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Singh, Ganda

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THE SIKHS IN CANADA AND CALIFORNIA
A BIBLIOGRAPHY

by

GANDA SINGH

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INTRODUCTION

The bibliographical information about the Sikhs in Canada and California, presented in the following pages, was collected by me during my six-week visit to these countries from October 28 to December 9, 1969. In his letter of August 4, 1969, my enthusiastic host, Dr. Kesar Singh of Tofield, Alberta, had written to me saying: "Most of the material on the history of the Sikhs in Canada is available in Vancouver." This was a great allurements for me and, when there, I spent most of my time in the Vancouver Public Library on the Burrard Street, and in the library of the University of British Columbia. Work in the History section of the first and in the Human Sciences and Special Collections sections of the second paid rich dividends and my only regret was that I did not have more time at my disposal. In addition to a large number of Canadian and American publications, reports of Government departments, Parliamentary sessional papers, memoranda, etc., which contained references to the socio-political activities of the Indians, with particular reference to the Sikhs, there were huge collections of journals, newspaper series, and newspaper clippings, which required close scrutiny. The field was vast and my resources were scanty. I could, therefore, devote myself only to important historical topics of interest to the Sikhs in India and California and had to leave out, for another occasion, the cultural and economic sides of their contribution to the life of their adopted countries.

To begin with, I failed to trace the required information under the heads of 'Indians' or 'Sikhs' in the indices, but I soon discovered that it was to be found under the following heads:

Asians, Asians in B.C.

Asiatics, Asiatics' Exclusion, Asiatic Exclusion Policy or Question, Canadian Immigration Policy,

Hindus, Hindus in B. C., Hindu Immigration, Hindu Question, Immigration Policy, Immigration Policy of Canada,

Indian Immigration,
Komagata Maru Affair,
Orientals, Oriental Immigration, etc., etc.

The Public Archives of Canada, Ottawa, are to my mind, the richest repository of original public documents, official reports and memoranda and Government publications on the subject. The Dominion Archivist, Mr. Wilfrid Smith, was extremely courteous and helpful in allowing me the fullest facilities during the two days, December 5 and 6, that I was there. So was his Deputy, Mr. R. D. Hume. It was here that I learnt about a research project on 'The East Indian Population of British Columbia, c. 1900 to the present', for which Dr Karnail Singh Sandhu, Associate Professor of Geography in the University of British Columbia, Vancouver, had been collecting material on an extensive scale since 1968. He seems to be covering the Komagata Maru affair, 1914, as well. His collection, I presume would ultimately be available at the UBC.

If the Khalsa Diwan Society could establish in its new Sikh Temple at Vancouver a library of Sikh literature and place therein, for consultation, all the material on the Sikhs in Canada available in Panjabi and other Indian languages, in addition to the copies of the books and documents in the UBC and Vancouver Public libraries, it could develop into an fine research centre.

Ottawa has also an Association, the Canada Sikh Research Centre with two young men, Amarjit Singh Sethi and Madan Gopal Singh, directing it. So far it has confined its activities to occasional lectures and seminars on Sikhs and Sikhism. It has been organized, according to its constitution and bye-laws, to disseminate in that part of the world knowledge about Sikhs and Sikhism and 'to promote the assimilation of Sikh immigrants in the Canadian nation . . .' It is hoped that, in due course of time, it will become a real research centre for the study of the history of the Sikhs in Canada.

In California, U. S. A., Mr. Kesar Singh Dhillon maintains at his residence at 5720 Gaskill Street, Oakland 8, a large collection of books, pamphlets and newspapers bearing on the Ghadar movement, and he also occasionally issues *The Call of the Martyrs*, the Bulletin of the Hindustan Gadar Party Memorial Committee.

The Sikh Temple at Stockton, which was one of the earliest centres of the Sikhs in California, has with it some stock of the old

Ghadar literature, but there seems to be no satisfactory arrangement for its distribution.

I wish good luck to the new Gurdwara at Yuba city and to the newly established Sikh Study Circle at Los Angeles.

In India, the largest collection of this source material is preserved in the National Archives of India, New Delhi. In the furtherance of a project for the History of the Freedom Movement in the Panjab, copies of relevant records were secured by the Government of the Panjab and have been transferred, through the Department of State Archives, to the Punjabi University, Patiala, which has taken over the project and is working on it. The *Komagata Maru* affair figures prominently in these records and will form a significant volume in the series of this project. It is expected to be published some time in 1971.

The Desh Bhagat Yadgar Committee, Jullundur, has also in their library a number of records secured from Canada and the United States of America for their *Ghadar Party da Itihas* compiled by Gurcharan Singh Saihnsara and published in 1961.

The most knowledgeable person who has been gathering first-hand information on the subject from those directly connected with the Ghadar movements in America and India is the 78-year old Gyani Nahar Singh of Gujjarwal, Ludhiana. He was not only himself in jail from 1915 to 1919 as a political prisoner and a companion of the late Bhai Randhir Singh of Narangwal, meeting many of the Ghadarites behind the bars, but also a close friend of a large number of them after their release. As an associate editor of the *Sikh Sewak*, the *Qaumi Dard* and the *Asli Qaumi Dard*, and as the editor of the *Gur Sewak* and the *Panjabi Ratan*, Gyani Nahar Singh fruitfully used his keen historical sense and remarkably retentive memory in collecting and recording in these newspapers, particularly the *Panjabi Ratan*, all the information he could gather from different sources. His books *Azadi dian Lehran* (Ludhiana, 1959) and *Kartar Singh Sarabha* (Punjabi University, Patiala) and series of articles on *1914-15 di Ghadar Lehar* (thirty-one in number) and *Komagata Maru Jahaz de Musafir di Vitthya* (forty), mentioned in the Panjabi section of the Bibliography, contain useful information on the history of the Ghadarites and the Ghadar Movement.

In addition to the books mentioned in the paragraphs above, Jagjit Singh's *Ghadar Party Lehar* (Amritsar, 1955) and *Ghadar 1915* by

Khushwant Singh and Satindra Singh (New Delhi, 1966), deserve special mention, as also G. S. Deol's *The Role of the Ghadar Party in the National Movement* (New Delhi, 1969).

In the collection of information given in this bibliography, I am indebted to Dr Kesar Singh of Tofield and to Mr Mohinder Singh Gill, President, Khalsa Diwan Society, Vancouver, for the opportunity provided and the assistance given to me during my visit to Canada. I also owe my grateful thanks to several other friends in Canada and the United States of America for the kindness and courtesy extended to me in various ways.

GANDA SINGH

The Sikhs in Canada and California

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O = secure, use

⊖ = include but do not secure.

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PUNJABI

ਹੀਰਾ ਸਿੰਘ ਦਰਦ, ਗਿਆਨੀ, ਜੀਵਨ ਚਰਿਤਰ ਬਾਬਾ ਗੁਰਦਿਤ ਸਿੰਘ

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ਅਖਬਾਰਾਂ ਅਤੇ ਰਿਸਾਲੇ

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