

Mr Adams

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Our Name and Work

Today on the 1st of November, 1913, begins a new epoch in the history of India, because today there commences in foreign lands but in the language of the country (India) a war against the English rule. Today is an auspicious day in that the word Ghadr (Mutiny) which is to root out English oppression appears on this paper in Urdu and Gurmukhi. The publication of this paper in a foreign land at a distance of ten thousand miles from home is an event the (very) thought of which makes the heart leap with waves of joy.

The fates are smiling on India today, that the time for new hopes and new aspirations has come. Today the water of zeal and courage has been sprinkled over the withered hearts of young men and new life has been infused into them. Today English rule has been cannonaded with the strength of the pen and this cannonading will not stop till the said rule has been destroyed. Today has been forged a new weapon of which the (British) Government is mortally afraid, for rescuing the Indian brothers out of ignorance and slavery. Today has been done a work the fame of which will soon spread over the world, (and) which will be remembered by our children and grandchildren with gratitude and pleasure.

What is our name? Ghadr (Mutiny). What is our work? Ghadr (Mutiny). Our name and work are identical. There is no room for doubt (or) suspicion. Answer is ready before question is asked. What is the necessity of mutiny? Where will it break out, and how and when. See we tell the whole secret. Listen if you have pluck otherwise.

Where will the mutiny break out? India. When will it break out? In a few years. Why should it break out? Because the people can no longer bear the tyranny and oppression practised under the English rule and are ready to fight and die for freedom. It is the duty of every Indian to make preparation for this rising.

The English have established their rule for the past 150 years. Gradually they have usurped many parts of Bengal, Madras, Bombay (and) the Punjab. They have also interfered with the native states, whom they are weakening in every way. Only Nepal and Bhutan have escaped their clutches. Time has now come that this spreading fire were extinguished, this plague put down, this base, reascally, evil doing (and) vicious Government were destroyed, and arrangements for freedom, peace, education, sanitation, and progress were made according to the principles of civilization.

English rule is an ulcer for a nation. Joy at once flees from the place where the inauspicious shadow of the English flag falls. Not a single green leaf is left in the place over which this swarm of locusts passes. Famine and plague very soon appear in the country in which a party of these robbers encamps. The nations which fall on evil days become subject to others, after which they are overtaken by diverse calamities. India ^{has} ~~is~~ to face this tormentor today. If the struggle is won it would be possible to raise the standard of country's advancement.

In 1857 the people of India decided after a careful consideration that they should do away with the English rule and establish a national rule. Hindus and Muhammadans, Rajas and the rulers all combined in this work. In May, 1857, broke out this mutiny, the very name of which makes the English shiver. In this fight the Indian

Fifteen years later Gura Ram Singh prepared the Kukas to uproot the English rule. The Kukas looked upon service under the English as a sin and preached rebellion to all. At last in 1872 they openly fought. But how can one waking brother in a sleeping house fight thieves. The heroic Kukas - men and children - were blown from the mouths of cannon, and all the brave Indians kept looking on.

The same work to accomplish which so many great and heroic men sacrificed their lives, has again been taken in hand since 1905. A great movement has been set on foot in the whole country which is progressing with leaps and bounds. This movement has created such a union, determination, and enthusiasm that the whole world is astonished and is praising it. With this movement are identified great scholars and religious men whose names will be included in the history of India like pearls (in a string). The object of this movement is to cause a great rising in India and to uproot the English rule like a worm-eaten tree and destroy it, so that the people may establish their own national rule and live in peace. This seems to be the correct thing, but it is a great

distance from India to San Francisco. Therefore tell us how you came here and how you got the idea of publishing the paper from here?

Listen, such a powerful movement started in India in 1905 as made the English shiver with fear. At first swadeshi was preached in all the cities. All refused to purchase English goods and began to use cloth manufactured in India. This caused a great loss to English merchants, and the patriotic ideas spread to every nook and corner. Later in 1907 Ajit Singh and Lajpat Rai held enthusiastic meetings in the district of Lyallpur in the Punjab against the enhancement of revenue in that district. The landowners armed with sticks came to Lahore. Armies also began to get out of hands. Then the Punjab Government suddenly arrested Ajit Singh and Lajpat Rai and deported them. But the revenue was not enhanced. After this victory national colleges were established in Bengal so that children may be saved from the poisonous influences of Government schools.

The Indians in South Africa became united and openly declared that they could not tolerate living as a disgraced community, while hundreds of them went in to jail in preference to obeying the law. In the end the English had to give in there.

Next that brave man of Bengal, Hon Chandra Das went to Paris and learned the art of making bombs. On return to Calcutta he established a bomb factory and began to teach other young men (how to make bombs). On the 20th May, 1908, the first bomb was thrown at Masaffarpur in Bengal. The explosion of the bomb berf off the English Government of its senses and it began to make arrests to right and left without any discrimination. What follow-

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Every kind of preaching work was stopped in the country. All the newspapers were confiscated. Editors were sent to Andamans. Lecturers were imprisoned. Bal Gangadhar Tilak Maharaj was imprisoned for six years in his present old age. Case was instituted against Mahatma Arabindo Ghosh and he was kept in the lock-up for a year. In Lahore a young man named Bans Gopal was transported to Andamans for twelve years. In this way an attempt was made to silence Indians with the bludgeon of oppression. Not a voice was left in the country that could be raised in preaching against the English rule. Silence and perplexity reigned. The English thought that this fire had now been extinguished.

But the tyrant always makes mistake. Every move made by him goes wrong, every plan devised by him is thrown away. While this commotion prevailed a few patriots jumped over the net of spies and soldiers and betook themselves to other countries. For instance Mahatma Arabindo Ghosh performed a wonderful feat that he escaped through hundreds of spies and went to Pondicherry, a French city where the English cannot injure a hair of his. Sufi Amba Prashad and Ajit Singh went to Persia and (now) live in safety in Europe. Pandit Shyamji Krishna Varma who lived in London, fled to Paris and kept up the publication of his English paper. Madame Cama, a Parsi lady, issued the English paper Mande Matram from Switzerland. Sufi Amba Prashad started a paper in Persia against the English and encouraged the people of Persia in preventing the English from entering their country.

A band of the same army has arrived in America. After fleeing from the Punjab of slavery, they have found in California a second free Punjab where they can openly talk to their brothers.

In all the places here too they found the same excitement as prevails in the country. While here they can freely deliver lectures, publish newspapers, establish societies, and do all the things which have been prohibited in (their own) country. They have now to attack the enemy in this war from here. (Their) bodies are away from their native land but their hearts are there.

Though we be in strange land, our mind remains

(Verse) in our native land

You should take us to be in the place where our mind is.

In order to keep up the Light it is necessary that a newspaper should be started, books should be printed, both should be circulated among all the brethren here and secretly despatched to India, arts of war should be learnt (and) help should be asked from other nations. For this work has been established a society which has been named the Pacific Coast Hindi Sabha. It has branches in Portland, Astoria, St. John, Sacramento, Stockton, Bridgeway, etc. Patriots have given money. The Yugantar Ashram has been established in San Francisco. This paper will be issued from the Ashram named, books will be written, young preachers will be prepared, and preparations for mutiny will be taken in hand. Similar Ashrams will be established in France, Germany, and other countries, so that there may be no sort of fear. The name Yugantar Ashram has been adopted to commemorate that fearless Bengali newspaper which used to be published in 1907 and 1908 and preached rebellion. After it was stopped, each copy of it was sold in Calcutta for one rupee. The meaning of the word Yugantar is New Era or Future Era.

This is not an Ashram (but) a fort from where bombardment of the English rule will be started. This is a newspaper (but) a cannon the aid of which will spare no tyrant. This paper is printed with ink but (its transfer copy) is written with heart's blood. Its contents are not articles but the sayings of saints and heroes which will awaken the brethren. These messages of love will traverse thousands of miles and affect hearts. These sayings will convert sparrows into hawks and will, after purging the soul of avarice, greed, pride, fear and ignorance, prepare the country for the antiny which will be the greatest of yugas (celebrations).

The work connected with this paper is performed as a labour of love. Writing out (the transfer copy) printing and despatching all are done by (country's) lovers. No wages are paid to anyone and therefore the paper can be published economically. A press of its own has been bought.

There are several hundreds of thousand people in India who can read Urdu and Gurmukhi. A few thousand copies of the paper are not sufficient for them (and therefore) we should send it in hundreds of thousands. It is the duty of every brother to read the paper himself and cause it to be read (by others), (and then) place it in an envelope and send it home or to a friend. This work can be performed if all unite. It would be a matter for shame for the whole of India if the paper were to stop publication after six months or a year, while the English will feel jubilant over the event. There are here patriots who write and print the paper and who have dedicated their lives to this great cause. It is now a question of the courage of all Indian brethren. If they were to use their full zeal in circulating the paper the above Ashram could accomplish work