# A History of the Sikhs of Victoria B.C.

## Book One

Manmohan Singh Wirk

# A History of the Sikhs of Victoria B.C.

**Book One**

**Manmohan Singh Wirk**

Copyright © 2005 Manmohan Singh Wirk

All rights reserved. The use of any part of this publication, reproduced, transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, or stored in a retrieval system, without the prior written consent of the author is an infringement of the copyright law.

Library and Archives Canada Cataloguing in Publication

Wirk, Manmohan Singh, 1935-
A history of the Sikhs of Victoria, B.C. / Manmohan Singh Wirk.

Includes bibliographical references and index.
Includes some text in Punjabi.
ISBN 0-9737689-0-8 (v. 1)

1. Sikhs--British Columbia--Victoria--History. I. Title.

FC3846.9.S55W57 2005 971.1'280088'2946 C2005-901474-1

Printed in Canada by
**First Choice Books**
#2 460 Tennyson Place
Victoria, British Columbia V8Z 6S8
*www.firstchoicebooks.ca*

# FOREWORD

I take great pleasure in writing the foreword to this book on the history of the Sikh Community in Victoria. I have known Dr. Manmohan "Mohan" Wirk since our days in medical school at Guy's Hospital in London England.

Mohan is an exceptional doctor and teacher. He is also a very proud father of three sons, all of whom have been the source of pride and pleasure to their father. Academically they have been excellent students, gaining high grades in their chosen academic courses. Mohan would come into my office beaming with pleasure to relate how one of the boys had achieved an exceptional success in their studies. He always appeared somewhat surprised and seemed have forgotten that he also had an exceptional scholastic success in his school days On his graduation from high school in Kenya, he achieved the highest grades awarded to any student in that year setting the pattern for academic success followed by his sons. Mohan's high grades earned him a scholarship to Guy's Hospital Medical School.

Although I didn't often cross paths with Mohan in Medical school, he was a year or so ahead of me; we did finally get to know each other during our English equivalent of internship. Mohan became a mentor to me in acquiring skills in surgery, teaching me some of the finer points of surgical technique. We became closer in our friendship as we organized the "Mess parties". These were social gatherings for the junior hospital staff where they could let their hair down and dance and meet the nurses socially. I think the most popular drink at these events was called "The casualty cocktail" and I seem to recall that the recipe for this lethal concoction was Mohan's.

I lost touch with him as we followed our separate paths, Mohan to become a surgeon, and I to become a family physician. Imagine my surprise when one day, at the Royal Jubilee Hospital, here in Victoria, I found the name of Dr. M. S. Wirk on the notice board as a newcomer to the hospital surgical staff. I was convinced it was Mohan, as there could only be one M. S. Wirk. Mohan created a very successful combination of a surgical and general practice and was well loved and respected by his patients. Mohan has a wonderful gift of setting

people at ease when they meet him, and has the ability to focus totally on the person with whom he is relating, a rare skill in these days of hurry hurry hurry.

Mohan very quickly became active in the Sikh community, and is highly respected within that community. He never tires of providing advice on medical issues and giving his time and energy in many diverse projects. He loves to teach, and as such, he has created translations into his native language of helpful literature on medical subjects for the benefit of his fellow nationals. It is only due to ill health that Mohan is no longer practicing surgery in Victoria. Yet even though he has been robbed of one of the great loves of his life, he maintains a healthy positive attitude to life. He keeps busy when his health permits, and I am very sure that this volume is only the first of many publications that will come from his hand. The community is indeed most privileged to have such an in depth history of its origins, and doubly so because of the high esteem they hold for its author.

**Brian S. Pound**
Family Physician
And friend.

# PREFACE

In April 1969 I vowed to celebrate the Chardi Kala* of the Victoria Sikhs I have met since arriving in Victoria. I have endeavoured to do this by writing this book.

Forced into early retirement by illness in 1990, I had occasion to recollect the many stories and anecdotes told to me by my many patients and friends over the years. This inspired me to write about their experiences and in turn, to write about the history of the Victoria Sikhs.

I would like to thank my many friends and family who have been very supportive with their encouragement and help. I would be remiss if I did not specifically acknowledge the contributions of Gyani Bishan Singh Aujla, Karam Singh Banga, the Elder Joginder Singh Bains, Kuldeep Singh Bains, Amrik Singh Dhillon, Nand and Mukund Lal Pallan and Isher Singh Sundher.

My wife Ranjeet has been a pillar of support. Without her understanding and support this project would not have seen the light of day.

The supplement at the end is a tribute to many members of the congregation who gave generously of their time and money for the betterment of the community and the general population.

**Dr. Manmohan Singh Wirk**

Victoria, B. C.

---

* Dynamic optimism

# A HISTORY OF THE SIKHS OF VICTORIA, B.C.

## Table of Contents

## Chapters 1 to 3

### Pre-Topaz Gurdwaras – 1909 to 1912


### Chapter 1, Pre-Topaz Gurdwaras

The Herald Street Gurdwara 1-7 to 1-12
Sikh settlement at Tod Inlet - Circa 1906 1-13 to 1-14
Johnston Street Gurdwara 1-15 to 1-22

### Chapter 2, 1888 To 1915 - Real Estate Story

Preface to transactions of real estate. 2-25 to 2-28
1909 February – March. Consolidation of Lots # 267, 268,269 ane 270 2-29 to 2-35
1910 May 26 – Turpel sells four lots to Messrs. Hari Singh, Teja Singh, Bachan Singh and Narain Singh Lots # 267, 268, 269 & 270 2-40 to 2-43

Sale of Khalsa Diwan Society land holdings

1913 - Buyers Mr. Robert Knott and Mr. Harry Jones Lot # 270 2-44
1914 - Buyer Mr. Donald M. Campbell Lot # 268 2-45

Khalsa Diwan Society bought again lots # 267 and 269

1914 –Trustees transfer to "incorporated" Khalsa Diwan Society Lot # 269 2-46
1915 –Campbell transfer to Khalsa Diwan Society Lot # 267 2-47
1915 –Forman transfer to Khalsa Diwan Society Lot # 269 2-48
1915 - Buyer Mr. Sidney Charles Richardson Lot # 271 2-50

### Chapter 3, The Building permit story

**Section One**
Acquisition Of the Building Permit
Condensed version of the legal story 3-53 to 3-59
**Section Two**
Detailed version of the legal story 3-61 to 3-94

# Table of Contents

## Chapter One

## Pre-Topaz Gurdwaras – 1909 to 1912

### Chapter 1, The Herald Street Gurdwara


Genesis of the Herald Street Gurdwara 1-7
The first tithe entries 1-8
Kartar Singh Moron's residence as second gurdwara 1-8
December 27th 1908 entries 1-8
Dec 27, 1908 entries 1-9
December 27, 1908 entries 1-10
March 7, 1909 entries 1-10
April 1909 entry 1-10
May 1909 entries 1-11
Journal page 4 1-11
May 1909 entry 1-11
June 6, 1909 entries 1-11
July 4, 1909 entries 1-11
August 8th & 22nd 1909 entries 1-11
September 12th 1909 entry 1-11
October 3rd & 17th 1909 entries 1-12
November 1909 entry 1-12
Journal page 5 1-12
December 5th 1909 entry 1-12
Sikh settlement at Tod Inlet - Circa 1906 1-13
Gurditta Mal Pallan's experiences narration by his sons, Nand Lal and Mukund Lal 1-13
Bachan Singh Sur Singhia narration by his son Amrik Singh 1-14


### Chapter 1, Johnston Street Gurdwara


Kartar Singh Dheenshaw 1-15
February 10th 1910 entries 1-15
Journal page 5 1-16
February 6th 1910 entries 1-16
February 13th 1910 entries 1-16
List of people who bought the chairs 1-16
February 1910 entries 1-17
Journal page 6 1-17
March 1910 entries 1-17
April 1910 entries 1-18
June 1910 entries 1-19
Journal page 7 1-19
July 1910 entries 1-19
August 1910 entries 1-20
September 1910 entries 1-20
October 1910 entries 1-20
November 1910 entries 1-21
Journal page 8 1-21
July 1910 entries 1-21
Journal page 9 1-22
January 1912 entries 1-22

# Rented Room on Herald Street
# the first Gurdwara - 1909

---

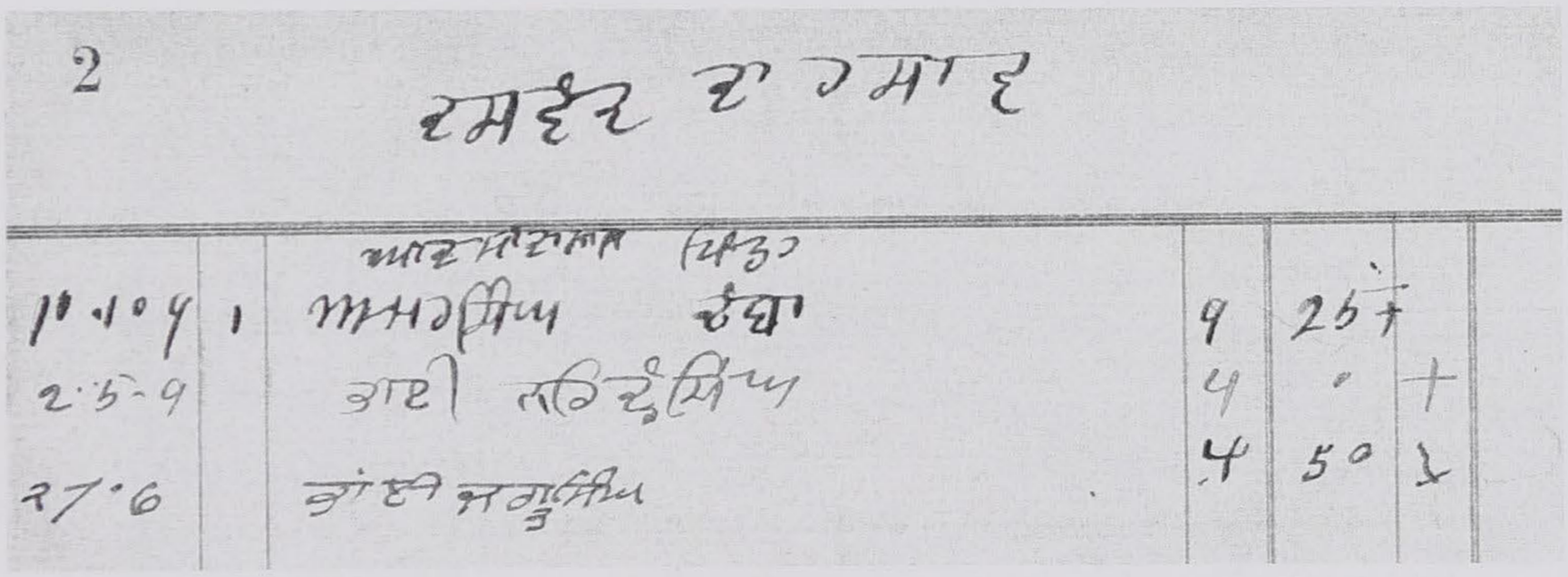
*The institute of the gurdwara, in the Sikh nation in India*
*and more so among the diaspora Sikhs,*
*is a declaration of autonomy.*

## **Chapter 1**, The Herald Street Gurdwara

### Genesis of the Herald Street Gurdwara

In year 1908, an immigrant, Kartar Singh Dheensaw of the village Moron told his fellow Sikhs that he had brought the Guru Granth Sahib[1] with him. He was closely questioned where he was going to keep the Holy Book. His reply to the effect 'in the room with me' was not acceptable to the rest who felt due decorum demanded that the Guru Granth Sahib should have a room to itself. Then and there, these Sikh pioneers resolved to rent a room, on the top floor, at 623 Herald Street. Initially, the Guru Granth Sahib was installed there. This cost one dollar per month. The earliest entry, dated December 27th 1908, is rent for month of February 1909. The last entry for rental payment is December 1909.

These items, from the journal kept by the **Pioneer Sikhs** in Victoria from 1908 to 1912 shows the financial contributions this minuscule community made to keep their temple traditions alive and how they achieved their goal. It records the donor's name and village of origin. This first entry, on page 2, is chronologically out of order.



| | | | | | |
|---|---|---|---|---|---|
| 2 | | | | | |
| 1.1.09 | 1 | | 9 | 25 | |
| 2.5.9 | | | 4 | | + |
| 27.6 | | | 4 | 50 | |

Daswandh ਦਸਵੰਧ is voluntary donation of one tenth of income for public charity.

---

1 The Guru Granth Sahib is the religious scripture Book of the Sikhs. The first edition of the Adi Granth was scribed by Bhai Gurdas on the dictation of Guru Arjun Dev in 1604 AD. It was installed in the Golden Temple the same year. Bhai Banno made a copy of the Adi Granth with some interpolations. The second and the final edition was prepared by Bhai Mani Singh under the supervision of Guru Gobind Singh in 1705 AD. This version included verses by Guru Tegh Bahadur. Guru Gobind Singh, on his deathbed, ordained the Sikhs to look upon the Adi Granth as their Guru hence forward. Ever since, it is termed the Guru Granth Sahib.

## The Journal - Herald Street

### The first tithe entries

ਦਸਵੰਧ ਦਾ ਹਿਸਾਬ (original spelling are ਦਸਵੰਧ ਦਾ ਹਸਾਵ). Account of tithe.

| ਤਾਰੀਕ [2] | ਆਦਮੀ ਦਾ ਨਾਮ | ਪਿੰਡ | Donor | ਡਾਲੇ ਸੰਟ |
|---|---|---|---|---|
| 1 - 1 - 9 | ਅਮਰ ਸਿੰਘ | ਚੰਬਾ | Amar Singh | 9. 25 |
| 2 - 5 - 9 | ਭਾਈ ਨਰਿੰਦ੍ਰ ਸਿੰਘ | | Bhai Narinder Singh | 4. 00 |
| 27 - 6 - 9 | ਭਾਈ ਜਗਤ ਸਿੰਘ[3] | | Bhai Jagat Singh | 4. 50 |

The Gurdwara played an important part in that the Sikhs used it as an *anchor* for them in the New World where they met, prayed, socialized and jointly planned and met the many challenges that came their way as they established themselves here.

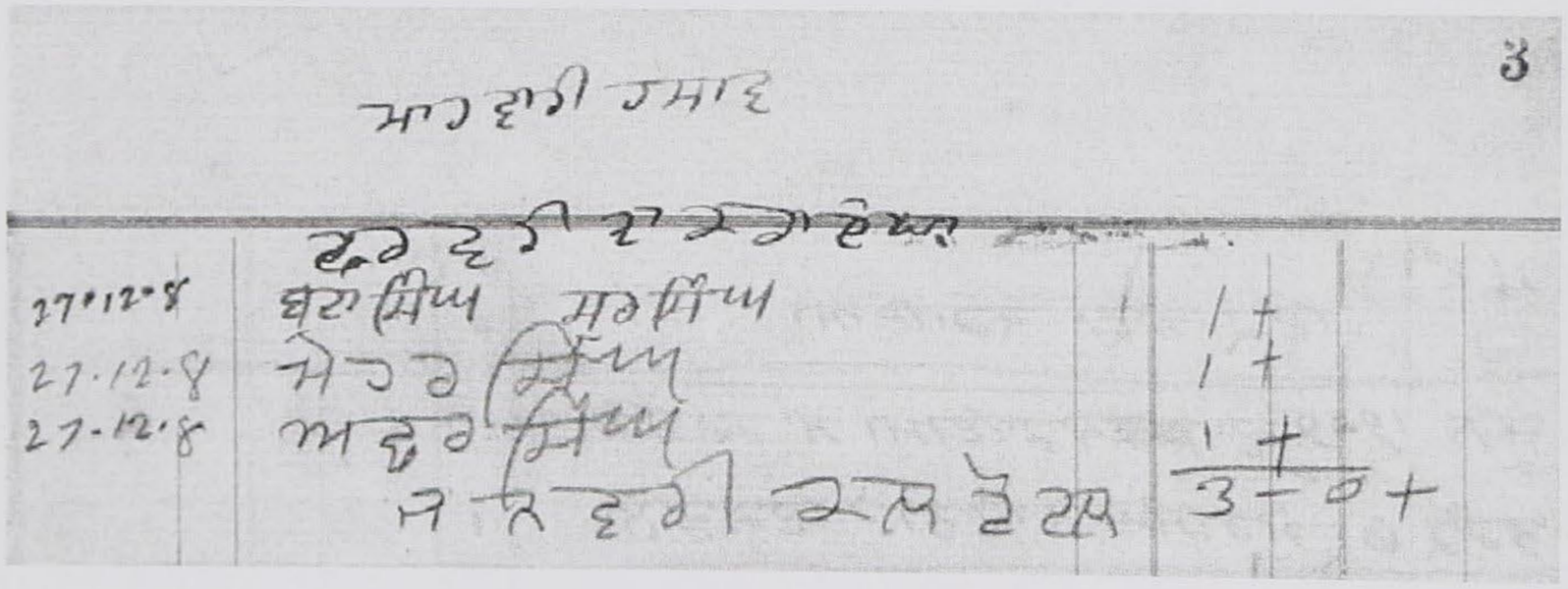
### Kartar Singh Moron's residence as second gurdwara

Thereafter the Guru Granth Sahib was kept in an upstairs room of Kartar Singh Dheenshaw's[4] house. The small community met at his house till the 1210 Topaz Avenue Gurdwara[5] was built and formally opened on October 6th 1912.

The reader may find many ***spelling errors*** in the Punjabi of the accounts in next pages. These are reproduced exactly as they occur in the original. To clarify sub-headings have been introduced; accompanying footnotes acknowledge this.

#### December 27th 1908 entries

The Journal's entry, on page 3, **chronologically** is the first item of all the entries.




2 Date in Pujabi here is ਤਾਰੀਕ, the correct spelling is ਤਾਰੀਖ.

3 In the original "ਤ" is added under "ਗ". This has been corrected.

4 Kartar Singh Dheenshaw, village Moron, Punjab, came to Canada in 1906.

5 The total Sikh population had decreased to around two hundred and fifty on Vancouver Island in 1912. Moore affidavit in B.C. Supreme Court, May 1912. The Exclusionary Immigration Acts had been effective to curtail Asian-Indian immigration.

**Dec 27, 1908 entries**

The chronological first entry made records money raised for rent. The uncorrected entry in Punjabi reads:

| | ਮਾਹਵਾਰੀ ਹਸਾਵ<br>ਫਰਵਰੀ ਦਾ ਕਰਾਇਯਾ | *ਡਾਲੇ ਸੰਟ* |
|---|---|---|
| 27 - 12 - 08 | ਬ੍ਰਟਾ ਸਿੰਘ ਸ੍ਰ ਸਿੰਘ | 1+ |
| 27 - 12 - 08 | ਮੇਹਰ ਸਿੰਘ | 1+ |
| 27 - 12 - 08 | ਅਛਰ ਸਿੰਘ | 1+ |
| | ਜਨਵਰੀ ਕਲ ਟੋਟਲ | 3 - 0 + |

Right
Achhar Singh Batala
(Basi)

Left
Mehar Singh Langheri
(Sangha)

This reads, with corrections, in current Punjabi as follow:

| | ਮਾਹਵਾਰੀ ਹਿਸਾਬ<br>ਫ਼ਰਵਰੀ ਦਾ ਕਿਰਾਇਆ | *ਡਾਲੇ ਸੰਟ* |
|---|---|---|
| 27 - 12 - 08 | ਬ੍ਰਟਾ ਸਿੰਘ *ਪਿੰਡ* ਸ੍ਰ-ਸਿੰਘ [6] | 1+ |
| 27 - 12 - 08 | ਮੇਹਰ ਸਿੰਘ [7] | 1+ |
| 27 - 12 - 08 | ਅੱਛਰ ਸਿੰਘ | 1+ |
| | ਜਨਵਰੀ ਕੁਲ (ਟੋਟਲ) | 3 - 0 + |

6 Buta Singh returned to India in 1919. His photograph is not available. Italic words are added in the text for clarity. Eighty migrants came from the village Sur Singh. When the Great War ended unemployment in Victoria was rampant. Only two migrants of this group stayed in Canada, namely Bachan Singh Sur Singh {Dhillon} and Udham Singh Sur Singh {Dhillon}.

7 Mehar Singh Sangha came in 1907 from village Langheri in Punjab. In 1910, he moved to Kelowna where he engaged in farming. His daughter bought a house in August 1944 in Kelowna. The Kelowna Courier carried an account of pressure that City Hall and others put on her to cancel that sale and buy property elsewhere. She refused to bow to pressure.

The English translation reads as:

| | Monthly account<br>Rent for February 1909 | Dollar |
|---|---|---|
| 27 - 12 - 08 | **Buta Singh**, *village* Sur-Singh | 1+ |
| 27 - 12 - 08 | **Mehar Singh** | 1+ |
| 27 - 12 - 08 | **Achhar Singh**[8] | 1+ |
| | **January total** | 3 - 0 + |

These entries are important in that they name the Sikhs who stayed in Victoria in 1908-09 period and and those who attended the Temple. Further entries follow on page 3.

**December 27, 1908 entries**

| | | | |
|---|---|---|---|
| ਤਾਰੀਕ | ਨਧਾ ਸਿੰਘ [9] | Natha Singh | 1+ |
| 27 | ਜੁਆਲਾ ਸਿੰਘ | Jawala Singh [10] | 1+ |
| | ਜੁਆਲਾ ਸਿੰਘ | Jawala Singh | 1+ |
| | ਬਾਬੂ ਹਰਭਜ ਰਾਏ | Babu Harbhaj Rai | 1+ |
| | | | 7.00 |
| | ਅਰਜਨ ਸਿੰਘ | Arjun Singh | 1+ |
| | | Total | 8.00 |
| | ਸੰਦਰ ਸਿੰਘ | Sundar Singh | 1+ |

**March 7, 1909 entries**

| | | | |
|---|---|---|---|
| ਮਾਰਚ | | | |
| 7 - 3 - 9 | ਜੁਆਲਾ ਸਿੰਘ | Jawala Singh | 1 |
| 7 - 3 - 9 | ਜੁਆਲਾ ਸਿੰਘ | Jawala Singh | 1 |
| 7 - 3 - 9 | ਮੈਹਰ ਸਿੰਘ | Mehar Singh | 1 |
| 7 - 3 - 9 | ਸੰਦਰ ਸਿੰਘ | Sundar Singh | 1 |
| 7 - 3 - 9 | ਨਧਾ ਸਿੰਘ | Natha Singh | 1 |

**April 1909 entry**

| | | | |
|---|---|---|---|
| ਅਪਰੇਲ | ਜੁਆਲਾ ਸਿੰਘ | Jawala Singh | 1 |
| April | ਮੈਹਰ ਸਿੰਘ | Mehar Singh | 1 |
| | | | 2 |

8 Achhar Singh Basi from Batala village was joined by his son Dedar Singh Basi.

9 The name is Natha Singh; the correct spelling is ਨੱਥਾ ਸਿੰਘ.

10 The list of 1912 has three Jawala Singhs, each from a different village! It is difficult to establish who each of these two donors are·

**May 1909 entries**

| | | | |
|---|---|---|---|
| ਮੈਈ<br>May | ਜਗਤ ਸਿੰਘ<br>ਜੁਆਲਾ ਸਿੰਘ<br>ਭਾਈ ਬਿਛਨ ਸਿੰਘ<br>ਭਾਈ ਮੈਹਰ ਸਿੰਘ | Jagat Singh<br>Jawala Singh<br>Bhai[11] Bishan Singh<br>Bhai Mehar Singh | 1<br>1<br>1<br>1 |

## Journal page 4

**May 1909 entry**

| | | | |
|---|---|---|---|
| ਮੈਈ<br>May | ਇਕ ਡਾਲਾ ਕਰਾਇਆ [12] | $ 1.00 rent | ਡਾਲੇ ਸੰਟ<br>1.00 |

**June 6, 1909 entries**

| | | | |
|---|---|---|---|
| ਤਾਰੀਕ 6<br>June 6 | ਜੂਨ 1909 ਦਾ ਕਰਾਇਆ ਮਾਂਵਾਰੀ<br>ਮੇਰ ਸਿੰਘ ਨੇ ਦਿਤਾ ਹੈ ਇਕ ਡਾਂਲਾਂ | For June Mehar Singh<br>paid $1.00 rent | ਡਾਲੇ ਸੰਟ<br>1.00 |

**July 4, 1909 entries**

| | | | |
|---|---|---|---|
| | **ਮਹੀਨਾਂ ਜੂਲਾਈ ਸਮਤ 1909** | **July 1909** | ਡਾਲੇ ਸੰਟ |
| ਤਾਰੀਕ 4<br>July 4 | ਮਿਹਰ ਸਿੰਘ ਨੇ ਡਾਲਾਂ ਦਿਤਾ ਇਕ<br>ਗੁਰਦੁਵਾਰੇ ਵਾਸਤੇ ਕਿਰਾਇਆ | For July Mehar Singh<br>paid $1.00 rent | 1.00 |

**August 8th & 22nd 1909 entries**

| | | | |
|---|---|---|---|
| | 1909<br>**ਅਗਸਤ ਦਾ ਕਰਾਇਆ ਮਾਂਵਾਂਰੀ** | 1909<br>August rent tithe | ਡਾਲੇ ਸੰਟ |
| ਤਾਰੀਕ 8 | ਮੇਰ ਸਿੰਘ ਨੇ ਇਕ ਡਾਲਾ ਦਿਤਾ ਹੈ ਜੀ | Mehar Singh paid | $ 1.00 |
| ਤਾਰੀਕ 22 | ਬਾਂਈ ਸੋਣ ਸਿੰਘ ਨੇ ਦਸ ਡਾਲੇ ਦਿਤੇ ਹੈ<br>ਜੀ ਦਸਵਿੰਦ[13] ਦੇ | Bhai Sohan Singh gave<br>for tithe | $ 10.00 |

**September 12th 1909 entry**

| | | | |
|---|---|---|---|
| | **ਸੰਮਤ 1909** | 1909 | |
| ਤਾਰੀਕ 12 | ਤਸਿੰਬਰ ਦਾ ਕਰਾਇਆ<br>ਮੁਾਂਵਾਂਰੀ ਮੇਰ ਸਿੰਘ ਨੇ ਦਿਤਾ ਹੈ ਜੀ | September rent tithe<br>Mehar Singh paid | ਡਾਲੇ ਸੰਟ<br>$ 1.00 |

11 Bhai ਭਾਈ means a respected elder.

12 There are many spellings used for rent like here ਕਰਾਇਆ. The correct spelling is ਕਿਰਾਇਆ

13 The correct spelling is ਦਸਵੰਧ. It is also written as ਦਸੋਂਧ

**October 3rd & 17th 1909 entries**

| | | | |
|---|---|---|---|
| | **ਸਮਤ 1909**<br>ਕਤੁਬਰ ਦਾ ਕਰਾਇਆ | **Year 1909**<br>October rent tithe | ਡਾਲੇ ਸੰਟ |
| ਤਾਰੀਕ 3 | ਮਾਂਵਾਂਰੀ ਮੇਰ ਸਿੰਘ ਨੇ ਇਕ ਡਾਲਾ ਦਿਤਾ ਹੈ ਜੀ | Mehar Singh paid | $ 1.00 |
| ਤਾਰੀਕ 17 | ਸਤਾਰਾਂ, ਜਗ[14] ਸਿੰਘ ਨੇ ਦਸਵੰਦ ਦਿਤਾ<br>ਹੈ ਜੀ ਚਾਰ ਡਾਲੇ ਆਸੀ ਸੰਟ | Jagat Singh gave for<br>tithe the sum of | $ 4.80 |

**November 1909 entry**

| | | | |
|---|---|---|---|
| | **ਨੌਬਰ ਮਹੀਨੇ ਦਾ ਕਰਾਇਆ**<br>ਮਾਂਵਾਂਰੀ ਮੇਰ ਸਿੰਘ ਨੇ ਇਕ ਡਾਲਾ ਦਿਤਾ ਹੈ ਜੀ | November rent tithe<br>Mehar Singh paid | ਡਾਲੇ ਸੰਟ<br>$ 1.00 |

## Journal page 5

**December 5th 1909 entry**

This final entry for Herald Street Gurdwara is partly written in top margin.

| | | | |
|---|---|---|---|
| | **ਮਹੀਨਾਂ 12 ਸੰਨ 1909** | | |
| ਤਾਰੀਕ 5 | ਦੁਸੰਬਰ ਮਹੀਨੇ ਦਾ ਕਰਾਇਆ ਦੁਸ਼ਵੰਦ<br>ਮੇਰ ਸਿੰਘ ਨੇ ਕਰਾਇਆ ਦਿਤਾ ਹੈ ਜੀ | December Rent tithe<br>Mehar Singh paid | ਡਾਲੇ ਸੰਟ<br>$ 1.00 |

Charles S. Moore in his affidavit, April 1912 stated thus:[15]

2. ——————————There are at present about 250 Hindus on Vancouver Island, the most of whom I believe will attend the religious exercises and meetings of the Khalsa Dewan religious Society in Victoria :

3. Now or until quite lately this Religious Society has occupied a room in a building on Herald Street in this City, and it has been the custom for the Hindus to meet there for religious purposes, and to daily discuss amongst themselves any matters pertaining to their common interest

---

[14] The correct spelling is ਜਗਤ. The handwriting here is similar to the June 27, 1909 entry and the same mistake was corrected there.

[15] The full affidavit is in the chapter titled "Acquisition of Building permit, April 1912.

## Sikh settlement at Tod Inlet - Circa 1906

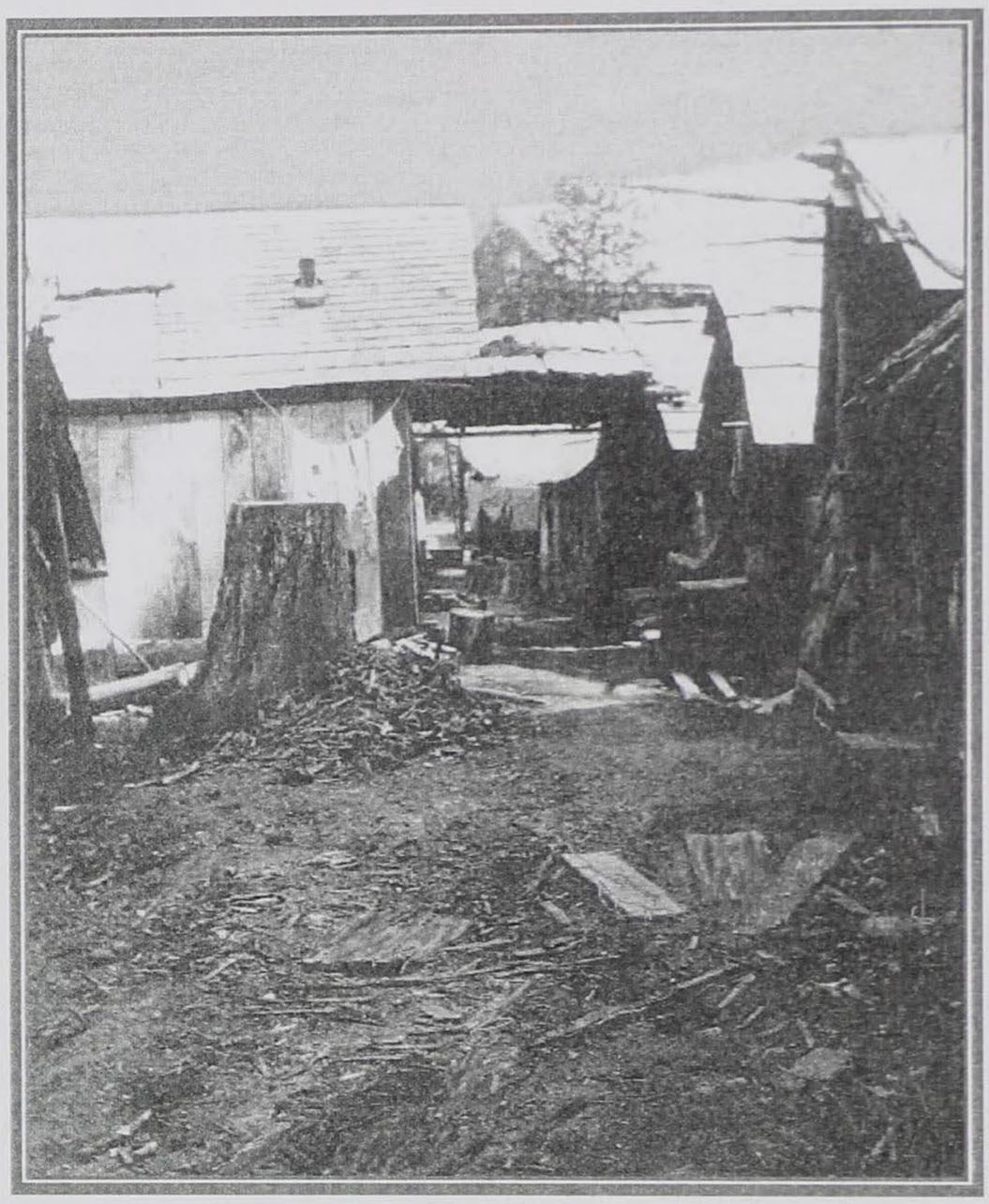
### Gurditta Mal Pallan's experiences narration by his sons, Nand Lal and Mukund Lal

A group came from village Jandiala (Jalandhar district of the Punjab) in the fall of 1906. Among them was their father[16], Gurditta Mal Pallan, a letter-writer. He came straight from India with five or six male friends. In this group were Hurdit Singh Johl (his son was Peary Johl), Sadhu Singh Johal (his son was Menga Singh Johal), Diwan Singh Johal (uncle of Sadhu Singh Johal), Partap Singh Johal (uncle of Asa Singh Johal) and Takhar Singh Johal "Tulli", his son is Gulzara Singh Johal in Youba, California). They left together on a ship from Calcutta to Hong Kong. There they changed to another ship to Victoria and Vancouver. Some friends had come earlier in 1906, and were working at the cement plant. They wrote back to India, telling of lots of jobs, a nice country etc. and the Jandiala village group decided to come. Also on board was Gurdit Singh Dheensaw (Gurdit Singh's name was originally Moron, the name of his village which was used as a personal name as well, but this was changed to Dheensaw when the meaning of the word in English was pointed out). The first Sikhs to come to BC to live homesteaded in Duncan in 1897. The main group came in 1904. The people remembered the ships they arrived in, not by the ship's name, but by the number of East Indians on board, i.e., "the 700 boat" or "the 800 boat". The Sikhs had a separate kitchen and bunkhouse from the Chinese workers. One man was assigned to do the communal cooking, and each worker gave one day's wages to the cook each month. One of the men who charged money for food preparation was named "Kartar" (Kartar Singh was a blood relative of Gurdit Singh, known as Uncle to Jeet Dheensaw and said to be "very strong.") Traditionally two cooking fires would have been used side-by-side; one for cooking lentils and vegetables, the other for heating chappatis on an open steel plate griddle. A common food was "Dal" a generic term for lentils. The Sikhs at Tod Inlet walked up to the Prospect Lake Store to buy groceries. Two would go every two weeks or so by turn. Food, clothes, socks, and dollar bottles of whisky would have been carried back in a kind of tub on their heads. They also walked to the nearby farm to buy chickens and eggs. The Sikhs carried water in two large containers/buckets, each at the end of a pole carried over the shoulder. Baths were taken only once a week. A committee arranged the finances for purchase of food and supplies and each man, share was computed at the end of the month. Anyone visiting was fed free a month. After the first month the sponsor paid expenses until they got a job. The workers at the cement plant were paid ten cents an hour for both straight time and overtime. The workers were paid once a month. They worked a ten-hour day and six days a week. If a ship arrived at the company wharf at night, the workers were summoned to unload by the ship's whistle. Some were happy to hear the sound of the whistle because it meant more work. Workers unloaded the scows at night even if they had already put in a 12-hour shift. Most people worked overtime. If anyone refused to unload at night, they would not get additional shift

16 This account was given by Nand Lal and Mukund Lal Pallan to David R. Grey and the Author in September 1998. Nand Lal came to Canada in 1930 and was recollecting his father Gurditta Mal Pallan's narration.

work or overtime. Normally they carried 100-pound sacks from the warehouse to the scow. They carried two sacks, one under each arm (Sikhs carried the sacks under their arms, the Chinese carried them on their backs). People got sick from the constant dust from the coal and cement. Gurditta Mal Pallan talked about everyone coughing from the dust. No precautions were taken officially, but the Sikhs used extra clothes around their necks to cover their mouths and noses from the dust. It was mostly the Chinese who unloaded the coal. The resultant TB and silicosis was a fatal combination. There were few houses and the men slept four or five in one room. The men had no raincoats at first and got used to working in the rain, as they did not want to spend their wages. "Old stuff" left behind by others was used, rather than spending money. Then suddenly people became scared of TB. Many people were dying in the Chinese community. The group left all together in 1910 and went to Golden, BC, to work in the mill. They returned together to Victoria in 1930.

**Bachan Singh Sur Singhia narration by his son Amrik Singh**



Amrik Singh Dhillon father[17] told him about the mill "where our people worked." They worked hard, with cement dust flying all over, turbans and beards becoming all dusty. He was not sure of the pay; perhaps 20 cents or 25 cents an hour. The men came from India with only a few dollars. His father stayed in a park overnight on arrival and then the police took them away and gave them shelter. At Tod Inlet they ate mostly "beans", Dal or roti. They made pancakes, and drank tea. Lids from food cans were used as cups and servers were made from a can on a stick. At that time a 50 pound sack of flour cost I dollar, butter was 25 cents a pound, and beans 5 cents a pound. The men chewed willow tree branches and cleaned their teeth with the fresh willow branch. Mr. Dhillon's father took him out to Tod Inlet when he arrived in Canada, and he remembers it as being "all rocks. In 1923, people in Victoria lived 15 to 20 in one house. One person cooked for all. The cook received food free and collected one day's wages from the others. Rent was 12 to 15 dollars. The solitary wood or sawdust burner provided the heat. Six large pits are still there. The out-house buildings are gone, This picture shows the huts in the Indian quarters. Slabs of wood are used as walkways. There was no insulation then.

[17] This account was given by the Amrik Singh Dhillon to David R. Grey and the Author in September 1998. Amrik Singh Dhillon came to Canada in 1923 and was recollecting his father Bachan Singh Sur Singhia narration.

## **Chapter 1**, Johnston Street Gurdwara

Room in Kartar Singh Moron's Johnston Street Residence the second Gurdwara

---

### Kartar Singh Dheenshaw

The picture on the left is Kartar Singh Dheenshaw. He was also called *Moron* after his ancestral village Moron ਮੋਰੋਂ in Jalandhar, India. He has a unique position in Victoria's Sikh history. He brought the first Guru Granth Sahib to Victoria. In a top floor room of his residence on Johnston Street (500 block), the Guru Granth Sahib was installed and used a Gurdwara till the Topaz Avenue Sikh Temple was consecrated on October 6th 1912.

The entry of February 13th 1912 mentions the chairs bought and sold. This shows that the pioneers Sikhs chose their form of running the Gurdwara according to the change of times and circumstances.

## The Journal - Johnston Street

**February 10th 1910 entries**

The top reads "**16-2-10** ਮਾਂਹਾਂਵਾਰੀ ਲਿਆਂ *.ਫਰਵਰੀ ਵਿਚ* ਇਆਂ [18] ਸਿੰਘ ਨੇ" and on **left hand margin** of page 5 of the journal below the **16. 2. 10** date.

| | | | |
|---|---|---|---|
| (ਨੋਟ) | ਬਿਸ਼ਨ ਸਿੰਘ ਤੇ ਸ੍ਦਾਰਾ ਸਿੰਘ ਤੇ ਗੰਡਾ ਸਿੰਘ ਨੇ ਜੰਵਰੀ ਵਿਚ ਦਿਤਾ ਹੈ ਜੀ । ਬਾਕੀ .ਫਰਵਰੀ | Bishen Singh, Sardara Singh and Ganda Singh paid in January; the rest paid in February | ਡਾਲੇ ਸੰਟ<br>$ 1.00 |

---

18 Author has added these two words .ਫਰਵਰੀ ਵਿਚ for clarity. ਇਆਂ should read ਇਹਨਾਂ. It states the under-mentioned Sikhs donated tithe as follows.

## Journal page 5

### February 6th 1910 entries

| ਨਾਮ Name | ਪਿੰਡ Village | Comments | Amount |
|---|---|---|---|
| ਮਾਂਹਾਂਵਾਰੀ ਲਿਆਂ .ਫਰਵਰੀ ਵਿਚ ਇਆਂ ਸਿੰਘਾਂ ਨੇ<br>The following Singh's sent their donation *in February* | | | |
| **ਬਿਛਨ ਸਿੰਘ ਭਾਈ**<br>Bhai Bishen Singh | | ਇਕ ਦਿਹਾਂੜੀ<br>(one days wages) | 1.50 |
| **ਬਚਨ ਸਿੰਘ**<br>Bachan Singh | ਪਿੰਡ ਸੁਰ-ਸਿੰਘ<br>Village Sur Singh | | 1.75 |
| **ਗੰਡਾ ਸਿੰਘ**<br>Ganda Singh | ਪਿੰਡ ਸਰਹਾਲੀ<br>Village Sarhali | ਇਕ ਡਾਂਲ ਵਸੂਲ | 1.00 |
| **ਤੇਜਾ ਸਿੰਘ**<br>Teja Singh | ਪਿੰਡ ਪਿੰਦੇਰ<br>Village Pandher | ਸਵਾ ਡਾਂਲ | 1.25 |
| **ਸਰਦਾਰਾ ਸਿੰਘ**<br>Sardara Singh | ਪਿੰਡ ਖੇੜੀ ਪਿੰਦੇਰ<br>Village Kheri Pandher | ਵਸੂਲ | 1.00 |
| **ਹੀਰਾ ਸਿੰਘ** [19]<br>Hira Singh | ਪਿੰਡ ਨਗਲ ਕਲਾ<br>Village Nangal Kalan | ~~ਡੂਡ ਡਾਂਲਾ~~ | 1.35 |
| **ਭਾਗ ਸਿੰਘ**<br>Bhag Singh | ਪਿੰਡ ਪੁਰਹੀਰ ਦਾ<br>Village Pur Heeran | | 0.50 |

### February 13th 1910 entries

The Motion to sell the chairs is adopted and acted upon.**13 - 2- 10**

| | | |
|---|---|---|
| **13 - 2- 10** | ਨੂੰ ਗੁਰਦੁਵਾਰੇ ਦੀਆਂ ਕ ਖਰੁਸੀਆਂ ਦਾ .ਫੈਸਲਾ ਕਰਕੇ ਤੇ ਖੁਰਸੀਆਂ ਵੇਚੀਆਂ ਗਈਆਂ ਹੈ ਜੀ ਪੰਜਮਾਂ ਸਨੂ [20] ਖਰਸੀ ਦਿਤੀ ਇਕ ਖੁਰਸੀ ਕੀ ਕੀਮਤ ਫਫਟੀ ਸੰਟ ਹੈ ਜੀ<br>After deliberation it was decided to sell the Gurdwara's chairs for fifty cents each. | Page **5**<br>**0.50** |

### List of people who bought the chairs

This sale was held on February 13th 1910.

| ਨਾਮ | ਨਗਰ | Name | Village | Amount<br>ਡਾਲਾ-ਸੰਟ |
|---|---|---|---|---|
| ਹੀਰਾਂ ਸਿੰਘ | ਨੰਗਲ ਕਲਾਂ | Hira Singh | Nangal Kalan | 0.50 |
| ਦੀਲਪ ਸਿੰਘ[21] | " " | Daleep Singh | Nangal Kalan | 0.50 |
| ਰਾਂਮ ਚੰਦ ਸਿੰਘ | " " | Ram Chand Singh | Nangal Kalan | 0.50 |
| ਸਪੂਰਨ ਸਿੰਘ | .ਫਰੀਦ-ਕੋਟ | Spooran Singh | Farid Kot | 0.50 |
| ਨਿਹਾਲ ਸਿੰਘ | ਘਣੀਏਵਾਂਲਾ | Nihal Singh | Ghanian-wala | 0.50 |
| ਕਰਮ ਸਿੰਘ | ਮਨਣ | Karam Singh | Mannan | 1.00 |
| ਆਤਮਾਂ ਸਿੰਘ | ਸੁਰ-ਸਿੰਘ | Atma Singh | Sur Singh | 0.50 |
| ਬਚਨ ਸਿੰਘ | " " | Bachan Singh | Sur Singh | 0.50 |

19 Hira Singh from village Nangal Kalan became the first priest of the 1210 Topaz Avenue Gurdwara in 1912.

20 This word ਪੰਜਮਾਂ ਸਨੂ should read ਪੰਜਾ ਸੰਟ i.e fifty cents, selling price of each chair.

21 The correct spelling is ਦਲੀਪ ਸਿੰਘ

### February 1910 entries

The Journal entries lists donations for February 1910 on dates below.

| ਨਾਮ | ਪਿੰਡ | Name | Village | Amount |
|---|---|---|---|---|
| ਤਰੀਕ 15 | | | | ਡਾਲਾ-ਸੰਟ |
| **ਗਿਰਦਿਤ ਸਿੰਘ** | ਨਗਰ ਪੁਰ ਹੀਰਾਂ ਦਾ | Gurdit Singh | Pur Herran | 0.50 |
| ਤਰੀਕ 17 | | | | |
| ਫਰਵਰੀ ਮਾਂਰਚ | 2 ਮਹਾਂਵਾਰੀ | February-March tithe | 2 donations | |
| **ਭਾਈ ਬਛਨ ਸਿੰਘ** | ਨਗਰ *ਸੁਰ ਸੰਘ* [22] | Bhai Bachan Singh | *Sur Singh* | 3.00 |
| ਤਰੀਕ 18 | | | | |
| **ਅਰਜਨ ਸਿੰਘ** | ਨਗਰ ਹਰਦਾਂਵੇਸੰਦਾਂ ਦੇ [23] | Arjan Singh | Randhaway-Masnda | 1.00 |

## Journal page 6

### March 1910 entries

The Journal entries on page 6 lists donations for March 1910 on dates below.

| 6/ 3/ 10 ਮਾਂਰਚ ਮਹੀਨੇ ਦੀਆਂ ਮਾਂਹਾਂਵਾਰੀ | | | | |
|---|---|---|---|---|
| ਤਾਰੀਕ | ਨਾਮ | ਨਗ | | ਡਾਲਾ-ਸੰਟ |
| ਤਾਰੀਕ 6 | ਸ੍ਦਾਰਾ ਸਿੰਘ | ਮਾਂਹਾਂਵਾਰੀ | + + + + + | 1.00 |
| " 11 | ਤਾਰਾ ਸਿੰਘ | " | + x x x | .50 |
| ਤਾਰੀਕ 13 | ਹੀਰ ਸਿੰਘ | ਮਾਂਹਾਂਵਾਰੀ | + + + + + | 1.35 |
| " " | ਬਚਨ ਸਿੰਘ | ਮਾਂਹਾਂਵਾਰੀ | + + + + + | 1.75 |
| " " | ਤੇਜਾ ਸਿੰਘ | ਮਾਂਹਾਂਵਾਰੀ | + + + + + | 1.25 |
| " " | ਭਾਗ ਸਿੰਘ | ਪਰਛਾਂਦ ਵਾਂਸਤੇ [24] | | 1.25 |
| ਤਾਰੀਕ 20 | ਸੋਹਣ ਸਿੰਘ | ਪਰਛਾਂਦ ਵਾਂਸਤੇ | | 1.25 |

A **uthor's note**: This unique Pictographic entries were adopted for book-keeping x denoting a dollar and + a quarter donation. This is further explained in discussion of ledger's page 17 entry.

The Journal entries for donations made in March 1910, listed page 6 are rendered into English on the next page.

---

22 Author has inserted *ਪਿੰਡ ਸੁਰ-ਸਿੰਘ* for clarity.

23 The correct spelling is ਰੰਧਾਵੇ-ਮਸੰਦਾਂ for this village.

24 This is the first entry of donation for "parshad" in the Journal. ਪਰਛਾਦ spelling is incorrect. The proper spelling is ਪ੍ਰਸਾਦ or ਪਰਸ਼ਾਦ. Parshad is communion food.

| 6/ 3/ 10 Date | Donations made in the month of March 1910 Name | Item | Pictogram book keeping | Amount |
|---|---|---|---|---|
| 6 | Sardara Singh | Donation | + + + + + | 1.00 |
| 11 | Tara Singh | " | + X X X | .50 |
| 13 | Heer Singh | Donation | + + + + + | 1.35 |
| " | Bachan Singh | Donation | + + + + + | 1.75 |
| " | Teja Singh | Donation | + + + + + | 1.25 |
| " | Bhag Singh | Parshad | | 1.25 |
| 20 | Sohan Singh | Parshad | | 1.25 |

**April 1910 entries**

The Journal entries for donations for April 1910 on dates below.
This entry records discussion about a Inder Singh and purchase of two chairs.

| 3/ 4/ 10 ਤਾਰੀਕ | ਅਪਰੈਲ ਮਹੀਨੇ ਦੀ ਮਾਹਾਂਵਾਰੀ ਨਾਮ | ਪਿੰਡ | ਨਗ | ਡਾਲਾ-ਸੰਟ |
|---|---|---|---|---|
| ਤਾਰੀਕ 3 | ਮਾਂਹਾਂਵਾਰੀ | | ਕਛੈਰੇ [25] | 2.80 |
| ਤਾਰੀਕ 10 | ਮਾਂਹਾਂਵਾਰੀ | | | 1.50 |
| | ਹਰੀ ਸਿੰਘ | | ਕਛੈਹਰੇ ਦੋ 2 | 1.30 |
| | ਬਚਨ ਸਿੰਘ | *ਸੁਰ ਸਿੰਘ* | ਕਛੈਹਰ | |
| | ਹੀਰਾ ਸਿੰਘ | *ਨੰਗਲ ਕਲਾਨ* ਦੀ ਦੋ ਮਹੀਨੇ, ਅਪਰੈਲ ਤੇ ਮੈਈ, ਮਾਹਵਾਰੀ ਆਈ ਦੀ ਬਾਬਤ ਕਾਨਫ-ਰੰਸ ਦੇ ਚਣਾਈ ਦੁ ਇੰਦ੍ਰ ਸਿੰਘ ਦੀ ਬਾਬਤ ਰੰਸ ਦੇ ਚਣਾਈ ਇੰਦ੍ਰ ਸਿੰਘ ਦੀ ਬਾਬਤ | | 3.00 |
| ਤਾਰੀਕ 22 | | ਖੁਰਸੀ ਦੋਈ ਪਜੀ ਸੰਟ ਕੀ | | .50 |

| 3/ 4/ 10 Date | Donations made in the month of April 1910. Name | Village | Item | Amount |
|---|---|---|---|---|
| 3 | Tithe | | Breeches | 2.80 |
| 10 | Tithe | | | 1.50 |
| | Hari Singh | | 2 breeches | 1.30 |
| | Bachan Singh | *Sur Singh* | 2 breeches | |
| | Hira Singh | *Nangal Kalan* | Two months tithe, for April and May, received. | 3.00 |
| | At a conference tithe and Inder Singh's selection were discussed. | | | |
| 22 | 2 chairs bought, each chair cost $0.25 | | | .50 |

[25] ਕਛੈਰੇ and ਕਛੈਹਰ in the next line are spelt wrong. The correct spelling is ਕਛਹਿਰਾ (singular). These are breeches worn by baptised Sikhs.

### June 1910 entries

Donations for June 1910 on dates below

| 19. 6. 10 ਤਾਰੀਕ | ਨਾਮ | ਜੂੰਨ 1910 ਦੀ ਮਾਹਾਂਵਾਰੀ ਨਗ | ਡਾਲਾ-ਸੰਟ |
|---|---|---|---|
| ~~ਤਾਰੀਕ 19~~ | ਮਹੀਨਾ ਜੂੰਨ | | |
| | ਸ੍ਦਾਰਾ ਸਿੰਘ ਦੀ ਤੇ ਬਚਨ ਸਿੰਘ | | 2.50 |
| | ਅਰਜਨ ਸਿੰਘ ਦੀ ਮਹਾਵਾਰੀ | | |
| | ਆਂਈ ਅਪਰੈਲ ਦੀ ਤੇ ਮਈ ਦੀ | | 1.25 |
| ਤਾਰੀਕ 26 | ਪਰਛਾਦ ਵਾਸਤੇ ਇਕ ਡਾਲਾ ਆਇਆ ਪੰਚੀ ਸੰਟ | | 1.25 |

| 19. 6. 10 Date | Name | Donations for June 1910 Item | Amount |
|---|---|---|---|
| ~~19~~ | Sardara Singh and Bachan Singh | | 2.50 |
| | Arjun Singh's donation for months of April and May | | 1.25 |
| 26 | Donation for parshad | | 1.25 |

## Journal page 7

### July 1910 entries

The Journal entries lists donations for July 1910 on dates below.

| 17. 7 1910 ਤਾਰੀਕ | ਨਾਮ | ਜੁਲਾਈ ਮਹੀਨਾਂ ਮਾਂਹਾਂਵਾਰੀ ਨਗ | ਪਿੰਡ | Amount |
|---|---|---|---|---|
| ਤਾਰੀਕ 17 | ਦਲੀਪ ਸਿੰਘ | ਮਾਂਹਾਂਵਾਰੀ x | *ਨੰਗਲ ਕਲਾਨ* | 1.25 |
| " 24 | - | ਮਾਂਹਾਂਵਾਰੀ | | - |
| " 24 | | ਇਕ ਡਾਲਾ ਖੁਰਸੀਆਂ ਕਾ | | 1.00 |
| " " | | ਡੇਡ ਡਾਲਾ ਖੁਰਸੀਆਂ ਕਾ | | 1.50 |

| 17. 7 1910 Date | Name | Donations for month of July 1910 Item | Village | Amount |
|---|---|---|---|---|
| 17 | **Daleep Singh** | Donation | *Nangal Kalan* | 1.25 |
| 24 | | For chairs | | 1.00 |
| " | | For chairs | | 1.25 |

### August 1910 entries

The Journal entries on page 7 lists donation for August 1910 on date below.

| ਅਗਸਤ ਮਹੀਨਾਂ ਮਾਂਹਾਂਵਾਰੀ [26] | | | | |
|---|---|---|---|---|
| ਤਾਰੀਕ | ਨਾਮ | ਪਿੰਡ | ਨਗ | ਡਾਲਾ-ਸੰਟ |
| ਤਾਰੀਕ 7 | ਦਲੀਪ ਸਿੰਘ | *ਨੰਗਲ ਕਲਾਨ* | ਮਾਂਹਾਂਵਾਰੀ | 1.25 |

and translated into English

| Donation for August 1910 | | | | |
|---|---|---|---|---|
| Date | Name | Village | Item | Amount |
| 7 | Daleep Singh | *Nangal Kalan* | Donation | 1.25 |

### September 1910 entries

The Journal entries on page 7 lists donations for September 1910 on dates below.

| ਸਤਮਬ੍ਰ ਮਹੀਨੇ ਮਾਂਹਾਂਵਾਰੀ [27] | | | | |
|---|---|---|---|---|
| ਤਾਰੀਕ | ਨਾਮ | ਪਿੰਡ | ਨਗ | ਡਾਲਾ-ਸੰਟ |
| *ਤਾਰੀਕ* 4 | ਸਤਮਬ੍ | ਦੋ ਕਛੈਹਰੇ ਦੀ ਕੀਮਤ | | 1.20 |
| " " | ਦਲੀਪ ਸਿੰਘ | *ਨੰਗਲ ਕਲਾਨ* | ਮਾਂਹਾਂਵਾਰੀ | 1.25 |

and translated into English

| Donation for September 1910 | | | | |
|---|---|---|---|---|
| Date | Name | Village | Item | Amount |
| 4 | | | 2 breeches cost | 1.20 |
| " | Daleep Singh | *Nangal Kalan* | Donation | 1.25 |

### October 1910 entries

The Journal entries on page 7 lists donations for October 1910 on dates below.

| ਅਕਤੂਬਰ ਮਹੀਨੇ ਦੀਆਂ ਮਾਂਹਾਂਵਾਰੀ [28] | | | Pictgram | Amount |
|---|---|---|---|---|
| ਤਾਰੀਕ | ਨਾਮ | ਨਗ | book keeping | ਡਾਲਾ-ਸੰਟ |
| ਤਾਰੀਕ 9 | ਦਲੀਪ ਸਿੰਘ | ਮਾਹਾਵਾਰੀ | + + + + x | 1.25 |
| " " | ਬਚਨ ਸਿੰਘ | ਮਾਂਹਾਵਾਰੀ | + + + | 5.25 |
| " " | ਸਦਾਰਾ ਸਿੰਘ | ਮਾਹਾਂਵਾਰੀ | + + + x + x | 3.00 |
| " " | ਹੀਰਾ ਸਿੰਘ | ਮਾਂਹਾਂਵਾਰੀ [29] | + + x x x x | 4.50 |

26 For clarity sake the original August entry which merged with the July entry have been separated.

27 For clarity sake the original September entry which merged with the August entry have been separated.

28 For clarity sake the original October entry which merged with the September entry have been separated.

29 Note the many spelling of Punjabi word for monthly tithe; correct spelling is ਮਾਹਵਾਰੀ

and translated into English

| Date | Donations made in the month of October 1910<br>Name | Item | Pictogram book keeping | Amount |
|---|---|---|---|---|
| 9 | Daleep Singh | Donation | + + + + + | 1.25 |
| " | Bachan Singh | Donation | + + + | 5.25 |
| " | Sardara Singh | Donation | + + + x + x | 3.00 |
| " | Hira Singh | Donation | + + x x x x | 4.50 |

**November 1910 entries**

The Journal entries lists donations for November 1910 on dates below.

| 20. 11. 1910<br>ਤਾਰੀਕ | ਨਵੰਬਰ ਮਹੀਨੇ ਦੀਆਂ ਮਾਂਹਾਂਵਾਰੀ [30]<br>ਨਗ | ਡਾਲਾ-ਸੰਟ |
|---|---|---|
| ~~ਤਾਰੀਕ 18~~ | ~~ਖਰਚ ਇਕ ਡਾਲਾ ਦਸ ਸੰਟ~~<br>~~ਦਾਸ ਵਾਸਤੇ ਬਰਤਣ ਆਂਦੇ ਹੈ ਜੀ~~ | ~~1.10~~ |

and translated into English

| 20. 11. 1910<br>Date | Donations made in the month of November 1910<br>Item | Amount |
|---|---|---|
| ~~18~~ | ~~**The Expense** of one dollar and ten cents.~~<br>~~Personal consignment of pots and pans coming.~~ | ~~1.10~~ |

The next two pages, though the writing is by the same person as of the preceding pages, the details are missing.

## Journal page 8

**July 1910 entries**

The Journal entries lists donations for July 1910 on dates below.

Note there is no date or amount listed.

| 1. 1911 | ਜਨਵਰੀ ਕੋ ਮਹਾਂਵਾਰੀਆਂ ਫੁਰੂ ਹੋਈਆਂ ਨਵੇਂ ਸਿਰੇ<br>**Tithe collection has started again in January 1911** | | |
|---|---|---|---|
| | ਸਰਦਾਰਾ ਸਿੰਘ | Sardara Singh | x |
| | ਹੀਰਾ ਸਿੰਘ | Hira Singh | x |
| | ਬਚਨ ਸਿੰਘ | Bachan Singh | |
| | ਦਲੀਪ ਸਿੰਘ | Daleep Singh | x + x x |
| | ਤੇਜਾ ਸਿੰਘ | Teja Singh | |

30 The date in the original November entry merges with the October entry above. For clarity sake the two entries are separated. The reason why the entry has been crossed out is the pots and pans were probably sent to the Temple address, so the secretary or priest has entered and then crossed it out to signify the amount has been refunded and there is no expense to the Temple involved in the transaction.

## Journal page 9

### January 1912 entries

The Journal entries lists donations for January 1912. No dates are entered.

| 1. 1.1912 | ਜਨਵਰੀ ਥੋਂ ਮਹਾਂਵਾਰੀ ਛੁਰੂ ਹੋਈ ਹੈ ਜੀ<br>Tithe collection has started in January 1912 | | | |
|---|---|---|---|---|
| 1 | ਇਛਰ ਸਿੰਘ | Ishar Singh | X X X + X + | 1.00 |
| | ਦਲੀਪ ਸਿੰਘ | Daleep Singh | X X | 1.00 |
| | ਸਰਦਾਰਾ ਸਿੰਘ | Sardara Singh | X X X X X X X X | 1.00 |
| | ਸੁਮੁੰਦ ਸਿੰਘ | Summund Singh | X X + | 1.00 |
| | ਜਆਲਾ ਸਿੰਘ | Jawala Singh | X X | 1.00 |
| | ਦਿਦਾਰ ਸਿੰਘ | Didar Singh | | 1.00 |
| | ਵਿਰਆਂਮ ਸਿੰਘ | Waryam Singh | X | 1.00 |

This is the last entry to cover the period prior to the opening of the Topaz Avenue Gurdwara on October 6th 1912. That and subsequent events are covered in Chapter titled **Topaz Avenue Sikh Temple**. Pages 10 to 17 of the Journal detail donations at the opening of the Temple and give the donor's name and village of origin.

# Table of Contents

## Chapter Two

## REAL ESTATE STORY – 1888 to 1915


**Real Estate story**

Preface to transactions of real estate. 2-25 to 2-28

1909 February – March. Consolidation of Lots # 267, 268,269 ane 270 2-29 to 2-35

1909 - Buyer Mr. James Colcleugh Lot # 270 2-29 to 2-31

1909 - Buyer Mr. James Colcleugh Lots # 267, 268, 269 & 270 2-32 to 2-35

1909 - Buyer Mr. William Turpel Lots # 267, 268, 269 & 270 2-36 to 2-37

1910 May 26 – Turpel sells four lots to Messrs. Hari Singh, Teja Singh, Bachan Singh and Narain Singh Lots # 267, 268, 269 & 270 2-40 to 2-43

Sale of Khalsa Diwan Society land holdings

1913 - Buyers Mr. Robert Knott and Mr. Harry Jones Lot # 270 2-44

1912 - Buyer Mr. Donald M. Campbell Lot # 268 2-45

Khalsa Diwan Society bought again lots # 267 and 269

1914 –Trustees transfer to "incorporated" Khalsa Diwan Society Lot # 269 2-46

1915 –Campbell transfer to Khalsa Diwan Society Lot # 267 2-47

1915 –Forman transfer to Khalsa Diwan Society Lot # 269 2-48

1915 - Buyer Mr. Sidney Charles Richardson Lot # 271 2-50

Part One
Preface to Land transactions
1210 Topaz Avenue Sikh Temple

## Chapter 2, 1888 to 1915 - Real Estate story

It was interesting to search and document the acquisition of properties which the Khalsa Diwan Society of Victoria holds in Victoria, British Columbia.[31] The first notation the Author could find is in an Indenture dated 3- 3- 09 in right hand top of LAND REGISTRY ACT, is on page two for year 1909.

**1888 A.D.** Land Registry Office documents dated 6th day of September AD. 1888 show in an indenture being the settlement made in contemplation of the marriage between Edward Evefett Blackwood and Eliza Jane Wallace (afterwards Mrs. Blackwood)[32] wherein she settled, conveyed and assured to the trustees upon trust for her benefit upon trust subject to the powers and provisoes contained therein certain monies lands and hereditaments inter alia lands ..... *This included a broad swathe including all the lands presently held by the Khalsa Diwan Society.*

**1897 A.D.** Land Registry Office documents dated 2nd day of January AD. 1897 indenture show the sale of Lots 267 (two hundred and sixty seven) Lots 268 two hundred and sixty eight) and Lots 269 (two hundred and sixty nine) inclusive Hillside Extension "C" of Work Estate to Albion Johns and Samuel Johns both of the City of Victoria of map or plan thereof deposited..... *and numbered 263 (two hundred and sixty-three).*

It seems the buyers, Albion Johns and Samuel Johns were in financial difficulty in January 1907 and agreed to the sale of above properties.

**1909 A.D.** Land Registry Office documents dated tenth day of February in the year of our Lord one thousand nine hundred and nine by an

---

31 This chapter has been made possible by generous help by
a). **Kenneth D. Jacques**, Victoria and Prince Rupert Land Titles Districts, Ministry of Attorney General, Province of British Columbia.
b). Jim Burrows, M.A.S. and Rachel Parker, City of Victoria Archives Department.

32 **Blackwood Street**: John Wark came from Ireland and worked for the Hudson Bay Company. He owned large tract of land north of Hillside Avenue named Wark Estate which he farmed. Until 1884 apart from the Government and Douglas streets the other nine streets on their east were numbered from 1 to 9. In 1902 three streets were named for his son-in laws - Number 7, 8 and 9 were named Graham, Prior and Blackwood respectively. Only the Fifth Street retained its designated number. Later 1 to 4 were named Ross, Blanchard, Wark and Quadra Streets respectively. The 6th was named Vancouver Street.

agreement, dated the second day of January, AD. 1907, between THE HONORABLE EDWARD GAWLER PRIOR of the City of Victoria in the Province of British Columbia and Albion Jones and Samuel Jones for sale of the above properties to James Colcleugh of the City of Winnipeg and Province of Manitoba for the sum of Five Hundred and Fifty Dollars (550) ..... certain piece or parcel of land, situate, lying and being in the City of Victoria in the Province of British Columbia, and more particularly known and described as Lot Two Hundred and Seventy (270) .... **{pages 29 - 31}**

1909 A.D. Land Registry Office documents dated Eleventh day of February A.D. 1909 show by an agreement dated the sixteenth day of May A.D. 1907 in an indenture between Trustees (Harry Dallas Helmcken and James Forman) of the marriage settlement of Eliza Jane Blackwood and Eliza Jane Blackwood and Albion Johns and Samuel Johns for sale of the above properties to James Colcleugh of the City of Winnipeg and Province of Manitoba for the sum of $ 1650 (sixteen hundred and fifty dollars) of lawful money of Canada). **{pages 32 - 35}**

James Colcleugh by the above two agreements consolidated the four lots into one unit.

1909 A.D. and Registry Office documents dated third day of February in the year of our Lord one thousand nine hundred and nine by an agreement, dated the second day of January, AD. 1907, between James Colcleugh of the City of Winnipeg and Province of Manitoba for sale of the above properties to William Turpel, of the City of Victoria in the Province of British Columbia for the sum of One Thousand Dollars (1,000)

> ..... certain piece or parcel of land, situate, lying and being in the City of Victoria in the Province of British Columbia, and more particularly known and described as Lot Two Hundred and Sixty-seven (267) as Lot Two Hundred and Sixty-eight (268) as Lot Two Hundred and Sixty-nine (269) as Lot Two Hundred and Seventy (270)

and has the following exception to the articles of sale. **(pages 36 - 39)**

> ..... save and excepting a certain Indenture of Agreement of Sale, dated the twelfth day of February, nineteen hundred and nine, between James Colecleugh, the Vendor, and Hari Singh, et al., Trustees of the Victoria Branch of the Khalsa Deewan Society, all of the City of Victoria, Province of British Columbia.

1910 A.D. Land Registry Office documents dated twenty-sixth day of May in the year of our Lord one thousand nine hundred and ten by an agreement, between William Turpel, of the City of Victoria in the Province of British Columbia for sale of the below mentioned properties to Hari Singh, Narain Singh, Bachan Singh and Teja Singh of the same place for the sum of Fourteen Hundred and Fifty Dollars (1,450)

..... certain piece or parcel of land, situate, lying and being in the City of Victoria in the Province of British Columbia, and more particularly known and described as Lot Two Hundred and Sixty-seven (267) as Lot Two Hundred and Sixty-eight (268) as Lot Two Hundred and Sixty-nine (269) and Lot Two Hundred and Seventy (270). **{pages 40 - 43}**

Architect plans were drawn and submitted for approval for building the Sikh Temple on Lot 269. Securing a building permit involved the Supreme Court of British Columbia.[33]

1210 Topaz Avenue Sikh Temple was erected in 1912 on Lot 269.

Rest rooms were located on Lot 270.

Lot 267 was lost in Tax sales in 1913-14, and bought back in 1915. **{page 47}**

Lot 268 was sold in 1912 in default of Municipal Tax. **{page 45}**

Lot 270 was sold in 1913 in default of Municipal Tax. **{page 44}**

1912 A.D. Land Registry Office documents dated sixth day of August in the year of our Lord one thousand nine hundred and twelve by an agreement, between Hari Singh, Narain Singh, Bachan Singh and Teja Singh, all of the City of Victoria, in the Province of British Columbia, for sale of the below mentioned properties to Donald M. Campbell of the City of Victoria, in the Province of British Columbia for the sum of **Six Hundred and Twenty-five Dollars** ($625.00)

..... certain piece or parcel of land, situate, lying and being in the City of Victoria in the Province of British Columbia, and more particularly known and described as **Lot Two Hundred and Sixty-eight** (268). **(page 45)**

1913 A.D. Land Registry Office documents dated twenty-first day of January in the year of our Lord one thousand nine hundred and thirteen by an agreement, between Hari Singh, Narain Singh, Bachan Singh and Teja Singh, as joint Tenants and Trustees of the Victoria Branch of the Khalsa Diwan Religious Society, for sale of the below mentioned properties to Robert Percy Knott and Harry V. Jones of the same place for the sum of **Thirteen Hundred Dollars** (1,300)

..... certain piece or parcel of land, situate, lying and being in the City of Victoria in the Province of British Columbia, and more particularly known and described as **Lot Two Hundred and Seventy** (270). **(page 44)**

33 Full details of events involved in securing the building permit are in "Acquisition of the building permit" in Chapter Three.

**1914 A.D.** Land Registry Office documents dated thirteen day of May in the year of our Lord one thousand nine hundred and fourteen by an agreement, between, Narain Singh, Bachan Singh and Teja Singh, for transfer of the below mentioned properties to Khalsa Diwan Society, a Society-in-Corporation under the provisions of the Benevolent Societies Act for the sum of **One Dollar** ($1.00)

> ..... certain piece or parcel of land, situate, lying and being in the City of Victoria in the Province of British Columbia, and more particularly known and described as Lot **Two Hundred and Sixty-nine** (269). **(page 46)**

**1915 A.D.** Land Registry Office documents dated eighteen day of May in the year of our Lord one thousand nine hundred and fifteen by an agreement, between Archibald Campbell, of the City of Victoria, in the Province of British Columbia, for sale of the below mentioned property to Khalsa Diwan Society, .....of the same place for the **sum of Twelve Hundred Dollars** ($1200.00)

> ..... certain piece or parcel of land, situate, lying and being in the City of Victoria in the Province of British Columbia, and more particularly known and described as **Lot Two Hundred and Sixty-seven** (267). **(page 47)**
>
> **Dormitories** were erected in 1922 on Lot 267.

**1915 A.D.** Land Registry Office documents dated eighteen day of May in the year of our Lord one thousand nine hundred and fifteen by an agreement, between James Forman for transfer of the below mentioned property to Khalsa Diwan Society for the **sum of One Dollar** ($1.00)

> ..... certain piece or parcel of land, situate, lying and being in the City of Victoria in the Province of British Columbia, and more particularly known and described as **Lot Two Hundred and Sixty-nine** (269). **(page 48-49)**

**This Indenture,** made this tenth day of February in the year of our Lord one thousand nine hundred and nine

**Between** THE HONORABLE EDWARD GAWLER PRIOR **in the City of Victoria and Province of British Columbia,**

herein called the said Vendors of the other part and ALBION JOHNS and SAMUEL JOHNS **both also of the City of Victoria aforesaid, herein called the Parties of the Second Part,**

**AND** JAMES COLCLEUGH **of the City of Winnipeg in the Province of Manitoba,**

hereinafter called the said Purchaser of the other part. **Whereas** the said Vendor **is** seized of or otherwise entitled to the inheritance in fee simple of and in the lands, hereditaments and premises hereby granted free from incumbrances

AND by an agreement, dated the second day of January A.D.1907, agreed to sell (inter alia) the lands intended to be hereby conveyed to the said parties hereto of the second part for the consideration therein mentioned, and to convey the said lands to them upon performance of the Covenants in said agreements contained, and upon receipt of said purchase price, and WHEREAS the said parties of the second part by an agreement dated the sixteenth day of May, A.D. 1907, contracted with the purchaser for the sale of the said lands hereby conveyed for the sum of Five Hundred and Fifty (550) Dollars, and have requested the said Vendor to execute a deed of Conveyance to the said purchaser of the said property,

**Now This Indenture Witnesseth** that for and in consideration of the sum of Five Hundred and Fifty

Dollars of money lawful and current in British Columbia by the said Purchaser in hand paid to the Vendor at or before the execution of these present, the receipt and payment of which the said Vendor **doth** hereby acknowledge and of and from the same and from every part thereof **doth** hereby acquit, release and forever discharge the said Purchaser **his** heirs, executors, administrators and assigns and **his and their** lands, goods and chattels **he** the said Vendor **doth** hereby grant and convey unto the said Purchaser **his** heir and assigns, All that certain piece or parcel of land, situate, lying and being in the City of Victoria in the Province of British Columbia, and more particularly known and described as Lot two hundred and seventy (270) being a Subdivision of Lots Seventeen (17) to Twenty-seven (27) inclusive, Hillside Extension "C" of Work Estate according to map or plan thereof deposited in the Land Registry Office at Victoria aforesaid, and numbered 263, and being part of Section Four (4) Victoria District.

Together with all buildings, fixtures, commons, ways, profits, privileges, rights, easements and appurtenances to the said hereditaments belonging or with same, or any parts thereof held and enjoyed or appurtenant thereto, and All the estate, right, title, interest, property, claim demand of **him** the said Vendor in or upon the said premises.

**To have and to Hold** the said lands, tenements and hereditaments, and all the other hereditaments and premises hereby granted, or intended so to be, with the appurtenances thereunto respectively belonging unto the said Purchaser **his** heirs and assigns to the use of the said Purchaser **his** heirs and assigns for ever.

**And** the said Vendor **doth** hereby for **himself, his** heirs, executors and administrators **Covenant** with the said Purchaser **his** heirs and assigns that for and notwithstanding any act, deed, matter or thing whatsoever by the said Vendor made, done, committed or suffered **he** the said Vendor now **is** lawfully and absolutely seized of and in the herditaments and premises hereby conveyed, or intended so to be, and now **has** good right, full power, lawful and absolute authority to grant and convey the said hereditaments and premises in manner aforesaid for an absolute and indefeasible estate of inheritance in fee simple and that freed and discharged of from and against all uses, trusts and incumbrances, claims and demands whatsoever except the taxes for the current year.

**Provided**, that where works of local improvement benefiting the said lands and premises have heretofore, or shall hereafter, or are in the process of being made, under the provisions of any Act or Acts for the time being in force, the costs whereof, in whole or in part, have been charged upon or against the said lands and premises, or any part thereof, the petitioning for or procuring to be made, or the making up of any such works, or the charging the costs thereof upon or against the said lands and premises, or any part thereof, shall not be deemed or taken to be a breach of this covenant, except to the extent that the annual or other payments in respect of such works are in arrears and unpaid at the time of the execution of these presents.

**And further**, that **he** will upon the request and at the cost of the said Purchaser **his** heirs or assigns make, do and execute all such further acts, deeds, conveyances or other assurances in the law whatsoever for further or better conveying or assuring all or any of the hereditaments and premises hereby granted, or intended so to be, with the appurtenances unto and to the use of the said Purchaser **his** heirs or assigns as by the said Purchaser **his** heirs or assigns or **his** counsel in the law shall be reasonably advised, devised or required.

Page 2 - Continue

**In Witness Whereof** the said parties have hereunto set their hands and seals the day and year first above written

**Signed Sealed and Delivered** by the above named
**Hon. Edward Gawler Prior.**

in the presence of *James Forman*
*and by Albion Johns*
*and Samuel Johns*
*in the Presence of*

E G Prior.

Albion Johns

Samuel Johns
By his Attorney in fact
Albion Johns

Jas. Forman J.P.

RECEIVED of and from the above named
**James Colcleugh,**
the sum of **Five Hundred and Fifty**
Dollars, being the consideration money above mentioned.

Albion Johns
Samuel Johns
By his Attorney in fact
A. Johns

**This Indenture** made this *Eleventh* day of February A.D. 1909

**Between:**

HARRY DALLAS HELMECKEN and JAMES FORMAN both of the City of Victoria and Province of British Columbia, Trustees of the marriage settlement of Eliza Jane Blackwood, hereinafter called the Vendors of the first part

and

the said ELIZA JANE BLACKWOOD of the City of Victoria Province of British Columbia of the second part

and

ALBION JOHNS and SAMUEL JOHNS both of the City of Victoria aforesaid of the third part

and

*James* Colcleugh of the City of Winnipeg and Province of Manitoba, hereinafter called the said Purchaser of the fourth part.

**Whereas** by an Indenture made the 6th day of September A.D. 1888 being the settlement made in contemplation of the marriage between Edward Evefett Blackwood and the said Eliza Jane Wallace (afterwards Blackwood) wherein she settled conveyed and assured to the trustees upon trust for her benefit upon trust subject to the powers and provisoes contained therein certain monies lands and hereditaments inter alia lands hereinafter described intended to be hereby conveyed.

**And Whereas** by an Indenture made the 3rd day of December A.D. 1897 the then acting trustees under the aforesaid Indentures of marriage settlement were released and the Vendors Harry Dallas Helmcken and James Forman were duly appointed Trustees in lieu thereof.

**And Whereas** by the terms of the aforesaid Indentures of marriage settlement of the 6th day of September A.D. 1888, it was provided inter alia that the trustees of the same should be at liberty to sell the hereditament therein mentioned with the consent of the

(2)

said party of the second part.

**And Whereas** the said party of the second part has become a party hereto for the purpose of signifying her consent to the conveyance hereby made.

**Whereas** by articles of agreement made and entered into the 2nd day of January A.D. 1897 between the parties of the first and third parts whereby the parties of the third part agreed to buy and the parties of the first part agreed to sell Lots 267 (two hundred and sixty seven) 268 (two hundred and sixty eight) and 269 (two hundred and sixty nine) being sub-division of Lots 17 (seventeen) to 27 (twenty seven) inclusive Hillside Extension "C" of Work Estate according to map or plan thereof deposited in the Land Registry Office at Victoria and numbered 263 (two hundred and sixty three) and being part of Section 4 (four) Victoria District for the consideration therein mentioned.

**And Whereas** by agreement in writing dated the *sixteenth* day of *May A.D. 1907* the parties of the third part agreed to sell the said mentioned property to the party of the fourth part.

**And Whereas** the parties of the first part are seized of or otherwise entitled to the property in question herein.

**And Whereas** the parties of the third part have requested and by these presents do request the parties of the first part to execute a deed of conveyance to the said parties of the fourth part of the said property.

**Now this Indenture Witnesseth** that in pursuance of the premises

*Sixteen Hundred and Fifty Dollars*

and in consideration of the sum of $ 1650 ↑ of lawful money of Canada now paid by the purchaser to the said Vendors (the receipt whereof is hereby by them acknowledged) they the said Vendors as trustees of the marriage settlement by and with the consent of the said party of the second part and by the direction and at the request of the parties of the third part do grant and convey unto the said Purchaser, his heirs and assigns forever

All that certain piece or parcel of land known as Lots 267 (two hundred and sixty seven) 268 (two hundred and sixty eight)

(3)

269 (two hundred and sixty nine) being sub-division of Lots 17 (seventeen) to 27 (twenty seven) inclusive Hillside Extension "C" of Work Estate according to map or plan thereof deposited in the Land Registry Office at Victoria and numbered 263 (two hundred and sixty three) and being part of Section 4 (four) Victoria District, Together with all buildings fixtures commons ways profits privileges rights easements and appurtenances to the said hereditaments belonging or with same or any parts thereof held or enjoyed or appurtenant thereto and the estate right title interest property claim demand of them the said Vendors and the said party of the second and third parts in to and upon the said premises.

**To have and to hold** unto the said grantee his heirs and assigns to and for his and their sole and only use forever subject nevertheless to the reservations, limitations and provisoes and conditions expressed in the original grant thereof from the Crown and the said Vendors and each of them covenant with the said Purchaser that they have done no act to encumber the said lands.

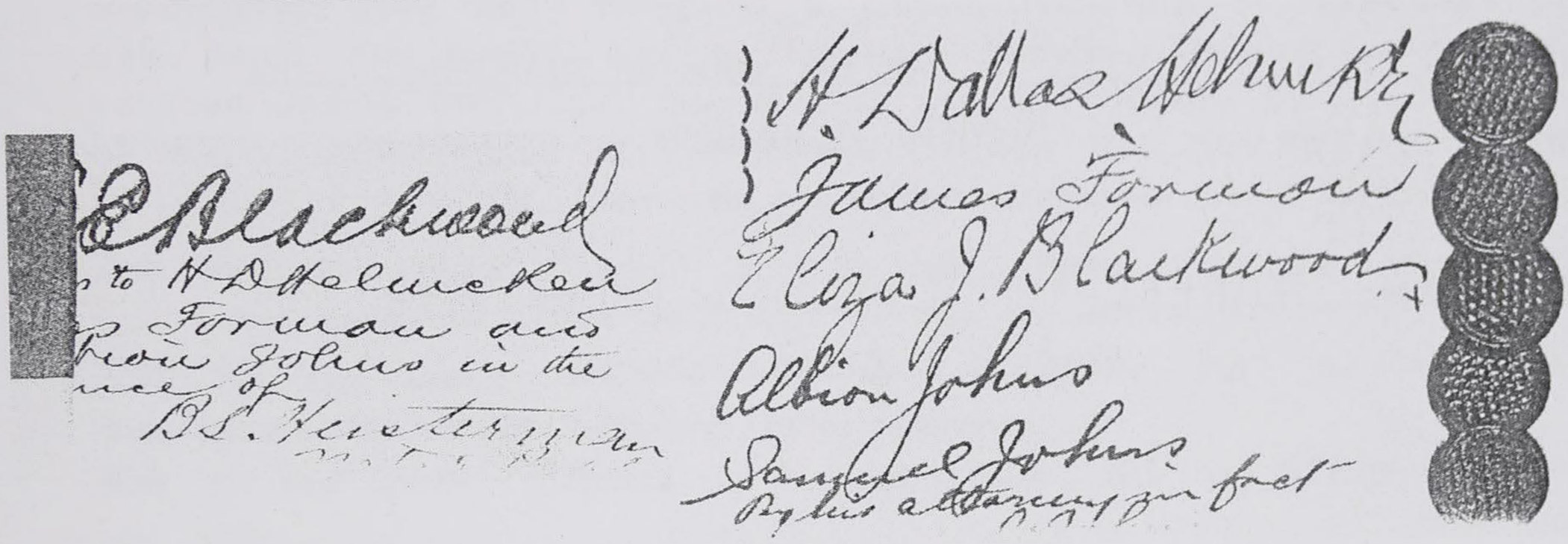
And the said Vendors and each of them release to the said Purchaser all their claims upon the said lands.

And the said party of the second part hereby consents to the conveyance hereby made.

And the said parties of the third part and each of them do hereby release to the Purchaser all their and each of their claims upon the said lands.

**In Witness Whereof** the said parties hereto have hereunto set their hands and seals the day and year first above written

SIGNED SEALED AND DELIVERED
IN THE PRESENCE OF



## Indenture Lots # 267, 268, 269 and 270 – March 3, 1909

DD 10920

**This Indenture** made the _____ third _____ day of March

in the year of our Lord one thousand nine hundred and nine (1909)

**In pursuance of the Real Property Conveyance Act,**

**Between**

JAMES COLCLEUGH, of the City of Winnipeg, in the Province of Manitoba,

hereinafter called "the said Grantor " of the one part and

WILLIAM--- TURPEL, of the City of Victoria, in the Province of British Columbia,

hereinafter called " the said Grantee " of the other part.

**Witnesseth,** that, in consideration of ..... **One thousand** ..... ($1,000.00)..... Dollars of lawful money of Canada now paid by the said Grantee to the said Grantor (the receipt whereof is hereby by **him** acknowledged) **He** the said Grantor **Do Grant** unto the said Grantee **his** heirs and assigns FOR EVER:

**All and Singular** that certain parcel or tract of land and premises situate lying and being - in the City of Victoria, Province of British Columbia, and more particularly known and described as Lots (267) two hundred and sixty seven, (268) two hundred and sixty eight, (269) two hundred and sixty nine, and (270) two hundred and seventy, being sub-divisions of Lots (17) seventeen, to (27) twenty seven inclusive, being of Hillside Extension "C" of Work Estate, and being in Section (4) Four ~~xxxx~~ formerly Victoria District, and shown upon the official map deposited in the Land Registry Office in the City of Victoria, B.C. and there numbered (263) two hundred and sixty three.

**Together** with all buildings, fixtures, commons, ways, profits, privileges, rights, easements, and appurtenances to the said hereditaments belonging, or with the same or any part thereof, held or enjoyed, or appurtenant thereto; and the estate, rights, title, interest, property, claim and demand of **he** the said Grantor in, to, or upon the said premises.

## Indenture Lots # 267, 268, 269 & 270 - March 3, 1909

**To Have and to Hold** unto the said Grantee **his** heirs and assigns, to and for **his** or **their** sole and only use forever: **Subject Nevertheless** to the reservations, limitations, provisoes, and conditions expressed in the original grant thereof from the Crown. **The** said Grantor Covenants with the said Grantee that he has the right to convey the said lands to the said Grantee not withstanding any act of the said Grantor and the said Grantee shall have quiet possession of the said lands, free from all incumbrances, save and excepting a certain Indenture of Agreement of Sale, dated the twelfth day of February, nineteen hundred and nine, between James Coleclugh, the Vendor, and Hari Singh, et als, Trustees of the Victoria Branch of the Khalsa Deewan Religious Society, all of the City of Victoria, Province of British Columbia.

**And** the said Grantor Covenants with the said Grantee that **he** will execute such further assurances of the said lands as may be requisite.

**And** the said Grantor Covenants with the said Grantee that **he** has done no acts to encumber the said lands.

**And** the said Grantor **Releases** to the said Grantee **All** his **Claims** upon the said lands.

**In Witness Whereof** the said parties have hereunto set their hands and seals.

**Signed Sealed And Delivered**
IN THE PRESENCE OF

Fred. W. Jewitt | James Coleclugh

**Received** on the day of the date of this indenture, from the therein-mentioned Grantee the sum of ——— **(1,000.00)** **One thousand** ——— Dollars, being the full consideration therein mentioned.

WITNESS Frank Jewitt James Coleclugh

# "LAND REGISTRY ACT."

## FOR MAKER OF A DEED.

I hereby certify that _____ personally known to me, appeared before me and acknowledged to me that _____ the person — mentioned in the annexed Instrument as the maker — thereof, and whose name — subscribed thereto as part — that _____ know — the contents thereof, and that _____ executed the same voluntarily, and is of the full age of twenty-one years.

IN TESTIMONY whereof I have hereto set my Hand and Seal of Office at Victoria, British Columbia, this _____ day of _____ in the year of our Lord one thousand nine hundred and

## FOR WITNESS.

Fred. T. Gwhile

I hereby certify that personally known to me, appeared before me and acknowledged to me that — *he* is the person whose name is subscibed to the annexed Instrument as witness that — *he* is of full age of sixteen years, and having been duly sworn by me, did prove to me that

James Cuthbertson

being of the full age of twenry-one years, did execute the same in — *his* _presence voluntarily.

IN TESTIMONY whereof, I have hereto set my Hand and Seal of Office, at Victoria, British Columbia, this
day of — *March* —, in the year of our Lord one thousand nine hundred and — *nine* — *(1909)*

J. H. Austin
A Commissioner for taking Affidavits in British Columbia

Note.-- Where the person making the acknowledgement is not personally known to the officer taking the same, instead of the words "personally knpwn to me" insert the words "proved by the evidence on oath (or affirmation)" of *E. F.* "

*19891 Registered 16th day of March 1909.*
*In Absolute Fee Book. Vol. 26. Folio 164*
*Application Received the 9th day of March 1909.*
*at the hour of 3.30 pm.*

*Registrar General*

**Dated** 3rd March 1909 ***190***

**James Colcleugh.**

TO

**William Turpel.**

# CONVEYANCE

**DESCRIPTION :**

Lots 267, 268, 269, and 270

Sub-div lots 17 to 27 inclusive
Hillside Extension "C"
Work Estate. Section 4.
Map 2 6 3.

**H. G. WATERSON, PRINTER, 130½ GOVERNMENT ST.**

## Indenture Lots # 267, 268, 269 & 270 - May 26, 1909

DD 10920

**This Indenture** made the —— *twenty-sixth* —— day of *May* in the year of our Lord one thousand nine hundred and —— *ten*

**Between**

*William Turpel, of the City of Victoria, Province of British Columbia,* herein called the said Vendor of the one part and

*Hari Singh, Narain Singh, Bachan Singh and Teja Singh all of the same place* hereinafter called the said Purchaser*s* of the other part ——— **Whereas** ——— the said Vendor *is* seized of or otherwise entitled to the inheritance in fee simple of and in the lands, hereditaments and premises hereby granted free from incumbrances.

**Now this Indenture Witnesseth,** that for and in consideration of the sum of *Fourteen Hundred and fifty* — dollars of money lawful and current in British Columbia by the said Purchaser in hand paid to the said Vendor at or before the execution of these presents, the receipt and payment of which said sum the Vendor *doth* hereby acknowledge and of and from the same and every part thereof *doth* hereby acquit, release and forever discharge the said Purchaser*s* *their* heirs, executors, administrators and assigns and *their* lands, goods and chattels *he* the said Vendor *doth* hereby grant and convey unto the said Purchaser*s* *their* heirs and assigns, All that *and these pieces or parcels of land situate in the City of Victoria in the Province of British Columbia and known and numbered as Lots Two hundred and sixty seven (267) Two hundred and sixty eight (268), Two hundred and sixty nine (269) and Two hundred and seventy (270) being sub-division of Lots seventeen (17) to twenty seven (27) inclusive, Hillside Extension "C" of the Work Estate as per map or plan filed in the Land Registry Office at Victoria and there numbered 299.*

**Note**:- This indenture is one of three hand-written sections apart from the printed sections.

Together with all the buildings, fixtures, commons, ways, profits, privileges, rights, easements and appurtenances to the said hereditaments belonging, or with same, or any parts thereof held or enjoyed, or appurtenant thereto; and All the estate, rights, title, interest, property, claim and demand of *him* the said Vendor in or upon the said premises.

**To Have and to Hold** the said lands, tenements and hereditaments, and all the other hereditaments and premises hereby granted, or intended so to be, with the appurtenances thereunto respectively belonging unto the said Purchaser*s* *their* heirs and assigns to the use of the said Purchaser*s* *their* heirs and assigns forever, *as joint tenants and Trustees of the Victoria Branch of the "Khalsa Deewan Religious Society"*

**And** the said Vendor *doth* hereby for *himself his* heirs, executors and administrators **Covenant** with the said Purchaser*s* *their* heirs and assigns that for and notwithstanding any act, deed, matter or thing whatsoever by the said Vendor made, done, committed or suffered *he* — the said Vendor now ——— *is* ——— lawfully and absolutely seized of and in the herditaments and premises hereby conveyed, or intended so to be, and now *has* good right, full power, lawful and absolute authority to grant and convey the said hereditaments and premises in manner aforesaid for an absolute and indefeasible estate of inheritance in fee simple and that freed and discharged of from and against all uses, trusts and incumbrances, claims and demands whatsoever except the taxes for the current year.

**And further,** that — *he* — will upon the request and at the cost of the said Purchaser*s* *their* —— heirs or assigns make, do and execute all such acts, deeds, conveyances or other assurances in the law whatsoever for further or better conveying or assuring all or any of the hereditaments and premises hereby granted, or intended so to be, with the appurtenances unto and to the use of the said Purchaser*s* *their* heirs or assigns as by the said Purchaser*s* *their* heirs or assigns or *their* counsel in the law shall be reasonably advised, devised or required.

**In Witness Whereof** the said parties have hereunto set their hands and seals the day and year first above written

**Signed, Sealed And Delivered** by the above named

William Gurpal } Wm Gurpal

in the presence of Fred R. Jewhile

**Received** of and from the above named *Hari Singh, Narain Singh, Bachan Singh and Teja Singh*
the sum of *Fourteen hundred and fifty dollars,*
being the consideration money above mentioned.

witness
Fred R. Jewhile

Wm Gurpal

## Page 3

## "LAND REGISTRY ACT."

FOR MAKER OF A DEED.

**I hereby certify that** *William Turpel*

personally known to me, appeared before me and acknowledged to me that *he is* . the person mentioned in the annexed instrument as the maker thereof, and whose name — *is* — subscribed thereto as party — that *he* — knows the contents thereof, and that — *he* — executed the same voluntarily, and is of the full age of twenty-one years.

IN TESTIMONY whereof, I have hereunto set my Hand and Seal of Office,
At — *Victoria, B.C.,* — this — *26th* — day
of — *May* — in the year of our Lord one thousand nine
hundred and — *ten*

Franhas Bennet

*Notary Public.*
*Frank Bennet*

*No. 23309 Registered the 14th day of July 1910*
*In Absolute Fee Book. Vol. 27. Folio 375*
*On application received the 26th day of May 1910.*
*at the hour of 12.00 am.*

Registrar General

*10920*

**Dated** the *26th* day of *May* 19*10*

*William Turpel.*

TO

*Hari Singh.*
*Narain Singh.*
*Bachan Singh and*
*Teja Singh.*

# CONVEYANCE

THORNTON FELL.,
BARRISTER, &C.
CHANCERY CHAMBERS. VICTORIA, B.C.

THE WATERTON PRESS

Form No. 2 - DEED OF LAND

The Clarke & Stuart Co. Limited, Law Printers and Stationers, Vancouver. B.C.

9553

# This Indenture,

Made in duplicate the *21st* day of *January* in the year of our Lord one thousand nine hundred and *thirteen*

**In pursuance of the "Real Property Conveyance Act,"**

**Between**

*Hari Singh, Narain Singh, Bachan Singh and Teja Singh, as joint Tenants and Trustees of the Victoria Branch of the Khalsa Diwan Religious Society*

Hereinafter called the Grantors

**AND**

*Robert Percy Knott and Harry V Jones, of the same place*

Hereinafter called the Grantees

**Witnesseth,** that in consideration of *the sum of Thirteen hundred dollars ($1300.00/100)*

Dollars of lawful money of Canada now paid by the said Grantee to the said Grantors (the receipt whereof is hereby by — *them* — acknowledged) —— *they* —— the said Grantors – **Do Grant** –unto the said Grantee – *their* – heirs and assigns **FOREVER :**

**All and Singular** that certain parcel or tract of land and premises situate, lying and being *in the City of Victoria in the Province of British Columbia, and known and described as Lot numbeer Two hundred and seventy (270) of the Hillside Extension C of the Work Estate, eaccording to a map or plan thereof deposited in the said Land Registry Office at the said City of Victoria and there numbered 299.*

**Note**:- This section of the indenture is hand-written apart from the printed sections.

Form No. 2 - DEED OF LAND

The Clarke & Stuart Co. Limited, Law Printers and Stationers, Vancouver. B.C.

14787 F

# This Indenture,

Made in duplicate the **Sixth** day of **August** in the year of our Lord one thousand nine hundred and **twelve**

**In pursuance of the "Real Property Conveyance Act,"**

**Between** HARI SINGH, TEJA SINGH, BACHAN SINGH and NARAIN SINGH all of the City of Victoria, in the Province of British Columbia.

Hereinafter called the Grantors

AND

DONALD M. CAMPBELL of the City of Victoria, in the Province of British Columbia.

Hereinafter called the Grantees

**Witnesseth,** that in consideration of

**SIX HUNDRED AND TWENTY-FIVE ($625.00)**

Dollars of lawful money of Canada now paid by the said Grantee to the said Grantors (the receipt whereof is hereby by **them** acknowledged) —— **they** —— the said Grantors **Do Grant** — unto the said Grantee — **his** — heirs and assigns **FOREVER** :

**All and Singular** that certain parcel or tract of land and premises situate lying and being —— in the City of Victoria, in the Province of British Columbia, and known and described as Lot Two hundred and sixty-eight (268) in Block Fourteen (14) of Hillside Extension "C", according to a registered map or plan deposited in the Land Registry Office at the City of Victoria,
*Ninety Nine 299*
in the said Province and numbered two hundred and ↑ ~~sixty three. (263)~~

*No. 14787 F Registered the 8th day of June 1914*
*in Absolute Fees Book, Vol. 35 Folio 28*
*On application received the 9th day of April 1914*
*at the hour of 12-20 PM.*
*Registrar General*

## Indenture Lot # 269 - May 13, 1914 Trustees transfer to Khalsa Diwan Society

Form No. 2 - DEED OF LAND

The Clarke & Stuart Co. Limited, Law Printers and Stationers, Vancouver. B.C.

17393 F

**This Indenture,** made the *13th* day of *May* in the year of our Lord one thousand nine hundred and *fourteen* In pursuance of the "Real Property Conveyance Act."

**Between** *Hari Singh, Narain Singh, Bachan Singh and Teja Singh*

(hereinafter called "the said Grantor*s*") of the one part

And

*Khalsa Diwan Society, a Society-incorporated under the provisions of the Benevolent Societies Act*

(hereinafter called "the Grantee ") of the other part

**Witnesseth,** that in consideration of *the sum of one* Dollar~~s~~ of lawful money of Canada now paid by the said Grantee to the said Grantor*s* (the receipt whereof is hereby by *them* acknowledged), *they* the said Grantor*s* *Do Grant* unto the said *successors* Grantee *its* ↑ ~~heirs~~ and assigns FOR EVER :

**All and Singular** that certain parcel or tract of land and premises situate and *being in The City of Victoria, in the Province of British Columbia, and known and described as Lot number Two hundred and sixty-nine (269) of subdivision of Lots Seventeen (17) to Twenty-seven (27) inclusive in Hillside Extension C of the Work Estate and being part of Section Four (4) Victoria District according to a map or plan deposited in the said Registry Office at the said City of Victoria and there numbered 299*

**Together** with all buildings, fixtures, commons, ways, profits, privileges, rights, easements and appurtenances to the said hereditaments belonging, or with same, or any parts thereof, held or enjoyed, or appurtenant thereto; and All the estate, rights, title, interest, property, claim and demand of *them* the said Grantor*s* in, to, or upon the said premises.

**Note**:- This indenture is hand-written apart from the printed sections.

17806 F

# This Indenture,

made the 18th day of May in the year of our Lord one thousand nine hundred and fifteen.

**In pursuance of the Real Property Conveyance Act,**

**Between :**

**ARCHIBALD CAMPBELL, of the City of Victoria, in the Province of British Columbia;**

hereinafter called "the said Grantors " of the one part and

**KHALSA DIWAN SOCIETY, a Society incorporated under the "BENEVOLENT SOCIETIES ACT" of the same place;** hereinafter called "the Grantees " of the other part

**Witnesseth,** that in consideration of **Twelve hundred ($1,200.00)** ——— Dollars of lawful money of Canada now paid by the said Grantee to the said Grantor (the receipt whereof is hereby by **him** acknowledged), **HE** the said Grantors **DoTH Grant** unto the said **successors**
Grantee **its** ↑ ~~heirs~~ and assigns **FOR EVER** : **All and Singular** that certain parcel or tract of land and premises situate, lying and being

in the City of Victoria, in the Province of British Columbia, known and described as: Lot number Two hundred and sixty-seven (267), Hillside Extension C, of the Work Estate, as shown on a map or plan deposited in the Land Registry Office at Victoria, B.C. and there numbered Two hundred and ninety-nine (299).

**Together** with all buildings, fixtures, commons, ways, profits, privileges, rights, easements and appurtenances to the said hereditaments belonging, or with same, or any parts thereof, held or en- joyed, or appurtenant thereto; and the estate, rights, title, interest, property, claim and demand of **him** ——— the said Grantor in, to, or upon the said premises.

# This Indenture,

made the day of **May** in the year of our Lord one thousand nine hundred and **fifteen.**

**In pursuance of the Real Property Conveyance Act,**

**Between:**

**JAMES FORMAN, of the City of Victoria, in the Province of British Columbia;**

hereinafter called the Party of the First Part

AND

**KHALSA DIWAN SOCIETY, of Number 1210 Topaz Avenue in the of the City Victoria, in the Province of British Columbia**

hereinafter called the Party of the Second Part

**Witnesseth,** that that the Party of the First Part in consideration of the sum of **One ($1.00)** ——— now paid by the by the Party of the Second Part to the Party of the First Part, (the receipt whereof is hereby by **him** acknowledged), the Party of the First Part **Hath Granted**, released and quitted claim, and by these premises **Doth** hereby **Release** and quit claim unto. the Party of the Second Part, its ↑ ~~heirs~~ successors and assigns **FOREVER** :

all the estate, right, title, interest, claim and demand both at law and in equity and otherwise howsoever, and whether in possession or expectancy, of the party of the First Part, of, in and to all that certain parcel or tract of land and premises situate, lying and being ..... **in the City of Victoria, in the Province of British Columbia, known and described as: Lot number Two hundred and sixty-nine (269), Block Fourteen (14), Section Four (4), Hillside Extension "C" of the Work Estate,**

**as shown on a Map or Plan deposited in the Land Registry Office, Victoria, B.C. and there numbered Two hundred and ninety-nine (299).**

**To Have and to Hold** the said land and premises and the appurtenances thereto belonging, unto the Party of the Second Part, its successors and assigns forever:

**Subject Nevertheless** to the reservations, limitations, provisoes and conditions expressed in the original grant thereof from the Crown.

**In Witness Whereof** the party of the First Part has hereunto set their hand and seal the day and year first above written.

**Signed Sealed And Delivered**
**by James Forman** In The Presence of :

Form No 2 - DEED OF LAND F-10m-11-13.

Thompson Stationary Co. Ltd., (M. J. Gaskell, Pre.)
Printers and Stationers, Vancouver. B.C.

17249 F

# This Indenture,

Made in duplicate the **31st** day of **December** in the year of our Lord one thousand nine hundred and **Fourteen:**

## In pursuance of the Real Property Conveyance Act
## Between

**JOHN CROMIE DILL,** Contractor, of No. 2466 6th Avenue West, City of the Vancouver, Province of British Columbia,

Hereinafter called the Grantor

AND

**SIDNEY CHARLES RICHARDSON,** Undertaker, of the City of Port Arthur, Province of Ontario,

Hereinafter called the Grantee

**Witnesseth,** that in consideration of —**One ($1.00)**

Dollars of lawful money of Canada now paid by the said Grantee to the said Grantor (the receipt whereof is hereby by — **him** — acknowledged) —— **he** ——— the said Grantor **Doth Grant** — unto the said Grantee — **his** — heirs and assigns FOR EVER :

**All and Singular** that certain parcel or tract of land and premises situate, lying and being in the City of Victoria, Province of British Columbia, and more particularly known and described as part of Section Four (4) Victoria District being Lot Two hundred and seventy-one (271)

*No. 17249 F Registered the 4th day of February 1915*
*—— in Absolute Fees Book, Vol. 35 Folio 380*
*On application received the 3rd day of February 1915*
*at the hour of 10-11 AM.*

***Registrar General.***

**Note:** This document is included here to document the transfer of Lot # 271 to Sidney Charles Richardson. It reverted to the City in 1922.

The Khalsa Diwan Society purchased this lot in 1959.

# Table of Contents

## Chapter Three

## THE BUILDING PERMIT STORY

### Section One

#### ACQUISITION OF THE BUILDING PERMIT


Points to ponder before you proceed further 3-53
Condensed version of the legal story 3-53
Architects plans for Sikh Temple presented 3-54
Building inspector and City Council reject the application 3-54
Trustees of the Khalsa Diwan Society commence legal action 3-54
Victoria City solicitor's defiant reply 3-55
Leave to file the motion granted 3-55
Liberty to serve the said Notice of Motion 3-56
Affidavits filed by the Building inspector 3-56
Affidavits filed by Charles S. Moore 3-57
Honourable Chief Justice Hunter's judgment 3-57


### Section Two

#### THE SEARCH FOR BUILDING PERMIT


No building permit in the City records 3-60
Solicitor's file found 3-60
Building plans for the Gurdwara presented by the builder 3-61
The City of Victoria responds 3-61
January 19th 1912 3-61
January 22nd 1912 3-61
January 26th 1912 3-61
Hindoo Temple. 2 3-62
Davie's first letter on behalf of Khalsa Diwan Society 3-62
City Solicitor defiant letter to Khalsa Diwan Society petition 3-63
Davie's three page long affidavit 3-64
Writ of summons 3-67
Notice of change of venue 3-69
Permission to serve writ of summons 3-71
City Solicitor's letter notifying the Mayor of motion for an injunction to restrain 3-72
Victoria's Building Ispector's letter to Vancouver Building inspector 3-72
Vancouver's Building Inspector's reply 3-74
Appearance by City solicitor confirmation letter 3-75
Plaintiff's lawyer, Mr. Davie asks for Defendants' affidavits 3-77
City Solicitor sends copies of affidavits 3-78
Inspector Northcott's affidavit No. 1 3-79
Inspector Northcott's affidavit No. 2 3-80
Charles Moore's affidavit 3-82
Chief Justice Hunter's judgment 3-85
Robertson reports Chief Justice Hunter's judgment to the Mayor 3-87
Taxed bill of costs awarded to the Plaintiffs 3-88
Plaintiff's solicitor Davie bills City for taxed costs 3-91
City solicitor takes issue with wooden building on Lot No. 268 3-92

Part One
A History of the Sikhs of Victoria, British Columbia

# Chapter 3, Acquisition of the building permit

## for the first 1012 Topaz Avenue Sikh Temple in 1912

Building permit episode is produced in two sections:

**Section One** is a condensed narration of the whole story.
**Section Two** has the relevant documents presented in their entirety in the order they were served during the court proceedings.

## SECTION ONE

### Points to ponder before you proceed further

At first sight, the number of legal documents involved seem a daunting task to sort, to review and present in a coherent narration. The documents are presented in a chronological sequence, as these documents were served or recorded, during the legal action. The reader might take umbrage at some of the sentiments expressed in the affidavits. Bigotry of the kind people only whisper about today was a real part of every day life then. A grave error and harm will be done if the views expressed by a few bigots were to stereotype the whole of the then majority Anglo-Saxon population. The reader is reminded that it was from the same community that individuals were drawn who took on the tasks which was not to the liking of a majority at that time. Among this group are included the architect, the building contractor, the plaintiffs' solicitor and the Supreme Court Chief Justice. The reader should not tar a whole community for the actions of few elected city councillors or its employees.

### Condensed version of the legal story

A condensed version of steps taken to secure the building permit is presented next. The reader may want to read some item in a summary form or in totality. In the condensed narration the page number where the full information is present is listed at the end of each paragraph.

**OPERATING ABOVE THE LAW**
**AT THE HIGHEST LEVEL WAS A WAY OF LIFE**
at the opening decade of the twentieth century.

In 1909, Lots No, 267, 268, 269 and 270 were consolidated by James Colcleugh of Winnipeg (pp. 25-35). The parcel was sold to William Turpel (pp. 36-37). In 1910, the Khalsa Dewan Religious Society bought these properties from Turpel. ( Chap 02 pp. 40-43).

Initially the fledgling Sikh Community met:

From January 1909 till December 1909, at 623 Herald Street, a rented top storey room to house the Guru Granth Sahib.[34]

From January 1910 to October 1912 the Guru Granth Sahib was kept on the top floor of Kartar Singh Moron's residence on Johnson Street (500 Block).

Fifteen thousand dollars were raised to build the temple.

**Architects plans for Sikh Temple presented**

In January 1912 Henson & Company presented plans to the City of Victoria to erect a building for worship by The Khalsa Diwan Religious Society on Lot 269 (page 62). The architect was H.S. Griffith. W.W. Northcott, the building inspector for the City of Victoria refused to issue the permit; the City Council subsequently endorsed his action. This is documented in the letter of Northcott to his Vancouver counterpart (page 74) :

> **re Hindu Temple**:
>
> An application is being made to the Court to compel the issue of a permit for the building of a Hindu Temple, which application was refused by me, and subsequently refused by the Council :

**Building inspector and City Council reject the application**

Page 62-63 records the highlights of the minutes of Council of meetings of

**January 19th 1912** **January 22nd 1912**

**January 26th 1912** **January 29th 1912**.

about the application for permit to build a Sikh Temple. There is no mention of the Khalsa Dewan religious Society being invited to present its side of the application. The Council thought the problem was solved when it passed this amended resolution:

> Moved by Ald. Cuthbert and seconded by Ald. Porter in amendment, that the petition be received and the request granted, **the Building Inspector to be informed accordingly, that the Council declines to permit the erection of the building**. (January 29th 1912).
>
> *Carried.*

**Trustees of the Khalsa Diwan Religiou Society commence legal action**

The trustees of the Khalsa Dewan Religious Society *forced to take legal action* to assert their right to erect the Temple building, at the site bought three years previously, retained the services of C.F. **Davie**, Barrister-at-Law, Solicitor.

Page 63-64 covers the section where C.F. Davie wrote to the Building Inspector to *elicit in writing response* to these pertinent questions:

> 1 Kindly let me know, on behalf of the trustees, whether any of the details in connection with this proposed building are contrary to the provisions of any by-laws, and if so, in what respect.

---

34 **Guru Granth Sahib** is the Holy book of the Sikhs.

2 Kindly also let me know whether or not it is the intention of yourself or the Corporation of
*and, if so upon what grounds.*
the City of Victoria to interfere with the trustees in erecting this building ↑ If I do not hear from you by the 1st of April next, I shall conclude that it is **not the intention** of the City or any of its officials to interfere with the trustees in this connection.

Page 64 deals with the City of Victoria's response through its Solicitor.

**Victoria City solicitor's defiant reply**

..... I am instructed, in reply, to say that **a resolution of the Council of the 29th January, 1912, prevents the Building Inspector from issuing a permit** for the erection of the building of which you speak, and further, that if you persist in erecting a building without a permit the necessary steps will have to be taken to prevent you so doing.

Pages 65 to 67 inclusive. This document is a three-page affidavit that Davie swore and is the prerequisite to have **leave to serve notice of motion** hearing on March 30th 1912. It narrates all the details of the application for a building permits and the refusal by the city from issuing the same, and with two relevant City by-laws.

Pages 68 to 69 inclusive are the writs served.

Pages 70 to 71. is the "Leave to serve notice of motion" moved by Plaintiffs solicitor. This notice issued on April 3, 1912 is setting the motion, the date and venue for hearing.

**Leave to file the motion granted**

Pages 72 - 73 is the "Leave to serve notice of motion" moved by plaintives' solicitor.

The judgment rendered by Chief Justice Honourable Gordon Hunter.

**Leave to file the motion granted** on April 2nd 1912.

A writ of summons was issued to Defendants:

1. **William W. Northcott** Building Inspector for the Corporation of the City of Victoria.
2. **The Corporation of the City of Victoria**.

The Plaintiffs claim is for

1. An injunction to restrain the Defendants and his or its agents, servants and workmen from interfering with the Plaintiffs in the erection of a building on Lot Number 269, Hillside Extension C of the Work Estate, Victoria City Map 299.
2. And such further and other relief as the nature of the case may require.
   And the sum of $30.00 or such sum as may be allowed on taxation for costs.

for an order by way of injunction restraining the Defendants and his or its agents, servants, workmen from interfering with the erection of a building about to be erected by the Plaintiffs on Lot Number 269,

It serves notice to both Defendants: -

UPON the return of this motion the affidavit of Cyril Francis Davie sworn the *3rd* day of April, 1912 and filed herein, copy whereof is served herewith, will be read.

Page 72 - 73. This is the judgment issued by the Honourable The Chief Justice.

**Liberty to serve the said Notice of Motion**

> I DO ORDER that the above named Plaintiffs be at **liberty to serve the said Notice of Motion** issued herein on the *3rd* day of April, 1912, .....
>
> I DO FURTHER ORDER that special leave be given to the above-named Plaintiffs to have *Friday* the *12th* day of April, 1912 at the hour of 10.30 o'clock in the forenoon, or as soon thereafter as Counsel can be heard, as the time for hearing the said Notice of Motion.
>
> AND I DO FURTHER ORDER that the costs in this application be costs in the cause.

Page 73 also has the letter from the City Solicitor informing the Mayor of the action by the Khalsa Dewan Religious Society in the Supreme Court.

Page 74. Aware of impending legal action, on the advice of the City Solicitor, W.W. Northcott, the Building Inspector tries to get some information from his Vancouver counterpart to bolster his rejection of the application for building permit. His letter inquires:

> 1 As to the nature of the occupation of a Hindu Temple and any objectionable features; and
>
> 2 What, if any, objectionable features there are in the occupation of dwellings by Hindus. I am informed that as a class, they occupy their houses in a dirty and unsanitary manner.

Page 75. This is the reply, by return mail, from S.H. Garrett, the Vancouver Building Inspector. The reply is not helpful to the Victoria Building Inspector in preparation of his affidavits.

Pages 76 and 77 document the appearance put in court, by the City Solicitor, for the Defendants, namely the Building Inspector and the Corporation of the City of Victoria on April 9, 1912.

Page 78 is a letter from the Plaintiffs' Solicitor requesting copies of any affidavits the City Solicitor would be using at the hearing in Chambers on Friday, April 12, 1912.

**Affidavits filed by the Building inspector**

Page 79. This letter from the City's Solicitor enclosing copies of two affidavits from Northcott and one affidavit from Moore is dated April 11, 1912.

Pages 80-81. The first affidavit from W. W. Northcott has two pages.

> Page 81 states
>
> The class of people settled in this locality are well-do-do respectable people, and I am of opinion that the present and prospective assessable value of the property adjacent to the land on which it is proposed to erect the said Temple will be prejudicial*ly* *affected* to a very great extent by the erection of such Temple.

Page 82. This is the second affidavit from W.W. Northcott.

> 3. I say that the said plan in my opinion is objectionable on the ground that the first floor of the building will be surrounded on all sides by an open verandah thus allowing the occupants thereon to overlook the adjacent lots - This in my judgment is a very objectionable feature and I disapprove of it.

**Affidavit filed by Charles S. Moore**

Pages 83 to 85. is a three-page affidavit from Charles S. Moore,[35] as an expert witness on the "Hindus". These are examples of his statements.

4. Their method of living in this City is that they herd together; .....

6. Whilst these people are industrious and law-abiding yet I believe their occupancy of a Temple in a District of the City inhabited by white people as a residential District would be objectionable to such residents and will be offensive:

   These people do not have cleanly habits in this country - This is owing to their living closely hived up together and seldom washing themselves except their hands and face. The result is that an unpleasant odor emanates from them as a rule and their presence in any numbers in and in the vicinity of the Temple would be noisesome, noxious and unpleasant:

7. The Hindus have not the same ideas of decency in regard to their habits as the citizens of this country have ..... their presence in a residential District would be undesirable and offensive on account of their habits:

**Honourable Chief Justice Hunter's judgment**

Pages 86 to 87. This is a two-page decision, handed down on April 16th, 1912 by the Honourable Chief Justice. The high lights are: -

> THIS COURT DOTH DECLARE that the **Plaintiffs are at liberty to proceed with the erection of the building**, namely a Place of Religious Worship proposed to be erected by them on Lot 269 .....
>
> ——— THIS COURT DOTH ORDER AND DECREE accordingly
>
> FURTHER DIRECTIONS reserved with leave to either party to apply in Court or in Chambers.

AND THIS COURT DOTH FURTHER ORDER that the *Defendants do pay to the Plaintiffs their costs of and incidental to this application* and order to be taxed.

Page 88 is a one-page letter from the City Solicitor informing the Mayor of the City of the Supreme Court decision, and his thought:

> I am of opinion that this decision could not be successfully appealed from.

Page 89 to 91 is a three-page document detailing:

> THE BILL OF COSTS OF THE PLAINTIFFS TO BE TAXED PURSUANT TO ORDER OF THE COURT OF THE 16TH DAY OF APRIL 1912.

---

35 **R.K. Das**, Hindustani Workers of the Pacific Coast. p.75: "**THE INDIAN APPEAL TO CANADA** W.W. Moore's opinion are contradicted by **Dr. S.H Lawson** who was **surgeon** on board the **S.S. "Monteagle" and S.S. "Tartar"**; two Canadian Pacific steamships. He notes:
"It was my duty to make a thorough physical examination of each immigrant at Hong Kong and although at first I was strongly prejudiced against them, I lost this prejudice after thousands of them had passed through my hands, and I had compared them with white steerage passengers I had seen on the Atlantic. I refer in particular to the Sikhs, and I am not exaggerating in the least when I say that they were 100% cleaner in their habits and freer from disease then the European steerage passengers I came in contact with ....."

This is a very interesting document that details for what various fees were levied, and the total cost of the litigation. The little table produced below is at the end of the fourth page detailing the amount of each group of billing and the amount of taxed costs.

There are no column headings on the original; these are as following:

| | |
|---|---|
| Column 1 | THE AMOUNT OF TAKE OFF |
| Column 2 | SERVICE RENDERED |
| Column 3 | FEES PAID |
| Column 4 | DISBURSEMENTS AMOUNT |

| | | | |
|---|---|---|---|
| | Fees | $ 69.35 | $ 85.95 |
| | Disbursement | $ 85.95 | |
| $38.50 | | $ 155.30 | |
| | Take off | $ 38.90 | |
| | **Allowed at** | **$ 116.40** | |

Page 92 is a one-page letter from the Plaintiffs' Solicitor to the City

I shall be glad to receive a cheque for the sum of $116.44, the amount of the taxed costs in this matter, at your convenience.[36]

Page 93 is the last page. It is a letter from the City Solicitor to the Khalsa Diwan Society threatening legal action for some wooden shed erected on Lot # 268. There is no follow up on this topic.

The Mayor of Victoria in 1912 was John L. Beckwith. He had a house in the vicinity of the site of the proposed temple building. He died in 1912.

The By-law No. 339, City of Victoria, dated March 8, 1901 is from page 79 to page 109. There is no discriminatory feature in it.

**The Henderson Listing for Victoria has following listings:**

**Architect**

**Griffith, Henry S**
14-16 Promis Block Street, Phone 1489

**Builder**

**Henson & Wood Ltd**
Builders and Contractors
Standard High Grade Concrete Building Blocks
**Office** 3232 Pemberton Building
**Works** Gorge Road corner Manchester

**Hindoo Temple**

**Sikh Temple**
Blackwood cor Topaz

Note: All the entries had street numbers listed except the "Hindoo" Temple.

36 The amount in the Plaintiffs' solicitor's letter is at variance with the amount of taxed costs in the table above where it is $116.40.

This excerpt is from **History of Malwa** - second edition - page 395 in Punjabi:

**ਮਾਲਵਾ ਇਤਿਹਾਸ** - ਦੂਜੀ ਜਿਲਦ 14-9-1954 ਸ.ਫਾ 395 ਵਿਚ ਛਿਹ:

ਸ: ਹਰਦਿਤ ਸਿੰਘ ਜੀ ਤੇ ਉਨ੍ਹਾਂ ਦੇ ਸਾਥੀਆਂ ਨੇ ਇਹ ਅਣਭਵ ਕੀਤਾ ਕਿ ਸਿਖਾਂ ਲਈ ਗੁਰਦਵਾਰਿਆਂ ਦੀ ਸਖਤ ਲੋੜ ਹੈ ਨਹੀਂ ਉਹ ਆਪਣੇ ਧਰਮ ਵਲੋਂ ਵੇਮੁਖ ਹੋਕੇ ਜੀਵਨ ਵਿਅਰਥ ਗਵਾ ਬੇਠਣਗੇ। ਇਹ ਸੋਚ ਕੇ ਇਹਨ੍ਹਾਂ ਨੇ ਵੈਨਕੋਵਰ ਕੇਨੈਡਾ ਤੇ ਵਿਕਟਰੀਆ ਵਿਚ ਗੁਰਦਵਾਰੇ ਬਣਾਉਣ ਦਾ ਪ੍ਰੋਗਰਾਮ ਬਣਾਇਆ। ਵਿਕਟੋਰੀਆ ਵਿਚ ਗੁਰਦਵਾਰਾ ਬਣਾਉਣ ਸਮੇਂ ਇਕ ਸਖਤ ਔਕੜ ਪੇਸ਼ ਆਈ। ਸਿਟੀ ਮੇਅਰ ਦਾ ਘਰ ਨੇੜੇ ਸੀ। ਉਹ ਗੁਰਦਵਾਰਾ ਬਣਾਉਣ ਦੀ ਇਸ ਕਰਕੇ ਵਿਰੋਧਤਾ ਕਰਦਾ ਸੀ ਕਿ ਉਥੇ ਕੀਰਤਨ ਹੋਇਆ ਕਰੇਗਾ ਤੇ ਬੇਅਰਾਮੀ ਹੋਵੇਗੀ। ਉਸ ਨਾਲ ਮੁਕੱਦਮੇ ਬਾਜ਼ੀ ਸ਼ੁਰੂ ਹੋ ਗਈ। ਵਾਹਿਗੁਰੂ ਦਾ ਭਾਣਾ ਐਸਾ ਹੋਇਆ ਕਿ ਮੁਕਦਮੇ ਦੇ ਦੌਰਾਨ ਵਿਚ ਹੀ ਉਸ ਦੀ ਮੌਤ ਹੋ ਗਈ ਤੇ ਮੁਕਦਮੈ ਦਾ ਫੈਸਲਾ ਸਿਖਾਂ ਦੇ ਹੱਕ ਵਿਚ ਹੋ ਗਿਆ। ਬਾਬਾ ਹਰਦਿਤ ਸਿੰਘ ਜੀ ਨੇ ਗੁਰਦਵਾਰਿਆਂ ਵਾਸਤੇ 15000 ਰੁਪਿਆਂ ਇਕਠਾ ਕਰਕੇ ਦਿਤਾ॥

Hardit Singh[37] and his companions resolved the Sikh community was in urgent need of a gurdwara; lack of this facility would likely cause them to drift away from their religion and render their life cycle worthless. This thought led them to undertake erection of gurdwaras in Vancouver and Victoria in Canada. In Victoria they met with one great hurdle. The Mayor of the City's house was close to the proposed temple site. He opposed the erection of the Temple feeling religious services that would be held there would inconvenience the neighbours. This impasse led to legal action. During the course of litigation the Mayor died.[38] The Court judgment was in favour of the Sikhs. The Sikhs collected 15,000 dollars for the construction of the two temple buildings.[39]

---

37 Hardit Singh Lamen came to Canada in 1906. He was from village Lamen-Jatpura in Malwa. In 1917, he was convicted in Mandalay Conspiracy Trial and sentenced to life imprisonment. He was deported to Andaman Island prison.

38 This is incorrect. Mayor Beckwith gave a statement on the day of consecration of the Sikh Temple.

39 The opening day account by Walter Baer in the Canadian Courier states the Topaz Avenue temple cost $10,000.

# CHAPTER THREE, SECTION TWO

**Operating above the law at the highest level was a way of life.**

## THE SEARCH FOR BUILDING PERMIT

### No building permit in the City records

The search to document the acquisition of building permit for the 1912 Sikh Temple on Topaz Avenue was a challenge. There is a vague notion in the community that the building permit was secured after some difficulty, but beyond this nothing was known or recorded. The author spent two full days going through all the building permits issued in the Year 1912 by the City of Victoria. No entry for Sikh Temple was found. Keeping in mind that a building permit is good for one-year period, the author searched all the permits issued in the Year 1911, but again without finding any entry to this effect. This search was repeated as an entry could be missed due to fatigue! Thus after four days there was no progress.

### Solicitor's file found

A search through the Solicitor files re: Sikh Temple was also unproductive. On the hunch that the Sikhs were labelled "Hindoos" erroneously at that time, the search was made for a Hindu Temple file among the Solicitor files. This was successful. There is a thirty-four-page file documenting the struggle to secure a building permit by the Khalsa Dewan Religious Society. It is the Author's intention to present a detailed account of how the building permit was secured, reproducing the relevant court documents so that the reader will become cognizant of the atmosphere prevelent in those days.

In 1907, in Vancouver, the Khalsa Dewan Religious Society bought three properties on Second Avenue. In 1908 on the middle lot, a Gurdwara building was erected.

From January 1909 to December 1909, in Victoria, the Guru Granth Sahib was housed in a rented room at 623 Herald Street[40]. From January 1910 to October 1912; the Guru Granth Sahib was kept on the top floor of Kartar Singh Moron's residence on Johnson Street.[41]

**1908** City of Victoria Land & Improvement Assessment Roll reads on Page 354:
Hillside Exten$^{n}$ **C** (cont.).

The ownership of lots # 267, 268, 269 and 270 changed from James Colcleugh of Winnipeg to the Khalsa Dewan (Society).

---

40 Chapter 1 pp. 1-6 gives full details of the rented room on Herald Street Gurdwara history in it's first half.

41 Chapter 1 pp. 7-14 gives full details of the Gurdwara history at Kartar Singh Moron's residence in it's second half.

| Lot # | Block | Measurement | Address | Owner |
|---|---|---|---|---|
| 267 | 14 | 54' 5" x 120' | Topaz & Blackwood | ~~Colcleugh, James~~ Khalsa Dewan (Society) |
| 268 | 14 | 54' 5" x 120' | Topaz & Blackwood | " |
| 269 | 14 | 54' 5" x 120' | Topaz & Blackwood | " |
| 270 | 14 | 54' 5" x 120' | Topaz & Blackwood | " |

## Building plans for the Gurdwara presented by the builder

In January 1912, plans were presented to the City of Victoria to erect a building for worship by The Khalsa Diwan[42] Religious Society on Lot 269. The City of Victoria minute book reads as follows:

## The City of Victoria responds

Extract from Minutes of Council meetings.[43]

**January 19th 1912**
Communications,

**Henson & Company**, desiring permission to erect a building for worship for the Khalsa Deevan Religious Society, on Lots 269 and 270 Topaz Avenue.

Moved by Ald. Gleason and seconded by Ald. Porter that the communication be received and referred to the Building Inspector for report to the Council.

Carried.

**January 22nd 1912**

Building Inspector, reporting upon the application of Henson and Company for permission to erect a building for worship for the Khalsa Deevan Religious Society, on Topaz Avenue, on Lot 269, recommended that the matter stand over for a week to give the people of that locality an opportunity to file objection, should they so desire.

Moved by Ald. Gleason and seconded by Ald. Porter that the communication be received and the recommendation adopted.

Carried.

**January 26th 1912**

Isabella C. Elliott, objecting to the proposed erection of a Hindoo Church on Smith's Hill.

Moved by Alderman Humber and seconded by Ald. Porter that the communication be received and referred to the Health and Morals Committee for report.

Carried.

J.P. Greenwood et al, protesting against the proposed erection of a Temple by the Hindoo population on Topaz Avenue, Reservoir Hill, and asking that immediate ~~asking~~ steps be taken to prevent this erection.

---

42 The correct spelling is **Diwan** (means Religious congregation or Royal Court). The rest like Deevan or Dewan are incorrect.

43 With first name initials Gleason was Ald. W. A. Gleason, Porter was Ald. Robert J. Porter.

Moved by Ald. Baker and seconded by Ald. Anderson that the petition be received and laid on the table for one week.[44]

Moved by Ald. Cuthbert and seconded by Ald. Porter in amendment, that the petition

**Hindoo Temple. 2**

be received and the request granted, the Building Inspector to be informed accordingly, that the Council declines to permit the erection of the building.[45]

Carried.

The original plans were submitted in January 1912 by Knott Jones, Bachan Singh and Summund Singh. The Building Inspector refused to issue the permit. The Council resolution of January 29th 1912 backed his decision. Architect H.S. Griffith revised his drawings on February 15th 1912. The Khalsa Diwan Religious Society retained C.F. Davie to represent them. On this and the next page is his letter to The City of Victoria.

TELEGRAPHIC ADDRESS "DAVIE"
CODE WESTERN UNION

P. O. BOX DRAWER NO 783
TELEPHONE NO 2374

**C. F. DAVIE,**
Barrister - at - Law
Solicitor, Etc.

OFFICE, SUITE NO. 203, PEMBERTON BUILDING
*Victoria, British Columbia,*
CANADA

28th March, 1912.

To The Building Inspector
of the Corporation of
the City of Victoria.

**F.108.**

Dear Sir:-

Under instructions from the trustees of the Victoria branch of the Khalsa Diwan Religious Society, I have to inform you that it is proposed to erect a place of religious worship on Lot Number 269, Hillside Extension C of the Work Estate, Map 299, Topaz Avenue, Victoria City, in accordance with the plans and specifications enclosed herewith. Kindly let me know, on behalf of the trustees, whether any of the details in connection with this proposed building are contrary to the provisions of any by-laws, and if so, in what respect.

Kindly also let me know whether or not it is the intention of yourself or the Corporation of the City of Victoria to interfere with the trustees in erecting this building and, if so upon what grounds. If I do not hear from you by the 1st of April next, I shall conclude that it is not the intention of the City or any of its officials to interfere with the trustees in this connection.

Yours truly

C.F. Davie

Enc

44 With first name initials Baker was Ald. J. H. Baker and Anderson was Ald. George W. Anderson .

45 With first name initials Cuthbert was Ald. Herbert Cuthbert and Porter was Ald. Robert J. Porter

## CITY SOLICITOR REPLIES TO DAVIE

The Reader should reflect on the merit of Victoria Council's referral to the Health and Morals Committee for report on the application to build a place of worship for the Sikhs of Victoria.

Davie's communication had the desired effect.
The City responded through its Solicitor.

March 29th 1912.

**C. F. Davie, Esq.,**
Barrister - at - Law
Victoria, B. C.

Dear Sir:-

Your letter of the 28th March, addressed to the Building Inspector, has been handed to me, and I am instructed, in reply, to say that a resolution of the Council of the 29th January 1912, prevents the Building Inspector from issuing a permit for the erection of the building, of which you speak, and further, that if you persist in erecting a building without a permit the necessary steps will have to be taken to prevent you so doing.

Yours truly,

City Solicitor.[46]
FAM/ L. T. R. Robertson, Esq.

The wheels have been set in motion. The City Solicitor is not accurate. The Building Inspector in his letter to his Vancouver counter-part states he rejected the application first and the Council later concurred.

On March 30th Davie swore a three-page affidavit, which is presented next. The date has been altered from the original 2nd March to March 3rd 1912.

46 This letter in the archives is not signed.

1912. S. NO

IN THE SUPREME COURT OF BRITISH COLUMBIA.
(VICTORIA REGISTRY)

BETWEEN:

HARI SINGH, NARAIN SINGH,
BACHAN SINGH, and TEJA SINGH,
as trustees of the Victoria
branch of the Khalsa Dewan
Religious Society,

PLAINTIFFS:

AND

WILLIAM W. NORTHCOTT, building
Inspector for the Corporation
of the City of Victoria, and
THE CORPORATION OF THE CITY OF
VICTORIA,

DEFENDANTS:

I, CYRIL FRANCIS DAVIE, of the City of Victoria in the Province of British Columbia, Solicitor, make oath and say: -

1. The Plaintiffs, as I am informed by them and verily believe, are the owners of (inter alia) that certain piece of land situate in the City of Victoria in the Province of British Columbia, and known as Lot 269, Hillside Extension C of the Work Estate, according to a map deposited in the Land Registry Office in the said City of Victoria and there numbered 299.

2. The Plaintiffs are about to erect a place of religious worship upon the said lot and have entered into a contract now shown to me and marked Exhibit "A" to this my affidavit, for the erection of the said place of religious worship.

3. On the 28th day March 1912, I did cause to be served upon the Building Inspector for the said City of

Victoria, on behalf of the plaintiffs, the letter, copy of which is now produced and shown to me and marked Exhibit "B" to this my affidavit, together with the plans and specifications mentioned in the said letter.

4. I did on the 28th day March 1912, on behalf of the said plaintiffs, cause to be served on the City Engineer for the said Corporation, a letter, copy of which is now produced and shown to me and marked Exhibit "C" to this my affidavit, together with the plans and specifications therein mentioned.

5. On the 30th day March, 1912, I received from the Solicitor for the said Corporation the letter which is now produced and shown to me marked Exhibit "D" to this my affidavit.

6. The said Lot 269 is situated on Topaz Avenue, and is without the fire limits, as established by By-law of the Corporation of the City of Victoria, and the said building proposed to be erected thereon is not a wooden building.

7. Now produced and shown to me and marked Exhibit "E" to this my affidavit is copy of By-law Number 339 as passed by the Council of the Corporation of the City of Victoria.

8. Now produced and shown to me and marked Exhibit "F" to this my affidavit is copy of By-law Number 523 as passed by the Council of the Corporation of the City of Victoria.

9. The said Exhibits "E" and "F" are the only two by-laws passed by the said Council having reference to the issuance of permits *for the erection of buildings as I am informed and verily believe.*

SWORN before me at the City)
of Victoria in the Province )
of British Columbia, this )
*3rd* day of March, A.D. 1912 )

C. F. Davie

"W. P. Hinchcliff"

A Commissioner for taking affidavits
within British Columbia.

---

The application to the Court to have **leave to serve notice of motion** sets the ball rolling. The reader should note:

i The date this affidavit is sworn is changed to 3rd March 1912.

ii The original date of Tuesday, the 2nd day of March, 1912 been crossed out and Wednesday, the 3rd day of March 1912 substituted.

iii Further the 3rd is substituted in paragraphs one and two. In paragraph 3 on the second page the date to hear this motion has been changed from Thursday, the 4th day of April 1912 to Friday, the 12th day of April 1912.

## WRIT OF SUMMONS SERVED ON NORTHCOTT AND THE CITY OF VICTORIA

1912. H. No 16.

IN THE SUPREME COURT OF BRITISH COLUMBIA.
(VICTORIA REGISTRY).

BETWEEN:

HARI SINGH, NARAIN SINGH, BACHAN SINGH, and TEJA SINGH, as Trustees of the Victoria branch of the KHALSA DEWAN RELIGIOUS SOCIETY

PLAINTIFFS:

AND

WILLIAM W. NORTHCOTT, Building Inspector for the Corporation of the City of Victoria, and the CORPORATION OF THE CITY OF VICTORIA,

DEFENDANTS:

GEORGE THE FIFTH, by the Grace of God, of the United Kingdom of Great Britain and Ireland, and of the British Dominions beyond the Seas, King, Defender of the Faith, Emperor of India.

C.F. Davis
Plaintiffs' Solicitor

TO WILLIAM W. NORTHCOTT, Building Inspector for the Corporation of the City of Victoria, and to THE CORPORATION OF THE CITY OF VICTORIA, Province of British Columbia,

WE COMMAND YOU that within eight days after the service of this Writ on you, inclusive of the day of such service, you do cause an appearance to be entered for you in an action at the suit of HARI SINGH, NARAIN SINGH, BACHAN SINGH, and TEJA SINGH, as Trustees of the Victoria Branch of the Khalsa Dewan Religious Society.

AND TAKE NOTICE that in default of your so doing the Plaintiffs may proceed therein and judgment may be given in your absence.

SEAL

WITNESS the Honourable Gordon Hunter Chief Justice, at Victoria, the 2nd day of April, in the year of our Lord one thousand nine hundred and twelve.

N.B.-- This writ is to be served within twelve calender months from the date thereof, or, if renewed within twelve calendar months from the date of the last renewal, including the day of such date, and not afterwards.

The Defendants may appear hereto by entering an appearance either personally or by Solicitor at the office of the District Registrar of this Honourable Court at Victoria, British Columbia.

The Plaintiffs' claim is for:

1. An injunction to restrain the Defendants and his or its agents, servants and workmen from interfering with the Plaintiffs in the erection of a building on Lot Number 269, Hillside Extension C of the Work Estate, Victoria City Map 299.
2. And such further and other relief as the nature of the case may require.

And the sum of $30.00 or such sum as may be allowed on taxation for costs.

A.D. 1912. H No. 16

**IN THE SUPREME COURT OF BRITISH COLUMBIA**

**HARI SINGH et al**

**V -**

**W.W. NORTHCOTT and CORPORATION OF THE CITY OF VICTORIA**

**WRIT OF SUMMONS.**

This Writ was issued by Cyril Francis Davie, whose address for service is Room 203, Pemberton Building, Fort Street, in the City of Victoria in the Province of British Columbia, Solicitor for the Plaintiffs who reside at Room 1. Number 623 Herald Street in the City of Victoria in the Province of British Columbia.

**C. F. DAVIE**
**Barrister-at-Law, Solicitor, Etc.**
**VICTORIA, B. C.**

*(Copy of notice issued)*

1912. H, No 4.

IN THE SUPREME COURT OF BRITISH COLUMBIA.
(VICTORIA REGISTRY) 523

BETWEEN:

HARI SINGH, NARAIN SINGH,
BACHAN SINGH, and TEJA SINGH,
as Trustees of the Victoria
branch of the KHALSA DEWAN
RELIGIOUS SOCIETY,

PLAINTIFFS:

AND

WILLIAM W. NORTHCOTT, building
Inspector for the Corporation
of the City of Victoria, and
THE CORPORATION OF THE CITY OF
VICTORIA,

DEFENDANTS:

TAKE NOTICE that this Honourable Court will be moved on ↑ ~~Thursday~~ *Friday* the ↑ ~~4th~~ *12th* day of April, 1912 at the Law Courts, Bastion Street, in the City of Victoria in the Province of British Columbia at the hour of 10.30 o'clock in the forenoon, or so soon thereafter as Counsel can be heard on behalf of the Plaintiffs, for an Order by way of injunction restraining the Defendants and his or its agents, servants, workmen from interfering with the erection of a building about to be erected by the Plaintiffs on Lot Number 269, Hillside Extension C of the Work estate, Victoria City Map 299, by reason of the Plaintiffs not having a permit from the said William W, Northcott for

the erection of the said building.

Dated this 3rd day of April, 1912

C.F. Davie

whose place of business and address for service is Room 203 Pemberton Building, Fort Street in the City of Victoria in the Province of British Columbia,

Solicitor for the Plaintiffs.

---

To W.W. Northcott, Esq.,
Building Inspector for the
Corporation of the
City of Victoria,

And to the Corporation of the City of Victoria.

UPON the return of this motion the affidavit of Cyril Francis Davie sworn the 3rd day of April, 1912 and filed herein, copy whereof is served herewith, will be read.

*Entered Vol 29 Fol 107*
*Date 3 / 4/ 12*

*By S. W* 1912. H, No 4.

IN THE SUPREME COURT OF BRITISH COLUMBIA.
(VICTORIA REGISTRY)

BETWEEN:

HARI SINGH, NARAIN SINGH, BACHAN SINGH, and TEJA SINGH, as Trustees of the Victoria branch of the Khalsa Dewan Religious Society

PLAINTIFFS:

*Victoria*
*Apr 3, 1912*
*Registry*

WILLIAM NORTHCOTT, building Inspector for the Corporation of the City of Victoria, and

STAMP 60 c

THE CORPORATION OF THE CITY OF VICTORIA,

DEFENDANTS:

*Wednesday 3rd*
~~TUESDAY~~ ↑ the ↑ ~~2ND~~ day of April, 1912.
BEFORE THE HONOURABLE THE CHIEF JUSTICE.

UPON HEARING Mr. Davie, of Counsel on behalf of the above named Plaintiffs for leave to serve a Notice of Motion issued herein on the *3rd* day of April, 1912, and UPON READING the affidavit of Cyril Francis Davie, sworn herein and filed this date.

I DO ORDER that the above named Plaintiffs be at liberty to serve the said Notice of Motion issued herein on the ↑ *3rd* ~~2nd~~ day of April, 1912, applying for an order by way of injunction to restrain the Defendants and his or its agents, servants, or workmen from interfering with the erection by the Plaintiffs of a building on Lot Number 269, Hillside Extension C of the Work Estate, Victoria City, Map 299, by reason of the Plaintiffs not having a permit from the said William W. Northcott ↑ *Building inspector* for the erection of the said building.

I DO FURTHER ORDER that special leave be given to the above-named Plaintiffs to have ↑ ~~Thursday~~ Friday the ↑ ~~4th~~ 12th day of April, 1912 at the hour of 10.30 o'clock in the forenoon, or as soon thereafter as Counsel can be heard, as the time for hearing the said Notice of Motion.

AND I DO FURTHER ORDER that the costs in this application be costs in the cause.

"G. Hunter"
C.J.

- 2 -

---

April 4th 1912

To His Worship the Mayor

Victoria, B. C.

Sir-

re Hindu Temple:

I beg to report that Hari Singh and others as Trustees of the Victoria branch of the Khalsa Dewan, religious Society have commenced an action in the Supreme Court against Mr. W. W. Northcott as Building Inspector and the City, for an injunction to restrain the defendants from interfering with the erection of the proposed building.

The Writ was served yesterday, together with a Notice of Application to be heard on the 12th instant for an Injunction.

I have the honour to be

Sir,

Your obedient servant,

City Solicitor,

TRR/ R -

Aware of impending legal action, on the advice of the City Solicitor, the Building Inspector wrote for information from his Vancouver counter-part to bolster his rejection of the application for building permit. He received a reply, by return mail, next day.

*City Assessor,*
*Building Ins pectot*
*And*
*Purchasing Agent*

*City Hall,*
*Victoria, B. C.* April 3rd ..... *1912*

S.H. Garrett, Esq.
Building Inspector,
Vancouver, B. C. ,

Dear Sir :-

re Hindu Temple:

An application is being made to the Court to compel the issue of a permit for the building of a Hindu Temple, which application was refused by me, and subsequently refused by the Council:

In order to meet this application I want to get some information:

(1) As to the nature of the occupation of a Hindu Temple and any objectionable features; and

(2) What, if any, objectionable features there are in the occupation of dwellings by Hindus.

I am informed that as a class, they occupy their houses in a dirty and unsanitary manner.

I will be much obliged for this information at as early a date as possible as I have to prepare to meet this application.

Yours truly,

Wm. W. Northcott

Building Inspector

**Building Inspector's Office,**

VANCOUVER. B.C. April 4th, 1912.

W.W. Northcott Esq.,
Building Inspector
Victoria, B. C.

Dear Sir:-

In reply to yours of the 3rd inst, Re Hindu Temple & Dwelling. I may say that there is one here, quite an imposing frame structure situated in a district occupied principally by Hindus, Japs & Chinamen. The Health Dept., had considerable trouble with the Hindus for a time to prevent them using the temple as a rooming house for housing a large number of their people, but for some time past it has only been used for Religious Ceremonies & Public gatherings.

One great difficulty we have with the Hindus is to prevent them over-crowding their dwellings, and making them keep them in a reasonably clean condition. The Health Department are making them use the ship type or Lascor closet instead of the ordinary standard type of W. C.

Yours very truly,
S M Jewett
Building Inspector.

1912. H, No 16.

IN THE SUPREME COURT OF BRITISH COLUMBIA.
(VICTORIA REGISTRY)

BETWEEN:

**Victoria**
**9 / 4 / 1912**
**Registry**

HARI SINGH, NARAIN SINGH, BACHAN SINGH, and TEJA SINGH, as Trustees of the Victoria branch of the Khalsa Dewan Religious Society

Plaintiffs:

And

30th

WILLIAM W. NORTHCOTT, building Inspector for the Corporation of THE CITY OF VICTORIA, AND THE CORPORATION OF THE CITY OF VICTORIA,

Defendants:

Enter an appearance for William W. Northcott, Building Inspector for the Corporation of the City of Victoria, and The Corporation of the City of Victoria, the Defendants in this action.

DATED the 9th day of April, A. D. 1912.

N R Robertson

Solicitor for the Defendants
whose address for service is
the City Hall, Victoria B.C.

1912. H, No 16.

IN THE SUPREME COURT OF BRITISH COLUMBIA.
(VICTORIA REGISTRY)

BETWEEN:

HARI SINGH, NARAIN SINGH, BACHAN SINGH, and TEJA SINGH, as Trustees of the Victoria branch of the KHALSA DEWAN RELIGIOUS SOCIETY

plaintiffs:

and

WILLIAM W. NORTHCOTT, building Inspector for the Corporation of the City of Victoria, and the CORPORATION OF THE CITY OF VICTORIA,

defendants:

TAKE NOTICE that I have this day entered an appearance
at the office of the Registrar of the Supreme Court of British Columbia at Victoria, British Columbia for the Defendants William W. Northcott, Building Inspector for the Corporation of the City of Victoria, and The Corporation of the City of Victoria, to writ of summons in this action.

DATED the 9th day of April, A. D. 1912.

R. Robertson

Solicitor for the defendants
whose address for service is
the City Hall, Victoria B. C.

To the Plaintiffs,
and to
G.F. Davie, Esq.,
their Solicitor.

TELEGRAPHIC ADDRESS "DAVIE"
CODE WESTERN UNION

P. O. BOX DRAWER NO 783
TELEPHONE NO 2374

C. F. DAVIE,
Barrister- at - Law
Solicitor, Etc

OFFICE, SUITE NO. 203, PEMBERTON BUILDING
*Victoria, British Columbia,*
CANADA

10th April, 1912.

T. R. Robertson, Esq.,
City Solicitor,
City Hall,
Victoria, B. C.

F.108.

Dear Sir:-

Re Singh vs. W. W. Northcott and City of Victoria.

In connection with the application for an Injunction which is to come on this Friday in Chambers, I shall feel obliged if you will let me have, before next Friday, copy of any affidavit you propose to use as against this motion.

C. F. Davie

CITY SOLICITOR'S OFFICE
*FILE NO* .....
APR 11 1912
AM PM
7 8 9 10 11 12 1 2 3 4 5 6

11th April 1912.

C.F. Davie, Esq.,

Barrister &c.,
Victoria, B. C.

Dear Sir,

Singh vs. Northcott et al.

I have yours of the 10th inst. and enclose herewith copies of affidavits of C.S. Moore and W. W. Northcott.

Possibly I may have some more affidavits, and if so , will try to get you copies before the hearing.

Yours very truly,
City Solicitor.

TRR/ S.
encls. 2.

The City Solicitor's name was Mr. T. R. Robertson.

---

There are **three affidavits** sworn by by the Defendants:

1 **W. W. Northcott**
The defendant, Building Inspector for the Corporation of the City of Victoria gave two affidavits. The first affidavit is two-page, the second affidavit is one-page long.

2 **Charles S. Moore**
He is a self-professed expert on the Hindus. Inspite of a long stay in India he cannot discern difference between the Hindus and Sikhs or that a Sikh Temple is distinct from a Hindu Temple. His affidavit is three-page long.

IN THE SUPREME COURT OF BRITISH COLUMBIA:
( Victoria Registry)

BETWEEN:-

HARI SINGH, NARAIN SINGH, BACHAN SINGH, as trustees of the Victoria Branch of the KHALSA DEWAN Religious Society.

Plaintiffs:

AND:

WILLIAM W. NORTHCOTT, Building Inspector for the Corporation of the City of Victoria - and - the Corporation of the City of Victoria .

Defendants:

-:- -:- -:-

I, WILLIAM WALTER NORTHCOTT, of the City of Victoria in the Province of British Columbia, Building Inspector, make oath and say as follows :

1. That I am the City Assessor and Building Inpector for the City of Victoria, and have held the said offices upwards of twenty-two years :

2. That I understand that the Plaintiffs have made application for a permit for the erection of a building on Lot No. 269, Hillside Extension "C" of the Work Estate, in the City of Victoria (Map 299) ; said building to be occupied as a Temple or place of religious worship for Hindu residents of this city :

3. The District where it is proposed to erect the said building is one of the best residential portions of the City - There are many residences in the vicinity and there are no shops or factories nearer this locality than Hillside Avenue.

- 2 -

The class of people settled in this locality are well-to-do respectable people, and I am of opinion that the present and prospective assessable value of the property adjacent to the land on which it is proposed to erect the said Temple will be prejudically affected to a very great extent by the erection of such Temple.

SWORN before me at the City of Victoria in the Province of British Columbia this 11th day of April A D 1912:

(Sd) Wm Scowcroft J.P.

(Sd) Wm. W. Northcote

1912 H No. 4 -

IN THE SUPREME COURT OF BRITISH COLUMBIA:
(Victoria Registry)

BETWEEN: HARI SINGH, NARAIN SINGH, BACHAN SINGH as Trustees of the Victoria branch of the KHALSA DEWAN Religious Society

Paintiffs:

AND: WILLIAM W. NORTHCOTT, Building Inspector for the Corporation of the City of Victoria - and - THE CORPORATION OF THE CITY OF VICTORIA

Defendants:

... ... ... ... ... ... ... ... ... ... ... ...

I, WILLIAM WALTER NORTHCOTT, of the City of Victoria in the Province of British Columbia, Building Inspector, make oath and say as follows:-

1. That I am one of the defendants.
2. That herewith produced and shown to me at the time of the swearing of my affidavit, and marked as Exhibit "A", is the plan of the proposed Hindu Temple and Specifications handed to me as Building Inpector on behalf of the Plaintiffs herein.
3. I say that the said plan in my opinion is objectionable on the ground that the first floor of the building will be surrounded on all sides by an open verandah thus allowing the occupants thereon to overlook the adjacent lots - This in my judgement is a very objectionable feature and I disapprove of it.

SWORN before me at the City of Victoria in the Province of British Columbia this 11th day of April 1912 :

Wm Scowcroft
J.P.

Wm. W. Northcott

1912. H No 4 . . . .

IN THE SUPREME COURT OF BRITISH COLUMBIA.

( Victoria Registry )

BETWEEN:-

HARI SINGH, NARAIN SINGH, BACHAN SINGH, as trustees of the Victoria branch of the KHALSA DEWAN Religious Society

Plaintiffs:

AND:

WILLIAM W. NORTHCOTT, Building Inspector for the Corporation of the City of Victoria, and THE CORPORATION OF THE CITY OF VICTORIA

Defendants:

I, CHARLES S. MOORE of the City of Victoria in the Province of British Columbia, Agent, make oath and say as follows:-

1. That I have been resident in India for about eighteen years holding various positions there in the Engineering Department of Public Works, during which time I became acquainted with the Hindu people and their customs and habits; I also am well acquainted with the Hindustani language, and act in the Courts in this City as an Interpreter:

2. I have been resident in the City of Victoria for five years last past, and have become well acquainted with the Hindu residents of this City, and they have con-
523. sulted me on various occasions - There are at present about 250 Hindus on Vancouver Island, the most of whom I believe will attend the religious exercises and meetings of the Khalsa Dewan Religious Society in Victoria:

339.
(3) (a)

3. Now or until quite lately this Religious Society has occupied a room in a building on Herald Street in this City, and it has been the custom for the Hindus to meet there for religious purposes, and to daily discuss amongst themselves any matters pertaining to their common interest:

4. Their method of living in this City is that they herd together; a considerable number occupying one room for living and cooking purposes, and all sleeping in another room - I know an instance in this City where as many as thirty sleep in a room of the dimensions of about 60 feet x 30 feet. In various houses on Douglas Street in this City they sleep about eight to a room - room being about 18 feet x 14 feet:

5. In the various Temples of the Hindus people which I have seen in India it is customary for one or more Priests to live in the Temple and the Temple is daily thronged with people:

6. Whilst these people are industrious and law-abiding yet I believe their occupancy of a Temple in a District of the City inhabited by white people as a residential District would be objectionable to such residents and will be offensive:

These people do not have cleanly habits in this country - This is owing to their living closely hived up together and seldom washing themselves except their hands and face. The result is that an unpleasant odor

- 3 -

emanates from them as a rule and their presence in any numbers in and in the vicinity of the Temple would be noisesome, noxious and unpleasant:

7. The Hindus have not the same ideas of decency in regard to their habits as the citizens of this country have and whilst they are improving in some respects still their presence in a residential District would be undesirable and offensive on account of their habits:

8. From my knowledge of the plaintiffs and other Hindu residents of this City I believe the Plaintiffs are in a financial position to purchase a lot in the Chinese quarter of the City, and build their Temple there, and in my opinion I believe that such a situation would be convenient for them and a place suitable where they could hold their religious meetings:

SWORN before me at the City of Victoria
Province of British Columbia this 10th
day of April A D 1912 :

(Sgd) Wm Scowcroft JP

(Sgd) Charles S. Moore

*Entered Vol 29 Fol 134*
*Date 22 / 4/ 12*
*By S. D.*

**1912. H, No 4.**

IN THE SUPREME COURT OF BRITISH COLUMBIA.
(VICTORIA REGISTRY)

BETWEEN:

HARI SINGH, NARAIN SINGH,
BACHAN SINGH, and TEJA SINGH,
as Trustees of the Victoria
branch of the KHALSA DEWAN
RELIGIOUS SOCIETY

PLAINTIFFS:

*Victoria*
*Apr 20, 1912*
*Registry*

WILLIAM W. NORTHCOTT, Building
Inspector for the Corporation
of the City of Victoria, and
THE CORPORATION OF THE CITY OF
VICTORIA,

DEFENDANTS:

**BEFORE THE HONOURABLE THE CHIEF JUSTICE )**
**TUESDAY THE 16TH DAY OF APRIL, 1912. )**

***Law Stamps***
***$1.10C***
***Cancelled***

THIS MOTION coming on for hearing this day before the Honourable the Chief Justice UPON HEARING Mr. Davie of Counsel for the Plaintiffs and Mr. Robertson, K. C. of Counsel for the Defendants and UPON HEARING the affidavits and exhibits thereto respectively of C. F. Davie, and of C. S. Moore and of W. W. Northcott filed herein

THIS COURT DOTH DECLARE that the Plaintiffs are at liberty to proceed with the erection of the building, namely a Place of Religious Worship proposed to be erected by them on Lot 269 Hillside Extension C of the Work Estate, Victoria City Map 299 according to the plans and specifications of such building deposited by the said Plaintiffs with the Defendant the Corporation of the City of Victoria aforesaid notwithstanding that the said City of Victoria has refused through its officer the Defendant William W. Northcott to grant to the said

Plaintiffs a certificate of permit for the erection of such building and THIS COURT DOTH ORDER AND DECREE accordingly.

FURTHER DIRECTIONS reserved with leave to either party to apply in Court or in Chambers.

AND THIS COURT DOTH FURTHER ORDER that the Defendants do pay to the Plaintiffs their costs of and incidental to this application and order to be taxed.

B.H.T.D.R.
J.H.

BY THE COURT

B. H. Tyrwhitt Drake

DISTRICT REGISTRAR.

L.S.

16th April 1912.

To His Worship the Mayor
and Board of Alderman,
Victoria, B. C.

Gentlemen, -

I beg to report that an action has been brought in the Supreme Court against the Building Inspector and the City by Hari Singh, Narain Singh, Bachan Singh, as Trustees of the Victoria branch of the Khalsa Dewan Religious Society, for a declaration that they are entitled to erect a Temple on Lot 269 Hillside Extension "C" of Work Estate. Application was previously made to your Honourable Body for a permit which was refused.

An application for an Order restraining interference on the part of the Defendants in the contemplated erection was heard this morning before the Honourable the Chief Justice in Chambers, and acting under instructions from the Mayor, I opposed the application, but after argument, decision was given to the effect that the Plaintiffs are entitled to the relief asked for and that

#2.

an Order should pass accordingly with costs.

I am of opinion that this decision could not be successfully appealed from.

I have the honour to be,
Gentlemen,
Your obedient servant,

TRR/R
*Not signed*

City Solicitor
(T. R. Robertson, Esq).

1912. H, No 4.

IN THE SUPREME COURT OF BRITISH COLUMBIA.
(VICTORIA REGISTRY)

BETWEEN:

HARI SINGH, NARAIN SINGH,
BACHAN SINGH, and TEJA SINGH,
as Trustees of the Victoria
branch of the KHALSA DEWAN
RELIGIOUS SOCIETY

PLAINTIFFS:

AND

WILLIAM W. NORTHCOTT, BUILDING
INSPECTOR FOR THE CORPORATION
OF THE CITY OF VICTORIA, AND
THE CORPORATION OF THE CITY OF
VICTORIA,

DEFENDANTS:

.....

THE BILL OF COSTS OF THE PLAINTIFFS
TO BE TAXED PURSUANT TO ORDER OF THE
COURT OF THE 16TH DAY OF APRIL, 1912.

| | | | |
|---|---|---|---|
| 1912 March and April | Letters before action to Defendants, | $1.50 | |
| | Instructions to sue, | 2.00 | |
| | Writ of Summons and copy to file, | 2.00 | |
| 1.00 | Attended issuing and paid, | 1.00 | .50 |
| | Three copies of Writ for service and | | |
| 1.00 | Affidavits, | 3.00 | |
| | Attending City Solicitor on his accepting service, and giving undertaking to appear, | 1.00 | |
| | Instructions to apply to the Court for leave to serve Notice of Motion upon Defendants' Solicitor for an injunction, | 2.00 | |
| 2.00 | | | |
| | Preparing Notice of Motion - 5 fols. | 1.00 | |
| | Copies to file and serve, | 1.00 | |
| 1.00 | Instructions for affidavit to support, | 1.00 | |
| 5.00 | **Carried forward** | **$15.50** | **.50** |
| | **Brot. forward,** | **$15.50** | **.50** |

## THE BILL OF COSTS OF THE PLAINTIFFS TO BE TAXED

| | | | |
|---|---|---|---|
| | Drawing Affidavit - fols. 10, | 2.50 | |
| | Engrossing, fols. 10, | 1.00 | |
| | Fair copies to file and serve, | 2.00 | |
| .20 | Making copies of 4 letters to be used as exhibits, fols. 8, | .80 | |
| | Attending City Hall for copy of building by-laws, received one, and found one out of print, | 1.00 | |
| | Paid for copy of one by-law (the other loaned by the City and subsequently returned to them | | .50 |
| | Preparing 6 exhibits, | 1.50 | |
| | Attending to be sworn, and paid, | .75 | .35 |
| | Paid marking exhibits, | | 1.50 |
| | Attending, filing Notice of Motion and Affidavit, and paid, | 1.00 | .20 |
| 5.00 | Counsel fee making application to the Court, when Order directed, | | 10.00 |
| 1.00 | Preparing Order, engrossing, | 2.00 | |
| 1.70 | Copy for Judge's signature and copy for the Registrar, | 2.00 | |
| | Attending lodging same, | 1.00 | |
| | Attending entering Order when signed, and paid, | 1.00 | .60 |
| .50 | Making copy for service, | 1.00 | |
| .40 | Preparing Notice of Motion for injunction for April 11th, | 1.00 | |
| .20 | Copies to file and serve, | .80 | |
| | Attending filing and paid, | 1.00 | .10 |
| | Attending Defendants' Solicitor serving Order and Notice of Motion and admission, | 1.00 | |
| .50 | Attending Defendants' Solicitor on his serving me with Notice of Appearance and giving admission, | 1.00 | |
| | Writing Mr. Robertson to let me have copies of any affidavits which he proposes to read on the hearing, | 1.00 | |
| 9.50 | Carried forward, | $38.85 | $13.75 |

## THE BILL OF COSTS OF THE PLAINTIFFS TO BE TAXED

| | | | |
|---|---|---|---|
| | Brot. forward, | $61.35 | $84.95 |
| | Attending serving Defendants' Solicitor and obtaining admission, | 1.00 | |
| | Drawing Bill of Costs, and copy, | 1.50 | |
| | Appointment for taxation, | 1.00 | |
| 1.00 | Attending for appointment | 1.00 | |
| | Making copy of appointment and costs for service on Defendants' Solicitor, | 1.00 | |
| | Attending serving, | 1.00 | |
| | Attending on taxation and paid, | 1.50 | 1.00 |
| | Fees | **$ 69.35** | **$ 85.95** |
| | Disbursement | $ 85.95 | |
| | | **$ 155.30** | |
| | Take off | $ 38.90 | |
| | **Allowed at** | **$ 116.40** | |

1.00
5.00
9.50
23.40
38.90

There are no column headings are on the original, these are as following:

Column 1 **THE AMOUNT OF TAKE OFF**

Column 2 **SERVICE RENDERED DOCUMENTED**

Column 3 **FEES PAID**

Column 4 **DISBURSEMENTS AMOUNT**

**C. F. DAVIE,**
Barrister - at - Law
Solicitor, Etc.

OFFICE, SUITE NO. 203, PEMBERTON BUILDING

*Victoria, British Columbia,*
CANADA

1st May, 1912.

T. R. Robertson, Esq. , K. C. ,
City Solicitor,
City Hall,
Victoria, B. C.

**F.108.**

Dear Sir:-

Hari Singh et al V. Victoria City .

I shall be glad to receive a cheque for the sum[47] of $116.44, the amount of the taxed costs in this matter, at your convience,

Yours truly ,

C.F. Davie

CITY SOLICITOR'S OFFICE
*FILE NO* .....
APRIL 2 1912

AM PM
7 8 9 10 11 12 1 2 3 4 5 6

**Note** - The month on the date-stamp in Mr. Robertson's office was not changed to May as it still reads April !

10th Oct. 1912.

47 The amount here **differs** from the amount on page 81, where it is $116.40

## City Solicitor asks for plan of shed erected on lot # 268

Khalsa Dewan Society,
Victoria, B. C.

Dear Sirs,-

I am informed by the Building Inspector that you have put a wooden building on Lot 268 at the rear of the temple.

Unless satisfactory plans are produced and the requirements of the Building By-law complied with, I am instructed to take legal steps against you,

Yours truly,

TRR/ S City Solicitor

*Not signed.* (T. R. Robertson, Esq)..

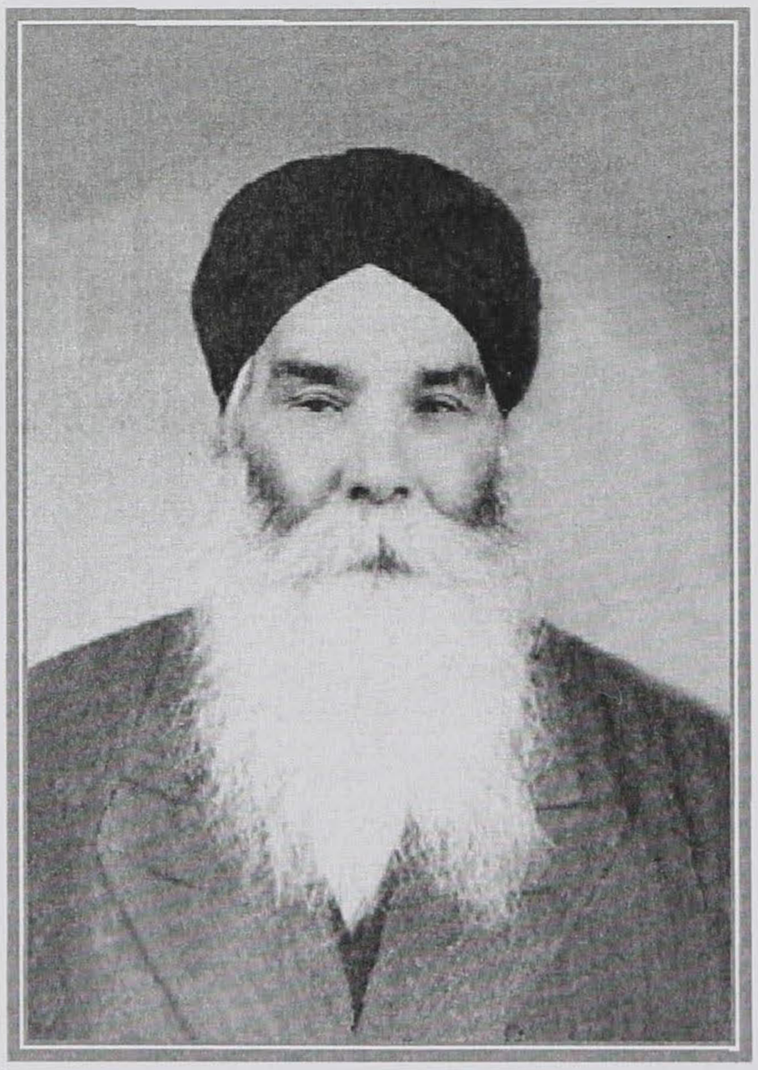
Standing: Left to rightRajah Singh (Bharian), Arjan Singh Malik, **Narain Singh Malik, Hari Singh** AMA, Kartar Singh Chand
Sitting: Left to rightBhag Singh, **Sant Teja Singh** and family, Gyani Balwant Singh (Khurdpur)

**Note**:- There is not further correspondence in the file, We can assume the requirements were fulfilled. The resigned tone here is so different with the arrogant tone when the plans were submitted in February 1912

The word "Religious" is missing in the society' name is missing.

On the left is photograph of

**Bachan Singh Sur Singhia**.
Photograph with permission of Gyani Hira Singh Skuja



**Author's note:**

Narain Singh Malik, Hari Singh, Sant Teja Singh and Bachan Singh Sur Singhia were petitioners in the lawsuit against the City of Victoria and its building inspector William Northcott in April 1912 by the Khalsa Dewan Society.

# Book One – Part Two
# Table of Contents

## CHAPTER FOUR

## Consecration of temple in 1912 and events till 1940s


Architect plans for the Khalsa Diwan Society Topaz Ave. temple 4-99 to 4-101
Consecration Day group photograph 4-102

**Consecration Day**

Opening Day Donation List 4-113
Panama Maru immigrants saga 4-115
Gurdwara inventory in 1917 4-118 to 4-119

**1210 Topaz Avenue Sikh Temple**

1210 Topaz Avenue Sikh Temple – 1940 photograph 4-121
1210 Topaz Avenue Sikh Temple side view – 1940 photograph 4-122


## CHAPTER FIVE

## Passage de rites


**Cremation** 5-125
The Hindu tradition of cremation 5-125
The Sikh tradition of cremation 5-127
Prior to Crematorium Asian Indian community arrangements 5-130 to 5-131


## CHAPTER SIX

## 1924 Baisahki Gurpurb


1924 Baisakhi Gurpurb photograph - 1210 Topaz First Sikh Temple 6-135
1924 Baisakhi Gurpurb congregation members described 6-136 to 6-142


## CHAPTER SEVEN

## The Gurdwara running prior to the Second World War


**Section One**

Sardara Singh Kheri comes to the rescue 7-145
Designated locations for celebration of Sikh holy-days 7-147
Services at the Topaz Temple in the nineteen-twenties 7-148
Service at the Topaz Temple in the nineteen-thirties 7-148
Side walk of the Gurdwara was paved 7-157
Victoria's industrial scene 7-158
Business booms and busts correlated with Asian-Indian employment 7-158
Additions to the First Topaz Avenue Sikh Temple 7-162

**Section Two** 7-163

The sale and redemption of lot #269 7-184
Sale and re-purchase of Lot #267 7-166

# Book One – Part Two
# table of contents

## CHAPTER EIGHT

## Illegal Aliens and Dr. Pandia


**Illegal Aliens** 8-173

Sponsored dependants controversy 8-173
Intervener status for Asian Indian community in illegal alien case 8-174
Amnesty for some detained illegals 8-175
Magnitude of the problem 8-176
Dr. Durai Pandia photograph prior to departure for India 8-180


## CHAPTER NINE

## Real Estate Story


**1947 to 1983**

Brief Summary Of Purchases, 1947 To 1983 9-184
Purchases on west side of Blackwood Street 9-184
Additions to the Gurdwara Complex 9-188
Purchase of Blackwood Street parking lot 9-189
Congregation decides to keep Lots # 154 and 156 9-190
Purchases o West Side Of Blackwood Street 9-190
Purchase on Prior Street 9-190

**1947 to 1983 details** 9-195 to 9-221


## CHAPTER TEN

## Struggle to be on the Board


**Genesis of two distinct identities of the Sikhs** 10-225

**Selection of officials to the Board Controversy** 10-229

Scene in India 10-229
Sahjdhari Sikh 10-229
Sahjdharis voting rights – not eligible to stand for office 10-230

**British Columbia story** 10-230

Religious Orthodoxy challenged 10-231
April 1952 Vancouver meeting 10-232
Resolution empowering Sahjdharis passed 10-234

Genesis of The Punjabi Akali Sikh Temple in Victoria 10-235
Photographs - Election to the Board episode 10-237


## CHAPTER ELEVEN

## Genesis of the Khalsa Diwan Society of Victoria - 1963


**Steps leading to separation from Vancouver's Khalsa Diwan Society** 11-243

**Preamble** 11-243

Fracas aftermath and snub at Victoria Gurdwara jolt 11-245
How the new constitution came into being 11-246

**Selection of a granthi** 11-253 to 11-256

# Table of Contents

## CHAPTER FOUR

## Consecration of Topaz Ave. Temple in 1912 and events till 1940s


Architect plans for the Khalsa Diwan Society Topaz Ave. temple 4-99 to 4-101
Consecration day group photograph 4-102

**Consecration Day**

Early Gurdwaras In Vancouver and In Victoria 4-103
Gurdwara's importance as an institution 4-104
Erection of the Gurdwara building 4-104
Plans and erection of the building, January 1912 4-104
Temple building details 4-105
Early financial difficulties 4-105
The Foundation stone 4-106
Plans for the dedication of the 1210 Topaz Avenue Sikh Temple 4-107
Dedication of the 1210 Topaz venue Sikh Temple 4-92
Date of consecration of the Gurdwara 4-93
Victoria Daily Colonist : Parade and dedication of the Temple 4-108, 4-109
Canadian Courier's account 4-110, 4-111
Mayor Beckwith of Victoria statement 4-112
How the Guru Granth Sahib was installed and the first gyani 4-112
Topaz Avenue Sikh Temple historically importance 4-112
Opening Day Donation List 4-113

**Other events**

Panama Maru immigrants saga 4-115
Egyptian Hieroglyphics book-keeping 4-116
Gurdwara inventory in 1917 4-118, 4-119

**1210 Topaz Avenue Sikh Temple**

1210 Topaz Avenue Sikh Temple – 1940 photograph 4-120
1210 Topaz Avenue Sikh Temple side view – 1940 photograph 4-121

SHEET No.

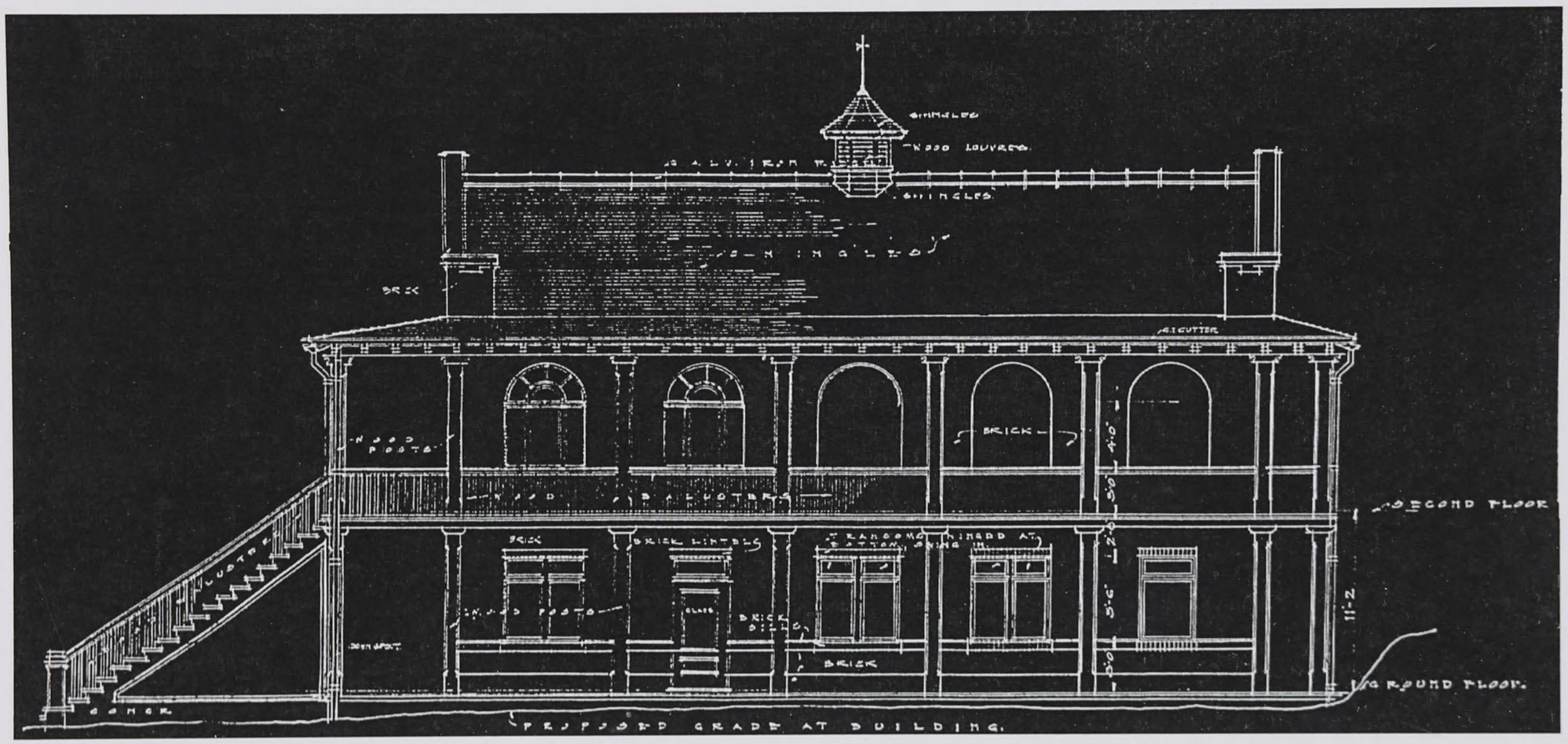
BLDG No.

- KHALSA DIWAN -
- PLACE OF DIVINE WORSHIP -
- FOR THE SIKHS OF VICTORIA - B. C.
-

Drawn KDS 15-2-12
REVISED

H.S. GRIFFITH
ARCHITECT
VICTORIA, B. C.

# SIDE (EAST) ELEVATION



SHEET No.

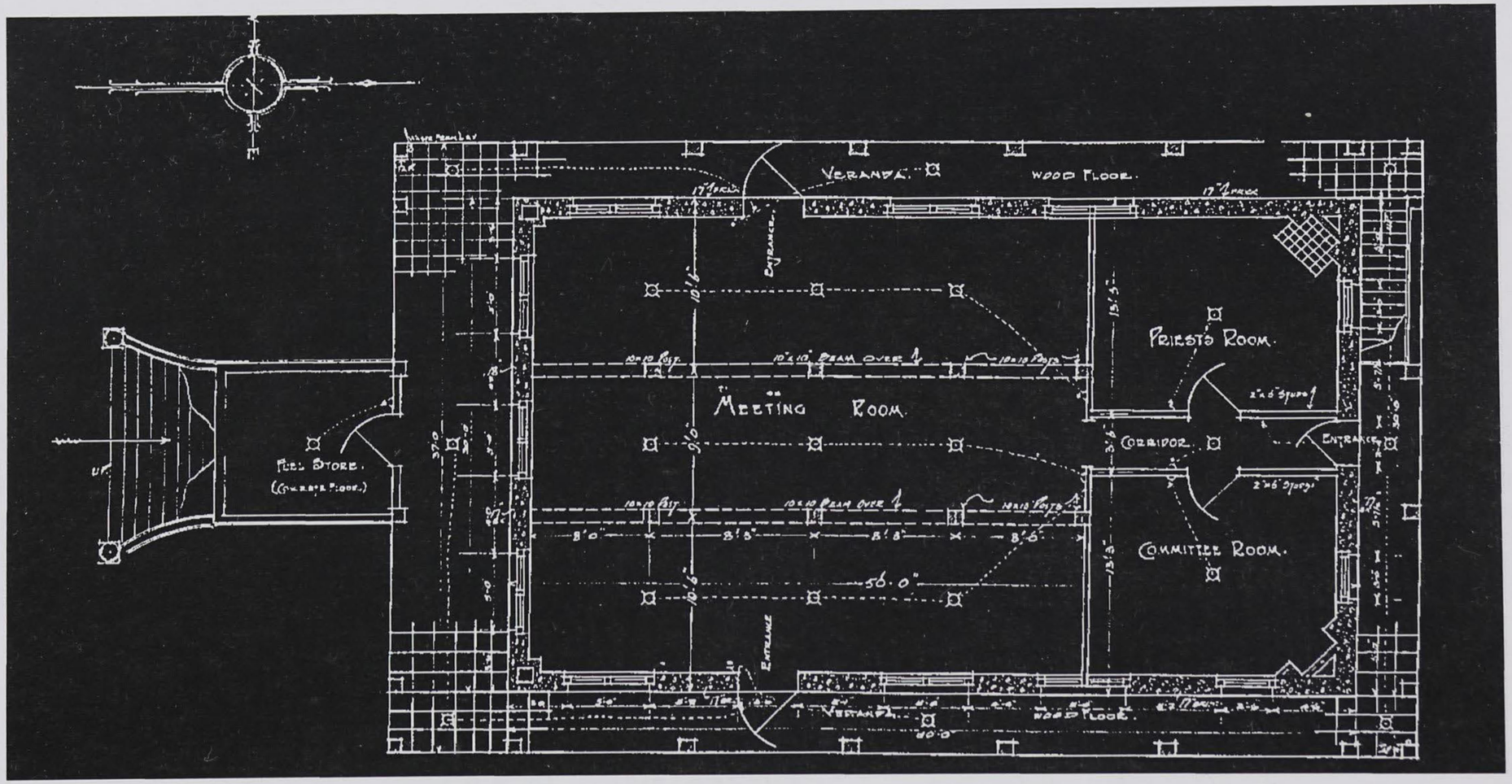
BLDG No

- KHALSA DIWAN -
- PLACE OF DIVINE WORSHIP -
- FOR THE SIKHS OF VICTORIA - B. C. -

Drawn
KDS 15-2-12
REVISED

H.S. GRIFFITH
ARCHITECT
VICTORIA, B. C.

## GROUND FLOOR PLAN



No.

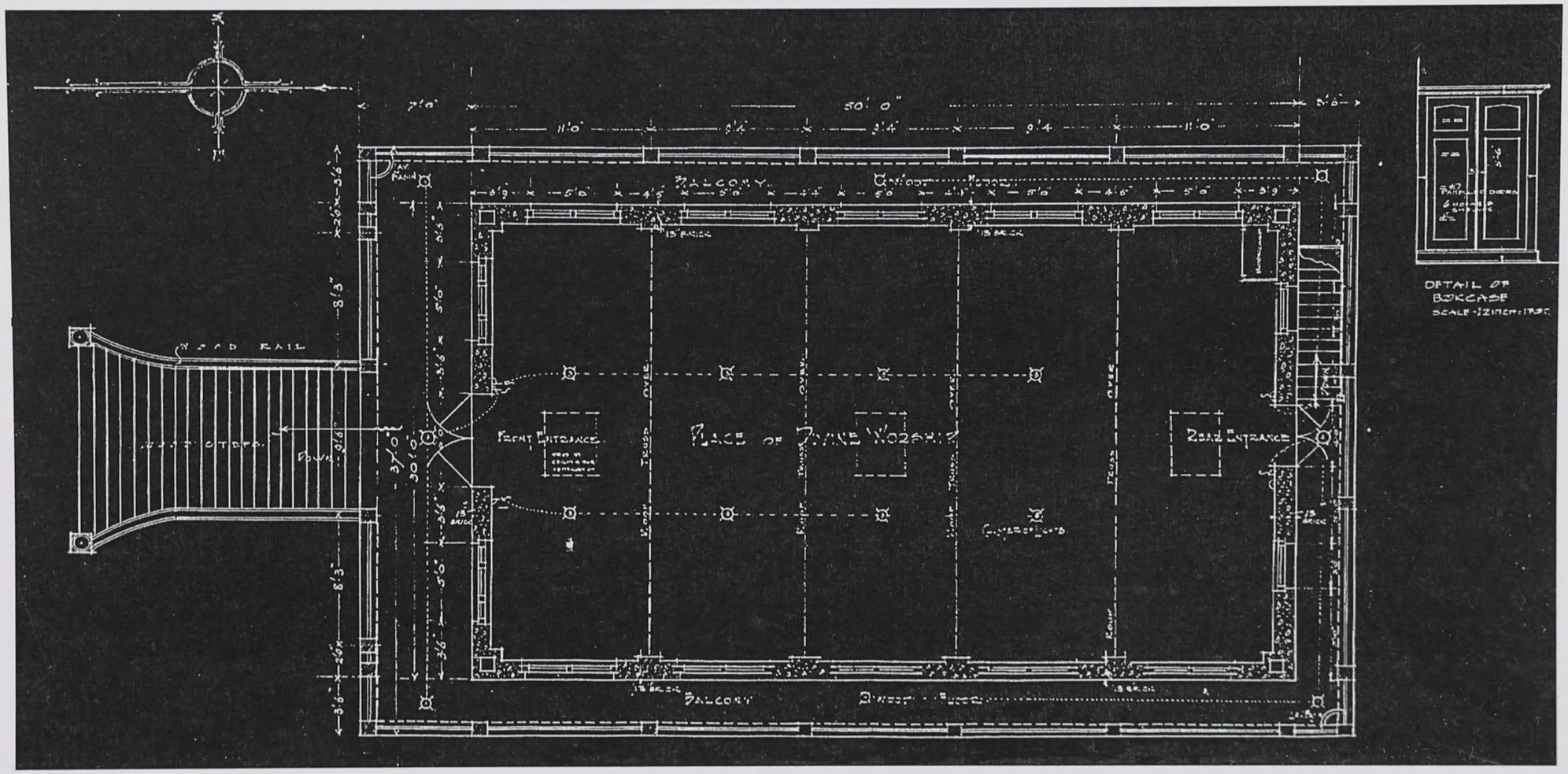
BLDG No.

- KHALSA DIWAN -
- PLACE OF DIVINE WORSHIP -
- FOR THE SIKHS OF VICTORIA - B. C. -

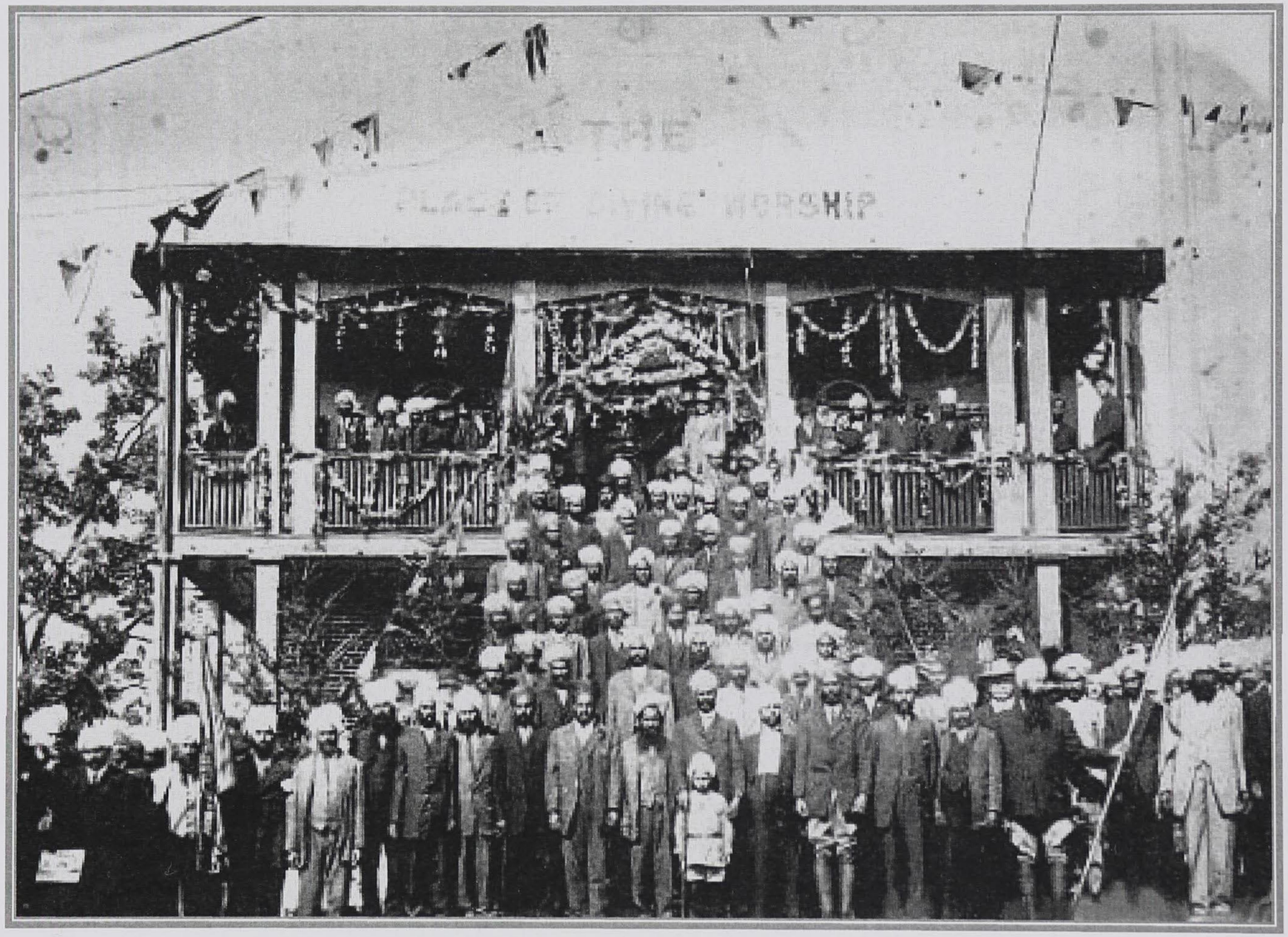
Drawn
KDS 15 - 2 - 12
REVISED

H.S. GRIFFITH
ARCHITECT
VICTORIA, B. C.

# SECOND FLOOR PLAN



## Consecration Day group photograph



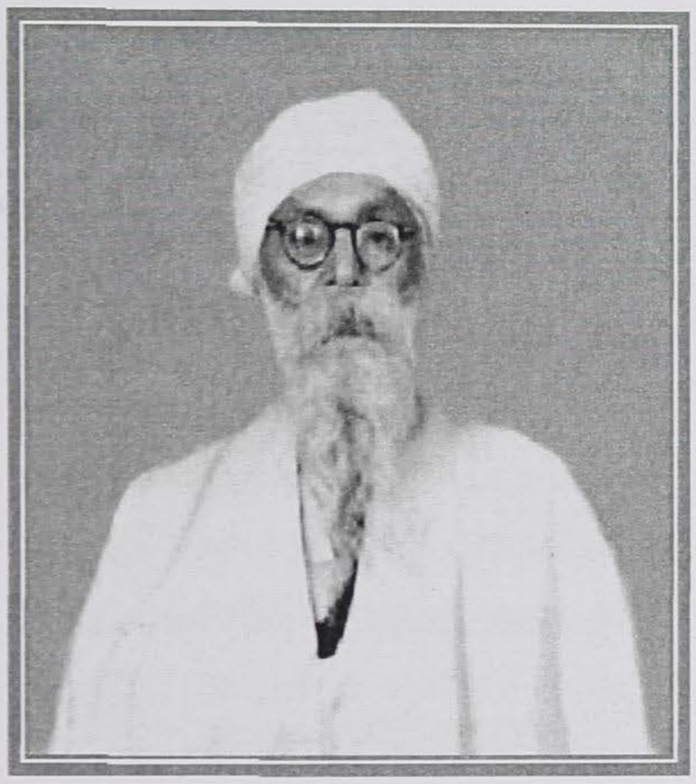
**Opening day photograph of the first 1210 Topaz Avenue Sikh Temple**

**Victoria, B.C. October 6th 1912**

## Part Two - A History of the Sikhs of Victoria, British Columbia

### Chapter 4, Early gurdwaras in Vancouver and in Victoria

In 1912, pioneer Sikh immigrants, who came to Victoria, Canada in the opening years of the twentieth century, built the first Sikh Temple on 1210 Topaz Avenue. The photograph on this page is of Professor Teja Singh[48] taken in 1953. He was instrumental in setting up the Khalsa Diwan Religious Society. In 1915, it was incorporated as the Khalsa Diwan Society with head office in Vancouver. The Society had branch societies at the Sikh temples in Victoria, Abbotsford and New Westminster.



Sant Attar Singh, a member of the Chief Khalsa Diwan, in Amritsar baptized Teja Singh. Teja Singh went for higher education abroad with the Chief Khalsa Diwan paying his expenses. He attended a course of lectures at University College, London and then attended Cambridge University, England studying "natural science Tripos" for 5 terms. In summer of 1908, he enrolled as a graduate student at Teachers College in Columbia University, New York.

On Tarak Dass' suggestion the Vancouver Sikhs invited Sant Teja Singh to British Columbia to assist them[49]. In September 1908, he came with his wife and two children from New York, via Montreal, to Vancouver. He set up the Khalsa Diwan Religious Society, and was instrumental in the building of the Sikh temples in Vancouver (opened on Jan.19th 1908), Abbotsford, and Victoria and in Stockton, California. The Asian Indian community set up the Guru Nanak Mining Trust Company on November 29th 1908. They bought 250 acres for ten thousand dollars with a view to set up a township. Sant Teja Singh was active in thwarting the plan to move Sikhs en masse from British Columbia to British Honduras. In November 1909 he went on mission to London to lobby against discriminatory immigration laws. In November 1912 he went on a mission to Ottawa.

In 1913, he withdrew his name when he failed to secure unanimous approval to lead the delegation to England and India. He was recalled to India and the Chief Khalsa Diwan, in deference to its pro-British stance, restricted his activities to singing hymns only. He was forbidden to comment on his Canadian experiences, criticize the British Indian government or the toddyism of the Chief Khalsa Diwan itself. He accepted the conditions imposed on him.

---

48 Professor Teja Singh is very important historically for British Columbia Sikhs. He was born in Montgomery, Punjab. His father was an assistant surgeon. He graduated with a M.A. degree in law from Punjab University.

49 Tarak Nath Dass (deported by Canadian immigration from Vancouver to Seattle) had suggested to Balwant Singh (later priest of the Vancouver Gurdwara) to send for Teja Singh.

## Gurdwara's importance as an institution

A community to proper must have its own meeting place, for the Sikhs it is the gurdwara, which provides spiritual guidance upstairs and serves as a community centre downstairs. The gurdwara is central to the whole social aspect of life cycle namely birth, engagement, celebration, marriage and death.

The temple elders and the management committee should settle the differences between the members of the community much as the Panchayt (ਪੰਚਾਇਤ means a village assembly of five elders) system does in India. Furthermore, at the gurdwara new acquaintances are made and old acquaintances renewed. It serves as an indispensable network. Here you will find out where work is available, and where some relative or friend has located and all kinds of information will be exchanged.

Harbhajan Singh Bhander relates this discussion with his uncle Sardara Singh Kheri in 1942 after the internment of the Canadian-Japanese citizens. As most of the pioneers had come with the idea of saving enough funds to return to India to retire, why did they erect the Sikh temples in Canada? Sardara Singh replied that Sant Teja Singh had advised the Sikh pioneers that the only place, which was secure from seizure and harassment, will be the Sikh temple where they could meet and not have any government interference.

It is related how the community had invited a colonial government officer for some discussion at the temple. He arrived early and tried to get the person reading the Granth Sahib in the Prayer Hall to come out at that very moment. The reader ignored him and completed his recital of the Holy Book. After this he came out and the colonial officer expressed his displeasure with him. His reply "I was in communication with a higher power than yours, and so did not attend to you right away" attests to Sant Teja Singh's foresight.

## Erection of the Gurdwara building

In 1907 the Sikhs bought three adjoining lots in Vancouver on Second Avenue. In 1908, on the middle lot they built a gurdwara.

In Victoria the land bought on the northeast corner of the Topaz Avenue and Blackwood Street intersection was part of an extensive Work Estates dairy farm in those days. It has a commanding view owing to its height. The panoramic view to the south shows the entire city south of Hillside Road, with the Olympic Mountains forming a grand backdrop. To the west the Victoria Inner harbour and Esquimalt harbour fades to the rolling blue hills of Sooke. Magnificent sunsets are experienced from this imposing site.

### Plans and erection of the building, January 1912

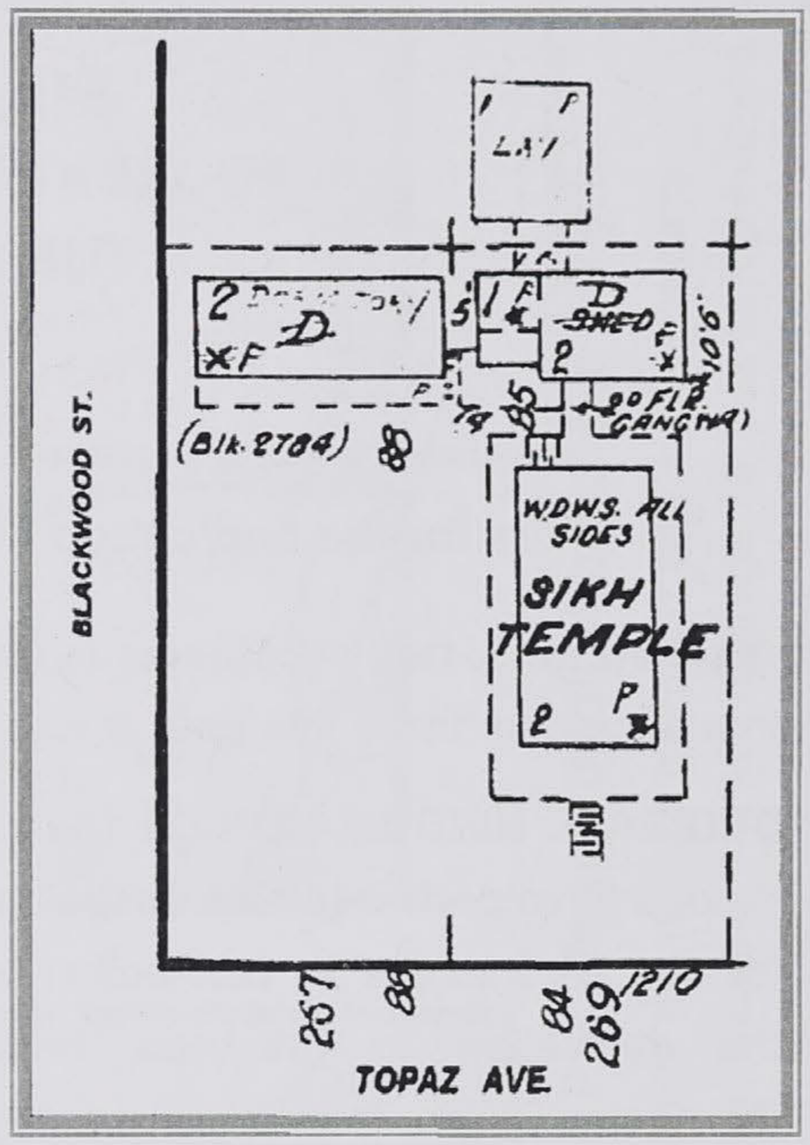
In 1912, there were many Christian churches of different denominations in Victoria. The Chinese and Japanese had Buddhist temples at this time. When the plan for the Victoria Sikh Temple was presented at the City Hall in January 1912, there was consternation. The Building Inspector of the City, Northcott and the Mayor of Victoria, Beckwith's made attempts to withhold the building permit. Considerable pressure was

applied to exchange this parcel of land for lots on Herald Street. The Victoria Sikhs did not compromise.

The building permit was denied. The Sikhs litigated in the Supreme Court of British Columbia[50]; Chief Justice Hunter ruled the Sikhs were entitled to proceed and gave an injunction against the City. For the sum of about ten thousand dollars the first Gurdwara was built. It was consecrated on October 6th 1912[51].

### Temple building details

The Temple building was on lot # 269. It had two storeys, with baked brick sidings[52] and a verandah on all sides of the upper floor. The Prayer Hall measured fifty feet long and thirty feet wide. The corridors were 5 feet wide on three sides and ten feet on the south side. The stairs opened on the south to Topaz Avenue. The main floor had dining hall. At the rear there were separate quarter for the priest. There was a storage shed in the upper northern quarter of the lot. The foundation stone was laid by Sant Teja Singh. In 1922 a dormitory was built on lot # 267. The washrooms were on lot # 270.




### Early financial difficulties

The reader studying Chapter 2 will gain an insight to the precarious financial position. In 1912 lot 267 was sold. In 1913, lot 268 was sold. In 1914, lot 270 was sold. In 1915, lot 267 was bought for the second time. Also in 1915, the lot 269, with the newly build Gurdwara on it, was redeemed from Archibald Campbell. A detailed history of the early difficulties also can be gleaned by study of the Land and Improvements values of the Assessment and Collector Rolls 53 of the City of Victoria (Chapter 7 - Section 2).

---

50 The reader is referred to the Chapter 3 "Acquiring the Building permit".

51 Amrik Singh Dhillon gives the figure of ten thousand dollars. Walter W. Baer who took part in the procession also gives the cost at $10,000 in his article in the 'Canadian Courier. In 1915 Sardara Singh Kheri took out a mortgage in his own name to bail out the Temple out of a cash flow crunch. See the history of lot # 267 and lot # 269. (Chapter 5 - Section Two).

52 The Gurdwara building was outside the fire protection zone of the city which only extended to Hillside Avenue at that time. Public buildings outside the zone could not be a wooden frame building.

53 A detailed study is documented in:
Chapter 2. "Land acquisitions 1909 to 1915".
Chapter 7. "Land acquisitions 1948 to 1983".

**The Foundation stone [54]**

ੴ ਸਤਿ ਗੁਰੁ ਪ੍ਰਸਾਦਿ ।
ਸੰਮਤਸ੍ਰੀਗੁਰੂ ਨਾਨਕ ਸ਼੍ਰਾਹੀ ੪੪੩ ਜੇਠ
ਦਿਨ ਮੰਗਲਵਾਰ ਤਰੀਕ ੨੧ ਨੂੰ ਵਿਕਟੋਰੀਏ ਦੇ ਗੁਰ
ਦਵਾਰੇ ਦੀ ਨੀਂਹ ਰਖੀ ਗਈ

**SIKH TEMPLE**
**FOUNDATION STONE LAID ON**
**TUESDAY 21ST MAY**
**1912**

**Plans for the dedication of the 1210 Topaz Avenue Sikh Temple**

**The Victoria Daily Colonist** issue of Sunday, October 6th 1912 on page 7 has at bottom of column three this item in the city item's category:

**DEDICATE HINDU TEMPLE** - The local Hindus have perfected all arrangements for the ceremonies in connection with the dedication to the new temple, the Khalsa Diwan, to take place today at the corner of Blackwood Street and Topaz Avenue. About 500 Hindus will arrive here this morning on the Grand Trunk Pacific Steamer from Vancouver and New Westminster, while a number came over yesterday from Seattle and other Sound ports. Together with the local Sikhs the visitors will participate at Herald Street at 9.30 o'clock and parade through the City via Government, Yates, Quadra, Hillside and Blackwood streets to the temple, where at 12.30 o'clock the ceremonies at the temple will commence. At 2.30 o'clock a service in English will be held, led by Prof. Teja Singh, the Hindu missionary to the Pacific Coast. The occasion will be a notable one in local Hindu circle and the ceremonies will be carried out on an elaborate scale.

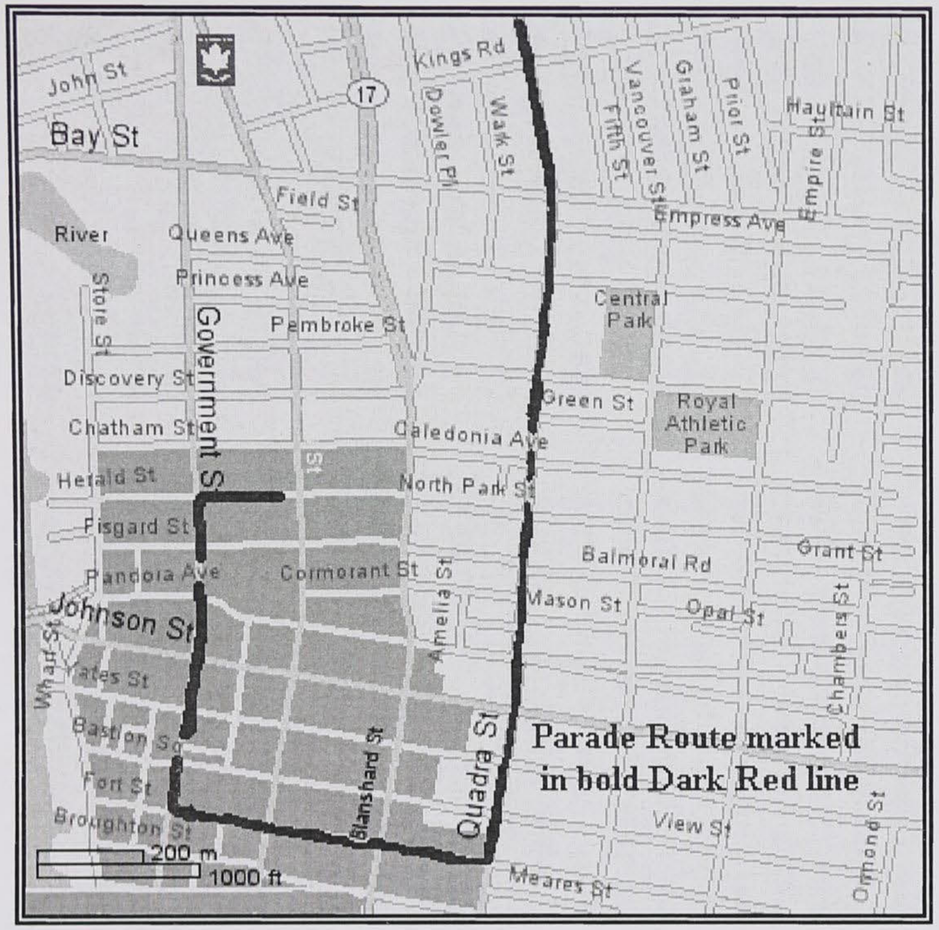
The Sound in the news column above refers to Puget Sound region, where there were many sawmills employing Asian Indians.

54 This tablet states the **Sikh Calendar** starting with the birthday of Guru Nanak as the start of Sikh era. Guru Nanak was born in Baisakh 1526 (April A.D. 1469) in Nankana Sahib, now in Pakistan. The reader will be surprised that by custom his birth anniversary is celebrated in October-November. Thus 1912 A.D. was year 443 of Nanak Shahi calendar.

# 6 ਅਕਤੂਬਰ ਕੋ ਗੁਰੁਦੁਆਰਾ ਖੁਲਾ

## 6 ਅਕਤੂਬਰ ਕੋ ਗੁਰੁਦੁਆਰਾ ਖੁਲਾ

On October 6th (*1912*) the Gurdwara was consecrated



**Victoria Daily Colonist : Parade and dedication of the Temple**

***Parade route map.*** The distance the parade travelled was 3.3 kilometers

The Victoria Daily Colonist issue of Monday, October 7, 1912 on page 10 has at top in three columns has details of the Sikh parade and consecration of the Temple.

## SIKH PROCESSION SPECTACULAR ONE

Prof. Teja Singh on Horseback followed by Bible on Carriage of State - Dedication of Khalsa Diwan.

Many of the non-resident Sikhs who assisted in the dedication of the new temple; the Khalsa Diwan, on Sunday, were still in Victoria this morning. The followers of Guru Nanak were considerably elated by what they believed was the good impression created by the demonstration which, they declare will materially help to obtain a greater "equality of treatment" at the hands of Canadians.

Although the procession of last Sunday and the dedicatory exercises following it were not exactly as scheduled, they offered a somewhat unusual spectacle for Western eyes. Prof. Teja Singh, leading the parade through the downtown thoroughfares, preached the gospel of equality at the street corners. He rode on a horseback and carried a sword. The well-known Hindu teacher and Harvard graduate said the Sikhs believe in the "oneness" of God, and that they countenance no distinction of creed, caste, or color. He thought the others who placed their faith in one Supreme Being should be guided similarly in their conduct. He thought that, if despite the preaching of the brotherhood of man, such persons made discriminations because of difference of breed or nationality or country they were simply indulging in a sort of lip service, which meant nothing.

Although Prof. Teja Singh's sword was, for the most part, entirely ornamental, it served to assist in a simile which, in one of his address, the Oriental scholar directed against those who would not listen to good counsel.

"The sword is not to be used until everything else fails," he said slightly advancing the weapon from his side. "And then only, like a rod in school to break a stubborn pride."

After many of his exhortations, the crowds along the sidewalks applauded by clapping their hands, and when the temple at the corner of Topaz Avenue and Blackwood Street was reached there were almost as many white people in the crowd as Hindus. Many of the former, including Victoria women, attended the service both at 1.00 p.m. and at 3.00 p.m., of course complying with the requirement of taking off their shoes.

### Bizarre Procession

Victoria has, perhaps, seen any street spectacles more picturesque than the Hindu street parade. Immediately to the rear of Prof. Teja Singh, who, with his yellow band across the shoulders and his great black beard, looked like some new sort of Crusader come to turn the tables on Christianity, rode the Guru Granth Sahib, the Sikh Bible, in a Carriage of State made vivid by decorations of paper flowers with brilliant hue. Five mounted guards, carrying yellow banners surmounted by a heavy metal shield, which looked like a variation of the old-time battle-axe, clattered along each side of the Holy Writ. A native, with a long swath, sat in the rear, continually fanning the Bible, with its heavy covering of plush and gold fringe.

Behind the Carriage of State and its burden marched nearly 1000 Sikhs, which is not counting the many additonal hundreds of the same race and creed who walked along the sidewalk. One native woman, looking almost like a pigmy alongside her stalwart husband, marched with the rear. Two other women rode in a carriage at the rear. They were the only women in the parade.

Although the parade made one concession to modernity by engaging a brass band to lead the procession,

they were, nevertheless, largely fortified by their own musicians. They thumped their barrel drums and shook their finger cymbals continuously, notwithstanding the fact that this accomplishments were sometimes lost in the more vociferous blare of the wind instruments in the front. During the entire time too, the marchers chanted continually, the chorus growing louder as their religious fervor increased, and dying away to a low sort of mutter while some leader or other repeated the opening words of some native psalm.

### Carriage of State

The procession, which was to have started from Government and Herald Streets at 9.30 a.m. did not begin to move until nearly 10 o'clock. A sergeant of police and several members of the local force proceeded at the head of the marching order to clear the streets and to prevent the possibility of some irresponsible person starting a hostile demonstration. At no time, how-ever, was there the least resemblance of anything unpleasant. The street crowds were simply intensely interested in the unusualness of the sight, and in a very short while hundreds of men and women were hurrying along the sidewalks of each side of the Carriage of State, much as they sometimes do at a circus. Some made laughing comments on two vase bearers who flanked the Guru Granth Sahib at the rear with bouquets of paper flowers, but these individuals simply grinned amiably in return.

Continuing up Government Street to Yates Street, the procession turned, proceeding up Yates Street to Quadra, where, at Pandora and Quadra, the choir of the Pandora Avenue Methodist church and many of the congregation were on the steps to see the marchers. The soft strains of an organ on the inside of the church floated in to the street and mingled with the sing-song of the Sikhs. It seemed for a moment as if Prof. Teja Singh might stop to preach to the Christians assembled on the church steps, but, after a moment's hesitation, the radiantly-garbed vehicle with its native Bible rumbled on, the hoof of the horses making a great clattering sound as they pranced on alongside.

At Hillside Avenue the procession turned once again, and finally entered upon Blackwood Street, where, after a march up Smith's Hill, the temple was reached. Here the mounted escort consisting of Bhag Singh, Hakam Singh, Harnam Singh, Labh Singh and Juvan Singh, drew their horses upto one side, while, with much impresiveness, a number of other Sikhs went about the business of lifting the Scriptures from the improvised altar in the Carriage of State.

In the meantime a Sikh climbed on the stair railing of the Hindu temple and began to discharge a double-barreled shot-gun. Two great yellow flags, similar in color and decorations to the ones carried by the mounted escort, were run to the tops of the two flag poles, and this, with increasing chanting and the playing of the brass band, the Guru Granth Sahib was carried up the steps and into the new house of worship. Before this solemn act was completely accomplished, however, the Sikhs massed themselves on the stairs, and, Bible held at arm's length, had their pictures taken.

A short native ceremony of instaling the Bible followed. At 3 o'clock there was another ceremony to which the public was invited, and at which time a short address in English was delivered by Prof. Teja Singh, who is the Sikh missionary to the Pacific coast. Among the prominent Sikhs who participated in the dedicatory excercises and the parade were Balwant Singh, priest of the Sikh temple at Vancouver; Bhag Singh, president of the Khalsa Diwan, Vancouver, and others.

(The cavalry escort members: Bhag Singh and Labh Singh were from Pur-Heerran village, Hakam Singh was from Kadola village, Harnam Singh was from Jamastpur village and Jivan Singh was from Nangal village).

## Canadian Courier's account

Walter W. Baer wrote this article for the 'Canadian Courier'. Baer took part in the religious procession and attended the opening ceremony of the Sikh Temple, Victoria.

> Those who witnessed and took part in the dedicatory services at the Temple on the day named must have been deeply impressed with the conviction that "In any nation that feareth God and worketh righteousness is accepted of Him." It is about this and the methods by which God manifests His acceptance of various people that I shall write.
>
> The Sikh Temple of Victoria is an institutional structure built after Hindu architecture, and though in no sense pretentious, is a most crediable sanctuary. The main building is 40x50 feet, built of red brick with a commodious basement for recreational purposes, the whole established upon cement foundations. The 'Upper Room' is the sanctuary' the part of the building specifically dedicated as a holy place. No partition divide either basement or temple, though stout, square pillars of wood support the interior and roof. Around it all runs a verandah some 10 feet in width, supported on square columns with ornamental capitals. In the rear of the building, but detached from it, is another structure, in which are living rooms for the Priest or Minister, and a kitchen furnished throughout for good preparation of food. The sanitary arrangements comply with the civic-bylaws. There are no chairs, pews or seats in the Temple or Worship room, as the worshipping Sikhs sit on the bare floor, only the Ministers standing. They also sit when not ministering. The Temple cost nearly 10,000, and is a monument to religious zeal and faith of people far from home, in a strange land which has not treated them justly and among a people to whom they are united by two bonds. The first of these is their attachment to the throne and empire of the British people who delivered India, and the second is their unconquerable conviction that "God has made them of one flesh all the nations of the earth." It is the last rather the first which makes the Sikh tolerant of the abuse and misrepresentation to which he has been subjected by the people who send missionaries to show him the way to salvation. ....
>
> The worship of one god as practised by the Sikhs is not traceable to the evangelistic work of Christian missionaries among Hindus. They date from the "reformation" in India corresponding almost, as to revolt from orthodox religion, to that of Martin Luther in Europe. There can be no doubt that "God hath revealed Himself in diverse manners" to the nations of the world.
>
> It is for the perpetuation of their reformed religion that the Sikhs have erected temples in British Columbia. The one dedicated on Sunday was the third in the province, for already there are Sikh Temple at Vancouver and Abbotsford, B.C., the Sikhs evidently being determined to keep their faith unspotted from the world. They do not intend to hang their harps upon the willow and remorsefully ask, "How can we sing the songs of Zion in a strange land?"

The morning of the festal day brought 88 Hindus from Vancouver and the Lower Mainland of British Columbia to share with their brethren in Victoria the glad event. The whole company, some 1,400 strong, formed in procession, six abreast, and marched the three miles to the hill upon which the new temple stands. I cannot better describe the scene than by quoting an admirable passage from the Daily Times of the next day, which paper said:

"The commanding feature of the procession was the canopied arch, decorated and beflagged for the occasion, containing the Guru Granth Sahib, and on either side of the car were mounted horsemen bearing the baptismal yellow banners of the faith. They were Bhag Singh, Harnam Singh, Labh Singh and Jivan Singh. Behind the carriage bearing the leaders came the men in files of six, tall, manly looking fellows, providing a sharp contrast with the unhappy immigrants who landed here some years ago. The halt and the maimed were there too, sad witnesses to the tragedies of life. But on the whole there was the stately carriage and bearings of the men who are the backbone of the native Indian army. A few were in the uniform of the regiments in which they had seen service in warmer climes."

There were two dedicatory services at the Temple. They were eminently practical addresses first in Hindu and afterward in English. European and Sikhs alike removed their shoes from their feet before entering the Temple. The place once consecrated was "Holy Ground".

Three Hindu women were present: Mrs. Bhai Hira Singh, Bibi Kartar Kaur wife of Bhai Balwant Singh and Bibi Harnam Kaur wife of Bhai Bhag Singh - the whole remnant of the domestic memories of a numerous people who had been denied the right to bring their wives to Canada. There was also an English woman, Bibi Labh Kaur (an English lady), wife of Munsha Singh, a prominent Hindu of Vancouver, who had married the swarthy son of India, who adoring called himsef her husband. It was her second marriage, and, though it is a childless marriage, she declares it to be - save for this - a happy one.

This is but the forerunner of what will come to this Western country in view of the iniquitous interpretation placed upon the immigration laws excluding the "women-folk" of these sturdy sons of Empire. There will be many white women who will marry Hindus and these, denied the ordinary rights of humanity, will follow the lead of those who break the ice. The legislation - or rather the interpretation falsely placed on it is designed to exclude Orientals, will people the province with half-caste children, and no one will venture to predict that this is better to maintain the integrity and purity of the Hindu and white races separately and distinct. I speak from long observation of the trend of events and I do not hesitate to predict that Canada is preparing a scourge with which the fates will yet beat her into submission.

### Mayor Beckwith of Victoria statement

He made this statement at the time of the consecration:

> The Asiatics have come into British Columbia in such numbers that there are Hindu temples in Victoria and in Vancouver. The Hindus are a source of trouble. They are not suited to the country. They are immoral and quarrelsome and have not stamina enough to become good workers. Some of them, however, make money. There are several real estate offices here conducted by Hindus, who are well enough off to keep automobiles. Their very success constitutes danger. It makes them determined to bring in their friends and to demand right of citizenship. This province and perhaps Alberta, too, is in danger of having serious problem before it. You see, these Hindus are British citizens, and some of them have fought for the Empire; consequently there are many people who think that it is harsh to speak of them as I do. But we have in British Columbia about 300,000 inhabitants, and if another 350,000 Hindus were to come, what would our condition be? The only restriction put on the immigration of Hindu's is the law insists that they must come direct from India. This is difficult for them to do, as they have in the ordinary way to transfer at Hong Kong or Shanghai.

### How the Guru Granth Sahib was installed and the first gyani

The Guru Granth Sahib[55] was brought from Vancouver, on the Canadian Pacific Ferry, which used to dock on the Inner Harbour. Escorted by a marching brass band and a mounted escort, the Guru Granth Sahib was taken in a procession to the Topaz Avenue Sikh Temple. The procession stopped and Sant Teja Singh gave discourse on the Sikh Holy Book at many intersections. The first gyani (priest) was Bhai Hira Singh Bains from village Nangal Kalan.

### Topaz Avenue Sikh Temple historically importance

It was the fourth gurdwara[56] in all of Canada built for that specific purpose. Since the dissolving of the Sikh Temple in Golden, B.C. and sale of the 1866 Second Avenue gurdwara site in Vancouver left the original Gurdwara in Abbotsford and the Topaz Avenue Sikh Temple in Victoria is the oldest two Sikh temple buildings on its original site in Canada. The Sikh Temple in New Westminster at 344 Boyne Street opened in 1913. In 1969, on the same site in Victoria retaining some historical features, a bigger building was erected.

---

55 Guru Granth Sahib ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ is the Holy Book of the Sikhs

56 **Golden Memories**. Golden and District Historical Society. 1982. pp. 27-28. Sikh Temple in Golden, B.C. was the first Sikh Temple built in North America.

## OPENING DAY DONATION LIST

These are scanned reproduction of the entry in **the Journal** on pages 10 and 11, dated October 6th 1912.

The following two pages give the translation into English alongside the Punjabi of the above documents. In all fifty-one entries show the monthly dues each has agreed to pay. The next column records the actual payment.

10 6 ਅਕਤੂਬਰ ਕੋ ਗੁਰੁਦੁਵਾਰਾ ਖੁਲਾ ਮਾਹਵਾਰੀ ਸ਼ੁਰੂ

| # | ਨਾਮ | ਪਿੰਡ | ਮਾਹਵਾਰੀ | ਪੈਹਲਾ 1 2 | Name | Village |
|---|---|---|---|---|---|---|
| 1 | ਮੀਹਾਂ ਸਿੰਘ | ਕਦੋਲਾ | ਇਕ | $1 | Mehan Singh | Kadola |
| 2 | ਨਰੰਨਜਣ ਸਿੰਘ | ਗੁਰਾਂਏਂ | ਦੋ | | Naranjan Singh | Gurrain |
| 3 | ਪਾਲ ਸਿੰਘ | ਬੜਿੰਗ | ਦੋ | 2 | Pal Singh | Bhring |
| 4 | ਹਰੀ ਸਿੰਘ | " | ਦੋ | 2 | Hari Singh | Bhring |
| 5 | ਹਰਨਾਮ ਸਿੰਘ | ਕੁਦੋਲਾ | ਇਕ | 1 | Harnam Singh | Kadola |
| 6 | ਭਾਨ ਸਿੰਘ | ਸਰਹਾਲ-ਕਾਜੀਆਂ | ਇਕ | 2 | Bhan Singh | Sarhal-Qazian |
| 7 | ਭਾਗ ਸਿੰਘ | ਪੁਰ ਹੀਰਾਂ | ਇਕ | | Bhag Singh | Pur-Heerran |
| 8 | ਗੁਰੁਦਿਤ ਸਿੰਘ | ਸੁਰ ਸਿੰਘ f | ਇਕ | 2 | Gurdit Singh | SurSingh |
| 9 | ਮੇਹਰ ਸਿੰਘ | ਪੁਰ ਹੀਰਾਂ | ਦੋ | | Mehar Singh | Pur-Heerran |
| 10 | ਹਰਦਿਤ ਸਿੰਘ | ਖੇੜਾ | ਦੋ | | Hardit Singh | Khera |
| 11 | ਸੁੰਦਰ ਸਿੰਘ | ਜੋਹਲ | ਸਵਾ | 1.25 | Sunder Singh | Johal |
| 12 | ਜੈਮਲ ਸਿੰਘ | ਪੁਰ-ਹੀਰਾਂ | ਇਕ | | Jaimal Singh | Pur-Heerran |
| 13 | ਪਾਲਾ ਸਿੰਘ | ਪਦੀ | ਇਕ | | Palla Singh | Paddi |
| 14 | ਲਾਭ ਸਿੰਘ | ਪੁਰ ਹੀਰਾਂ | ਦੋ | 2 | Labh Singh | Pur-Heerran |
| 15 | ਸਰਦਾਰਾ ਸਿੰਘ | ਖੇੜੀ | ਦੋ | | Sardara Singh | Kheri |
| 16 | ਆਜਾਗਰ ਸਿੰਘ | ਭੈਣੀ | ਦੋ | | Ujjagar Singh | Bhenni |
| 17 | ਮੋਤਾ ਸਿੰਘ ਰੜਾ | ਰੇੜਾ | ਦੋ | 2 | Motta Singh | Rerah |
| 18 | ਊਦਮ ਸਿੰਘ | ਸੁਰ-ਸਿੰਘ | ਦੋ | 2 | Udham Singh | Sur Singh |
| 19 | ਬਸੰਤ ਸਿੰਘ | ਗੁਰਾਏਂ | ਇਕ | 1 | Basant Singh | Gurrain |
| 20 | ਗੁਰੁਦਿਤ ਸਿੰਘ | ਨਗਰ | ਇਕ | 1 | Gurdit Singh | Nagar |
| 21 | ਭੋਲਾ *ਸਿੰਘ*[57] | ਕੋਟ | ਦੋ | | Bhola *Singh* | Kot |
| 22 | ਹਾਕਮ ਸਿੰਘ | ਡਾਲੇਕੇ | ਇਕ | | Hakam Singh | Dale-ke |
| 23 | ਜੀਵਣ ਸਿੰਘ | ਵਿਲਿੰਗ | ਇਕ | 1 | Jeevan Singh | Willing |
| 24 | ਛਜਾ ਸਿੰਘ | ਕਹਾਰਪੁਰ | ਦੋ | 2 | Chajha Singh | Kaharpur |
| 25 | ਅਮੀਂ | ਮੋਤਿਆਂ | ਦੋ | 2 | **Ammee**[58] | Motian |
| 26 | ਪਾਲ ਸਿੰਘ | ਕਮਾਲੂ | ਇਕ | 1 | Pal Singh | Kamalu |

57 Singh ਸਿੰਘ has been added by the author.

58 **Ammee** was a Muslim from village Motian. He had no family in Canada. He could bend an inch diameter steel bar barehanded into a horseshoe. Note his donation is in upper bracket. He died in Port Alberni. His two Sikh friends buried him and read the Sikh Ardas at the time. Years later they recognized a Muslim (a Pathan in full ethnic dress) in Victoria in December 1938. Making sure he was a Muslim and could recite the Muslim prayers for the dead they took him to Port Alberni to read the Muslim rites for their late friend over his grave. This Muslim was named Fikru and worked in Duncan and Lake Cowichan sawmills later.

6 ਅਕਤੂਬਰ ਕੋ ਗੁਰੁਦੁਵਾਰਾ ਖੁਲਾ ਮਹਾਵਾਰੀਆਂ ਸ਼ੁਰੂ -- ਹੋਇਆਂ ਅਕਤੂਬ੍ ਤੋਂ 11

| # | ਨਾਮ | ਪਿੰਡ | ਮਾਹਵਾਰੀ | ਪੈਹਲਾ | Name | Village |
|---|---|---|---|---|---|---|
| 27 | ਜੁਆਲਾ ਸਿੰਘ | ਪਾਲ | ਦੋ | $2, $2 | Jawala Singh | Pal |
| 28 | ਕਰਤਾਰ ਸਿੰਘ | ਸੀਤੋ | ਇਕ | | Kartar Singh | Seeto |
| 29 | ਮੋਹਣ ਸਿੰਘ | ਸ੍ਹਾਲੀ | ਦੋ | 2 | Mohan Singh | Sarhali |
| 30 | ਜੁਆਲਾ ਸਿੰਘ | ਪੁਰਾਣੈਵਾਲਾ ੋ | ਦੋ | 2 | Jawala Singh | Purane-wala |
| 31 | ਜੁਵੰਦ ਸਿੰਘ | ਨੰਗਲ | ਦੋ | 2 | Juwant Singh | Nangal |
| 32 | ਜੁਵੰਦ ਸਿੰਘ | ਬਸਰਾਮ-ਪੁਰ | ਦੋ | 2 | Inder Singh | Basrampur |
| 33 | ਜੁਆਲਾ ਸਿੰਘ | ਸਮਰਾੜੀ | ਦੋ | 2 | Jawala Singh | Samrari |
| 34 | ਬਸੰਤ ਸਿੰਘ | ਬਸਰਾਮ-ਪੁਰ | ਆਟਾ ਦੋ ਬੋਰੇ | 2 | Basant Singh | Basrampur |
| 35 | ਗੁਰੁਦਿਤ ਸਿੰਘ | ਮੰਗੇਵਾਲ | " ਇਕ ਬੋਰਾ | 1 | Gurdit Singh | Mangaewal |
| 36 | ਗੰਗਾਰਾਮ | ਬਾੜਿਆਂ | ਸੋ ਪੋਂਡ ਖੰਡ | ਇਕ ਬੋਰੀ | Ganga Ram | Baryan |
| 37 | ਹਰਨਾਮ ਸਿੰਘ | ਪੰਡੋਰੀ | ਦੋ | 1 | Harnam Singh | Pandori |
| 38 | ਉਜਾਗ੍ਰ ਸਿੰਘ | ਨੰਗਲ | ਦੋ | 1 | Ujjager Singh | Nangal |
| 39 | ਅੰਮ੍ਰ ਸਿੰਘ | ਖੇੜਾ | ਛੇ ਪੋਂਡ ਘੇਓ | 3 | Amar Singh | Khera[59] |
| 39 | ਅੰਮ੍ਰ ਸਿੰਘ | ਖੇੜਾ | ਦੋ | 2 ਡਾ | Amar Singh | Khera |
| 40 | ਬ੍ਹਟਾ ਸਿੰਘ | ਡਾਲੇਕੇ | ਦੋ | 1 | Buta Singh | Dhale-ke |
| 41 | ਵਰਆਮ ਸਿੰਘ | ਪਦੀ | ਦੋ | | Waryam Singh | Paddi |
| 42 | ਅੰਮ੍ਰ ਸਿੰਘ | ਝਿੰਗੜ | ਦੋ ਪੋਂਡ ਘੇਓ | | Amar Singh | Jhingerh |
| 43 | ਠਾਕੁਰ ਸਿੰਘ | | ਦੋ | | Thakur Singh | |
| 44 | ਕਰਤਾਰ ਸਿੰਘ | ਚੰਦ | ਇਕ 1, | 1, 1 ,1 ,1 | Kartar Singh | Chand |
| 45 | ਜਸਵੰਤ ਸਿੰਘ | ਲੰਗੇਰੀ | ਇਕ | 1 | Jaswant Singh | Langeri |
| 46 | ਭਗਤ ਸਿੰਘ | ਮੀਰਪੁਰ | ਇਕ | 1 | Bhagat Singh | Meerpur Lagha |
| 47 | ਬੰਤਾ ਸਿੰਘ | ਨਦੋਲਾ | ਦੋ | 1 | Banta Singh | Nadola |
| 48 | ਹਾਕਮ ਸਿੰਘ | ਡਾਲੇਕੇ | ਇਕ | 1 | Hakam Singh | Dalae-ke |
| 49 | ਕਿਸ਼ਨ ਸਿੰਘ | ਤਲਵੰਡੀ | ਇਕ | 1 | Kishan Singh | Talwandi |
| | **Note there are two column numbered 49** | | | | | |
| 49 | ਵਿਰਆਂਮ ਸਿੰਘ | ਪਦੀ | ਦੋ | 2 | Waryam Singh | Paddi |
| 50 | ਭੋਲਾ ਸਿੰਘ | ਕੋਟ | ਦੋ | 2 | Bhola Singh | Kot |
| **The two above names are repeated on next page** | | | | | | |

Page 14 entry is brief, though undated ties in with page 11 for the first entry only.

14 ਮਾਰਚ

| # | ਨਾਮ | ਪਿੰਡ | ਮਾਹਵਾਰੀ | ਪੈਹਲਾ | Name | Village |
|---|---|---|---|---|---|---|
| 51 | ਨਾਮਾਂ *ਸਿੰਘ* | ਸੰਮਰਾੜੀ | ਇਕ | 1 | Namma *Singh* | Samrari |
| 51 | ਭਾਗ ਸਿੰਘ[60] | ਪੁਰ ਹੀਰਾਂ | | 2 | Bhag Singh | Pur-Heerran |

59 There are two entries numbered 39. They record two different donations.

60 There is no continuity for number entered for Mr. Bhag Singh's donation. The entry on top of page reads March, so it probably stands for month of March 1913.

## Panama Maru passengers saga

Tangled case of passengers from Singapore

On October 17th 1913 the Japanese liner, *Panama Maru* arrived from Singapore with fifty-six Asian-Indians and docked in Victoria. The Immigration authorities (Hopkinson) allowed seventeen to go ashore. He found the others doubtful and they were locked up in the Immigration Hall. Detainee's friends in Victoria and Vancouver to represent them hired lawyer Edward J. Bird. He secured a writ of habeas corpus for them.

On November 24th 1914, thirty-eight of the Panama Maru Sikhs, packed into a streetcar and escorted by mounted police, came from the Immigration Hall to the Victoria Court House. (One was missing. He apparently got a bar loose in the Immigration Hall and was able to squeeze through a window and slide down a pipe). A couple of hundred Sikhs stood outside the Court House while the lawyers argued inside. Late in the afternoon the Chief Justice Gordon Hunter gave his ruling. The orders-in-council went beyond the Act and were invalid: *Asiatic origin* was not an alternative for *Asiatic race*, because it was more inclusive, covering Europeans born in India as well as Indians; *actual personal possession* was not the same as *possession in one's own right*, because it meant you had to have the money on your person and could not satisfy an immigration officer with proof that you had it in the bank; and *native or citizens* could not be substituted for *native or naturalized citizen* because native was a broader term than *native citizen.*

Chief Justice Hunter said the court was free to intervene (Section twenty-three of the Revised Immigration Act of 1910 said no court or judge could interfere with a decision of the Board of Inquiry) because the orders-in-council had not been issued in accordance with the Act, and he ordered the release of all the Sikhs except for four who were being deported on medical grounds.

The released men were taken by the local Sikhs in a procession to the Sikh Temple at 1210 Topaz Avenue and the whole community rejoiced.

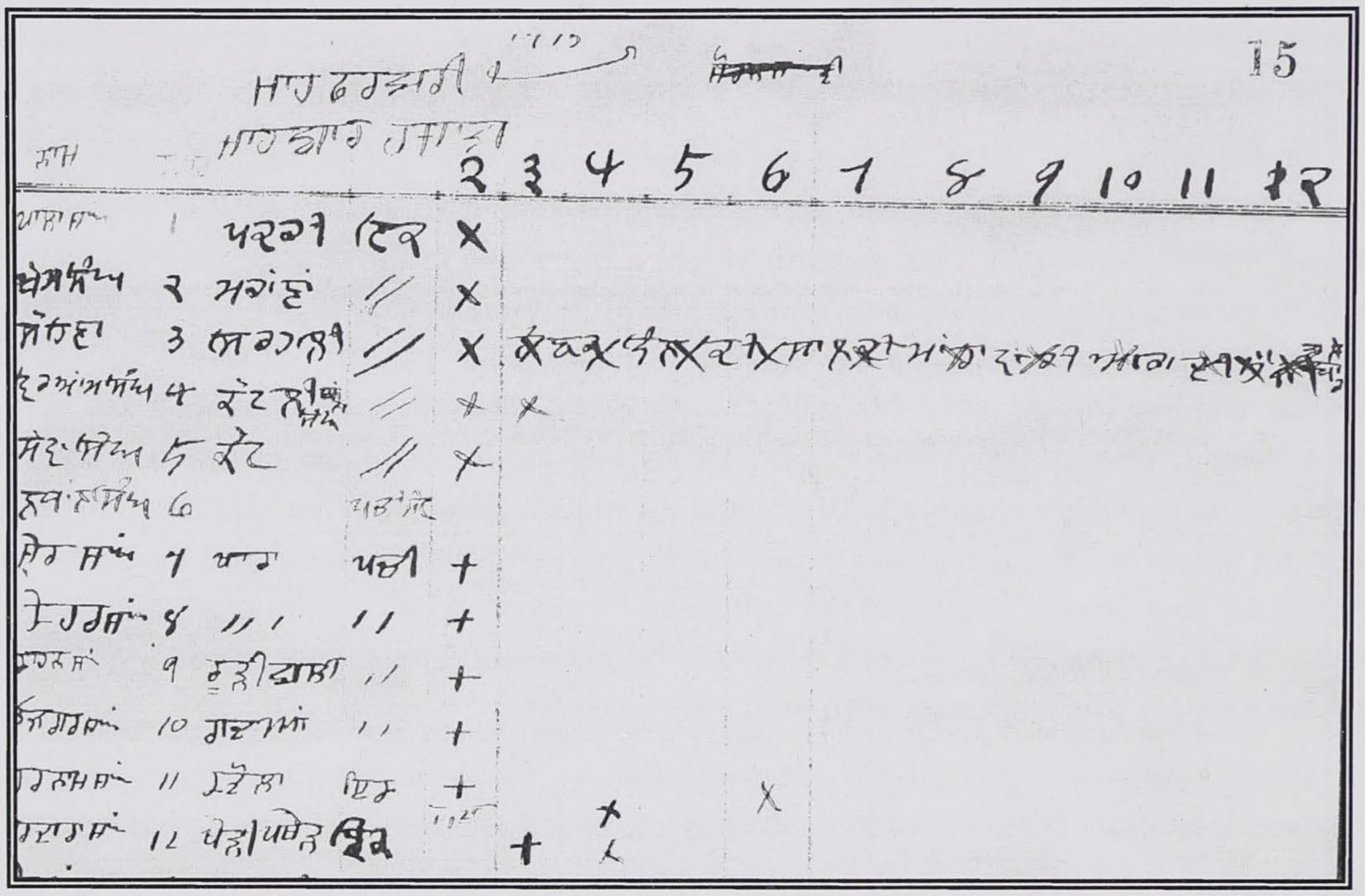
The four men rejected for medical reasons ran away an hour after they were brought back to the Immigration Hall*. The special officer on duty, thinking that rats might get at a sack of flour used by the Sikhs for cooking, had gone down to the basement to get it. When he came back up he found a hole in the wire work on one side of the exercise balcony, and the four gone, while a block away a second officer just off duty stared at a car speeding off at forty kilometers (twenty-five miles) an hour.[61]

* The Immigration building was located on Dallas Road between Ontario and Simco. It was built in 1908 in response to race riots in Vancouver in September 1907.

61 Hugh Johnston, Voyage of the Komagata Maru, Encouragement, pp. 20-21.

## Egyptian Hieroglyphics book-keeping

The scanned reproduction above, on page 15 of The Journal, is dated February 1915. Each month is represented by a number. In the manner of the *Egyptian Hieroglyphics,* the symbol **x** denotes one dollar donation and the symbol **+** twenty-five cents donation. The upper third of the page has been scanned to show this unique ledger bookkeeping.



15

**ਮਾਹ ਫਰਵਾਰੀ 1915** **15**

**ਮਾਹਵਾਰ ਹਸਾਬ**

| # | ਨਾਮ | ਪਿੰਡ | | 2 | 3 | *Name* | *Village* |
|---|---|---|---|---|---|---|---|
| 1 | ਪਾਲਾ ਸਿੰਘ | ਪਦੀ | ਇਕ ਡਾਲਾ | X | | Palla Singh | Paddi |
| 2 | ਖੇਮ ਸਿੰਘ | ਮਰਾਂਣਾਂ | " | X | | Khem Singh | Merana |
| 3 | ਸੋਹਿਣਾ | ਸਿਰਹਾਲੀ | " | X | X | **Sohana** | Sarhali |
| 4 | ਵਿਰਆਮ ਸਿੰਘ | ਕੋਟਲੀ | " | X | X | Waryam Singh | Kotli |
| 5 | ਸੇਵਾ ਸਿੰਘ | | " | X | | Sewa Singh | Kot |
| 6 | ਨਥਾਂਨਾ ਸਿੰਘ | | ਪਚੀ ਸੰਟ | | | Nathana Singh | |
| 7 | ਮੇਹਰ ਸਿੰਘ | ਖਾਰਾ | ਪਚੀ | + | | Mehar Singh | Khara |
| 8 | ਕੇਹਰ ਸਿੰਘ | " | " | + | | Kehar Singh | Khara |
| 9 | ਕਾਹਨ ਸਿੰਘ | ਰੂੜੀਵਾਲਾ | " | + | | Kahan Singh | Ruriwala |
| 10 | ਉਜਾਗਰ ਸਿੰਘ | ਗਦਆਂ | " | + | | Ujjager Singh | Ghadian |
| 11 | ਹਰਨਾਮ ਸਿੰਘ | ਕੋਟਲਾ | ਪਚੀ | + | | Harnam Singh | Kotla |
| | | **Total** | | **$ 17.25** | | | |

Above is the translation into English alongside the Punjabi of the above documents. In all eleven entries show the monthly dues each has agreed to pay. Only the month of February and March are detailed below. With Sohana paying eleven dollars for the full year, the total sum of $17.25 agrees with the pictogram book keeping.

Continue page 15.

## ਮਾਹ .ਫਰਵਾਰੀ 1915 15
## ਮਾਹਵਾਰ ਹਸਾਬ

| # | ਨਾਮ | ਪਿੰਡ | | 3 | 4 | 5 | Name | Village |
|---|---|---|---|---|---|---|---|---|
| 12 | ਸਰਦਾਰਾ ਸਿੰਘ | ਖੇੜੀ-ਪਥੇੜ | ਇਕ ਡਾਲਾ | + | X | | Saradara Singh | Kheri-Bhandar |
| 13 | ਜੇ ਸਿੰਘ | ਸਮਰਾੜੀ | ਪਚੀ | + | | | Jai Singh | Samrari |
| 14 | ਗਰਬਚਨ | ਸਿਰਹਾਲੀ | " | + | | | Gurbachan | Sarhali |
| 15 | ਵਿਛਰ ਸਿੰਘ | ਕੋਟਲੀ | " | + | | | Isher Singh | Kotli |
| 16 | ਰੂੜ ਸਿੰਘ | ਕੋਟਲੀ | " | + | | | Roorh Singh | Kotli |
| 17 | ਬੋਲਾ ਸਿੰਘ | " | " | + | | | Bola Singh | Kotli |
| 18 | ਭਾਨ ਸਿੰਘ | " | " | + | | | Bhan Singh | Kotli |
| 19 | ਹਜ਼ਾਰਾ ਸਿੰਘ | " | " | + | | | Hazara Singh | Kotli |
| 20 | ਬੂੜ ਸਿੰਘ | " | " | + | | | Boorh Singh | Kotli |
| 21 | ਨਥਾ ਸਿੰਘ | ਢਡੇ | " | + | | | Natha Singh | Dhaday |
| 22 | ਗੰਗਾ ਸਿੰਘ | ਮੋਤੀਆਂ | " | + | | | Ganga Singh | Motian |
| 23 | ਤਗਬਾਨ ਸਿੰਘ | ਕੋਟ | " | + | | | Teghban Singh | Kot |
| 24 | ਜਗੀਰ ਸਿੰਘ | ਕੋਟ | " | + | | | Jagir Singh | Kot |
| 25 | ਸਿੰਘ ਸਿੰਘ[62] | ਕੋਟ | " | + | | | Jeeba Singh | Kot |
| 26 | ਭੋਲਾ ਸਿੰਘ | ਕੋਟ | " | + | | | Bhola Singh | Kot |
| 27 | ਨਨਤਾ ਸਿੰਘ | ਥੋਥੜ | " | + | | | Nanta Singh | Thother |
| 28 | ਗਰਦਤ ਸਿੰਘ | ਮੇਲੀ | " | + | | | Gurdit Singh | Meli |

This is page 17 where the ledger for 1915 continues.

## ਮਾਹ .ਫਰਵਾਰੀ 1915 17
## ਮਾਹਵਾਰ ਹਸਾਬ

| # | ਨਾਮ | ਪਿੰਡ | | 3 | 4 | 5 | Name | Village |
|---|---|---|---|---|---|---|---|---|
| 29 | ਜਗਤ ਸਿੰਘ | ਕੋਟਲੀ | ਇਕ ਡਾਲਾ | + | X | | Jagat Singh | Kotli |
| 30 | ਪੰਜਾਬ ਸਿੰਘ | " | ਪਚੀ | + | | | Punjab Singh | Kotli |
| 31 | ਇਸਰ ਸਿੰਘ | " | " | + | | | Isher Singh | Kotli |
| 32 | ਜਗਤ ਸਿੰਘ | ਕੋਟਲੀ | " | + | | | Jagat Singh | Pur |
| 33 | ਬਚੰ ਸਿੰਘ | ਕੋਟਲੀ | " | 7.75 | X | | Bachan Singh | Sur Singh |
| 34 | ਲਾਭ ਸਿੰਘ | ਸੁਰਸੇ | " | + | X | X | Labh Singh | Purhi |
| | **Next four entries are not numbered** | | | | | | | |
| | ਕਰਤਾਰ ਸਿੰਗ | | " | + | X | | Kartar Singh | Purhi |
| | ਸ਼ਿਅਮ ਸਿੰਘ | | " | + | X | | Sham Singh | Kaddaly |
| | ਦਦਾਰ ਸਿੰਘ | | " | + | X | | Deedar Singh | Kiangarh |
| | ਜਸਵੰਤ ਸਿੰਘ | | | + | | ਪੰਚ ਸੰਟ | Jaswant Singh | Lighari |

62 ਸਿੰਘ *Singh* added by the author in entries 24 and 25.

## Gurdwara inventory in 1917

Wartime has seen the number of Sikhs decline. An inventory is made of the temple contents. This will be done in four columns, with item number, Punjabi description and English translation in the third column and the item's quantity in the fourth column.

Unfortunately the items are not grouped by any categories.

The next entry in **the Journal** cf page 20 is dated Dec 9, 1917.

**20** 9/ 12/ 17

| # | ਚੀਜਾਂ ਦੀ ਲੀਸਟ | **List of contents**: | Quantity |
|---|---|---|---|
| 1 | ਭੁਰੇ | Woolen blankets | 13 |
| 2 | ਰਜਾਈ | Cotton comforter | 1 |
| 3 | ਸਰਾਹਣੇ | Pillows | 4 |
| 4 | ਮੰਜੇ ਤੇ ਗਦੇਲੇ | Beds and Cotton comforters | 2 |
| 5 | ਚਾਦਰਾਂ | Bed spreads | 2 |
| 6 | ਕੁਰਸੀਆਂ | Chairs | 78 |
| 7 | ਚਾਦਰਾ ਵੱਡਾ | Large bed spreads | 1 |
| 8 | ਚਾਦਰਾ ਗੁਰੂ ਸੈਹਬ ਹੇਠ | Sheets under Granth Sahib | 2 |
| 9 | ਖੰਡੇ ਕਾਰਦਾ | Ceremonial double-edged and curved small daggers | 5 |
| 10 | ਵੱਡੇ ਸ੍ਰੀ ਸੈਹਬ | Large (3 feet long) Sword | 5 |
| 11 | ਗੁਰੂ ਸਾਹਿਬ ਦੀ ਤਾਸਬੀਰਾਂ ਦਸਮੇ ਦੀਆਂ | Tenth Master's pictures | 4 |
| 12 | ਕੇਤੇ | Punjabi primer books | 5 |
| 13 | ਵੱਡੇ ਸ਼ੀਸੇ | Large mirrors | 2 |
| 14 | ਤਸਬੀਰ ਗੁਰੂ ਨਾਨਾਕ ਦੀ | Guru Nanak's picture | 1 |
| 15 | ਗੁਰਦਵਾਰਾ ਸਟਾਕਟੋਨ ਦੀ | Stockton Gurdwara picture | 1 |
| 16 | ਤਸਬੀਰ ਬਾਬਾ ਗੁਰੂਬਖਸ ਦੀ | Baba Gurbax picture | 1 |
| 17 | ਅੰਮਰਤ ਵਾਲਾ ਬਾਟਾ | Dish for "Amrit" sacrament | 1 |
| | ਰੁਮਾਲੇ | These are large scarves | |
| 18 | ਬੜਾ ਕਾਲਾ ਸਨੈਹਰੀ ਰੁਮਾਲ | Large black-golden scarf | 1 |
| 19 | ਰੇਸਮੀ ਪੀਲਾ ਬੂਟੇ ਦਾਰ | Silken golden in floral pattern | 1 |
| 20 | ਹਾਰਾ ਬੂਟੇ ਦਾਰ | Green in floral pattern | 1 |
| 21 | ਜੰਗਲੀ ਬੂਟੇ ਦਾਰ | In random floral pattern | 1 |
| 22 | ਕਾਲਾ ਸਨੈਰੀ ਬੂਟੇ ਬੰਨੇ | Black-edged floral golden scarf | 1 |
| 23 | ਸਬਸੈ ਸੁਨੈਰੀ ਅਦਕ ਸੈਹਰਾ | Deep golden head-wear | 1 |
| 24 | ਛੋਟਾ ਰੇਛਮੀ | Small silken | 1 |
| 25 | ਲਾਲ ਪੋਬਲਣ ਵਾਲਾ | Red Poplin | 1 |
| 26 | ਸਬਕ ਬੂਟੇ ਦਾਰ | Lesson framed in floral design | 1 |
| 27 | ਛੋਟਾ ਦੁਪਟੇ ਮਾਫਕ | Small scarf | 1 |

The journal's next entry is dated Dec 9, 1917.

This also will be done in four columns, with item number, Punjabi description and English translation and the item's quantity in the fourth column.

Below is Page 21 of the Journal.

**Dated 9/ 12/ 17** 21

| # | ਚੀਜਾਂ ਦੀ ਲੀਸਟ | List of contents: | Quantity |
|---|---|---|---|
| 28 | ਨੀਲਾ ਧਾਰੀ ਦਾਰ ਝੰਡਾ | Blue coloured flag | 1 |
| 29 | ਬਡਾ ਗੁਲਾਬੀ ਛਬੇ ਦਾਰ | Large pink print | 1 |
| 30 | ਜੰਲਾਬੀ ਅਦਰਸ ਛਾਪੇਦਾਰ | Free style golden print | 1 |
| 31 | ਛੋਟਾ ਗੁਲਾਬੀ | Small pink | 1 |
| 32 | ਹਰਆ | Green | 1 |
| 33 | ਕਾਸਨੀ | Floral pattern | 1 |
| 34 | ਛੋਟਾ ਗੁਲਾਬੀ | Small pink | 1 |
| 35 | ਸ.ਫਦ ਛੋਟਾ | Small white | 1 |
| 36 | ਛੋਟਾ ਕਾਲਾ ਤਿਲੇ ਦਾਰ | Small black with gold thread embroidery | 1 |
| 37 | ਨੀਲਾ ਛੋਟਾ | Small blue | 1 |
| 38 | ਹਰਾ ਛੋਟਾ ਅਦਰਸ ਗੁਲਾਬੀ | Small blue with pink border | 1 |
| 39 | ਬੜਾ ਕਾਲਾ ਰੇਸ਼ਮੀ ਬੁਟੇ | Silk deep black & floral pink | 1 |
| 40 | ਕਾਲੇ ਬਡੇ ਰੇਸ਼ਮੀ ਬੁਟੇ | Black with large flowers | 2 |
| 41 | ਗੁਲਾਬੀ ਪਲੇ ਜਾਲੀ ਦਾਰ | Pink border lace | 1 |
| 42 | ਸ.ਫਦ ਪਲੇ ਦਾਰ | White with borders | 1 |
| 43 | ਛੋਟਾ ਸ.ਫਦ ਜਾਲੀ ਦਾਰ | Small white borders lace | 1 |
| 44 | ਛੋਟਾ ਸ.ਫਦ ਜਾਲੀ ਦਾਰ | Small white borders lace | 1 |
| 45 | ਅਨਗਤਠੀ ਨਮੀ ਕੂਕਵਾਲਾ ਕੀਮਤ $115 | Brand new cooking stove $115 | 1 |
| 46 | ਰੁਮਾਲੁ ਹਰਾ ਵਟਿਆ ਵਾਲਾ ਵਸਾਖੀ ਪ੍ਰ $65 | Green scarf exchanged Vaisaki[63] Gurpurbh $65.00 | 1 |
| 47 | ਰੁਮਾਲੁ ਰਤਨ ਸਿੰਘ ਕੋ ਭੋਗ ਪਾਹ ਖਾਰੀ ਕਾ ਰੰਗ ਕਾ ਕੀਮਤ $18 | Scarf donated by Rattan Singh pastel colour cost $18 | 1 |
| 48 | ਰੁਮਾਲੁ ਜਗਤ ਸਿੰਘ ਭੋਗ ਪਰ ਓਸ਼ਮਾਨੀ ਰੰਗ ਦਾਰ | Scarf donated by Jagat Singh for Bhog: Sky-blue coloured | 1 |

63 **Gurpurbh** is the celebration of a Sikh Guru's birthday.

# 1210 Topaz Avenue Sikh Temple – 1940 photograph

**The First Sikh Temple on 1210 Topaz Avenue, circa 1940s**

Prayer Hall is on the upper floor and the kitchen is on the main floor

The dormitary and office are in the building on the left rear

Photograph by permission of Mrs. Mahinder Brar

**View of the Temple and the Dormitory from Blackwood Street**
**1940 photograph**

The dormitary and office are in the building on the left
Photograph by permission of Jugjeet Singh Dheensaw

## Table of Contents

## CHAPTER FIVE

## Passage de rites


**Cremation** 5-125

The Hindu tradition of cremation 5-125

The Sikh tradition of cremation 5-127

The coffin is laid on the wood pyre and Ardas recited 5-128

The picture below shows the wood pyre has been lit 5-129

Prior to Crematorium Asian Indian community arrangements 5-130 to 4-131

## **Chapter Five**, Passage de rites - Cremation

The cremation rites of the Asian Indian pioneers who came to Canada at the start of the twentieth century in British Columbia closely followed the prevailing practices in India. The Muslims bury their dead. The "*rites de passage*" of the Sikh and Hindu communities was similar in the nineteenth century till 1870 during the British colonial period. At this time there was a plurality of Sikh identities. A growing body of Sikhs took part in an active campaign to redefine the Sikh identity. The defining moments were:

i. Publication in 1897 by Bhai Kahn Singh Nabha a vernacular tract in Hindi titled "Ham Hindu Nahin" (We are not Hindus) .

ii. Hindu idols for several generations had been lodged in the precincts of the Harimander Sahib (the Golden Temple) in Amritsar, Punjab. Bhai Arur Singh, the temple manager, in 1905 ordered removal of all these Hindu idols.

The foundation of the Singh Sabha and the Arya Samaj, powerful Sikh and Hindu socio-religious movements respectively among other factors transformed the former blurred divisions to well defined cultural boundaries. A similar process had also been started among the Muslims. Kenneth Jones puts it thus:

> By 1890 the Punjab was divided into a series of aggressive organizations, each possessing its own ideology, each containing a unique sense of identity. To protect that identity and its base became the most fundamental drive for educated and marginal Punjabis.[64]

Singh Sabha scholars and writers were so successful in their attempt to reformulate the Sikh traditions that their general interpretation of the tradition acquired the status of implicit truth. In the process, from among the many Sikh identities, the Khalsa sub-tradition emerged to imprint its image on the "new" community. Most of the Sikh immigrants to Canada belonged to the Khalsa tradition. They brought this passage de rite of cremation with them.

### The Hindu tradition of cremation

There were local variations. The general mortuary tradition of Hindus is this:[65]

The dying person is lifted off the bed before death and placed upon the ground. In those cases where death occurred too late for the body to be cremated before sunset, it was kept in the house for the night, during which time some five or ten of the deceased's kinsmen kept watch over the corpse.

---

64 Kenneth Jones, Arya Dharm: Hindu Consciousness in the 19th Century Punjab (Delhi: Manohar Publications, 1976).

65 Parkash Tandon, ***Punjabi Century***: University of California Press, 1968, pp. 10 -11.

The next morning, before being taken to the cremation ground, the body was washed and dressed with great care. It was taken to the funeral ground on a wooden bier by a relay of four men, followed by a procession made up of kinsmen and close associates. When the funeral procession reached halfway to the funeral grounds, water was sprinkled round the bier and the son or closest agnate[66] smashed an earthen vessel on the ground. If the deceased happened to be an elderly person, a brass vessel was thrown on the ground and the mourning was replace by rejoicing. On reaching the cremation ground a pile of logs was erected and the corpse laid on it. Five balls of rice and flour called *pinda* were then placed on the corpse, and the heir, taking a sacred torch lit by a Maha Brahman, or impure funeral priest, lit the wooden pyre.[67] Following the cremation, all those who had joined the funeral procession took a bath to get rid of the pollution. The bones that remained unburned, called *phul*, were collected on the third or fourth day after the cremation, and the bereaved household made arrangements either to take them personally for immersion in the river Ganges at Hardwar or send them in charge of the family Brahman. The period of mourning varied greatly among the different castes.

In cases where the deceased had died from unnatural causes such as hanging, drowning, poisoning or snake bite, or when death had occurred prior to his or her being shifted from bed to the ground, close relatives went to Pihewa, a place in Ambala district, and there performed obsequies under the supervision of a Brahman. If this was not done, it was believed the relatives would be haunted by the spirit of the dead person, in the form of a bhut (if the deceased happened to be a male) or of a churel (if the deceased happened to be a female). The chief mourner, normally the eldest son, went through a series of daily rituals during the period of mourning. He hung a clay pot with a small hole on its bottom on a pipal (Ficus Religiosa) tree and had to fill it with water twice daily for ten days. Besides this he had to go through two other daily rites: to offer pinda in the morning and light an earthenware lamp in the evening. The eleventh day after death saw the end of the period of pollution and was marked by the beginning of the post-cremation rituals or shraddh. Balls of rice, ghee and sugar (termed pinda dan) were either fed to a crow or thrown into a river. Later kinsmen, friends of the bereaved and an odd number of Brahmans were given food. On the thirteenth day the Maha Brahman, the person who had supervised the cremation rites, was invited to the deceased's house and, if the deceased was a male, the priest was given an umbrella, a stick, a pair of shoes, a turban, the dead man's cot, wearing apparel and often a little opium. The shraddh ceremonies were often repeated on each anniversary of the death. The object of such mortuary rituals was to earn merit for the deceased and reduce his suffering.

66 Related through a male relative on father's side.

67 There were variations in the distribution of the pinda.

## The Sikh tradition of cremation

The Khalsa Sikhs who came to dominate the community had their own distinct life-cycle ritual in the form of *khande da pahul* or baptism rites.[68] They visualized a considerably Sikhism void of ritualism, shorn of polytheism, idolatry and Brahmanical dominance. Though the body is transitory it is also a means of projecting powerful social symbols. The environment of the corpse was seen to have as much potential for communicating communal identity as the body of a living person. When death occurred, the following acts were deemed objectionable: transferring the body from the bed to the ground, placing a lighted lamp on its hands, having the bereaved family, cognates and friends wail and lament the departed. These widespread practices were judged to be Hindu and therefore of no import to the Sikhs. For Sikhs the manual on passage de rites recommended that the corpse be washed and dressed with particular care being taken to have all the "five k's" on the body of the deceased. At the cremation ground, before the wood pyre was lit, the Sikh ardas and a liturgical text, Kirtan Sohila (a collection of five hymns, three of them by Guru Nanak, and one each by Guru Ram Das (the fourth guru) and Guru Arjan Dev (the fifth guru), were to recited for the peace of the departed soul.

While the body is being consumed by the fire, it had been conventional in the Hindu tradition for the chief mourner to break the skull with a stick from the bier.[69] The Tat Khalsa banned this practice from Sikh funeral. The other two Hindu mortuary rites, carrying the ashes to river, tank or canal and holding a *shraddh*, were also banned. Such ceremonies were seen as to bring no merit to the deceased and only fatten the parasitical Brahmans. The only rite Sikhs were supposed to perform was an uninterrupted forty-eight hour recitation of the Adi Granth.[70] The Sikhs brought these traditions to North America.

CAMUS CHRONICLES OF JAMES BAY, page 16, memories of old-timers, article published in 1978 mention "Hindu had funeral pyres on this point" - refers to Clover Point. John Adams, local historian, states there were funeral pyres along the beach from Ross Bay to Clover Point at the turn of the century. This area was taken over from the Federal government (it had been a rifle range) by the City of Victoria in 1947 on a 99-year lease.

Tuberculosis was rife at the Tod Creek Cement Works among the labourers.[71] Typhoid fever epidemic broke out due to contaminated water from Prospect Lake. It was noticed that the Chinese Bunk Houses were losing people to consumption at an alarming rate.

---

68 The seminal writings, which encode these, are referred to as ***Rahit-namas***.

69 The rite is ***kapal kiria*** or rite of the skull idea runs thus: The life of man is constituted of ten elements; nine of which cease their functions at death. The tenth element resides in the skull and continues to function for three days after death, causing the body to swell if it remains unhurt. The chief mourner smashes the skull to set free the tenth element. Finally he pours over the skull a cup of ghee mixed with sandalwood and camphor.

70 The rites de passage performed by a Sikh household in accordance with the new prescription came to be known as part of the ***gurmaryada***.

71 The Tod Creek Cement Works started in 1904. The work site was expanded three times and closed down in 1919 when work site moved to Bemberton site across the Brentwood Bay.

The author has never been to a traditional cremation that is still performed in India. Discussions with those who have witnessed it confirm that this experience is not for the faint-hearted. After the body has been washed and dressed in new clothes, a platform of dried wood (in India the wood of choice is Sandal wood) is erected. The body rests on this bier, and after accelerants (clarified butter) are spread the funeral pyre is lit by the eldest son, while prayers for the deceased are recited. Now the whole body is not necessarily consumed soon. In people dying of heart failure the extra fluid in the body delays the consumption by the fire. It is necessary for the inside to be consumed by the fire at the same time as the exterior; so there are guide-lines on when to release pressure in brain and other cavities to preclude a explosion by trapped steam, and only those with stout stomachs perform this deed. Thus a responsible person or persons had to stay behind after the religious part of the ceremony was over to ensure that the body was fully consumed by the fire and the embers had cooled fully.

These two photographs reproduced by courtesy of Victoria City Archives show the cremation in progress at site of present day Butchart Gardens in May 1907. The Canadian Courier, Vol 2, No. 3, p. 16 June 15th, 1907 shows these pictures with a notation

'More than a month ago, there died a Hindoo labourer, employed at the Tod Creek Cement Works, near Victoria, B.C. The body was cremated in the adjacent woods, and two of the bones were sent back to India, while the rest of the ashes were strewn in the waters of the Tod Creek.

**The coffin is laid on the wood pyre and Ardas recited**

Photograph by permission of City of Victoria archives 97909-03-4802

The picture below shows the wood pyre has been lit [72]

Photograph by permission of City of Victoria archives 97909-03-4803

Reproduced is the letter written to Mr. L. W. Hall by the City Solicitor in this regard.[73]

21st July 1915.

L.W. Hall, Esq.,
Presbyterian Chinese Mission,
Victoria, B. C.

Dear Sir:- Re: Occupancy of a site in the ravine in the cemetery by Hindus for cremating purposes.

I understand that you are acting in this matter on behalf of the Hindus[74] and will be glad if you will call and see me in order that the necessary agreement may be prepared. For the present I am in my office each day from 9.30 till 12.30

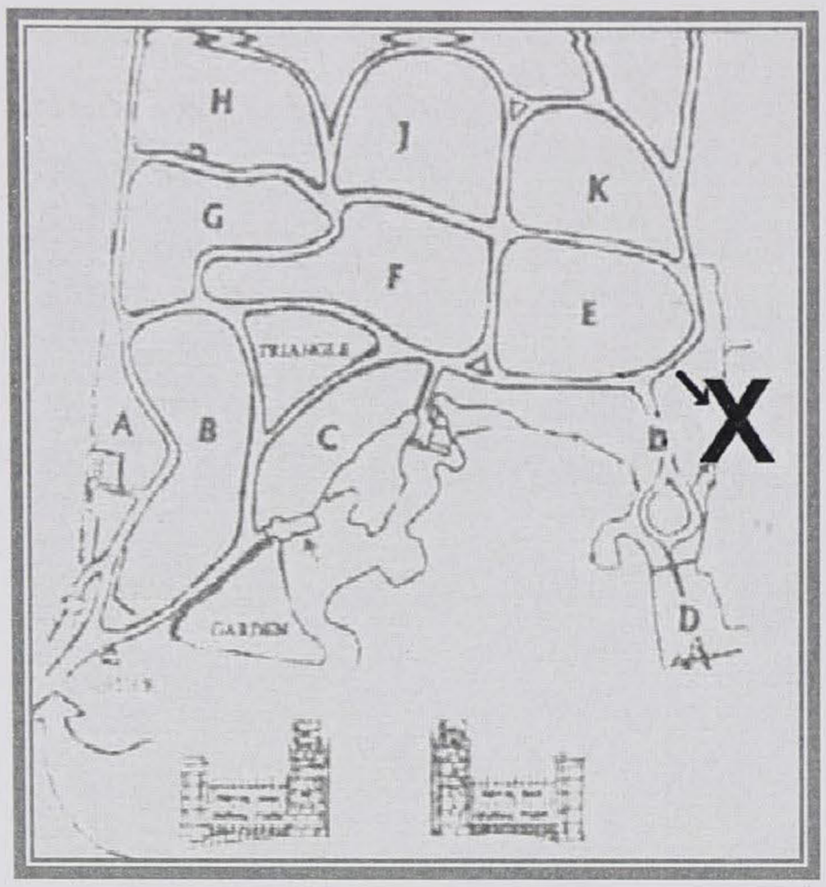
Yours truly,

TRR/E City Solicitor

72 The Canadian Courier, Vol. 2, No. 3, p. 16 June 15th, 1907 shows the above pictures with a notation that the cremation took place a month earlier.

73 The City Solicitor was T.R. Robertson, K.C.

74 Hindu was probably used from the word Hindustan as India was called then by the natives. It had no religious connotation as used in Canada till mid-seventies of the 20th century.

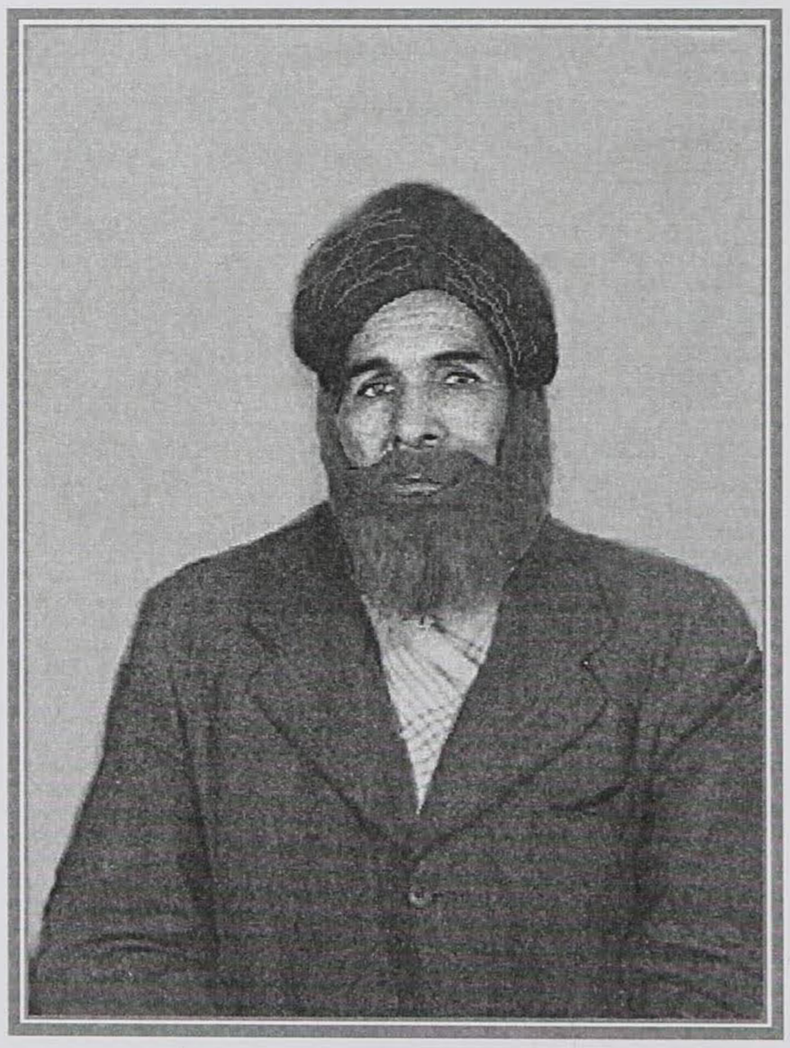



The site given to the Asian Indian community in Victoria was between two rocky extrusions on the ridge to the east of the grounds of the Royal Oak Burial Park and Crematorium at 4673 Falaise Drive, Victoria, B.C. The cross on right side is the site of open air cremations.

## Prior to Crematorium Asian Indian community arrangements

Bhola Singh had a barn and a firewood truck. It was his responsibility to keep an ample supply of dry firewood in his barn; and transport enough wood for the cremation when needed. One full cord (4' x 4' x 8') of dry wood was enough to burn. Two men would take the wood in the morning and carry the pile uphill to the cremation ground. Unlike in India, the corpse was brought in a hearse. The coffin was then carried up to the site. There a pile was build as follows. One half of the wood was used at the bottom long and then across, then the body was placed and the rest of wood on the top. Kindling and butter was used to start the fire. In depression times, if someone died with no money, they collected 25 cents from each person to pay for the funeral. During one summer, which was very dry and hot, at the cremation the Fire Marshall expressed his concern that unattended the embers could start a fire and rapidly spread in the neighborhood. He left instructions to ensure that some attendants stayed behind to keep the adjacent bone-dry grass soaked with a garden-hose spray to forestall any grass fire igniting. He wanted to know who would be held accountable should a fire spread from this site? The last cremation in Victoria performed by the traditional way was of Jagir Singh from village Kot, Punjab in India.

This matter was taken up by the Management Committee of the Khalsa Diwan Society.[75] The Temple secretary was Sundar Singh Jandiala. Gyani Bishen Singh Aujla, after prior discussions with the secretary, presented to the congregations a narration of the events referred to above. The total cost of the funeral with cremation in the now available gas-fired crematoriums was seventy dollars. The decision of the congregation was that they should switch to the use of these new facilities. It was further agreed that should a deceased have no funds of his own, the Temple will provide the funds from its account to do



Above is Sundar Singh Jandiala

75 This account is by the late Gyani Bishen Singh Aujla.

the needful.

The oil-fired crematorium opened in November 1937 in the Memorial Gardens. The Victoria Sikhs were slow to switch from the open air cremation to the crematorium. The first Asian-Indian man to be cremated in the oil-fired crematorium was Choudhri Ganesa Singh Judge on October 20th 1945 (permit #8598). The next two were Tara Singh (permit #8758) and Sundar Singh on January 2nd 1946 (permit # ). The first Sikh lady to be cremated was Mrs. Gurdev Kaur Labh on February 19th 1946 (permit #8859).

Thus the new tradition was established in October 1945 and is followed to this date.

Unlike every other ethnic group, there are no memorials at the Ross Bay cemetery for the departed Sikhs and the Hindus. They believe that the human soul is distinct from the body - pure, simple, and spiritual, incapable of dissolution, and susceptible of a much higher degree of virtue and happiness after the release from its corporeal confinement. The person is only whole, while the Atma (spirit or soul), a tiny part or spark of the Universal soul, resides within it. Once the spirit has departed from its temporary abode i.e. it's mortal form; then, the corpse is disposed of with due rites, and the ashes scattered in a running body of water. As the rivulets rushes forth to empty in the vast expense of the oceans; similarly the spirit has yearned and now has reunited from whence it came, viz become one with the Universal Spirit. The sites where prominent rulers or people been cremated have monumental memorials built on it. Generally this is frowned upon and as a rule discouraged by both faiths.

The Archive at the City of Victoria lists two East Indians obituaries in 1908. These are:

i Bhagwan Singh on July 5th 1908 aged 32.

ii Indore Singh in January 1908 aged 41.

Index of deaths – 1901 to 1939. Page 586 City of Victoria. The spelling is exactly as in the list.

| Name | Birthday | Age | Name | Birthday | Age |
|---|---|---|---|---|---|
| Singh Assa | 1916-10-23 | 32 | Singh Laka | 1931-03-15 | 27 |
| Singh Bhagwan | 1908-07-05 | 32 | Singh Nip | 1909-04-23 | 27 |
| Singh Cartar Quar (Mrs.) | 1931-05-13 | 24 | Singh Ouaoo Prim | 1908-02-15 | 27 |
| Singh Gudda | 1922-07-0? | 41 | Singh Rajinder Kaur | 1921-02-15 | 06 |
| Singh Herman | 1909-05-26 | 41 | Singh Sun | 1920-02-0? | 36 |
| Singh Indore | 1908-01-2? | 41 | Singh Wadau | 1913-10-02 | 34 |
| Singh Jaginder | 1936-01-27 | 41 | | | |

## Table of Contents

## CHAPTER SIX

## 1924 Baisahki Gurpurb


1924 Baisakhi Gurpurb photograph - 1210 Topaz First Sikh Temple 6-135

1924 Baisakhi Gurpurb congregation members described 6-136 to 6-142

1924 Baisakhi Gurpurb photograph - 1210 Topaz First Sikh Temple

Photograph produced by permission of the late Amrik Singh Dhillon

# Chapter 6

# BAISAKHI GURPURB AT TOPAZ AVENUE GURDWARA IN 924

---

..... IN THIS BATTERED CARAVANSERAI
ABODE HIS HOUR OR TWO AND WENT HIS WAY.
Omar Khayyam

This picture was taken outside 1210 Topaz Avenue Sikh Temple on Baisakhi day i.e. April 13th 1924. The southwest view of the Temple is in the background. The Author's intention is to identify the *known* people in this picture and give a brief account of them. The photograph is reproduced by courtesy of the late Amrik Singh Dhillon.

The reader's attention is drawn to the construction of the building. The front stairs open onto Topaz Avenue. The two storey concrete building has red brick lining on the outer walls. There is a full, open verandah round the building. It was five feet wide on all sides except the southern side, which was ten feet wide. The grounds at this time have not been landscaped. There are only two ladies and four boys in the group. There is no young lady to be seen. This was due to discriminatory immigration laws of the time, which excluded daughters from immigrating to Canada.

This is the left half of the front row of the 1924 photograph.
Note: **#14** is Jai Singh's dog, named "Yogi"

# 1 **Badhan Singh Sur Singhia**, of Dhillon clan with his brother Hakam Singh (who is in the third row # 17) had a farm on Blenkinsop Road. Both remained bachelors. They had

about one hundred cows and large number of free-range chickens. They were very hospitable, offering all the milk one desired to drink and free chicken-curry dishes to those who dropped in over the weekend at their house. They had considerable problems as their livestock strayed frequently into other farmer's fields. Due to lackadaisical steps to prevent it their relationship with adjoining farmers was poor. Badhan Singh developed Pulmonary Tuberculosis. Forbidden by authorities to milk or sell milk for health reasons, the farming venture failed. He worked for a while in some sawmills and succumbed to consumption.

# 2 **Bachan Singh Sirhal** (ਕਾਂਜੀਆਂ Kanzhian). He sold firewood on a horse and cart. Later he bought a wood truck, and hauled wood for Selkirk Sawmill. He returned to India for good in 1940.

# 3 **Acchar Singh (Basi) Batala**. He came in 1906. He had a truck and hauled firewood. His son Didar Singh Basi joined him. He was one of the three pioneer Sikhs who gave a dollar each to set up the first Sikh Temple in Victoria in a rented room on Herald Street on December 28th 1908. He had a heart attack.

# 4 **Prem Singh Mahilpur**. He came in 1921 to join his brother Inder Singh who came to Canada in 1906. His wife Rao Kaur never came to Canada. His son in Victoria is Kuldeep Singh Bains. Two other were the late Sansar Singh Bains and the late Bant Singh Bains. He worked in many sawmills in Victoria and in Mayo. He went to India in 1929 and returned after four years stay. In 1958 he went to India and did not return.

# 5 **Jai Singh Samrari**. He was a successful businessman. He ran a cookhouse, and owned 4 to 5 houses. He married Jai Kaur in later years. They had one son.

# 6 **Bachan Singh Sur Singhia**. He left India to be with his uncle in Shanghai in 1906 where he tended cows for six months. He came to Canada in 1907. He worked in various sawmills in Victoria. He worked for one year in Ocean Falls. He found the winters too long and dark and left for this reason. He married twice. Amrik Singh and Ajit Kaur (nee Dhillon) Dhariwal are children from the first marriage. Two sons, Mohinder and Vaninder Dhillon are by his second marriage.

He was active in the Sikh Temple management. He was the Victoria trustee in the legal action by the Khalsa Diwan Society against the City of Victoria in 1912 to secure an injunction against the City in erection of the first Topaz Avenue Temple building. The City had refused to issue a building permit. He died in 1978.

# 7 **Gopal Singh Dial**. He was gyani of the Sikh Temple on Topaz Avenue. He was also the first Asian-Indian in Victoria to own a car. Following differences with the congregation, he moved to Vancouver where he operated a hardware store.

# 8 **Harnam Singh Adekali**. He was the priest at Mayo Sikh Temple. Later he worked in Lake Cowichan sawmills. He always ended his conversation with a Hindi equivalent of "you know" and so was called John saw - for this is what this sounds like. He was affluent.

This is the right half of the front row of the 1924 photograph.

# 9 **Bagh Singh Alipur** from village Gude worked in various sawmills.

The second row and the left third row have only four persons in each.

These four students of Asian-Indian ethnicity in Victoria are in the second row. The second row and the left third row have only four persons in each.

#10 **Jolaha**. He worked in sawmills in Yuba area when he grew up.

#11 **Munsha Singh Kotli**. He worked in various sawmills. He operated a portable sawmill. He played the harmonium in the Gurdwara. He had a stammer. When he sang the hymns at the Temple, he never had a stammer. His family joined him in Canada. He had two sons and two daughters.

#12 **Amrik Singh Dhillon**. He joined his father in Canada in 1923. A detailed account under the same name is in the biographies section. He was a partner in the Acme Sawmill.

#13 **Gurdasa Singh Johal**. He had a 1/2 cord wood truck and sold wood fuel. His nephew is Mohan Singh Johal, who was owner of Ideal Fuel and Ideal Saw Mill on Tyee Street. Mohan Singh Johal and Kuldeep Singh Bains jointly laid the foundation stone of the second Temple building in 1969.

The third row above the second row and the right half of the third row are only partly identified. Only # 15 to 17 inclusive and #20 been identified. #18, #19 and # 21 to 22 were probably from the Mainland.

#15 **Chamba Singh Chimba**[76]. He came from village Louka in Amritsar district. He hauled firewood with horse and cart initially and later bought a truck. He was financially successful. He was generous to a fault. He helped many people to start their business.[77]

#16 **Khem Singh Sandhu**. He worked in Frazer Mill in Vancouver and in Victoria. He retired to India in 1939-40 and died there.

#17 **Hakam Singh Sur Singhia**. He was brother of Badhan Singh-Sur Singhia, who is #1 in the first row. He remained a bachelor. He worked after loss of the dairy farm in sawmills.

#20 **Chur Singh Johal**. He worked in many sawmills. Most people recall his strong body built and he was as 'enforcer' when some one at the temple needed to be reined in.

The fourth row will be covered in two sections :-

The first row covers the nine persons standing from the left to the right:

76 Chimba is name of his clan and donates their hereditary occupation of block painting of hand woven clothes and garments. Chamba Singh was visited by one brother from India who elected to return to India. He returned to India to live in the house he had built. The relatives in India coveting his fortune ruined his retirement.

77 Amrik Singh Dhillon recollects with moist eyes how he sent him fare from Hong Kong to Canada in 1934. Later Chamba Singh Chimba loaned him $1,000.00 to start haulage business in Vancouver and that just on basis of a hand shake

the next row covers the remaining thirteen are in two sections.

#25 **Harnam Singh Bains - Tikka**[78] (Mahilpur). He had interest in the Mayo Sawmill in Paldi and was involved in ongoing litigation without satisfactory resolution. He sold firewood. He returned to India and died there.

The head noticed behind between #25 and #27 has not been identified and will not be designated any number. #23 and #24 were visitors from Vancouver and have not been identified. The upper gallery people were all from Vancouver and have not been identified.

#26 **Parsa Singh Sur Singhia**. He worked in various sawmills. He returned to India and died there.

#27 **Summund Singh Mehli**. He owned an animal feed store at corner of Douglas and Hillside Road. He extended credit freely and went bankrupt. He returned to India. On his return to Canada he worked at Selkirk Sawmill as tally clerk. He was acknowledged for his integrity. He substituted for the granthi when one was not available. He was an avid reader of newspapers and listened to the radio. He undertook an onerous task. After the temple service was over, he was given time when he gave a summary of the previous weeks news from India and in Canada. He read aloud any pertinent newsletter. He encouraged people to buy groceries from the store set up in the temple premises and delivered these on a bicycle in the evening after full day work at the mill. Thus the temple funds were augmented by profits from these sales. He was partner in real estate ventures with Nagina Singh. They did extremely well but were devastated by the Great Depression.

#28 **Jagat Singh Sundher**. He had a contract to sell shingle wood. He was always in the forefront serving at the temple. His son is Spoonie. His sawmill near the Bay Street Bridge was not successful.

78 How the designation "Tikka" came about is interesting story. Harnam Singh had a great sense of humour. When asked if he was married, he pretended to be offended and in a jocular mood replied "If a dog in my village Mahilpur has a Tikka (religious mark applied to his forehead) he gets married without any hassle!" After this conversation he was always referred to as Harnam Singh Tikka.

#29 **Hazara Singh Sundher** village Kotli. He sold firewood and was affluent. He remained a bachelor. He returned to India and died there.

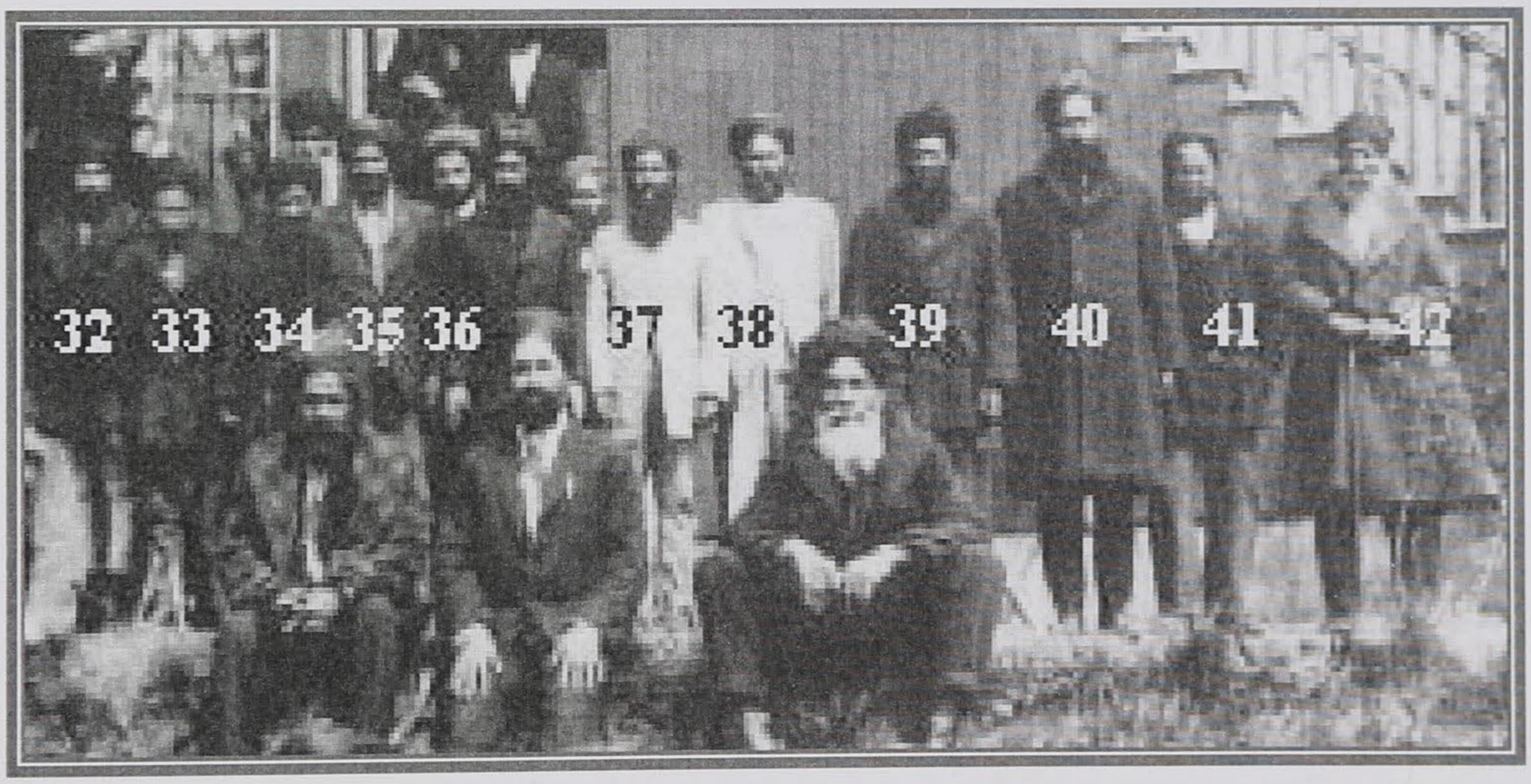
#30 **Bachint Singh Anyada** (village Chuck des raj). He worked in B.C. Forest sawmill. In 1923-4 in partnership with Acchar Singh Bundala and Dalip Singh Basi he bought a large new Truck. The business venture was not successful. His son is Gurdasa.

#31 Not identified.

#32 **Sewa Singh Samrari**. He worked at the Moore sawmill and later was foreman at Puget Sound Sawmill.

#33 **Karma Singh Johal**. He worked in sawmills. Later he had a horse and wagon and sold firewood. He had shares in Selkirk Sawmill. He moved to Vancouver when the sawmill burnt down.

#37 **Hardit Singh Moron - Kooka**. He came to Canada in 1906. He worked in cement work on Butchart Garden site, and later worked in sawmills. He also delivered firewood with a horse and cart. There were 4 persons who came to Canada in 1906-8 periods from the village Moron. His son Mohan Singh is by his first marriage. His wife passed away in 1940, he married Odam Kaur (widow of his brother) and had a second family. He gave his time freely to serve at the Temple.




#38 **Jawala Singh Bilga**. He was a heavy set muscular man. He married his brother's widow after his wife died. His son is Piara Singh.

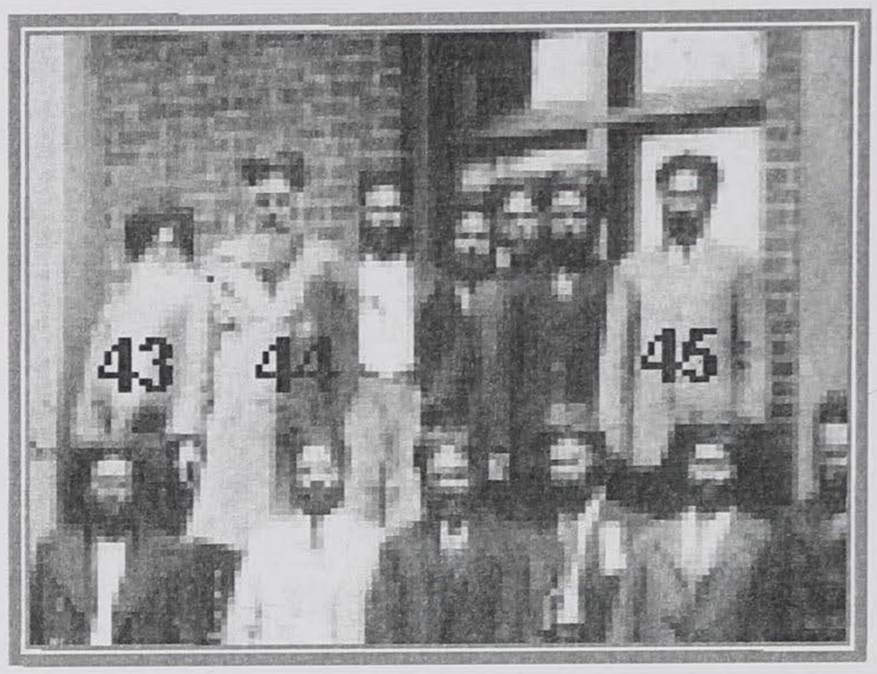
#39 **Jawala Singh Johal**. His son is Karam Singh Jandiala who lives in Port Alberni.

#40 **Sundar Singh Johal**. He was very active in the Khalsa Diwan Society Executive and was the secretary at the Topaz Avenue Temple many times.

#41 **Mengha Singh Johal**. He worked in the sawmills. He often served the langar.

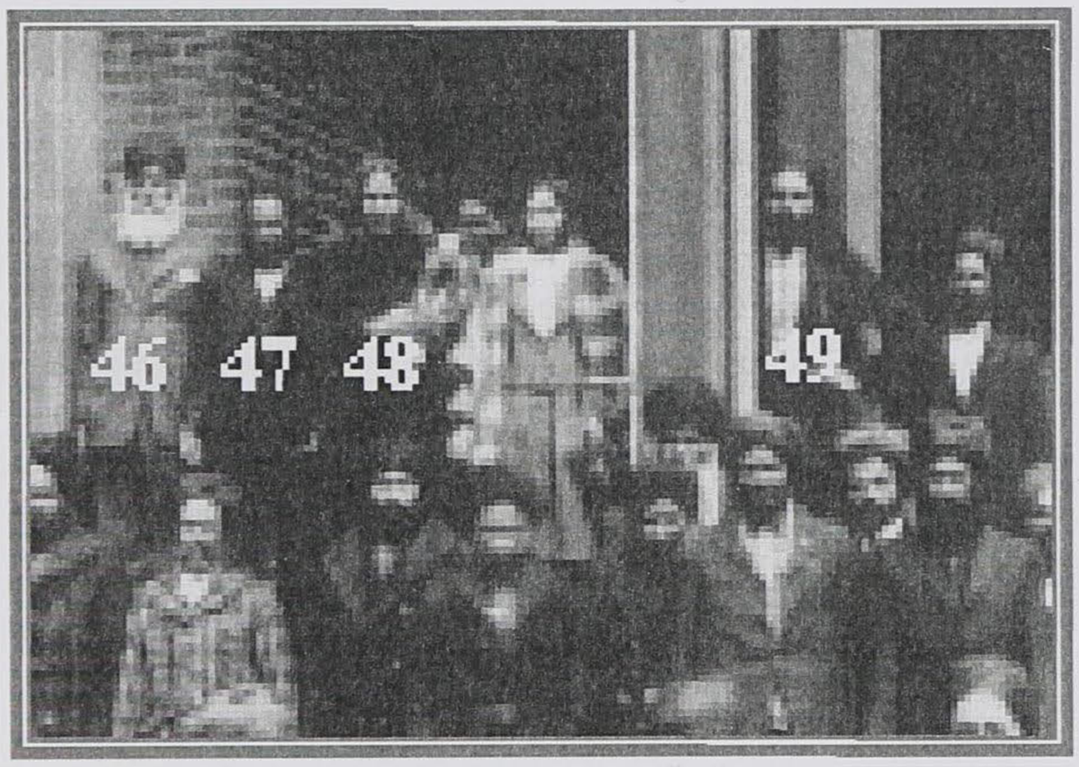
#42 **Rattan Singh Sandhu**. He remained a bachelor. He played the dholak at the Temple. His high moral values earned him the epithet 'Sant" meaning the pious one.

#43 **Harnam Singh Dhillon- Master.** He was from village Dalla. He is remembered as the persistent and untiring fundraiser. Most people at this time lived in bunkhouses. He would sit at the entrance and tell each individual how much his friends had contributed and how much was expected from him. "I have all the time and will leave only when you have made your donation".




#44 **Partap Singh Johal**. He worked in the various sawmills and later owned a truck delivering wood fuel. His son Asa Singh Johal has done exceedingly well in Vancouver. His daughter, Ossie Bains' (nee Johal) wedding to Bant Singh Bains in 1939 in Vancouver was the first Sikh wedding held in a gurdwara in British Columbia.

#45 **Chanchal Singh Dusanj**. He came to Canada in 1906. He worked in Frazer Sawmill in Vancouver, and later worked in Port Alberni, Mayo and Sooke. His son, Charli (Bakhtour) marriage to Bibi Dasso Johl on December 7th 1938 at home was the first Sikh wedding on Vancouver Island. His close friend was Rattan Singh Bains. These two were chobdars[79] at the temple.




#46 **Bhagwan Singh Siddoo** was brother of Baboo Kapoor Singh. He was based in Vancouver.

#47 **Labh Singh Gobindpur**. He sold firewood. His family has adopted his first name as their surname.

#48 **Bibi Dhan Kaur Gobindpur**. She was wife of Labh Singh Gobindpur.

#49 **Mehan Singh Bhoot**. He was active in running the Temples in Vancouver and in Victoria. He was the secretary of the Second Avenue Gurdwara in Vancouver and spoke against the Ardas being said with drawn kirpan. At this meeting the motion to allow the Sehjdharis equal right to stand for and serve in any position on the executive board as the Amritdharis was passed. His efforts to run a sawmill were unsuccessful. He worked at Selkirk sawmill.

79 Chobdar are gatekeepers of the Temple and their duties are akin to a sergeant-at-arms.

# Table of Contents

## CHAPTER SEVEN

## The Gurdwara running prior to the Second World War

**Section One**


Sardara Singh Kheri comes to the rescue 7-145
Up-Island Donations 7-146
Designated locations for celebration of Sikh holy-days 7-147
Mayo Gurdwara at Paldi, Vancouver Island 7-147
Hillcrest Gurdwara, Duncan 7-147
Services at the Topaz Temple in the nineteen-twenties 7-148
Service at the Topaz Temple in the nineteen-thirties 7-148
Naranjan Kaur Aujla 7-149
Keeping congregation aware of world events 7-149
Keeping decorum during service 7-150
Pictures courtesy of Ranjeet Wirk 7-150
Sevakars build the first enclosure wall 7-150
Bhagwant Kaur Bains 7-151
July 1930 – Gurpurb at Paldi Gurdwara donations 7-152
Sidewalk of the Gurdwara was paved 7-157
Victoria's industrial scene 7-158
Business booms and busts correlated with Asian-Indian employment 7-158
Punjab's regions and migrants district of origin 7-160
Truck owner drivers 7-161
Karam Singh Banga 7-161
Additions to the First Topaz Avenue Sikh Temple 7-162


**Section Two**


The sale and redemption of lot #269 7-164
Sale and re-purchase of Lot #267 7-166

## Chapter 7, Section One

### Sardara Singh Kheri comes to the rescue

Sardara Singh :was born in 1886 in village Kheri, Punjab. He was the oldest of three brothers. He came to Canada in 1906 to Victoria. The Journal kept by the Pioneers note he donated money on February 6th 1910 when Sikhs used to meet at the Gurdwara located at Kartar Singh Moron's residence top floor.

Amrik Singh Dhillon recalls

> In the beginning with a very small congregation and financial support was meagre. Sham Singh Pehry, Sardara Singh Kheri and Summund Singh Mehli set up supplies of groceries at the Temple. They encouraged the congregation to buy groceries from them. For these Temple customers and outsiders, at the end of full days work, in the evening they delivered the groceries on bicycles door to door. The profits were turned over to the Gurdwara funds.

In 1914-15 the times were hard and the Gurdwara's income was meagre. The Gurdwara Society owed money. Sardara Singh Kheri took out a personal mortgage for $10,000 to redeem Lot #267 and the Gurdwara on Lot #269 from foreclosure.

Preview of the Municipal Tax records at the City's archives show:

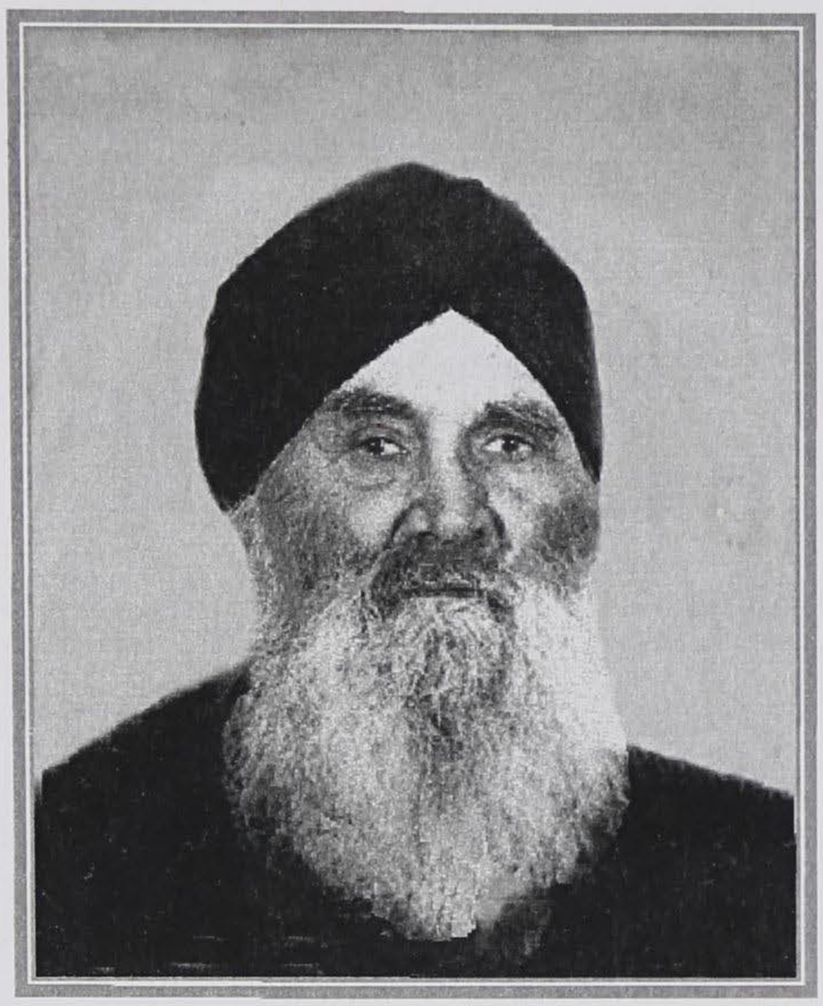
The contact address, dated Jan 10th 1916, is changed from Khalsa Reality Company[80] to Sardara Singh, 2856 Maple Street.

Sardara Singh executed a codicil transferring the property back to Khalsa Diwan Society when the loan was repaid. For this unselfish deed some people with little or no understanding charged him with transferring the Gurdwara to his own ownership!

In 1919 he returned to India. In 1930, while there his second brother, Kapoor Singh was slain by a village ruffian. This ruffian also threatened to kill Kapoor's son, Harbhajan. Sardara Singh, his wife Amar Kaur and their nephew, Harbhajan, departed precipitately from India for Hong Kong. The funds ran out in Hong Kong. Ticket money was sent by Gurdit Singh Bilga of Vancouver and Jagat Singh of Victoria.

---

80 The Khalsa Reality Company was run by Nagina Singh.



Sardara Singh rose early to milk the family cow. The family made their own butter. Amar Kaur's vegetable garden provided all the family needs. He arrived at work one hour before the shift was due to start to ensure all the 'drag lines' were clear. Such was his dedication as the boom man at the Crowe Gonnason sawmill.

Eventually enough money was raised by 1930 to redeem the mortgage on the property and transfer back the title deeds to K halsa Diwan Society. The City of Victoria Land and Improvement, Section 4 entries are as follows:

Photograph by kind permission of son, Ragbier S. Bhandar

**The Corporation of the City of Victoria. Folio 18**
**Assessor's and Collector's Roll for the year reads:-**
**Roll No 15657** **Lot 267**

| Year | Assessed Value | Assessed Value Improvement | Total | Registered owner in fee-simple; or Tenant for life | Date notice sent |
|---|---|---|---|---|---|
| **1928** | 680 | 3,100 | 3,780 | **Khalsa Diwan Society** | Aug 15 1927 |
| **1929** | 680 | 3,000 | 3,780 | ~~**c/ o Sardara Singh**~~ | Aug 15 1928 |
| **1930** | 680 | 3,100 | 3,780 | **3/ 9/ 30** | Aug 15 1929 |
| **1931** | 680 | 3,100 | 3,780 | 1210 Topaz Avenue | Aug 15 1930 |
| **1932** | 680 | 3,100 | 3,780 | " | Aug 15 1931 |
| **1933** | 680 | 3,000 | 3,680 | " | Aug 15 1932 |
| **1934** | 610 | 3,000 | 3,610 | " | Aug 15 1933 |

## Up-Island Donations

Gyani Bishan Singh Aujla recalls:

"When the " foundations were being prepared in 1969 for erection of the second Temple, water-soaked receipts were found. Moneys sent from up-island was documented. The donations varied from twenty five cents to two dollars in the late twenties and early thirties. It is recorded that when an individual came to Victoria, workers from the sawmills sent their donation, the money and donor's name were secured together by a knot in the handkerchief. Thus the bearer brought several handkerchiefs with him. This was duly noted and receipts sent and distributed at other end by the individual who could read and write. Unfortunately conservation technique's were not well known in 1969. After perusal these invaluable records were incinerated."

## Designated locations for celebration of Sikh holy days

The widely scattered Sikh community in British Columbia met for the Holy day[81] festival celebration at specified venues on Vancouver Island and the lower Mainland. This allowed them to meet people from diverse locations. New acquaintances were made and old acquaintances renewed. Finances were tight, so visitors stayed with friends or relatives; in any case to stay in hotels was not the norm then. The outcome of this arrangement led to some very fast friendships. I have been amazed at the degree of nostalgia expressed by most people when they reminisce about their visit to these gatherings and "the good old times" memories are recollected. The Sikh community in British Columbia met for these functions at these venues on the " dates specified. "

| Occasion | Gurdwara |
|---|---|
| **Babbar movement**, later amalgamated with **Mewa Singh Saheed Day** in April or May. | Vancouver Sikh Temple 1866 Second Avenue. |
| **Guru Arjun Dev Ji birthday**. Early June. | Abbotsford Gurdwara |
| **Dominion day.** July 1. | Mayo Gurdwara, Paldi |
| **Indian independence day.** August 15. | Hillcrest Gurdwara, Duncan |
| 1. **Guru Granth Sahib Parkash.** End August.<br>2. **Guru Nanak Dev Ji birthday.** | Queensborough Gurdwara New Westminster |
| 1. **Baisakhi Day** Mid-April.<br>2. **Guru Gobind Singh Ji birthday** and Christmas Celebrations combined in one function. | Victoria Sikh Temple 1210 Topaz Avenue |

## Mayo Gurdwara at Paldi, Vancouver Island

Mayo Singh had come from India in 1906, and for years worked on farms in Chilliwack and then lumbermills. Kapoor Singh, an educated man, had come from India to San Francisco in 1906. He had travelled up the Pacific coast and then on to Toronto. In 1914 in partnership Mayo and Kapoor bought out a failing lumber sawmill in New Westminster where they both were working. A few years later, Mayo and Kapoor expanded their business by moving the base of their operations to Vancouver Island. In 1918 they established Mayo Lumber Company near Duncan. A small town, named Paldi after Mayo's village in India, developed around this mill. Mayo built a small Sikh temple for this community and later a much larger temple in 1928. Dominion day, July First was celebrated at the Mayo's Sikh temple when nearly all British Columbian Sikhs came to Paidi.

## Hillcrest Gurdwara, Duncan

Hillcrest Lumber Company was started in 1912 by Carlton Stone about four miles from Duncan. Tara Singh on behalf of the Sikh community requested and presented plans for a

81 Gathering at Sikh temples to celebrate Holy days are called Jor Mela ਜੋੜ ਮੇਲਾ.

Sikh temple at the mill. Stone had a Sikh temple and a community hall for all employees built in 1935. The temple, two storey building 20x36 feet, with an outside verandah around was completed in August 1935 and consecrated on September 7th and 8th 1935.[82] Indian Independence day was celebrated at Hillcrest Gurdwara on August fifteenth.

## Services at the Topaz Temple in the nineteen-twenties

**Joginder Singh Bains recollects**:[83]

> The joint Guru Gobind Singh's birthday and Christmas Season festivities were celebrated in Victoria's Topaz Avenue Sikh Temple by people from the Mainland (Vancouver and adjacent communities) and Vancouver Island communities. Otherwise the gurdwara functions were simple affairs. The program was held on Sunday only. 'Asa di War' recital commenced at 6.00 am. Bhog (conclusion of the reading of the selected scriptures) was 3 hours later at 9.00 am. People socialized for a while. Then they went home for lunch. No langar was prepared at this time as there was no perceived need.
>
> Kirtan Durbar commenced at 2.00 pm. .The priests at this time had no formally training. More often they were people with a strong religious leaning, and what they lacked in training was made by their sincerity. The availability of a baja (harmonium) and a tabla player was a recurring problem. The congregation joined in the singing and it was a moving experience. For the main event like Baisakhi the congregation that came out of town would bring their donations with them and langar was served on this occasion. It was considered a special occasion and most men wore three piece suit and tie.

## Service at the Topaz Temple in the nineteen-thirties

**Gyani Bishan Singh Aujla** who landed in Victoria on November 14th 1930[84]. He recollects:

> "Being a qualified teacher and preacher was a mixed blessing. The congregation at the Topaz Sikh Temple was small. Some times no gyani was available. Then all who could rallied and participated in performing the service. After a full days work, I usually pitched in the evening with the reading of the Scriptures. Most of the Asian-Indian community was living in the Hillside Avenue and Burnside Road area in their own houses. The rest lived in bunk houses and ate in the cook house. B.C. Forest Mill had its cook house on Garbally Road. Selkirk

---

82 Sarjeet Singh Jaspal, Becoming Canadians, Mayo p. 67, Hillerest p. 68.

83 This account is given by Joginder Singh Bains (Number One) who came to Canada in 1927 aged fourteen. His father, Amar Singh came to Canada in 1906 from Nangal Kalan village in district Hoshiarpur. Joginder Singh Bains (Number Two) came from the same village. He was married to Mrs Swarn Kaur. The numbers were given to avoid confusion and were widely used!

84 Gyani Bishan Singh Aujla was born on June 7, 1907 in village Aujla in district Jallander. His paternal uncle Daleep Singh Phalla had come to Canada in 1906. Daleep Phalla was shot in left thigh by Bela Singh, a police informer in Vancouver in the aftermath of Komagata Maru episode. He left for California after this injury. He was a poet of considerable fame.

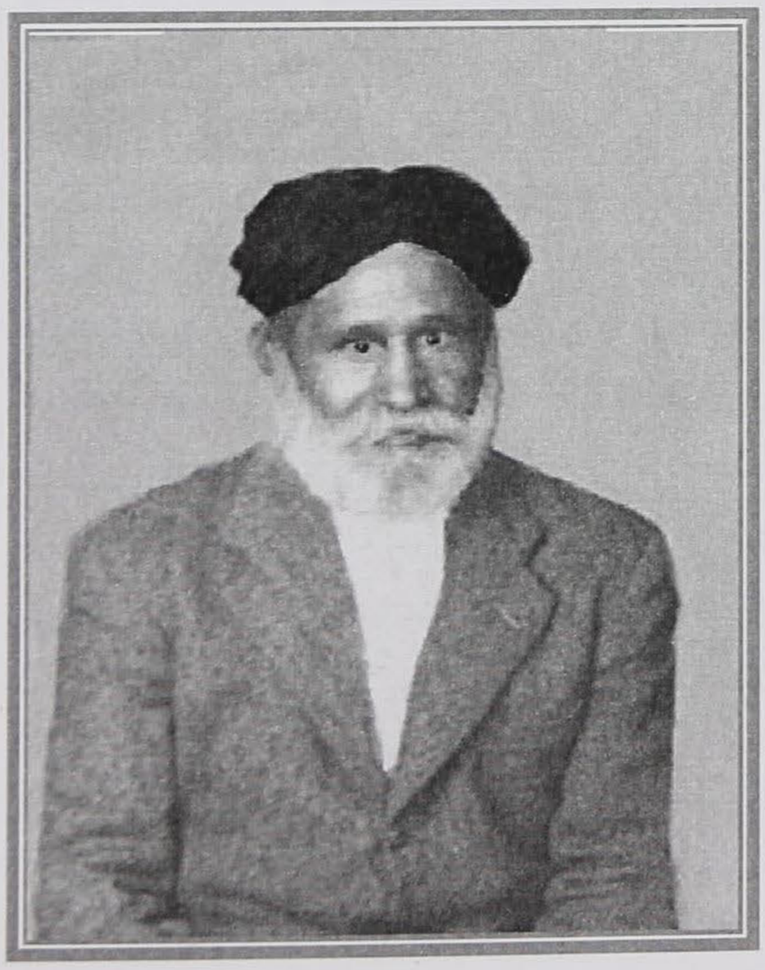
Sawmill, which later ran as Plumper Bay Sawmills had 3 to 4 bunk houses and the cook house on Garbally Road. Unlike present day, the schedule then was different. Few people owned a car. Some drove their truck to the Gurdwara. It was quite a sight to see people walking up the hill from Hillside Road towards Topaz Avenue. In the morning 'Asa di War' was recited. During the break people socialized while lunch was prepared. Kirtan Durbar was held in the afternoon.

## Naranjan Kaur Aujla

Naranjan Kaur Aujla came to Canada in 1948. She had occasion to meet and socialize with the ladies who had come out in 1923 and subsequently. This is her recollection.

> There were very few older ladies. Most had come out after 1948. The Christmas and Baisakhi celebrations were held in Victoria, and people from the Mainland and Up-Island came in force. All the ladies were full of excitement and with enthusiasm worked to make the occasions memorable. A week before the due day. all the windows were washed. The curtains were taken down and cleaned and those faded or worn out were replaced. All this was done as a group project. The carpets were cleaned. The lawn and garden beds were spruced up. All the out of town folks were put up by their fellow villagers or those belonging to the same. Friends put up the others. The Gurdwara had rooms in the dormitory building for others. Special sweet meats were prepared, each lady with her forte prepared her special dish.

These ladies also provided a microcosm of family life for their clansmen from the same village. While the Gurdwara was the main centre, each married household would welcome men whose families were still in India. Thus they provided a welcome change from the Bunkhouse life style. In these houses the problems of fellow villagers were discussed and what help was needed and feasible was extended. Thus there was a all voluntary, social safety-net in effect.



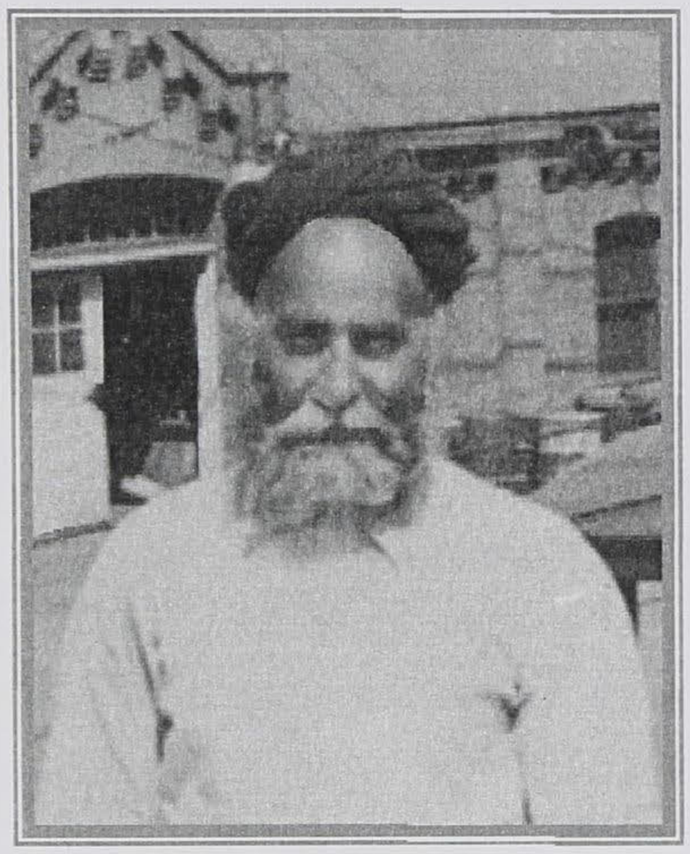
### Keeping congregation aware of world events

Gyani Bishan Singh Aujla recalls:-

Summund Singh Mehli contributed to the community in a special way. He was educated, one of the few in the community. He read all the newspapers and made copious notes. He would give brief version of news to those who dropped in at the Temple. On Sundays, after the religious service was over, he was given the stage to read out loud to the congregation world news for the week. Remember this was in the days when radio was in its infancy and most of the congregation was illiterate."

## Keeping decorum during service

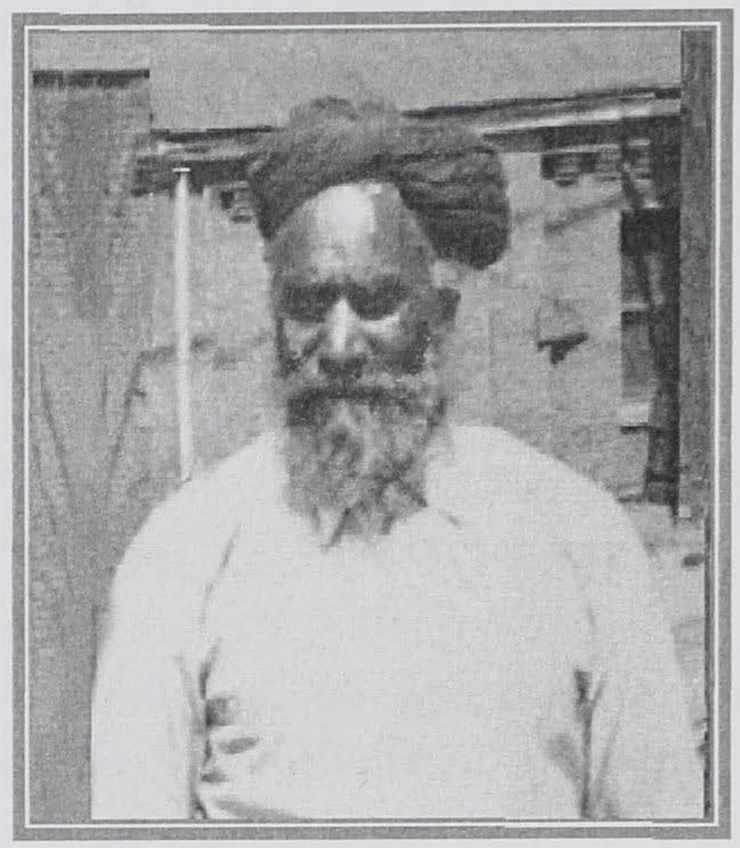
Chobdar ਚੋਪ-ਦਾਰ is the temple guard and is the equivalent to a sergeant-at-arms who keeps order at the meeting. Till the advent of *permissive society*, gurdwara services were more solemn. Standing at the rear, dressed in the customary long dark coat, with the sword slung over the left shoulder was the chobdar. Among the many who did this service over many years, most people recount that the commanding presence of either Chanchal Singh Dusanj or Rattan Singh Bains usually stopped collateral conversations with a gentle tap on the shoulder. The crying infant would be taken outside area by the mother sooner than later Children did not run unrestrained.

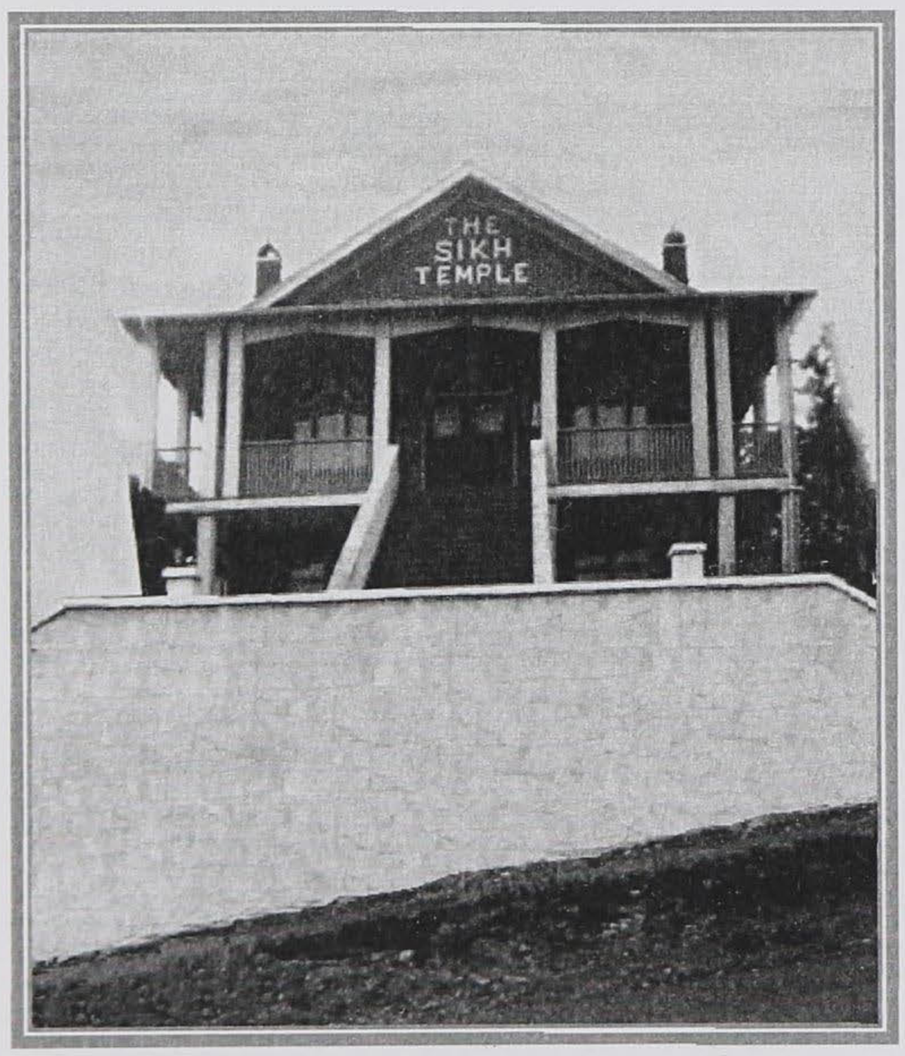


**← Rattan Singh Bains**

**Chanchal Singh Dusanj →**

Pictures courtesy of Ranjeet Wirk






## Sevakars build the first enclosure wall

Gyani Bishan Singh Aujla recalled:-

Sunhill Sanatorium was built in 1893 on 1264 Montrose which was later known as 2842 "The Rise". It had a hewed stone wall. It was demolished in 1936. Three pioneers namely Sardara Singh Kheri, Bachan Singh Sur Singhia and Gurditta Mal Pallan from Jandiala rented a horse and cart and transported the hewed stones to the Topaz Avenue Gurdwara site. It is said some stones were also carried on their heads by some sevakars[85]. Thus the stone wall was built on the Topaz Avenue and along the Blackwood Street. This wall was retained during the rebuilding in 1969.

85 Sevakars ਸੇਵਾਕਾਰ in Punjabi are volunteer labourers.

## Bhagwant Kaur Bains

Bhagwant Kaur Bains, nee Mann was born on August 1, 1900 and died at age of 86 years. She married and came to Canada in 1928. She was a dynamic person. While young she had a yearning to improve the social status of women. She became active in the Indian freedom movement. She travelled from village to village lecturing on need to educate the girls and promoting building schools for girls in the villages.

In Canada she was active in the community, giving talks at both Sikh temples in Victoria. On account of her education she was called "doctor". She held a licence to perform marriage cermony at Sikh temples.

She had two sons and four daughters. Her daughter, Gurdeep Sundher (nee Bains) has carried on in the footsteps of her mother in active involvement in social work.

Below are the expenses for the month of June 1930. The English translation follows:

| 32 | ਗੁਰਦੁਵਾਰੇ ਦੀ ਪ੍ਰਸਾਦਿ ਤੇ ਲੰਗਰ ਦੀ ਆਮਦਨ ਮਹੀਨਾ ਜੂਲੀ[86] 1930. | | |
|---|---|---|---|
| 1 - 6 - 30 | ਭਾ. ਹਰਦਿਤ ਸਿੰਘ ਜੀ (ਮੋਰੋਂ) | ਪ੍ਰਸਾਦਿ ਦੀ ਦੇਗ | $ 5.25 |
| " " " | ਬੀਬੀ ਭੋਲੀ (ਮੋਰੋਂ) | " " " | $ 1.25 |
| " " " | " ਭਗਵੰਤ ਕੋਰ (ਸਪਤਨੀ ਭਾਈ ਮੀਹਾਂ ਸਿੰਘ ਜੀ) | " " " | $ 1.25 |
| 22 - 6 - 30 | ਭਾ. ਬਾਵਾ ਸਿੰਘ ਜੀ (ਟੂਟੋਮਜਾਰਾ) | " " " | $ 4.75 |
| " " " | " ਸੁੰਦਰ ਸਿੰਘ (ਜੰਡਿਆਲਾ) | " " " | $ 1.25 |
| " " " | " ਕਾਬਲ ਸਿੰਘ ਜੀ (ਗ੍ਰੰਥੀ) | " " " | $ 5.25 |
| 23 - 6 - 30 | ਭਾ. ਕਾਬਲ ਸਿੰਘ ਜੀ ਗ੍ਰੰਥੀ | ਲੰਗਰ ਦੀ ਖਰਦੀ | $ 12.00 |
| | ਗੁਰਦੁਵਾਰੇ ਪ੍ਰਸਾਦਿ ਅਤੇ ਲੰਗਰ ਦੀ ਮਹੀਨਾ ਜੂਨ ਵਿਚ ਆਮਦਨ ਜਮਾ ਹੋਈ | | $ 31.00 |
| | ਗੁਰਦੁਵਾਰੇ ਪ੍ਰਸਾਦਿ ਅਤੇ ਲੰਗਰ ਦੀ ਮਹੀਨਾ ਜੂਨ ਵਿਚ ਖਰਚਾ | | $ 67.15 |
| | ਖਰਚੇ ਦਾ ਬਕਾਇਆ | | **$ 36.15** |

| 32 | Donations for the Gurdwara's Parshad and meals income for July 1930 | | |
|---|---|---|---|
| 1 - 6 - 30 | Bhai Hardit Singh Ji. (Moron)[87] | Donation for Parshad | $ 5.25 |
| " " " | Bibi Bholi (Moron) | " " " | $ 1.25 |
| " " " | " Bhagwant Kaur (Wife of Bhai Mehan Singh Ji) | " " " | $ 1.25 |
| 22 - 6 - 30 | Bhai Bawa Singh Ji (Tootomajara) | " " " | $ 4.75 |
| " " " | " Sundar Singh (Jandiala) | " " " | $ 1.25 |
| " " " | " Kabal Singh Ji (Granthi) | " " " | $ 5.25 |
| 23 - 6 - 30 | Bhai Kabal Singh Ji (Granthi *i.e. Priest*) | Donation for meals | $ 12.00 |

86 The heading reads month of July 1930, but all the dates are marked as of June 1930

87 This was on occasion of birth on his son.

| 32 | Donations for the Gurdwara's Parshad and meals income for July 1930 (Continue) | |
|---|---|---|
| | Donations for month of June for Parshad and meals | $ 31.00 |
| | Expenses for month of June for Parshad and meals | $ 67.15 |
| | **Deficit** for the month of June for Parshad and meals | **$ 36.15** |

The table below lists money paid out in June 1930. First two entries lists expenses for ghee (clarified butter) and other rations for months of April and May 1930 respectively. Column 3 for June 7th lists three entries; for cauliflower and two different kinds of lentils. Totals are listed in column 4 for items detailed in column 3.

The entry on page 33 reads as follows:

| | ਗੁਰਦੁਵਾਰੇ ਦੀ ਪ੍ਰਸਾਦਿ ਅਤੇ ਲੰਗਰ ਦੀ ਆਮਦਨ ਮਹੀਨਾ ਜੂਨ 1930. | | 33 |
|---|---|---|---|
| 1 6 30 | ਅਪ੍ਰੈਲ ਅਤੇ ਮਈ ਮਹੀਨੇ ਦਾ ਘਿਉ ਦਾ ਬਿਲ ਪੇ ਕੀਤਾ | ਅਪ੍ਰੈਲ ਦਾ ਬਿਲ $ 10.01<br>ਮਈ ਦਾ ਬਿਲ $ 9.47 | $ 19.48 |
| 1 6 30 | ਅਪ੍ਰੈਲ ਅਤੇ ਮਈ ਮਹੀਨੇ ਦਾ ਰਾਸ਼ਨ ਦਾ ਬਿਲ ਪੇ ਕੀਤਾ | ਅਪ੍ਰੈਲ ਦਾ ਬਿਲ $ 23.30<br>ਮਈ ਦਾ ਬਿਲ $ 15.80 | $ 39.10 |
| 7 6 30 | ਗੋਬੀ | ਲੰਗਰ ਵਿਚ | $ 2.00 |
| 7 6 30 | ਮੂੰਗੀ | " " | $ 1.00 |
| 7 6 30 | ਮਾਸ਼ (ਮਾਂ) | " " | $ 1.00 |
| 19 6 30 | ਵੈਨਕੋਵਰ ਤੋਂ ਮਾਹੀਨੇ ਦਾ ਬੋਗ ਆਇਆ | " " | $ 4.57 |
| | ਗੁਰਦੁਵਾਰੇ ਦੇ ਪ੍ਰਸ਼ਾਦਿ ਤੇ ਰਾਸ਼ਨ ਦਾ ਜੂਨ ਮਹੀਨੇ ਵਿਚ | ਖਰਚਾ | **$ 67.15** |

The June 19th 1930 entry is money assessed to Victoria Sikh Temple for payment to Khalsa Diwan Society (Vancouver Head office) as its share for latter's expenses.

| | | |
|---|---|---|
| 19 6 30 | Victoria's share owed to Vancouver Head-office | $ 4.57 |

There are empty pages till page 32. The reason is not clear. The moneys collected for July 1930 reflect the hard days and reads as follows on page 32.

## July 1930 – Gurpurb at Paldi Gurdwara donations

Gyani Bishen Singh Aujla recollects:-

> The service held at Mayo's Paldi Sikh Temple was a joint event with congregations from Victoria and Vancouver attending. In addition one hundred to one hundred and fifty Sikhs worked in the saw mills in the "bush". When not able to attend in person, they sent their contributions with some one who was attending in person.

ਮਿਹੀਨਾ ਜੁਲਾਈ ਤਾਰੀਕ 1 1930 131

ਮਿਓ ਦੇ ਜੋੜਮੇਲੇ ਤੇ ਜੋ ਮਾਈਆ ਆਕਤਰੇ ਹੁਈ ਹੈ ਜੀ ਬਿਰੇ ਅਨੇਸਰੇ
ਨਾਮ ਦਾ ਸਦਾ ਹੈ ਜੀ

| ਤਰੀਕ | ਨਾਮ | ਪਿੰਡ | ਜਿਲਾ | ਡਾਲੇ | Name | Village |
|---|---|---|---|---|---|---|
| 1 | ਭਾਈ ਅਸ਼ਰ ਸਿੰਘ | ਬਾਡਾਲਾ * | ਜਲੰਧਰ | 1.25 | Achhar Singh | Batala |
| 1 | ਭਾਈ ਈਸਰ ਸਿੰਘ | ਨਾਗਲ * | ਹੁਸਅਰਪੁਰ | 1.25 | Isher Singh | Nangal |
| 1 | ਭਾਈ ਗੁਲਜਰਾ ਸਿੰਘ | ਸ਼ਾਂਕਰ * | ਜਾਲੰਧਰ | 1.25 | Gulzara Singh | Shankar |
| 1 | ਭਾਈ ਨਾਗੀਨ ਸਿੰਘ | ਗੁਰਏਅ * | ਜਲੰਧਰ | 1.25 | Nagin Singh | Gurrain |
| 1 | ਭਾਈ ਹਾਜਰ ਸਿੰਘ | ਰੰਟੇਲੀ-ਥਨੇਸਿੰਘ | ਜਲੰਧਰ | 1.25 | Hazar Singh | Randayli Thanesingh |
| 1 | ਭਾਈ ਜਗਤ ਸਿੰਘ | " | " | 1.25 | Jagat Singh | Randayli Thanesingh |
| 1 | ਭਾਈ ਲਾਸ਼ਮਣ ਸਿੰਘ | " | " | 1.25 | Lashman Singh | Randayli Thanesingh |
| 1 | ਭਾਈ ਸਾਰਵਾਨ ਸਿੰਘ | ਵਾਹਵਾਲਾਂ | ਹੁਸਅਰਪ੍ | 1.25 | Sarwan Singh | Bahowal |
| 1 | ਭਾਈ ਜੋਵਾਲਾ ਸਿੰਘ | ਪਾਲ | ਜਲੰਧਰ | 1.25 | Jawala Singh | Pal |
| 1 | ਭਾਈ ਗੁਰਵਾਚਨ ਸਿੰਘ | ਸਾਹਰਾਲ ਕਾਜੀਅ * | ਜਲੰਧਰ | 1.25 | Gurbachan Singh | Sarhal-Qazian |
| 1 | ਭਾਈ ਹਾਰਨਮ ਸਿੰਘ | ਮਾਹਲ-ਪੁਰ | ਹੁਸ਼ਅਰਪ੍ | 1.25 | Harnam Singh | Mahilpur |
| 1 | ਭਾਈ ਮੋਹਨ ਸਿੰਘ | ਬੰਡਾਲਾ | ਜਾਲੰਧਰ | 1.25 | Mohan Singh | Batala |
| 1 | ਭਾਈ ਗੁਰਦਾਸਾ | ਚਾਕ-ਦਸ ਰਾਜ | ਜਾਲੰਧਰ | 1.25 | Gurdasa | Chak-des Raj |
| 1 | ਭਾਈ ਛਾਮ ਸਿੰਘ * | ਥਲਾ * | ਜਾਲੰਧਰ | 1.25 | Sham Singh | Pal |
| 1 | ਭਾਈ ਖੋਰਮ | ਚਕੇਮਹਨਡਾਂ | ਹੁਸ਼ਅਰਪ੍ | 1.25 | Khurma Singh | Chakmahandan |
| 1 | ਭਾਈ ਗੁਰਦੇਵ ਸਿੰਘ | ਮਾਰਹੇਵਾਲਾ | ਪਾਰਜਪੁਰ | 1.25 | Gurdev Singh | Marhe-wala |
| 1 | ਭਾਈ ਭਗਵਾਨ ਸਿੰਘ | ਕੋਟ ਕਾਲਾਂ | ਜਾਲੰਧਰ | 1.25 | Bhagwan Singh | Kot Kalan |
| 1 | ਭਾਈ ਬਤਾਨ ਸਿੰਘ | ਧੁਤ | ਕਾਪਰੇ ਥਲਾ | 1.25 | Battan Singh | Dhoot |
| 1 | ਭਾਈ ਪਾਲਾ ਸਿੰਘ | ਬਿਲਗਾ | ਜਾਲੰਧਰ | 1.25 | Palla Singh | Bilga |
| 1 | ਭਾਈ ਫੁਮਣ ਸਿੰਘ | " | " | 1.25 | Phuman Singh | Bilga |
| 1 | ਭਾਈ ਰਤਾਨਸਾ ਸਿੰਘ | ਸਾਰੀ | ਹੁਸ਼ਅਰਪੁਰ | 1.25 | Rattan Singh | Shari |
| 1 | ਭਾਈ ਜਾਗਰ ਸਿੰਘ | " | " | 1.25 | Ujjagar Singh | Shari |
| 1 | ਭਾਈ ਉਦਮ ਸਿੰਘ | ਸੁਰ ਸਿੰਘ | ਲਾਹੁਕੇ | 1.25 | Udham Singh | Sur Singh |
| 1 | ਭਾਈ ਵਾਯੂ " | ਭਾਡਾਲਾ * | ਹੁਸ਼ਅਰਪ੍ | 1.25 | Wayu | Batala |
| 1 | ਭਾਈ ਅਰਜਣ ਸਿੰਘ | ਜੰਡਅਲਾ * | ਜਾਲੰਧਰ | 1.25 | Arjan Singh | Jandiala |
| 1 | ਭਾਈ ਹਾਰਿਦਤ ਸਿੰਘ | " | " | 1.25 | Hurdit Singh | " |
| 1 | ਭਾਈ ਦੀਵਾਨ ਸਿੰਘ | " | " | 1.25 | Diwan Singh | " |

Thus, the names on page 131[88] and page 133 of the journal[89] together with those on page 199 lists the active donors at that time and not necessarily those present at the service on July 1st 1930.

88 ਮਿਓ ਦੇ ਜੋੜਮੇਲੇ is the Festival held at Mayo Gurdwara in Paldi.
➔ * in second column denotes *uncorrected* Punjabi spelling error to preserve authentic tone.
The last column has correct English spelling for the name of the village.

89 The top 2 lines here have been inserted for clarity reasons. Incorrect ਜਿਲਾ been corrected to ਜਿਲ੍ਹਾ.

The next chronological entry, on page 199 record the donations at Paldi on July 1st 1930, is on the last page in the Journal. Considering there are so many empty pages preceding it, the reason is not clear. This list is important for several reasons. Thirty-four members of the congregation gave forty-five dollars and fifty cents. The individual donations have decreased in amount compared with early amounts reflecting the severity of the 1930s depression.

**ਮਿਹੀਨਾ ਜੁਲਾਈ ਤਾਰੀਕ 1 ਸੰਨੂ 1930** **199**

**ਇਸਾਬ ਮਿਓ ਦੇ ਜੜੇਮਿਲੇ ਤੇ ਮਾਏਆ ਉਦਰੇ ਦਾ ਹੇ ਜੀ**

| ਤਰੀਕ | | ਨਾਮ | ਪਿੰਡ | ਜ਼ਿਲ੍ਹਾ | ਡਾਲੇ | Name | Village |
|---|---|---|---|---|---|---|---|
| 1 | ਭਾਈ | ਕਰਤਾਰ ਸਿੰਘ | ਮੋਰੋਂ | ਜਲੰਧਰ | 1.25 | Kartar Singh | Moron |
| 1 | ਭਾਈ | ਹਾਜਰਾ | " | " | 1.25 | Hazara *Singh* | Moron |
| 1 | ਭਾਈ | ਹਾਰਿਦਤ ਸਿੰਘ | " | " | 2.50 | Hardit Singh | Moron |
| 1 | ਭਾਈ | ਲਾਭ ਸਿੰਘ | ਮਾਟਡੇ | ਜਲੰਧਰ | 1.25 | Labh Singh[90] | Mathaday |
| 1 | ਭਾਈ | ਈਸਰ ਸਿੰਘ | " | " | 1.25 | Isher Singh | Mathaday |
| 1 | ਭਾਈ | ਗੁਰਦਾਸਾ | ਚਾਕ ਰਾਜ-ਦਸ | " | 1.25 | Gurdasa | Chak Raj-des |
| 1 | ਭਾਈ | ਕੰਦਲ ਲਾਲ | ਜੰਡੋਅਲਾ * | " | 1.25 | Kundal Lal | Jandiala |
| 1 | ਭਾਈ | ਬਿਰਅਮ | ਮਹਲੀ | " | 1.25 | Baryam | Mehli |
| 1 | ਭਾਈ | ਹਾਰਿਨਮ ਸਿੰਘ | ਰੁੜੇਕੀ | " | 1.25 | Harnam Singh | Rurhki |
| 1 | ਭਾਈ | ਭੋਲਾ | ਕੋਟ | " | 1.25 | Bhola | Kot |
| 1 | ਭਾਈ | ਜਾਗੀਰ ਸਿੰਘ | " | " | 1.25 | Jagir Singh | Kot |
| 1 | ਭਾਈ | ਸੋਹਨ ਸਿੰਘ | ਮਨਾਸੋਰ-ਦਵ | ਪਰੋਜਕਪ[91] | 1.25 | Sohan Singh | Manasor-dev |
| 1 | ਭਾਈ | ਬਿਰਅਮ ਸਿੰਘ | ਬਿਲਗਾ | ਜੇਲੰਧਰ | 1.25 | Bryam Singh | Bilga |
| 1 | ਭਾਈ | ਜਾਗਤ ਸਿੰਘ | ਰੁੜੀਵਾਲ | ਅਮਰਤਸਰ | 1.25 | Jagat Singh | Ruri-wal |
| 1 | ਭਾਈ | ਸੈਵਾ ਸਿੰਘ | ਕੋਟ | ਅਮਰਤਸਾਰ | 1.25 | Sewa Singh | Kot |
| 1 | ਭਾਈ | ਹੁਕਮ ਸਿੰਘ | ਜੰਮਸਤੇਪੁਰ * | " | 2.50 | Hukam Singh | Janamst-pur |
| 1 | ਭਾਈ | ਗੰਗਾ ਸਿੰਘ | ਮੋਤਿਆਂ | ਹਸ਼ਅਰਪਰ | 1.25 | Ganga Singh | Motian |
| 1 | ਭਾਈ | ਮਾਨਸਾ ਸਿੰਘ | ਨਾਗਲ | " | 1.25 | Mansha Singh | Nangal |
| 1 | ਭਾਈ | ਬਚਨ ਸਿੰਘ | " | " | 1.25 | Bachan Singh | Nangal |
| 1 | ਭਾਈ | ਗੁਰਵਾਚਨ ਸਿੰਘ | ਸੂਰ-ਸਿੰਘ | ਲਹੋਰ [92] | 1.25 | Gurbachan Singh | Sur Singh |
| 1 | ਭਾਈ | ਹਾਕਮ ਸਿੰਘ | " | " | 1.25 | Hakam Singh | Sur Singh |
| 1 | ਭਾਈ | ਲਾਬੂ | ਹਾਲੇਕੇ | " | 1.25 | Laboo | Hale-ke |
| 1 | ਭਾਈ | ਸਾਦੂ ਸਿੰਘ | ਜੰਡਆਲਾ * | ਜਾਲੰਧਰ | 1.25 | Sadhu Singh | Jandiala |
| 1 | ਭਾਈ | ਕਿਛਨ ਸਿੰਘ | ਮਸੋ * | ਲਹੋਰ | 1.25 | Kishen Singh[93] | Musa |
| 1 | ਭਾਈ | ਪਾਗਤ ਸਿੰਘ | ਟੋਟੋਮਾਜਰ | ਹੁਸ਼ਅਰਪ੍ | 1.25 | Bhagat Singh | Tootomajar |
| 1 | ਭਾਈ | ਜੈ ਸਿੰਘ | ਸੂਮਰੜੀ | ਜੇਲੰਧਰ | 1.25 | Jai Singh | Sumrari |

90 Labh Singh worked in the Moron Sawmill till the ripe age of eighty. He was well known for his integrity. People unable to attend the Gurdwara function would give him the donation, tied in handkerchief knots with their name on a slip of paper, to convey it for them.

91 This is incorrect. It is Ferozepur ਫਰੋਜ਼ਪੁਰ.

92 The correct spelling is Lahore ਲਾਹੋਰ.

93 Kishen Singh was the first Sikh to own a truck in Victoria.

| ਮਿਹੀਨਾ ਜੁਲਾਈ ਤਾਰੀਕ 1 1930 | | | | | | 133 |
|---|---|---|---|---|---|---|
| ਮਿਓ ਦੇ ਜ਼ੋੜਮੇਲੇ ਤੇ ਜੋ ਮਾਈਆ ਆਕਤਰੇ ਹੁਈ ਹੈ ਜੀ ਬਿਰੇ ਅਨੇਸਰੇ ਨਾਮ ਦਾ ਸਦਾ ਹੈ ਜੀ | | | | | | |
| ਤਰੀਕ | ਨਾਮ | ਪਿੰਡ | ਜ਼ਿਲ੍ਹਾ | ਡਾਲੇ | Name | Village |
| 1 | ਭਾਈ ਵਾਤਨ ਸਿੰਘ | ਅਈ | ਜਲੰਧਰ | 1.25 | Wattan Singh | Aie |
| 1 | ਭਾਈ ਹਰਿਨਮ ਸਿੰਘ | ਰੇਪ੍ ਗੁਜਰਾਂ-ਵਾਲਾ | ਲੰਹਟੇਤਵਾ | 1.25 | Harnam Singh | Raipur Gujjaranwala |
| 1 | ਭਾਈ ਸ਼ਦਤ ਸਿੰਘ | ਜੰਡੇਅਲਾ * | ਜਲੰਧਰ | 1.25 | Sundar Singh | Jandiala |
| 1 | ਭਾਈ ਦਾਲੀਪ ਸਿੰਘ | ਵਾੜਾ-ਪਿੰਡ੍ | " | 1.25 | Daleep Singh | Warha-pind |
| 1 | ਭਾਈ ਗੁਰਵਾਚਨ ਸਿੰਘ | ਹਾਰੀਪੁਰ | " | 1.25 | Gurbachan Singh | Haripur |
| 1 | ਭਾਈ ਅਮਰ ਸਿੰਘ | ਨਾਗਲ | " | 1.25 | Amar Singh | Nangal |
| 1 | ਭਾਈ ਵਾਨਤਾ ਸਿੰਘ | ਖਿੜਾ | " | 1.25 | Banta Singh | Kheri |

The entry on page 41 records Labh Singh deposit and withdrawl with the Khalsa Diwan Society.

| ਜੁਲਾਈ ਮਹੀਨੇ ਦੇ ਬਿਚੇ ਰਾਕਮ ਰਾਖੀ 1930 | | 41 |
|---|---|---|
| ਲਾਭ ਸਿੰਘ ਨੇ ਸੁਸਾਇਟੀ ਦੇ ਪਾਸ ਜੀ | | |
| 5 | | |
| ਲਾਭ ਸਿੰਘ ਨੇ ਜਾਮਾ ਕੀਤੀ ਰਕਮ[94] | Labh Singh deposited this sum | 300.00 |
| ਹਾਥਲਿਏ | Personal withdrawl | 20.00 |
| ਵਾਕੀਰਾ ਦੀ ਸਾਰੀ ਰਾਕਮ | Balance in the bank | $ 280.00 |

The entry on page 36 for July 13, 1930 donations reads as follows:

| 36 | ਮਾਹੀਨਾ ਜੁਲਾਈ ਤਾਰੀਕ 13 ਸੰਨ੍ 1930 ਜੁਲਾਈ ਦੀ ਅਮਦਣੀ ਪਾਕੇ ਅਈ ਦੀ ਸਹਤਾ[95] | | | | |
|---|---|---|---|---|---|
| ਤਾਰੀਕ | ਨਾਮ | Name | ਪਿੰਡ | ਜਿਲਾ | ਡਾਲੇ-ਸਿੰਟ |
| 13 | ਬਿਸਾ ਸਿੰਘ | Bisa Singh | ਜੰਡਿਆਲਾ | ਜਾਲੰਧਰ | $ 2.50 |
| 13 | ਕਾਰਮ | Karam Singh | ਖਿੜਾ | ਹੁਛਅਰਪ੍[96] | $ 2.20 |
| 13 | ਜਾਗਤ ਸਿੰਘ | Jagat Singh | ਖਿੜਾ | " | $ 1.25 |
| 13 | ਦਾਲੀਪ ਸਿੰਘ | Daleep Singh | ਵੈਜਾਫਲਾ[97] | " | $ 1.25 |
| 13 | ਹਾਰਦਤ ਸਿੰਘ | Hardit Singh | ਮੋਰੋਂ | ਜਾਲੰਧਰ | $ 1.25 |
| | ਮੀਹਾਂ ਸਿੰਘ | Mehan Singh | ਵਾਲਾ ਬਿਕਾਏਆ | ਪਿਛਲਾ ਬਿਸਾਕੀ ਦਾ | $ 9.50 |

The entry on page 39 for June 1949 documents Bhogs as follows:

94 There were two Labh Singh in Victoria. See footnote # 75. The other Labh Singh was from Gobindpur village. His descendants have adopted his first name as their surname.

✸ This deposit must have been timely for The Temple had a cash flow deficit as seen with the June 1930 accounts.

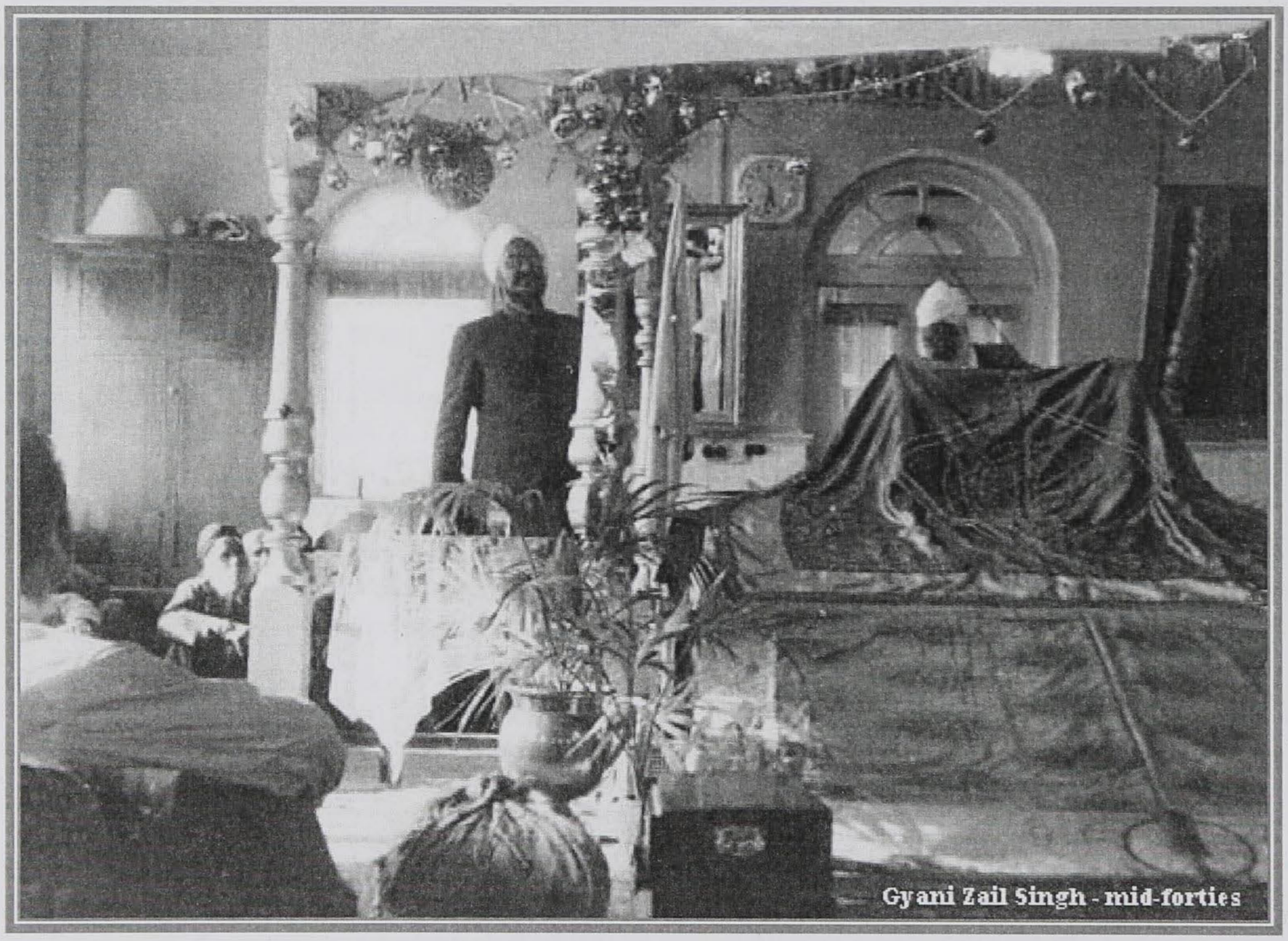
95 This should read ਸਹਾਇਤਾ.

96 The spelling for Hoshiarpur is incorrect. This should be ਹੁਸ਼ਅਰਪੁਰ.

97 The spelling is incorrect. This reads Bahowal ਬਾਹੋਵਾਲ.

| ੧ੴ ਸਤਿ ਗੁਰ ਪਿਰਸਾਦ 19 ਜੂੰਨ 1949 ਨੂੰ<br>ਭੋਗਾਂ ਦ ਵੇਰਵੇ ਦਾ ਬੁਕ [98] | | | 39 |
|---|---|---|---|
| | ਨਾਮ | Name | ਭੋਗ |
| 1 | ਭਾਈ ਜਗ ਸਿੰਘ ਕੋਟਲੀ | Jag Singh Kotli | ਖੁਛੀ[99] ਦਾ ਪਾਠ |
| 2 | " ਅਮਰੀਕ ਸਿੰਘ ਸੁਰ-ਸਿੰਘ | Amrik Singh Sur Singh | ਖੁਛੀ ਦਾ ਪਾਠ |
| 3 | " ਗੁਰਦਿਤਾ ਜੰਡਿਆਲਾ | Gurditta *Singh* Jandiala | ਮਾਰਗ ਦਾ ਪਾਠ |
| 4 | " ਕਿਛਨ ਸਿੰਘ ਵਿਰਪਾਲ | Kishan Singh Virpal | ਮਾਰਗ ਦਾ ਪਾਠ |
| 5 | " ਦਿਵਾਨ ਸਿੰਘ ਨੰਗਲ | Diwan Singh Nangal | ਮਾਰਗ ਦਾ ਪਾਠ |
| 6 | " ਸਰਦਾਰਾ ਸਿੰਘ ਖੇੜੀ | Sardara Singh Kheri | ਖੁਛੀ ਦਾ ਪਾਠ |
| 7 | " ਬਿਅੰਤ ਸਿੰਘ ਬਾਹੋਆਲ | Beant Singh Bahowal | ਮਾਰਗ ਦਾ ਪਾਠ |
| 8 | " ਸਮੰਦ ਸਿੰਘ ਮੇਹਲੀ | Summund Singh Mehli | ਮਾਰਗ ਦਾ ਪਾਠ |
| 9 | " ਸਰਵਣ ਸਿੰਘ ਜੰਡਿਆਲਾ | Sarwan Singh Jandiala | ਖੁਛੀ ਦਾ ਪਾਠ |
| 10 | " ਹਰਿਭਜਨ ਸਿੰਘ ਖੇੜੀ | Harbhajan Singh Kheri | ਖੁਛੀ ਦਾ ਪਾਠ |
| 11 | " ਚੈਨ ਸਿੰਘ ਬਿਲਗਾ | Chan Singh Bilga | ਖੁਛੀ ਦਾ ਪਾਠ |

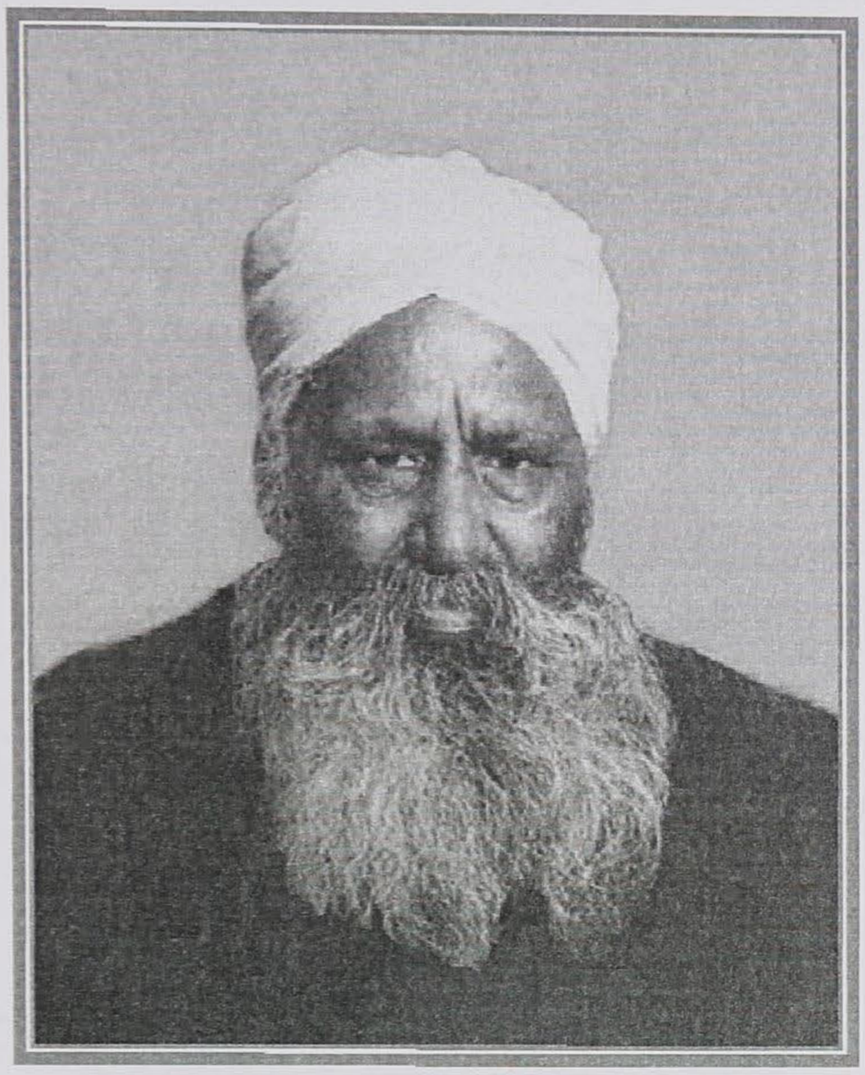
This picture was taken by Giani Bishen Singh Aujla. The stairs opened on the Topaz Avenue at this time. The Guru Granth Sahib was on the further site near the present north wall, Unlike the present arrangement men sat on the left of the corridor leading to the Granth Sahib.




98 This should read ਸੂਚੀ (list).

99 This should be ਖੁਸ਼ੀ.

## Side walk of the Gurdwara was paved



Nagina Singh of village Bharsinghpura did well in real estate deals. During the Depression of 1930 he lost all. Nagina Singh then worked at Sidney Lumber Mill on Bay Street and later at the Moore Saw Mill (which later ran as B.C. Forest Products Mill). He remained a bachelor. At his own expense he had the **sidewalk along Topaz Avenue paved** making the access to the Gurdwara easy and free of mud in 1958.

Photograph by permission of Kuldeep Bains

The Year 1958 Khalsa Diwan Society, Victoria minute book reads:

February 23, 1958, second paragraph.

ਟੋਪਾਜ਼ ਐਵੀਨਿਓ ਤੇ ਸੈਡਵਾਕ ਵਾਸਤੇ ਭਾਈ ਨਗੀਨਾਂ ਸਿੰਘ ਭਾਰੀਸਿੰਘ ਪੁਰ ਤੇ ਦੀ ਸ਼ਰਧਾ ਮਤਾਬਕ ਸਿਟੀ ਵਿਕਟੋਰੀਆ ਵੇਲੋਂ ਕੀਮਤ ਦੀ ਪੁਸ਼ ਕੀਤੀ ਗਈ ਜੋ ਕੇ $520 ਡਾਲਰ ਹੈ ਜੋ ਕਿ ਭਾਈ ਨਗੀਨਾਂ ਸਿੰਘ ਨੇ ਬੜੀ ਖੁਸੀ ਨਾਲ ਇਸ ਕੰਮ ਨੂੰ ਸਿਰੇ ਚੜ੍ਹਉਣਾਂ ਮਨਜ਼ੂਰ ਕੀਤਾ ਤੇ ਇਹ ਭੀ ਪਾਸ ਕਿ ਹੋਰ ਕਿਸੇ ਫਰਮ ਤੇ ਪੁਸ਼ ਗਿਸ਼ ਕੀਤੀ ਜਾਵੇ

Regarding the generous offer by Nagina Singh Bharsinghpura, the Victoria City has given an estimate of $520 for paving the sidewalk on Topaz Avenue. Nagina Singh has agreed to bear the full cost. It was also agreed another estimate be obtained.

He died, March 19th, 1959 without any living heirs. His estate included one house, four lots, cash and a mortgage. He had arranged for Kuldeep Singh Bains and Sarwan Singh Johal as executors.

| | | | |
|---|---|---|---|
| BY | Receipts | | 26,158.18 |
| TO | Disbursements | | 4,941.16 |
| | | NET ESTATE | $21,217.02 |
| TO | Basic Primary School, Bharsinghpura, Tehsil Phillaur, District of Jullunder, Punjab, through Government of the Republic of India, 2/3rd of the residue of Estate | | $14,144.68 |
| TO | Khalsa Diwan Society, Victoria, Victoria, B.C. | | |
| | BY Cash | 4,841.66 | |
| | BY Mortgage - P.V.R. Bailey | 2,230.68 | $7,072.34 |
| | | | **$ 21,217.02** |

## Victoria's industrial scene

What a visitor to Victoria would described by contemporary source in the thirties:

> One of the most familiar waterfront sights in Victoria or Vancouver is the numerous lumber mills, with their belching smokestacks and clouds of steam from coughing exhaust pipes. Add to this the constant screams of saws, the rumble of machinery, punctuated by heavy thumps of huge logs as they turned this way and that way by the powerful steam-niggers as though they were no more than match stalks, the large ocean-going steamers loading lumber at the wharves, the huge boom of logs being rafted into position, tug boats scurrying hither and thither, and you have a picture of commercial activity that once seen is never forgotten[100]

## Business booms and busts correlated with Asian-Indian employment

Thousands of Chinese and Japanese had already entered Canada and now came the Asian Indians; majority of whom were Sikhs, looking distinctive with their turbans and free flowing beards. Sikhs who arrived in small numbers in 1903 and 1904 found ready work. Those who followed in 1905 and 1906 had similar success, although they suffered initially when they disembarked 500 or 600 at a time without any indoor accommodation or immediate job to go to.[101] They were hired to do outdoors rough work for which there was insufficient supply of white labour. Five years of rapid expansion in British Columbia was arrested in 1907-08 by the economic impact of a major depression in the United States. Lumber prices dropped and lumber mills cut production back.[102] Thousands of immigrants from China, Japan and India arrived in the fall of 1907, the news of recession in British Columbia not reaching in time to slow the tempo of immigration. The depression lasted twelve months. In the later half of 1908 the economy picked up and the mills reopened. An estimated 2,500 East Indians remained in the province. There was no more independent Asian-Indian immigration after 1913 to Canada till 1952. The community thus had only a marginal and shrinking share in the labouring jobs in Canada.

Hugh Jackson in his paper details the labour situation thus:[103]

> Between 1909 and 1913 the number of lumber mills in British Columbia increased from 165 to 334 and the province's productive capacity in lumber rose by 89%.[104] For Asian-Indians this created no opportunities. Lumber mill operators adjusted to the post-1907 realities and sought to make work and

---

100 The B.C. Electric Employee's Magazine, Vol. XI, No. 8, Nov. 1928. "British Columbia's Major Industry Reaps Big Harvest".

101 P.A.C. RG 76, file 535999, Falk Warren, retired Colonel in Royal Artillery, India to Undersecretary of State for India, Nov. 22, 1906.

102 Report of the Forestry Commission, British Columbia Sessional Papers, 1911.

103 Hugh Johnston, Sikh History and Religion in the Twentieth Century, Sikh Migration to Canada, pp. 296-316.

104 P.A.C. RG 76, G 21, file 332, E.J.E. Swayne, Governor of British Honduras, to W. Collet, Administrator, British Honduras, Dec. 20, 1908, enclosed in Governor-General dispatch to the Colonial Secretary, Jan. 7, 1909.

wages attractive to the white labour. The figures can be illustrated with figures from Frazer Mills in New Westminster. In 1907, the company employed 120 Asian-Indians and twenty to thirty white men. Subsequently the company recruited French Canadians and other white labour; and while they expanded their operations, they kept fewer and fewer East Indians. They employed sixty-three in 1908 and twenty-nine in 1931 although their work force by then had grown to 653.[105]

Another American recession, beginning in 1913, affected British Columbia on the eve of the First World War. Lumber production fell by 30% in 1914 and it declined further the next year. Revival came in 1916, but only in 1917 did British Columbia pass 1913 levels. In the August of 1914, about half of the Sikhs in British Columbia had left the province for India. Some of these men were Ghadr sympathizers, but lack of work helped decide them to go home. A survey conducted by an immigration officer, late in the summer of 1915, reported only 1,099 Asian-Indians remained in British Columbia. Of these, 750 were located in Vancouver and vicinity, 200 in Victoria and 149 in the interior. Most were working in lumber mills, a few on the farms, some on the railways, and some were unemployed. Hundreds had left, according to the report, because jobs were scarce.[106]

In 1918, the Deputy Minister of Labour for British Columbia reported only 567 Asian-Indians employed in industrial work in the province (including those in the forest industries but not those in agriculture).[107] The total population at that time could not have been over 700. With the growth of British Columbia coastal forest industry in the post-war period, the number of Asian-Indian wage earners increased until it peaked in 1923 at 1,151. The annual figures reported by the Deputy Minister of Labour suggest a considerable return of men who had been in Canada before, particularly between 1921 and 1922. By the census of 1921 there were only 951 East Indians in the province, of whom 784 were employed in industrial jobs. A year later, the number employed exceeded the 1921 census population by 183. Others were self-employed. In 1922, Asian-Indians owned and operated six lumber companies, seven logging camps, two shingle mills, two grocery outlets and twenty-five farms.[108]

The community's share of the labour market contracted somewhat after 1923, ranging between a high of 980 employed and a low of 750 over the next

105 M. Jeanne Meyers Williams, Ethnicity and Class conflict at Maillardville/Frazer Mills. The Strike of 1931" (M.A. thesis, Simon Frazer University, 1982), pp. 7-9, 25.

106 P.A.C. Borden Papers, M.R.J. Read to R. Clogstoun, Serp. 11, 1915.

107 Annual reports of the Deputy Minister of Labour, British Columbia Sessional Papers.

108 R.K. Das, Hindustani Workers on the Pacific Coast (Berlin and Leipzig: Walter de Gruyter, 1923), p. 27.

six years. This happened despite continued growth in coastal forest productionand rising employment in the province generally. In these years, Asian-Indians were restricted more and more to the lumber industry, which meant, for most, sawmills, but also included planer sawmills, logging camps, logging railways, and lumber dealerships. The numbers employed elsewhere, in the pulp and paper industry, the building trades, food processing, etc. declined from 130 in 1918 to 9 in 1928. The British Columbia public and the governments it elected did not accept Asian-Indians, Chinese or Japanese as rooted elements of the population of the province; and the comparative prosperity of the 1920's did nothing to allay anti-Oriental feeling. Government policy was aimed at reducing the economic spheres of these groups.[109] Most attention was directed at the Chinese and Japanese because their numbers were greater, but the Asian-Indians suffered the same hostile climate.

In the early years of the Great Depression, between 1930 and 1932, Asian-Indians lost over 500 jobs in British Columbia[110]. As the economy slowly improved from 1934 to 1937, they were less successful than whites in getting the jobs back. Some sustained themselves in the fuel business, delivering firewood, coal and sawdust, or in small business. Others chose to go back to the Punjab. The first two years of the Second World War created no new opportunities; and, at the low ebb, in 1941, there were scarcely 700 Asian-Indian men in the province either employed or in the business for themselves.

Hugh Johnston has detailed the employment numbers for Asian-Indians in his article "Pattern of Sikh Migration to Canada, 1900-1960.

> The files of the immigration department yields the district of origin for almost 500 East Indians residing in British Columbia in the 1920's and 1930's. Over 60% of these men were Jalandhar and Hoshiarpur; 14% were from Ferozpur; 7% were from Ludhiana; and less than 20% from other districts.

## Punjab's regions and migrants district of origin

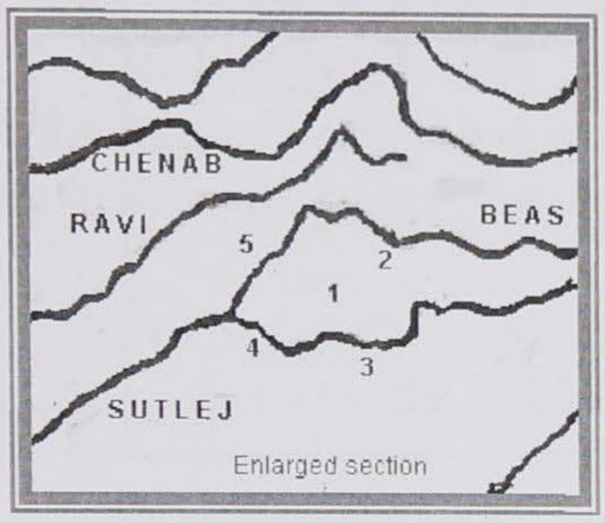
The geographical divisions of the undivided Punjab were based on lands between two river valleys. The region west of Ravi river was the western Punjab.

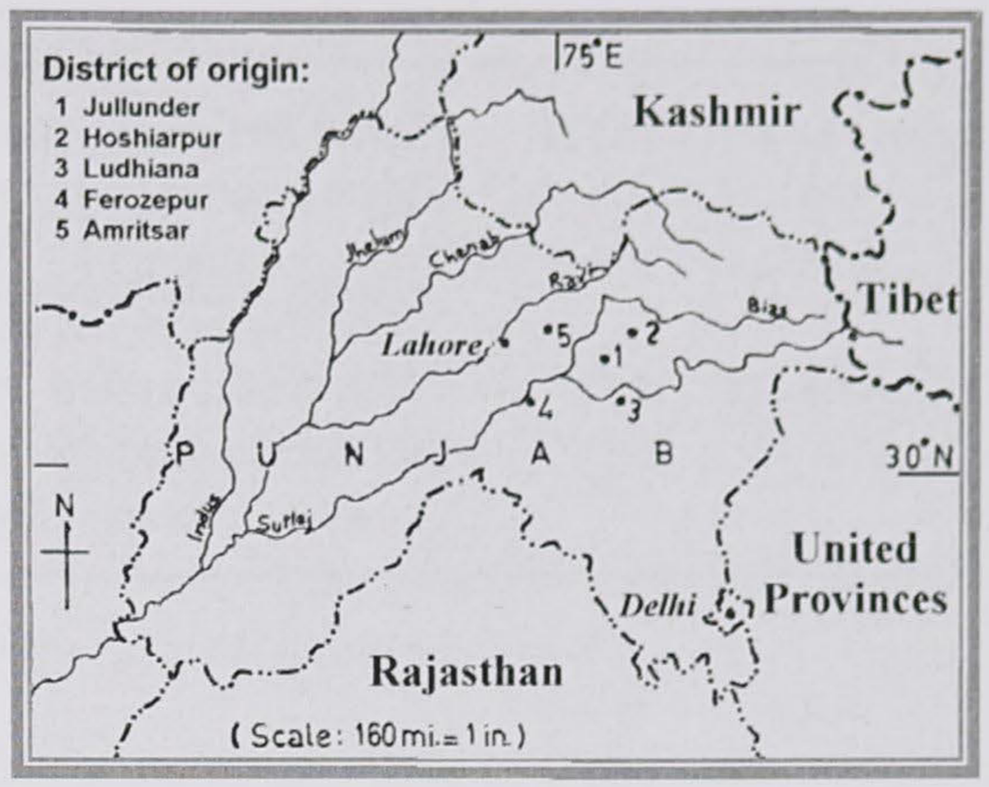
> Lands between the Ravi and Beas Rivers is the Mahja; between the Beas and Sutlej is the Doaba; and regions south of the Sutlej River are the Malwa region.

---

109 Ken Adachi, *The Enemy That Never Was, A History of the Japanese Canadians* (Toronto: McClellan and Stewart, 1976), pp. 139-53; Harry Con, Ronald I. Con, Graham Johnston et. al., *From China to Canada: A History of the Chinese Communities in Canada*: (Toronto: McClellan and Stewart, 1982), pp. 135-45.

110 Annual reports of the Deputy Minister of Labour.



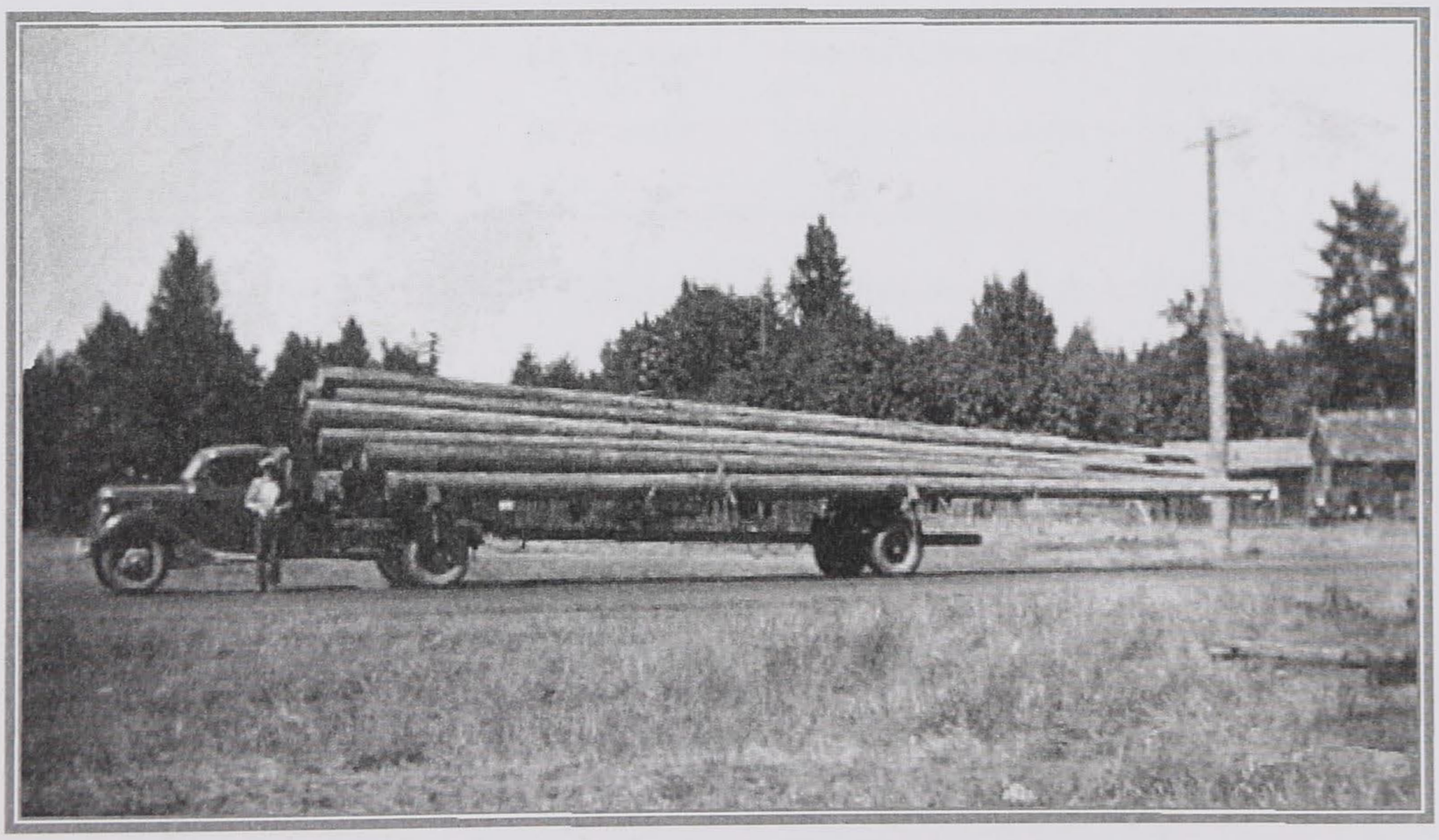

## Truck owner drivers

Most Asian Indians found employment in the thirties as owner drivers delivering wood or sawdust for home heating. Mehan Singh Kandola was owner of the truck. His daughter Gurdeep (nee Bains) Sundher is standing by the truck.

Photographs by permission of Gurdeep Sundher.

## Karam Singh Banga

Karam Singh a owned a logging company. Below is one of his truck loaded with logs.



## Additions to the First Topaz Avenue Sikh Temple

| | |
|---|---|
| **November 19th 1937.** | **Plan # 781**. Front and rear doors were changed. Wooden Steps were replaced. |
| **1947** | Outside house measured 61' x 37'. |
| **October 28th 1952.** | Wash rooms added on lot# 270.<br>Architect J. Graham Johnson F.R.I.B.A.<br>General Contractor McKinty & Sons. It cost $6,500.00. |

## Chapter 7, Section Two

The Victoria branch of the Khalsa Dewan Religious Society had entered into an Indenture of Agreement of sale on February 12th 1909 with James Colecugh. On May 26th 1910 four lots (# 267, 268, 269 and 270) were bought from William Turpel.

In 1912 the Sikh Temple on Topaz Avenue was built on lot #269. In 1922 a dormitory building was erected on lot #267.

The transfer of ownership can be followed in the City of Victoria archives.

1907 City of Victoria Land & Improvement Assessment Roll reads on Page 354:

The ownership of lots #267 and 269 changed.

| Lot | Block | Measurement | Address | Owner |
|---|---|---|---|---|
| 267 | 14 | 54' 5" x 120' | Topaz & Blackwood | ~~MaySmith, Sterling M~~<br>Colcleugh, James |
| 269 | 14 | 54' 5" x 120' | Topaz & Blackwood | ~~MaySmith, Sterling M~~<br>Colcleugh, James |

1908 City of Victoria Land & Improvement Assessment Roll reads on Page 354:
Hillside Exten[1] C (cont.).

The ownership of lots #267 and 269 changed:

| Lot | Block | Measurement | Address | Owner |
|---|---|---|---|---|
| 267 | 14 | 54' 5" x 120' | Topaz & Blackwood | ~~Colcleugh, James~~<br>Khalsa Dewan (Society) |
| 269 | 14 | 54' 5" x 120' | Topaz & Blackwood | ~~Colcleugh, James~~<br>Khalsa Dewan (Society) |

1909 City of Victoria Land & Improvement Assessment Roll reads on Page 508:

Hillside Exten[1] C (cont.). The incorrect Dewan is corrected to Diwan for lots #267 and 269.

| Lot | Block | Measurement | Address | Owner |
|---|---|---|---|---|
| 267 | 14 | 54' 5" x 120' | Topaz & Blackwood | Khalsa Diwan (Society) |
| 269 | 14 | 54' 5" x 120' | Topaz & Blackwood | Khalsa Diwan (Society) |

The City of Victoria Land & Improvement Assessment Roll for the 1907 to 1912 are revealing of the hyper-inflation at that time. The inflation peaked in 1914 and then slowly declined.

| ITEM | Lot # 267 | 269 | ITEM | Lot # 267 | 269 |
|---|---|---|---|---|---|
| 1907, Page 354 | | | 1908, Page 354 | | |
| Assessment on Land | $ 170.00 | $ 170.00 | Assessment on Land | $ 270.00 | $ 270.00 |
| Improvement | $ 0.00 | $ 0.00 | Improvement | $ 0.00 | $ 0.00 |
| Total Assessment, | $ 170.00 | $ 170.00 | Total Assessment, | $ 270.00 | $ 270.00 |
| 1909, Page 508 | | | 1910, Page 508 | | |
| Assessment on Land | $ 320.00 | $ 320.00 | Assessment on Land | $ 370.00 | $ 370.00 |
| Improvement | $ 0.00 | $ 0.00 | Improvement | $ 0.00 | $ 0.00 |
| Total Assessment, | $ 320.00 | $ 320.00 | Total Assessment, | $ 370.00 | $ 370.00 |
| 1911, Page 508 | | | 1912, Page 610 | | |
| Assessment on Land | $ 480.00 | $ 400.00 | Assessment on Land | $ 750.00 | $ 700.00 |
| Improvement | $ 0.00 | $ 0.00 | Improvement | $ 0.00 | $ 0.00 |
| Total Assessment, | $ 480.00 | $ 400.00 | Total Assessment, | $ 750.00 | $ 700.00 |

There was a slump in the United States in 1911. Demand for lumber from British Columbia dropped. Unemployment was rife, and the small Sikh community along with the rest was adversely affected. There was a severe cash flow problem. Lot #267 went on the block due to tax default into a Tax sale in 1914. Lot #269 on which the Temple building was erected went on the block due to tax default in to a Tax sale in 1913. In the year 1914 Lots # 268 and 270 also went on the block in a Tax Sale. Lots # 268 and 270 were not redeemed. Lots 267 was bought by Archibald Campbell in 1914. It was redeemed the following year.

## The sale and redemption of lot #269

The entry on page 114, dated 4th September 1913. Tax sale record CRS 167.

**Municipal List of Lands & Improvements**
**Within the Corporation of The City of Victoria**

| Number of notice of tax sale | Lot | Block | Section | Tax Amount of taxes Due to 31 Dec 1912 unpaid | Contingent of sale | Interest & cost | Surplus | Total |
|---|---|---|---|---|---|---|---|---|
| **30** | **269** | 14 | Hillside "C" Work Map 299 | **$ 24.30** | **$ 2.00** | **$ 28.25** | $221.75 | $250.00 |

In the adjoining columns, the details of the Tax Sale are noted above. The table on this page applies to Lot **269** which had the a house and the Temple building on it.

| Registered owner[111] & how service of notice served | Name and Address of purchaser at Tax Sale |
|---|---|
| Hari Singh, Narain Singh, Bachan Singh[112] and Teja Singh of Victoria, B.C. Apple F. A. Bennet of Victoria, B. C. | **James Forman** 1210 Broad Street City |

How-ever, the property was redeemed within the grace period. In May 1915 James Forman executed an indenture to this effect.

The Combined Years 1913-14 City of Victoria Land and Improvement Assessment, sent out on 29/ 5/14, shows the following entry on page 672 is crossed out, and re-numbered as page 610 :-

| Lot # | Block | Address | Owner | Assessment |
|---|---|---|---|---|
| **269** | 14 | Topaz & Blackwood | **Khalsa Diwan (Society)** | $ 1,000.00 |

The Year 1915 City of Victoria Land and Improvement Assessment, Section 4 shows the following entry on Page 610 (Volume 2):-

| Lot # | Block | Address | Assessment | Owner |
|---|---|---|---|---|
| **269** | 14 | Topaz & Blackwood | $ 870.00 | **Khalsa Diwan (Society)** |

The contact address, dated Jan. 10 1916, is changed from **Khalsa Reality Company** to **Sardara Singh**[113], 2856 Maple Street. Some money was owed on the property on this lot and there was a possibility of fore-closure. Only an individual could take out a mortgage and not a society. Sardara Singh from village Kheri did so.

111 The trustees were from the Khalsa Diwan Religious Society in Vancouver. Teja Singh and Hari Singh went to England to solicit support of the British circles against discriminatory immigration regulations in November 1909. Narain Singh (together with Nand Singh Sihra and Mr. Balwant Singh) went to England to seek redress from discriminatory laws in British Columbia, and met the Viceroy in Delhi on Dec 20, 1913 to seek his intervention. 1210 Topaz Avenue Sikh temple, Victoria at that time was a branch of the Khalsa Diwan Society based in Vancouver.

112 Bachan Singh from village Sursingh was father of Amrik Singh Dhillon.

113 Sardara Singh took active part in the building of the perimeter wall in the mid-thirties.

## Sale and re-purchase of Lot #267

The Combined Years 1913-14 City of Victoria Land and Improvement Assessment, sent out on 29/ 5/14, shows the following entry on page 672 is crossed out, and renumbered as page 610.

**Municipal List of Lands & Improvements**
**Within the Corporation of The City of Victoria.**

| Lot | Block | Address | Owner | Assessment |
|---|---|---|---|---|
| 267 | 14 | Topaz & Blackwood remark column reads **(LRO 309 3/ 7/ 14)** | ~~Khalsa Diwan (Society)~~ **Campbell, Archibald** 2744 Prior St. | $ 1,100.00 |

The Lot No. **267** reverts back to **The Khalsa Diwan Society** ownership in 1915.

| | | |
|---|---|---|
| AFB Vol. **35**<br>Date of Registration<br>From<br>To | Fol. **478**<br>**28 May, 1915**<br>**Archibald Campbell**<br>**Khalsa Diwan Society**. | No **17806 - F** |

The Year **1915** City of Victoria Land and Improvement Assessment, Section 4 shows the following entry on Page **610** (Volume 2):-

| Lot # | Block | Address | Assessment | Owner |
|---|---|---|---|---|
| **267** | 14 | Topaz & Blackwood | $ 970.00 | ~~Campbell, Archibald~~ **Khalsa Diwan (Society)** |

In the remark section, the following is appended: for the lot still owned by KDS:

Lot 267. L. R O. 503 30/ 7/ 1915

The Year 1916 City of Victoria Land and Improvement Assessment, Section 4 shows the following entry on Page 840 (Volume 2):-

| Owner | Lot # | Address | Roll # | Remarks |
|---|---|---|---|---|
| **Khalsa Diwan (Society)** | **267** | Topaz & Blackwood | 15652 | ~~Khalsa Reality Co. 1221 Langley St.~~ **c/ o Sardara Singh 2856 Maple Street** |

The Year **1918** City of Victoria Land and Improvement Assessment, Section 4 shows the following entry on page **676** (volume C) at the bottom for Lot 267:-

| Owner | Lot # | Street address | Roll # | Remarks |
|---|---|---|---|---|
| **Khalsa Diwan Society)** | **267** | Topaz & Blackwood | 15652 | ~~**Khalsa Reality Co.**~~<br>~~1221 Langley St.~~<br>**c/ o Sardara Singh**[114]<br>**2856 Maple Street** |

The Years **1916** to **1918** City of Victoria Land and Improvement Assessment, are tabulated below (page 676). The innovation of Roll number is first noted in year 1916. After this three year period **new Roll numbers** were allocated! The reduction in assessment show both a depressed economy and a sympathetic appeals board.

| Owner | Lot # | Roll # | 1918 | 1917 | 1916 |
|---|---|---|---|---|---|
| **Khalsa Diwan (Society)** | **267** | 15652 | $ 630.00 | $ 700.00 | $ 783.00 |

The Year 1919 City of Victoria Land and Improvement Assessment (in lower half of page), shows the following entry on page 73 (Book 5) :-

| | Street address | Lot # | Roll # | 1921 | 1920 | 1919 |
|---|---|---|---|---|---|---|
| **Khalsa Diwan (Society)**<br>c/ o Sardara Singh<br>2856 Maple Street | Topaz & Blackwood | **267** | 15652 | $800.00 | - | $800.00 |

The Year 1922 City of Victoria Land and Improvement Assessment, Section 4 shows the following entry on page 73 (Book C 1). Roll numbers, introduces in 1919 make it easier to follow the trail. Assessments rates are still declining :-

| Owner | Street address | Lot # | Roll # | Remarks |
|---|---|---|---|---|
| **Khalsa Diwan Society**<br>**Secretary (1210 Topaz)**<br>~~**c/ o Sardara Singh**~~<br>~~**2856 Maple Street**~~ | Topaz & Blackwood | **267** | **15657** | |

114 The top 2 lines here have been inserted for clarity reasons. Incorrect ਜਿਲਾ been corrected to ਜਿਲ੍ਹਾ.

## Dormitory building improvement assessment noted

In further columns on the right it continues:-

| Roll # | Lot # | 1922 Land | 1922 Improve -ment | 1923 Land | 1923 Improve -ment | 1924 Land | 1924 Improve -ment | 1925 Land | 1925 Improve -ment |
|---|---|---|---|---|---|---|---|---|---|
| **15657** | **267** | $ 800 | **$ 2,200** | $ 800<br>~~$ 850~~ | $ 2,200 | $ 760<br>~~$ 800~~ | $ 2,200 | $ 750 | $ 2,200 |

The $2,200 was the cost of the Dormitory building erected in 1922.

A more compelling story is told by the "Property Tax" payment pattern. The struggle to avoid another Tax Sale is evident. Payments for Lot 267 taxes is tabulated in the four groups:-

| | | | |
|---|---|---|---|
| 1 | **1921** to **1927** | 2 | **1928** to **1934.** |
| 3 | **1935** to **1941** | 4 | **1942** to **1947** |

**The Corporation of the City of Victoria. Folio 18**
**Assessor's and Collector's Roll for the year reads:-**

**Roll No 15657** **Lot 267**

| Year | Assessed Value Land | Assessed Value Improvem't | Total | Registered owner in fee-simple; or Tenant for life | Date notice sent |
|---|---|---|---|---|---|
| **1921** | $ 800 | --- | $ 800 | **Khalsa Diwan Society**<br>c/ o Sardara Singh,<br>2856 Maple Ave. | Dec 31 1920 |
| **1922** | $ 800 | --- | $ 800 | do | Dec 31 1921 |
| **1923** | $ 800<br>~~$ 850~~<br>$ 580 Ex | **$ 2,200** | $ 3,000<br>~~$ 3,050~~ | do 1210 Topaz Avenue | Dec 30 1922 |
| **1924** | $ 760<br>~~$ 800~~ | $ 2,200 | $ 2,950<br>~~$ 3,000~~ | do " | Aug 15 1923 |
| **1925** | $ 750 | $ 2,200 | $ 2,950 | do " | Aug 15 1924 |
| **1926** | $ 680 | $ 2,100 | $ 2,780 | do " | Aug 15 1925 |
| **1927** | $ 680 | $ 3,100 | $ 3,780 | do " | Aug 14 1926 |

**The Corporation of the City of Victoria. Folio 18**
**Assessor's and Collector's Roll for the year reads:-**

**Roll No 15657** **Lot 267**

| Year | Mill Rate | Total | Water Frontage Tax | Sewer Construction Tax | Total of all preceding Rates & Taxes |
|---|---|---|---|---|---|
| **1921** | | 23.20 | 2.40 | 2.61 | 28.21 |
| **1922** | 250 | 7.05 | 2.40 | 2.61 | 12.96 |
| | ~~800~~ | ~~25.65~~ | | | ~~30.00~~ |
| **1923** | 1533 | 60.89 | 2.40 | 2.61 | 65.90 |
| **1924** | 1860 | 73.28 | 2.40 | 2.61 | 78.29 |
| **1925** | 1850 | 72.71 | 2.40 | 2.61 | 77.72 |
| **1926** | 1730 | 67.47 | 2.40 | 2.61 | 72.48 |
| **1927** | 2230 | 22.30 | 2.40 | 2.61 | **8% Penalty** 7.18 |
| | | | | | 89.75 |

**The Corporation of the City of Victoria. Folio 18**
**Assessor's and Collector's Roll for the year reads:-**

**Roll No 15657** **Lot 267**

| Year | Total of all preceding Rates &Taxes | Arrears Year | Amount | Payment | Percent addition | Arrears Forward |
|---|---|---|---|---|---|---|
| **1921** | 28.21 | 1920 | 27.87 | 27.87 | 2.25 | 30.46 |
| **1922** | 12.96 | 1921 | 30.46 | ~~12.30~~ | | 30.46 |
| | ~~30.00~~ | | | | | 12.06 |
| **1923** | 65.90 | 1921 | 30.46 | 12.30 | - City to pay | |
| | | 1922 | 12.06 | 18.16 | Balance | |
| | | | | 12.06 | 5.27 | 71.17 |
| **1924** | 78.29 | 1923 | 71.17 | 71.17 | 6.26 | 84.55 |
| **1925** | 77.72 | 1924 | 84.55 | | 6.22 | 84.55 |
| | | | | | | 83.94 |
| **1926** | 72.48 | 1924 | 84.55 | 84.55 | | 83.94 |
| | | 1925 | 83.94 | | 5.80 | 78.28 |
| **1927** | 8% Penalty | 1925 | 83.94 | 83.94 | | |
| | 7.18 | 6 | 78.28 | 78.28 | | |
| | 89.75 | | | 96.93 | ~~7.18~~ | |

The reader will note that the Temple Management Committee was in arrears for the Land and Improvements taxes from 1921 till 1926, when the arrears were paid in full for the first time.

**The Corporation of the City of Victoria. Folio 18**
**Assessor's and Collector's Roll for the year reads:-**
**Roll No 15657** **Lot 267**

| Year | Assessed Value | Assessed Value Improvement | Total | Registered owner in fee-simple; or Tenant for life | Date notice sent |
|---|---|---|---|---|---|
| **1928** | 680 | 3,100 | 3,780 | **Khalsa Diwan Society** | Aug 15 1927 |
| **1929** | 680 | 3,000 | 3,780 | ~~c/ o Sardara Singh~~ | Aug 15 1928 |
| **1930** | 680 | 3,100 | 3,780 | **3/ 9/ 30** | Aug 15 1929 |
| **1931** | 680 | 3,100 | 3,780 | 1210 Topaz Avenue | Aug 15 1930 |
| **1932** | 680 | 3,100 | 3,780 | " | Aug 15 1931 |
| **1933** | 680 | 3,000 | 3,680 | " | Aug 15 1932 |
| **1934** | 610 | 3,000 | 3,610 | " | Aug 15 1933 |

Sardara Singh Kheri went to India in 1919. He returned to Canada in 1930. On his return the contact address was changed to Khalsa Diwan Society. The notation **3/ 9 /30** appears in the remarks column.

**The Corporation of the City of Victoria. Folio 18**
**Assessor's and Collector's Roll for the year reads:-**
**Roll No 15657** **Lot 267**

| Year | Mill Rate | General Taxes | Water Frontage Tax | Sewer Construction Tax | Total of all preceding Rates & Taxes |
|---|---|---|---|---|---|
| **1928** | 2230 | 91.43 | 2.40 | 2.61 | 96.44 |
| **1929** | 2230 | 91.43 | 2.40 | | *8% Pen 8.00* |
| | | | | 2.61 | 96.44 |
| **1930** | 2230 | 90.32 | 2.40 | 2.61 | 95.33 |
| **1931** | 2230 | 93.66 | 2.40 | 2.61 | 98.69 |
| **1932** | 2540 | 105.41 | 2.40 | 2.61 | 110.42 |
| | ~~2230~~ | | | | |
| **1933** | 2480 | 101.68 | 2.40 | 2.61 | *1% Pen* 1.06 |
| | | | | | 106.69 |
| **1934** | 2410 | 98.81 | 2.40 | 2.61 | 103.82 |

Reader will notice below that with one lapse in 1929, the Temple authorities have kept up with the taxes on this **lot 267**.

## Table of Contents

## CHAPTER EIGHT

## Illegal Aliens and Dr. Pandia


**Illegal Aliens**

Sponsored dependants controversy 8-173
Intervener status for Asian Indian community in illegal alien case 8-174
Bad Business 8-175
Amnesty for detained illegal immigrants 8-175
Battan Singh Dhoot 8-175
Dr. Durai Pandia and Hurdit Singh Johl 8-176
Kartar Singh Editor 8-176
Magnitude of the problem 8-176
Dr. Durai Pal Pandia 8-178
Victoria Group Plans to Help India's Bengal Famine victims - 1943 8-179

**Dr. Durai Pal Pandia**

Dr. Durai Pandia group photograph prior to departure for India 8-180
Identification of people in the photograph prior to Dr. Pandia's departure for India 8-181 – 8-183

# PART TWO

## Chapter 8, Illegal Alien Immigrants

This chapter is devoted to the effort and part played by many people to free their fellow countrymen who had been detained and were in eminent danger of deportation. Dr. Durai Pal Pandia and the Victoria Sikhs played a very significant part in this saga. The photograph taken on the ground of the 1210 Topaz Avenue Sikh Temple was an occasion of thanks-giving celebration when the government in Ottawa extended the amnesty to illegal immigrant other than the original seventeen who were offered an amnesty earlier.

With the exclusionary immigration laws, the migration of Asian Indians to Canada was gradually but surely strangled. The Chinese immigrants when returning to China from Canada were given systemically registered on-going documentation to facilitate their re-entry into Canada. (This was needed to establish that the individual has paid the 'Head Tax'). The five thousand odd Asian Indian immigrants who had come during the 1903-08 period and who had established their domicile in Canada were free to come and go. These immigrants when returning to India from Canada were however given no systemically registered on-going documentation to facilitate their re-entry into Canada. This was a deliberate policy to make their return more difficult.[116] The domicile laws were poorly defined and the returning Asian Indian had to prove his right to return. Thus the production of a steamship ticket, property deeds, or tax return with their name on it was necessary. Failing these, he had to pass the scrutiny of the immigration officer. In 1913, the immigration department began to register Asian Indians leaving the country for periods of up to twelve months.[117] From 1921, they registered Asian Indians out for three years; and they granted extensions on application.

Deprived of their right to travel freely as citizen of the British Empire, Asian Indians utilized illegal means to gain entry to Canada. The vast majority of these had passed themselves off as returning immigrants or the sons of landed immigrants.[118] Others had entered Canada from the United States; a few had come via the United States from Mexico and Panama. The remainder had come as students or visitors or had jumped ship.

### Sponsored dependants controversy

Sponsored dependants were a group mostly made up of nephews who had been sponsored by their uncles to come to Canada. It was common in Punjabi tradition for a man with no son of his own to adopt his brother's son who is then recognized as his natural son with full rights of inheritance. No adoption papers were deemed necessary. However, the Immigration authorities looked on this "quaint" idea as fraudulent, and all persons sponsored by their uncles were treated as illegal aliens. To those steeped in Asian Indian tradition, the Immigration department's stance was out-right immoral.

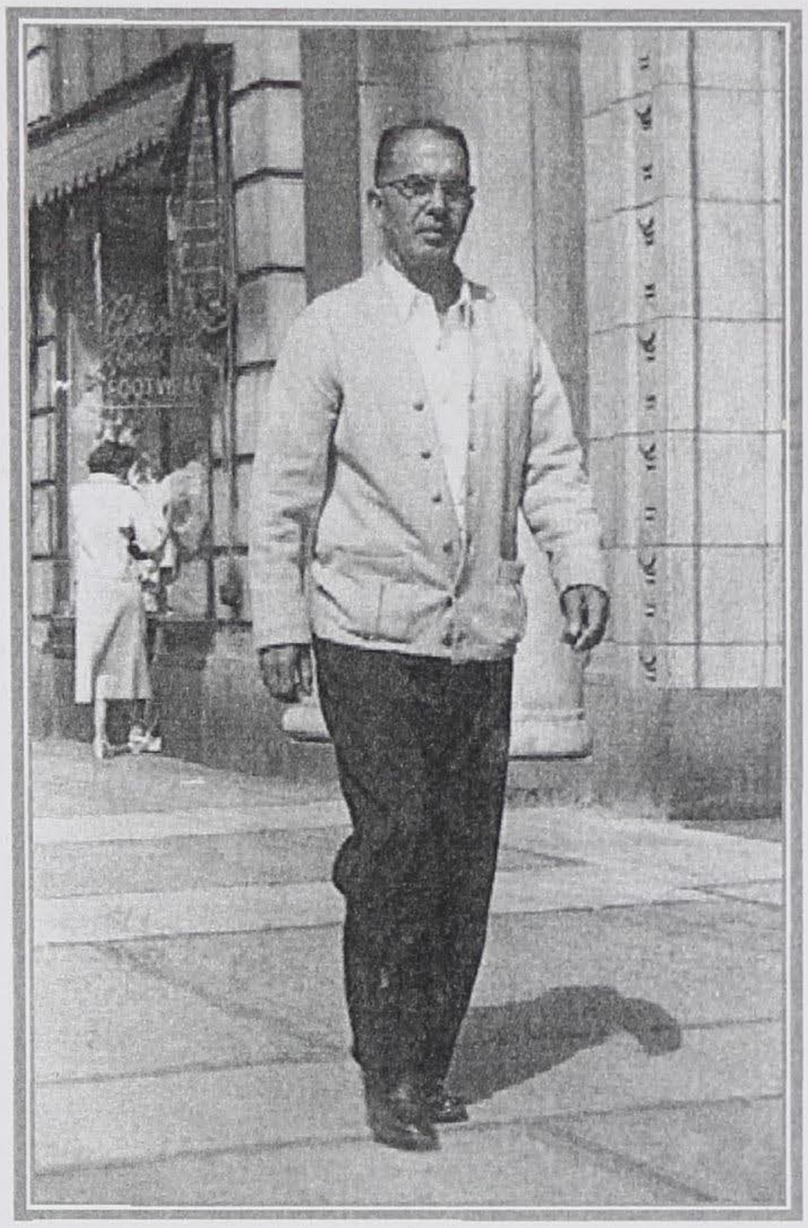
---

116 L.M. Fortier, for Superintend of Immigration, to W.W. Cory, Deputy Minister, Interior, June 12, 1912, and J. H. McGill, Immigration agent Vancouver to W.D. Scott, Oct. 25, 1911, P.A.C., RG 76, file 536999.

117 Ibid. M.R.J. Reid, Immigration Agent, Vancouver to E.W. Brodie, General Passenger Agent, C.P.R., Vancouver, Sep. 20, 1913 and M.R.J. Reid to S.N. Reid, Canadian Immigration Inspector at Seattle, Nov. 18, 1913.

118 F.W. Taylor, District Superintend, to Commissioner of Immigration, Nov 20, 1939, P.A.C., RG 76, file 536999.

## Intervener status for Asian Indian community in illegal alien case



Harnam Singh Thowana

In January 1938 Harnam Singh Thowana (a Burnaby farmer) was ordered deported on the grounds that he had entered Canada by stealth from the United States. Immigration authorities released Harnam Singh on a $1,000.00 bail under a court order. The Immigration department appealed the ruling. Harnam Singh was represented by J.A. Russell, K.C.

This is a cutting from The Vancouver Sun of Friday, October 7, 1938 and says it all:

### Vancouver's East Indian Community taking Citizenship Issue to Ottawa

### Deportation Cases Induce Request for Review of Question[119]

Deportation proceedings against Harnam Singh, East Indian, 28, of 4343 Norlund Avenue, Burnaby, were halted by Justice Manson in Supreme Court until the Supreme Court of Canada had reviewed the case of Jawalla Singh[120], 52, Vancouver mill operator, who has been ordered back to India.

"I see the force of your arguments," Justice Manson told Elmore Meredith, immigration department counsel, who contended there is nothing in common between the two cases, and pressed for an immediate hearing of Harnam Singh's application to quash his deportation order.

"But if you want to ascribe my decision to down right cussedness or charity, it is all right with me," His Lordship added.

**$ 1000 BAIL**

Harnam Singh was released by immigration authorities on $ 1,000.00 bail under a court order last January. The Burnaby farmer had been ordered deported on the ground that he had entered Canada by stealth from the United States.

He is represented by J.A. Russell, K.C., who told Justice Manson that he had been retained by the East Indian community in Vancouver to place the whole question of their status in Canada before Ottawa.

"Three fourth of the people of the British Empire are in India. What will they think if we send their countrymen back like this?" asked Russell."

---

119 Author's own highlighting.

120 Poor Jawalla Singh. The Supreme Court of Canada rejected his appeal. He was deported.

"We may want them to fight for us again some time," the judge remarked.

Russell said he had just heard a wonderful address on India by Sir Malik Firozkhan Noon at the Canadian Club luncheon.

"Of course, laws are made to be enforced," said Justice Manson. "But there are cases where laws might well be left in abeyance. We do not talk about it but it is done every day in the week.

### BAD BUSINESS

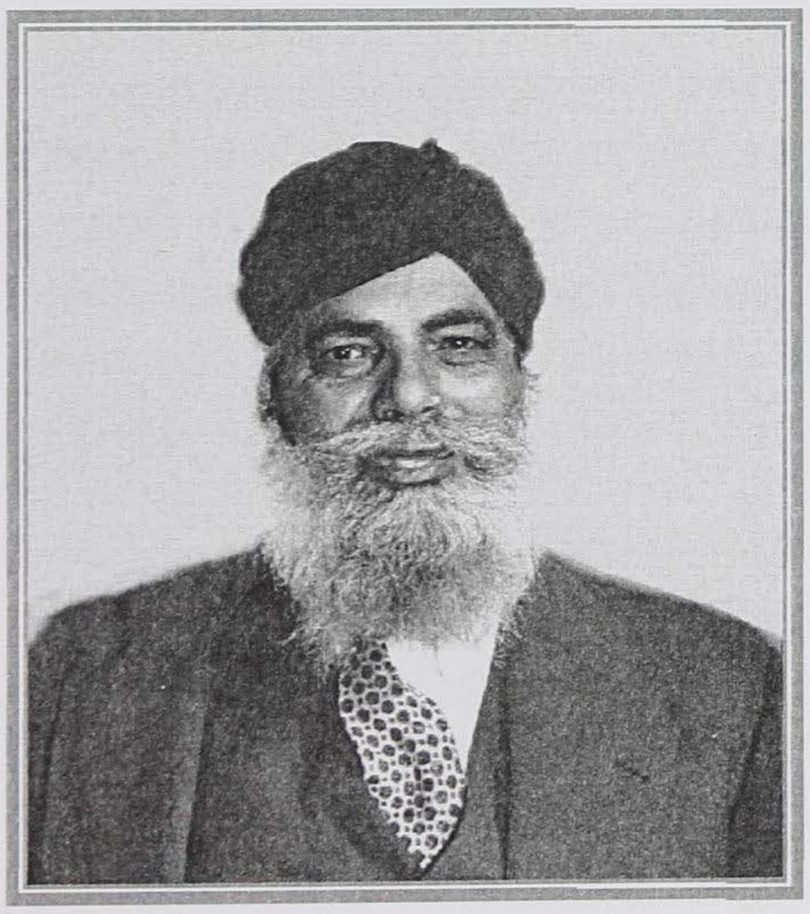
"I think it is rather bad business to define Canadian citizenship and Canadian domicile. It is only confusing. I would have no doubt at all in saying this man has a Canadian domicile if the matter were before me under any other statute than the Immigration Act.

"I would take a different view if we were dealing with a man who would give us trouble."

Last month the Court of Appeal restored the deportation order against Jawalla Singh, which Justice Manson set aside in April. He is carrying his appeal to Ottawa.

Justice Manson said there has been laxness on the part of the immigration department regarding Harnam Singh as nothing has been done for six years.

## Amnesty for detained illegal immigrants



Battan Singh Dhoot photo by permission of his grandson, Jeet Singh Beadall

### Battan Singh Dhoot

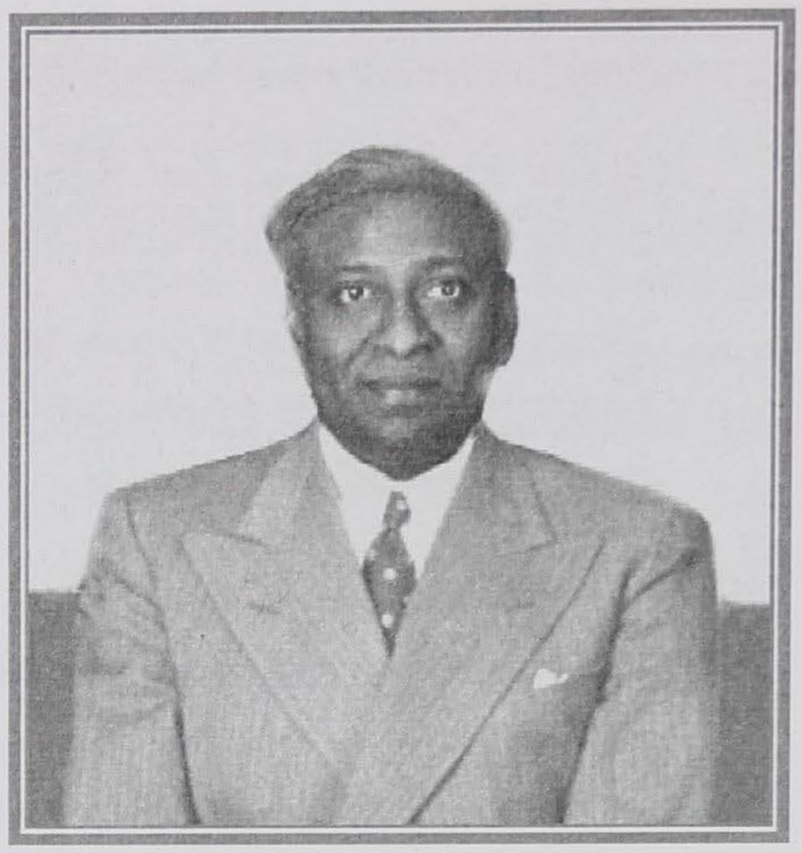
Dr. D.P. Dr. Pandia,[121] was retained on behalf of seventeen Sikhs held in Duncan who were ordered deported. He advised them to stop local agitation, and tackle this problem in Ottawa, as immigration was a Federal jurisdiction. In October 1938 Dr. Pandia was in Ottawa where he was joined by Battan Singh from village Dhoot-Kalan, Isher Singh and Nagina Singh[122] who represented the group. Dr. Pandia secured an amnesty for this group from the Deputy Immigration Minister. Having fulfilled the mission the group, with the exception of Dr. Pandia, returned to Victoria, B.C. Battan Singh paid Dr. Pandia's and his own expenses incurred on this trip.

121 On the recommendation of Anup Singh, an invitation from Theosophical Society Dr. Pandia, a prominent lawyer was invited to come to lecture in Vancouver in 1938.

122 This group of three travelled to Ottawa at their own expense, according to Karam Singh Banga.

## Dr. Durai Pandia and Hurdit Singh Johl

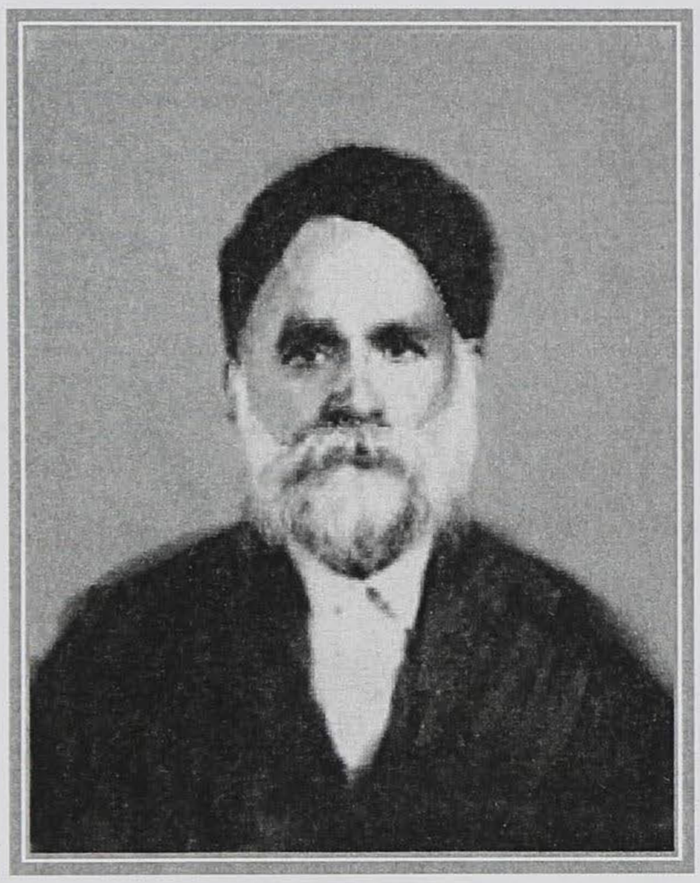
Dr. Pandia felt that on the basis of the above amnesty, any other Asian Indians facing deportation could be helped. On a suggestion from Isher Singh Dr. Pandia contacted Hurdit Singh Johl of Victoria (from Jandiala village who was a prosperous millowner) in asking for help and suggestions. Isher Singh translated for them. Hurdit Singh Johl instructed Dr. Pandia not to return from Ottawa till he had secured amnesty for all the remaining Asian Indian *illegal aliens* in British Columbia; *assuring Dr. Pandia that he would personally be responsible for all expenses incurred.*[123]



Dr. Pandia in 1939. Photo by courtesy of Gurdeep Sundher

## Kartar Singh Editor

Kartar Singh Editor circulated a newsletter encouraging all illegal aliens to register with their gurdwaras and the community began to collect money for legal expenses. Some people argued against this move suggesting it was a ruse by the Government to make people identify themselves so that they can be deported! A list of these "illegal" aliens was prepared.



## Magnitude of the problem

A tally made of illegal Asian Indian immigrants[124] in 1939 by the Canadian Government listed 218 illegals.[125] There were 622 Asian Indians in industrial jobs in British Columbia at that time; and the male population fifteen years of age and over, could not have been over 800. (By the census of 1941 it was 741). So 25 to 30 percent of the Asian Indian men in the province were illegal immigrants.

The community efforts were partially successful in that delegates to Ottawa had successfully lobbied and secured amnesty for people rounded up to be deported. For political reasons - to avoid a provocative issue while the British Empire was at war - the Canadian government promised an amnesty to Asian Indians who had entered the country

---

123 Karam Singh Banga was active in the "The East Indian Canadian Welfare Citizens' Association" which was established in 1952. This account is his recollection.

124 F.C. Blair, Memorandum for file, September 19, 1939; D.P. Pandia to F.C. Blair, May 12, 1941, enclosing list of newly registered men who wish to bring in their families.
Pandia to Blair, May 12, 1941, enclosing List. Comparison of lists shows that these men were among the 218 registered in 1939.

125 P.A.C., RG 76, file 536999, List of East Indian illegal migrants during 1939 at Victoria and Vancouver, from District Superintend, Vancouver, May 23, 1947.

illegally. **O.D. Skelton,** Undersecretary of State for External Affairs in a communication to F.C. Blair[126] director of immigration wrote:

> "I need not remind you that the Komagata Maru incident coincided pretty closely with the outbreak of the last Great War, and that the repercussions in India proved to be profound and disturbing. I think that, on ground of general policy, we should do everything we can to prevent the recurrence of anything that might be remotely compared to that unfortunate affair."

The result of the amnesty for Asian Indians who had entered Canada illegally was to:

i Suspend deportation proceedings indefinitely.
ii Refund the security bonds that have been funded.
iii Allow them to remain in Canada subject to good conduct.

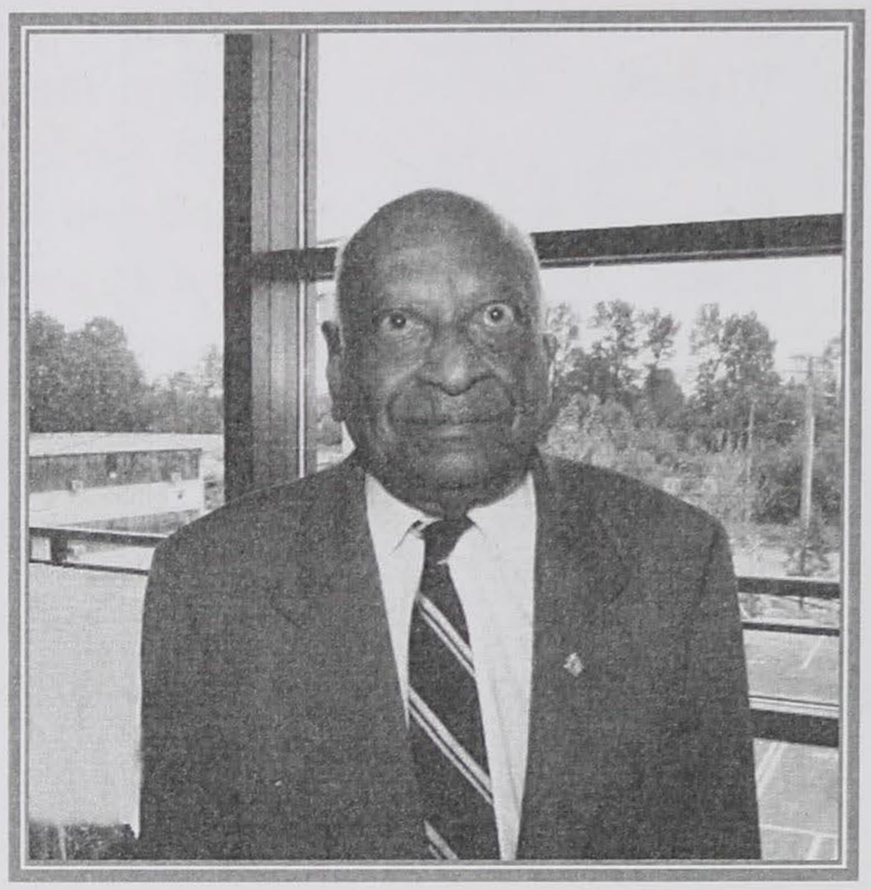
But the question of their wives and dependents left in India was not resolved. They were left in limbo till a concerted effort in 1947-48 facilitated their entry.

**Two hundred and eighteen people benefited from these moves made possible by Battan Singh Dhoot and friends and Dr. Pandia's suggestion and Hurdit Singh Johl giving an undertaking to pay all the costs himself, if needed, so that not only a few but all be freed.**

126 P.A.C. RG 76, file 536999, O.D. Skelton, Undersecretary of State for External Affairs, to F.C. Blair, Director of Immigration, Sep. 9, 1939.

## Dr. DURAI PAL PANDIA

Dr. Pandia received the Governor General citation Award for community service in May 1995 from the Secretary of State Hedy Fry



He also went to Trinidad and Fiji where Asian Indians were having similar problems.

Photographs by the Author

Dr. PANDIA was born in Madras, India. He studied law at the Inner Temple Inn, London, England. He came, in 1939, on a lecture tour to Canada.

He gave a talk on Mahatma Gandhi at the Eaton's Centre in Victoria. Kartar Singh (Editor) and Kapoor Singh Siddhoo were in the audience. Impressed with his presentation they left message for Dr. Pandia to meet them after his speech. They acquainted him with their plight here and asked him to stay and help them in their struggle in British Columbia to gain immigration and franchise rights. He was retained by the Sikh community, in the year 1939, to assist in the problem affecting 218 people detained for deportation by the Immigration authorities. He was instrumental in securing an amnesty for them.[127]

When India achieved Independence in 1947, he declined an offer to become Indian High Commissioner to Fiji as his wife Muriel preferred to stay in Canada.

He led a very energetic struggle to achieve the triple franchise in British Columbia for the Asian Indian community.

His compassion was well known. He took on immigration cases, even when he knew the client was in no position to pay his fees. In 1950 when he decided to open his private practice in Vancouver, it came to the Asian Indian communities notice that the good doctor would have to take out a loan. They raised enough cash to set him in practice without having to take out a bank loan.

He died in Vancouver in May 1999.

---

127 Full story in "Asian Immigration to Canada - British Columbia Story." by the Author.

Faced as the Sikh community in Canada with many local problems, they were well aware of greater suffering in India. The community was always ready to respond to the many tragedies there. Below is a reproduction of report of fund raising for relief during the Bengal famine victims of 1943.

## Victoria Group Plans to Help India's Bengal Famine victims - 1943

To alleviate the acute suffering of India's starving peoples, a committee was formed Monday at a meeting sponsored by the Centennial United Church Bible Society and the East Indian Youth Association. Held at the Y.M.C.A. Rev. John Turner was in the chair. Kuldeep Singh Bains, vice-president.

Churches, labor and political organizations sent representation, many of whom spoke of the urgency of the need, and recom. mended quick action in sending food, and perhaps cash, to the unfortunate people of that part of the British Empire.

"This is not the time for words, but the time for action," Bishop John Cody said, expressing the thoughts of all members of the committee.

The city was represented by Alderman John Worthington, who assured the meeting of civic support to any campaign of any nature.

After the general discussion, at which many suggestions as to ways and means for the success of the drive were weighed, the following committees members met., G. Kassin, Trades and Labor Council., R. Edge, Labor-Progressive; Mrs. F. L. Rile'y, C.C.F.; F. Hall, Centennial Bible Class; Alderman Wcrthington, Bishop Cody, Kuldeep Singh Bains, and Rev. Turner.

The committee, which will meet again Friday, decided to wire Prime Minister Mackenzie King, asking support for a national campaign on behalf of India and her vital problem.

Organizations will also contact their Dominion leaders, seeking their assistance in the drive.

**DR PANDIA'S FAREWELL GATHERING, NOVEMBER 5 1939**

Photograph by kind permission of Mrs. Mahinder K. Brar

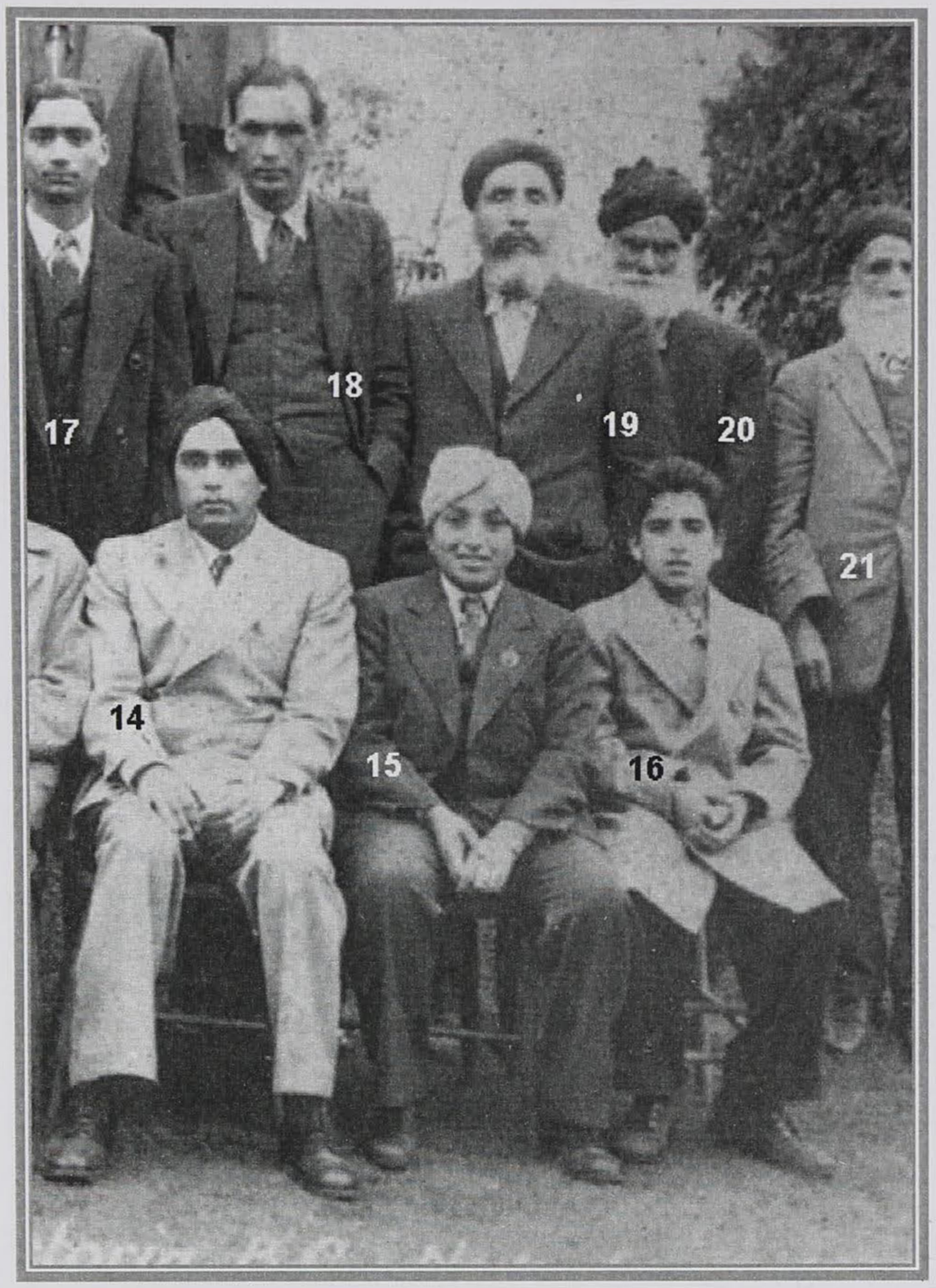
# PART TWO

## Illegal Aliens Immigrants

### Dr. Durai Pandia photograph prior to departure for India

Left to right.
1. Harbans Singh Sangha
2. Ranjeet (Jake) Sangha
3. Jarnail Singh Sanghera
4. Tara Singh Bhalla
5. Gurdial Singh Basi
6. Harnam Singh Tikka
7. Bhan Singh Bhalla
8. Daleepa Singh Basi

Left to right.
9 Gurbhajan Tootanmajura
10 Dr. Durai Pandia
11 Hurdit Singh Johl
12 Mehan Singh Bhoot
13 Hari Singh Nahi




Left to right:

14 Sohan Singh Tootanmajura
15 Peary Singh Johl
16 Resham Singh Basra
17 Kuldeep Singh Bains
18 Kishan Singh Bains
19 Bhag Singh Bains
20 Gurdit Singh Basra
21 Not identified.

Left to right:

22 Wattan Singh Atti
23 Massa Singh Jalha
24 Pritam Singh Tootonmajura
25 Bachint Singh Johl
26 Maluk Singh Mann
27 Ajaib Singh Sangha
28 Ram Singh Dheenshaw
29 Joginder Singh Bains #2
30 Sundar Singh Johal
31 Rattan Singh Sandhu - Santo
32 Rattan Singh Sandhu - Jathedar

# 1939 Photo at 1210 Topaz Ave. First Gurdwara

Left to right

33 Kabul Singh Granthi
34 Sundar Singh Patti
35 Vakil Singh Jandiala
36 Charlie Singh Dusanj
37 Sohan Singh Basi
38 Bishan Singh Aujla
39 Sadhu Singh Johal
40 Sarwan Singh Johal
41
42 Bakhshish Singh Takhar
43 Summund Singh Mehli
44
45
46 Kartar Singh Moron
47 Labh Singh Jheer
48 Kartar Singh Editor

# Table of Contents

## CHAPTER NINE

## Real Estate Story


**1947 to 1983**

Chapter 9, 1947 to 1983 Real Estate Story 9-187
Brief summary of purchases, 1947 to 1983 9-187
Additions to the Gurdwara Complex 9-187
Purchases on west side of Blackwood Street 9-187
Additions to the Gurdwara Complex 9-188
Purchase of Blackwood Street parking lots 9-189
Need to extend the wash rooms 9-189
Funds collected for wash rooms extension and great "let down" 9-189
The great commotion and recriminations 9-189
Elders intervene 9-189
Congregation decides to keep Lots # 154 and 156 9-190
Purchases on west side of Blackwood Street 9-190
Purchase on Prior Street 9-190

**1947 to 1983 details**

1947 - Buyer Khalsa Diwan Society Lots # 154 & 156 9-191
1976 - Buyer Khalsa Diwan Society of Victoria Lots 158 & 160 9-194
1949 - Buyer Khalsa Diwan Society Lots # 268 & 270 9-199
1959 - Buyer Khalsa Diwan Society Lot # 271 9-201
Owner - Corporation of the City of Victoria Lot # 271 - April 1922 9-207
Owners - Robert Knott and Harry Jones Lot # 270 - September 1927 9-208
Owner - Corporation of the City of Victoria Lot # 270 - October 1927 9-209
Owner - Khalsa Diwan Society Lots # 268 and 270 - May 1947 9-210
Owner - Khalsa Diwan Society Lots # 268 and 270 - May 1949 9-211
Owner - Khalsa Diwan Society Lot # 271 - August 1959 9-212
Owner - Khalsa Diwan Society Lots # 154, 156, 268, 269, 270 and 271 - Ma1963 9-213
Owner - Khalsa Diwan Society Lot # 267 - September 1963 9-214
1963 - Transfer of land deeds to Khalsa Diwan Society of Victoria Lots # 154, 156, 268, 269, 270 and 271 - May 1963 9-215
1963 - Transfer of land deeds to Khalsa Diwan Society of Victoria Lots # 154, 156, 268, 269, 270 and 271 - May 1963 9-216
1963 - Transfer of land deeds to Khalsa Diwan Society of Victoria Lots # 154, 156, 268, 269, 270 and 271 - May 1963 9-217
1963 - Transfer of land deed to Khalsa Diwan Society of Victoria Lot # 267 - September 1963 9-218
1963 - Consolidation of land deeds of Khalsa Diwan Society of Victoria Lots # 154, 156, 267, 268, 269, 270 and 271 - October 1963 9-218
1963 - Application for fee-simple of land deeds of Khalsa Diwan Society of Victoria Lots # 267, 268, 269, 270 and 271 - December 1963 9-220
1963 - Plans Cancellation Act - Khalsa Diwan Society of Victoria Matter of Lots # 267, 268, 269, 270 and 271 - December 1963 9-220

## Chapter 9, 1947 to 1983 Real Estate Story

West view of 1210 Topaz Sikh Temple with Dormitories on left

### Brief summary of purchases, 1947 to 1983

#### Additions to the Gurdwara Complex

Lots 268 and 270 were bought for the second time in April 1949.

Lot 271 was bought in June 1959.

In 1963 these five lots were consolidated into Lot "C" Complex.

#### Purchases on west side of Blackwood Street

The other properties are in the Block between Summit Street and Topaz Avenue (as its northern and southern boundaries) and between Blackwood and Prior Streets (as its eastern and western boundaries). The first parcel of land here was bought in 1947 and the last in 1983. Two lots provide parking across the street. The rest are houses. One house is used as a "Senior Centre" and others are rental units.

The acquisition of **Lots # 154 and 156** is notable that this came about by "misunderstanding or fraud" in March 1947.

The properties on west side of Blackwood Street are grouped together and are not discussed in chronological order of purchase.

The acquisition of **Lot # 158** was in two stages.

1. Northern 17 feet 2 inches of Lot 158 and upper Southern 16 feet 11 inches of Lot 160 was in June 1976.
2. Lower Southern 34 feet 1 inch of Lot 158 was in February 1983.

The acquisition of **Lot # 155** (2915 Prior Street) was in August 1976. The house was rented. It was sold in year 2000.

## Additions to the Gurdwara Complex

**1949 A.D.** Land Registry Office documents dated second day of April in the year of our Lord one thousand nine hundred and forty-nine by an agreement, between Corporation of the City of Victoria, a body constituted under the laws of the Province of British Columbia, for sale of the below mentioned properties to Khalsa Diwan Society, a body constituted under ..... , of 1210 Topaz Avenue, ..... the same place for the sum of One Thousand and One Hundred Dollars ($1,100.00). **(pages 199 - 200)**

> ..... certain piece or parcel of land, situate, lying and being in the City of Victoria in the Province of British Columbia, and more particularly known and described as Lots two hundred and sixty-eight (268) and two hundred and seventy (270) .....

**1959 A.D.** Land Registry Office documents dated twelfth day of June in the year of our Lord one thousand nine hundred and fifty-nine by an agreement, between Corporation of the City of Victoria, a body constituted under the laws of the Province of British Columbia, for sale of the below mentioned properties to Khalsa Diwan Society, of 1210 Topaz Avenue, ..... the same place for the sum of One Thousand Dollars ($1,000.00) **(pages 201 - 206)**

> ..... certain piece or parcel of land, situate, lying and being in the City of Victoria in the Province of British Columbia, and more particularly known and described as Lot two hundred and seventy-one (271) .....

**1963 A.D.** Land Registry Office documents dated thirteenth day of December in the year of our Lord one thousand nine hundred and sixty-three is an application for order from Registrar for cancellation of boundary lines between Lots 267, 268, 269, 270 and 271, Section 4, Victoria, Map 299 into Lot "C" by the Khalsa Diwan Society, of 1210 Topaz Avenue, ..... **(pages 211 - 221)**

## Purchase of Blackwood Street parking lots

The acquisition of Lots # 154 and 156 is notable that this came about by "misunderstanding or fraud". The buyers thought they were purchasing lots 268 and 270.

### Need to extend the wash rooms

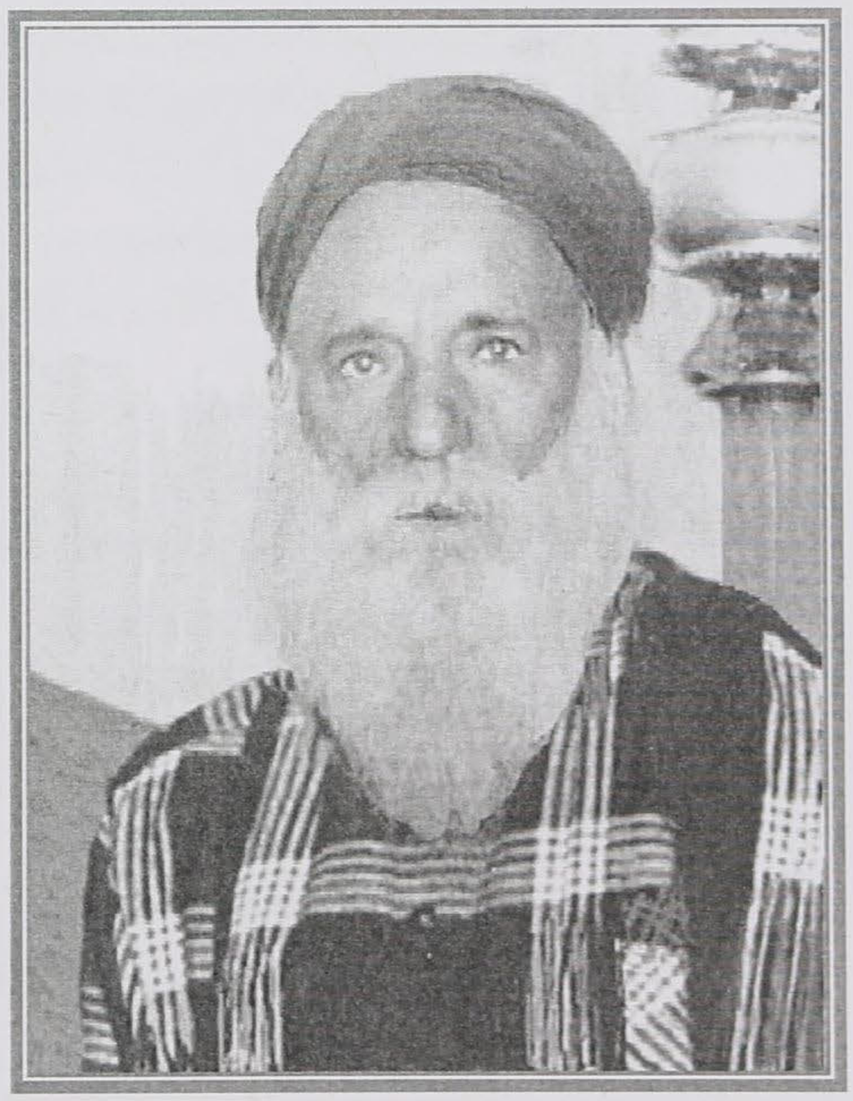
For sometime there was a feeling that the wash rooms need to be updated or rebuilt. The old washrooms were on **Lot # 270.** The Khalsa Diwan Society, unable to pay a tax bill of $24.30 lost ownership in a **tax sale** in 1914-15. It was bought by Robert Percy Knott and Harry V. Jones. They held this property till 1927 when it reverted to the City in a tax sale.

### Funds collected for wash rooms extension and great "let down"

In 1947 the congregation had collected funds with intent to buy the Lots 268 and 270. The middle man arranging the deal assured them it was these lots that they were negotiating to buy. Whether they were duped or it was an honest mistake cannot be ascertained. On May 10, 1947 an indenture was signed with Charles W. Longridge of 1423 Broad Street and the Khalsa Diwan Society. The Sikh members who were in these negotiations included Hukam Singh Jamshedpur, Sum mund Singh Mehli and Amrik Singh Dhillon. Plans were drawn up to enlarge the wash rooms and a contractor selected. When he was given the plans, he pointed out he could not build these structures as the City owned the land (i.e. Lot 270 ) and not the Khalsa Diwan Society

### The great commotion and recriminations

The community was embarrassed and perplexed. The middle man was contacted and threatened with a law suit. A meeting was called at the Gurdwara to inform the congregation and discuss the predicament. A few mal-content individuals started to get personal and call names. In the congregation were two elders, namely Gurdit Singh Bilga from Vancouver and Hurdit Singh Jandiala (right) from Victoria. They were both respected elders with good resources and large, loyal following.



### Elders intervene

Jointly they said :

If the congregation feels the money has been wasted we will buy these two lots from the Khalsa Diwan Society at full cost. The community can then purchase the lots it originally intended to buy. However, they felt there was no mistake as Providence works in mysterious ways.

## Congregation decides to keep Lots # 154 and 156

The audience felt chastised. Then and there, the congregation resolved to retain owner-ship of these two lots # 154 and 156 (now used as parking lot), and raise more funds to buy the Lots No. 268 and 270 as originally intended. This deal was completed in April 1949. Hurdit Singh Johl paid $1,000 to cover the shortage of funds.[128]

## Purchases on west side of Blackwood Street

**1947** A.D. Land Registry Office documents dated thirty-first day of March in the year of our Lord one thousand nine hundred and forty-seven by an agreement, between Charles W. Longridge, 1423 Broad Street, in the City of Victoria, Province of British Columbia, for sale of the below mentioned properties to Khalsa Diwan Society, of Sikh Temple, 1210 Topaz Avenue, ..... for the sum of **Fourteen Hundred Dollars** ($1,400.00). **(page 191 - 193)**

> All and singular that certain parcel of land and premise situate, lying and being in the City of Victoria in the Province of British Columbia, and being Lots one hundred and fifty-four (154) and Lot one hundred and fifty-six (156)

**1976** A.D. Land Registry Office documents dated twenty-ninth day of June in the year of our Lord one thousand nine hundred and seventy-six by an agreement, between Richard Milton Skinner ..... and Jeanne Louise Skinner ..... 2920 Blackwood Avenue. Victoria, Province of British Columbia, as joint tenants for sale of the below mentioned properties to Khalsa Diwan Society, of Sikh Temple, 1210 Topaz Avenue, ..... for the sum of **Forty-eight Thousand Dollars** ($48,000.00). **(page 194 - 195)**

> more particularly described as :
>
> The **north 17 feet 2 inches** of **Lot 1958** and the **south 16 feet 11** of **Lot 160.**

**1983** A.D. Land Registry Office documents dated twenty-first day of February in the year of our Lord one thousand nine hundred and eighty-three by an agreement, between Herman Vreeden ..... 2916 Blackwood Avenue. Victoria, Province of British Columbia, as joint tenants for sale of the below mentioned properties to Khalsa Diwan Society, of Sikh Temple, 1210 Topaz Avenue, .... for the sum of **Forty-eight Thousand Dollars** ($48,000.00). **(page 196)**

> more particularly described as :
>
> The **south 34 feet 1 inch** of **Lot 158**

## Purchase on Prior Street

**1976** A.D. Land Registry Office documents dated twenty-seventh day of August in the year of our Lord one thousand nine hundred and seventy-six by an agreement, between John Robert Marko ..... and Nancy Swart Marko ..... 2915 Prior Street, Victoria, Province of British Columbia, as joint tenants for sale of the below mentioned properties to Khalsa Diwan Society of Victoria, in the City of Victoria, in the Province of British Columbia ..... for the sum of **Sixty-three Thousand Dollars** ($63,000.00). **(page 197 - 198)**

> more , particularly described as :
>
> **Lot 155, Section 4, Victoria District, Plan 299.**

---

128 This account was related by Nand Lal Pallan.

174759Form No. 157Pn., Deed of Land- Diggin-Higgen Ltd. Law Printers & Stationers, Victoria, B..C.

**174759**

# This Indenture,

Made the **31st** day of **March** in the year of our Lord one thousand nine hundred and **forty-seven.**

**In Pursuance of the "Short form of Deed Act"**
**Between**

**CHARLES W. LOUGHRIDGE**, 1423 Broad Street in the City of Victoria, British Columbia, Merchant.

Insert full Mane. Street Address and Occupation of Grantor and of Grantee

**(hereinafter called the "Grantor")**

**AND**

**KHALSA DIWAN SOCIETY**, of Sikh Temple, 1210 Topaz Avenue, in the said City of Victoria, British Columbia.

**(hereinafter called the "Grantee")**

**Witnesseth** that, in consideration of ..... Fourteen Hundred ($1,400.00) Dollars of the lawful money of Canada now paid by the Grantee to the said Grantor (the receipt whereof is hereby by him acknowledged) he, the said Grantor. **Both Grant** unto the said Grantee, his heirs and assigns **FOREVER:**

**All and Singular** that certain parcel or tract of land and premises situate, lying and being in the City of Victoria, British Columbia, and being Lots One hundred and fifty-four (154) and one hundred and fifty-six (156) Block Nine (9), Section Four (4), Map 299, VICTORIA DISTRICT.

No. **174759**[1]
***12*** _____ *May* _____ 19 ***47***
***Indef*** _____ ***686***
APPLICATION RECEIVED THE ***9*** __ ***May*** ON _____ 19 **47**
AT THE HOUR OF _____ ***10.28*** a.m.

REGISTRAR

**Together** with all buildings, fixtures, commons, ways, profits, privileges, rights, easements and appurtenances to the said hereditaments belonging, or with the same or any part thereof, held or enjoyed, or appurtenant thereto; and the estate, rights, interest, property, claim and demand of him, the said Grantor, in, to, or upon the said premises.

**To have and to hold** unto the said Grantee, his heirs and assigns, to and for his and their sole and only use forever; **Subject** nevertheless to the reservations, limitations, provisos and conditions expressed in the original grant thereof from the Crown, and subject to all taxes, rates and local improvement assessments whether already or hereafter assessed.

**The** said Grantor Covenants with the said Grantee that he has the right to convey the said lands to the said Grantee, notwithstanding any act of the said Grantor and that the said Grantee shall have quiet possession of the said lands, free from all encumbrances, save as aforesaid.

**And** the said Grantor Covenants with the said Grantee that he will execute such further assurances of the said lands as may be requisite.

174759

**And** the said Grantor Covenants with the said Grantee that he has done no acts to encumber the said lands.

**And** the said Grantor **Releases** to the said Grantee **All his Claims** upon the said lands.

**Wherever** the singular or masculine is used throughout this Indenture, the same shall be construed as meaning the plural or the feminine or body corporate or politic where the context of the parties hereto so require.

**In Witness Whereof** the said parties hereto have hereunder set their hands and seals on the date first above mentioned.

**Signed, Sealed and Delivered**

IN THE PRESENCE OF

Signature of Witness

Street Address **1118 Langley Pl.**

City or Town **Victoria, B. C.**

Occupation of Witness **Solicitor**

**FOR MAKER**

**I Hereby Certify** that on the **31st** day of **March** 1947, at **Victoria** in the Province of British Columbia, **Charles W. Loughridge**

(whose identity has been proved by the evidence on oath of _____ who is) personally known to me, appeared before me and acknowledged to me **that he is** the person mentioned in the annexed instrument as the maker thereof, and whose name **is** subscribed thereto as party that **he** knows the contents thereof, and that **he** executed the same voluntarily, and **he is** of the full age of twenty-one years.

IN TESTIMONY WHEREOF I have hereto set my hand ~~and seal of office~~ at ..... **Victoria** ..... in the Province of British Columbia, this ..... **21st** ..... day of ..... **March** ....., in the year of our Lord one thousand nine hundred and forty-**seven.**

Notary Public in and for the Province of British Columbia
A Commissioner for taking affidavits within British Columbia

NOTE ._Where the person making the acknowledgment is personally known to the officer taking the same, strike out the same words in brackets

**FOR WITNESS**

**PROVINCE OF BRITISH COLUMBIA**
**TO WIT:**

I, , of the
of , in the Province of British Columbia,
make oath and say:
I. I was personally present and did see the within instrument duly signed and executed by
the part therein, for the purpose named therein
2. The said instrument was executed at
3. I am the said part , and that of the full age of twenty-one years.
4. I am the subscribing witness to the said instrument and am the full age of sixteen years.
Sworn before me at
in the province of British Columbia, this
day of , 19

_____

A Notary Public in and for the Province of British Columbia

B. Commissioner for taking affidavits within British Columbia.

# Deed of Land - June 29 1976
# Acquisition lots # 158 and 160 - 2920 Blackwood Street

E 62888 J LI # D 32765 on Files 2/ 2.

DO NOT WRITE ABOVE THIS LINE. FOR LAND REGISTRY ONLY

DEED OF LAND 260. SUBSITUTE FORM A —— PARTICULARS MONKS BOOKS & STATIONERS

Address of person to be registered, if different from that shown in instrument

Full name, postal address and telephone number of persons presenting instruments for registration:

**PEARLMAN & LINDHOM**
**Barristers &c.,**
**1205 Broad St.,**
**Victoria, B. C.**
**# 15836** GAN/mag

British Subject Yes/ No

Declared Value $ **48,000.00**
Request for delivery of duplicate C. T. Yes/ No

Signature of Applicant (~~Solicitor~~ or Agent)

*For Land Registry Office Use only*

THIS DEED made the **29** day of **June** 19 **76**.

IN PURSUANCE OF THE SHORT FORM OF DEEDS ACT
BETWEEN

**RICHARD MILTON SKINNER, Electronic Repairman, and JEANNE LOUISE SKINNER, Clerk, 2920 Blackwood Avenue, Victoria, British Columbia, as JOINT TENANTS**

herein called the Grantors

AND

Received
Land Registry office

**KHALSA DIWAN SOCIETY of 1210 Topaz Avenue, Victoria, British Columbia,**

**76 JUL 9 : 12 : 00**

herein called the Grantee

**JUL--9-76 731805 LSA 3 6950**

WITNESS that in consideration of the sum of **FORTY-EIGHT THOUSAND**
.....

..... Dollars ($ **48,000.00** )

of lawful money of Canada now paid by the Grantee to the Grantor (the receipt of which is hereby acknowledged) the Grantor grants to the Grantee, his heirs and assigns forever, all and singular that certain parcel or tract of land and premises situate, in the **City of Victoria**

in the Province of British Columbia

more particularly described as :-

The **north 17 feet 2 inches** of **Lot 158**
and the **south 16 feet 11 inches** of **Lot 160**,
Section 4,
Victoria District,
Plan 299

Subject to Reservations in favour of the Crown under No. 46486 -G and
Subject also to Motgage registered under No. D32766 in favour of
The Fidelity Trust Company.

Form "G" Land Registry Act (Section 50)
MEMORANDUM OF REGISTRATION
Registered the **12** day of **7** 19 **76**

DEED OF LAND 260.

2

To have and to hold to the Grantee, his and assigns, to and for his and their sole and only use forever, subject to the reservations, limitations, provisos and conditions expressed in the original Crown Grant.

As part of the hereinbefore recited consideration the said Grantee hereby covenants and agrees with the said Grantor to assume and pay the said Mortgage No. D32766 and to indemnify and save harmless the said Grantors from and against payment thereof, or any part thereof, and to observe, keep and perform all the terms, covenants and conditions in the said mortgage contained.

The said Grantors covenant and agree with the said Grantee that there remains unpaid for the principal and interest under the said Mortgage No. D23766 as of the 1st day of July, 1976, the sum of $35,705.75 and no more.

The said Grantor Covenants with the said Grantee that:

1. he has the right to convey the said lands to the Grantee, notwithstanding any act of the Grantor;
2. Grantee shall have quiet possession of the said lands, free from all encumbrances, save as aforesaid;
3. he will execute such further assurances of the said lands as may be required;
4. he has done no acts to encumber the said lands; save as aforesaid.

And the said Grantor Releases to the said Grantee All his Claims upon the said lands.

IN WITNESS WHEREOF this Deed has been executed the day and year first above written.

SIGNED, SEALED AND DELIVERED
in the presence of:

William G. McIntosh

Signature of Witness
Street Address
City or Town
Occupation

**William G. McINTOSH**
*Barrister & Solicitor*
**1205 BROAD STREET**
**VICTORIA, B. C.**

**(as to both signatures)**

Richard M. Skinner
**Richard M. Skinner**

Jeanne L. Skinner
**Jeanne L. Skinner**

(or in the case of a corporation)
The Common Seal of **KHALSA DIWAN SOCIETY**

was affixed hereto in the presence of:

K. S. Kumar SEC

M. S. Gohal Pres

# Registration in Fee-simple, February 21 1983
# Acquisition of south lot # 158 - 2916 Blackwood Street

M 29516 ~~M 23054~~ 2/ 3.

DO NOT WRITE ABOVE THIS LINE. FOR LAND TITLE USE ONLY

Monk Printers & Stationers Ltd. Vancouver, B.C.
Legal & Commercial Stationers. Form No. LTA 23.

LAND TITLE ACT
FORM 23 [Section 181(1)]

**TRANSFER OF AN ESTATE IN FEE-SIMPLE**

FORM 17 {Section 151}
NOTE Before submitting this application, applicants should check and satisfy themselves as to the tax position, including taxes of the Crown Provincial, a municipal and improvement, water and irrigation districts.

**NATURE OF INTEREST : FEE SIMPLE**

**MARKET VALUE : $ 85,000.00**

**HEREIN WITH FEE OF $ *120.00***

Address of person to be registered, as owner if different from that shown in instrument

Full name, address, telephone number of persons presenting application:
**S. DAVID AUJLA,**
**Barrister & Solicitor,**
**#200-2951 Tillicum Road,**
**Victoria, B. C.**
**1V9 2A6**
**Telephone: 383 - 3542**

**Incorporation # is 6622 - Soc**

Signature of Applicant, or Solicitor or Authorized Agent

*For Land Title Office use only*

1/ ~~we~~ *Full name.* **HERMAN VREDEN Retired Businessman, of**
*address, and occupation* **# 2916 Blackwood Street,**
**Victoria, British Columbia,**
**V8T 3X2**

The owner(s) in fee simple of the following land, in British Columbia:

Received
Land Registry office
**4 Mar 83 : 14 : 38**

**The south 34 feet 1 inch of**
**Lot 158**
**Section 4**
**Victoria District,**
**Plan 299**

*183 476632 Ls 193 12080*

*Fees transferred from* **M 23054**

in consideration of **$ 85,000.00** _____ paid to me / ~~us~~ by :

*full name, address, and occupation*
**KHALSA DIWAN SOCIETY OF VICTORIA, of**
**1210 Topaz Avenue,**
**Victoria, British Columbia,**
**V8T 2N1**
**Incorporation Number 662-S**

(the "transferee") transfers to the transferee all my / ~~our~~ estate and interest in the land.

**Company Microfiche**
Received
Land Title office
**1 Mar 83 : 14 : 01**

EXECUTED this **21** day of **February** , 19 **83**
SIGNED IN THE PRESENCE OF:

Herman Vreden

Address CHARLES ELLINGTON
**NOTARY PUBLIC**
**608 YATES STREET**
**VICTORIA, B. C. V8W 1K9**
Occupation

(or in the case of a corporation)
The Common Seal of
was affixed hereto in the presence of:

**FORM 1 (Section 36)**
**MEMORANDUM OF REGISTRATION**
**Registered on application received on the day and the time written herein**

**R. E. HOOPER, registrar of the Victoria Land Title Office.**

DO NOT WRITE ABOVE THIS LINE. FOR LAND REGISTRY ONLY

DEED OF LAND 260. SUBSITUTE FORM A —— PARTICULARS MONKS BOOKS & STATIONERS

Address of person to be registered, if different from that shown in instrument

Full name, postal address and telephone number of persons presenting instruments for registration:

**PEARLMAN & LINDHOM**
**Barristers & Solicitors,**
**1205 Broad St. ,**
**Victoria, B. C.** **386 - 1465**

British Subject Yes/ No

Declared Value $ **63,000.00**
Request for delivery of duplicate C. T. Yes/ No

Signature of Applicant (~~Solicitor~~ or Agent)

*For Land Registry Office Use only*

THIS DEED made the **27th** day of **August** 19 **76**.

IN PURSUANCE OF THE SHORT FORM OF DEEDS ACT
BETWEEN

JOHN ROBERT MARKO, Physicist, and NANCY SWART MARKO, Housewife, 2915 Prior Street, Victoria, B. C., as Joint Tenants;

herein called the Grantors

AND

KHALSA DIWAN SOCIETY OF VICTORIA, Incorporation No. 6622, having a place of business at 1210 Topaz Avenue, in the City of Victoria, in the Province of British Columbia;

herein called the Grantee

**AUG--27-76** **750763** **- B3** **6550**

Received
Land Registry office
**76 AUG 27 : 15 : 05**

WITNESS that in consideration of the sum of

..... **SIXTY-THREE THOUSAND**
.....

Dollars ($ **63,000.00** .....)

of lawful money of Canada now paid by the Grantee to the Grantor (the receipt of which is hereby acknowledged) the Grantor grants to the Grantee, his heirs and assigns forever, all and singular that certain parcel or tract of land and premises situate, in the **City of Victoria**
in the Province of British Columbia

more particularly described as :-

**LOT 155**
**SECTION 4,**
**VICTORIA DISTRICT,**
**PLAN 299**

SUBJECT to : Under Surface Rights in favour of the Crown registered under No. **105035 -G** and a Motgage registered in favour of Bank of Montreal registered under No. **B52280**.

Form "G" Land Registry Act (Section 50)
MEMORANDUM OF REGISTRATION
Registered the **30** day of **8** 19 **76**
an application received at the time written or stamped on the application
**H. T. KENNEDY,** Registrar to the Victoria
Land registration

District DEED OF LAND 260-2.

# Deed of Land – August 26 1976
# Acquisition lot # 155 - 2915 Prior Street

2

To have and to hold to the Grantee, his and assigns, to and for his and their sole and only use for- ever, subject to the reservations, limitations, provisos and conditions expressed in the original Crown Grant.

As part of the hereinbefore recited consideration the Grantee hereby covenants and agrees with the said Grantor from the date hereof to assume and pay the said Mortgage No. B52280 and to indemnify and save harmless the said Grantors from and against payment thereof, or any part thereof, and to observe, keep and perform all the terms, covenants and conditions in the said mortgage contained.

The said Grantors covenants with the said Grantee that there remains unpaid for the principal and interest under the said Mortgage No. B52280 the sum of $ 17,666.63 at the 31st day of August, 1976, and no more.

The Grantor Covenants with the Grantee that:

1. he has the right to convey the said lands to the Grantee, notwithstanding any act of the Grantor;
2. the Grantee shall have quiet possession of the said lands, free from all encumbrances, save as aforesaid;
3. he will execute such further assurances of the said lands as may be required;
4. he has done no acts to encumber the said lands; save as aforesaid.

And the Grantor Releases to the Grantee All his Claims upon the said lands.

IN WITNESS WHEREOF this Deed has been executed the day and year first above written.

SIGNED, SEALED AND DELIVERED
in the presence of:

Signature of Witness

WILLIAM DALE MURRAY
Street Address 1205 BROAD STREET
City or Town VICTORIA, B. C.
Occupation SOLICITOR
(as to both signatures)

THE GRANTOR DO HEREBY DECLARE THAT I AM A CANADIAN RESIDENT AND HAVE LIVED IN CANADA CONTINUOUSLY FOR THE PREVIOUS TWELVE (12) MONTHS AND DO INTEND TO CONTINUE TO RESIDE IN CANADA HEREAFTER.

JOHN ROBERT MARKO

NANCY SWART MARKO

(or in the case of a corporation)

The Common Seal of KHALSA DIWAN SOCIETY OF VICTORIA (Seal)

was affixed hereto in the presence of

(President)

(Secretary)

174759Form No. 157Pn., Deed of (conveyance) Victoria Printing & Pub Co.., Law Printers & Stationers, Victoria, B..C.

**195651**

**This Indenture,** made the second ..... day of April in the year of our Lord one thousand nine hundred and forty nine in pursuance of the "Short Form of Deeds Act."

**Between**

THE CORPORATION OF THE CITY OF VICTORIA
a body constituted under the laws of the Province of British Columbia

(Hereinafter called "the said Grantor") of the one part

And

KHALSA DIWAN SOCIETY, of 1210 Topaz Avenue, in the City of Victoria, in the Province of British Columbia, incorporated under the "Societies Act" in the Province of British Columbia.

(Hereinafter called "the said Grantee") of the other part

**Witnesseth,** that in consideration of the sum of ... ONE THOUSAND ONE HUNDRED ... .....Dollars ($ 1,100.00) of lawful money of Canada now paid by the said **Grantee** to the Grantor (the receipt whereof is hereby by him acknowledged), the said Grantor **Doth Grant** unto the said Grantee, his heirs and assigns **FOREVER**:

**All and singular** those certain parcels or tracts of land and premises situate, lying and being in the City of Victoria, in the Province of British Columbia, and being more particularly known and described as

Lots two hundred and sixty-eight (**268**) and two hundred and seventy (**270**), Section four (4) Plan two hundred and ninety-nine (299), Victoria District. **195651**

17 May 49
ID. *MD* *769* Folio on
APPLICATION RECEIVED on *15 May*
1949 AT THE HOUR OF 10.23 am

**Together** with all buildings, fixtures, commons, ways, profits, privileges, rights, easements and appurtenances to the said hereditaments belonging, or with the same or any part thereof, held or enjoyed, or appurtenant to; and all the estate, right, title, interest, property, claim and demand of him the said Grantor in, to, or upon the said premises.

**To have and to hold** unto the said Grantee, his heirs and assigns, to and for his and their sole and only use forever.

**Subject Nevertheless** to the reservations, limitations, provisoes, and conditions expressed in the original grant thereof from the Crown.

And the Grantee covenants and agrees with the Grantor that , notwithstanding the provisions of the "Line Fences Act" , the Grantor shall not be held liable to make, build or keep up, or repair any portion of any fence which marks, or is intended to mark the boundary between the said lands and other lands now owned or hereafter owned by the Grantor, whether such fence was erected before or subsequent to the date hereof.

**The** said Grantor Covenants with the said Grantee that he has the right to convey the said lands to the said Grantee notwithstanding any said act of the said Grantor and the said Grantee shall have quiet possession of the said lands, free from all encumbrances.

**And** the said Grantor Covenants with the said Grantee that he will execute such further assurances of the said lands as may be requisite.

**And** said Grantor Covenants with the said Grantee that he has done no acts to encumber the said lands.

**And** said Grantor **Releases** to the said Grantee **All His Claims** upon the said lands.

**And** it is further agreed that the words in this indenture which imports the singular number shall be read and constructed as applied to each and every Grantor or Grantee, male or female, and to his or her heirs, executors, administrators and assigns, and that in case of a corporation, to such corporation and its successors, and assigns, and that in case of more than one Grantor the said covenants, provisios, conditions and agreements shall be constructed and held to be several as well joint.

**In Witness Thereof** the said parties hereto have hereunto set their hands and seals.

**Signed, Sealed and Delivered**
The Corporate Seal of THE CORPORATION OF THE CITY OF VICTORIA was hereunto affixed in accordance with its regulations in the presence of:

Mayor of the City of Victoria

City Clerk:

SIGNED, SEALED AND DELIVERED BY KHALSA DIWAN SOCIETY in the presence of :

President

Secretary

Treasurer

KHALSA DIWAN SOCIETY CANADA

Geo. H. Mullard
2601 Burdick Ave.
Trail Sask.

288942-I

**This Indenture,** made the 12th day of June in the year of our Lord one thousand nine hundred and fifty nine in pursuance of the "Short Form of Deeds Act."

**Between**

THE CORPORATION OF THE CITY OF VICTORIA,
a body constituted under the laws of the Province of British Columbia, (Hereinafter called "the said Grantor")

of the one part

And

*THE* KHALSA DIWAN SOCIETY, A Society duly registered under the laws of the Dominion of Canada, of 1210 Topaz Avenue, in the City of Victoria, in the Province of British Columbia,
(Hereinafter called "the said Grantee")

of the other part

**Witnesseth,** that in consideration of the sum of ONE THOUSAND.....
.....Dollars ($ 1,000.00)
of lawful money of Canada now paid by the said **Grantee** to the Grantor (the receipt whereof is hereby by him acknowledged), the said Grantor **Doth Grant** unto the said Grantee, his heirs and assigns **FOREVER**:

**All and singular that** certain parcels or tracts of land and premises, lying and being in the City of Victoria, in the Province of British Columbia, and being more particularly known and described as

Lots two hundred and seventy-one (271),
Section four (4)
Victoria City
Plan two hundred and ninety-nine (299),

EXCEPTING AND RESERVING unto the Grantor, its successors and assigns the easement more particularly set forth in the paper writing annexed hereto and marked "A" and marked by the parties hereto and the said paper writing together with the covenants therein set forth shall form a part of this document.

**Together** with all buildings, fixtures, commons, ways, profits, privileges, rights, easements and appurtenances to the said hereditaments belonging, or with the same or any part thereof, held or enjoyed, or appurtenant to; and all the estate, right, title, interest, property, claim and demand of it the said Grantor in, to, or upon the said premises.

No **2889942-1**
I ENTERED THE .....DAY OF .....19
IN.....BLOCK. VOL..... FOLIO
.....ON
APPLICATION RECEIVED THE.....DAY OF.....
1949 AT THE HOUR OF .....

REGISTRAR

# 1

**To have and to hold** unto the said Grantee, **its successors** and assigns, to and for **its and their** sole and only use forever, subject nevertheless to the reservations, limitations, provisoes, and condi- tions expressed in the original grant thereof from the Crown, and the Hudson Bay Company.

**The** said Grantor Covenants with the said Grantee that it has the right to convey the said lands to the said Grantee notwithstanding any act of the said Grantor and the said Grantee shall have quiet possession of the said lands, free from all encumbrances.

**And** the said Grantor Covenants with the said Grantee that it will execute such further assurances of the said lands as may be requisite.

**And** said Grantor Covenants with the said Grantee that it has done no acts to encumber the said lands.

**And** said Grantor **Releases** to the said Grantee **All His Claims** upon the said lands.

**And** it is further agreed that the words in this indenture which imports the singular number shall be read and constructed as applied to each and every Grantor or Grantee , male or female, and to his or her heirs, executors, administrators, and assigns, and that in the case of a corporation, to such corporations and its successors, and assigns, and that in case of more than one Grantor the said covenants, provisions, conditions and agreements shall be constructed and held to be several as well joint.

**In Witness thereof** the said parties hereto have executed these presents.

THE Corporate Seal of THE CORPORATION OF THE CITY OF VICTORIA was hereunto affixed in accordance with its regulations in the presence of :

City Clerk

SEALED with the seal of KHALSA DIWAN SOCIETY in the presence of :

Mayor of the City of Victoria

288942

CITY HALL, VICTORIA, B. C.

June 12th 1959

EXTRACT OF RECOMMENDATION OF FINANCE COMMITTEE TO CITY COUNCIL dated 8th June 1959

9. LAND SALE - THE KHALSA DIWAN SOCIETY

Re Roll 14190, Lot 271, Section 4, Victoria District, Plan 299. Situated on the north side of Topaz Avenue between Blackwood and The Rise. Reverted to the City from the 1920 Tax Sale. Vacant Lot. (RESERVING an easement for sewer and storm drain mains over that part of said lot lying between the north-easterly boundary of the said lot, and a boundary parallel to the said north-easterly boundary and perpendicularly distant 20 feet therefrom).

KHALSA DIWAN SOCIETY, of 1210 Topaz Avenue, Victoria, B.C. has offered the sum of $1,000.00 cash for the above property (Assessed value $ 400.00).

RECOMMENDED THAT the offer be accepted, the lands being free from reservation or dedication and being no longer required for municipal or other public purposes; and further, THAT the proper officers of the Corporation be authorized to complete the sale and to execute the necessary documents under the seal of the City.

I HEREBY CERTIFY that the above is a true extract of the recommendation of the Finance Committee, as adopted by the City Council at its meeting held on the 11th day of June 1959, and I HEREBY FURTHER CERTIFY that there are no buildings on the said lands, and that the requirements of Sections 469 and 471 of the "Municipal Act" being Chapter 42 of the B. C. Revised Statutes, 1957, have been complied with.

CITY CLERK

288942

" A "

EXCEPTING AND RESERVING unto the Grantor, its successors and assigns in fee simple, ALL THAT FULL AND FREE RIGHT, LIBERTY AND AUTHORITY to excavate for, lay and construct and forever hereafter keep laid, constructed and maintained in, under and across all that portion of the aforesaid lands described as follows:

> all that portion of the said Lot Two Hundred Seventy-one (271), Section Four (4), Victoria City, Plan Two Hundred Ninety-nine (299), lying between northeasterly boundary of the said Lot and a boundary parallel to the said northeasterly boundary and perpendicularly distant twenty feet (20') therefrom;

pipes for storms and sanitary sewers AND ALSO forever hereafter to use the said sewers for the passage or conveyance of sewage and water across, in and under the said portion of the said Lot 271 and also from time to time to repair, reconstruct and replace the said sewers.

AND FOR THE PURPOSES AFORESAID to enter into and upon the said Lot 271 by its servants , workmen and agents and with or without vehicles and equipment at such times and in such manner as may be reasonable and proper in that behalf making good, nevertheless, at its own expense all damage or disturbance which may be caused to the surface of the said lands in relation to such excavation, laying , construction, maintenance repairs, reconstruction or replacement.

IT IS THE INTENT of the parties hereto that the said right of way and the said right, liberty and authority shall, so far as may be, attach to and run with the said lands.

A. S. Dodd
M. S. Hay

P. B. Scurrah

288942

# Land Registry Act

FORM Q. (Section 59)

*For the Secretary (or other officer) of a Corporation*

I HEREBY CERTIFY that, on the.....**18th** .....day of.....~~June~~....**August**....19 **59,** at Victoria, in the Province of British Colombia.....**MAGNUS FRANK HUNTER**..... who is personally known to me, appeared before me and acknowledged to me that he is the ..... City Clerk of The Corporation of the City of Victoria and that he is the person who subscribed his name to the annexed instrument as ..... City Clerk of The Corporation of the City of Victoria, and affixed the seal of The Corporation of the City of Victoria to the said instrument, that he was the first duly authorized to subscribe his name aforesaid, and affix the said seal to the said instrument and that each such Corporation is legally entitled to hold and dispose of land in the Province of British Columbia.

IN TESTIMONY whereof I have hereto set my hand at
Victoria, B. C., this .....**18th** .....day of.....~~June~~....**August**
in the year of our Lord one thousand nine hundred and **fifty-nine**

Angus Smith
A Commissioner for taking affidavits within British Columbia.

# Registration of Fee-simple, August 20 1959
# Acquisition lot # 271 - 1210 Topaz Avenue

RECEIVED
LAND REGISTRY OFFICE
VICTORIA, B. C.

No. **288912-1**

1959 AUG 20 PM 3 : 05

THE GOVERNMENT OF
THE PROVINCE OF BRITISH COLUMBIA
**LAND REGISTRY ACT**
**FORM A (~~Section 1243~~)**

## Application for Registration of Fee-simple

*(To be completed in all cases where a tax certificate is required, in duplicate in other case).*

*Date* **August 20th 1959**..... ,*19*.....

**I**, .....Alfred George Joyce....., solemnly declare that I am [~~as solicitor for /or~~ the duly authorised Agent of The Khalsa Diwam Society, . ..... ..... ..... ..... ..... ..... ..... , and that ..... it is ..... ] entitled to be a rgistered as the owner in fee-simple of the land hereunder described, and hereby make application under the provisions of the " Land Registry Act" and claim registration accordingly.

The full name, address, and occupation of the person to be registered as owner is .....
*The* Khalsa Diwan Society, a society duly registered under the laws of the Dominion of .....Canada, of 1210 Topaz Avenue, Victoria, B. C. .....

* Not applicable where the **applicant** is a corporation. Strike out words not applicable

U For use where the application ~~XXXXXXXX~~ is a made by a solicitor or agent

~~XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX~~
~~XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX~~

~~XXXXXXXXXXX~~..... ~~XXXXXX~~

~~XXXXX XXXXXXXXX~~.... ..... .....,
(Adapt to suit circumstances.)not applicable
~~XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX~~
~~XXXXXXXXXXXXXX~~

The fee-simple is registered in Vol. , Fol. , of the Register.

**DESCRIPTION OF LAND** 48152 - 1

| MUNICIPALITY OR ASSESSMENT DISTRICT | LOT OR SECTION | ADMEASUREMENT OR ACREAGE |
|---|---|---|
| Victoria City | Lot 271 , Section 4 , Victoria. Plan 299. | 3 / ~~39~~ |

LIST OF INSTRUMENTS

| DATE | PARTIES | CHARACTER OF DEED |
|---|---|---|
| 1959 June 12th | The Corporation of the City of Victoria, B. C. AND | Conveyance |
| *18. 3. 09* | *The* Khalsa Diwan Society | |
| *970* | Certificate of Title on file<br>Certificate re Taxes herewith | |
| *174759* | Form A. C. 2 herewith<br>Copy of Council resolutions herewith | |

And I solemnly declare that I have investigated and ascertained that the value the said land, and the market value thereof at the date of this application including all buildings and improvements thereon erected s.....1,000.00.....…… dollars and that the title deeds mentioned hereon are all those in my custody, possession, or power, relating to the said land, *(in the case of solicitor or agent, add)* and to the best of my belief there are no other deeds in the custody , possession or power of the owner, relating to the same; and I am duly authorized by the above named owner to make this application, *(in the case of agent add)* and I reside in the Province of British Columbia, and I am of the full age of twenty-one years.

And I make this solemn declaration conscientiously believing it to be true, and knowing that it is of the same force and effect as it made under oath and by virtue of the "Canada Evidence Act".

Declared before me this.....2.0.....
day of.....**August**..... 19 **59**
at ..... **Victoria**....., British Columbia

*(Signature)* .....
Corporation of City of Victoria
*(Full post-office address)* City Hall, Victoria, B.C.
For mailing notices and documents

*FromCertificate No* 14787 - F
**A. F. B. Vol. 35 Fol. 26.**

*From Certificate No* 17249 - F
**A. F. B. Vol. 35 Fol. 250.**

***No.* 48152-I**

THE GOVERNMENT OF
THE PROVINCE OF BRITISH COLUMBIA

# Certificate of Indefeasible Title

Date of application for registration, the...**Fourth** .....day of ... **April at 3 p.m.** ..... , 19 **22**

Register Vol. ...**179.**..

**This is to certify that THE CORPORATION OF THE CITY OF VICTORIA, British Columbia.**

**is**..... *absolutely and indefeasibly entitled in fee-single, subject to such charges, leins, and interests as are notified by endorsement hereon, and subject to the conditions, exceptions, and reservations set out hereon, to ..... those* ..... .....

*piece of land situated in the.....* **Municipality of the City of Victoria** ..... *and Province of British Columbia, and more particularly known and described as:-* **Lots**
**Two hundred and Sixty-eight (268) and Two hundred and Seventy-one (271), of Section Four (4), VICTORIA CITY, Plan 299.**

| THE FOLLOWING PIECES OF LAND HAVE BEEN TRANSFERRED | | | | | |
|---|---|---|---|---|---|
| Land | | | | | Cert. |
| Lot | 268 | | | | 195651 I |
| Rem | | | | | 288742 I |
| | | | | | |
| | | | | | |

**Land Registry Office**
CANCELLED
*Date.....8/* 1 / 1959
J. V. C, CASTRI Registrar

**In witness whereof** *I have hereunto set my hand and seal of office at .....* **Victoria** ..... *British Columbia, this.....* **4th**..... *day of* **April** ..... , *192***2.**

Registrar.

[OVER]

69084

A. F. B. Vol. 34 Fol. 353.
*From Certificate No* 9553 - F

*No.* 69084-I

THE GOVERNMENT OF
THE PROVINCE OF BRITISH COLUMBIA

# Certificate of Indefeasible Title

Date of application for registration, *the*.. **Sixteenth** ...day of .. **September at 10.12 a.m.** ., 192
**7**
Register Vol. ...**263**...

**This is to certify that** **ROBERT PERCY KNOTT,** of 1250 Balmoral Road, Victoria, British Columbia, and **HARRY V. JONES, 1327** Pandora Avenue, Victoria, British Columbia, Contractors.

...**are**..... *absolutely and indefeasibly entitled in fee-single, subject to such charges, leins, and interests as are notified by endorsement hereon, and subject to the conditions, exceptions, and reservations set out hereon, to* ..... **that** ..... ..... *piece of land situated in the*..... **the City of Victoria**..... *and Province of British Columbia, and more particularly known and described as:-* ..... **Lot Two hundred and Seventy (270), of Section Four (4), VICTORIA CITY, Plan 299.**

| THE FOLLOWING PIECES OF LAND HAVE BEEN TRANSFERRED | | | | | |
|---|---|---|---|---|---|
| Land | | | | | Cert. |
| | - | all | - | | 69377 d |
| | | | | | |
| | | | | | |
| | | | | | |

**Land Registry Office**
CANCELLED
*Date*.....7 / 10 / 1927
H. J. Crane Registrar

**In witness whereof** *I have hereunto set my hand and seal of office at* ..... **Victoria** ..... *British Columbia, this*.. **17th** ..... *day of* **September** ..... , *192***7**.

H. J. Crane
Registrar.

.....
.....

**[OVER]**

69377

*From Certificate No* **69084 - I**

*No.* 69377 - I

THE GOVERNMENT OF
THE PROVINCE OF BRITISH COLUMBIA

# Certificate of Indefeasible Title

Date of application for registration, the.... **Fourth** .....day of ... ..... **October at 1.7 p.m.** ....., 192 7
Register Vol. ...**264.**..

**This is to certify that** **THE CORPORATION OF THE CITY OF VICTORIA, City Hall, Victoria, British Columbia.**

.....**is**..... *absolutely and indefeasibly entitled in fee-single, subject to such charges, leins, and interests as are notified by endorsement hereon, and subject to the conditions, exceptions, and reservations set out hereon, to* ..... **that** .....
*piece of land situated in the*..... **the City of Victoria** .....
*and Province of British Columbia, and more particularly known and described as:-*
**Lot Two hundred and Seventy (270), of Section Four (4), VICTORIA CITY, Plan 299.**

| THE FOLLOWING PIECES OF LAND HAVE BEEN TRANSFERRED | | | | | |
|---|---|---|---|---|---|
| Land | | | | | Cert. |
| all | | | | | 195651 I |
| | | | | | |
| | | | | | |
| | | | | | |

**Land Registry Office**
CANCELLED
*Date*.....17 / 5 / 1949
H. J. Crane Registrar

**In witness whereof** *I have hereunto set my hand and seal of office at* ..... **Victoria** ..... , *British Columbia, this.* .... **7th**..... *day of* **October** ..... , *1927*.

.....

[OVER]

B. T. Gilward.
**Deputy** ***Registrar***

174759

*From Certificate No* **173580 - I**

THE GOVERNMENT OF
THE PROVINCE OF BRITISH COLUMBIA

# Certificate of Indefeasible Title

Date of application for registration, the ..... **9th** .....day of ... ..... **May at 10.28 a.m.** ....., 19
**47**
Register Vol. ...**686**...

**This is to certify that** **THE KHALSA DIWAN SOCIETY,**
**1210 Topaz Ave.,**
**Victoria, B.C.**

.....**is**..... *absolutely and indefeasibly entitled in fee-single, subject to such charges, leins, and interests as are notified by endorsement hereon, and subject to the conditions, exceptions, and reservations set out hereon, to* ..... **that** ..... *piece of land situated in the* ..... **the City of Victoria**..... *and Province of British Columbia, and more particularly known and described as:-*

| | |
|---|---|
| **Lots** | **Onee hundred and fifty-four (254) and One hundred and fifty-six (256)** |
| **Section** | **Four (4),** |
| **District** | **Victoria** |
| **Plan** | **299.** |

| THE FOLLOWING PIECES OF LAND HAVE BEEN TRANSFERRED | | | | | |
|---|---|---|---|---|---|
| Land | | | | | Cert. |
| **all** | | | | | **328581 -4** |
| | | | | | |
| | | | | | |
| | | | | | |

**CANCELLED**
**Jun 7 1963**
J. V. DICASTRI Registrar

**In witness whereof** *I have hereunto set my hand and seal of office at* ..... **Victoria** ..... *British Columbia,*
*this* .....**12th** ..... *day of* ..... **May** .....
*19* **47**...

A. R. Robinson
Deputy Registrar.

[OVER]

*From Certificate No* **48152 - I**

**195651**
No. **69377 - I**

THE GOVERNMENT OF
THE PROVINCE OF BRITISH COLUMBIA

# Certificate of Indefeasible Title

Date of application for registration, the ..... **14th** .....day of ... ..... **May at 10.23 a.m.** ....., 19 **49**

Register Vol. ...**769.**..

**This is to certify that** **THE KHALSA DIWAN SOCIETY,**
**1210 Topaz Ave.,**
**Victoria, B.C.**

.....**is**..... *absolutely and indefeasibly entitled in fee-single, subject to such charges, leins, and interests as are notified by endorsement hereon, and subject to the conditions, exceptions, and reservations set out hereon, to* ..... **that** ..... *piece of land situated in the* ..... **the City of Victoria**..... ... . *and Province of British Columbia, and more particularly known and described as:-*

| | |
|---|---|
| **Lots** | **Two hundred and sixty-eight (268) and Two hundred and seventy (270)** |
| **Section** | **Four (4),** |
| **District** | **Victoria** |
| **Plan** | **299.** |

| THE FOLLOWING PIECES OF LAND HAVE BEEN TRANSFERRED | | | | | |
|---|---|---|---|---|---|
| Land | | | | | Cert. |
| all | | | | | 328581 -I |
| | | | | | |
| | | | | | |
| | | | | | |

**CANCELLED**
**Jun 7 1963**
J. V. DICASTRI Registrar

**In witness whereof** *I have hereunto set my hand and seal of office at* ..... **Victoria** ....., *British Columbia, this* .....**17th** ..... *day of* ..... **May** ..... *19* **49**...

Deputy Registrar.

[OVER]

*From Certificate No* **48152 - I** No ... **288942 - I**

THE GOVERNMENT OF
THE PROVINCE OF BRITISH COLUMBIA

Form F (Section 142)

# Certificate of Indefeasible Title

Date of application for registration, the ..... **20th** .....day of ..... **August at 3.05 p.m.** ....., 19 **59**

Register Vol. ...**1142**...

**This is to certify that** **THE KHALSA DIWAN SOCIETY,**
**1210 Topaz Ave.,**
**Victoria, B.C.**

.....**is**..... *absolutely and indefeasibly entitled in fee-single, subject to such charges, leins, and interests as are notified by endorsement hereon, and subject to the conditions, exceptions, and reservations set out hereon, to* ..... **that** .....
*piece of land situated in the*..... **the City of Victoria** .....
*and Province of British Columbia, and more particularly known and described as:-*

| | |
|---|---|
| **Lot** | **Two hundred and seventy-one (271)** |
| **Section** | **Four (4),** |
| **District** | **Victoria** |
| **Plan** | **299.** |

| THE FOLLOWING PIECES OF LAND HAVE BEEN TRANSFERRED | | | | | |
|---|---|---|---|---|---|
| Land | | | | | Cert. |
| **all** | | | | | **328581 -I** |
| | | | | | |
| | | | | | |
| | | | | | |

**CANCELLED**
**Jun 7 1963**
J. V. DICASTRI Registrar

**In witness whereof** *I have hereunto set my hand and seal of office at* ..... **Victoria** ..... *British Columbia, this* .....**3**..... *day of* **September** ..... *19* **59**...

J. V. DiCastri
Registrar.

**[OVER]**

A.F.B. Vol. 35 Fol. 408 No. ... 328581

*From Certificate No* 17393-F
174759-I
195651-I
288942-I

Register, Vol. ..... 1321

THE GOVERNMENT OF
THE PROVINCE OF BRITISH COLUMBIA

LAND REGISTRY ACT
FORM F (Section 143)

# Certificate of Indefeasible Title

Date of application for registration, the ..... **24th** .....day of ..... **May at 2.56 p.m.** ....., 19 **63**

**This is to certify that** THE KHALSA DIWAN SOCIETY OF VICTORIA
1210 Topaz Ave.,
Victoria, B. C.

.....**is**..... *absolutely and indefeasibly entitled in fee-single, subject to such charges, leins, and interests as are notified by endorsement hereon, and subject to the conditions, exceptions, and eservations set out hereon, to*

..... **those**

.....

*piece of land situated in the*..... **the City of Victoria** ..... .....
*and Province of British Columbia, and more particularly known and described as:-*

| | | |
|---|---|---|
| | Lots | One hundred and fifty-four (154), One hundred and fifty-six (156), Two hundred and sixty-eight (268), Two hundred and sixty-nine (269), Two hundred and seventy (270), and Two and seventy-one (271), |
| hundred | | |
| | Section | Four (4) |
| | District | Victoria |
| | Plan | 299 |

| THE FOLLOWING PIECES OF LAND HAVE BEEN TRANSFERRED | | | | | |
|---|---|---|---|---|---|
| Land | | | | | Cert. |
| all | | | | | 334230 -I |
| | | | | | |
| | | | | | |
| | | | | | |

**CANCELLED**
**Oct 16 1963**
J. V. DICASTRI Registrar

**In witness whereof** *I have hereunto set my hand and seal of office at* ..... **Victoria** ..... *British Columbia, this* .....6 *day of* ..... **June** ..... *19* **63**...

.....
Registrar

[OVER]

333616

*From Certificate No* .....
A.F.B. Vol. **35** Fol. **487** No. **17806 – F**

No ... **333616 - I**
Register, Vol. ..... **1321** .....

THE GOVERNMENT OF
THE PROVINCE OF BRITISH COLUMBIA

LAND REGISTRY ACT
FORM F (Section 143)

# Certificate of Indefeasible Title

Date of application for registration, the ..... **17th** .....day of ..... **September at 1.35 p.m.** .., 19 **63**

**This is to certify that** **THE KHALSA DIWAN SOCIETY OF VICTORIA**
**1210 Topaz Ave.,**
**Victoria, B. C.**

.....**is**..... *absolutely and indefeasibly entitled in fee-single, subject to such charges, leins, and interests as are notified by endorsement hereon, and subject to the conditions, exceptions, and eservations set out hereon, to*
.....**those**.....
*piece of land situated in the*..... **the City of Victoria**.....
.....
...
*and Province of British Columbia, and more particularly known and described as:-*

| | |
|---|---|
| **Lots** | **Two hundred and sixty-seven (267)** |
| | **Section Four (4)** |
| **District** | **Victoria** |
| **Plan** | **299** |

| THE FOLLOWING PIECES OF LAND HAVE BEEN TRANSFERRED | | | | | |
|---|---|---|---|---|---|
| Land | | | | | Cert. |
| | **all** | | | | **334230 -I** |
| | | | | | |
| | | | | | |
| | | | | | |

**CANCELLED**
**Oct 16 1963**
J. V. DICASTRI Registrar

**In witness whereof** *I have hereunto set my hand and seal of office at* ..... **Victoria** ..... *British Columbia, this* ..... **30th**..... *day of* **September** ..... *19* **63**.

.....
Registrar

*{OVER]*

Form No. 2,6 Land Registry Form A.

Victoria Book & Stationary Co. Ltd., Victoria, B.C.

RECEIVED
LAND REGISTRY OFFICE
VICTORIA, B. C.

**1-328581**

**63 May 24 14 56**

THE GOVERNMENT OF
THE PROVINCE OF BRITISH COLUMBIA
**LAND REGISTRY ACT**
**FORM A**
**(Section 124.)**

# Application for Registration of Fee- simple

Date May 21th ....., 19.63....

**I** ..... **GWNEDD M. HUGHES** ..... solemnly declare that I am (a Solicitor or the duly authorised Agent of ..... **THE KHALSA DIWAN SOCIETY OF VICTORIA** .... ....., and that. ..... **it is**) entitled to be registered as owners in fee-simple of the land hereunder described, and make application under the provisions of the " Land registry Act" and claim registration accordingly.

The full name, address, and occupation of the person to be registered as owner is .....
.....THE KHALSA DIWAN SOCIETY OF VICTORIA of 1210 Topaz Avenue, in the City of .....
..... Victoria, Province of British Columbia. .....

* Not applicable where the applicant is a corporation. Strike out words

~~XXXXXXXXXXXXXXXXXX~~
~~XXXXXXXXXXXXXXXXXX~~

~~XXXXXXXXX~~.... ....., ~~XXXXXXXX~~

(Adapt to suit circumstances.)not applicable

U For use where the application is a made by a solicitor or agent

~~XXXXX XXXXXXXXXXXXXXXXX

# Indenture - May 22 1963
## Tranfer of land to the Khalsa Diwan Society of Victoria
## Lots - # 154, 156, 268, 269, 270 & 271.

---

Form No. 2, Deed of Land (Conveyance) Victoria Book & Stationary Co. Ltd., Victoria, B.C.

**1-328581**

# This Indenture,

Made the **22** day of **May**
in the year of our Lord one thousand nine hundred and **Sixty-three** ..... In pursuance of the "Short form of Deeds Act"

**Between**

**The KHALSA DIWAN SOCIETY**, of 1210 Topaz Avenue, in the City of Victoria, in the Province of British Columbia.

(hereinafter called the "Grantor") of the one part

**And**

**THE KHALSA DIWAN SOCIETY OF VICTORIA**, of 1210 Topaz Avenue, in the City of Victoria, in the Province of British Columbia.

(hereinafter called the "Grantee") of the other part

**Witnesseth** that, in consideration of ..... ONE .....

..... Dollar ($1.00 )

of lawful money of Canada now paid by the Grantee to the said Grantor (the receipt whereof is hereby by him acknowledged) he, the said Grantor. **Both Grant** unto the said Grantee, his heirs and assigns FOREVER:

**All and Singular** those certain parcels or tract of land situate, lying and being

in the City of Victoria, in the Province of British Columbia, and more particularly known and described as follows:- Lots One hundred and fifty-four (154) and one hundred and fifty-six (156), ~~Two hundred and Sixty-seven (267),~~ Two Hundred and sixty-eight (268), Two Hundred and sixty-nine (269), Two Hundred and seventy (270), and Two Hundred and seventy-one (271), Section Four (4) , VICTORIA DISTRICT, Map 299.

**Form "G" Land Registry Act (Sec 50)**
**MEMORANDUM OF REGISTRATION**

APPLICATION RECEIVED THE **11th June 1963** on application received of the time written or stamped on the application.

**J. V. DiCastri**
**Registrar of the Victoria**
**Land Registration District**

**Together** with all buildings, fixtures, commons, ways, profits, privileges, rights, ease- ments and appurtenances to the said hereditaments belonging, or with the same or any part thereof, held or enjoyed, or appurtenant thereto; and the estate, rights, interest, property, claim and demand of him, the said Grantor, in, to, or upon the said premises.

Form No. 2, Deed of Land (Conveyance) Victoria Book & Stationary Co. Ltd., Victoria, B.C.

*No.* .....1-333616

# This Indenture,

Made the **12th** day of **September**
in the year of our Lord one thousand nine hundred and **Sixty-three (AD 1963)** ... In pursuance of the "Short form of Deeds Act"

**Between**

**The KHALSA DIWAN SOCIETY**, of 1210 Topaz Avenue, in the City of Victoria, in the Province of British Columbia.

(hereinafter called the "Grantor") of the one part

**And**

**THE KHALSA DIWAN SOCIETY OF VICTORIA,** of 1210 Topaz Avenue, in the City of Victoria, in the Province of British Columbia.

(hereinafter called the "Grantee") of the other part

**Witnesseth** that, in consideration of ..... ONE .....

..... Dollar ($1.00 )
of lawful money of Canada now paid by the Grantee to the said Grantor (the receipt whereof is hereby by him acknowledged) he, the said Grantor. **Both Grant** unto the said Grantee, his heirs and assigns FOREVER:
**All and Singular** that certain parcels or tract of land situate, lying and being

in the City of Victoria, in the Province of British Columbia, and more particularly known and described as:-

Lot Two Hundred and sixty-seven (267), of
Section Four (4) , VICTORIA DISTRICT, Map 299.

Form "G" Land Registry Act (Sec 50)
**MEMORANDUM OF REGISTRATION**
Registered the day of **OCT. 11th 1963** 19
application received of the time written or stamped on the application.

**J. V. DiCastri**
**Registrar of the Victoria**
**Land Registration District**

# Indenture - May 22 1963
# Tranfer of land to the Khalsa Diwan Society of Victoria
# Lots - # 154, 156, 268, 269, 270 & 271.

---

Form No. 2,6 Land Registry Form A.

Victoria Book & Stationary Co. Ltd., Victoria, B.C.

RECEIVED
LAND REGISTRY OFFICE
VICTORIA, B. C.

**I-333616**

THE GOVERNMENT OF
THE PROVINCE OF BRITISH COLUMBIA
**LAND REGISTRY ACT**

**63 Sep 17 13 35**

## FORM A

**(Section 124.)**

## Application for Registration of Fee- simple

Date **September 17th** .....,19.**63**.....

**I** ..... **PATRICK J, SINNOTT** ..... solemnly declare that I am (~~or~~ Solicitor for ~~the duly authorised Agent of~~ **THE KHALSA DIWAN SOCIETY OF VICTORIA** ..... and that. ..... **IT IS .....)** entitled to be registered as owners in fee-simple of the land hereunder described, and hereby make application under the provisions of the " Land Registry Act" and claim registration accordingly.

The full name, address, and occupation of the person to be registred as owner is .....
..... **THE KHALSA DIWAN SOCIETY OF VICTORIA,** ..... ....
..... **1210 Topaz Avenue, Victoria, British Columbia** .....

* Not applicable where the applicant is a corporation.

~~XXXXXXXXXXXXXXXXXX~~
~~XXXXXXXXXXXXXXXXXX~~

Strike out words not applicable

✞ For use where the application is a made by a solicitor or agent

I am Informed, by.... ..... **the Aplicant**....., and
(Adapt to suit circumstances.)
verily believe, that the person so entitled to be registred as owner is a British subject, ~~XXXXXXX~~
~~XXXXXXXXXXXXXXXXXX~~

The fee-simple is registered in Vol. , Fol. , of the Register.
**Duplicate #17806 F**

**DESCRIPTION OF LAND**

| Municipality or Assessment District | Lot or section | Admeasurement or acreage |
|---|---|---|
| Victoria | Lots 267, Section 4, VICTORIA DISTRICT, Plan 299., | 5 - 66 |

**LIST OF INSTRUMENTS**

| Date | Parties | Character of Deed |
|---|---|---|
| 1963 September 12th | THE KHALSA DIWAN SOCIETY to THE KHALSA DIWAN SOCIETY OF VICTORIA | Deed of land<br>Certificate of Title on file<br>Tax certficate on file. I -382581<br>**OK ✓**<br>D F 80083<br>N I T |

And I solemnly declare that I have investigated and ascertained that the value the said land, and the market value thereof at the date of this application including all buildings and improvements thereon erected is.....$15,000.00....., dollars and that the title deeds mentioned hereon are all those in my custody, possession, or power, relating to the said land, *(in the case of solicitor or agent, add)* and to the best of my belief there are no other deeds in the custody, possession or power of the owner, relating to the same; and I am duly authorized by the above named owner to make this application, *(in the case of agent add)* and I reside in the Province of British Columbia, and I am of the full age of twenty-one years.

And I make this solemn declaration conscientiously believing it to be true, and knowing that it is of the same force and effect as it made under oath and by virtue of the "Canada Evidence Act".

Declared before me this.....**17 th**.....

day of.....**September**..... 19 **63**

at ..... **Victoria**....., British Columbia

*(Signature)* .....

*(Full Post Office Address)*

P. J. Sinnot

1006 Government Street, Victoria, B.C.

Form No. 2,6 Land Registry Form A.

Victoria Book & Stationary Co. Ltd., Victoria, B.C.

RECEIVED
LAND REGISTRY OFFICE

**APPLICATION ONLY**

VICTORIA, B. C.

1-334230

THE GOVERNMENT OF
THE PROVINCE OF BRITISH COLUMBIA
LAND REGISTRY ACT
FORM A
(Section 124.)

63 Oct 1 13 33

# Application for Registration of Fee-simple

Date **October 1st** .....,19.63....

I ..... **GWENEDD M. HUGHES,** ....., solemnly declare that I am (~~xxxxxxxxxxx~~ the duly authorised Agent of ....**THE KHALSA DIWAN SOCIETY OF VICTORIA...** ..... ..... and that. ..... it **is .....**) entitled to be registered as owners in fee-simple of the land hereunder described, and hereby make application under the provisions of the " Land Registry Act" and claim registration accordingly.

The full name, address, and occupation of the person to be registred as owner is .....
..... **THE KHALSA DIWAN SOCIETY OF VICTORIA,** .....
..... **1210 Topaz Avenue, Victoria, British Columbia** .....

* Not applicable where the ~~XXXXXXXXXXXXXXXXXX~~ ~~XXXXXXXXXXXXXXXXXX~~ is a corporation. Strike out words not applicable

Signed *P. J. Sinnott* applicant

333616

✞ For use where the application is a made by a solicitor or agent

I am Informed, by.... ..... **the Applicant**....., and
(Adapt to suit circumstances.)
verily believe, that the person so entitled to be registered as owner is a British subject, or (and is not a British subject)
The fee-simple is registered in Vol. , Fol. , of the Register.

328581 F

**DESCRIPTION OF LAND**

| Municipality or Assessment District | Lot or section | Admeasurement or acreage |
|---|---|---|
| VICTORIA | Lot s 154, 156, ~~267~~, 268, 269, 270, and 271 , Section 4 , Victoria, Plan 299. | *G M H* 5 - 51 P J S |

**LIST OF INSTRUMENTS**

| Date | Parties | Character of Deed |
|---|---|---|
| 1963 October | THE KHALSA DIWAN SOCIETY OF VICTORIA<br>Request for Consolidation | Certificate of Title # I - 328581<br>and<br># I - 333616 on File |
| | **Consolidation** | |

And I solemnly declare that I have investigated and ascertained that the value the said land, and the market value thereof at the date of this application including all buildings and improvements thereon erected is.....$77,000.00....., dollars and that the title deeds mentioned hereon are all those in my custody, possession, or power, relating to the said land, *(in the case of solicitor or agent, add)* and to the best of my belief there are no other deeds in the custody , possession or power of the owner, relating to the same; and I am duly authorized by the above named owner to make this application, *(in the case of agent add)* and I reside in the Province of British Columbia, and I am of the full age of twenty-one years.

And I make this solemn declaration conscientiously believing it to be true, and knowing that it is of the same force and effect as it made under oath and by virtue of the "Canada Evidence Act".

Declared before me this.....**1 st**.....
day of.....**October**..... 19 **63**
at ..... **Victoria**....., British Columbia

*(Signature)* .....

*Gwynedd M. Hughes*

*(Full Post Office Address)* 1006 Government Street, Victoria, B.C. Victoria, B. C.

Commissioner for taking Affidavits in British Columbia

**P.J.SINNOTT.**

220 **Registration Fee-simple – September 17 1963**
**Tranfer of land to the Khalsa Diwan Society of Victoria**
**Lot - # 267**

---

Form No. 2,6 Land Registry Form A.

Victoria Book & Stationary Co. Ltd. Victoria, B.C.

No .....

**1-337713**

THE GOVERNMENT OF
THE PROVINCE OF BRITISH COLUMBIA
**LAND REGISTRY ACT**
**FORM A**
**(Section 124.)**

**63 Dec 17 AM 11 : 04**

# Application for Registration of Fee-simple

Date Dec. ~~NOV~~ **13th** ....., 19.**63**.

**I** ..... PATRICK J. SINNOTT ....., solemnly declare that I am (~~or. Solicitor for~~ the duly authorized Agent of ..... **THE KHALSA DIWAN SOCIETY OF VICTORIA** ..... and that. .... it **is .....**) entitled to be registered as owners in fee-simple of the land hereunder described, and hereby make application under the provisions of the " Land Registry Act" and claim registration accordingly.

The full name, address, and occupation of the person to be registered as owner is .....
..... **THE KHALSA DIWAN SOCIETY OF VICTORIA,** of **1210 Topaz Avenue, in the City of** .....
... ..... **Victoria, in the Province of British Columbia.** .....

* Not applicable where the applicant is a corporation. Strike out words not applicable
✞ For use the applicatio is a made by a ~~XXXX

IN THE MATTER OF THE PLANS CANCELLATION ACT

AND IN THE MATTER OF Lots 267, 268, 269, 270 and 271 of Section 4, Victoria District, Plan 299.

BEFORE MR. VICTOR DI CASTRI
REGISTRAR, LAND REGISTRY OFFICE.
VICTORIA, B.C.

1-337713

THE 17th DAY OF ~~NOVEMBER~~ December, 1963.

UPON READING the Petition of the Petitioner, PATRICK J. SINNOTT on behalf of The Khalsa Diwan Society of Victoria of 1210 Topaz Avenue, Victoria, British Columbia; AND UPON READING the affidavit of PATRICK J. SINNOTT, sworn the 4th day of November, 1963, AND UPON HEARING Mr. P. J. Sinnott of Counsel for the said Khalsa Diwan Society of Victoria;

IT IS ORDERED that Plan 299 be amended by cancelling the dividing lines between Lots 267, 268, 269, 270 and 271, of Section 4, Victoria District, Plan299, and thereby consolidating the same into one parcel to be known as Lot C of said Plan.

J. V. DiCastri
Registrar of the Victoria
Land Registration District

# Table of Contents
# CHAPTER TEN
# Struggle to be on the Board


**Genesis of two distinct identities of the Sikhs** 10-225
- Sanctification rites 10-225
- Sikh sanctification rite: Amrit 10-225
- Origin of the five "K" (Kakkars) PQJ KKaR : external symbols 10-226

Economic and religious background of the Punjabi immigrant 10-227

**Selection of officials to the Board Controversy** 10-229
- Scene in India 10-229
- Sahjdhari Sikh 10-229
- Sahjdharis voting rights – not eligible to stand for office 10-230

**British Columbia story** 10-230
- Members 10-231
- Officers 10-231
- Religious Orthodoxy challenged 10-231
- April 1952 Vancouver meeting 10-232
- Resolution empowering Sahjdharis passed 10-234

Genesis of The Punjabi Akali Sikh Temple in Victoria 10-235

Photographs - Election to the Board episode 10-237

# The Struggle for right to be elected to board of The Khalsa Diwan Society - 1952

## Chapter 10, Genesis of two distinct identities of the Sikhs

For historical reasons, the Sikh society has ***two distinct*** groups:

1. **Amritdharis**[129] observe the Five K's injunctions of baptized Sikhs explained below. They are also called Keshdharis for keeping hair unshorn.
2. **Sahajdharis**[130] This body of Sikhs though outwardly not conforming to the symbols of the Khalsa, accepts the spiritual and social code of the Gurus and remain an inalienable and worthwhile part of the Panth i.e. Sikh community

These two groups contest, what to most people are points of no consequence. From 1904 to 1953, these two groups were involved in power struggle in British Columbia, each pushing its agenda, and *'middle of the road'* group re-aligning on an on-going basis with either of the contenders. This state of affairs prevailed in the Victoria and the Duncan area on Vancouver Island and the Lower Mainland.

This is a good time to give background to the Sikh sanctification rites (baptism) changes brought about in March 1699 in Anandpur Sahib.

### Sanctification rites

1 Sanctification rites are performed by most societies.

2 In antiquity in India the holy man would consecrate water by dipping his toe or foot in it, and the votaries drank this portion to awaken the spark of Divine spirit within them. This was called "Charn Pahul" ਚਰਣ ਪਾਹੁਲ - nectar of saint's feet.

### Sikh sanctification rite: Amrit

The initiatory rite of the Sikhs is Khande de Pahul ਪਾਹੁਲ, also called Amrit ਅਮ੍ਰਿਤ.

Guru Gobind Singh, the tenth Master, brought a radical change. In March 1699, at the Baisakhi congregation in Anandpur at Keshgarh Sahib. Guru Gobind Singh flashed his unsheathed sword and asked for volunteer-sacrifice in the name of the Faith. Each time after the call was answered Guru Gobind Singh led the man to an enclosure. A loud thud was heard, and he reappeared with his sword dripping blood, to call for another sacrifice until all five calls were answered.

---

129 Amritdhari in a baptized Sikh who among other consitions keeps the five external symbols of the faith. Keshdhari is one with unshorn hair and is not necessarily a baptized Sikh.

130 Sahajdhari ਸਹਿਜ-ਧਾਰੀ means easy going. Khuswant Singh uses this spelling in his books.

The five "Beloved's" ਪੰਜ ਪੀਆਰੇ who answered the call were:

| Name | Occupation | Origin | Site's location | Name's symbolism |
|---|---|---|---|---|
| **Daya Ram** | Khatri | Lahore | North India | Compassion |
| **Dharam Das** | Jat | Rhotak-Delhi | Central India | Righteousness |
| **Mokham Chand** | Dhobi | Dwarka-Gujrat | Western India | Fortitude |
| **Himmat Rai** | Potter | Jagan-Nath | Eastern India | Courage |
| **Sahib Chand** | Barber | Bedan | South India | Mastery over the self |

As you preview the details of the five volunteers make special note that all *so* called castes of the Hindu's are represented, and these five persons came from the centre and all four corners of India. The wrong impression has lasted too long that Sikh faith is only associated with the Punjab. It had its roots in all parts of India.

After this Guru Gobind Singh[131] brought out the five Sikhs he had taken into the tent, dressed in fresh garments, blue turbaned, with loose, long, yellow shirts, a waist band, with sort of knickerbockers worn as under-wears, and with swords dangling by their sides. These the Guru called his Panj-pyaras (the beloved five).

The Guru now asked for a steel bowl filled with water, to which were added some 'Patashas"[132] and he started stirring it with a steel double-edged dagger, reciting all the while five compositions. These five compositions are:-

1 Japji Sahib of Guru Nanak
2 Jap of Guru Gobind Singh
3 Benati Chaupai of Guru Gobind Singh
4 Ten Swaiyyas of Guru Gobind Singh
5 Anand of Guru Amar Das

## Origin of the five "K" (Kakkars) ਪੰਜ ਕਕਾਰ : external symbols

Then followed a long discourse which includes the following injunctions:[133]

"Five K's you will observe as a pledge of your dedication to my ideals.

**Kesh** You will wear your hair unshorn like the ancient sages or Kashatriyas (warriors),
**Kanga** a comb to keep it clean,
**Kara** a steel bracelet to denote the universality of God,
**Kacha** an underwear to denote chastity, and
**Kirpan** a steel-dagger for your defense.

To recap, for historical reasons the *two distinct identities* in the Sikh society are:

---

131 A History of the Sikh People. 1469-1988 by Dr. Gopal Singh. World book centre Page 288-290.

132 Patasha is a sugar based candy. Mata Sahib was the one who added saying this will add sweetness to the baptised ones.

133 Kakkars are external symbols of faith.
A very detalied and interesting account is found in
A History of the Sikh People. 1469-1988 by Dr. Gopal Singh. World Book Centre Pages 286-291.

1 **Amritdharis** They observe the Five K's injunctions of baptized Sikhs.

2 **Sahajdharis** This body of Sikhs though outwardly *not conforming* to the symbols of the Khalsa, accepts the spiritual and social code of the Gurus and remain an inalienable and worthwhile part of the Sikh community, i.e. Panth.

## Economic and religious background of the Punjabi immigrant

The Punjab, after annexation by the British in 1849, was visited by six famines during the first half of British rule, causing widespread waves of desolation and increasing numbers of starvation deaths[134]. The famines of 1896-97 and 1899-1900 were far fewer in their ferocity than the earlier ones. While food became scarce and prices galloped unchecked, the Government did not think wise to check the export of food grains even during the famine years.[135]

Economic conditions worsened further during the first decade of the twentieth century. Drought conditions of 1905-07 and recurrent epidemics of malaria and plague caused unprecedent mortality. The Lieutenant-Governor of Punjab lamented in one of his reports of 1907 that plague alone was killing 60,000 Punjabis a week[136]. The epidemics took a toll of two million lives in the province leading to a net reduction of 2.2 % in the population[137] between the years 1901 and 1911.

The wave of emigration from rural areas of central Punjab to North America started in these conditions of economic distress at the beginning of the twentieth century. Among the most congested areas in the Punjab at that time were the districts of Jalandhar and Hoshiarpur. The density of population in Jalandhar in 1901 was 641 per square mile, and as for the density of population of the area under cultivation, Hoshiarpur had a higher rate of 860 per sq. mile than Jalandhar's 846 per sq. mile[138]. Malcolm Darling noted when the size of the holding forced a choice between unremitting toil and emigration abroad there was hardly any more enterprising emigrant than the Jat Sikh of this area[139].

All these immigrants came mainly from five districts of Punjab, largest numbers coming from those of Jalandhar and Hoshiarpur[140]. Over 75 per cent of them were Sikhs and of these around fifty per cent were ex-soldiers who had served in the British India Army[141]. These people had little political consciousness and nationalist interest when they first

134 Inderjeet Sharma, "Punjab famines and the British Policy in the 19th Century, Punjab History Conference 1979, Proceedings (Patiala: Punjab University 1981) p. 180.

135 Ibid., p. 185.

136 Cited in Norman Gerald Barrier, "Punjab Politics and the Disturbances of 1908 (Ph. D. Dissertation, Duke University, 1906), pp. 233-43.

137 Report, Census of the Punjab, 1901, p. 10.

138 Ibid., p. 12.

139 Darling, op. cit., pp. 47-48.

140 S.A. Waiz (ed), Indians abroad (Bombay: The Imperial Citizenship Association, 1927), p. 648.

141 Report of Daddy S. Bujor, Official 'Hindu' interpreter of the US Immigration Department, Government of India, Commerce Department, Emigration A. Proceedings, No. 4.

arrived in North America. They had come from closed village communities and their aspirations were mainly to earning of money. Nationalist political activity was little known to the Punjabi villager before the momentous events[142] of 1919-1920.

The Aligarh movement incarnated the urge of the Muslims for re-establishing their religious identity and for the development of the Urdu language. Likewise, Vedic religion and Hindi came to be equated with the Arya Samaj and Sikhism and Punjabi with the Singh Sabha. The foundation of the Singh Sabha[143] and the Arya Samaj, powerful Sikh and Hindu socio-religious movements respectively among other factors transformed the former blurred divisions to well defined cultural boundaries. A similar process had also been started among the Muslims. Kenneth Jones puts it thus:

> By 1890 the Punjab was divided into a series of aggressive organizations, each possessing its own ideology, each containing a unique sense of identity. To protect that identity and its base became the most fundamental drive for educated and marginal Punjabis[144].

Singh Sabha scholars and writers were so successful in their attempt to reformulate the Sikh traditions that their general interpretation of the tradition acquired the status of implicit truth. In the process, from among the many Sikh identities, the Khalsa sub-tradition emerged to imprint its image on the "new" community. Most of the immigrants to Canada were Sikhs and they brought the Khalsa sub-tradition with them.

In India the Singh Sabhas and the Chief Khalsa Diwan[145] strove to restore Sikhism to its pristine purity. In this they were helped indirectly by the British military authorities. After the 'mutiny of 1857' the British Indian army was reorganized on the fictional theory of martial races. The British military authorities, Lord Roberts and Lord Kitchner, considered Punjab as the home of the best fighting material, among whom the Jat Sikhs of central Punjab were a most important element.[146] The Sikh soldiers were given great credit for the suppression of the mutiny and for their bravery in several imperial wars. Nearly two-fifth of all Indian troops in 1907 were drawn from the Punjab and Sikhs constituted 24 per cent of the total strength[147].

---

142 This refers to the Baisakhi day Jallianwala Bagh massacre in April 1919 and its aftermath.

143 Singh Sabha movement was launched in 1873 and accepted whole-heartedly by the Sikh orthodoxy and became wide spead. The Amritsar and Lahore executives initially worked in tandem and later fell out over doctrinal differences. Extreme todyism to British rulers by its executive made it unpopular from 1900s and totally in 1920s.

144 Kenneth Jones, Arya Dharm: Hindu Consciousness in the 19th Century Punjab (Delhi: Manohar Publications, 1976).

145 The Chief Khalsa Diwan, founded on Nov 10th 1901 in Amritsar suceeded the Singh Sabha which was rivetted with internal dissension. Jallianwala Bagh massacre aftermath & its pro British stance.lost support among Sikhs.

146 Micheal Francis O Dwyer, India as I knew it, 1885-1925 (London: Constable & Co., 1925), p. 213.

147 Barrier, Punjab Disturbances, pp. 60-61, n. 1.

Many of these soldiers went aboard on military expeditions. Returning home on leave of absence or after retirement they missed the thrill and excitement of foreign lands and longed for new pastures. Their wander lust became an added inducement to emigration when economic difficulties at home forced them to look for alternatives.

Strengthening of orthodoxy amongst Sikh soldiers was considered an essential imperative to maintain their loyalty and martial instincts. Macauliffe wrote:

Any falling off from orthodoxy detracted from the fighting force of Sikh soldiers[148].

The soldiers serving in the Army or those who had retired were the only source for dissemination of Singh Sabha ideology in the Sikh peasantry which had remained largely indifferent to it[149].

## Selection of officials to the Board Controversy

## Scene in India

The Amritdhari group was flattered by the opinion that they alone were heirs to the *Guru Granth Sahib's* keeping and they were apprehensive of diminishing the value of their inheritance by sharing it too easily with others. Thus, they felt they alone were qualified to make decisions in the running of the gurdwaras[150].

The Shiromani Gurdwara Parbandhak Committee (SGPC), launched in November 1920 was registered on April 30th 1921. Many Gurdwaras came under local community control after brief agitation against the *Pujaris* or *Mahant's* (Temple Custodians), even before society committees been formed. A lot of effort and sacrifices were made by the Sikh community to regain control of the Gurdwaras from the corrupt "*Mahants*". The British India government initially sided with the Mahants and then yielded. As a result of the Sikh Gurdwara Act, passed on July 9th 1925, the historical gurdwaras in what is now Punjab, Himachal Pradesh, Haryana and Chandigarh came under the purview of the SGPC.

## Sahajdhari Sikh

The issue of "defining" a Sahajdhari Sikh is neither new nor recent. The eminent Sikh historian Bhai Kahan Singh of Nabha[151], defined Sahajdharis in the Mahan Kosh as "part of the Sikhs — who are followers of the ten Sikh gurus and do not recognize any other authority in religion, are non-baptized and do not undergo the initiation by the 'Khande ka pahul' and do not stick to the five *Ks*."

---

148 Cited in D. Petrie, Developments in Sikh Politics 1901-1911, A report, reprinted, Amritsar, Chief Khalsa Diwan, n.d.). p. 11.

149 Harbans Singh, Origins of Singh Sabha: Essays in honour of Dr. Ganda Singh (Patiala: Punjabi University, 1976), p. 28.

150 The cynical, though common perception is that it is all about the fear of losing control over vast funds available with cash-rich gurdwaras which allegedly are siphoned off to wage political battles.

151 Circa 1870. He compiled the first Punjabi dictionary.

The Sikh Gurdwara Act, 1925 describes a "Sahajdhari" as follows:

> A person who performs ceremonies according to Sikh rites; who does not use tobacco or kutha (ਕੁੱਠਾ - meat from animal slaughtered according to Mohammedan law) in any form; who is not a 'patit' and who can recite 'mul mantra'.

'Patit' is defined as a person, who being a 'Keshdhari' Sikh, trims or shaves his beard or kesh or who, after taking amrit, commits any one or more of the four "kurehats"—having sex with a person other than one's spouse, eating kutha meat slaughtered as per Muslim rites, trimming or shaving the beard or kesh or using tobacco in any form.

The definition of Sahajdhari as provided in the Sikh Gurdwara Act -1925 does not leave any ambiguity and has stood the test of time for almost seven decades. Of the total population of the community in the world, more than 80 per cent are **not** Amritdhari (baptized) Sikhs.

### Sahajdharis voting rights – not eligible to stand for office

The voting rights of the Sahajdharis is a major cause for concern for Amritdharis. In India owing to some political compulsions, Sahajdharis were given the right to vote in 1959 though there was no such provision in the original gurdwara act of 1925. These rights continues till today. However, the most contentious issue is pertaining to the definition of the "Sahajdhari Sikh" is the question whether:-

> A person born in a Sikh family but not actually adhering to Sikh way of life and symbols can be defined as "Sahajdhari Sikh" or a person not born in Sikh family but having full faith in the Sikhism can be called a "Sahajdhari Sikh" has not been resolved. It raises the possibility of opening the franchise to non-Sikhs.

Amritdharis feel as per Sikh tenets there is no room for allowing Sahajdharis to manage any Sikh shrines. The issue of management of shrines in India has been addressed and stands protected in terms of the provision of Section 45 (clause 6) of the Sikh Gurdwara Act, 1925 as amended in 1959, whereunder the qualification, the right to contest for a post has been confined only to Amritdhari Sikhs[152] and all other categories are excluded.

## British Columbia story

In 1952, the Khalsa Diwan Society had its headquarters in Vancouver, with branches in Victoria and Abbotsford gurdwaras. Any decision taken at the Vancouver gurdwara's general meeting triggered similar changes at its branch gurdwaras, by the rules of the Constitution adopted on February 12th 1915. The constitution amendments in February and July 1933 did not vary the relationship between the three gurdwaras.

---

152 It is alleged to maintain purity of management. The common perception is that it is all about the fear of losing control over vast funds available with cash-rich gurdwaras which allegedly are siphoned off to wage political battles.

The relevant sections of the 1915 Constitution of the Khalsa Diwan Society are reproduced below. Note only Amritdharis are elegible for the executive posts. There is a membership fee payable monthly to retain the voting right.

**MEMBERS**

**10.-** The members of the Society may be active or associate members, and are those persons who are true Sikhs, and are duly enrolled on the books of the Society as members thereof.

**11.-** Active members are those members who undertake to contribute One Dollar per month towards the general funds of the society.

**12.-** Associate members are those members who undertake to contribute the sum of Fifty Cents per month towards the general funds of the Society.

**13.-** Any Active member shall have power to vote at all general, special, annual or ordinary meetings of the Society, provided his monthly dues of $1.00 are paid in full at least one day before the date of such meeting.

**14.-** No Associate member shall have power to vote at any of the meetings of the Society.

**OFFICERS**

**35.-** The qualifications of any officer or committeeman shall be that he be an active member, a true Sikh, an honest, upright man and of temperate habits, and faithful to his countrymen, AND should the Society in general meeting deem any member of the Executive or a sub-committeeman, unfit, for any reason, to hold office, it may require such Committeeman to vacate his office as such, upon a three-fourths majority vote of the members present who are entitled to vote, and the Society may in the same manner appoint a new member of any Committee if his office becomes vacant for any reason whatsoever.

The Sikh immigrants to British Columbia in the first two decades of the twentieth century came as adults and were Keshdharis. The Gurdwara Committee, later known as the Khalsa Diwan Society had their work cut out for them. Bhai Bhag Singh (President) and Gyani Balwant Singh were concerned about the corrupting influence of Canadian environment and resolved to conduct evangelical work (gurmat prachar), to baptize the

non-baptized (Sahajdhari) Sikhs, and to maintain the purity of the Sikh religion norms[153]. Concerted efforts were made to fight what was described as a ***mowna lehar***, a wave of immigrants who did not keep kesh, i.e got clean-shaved and wore hats. This trend was viewed with abhorrence by the orthodox keshdhari Sikhs. It weighed heavily on the minds of the leaders. According to Bhai Kartar Singh of Nawan Chand, 'approximately six hundred Sikh brothers had taken to wearing of hats', by January 1908[154]. The Khalsa Diwan Society decided to ostracize such apostates and prohibited other Sikhs from such social and business relations such as accepting or purchasing eatables from them or welcoming them in their homes. The Singh Sabha followers in Canada took active steps to maintain the purity of Sikhism. C.I.D. from India report, that there was in Canada, a section of 'clannish Sikhs', whose 'jealousy and bigotry —— keep alive the ill feeling between mownas and Sikhs'[155].

The immigrant's children, mostly sons, started to come out from 1923 onwards; some with their mothers but most on them on their own (with a returning relative or father's friend) to join their father. This generation that had attended school in Canada at some stage had a haircut, joined the main stream, and were Sahajdharis.

Initially the congregation had majority of Amritdharis with a small group of Sahajdharis. The far-sighted ones among the elders could see a problem in the making and wanted to make changes in temple management in good time. Those with more rigid interpretation of the orthodoxy would brook no change in the gurdwara management board set-up.

## Religious Orthodoxy challenged

The 1915 Constitution of the Khalsa Diwan Society in section 35, which defines qualifications of an office bearer, has the words "**true Sikh**". *The Amritdharis interpreted this to mean only those who bore all the external symbols of a baptized Sikh*, and believed they were *the sole legitimate keepers of the flame of religious purity*. The Amritdharis were adamant in their stance of maintaining the status quo with only baptized members allowed to be committee members. Sahajdhari Sikhs maintained that a Sikh remains a part of his community and follows his religious beliefs even after cutting his hair. He should not be denied the right to vote and stand for office."

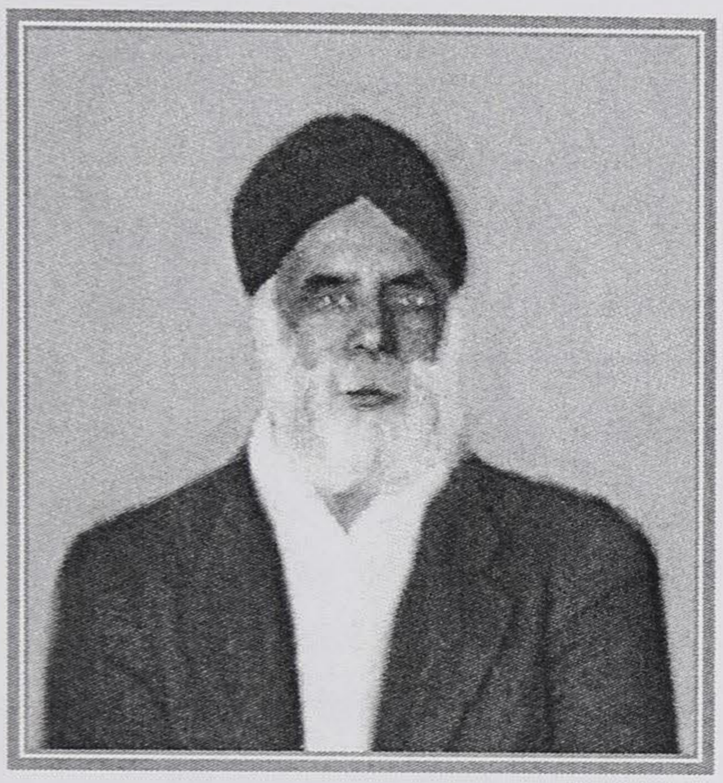
Atma Singh Dodd
Photo by courtsey of his son,
Jaswant Singh Dodd

153 'Written Account of Bhai Kartar Singh Chand' in Ganda Singh (ed), Amreka Vich Hidustani, pp. 55-83. Also Teja Singh, op. cit. pp. 294-95.

154 Ganda Singh, op. cit. p. 81. According to him in one factory at Millside where about five hundred Punjabi Sikhs were employed the number of proper amritdhari Sikhs was only around thirty, ibid, p. 67.

155 D.C.I's Report of June 15th 1910. Home Political Branch Proceedings, August 1910, Nos. 10-17.

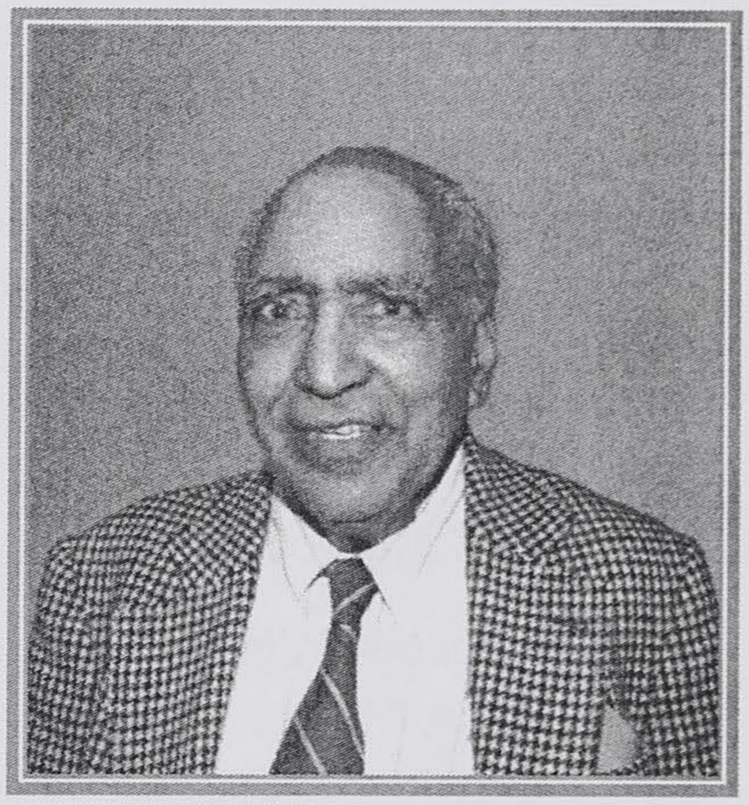
Nand Lal Pallan recollects that Sahajdharis were exercising the right to vote by show of hands in the pre and post Second World War era, but were denied the right to stand for the executive post. They protested that while Sahajdharis monthly money dues were accepted they were shut out otherwise. To pacify them it was conceded they could be elected to serve on the Langar sub-committee.



Above is Gurdit Singh Bilga photo by courtesy of Gurdeep Sundher

At the general meeting in Vancouver In 1934-35 it was suggested that the Sahajdhari Sikhs be eligible to stand for election to the management committee of the gurdwara by Gurdev Singh Dhillon after discussion with Atma Singh Dodd[156] **Gurdit Singh Bilga** curt reply was "I will deal severely with any member so elected".[157] This robust ".rejection by an ".influential leader buried this problem for the time being. However, the number of Sahajdharis was increasing all the time with a corresponding decrease in numerical strength of Amritdharis.

In 1950s all committee members wore turbans. In 1952 changes in immigration regulations allowed Taksal educated priests to be sponsored from India. Victoria brought out Gyani Hira Singh Skuja and a little later Vancouver brought out Gyani Mani Singh Saini and Gyani Naranjan Singh Grewal from village Jodh in the Punjab.



Karam Singh Banga
Photo by the Author

**Karam Singh Banga**
in Duncan, B.C. recollects:

"Coming from India Gyani Mani Singh Saini disembarked at Vancouver airport with a bared sword. This raised a lot of consternation. At the Second Avenue Sikh temple Gyani Mani Singh recited Ardas with unsheathed kirpan[158]. Some people felt supplication to God with bared sword was inappropriate and this practice should stop.

156 Atma Singh Dodd came to Canada in 1923 as a student. He studied at University of British Columbia for one year in 1926. When threatened with deportation, he attended University of Idaho for one year. When the funds ran out and he returned to Canada.

157 Gurdit Singh Sanghera from village Bilga was a man with very strong convictions and equally blunt in his language to emphasise his viewpoint. He was an affluent and influential member of the Vancouver Sikh congregation. He was a dynamic person who had helped many people over a long time and had a large, loyal following.

158 Guru Gobind Singh in his epistle Zafarnama: Stanza 10 to Emperor Aurangzeb wrote:

| | |
|---|---|
| ਚੁੰ ਕਾਰ ਅਜ਼ ਹੀਲਤੇ ਦਰਗੁਜ਼ਸ਼ਤ | **When the other remedies fail,** |
| ਹਲਾਲ ਅਸਤ ਬੁਰਦਨ ਬਸ਼ਮਸ਼ੀਰ ਦਸਤ | **It is justified to unsheath the sword** |

There is a precedent in Sikh traditions. When Guru Gobind Singh sent Banda Bahadur (and five others), he gave his sword and five arrows from his own quiver with injunction to uproot the tyrannical rulers. At that occasion the Ardas was recited with a drawn sword. This was to signify that all non-violent means having failed, now Lord's blessing for needed violent means was appropriate. It is only at Hazoor Sahib that this hallowed tradition is followed to this day.

However, Gyani Mani Singh Saini was adamant, and would not budge from his position. He was strongly supported in this by Sran Singh Mahim's faction[159].

## April 1952 Vancouver meeting

### Resolution empowering Sahajdharis passed

**Karam Singh Banga** was present at this critical meeting. He recalls:

> Opinion was sought from Akal Takat. They were for stopping the drawn sword supplication.[160] But Gyani Mani Singh was adamant, and would not budge from his position. When there was a general meeting to thrash out this problem, initially it was said (by Kuldeep Singh Bains) that clean shaved Sikhs should be eligible to be on management committees. No attention was paid to this. Then Gyani Naranjan Singh, who was well educated and a good speaker raised question of ardas with the unsheathed Kirpan. When Gyani Mani Singh's faction maintained that they intended to continue the practice, Gyani Naranjan Singh asked if they intended to defy the Akal Takht ruling and was told "Yes". Then he said if they were intend on defying the Akal Takht, it was all right by him, but then they would have no objection to clean shaved Sikhs serving on management committees. They agreed, and would you believe that 13 clean shaved Sikhs were elected.
>
> Among the slate of thirteen members elected were Naranjan Singh Jodh (Grewal) as president, Ranjeet Singh Mattu as vice-president and Lashman Singh Thandi as secretary. Incidently Gyani Mani Singh Saini was voted a twenty-five dollar salary raise.

**Kuldeep Singh Bains** was also present at this critical meeting. He recalls:

> In Vancouver, in early April 1952, on the day of the Babbar movement at 1869 Second Avenue Gurdwara a general meeting was called to resolve *'the gyani reciting the Ardas, i.e. supplication with unsheathed kirpan'* problem.
>
> About fifty people from Victoria attended the meeting. They travelled in small groups at different time so as not to arouse suspicion of the planned 'ambush'. The secretary *Mehan Singh Bhoot* (Bhoot was his village of origin in India) chaired the meeting. I (Kuldeep Bains) proposed that Sahajdhari Sikhs should be eligible to be on management committees. No attention was paid to this. Mehan Singh Bhoot spoke against Ardas being recited with a drawn kirpan. There was a heated debate lasting two hours. When the debate concluded,

---

159 Sran Singh came from Mahim village in Jalandhar district. In 1952-53, his group founded the Akali Gurdwara in Vancouver on the 11th Avenue.

160 There is divergent opinion on this. Kuldeep Singh Bains maintais that it was being considered to seek opinion from Akal Takat about the drawn sword supplication but had not been done as yet.

*Malkeet Singh Parhar* from village of Karnana near Banga asked those people in favour of Ardas being recited with bared kirpan to stand up. As planned a majority of people stood up!

*Gyani Naranjan Singh Grewal*[161] from village Jodh was an educated man with very sharp mind. He realized that opportunity was at hand and seized it magnificently. He spoke more in sorrow than glee. He said "I don't like the resolution just passed by the congregation, but I like the way the congregation has made its decision and accordingly thoroughly endorse it. In the same spirit I would like all those who support the position that Sahajdhari Sikhs should be on Gurdwara management committees to stand up"[162]. Again, majority of people stood up. Thus, an issue about the Amritdharis Sikhs right to be exclusively allowed to serve and Sahajdharis Sikhs be excluded from their right to serve on the Management Board of SGPC, which had long been a bone of discontent between the orthodox and what is called progressive or pragmatic faction was resolved."

The decision of the Main Khalsa Diwan Society Vancouver meeting was binding on all its branches. In December 1952, at the 1210 Topaz Avenue Victoria Sikh Temple, a board of eleven Sahajdharis Sikhs was selected for the first time. They elected from amongst themselves *Mohan Singh Johal* as president and *Kuldeep Singh Bains* as secretary of the Victoria branch of Khalsa Diwan Society.

Hurdit Singh Johl led the Victoria Sikhs. This dynamic leader had helped many people over a long time and had a large, loyal following[163]. *Hurdit Singh Johl, ex-officio,* took charge of the keys to the Temple and became personally responsible for the Temple finances.

## Genesis of The Punjabi Akali Sikh Temple in Victoria

Before the April 13th 1952 Vancouver Gurdwara meeting mentioned above, various compromise suggestions had been suggested, but the Amritdharis would brook no change. After the resolution giving Sahajdharis the right to serve on the management board was passed the Amritdharis suggested many compromises like a Sahajdhari Sikh could serve as member but the top three posts, namely that of the president, the secretary and the treasurer should be filled by Amritdhari Sikh only. These proposals were rejected by the

---

161 Gyani Naranjan Singh Jodh worked in saw mills, and later owned and operated a planer mill. On a visit to Seattle, Washinton State in late seventies, he was found murdered in his motel room.

162 In Punjabi it goes;
ਇਹ ਫ਼ੈਸਲਾ ਜਿਹੜਾ ਸੰਗਤ ਨੇ ਕੀਤਾ ਇਸ ਦੇ ਨਾਲ ਮੈਂ ਸਹਿਮਤ ਨਹੀਂ, ਪਰ ਜਿਸਤਰ੍ਹਾਂ ਇਹ ਫ਼ੈਸਲਾ ਕੀਤਾ ਹੈ ਇਹ ਮੈਨੂੰ ਬਹੁਤ ਚੰਗਾ ਲਗਦਾ ਹੈ। ਇਸ ਲਈ ਮੈਂ ਇਸ ਨੂੰ ਸਿਰ ਮੱਥੇ ਤੇ ਕਬੂਲ ਕਰਦਾ ਹਾਂ। ਇਸੇਤਰ੍ਹਾਂ ਜਿਹੜੇ ਸੱਜਣ ਸਹਿਜਧਾਰੀਆਂ ਨੂੰ ਕਮੇਟੀ ਵਾਸਤੇ ਚੁੰਨਣਾ ਚਾਹੁੰਦੇ ਹਨ ਉਹ ਖੜੇ ਹੋ ਹਾਣ ॥

163 Hurdit Singh Johl came from Jandiala village in Jalandhar district in Punjab, India. A successful business man, he owned the Plumper Bay Sawmill.

Sahajdharis. The 1952 Christmas day meeting at the Topaz Sikh Temple for the first time elected all Sahajdharis slate for the Khalsa Diwan Society Executive Committee. The ousted Amritdhari group was very upset.

There was talk of a splinter group setting up an independent Gurdwara in Victoria. The idea of schism was repugnant to the congregation. Strenuous effort was made to preserve unity. The group of "thirteen" who headed the Amritdharis were prevailed upon not to separate. This group came to the Gurdwara on the following Sunday and attended the service upstairs. It seemed that a split had been avoided. When they came downstairs to partake in the communal meal, some one very foolishly taunted them as a group. The identity of this individual cannot be ascertained, nor what was said established. The result, how-ever, was the group of thirteen left then and there.

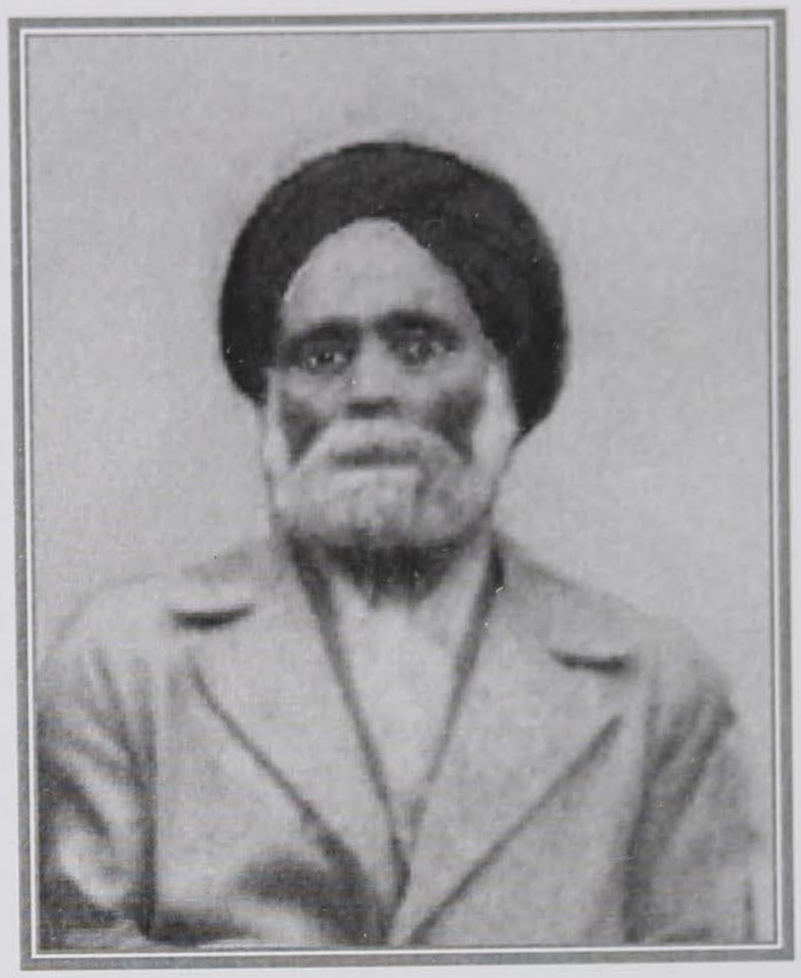
This Amritdhari group bought an empty Christian church building at 2721 Graham Street, which had grown too small for the Christian congregation's needs. They established this as the Punjabi Akali Sikh Temple, where the management committee was consistent with their ideals. Its further history is outside the scope of this book.

The reader should spare some compassion for this group, who decided to walk away from the very Temple they donated their time and money to build. Worthy of special mention is Sardara Singh Kheri, who in 1915 had taken out mortgage in his own name to forestall closure of mortgage on the Gurdwara. The mortgage was paid off in 1930 when the title deed reverted to the Khalsa Diwan Society.

The thirteen Amritdharis who left were:

| | |
|---|---|
| Bachan Singh Sur Singhia | Jagat Singh Kotli |
| Battan Singh Dhoot Kalan | Kartar Singh Moron |
| Bhagat Singh Bal | Mahinder Singh Dhoot Kalan |
| Bhan Singh Gill | Massa Singh Jalaha |
| Hardit Singh Moron (Kooka) | Mehan Singh Kandola |
| Harnam Singh Kandola | Sardara Singh Kheri |
| Hazara Singh Moron | |

## Photographs - Election to the Board episode



**Mehan Singh Bhoot** presided Over the meeting on April 13th 1952 at the Second Avenue Sikh Temple in Vancouver.

Photograph by permission of Gurdeep K. Sundher

**Gyani Mani Singh Saini** persisted in reciting the Ardas with unsheathed kirpan at the Second Avenue Sikh Temple in Vancouver.

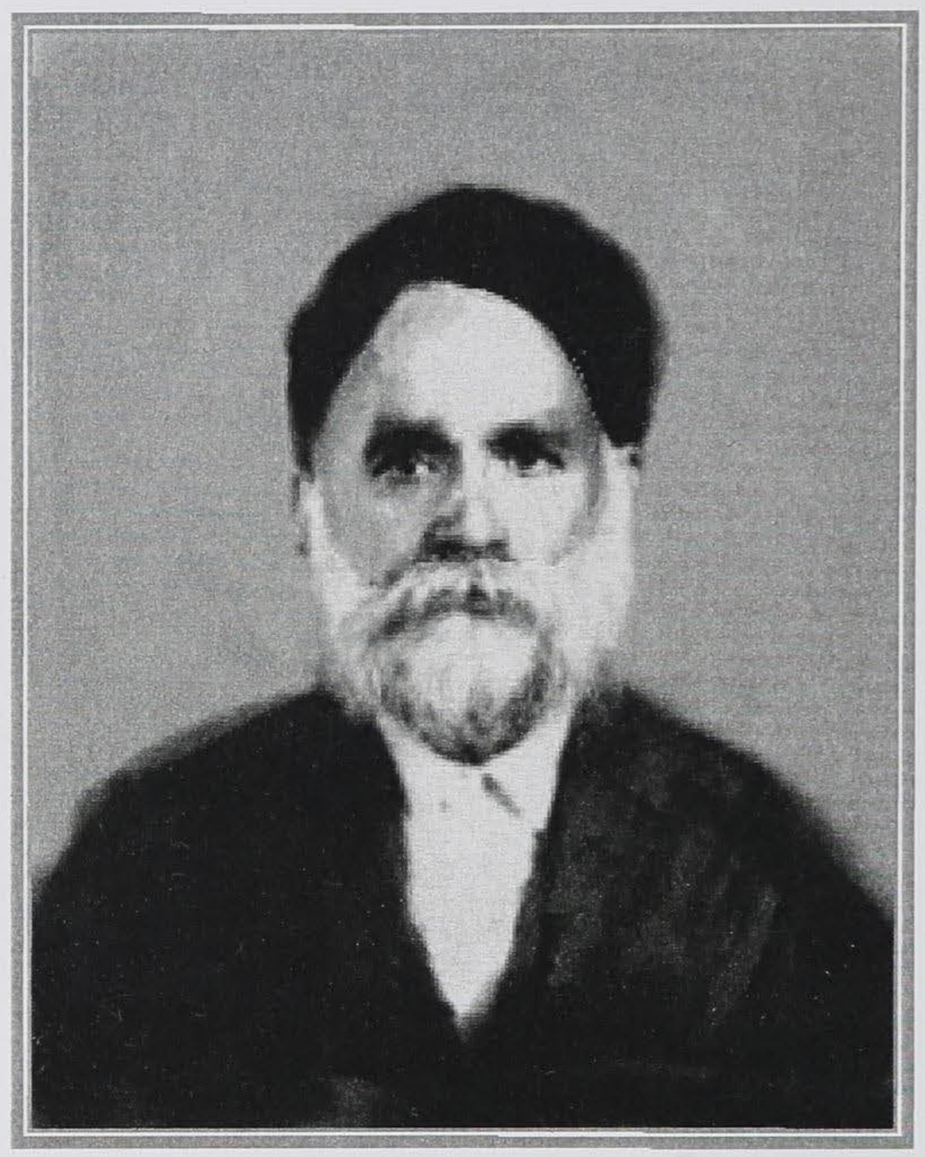
Photograph with permission of his son Sangat Singh Shonki

**Mohan Singh Johal (left)** was the first Sahajdhari president elected in 1952 at the 1210 Topaz Avenue Sikh Temple in Victoria. Gyani Hira Singh is on his left.

Photograph with permission of Mohan Singh Johal

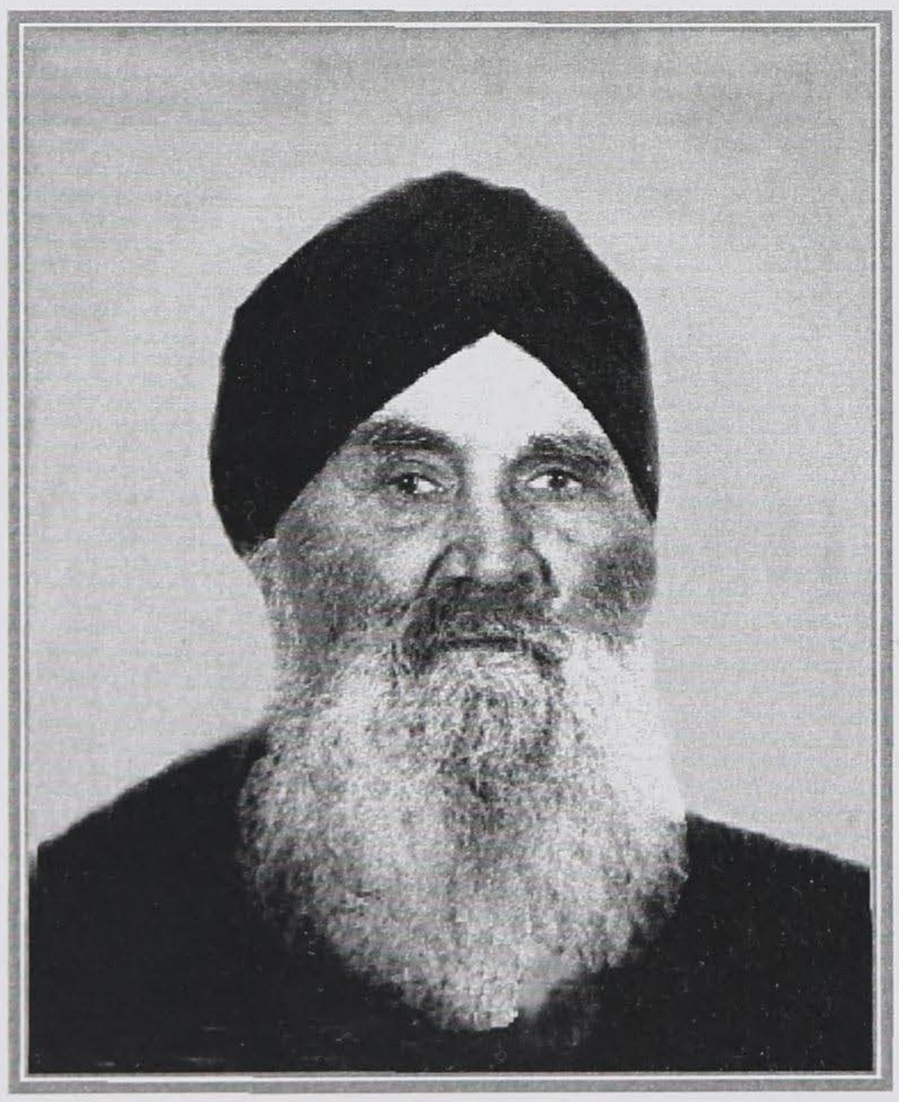
**Kuldeep Singh Bains** was elected the first Sahajdhari Secretary.

Photograph with permission of Kuldeep Singh Bains



**Hurdit Singh Johl** took charge of the Temple keys and assumed responsibility for the financial health of the Temple in 1953.

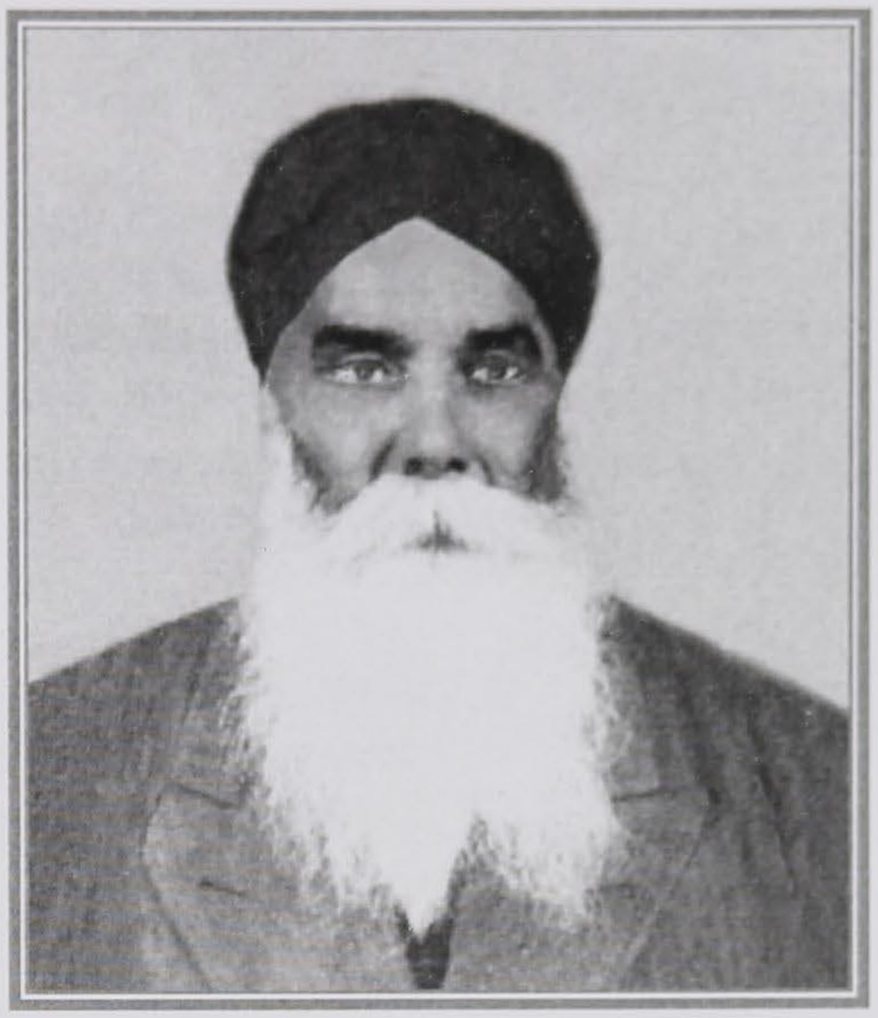
Photograph with permission of his granddaughter Mrs. Ranjeet Wirk



**Six Amritdharis of the group of thirteen who departed from Topaz Temple**

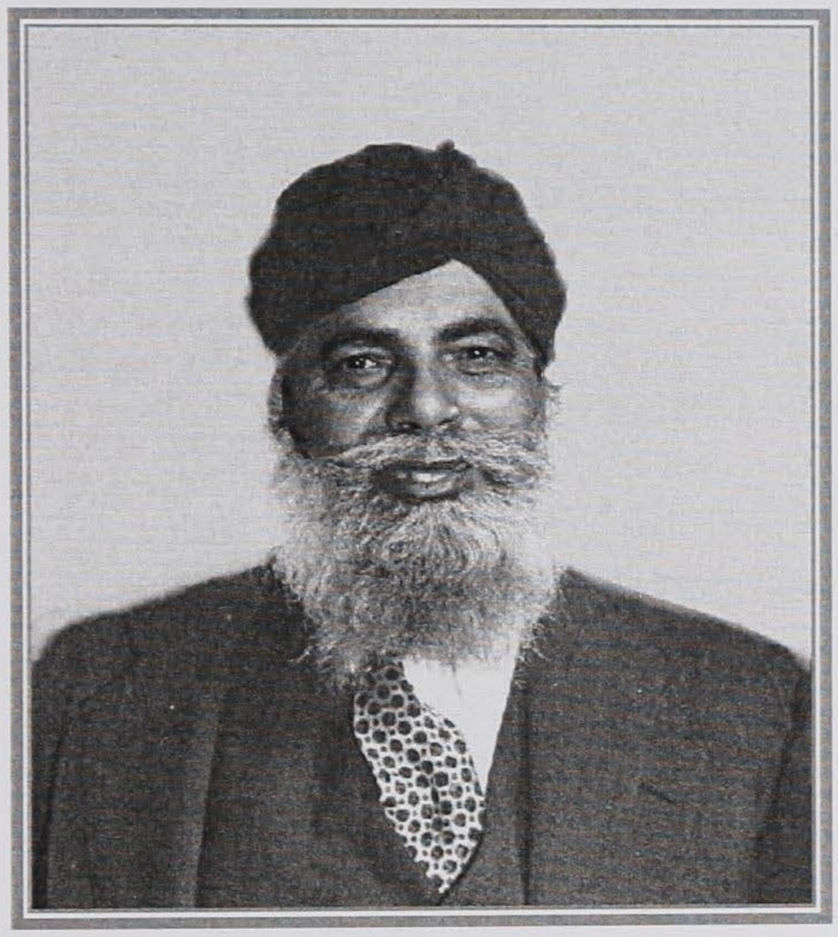
**Sardara Singh Kheri** In 1915 took out mortgage in his own name to forestall closure of mortgage on the Topaz Avenue Gurdwara.

Photograph by permission of his son Raghbier Singh Bhandar



**Bachan Singh Sur Singh** was the Victoria member of the team when the Khalsa Diwan Religious Society went to court to acquire the building permit for the 1912 Sikh Temple building on 1210 Topaz Avenue.

Photograph with permission of
Gyani Hira Singh Skuja



**Battan Singh Dhoot** went to Ottawa in 1938 and was instrumental in securing an amnesty for seventeen Sikhs awaiting deportation. Bachan Singh Sur Singhia and he were instrumental in setting up the Punjabi Akali Singh Temple on Graham Street.

Photograph with permission of his grandson,
Jeet Singh Beadall (Dhoot Kalan)

## Kartar Singh Moron

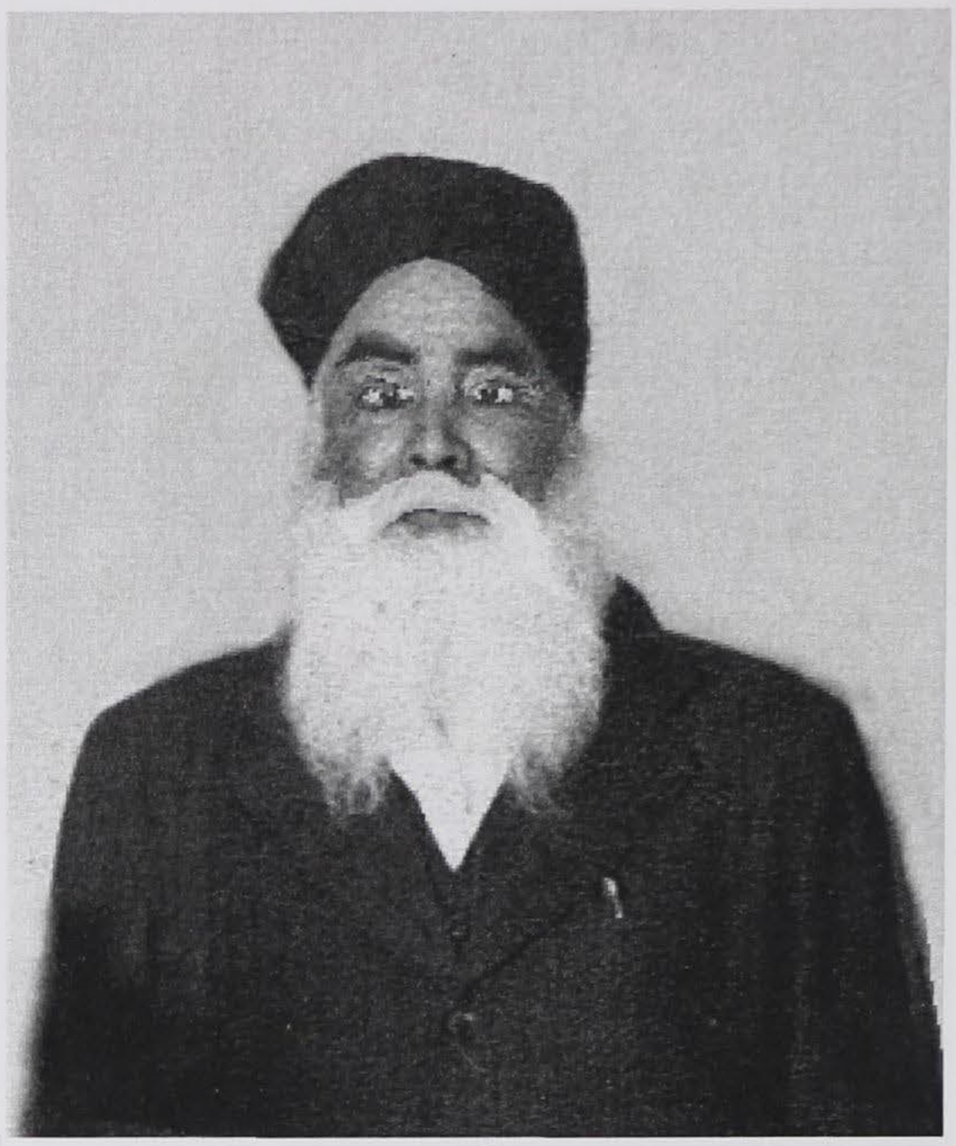
Guru Granth Sahib was kept in the top floor of Kartar Singh Moron's rented house on corner of Johnston and Blanchard Street from January 1910 till October 6th 1912 when the 1210 Topaz Avenue First Sikh temple was consecrated.

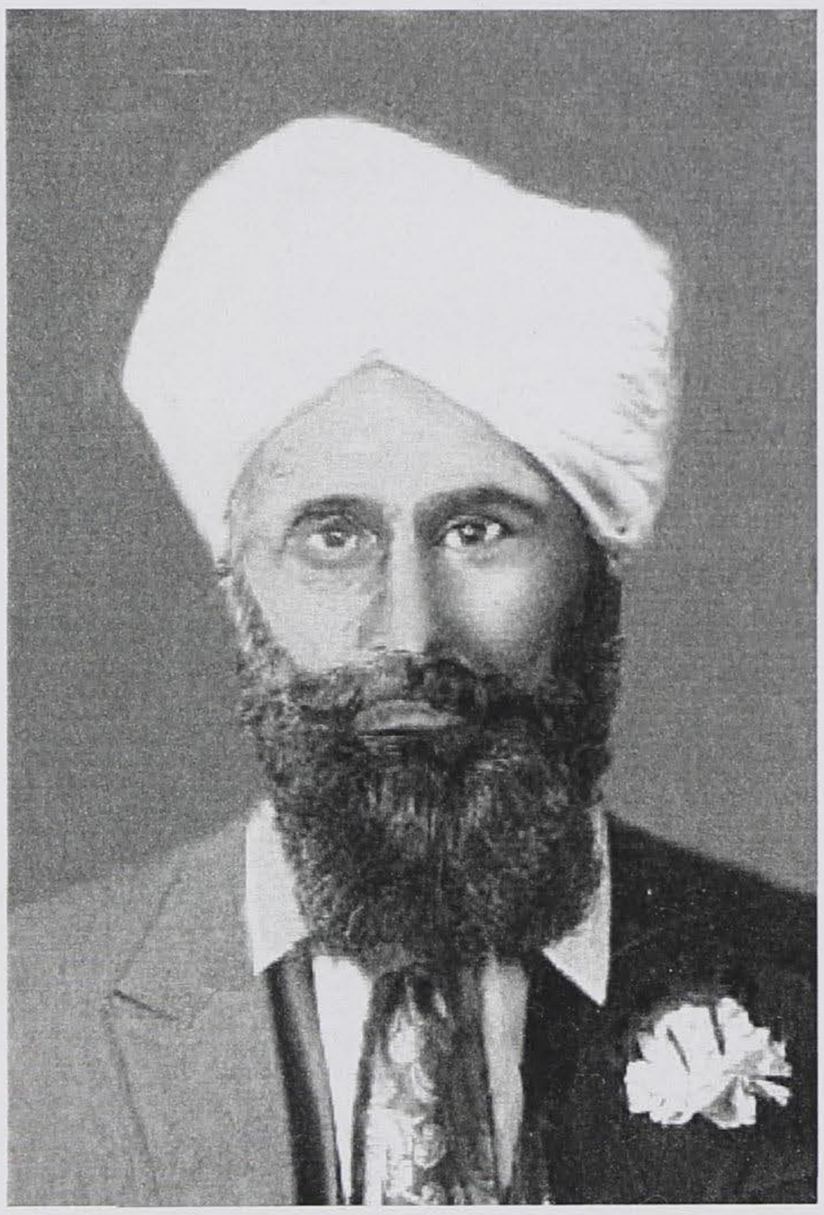
Photograph with permission of
Gurdeep K. Sundher

**Bhan Singh Gill**

He was an avid congregation member. He served in various positions in the Management Committee. He was the president of Victoria branch of the Khalsa Diwan Society in 1952.

On right is Bhan Singh Gill
Photograph courtsey of
Gurdeep K. Sundher





**Hardit Singh Moron**

On left is Hardit Singh Moron
Photograph with permission of his son, Jugjeet Singh Dheensaw

**Author's note**:-

Time is a great healer. In the late sixties and certainly by the early seventies the division lines were blurred, and some of the elders who had 'walked away in 1952' were attending service at both temples in Victoria.

## Table of Contents

# CHAPTER ELEVEN

## Genesis of the Khalsa Diwan Society of Victoria - 1963


**Steps leading to separation from Vancouver's Khalsa Diwan Society** 11-243

**Preamble** 11-243

Fracas aftermath and snub at Victoria Gurdwara jolt 11-245
How the new constitution came into being 11-246
**Author's Note** 11-247
January 13th 1963 11-247
January 20th 1963 11-248
April 12th 1963 11-249
May 19th 1963 11-250
August 29th 1963 11-250
December 1st 1963 11-251
December 28th 1963 11-251
January 5th 1964 11-252

**Selection of a granthi** 11-253

July 5th 1964 11-253
July 12th 1964 11-253
July 18th 1964 11-254
July 19th 1964 11-254
September 6th 1964 11-256
September 20th 1964 11-256

## Genesis of the Khalsa Diwan Society of Victoria and selection of granthi 1963-64

**Chapter 11**, Steps leading to separation from Vancouver's Khalsa Diwan Society

### Preamble

On February 12th 1915 the Khalsa Diwan Society was registered in Vancouver. It was an admirable document, but there were built-in flaws that led to lead to problems at a later date. These flaws[164] led to sharp differences and conflicts. Sections 49 and 50 were the most contentious, and in due time were the cause of the split by the Victoria Sikh Temple from the jurisdiction of the Vancouver based Khalsa Diwan Society. These were:-

Page - 3 -

**MEMBERS**

**10.-** The members of the Society may be active or associate members, and are those persons who are true Sikhs, and are duly enrolled on the books of the Society as members thereof.

Page - 9 -

**OFFICERS**

**35.-** The qualifications of any officer or committeeman shall be that he be an active member, a true Sikh, an honest, upright man and of temperate habits, and faithful to his countrymen, AND should the Society in general meeting deem any member of the Executive or a sub-committeeman, unfit, for any reason, to hold office, it may require such Committeeman to vacate his office as such, upon a three-fourths majority vote of the members present who are entitled to vote, and the Society may in the same manner appoint a new member of any Committee if his office becomes vacant for any reason whatsoever.

**49.-** If at any time the members of any other Temple outside of this Temple in Vancouver, 1866 - Second Avenue West, desire to come under the jurisdiction and management of this society, they must agree to give over all the property of and proceeds from their temple to this Society.

164 Sections 10 and 35 with emphasis on only True Sikhs being eligible to serve on Committees and the Executive were the other divisive clauses. This lead to troubles in 1953 and establishing Akali Gurdwaras. Interested readers can refer to "Selection of officials to board controversy Section." The Amritdharis and Sahjdharis controversy is covered in the above part of Topaz Avenue Sikh Temple.

**50.-** The Committee shall have authority in case they deem it advisable, to sell, mortgage or dispose of any property belonging to the Society or Temple, and to call upon the holders, Trustee or person or persons in whose name the legal title

Page - 10 -

is, or is registered to convey the same to the purchaser or purchasers thereof.

At the time of adoption of this constitution only three gurdwaras[165] were under this umbrella constitution. These were the

i. Second Avenue Vancouver Gurdwara.
ii. Abbotsford Gurdwara.
iii. Victoria Topaz Avenue Gurdwara.

Abbotsford Gurdwara was originally located on Lumber Mill property. However, some of its members the Community had bought land in the city itself. It is said when they were searching for deeds to these properties, they were shocked to find these had been mortgaged by the Vancouver Khalsa Diwan Society[166] - by legal rights conferred on it by the 1915 constitution.

This episode was a clarion call to the Victoria congregation. When-ever any suggestions were made to do any project independently in Victoria, the Vancouver based Khalsa Diwan Society used to cite its powers to thwart the Victoria group and render them empty handed at any moment, and taunt there is nothing they could do about it.

Below is an excerpt from June 1930 accounts in The Journal.

ਗੁਰਦੁਆਰੇ ਦੀ ਪ੍ਰਸਾਦਿ ਅਤੇ ਲੰਗਰ ਦੀ ਆਮਦਨ ਮਹੀਨਾ ਜੂਨ 1930. **33**

| | | |
|---|---|---|
| 19 - 6 - 30 | ਵੈਨਕੋਵਰ ਤੋਂ ਮਾਹੀਨੇ ਦਾ ਬੋਗ ਆਇਆ ਲੰਗਰ ਵਿਚ | $ **4.57** |
| 19 - 6 - 30 | Monthly bill from Vancouver to defray grocery bill | $ **4.57** |
| | Donations for month of June for parshad and meals | $ 31.00 |
| | Expenses for month of June for parshad and meals | $ 67.15 |
| | **Deficit** for the month of June for parshad and meals | **$ 36.15** |

The above account shows that in June 1930, with severe depression, the Main Khalsa Diwan Society of Vancouver, despite of the deficit here billed Victoria. When Vancouver

165 There were gurdwaras associated with Lumberland Mill, Ocean Falls Mill and Hillcrest Lumber Company. They were never under the jurisdiction of the Vancouuver Khalsa Diwan Society. With the closure of these mills, they were "dissolved". The Gurdwara at Paldi was privately run. It is interesting that apart from the original three, no other gurdwara took up this one sided offer!

166 This statement has been made often. How-ever, there is no documentary evidence that any one can offer. But the perception persists that it was so.

Gurdwara needed a paint job and building new staircase, funds were solicited both from the Abbotsford[167] and Victoria gurdwaras. Victoria thus always paid up, but there was no reciprocity when Victoria Gurdwara was incurring expenses. Knowing this, Victoria had never solicited funds for its maintenance from any source apart from the local congregation.

The Victoria Sikhs resented their subsidiary role. To give an example, only the parent body in Vancouver could apply for licence for the priest to perform the religious marriage ceremony at the Victoria temple. In the thirties and forties this step was overlooked! Consequently some marriages performed by due religious rites at the temple or at private residence by the priest were in the eyes of the law illegal as the priest who conducted the ceremony did not have a valid government licence. The frustration came to a head in early sixties. With the break from the Khalsa Diwan Society in 1963 the Khalsa Diwan Society of Victoria was registered and a new constitution adopted.

### Fracas aftermath and snub at Victoria Gurdwara jolt

The full story of the 1963 adoption of Constitution by the newly registered Khalsa Diwan Society of Victoria related by Mohan Singh Johal is as follows:

There was a social gathering at Mohan Singh Johal's house. The guests included some from Vancouver. There was ongoing feud between these two individuals from the Mainland. As the evening progressed these two mainland visitors, one an ex-priest of the Second Avenue exchanged angry words and later it came to physical confrontation. Without any damage or injury the fracas settled down. Next day at the Temple, some matters of Victoria Topaz Avenue Temple business were being discussed between the President, *Mohan Singh Johal* and the secretary, *Kudeep Singh Bains* when the visitor from Vancouver who was a committee member of Vancouver Khalsa Diwan Society told them to step aside as he being higher in rank due to the then operant constitution will tell them what to do. This highhanded action was hurtful. Kuldeep Singh Bains told Mohan Singh Johal that there had been four previous episodes. There has been a strong under current of discontent with status quo regarding the 1915 constitution. It was then the idea of becoming independent from Vancouver Khalsa Diwan Society was seriously taken up. More cases were cited that when-ever any voice was raised to do any project independently in Victoria, the powers vested in Vancouver based Khalsa Diwan Society cited to say that they had the power to leave Victoria group empty handed at any moment, and there is nothing they could do about it !

The Victoria Sikh Temple management Committee turned to *Ajaib Singh Sangha* for solution. He was resourceful. He began a quite search for the title deeds. Two visits to the Registry Office in Victoria turned up the Deeds to the Topaz Avenue Gurdwara. The staff there was most helpful, and allowed Ajaib Singh Sangha to take these documents out. From these documents he found out that the lawyer Sinnott had handled the transaction

167 The title deed to the Abbotsford First Sikh Temple was transferred from the Vancouver based Khalsa Diwan Society to Abbotsford based Society was registered on May 17th 1977 amicably.

and had his office on Government Street. He went there with Mohan Singh Johal. Sinnott's receptionist was most helpful and brought out the Temple file. In this was the deed to the parking lot. The lawyer was happy to turn these deeds over to the Victoria Khalsa Diwan Society. The deed to Lot # 267 was missing. After discussion the general feeling was if *it was lost so be it.*

### How the new constitution came into being

The question of drafting a new constitution was discussed. Lawyer Sinnott said it would cost seventy-five dollars. Mohan Singh Johal paid this amount out of his own pocket then and there. Ajaib Singh Sangha[168] followed this action diligently till the draft constitution was ready. However, the scent of this activity leaked out. While visiting Vancouver, B.C. both Gyani Bishan Singh Aujla and Ajaib Singh Sangha were closely questioned by the Vancouver Khalsa Diwan Society Executive. But apart from repeating "Wahe Guru"[169] all the time, he said nothing more. Legal opinion had suggested registering a Khalsa Diwan Society of Victoria, adopting a new constitution would free them from the Section 50 Sword of Damocles predicament. Reader should remember that at that time the Sikh community in British Columbia was small and tight knit. Any individual or individuals engaged in the enterprise to shake off the yoke of Section 50 would meet condemnation and censure from the Vancouver group, and that group was formidable in numbers and resources. Mohan Singh Johal was the first to sign this new constitution. After this constitution was adopted and when this fait-accompli news reached Vancouver, their Executive came to Victoria and asked time to be heard at the next temple meeting. This was granted. They were very displeased and said so. By now they had no sanctions they could enforce. Ajaib Singh Sangha had the last word,

> "Brothers do grow up and then go their separate ways and we should accept this separation in that spirit".

The Vancouver congregation was split on how to handle this. Those at variance with their executive gave generously for rebuilding fund even though were told not to donate.

The break away from Section 50 of the 1915 Constitution had been successfully accomplished. It was at the next Temple congregation meeting that every one turned out. One and all congratulated Ajaib Singh Sangha and others for the change and new constitution.[170]

---

168 This Ajaib Singh Sangha was studying at University of British Columbia. Shortage of funds during the depression years had forced him to drop out in his final year. He started selling fire-wood door to door, and with his flair for business built up the OK Trucking and OK Paving Companies.

169 Wonderful Lord.

170 Harjinder Singh Basi's suggestion of a membership was turned down when the new constitution was being formulated.

## Author's Note

I have chosen the year 1963 to show the organization as it existed then, when each and every task was assigned. It also covers the period when the break with Vancouver Khalsa Diwan Society occurred. The committee motions of the time are rendered in original Punjabi with the English translation following. Several spelling corrections have been made.

The draft 1909 and constitutions of 1915, the amendments made and one amendment revoked in 1933, and the 1963 constitution with later amendments is given in the section titled "Constitutions."

### January 13th 1963

The minutes in the Journal on page 49 reads:-

ਸਾਰੇ ਕ੍ਰਿਸ-ਮਸ ਦੇ ਜੋੜ-ਮੇਲੇ ਪੁਰ ਚੁਣੇ ਹੋਏ ਮੈਂਬਰ ਇਕੱਤ੍ਰ ਹੋਏ ਅਤੇ ਹੇਠ ਲਿਖੇ ਅ.ਫਸਰ ਚੁਣੇ ਗਏ

On Christmas Day service the following members were selected unanimously.

| | | |
|---|---|---|
| 1 | ਜੋਗਿੰਦਰ ਸਿੰਘ ਨੰਗਲ - ਲੈਂਗ.ਫੋਰਡ<br>Joginder Singh Nangal - Langford | ਪ੍ਰਧਾਨ<br>President |
| 2 | ਜਗੀਰ ਸਿੰਘ ਜੰਡਿਆਲਾ<br>Jagir Singh Jandiala | ਮੀਤ ਪ੍ਰਧਾਨ<br>Vice President |
| 3 | ਮਾਸਟਰ ਦੀਦਾਰ ਸਿੰਘ ਸੰਘੇੜਾ<br>Master Didar Singh Sanghera | .ਖਜ਼ਾਨਚੀ<br>Treasurer |
| 4 | ਬ.ਖਸ਼ੀਸ਼ ਸਿੰਘ ਸ਼ੰਕਰ<br>Bakhshish Singh Shankar | ਮੀਤ .ਖਜ਼ਾਨਚੀ<br>Vice Treasurer |
| 5 | ਅਜੈਬ ਸਿੰਘ ਰਾਜਪੁਰ<br>Ajaib Singh Raj-Pur | ਸਕੱਤਰ<br>Secretary |
| 6 | ਗਿਆਨੀ ਬਿਸ਼ਨ ਸਿੰਘ ਔਜਲਾ<br>Gyani Bishen Singh Aujla | ਮੀਤ ਸਕੱਤਰ<br>Vice Secretary |
| 7 | ਹਰਕੇਵਲ ਸਿੰਘ ਬੰਡਾਲਾ<br>Harkewal Singh Batala | ਮੀਤ ਸਕੱਤਰ<br>Vice Secretary |

ਇਹ ਹੇਠ ਲਿਖੇ ਮੇਂਬਰ ਚੁਣੇ ਗਏ

These four were chosen as members of the Board.

| | | | |
|---|---|---|---|
| 8 | ਕੁਲਦੀਪ ਸਿੰਘ ਮਾਹਲਪੁਰ<br>Kuldeep Singh Mahilpur | 10 | ਰਸ਼ਪਾਲ ਸਿੰਘ ਬੰਡਾਲਾ<br>Rashpal Singh Batala |
| 9 | ਚੈਂਚਲ ਸਿੰਘ ਦੁਸਾਂਝ<br>Chanchal Singh Dusanj | 11 | ਦੀਦਾਰ ਸਿੰਘ ਸ਼ੰਕਰ<br>Didar Singh Shankar |

## January 20th 1963

The meeting minutes[171] in The Journal, pages 50 - 51, reads:-

ਹੇਠ ਲਿਖੇ 10 ਮੈਂਬਰ ਹਾਜ਼ਰ ਹਨ । ਮੀਟਿੰਗ ਚਾਰ ਵਜੇ ਸ਼ਾਮ ਦੇ ਹੋਈ .....

These 10 members mentioned below were present. They met at 4.00 p.m. .....

ਹੇਠ ਲਿਖੀਆਂ ਵਿਚਾਰਾਂ ਪੇਸ਼ ਹੋਕੇ ਪਾਸ ਹੋਈਆਂ

The following topics, after discussion, were passed.

1 ਗ੍ਰੰਥੀ ਦੀ ਗੈਰ-ਹਾਜ਼ਰੀ ਵਿਚ ਭਾਈ ਚੈਂਚਲ ਸਿੰਘ *ਦੁਸਾਂਝ* ਅਤੇ ਕਰਨੈਲ ਸਿੰਘ *ਦੁਸਾਂਝ* ਗੁਰਦੁਵਾਰੇ ਦੀ ਸੇਵਾ ਕਰਨ ਗੇ

When the Granthi is not on duty Chanchal Singh *Dusanj* and Karnail Singh *Dosanjh* will fill in for the absentee Granthi.

2 ਗੁਰਦੁਵਾਰੇ ਦੇ ਫੁੱਲਾਂ ਅਤੇ ਘਾਹ ਦੀ ਸੇਵਾ ਭਾਈ ਚੈਂਚਲ ਸਿੰਘ *ਦੁਸਾਂਝ* ਅਤੇ ਭਾਈ ਰਛਪਾਲ ਸਿੰਘ *ਬੰਡਾਲਾ* ਜੀ ਕਰਨ ਗੇ । ਕੁਛ ਕੰਮ *ਭਾਈ* ਬੰਤਾ ਸਿੰਘ *ਦੁਸਾਂਝ* ਤੋਂ ਭੀ ਕਰਾ ਲਿਆ ਜਾਵੇ । ਪਾਣੀ ਦੇਣ ਦੀ ਸੇਵਾ ਭਾਈ ਜਵਾਲਾ ਸਿੰਘ ਪੇਂਡੂ ਨੇ ਪਰਵਾਨ ਕੀਤੀ । ਘਾਹ ਕੱਟਨ ਵਾਲੀ ਮਸ਼ੀਨ ਲਈ ਜਾਵੇ

Chanchal Singh *Dusanj* and Rashpal Singh *Batala* were jointly to tend the flowers and lawn at the Gurdwara. Banta Singh *Dusanj* will be called in to assist when needed. Jawala Singh Paindoo volunteered to water the flowers and lawn as needed. It was further agreed that a lawn mower be purchased.

3 ਪਲੰਮਰਾਂ *ਨਲਸਾਜ਼ੀ*, ਬਿਜਲੀ *electric* ਦਾ ਕੰਮ ਭਾਈ ਕੁਲਦੀਪ ਸਿੰਘ *ਬੈਂਸ (ਮਾਹਲਪੁਰ)* ਤੇ ਭਾਈ ਸਰਵਨ ਸਿੰਘ *ਜੋਹਲ (ਜੰਡਿਆਲਾ)* ਜੀ ਬੰਦੋਬਸਤ ਕਰਨ ਗੇ

Kuldeep Singh Bains *(Mahilpur)* and Sarwan Singh *Johal (Jandiala)* will look after the plumbing and electrical repairs.

4 ਖੇਡਾਂ, ਪੀਂਘਾਂ ਜਾਂ ਹੋਰ ਖੇਡਾਂ ਦਾ ਬੰਦੋਬਸਤ ਭਾਈ ਸਪੂਨੀ ਸਿੰਘ ਕੋਟਲੀ, ਸੋਹਣ ਦਿੰਘ ਗੋਬਿੰਦਪੁਰ, ਗੁਰਦੇਵ ਸਿੰਘ ਜੰਡਿਆਲਾ, ਮੋਹਣ ਸਿੰਘ ਮੋਰੋਂ (ਬੈਸਾਖੀ ਦੇ ਮੇਲੇ) ਕਰਨ ਗੇ

Games and swings care and charge for the arrangements for the forth coming Baisakhi day gathering are Spoony Singh Kotli, Sohan Singh Gobindpur, Gurdev Singh Jandiala and Mohan Singh Moron.

5 ਬੰਤ ਸਿੰਘ ਮਾਹਲਪੁਰ, ਸਾਧੂ ਸਿੰਘ ਜੰਡਿਆਲਾ, ਮਹਿੰਗਾ ਸਿੰਘ ਜੰਡਿਆਲਾ ਤੇ ਕਰਮ ਸਿੰਘ ਖੜੋਦੀ ਜੀ ਲੰਗਰ ਦਾ ਇੰਤਜ਼ਾਮ ਕਰਨ ਗੇ

Bant Singh Mahilpur, Sadhu Singh Jandiala, Mengha Singh Jandiala and Karam Singh Kharodi are charged with all the the Communal dining arrangements.

6 ਲੰਗਰ ਦੀ ਸੇਵਾ ਭਾਈ ਉਜਾਗਰ ਸਿੰਘ ਪਾਲਦੀ, ਸ਼ਿਵ ਸਿੰਘ ਸ਼ੰਕਰ, ਭਾਈ ਰੇਸ਼ਮ ਸਿੰਘ ਜੰਡਿਆਲਾ, ਨੰਦ ਲਾਲ ਜੰਡਿਆਲਾ, ਭਾਈ ਰਛਪਾਲ ਸਿੰਘ ਬੰਡਾਲਾ ਅਤੇ ਮਕੰਦ ਲਾਲ ਜੰਡਿਆਲਾ ਕਰਨ ਗੇ

The actual serving of the communal meals will be done by the following:
Ujagger Singh Paldi, Shiv Singh Shankar, Resham Singh Jandiala, Nand Lal Jandiala, Rashpal Singh Batala and Mukund Lal Jandiala.

---

171 This shows the high degree of organization in running the Gurdwara and allocation of each and every task to various members of the congregation. The reader should remember that all these tasks were voluntary and in addition to the persons regular occupation.

7 ਸਰਵਨ ਸਿੰਘ ਜੰਡਿਆਲਾ, ਗਿਆਨੀ ਬਿਸ਼ਨ ਸਿੰਘ ਔਜਲਾ, ਕੁਲਦੀਪ ਸਿੰਘ ਮਾਹਲਪੁਰ, ਅਮਰੀਕ ਸਿੰਘ ਸੁਰ-ਸਿੰਘ ਜੀ ਬੱਚਿਆਂ ਦੀ ਪੜ੍ਹਾਈ ਦਾ ਇੰਤਜ਼ਾਮ ਕਰਨ ਗੇ

The following will attend to the education of the children:- Sarwan Singh Jandiala, Gyani Bishen Aujla, Kuldeep Singh Mahilpur and Amrik Singh Sursingh.

8 ਐਡਰੈੱਸਾਂ ਚੈਕ ਕਰਨ ਲਈ ਭਾਈ ਦੀਦਾਰ ਸਿੰਘ ਬੰਡਾਲਾ ਨੇ ਜ਼ੁਮੇਵਾਰੀ ਲਈ

Didar Singh Batala volunteered to update the addresses *of the congregation.*

9 Ledger Book (ਲੈਜੱਰ *ਹਿਸਾਬ ਕਿਤਾਬ*) ਦਾ ਸਾਰਾ ਕੰਮ ਗਿਆਨੀ ਬਿਸ਼ਨ ਸਿੰਘ *ਔਜਲਾ* ਕਰਨ ਗੇ

Gyani Bishen Singh *Aujla* will keep the ledger.

10 ਕੀਰਤਨ ਕਰਨ ਲਈ ਭਾਈ ਰਤਨ ਸਿੰਘ ਜਥੇਦਾਰ, ਮੁਨਸ਼ਾ ਸਿੰਘ ਕੋਟਲੀ, ਮਾਸਟਰ ਬ.ਖਤਾਵਰ ਸਿੰਘ, ਭਾਈ ਮੋਹਣ ਸਿੰਘ ਮੋਰੋਂ, ਭਾਈ ਕਰਨੈਲ ਸਿੰਘ ਦੁਸਾਂਝ ਜੀ ਹੋਰਾਂ ਕੋਲ ਬੇਨਤੀ ਕੀਤੀ ਜਾਵੇ

The following are requested to take part in organising the Kirtan schedule, and may enlist others as needed: Rattan Singh Jathedar, Munsha Singh Kotli, Master Bakhtawar Singh, Mohan Singh Moron and Karnail Singh Dosanjh.

11 ਚੋਬਦਾਰਾਂ ਦੀ ਸੇਵਾ ਭਾਈ ਜਗੀਰ ਸਿੰਘ ਜੰਡਿਆਲਾ, ਭਾਈ ਚੈਂਚਲ ਸਿੰਘ ਦੁਸਾਂਝ ਕਰਨ ਗੇ

Chobdar (Gate keeper) and Sergeant-at-arms duties will be done by Jagir Singh Jandiala and Chanchal Singh Dusanj.

12 ਗੁਰਦੁਵਾਰੇ ਦੀ ਬਿਲਡਿੰਗ ਕਮੇਟੀ ਲਈ ਹੇਠ ਲਿਖੇ ਭਰਾਵਾਂ ਕੋਲ ਬੇਨਤੀ ਕੀਤੀ ਜਾਵੇ:

ਭਾਈ ਜੋਗਿੰਦਰ ਸਿੰਘ ਨੰਗਲ, ਭਾਈ ਮੋਹਣ ਸਿੰਘ ਜੰਡਿਆਲਾ, ਉਜਾਗਰ ਸਿੰਘ ਸਾਹਰੀ, ਭਾਈ ਚੈਂਚਲ ਸਿੰਘ ਦੁਸਾਂਝ, ਭਾਈ ਪਿਆਰੀ ਸਿੰਘ ਜੰਡਿਆਲਾ, ਭਾਈ ਬਚਿੰਤ ਸਿੰਘ ਜੰਡਿਆਲਾ, ਭਾਈ ਅਜੈਬ ਸਿੰਘ *ਸੰਘਾ*, ਭਾਈ ਕੁਲਦੀਪ ਸਿੰਘ *ਬੈਂਸ (ਮਾਹਲਪੁਰ)*, ਭਾਈ ਮੋਤਾ ਸਿੰਘ ਡਾਡ.

For the Gurdwara Building Committee following "Brothers" will be approached. Joginder Singh Nangal, Mohan Singh Jandiala, Ujjagar Singh Sahri, Chanchal Singh Dusanj, Peary Singh Jandiala, Bachint Singh Jandiala.

ਮੀਟਿੰਗ 6.30 p.m. ਬਰ.ਖਾਸਤ ਹੋਈ

Meeting adjourned at 6.30 p.m.

Mail box ਦੀ ਕੁੰਜੀ ਸਾਨੂੰ ਮਿਲ ਗਈ

We received the keys to the Mail box.

**April 12th 1963**

The meeting's minutes in The Journal, page 54, reads:-

1 Victoria East Indian Women's Society ਵੱਲੋਂ ਮਾਇਆ ਦੀ ਮਦਦ ਦੀ, ਮਈ ਦੇ ਪਰੇਡ ਲਈ ਪੇਸ਼ ਹੋਈ, ਤੇ ਪਾਸ ਹੋਇਆ ਕਿ .ਖਾਲਸਾ ਦੀਵਾਨ ਸੋਸਾਇੱਟੀ ਵਲੋਂ $10 ਦਿੱਤੇ ਜਾਣ

Victoria East Indian Women's Society has requested financial help for the "float" for the Mayday Parade. A contribution of ten dollars from The Khalsa Diwan Society for the float expenses was passed.

**Author's note** On April 26th 1963 The Victoria Sikh Community split from the Vancouver Khalsa Diwan Society. Discarding the constitution of February 12, 1915, they adopted a new constitution. The new registered name was:

## The Khalsa Diwan Society of Victoria

### May 19th 1963

The meeting's minutes on page 56 read :-

ਹੇਠ ਲਿਖੇ ਮੈਂਬਰ ਹਾਜ਼ਰ ਸਨ The following members were present

| | | |
|---|---|---|
| 1 | ਜੋਗਿੰਦਰ ਸਿੰਘ ਲੈਂਗਿ.ਫੋਰਡ | Joginder Singh Langford |
| 2 | ਅਜੈਬ ਸਿੰਘ ਰਾਜਪੁਰ-ਭਾਈਆਂ | Ajaib Singh Rajpur Bhaian |
| 3 | ਬਿਸ਼ਨ ਸਿੰਘ ਔਜਲਾ | Bishen Singh Aujla |
| 4 | ਦੀਦਾਰ ਸਿੰਘ ਬੰਡਾਲਾ | Didar Singh Batala |
| 5 | ਜਗੀਰ ਸਿੰਘ ਜੰਡਿਆਲਾ | Jagir Singh Jandiala |
| 6 | ਦੀਦਾਰ ਸਿੰਘ ਸ਼ੰਕਰ | Didar Singh Shankar |
| 7 | ਹਰਕੇਵਲ ਸਿੰਘ ਬੰਡਾਲਾ | Harkewal Singh Batala |
| 8 | ਰਛਪਾਲ ਸਿੰਘ ਬੰਡਾਲਾ | Rashpal Singh Batala |
| 9 | ਬ.ਖਸ਼ੀਸ਼ ਸਿੰਘ ਸ਼ੰਕਰ | Bakhshish Singh Shankar |

1 ਸਰਬ ਸਮਤੀ ਨਾਲ ਪਾਸ ਹੋਇਆ ਕਿ .ਖਾਲਸਾ ਦੀਵਾਨ ਸੋਸਾਇੱਟੀ ਦੀ ਪ੍ਰੋਪਰਟੀ (*ਜਾਇਦਾਦ*) ਨਵੀਂ ਸੋਸਾਇੱਟੀ ਦੇ ਨਾਮ ਕੀਤੀ ਜਾਵੇ ਭਾਵ **.ਖਾਲਸਾ ਦੀਵਾਨ ਸੋਸਾਇੱਟੀ ਔ.ਫ ਵਿਕਟੋਰੀਆ**

It was unanimously passed that the properties belonging to The Khalsa Diwan Society be transferred to its successor society, namely **The Khalsa Diwan Society of Victoria**.

### August 29th 1963

The meeting's minutes in The Journal, pages 58 - 59, reads:-

ਹੇਠ ਲਿਖੇ 18 ਮੈਂਬਰ ਹਾਜ਼ਰ ਹਨ .....

These 18 members mentioned below were present. .....

1 ਸਰਬ ਸਮਤੀ ਨਾਲ ਪਾਸ ਹੋਇਆ, ਕਿ ਜੋ ਭੀ ਕਾਰਵਾਈ ਕਰਕੇ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਨੇ ਸੋਸਾਇੱਟੀ ਰਜਿਸਟਰ ਕਰਵਾਈ ਹੈ ਅਤੇ ਪ੍ਰਬੰਧ ਕੀਤਾ ਹੈ, ਉਹਦੇ ਨਾਲ ਪੂਰੀ ਸਮਤੀ ਰਖਦੇ ਹਾਂ ਅਤੇ ਸਹਿਮਤ ਹਾਂ

It was unanimously passed that all the steps that were taken to register ***The Khalsa Diwan Society of Victoria*** and the subsequent arrangements, this committee is supportive of them and approves of these changes.

2 ਵੈਨਕੂਵਰ ਵਾਲਿਆਂ ਦੀ 27 ਅਗਸਤ ਦੀ ਚਿੱਠੀ ਉਪੱਰ ਵੀਚਾਰ ਕੀਤੀ ਕਿ ਨਿਮਰਤਾ ਸਹਿਤ ਉਨ੍ਹਾਂ ਨਾਲ ਬਾਤ ਚੀਤ ਕੀਤੀ ਜਾਵੇ, ਅਤੇ ਉਹਨਾਂ ਨਾਲ ਗੱਲ ਬਾਤ ਕਰਨ ਵਾਸਤੇ ਸਿਆਣੇ ਸੱਜਨ ਚੁਣੇ ਜਾਣ

The letter, dated August 27th 1963, received from *The Vancouver Khalsa Diwan Society* was discussed. It was agreed we should engage in polite discussions with them. Further a committee of *wisemen* should be chosen for this task.

3 ਸਾਰੀ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਹੋਵੇ ਅਤੇ ਨਾਲ ਭਾਈ ਬਚਿੰਤ ਸਿੰਘ, ਪਿਆਰੀ ਸਿੰਘ, ਮੋਹਨ ਸਿੰਘ, ਕੁਲਦੀਪ ਸਿੰਘ, ਮਾਹਿਲਪੁਰ, ਮੋਹਨ ਸਿੰਘ ਜੰਡਿਆਲਾ, ਰਨਜੀਤ ਸਿੰਘ ਬਿਲਗਾ, ਜੁਵਆਲਾ ਸਿੰਘ ਪੇਂਡੂ ਅਤੇ ਕੁਛ ਹੋਰ ਸੱਜਨ ਨਾਲ ਲਏ ਜਾਣ, ਅਤੇ ਉਨ੍ਹਾਂ ਨੂੰ ਏਥੇ ਸਤੰਮਬਰ 15, ਐਤਵਾਰ 3 ਵਜੇ ਆਉਣ ਵਾਸਤੇ ਲਿਖਿਆ ਜਾਵੇ

This group is to include all the Management Committee, and also include these individuals; Bachint Singh *Jandiala*, Peary Singh *Jandiala*, Mohan Singh *Mahilpur*, Kuldeep Singh Mahilpur, Mohan Singh Jandiala, Ranjit Singh Bilga *(Azad)*, Jawala Singh Paindoo and some others also. The Vancouver group should be invited to come on Sunday, September 15th 1963 at 3.00 p. m.

4 ਆਪਣੇ ਸੱਜਨ ਇਕ ਹਫ਼ਤਾ ਪਹਲਾਂ ਇਕਠੇ ਹੋਕੇ ਵੀਚਾਰ ਕਰਨ

The Victoria group *chosen to meet The Vancouver delegation* should meet one week prior to the designated date to discuss their strategy.

## December 1st 1963

The meeting's minutes in The Journal, page 61, reads:-

ਹੇਠ ਲਿਖੇ 7 ਮੈਂਬਰ ਹਾਜ਼ਰ ਹਨ .....

These 7 members mentioned below were present. .....

1 ਕਰਿਸ-ਮਸ ਦਾ ਜੋੜ-ਮੇਲਾ 20, 21 ਅਤੇ 22 ਦਸੰਬਰ ਨੂੰ ਅਖੰਡ ਪਾਠ ਕੀਤਾ ਜਾਵੇ ।

ਲੰਗਰ ਦੇ ਦਾਨ ਵਾਸਤੇ Plumper Bay Saw Mills ਨੂੰ ਪੁਛਿਆ ਜਾਵੇ । ਇਹ ਪੰਜ ਭਰਾ ਉਨ੍ਹਾਂ ਕੋਲ ਬੇਨਤੀ ਕਰਨ

| | |
|---|---|
| ਭਾਈ ਅਜੈਬ ਸਿੰਘ ਸੰਘਾ<br>Ajaib Singh Sangha | ਭਾਈ ਬਿਸ਼ਨ ਸਿੰਘ ਔਜਲਾ<br>Bishan Singh Aujla |
| ਭਾਈ ਜੋਗਿੰਦਰ ਸਿੰਘ ਲੈਂਗ.ਫੋਰਡ<br>Joginder Singh Langford | ਮਾਸਟਰ ਦੀਦਾਰ ਸਿੰਘ ਸ਼ੰਕਰ<br>Didar Singh Shankar |
| ਭਾਈ ਜਗੀਰ ਸਿੰਘ ਜੰਡਿਆਲਾ<br>Jagir Singh Jandiala | |

ਉਪਰੋਕਤ 1963 ਮੀਟਿੰਗਾਂ ਦੇ ਮੱਤੇ ਭਾਈ ਅਜੈਬ ਸਿੰਘ ਸੰਘਾ ਜੀ ਨੇ ਲਿਖੇ ਸਨ

The above minutes of the 1963 meetings were kept by Ajaib Singh Sangha.

## December 28th 1963

The meeting's minutes in The Journal, pages 64 - 65, reads:-

ਨਵੀਂ ਅਤੇ ਪੁਰਾਣੀ ਕਮੇਟੀ ਦੀ ਇਕੱਠੀ ਮੀਟਿੰਗ ..... ਹੇਠ ਲਿਖੇ 14 ਮੈਂਬਰ ਹਾਜ਼ਰ ਹਨ .....

There was joint meeting of the old and new Committees .....

These 14 members mentioned below were present. .....

ਨਵੀਂ ਕਮੇਟੀ ਦੇ ਅਹੁਦੇਦਾਰ ਚੁਣੇ ਗਏ । ਇਹ ਹਨ:-

The new Executive was selected as follows:-

| | ਨਾਮ Name | ਪਦ Post |
|---|---|---|
| 1 | ਮਾਸਟਰ ਆਤਮਾ ਸਿੰਘ ਡਾਡ<br>Master Atma Singh Dodd | ਪਰਧਾਨ<br>President |
| 2 | ਹਰਬਿਆਨ ਸਿੰਘ ਜੋਹਲ<br>Harbian Singh Johl | ਮੀਤ ਪਰਧਾਨ<br>Vice President |
| 3 | ਮਹਿੰਦਰ ਸਿੰਘ ਰੰਧਾਵਾ<br>Mohinder Singh Randhawa | ਸਕੱਤਰ<br>Secretary |
| 4 | ਗੁਰਚਰਨ ਸਿੰਘ ਬਾਸੀ<br>Gurcharn Singh Basi | ਮੀਤ ਸਕੱਤਰ<br>Vice Secretary |
| 5 | ਸੋਹਣ ਸਿੰਘ ਜੋਹਲ<br>Sohan Singh Johal | ਖ਼ਜ਼ਾਨਚੀ<br>Treasurer |
| 6 | ਸੇਠ ਗੁਰਦਿਤਾ ਮੱਲ<br>Seth Gurditta Mal | ਮੀਤ ਖ਼ਜ਼ਾਨਚੀ<br>Vice Treasurer |

3 East Indian Ladies Society *ਈਸਟ ਇੰਡੀਅਨ ਵਿਮਨ ਸੋਸਾਇੱਟੀ* ਨਾਲ ਮਿਲਵਰਤਨ ਕੀਤਾ ਜਾਵੇ

There should be social contacts with The East Indian Ladies Society.

4 ਹੋਰ ਗੋਰਿਆਂ ਦੇ ਗਰੁੱਪਾਂ *ਨਾਲ* ਮਿਲਵਰਤਨ ਕੀਤਾ ਜਾਵੇ

There should be social contacts with other groups from among the Caucasian people.

**January 5th 1964**

The meeting's minutes in The Journal, pages 67 - 68, reads:-

ਇਹ 11 ਸੱਜਣ ਅੱਜ ਦੀ ਮੀਟਿੰਗ ਵਿਚ ਹਾਜ਼ਰ ਸਨ .....

These 11 members mentioned below were present at today's meeting .....

1 Heating System ਤਸੱਲੀ ਬਖ਼ਸ਼ ਨਹੀਂ ਇਸ ਦਾ ਪਰਬੰਧ ਜ਼ਰੂਰ ਹੋਣਾ ਚਾਹੀਦਾ ਹੈ । ਸਾਰੇ ਸੱਜਣ ਇਸ ਦੇ ਹੱਕ ਵਿਚ ਵੋਟ ਪਾਉਂਦੇ ਹਨ ।

Heating System is not reliable and this problem should be fixed. All the members voted for the needed repairs.

4 ਈਸਟ ਇੰਡੀਅਨ ਵਿਮਨ ਸੋਸਾਇੱਟੀ ਨੂੰ ਗੁਰਦਵਾਰੇ ਦਾ ਲੰਗਰ ਅਤੇ ਹਾਲ ਵਰਤੋਂ use ਕਰਨ ਲਈ ਪਾਸ ਹੋਇਆ। ਸਭ ਵੋਟਾਂ ਹੱਕ ਵਿਚ ਹਨ। ਸ਼ਰਤਾਂ ਇਹ ਹਨ ਕਿ ਸ਼ਰਾਬ, ਮਾਸ, ਸਿਗਰਟ ਅਤੇ ਡਾਂਨਸ ਬਿਲਕੁਲ ਨਾ ਹੋਵੇ ਅਤੇ ਕਮੇਟੀ ਦਾ ਪਰਧਾਨ ਆਤਮਾ ਸਿੰਘ ਡਾਡ ਮੌਕੇ ਤੇ ਨਿਗਰਾਨੀ ਕਰਨ ਗੇ ਕਿ ਇਨ੍ਹਾਂ ਦੀ ਉਲੰਘਣਾ ਨਾ ਹੋਵੇ ।

It was passed that East Indian Women's Society can use the Dining room and Hall facilities at the Gurdwara. This was with the proviso that there be no alcohol, meat

dishes served, cigarettes or dancing on the premises. The president, Master Atma Singh Dodd will be present on these occasions to ensure the conditions are met. The current gyani's services were terminated. These arrangements show the resilience with which they maintained the Gurdwara services.

## Selection of a granthi

The selection of a replacement gyani was a very onerous task. There were no local applicants. The vacancy was advertised soliciting replies from candidates in India. The replies from these applicants were read aloud in the committee meeting. People with contacts in India would write to relatives or friends to go and report their impressions by mail. Then the short list (it changed as replies came from India in stages) was presented at a general meeting and here the congregation confirmed the successful applicant's posting.

### July 5th 1964

The meeting's concise minutes in The Journal, page 77, reads:-

1 ਅੱਜ 5 ਜੁਲਾਈ, 1964 ਨੂੰ ਕਮੇਟੀ ਦੇ ਮੈਂਬਰਾਂ ਦੀ ਮੀਟਿੰਗ ਹੋਈ ਜਿਸ ਵਿਚ ਪਾਸ ਹੋਇਆ ਕਿ ਜਦੋਂ ਤੀਕ ਇੰਡੀਆ ਤੋਂ ਹੋਰ ਨਵਾਂ ਗ੍ਰੰਥੀ ਨਹੀਂ ਆਉਂਦਾ ਉਦੋਂ ਤੀਕ ਸ: ਅਜੈਬ ਸਿੰਘ ਸੰਘਾ ਗੁਰਦੁਵਾਰੇ ਦੀ ਸੇਵਾ ਕਰਨ ਗੇ ਅਤੇ ਉਦੋਂ ਤੀਕ ਇਨ੍ਹਾਂ ਨੂੰ ਵਿਆਹ ਸ਼ਾਦੀ ਕਰਨ ਦਾ ਲਾਈਸੈਂਸ ਲੈ ਕੇ ਦਿਤਾ ਜਾਵੇ ।

Today, July 5th 1964 at the committee meeting it was passed that till such time as a replacement gyani comes from India, Ajaib Singh Sangha will temporarily fill this position. The license to perform marriages should be secured for Ajaib Singh Sangha.

### July 12th 1964

| | |
|---|---|
| 1 ਆਤਮਾ ਸਿੰਘ ਡਾਡ<br>Atma Singh Dodd | 4 ਗੁਰਚਰਨ ਸਿੰਘ ਬਾਸੀ<br>Gurcharn Singh Basi |
| 2 ਮਹਿੰਦਰ ਸਿੰਘ ਰੰਧਾਵਾ<br>Mohinder Singh Randhawa | 5 ਹਰਬਿਆਨ ਸਿੰਘ ਜੋਹਲ<br>Harbian Singh Johl |
| 3 ਸੋਹਣ ਸਿੰਘ ਜੋਹਲ<br>Sohan Singh Johal | 6 ਸੇਠ ਗੁਰਦਿਤਾ ਮੱਲ<br>Seth Gurditta Mal |

These minutes are very brief at this junction. The Journal on page 78 reads:-,

ਅੱਜ 12 ਜੁਲਾਈ, 1964 ਨੂੰ 10.30 ਵਜੇ ਸਵੇਰੇ ਕਮੇਟੀ ਮੈਂਬਰਾਂ ਦੀ ਮੀਟਿੰਗ ਕੀਤੀ ਗਈ ਜਿਸ ਵਿਚ ਇਹ ਸੱਜਣ ਹਾਜ਼ਰ ਸਨ

Today, July 12th 1964 at 10.30 a.m. the following were present (names are appended in the previous page).

ਇਸ ਮੀਟਿੰਗ ਵਿਚ ਸਾਰੀਆਂ ਚਿੱਠੀਆਂ ਜੋ ਇੰਡੀਆ ਤੋਂ ਗ੍ਰੰਥੀ ਦੇ *ਕੰਮ* job ਲਈ ਆਈਆਂ ਹਨ ਪੜ੍ਹ ਕੇ ਸੁਣਾਈਆਂ ਗਈਆਂ, ਅਤੇ ਵਿਚਾਰ ਕੀਤੀ ਗਈ । ਇਸ ਤੋਂ ਉਪਰੰਤ ਪਾਸ ਹੋਇਆ ਕਿ 19 ਜੁਲਾਈ, 1964 ਨੂੰ *ਆਮ* ਜਨਰੱਲ ਮੀਟਿੰਗ ਰੱਖੀ ਜਾਵੇ ਅਤੇ ਸਾਰੀਆਂ ਦਰਖ਼ਾਸਤਾਂ ਸੰਗਤ ਵਿਚ ਪੇਸ਼ ਕੀਤੀਆਂ ਜਾਣ

At this meeting all the replies received from India for the post of the granthi were read aloud to all the committee members. Some discussion followed. It was arranged to call a general meeting on July 19th 1964 to present the choice of candidates to the congregation.

## July 18th 1964

The meeting's minutes on pages 78 reads:-

ਅੱਜ 18 ਜੁਲਾਈ, 1964 ਨੂੰ ਕਮੇਟੀ ਦੀ ਮੀਟਿੰਗ ਹੋਈ ਜਿਸ ਵਿਚ ਦੇਸੋਂ ਆਈਆਂ ਹੋਰ ਦਰਖ਼ਾਸਤਾਂ ਤੇ ਸਾਰੀ ਵਿਚਾਰ ਕੀਤੀ ਗਈ । ਸਭ ਦਰਖ਼ਾਸਤਾਂ ਕਮੇਟੀ ਮੈਂਬਰਾਂ ਨੂੰ ਪੜ੍ਹ ਕੇ ਸੁਣਾਈਆਂ ਗਈਆਂ ਅਤੇ ਯੋਗ ਦਰਖ਼ਾਸਤਾਂ ਦੀ ਛਾਂਟੀ ਕੀਤੀ ਗਈ ।

Today, July 18th 1964 at the meeting more replies received from India for the post of the granthi were read aloud to all the committee members. Some discussion followed and some applicants were short listed.

## July 19th 1964

The meeting's minutes in The Journal, pages 79 - 81, reads:-

ਅੱਜ 19 ਜੁਲਾਈ 1964 ਨੂੰ ਜਨਰਲ ਮੀਟਿੰਗ ਹੋਈ ਜਿਸ ਵਿਚ ਇਹ ਸੱਜਣ ਹਾਜ਼ਰ ਹਨ

| | | | |
|---|---|---|---|
| 1 | ਆਤਮਾ ਸਿੰਘ ਡਾਡ<br>Atma Singh Dodd | 18 | ਅੰਗ ਸਿੰਘ ਨੰਗਲ ਕਲਾਂ<br>Ang Singh Nangal Kalan |
| 2 | ਮਹਿੰਦਰ ਸਿੰਘ ਰੰਧਾਵਾ<br>Mohinder Singh Randhawa | 19 | ਜੋਗਿੰਦਰ ਸਿੰਘ ਨੰਗਲ ਕਲਾਂ<br>Joginder Singh Nangal Kalan |
| 3 | ਮੁਨਸ਼ਾ ਸਿੰਘ ਜੰਡਿਆਲਾ<br>Munsha Singh Jandiala | 20 | ਮਹਿੰਦਰ ਸਿੰਘ ਧੂਤ<br>Mahinder Singh Dhoot |
| 4 | ਗੁਰਚੈਨ ਸਿੰਘ ਬੰਡਾਲਾ<br>Gurchan Singh Batala | 21 | ਸਰਦਾਰਾ ਸਿੰਘ ਖੇੜੀ<br>Sardara Singh Kheri |
| 5 | ਮੋਹਨ ਸਿੰਘ ਜੰਡਿਆਲਾ<br>Mohan Singh Jandiala | 22 | ਸੁਰਜੀਤ ਸਿੰਘ ਅੰਮ੍ਰਿਤਸਰ<br>Surjeet Singh Amritsar |
| 6 | ਹਰਬਿਆਨ ਸਿੰਘ ਜੰਡਿਆਲਾ<br>Harbian Singh Jandiala | 23 | ਬੇਬੇ ਅਨਾਰ ਕੌਰ<br>Bebe Anar Kaur |
| 7 | ਦੀਦਾਰ ਸਿੰਘ ਬੰਡਾਲਾ<br>Didar Singh Batala | 24 | ਬੰਤਾ ਸਿੰਘ ਧੁਲੇਤਾ<br>Banta Singh Dhuleta |
| 8 | ਪੂਰਨ ਸਿੰਘ ਚੱਕ ਦੇਸ ਰਾਜ<br>Puran Singh Chak-des-raj | 25 | ਗਿਆਨੀ ਹੀਰਾ ਸਿੰਘ<br>Gyani Hira Singh |
| 9 | ਕੇਵਲ ਸਿੰਘ ਚੱਕ ਦੇਸ ਰਾਜ<br>Kewal Singh Chak-des-raj | 26 | ਬਲਦੇਵ ਸਿੰਘ ਗਰੇਵਾਲ<br>Baldev Singh Grewal |

Continue

| | | | |
|---|---|---|---|
| 10 | ਜੁਗਿੰਦਰ ਸਿੰਘ ਫ਼ਰਾਲਾ<br>Joginder Singh Pharala | 27 | ਸਾਧੂ ਸਿੰਘ ਜੰਡਿਆਲਾ<br>Sadhu Singh Jandiala |
| 11 | ਹਰਕੇਵਲ ਸਿੰਘ ਬੰਡਾਲਾ<br>Harkewal Singh Batala | 28 | ਬਲਬੀਰ ਸਿੰਘ ਧਾਂਦਰਾ<br>Balbir Singh Dhandhra |
| 12 | ਅਮਰੀਕ ਸਿੰਘ ਬੜਾ ਪਿੰਡ<br>Amrik Singh Bara Pind | 29 | ਬਿਸ਼ਨ ਸਿੰਘ ਔਜਲਾ<br>Bishen Singh Aujla |
| 13 | ਜੁਵਾਲਾ ਸਿੰਘ ਪੇਂਡੂ<br>Jawala Singh Paindoo | 30 | ਬੰਤ ਸਿੰਘ ਮਾਹਲ ਪੁਰ<br>Bant Singh Mahilpur |
| 14 | ਅਜੈਬ ਸਿੰਘ ਰਾਜ-ਪੁਰ<br>Ajaib Singh Raj-pur | 31 | ਗੁਰਦਿਤਾ ਮੱਲ ਸੇਠ<br>Gurditta Mal Seth |
| 15 | ਸਰਵਨ ਸਿੰਘ ਜੰਡਿਆਲਾ<br>Sarwan Singh Jandiala | 32 | ਜੀਤ ਸਿੰਘ ਜੰਡਿਆਲਾ<br>Jeet Singh Jandiala |
| 16 | ਰਛਪਾਲ ਸਿੰਘ ਬੰਡਾਲਾ<br>Rashpal Singh Batala | 33 | ਹਰਜਿੰਦਰ ਸਿੰਘ ਬੰਡਾਲਾ<br>Harjinder Singh Batala |
| 17 | ਮੁਨਸ਼ਾ ਸਿੰਘ ਕੋਟਲੀ<br>Munsha Singh Kotli | 34 | ਮਕੰਦ ਲਾਲ ਜੰਡਿਆਲਾ<br>Mukund Lal Jandiala |

ਅੱਜ 19 ਜੁਲਾਈ 1964 ਨੂੰ ਜਨਰਲ ਮੀਟਿੰਗ ਕੀਤੀ ਗਈ ਜਿਸ ਵਿਚ ਸਰਬ ਸਮਤੀ ਨਾਲ ਪਾਸ ਹੋਇਆ ਕਿ ਗਿਆਨੀ ਮਹਿੰਦਰ ਸਿੰਘ ਚੱਨ Music Professor Government Girls Higher Secondary School Phagwara (Punjab) ਨੂੰ ਚਿੱਠੀ ਪੱਤਰ ਰਾਹੀਂ ਪਤਾ ਕਰਕੇ ਤਸੱਲੀ ਹੋਣ ਪਿਛੋਂ ਮੰਗਾਉਣ ਦਾ ਪ੍ਰਬੰਧ ਕਰੇ । ਜੇ ਉਨਾਂ ਬਾਰੇ ਕੋਈ ਰੁਕਾਵਟ ਹੋਵੇ ਜਾਂ ਸ਼ਰਤਾਂ ਵਿਚ ਕੋਈ ਰੁਕਾਵਟ ਹੋਵੇ ਤਾਂ ਦੂਸਰੇ ਨੰਬਰ ਤੇ ਬਾਵਾ ਬੁਧ ਸਿੰਘ ਪ੍ਰਿੰਸੀਪਲ ਕੌਮੀ ਕਾਲਜ ਪਟਿਆਲਾ ਲਈ ਮੰਗਾਉਣ ਦੀ ਕੋਸ਼ਸ਼ ਕੀਤੀ ਜਾਵੇ ਉਨ੍ਹਾਂ ਦੇ ਆਉਣ ਵਿਚ ਕੋਈ ਰੁਕਾਵਟ ਪੈਣ ਤੇ ਇਸ ਸਾਰੇ ਪ੍ਰਬੰਧ ਦਾ ਅਧਿਕਾਰ ਸੰਗਤ ਵਲੋਂ 1964 ਦੀ ਕਮੇਟੀ ਨੂੰ ਦਿੱਤਾ ਗਿਆ ਹੈ ॥

At the General Meeting on July 19th 1964 it was unanimously passed that The Gurdwara Prabandak Committee offer the post of granthi to Gyani Mohinder Singh Chann, Music Professor Government Girls Higher Secondary School Phagwara (Punjab) after ascertaining his suitability for this post by correspondence in India. Should there be anything unsuitable or the contract conditions cannot be resolved then the second short listed candidate, Bawa Budd Singh, Principal, National College, Patiala should be considered. The 1964 committee is authorized to solve any hitches should they occur to facilitate the coming of the successful candidate to come to Canada.

*ਚੰਣਆ ਹੋਇਆ ਗ੍ਰੰਥੀ ਕੈਨੇਡਾ ਨਹੀਂ ਆਇਆ*

*ਇਸ ਦਾ ਕਾਰਨ ਨਹੀਂ ਲਿਖਿਆ ਹੈ*

The chosen granthi did not come.

The minutes are silent for the reason.

**September 6th 1964**

The meeting's minutes in The Journal, page 81, reads:-

1 ਅੱਜ 6 ਸਤੰਬਰ *1964* ਨੂੰ ਕਮੇਟੀ ਦੇ ਮੈਂਬਰਾਂ ਦੀ ਮੀਟਿੰਗ ਹੋਈ, ਜਿਸ ਵਿਚ ਗਰੰਥੀਆਂ ਦੀਆਂ ਦੇਸੋਂ ਆਈਆਂ ਚਿੱਠੀਆਂ ਤੇ ਵਿਚਾਰ ਕੀਤੀ ਗਈ ।

Today, September 6th 1964 the Committee met to consider more replies received from India.

**September 20th 1964**

The meeting's minutes in The Journal, page 81, reads:-

ਅੱਜ, 20 ਸਤੰਬਰ, *1964*, ਕਮੇਟੀ ਦੇ ਸਾਰੇ ਮੈਂਬਰਾਂ ਦੀ ਮੀਟਿੰਗ ਹੋਈ ਜਿਸ ਵਿਚ ਫ਼ਿਰ ਦੇਸੋਂ ਆਈਆਂ ਦਰਖ਼ਾਸਤਾਂ ਤੇ ਅਤੇ ਉਨ੍ਹਾਂ ਦੀ ਮੰਗ ਅਨੁਸਾਰ ਵਿਚਾਰ ਕੀਤੀ ਗਈ ਅਖ਼ੀਰ ਪਾਸ ਹੋਇਆ ਕਿ ਦਲੀਪ ਸਿੰਘ ਸੰਧੂ ਨੂੰ ਕੰਟ੍ਰੈਕਟ ਭੇਜਿਆ ਜਾਵੇ; ਕਿਉਂਕਿ ਉਸ ਦੀਆਂ ਮੰਗਾਂ ਅਤੇ ਉਸ ਦੇ ਪਰਵਾਰ family ਹਾਲਾਤ ਦੂਸਰੇ ਸਾਰੇ ਗ੍ਰੰਥੀਆਂ ਨਾਲੋਂ ਜਾਇਜ਼ ਹਨ, ਸਾਰੇ ਮੈਂਬਰ ਹੱਕ ਵਿਚ ਹਨ ।

Today, September 20th 1964 the full Committee met to consider more replies received from India and their contract stipulations. Finally it was decided to select **Daleep Singh Sandhu** as his contract stipulations were fair and his family were all of high standing. All the members concurred with this choice.

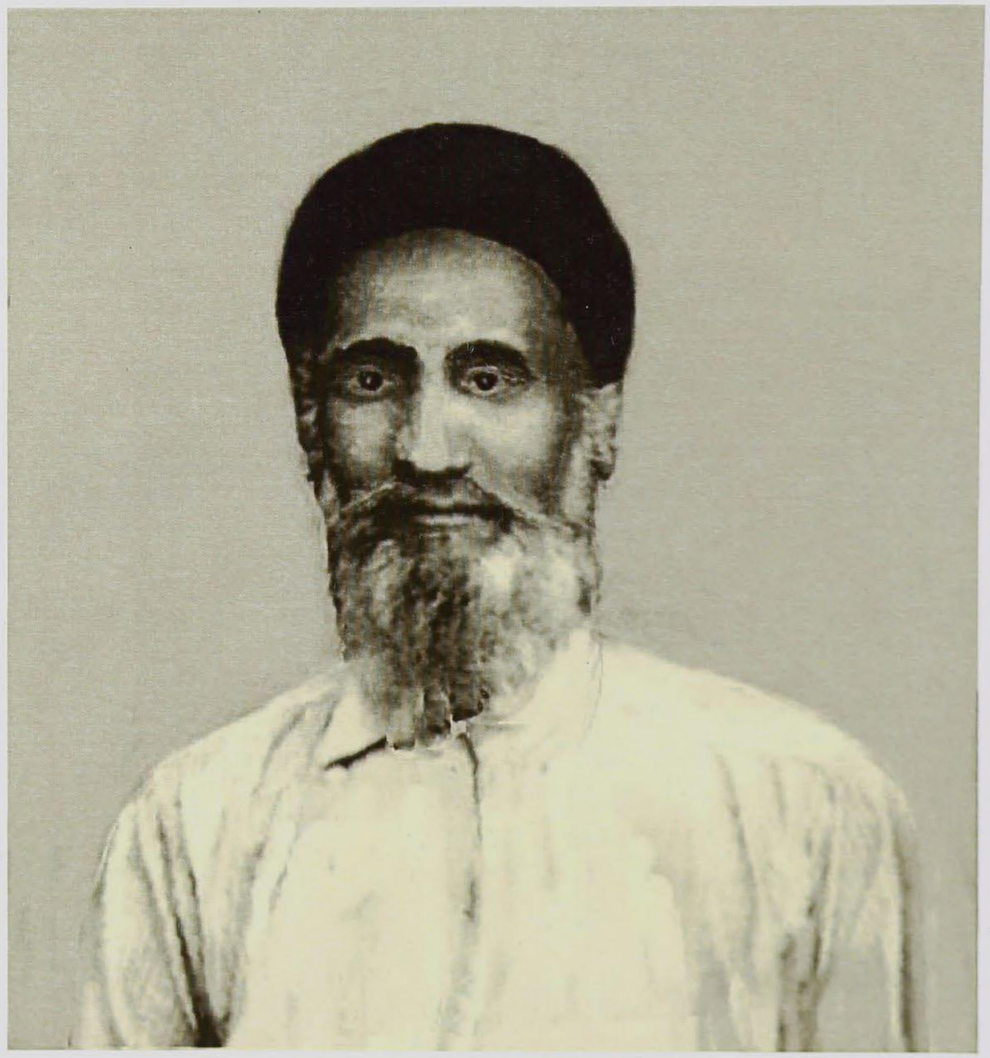
All the 1964 minutes were recorded by **Mohinder Singh Randhawa**.

## Chapter One - Page 3

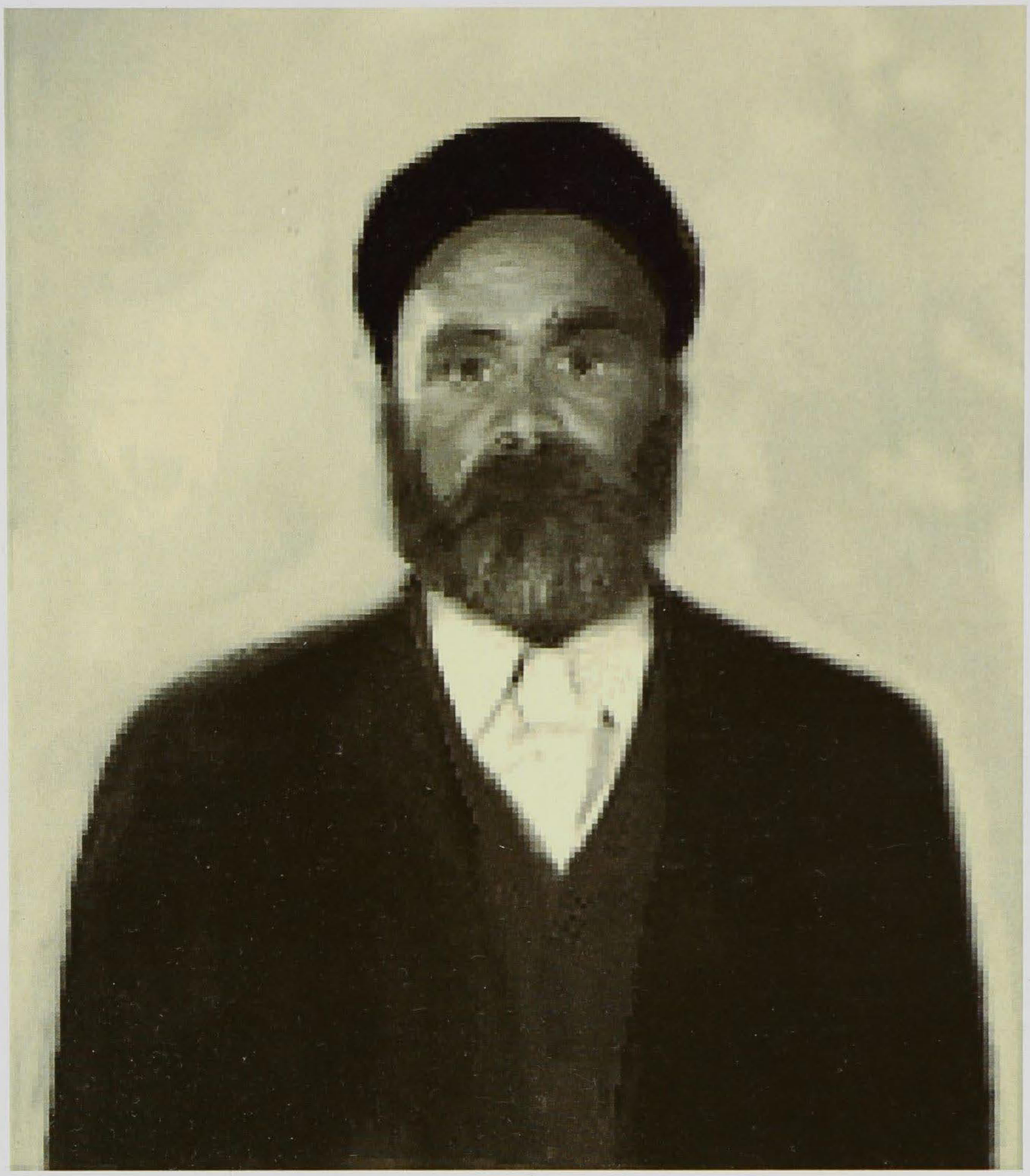
## They paid the first tithe to rent a room for the Guru Granth Sahib

Mehar Singh Langheri
Sangha

Acchar Singh Batala
(Basi)



## Chapter One – Page 9



Kartar Singh Dheensaw of Moron village came in 1907 with the first Guru Granth Sahib brought to Victoria. He rented a house on the 500 block of Johnston Road and Blanchard Street and the Holy Book was kept in the top floor room from January 1910. This was site of the second Pre-Topaz Gurdwara in Victoria.

## Chapter 3 – Page 84 and Chapter 10 – Page 211

Bachan Singh from village Sur Singh came to Canada in mid 1906. He was delegate from Victoria in the Khalsa Deewan Religious Society in purchase of the Topaz Avenue lots in 1910. In April 1912 he was plaintiff in legal action to secure a building permit from Victoria city.

In 1953 with Battan Singh Dhoot he was instrumental in setting up the 2721 Graham Street Punjabi Akali Sikh Temple.

## Chapter 04 Page 89

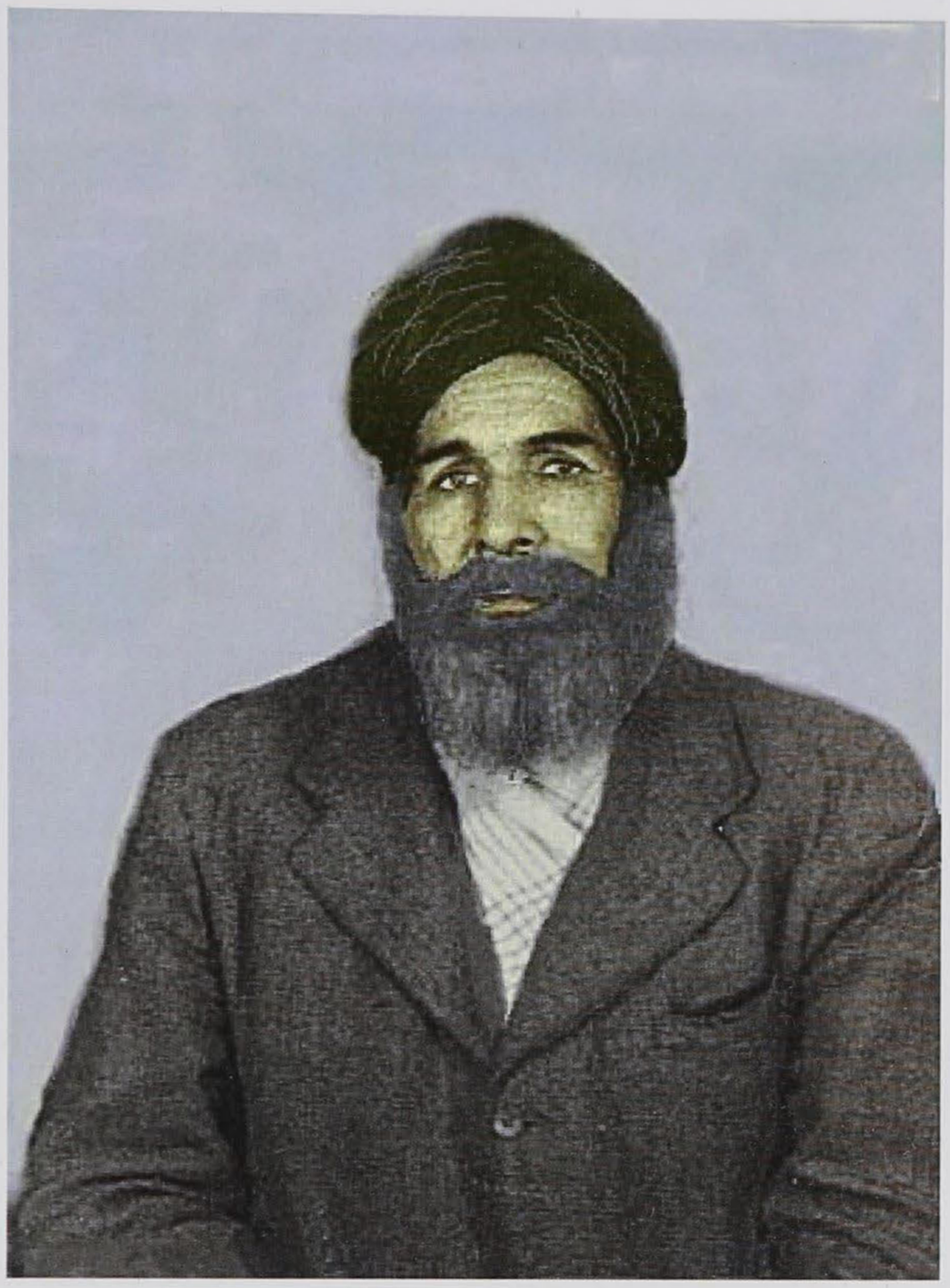
Professor Teja Singh is very important historically for British Columbia Sikhs. He was born in Montgomery, Punjab. His father was an assistant surgeon. He graduated with a M.A. degree in law from Punjab University.

On Tarak Dass' suggestion the Vancouver Sikhs invited Sant Teja Singh to British Columbia to assist them. In September 1908, he came with his wife and two children.. He set up the Khalsa Diwan Religious Society, and was instrumental in the building of the Sikh temples in Vancouver (opened on Jan.19th 1908), Abbotsford, and Victoria and in Stockton, California.

The Asian Indian community set up the Guru Nanak Mining Trust Company on November 29th 1908. They bought 250 acres for ten thousand dollars with a view to set up a township. Sant Teja Singh was active in thwarting the plan to move Sikhs en masse from British Columbia to British Honduras as indentured labourers. In November 1909 he went on mission to London to lobby against discriminatory immigration laws. In November 1912 he went on a mission to Ottawa.

In 1913, he withdrew his name when he failed to secure unanimous approval to lead the delegation to England and India. He was recalled to India, He published several tracts on Sikhism.

## Chapter 5 - Page 114

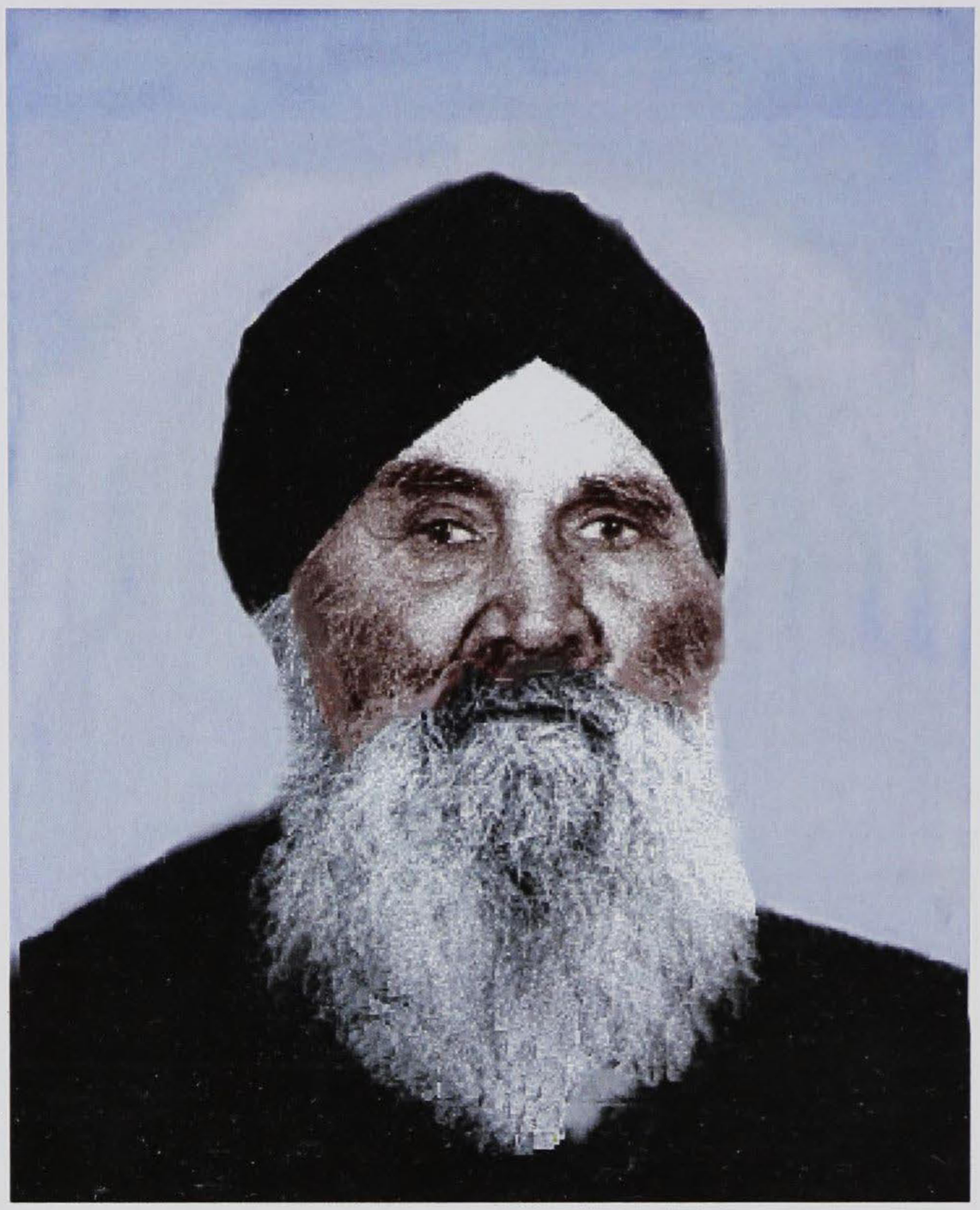


Sundar Singh Jandiala was active in doing sewa and participating in running the Temple. During one summer, which was very dry and hot, at the cremation the Fire Marshall expressed his concern that unattended embers could start a fire and rapidly spread in the neighborhood. He left instructions to ensure that some attendants stayed behind to keep the adjacent bone-dry grass soaked with a garden-hose spray to forestall any grass fire igniting.

This matter was taken up by the Management Committee of the Khalsa Diwan Society. The Temple secretary was Sundar Singh Jandiala. Gyani Bishen Singh Aujla, after prior discussions with the secretary, presented to the congregations a narration of the events referred to above. The total cost of the funeral with cremation in the now available gas-fired crematoriums was seventy dollars. The decision of the congregation was that they should switch to the use of these new facilities. It was further agreed that should a deceased have no funds of his own, the Temple will provide the funds from its account to do the needful.

The oil-fired crematorium opened in November 1937 in the Memorial Gardens. The Victoria Sikhs were slow to switch from the open air cremation to the crematorium. The first Asian-Indian man to be cremated in the oil-fired crematorium was Choudhri Ganesa Singh Judge on October 20th 1945 (permit #8598).

## Chapter 07 – Page 126



Sardara Singh :was born in 1886 in village Kheri, The Journal kept by the Pioneers note he donated money on February 6th 1910 when Sikhs used to meet at the Gurdwara located at Kartar Singh Moron's residence top floor.

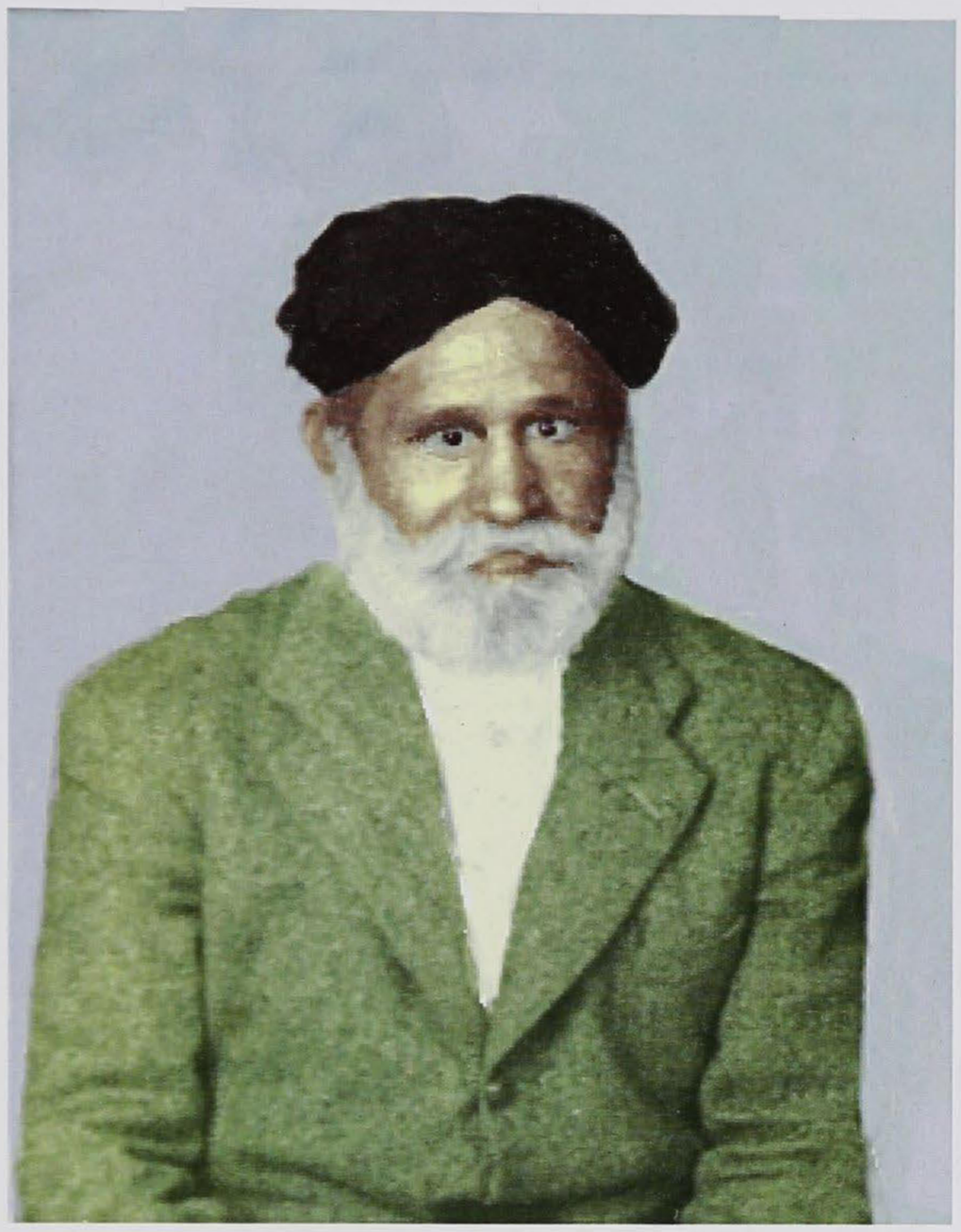
In 1914-15 times were hard and Gurdwara's income was meagre. The Gurdwara Society owed money. Sardara Singh Kheri took out a personal mortgage for $10,000 to redeem Lot #267 and the Gurdwara on Lot #269 from foreclosure.

Sardara Singh executed a codicil transferring the property back to Khalsa Diwan Society when the loan was repaid. For this unselfish deed some people with little or no understanding charged him with transferring the Gurdwara to his own ownership!

Eventually enough money was raised by 1930 to redeem the mortgage on the property and transfer back the title deeds to K halsa Diwan Society.

Sardara Singh rose early to milk the family cow. The family made their own butter. Amar Kaur's vegetable garden provided all the family needs. He arrived at work one hour before the shift was due to start to ensure all the 'drag lines' were clear. Such was his dedication as the boom man at the Crowe Gonnason sawmill.

## Chapter 07 – Page 129



Gyani Bishan Singh Aujla recalls:-

Summund Singh Mehli contributed to the community in a special way. He was educated, one of the few in the community. He read all the newspapers and made copious notes. He would give brief version of news to those who dropped in at the Temple. On Sundays, after the religious service was over, he was given the stage to read out loud to the congregation world news for the week. Remember this was in the days when radio was in its infancy and most of the congregation was illiterate."

Amrik Singh Dhillon recalls

In the beginning with a very small congregation and financial support was meagre. Sham Singh Pehry, Sardara Singh Kheri and Summund Singh Mehli set up supplies of groceries at the Temple. They encouraged the congregation to buy groceries from them. For these Temple customers and outsiders, at the end of full days work, in the evening they delivered the groceries on bicycles door to door. The profits were turned over to the Gurdwara funds.

**Chapter 07 – Page 127**

Nagina Singh of village Bharsinghpura did well in real estate deals. During the Depression of 1930 he lost all. Nagina Singh then worked at Sidney Lumber Mill on Bay Street and later at the Moore Sawmill (which later ran as B.C. Forest Products Mill). He remained a bachelor. At his own expense of $520 he had the sidewalk along Topaz Avenue paved making the access to the Gurdwara easy and free of mud in 1958.

He died, March 19th 1959 without any living heirs. His estate included one house, four lots, cash and a mortgage. He had arranged for Kuldeep Singh Bains and Sarwan Singh Johal as executors. His legacy was

| | | |
|---|---|---|
| TO | Basic Primary School, Bharsinghpura, Tehsil Phillaur, District of Jullunder, Punjab, through Government of the Republic of India, 2/3rd of the residue of Estate | $14,144.68 |
| TO | Khalsa Diwan Society, Victoria, Victoria, B.C. | $7,072.34 |
| | Total | **$ 21,217.02** |

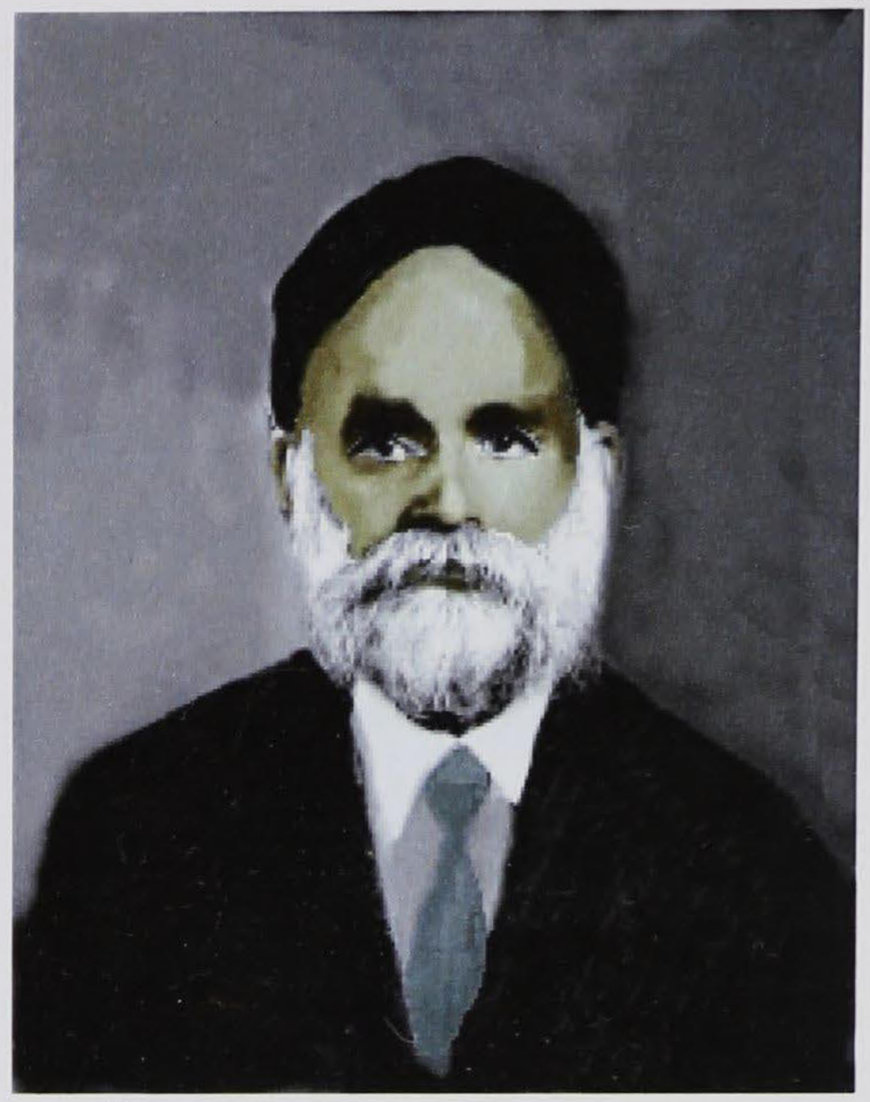
## Chapter 08 – Page 153

**Battan Singh Dhoot**

Dr. D.P. Pandia, was retained on behalf of seventeen Sikhs held in Duncan who were ordered deported. He advised them to stop local agitation, and tackle this problem in Ottawa, as immigration was a Federal jurisdiction. In October 1938 Dr. Pandia was in Ottawa where he was joined by Battan Singh from village Dhoot-Kalan, Isher Singh and Nagina Singh who represented the group. Dr. Pandia secured an amnesty for this group from the Deputy Immigration Minister. Having fulfilled their mission the group, with the exception of Dr. Pandia, returned to Victoria, B.C. Battan Singh paid Dr. Pandia's and his own expenses incurred on this trip.

In 1953 with Bachan Singh Sur Singhia and Battan Singh Dhoot were instrumental in setting up the 2721 Graham Street Punjabi Akali Sikh Temple.

## Chapter 08 – Page 154 and 155



**Dr. Durai Pandia and Hurdit Singh Johl**

Dr. Pandia felt that on the basis of the above amnesty, any other Asian Indians facing deportation could be helped. On a suggestion from Isher Singh Dr. Pandia contacted Hurdit Singh Johl of Victoria (from Jandiala village who was a prosperous sawmill owner) in asking for help and suggestions. Isher Singh translated for them. Hurdit Singh Johl instructed Dr. Pandia not to return from Ottawa till he had secured amnesty for all the remaining Asian Indian illegal aliens in British Columbia; assuring Dr. Pandia that he would personally be responsible for all expenses incurred.

A tally made of illegal Asian Indian immigrants in 1939 by the Canadian Government listed 218 illegals. There were 622 Asian Indians in industrial jobs in British Columbia at that time; and the male population fifteen years of age and over, could not have been over 800. (By the census of 1941 it was 741). So 25 to 30 percent of the Asian Indian men in the province were illegal immigrants.

**Two hundred and eighteen people benefited from these moves made possible by Battan Singh Dhoot and friends and Dr. Pandia's suggestion and Hurdit Singh Johl giving an undertaking to pay all the costs himself, if needed, so that not only a few but all be freed.**

Hurdit Singh Johl took charge of the keys and assumed responsibility for the financial health of the first Topaz Sikh Temple in 1953 (Chapter 10).

## Chapter 10 – Page 204

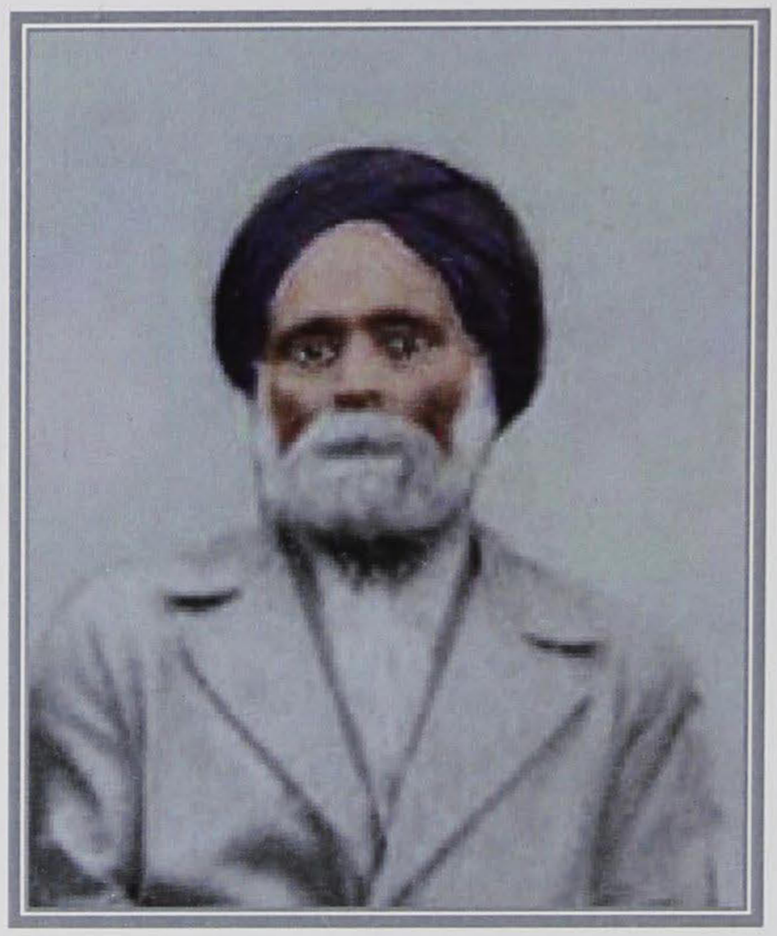
Atma Singh Dodd came to Canada in 1923 as a student. He studied at University of British Columbia for one year in 1926. When threatened with deportation, he left B.C. to attended University of Idaho for one year. When the funds ran out he returned to Canada.

In 1934-35, at the general meeting in Vancouver it was suggested that the Sahajdhari Sikhs be eligible to stand for election to the management committee of the gurdwara by Gurdev Singh Dhillon after discussion with Atma Singh Dodd .Gurdit Singh Bilga curt reply was "I will deal severely with any member so elected".

When plans for the 1969 temple building were discussed his suggestion to move the temple to a large acreage in the western areas of Colwood did not find acceptance even though Atma Singh offered to pay for cost of the acreage he suggested,

He was very active in the management of the temple and was free both with his time and finacial support.

## Chapter 10 Photographs - Election to the Board episode



**Mehan Singh Bhoot** presided over the meeting on April 13th 1952 at the Second Avenue Sikh Temple in Vancouver.

Photograph by permission of Gurdeep K. Sundher

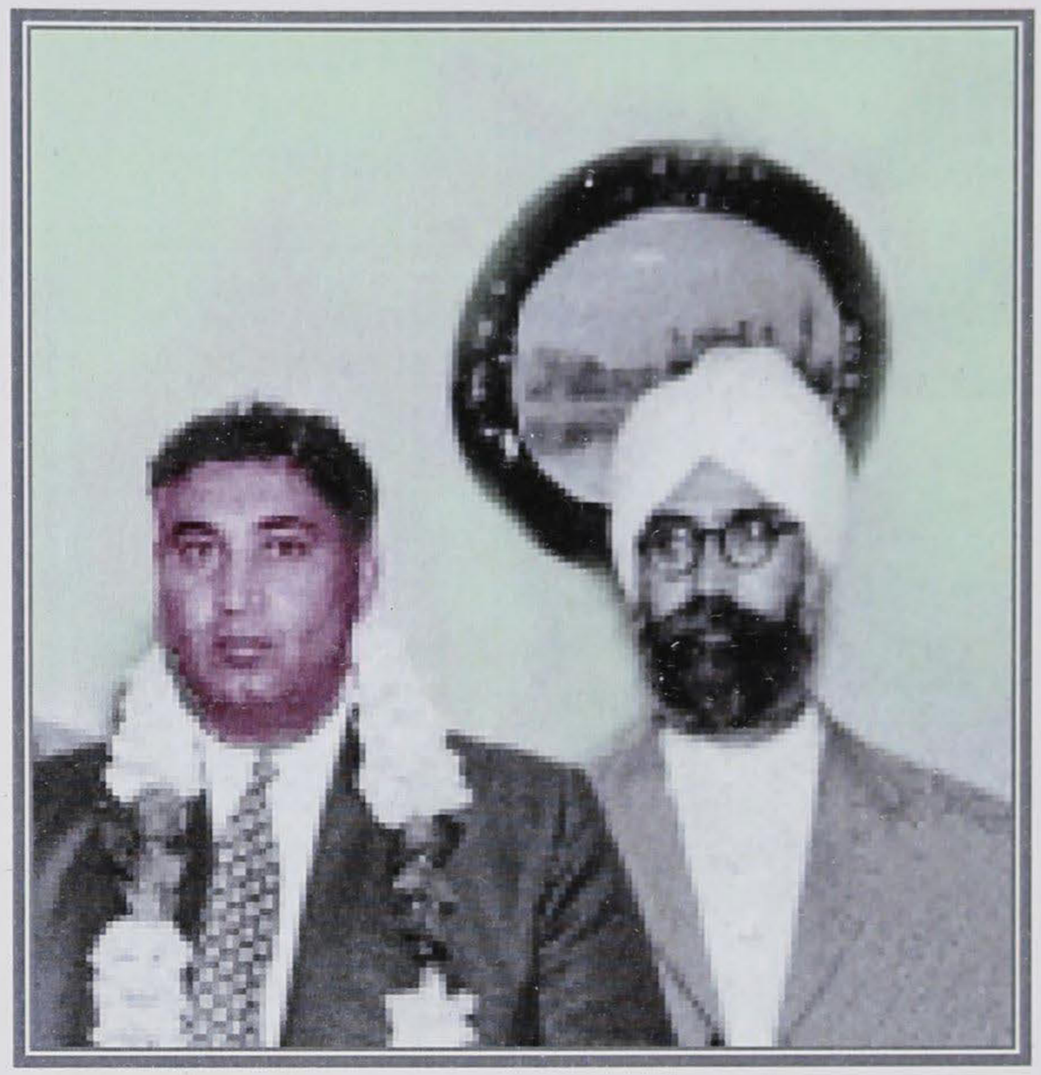
**Gyani Mani Singh Saini** persisted in reciting the Ardas with unsheathed kirpan at the Second Avenue Sikh Temple in Vancouver.

Photograph with permission of his son Sangat Singh Shonki

See page 205 to 207 for details of the debate and the resolution passed.

The decision of the Main Khalsa Diwan Society Vancouver meeting was binding on all its branches. In December 1952, at the 1210 Topaz Avenue Victoria Sikh Temple, a board of eleven Sahajdharis Sikhs was selected for the first time. They elected from amongst themselves *Mohan Singh Johal* as president and *Kuldeep Singh Bains* as secretary of the Victoria branch of Khalsa Diwan Society.

Hurdit Singh Johl led the Victoria Sikhs. This dynamic leader had helped many people over a long time and had a large, loyal following. *Hurdit Singh Johl, ex-officio,* took charge of the keys to the Temple and became personally responsible for the Temple finances.

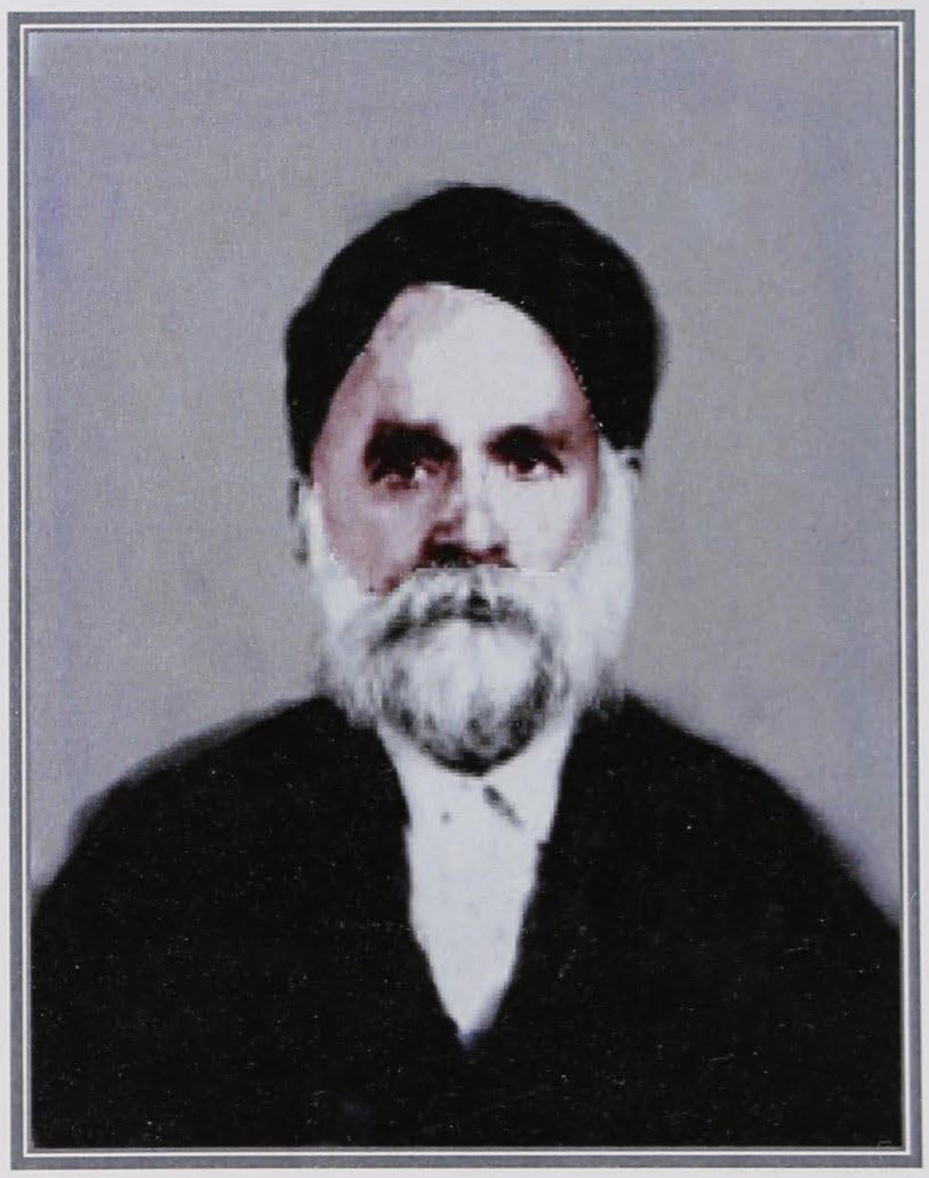


**Mohan Singh Johal** (left) was the first Sahajdhari president elected in 1952 at the 1210 Topaz Avenue Sikh Temple.. Gyani Hira Singh is on his left.

Photograph with permission of Mohan Singh Johal

**Kuldeep Singh Bains** was elected the first Sahajdhari Secretary.

Photograph with permission of Kuldeep Singh Bains



**Hurdit Singh Johl** took charge of the Temple keys and assumed responsibility for the financial health of the Temple in 1953.

Photograph with permission of his granddaughter Mrs. Ranjeet Wirk

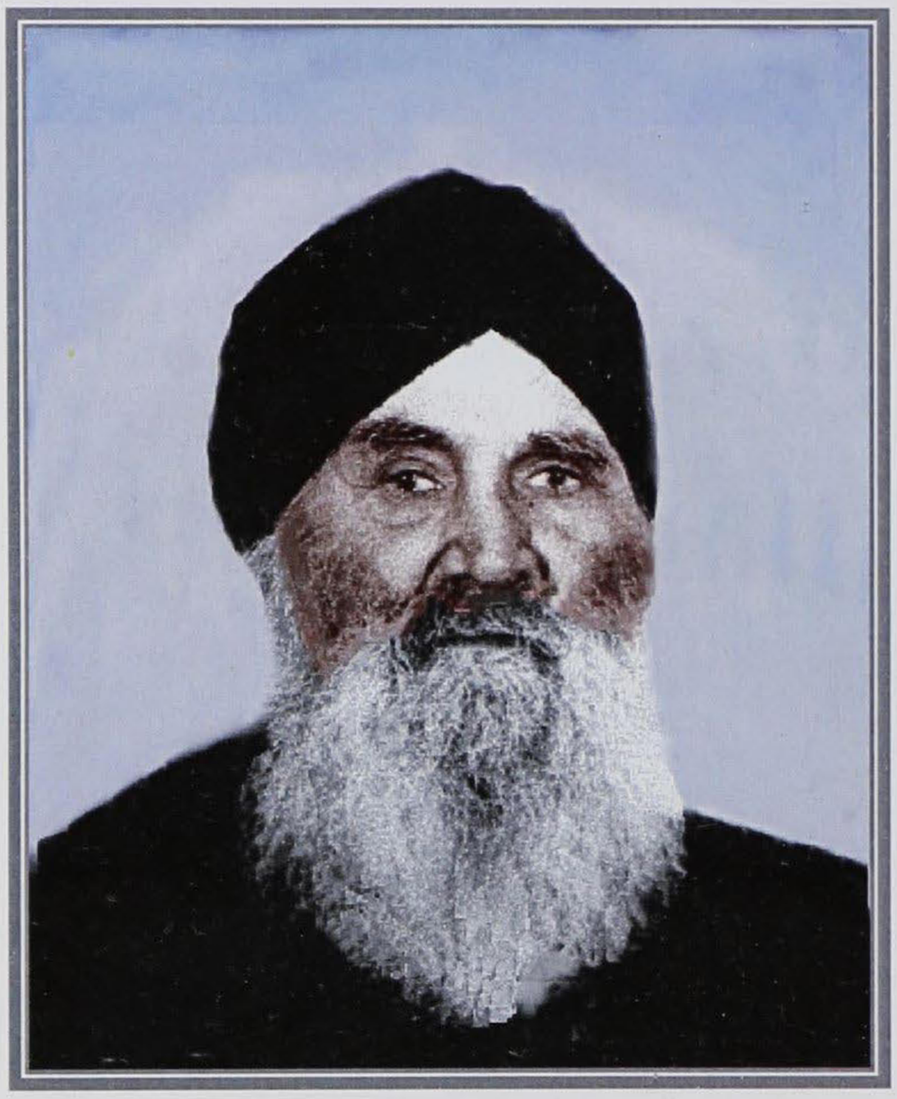
# Supplement – 1952 Selected Board members Amritdharis who left to setup Punjabi Akali Gurdwara

The reader should refer to pages 207-208 for events leading to the precipitate departure.

## Thirteen Amritdharis who departed from Topaz Temple

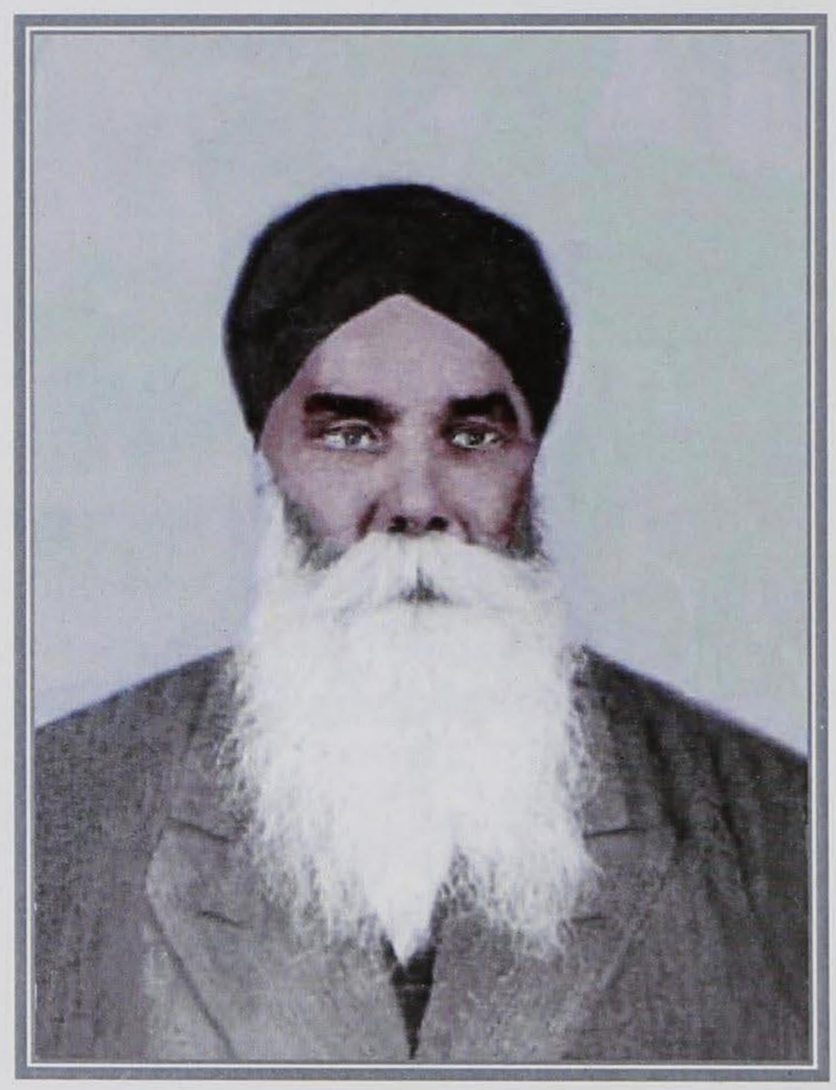
| | |
|---|---|
| Bachan Singh Sur Singhia | Jagat Singh Kotli |
| Battan Singh Dhoot Kalan | Kartar Singh Moron |
| Bhagat Singh Bal | Mahinder Singh Dhoot Kalan |
| Bhan Singh Gill | Massa Singh Jalaha |
| Gurdit Singh Moron (Kooka) | Mehan Singh Kandola |
| Harnam Singh Kandola | Sardara Singh Kheri |
| Hazara Singh Moron | |

## Photographs of six Amritdharis who departed from Topaz Temple



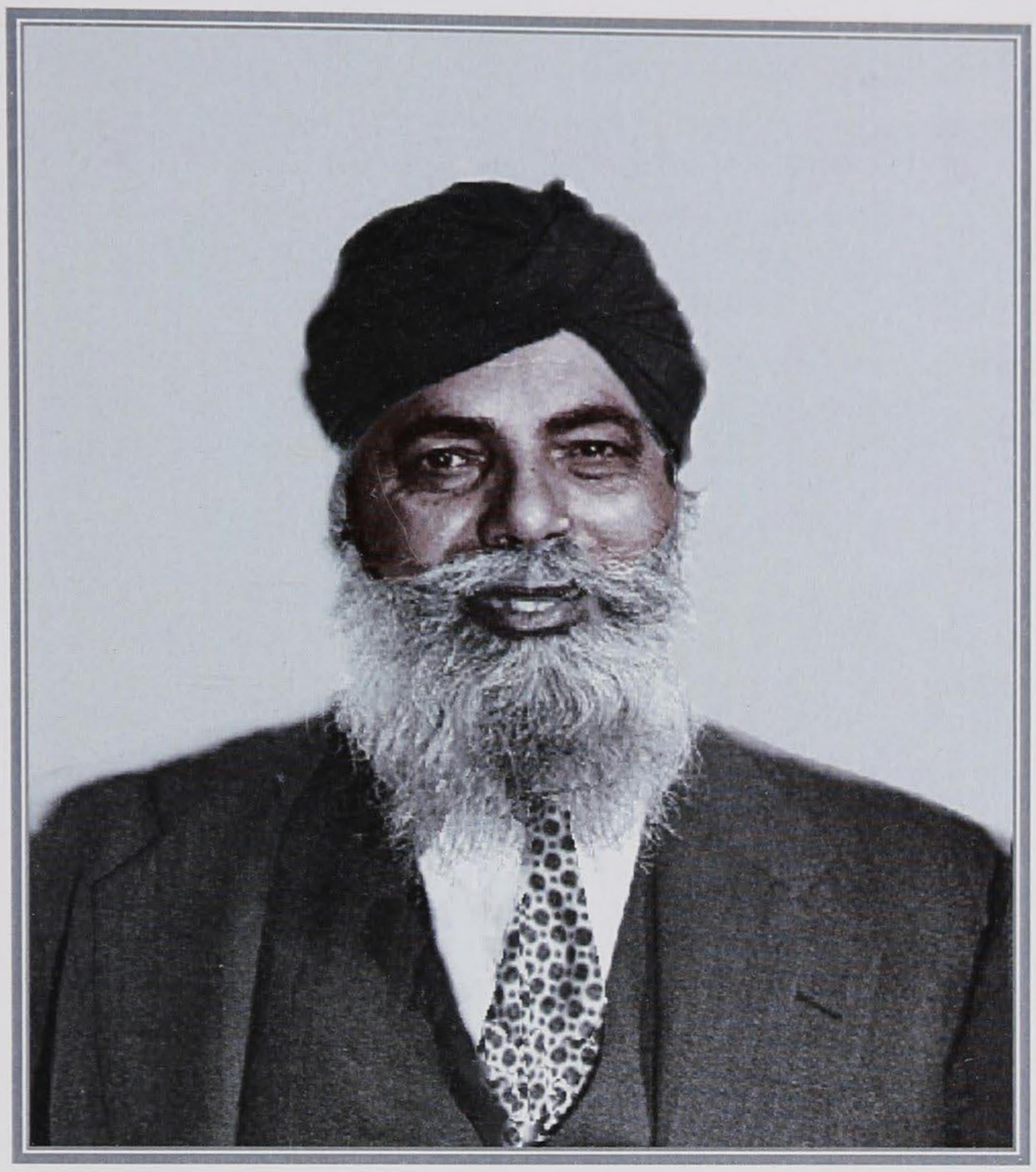
**Sardara Singh Kheri** In 1915 took out mortgage in his own name to forestall closure of mortgage on the Topaz Avenue Gurdwara.

Photograph by permission of his son Raghbier Singh Bhandar



**Bachan Singh Sur Singhia** was the Victoria member of the team when the Khalsa Diwan Society went to court to acquire the building permit for the 1912 Sikh Temple building on 1210 Topaz Avenue.

Photograph with permission of Gyani Hira Singh Skuja



## BATTAN SINGH DHOOT

Battan Singh went to Ottawa in 1938 and was instrumental in securing an amnesty for seventeen Sikhs awaiting deportation. Bachan Singh Sur Singhia and he were instrumental in setting up the Punjabi Akali Singh Temple on Graham Street.

Photograph with permission of his grandson, Jeet Singh Beadall (Dhoot Kalan)

Photograph with permission of Gurdeep K. Sundher

## KARTAR SINGH MORON

Kartar Singh Dheensaw of Moron village came in 1907 with the first Guru Granth Sahib brought to Victoria Kartar Singh Dheensaw of Moron village came in 1907 with the first Guru Granth Sahib brought to Victoria

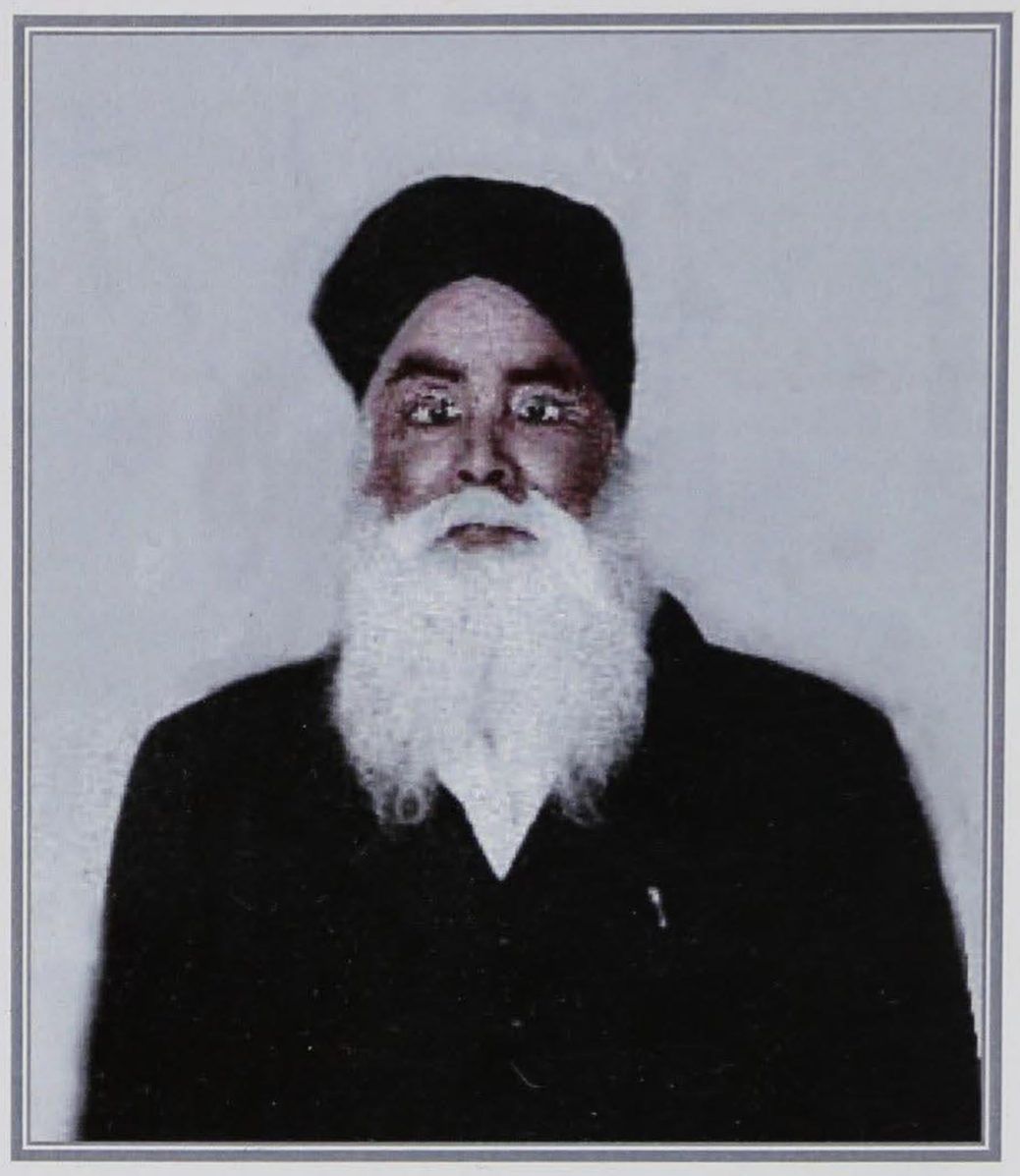
Later Guru Granth Sahib was kept in the top floor of Kartar Singh Moron's rented house on corner of Johnston and Blanchard Street from January 1910 till October 6th 1912 when the 1210 Topaz Avenue First Sikh temple was consecrated.

## Bhan Singh Gill

He was an avid congregation member. He served in various positions in the Management Committee. He was the president of Victoria branch of the Khalsa Diwan Society in 1952.

On right is Bhan Singh Gill

Photograph courtsey of Gurdeep K. Sundher



## Hardit Singh Moron

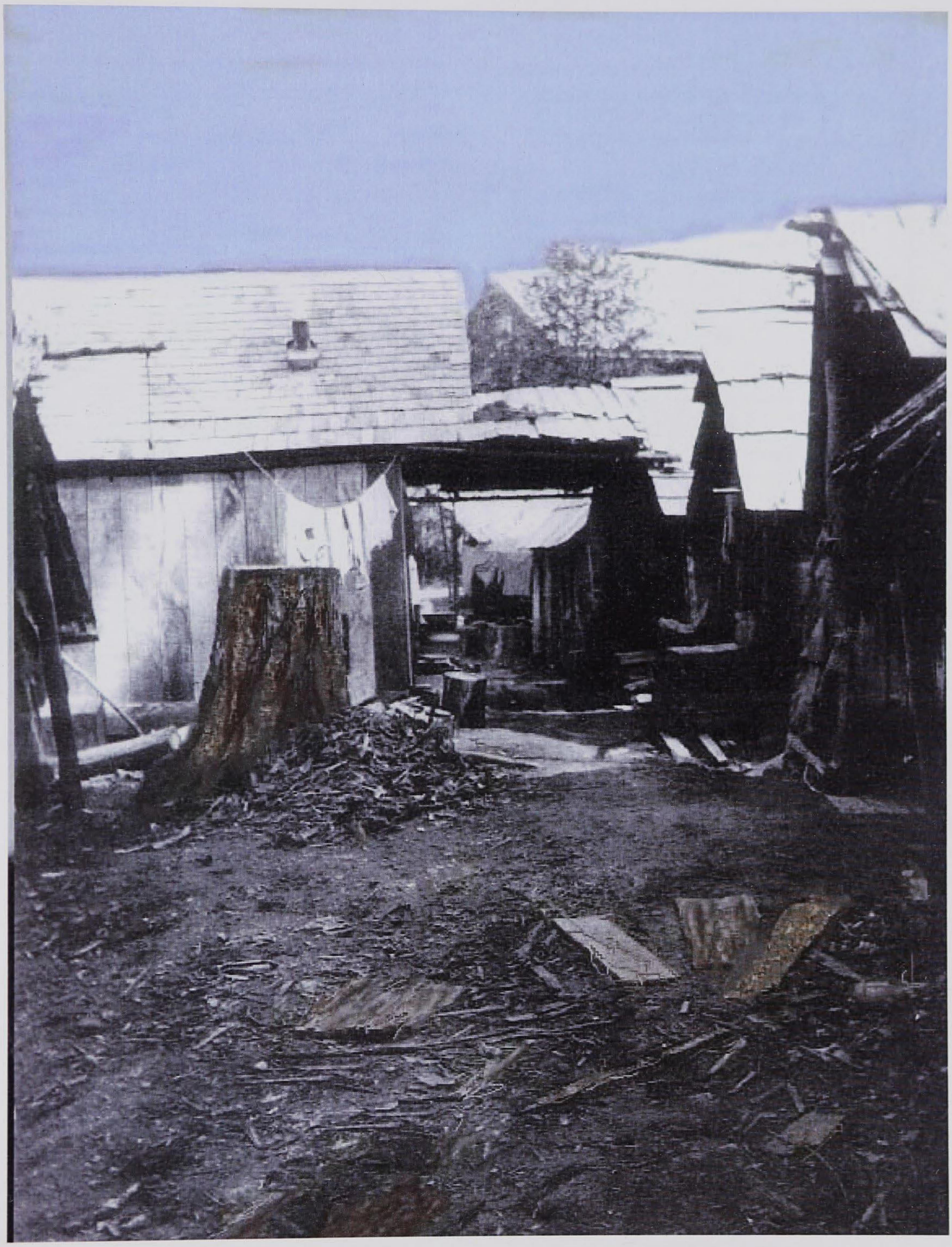
**Author's note**:-

Time is a great healer. In the late sixties and certainly by the early seventies the division lines were blurred, and some of the elders who had 'walked away in 1952' were attending service at both temples in Victoria.

On left is Hardit Singh Moron

Photograph with permission of his son Jugjeet Singh Dheensaw

## Tod Inlet Sikh Settlement - 1906



## 1210 Topaz Avenue Gurdwara – Circa 1940

# A History of the Sikhs of Victoria, B. C.
# Index – Book One

## A


ACCHAR SINGH BATALA
Baisakhi 1924 at Topaz Gurdwara ..... 6-137
One of three who gave a dollar for rental of room to house the Granth Sahib ..... 1-9

ADEKALI, HARNAM SINGH
See Harnam Singh Adekali

AFFIDAVIT
Moore, Charles .S. ..... 3-57, 3-59, 3-83 to 3-85
Northcott, William W..... 3-56, 3-80 to 3-82

AFFIDAVITS
Davie, C.F.
Exhibit A..... 3-65
Exhibit B..... 3-66
Exhibit C ..... 3-66
Exhibit D ..... 3-66
Exhibit E
By-law Number 339 ..... 3-66
Exhibit F
By-law Number 523 ..... 3-66
Davie, Cyril Francis ..... 3-65 to 3-67

AGREEMENT OF SALE
James Colecleugh & Khalsa Deewan Society .... 2-26

AJAIB SINGH SANGHA
Author of the 1963 Constitution..... 11-245
Spearheaded the setting up of the Khalsa Diwan Society of Victoria in 1963 ..... 11-246

ALDERMAN
Anderson, George W. ..... 3-63
Baker, J.H..... 3-63
Cuthbert, Herbert ..... 3-54, 3-63
Gleason, W.A. ..... 3-62
Porter, Robert J..... 3-54, 3-62, 3-63

ALIENS
Illegal Asian Indian aliens
Sponsored dependants controversy..... 8-173
Venues of entry into British Columbia ..... 8-173

ALIPUR, BHAG SINGH
See Bhag Singh Alipur

AMRIK SINGH DHILLON
Baisakhi 1924 at Topaz Gurdwara..... 6-139

AMRIT RITE
Five beloved Ones list..... 10-226

AMRITDHARIS 10-225, 10-227, 10-229, 10-232, 10-235, 10-236
Patit - Apostate..... 10-230

ANYADA BACHINT SINGH
See Bachint Singh Anyada

ARCHITECT
Griffith, H.S. ..... 3-54, 3-58

ATMA SINGH DODD 10-233
With Gurdev Singh Dhillon he proposed Sahajdharis be elected as board members in 1934-35 ..... 10-233

AUJLA, BISHEN SINGH
See Bishen Singh Aujla

AUJLA, NARANJAN KAUR
See Naranjan Kaur Aujla


## B


BACHAN SINGH SIRHAL
Baisakhi 1924 at Topaz Gurdwara ..... 6-137

BACHAN SINGH SUR SINGH
Baisakhi 1924 at Topaz Gurdwara ..... 6-137
Built the enclosure wall ..... 7-151
Buyer - Lot # 267 ..... 2-26, 2-28, 2-47
Buyer - Lot # 268 ..... 2-26
Buyer - Lot # 269 ..... 2-26, 2-48
Buyer - Lot # 270 ..... 2-26
Group of thirteen who left Topaz Gurdwara in 1952..... 10-233
His recollection narrated by son Amrik Singh ..... 1-14
Vendor - Lot # 268 ..... 2-27, 2-45
Vendor - Lot # 269 ..... 2-28
Vendor - Lot # 270 ..... 2-27, 2-44

BACHINT SINGH ANYADA
Baisakhi 1924 at Topaz Gurdwara ..... 6-141

BADHAN SINGH SUR SINGH
Baisakhi 1924 at Topaz Gurdwara ..... 6-136 to 6-137

BAINS, BHAGWANT KAUR
See Bhagwant Kaur Bains

BAINS, HARNAM SINGH
See Harnam Singh Bains

BAINS, KULDEEP SINGH
See Kuldeep Singh Bains

BAINS, RATTAN SINGH
See Rattan Singh Bains

BANGA, KARAM SINGH
See Karam Singh Banga

BATALA, ACCHAR SINGH
See Acchar Singh Batala

BATTAN SINGH DHOOT
Illegal aliens detained for deportation
Battan Singh Dhood paid all the expenses incurred in Ottawa..... 8-175
Group of thirteen who left Topaz Gurdwara in 1952..... 10-239

BHAG SINGH ALIPUR
Baisakhi 1924 at Topaz Gurdwara ..... 6-138

BHAGWAN SINGH SIDDOO
Baisakhi 1924 at Topaz Gurdwara ..... 6-142

BHAGWANT KAUR BAINS
Social uplift work in India and Canada ..... 7-151

BHAN SINGH GILL
President of Victoria SGPS 1952 ..... 11-240

BHANDER, HARBHAJAN SINGH
See Harbhajan Singh Bhander ..... 4-104

BHARSINGHPURA, NAGINA SINGH
See Nagina Singh Bharsinghpura

BHOOT MEHAN SINGH
See Mehan Singh Bhoot

BILGA, GURDIT SINGH
See Gurdit Singh Bilga

BILGA, JAWALA SINGH
See Jawala Singh Bilga

BISHAN SINGH AUJLA
Cookhouse life ..... 7-150
Gurdwara donations sent via carrier ..... 7-146
Gurdwara opts to switch to
oil-fired crematorium ..... 5-130
Gurdwara Service venues of various Gurburb
celebrations ..... 7-147

BUILDING CONTRACTOR
Henson & Company ..... 3-54, 3-58, 3-63

BUILDING INSPECTOR
Vancouver
Garrett, S. H. ..... 3-56, 3-75
Victoria
Northcott, William W. ..... 3-54, 3-55,3-55,
3-57, 3-71, 3-77, 3-79 to 3-82

BUILDING PERMIT
Application for building permit ..... 3-54, 3-62, 3-64
Leave to serve notice ..... 3-72
Liberty to proceed ..... 3-86
Notice of Motion
Injunction to restrain ..... 3-72
Writ of summons ..... 3-68

BUYER - LOT # 154
Khalsa Diwan Society ..... 9-191 to 9-193

BUYER - LOT # 155
Khalsa Diwan Society of Victoria ..... 9-197 to 9-198

BUYER - LOT # 156
Khalsa Diwan Society ..... 9-191 to 9-193

BUYER - LOT # 158 NORTH
Khalsa Diwan Society ..... 9-194 to 9-195

BUYER - LOT # 158 SOUTH
Khalsa Diwan Society ..... 9-196

BUYER - LOT # 160
Khalsa Diwan Society ..... 9-194 to 9-195

BUYER - LOT # 267
Albion Jones ..... 2-25
Bachan Singh ..... 2-26
Hari Singh ..... 2-26
Khalsa Diwan Society ..... 2-28, 2-47
Narain Singh ..... 2-26
Samuel Jones ..... 2-25
Teja Singh ..... 2-26
William Turpel ..... 2-26

BUYER - LOT # 268
Albion Jones ..... 2-25
Bachan Singh ..... 2-26
Donald M. Campbell ..... 2-27
Hari Singh ..... 2-26
Khalsa Diwan Society ..... 9,189, 9-199 to 9-200
Narain Singh ..... 2-26
Samuel Jones ..... 2-25
Teja Singh ..... 2-26
William Turpel ..... 2-26

BUYER - LOT # 269
Albion Jones ..... 2-25
Khalsa Diwan Society ..... 2-28, 2-48 to 2-49
Samuel Jones ..... 2-25
William Turpel ..... 2-26

BUYER - LOT # 270
Albion Jones ..... 2-26
Bachan Singh ..... 2-26
Hari Singh ..... 2-26
Harry V. Jones ..... 2-27, 9-190
James Colcleugh ..... 2-26
Khalsa Diwan Society ..... 9-189, 9-199 to 9-200
Narain Singh ..... 2-26
Robert Percy Knott ..... 2-27, 9-190
Sameul Jones ..... 2-26
Teja Singh ..... 2-26
William Turpel ..... 2-26

BUYER - LOT # 271
Khalsa Diwan Society ..... 9-189, 9-201 to 9-205

## C

CHAMBA SINGH CHIMBA
Baisakhi 1924 at Topaz Gurdwara ..... 6-139

CHANCHAL SINGH DUSANJ
Baisakhi 1924 at Topaz Gurdwara ..... 6-142
Chobdar ..... 7-150

CHIMBA, CHAMBA SINGH
See Chamba Singh Chimba

CHUR SINGH JOHAL
Baisakhi 1924 at Topaz Gurdwara ..... 6-139

CITY OF VICTORIA
By-law # 339 ..... 3-66
Council meeting
January 19th, 1912 ..... 3-54, 3-62
January 22nd, 1912 ..... 3-54, 3-62
January 26th, 1912 ..... 3-54, 3-62
January 29th, 1912 ..... 3-54, 3-62
Mayor
Beckwith, John, L ..... 3-59, 4-112
Minutes of Council
19th January, 1912 ..... 3-62

CONGREGATION - HERALD STREET
Achhar Singh ..... 1-9, 1-10
Amar Singh ..... 1-8
Arjun Singh ..... 1-10

Babu Harbhaj Rai ..... 1-10
Bishan Singh ..... 1-11
Buta Singh ..... 1-10
Jagat Singh ..... 1-8, 1-11, 1-12
Jawala Singh ..... 1-11
Mehar Singh ..... 1-9, 1-10, 1-11, 1-12
Narinder Singh ..... 1-8
Natha Singh ..... 1-10
Sohan Singh ..... 1-11
Sundar Singh ..... 1-10

CONGREGATION - JOHNSTON STREET
Arjan Singh ..... 1-17, 1-19
Atma Singh ..... 1-16
Bachan Singh ..... 1-16, 1-17, 1-18, 1-19, 1-21
Bhag Singh ..... 1-16, 1-17, 1-18
Bishen Singh ..... 1-15, 1-16
Daleep Singh ..... 1-16, 1-19, 1-20, 1-21, 1-22
Didar Singh ..... 1-22
Ganda Singh ..... 1-15, 1-16
Gurdit Singh ..... 1-17
Hari Singh ..... 1-18
Heer Singh ..... 1-17, 1-18
Hira Singh ..... 1-16, 1-18, 1-21
Ishar Singh ..... 1-22
Jawala Singh ..... 1-22
Karam Singh ..... 1-16
Kartar Singh Moron ..... 1-15
Nihal Singh ..... 1-16
Ram Chand Singh ..... 1-16
Sardara Singh ..... 1-15, 1-16, 1-17, 1-18, 1-19, 1-21, 1-22
Sohan Singh ..... 1-17, 1-18
Spooran Singh ..... 1-16
Summund Singh ..... 1-22
Tara Singh ..... 1-17, 1-18
Teja Singh ..... 1-16, 1-17, 1-18, 1-21
Waryam Singh ..... 1-22

CONGREGATION 1924 BAISAKHI SERVICE
Acchar Singh Batala ..... 6-137
Amrik Singh Dhillon ..... 6-139
Bachan Singh Sirhal ..... 6-137
Bachan Singh Sur Singh ..... 6-137
Bachint Singh Anya da ..... 6-141
Badhan Singh Sur Singh ..... 6-136 to 6-137
Bhag Singh Alipur ..... 6-138
Bhagwan Singh Siddoo ..... 6-142
Bibi Dhan Kaur Gobindpur ..... 6-142
Chamba Singh Chimba ..... 6-139
Chanchal Singh Dusanj ..... 6-142
Chur Singh Johal ..... 6-139
Gurdasa Singh Johal ..... 6-139
Gurdit Singh Moron ..... 6-141
Hakam Singh Sur Singh ..... 6-139
Harnam Singh Adekali ..... 6-137
Harnam Singh Dhillon ..... 6-142
Hazara Singh Sundher ..... 6-141
Jagat Singh Sundher ..... 6-140
Jai Singh Samrari ..... 6-137
Jawala Singh Bilga ..... 6-141
Jawala Singh Johal ..... 6-141
Karma Singh Johal ..... 6-141
Khem Singh Sandhu ..... 6-139
Labh Singh Gobindpur ..... 6-142
Mengha Singh Johal ..... 6-141
Munsha Singh Kotli ..... 6-138
Parsa Singh Sur Singh ..... 6-140
Partap Singh Johal ..... 6-142
Prem Singh Mahilpur ..... 6-137
Rattan Singh Sandhu ..... 6-142
Sewa Singh Samrari ..... 6-141
Sundar Singh Johal ..... 6-141

CONSOLIDATION OF LOT "C"
Lots # 267, 268, 269, 270 & 271 ..... 9-219 to 9-221

CONSTITUTION - 1915
A true Sikh ..... 10-231
Active or associate members ..... 10-231

CONSTITUTION - KDS - 1915
A true Sikh ..... 11-243
Active or Associate members ..... 11-243
Flawed clauses ..... 11-244

## D

DEFENDANT
Corporation of the City of Victoria ... 3-57, 3-70, 3-73, 3-75, 3-77, 3-79, 3-81, 3-85, 3-89, 3-91
Northcott, William W. 3-74, 3-79, 3-83, 3-85, 3-88

DHAN KAUR GOBINDPUR
Baisakhi 1924 at Topaz Gurdwara ..... 6-142

DHILLON, HARNAM SINGH
See Harnam Singh Dhillon

DHILLON, AMRIK SINGH
See Amrik Singh Dhillon

DHOOT, BATTAN SINGH
See Battan Singh Dhoot

DIAL, GOPAL SINGH
See Gopal Singh Dial

DODD, ATMA SINGH
See Atma Singh Dodd

DONATION - JOHNSTON STREET
Breeches ..... 1-20

DUSANJ, CHANCHAL SINGH
See Chanchal Singh Dusanj

## E

ELECTION TO THE BOARD CONTROVERSY
Background ..... 10-229–10-232
Full story ..... 10-229–10-235
Hurdit Singh Johl – Assumed responsibility for Temple finances ..... 10-238
Karam Singh Banga recollects ..... 10-233
Kuldeep Singh Bains recollection ..... 10-234–10-235
Meeting Climax & decision 1952 ..... 10-234–10-235
Mohan Singh Johal – Elected President ..... 10-237
Thirteen who left ..... 10-236
Victoria : 1953 Board members ..... 10-235
Victoria : Gyani Mani Singh Saini ..... 10-237
Victoria Kuldeep Singh Bains – Elected Secretary ..... 10-238
Victoria Mian Singh Bhoot chaired the annual General Meeting ..... 10-237

EMPLOYMENT
Asian Indians and opportunties. ..... 7-158 to 7-161

## G

GILL, BHAN SINGH
See Bhan Singh Gill

GOBINDPUR, DHAN KAUR
See Dhan Kaur Gobindpur

GOBINDPUR, LABH SINGH
See Labh Singh Gobindpur

GOPAL SINGH DIAL
Baisakhi 1924 at Topaz Gurdwara ..... 6-137

GREWAL, NARANJAN SINGH
See Naranjan Singh Grewal ..... 10-233

GURDASA SINGH JOHAL
Baisakhi 1924 at Topaz Gurdwara ..... 6-139

GURDIT SINGH BILGA 9-189, 10-233
On proposal of Sehajdhari bosrd members was "I will deal severely with any member so elected" ..... 10-233
Sikh leader in Vancouver ..... 10-233

GURDITTA MAL PALLAN
Built the enclosure wall ..... 7-150
Recollection narrated by Nand Lal ..... 1-13–1-14

GURDWARA – FIRST TOPAZ AVENUE
1210 Topaz Avenue first Gurdwara ..... 1-8
1912 Architect plans ..... 4-99 –4-101
1912 Opening day photograph ..... 4-102
623 Herald Street ..... 3-54
1912 Abbotford ..... 4-103
Baisakhi 1924 congregation ..... 6-135
Donations sent via carrier ..... 7-146
Early financial difficulties ..... 4-105
First Temple, Front view - Circa 1940 ..... 4-121
Function in Sikh community ..... 4-104
Harbhajan Bhander's recollection ..... 4-104
Hillcrest Gurdwara, Duncan ..... 7-147 to 7-148
Johnson Street - Kartar Singh Moron's residence ..... 3-54, 3-61
Mayo Gurdwara at Paldi ..... 7-147
New Westminister
344 Boyne Street - 1913 ..... 4-112
Parade route ..... 4-106, 4-107
Plan submitter
Bachan Singh ..... 3-68
Knott Jones ..... 3-68
Sumund Singh ..... 3-68
Vancouver
1866 2nd Avenue - 1908 ..... 4-103
Victoria
1210 Topaz Avenue - 1912 ..... 4-103

GURDWARA GROCERY STORE MEMBER
Sardara Singh Kheri ..... 7-145
Sham Singh Pehry ..... 7-145
Summund Singh Mehli ..... 7-145

GURDWARA PRE-TOPAZ
Herald Street - First ..... 1-7
Kartar Singh Dheensaw's house - Second ..... 1-8

GURDWARA SERVICE
Mayo Sikh Temple - July 01, 1930 ..... 7-152–7-156
Twenties - Joginder Singh Bains #1 ..... 7-148
Venues of various Gurburb celebrations ..... 7-147

## H

HAKAM SINGH SUR SINGH
Baisakhi 1924 at Topaz Gurdwara ..... 6-139

HARDIT SINGH MORON (KOOKA)
Baisakhi 1924 at Topaz Gurdwara ..... 6-141
Group of thirteen who left Topaz Gurdwara in 1952 ..... 11-240

HARNAM SINGH ADEKALI
Baisakhi 1924 at Topaz Gurdwara ..... 6-137

HARNAM SINGH BAINS
Baisakhi 1924 at Topaz Gurdwara ..... 6-140

HARNAM SINGH DHILLON
Baisakhi 1924 at Topaz Gurdwara ..... 6-142

HAZARA SINGH SUNDHER
Baisakhi 1924 at Topaz Gurdwara ..... 6-141

HINDU TRADITION
Funeral
Collection and disposal of unburnt bones .... 5-126
Lighting the wood pyre ..... 5-126
Pinda tradition ..... 5-126
Post cremation ritual bath ..... 5-126
Post cremation shraddh ritual ..... 5-126
Procedure if body not lowered prior to death ..... 5-126
Procedure if unnatural death ..... 5-126
Clay pot water ritual ..... 5-126
Lighting lamp in evening ritual ..... 5-126
Pinda offering ritual ..... 5-126
Funeral procession ..... 5-126
Breaking of the earthen pot ..... 5-126
Water sprinkling round the bier ..... 5-126
If death occurs later in the day ..... 5-125
Lay body on the ground ..... 5-125

HIRA SINGH SKUJA
Taksal trained gyani ..... 10-233

HURDIT SINGH JOHL
Illegal aliens detained for deportation
Hurdit Singh Johl asks Dr. Pandia to continue effort in Ottawa for other detainees ..... 8-176
Sikh leader in Victoria
He took charge of Gurudwara keys December 1952 ..... 10-235, 10-238
Sikh elder in Victoria ..... 9-189

## I

IMMIGRATION
Asian Indians
No documentation to facilitate their re-entry into Canada provided in British Columbia till 1913 ..... 8-173
Chinese
Documentation to facilitate their re-entry into Canada provided in British Columbia ..... 8-173
Director of Immigration - Blair, F.C. - 1939 ..... 8-177
Illegal aliens
Venues of entry ..... 8-173

Panama Maru paagengers saga
Freed Sikhs taken in procession to the Temple ..... 4-115
Justice Hunter's judgment ..... 4-115
Punjab - Districts of origin. ..... 7-161

INAUGRATION PARADE
Canadian Courier's account ..... 4-111 to 4-113
Mayor Beckwith's statement ..... 4-112
Times Colonist account ..... 4-108 to 4-109

## J

JAGAT SINGH SUNDHER
Baisakhi 1924 at Topaz Gurdwara ..... 6-140

JAI SINGH SAMRARI
Baisakhi 1924 at Topaz Gurdwara ..... 6-137

JANDIALA, SUNDAR SINGH
See Sundar Singh Jandiala

JAWALA SINGH BILGA
Baisakhi 1924 at Topaz Gurdwara ..... 6-141

JAWALA SINGH JOHAL
Baisakhi 1924 at Topaz Gurdwara ..... 6-141

JOGINDER SINGH BAINS #1
Gurdwara Service in the Twenties ..... 7-148

JOHAL, CHUR SINGH
See Chur Singh Johal

JOHAL, GURDASA SINGH
See Gurdasa Singh Johal

JOHAL, JAWALA SINGH
See Jawala Singh Johal

JOHAL, KARMA SINGH
See Karma Singh Johal

JOHAL, MENGHA SINGHL
See Mengha Singh Johal

JOHAL, MOHAN SINGH
See Mohan Singh Johal

JOHAL, PARTAP SINGH
See Partap Singh Johal

JOHAL, SUNDAR SINGH
See Sundar Singh Johal

JOHL, HURDIT SINGH
See Hurdit Singh Johl

JOLAHA SINGH
Baisakhi 1924 at Topaz Gurdwara ..... 6-138

JUSTICE
Judgement rendered ..... 3-86 to 3-87
The Honourable Chief Justice Hunter ..... 3-57, 3-68, 3-72, 3-86, 3-87

## K

KARAM SINGH BANGA
Recollection of the 1952 meeting at the Second Avenue Gurdwara in Vancouver ..... 10-233

KARMA SINGH JOHAL
Baisakhi 1924 at Topaz Gurdwara ..... 6-141

KARTAR SINGH MORON (DHEENSAW)
Group of thirteen who left Topaz Gurdwara in 1952 ..... 10-239
Kartar Singh Dheensaw
Immigrant who brought the Granth Sahib ..... 1-7
Kartar Singh Dheensaw
His house on Blanchard and 500 Block used as Second Pre-Topaz Gurdwara ..... 1-9

KHALSA DIWAN SOCIETY OF VICTORIA
Selection of granthi ..... 11-253–11-257
Victoria Sikh Temple congregation grievances ..... 11-245

KHEM SINGH SANDHU
Baisakhi 1924 at Topaz Gurdwara ..... 6-139

KHERI, SARDARA SINGH
See Sardara Singh Kheri ..... 10-238

KOTLI, MUNSHA SINGH
See Munsha Singh Kotli

KULDEEP SINGH BAINS
First elected Secretary of SGPC Topaz Gurdwara ..... 10-238
His recollection of 1952 Second Ave. meeting ..... 10-234–10-235

## L

LABH SINGH GOBINDPUR
Baisakhi 1924 at Topaz Gurdwara ..... 6-142

LAWYER
Dr. Pandia
Biography ..... 8-178
Illegal alien detainees
Mission to Ottawa - 1938 ..... 8-175
Secured amnesty for all the remaining group ..... 8-175
J. A. Russell, K.C. - Asian Indian Community retained for sponsored dependant detainees ..... 8-174

LOT "C" COMPLEX
Lots 267 to 271 ..... 9-219 to 9-221

## M

MAHILPUR, PREM SINGH
See Prem Singh Mahilpur

MANI SINGH SAINI
Sikh Priest who insisted on reciting Ardas with a bared kirpan in 1952 ..... 10-237
Taksal trained gyani ..... 10-233

MEHAN SINGH BHOOT
Baisakhi 1924 at Topaz Gurdwara ..... 6-142
Presided over the Annual General Meeting at the Second Avenue Gurdwara in Vancouver in 1952 ..... 10-237

MEHLI, SUMMUND SINGH
See Summund Singh Mehli

MENGHA SINGH JOHAL
Baisakhi 1924 at Topaz Gurdwara ..... 6-141

MISSION TO OTTAWA 1938
Illegal aliens detained for deportation
Battan Singh Dhood paid all the expenses incurred in Ottawa ..... 8-175
Hurdit Singh Johl asks Dr. Pandia to continue effort in Ottawa for other detainees ..... 8-176
Members - Isher Singh, Nagina Singh and Battan Singh ..... 8-175

MOHAN SINGH JOHAL
First elected President of SGPC Topaz Gurdwara ..... 10-237
Mohan Singh account of steps leading to parting of the ways ..... 11-245
Mohan Singh paid cash the lawyer's fees ..... 11-245

MORON, GURDIT SINGH
See Gurdit Singh Moron

MORON, HARDIT SINGH
See Hardit Singh Moron

MORON, KARTAR SINGH
See Kartar Singh Moron

MUNSHA SINGH KOTLI
Baisakhi 1924 at Topaz Gurdwara ..... 6-138

## N

NAGINA SINGH BHARSINGHPURA
Had the Topaz Avenue sidewalk paved ..... 7-157
Left a legacy worth over 7 thousand dollars ..... 7-157

NARANJAN KAUR AUJLA
Food preparation at the Temple ..... 7-149

NARANJAN SINGH GREWAL (JODH) 10-233
He swayed the congregation to extend right to Sahajdharis to stand for election to the Board ..... 10-235
Taksal trained gyani ..... 10-233

## O

OBJECTORS AGAINST PERMIT TO BUILT
Elliott, Isabella C. ..... 3-62
Greenwood, J. P. et. al. ..... 3-62

## P

PALLAN, GURDITTA MAL
See Gurditta Mal Pallan

PANDIA, DURAI PAL
Farewell photograph 1939 ..... 8-180

PARADE ROUTE
Traces route from Herald Street to Topaz Temple ..... 4-107

PARSA SINGH SUR SINGH
Baisakhi 1924 at Topaz Gurdwara ..... 6-140

PARTAP SINGH JOHAL
Baisakhi 1924 at Topaz Gurdwara ..... 6-142

PHERY, SHAM SINGH
See Sham Singh Pehry

PLAINTIFFS
The Khalsa Dewan Religious Society ..... 3-54

PREM SINGH MAHILPUR
Baisakhi 1924 at Topaz Gurdwara ..... 6-137

PURCHASER
The Khalsa Dewan Religious Society ..... 3-54, 3-86

## R

RATTAN SINGH BAINS
Chobdar ..... 7-151

RATTAN SINGH SANDHU 6-142
Baisakhi 1924 at Topaz Gurdwara ..... 6-142

## S

SAHAJDHARIS
All Sahajdhari Board elected ..... 10-236
Contentious defination not resolved ..... 10-230
Defined by 1925 Gurdwara Act ..... 10-229
Defined by Kahan Singh of Nabha ..... 10-229
Motion passed at 1952 giving equal right to Sahajdharis in British Columbia ..... 10-235

SAINI, MANI SINGH
See Mani Singh Saini

SAMRARI, JAI SINGH
See Jai Singh Samrari

SAMRARI, SEWA SINGH
See Sewa Singh Samrari

SANDHU, KHEM SINGH
See Khem Singh Sandhu

SANDHU, RATTAN SINGH
See Rattan Singh Sandhu

SANGHA, AJAIB SINGH
See Ajaib Singh Sangha

SANT TEJA SINGH 4-103 TO 4-104

SARDARA SINGH KHERI
Biography ..... 7-145
Built the enclosure wall ..... 7-150
Delivered groceries on bicycle in the evening ..... 7-145
Among group of thirteen who left Topaz Gurdwara in 1952 ..... 10-238
Home life and work ..... 7-146
Mortgage in his name to forestall Gurdwara foreclosure ..... 7-146

SEWA SINGH SAMRARI
Baisakhi 1924 at Topaz Gurdwara ..... 6-141

SHAM SINGH PEHRY
Delivered groceries on bicycle in the evening... 7-145

SIDDOO, BHAGWAN SINGH
See Bhagwan Singh Siddoo

SIKH - HOLY BOOK
Guru Granth Sahib ..... 1-8
Kartar Singh Dheensaw
Immigrant who brought the Granth Sahib..... 1-7

SIKH LEADER IN VANCOUVER
Gurdit Singh Bilga ..... 10-233

SIKH LEADER IN VICTORIA
Hurdit Singh Jandiala ..... 10-235

SIKH PRIEST
Hira Singh Skuja..... 10-233
Mani Singh Saini..... 10-233
Naranjan Singh Grewal ..... 10-233

SIKH TEMPLE – 1210 FIRST TOPAZ AVENUE
Building permit litigation..... 2-27
Dormitories Lot # 267 - 1923..... 2-28
Hindu Temple ..... 3-58, 3-82
Punjabi Akali Sikh Temple genesis ..... 10-236
Rest Rooms..... 2-27
Senior Centre ..... 9-187
Supreme Court of British Columbia..... 2-27

SIKH TEMPLE, FIRST
Building permit denied..... 4-105
Foundation Stone 1912..... 4-106
Land description..... 4-104

SIKH TRADITION
Funeral
Corpse washed and dressed..... 5-127
Post cremation recital of the Adi Granth..... 5-127
Recital of Kirtan Sohila prior to lighting
the pyre ..... 5-127

SINGH
Battan Singh Doodh-Kalan..... 8-175
Harnam Singh Thowana ..... 8-174
Hurdit Singh Johl - Jandiala ..... 8-176
Isher Singh ..... 8-175, 8-176
Nagina Singh..... 8-176

SIRHAL, BACHAN SINGH
See Bachan Singh Sirhal

SKELTON, O.D.
Undersecretary of State for External
Affairs - 1939 ..... 8-177

SKUJA, HIRA SINGH
See Hira Singh Skuja

SOCIETY
Khalsa Dewan Religious Society ..... 3-55, 3-88,
3-99, 4-103
Khalsa Diwan Society - 1915 ..... 4-103
Khalsa Diwan Society of Victoria ..... 11-245

SOCIO-RELIGIOUS MOVEMENTS
Aligarh movement ..... 10-228
Arya Samaj..... 5-125, 10-228
Chief Khalsa Diwan..... 10-228
Khalsa sub-tradition ..... 5-125, 10-228
Shiromani Gurdwara Parbandhak
Committee ..... 10-229
Singh Sabha..... 5-125, 10-228

SOLICITOR
Defendant - City of Victoria
Robertson, T.R. ..... 3-70, 3-73, 3-79, 3-88
Defendant – Northcott William W.
Robertson, T. R. ..... 3-55, 3-57, 3-59,
3-74, 3-86, 3-95, 3-103
Plaintiffs
Davie, Cyril Francis ..... 3-55, 3-63,
4-65 to 4-67, 3-71, 3-78, 3-92

SPONSORED DEPENDANTS STATUS
CONTROVERSY
"Quaint" idea ..... 8-173
Nephews ..... 8-173

STREET
Prior ..... 9-187
Summit..... 9-187

SUMMUND SINGH MEHLI
Baisakhi 1924 at Topaz Gurdwara ..... 6-140
Delivered groceries on bicycle in the evening .. 7-145
Kept congregation informed of world
news at the Temple ..... 7-150

SUNDAR SINGH JANDIALA (JOHAL)
Baisakhi 1924 at Topaz Gurdwara ..... 6-141
Secretary when decision made to switch to
oil-fired crematorium on 1937 ..... 5-131

SUNDHER, HAZARA SINGH
See Hazara Singh Sundher

SUNDHER, JAGAT SINGH
See Jagat Singh Sundher

SUR SINGH, BACHAN SINGH
See Bachan Singh Sur Singh

SUR SINGH, BACHAN SINGH
See Bachan Singh Sur Singh

SUR SINGH, BADHAN SINGH
See Badhan Singh Sur Singh

SUR SINGH, HAKAM SINGH
See Hakim Singh Sur Singh

SUR SINGHIA, PARSA SINGH
See Parsa Singh Sur Singhia

## T

TEMPLE ELDERS
Gurdit Singh Bilga..... 9-189
Hurdit Singh Johl ..... 9-189

TEMPLE PURCHASE SUB-COMMITTEE
Amrik Singh Dhillon. ..... 9-189
Hukam Singh Jamshedpur ..... 9-189
Summund Singh Mehli..... 9-189

THE DEFINING MOMENTS
"Ham Hindu Nahin" tract publication 1897..... 5-125
Removal of idols - Golden Temple 1905 ..... 5-125

TRUSTEE - BLACKWOOD DOWRY
Harry Dallas Helmcken ..... 2-26
James Forman..... 2-26

TRUSTEES - BUILDING PERMIT
Bachan Singh ..... 3-71, 3-74, 3-77, 3-79, 3-83, 3-85, 3-89, 3-91, 3-92, 3-95, 3-99
Hari Singh ..... 3-71, 3-74, 3-77, 3-79, 3-83, 3-85, 3-89, 3-91, 3-92, 3-95, 3-99
Narain Singh ..... 3-71, 3-74, 3-77, 3-79, 3-83, 3-85, 3-89, 3-91, 3-92, 3-95, 3-99
Teja Singh ..... 3-71, 3-74, 3-77, 3-79, 3-83, 3-85, 3-89, 3-91, 3-92, 3-95, 3-99

## V

VENDOR
Colcleugh, James ..... 3-54, 3-67
Turpel, William ..... 3-54

VENDOR - LOT # 154
Charles W. Longridge ..... 9-191 to 9-193

VENDOR - LOT # 155
John Robert Marko ..... 9-197 to 9-198
Nancy Swart Marko ..... 9-197 to 9-198

VENDOR - LOT # 156
Charles W. Longridge ..... 9-191 to 9-193

VENDOR - LOT # 158 NORTH
Jeanne Louise Skinner ..... 9-194 to 9-195
Richard Milton Skinner ..... 9-194 to 9-195

VENDOR - LOT # 158 SOUTH
Herman Vreeden ..... 9-196

VENDOR - LOT # 160
Jeanne Louise Skinner ..... 9-194 to 9-195
Richard Milton Skinner ..... 9-194 to 9-195

VENDOR - LOT # 267
Archibald Campbell ..... 2-28, 2-47
Edward Evefett Blackwood ..... 2-25
James Colcleugh ..... 2-26

(Lot 267 was sold in a tax sale in 1913 and bought back in May 1915 from Archibald Capmbell)

VENDOR - LOT # 268
Bachan Singh ..... 2-27, 2-45
Corporation of the City of Victoria ..... 9-199 to 9-200
Edward Evefett Blackwood ..... 2-25
Hari Singh ..... 2-27, 2-45
James Colcleugh ..... 2-26
Narain Singh ..... 2-27, 2-45
Teja Singh ..... 2-27, 2-45

VENDOR - LOT # 269
Bachan Singh ..... 2-28
Edward Evefett Blackwood ..... 2-25
Hari Singh ..... 2-28
James Colcleugh ..... 2-26
James Forman ..... 2-28, 2-48 to 2-49
Narain Singh ..... 2-28
Teja Singh ..... 2-28

VENDOR - LOT # 270
Albion Jones ..... 2-26
Bachan Singh ..... 2-27, 2-44
Corporation of the City of Victoria ..... 9-199 to 9-200
Edward Gawler Prior ..... 2-26
Hari Singh ..... 2-27, 2-44
James Colcleugh ..... 2-26
Khalsa Diwan Society ..... 9-190
Narain Singh ..... 2-27, 2-44
Samuel Jones ..... 2-26
Teja Singh ..... 2-27, 2-44

VENDOR - LOT # 271
Corporation of the City of Victoria ..... 9-201
John Crombie Dill ..... 2-50

VICTORIA
Industrial scene ..... 7-158 to 7-160

# OPUS 01

# A History of the Sikhs of Victoria B.C.

## Book One

A History of the Sikhs of Victoria B.C.

Book One

This a historical account of the Sikh community in Victoria, British Columbia from their arrival in the early nineteen hundreds to nineteen sixty-three. The aim of this book is to provide an accurate and descriptive document of the significant events and achievements of that time.

The information in this book comes from an analysis of a variety of historical documents, such as the Khalsa Diwan Societies minute books, newspapers, magazines, periodicals, and records from the City of Victoria Archives and the Victoria Land Titles Office. As well, many interviews and discussions were conducted with the pioneers and their relatives.

ISBN 0-97377689-0-8

9 780973 768909