogiye”

(Come on! Join us, let us go fight the battle of our freedom, why waste time, the final order is given, let us go)

The suggestion that England would soon be involved in European war, and that this would be the time to strike seemed to bring the movement to a head. After the Sacramento meeting, the Germans support of the Gadhar movement became more evident, money not only became available but German agents now helped to deliver published materials to places all over the world. Within six months, the British noted that Gadhar literature was appearing at various places

throughout the empire; Egypt, South Africa, Fiji, Canada, British East Africa, and British Guiana to mention a few. Philippines, Hong Kong, Thailand, Burma, Dutch, East Indies, Mexico, Panama, and Brazil. **Large number of sign boards were posted in Ashram in San Francisco and sent to other places in the world which read ,“Do not oppose the Germans”**

1914

By January of 1914, a community of economic emigrants - men who had come to North America to make money - had become absorbed in militant nationalist politics. From 1906- 1913 they tried all democratic methods of appeals and delegations but were without any success.

Gadar Party began preparations to incite rebellion. The first meeting after Hardayal's exile took place on April 12, 1914 at Stockton Gurudwara under the auspices of Khalsa Diwan Society. After that a series of meetings were held at Fresno, Upland, Oxford, Claremont, and Los Angeles on May 10. On June 7, 1914 Sohan Singh and Barkat-Ullah, who had come from Japan, roared that time has come to expel British Imperialists from India, in the meeting at Astoria. Similar meetings took place in Wina, Washington, Aberdeen, Portland and Seattle on June 8, 11, 13, 14 and 15 respectively.

“First world war started on July 28, 1914. Some of the leaders like Sohan Singh Bhakna left U.S.A. on July 26. The party published ‘Declaration of War’ (Ailan-i-Jung) in ‘Gadar’ on 5 August 1914. The first batch of Ghadarites left for India on 19th August, 1914. Ram Chander said, your duty is clear. Go to India. Stir up rebellion in every corner of India.”

Two developments during 1914 served to explode an already boiled atmosphere.

A.The first was the attempt of 376 Punjabis on the converted Japanese freighter, the Komagata Maru, to secure the right of entry into Canada. A spate of violence within Vancouver's Sikh community in the fall of 1914 that became acute after Komagata Maru incident and the call to arms. This included few murders, a shooting in the Vancouver Gurdwara perpetrated by an immigration informant, Bela Singh - in which Bhag Singh and Battan Singh were killed and seven were wounded. Finally shooting death of immigration inspector Hopkinson at the hands of Mewa Singh where as Hopkinson was sent by Indian /British government for political policing and exclusion of Indians/Sikhs from Canada against the 1858 Queens Proclamation for all Indians of British raj

B.The second was the declaration of war in Europe and the Gadar party's call for armed revolution against British in India. The Gadar party leaders fell into trap of German imperialism and its money, where the Germans were looking to start colonial/world dominance war against British enemy with an eye on India's Industrial & Mineral wealth. This made position of the Sikhs critical. From August 1914 Indians started Moving Back to fight the revolutionary War.About 8000 migrants left for India. Nearly everyone, and from anywhere , who had come from India, rallied round the idea of freedom for the country. They left the shores of California by whatever ship they could get and arrived in India to infiltrate in the army and incite rebellion. About 8000 who reached

were nabbed by the government. About 5000 were let off, and out of remaining 3000, about 400 were sent to jails to undergo various terms of imprisonment.

1915

On February 19th 1915, Gadar Movement collapses In Punjab. Ram Chandra Bharadwaj also known as Pandit Ram Chandra was in charge of the Gadar Party between from August 1914 onwards when all Gadarites left for India. He promised the Gadarites in August 1914 that before their departure that on their arrival in India they will receive the arms and explosives. With German money arms and explosives were finally planned to be sent thru Annie Larson schooner (**started April 15th 1915**), that in turn was to load them into Ship Maverick. Hari Singh Usman Who was the revolutionary in charge with other four on Ship Maverick which sails on **April 23rd 1915** from Los Angeles USA for carrying arms to India writes in his diary Pandit Ram Chandra became British agent and told all secret plans to British Council about him (Hari Singh) being the leader on ship. British council in turn notifies US council and orders were given to blow the ship Maverick. But, German consulate notifies Hari Singh Usman party about it and route of Maverick was changed thru New Guenia. Just in three weeks later on British Ambassador correspondence to USA State Secretary Larson May 15th 1915 shows "British Ambassador Cecil Spring-Rice asked that a shipment of arms the Germans had purchased in New York for shipment to Mexico on the Annie Larsen be investigated. British undercover agents knew the Germans planned to transfer the arms to the Maverick in Mexico and to ship them to Batavia for distribution to Indian revolutionaries....". Read below statement of Hari Singh Usman directly from his Diary edited by Malwinderjit Singh. In Punjab the movement failed on February 19th 1915 whereas the arms shipment started from Los Angeles on April 15th 1915, after the movement collapsed. It appears leaders were not serious about their Revolutionary Plan. Lala Lajpat Rai is noted to say that he has role in this revolutionary movement. But on the contrary evidence shows that he went with Hari Singh Usman and paid Rs.6 Lakhs by check to the German consulate thru Shiv Ji Gupta. What this incidence tells us about role of Lala Lajpatrai?.

ਇਸ ਜਹਾਜ਼ ਵਿਚ ਮੇਰੇ ਸਮੇਤ ਪੰਜ ਹਿੰਦੁਸਤਾਨੀ ਸਨ ਤੇ 20,000 ਗਦਰ ਅਖਬਾਰ ਦੇ ਪਰਚੇ ਸਨ। ਕੁਝ ਨਵੀਂ ਕਿਸਮ ਦੀਆਂ ਮਸ਼ੀਨ ਗੰਨਾਂ ਤੇਲ ਵਿਚ ਰੱਖੀਆਂ ਹੋਈਆਂ ਸਨ। ਇਸ ਜਹਾਜ਼ ਦਾ ਕਪਤਾਨ 45 ਵਰ੍ਹਿਆਂ ਦਾ ਡੈਨਮਾਰਕ ਦੇਸ਼ ਦਾ ਵਾਸੀ ਸੀ।

ਸਾਡਾ ਜਹਾਜ਼ (ਮੈਵਰਿਕ) 30 ਅਪ੍ਰੈਲ ਨੂੰ 'ਸਕੂਰੋ ਹਿਲ' ਪੁੱਜਾ ਲਗਭਗ ਦੋ ਹਫ਼ਤੇ 'ਮੇਰੀ ਸਕੂਨਰ' ਦੀ ਉਡੀਕ ਪਿਛੋਂ ਸੇਂਟੀਆਗੋ (Santiago) ਵੱਲ ਚੱਲ ਪਿਆ ਤੇ ਉਥੇ ਪਹੁੰਚ ਕੇ ਸਾਨਫਰਾਂਸਿਸਕੋ ਵਿਖੇ ਜਰਮਨ ਕੌਂਸਲ ਨੂੰ ਮੇਰੀ ਸਕੂਨਰ ਦੇ ਨਾ ਮਿਲਣ ਦੀ ਇਤਲਾਹ ਦਿੱਤੀ। ਸਾਨੂੰ ਕਿਹਾ ਗਿਆ ਕਿ ਅਸੀਂ ਓਸੇ ਰਸਤੇ ਪੈ ਕੇ ਉਹਦੀ ਪੈੜ ਲੱਭੀਏ ਤੇ ਅਸੀਂ ਦੁਬਾਰਾ 1.6.1915 ਨੂੰ

‘ਸਕੂਰੇ ਹਿੱਲ’ ਪਹੁੰਚੇ । ਪਰ ‘ਮੋਰੀ ਸਕੂਨਰ’ ਕਿਥੇ ਮਿਲਣਾ ਸੀ, ਜੋ ਅਸੀਂ ਉਹਦੀ ਤਲਾਸ਼ ਵਿਚ ਜਾਵਾ ਵੱਲ ਚੱਲ ਪਏ । ਉਥਰ ਰਾਮ ਚੰਦਰ ਨੇ ਸਾਨਫਰਾਂਸਿਸਕੋ ਵਿਚ ਸਭ ਹਾਲਤ ਅੰਗਰੇਜ਼ ਕੌਂਸਲ ਨੂੰ ਦੱਸ ਦਿੱਤੇ ਕਿ ਇਕ ਹਰੀ ਸਿੰਘ ਨਾਂ ਦੇ ਪੰਜਾਬੀ ਨੇ ਜਰਮਨ ਕੌਂਸਲ ਨਾਲ ਮਿਲ ਕੇ ਇਹ ਸਭ ਕੰਮ ਕੀਤਾ ਹੈ ।

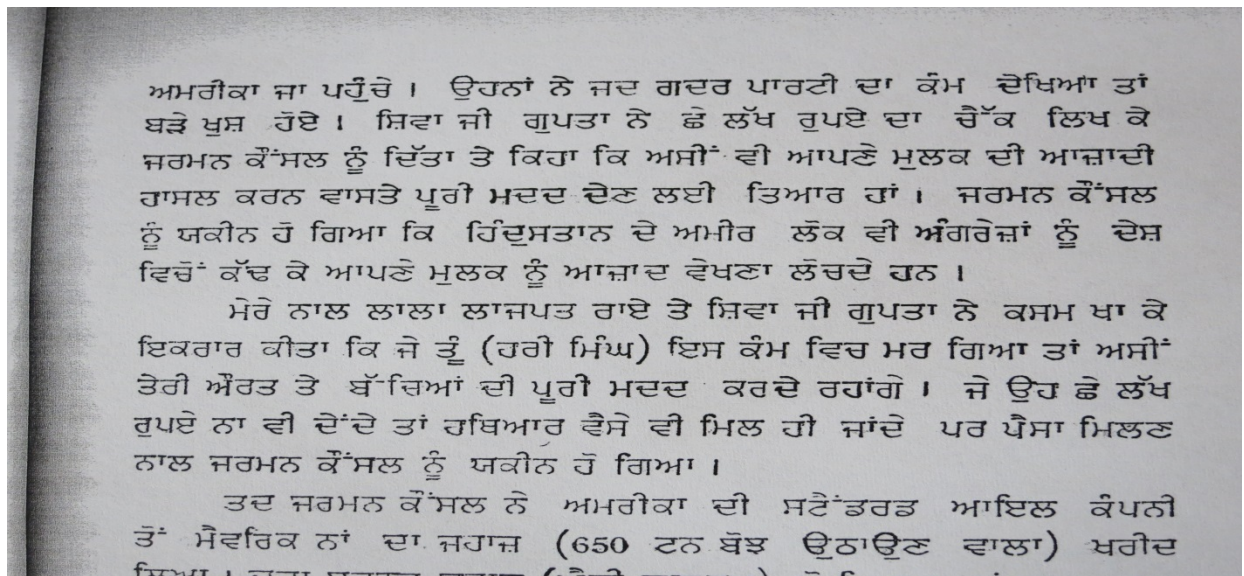
ਉਸ ਵੇਲੇ ਅੰਗਰੇਜ਼ ਕੌਂਸਲ ਨੇ ਹਾਂਗਕਾਂਗ, ਸਿੰਘਾਪੁਰ, ਰੰਗੂਨ, ਕਲਕੱਤਾ, ਵਗੈਰਾ ਨੂੰ ਵਾਇਰਲੈਸ ਭੇਜ ਦਿੱਤੀ ਕਿ ਜਿਥੇ ਵੀ ‘ਮੋਵਰਿਕ’ ਨੂੰ ਦੇਖੋ, ਗ਼ਰਕ ਕਰ ਦਿਉ । ਸਾਨੂੰ ਵੀ ਵਾਇਰਲੈਸ ਤੋਂ ਇਹ ਖ਼ਬਰ ਮਿਲ ਗਈ ਤਾਂ ਅਸੀਂ ਸਿੱਧੀ ਲਾਈਨ ਛੱਡ ਕੇ ਨਿਊ ਗਿਨੀ ਨੂੰ ਚਲੇ ਗਏ ।

ਲਾਰਸਨ ਨੂੰ ਫਿਲਪਾਈਨ ਟਾਪੂ ਨੇੜੇ ਅਮਰੀਕਾ ਦੀ ਵਾਟਰ ਪੁਲੀਸ ਨੇ ਫੜ ਲਿਆ ਤੇ ਮਨੀਲਾ ਨੂੰ ਲੈ ਗਏ । ਤੇ ਸਾਡਾ ਜਹਾਜ਼ ਇੰਡੋਨੇਸ਼ੀਆ ਦੇ ਜਕਾਰਤਾ ਸ਼ਹਿਰ ਵਿਚ ਪਹੁੰਚਦੇ ਹੀ ਡੱਚ ਸਰਕਾਰ ਨੇ ਫੜ ਲਿਆ । ਲਾਰਸਨ ਤੇ ਹਥਿਆਰ ਅਮਰੀਕਾ ਦੇ ਕਬਜ਼ੇ ਵਿਚ ਚਲੇ ਗਏ ਤੇ ਸਾਰੇ ਜਰਮਨ ਕੈਦ ਕਰ ਲਏ ਗਏ । ਸਾਡੇ ਤੇ ਮੁਕੱਦਮਾ ਸ਼ੁਰੂ ਹੋ ਗਿਆ । ਮੋਵਰਿਕ ਸਤੰਬਰ 1915 ਨੂੰ ਜਾਵਾ ਵਿਚ ਪਹੁੰਚਿਆ ਸੀ । ਅੰਗਰੇਜ਼ ਤੇ ਅਮਰੀਕਨ ਕੌਂਸਲ ਵਾਲੇ ਮੈਨੂੰ ਮੌਤ ਦੀ ਸਜ਼ਾ ਦੇਣਾ ਚਾਹੁੰਦੇ ਸਨ । ਜਰਮਨ ਕੌਂਸਲ ਤੇ ਡੱਚ ਸਰਕਾਰ ਵਾਲੇ ਮੋਰੀ ਮੱਦਦ ਕਰ ਰਹੇ ਸਨ ।

ਜਰਮਨ ਕੌਂਸਲ ਤੇ ਮੇਰੇ ਦਰਮਿਆਨ ਇਹ ਤੈਅ ਹੋ ਚੁੱਕਾ ਸੀ ਕਿ ਜਦ ਪਰਚਾਰ ਕਰਨ ਵਾਲੇ (ਗਦਰੀ) ਹਿੰਦੁਸਤਾਨ ਵਿਚ ਜਾ ਕੇ ਫੌਜਾਂ ਤੇ ਜਨਤਾ ਵਿਚ ਗਦਰ ਦੀ ਆਵਾਜ਼ ਉਠਾਉਣਗੇ ਤਾਂ ਅਮਰੀਕਾ ਤੋਂ ਹਥਿਆਰਾਂ ਦਾ ਇਕ ਜਹਾਜ਼ ਹਿੰਦੁਸਤਾਨ ਭੇਜਿਆ ਜਾਏਗਾ ।

ਹਥਿਆਰ ਲਿਜਾਣ ਦਾ ਕੰਮ ਮੈਨੂੰ ਸੌਂਪਿਆ ਗਿਆ । ਕਰੀਬ ਇਕ ਫਰਵਰੀ 1915 ਨੂੰ ਦੋ ਪ੍ਰਮੁੱਖ ਲੀਡਰ ਲਾਲਾ ਲਾਜਪਤ ਰਾਏ ਤੇ ਸ਼ਿਵਾ ਜੀ ਗੁਪਤਾ (ਜੋ ਸ਼ਾਇਦ ਕਾਨਪੁਰ ਦੇ ਰਹਿਣ ਵਾਲੇ ਸਨ) ਯੂਰਪ ਤੋਂ ਹੁੰਦੇ ਹੋਏ

Hari singh Usman Diary reads Lala lajpat Rai and Shiva Ji gupta Paid German Consulate Rs Six lakhs in feb 1915



1915-1918: Various conspiracy trials occurred. About 10 miles from Ludhiana; the nearest to Gujjarwal - Narangwal. (Randhir Singh and his Jatha. Many of them. Later identified were put on trial in the supplementary Lahore Conspiracy Case) the wheels of government machinery swung into top gear after having "nipped the evil in the bud. "Sir Michael O`Dwyer, the Punjab Governor (later notorious for having authored)Jallianwala Massacre of 1919 and ultimately assassinated by Shahid Udham Singh in 1940, bared his fangs in manipulating a legislation by British Parliament establishing a TRIBUNAL of one Chief and two special Commissioner`s (not judges) with untrammelled powers both procedural and substantive.

"NA VAKIL. NA DALEEL NA APPEAL"

(SANS COUNSEL, SANS ARGUMENT, SANS APPEAL)

A. LAHORE CONSPIRACY CASE

This "blank cheque" put at the disposal of the Tribunal, over-shadowed by a rabid Anti-Indian Punjab Governor was exploited to hilt. Of the 61 accused before it in the Lahore Conspiracy Case, as many as 24 were sentenced to death, 27 to transportation for life with forfeiture of property, 6 to lesser sentences and only four were acquitted. Most of the judgments passed on the accused were most casually worded, verging on the cryptic; they could not possibly have been able to bear the scrutiny of any appellate court. Be as it may, the question of award of death sentence to as many accused as 24. All at once attracted the attention of the highest authorities in India i.e., the Governor General, as for the legal formalities. The Punjab Governor being the final confirmatory authority "duly confirmed" the sentenced. There was of course a provision petition of mercy which was availed of by one or two out of 24. So more practical rather than legal

consideration the matter went to the Governor General's Council. The judgment had been pronounced on 13-9-1915. These 24 prisoners were put in the "death cells." The date of their execution was fixed in course of time as 5-10-1915. The "last night" was spent by them in shouting greetings with each other from their individual cells, reciting poems expressing the vindication of their resolve to die at the altar of liberty. Early morning of 5th October they were waiting for the parting knock of

the warden with a bucket full of water for the "last bath" when they were informed of the deferment of the executions, What actually prompted the Governor General to intervene is thus explained by Baba Sohan Singh Bhakna in his autobiography "JEEWAN-SANGRAM", he himself being among these 24.

"We learnt that Sh. Raghunath Sahai and other well wishers of the national cause who had. on their own choosing been following the course of 'trial' constituted a Committee of Lawyers which went along the relevant documents to Pandit Moti Lal Nehru, father of Pandit Jawahar Lal Nehru at Allahabad. Pandit Nehru opined that of these 24 there were as many as 17 who had been arrested before they set their feet on the Indian soil. They then met the Indian Legal Members of Viceroy Council, like Sir Abi Imam who were persuaded to reason with the Governor General resulting in the said screening of the case." "When the case evidence was reviewed from a legal angle, the lacunae were too glaring to be ignored. The Tribunal had proceeded on the simplistic presumption that the acts of all the conspirators (accused) done "up to July August 1914 were acts of conspiracy to wage war acts thereafter when once the war started, acts in furtherance of war, and in abetment of such war."

Under the Indian Penal Code the conspiracy charge attracts life sentence whereas waging war itself may be visited even by death sentence. "Prima facie" the Tribunal regarded the "Declaration of War" (Ailan-e-Jang) of 4-8-1915 as the clinching proof of 'Waging of War' since all the subsequent criminal acts of conspirators would "ipso facto" fall in the category of acts of war per se" by virtue of this unequivocal assertion, lending these acts the color of WAR. Be as it may there was no limit to the dismay of men like Sir Michael O`Dwyer to see persons like Baba Sohan Singh Bhakna. The arch conspirator and war monger escaping the gallows where as those unknown persons like three local collaborators from village Gilwali, AMRITSAR, namely Sardar Baksheesh Singh. Sardar Surain Singh s/o Sardar BurSingh and Sardar Surain Singh s/o Sardar Ishar Singh were sent to gallows (besides 4 leading revolutionists viz. Sardar Kartar Singh Sarabha, Sh. Vishnu Ganesh Pingle, Sardar Harnam Singh Sialkot and Sardar Jagat Singh of Sursingh, Amritsar. The lessons of the post-judgement developments were duly learnt by the Tribunal. This was visible even to the naked eye when they gave their verdict in the supplementary Lahore Conspiracy Case.

(b) Supplementary Lahore Conspiracy Case

In sharp and glaring contrast, the overall trend of sentences awarded was towards moderation. Also because most of the luminaries of the movement had already been dealt with in the former case. Of the 74 tried 5 (actually 4) were sentenced to death, 18 to transportation for life, as many as 36 awarded lesser sentences, whereas the number of acquittals was 15. Later there were subsequent trials in the series extending up to 4th Supplementary case. These cases had a few odd accused that were arrested later (had been "absconding"). Besides, there were a chain of

related cases such as Mandi (H.P.) Conspiracy Case, Burma Conspiracy Cases (I and II), Ferozeshahr Murder Case, Anarkali Murder Case, Jagatpur Murder Case, Nangal Kalan Murder Case, Padri Murder Case, Walla Bridge Assault Case, Gurdaspur Arms Act and Dacoity Case.,

Court Martials

However as mentioned earlier the extent and magnitude of sentences imposed on army men suspected of Gadrite activities may well run into hundreds of death sentences. Sardar Ram Singh "Majithia" in his memorable writing delineating the contribution of Punjab in the freedom struggle had cited some data, admittedly sketchy in this regard. He has mentioned : ·

A 2-3-15 — 5TH NATIVE LIGHT INFANTRY posted at Singapore—Court-martial death sentence to 3.

B 13 -3-15 — 2 more added.

C 23-3-15 — MALAYA STATE GUIDE (Singapore) — Court Martial- 5 shot dead.

D 105 LIGHT INFANTRY — Singapore—As many as 41 were order to be shot dead and 125 given prison sentences.

E 24-4-15 — 12TH CAVALRY —Court Martial at Meerut (UP.), 4 sentenced to death and hanged in Meerut Jail.

F 24-4-15 — 128 PIONEERS —(Meerut) Two hanged to death.

G 28-6-15 SINGAPORE — a businessman hanged for inciting soldiers.

As the names mentioned in the said text indicate most of those executed at Singapore happen to be Muslim and those in India, were the Sikhs. It needs be mentioned that the Gadrites while returning to India for Gadar had been halting at the ports on the way and had openly approached the Indian troops stationed there for joining the movement. Even though the data cited above is scanty, but it can be reasonably surmised that it exposes only a tip of the iceberg.

Hindu/San Francisco Conspiracy Case: On March 6th, 1914, *Berliner Tageblatt* published the article "England's Indian trouble," depicting a gloomy situation in India and suggesting that secret societies flourished and spread with help from outside. In California especially, it was said, there appeared to be an organized enterprise for the purpose of providing India with arms and explosives." A letter by M. Krug which was addressed to the German chancellor, Theobald von Bettman Hollweg, explained "that opportunities existed for undermining British authority on the Indian subcontinent." Because of the preponderance of the Royal Navy, Germany had been unable to strike at England with any real force. The alternative was to attack the enemy using artifice and intrigue. Krug followed the same reasoning in requesting the German army furnish him with a hundred well equipped soldiers to incite a guerilla war in India, as the natives of Spain had done in 1809 to oust Napoleon. Krug conceded that there was a great probability such a venture would fail. On the other hand, even a small coup in India could create a healthy scare in England which would presumably be noticed by Indian troops fighting and dying for their British masters. An itemized bill detailing the cost of starting

Gadar in India with 100 persons was drawn up by the Berlin Committee, which was established in September 1914, and was submitted to the foreign office:

-Amount for Gadar Party passage of 100 men @ 100 marks	— 50,000
-Passage & Preliminary expenses for 25 students @ 1200 marks	— 30,000
-Amount to be carried to India by 5 people @ 2000 marks	— 10,000
-Transport, instruction & travel expenses — 10,000	
-Expenses for two workers for 2 months @ 400 marks	— 1,600
-Passage from Berlin to India — 800	-52,000

Germans assisted Gadrites in funding for publishing anti-British Literature and its distribution worldwide, collection of arms and ammunition, and getting passports for free mobility through their consulates.

The Hindu German conspiracy trial started in San Francisco on November 20, 1917 and finished on April 24, 1918. Conspiracy cases tried in India showed that San Francisco, USA was the headquarters of the Gadhar Party. The British government pressured the US government to take action against Gadarites. On April 7, 1917, the United States declared war on Germany. Its first act was to arrest those who had violated its neutrality in the preceding years. The German defendants were members of their country's consular corps who had passed money to the Indians. One hundred conspirators were named in the case and, beginning in November 1917, 35 were arraigned before Mr. Justice Van Fleet at San Francisco and charged under Section 37 of the Federal Penal Code. Oren, the codename assigned to a Baltic-German double agent believed to be a man of Swedish descent, and Vincent Kraft, a German double agent who passed information to the British Consul, were instrumental in exposing parts of the Hindu-German Conspiracy. In particular, they revealed the plans to ship arms to India on board the SS Maverick in June 1915 and information on the operations of Jatindranath Mukherjee's agent Mohindra Nath Roy and of Jatin's plans for revolt in the Indian Army in Bengal in August 1915. Based on Oren and Kraft intelligence the Maverick was seized, while in India, police shot Jatin Mukherjee on September 9, 1915. He died next day. The story of the chartering of the Annie Larsen and the Maverick and the purchase of arms was unfolded by one confessor after another. For the first time, many of the Indians accused heard of the extent of German participation in their fight for freedom, of Foreign Minister Zimmerman's instructions to the German Ambassador in Washington, of the contacts between German consulates in San Francisco and Japan with some of the Indian revolutionaries, and of the hundreds of thousands of dollars that the Germans had handed over to the Indians in the name of the Gadar Party. Where had all the money gone? The answer was partly provided by Dr. C. K. Chakravarty, who had become the chief liaison between the Germans and the Gadar Party some months before he was arrested. On one occasion, he had been given 60,000 dollars. The next day he bought two apartments for himself in New York. He continued to feed his German paymasters with imaginary stories of the revolution around the corner. In the sixteen minutes he took to testify, he damned everyone he could. As he sat down, Bopp, the German Consul-General, asked him bitterly: "You say you were inspired by patriotism?"

Dr. Chakravarty: "Yes."

Bopp: "Patriotism and 60,000 dollars."

Dr. Chakravarty only accounted for a part of the money; bigger sums still remained to be accounted for. More than \$15,000 in cash was reported deposited in banks in the name of Pundit's (Ram Chandra) wife and properties were purchased in in name of Pundit's personal friends. Two plots on Wood Street were put in the name of Mr. Reed. Harish Chandra took \$8,000 out of party funds and absconded. Ram Chandra was assassinated on April 24, 1918 on the last day of the Hindu German Conspiracy Trial by fellow defendant Ram Singh, who was a big donor for Gadhar party.

The hearing lasted 155 days. Over 100 witnesses from around the world testified, with the British and US governments bearing a trial cost of over three million dollars. The jury found Indians and Germans guilty under the Neutrality Act. Along with 15 Indian Gadharites, 16 German-American or Germans were also convicted. Franz Bop, the German consul in San Francisco who was on stage with Lala Hardial on December 3st, 1913 at the Sacramento meeting, was convicted and sentenced to 2 years imprisonment and a \$10,000 fine.

German Sabotage of America (July 1914-April 1917)

This aspect has been entirely missed by scholars of this movement and needs to be highlighted. Before World War I, Germans thought they would make a short but decisive campaign through Belgium and North France, but they failed. On account of the miscalculation of a rapid victory, not much attention was given to the United States. Germans soon realized that America's resources might well be the key to the victory of the World War because all the ammunition and arms were supplied from the US. Because the British navy was very strong, they were unable to destroy the ships on the way to Atlantic and so they adopted the second option of sabotaging the American ammunition factories and Canadian Pacific railways to achieve their goals. Germany did not have many trained spies in United States prior to World War I. Therefore, Germany used diplomatic representatives to build the necessary organization. The German embassy was staffed by four executives: ambassador, commercial attaché, military attaché, naval attaché. Germany's Commercial Attache was Privy Councilor Dr. Heinrich Albert. He paid out at least \$30,000,000 for propaganda, sabotage, and secret service purposes.

Over 50 acts of sabotage were carried out on American targets from July 1914 to April 1917. Of those 50, nearly 30 occurred in the New York area alone. Not only did several factories and warehouses operate in the New York area, but ports in and around New York were the major staging point for shipping supplies to the western front in Europe. The outcome of only two cases (Black Tom and Kingsland cases) were at least \$150,000,000 damage done by the German agents. This does not include the huge loss in potential profits and potential contracts done to the factories. The weakness of the United States was that its counter-espionage service was not up to date.

Black Tom Island terminal was blown up on July 30, 1916, destroying 2,132,000 pounds of ammunition. The total estimated damage was \$14,000,000. Three men and a child were killed. The Kingsland fire of Jan 11, 1917 damaged an ammunition plant which was used for assembling shells and was a subsidiary of Canadian Car and Foundry Company in Montreal.

Their estimated damage was \$17,000,000. In Spring of 1915, the Canadian factory secured an \$83,000,000 contract from the Russian government for 5,000,000 shells; the factory was turning out 3,000,000 shells per month. After the fire, there was damage to 275,000 loaded shells, 300,000 cartridge cases, 100,086 detonators, and 439,920 time fuses. Large stores of TNT and more than one million unloaded shells which were waiting for shipment to Russia, were completely destroyed. Germans also committed passport fraud, tried to sabotage the shipping areas and ammunition factories, and planned to blow up Welland Canal. Van Poppen German military attaché wanted to sabotage Canadian Pacific in several places. A German agent named Schulenberg was in contact with Ram Chandra. Van Papen came to know about Hindu coolies in Vancouver and planned to employ coolies in the Canadian Northwest to dynamite railway bridges and tunnels. Von Papen personally paid \$4000 to Schulenberg for buying one ton of dynamite and 50 rifles fitted with Maxim silencers to shoot any guards in the way. This plan was dropped because the Annie Larson schooner was caught at that time.

In summary, the United States wanted to stay neutral in World War I and probably wanted to go on selling arms to Britain and Russia. Germany soon realized that America's resources might well be the key to the victory of the World War I as all the ammunition and arms were supplied from the US. Therefore they sabotaged the American ammunition factories and Canadian Pacific railways to achieve their goals. The British had two goals before them: How to reduce the German & German Americans influence and how to induce the US to World War I? The British needed many collaborators who could bring inside information about the decisions of German leadership and who could provoke the US to jump into World War I. Hindu leaders of Arya Samaj, operating in the background, had larger goals of securing the Indian sub-continent for Hindus. Both Ram Chandra and Chakravarty, top Gadar officials in the USA, embezzled large amount of German money meant for Indian freedom. Sikh Ghadrites were looking for secular/republican Indian nationalism by their fight for Indian Independence. But as India became independent, Sikhs were legally assimilated into the Hindu fold in the constitution, which was against their dreams of gadarites who wanted a constitution like US where all religion also are treated equal in constitution.

Later, German ambassador Bernstorff referred to the Hindu plot in his memoirs as "an absolute wild-geese chase." German military attaché Von Pappen years later wrote in his own memoirs that "he never really expected Germany to successfully export revolution to India, but rather create a diversion of British effort." In 1918, the Sedition committee headed by Rowlatt reported: "German arms scheme suggests that the revolutionaries concerned were far too sanguine and that the Germans with whom they got in touch, were very ignorant of the movement which they attempted to take advantage."

Sikh Ideology/Inspiration and Gadhar Lehar 1907-1918

As noted in the beginning of this paper many Historians of the Gadar movement tried to generalize the influence of communist, Arya Smaj, Abhinava Bharat, Western socialists and anarchists on the Ghadarites without any serious analysis of the actual History. Many historians label that this rebellion was the sequel of the Gadar (mutiny) of 1857.(Harish K. Puri.2011 Page XII) "The major source of Gadhar movement's Inspiration was V.D. Savarkar exciting history of the

rebellion “The Indian war of independence 1857. Excerpts and chapters from that Book were published in various issues of Gadhar”. But if one reads Savarkar, s book it clearly shows very strong anti-Sikh sentiment as it completely suppresses the 17th century glorious period of Sikh history. He (Savarkar) blames the Sikhs for supporting the British in 1857 Mutiny which wanted to bring back the Mughal raj who massacred the Sikhs in 17th century. But in his personal and political life Sarvakar does it with preconceived motive to blame the Sikhs. On the contrary Evidence shows SAVARKAR appealed for clemency, first in 1911 and then again in 1913 the latter during the visit of Sir Reginald Craddock. In a letter dated November 14, 1913 Savarkar (convict no. 32778) wrote to the Home Minister of the Government of India: “I hereby acknowledge that I had a fair trial and just sentence. I heartily abhor methods of violence resorted to in days gone by and I feel myself duty bound to *uphold law and constitution.*” Starts Shhudi movement from Andaman jail from 1923 onwards. He becomes president of Hindu Mahan Sabha 1n 1937-1942 record supports the British against Quit India movement in 1942 and 2nd world war. He openly supports British and criticizes Indian national congress. It is well recorded that In 1913 January. Swami Trigunatita reported the details of Hardy, s Celebration On Christmas day (Harding Bombing case in Dec 1912 in new Delhi to Hopkinson.

It is necessary to explore the composition, cultural, social and political beliefs, and political activism of migrant to North America in general and Sikhs in North America on the west coast in the years 1904-14. More than 90 percent of South Asian immigrants to North America at that time were male Sikhs who tended to come from the most populous states in the Punjab, from the Hoshiarpur, Jullundur, and Ferozepore districts in particular. It is crucial to understand that the revolutionary role of Sikh migrants did not involve a repudiation of their religious faith, and in some cases their faith was even further strengthened due to their involvement in the Sikh Gadhar revolution and that is why they went back to India to fight for the cause. Their faith was founded in the teachings of Guru Nanak as enshrined in Sri Guru Granth Sahib and Khalsa principles as laid down By Guru Gobind Singh in 1699 AD when he created the Khalsa, the community of Sikhs who took the name Singh, kept unshorn hair, wore turbans and carried kirpans along with other articles of faith. In North America the embracing of socialistic ideology of Equality and Liberty by Sikh revolutionaries already firmly grounded in the institution of the Khalsa Sikhs. Their religious consciousness was their guiding force and that’s why the movement was non-racial and non-sectarian.

Evidence shows that fighting stages were Stockton, Abbotsford, Victoria and Vancouver Gurughars in North America played significant role in this movement. It is worth noting that the work against the British Imperialism was started in North America primarily by the Granthis (Sikh religious preachers) who read the scripture in the Gurudwaras. Other spiritual personalities like Prof. Teja Singh, Wasakha Singh, Jwala Singh, Nidhan Singh Chugha, Gurdit Singh, Bhag Singh, Bhagwan Singh, Balwant Singh and Hari Singh Malhi were Granthis who played significant role in Nonracial and non-sectarian Sikh Gadhar Movement. There is list of total 29 Granthis in Gadhar Movement as noted below. Balwant Singh was a Granthi as well Sikh religious revolutionary leader and was closely associated with the Socialist Party in Canada. He came to California in February 1909 to preach the Sikh religion, and baptized a large number of Sikhs. No evidence anywhere, that revolutionary Sikhs in Gadhar abandoned the Khalsa customs. Sohan Lal, for example, played an active role in the Vancouver Gurdwara and the Chief Khalsa Diwan (CKD), the central organizing body of the Khalsa Sikhs. It was part of the Khalsa tradition to respect the ideas of non-Khalsa Sikhs who understood the teachings of the Guru Granth Sahib. These Granthis understood the teachings of Guru Nanak as enshrined in Sri Guru

Granth Sahib and Khalsa principles as laid down By Guru Gobind Singh in 1699 AD, preached the socialist ideas and values of independence Equality and Liberty already enshrined in Guru Granth Sahib and as affirmed in the institution of the Khalsa.

“Marna Bhala Gulami di Zindagi Ton, nahin Sukhan ih manon Bhulavne da. Mulak Jagia chin ghook sutta dhol vajiya Hind Jagavane da. Saanun Lorr na Panditan Qazian di, nahin sauk hai berry dubavane da. **Jap Tap da wakt batit hoya, Vela aea gia Tegh Uthavane da**”

Stockton, Abbotsford, Victoria and Vancouver Gurudwaras and others as noted in section below played significant role in this movement “The Gurudwaras at Vancouver and Stockton played historic role in the freedom Movement and became central places for Indians to chalk out their program. The participants were mainly Sikhs in these organizations and they played historic role for the formation of Gadar organization and the movement. Perhaps due to these many claims, the Gadar movement was to a large extent, a Sikh movement”

All Constitutional methods adapted from 1907 to 1914 , which included appeals, protests, representations and deputations were treated by the British as treason by many including Sunder Singh, Bishen Singh, Taraknath, Sudhendra Bose and Tishi Butia . However, Professor Teja Singh was the first Gadari who organized the community, established institutions, created Sikh awareness, and posed a real threat to the British in thwarting Honduras deportation and other constitutional appeals to Ottawa. The British used its resources to bring down his image in the Sikh community. Six newspapers prior to 1913 wrote for freedom but were shut down. When all constitutional methods failed, bearing tyranny patiently became worse in August 1914. The final Resolve per Sikh tradition then was to revolt with arms as preached by Guru Gobind Singh. **“Kou Kise Ko Raj Na De Hai, jo Lai hai nij bal Se Lai Hai”**

Evidence shows that the teachings of Sikh Gurus strongly motivated consciousness of Gadarites along with their response to racial discrimination in employment, finance, civic matters, sense of public humiliation, nagging immigration restrictions and ultimate exclusion, which compelled them to re-evaluate their status in light of the Queen’s proclamation of 1958.

Martyrdom in Sikhism is a fundamental concept and represents an important institution of the faith. In Sikhism , the institution of martyrdom is a complete departure from the Indian tradition, and for that matter , it radically distinguishes the whole-life character of Sikhism from the earlier dichotomous or pacifist Indian religious traditions. It is significant that the concept was emphatically laid down by Guru Nanak and the history of the Gurus (5th guru and 9th Guru martyrdom) period as well as the subsequent history of the Sikhs is an open express, in thought and deed, of this basic doctrine.

Sikh Gadar Movement is only a small part of Stockton and Vancouver Gurudwara’s history, whereas Sikhs played larger roles in India's freedom, which remains unrecognized till today. Our aim is to highlight the role of Sikhs who have been accommodating other Indians for regaining and reorganizing lost national unity. Sikhs sacrificed and contributed, in all phases of the Indian Independence movement, more than other Indian nationals though they comprise only about two percent of total Indian population. According to the statistical record` (I) Out of 121 persons hanged to death, 93 were Sikhs, (ii) Out of 2644 persons awarded the sentence for transportation of life, 2147 were Sikhs, (iii) Out of 1300 persons killed at Jallianwala Bagh, Punjab, 799 were

Sikhs, (iv) Out of 42,000 persons of Indian National Army, 21000 were Sikhs, (v) On Kamagata Maru, out of a total 376 passengers, 346 were Sikh. *Gadri* Sikhs had a vision of secular nationalism, perhaps a republican nationalism, similar to that of the United States.

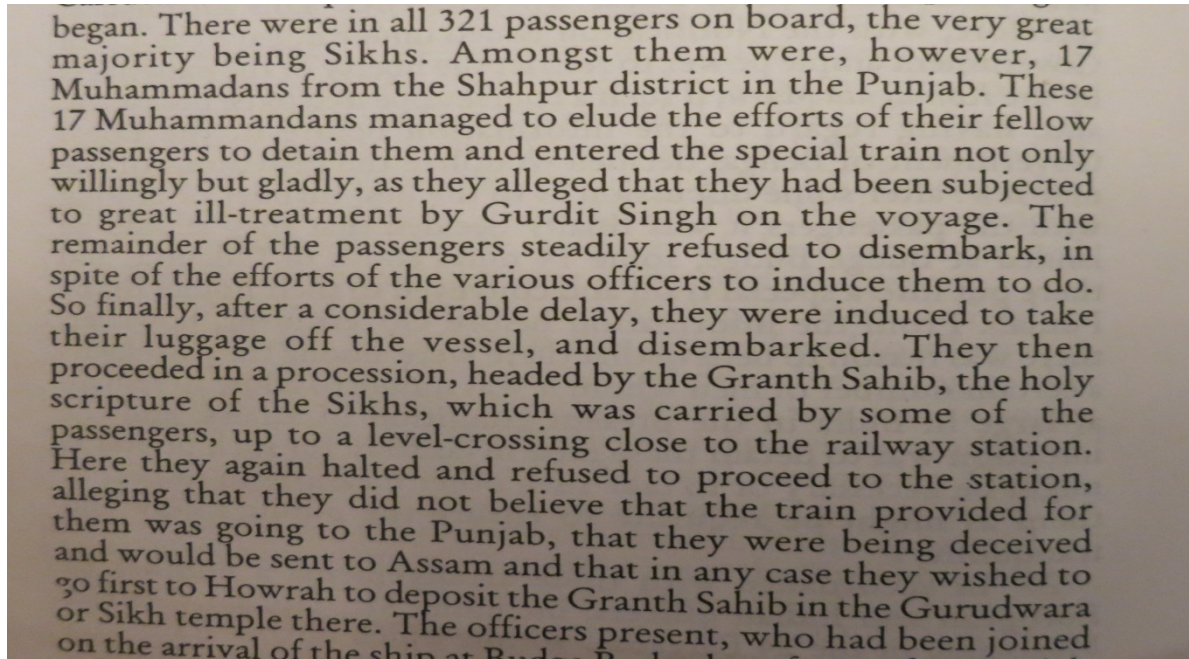
But, what did Sikhs get for their selfless and patriotic role in Indian freedom movement?. They received communal nationalism and lost their unique identity under article 25(Section IIb) of The Constitution of India. Scholars may notice that none of the Sikh constituent members signed the ratification of the Indian constitution? Sikhism, Jainism and Buddhism have been characterized as part and parcel of Hinduism. Analysts may disregard Gadar for failing to achieve its objectives, but can't dismiss its role in awakening nationalistic fervor among Indians of all walks of life. In fact, Gadar is the only movement, which after 100 years of its journey, still shines as the true Ideal of Indian Nationalism and that has remained unfulfilled even after six decades of India's independence. Read the Report of the National Commission's Review of the Working of the Constitution set up, vide Government Resolution dated 22 February, 2000 for change but no action taken. Santokh Singh a senior member of institute of Sikh studies wrote detailed article on this issue in 2011 which reads "Article 25 Exterminates Sikhism".

Ajit Singh in his biography under '**Amrit section**' writes "As a kid I was taken along with my elder brother to Anandpur for the performance of the ceremony of Sikh Baptism which is called Pahoul or Amrit chhakna. It was the time of Holi festival which the Sikhs, after their masculine fashion, call Hola. I remember very well the sugar water given to us as a drink for making us Singh's and immortals, A part of it was sprinkled on the faces as a sign of sanctification. **This ceremony teaches the person who undergoes this, not to fear death, and to fight against the oppressors, tyrants and the unjust people and to protect the weak, the poor, the old, the children and womenfolk from all sorts of molestation. From that day onward one has to be pure in body and heart. This is why the Sikhs are called Khalsa i.e. the pure.** After the ceremony is performed, those having an out-wardly appearance of the Khalsa but having their hearts and sometime their bodies too full of impurities are a disgrace to the Panth and to the sacred cause. [This was] preached by the Guru." Under "**family section**" Ajit Singh writes that his grandfather Fateh Singh was in Maharaja Ranjit Singh's army "He joined the forces that were fighting against the British, and took valiant part in the famous battles at Mudki, Aliwal and Sabraon. As a result of fighting against the British, the Jagirs held by our family got reduced. But when some Chiefs and Rajas went to help the Britishers in 1857 against their own compatriots who were fighting a war of independence, sacrificing their lives for the liberation of their countrymen from the terrible yoke of the English imperialists. Sardar Fateh Singh, my dear grandfather was also invited by the Majithia Sardar Surat Singh, the father of late Sunder Singh. He bluntly refused to take up such an abject task.

Bhai Mewa Singh was like a Granthi who spent lot of time at Khalsa Diwan Society, Vancouver. On October 21, 1914, he shot William Hopkinson in the Agassiz court corridor with two revolvers. For, he believed him to be unscrupulous and corrupt person who used informers to spy on Indian immigrants. At the trial in the court of Judge Morrison, Mr. Wood, the attorney of Mewa Singh, read the statement of his client, "My religion does not teach me to bear enmity with anybody, nor had I any enmity with Mr. Hopkinson. He was oppressing poor people very

much. I, being a staunch Sikh, could no longer bear to see the wrong done, both to my countrymen and Dominion of Canada. This is what led me to take Hopkinson's life and sacrifice my own life. And I, performing the duty of a true Sikh and remembering the name of God, will proceed towards the scaffold with the same amount of pleasure as a hungry babe goes towards his mother. I am sure, God will take me into His blissful arms. "In addition Bhai Mewa Singh, also paraphrased the words of the Tenth Sikh Guru, Guru Gobind Singh Ji "He is truly a hero who fights on the side of the weak, gets quartered and cut limb by limb, but does not flee."

Read the exact quote from the inquiry committee report as follows;



began. There were in all 321 passengers on board, the very great majority being Sikhs. Amongst them were, however, 17 Muhammadans from the Shahpur district in the Punjab. These 17 Muhammadans managed to elude the efforts of their fellow passengers to detain them and entered the special train not only willingly but gladly, as they alleged that they had been subjected to great ill-treatment by Gurdit Singh on the voyage. The remainder of the passengers steadily refused to disembark, in spite of the efforts of the various officers to induce them to do. So finally, after a considerable delay, they were induced to take their luggage off the vessel, and disembarked. They then proceeded in a procession, headed by the Granth Sahib, the holy scripture of the Sikhs, which was carried by some of the passengers, up to a level-crossing close to the railway station. Here they again halted and refused to proceed to the station, alleging that they did not believe that the train provided for them was going to the Punjab, that they were being deceived and would be sent to Assam and that in any case they wished to go first to Howrah to deposit the Granth Sahib in the Gurudwara or Sikh temple there. The officers present, who had been joined

Sikh Passengers proceeded with Guru Granth Sahib On September 29th 1914 at Budge Budge Calcutta From' Report of Kamagata Maru Committee of Inquiry By Govt. of India 1915'. Page 70, Introduction by by Darshan Singh Tatla, unistar Books 2007.

Santokh Singh secretary of Gadar party carried with him "chhoti Bir of Guru Granth sahib". His "Kirti Akhbar has main banner line from pauree 20, page 474 GGS" because it was part of HUKAMNAMA/VAK which he received when he did Akhand path sahib to start his 'KIRTI' Newspaper which reads "aapay hee karnaa kee-o kal aapay hee tai Dhaaree-ai.(You Yourself created the creation; You Yourself infused Your power into) daykheh keetaa aapnaa Dhar kachee pakee saaree-ai.(You behold Your creation, like the losing and winning dice of the earth). jo aa-i-aa so chalsee sabh ko-ee aa-ee vaaree-ai.(Whoever has come, shall depart; all shall have their turn). jis kay jee-a paraan heh ki-o saahib manhu visaaree-ai.(He who owns our soul, and our very breath of life - why should we forget that Lord and Master from our minds?) **APNE HATHIN APNA Aapey hi KAAJ SWARIEY**(We shall fulfill our task with our own hand)"

Santokh Singh, in 1926 still had Sikh religious inspiration as he had in 1913 AD

ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਲੋਕਾਂ ਨੂੰ ਭਰਤੀ ਵਾਸਤੇ ਸੱਦਾ ਦੇ ਰਹੇ ਹਨ। ਸ੍ਰੀ ਗੁਰੂ ਜੀ ਵੰਗਾਰ ਰਹੇ ਹਨ ਕਿ ਜਿਨ੍ਹਾਂ ਦੇ ਹਿਰਦੇ ਵਿੱਚ ਸਚਾਈ ਦੀ ਅੰਸ਼ ਹੈ, ਉਹ ਪਰਉਪਕਾਰੀਆਂ ਦੀ ਸੈਨਾ ਵਿੱਚ ਭਰਤੀ ਹੋਣ। ਸ੍ਰੀ ਗੁਰੂ ਜੀ ਭਰਤੀ ਵਾਸਤੇ ਸੱਦਾ ਦੇ ਰਹੇ ਹਨ ਅਤੇ ਨਾਲ ਹੀ ਦਿਖਾ ਰਹੇ ਹਨ ਕਿ ਭਰਤੀ ਕਿਸ ਕਿਸਮ ਦੀ ਕਾਰ ਵਾਸਤੇ ਖੋਲ੍ਹੀ ਗਈ ਹੈ। ਸ੍ਰੀ ਗੁਰੂ ਜੀ ਫ਼ਰਮਾ ਰਹੇ ਹਨ :-

“ਜੇ ਤਉ ਪ੍ਰੇਮ ਖੇਲਨ ਕਾ ਚਾਉ ॥

ਸਿਰ ਧਰ ਤਲੀ ਗਲੀ ਮੋਰੀ ਆਉ ॥”

ਸ੍ਰੀ ਗੁਰੂ ਜੀ ਦਾ ਕੌਤਕ ਇਹ ਹੁਕਮ ਦੇ ਰਿਹਾ ਹੈ ਕਿ ਪਰਉਪਕਾਰ ਦੇ ਰਸਤੇ ਤੁਰਦਿਆਂ ਕਸ਼ਟ ਸਹਾਰਨ ਵਿੱਚ ਲਾਜ ਵਾਲੀ ਕੋਈ ਗੱਲ ਨਹੀਂ। ਲੋਕ-ਲਾਜ ਸੁਆਰਥ ਵਾਸਤੇ ਕਸ਼ਟ ਸਹਾਰਦਿਆਂ ਪਈ ਹੋਵੇ। ਪਰਉਪਕਾਰ ਵਾਸਤੇ ਦੁੱਖ ਉਠਾਉਣ ਵਿੱਚ ਲੋਕ-ਲਾਜ ਕਿਉਂ?

From Santokh singh Kirti June 1926 article' UBALDI DEG wich betha Ala da noor PiaraSri guru arjan'. It sows santokh singh even in 1926AD still has Sikh religious inspiration from Shabad " Jau tau prem Khelan Ka Chao".

ਵਾਸੇ ਨੂੰ ਵਿਸ਼ੇਸ਼ਤਾ ਦੇ ਚੁੱਕੇ ਸਨ। ਇਨ੍ਹਾਂ ਦੇਸ਼ਭਗਤਾਂ ਨੇ ਜੋ ਇਹ ਸ਼ਬਦ ਕਹੇ ਹਨ,
ਇਹ ਕੋਈ ਨਵੇਂ ਨਹੀਂ ਹਨ। ਦੁਨੀਆਂ ਦੇ ਇਤਿਹਾਸ ਵਿੱਚ ਪਹਿਲਾਂ ਵੀ ਕਈ ਵਾਰੀ
ਇਹ ਦੁਹਰਾਏ ਜਾ ਚੁੱਕੇ ਹਨ ਅਤੇ ਅੱਗੋਂ ਨੂੰ ਵੀ ਕਈ ਵਾਰੀ ਦੁਹਰਾਏ ਜਾਣਗੇ।
ਭਗਤ ਫਰੀਦ ਜੀ ਨੇ ਵੀ ਇਹੋ ਕੁਝ ਕਿਹਾ ਸੀ ਜੋ ਕਿ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿੱਚ ਵੀ
ਦਰਜ ਹੈ:-

“ਬਾਰ ਪਰਾਏ ਬੈਸਨਾ ਸਾਂਈ ਮੁਝੇ ਨ ਦੇਇ॥

ਜੇ ਤੂ ਏਵੇਂ ਰਖਸੀ ਜੀਉ ਸਰੀਰਹੁ ਲੇਇ॥

ਗਦਰੀ ਯੋਧਾ ਭਾਈ ਸੰਤੋਖ ਸਿੰਘ ਜੀਵਨ ਅਤੇ ਲਿਖਤਾਂ • 103

**Santokh Singh Article" Rang badaldi Rahegi sada Kudrat quotes Bhagat farid
Hymn from Sri guru Granth sahib page 79-88 read detail article from Book " Gadri
jodha bhai santokh singh"**

Sohan Singh Bakna was the President of the Gadar party 1913- 1922. His biography 'MERI RAM KAHANI' clearly shows that he became Namdhari before coming to USA. He also quotes from Guru Granth, Nine times in his biography "Meri ram kahani" By Rajwinder in his book. ਧਨ ਪਿਰ... (page 7). ਅੰਮ੍ਰਿਤ ਕੌੜਾ... (page 38).. ਸੁਖ ਦੁਖ ਜਿਹ ਪਰਸੇ... (page 40).. ਰਹਿਣੀ ਰਹੇ ਸੋਈ ਸਿੱਖ ਮੇਰਾ... (page 42).. ਅਬ ਤੋ ਜਰੇ ਮਰੇ ਸਿੱਧ ਪਾਈਐ... (page 67).. ਸੀਸ ਵਢੇ ਕਰਿ ਬੈਸਨ ਦੀਜੈ... (page 106).. ਦੁਖ ਦਾਰੂ ਸੁਖ ਰੋਗ ਭਾਇਆ... (page 107).. ਧਨਿ ਜੀਓ ਤਿਹ ਕੋ ਜਗ ਮੇ... (page 110).. ਚਿੰਤਾ ਤ ਕੀ ਕੀਜੀਏ... (page 134). Two detail examples are as follows.

1. Movement failed because no leaders in India ready to sacrifice. "sees vadhay kar baisan deejai vin sir sayv kareejai. (Cutting off my head, I give it to Him to sit upon; without my head, I shall still serve Him. (GGS 558)" which means that I will serve my Lord without questioning HIM .

2. Only those joined Gadar who considered death as life and to live as a slaves is a life of death. "Dukh daaroo sukh rog bha-i-aa jaa sukh taam na ho-ee (Suffering is the medicine, and pleasure the disease, because where there is pleasure, there is no desire for God. (GGS 469)

Last poem By gadrites written before their hanging in 1915 'Gadri jodha Bhai santokh singh from pages 89-91 taken from 'kirti' issue published September issue 1926.

ਖਾਤਰ ਧਰਮ ਦੀ ਜਿੰਦ ਕੁਰਬਾਨ ਕਰਕੇ, ਜੜ੍ਹ ਜੁਲਮ ਦੀ ਪੁਟ ਵਿਖਾ ਦਿਆਂਗੇ!
 ਬੋੜੇ ਦਿਨਾਂ ਤਾਈਂ ਬੋੜਾ ਪਾਰ ਹੋਸੀ, ਸਰ੍ਹੋਂ ਹੱਥ 'ਤੇ ਅਸੀਂ ਜਮਾ ਦਿਆਂਗੇ!

ਸਾਡੇ ਵੀਰਨੇ ਤੁਸਾਂ ਨਾ ਫਿਕਰ ਕਰਨਾ, ਵਿਦਾ ਬਖਸ਼ਣੀ ਖੁਸ਼ੀ ਦੇ ਨਾਲ ਸਾਨੂੰ!
 ਫਾਂਸੀ, ਤੋਪ, ਬੰਦੂਕ ਤੇ ਤੀਰ ਬਰਛੀ, ਕਟ ਸਕਦੀ ਨਹੀਂ ਤਲਵਾਰ ਸਾਨੂੰ!

ਸਾਡੀ ਆਤਮਾ ਸਦਾ ਅਡੋਲ ਵੀਰੋ, ਕਰੂ ਕੀ ਤੁਫੰਗ (ਗੰਨ) ਦਾ ਵਾਰ ਸਾਨੂੰ!
 ਖਾਤਰ ਧਰਮ ਦੀ ਗੁਰਾਂ ਨੇ ਪੁਤਰ ਵਾਰੇ, ਦਿਸੇ ਚਮਕਦੀ ਨੇਕ ਮਿਸਾਲ ਸਾਨੂੰ!

Last common Poem written by Gadrites in 1915 before they were hanged. it clearly reflects their sikh religious inspiration

Sikh Gurus compiled SGGS in 1604 AD and Khalsa revolution created in 1699 AD by Guru Gobind Singh. Sikh Gadarites were aware of the teachings of Sikh Gurus which included Civil liberties, social reforms, universal equality & goodness, human freedom, independence, religious freedom(9th Guru) , Trade(5th Guru), etc.

There is no evidence available of any influence of French philosophers on Sikh Gadar Lehar 1907-1918. Many of the French writers were not yet born or were only small children at the time of Khalsa revolution of 1699AD. Jean-Jacques Rousseau(born1712), Jacques Derrida (born 1930AD), Paul Ricouer(born 1913AD) or Michel Foucault (Born 1926). On American Revolution. Influence of French philosophers like Montesquieu(Born 1689, was 10 year old at the time of Sikh revolution of 1699). His literary work, first published in 1721 and became popular only in 1748AD.Francois Voltaire born in 1694, was only 5 years old at time of Sikh revolution. More over, none of the French political thinkers showed any marked concern for the lower classes as compared to Sikh revolution 1604-1699, which was not only egalitarian social revolution but was plebeian(for low class) also. Similarly there is no evidence, which would support Communist thought process influence on Gadarites between 1907-1918. Evidence shows that Santokh Singh and Rattan Singh went together to USSR first time in 1923. Rattan Singh admits during his speech on July 22nd 1929 “Anti Imperialist League international Conference which was published in Gadar Hindustan OCT 1929 Issue which reads” Gadar means revolution. In 1922 efforts were made to revive the failed Gadar Movement which was formed to destroy British Raj in India” page 19. Gadar Lehr Vartik edited by Kirpal Singh Kasel 2008, Panjabi University. Gadar Party was reorganized again and in 1927 Hindustan Ghadr paper monthly was started again in USA by Rattan Singh, Gurumukh Singh Lalton, Teja Singh Sutantar and Achhar Singh Chhina. Bhai Santokh Singh former secretary of Gadar Party USA, who was charged of conspiracy in 1918 and goes to jail after Sanfrancisco conspiracy trial was given a room in Sikh missionary college Amritsar by SGPC to start his paper “Kirti”in 1926. He starts his paper with religious banner line on the top.



Sohan Singh Josh when he takes charge of 'KIRTI' newspaper after death of Santokh Singh on may 19th 1927. Removes the religious banner from the top ' APNE HATHIN APNA Aapey HI KARAJ SWARIEY (We shall fulfill our task with our own hand) after one week of his death and replaces it in May 1927 issue By words ' Arise, Awake, ye works of the world, and unite'. Read below about the death of Bhai Santokh singh followed by direct quote by Sohan Singh Josh, from his book pages 109 and 110.

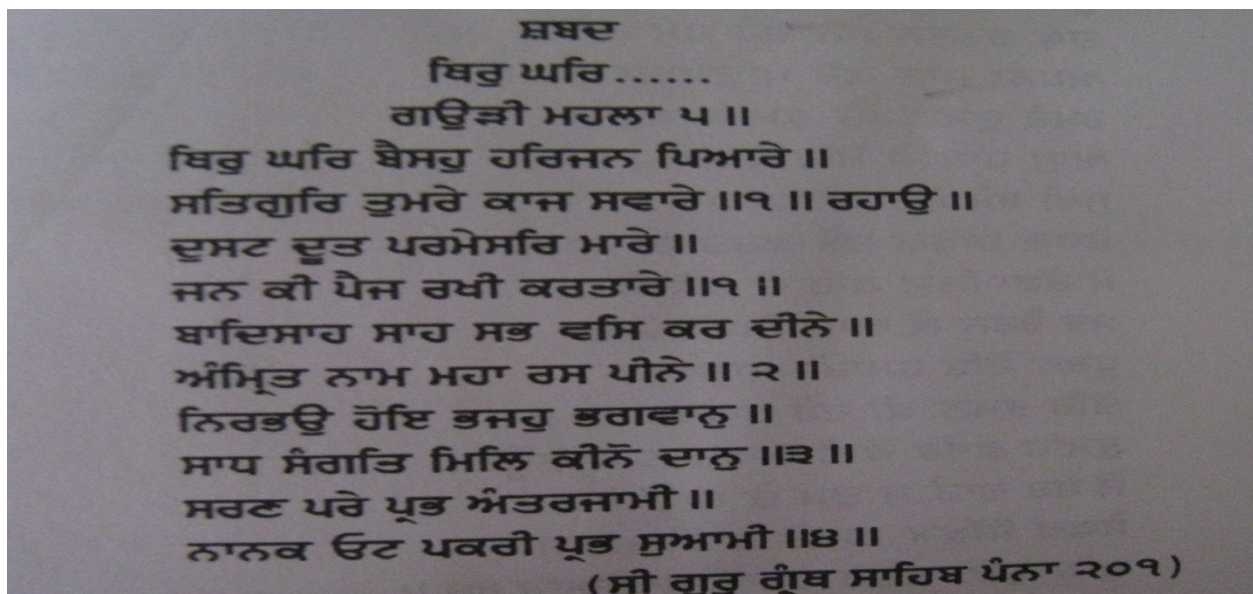
ਭਾਈ ਸੰਤੋਖ ਸਿੰਘ ਦੇ ਅੰਮ੍ਰਿਤਸਰ ਵਿਖੇ ਠਹਿਰਨ ਦੌਰਾਨ ਹੀ ਉਨ੍ਹਾਂ ਦੇ ਘਰ 1926 ਅਤੇ 1927 ਵਿੱਚ ਉਪਰੋ, ਥਲੀ ਦੋ ਬੇਟਿਆਂ ਨੇ ਜਨਮ ਲਿਆ ਪਰ ਉਹ ਕੁਝ ਦਿਨਾਂ ਬਾਅਦ ਹੀ ਚੜ੍ਹਾਈ ਕਰਦੇ ਗਏ। ਭਾਈ ਸੰਤੋਖ ਸਿੰਘ ਇਹ ਸਦਮੇ ਵੀ ਸਹਿ ਗਏ ਪਰ ਤਪਦਿਕ ਦੀ ਨਾਮੁਰਾਦ ਅਤੇ ਉਸ ਵੇਲੇ ਦੀ ਲਾਇਲਾਜ ਬੀਮਾਰੀ ਨੇ ਉਨ੍ਹਾਂ ਦਾ ਪਿੱਛਾ ਨਾ ਛੱਡਿਆ। 19 ਮਈ, 1927 ਈ: ਨੂੰ ਸਵੇਰ ਦੇ 7 ਵੱਜ ਕੇ 40 ਮਿੰਟ ਉੱਤੇ ਉਨ੍ਹਾਂ ਨੇ ਆਖਰੀ ਸਵਾਸ ਲਿਆ ਅਤੇ 35 ਸਾਲ ਉਮਰ ਭੋਗ ਕੇ ਸਮਕਾਲੀ ਸਿਰਮੌਰ ਅਕਾਲੀ ਆਗੂ, ਮਾਸਟਰ ਤਾਰਾ ਸਿੰਘ ਜੀ, ਦੇ ਸ਼ਬਦਾਂ ਵਿੱਚ ਪੁਰਜਾ-ਪੁਰਜਾ ਕਰਕੇ ਸ਼ਹੀਦੀ ਪ੍ਰਾਪਤ ਕਰ ਗਏ। ਪਰ, ਉਹ ਮਰੇ ਨਹੀਂ, ਅਮਰ ਹਨ ਅਤੇ ਅਮਰ ਰਹਿਣਗੇ।

Bhai santokh singh dies on may 19th 1927. The same month Sohan singh Josh removes the religious Banner from Kirti Newspaper may issue . Read below the statements by Sohan singh josh from his Book' My Tryst with Secularism' pages 109-110

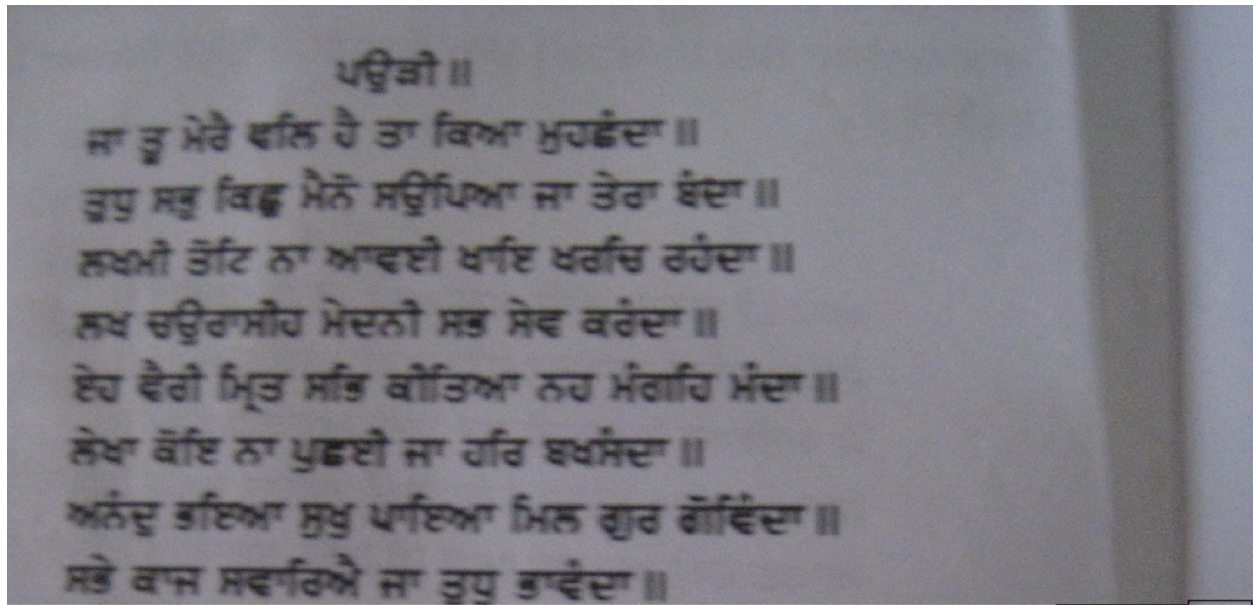
The first issue of *Kirti* had come out with Sikh religious ritual. A *shabad* from Sikh scripture had appeared below the title of the issue, and on the top was a quotation from *Guru Granth Saheb* "We shall fulfil our task with our own hands". I felt that this was not only odd but also wrong. Why this bias in favour of the Sikh religion? *Kirti* though published in *Gurmukhi* characters, was not a paper for the

However, the other quotation: "We shall fulfil our tasks with our own hands" remained there in some more issues. There was nothing wrong in it politically, except the religious tinge of its origin. It was subsequently replaced in the May 1927 issue by the words, "Arise, awake, ye workers of the world, and unite!"

The above evidence by Rattan Singh and Sohan Singh Josh confirms communist influence on Gadar Lehar starts from 1927 onwards.



5th guru shabad from raag Gauri GGS page 201
used to be read in court during court proceedings
From R.Rahi'Gadar lehar Asli Gathapart 2
page201



5th guru Shabad from rag maru GGS page 1096 which Nidhan singh chugah used to recite. Rahi' gadar lehar Asli

The above substantial and preponderance evidence shows that Gadarites' source of inspiration was predominantly religious. Certainly there was existence of written evidence of teachings enshrined in Guru Granth Sahib since 1604AD, promoting value of Human freedom and equality which were already ingrained in the minds of the Gadari Sikhs. After the establishment of Sikh Gurdwaras, teachings and sacrifices of Sikh Gurus and their followers were reminisced and relived in their consciousness. Records maintained at Pacific Coast Khalsa Diwan Society are a huge evidence of these factors.

Various Shabads in Gadar di Goonj

A.ਫਰੀਦਾ ਬਾਰਿ ਪਰਾਇਐ ਬੈਸਣਾ ਸਾਂਈ ਮੁਝੈ ਨ ਦੇਹਿ ॥ ਜੇ ਤੂ ਏਵੈ ਰਖਸੀ ਜੀਉ ਸਰੀਰਹੁ ਲੇਹਿ ॥੪੨॥ GGS page #1380 If this is the way you are going to keep me, then go ahead and take the life out of my body. ||42||

B.ਸਲੋਕ ਕਬੀਰ ਸੂਰਾ ਸੇ ਪਹਿਚਾਨੀਐ ਜੁ ਲਰੈ ਦੀਨ ਕੇ ਹੇਤ ॥ ਪੁਰਜਾ ਪੁਰਜਾ ਕਟਿ ਮਰੈ ਕਬਹੂ ਨ ਛਾਡੈ ਖੇਤੁ ॥੨॥੨॥ {GGS page #1105} He alone is known as a spiritual hero, who fights in defense of religion. He may be cut apart, piece by piece, but he never leaves the field of battle. ||2||2||

C..ਮਃ ੧ ॥ ਸਚੁ ਸਭਨਾ ਹੋਇ ਦਾਰੁ ਪਾਪ ਕਢੈ ਧੋਇ ॥ ਨਾਨਕੁ ਵਖਾਣੈ ਬੇਨਤੀ ਜਿਨ ਸਚੁ ਪਲੈ ਹੋਇ ॥੨॥ {GGS page #468} **Truth is the medicine for all; it removes and washes away our sins. Nanak speaks this prayer to those who have Truth in their laps.**

D.Guru Nanak's teachings and his Salok 20 page 1412 was the motto of Gadar Newspaper.

Please note this Salok was written by Guru Nanak before 1539AD. It was in the psyche of Sikhs and in use since then. ਜਉਤਉਪ੍ਰੇਮਖੇਲਣਕਾਚਉ ॥Jo Tau Prem Khaelan Kaa Chaaoo ॥If you desire to play this game of love with Me, ਸਿਰੁਧਰਿਤਲੀਗਲੀਮੇਰੀਆਉ ॥Sir Dhār Thales Gale Mare Ado ॥Then step onto my Path with your head in palm of your hand. ਇਤੁਮਾਰਗਿਪੈਰੁਧਰੀਜੈ ॥Edith Mara Pair Dhhareejai ॥When you place your feet on this Path, ਸਿਰੁਦੀਜੈਕਾਣਿਨਕੀਜੈ ॥੨੦ ॥Sir Deejai Kaan N Keejai ॥20॥Give your head, and do not blame/fault/find imperfection with anyone /or pay any attention to public opinion. ॥20॥

“Nevertheless, they used 'Vande Mataram'. Sure Vande Mataram' was used. It was written in Bengali in 1882. Hindu MahaSabha was founded in 1915. Scholars supporting this contention must produce evidence what percentage of Gadari Babas knew Bengali at that time? . But, What happened to the votaries of this Vande Mataram'? Tilk, Hardy, Savarkar who believed in “Vande Mataram ' But surrendered to British very soon? As it was not in their psyche they could not follow Eith Maarag Pair Dhhareejai ॥When you place your feet on this Path, Dheejai Kaan N Keejai ॥20॥Give your head, and do not blame/fault/find imperfection with anyone /or pay any attention to public opinion. **But brave Ghadrites who knew the significance of this Salok followed the path without any blame to anybody including Lala Hardial or Ram Chandra who promised them/ Gadarites going to India that they will get money and arms when they reach India.**

British efforts for insulation of freedom of Sikhs by getting ideas from free societies : Harold Gould in his excellent Book on the subject writes **about** it was the fear that Indians in open societies like Canada and united states were undergoing social and ideological changes which had revolutionary implications for the perpetuation of British rule in India, the British were eagerly searching for ways to prevent such Indians from getting Ideas.” But **FREEDOM, liberty, Independence and equality in Sikhs already was part in teachings of GGS and Khalsa institution created in 1699.**

Colonial terrorism of Fear for respect Versus Guru Granth sahib on Fear (Kuka movement) Blowing Sikhs by cannons , Budge Budge Ghat Firing, Jallianwallah Bagh firing, Gurudwara movement, Guru Ka Bagh and Jaiton Morchas, hanging of Khalsa army young Sikhs after 1849 annexation) were manifestations of Colonial terrorism of Fear for respect .

Lord Minto writes on issue of deportation of Ajit Singh and Lala Lajpat Rai page 100 reads “ Minto was not very fond of policy of deportation and repressing, but could not see no alternative, as he wrote to Lord Roberts, who wrote, ' Morley was willing to support you in any repressive measures you may think necessary to take' Lord Roberts further informed Minto that **'I told**

Morley that we govern India by respect based on Fear, remove the fear and the respect will soon disappear” Reference lord Roberts to Minto, 17th may 1907.M.C.

But, final statements of Sikh Shaheeds Mewa singh , Kartar Singh, Karam singh ,Bhagat singh and Udham Singh proved that Sikhs are a fearless nation as Guru Granth Sahib teaches against fear and hatred. Kartar Singh Sarabha’s final statement reads "you can only hang me, what more can you do? We are not afraid of that." "What sentence will I receive for my crime? Life-sentence or death/. I would prefer death, so that I could be born again - as long as the India does not become free I would be born again and again - and would be hanged for my country. This is the only last wish I have”.

SachiNder Nath Sanyal on Sikhs who participated in Sikh Ghadr Movement

Bengali Revolutionary came to Punjab in 1914-1915 and when he meets the Gadaris first time. He writes in his book,”Bandi Jiwan/Incarcerated life” about his impression about the Sikhs having simple way of life and talks about their openness, Civility, honesty, daring and courageous qualities. He uses the word “Sikh Dal” for the Gadaries and writes that if someone has to meet the Sikh Dal members one has to go to Gurdwaras where they are seen only. He writes most of the members of the Sikh Dal were over 60 years of age but they had courage and zeal like young men. These Sikh Dal members will start reciting Sikh scripture early morning after taking a bath. Baba Nidan Singh Chugha remembered Guru Granth sahib by heart and always continued to do Paath orally. He also writes that 7000 to 8000 Gadaries came from different countries and the majority of them were Sikhs and included only 20-25 the Hindus or Muslims.

M. Honoring of Sikh Gadrites By Central Sikh League And association of Ghadries with SGPC and Sri akal Takhat.

Central Sikh League (1919-1933) Political organization of the Sikhs which guided their affairs until the Shiromani Akali Dal emerged as a mass force. The inaugural session of the Central Sikh League was held at Amritsar on 29 December 1919, coinciding with the annual sessions of the Indian National Congress and the Muslim League. It was dominated by the educated Sikhs from the middle strata such as Sardul Singh Caveeshar, Harchand Singh Lyallpuri and Master Sundar Singh Lyallpuri. The first president was Sardar Bahadur Gajjan Singh representing moderate political opinion. But the leadership soon changed and Baba Kharak Singh, an ardent nationalist, was elected president for its second **session** at Lahore in October 1920. The aims and objectives of the Central Sikh League, according to its new constitution adopted on 22 July 1921, were the attainment of swaraj, i.e. political autonomy for the country, by legitimate, peaceful and constitutional means and the promotion of Panthic unity, the fostering of patriotism and public spirit among the Sikhs and the development and organization of their political, moral and economic resources.

Rajwinder Singh Rahi (Gadar Lahar Asli Gatha part III- In Press) writes as follows about Gadri,s Honoring by Cetral Sikh League and other facts about Gadari involvement in newly formed SGPC and Sri Akal Takhat. These facts have been also supported by many other authors also and they can be summarized as follows.

1. Central Sikh League in October 1920 honored the Sikh Gadari's. In this program Sant Visakha Singh, Bhai Piara Singh Langari, Bhai Bhakhtavar Singh, Bhai Bhag Singh Canadian, Master Mota Singh, and Bhai Kartar Singh Jhhabar, etc. participated. In this program approximately 50 passengers of Kama Gata Maru were honored who were released from jail recently. All these 50 Kama Gata passengers were sitting on the stage on the right side. On the stage on the left side there were seven empty chairs which were garlanded and were for Sant Visakha Singh, Bhai Randir Singh, Master Chatar Singh, Baba Nidan Singh, Baba Jawala Singh, Bhai Madan Singh Gaga, and Udam Singh Kasail all of whom were in the jails at that time. In this program, Sikh Kaidi Prewar Sahaiak Committee was formed. Harchand Singh Rahees Layl Puri from the stage openly appreciated the Panthic services by these courageous Gadari Sikhs and criticized all those who tried to label them antiSikh. Sangat Labeled these Gadhri as "Kalgi Dhar De Sachhe Sputr" (Oct 20 1920 report as published in Akali paper)
2. Sant Wasaka Singh was selected one of the Panj Piara for the Kar Seva of Tarn Taran Gurdwara Sarvor.
3. Oct 21, 1934 Sant Wasaka Singh was appointed as Jathedar Sri Akal Takhat unanimously by SGPC
4. For opening ceremony of the building at Gurdwara Panja Sahib, three Ghadries were selected and participated as Panj Piaras which included Sant Wasakha Singh, Baba Nidan Singh Chugha, and Bhai Randir Singh.
5. 1936 SGPC Committee first elected Jawala Singh as SGPC President but as he went to Nilibar, Gadri Baba Sohan Singh Bhakna was then selected as SGPC President
6. Nadan Singh Chugha became the president of Gurdwara Moga in 1936
7. Bhai Piara Singh Langari was made member of SGPC and Central Sikh League in 1920
8. 1920 Bhai bhag Singh Canadian became member of SGPC and in 1925 became a member of Gurdwara Central board.
9. Bhai Mit Singh Pandori became SGPC member in 1926 and he was also a member of Gurdwara Parbhandak Committee Muktsar.
10. Jathedar Pratap Singh Kot Fatoohi became SGPC member in 1920
11. Baba Ishar Singh Marhana became member of SGPC in 1920 and in 1930 he was a member of the Darbar Sahib managing committee, and in July 4, 1930 became vice president SGPC
12. Bhai Santokh Singh was given a room in Sikh missionary college Amritsar by SGPC to start his paper "Kirti"
13. 1920-1923 Underground Baba Gurumukh Singh Lalto was provided a room near Sri Darbar Sahib by SGPC.
14. Bhai Hari Singh Chotia became member of SGPC in 1920. He was Jathedar of the Guru Ka Bagh Morcha.

15. July 1930, Baba Sohan Singh Bhakna was given Saropa at Sri Akal Takhat after he was released from jail.

16. July 1930, Baba Sohan Singh Bhakna was also given Saropa at Gurdwara Dera Sahib Lahore and after that he became Sri Akal Takhat Jathedar.

17. Underground Udam Singh Kasail and underground Baba Gurmukh Singh Lalto with the help of SGPC was provided two months of residence in Sikh missionary college Amritsar by SGPC.

18. Baba Gurdit Singh of Kama Gata Maru ship became president of SGPC in 1936.

19. Sikh Preachers and gurudwaras who participated in Sikh Ghadr.

a. Sikh Preachers(Granthi,s) who participated in Sikh Ghadr and were Indicted in various cases

1. Bhai Balwant Singh, Gurdwara Vancouver
2. Bhai Hari Singh Chotin, Gurdwara Vancouver and Shanghai
3. Bhai Piara Singh Langary, Gurdwara Vancouver
4. Bhai Mit Singh Pandori, Gurdwara Abbotsford
5. Bhai Munsha Singh Dhukhi, Gurdwara Victoria
6. Bhai Bhagwant Singh Pritam, Gurdwara Pinang-Korea
7. Bhai Waryam Singh-Sundar Singh, Gurdwara Vancouver
8. Bhai Wasakha Singh Dadehar, Gurdwara Stockton
9. Bhai Hazara Singh Dadehar, Gurdwara Stockton
10. Bhai Inder Singh Malha, Gurdwara Stockton
11. Bhai Budha Singh, Gurdwara Bangkok
12. Bhai Harnam Singh Kahuta, Gurdwara Hong Kong
13. Bhai Wasawa Singh, Gurdwara Ching Mei Thailand
14. Bhai Bhog Singh, Gurdwara Jharh Sahib Amritsar
15. Bhai Prem Singh, Gurdwara Pinang-Korea and Chomala Sahib-Lahore
16. Bhai Madan Singh Gaga, Gurdwara Lahore Cantonment (Chhauni)

b. Sikh Preachers(Granthi,s) who participated in Sikh Ghadr but were not indicted in any case

1. Bhai Jagat Singh, Gurdwara Shanghai
2. Bhai Kharak Singh, Gurdwara Hong Kong
3. Bhai Bishan Singh, Gurdwara Hyan Shanghai
4. Bhai Harnam Singh, Gurdwara Vancouver
5. Bhai Naryan Singh Thhikriwal, Gurdwara Vancouver
6. Bhai Bhagat Singh-Charanjit Singh, Gurdwara Stockton
7. Bhai Sardara Singh, Gurdwara Burma
8. Bhai Joga Singh, Gurdwara Singapore
9. Bhai Uttar Singh, Gurdwara Dhikmanpur

- 10 Bhai Chattar Singh, Gurdwara Baba Buddha Ji Ram Das and Khadoor Sahib
11. Bhai Ishar Singh Marhana, Gurdwara/SGPC Member
12. Bhai Karam Singh Nathok Barki, Gurdwara Lahore
13. Bhai Santa Singh/Sant Lakvir Singh, Gurdwara Chak Lyalpur / Faislabad

c. List OF 25 Gurudwara around the Globe who participated in Sikh Ghadr

1. Gurdwara Sahib Vancouver
2. Gurdwara Sahib Victoria
3. Gurdwara Sahib Abbotsford
4. Gurdwara Sahib Stockton
5. Gurdwara Sahib Hong Kong
6. Gurdwara Sahib Shanghai
7. Gurdwara Sahib Tianamen Shanghai
8. Gurdwara Sahib Pinang, Korea
9. Gurdwara Sahib Bangkok Thailand
10. Gurdwara Sahib Chin Mei Siam-Bangkok Thailand
11. Gurdwara Sahib Manila Philippines
12. Gurdwara Sahib Rangoon Burma
13. Gurdwara Sahib Singapore
14. Gurdwara Sahib Sant Gulab Singh Amritsar
15. Gurdwara Sahib Gharh Sahib Amritsar
16. Gurdwara Sahib Lohat Badi, near Rai Kot Ludhiana
17. Gurdwara Sahib Dera Sahib, near Lahore
18. Gurdwara Sahib Chomala Sahib Bhaigate Lahore
19. Gurdwara Sahib Cantonment Lahore
20. Gurdwara Sahib Singh Sabha Rawal Pindi
21. Gurdwara Sahib Singh Sabha Mardan - Peshawar
22. Gurdwara Sahib Kohat Peshawar
23. Gurdwara Sahib Peshmlak Afghanistan
24. Gurdwara Sahib Lal Para Afghanistan
25. Gurdwara Sahib Jalalabad Afghanistan

20, Only Randhir Singh Naragwal Jatha supported the Gadaries when they reached India. All members of this Jatha were baptized (Amritdhari). All of them were indicted in Lahore 2nd supplementary case and were prisoned for life. Apart from Randhir Singh Other names were, Bhai Arjan Singh, Bhai Atar Singh, Bhai Dalip Singh, Giani Harbhajan Singh, Bhai Dharam Singh, Bhai Harnam Singh, Bhai Harnam Singh, Bhai Jagat Singh, Bhai Karam Singh, Bhai Lal Singh, Bhai Mohinder Singh, Bhai Mastan Singh, Bhainahar Singh, Bhai Ram Singh, Bhai sajan Singh, Bhais Santa Singh, Bhai Surjan Singh, Bhai Kharak Singh, Bhai Kharak Singh, Bhai Pooran Singh Bhai Kartar Singh.

Conclusion;

In two world wars, a total of 169,700 Indians died out of which 83,005 were turbaned Sikhs. The growing sense of their public humiliation, nagging immigration restrictions, and their ultimate exclusion compelled them to re-imagine their status in light of the Queen's proclamation of 1958. They realized that the British were taking advantage of their military and other services, and promising better treatment as a ploy to cheat them. They stood up for the same treatment which was given to other citizens. The feeling of being abandoned made them rebel against the unjust British Raj and initiation of constitutional efforts and planning for armed struggle. The revolution was started in India by Sikh peasants and Sikh military persons on extreme dissatisfaction against the new Colonization Act and the Doab Bari Act (1906-1907). In North America, Sikhs affirmed their fight by all means and avowed to stay back by building Gurudwaras in 1908 in Vancouver and 1912 in Stockton, Victoria, and Abbotsford as the center of their religious, social and political activities. From 1907-1914, they made democratic appeals. Professor Teja Singh, Sunder Singh, and others in Canada and Dr. Bishen Singh, Dr. Bose, and Tishi Butia in USA. Sent deputations to England and India. But all constitutional means failed. Finally, in 1914, with funding help from Germans, who were looking to start a colonial and world war against their British enemy with an eye on India's industrial and mineral wealth. The position of Indians and Sikhs became critical. Sikhs returned to India to start an armed fight but received no money or any arms or any institutional help as promised by leaders. Their leaders themselves later surrendered to the British and abandoned their compatriots who were hanged, sent to rigorous imprisonment for life, and lost their earned and ancestral property. Evidence shows, Indian pioneers (majority Sikhs) fought peaceful constitutional means, formed many Hindustani societies, and made armed rebellion and explosive plans from 1907-1914 on the West Coast. Six newspapers supporting Indian freedom were in circulation prior to November 1913. Twenty Nine Sikh religious preachers (also known as Granthis) and 25 Gurudwaras around the globe including in India and Punjab participated in this movement. No Vedanta center participated in this movement although New York, Chicago and San Francisco centers existed at that time. History being created by authors like HK Puri based on secondary sources is misleading. The evidence shows that Gadar Movement between 1907-1918 on the west coast of north America was a Primarily inspired by Sikh thought. Scholars must take into consideration the concept of Sikh Martyrdom along with colonial and pre-colonial Sikh History. Based on above evidence, it is affirmed that this movement characterized by British as War against King/Sikh Ghadr, in fact was an International War against politically awakened Sikhs and their sympathizers 1907-1918. It was the first declared Indian freedom war fought by majority international Sikhs also known Sikh Gadarites (Gadri Babey). Please note my study is referring to Sikh Inspiration influence on this Indian freedom Movement. It was not a religious movement. Communist influence in this movement is a late phenomenon, after 1922-1927 as is clearly supported by own writings of Sohan Singh josh and Rattan Singh Ajnala. From 1905- 1913 in Europe Shyamaji Krishna Varma,s Arya Smaj thought, Veer Savarkar,s Abhinava Bharat thought and Bhikaiji Cama & Sardar Singh Rana,s Social Democratic thought could not produce any international mass movement in Europe. Evidence shows that the teachings of Sikh Gurus strongly motivated the consciousness of these Gadarites in the west coast of North America along with racial discrimination in employment, finance, civic matters, a sense of public humiliation, nagging immigration restrictions and their ultimate exclusion, which compelled

them to re-imagine their status in light of the Queen's proclamation of 1858. The correct history of Ghadrīs/Sikh Pioneers must be recorded and saved for the coming generation Sikhs in north America who if they read the right books will know about the true contributions of Sikh pioneers from North America for Indian war of independence.

APPENDIX.

1. Sikh Community Salutes and prays for many Hindus and Muslims who on being inspired by the archetype of martyrdom tradition, sacrificed their lives fearlessly and whose names include Kanshi Ram, Vishnu Ganesh Pingle, Khankhoje Pandurav, Sohan Lal Pathak, Jatindranath Mukherjee, Mangu Ram, Taraknath Das, Maulvi Barktulla, Jagat Ram, Guran Ditta Kumar, Ram Rahim, Jatinder Lahiri, Munsiri Ram, Babu Ram, Hafiz Abdulla, Chet Ram, Challia Ram, Kirparam, Ram Rakha, Ali Ahmed Siddiqui, Lal Chand Falak Piyare Lal and others. All of them followed Gadhri Slogan Shabd (Jo Tau Praem Khaelan Kaa Chhao (If you desire to play this game of love with Me), Sir Dhar Thalee Galee Maeree Aao (Then step onto my Path with your head in palm of your hand) Eith Maarag Pair Dhhareejai (When you place your feet on this Path), Sir Dheejai Kaan N Keejai (Give your head, and do not blame anyone).

2. Sikh Community also prays for Pandit Ram Chandra who played his role in this movement but was shot in April 1918 on suspicion of distrust. Sikh Community also prays for Lala Hardy and Veer Damodar Savarkar. They were god-gifted prolific writers but never wrote even a single line in remembering their compatriots when the plan created by them failed on February 19th, 1915. Lala Hardy died in 1939 and Veer Damodar Savarkar died in 1966.

3. Sikh Community also prays for many members of this movement including Dr C.K. Chakravarty who embezzled funds which were given By Germans for Indian Independence.

4. Sikh Community also prays for many Sikhs, including a Muslim, which can be noted from a list of 103 names in Professor Malwinderjit Singh Warriach's work "Sikhs and India's First War of Independence 1907-1918" who became Approvers in this war against King in the true sense.

Special thanks to Professor Malwinderjit Singh Warriach who provided from his research work posters for 2012 Sikh centennial conferences held on September 22nd and September 30th 2012 at the University of Pacific Stockton California thru Col Perminder Singh Randhawa.

Babar Akali Lehar 1922-1923: Sikhs armed struggle for freedom from the British continued. A large number of Ex- Gadarites, became active Babars including Karam Singh Daulatpur, Karam Singh and Kartar Singh Jhingar, Baba Karam Singh Cheema, Bhag Singh Canadian, Assa Singh of Phukrudi, Kartar Singh Pindori Nijjaran, Hari Singh Sundh, Piara Singh Langheri, Battan Singh Kahri Sahri, Partap Singh Kot Fatuhi and many others.

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