

5547096

NOTE ON THE HINDU REVOLUTIONARY  
MOVEMENT IN CANADA

Towards the end of 1906 a large number of Hindus began to arrive on the West Coast of Canada and the United States. A conflict consequently arose between Hindu labour and white labour, which eventually led, early in 1907, to the violent expulsion of Hindu labourers from mills and other places in the U.S., and to their taking refuge in Vancouver, B.C. Most of these Hindus were Sikh labourers and artisans from the Punjab. One of them, Ram Nath Puri, early in 1907 started a so-called Hindustan Association in San Francisco, with branches in Astoria, Oregon, and Vancouver, B.C., and published in California a lithographed Urdu periodical called the "Circular-i-Azadi" (Circular of Freedom). This periodical was seditious in character, and published articles with the obvious intention of creating feelings of hatred and contempt for the British Government in India.

Before the end of 1907, Tarak Nath Das, who afterwards became of much greater importance than Ram Nath Puri, was already associated with the Vancouver branch of the movement. This man had come to Vancouver from the United States, and in January, 1908, was in the employ of the United States Immigration office at Vancouver. Soon after he was accused of abusing this position by taking bribes from the ignorant Hindu immigrants. He is mentioned in the "Circular-i-Azadi" as one of the treasurers of Ram Nath Puri's Indian Association, and after that periodical came to an end in April, 1908, he started his own paper, the "Free Hindusthan," in Vancouver, B.C. About the middle of 1908, either on account of the disloyal tone of his paper or because his systematic bribery had been found out,

*Mr. Scott*  
*This is an important statement and should be filed -*  
*25 March 1919*  
*536999*



he had to leave the Immigration office. He then went to Seattle, and the July, 1908, number of the "Free Hindusthan" was issued from there. From Seattle he made his way East, and the August and succeeding numbers of the paper were published in New York.

Guru Dutt Kumar was an associate of Tarak Nath Das in Vancouver. This man landed in Victoria, B.C., on the 31st October, 1907, and started a grocery store with the help of Tarak Nath Das, whom he had met in Calcutta. He was still in Victoria in 1909, but was constantly visiting Seattle, and in August, 1909, he went to live there, associating again with Tarak Nath Das. Three months later he went to Vancouver, B.C., and opened the Swadesh Sewak Home at 1632 Second Avenue West, Fairview, Vancouver. At this place he published a monthly paper which was also called the "Swadesh Sewak" (Servant of the Country). It was in Gurmukhi, and so more directly addressed to the Sikhs.

At first G. D. Kumar confined himself to the grievances of the Sikhs arising out of the restrictions imposed on Hindu immigration by the laws of Canada. Gradually, however, the tone of the paper became more and more objectionable, until it came to an end in 1911.

In June, 1912, the Canadian Government admitted to Canada as an act of grace the wives and children of Bhag Singh, President of the Khalsa Dewan in Vancouver, and of Balwant Singh, Priest of the Sikh Temple in Vancouver. Subsequent events showed that this act of grace did little towards modifying the antagonistic attitude of these men towards the Canadian or British Governments.

The Sikhs were evidently not generally disaffected at this stage, but strenuous efforts were now being made to turn their resentment against the Canadian immigration laws into active hostility.



to the British Government. Tarak Nath Das had been doing this for some time, but a new worker of great importance now arrived in the field. This was Har Dayal, who had come to the United States early in 1911. Har Dayal was a lecturer in Stanford University at Palo Alto, Calif., for some time, but in September, 1912, he resigned his post and came to Berkeley, Cal., to take up Hindu revolutionary work. In 1913 he went on a lecturing tour on the Pacific Coast, and at a meeting at Astoria, Oregon, on the 4th June, 1913, presided over by Har Dayal, the Pacific Coast Hindustan Association was formed. This was the beginning of an organised "Ghadr" or revolutionary party on the Pacific Coast.

Har Dayal and his followers came out still further into the open by starting the "Ghadr" newspaper in San Francisco on the 1st November, 1913. The tone of this paper has all along been too notorious to require any comment. In editing it Har Dayal was ably seconded by Ram Chandra, who took over the editorship in January, 1914.

In British Columbia also revolution was being actively preached. On the 27th December, 1913, a meeting was held in the Sikh Temple at Vancouver, B.C., under the presidency of Husain Rahim, or Hassan Rahim, whose real name is Chagan Khairaj Varma. At this meeting several speeches were delivered demanding vengeance on the officials of the Canadian Immigration Department, and on these traitorous Hindus who assisted them. A poem from the "Ghadr" was read, urging the Hindus to drive the British out of India.

Chagan Khairaj Varma, who presided at this meeting, escaped from Japan to Honolulu with a large sum of money under the Muhammadan name of Husain Rahim, and under this name he arrived in Vancouver on the 14th January, 1910. In October, 1910, an attempt



was made to have him deported on the strength of the false representations he had made when he was admitted into Canada, but the case was decided in his favour. Having proved successful in his own case, he took up the cases of other Hindus, and became a source of great annoyance to the Immigration Department. He also became a leader of the agitation against the Immigration laws, and took a prominent part in stirring up discontent in the Hindu community. A second attempt was made to deport him under an Act passed in May, 1910, but this case also was decided in his favour.

On May 22nd, 1914, the "Ghadr" party was strengthened by the arrival in San Francisco of two notorious revolutionists, Bhagwan Singh and Muhammad Barakatullah. Bhagwan Singh had been Priest of the Sikh Temple at Hong Kong, but owing to disputes there he had to leave the colony in May, 1913. He arrived in Canada under the false name of Natha Singh on the 7th June, 1913. Very soon after his arrival he began preaching sedition among the Hindu settlers. He was in touch with the San Francisco agitators, who expected him to visit the United States at the end of 1913, but before he could do so, he was deported by the Canadian Government on 19th November, 1913. The "Ghadr" party took his deportation very badly, and early in 1914 issued a leaflet in Gurmukhi, headed "Zulm! Zulm! Gore Shahi Zulm!" (Tyranny! Tyranny! Tyranny of the White Rule!), which concluded by inviting Hindus to take up the sword and slay the English.

The campaign of sedition and revolution which was being actively conducted at this time on the Pacific Coast by the "Ghadr" party was greatly assisted by what happened on the arrival of the "Komagata Maru" in Vancouver. This was an attempt to defy the Canadian Immigration laws, which provided that in addition to the general restrictions imposed upon all immigrants, every Asiatic



immigrant before he was allowed to enter Canada must satisfy the authorities, save in particular cases, that he was in possession of 200 Canadian dollars, and had travelled by continuous journey from his native country to Canada on a through ticket.

Gurdit Singh was the leader of this expedition, which was organised in Hong Kong. The "Komagata Maru" was chartered in March, 1914, and sailed on April 4th. Altogether she had three hundred and seventy six Punjabis on board from China and Japan, of which twenty five were Muhammadans, and the rest Sikhs. Apparently the passengers believed that Gurdit Singh would get them into Canada somehow, and in this frame of mind the leader and his followers arrived at Vancouver on the 23rd May, 1914. Before the arrival of the vessel, Husain Rahim and Raja Singh, who was secretary of the United India League, Vancouver, tried to intercept her on a launch with a view to bringing her into Port Alberni and thus evading the regulations. The local authorities refused to allow the immigrants, with certain exceptions, to land, as they had failed to comply with the requirements of the law. Both on the ship and in Vancouver, meetings of protest were held, and violent language was used against the Canadian and British Governments. A test case in the name of one Mansa Singh was taken into court, but his application was rejected. Meanwhile there was trouble about the payment of the charter money, but eventually the necessary sum was raised in Vancouver, and the charter transferred to the names of Bhag Singh and Husain Rahim.

After the failure of Mansa Singh's case the authorities ordered the Japanese captain to remove the vessel, but the passengers refused to allow him to do this. A body of police sent to enforce this order was repulsed, after an affray in which twenty-two police officers were injured. A Government vessel with an armed force was



requisitioned, whereupon the passengers came to terms and consented to go, after getting out of the Canadian Government a very ample supply of provisions.

The "Komagata Maru" finally left Vancouver on July 23rd, 1914, and arrived in India on 27th September, 1914. As they were being landed at Calcutta, the Sikhs began firing their revolvers at the police, and a general melee ensued. Twenty of the rioters were killed, while two Europeans and two Indian policemen from the Punjab lost their lives. Many others were injured. This shows the desperate nature of these men, and quite possibly the same thing might have happened if they had been allowed to land at Vancouver.

While the "Komagata Maru" was in Vancouver harbour, attempts were made to procure arms and ammunition to smuggle on board. About the end of June, 1914, two Sikhs named Harnam Singh and Hukam Singh tried to purchase twenty-five automatic pistols in Victoria, but were refused, whereupon Harnam intimated that they could easily get all they wanted at Port Angeles, Wash., through Tarak Nath Das. On the 16th July, 1914, Harnam Singh, Bhag Singh, Balwant Singh and Mewa Singh were allowed to cross the border into the State of Washington, and met Tarak Nath Das at Sumas. They purchased arms in Sumas, and Mewa Singh returned to Canada the same afternoon. At the border he was arrested and found to have two automatic pistols and 500 rounds of ammunition on his person. On hearing this, the United States authorities arrested the other three Sikhs, who had not yet crossed back into Canada. Each was found to be armed with automatic pistols and ammunition. It has been clearly proved that Tarak Nath Das was at the bottom of this plot, and that he went to Sumas with the deliberate intention of smuggling arms to the Sikhs on the "Komagata Maru." In a letter which he wrote immediately after these



arrests, Tarak Nath Das mentions the arrests and describes Balwant Singh, Bhag Singh, and Harnam Singh as his three best friends and the true leaders of the Hindus. It is interesting to note here that the four Sikhs concerned in this attempt all came to violent ends later on, three of them being hanged and the fourth shot.

The failure of the "Komagata Maru" enterprise, followed almost immediately by the outbreak of war in Europe, caused great excitement amongst the Sikhs in Canada and the U.S.A. Ram Chandra, Muhammad Barakatullah, and Bhagwan Singh instituted a campaign to induce the Hindus to return to India to start a revolution. The result of this campaign was that a large number of Sikhs returned to India in that year, full of revolutionary ideas. When they arrived in the Punjab they determined to act at once, serious riots broke out, with considerable loss in life and serious damage to property, and the rioters were suppressed only after some trouble. Prosecutions followed, which resulted in thirty-six persons being sentenced to death, seventy-seven to transportation for life, and fifteen to various other terms of imprisonment.

In the meantime things were coming to a crisis in British Columbia. The Canadian Immigration Department had received assistance in their enquiries from a small number of loyal Hindus, the most prominent of whom was Bela Singh, employed as an interpreter. Messrs. Reid and Hopkinson of the Immigration Department and Bela Singh had been denounced at a meeting of the disloyal Sikhs in January, 1914. Some time after this Bela Singh was severely assaulted. On the 17th August, 1914, Harnam Singh, one of the loyal Sikhs, disappeared, and on the 31st August his body was found in the bush with his throat cut. His friends suspected Jagat Singh as the murderer, but meanwhile Jagat had sailed from Victoria on the



1st September. Arjan Singh, a friend of Harnam's, announced that he was going to go into the matter further, and on September 3rd he was shot by Ram Singh, a member of the Sikh Temple Committee in Vancouver. Arjan Singh was cremated on the 5th September, and Bela Singh, after attending the ceremony, went to the Sikh Temple and shot the priest, Bhag Singh, and wounded seven other Sikhs. This Bhag Singh was one of the leaders of the revolutionary party. He has already been mentioned above as one of the men arrested at Sumas, and also as an associate of Husain Rahim in taking over the charter of the "Komagata Maru."

Bela Singh's case came before the Grand Jury on October 21st, 1914. Mr. Hopkinson, who was a witness for the defence, was standing at the door of the court when Mewa Singh shot him dead. Mewa Singh has also been mentioned above as one of the party arrested at Sumas. He was instantly seized, and said that he had killed Mr. Hopkinson in revenge for the profanation of the Sikh Temple by the murder of Bhag Singh, which he alleged was instigated by Messrs. Reid and Hopkinson of the Immigration Department. He was sentenced to death, and hanged at Vancouver on the 11th January, 1915. Bela Singh was ultimately acquitted of the murder of Bhag Singh.

The feud between Bela Singh's party and the disaffected Sikhs did not end here. On the 18th March, 1915, Bela Singh with three companions entered a Hindu store in Granville Street, Vancouver. There they met Jagat Singh, one of the disaffected Sikhs, who attacked them with two revolvers. Bela Singh himself escaped with a bullet through his coat, but of his companions Rattan Singh was killed and Amar Singh wounded. Jagat Singh was arrested on the spot, and was afterwards executed for the murder of Rattan Singh.



About a month later there was a violent dynamite explosion in the Hindu quarter of Vancouver. One Sikh was killed and two others wounded. At the time it was believed that this outrage was directed against Bela Singh and his party.

On the 5th September, 1914, the same day on which Bela Singh shot Bhag Singh in Vancouver, the police in Victoria, B.C., saw two Sikhs, named Gurdit Singh and Dalip Singh, go into a Chinese shop carrying something which looked suspicious. The men were arrested, and a suspicious pipe was found in Gurdit Singh's possession. His house was then searched and a lot of bomb-making material discovered. Gurdit Singh was found to be a close friend of Harnam Singh, who was then under arrest at Sumas. The houses of Harnam Singh and his servant were searched and a number of documents were found. Among these was a letter sent from Paris on the 4th January, 1914, by the notorious revolutionary, Surendra Mohan Bose, forwarding a copy of a very dangerous Russian bomb manual to Harnam Singh. A number of letters from Tarak Nath Das to Harnam Singh, found at this time, showed how the latter, then in possession of the bomb manual, took steps to obtain the necessary chemicals through Tarak Nath Das. Tarak Nath Das procured these, some of which were the materials found in the house of Gurdit Singh. On September 24th, 1914, Gurdit Singh and Dalip Singh were sentenced to four years and two years respectively. Gurdit Singh had intended to sail for India on September 8th, and a pillow which he was going to take with him was produced in court and was found to contain 350 rounds of automatic pistol ammunition and twenty feet of fuse. Harnam Singh, who had been the ring-leader in Canada of this conspiracy, was eventually deported from San Francisco on 26th September, 1914. He subsequently



joined the Burma conspiracy, and was caught, tried, and executed. Balwant Singh, the last of the four Sikhs arrested at Sumas, joined the conspirators in Siam, and was also arrested and hanged.

The subsequent history of Gurdit Singh and Dalip Singh, who, as stated above, were sent to jail in Victoria, shows that their imprisonment did not cure them in the slightest of their seditious ideas. On their release they both began to take an active part again in the revolutionary movement. Dalip Singh, however, met his death in the beginning of April, 1918. Gurdit Singh was released from the penitentiary on December 29th, 1917. Some time after his release the police in Victoria, B.C., received information that he was again actively engaged in the manufacture of bombs. He was shadowed, and finally arrested on the 16th May, 1918, and at the time of his arrest was found to be armed with an automatic pistol and fifty rounds of ammunition. The house-boat in which he lived was searched, and below a false bottom in one of his trunks was found five Mauser pistols, new, and in excellent condition, extra clips of ammunition, about five hundred rounds of ammunition, and a large spring dagger. He was put on his trial the very next day, and on the 20th May, 1918, was convicted and sentenced to five years imprisonment.

It has been mentioned already that the "Ghadr" newspaper began to be published in San Francisco on November 1st, 1913. Issues of the "Ghadr" were posted regularly to many addresses in Canada. A summary of the location of these addresses is given below:-

Vancouver Island

Victoria - 13  
Chemainus - 2  
Bowser - 1  
Nanaimo - 1

New Westminster

Vancouver - 15  
New Westminster - 6  
Eburne Station - 3  
Chilliwack - 1

Kamloops

Enderby - 1



Vancouver Island (Con.)

Shawnigan Lake - 1  
Duncan - 1  
Courtenay - 1

New Westminster (Con.)

Sapperton - 1  
Natal - 1  
Mission - 1  
Port Moody - 1  
Ladner - 1  
White Sulphur - 1  
Queensborough - 1

Alberta

Edmonton - 1

Yale

Agassiz - 2  
Rosedale - 1

Kootenay

Wardner - 1  
Waldo - 1  
Bull River - 1

Coast

Ocean Falls - 1

In addition to the "Ghadr" newspaper, the Ghadr people in San Francisco also published lithographed monthly accounts showing receipts and expenditure. Copies of these accounts were mailed each month, but only to leading men, several of whom were in Canada, one being in Vancouver, two in New Westminster, one in Eburne Station, one in Bowser, one in Victoria, one in Wardner, and one in Waldo.

Many of the incidents mentioned above were links in the chain of the main German-Hindu conspiracy which was the subject of the trial in San Francisco. This case lasted for over five months, and ended in the conviction of all the Hindu defendants. In the course of that trial evidence was produced fully proving most of the facts mentioned in this note. The founding of the Ghadr party by Har Dayal under the name of the Pacific Coast Hindustan Association and its subsequent history was described. Many articles from the "Ghadr" newspaper were put in evidence proving the highly seditious tone of that paper, which was shown to have been issued regularly from November, 1913, onwards. Many incidents of the "Komagata Maru" trouble were mentioned, as also the arrest of the Sikhs buying arms at Sumas and Tarak Nath Das' connection therewith. The subsequent doings of Balwant Singh in China and Siam after he left America with his wife



and children and his ultimate hanging were described. Harnam Singh's subsequent career up to his execution was also given. The general exodus of the Sikhs to India after the failure of the "Komagata Maru" expedition was shown by the passenger lists of the "Korea" and other steamers. One of Ram Chandra's own defence witnesses described the shooting of Mr. Hopkinson by Mewa Singh. The "Ghadr" mailing lists, which contained the addresses of persons all over the world to which the "Ghadr" newspaper was sent, had been seized in the search of the "Ghadr" premises, and were put in evidence. The connection of Harnam Singh, Tarak Nath Das, and Surendra Mohan Bose with the Victoria bomb case was proved by the introduction of some of the correspondence and of a specimen of the Russian bomb manual. Ram Singh, who shot Ram Chandra dead in court on the last day of the trial in San Francisco, was an old resident of Canada. He came to Canada in 1906, and lived for eight years in Vancouver. He was a regular attendant at the political meetings which were held every Saturday night in the Gurudwara at Vancouver for the purpose of delivering speeches against the British Government.

A distinctive feature of the revolutionary feeling amongst the Sikhs in Canada is their practise of holding meetings in commemoration of those who, they consider, have suffered for the cause. They hold Mewa Singh in particular veneration. A meeting on the anniversary of his execution was held in his memory at the Sikh Temple, Fraser Mills, B.C., from January 11th to January 14th, 1917. At this meeting, Mit Singh, Ishar Singh, Gurdit Singh, and others made speeches glorifying Mewa Singh and denouncing the authorities in Canada and in India. Another Mewa Singh anniversary meeting was held on January 13th, 1918, at the same place, and was attended by some five hundred Sikhs. Mit Singh again spoke, and



said that Mewa Singh, Balwant Singh, and Uttam Singh had done all in their power for the good of their cause. This Uttam Singh, whose real name is Ragho Singh, was executed in India. There was another meeting in his memory at Fraser Mills, B.C., on the 30th September, 1917. A notice was issued calling a meeting in memory of Mewa Singh on January 13th, 1919, at Fraser Mills, B.C. It is not known yet whether this meeting was held or not.

On the 16th January, 1918, a meeting was held at Strawberry Hill, B.C., in memory of all the martyrs who had given their lives for the cause. Harbant Singh was the principal speaker. He also spoke at a meeting on the 11th February, 1918, at the Sikh Temple, Victoria, B.C., when he said that Gurdit Singh and Dalip Singh, who had served a term in the penitentiary, should have the sympathy of all the brethren for the suffering they went through for the cause. After Gurdit Singh was again sentenced to five years imprisonment on the 20th May, 1918, a meeting was held on the 17th June, 1918, at the Sikh Temple, Fraser Mills, B.C., to protest against his conviction.

On the 2nd June, 1918, there was a meeting in the Sikh Temple, Victoria, B.C., in memory of Harnam Singh, who was executed in Burma.

The general attitude of the Hindus in Canada is also shown by the fact that they were prepared, if necessary, to resist the Military Draft. A meeting was held in the Sikh Temple, Vancouver, in November, 1917, to discuss the question of registration under the Draft law. It was resolved to fight conscription, and some subscriptions were collected for this purpose. At another meeting a week later at the same place the question of collecting more funds



for the same purpose was discussed. The matter was further considered at a meeting, also held at the Vancouver Temple, on the 19th January, 1918, Harbant Singh said that the questions they had asked in a letter sent to the Department of Militia, Ottawa, had not been answered, and that a further letter was to be sent to demand their rights before registering their names. He also cited the instances of Mewa Singh, Balwant Singh, and Uttam Singh having given their lives for the benefit of the cause because they could not tolerate the sufferings under a tyrant government, and he continued, "Now we brothers should do the same."

Letters which passed between the disaffected Hindus in Canada and their friends in the United States often disclosed the real attitude of the writers and their friends towards the revolutionary movement. This was especially the case in the earlier years of the war. Latterly the writers have been much more guarded in their language, as they came to realize that their letters were being censored. A few comparatively recent instances are mentioned here, however, to show that the revolutionary party in Canada keeps in close touch with members of the Ghadr party in the United States.

On the 13th January, 1918, Tulsi Ram wrote from P.O.Box 277, Broderick, Cal., to Mehar Chand, Room 11, 1650 Hastings Street East, Vancouver, B.C. In this letter he tells the addressee how the San Francisco case is getting on, and he comments especially on the witnesses who were brought from India to give evidence in the case. He says that these witnesses were bought up by the British Government in order to get them to give evidence. He mentions with satisfaction the fact that Jodh Singh refused to give evidence against his co-conspirators.



Another letter, dated January 24th, 1918, from Tara Singh, Kalama, Wash., to Kishan Singh, Natal, B.C., shows how closely the disaffected Hindus were watching the case in San Francisco. In this letter the writer says:-

"Bande Mataram. Dear Kishan Singh, I received your letter but have delayed answering it as I was in San Francisco hearing the case. No decision has been given as yet in the case of Bhai (Bhagwan Singh). He is still in custody. I sent you a copy of an open letter some time ago. If you have received this safely then I will send you another one. My respect to all the brethren."

"Bande Mataram" is the common salutation amongst all disaffected Hindus

The following letter is a good example of the attitude on the Canadian side of the border. It is dated February 2nd, 1918, and is addressed to the editor of the "Ghadr", San Francisco, and was written by Ganda Singh, Ocean Falls, B.C.

"My best respects to the Editor of the Ghadr and his staff. I am quite well and wish you to be the same. Please let me know what has become of those who have been arrested and on trial in America by the tyrant British Government. Let me know their names and full details of the case. Have they been acquitted or not? Write me the best way in which money can be sent to you from Canada. Send me the full address of the Ghadr office. Let me know about Bhai Bhagwan Singh and state whether he has any money or not. Ah, sad! we cannot do anything; blood comes out of our eyes instead of tears when we cry. It is out of our hands to do anything. Please send me the Ghadr in Gurmukhi as well as the other pamphlets, Echo of the Ghadr, Nim-hakim-khatri-i-jan, four copies of No. 1 Echo of the Ghadr, four copies of pamphlet on Komagata Maru affair, four copies of poetry (Echo Ghadr No. 2). Also send me some Ghadr papers. My name is Ganda Singh, V. Sarhali, D. Amritsar, Bande Mataram to all the brethren, Ocean Falls, B.C."

The pamphlets asked for in this letter are all highly seditious pamphlets which were published by the "Ghadr."

In a letter dated 28th April, 1918, written after the close of the San Francisco case to Miya Singh, Box 143, Vancouver, B.C., the writer curses Ram Chandra as a traitor to the party, and describes his death at the hands of Ram Singh in court. He goes on



to say:-

"Now he has been shot and killed by our patriot Ram Singh in the court house on the 23rd day of April. When our Ram Singh killed and finished Ram Chandra, then one of the Marshal men killed Ram Singh, but Bhai Ram Singh is a martyr and he is today being cremated by a lot of the people, who are attending in a large funeral procession. The Brahman was a spy in the Gadar Press from its beginning. Bhai Ram Singh became a martyr as Bhai Mewa Singh was."

This letter shows that Ram Singh has been added to the list of martyrs, and it is very probable that when the time comes an anniversary meeting will be held in his memory.

On the 4th June, 1918, Rattan Singh wrote from Linnton, Oregon, to Mit Singh in Vancouver, informing him that Bhagat Singh had left for San Francisco to work in the Asram, and that his future address would be "Ghadr Asram, Hill Street, San Francisco." Bhagat Singh and Rattan Singh are both very important members of the Ghadr party in the United States, while Mit Singh, who was formerly Priest of the Sikh Temple at New Westminster, B.C., is one of the foremost Sikhs in British Columbia in both religious and revolutionary matters.

After the convictions in the San Francisco trial there was considerable difference of opinion amongst the Hindus in the United States regarding the lines on which the Ghadr work should be carried on. It was ultimately decided to send two important members of the party, Malla Singh and Bagga Singh from San Francisco to consult with the Vancouver Sikh Temple party on this matter. These two men, however, were not allowed to cross the border into Canada, and so could not meet Harnam Singh, Tara Singh, Mit Singh, Raja Singh, and Takhat Singh, who had come down to see them. They could not communicate with one another except by telephone. Their language was very guarded, but Tara Singh said that the Vancouver Sikh Temple party was ready to do everything



that they were asked to do, and would help in every way possible.

There seems to be no doubt that the disaffected Hindus in Canada are fully prepared to support the revolutionary party in the United States in all future work that may be undertaken.

\* \* \* \* \*