



Ambedkar Times *Weekly*

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Remembering honorable Mr. Dewan Chand Ahir Sahib

(February 28, 1928 - July 12, 2012)

Prem Kumar Chumber

Editor-in-Chief: Ambedkar Times & Desh Doaba

Honorable Mr. Dewan Chand Ahir (lovingly called D.C. Ahir) dedicated his entire life for the spread of the mission of Bharat Ratan Babasaheb Dr. Bhimrao Ramji Ambedkar for the betterment of the community. He was one of the few scholars whose views on Buddhism and the teachings of Babasaheb are valued deeply among the intellectual circles



across the world. He wrote many books on the history of Buddhism in South Asia and the philosophy of Dr. B.R. Ambedkar. He also wrote on the rise of Ad Dharm and Ambedkarite movement in Punjab (Dr. Ambedkar and Punjab, Delhi: B.R. Publications 1991). His seminal work on The Pioneers of Buddhist Revival in India published by Sri Satguru Publications, 1989 is one of the many widely read of his books. He also used to write poetry for Ujala paper edited by Sh. K.C. Sulekh, a well-known name in Ambedkarite circles. We fondly remember him and pay floral tribute to him on his Pr Nirvana Day. We take pride in reproducing herewith one chapter from his seminal writings for the benefit of our esteemed readers!

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The Ad Dharm Movement and Dr. Ambedkar

When in 1915 Dr. B. R. Ambedkar was giving final touches to his Ph.D. thesis at Columbia University in New York, a Punjabi youth, who had gone to America a few years earlier, was involved in a dangerous mission of smuggling guns from California to the Punjab for inciting mutiny in India. This Punjabi youth later became famous as Babu Mangu Ram, the founder of the Ad Dharm Movement. Mangu Ram was born in a small village Mugowal in district Hoshiarpur, Punjab on 14 January, 1886 in an untouchable family; his father was a leather merchant. As by then the doors of education had been opened to all by the British rulers, Mangu Ram was sent to the school in the nearby village, Mahilpur, but the treatment meted out to him by the Hindu teacher was far from human. Like Bhim Rao in Satara, Mangu Ram too was made to sit

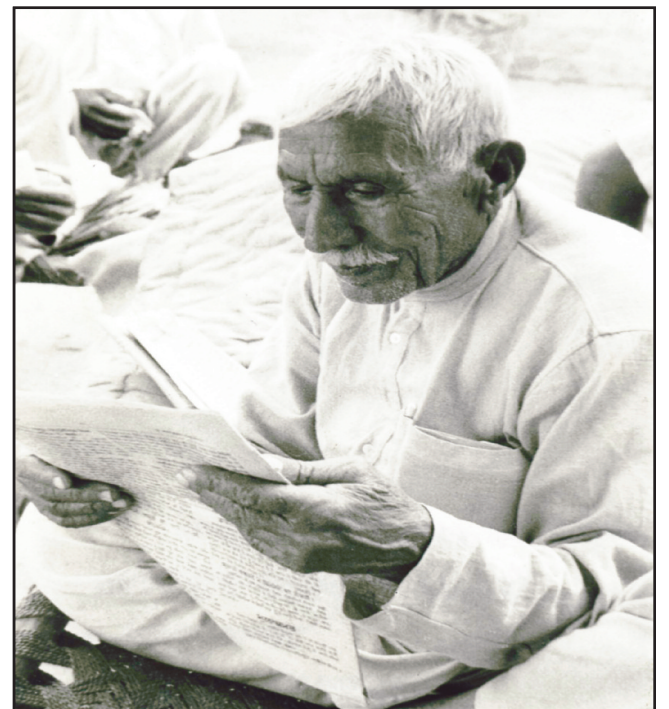
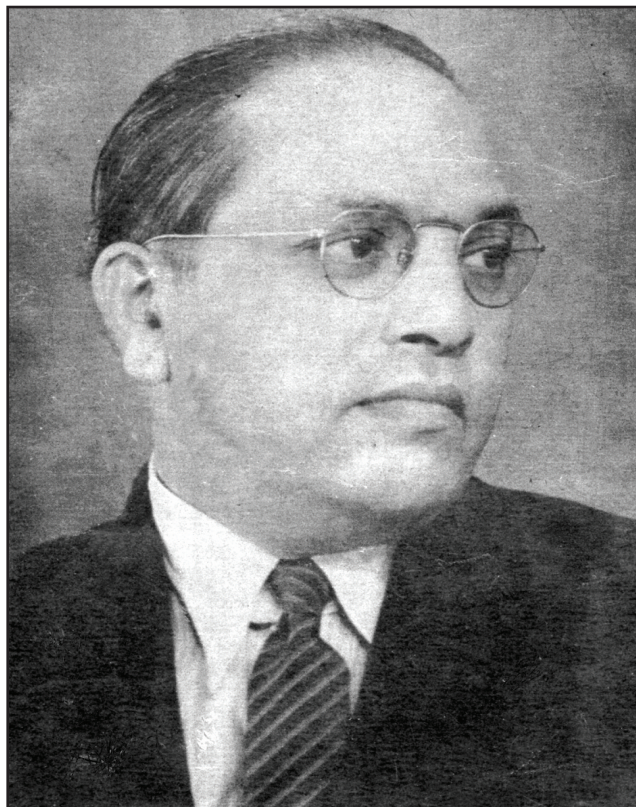
tened back, never to go again to the school. And that was the end of his education.

With his education coming to an abrupt end, Mangu Ram became unemployed, and bit frustrated too. In 1909, he, along with some other

young men from the village, went to California, U.S.A. in order to earn some money by working

in the Peach Orchards of Fresno and elsewhere in the San Joaquin valley of central California. Instead of earning money, he, however, became involved in the activities of the Ghadar Party, an international network of militant Punjabi nationalists led by Lala Hardayal. By his sheer devotion and sincerity to the cause of India's freedom, he came to be regarded as the most dependable and reliable member of the organization. In 1915, Mangu Ram volunteered to be one of the five Ghadarites accompanying a

D. C. Ahir



Babu Mangu Ram Mugowalia
January 14, 1886 – April 22, 1980
Founder of the Ad Dharm Movement Punjab

outside the classroom. Not only that, even the teacher would not teach him directly; he was invariably given lesson through a Muslim student. Somehow, Mangu Ram passed his middle examination and joined high school at Bajwara, a nearby town. Here too. He was subjected to the same humiliation, and was made to sit outside the classroom. One day, it rained so heavily that in spite of taking shelter under a tree, Mangu Ram was completely drenched. And when the snow-balls, accompanied by high velocity winds, fell like missiles on him, he was unable to bear it any longer. So, he ran to take shelter inside the classroom. As soon as he had entered the room, the teacher saw him, and instead of showing any sympathy, he started beating him with a stick for having come inside. Weeping and crying, Mangu Ram went out, and somehow reached his home.

Unmindful of the insult and beating, Mangu Ram again went to the school next day. As soon as he reached there, he was surprised to see the teacher in the process of purifying the classroom by sprinkling water on the wooden table, chair and the mats on which the students used to sit. On seeing him, Brahmin teacher cried out, "Oh Chandal, you have come again".

Fearing another beating, Mangu Ram has-

shipload of guns and propaganda material headed for India. This ship was unfortunately intercepted by the British as Batavia, and was sealed. It remained sealed for nearly a year, with the five Ghadarites as prisoners inside. In the meanwhile, they were prosecuted in absentia, and sentenced to death for taking out the weapons illegally on the ship. On hearing the capital punishment, some patriot Indians in Germany decided to help the imprisoned Ghadarites.

Somehow, they managed to smuggle the prisoners out from the sealed ship, and sent them in different directions. Mangu Ram was put in a ship going to Manila. By mistake, however, the ship reached Singapore.

Unfortunately for Mangu Ram, here he was recognized by some traitor Indians who had earlier worked for the Ghadar Party. They informed the Police. By now, for running away from Batavia, death warrants had been issued by the British Government to be executed wherever any one of them was found. Accordingly, the Singapore Police began preparing for his execution. Then a miracle happened. Just half an hour before his execution, a gentleman named Barde, whom Mangu Ram had never seen or met, came, caught

(Contd. on next page)

(Original in English)

LETTER OF SUKHDEV TO MAHATMA GANDHI ON 20TH MARCH 1931

LETTER FROM SUKHDEV 1
MOST GRACIOUS MAHATMAJI,

Recent reports show that since the successful termination of your peace negotiations you have made several public appeals to the revolutionary workers to call off their movement at least for the present and to give you a last chance to try your non-violent cult. As a matter of fact, the calling off of any movement is neither an ideological nor a sentimental act. It is the consideration of the peculiar needs of different times that force the leaders to change their tactics. Let us presume that at the time of peace parley, you did not overlook the fact even for a single moment, and did not make a secret of it, that this was not going to be the final settlement. I think all intelligent people would have understood quite easily that after the introduction of all the reforms you acquire it would not be thought that the final stage was reached. The Congress is bound by its Lahore Resolution to carry on the Struggle relentlessly till the complete independence is achieved. In face of that Resolution, the peace and compromise is but a temporary truce which only means a little rest to organize better forces on a larger scale for the next struggle. The 1 possibility of compromise and a truce can be imagined and justified in the light of the above consideration alone. As regards the proper opportunity and the conditions on which any truce can be effected, it rests with the leaders of the movement to decide. In face of the Lahore Resolution you have thought it expedient to call off the active movement for the present, but nevertheless that Resolution stands. Similarly, as is evident from the very name—the Hindustan Socialist Republican Party the revolutionaries stand for the establishment of the Socialist Republic which is not a half-way house. They are bound to carry on the struggle till their goal is achieved and their ideal is consummated. But they would be quite apt to change

their tactics according to the changing circumstances and environments. Revolutionary struggle assumes different shapes at different times. It becomes sometimes open, sometimes hidden, sometimes purely agitational and sometimes a fierce life-and-death struggle. In the circumstances, there must be special factors, the consideration of which may prepare the revolutionaries to call off their movement. But no such definite idea has been advanced by you. Mere sentimental appeals do not and cannot count much in the revolutionary struggles.

Since your compromise you have called off your movement and consequently all of your prisoners have been released. But what about the revolutionary prisoners? Dozens of Ghadar party prisoners imprisoned since 1915 are still rotting in jails, in spite of having undergone the full terms of their imprisonments. Scores of martial law prisoners are still buried in these living tombs. And so are dozens of Babar Akali prisoners. Deogharh, Kakori, Machhua Bazaar and Lahore Conspiracy case prisoners are amongst those numerous still locked behind bars. More than half a dozen conspiracy trials are going on at Lahore, Delhi, Chittagong, Bombay, Calcutta and elsewhere. Dozens of revolutionaries are absconding and amongst them are many females. More than half a dozen prisoners are actually waiting for their executions. What about all of these people? The three Lahore conspiracy case condemned prisoners, who have luckily come into prominence and who have acquired enormous public sympathy, do not form the bulk of the revolutionary party. Their fate is not the only consideration before the party. As a matter of fact their executions are expected to do greater good than the commutation of their sentences.

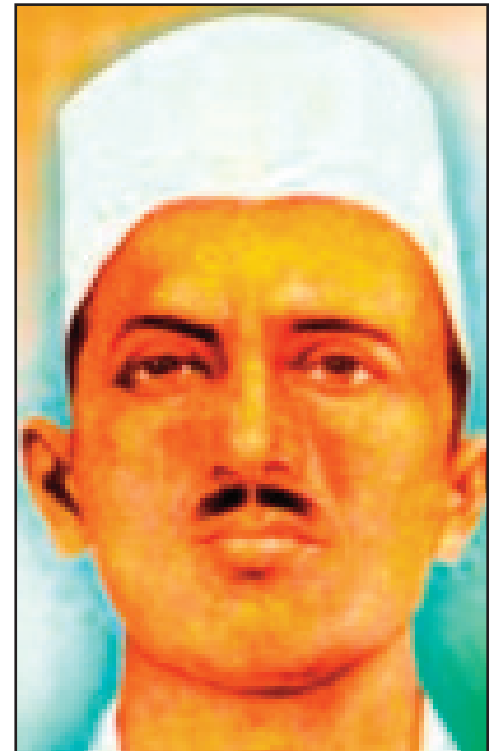
But in spite of all this, you are making public appeals asking them to call off their movement. Why should they do so? You have

not mentioned any very definite thing. In these circumstances your appeals mean you are joining hands with the bureaucracy to crush that movement, and your appeals amount to preaching treachery, desertion and betrayal amongst them. If that were not the case, then the best thing for you would have been to approach some of the prominent revolutionaries and to talk over the whole thing with them. You ought to have tried to convince them to call off their movement. I do not think you also share the general conservative notion that the revolutionaries are devoid of reason, rejoicing in destruction and devastation. Let us inform you that in reality the case is quite the contrary. They always consider the pros and cons of every step they take and they fully realize the responsibility which they thus incur and they attach greater importance to the constructive phase of the revolutionary programme than to any other, though in the present circumstances they cannot but occupy themselves with the destructive part of their programme.

The present policy of the Government towards them is to deprive them of the sympathy and support of the masses which they have won in their movement, and then crush them. In isolation they can be easily hunted down. In face of that fact any sentimental appeal to cause demoralization amongst their ranks would be utterly unwise and counter-revolutionary. It would be rendering direct assistance to the Government to crush them.

Therefore we request you either to talk to some revolutionary leaders—they are so many in jails—and come to terms with them or to stop these appeals. Please for goodness sake pursue one of these two alternative courses and pursue it whole-heartedly. If you cannot help them, then please have mercy on them. Let them alone.

They can better take care of them-



selves. They know that the hegemony of the revolutionary party in the future political struggle is assured. Masses are rallying round them and the day is not far off when they will be leading the masses under their banner towards their noble and lofty ideal—the Socialist Republic. Or if you seriously mean to help them, then have a talk with them to understand their point of view, and discuss the problem in detail.

Hope you will kindly consider the above request and let your view be known publicly.

Yours,

ONE OF THE MANY

Young India 23-4-1931

VOL. 51: 6 JANUARY, 1931 - 28 APRIL

1931 pages 477-478

Courtesy: Legacy of Bhagat Singh booklet
written by Prof. Jagmohan Singh

The Ad Dharm Movement and Dr. Ambedkar

(Continue from page 1)

him by the arm, took him out of the Thana, and putting him on the same ship in which Mangu Ram had come, he asked the Captain of the ship to sail for Manila. By the time the Police swung into action, the ship had crossed the Singapore Port Limits. Having failed to intercept the ship, the police caught hold of some drunkard; executed him to cover up their lapse, and announced that Mangu Ram had been executed. This news was later published in the Indian Newspapers.

For the next 7-8 years, Mangu Ram hid in the Philippines, and during this period he had no contact with his family as no letters could be written for fear of being intercepted. Taking him, therefore, as dead, his wife married Mangu Ram's elder brother, who was a widower.

The validity of the death warrant issued by the British Government lapsed in 1924. Then Mangu Ram thought of returning to India. Accordingly, he came back to Punjab in 1925. Soon thereafter, Mangoo Ram became involved in another kind of freedom struggle, the liberation of the untouchables, the people among whom he was born, and the people who were meekly suffering the atrocities of the Hindus. Babu Mangu Ram's association with the Ghadar Party had broadened his outlook, and sharpened his skills as an organizer. Soon he found a band of like-minded young men involved in the social

work, and began organizing them in order to liberate the downtrodden from the clutches of the Hindu social slavery.

Encouraged by the response to his ideas, Babu Mangu Ram convened a Conference at his village Murgowal in district Hoshiarpur on 11-12 June, 1926. Addressing the largely attended Conference, Babu Mangu Ram proclaimed that the Untouchables constituted a separate Qaum, a religious community like the Muslims, Sikhs and Hindus, and those they were the original inhabitants of this country. Hence, the movement was named as Ad Dharm; and its leaders devised distinctive costume, bright red turbans and shashes; coined a new sacred mantra or symbol, "So-hang" and exhorted the people to call themselves as Ad Dharmis.

The primary object of the Ad Dharm was to give the untouchables an alternative religion. Its another object was to reform the society from within. As social movement, the Ad Dharm exhorted the people to abstain from immoral practices; to lead a life of purity and piety; to discard the use of alcohol, drugs, give education to boys and girls, and to treat all men and women equal in the society. On the whole, the movement was aimed at giving the untouchables a sense of pride and dignity as members of the Ad Dharm.

The headquarters of Ad Dharm Mandal were established in Jalandhar city from where the move-

ment was organized in a systematic manner, and the devoted missionaries spread the message far and wide in the Punjab, and even beyond. Since the Mandal had accepted Sahib Shri Guru Ravidass Ji as its spiritual leader, the movement became primarily popular amongst the Chamars, and they readily adopted the nomenclature of Ad Dharmi.

At the time, Babu Mangu Ram was organizing the untouchables of the Punjab under the banner of Ad Dharm; Dr. Ambedkar was fighting a similar battle in another part of the country. Though they were thousands of miles apart, yet their ideas and methods of struggle were almost identical. Both believed that the present day Scheduled Castes are not Hindus, and that their salvation lies only in being independent of the Hindu religion.

Both believed in self-help and advocated peaceful means to achieve their goal. Both laid the greatest emphasis on 'education'. Babasaheb considered "education" the key to all progress, and Mangu Ram says that only "education can lead us to Sachkhand (the realm of truth)." Again, Babasaheb exhorted the people to follow the Three Commandments of 'Education, Agitation and Organization' to gain power. According to Mangu Ram, the poor have three kinds of power: "Qaumiat (collective solidarity), Mazhab (spirituality) and Majlis (organization)".

Within a year of its founding,

the Ad Dharm movement created quite a stir in the Punjab by constant rallies and conferences, if forced the Government of the day to take notice of the problems of the untouchables. One of the reasons of the poverty and exploitation of the untouchables was the pernicious system of beggar, the system under which they were forced to live at the beck and call of others and were obliged to do a great deal of work without any remuneration whatsoever.

The Ad Dharm Mandal agitated against the system of beggar, and demanded its abolition. The Mandal also agitated for repealing the Punjab Land Alienation Act which prohibited the untouchables from buying even a small piece of land. The Ad Dharm movement reached its peak at the time of 1931 Census. As a result of their sustained propaganda, more than half a million untouchables declared themselves as Ad Dharmis.

This showed the organizational skill of its leaders. "The massive support", as says Mark Jueregensmeyer, "created political capital, and Mangu Ram used that capital in political ways. Ad Dharmi candidates stood for public offices and an alliance was created with the Unionist Party. In both instances, scheduled caste leaders supported by the Ad Dharm organization achieved public positions".

by D. C. Ahir

Courtesy: Dr. Ambedkar and Punjab

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Conferences/Seminars

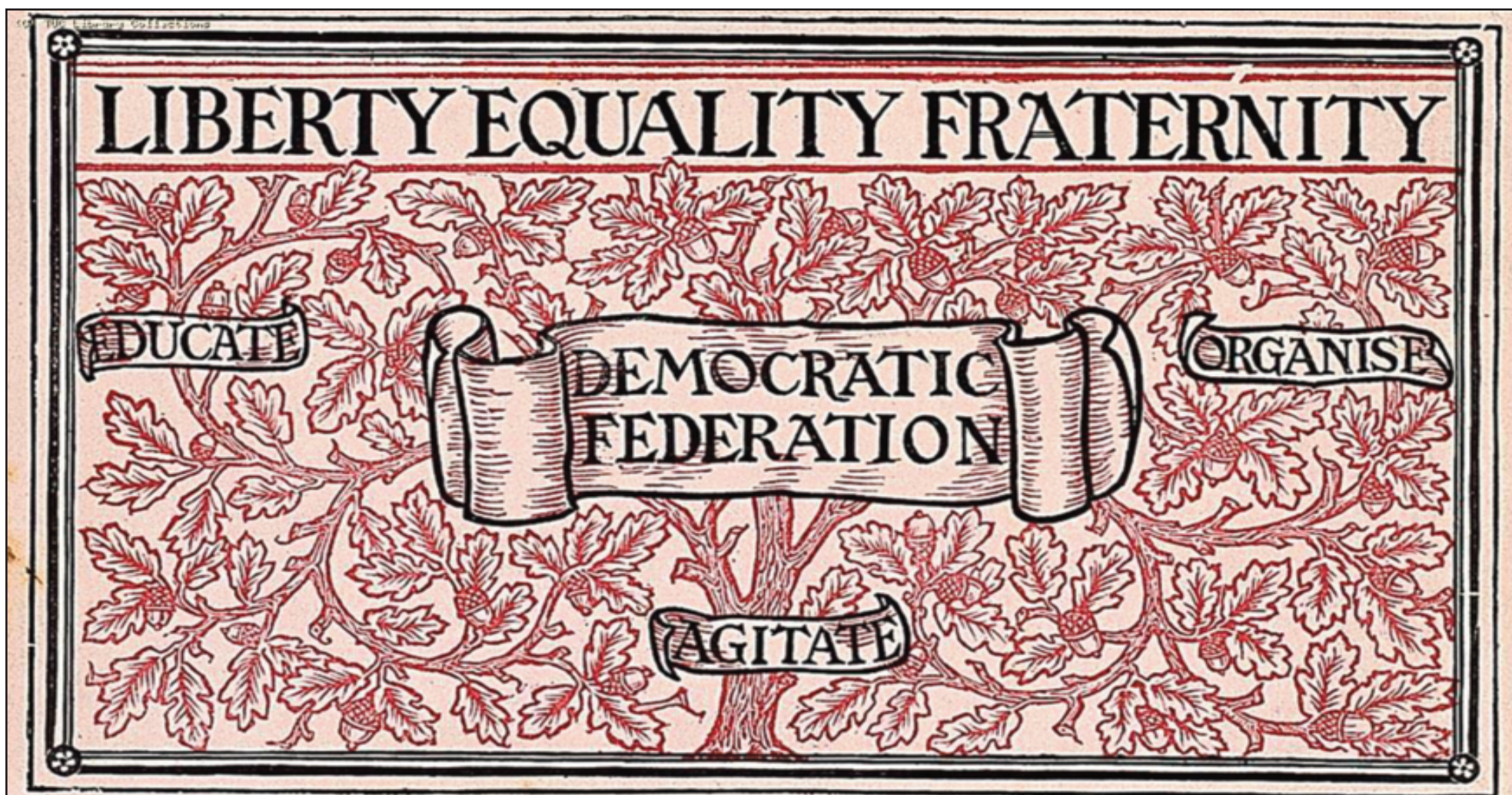
1. International Seminar-cum-Vipassana Course at Dhammagiri, Igatpuri, Maharashtra, 20 December 1986-1st January 1987.
2. National Seminar on Dr. Ambedkar and Buddhism, Department of Buddhist Studies, Delhi University, 15 December 1987.
3. All India Seminar on Buddhism and National Unity, Department of Buddhist Studies, Delhi University, 16-18 March, 1988.
4. Seminar on India-Sri Lanka Cultural Interaction organised by Asoka Mission, New Delhi, 31 July-2 August 1990.
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6. Seminar on Dr. Ambedkar, Politics and Religion, organised by Bodhisattva Dr. Babasaheb Ambedkar Maha Sabha, Lucknow, 9 February 1991.
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13. Seminar on Buddhist Revival Movement in India organised by the Maha Bodhi Society of India, Lucknow, 8 March 1992.
14. Seminar on the place of Buddhism in Dr. Ambedkar's Thought, Department of Buddhist Studies, Delhi University, 12 April, 1992.
15. National Seminar on Moho Pandit Rahul Sankrityayan, organised by the Head of the Department of Pali &Prakrit, Nagpur University, Nagpur, 19-20 March, 1994.
16. National Seminar on Future Priorities, Programmes and Role of Babasaheb Ambedkar National Institute of Social Sciences relevant to thoughts and philosophy of Dr. Ambedkar and Contemporary issues of Socio-Economic Development of Weaker Sections of Society, organised by Dr. Babasahed Ambedkar National Institute of Social Sciences, Mhow, Madhya Pradesh, 12-14 April 1994.
17. International Seminar on Vipassana – Its Relevance to the Present World, organised by Vipassana Research Institute, Igatpuri and hosted by VipassanaSadhanaSansthan, New Delhi, along-with Yoga Club, I.I.T., New Delhi 15-17 April, 1994.
18. Symposium on Hindu and Buddhist Traditions: Distinction without Difference?, organised by Max Muller Bhavan with and at India International Centre, 29 February 1996.
19. National Consultation on Meeting of Religions and Cultures, organised by Commission for Education and Cultures, CBCI Centre, I, Ashok Place, New Delhi, Catholic Bishops Conference of India, 24-28 February, 1997.
20. Seminar on 50 Years of Independence – Contribution of Buddhism, organised by the Maha Bodhi Society of India, Sarnath, 15 August 1997
21. Seminar on Buddha Dhamma and its Relevance to the Contemporary Society, organised by Buddha Dhamma Sangha, (Buddhist Students Union), Jawaharlal Nehru University, New Delhi, 5 March 1999.
22. World Conference on Religious Freedom, Religious Freedom: A Fundamental Right in the 21st Century organised by International Religious Liberty Association, Maryland, USA, and 1RLA India, Hosur, Tamil Nadu, at New Delhi, 16-18 November, 1999.

- Shiv Shankar Das

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LIBERTY EQUALITY FRATERNITY



The motto "Liberty, Equality, Fraternity" first appeared during the French Revolution and is part of the French national heritage. There are vast resources available online about the usage of these watchwords at different times in the revolutionary movements in Europe, America and in India. The previous edition carried an introduction about the history of the watchwords "Educate, Agitate, Organize", and I share here, in this edition, briefly, the historical usage of the motto "Liberty, Equality, Fraternity" in the 1800s and earliest 1900s. In the Indian context, I also came across the usage of the watchwords "Liberty, Equality, Fraternity" from the early 1900s in the speeches/lectures of Madame Bhikhaji Cama, Annie Besant and the Maharajah of Kolapur, which I have shared in this edition. The readers would also find a passage from a Speech of Vijaya Lakshmi Pandit, which was delivered to the United Nations General Assembly in Paris, on 25th September 1948. The brief information retrieved from various sources is placed here for knowledge: To our aid, workmen of the Universe! Help us in our war against this monstrous and rotten society, in order to reconstruct it on the solid foundations of **Liberty, Fraternity and Equality**.

- The end of the miserable world By Mas, John F (1864)

As a plain fact, the community in which are found the ideals of true **Liberty, Equality, and Fraternity** is the Catholic Church itself. I believe, as did Ozanam, that the Society of St. Vincent de Paul is destined to become a great international power in the future, the greater as it is perfectly disinterested, and as free from national or party prejudices as was

the "Good Samaritan" in the Scriptures, the prototype of the Society of St. Vincent de Paul.

- Frederic Ozanam and the establishment of the Society of St. Vincent de Paul By Dunn, Archibald Joseph (1877)

Socialism proposes scientific, intelligent, enlightened government, or free cooperation on the basis of **liberty, equality, fraternity, and solidarity**.

Socialism proposes to stop the wastes of society by having none of its members uselessly employed or idle, and by turning the great army of non-producers into a brotherhood of useful producers.

Socialism proposes to have more workers, and less work for each. Socialism proposes that labor shall be a noble, healthful, and elevating duty, not an unhealthy, degrading, and slavish drudgery.

- Socialism; being a brief statement of the doctrines and philosophy of the social labor movement By Starkweather, A. J; Wilson, S. Robert (1884)

Liberty without which all Human Responsibility ends.

Equality without which Liberty is only a deception.

Fraternity without which Liberty and Equality would be means without end.

Liberty-Equality-Fraternity. These words are the battle-cry of the Republican - the formula of his faith, without the understanding whereof there is no political salvation. Liberty-Equality-Fraternity - each and all, indissolubly united. Any attempt to solve the Government or regulations of society, without due regard to these terms, must be a failure. Equality refers to the ground upon which we would build, rather than to the

building; that is to say, equality is a means, not merely an end.

Liberty may be defined as the unchecked opportunity of growth; a means also and not an end.

Fraternity is the link which makes free and equal members constitute humanity: it is the completion of the triple law of human development.

- The English Republic By Linton, William James (1891)
Liberty, equality, fraternity!

Write them on the banners. Let them be for sign and countersign. Without equality, liberty cannot be; without fraternity, neither equality nor liberty can be achieved.

Liberty - the full freedom of each bounded only by the equal freedom of every other.

Equality - the equal right of each to the use and enjoyment of all natural opportunities, to all the essentials of happy, healthful, human life!

Fraternity - that sympathy which links together those who struggle in a noble cause; that would live and let live; that would help as well as be helped; that, in seeking the good of all, finds the highest good of each!

"By this sign shall ye conquer!"

"We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness!"

- The land question what it involves, and how alone it can be settled By George, Henry (1893)

The history of the post-Reformation era is the history of the gradual translation of the transcendent creed of earlier Christianity into more ethical and practical terms.

The doctrines of the Church become the fundamentals of secular

society - Christianity merges into democracy. The creed of democracy, like its original, is merely an exfoliation of the principles of faith. It may be conveniently summarized in the historic formula - Liberty, Equality, Fraternity.

- The affirmative intellect; an account of the origin and mission of the American spirit By Ferguson, Charles (1901)

With its grand motto, **Liberty, Equality and Fraternity**, it is now a powerful factor for good in all lands, and it is destined to become more potential as the ages roll on.

All Masons of every degree and of every Rite in every country are united in their adherence to the great and essential tenets of our ancient Fraternity, namely, the Fatherhood of God and the Brotherhood of Man. But Scottish Masonry teaches explicitly certain corollaries which flow from these primary truths. Among these are Liberty, Equality and Fraternity; that Liberty which means freedom from intolerance, bigotry and superstition; that Equality which is regulated by law; and that Fraternity which is based on the unity of the true, the beautiful and the good.

- Proceedings of the Supreme Council of Canada Annual Session for 1903 By Supreme Council of Canada (1903)

How did Lincoln preach the Gospel?
By a life of self-sacrifice, and
(Contd. on next page)



NEERAJ PAUL
Email: neerajpaul@hotmail.com

LIBERTY EQUALITY FRATERNITY

by words respecting **liberty, fraternity, equality**, which inspire men of all lands who today are struggling up from bondage and caste toward freedom and fraternity.

- **Lincoln memorial Sunday 1907 By American Missionary Association (1907)**

In the Name of the French People

The National Assembly, as faithful interpreter of the sentiments of the people who have just selected it, before beginning its labors, declares, In the name of the French people, and in the face of the entire world, that THE REPUBLIC, proclaimed February 24, 1848, is and shall remain the form of government of France.

The Republic which France chooses has for its motto: **Liberty, Equality, Fraternity.**

- **The constitutions and other select documents illustrative of the history of France, 1789-1907 By Anderson, Frank Maloy (1908)**

In the fact that both Thomas Paine and Ingersoll believed that fraternity, equality, liberty were eternal and eternally life-giving principles, they were equally hierophants of American civic religion and of the 'virtual theocracy', as much as Governor Bradford, as Theodore Parker, Cuyler, Abraham Lincoln, and Dr. Lyman Abbott. All American seers have taught the transcendent worth of each individual human being in an assurance which constitutes a religious faith.

-The land of promise; an account of the material and spiritual unity of America By De Bary, Richard (1908)

The humanitarian faith therefore stood for the unity of the race: within the nation (liberty, equality, fraternity among citizens); throughout the world (**liberty, equality, fraternity** among nations); and throughout all generations (mystic oneness of Humanity). It also stood for Reason, by which was meant the growing consciousness of the collective Mind; and for Progress: Mankind as one Being was like an immortal man learning and advancing in spite of obstacles and partial defeats.

- **French prophets of yesterday By Guérard, Albert Léon (1913)**

Through all the long ages men have dreamed dreams and seen visions of a land of promise in which no one should be master, but all should share alike, rich and poor, strong and weak. Surely there must have been some magic in those catchwords "**Liberty, Equality, Fraternity**" that they could kindle into revolutionary frenzy the downtrodden, kingridden people of France.

- **Walt Whitman, the exponent of American democracy by Colvin, Esther Margaret (1915)**

Americans believe in peace, progress and prosperity; in **liberty, equality and fraternity**; in justice and due process of law. Moreover, they breathe the atmosphere of hope; they should the ringing note of optimism, and hail the joy of a better day to come. We Americans are like the Puritans of New England, and the

prophets of old Israel: we feel that we are the chosen people of God - chosen to teach constitutional freedom to all the nations of the earth.

- **Some American ideals; an address delivered at Richmond Hill, New York city, on July 5, 1915 By Russell, Isaac Franklin (1915)**

With tenacity of purpose and our power of endurance, backed by unlimited resources, the laws of the rights of liberty, equality, and fraternity of man are being grafted upon every mainland and isle, so that through countless ages, forces of nationalism will never again revolt against the powers of universal worldwide democracy and humanitarianism. By enduring sorrow and hardship with courage and loyalty, the peace of nations shall be an enduring peace, not founded upon subjection to armed power, but admittedly the triumph of virtue and lofty ideals.

Stand steadfast, with the courage of conviction, the champions of **Liberty, Equality and Fraternity**, to protect and fight for every true ideal of Americanism.

The flag of our country must wave over a united people. "America First" must be the watchword of every American. Honor to the flag is due from every citizen on every possible occasion. The Stars and Stripes stand for liberty of action, thought and conscience, for a living wage and opportunity to every man, and for fraternity and brotherhood of every man to every fellowman.

- **Patriotic essays By Headley, Elroy (1917)**

The cradle of Liberty found its first real resting place with us, so that now it becomes our sacred duty to aid in lighting Liberty's torch in every part of the world.

God grant "victory" to the United States and her Allies that they may without further interruption proceed on their march for **LIBERTY-EQUALITY-FRATERNITY.**

- **Our republic triumphant; a plea for sane banking and sound money By Guggenheim, William (1918)**

If it was our high privilege to be the first to announce in the immortal Declaration of Independence the principle that all men are born equal, that they are endowed by their Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness, it was yours to accept, for the first time in all human history, as a rule of political action, the doctrine of **Liberty, Equality, and Fraternity** for all men.

Americans and Frenchmen, wherever they meet, under whatever skies, on whatever occasions, should dedicate themselves anew to the cause for which their fathers and brothers died decades ago and are dying today. We should take up with ever fresh energy the contest for the realization of that government for the people, of the people and by the people - which is the only sure pledge of the reign of **Liberty, Equality, and Fra-**

ternity - the reign of equal opportunity, of peace, and of love.

- **Abraham Lincoln today; a war-time tribute By Langdon, William Chauncy, James, Edmund Janes (1918)**

Democracy is not a mere form of government. It is a religious faith. It is a spirit of life - a spirit of mutual regard for each other's interests and mutual respect for each other's opinions; it is government by public opinion; it is liberty, equality, fraternity - in the institutions of religion, of industry, and of education as well as in government; in a word, it is human brotherhood.

- **The twentieth century crusade By Abbott, Lyman (1918)**

As an Australian I raise my voice against the colossal injustice of British rule in India and pray for the day when India shall be absolutely free and her people no longer in bondage to rulers, domestic or foreign. I appeal to all friends and disciples of liberty, equality, and fraternity to rally and support the cause of the Indian people. This is the day of the People! The workers of brain and brawn of the world are marching on to full freedom, co-operation and fellowship. Do not forget that India has 300 million of souls to bear the torch of liberty. (Signed) ARTHUR THOMSON, Los Angeles, August 6, 1920.

The French at that time, were inspired with their new dreams of science, human liberty, equality, fraternity. The French enlightenment would have come to India as it came to those European countries that came under the influence of France. If Napoleon put some new life in Italy, Germany and so forth, he might have done the same thing in India. It is impossible to imagine that the French would have been so phlegmatically unprogressive, so pigheadedly traditional in India as the British have been there. - President's Speech, Indian National Congress

- **The Independent Hindustan, Vol. 1, No.1-11, September 1920 - July 1921**

Politically, India is making the eternal demands of democracy in the press, on the platform, in political conventions and conferences, in private conversations, in railways carriages and from the house tops. She is asking for **liberty, equality, and fraternity.** She is asking for self-government, and may want it at once.

- **Everybody's World By Eddy, Sherwood (1920)**

In the famous formula "**liberty, equality, fraternity,**" equality is rightly placed in the middle. There are many critics of the formula who approve the ideas of liberty and fraternity, but ridicule the idea of equality. This is shallow criticism. It is faith in equality which justifies the demand for liberty and countenances the dream of fraternity. As a political theory, democracy is dominated by the idea of equality. As a political dream, as a social sentiment, it is inspired by the ideal of equality. In fine, equality - the fundamental equality of all men -

whether we regard it as an idea or an ideal, is the real basis of democracy.

If liberty is the breath of democracy's being, fraternity is its life-blood. But what of equality, without which there can be neither liberty nor fraternity? Is it not the soul of democracy, its other self?

- **The cosmic commonwealth By Holmes, Edmond Gore Alexander (1920)**

In the famous formula "**liberty, equality, fraternity,**" equality is rightly placed in the middle. There are many critics of the formula who approve the ideas of liberty and fraternity, but ridicule the idea of equality. This is shallow criticism. It is faith in equality which justifies the demand for liberty and countenances the dream of fraternity. As a political theory, democracy is dominated by the idea of equality. As a political dream, as a social sentiment, it is inspired by the ideal of equality. In fine, equality - the fundamental equality of all men - whether we regard it as an idea or an ideal, is the real basis of democracy.

- **The cosmic commonwealth By Holmes, Edmond Gore Alexander (1920)**

The French revolution was a religious revival: the articles of its creed were **liberty, equality and fraternity**, its ideal was social happiness and its deity was the future of the race. Like most religions, progress could be defended by reason and was considered the very embodiment of reason. Comte took from Condorcet the motto: "Live for others: it is only then one lives for oneself"; and this recommendation to lose your life in order to find it was sound utilitarianism as well as sound Christianity.

The old creed, which had been dominant under Louis XIV, was a lost cause at the fall of the Bastille; and the new creed, which had been shaping itself piecemeal in the minds of scientists and men of letters in the seventeenth century, had become a religion to the deputies who met in the States-General. For these revolutionary doctrines in their final form served all the purposes of a religion. **Liberty, Equality and Fraternity** were the new watchwords which embodied an ancient and continuous social ideal - a community of equal and free citizens, conscious of a common heritage and a common goal. At the Revolution this vision seemed closer to realization than it has at any other moment of history; men believed that they were in fact equal, and needed only to cast off their chains and to proclaim their common brotherhood. Their faith was upheld by a new metaphysic, an ethic, a series of dogmas and a means of grace. Science had substituted a natural for a supernatural explanation of the universe: knowledge, not obedience, was the gate of salvation; the key was held by men of science, the true priesthood, less exclusive intermediaries between man and the hidden mysteries of nature. Finally the doctrine of progress

(Contd. on next page)

Source Courtesy: The Missionary Review of the World Editor: Delavan L. Pierson, January - December, 1921

ANTI-CASTE SENTIMENT IN INDIA

Haste has long been looked upon as one of the greatest obstacles to the progress of Christianity in India. The Gospel of Christ teaches brotherhood, and that God is no respecter of persons. Caste divides men into sealed compartments, and forbids one caste to have fellowship with another. The restrictions of caste in India have been almost unbreakable, except as men have renounced them to enter the Christian Church. Modern education and the introduction of such institutions as railroads have had their influence in India, and today there are signs that Hindus themselves are looking at the matter in a different light.

The Maharajah of Kolapur, India, expressed some revolutionary ideas in regard to caste at a meeting of the depressed classes at Nasik on April 16th. At the same time, he took occasion to commend strongly the British Government and Christian missionary work. In the course of his address the Maharajah spoke as follows:

"If you people, poor and oppressed, are to rise from your depressed condition, the work of elevation must be undertaken by leaders belonging to you by communal ties. Self-help is the key to success in all struggles. But I cannot adequately impress upon you that the most important condition on which your social uplift de-

pends is the stability of British Raj in India. The British nation is the source of those elevating principles of equality, liberty and fraternity, for which you have been carrying on your struggle against your own countrymen...

"The social differences which are based upon the mere accident of birth find no sanction from religion in any other country except ours. The ugly aspect which these social distinctions wear is most plainly reflected in the treatment which has been meted out to you by men of the higher castes. Is it not a disgraceful thing that you who are our brethren should be regarded as untouchables, and should be treated in a way far less respected than cats, pigs and dogs? The principle of untouchability I venture to think is a recent addition to the religious scriptures which govern the life of the Hindus. For in this very place of pilgrimage where we are assembled today the bathing pond of the Mahars is situated in the midst of the ponds of the different communities. Of course, it is impossible to observe untouchability in such a situation.

"Notwithstanding this, is it not shameful that in ordinary life we should observe untouchability, and deny you the benefits of full and complete social intercourse? It is only when the higher castes in our Hindu society repent for this social crime

that there will grow in them the true spirit of patriotism. It is then only that the educated classes, guided by the spirit of love for their country, can be expected to render you any permanent help.

"A few days ago I had occasion to visit St. Columba Scotch Mission in Bombay, and I am an old friend of the American Mission. Miss Sutherland, Dr. Whail and Dr. Wanless have crossed the seven seas to give our people life and education from selfless motives, caring for no more than mere necessities of life. To cause us no offense they have even adopted our ways of living, and even our diet. Such strangers who are nurturing our body and our mind are indeed holy persons ... How many institutions like the foreign missions can we boast of who are helping the cause of the oppressed and the diseased with a selfless motive, working on the principle that to serve mankind is to serve God?

"When we take into account the leaders of ordinary caste it is but proper that before we own them we should examine their ethics and their courage. We witness in Maharashtra a flood of sympathy proceeding from the educated classes for the depressed classes. But the same sympathizers never fail to make their women folks their excuse for not doing such cementing acts of social

intercourse as inter-dining. None, however, can believe that the women of India who practiced sati for the sake of their husbands will obstruct them in such a harmless act. In fact, to blame the women of India as an obstacle to inter-dining is to do them great injustice. One is therefore thrown upon want of moral courage to practice the principle of secret opposition to the principle itself...

"The other day in the Provincial Conference at Sholapur a speaker said that if the high class Hindus desire they can remove untouchability in no time.

I should like to raise a query as to why this easy affair which can be done in no time is not done yet. A leader once extended his sympathy for the untouchables by stating that he had once made room in his carriage for the Ganpati of the shoemakers. Why has he not thrown off his caste prejudices publicly so far? And when is he prepared to do so?

"It augurs well for the future that notwithstanding such leaders Hindu society is gradually losing its faith in untouchability, and my subjects will deserve self-government to the extent to which they show themselves prepared to treat one another with brotherly feeling."

Neeraj Paul

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(Contine from page 5)

transformed the whole from a philosophy into a working faith: men could believe in the ultimate success of the causes for which they worked, since there were natural and historical forces greater than themselves working with them.

- A Study Of Political Ideas From Bayle To Condorcet By Mayer, J. P. Ed. (1923)

The education of all commu-

nities within the empire to be conducted on the principles of **liberty, equality and fraternity**, so that in course of a generation or two there could arise a united and powerful Ottoman nation.

- Khilafat By Barakatullah, Mohammad (1924)

The emotional teaching of Rousseau was rather vague, inconsistent apparently, and not held together by a very clear logical system of rea-

soning. This defect was remedied by the third of these great Frenchmen, Montesquieu, in his philosophical work "The Spirit of Laws" written in 1729. In this work the writer evolved a combination of words - **Liberty, Equality, Fraternity** - that formed the symbol which was to be the battle cry of the revolution of 1789. He first gave to France the theory of a mixed government, and revealed the principles of a representative system. His

work made people think furiously and, when added to that of Rousseau and Voltaire, was largely responsible for the overthrow of the monarchy, the aristocracy, and the priesthood of France.

- This Human Nature A History A Commentary An Exposition

By Charles Duff (1930)



Dr. Paramjit S Takhar, MD

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Goodie Takhar, PhD

Longing..longing and longing....

The Indian deities are said to long
For a human life on the earth
As that is claimed to be the apex rung
Of God's pleasure called Creation !

Here in human life
We have fulfillment
Of longings of senses
Of heart's desires!
There is beauty,
There is luxury,
There is wealth,
There is power.
To long for !

Indian spiritual lore
Encourages a longing
For salvation,too.
A liberation...
From the cycle
Of life and death !

That, if actually possible,
Sanctuary of ethics

Two Nations

I know, I do nothing much
That might compare favourably
With the mason's exertions
Or his helper's toil
As they work in the tanning sun of June
Balancing themselves on a risky scaffolding.

Yet my passive earnings
Can easily keep in employment
Half a dozen of them
Each day for a whole month.
Aren't their services undervalued
Simply because they are so many?

Their rickety bicycles always creak
While my cars run ever smooth.
They nibble their dry chapattis
While I frown at the sumptuous servings.
They are mere receivers, with gratitude,
While , I snobbishly make my choices !

Their dream is a roof overhead,
My flight is for more sprawling villas
In so many lavish locations.
That is the difference of our stations!
We live in the same country,
Yet, we surely make two nations !

Why...?

Why am I... ?
Why are you... ?
When you and I join
We make a world .
But why this world ?
Is it God's favourite game?
Just to keep Himself amused like a child?

They say "He is ever uninvolved"
But I ask :
Then why has He
Created a web of involvements
For man and animal and plant
Whereby they try to live
For their kindred ones ?



DESH BIR
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Born in 1951 and brought up and schooled in Kangra district of erstwhile Punjab (now Himachal Pradesh), Desh Bir did his M.A. in English from DAV College, Jalandhar and topped the GND University, Amritsar. Taught at DAV College, Jalandhar for three years before joining Punjab Govt. Education Service in 1976 as a Lecturer at Govt. College Hoshiarpur. He was selected in Central Services based on combined UPSC exam for IAS etc in 1978, but chose to stay in Education. He was promoted as Principal, Govt. College, Hoshiarpur, in July, 2006 and retired in October, 2009. After retirement, he was appointed as Ombudsman, NREGA for five districts of Punjab for four years. Has nearly 170 creative articles published in English Newspapers like Daily Post, Deccan Herald, The Tribune, Daily World, Punjab Advance and Kashmir Vision. Lately, he has taken to poetry for pouring out his intensely felt perceptions

Here Truth appears a Myth
And Myth is taken for reality !
The material universe holds in thrall
The reality behind ever eludes all.
Youth seems an eternal affair...
And age is feared like the Fall !
What does it avail the Lord after all ?

Perhaps we have created a God
Whose definition suits us !
We try to propitiate Him
And believe that chanting His name
Shall wipe off all bad actions
And take us on the list
Of His loved ones !

We cheat , we sin ,
We browbeat, we win ,
We defeat, we batter
We admire , we flatter !
We build an empire
Parallel to God's paradise !
And then grumble that God is unfair to us !

God in Every Grain

God is the giver of life
To man , beast and flora!
Have you seen God.... ?
Saints and sages
Have spent ages
Yet they can't give a nod.

They evade an answer
And tell that He is everywhere
And He is in everything.

They say: 'Food is God'!
It sustains life
In all living things .

Man forgets about God
When squirming with an empty stomach.

All eatable things prop him
And he needs this sustenance
Each day no end
Till he makes an exit.

The seed contains food
Hidden in the cotyledons
For the un-germinated seedling !
The seedling needs food
Through roots , leaves, water, air and sunlight.
Starve it of this
And we see it withering!

The unborn fish, frog, reptile or bird
Get their food from the yolk
Securely preserved in the egg
By the Unseen Hand!
Providence provides
For all.....

The born ones
And the yet to be born !
There is God in every grain of food !

Energy

Energy is all.... !
The fount as well as the manifestation
Of life in every form.
Growth, movement, death, destruction....
All things are kept in place by Energy !

Energy packed in Water, air and food
Keeps life moving
With a swell !

Uneven lands are turned into plains
Hills give way to human drilling
Bridges get built across the seas
Lands and life of the enemy
Are decimated in minutes,
All because of energy !

It is there in the waters of the river
Breaking its banks and meandering
Beyond its usual course
To spell large scale devastation!
It is there in the still waters
Of a dam that produces hydro power!
It is there in dynamite
That helps build the roads.
It is there in every man-made machine
Or vehicle !

It is there in its most attractive form
In the shining metal and state currency
Which make everything move fast!
When you want growth
You need to have budget for it.
That is Energy in its glimmering form!

Where Force and love for wealth fail
There enters the third form....
The power of the mind
Changes Failure into Success
And sways everything in its fold

This trio of Energy will always hold !
Nothing else shall !

Flights of Fancy: Regulation Without Representation

I would love to be able to drive an affordable car that hovers over traffic and runs on a spoonful of tap water, but since that technology doesn't exist, it would be crazy to impose regulation on consumers

But that is exactly what the California Air Resources Board (CARB) is doing by pushing tough environmental rules they claim will reduce pollution from boats, trucks, and trains, aiming for a carbon-neutral future. These new regulations rely on technology that doesn't currently exist, so their justification is based more on science fiction than practical reality.

In January, CARB started implementing the California Advanced Clean Fleets (ACF) regulation. This builds on their earlier Advanced Clean Trucks (ACT) rule. Both are designed to force companies to replace current fleets with zero-emission vehicles. California has 13 ports and moves millions of tons of produce to markets every year - so it plays a huge role in the U.S. transportation system.

The controversy gets even worse when we look at the rail sector. Last fall, CARB wanted to bring in stricter pollution standards for all trains in California. They hoped to force rail companies to use advanced technologies that aren't yet practical or affordable. New locomotives could cost \$4 to \$5 million each, which might bank-

rupt smaller rail companies and would raise the cost of everything from produce to blue jeans. Trains account for less than 0.5% of air pollution - so even if the technology worked and was affordable, the impact would barely be measurable. These regulations could also disrupt supply chains since different states would need to swap out locomotives at California's border to meet these new rules.

During a Congressional hearing, a representative from the Bay Area Air Quality Management District claimed that trucks might be cleaner for transporting freight than trains, contrary to long-established facts. This statement indicates bureaucrats favor trucking over rail services, paradoxically increasing truck traffic and undermining purported environmental benefits of reducing train operations - all while the state continues to pour billions of dollars into the ill-fated California High-Speed Rail. It just doesn't make sense.

CARB defends these regulations by comparing current train emissions to the future performance of an imaginary electric freight truck fleet envisioned by the new ACF rule. There are a host of problems with this pie-in-the-sky analysis:

- California does not produce nearly enough electricity to support an electric truck fleet (or an electric

train fleet.)

- California does not have the charging infrastructure needed to deliver electricity to support the imaginary fleet.

- Electric Trucks have an optimal range of 250-300 miles, but truckers currently average over 500 miles per day. The technology exists to replace the neighborhood Amazon delivery truck with an electric version, current technology can't replace the long-haul freighters who deliver the goods to the Amazon warehouse.

- California has over 400,000 heavy freight trucks delivering goods across the state - and fewer than 4,000 are electric (mostly for short-range delivery). There is not enough manufacturing capacity to replace all 400,000 heavy trucks.

- CARB has no viable plan for the disposal of old diesel trucks and engines they are trying to regulate out of existence.

The real problem with CARB's approach is that unelected bureaucrats are imposing massive new regulations based on science fiction and driven by activist ideology rather than engineering or common sense - and without input from those directly impacted. These speculative regulations pose a threat to the viability of existing transport systems, would drastically increase the costs of energy, food, and

o t h e r goods, and raise concerns about the equitable and effective governance of environmental policies.



Sue Frost

As debates continue and the EPA considers CARB's waiver request, the decisions made will significantly influence the future of national transportation and economic stability.

I want cleaner air, but rather than relying on slogans and science fiction, we should concentrate our resources on proven methods we already know will reduce emissions - like improving roads and highways to reduce traffic jams and modernizing ports and freight transfer stations so trucks are not forced to idle for hours waiting for loads.

Thank you for Reading - and as always if you want to contact me, call me at 916-874-5491, or e-mail me at SupervisorFrost@saccounty.gov. Sacramento County Supervisor Sue Frost represents the 4th District, which includes the communities of Citrus Heights, Folsom, Orangevale, Antelope, North Highlands, Rio Linda, Elverta, and Rancho Murietta.



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