# CANADIAN SIKHS

(PART ONE)

AND

## KOMAGATA MARU MASSACRE

KESAR SINGH

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(PART I )

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**KESAR SINGH**

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# TO THE MEMORY OF

1. CANADIAN DOMICILED FREEDOM-FIGHTERS WHO SACRIFICED THEIR LIVES FOR THE CAUSE OF FREEDOM.

BHAI BHAG SINGH
BHAI MEWA SINGH
BHAI BALWANT SINGH
PANDIT SOHAN LAL
KAPUR SINGH MOHI
BHAI KARTAR SINGH NAWAN CHAND
BHAI PIARA SINGH LANGERI
BHAI BATTAN SINGH
BHAI UTTAM SINGH HAANS
BABU HARNAM SINGH
BHAI UDHAM SINGH KASEL
BHAI HARDIT SINGH JATPURA
BHAI RAM SINGH DHULETA
BHAI KARAM SINGH DAULAT PUR

**BHAI BHAG SINGH BHIKHIWIND (AMRITSAR) WITH FAMILY**
**HIS WIFE BIBI HARNAM KAUR AND THEIR SON JOGINDAR SINGH**

Bhai Bhag Singh was President of Khalsa Diwan Society, Vancouver and also President and Managing Director of Guru Nanak Mines and Trust Company Limited, Vancouver

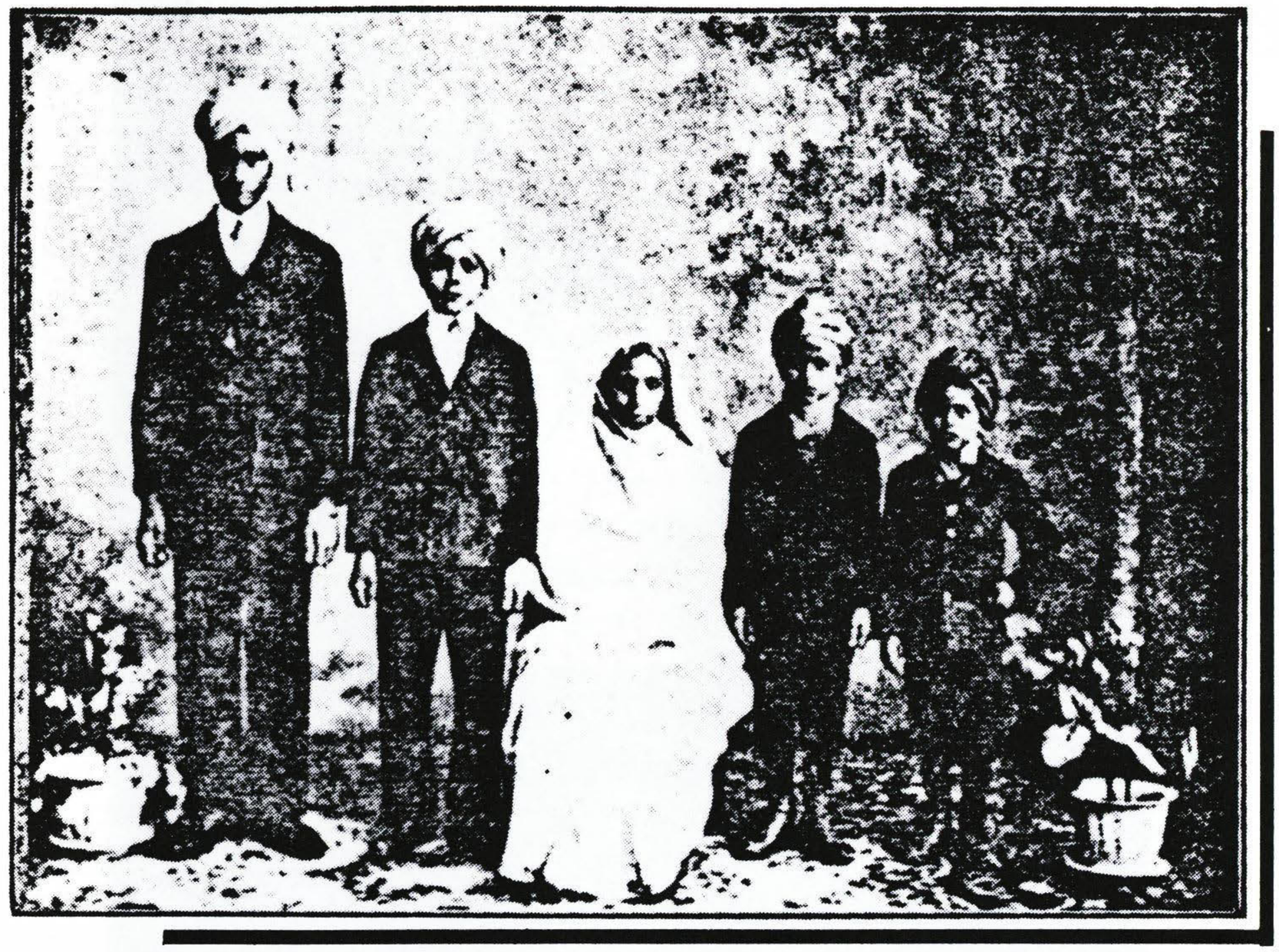
2. PIONEER LADIES:

(a) Wife of Bhai Hira Singh — landed in Canada (with their daughter Naranjan Kaur, three years old) in July 1911. She was the only lady who attended Bhai Mewa Singh's funeral on January 11th, 1915. She gave birth to another daughter on 13 June, 1912.

(b) BIBI HARNAM KAUR, wife of Bhai Bhag Singh, landed in Canada (with their son Joginder Singh, who was born in Hong Kong on their way to Canada) on January 21st, 1912. She died in Vancouver and her funeral took place on February 2nd., 1914.

(c) BIBI KARTAR KAUR, wife of Bhai Balwant Singh, landed in Canada (with their two daughters - Udham Kaur and Naranjan Kaur) on January 21st, 1912. Their son Bhai Hardial Singh was born in Sikh Temple, Vancouver on August 28, 1912.

(d) MOTHER OF BHAI HAKIM SINGH JAGIRDAR, landed in Canada, with her four grandsons: Atma Singh, Iqbal Singh, Teja Singh and Janmeja Singh on July 20th, 1913.



**MOTHER AND FOUR SONS OF JAGIRDAR HAKIM SINGH**
Stranded in Hong Kong on their way to Canada
**From right to left — Atma Singh, Iqbal Singh, their grandmother, Teja Singh, Janmeja Singh**

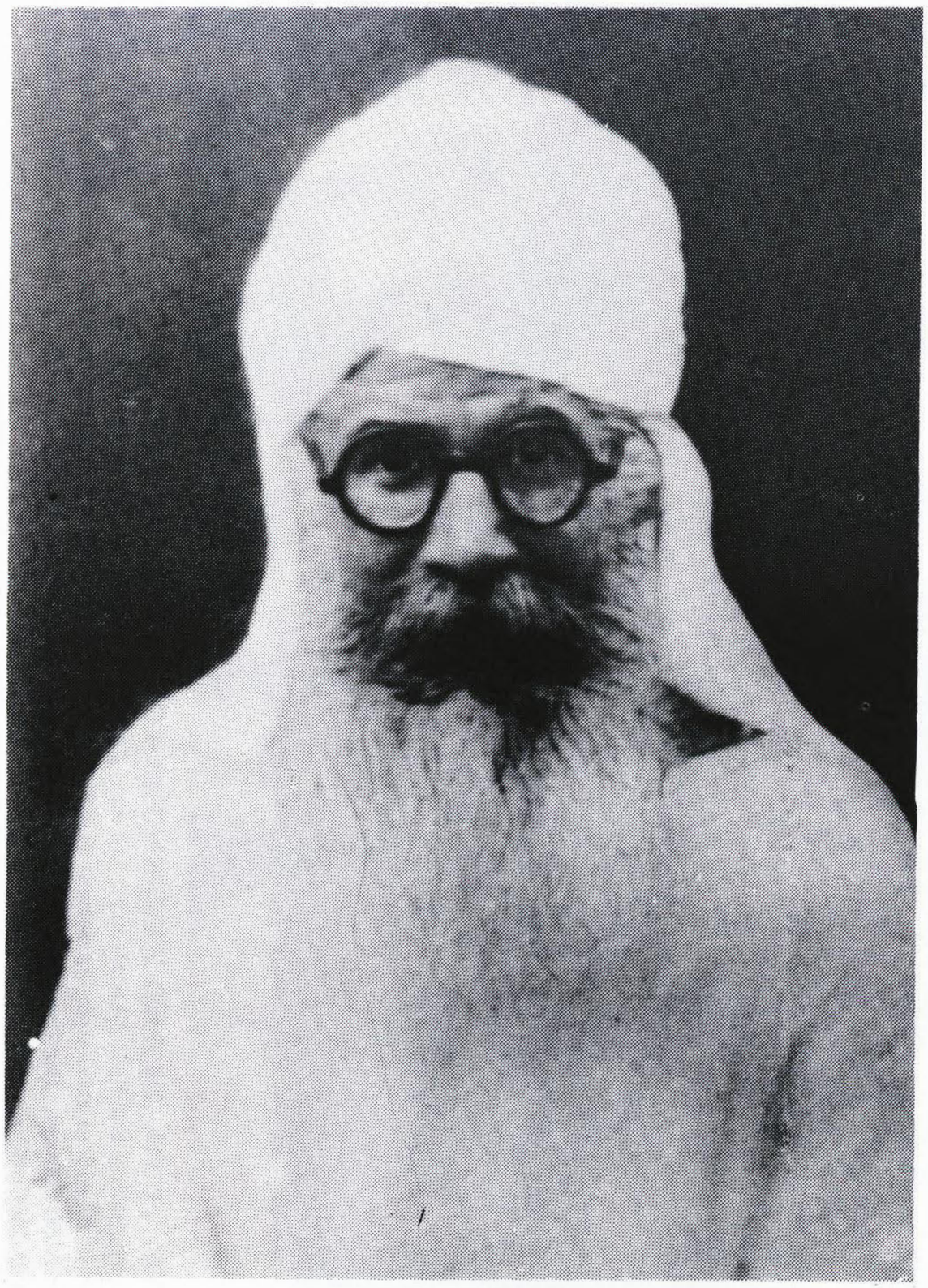
(e) WIFE OF BHAI SURTA SINGH (with their two sons) landed in Canada on July 29th, 1913.

**BABA GURDIT SINGH, HIS SON BALWANT SINGH AND PASSENGERS OF KOMAGATA MARU**

**From Left to Right (Bottom Line) — Baba Gurdit Singh Sarhali (Amritsar), his son Balwant Singh, Bhai Daljit Singh alias Rai Singh, village Kauni (Ferozepur), secretary of Komagata Maru, Bhai Puran Singh, Janetpur (Ludhiana), Store Keeper of Komagata Maru and Baba Gurmukh Singh Lalton, Ludhiana (standing at the extreme left) He was the first passenger of Komagata Maru who visited Canada in 1958 to collect money to build The Ghadar Memorial (Desh Bhagat Hall) Jallandhar.**

3 BABA GURDIT SINGH, HIS SON BALWANT SINGH AND INNOCENT PASSENGERS OF KOMAGATA MARU (Guru Nanak Jahaz) who were murdered, imprisoned and interned in their villages for years.

4. BABA GURMUKH SINGH LALTON, a prominent passenger of Komagata Maru, was imprisoned for life after the massacre of passengers at Budge Budge Ghat (Calcutta).



**BABA GURMUKH SINGH LALTON**
(Ludhiana) One of the passengers of Komagata Maru in Vancouver — 1958.

**BABA GURMUKH SINGH LALTON**
(In prison)

He was the first passenger of Komagata Maru who came to Canada in 1958 and told the real story of 'The voyage of Komagata Maru' and 'Tragedy of Massacre of Passengers.'

He was the founder of Ghadar Memorial Hall, Jallandhar, India.

(**Note:** He stayed with the author of this book in London, U.K. for three weeks, on the way to Canada and two more weeks while returning to India via London).

# VERY BRIEF NOTES ON CANADIAN PATRIOTS

- Bhai Bhag Singh and Bhai Battan Singh were murdered by Bela Singh in the Sikh Temple on September 5th, 1914.
- Bhai Mewa Singh killed William Hopkinson. He was hanged on 11th. January, 1915.

**BHAI MEWA SINGH**
The Martyer, January 11, 1915

● Bhai Balwant Singh was to be hanged in Lahore on March 17th, 1917 but with the special order of Michael O'Dwyer, the Lt. Governor of Panjab, he was hanged one day earlier on March 16, 1917.

O'Dwyer was shot dead by Shaheed Udham Singh in Caxton Hall, London.

**BHAI BALWANT SINGH AND FAMILY**
**BIBI KARTAR KAUR, UDHAM KAUR, NARANJAN KAUR,**
HARDIAL SINGH WAS BORN IN SIKH TEMPLE, VANCOUVER ON AUGUST 28, 1912
(Bhai Sahib was hanged in Lahore on March 16, 1917)

● Bhai Uttam Singh Haans played a very important role during the crisis of Komagata Maru between May 23 and July 23, 1914. He was hanged in Lahore First Supplementary conspiracy Case.

● Pandit Sohan Lal was the treasurer of the Shore Committee during the crisis of Komagata Maru. He was hanged in Mandley (Burma) Conspiracy Case.

● Babu Harnam Singh was the editor of 'Swadesh Sewak', first Panjabi paper published in North America continent in 1910. He was the owner of Swadesh Sewak Home — 1632, 2nd Avenue, West Fairview, Vancouver. During Komagata Maru crisis, he was arrested in Sumas (U.S.A.) with Bhai Bhag Singh and Bhai Balwant Singh. Bhai Bhag Singh and Bhai Balwant Singh were allowed to enter Canada but Baboo Harnam Singh was deported and was not allowed to return to Canada. He was hanged in Mandley (Burma) Conspiracy Case.

● Master Udham Singh Kasel was a close friend of Shaheed Mewa Singh. Later on he was appointed instructor to train revolutionaries, going to India, at the farm of Baba Jawala Singh Thatian, in California (U.S.A.).

He was given a sentense of life imprisonment in Lahore Conspiracy Case. He jumped out of the running train while shackled and handcuffed. He was killed in Sarhadi area.

● Baboo Kapur Singh Mohi was imprisoned for life in Mandley (Burma) Conspiracy Case.

● Bhai Hardit Singh Lamen Jatpura was also imprisoned for life in Mandley (Burma) Conspiracy Case.

● Bhai Kartar Singh Nawan Chand met Bhai Gurdit Singh aboard Komagata Maru and informed him about the activities of William Hopkinson. He was imprisoned for life in Lahore Second Supplimentary Conspiracy Case. He left for India with Bhai Balwant Singh and his family. Bhai Balwant Singh sent his family to India with Kartar Singh from Singapore and himself went to Siam (Thailand) to lead the revolution, where he was arrested in Bangkok.

● Bhai Ram Singh Dhuleta had property worth 1,85,000 dollars in Vancouver. He was one of those who laid the foundation stone of Sikh Temple, Abbotsford. When he joined the Ghadar Party, he donated ten thousand dollars cash in American currency. He killed Pandit Ram Chandra in San Francisco Court and he was shot dead by Marshal of the court.

● Bhai Piara Singh Langeri was the first priest of Sikh Temple Victoria. He was imprisoned for life in Lahore Conspiracy Case.

● Bhai Karam Singh Daulat Pur left Abbotsford in the end of 1913 for India to join the Ghadar Party. He was arrested and interned in his village for years. During Babbar Akali Movement he was a prominent leader of the Babbar Movement and editor of their paper. He was killed by the British Army in Bubely Historical Encounter.

● Bhai Sher Singh Vain Poin (Lahore) was also imprisoned for life and sent to Andeman prison.

● Bhai Bhagwan Singh was deported from Canada in 1913. He returned from Japan to U.S.A. and was elected the president of Ghadar Party. He was imprisoned for 18 months in San Francisco Case.

● Tarak Nath Dass was a great revolutionary. He was the real mentor of the political movement in Vancouver. He taught the political ideology to the mill workers. On the report of William Hopkinson, he was deported from Canada. He was imprisoned for 22 months in San Francisco Case.

● Baba Naranjan Singh Pandori, landed in Canada in 1907 and worked on the rail line from Victoria to Nanaimo as a foreman. He joined Ghadar Party in the end of 1913 and left for India. He came back to U.S.A. in 1916. Then in 1934 he left for Moscow with Nidhan Singh Maheshri, Raja Singh Kharaudi of Arjantina and two others. He returned to India in 1942 and was imprisoned for sometime.

● Bhai Dalip Singh Phahla was wounded in Sikh Temple, Vancouver by Bela Singh on 5th September, 1914 and survived for and left for U.S.A. He took a very important part in the freedom movement.

Bhai Mit Singh Pandori was the General Secretary of The Khalsa Diwan Society, Vancouver at the time of Komagata Maru crisis.

He acted for Bhai Bhag Singh, the president of Khalsa Diwan Society and a charterer for Komagata Maru in his absence. Bhai Bhag Singh was locked up in Sumas (U.S.A.)

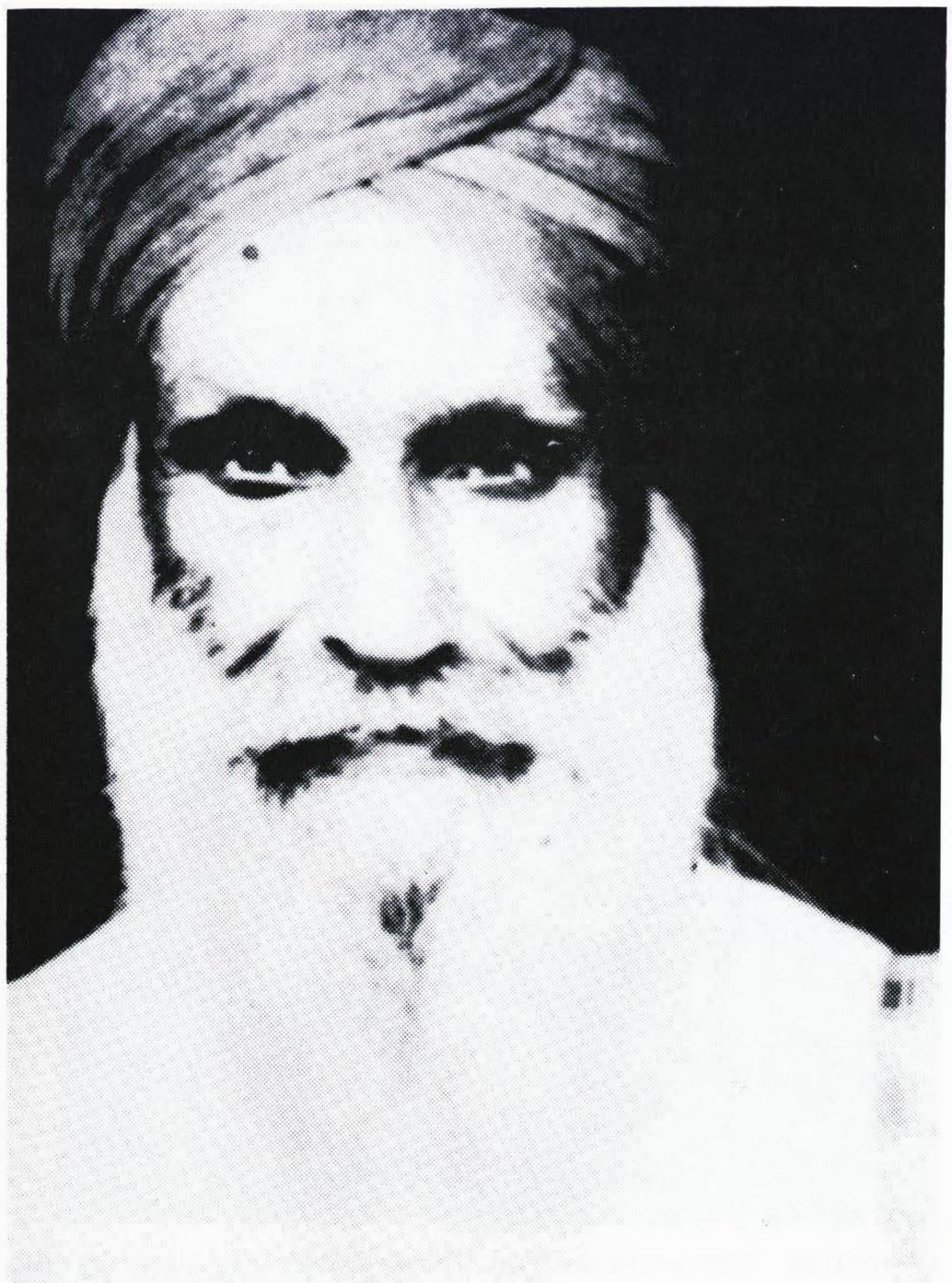
He acted as a priest and met Bhai Mewa Singh in his prison before hanging.

After the martyrdom of Bhai Mewa Singh, Bhai Mit Singh performed the last prayers before his cremation.

Bhai Mit Singh was acting as a priest of the Sikh Temple, Abbotsford in 1915. On October 3, 1915, Pratap Singh Tatooan Wala (one of the stooges of Bela Singh) tried to kill him. Partap Singh missed his shots. Bhai Mit Singh snatched his revolver and gave him good beating. For this offence, Pratap Singh was imprisoned for four years.

He was the first representative of Khalsa Diwan Society, Vancouver, who was elected executive member of the first Shiromani Gurdwara Prabandhik Committee, Amritsar.

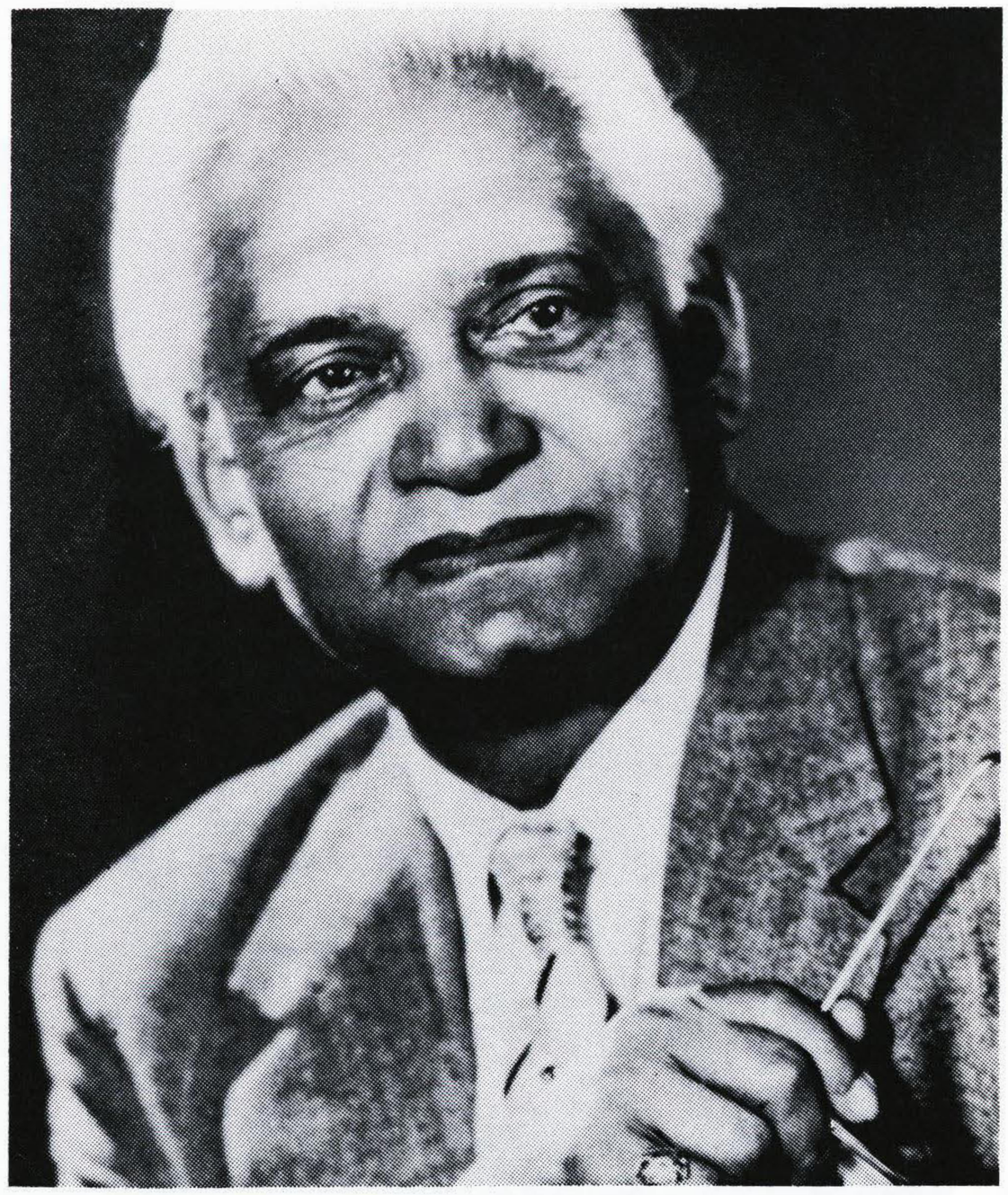
**BHAI MIT SINGH PANDORI**
Secretary of Khalsa Diwan Society at the time of Komagata Maru crisis



**BABA NARANJAN SINGH DHILLON**
(Pandori)

**SHAHEED BHAI RAM SINGH DHULETA**
(Jallandhar)

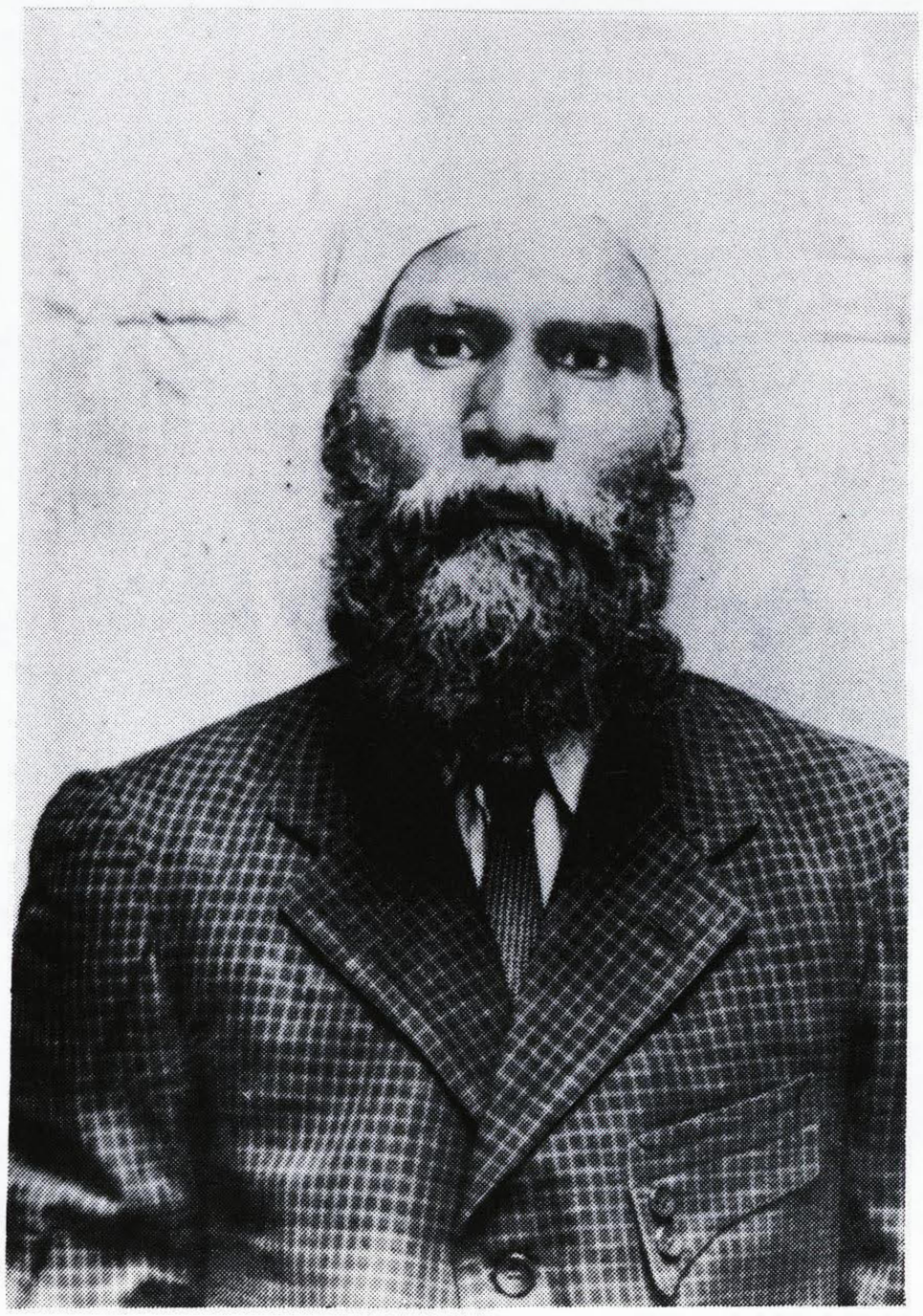
**BABU HARNAM SINGH KAHRI SAHRI**
Editor of 'Sansar' and director of Guru Nanak Mines and Trust Company Ltd., Vancouver.
(Hanged in Mandley Case, 1917)



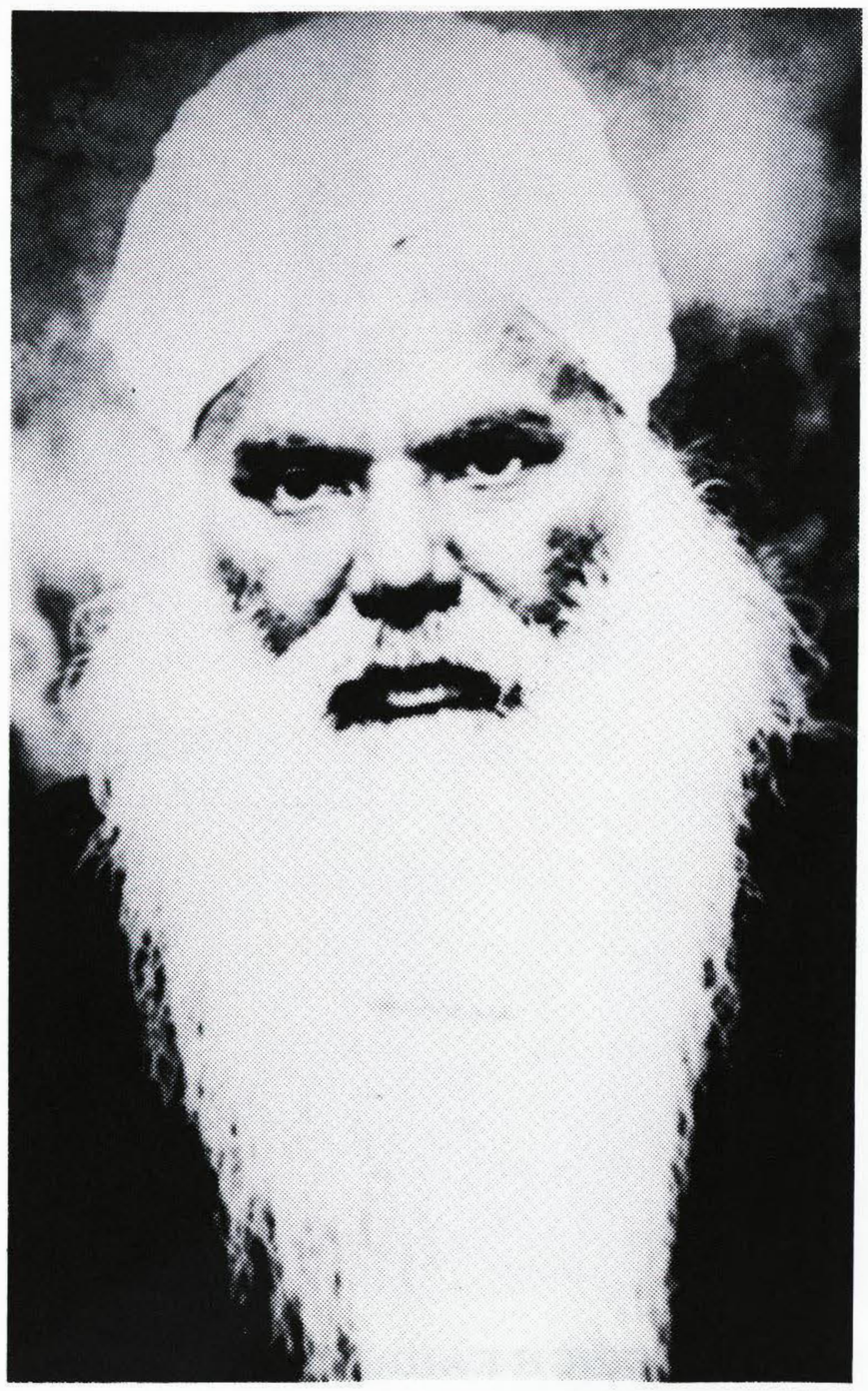
**TARAK NATH DASS**
A great revolutionary. He was deported from Canada and was imprisoned in San Francisco Case.

**BHAI KARTAR SINGH NAWAN CHAND**
Imprisoned for life

**PANDIT SOHAN LAL PATHAK,**
Patti (Amritsar) Treasurer of The Shore Committee, during the crisis of Komagata Maru
Hanged in Mandley (Burma) in 1917

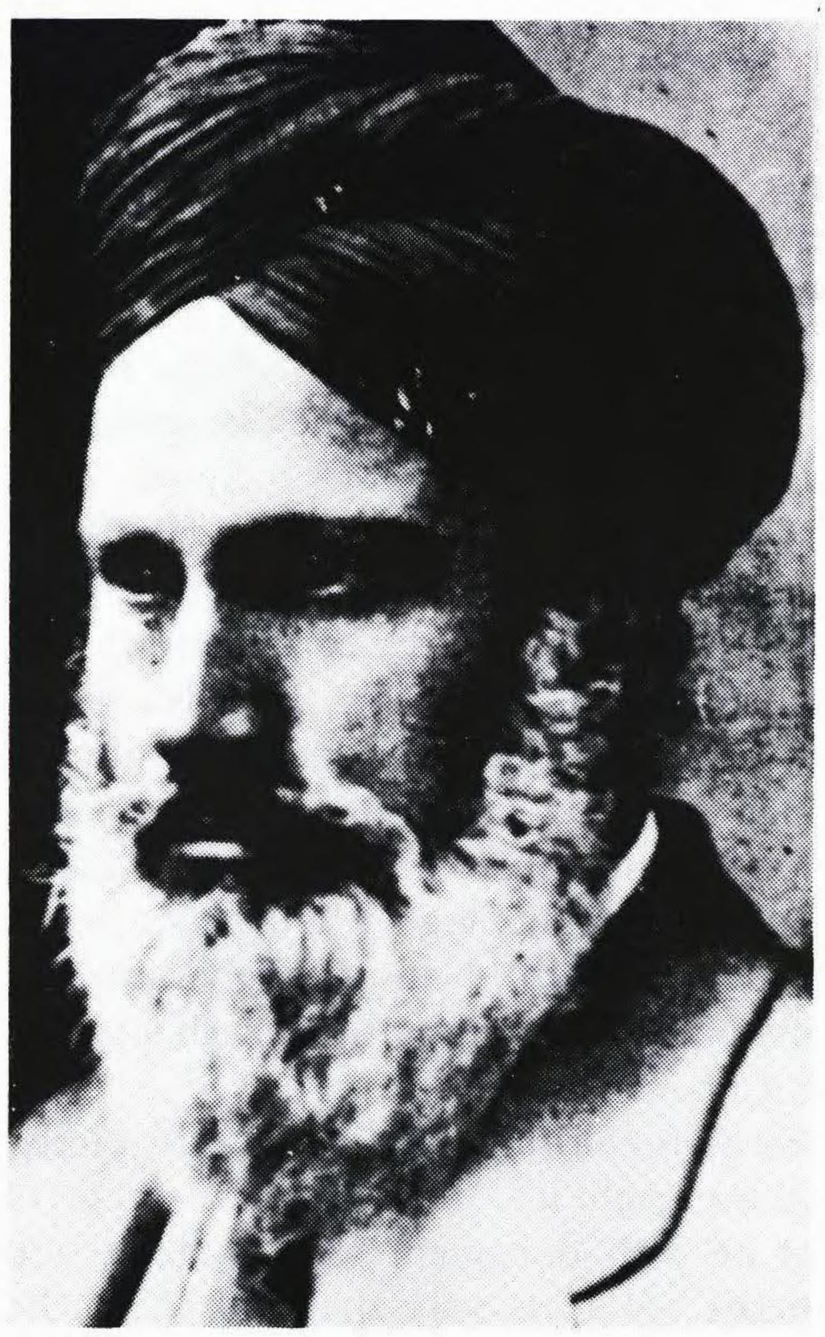


**SHAHEED KARAM SINGH BABBAR**
Daulatpur



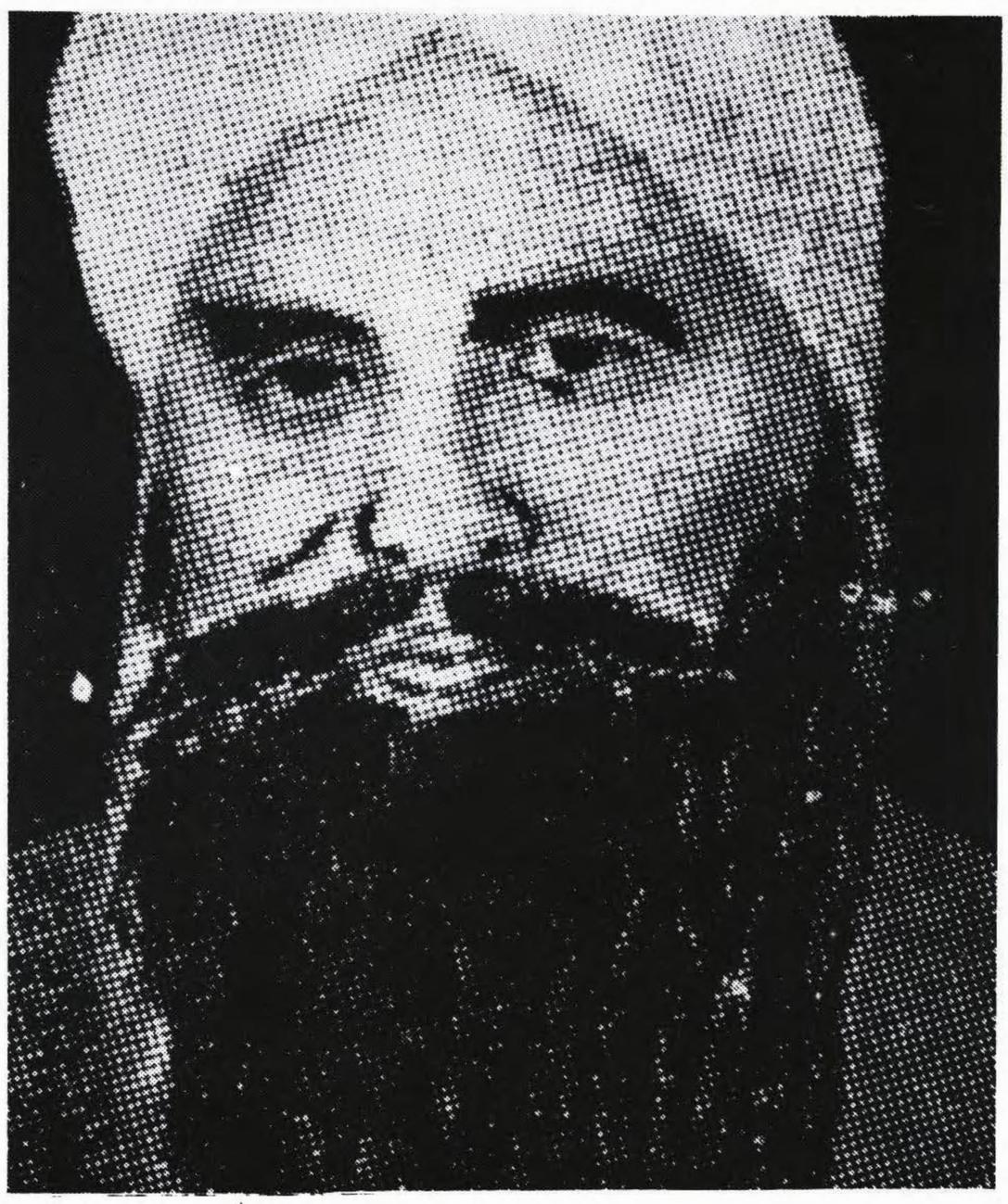
**BABA HARDIT SINGH LAMEN, JATPURA**
Life Imprisonment in Mandley Case 1917

**BHAI BATAN SINGH**
Village Kumbarhwal, District Patiala, killed by Bela Singh in Sikh Temple shooting, he was a Director of Guru Nanak Mining and Trust Company Ltd.



**BHAI PIARA SINGH LANGERI**
Imprisoned for life in Lahore Conspiracy Case

**SHAHEED UDHAM SINGH KASEL**
Life imprisonment in Lahore Conspiracy Case



**BHAI UTTAM SINGH HAANS**
(Ludhiana)

# ACKNOWLEDGEMENTS

Since 1963, we have travelled almost every year from East to West and North to South to cover the North American Continent. We used to travel by car about five to six thousand miles during summer vacation. We went from one city to another, from one home to another in search of material connected with our research.

Bhai Charan Singh Sandhu, village Bhadhana (Lahore) of Calipatria, California who landed at San Francisco port in 1910, very kindly became our guide and introduced us to several pioneers and their families in California, Arizona, Oregon and Washington States. He was the member of Ghadar Party Commission.

In Canada while travelling from Halifax to Vancouver in 1964, we had an opportunity to meet a great pioneer Baba Sohan Singh Bhullar of Edmonton (Alberta), the first secretary of Khalsa Diwan Society, Victoria (1912).

With the help and guidance of Giani Hardial Singh Mann, the Head Priest of Akali Singh Temple, Vancouver, we had opportunities to interview Baba Naranjan Singh Thauli, Baba Surain Singh Mohim and Baba Bachan Singh Dhillon, Sur Singh and some other pioneers and their families.

Sohan Surindar Singh Sangha of Vancouver, very kindly arranged our interview with Baba Amanat-Ali-Khan, a great pioneer and father of Riasat Ali Khan.

Bhai Harbhajan Singh Manhas long-time secretary of the Khalsa Diwan Society, Paldi, Vancouver Island, introduced us to Baba Natara Singh Barn, a poet and a pioneer of the second group of immigrants.

Baba Nand Singh Langroa himself a pioneer arranged our interview with Bibi Mohindar Kaur of Abbotsford. He came to Canada in 1924.

If we go on writing the names of the pioneers and friends who helped us in our research, their will be no end to it.

Still we would like to mention the names of some of the people, who helped us one way or other — some of them provided us with documents and material and some others helped us to provide us with group and individual photographs. We are very thankful to the following friends who helped us in our research:

- Talwindar Singh Hundal, nephew of Kartar Singh Hundal, editor of 'Sansar' and secretary of Guru Nanak Mining and Trust Company, Vancouver.
- Giani Bishan Singh Aujla, nephew of Baba Dalip Singh Phahla, who was wounded by Bela Singh in Sikh Temple, Vancouver on September 5, 1914.
- Bibi Rattan Kaur, wife of Baba Naranjan Singh Thauli. Gian Singh son of Baba Thauli and Bibi Surjit Kaur daughter-in-law of Baba Thauli.
- Hardial Singh Atwal son of Bhai Balwant Singh, first priest of Sikh Temple, Vancouver.
- The family members of Baba Naranjan Singh Pandori, the Canadian pioneer and famous poet of Ghadar Movement who wrote under the name of 'Hind Sewak'.
- Mrs. Helen Jawali Heslep of Edmonton, daughter of Baba Sohan Singh Bhullar, first secretary of Khalsa Diwan Society, Victoria.
- Mrs. Gurpal Singh Bhullar (Edmonton), daughter-in-law of Baba Bhullar.
- Inderjit Singh Kohally, editor 'Indo-Canadian' (in English), monthly.
- Surjan Singh Dhaliwal, Victoria.
- Amrik Singh, son of Baba Bachan Singh Dhillon, Sur Singh, Victoria.
- Riasat Ali Khan, son of Baba Amanat Ali Khan.
- Karnail Singh Johal, Vancouver.
- Patricia Johal, Vancouver
- Baba Bhagat Singh Bilga, General Secretary, Ghadar Memorial Hall, Jallandhar.
- For the pictures of Komagata Maru, we are thankful to the Public Library of Vancouver.
- Thanks to Mr. Bert H. Schendel, the photographer who helped us to improve some of the very old pictures in black and white.
- We are very thankful to Bajinder Kaur Dhillon, who typed the manuscript very carefully and with great enthusiasm.
- We appreciate the hard work and cooperation given by Kulwinder Singh Aujla and members of the staff of A-1 Graphics.

- Naranjan Singh Mahal, Richmond, B.C.
- Awtar Singh Samra, Surrey, B.C.
- Gurnam Singh Gill, New Westminster, B.C.

Mr. J. Edward Bird
He was the lawyer and legal advisor of the Khalsa Diwan Society, Vancouver, during the Komagata Maru crisis.
We are very thankful to Mr. Richard B. Bird, Q.C. Duncan, the grandson of Mr. J. Edward Bird for providing this picture.

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# PREFACE

## SIKH TRADITIONS — SANGAT IS SUPREME

The constitution of Khalsa Diwan Society, Vancouver, does not say anything about the election of the Granthi (priest) of the Khalsa Diwan Society but it became part of the tradition after the unanimous election of Bhai Balwant Singh as a first priest of the first Sikh Temple on the soil of North American continent.

The office bearers of the Khalsa Diwan Society, Vancouver were elected by majority votes but the Granthi by the unanimous vote of the Supreme Sangat (people).

The unanimously elected Granthi was considered above the Management Committee of the Sikh Temple. Only Supreme Sangat could relieve him from his services.

Prof. Teja Singh was a great intellectual who helped the immigrants from India not to be pushed to British Honduras and won the fight against racism. He was the leader of the Ottawa deputation. When the question arised that who should lead the Sikh deputation to England and India, Prof. Teja Singh's name came up again. Then the Supreme Sangat decided that unanimously elected individual should lead the deputation. Prof. Teja Singh could not win the unanimous vote and he withdrew his name.

Some other names were suggested but no one could get the approval of the Sangat.

Bhai Balwant Singh's name came up and the Sangat elected him unanimously. He humbly requested that highly educated individual should be the leader to present the grievances of our community to the governments of England and India but he had to bow to the order of the Sangat.

Bhai Balwant Singh very humbly put two following conditions:

1. Bhai Waryam Singh should officiate as a Granthi in his absence.
2. The Management Committee should not be changed until the deputation returns from India.

His both requests were granted by the Sangat.

The Khalsa Diwan Society, Vancouver had branches in Abbotsford, Victoria and New Westminster. The Granthis from these temples were nominated by Vancouver management committee with the consent of the local committees.

At the time of the Akali Movement in India, Bhai Bhagwan Singh Dosanjh was the president of the Khalsa Diwan Society of Vancouver. The question came up again that the new Granthi should be elected unanimously. The three different factions of society had three condidates due to unemployment and poor economical conditions. Nobody was elected unanimously. Then Bhai Bhagwan Singh offered his own services and suggested that he should officiate as a Granthi without any salary and will continue working in the mill if Sangat approves. His request was granted unanimously.

It seems that after Bhai Bhagwan Singh left with the Shaheedi Jatha to take part in the Akali Movement, the tradition was changed, with the change of times and the Management Committee was authorised to hire the future priests.

## SIKH ORGANIZATION

Shiromani Gurdwara Parbandhak Committee, Amritsar was born long after the Sikhs of Vancouver and British Columbia had their own organization of Khalsa Diwan Society. They had their headquarters and their branches, controlled and managed by the headquarter with the consent of the local-elected-committees. Two members of the each branch were included in the Management Committee of the Khalsa Society of Vancouver. It was a real democratic set-up. Local committees were never over ruled by the headquarter.

When the S.G.P.C., Amritsar was organized, Bhai Mit Singh Pandori, the General Secretary of the Khalsa Diwan Society of Vancouver, at the time of the Komagata Maru crisis, was elected as a member of the executive committee of the first S.G.P.C., Amritsar as a representative of the Khalsa Diwan Society of Vancouver.

## UNIVERSAL BROTHERHOOD

Although the Khalsa Diwan Society was organized by the Sikhs but Hindus and Muslims were part of the community. Upper part of the temple was used for religious congregations. Hindus and Muslims also attended the congregations.

They had their common kitchen (Guru Ka Langar) managed by the Khalsa Diwan Society but they ate together. There was no discrimination. Rules of Universal Brotherhood were practised.

The lower hall was used as a meeting place. The Sikhs, Hindus and Muslims had the same economical, social and political problems. They discussed their grievances and problems in these meetings.

If in one meeting, Bhag Singh was elected to chair the meeting, next time the chairman was Hassan Rahim or Mohd. Akbar and in another gathering Sohan Lal was asked to chair the meeting. Everyone had a right to express his own opinion. This was the beginning of the Indian Labour Union.

## LOHRI (BONFIRE) OF SLAVERY

Among Indian immigrants more than 90% were Sikhs and majority of them were ex-soldiers. They had their uniforms, medals of bravery and letters of recommendations from their British officers. They were proud to dress-up in their uniforms, hanging their medals on their chests and carrying letters in their pockets. Very soon, they were made to realize that their uniforms, medals and letters had no value at all.

Racial discrimination was prevalent. White-settlers of the country hated non-Whites.

On October 3rd., 1909, in the end of the religious assembly, Bhai Natha Singh asked for permission to speak. He said "our uniforms and medals show that we have fought for the British as mercenaries against our own countrymen and to enslave other Asian nations. The uniforms and medals are the symbols of our slavery. I propose that no member of executive of the Sikh Temple should wear any kind of medals, buttons, uniforms or insignias which may signify that the position of the party wearing the article is nothing but a slave to the British supermacy.

Bhai Garib Singh, Vice President of the society accepted his proposal. He himself was a sepay 2760 in the 14th Sikh regiment. He had fought in China during the Boxer trouble and had acquired a medal for chivalry. He took off his medal and promised that, he would not wear any medal or uniform.

Bhai Bhag Singh, the secretary of the Khalsa Diwan Society had served in the 10th Bengal Lancer regiment for five years, made a bonfire with his uniform and certificate of honourable discharge. The same evening the Sikhs, Hindus and Muslims made a bonfire of their uniforms, medals and their photographs. They called it Lohri (bonfire) of slavery.

This was the beginning of the revolution for the freedom of motherland, thousands of miles away from India.

# TWO MAIN PROBLEMS

Every Sunday afternoon Indian immigrants held their religious congregation and after that they had their meeting to discuss their day to day problems. Two of their following imminent problems were discussed in every meeting.

1. How to bring their families?
2. The problem of the 'Direct Passage'.

Non-British subjects - Chinese and Japanese were allowed to have their families with them, but not Indians.

The order-in-council required that: "All immigrants seeking entry must come to Canada by cotinuous journey and on through tickets from the country of their birth or nationality or citizenship."

This order-in-council was passed intentionally to stop the entry of immigrants from India. The minister who wrote this order-in-council knew that there was not any ship sailing from any Indian port to Canada.

During one of the Sunday meetings some one suggested that let us have our own ship to sail from Calcutta to Vancouver to defeat this order-in-council. At that time nobody took this suggestion seriously but people began dreaming to have their own ship to sail from Calcutta to Vancouver.

Since 1911 the Indian immigrants have been dreaming to own a ship but the press of British Columbia laughed at their idea.

It seems that Bhai Balwant Singh took it seriously. When Bhai Bhag Singh and Bhai Balwant Singh were stranded at Hong Kong for months, they continuously talked about having their own ship but their first priority was to reach Vancouver with their families.

When Bhai Balwant Singh lead deputation to India in 1913, he discussed his idea of owning or hiring a ship from Calcutta to Vancouver. He travelled all over Punjab and discussed this idea with Bhai Takhat Singh, manager of Kanyan Mahan Vidyala, Ferozepur. He was a great help to Bhai Balwant Singh.

At Lyallpur, he discussed this idea with Sardar Harchand Singh. Bhai Dewa Singh, secretary of the Singh Sabha Amritsar and a very prominent preacher Bhai Budh Singh Updeshak encouraged him and offered their help. Then he visited Tarn Taran and met Bhai Mohan Singh Vaid.

When he visited Ferozepur second time, he was very pleased to know that Bhai Gurdit Singh Slandia (Seranda Malaya) had taken up this project very seriously. Bhai Takhat Singh introduced his secretary Daljit Singh and assistant secretary Vir Singh to Bhai Balwant Singh and told him that they were ready to assist Gurdit Singh in his project.

Bhai Balwant Singh gave Daljit Singh, names and addresses of prominent Indian residents of Vancouver and Victoria, B.C.

These two youngmen wanted to go to Canada for higher studies. It was not a coincident that when Gurdit Singh chartered Komagata Maru, Daljit Singh and Vir Singh were already in Hong Kong and both of them were appointed secretary and assistant secretaries for this project.

Icemonger and Stallery authors of Ghadar Conspiracy Report write: "It will be remembered that at this time the Indian deputation from Canada was in the Panjab and it is curious to find that when Gurdit Singh returned to Hong Kong and chartered his ship, he was joined by an individual named Daljit Singh, who just prior to this was assistant editor of the 'Panjabee Bhain', a monthly publication devoted to the subjects of female education and the official organ of the Sikh Kanayan Mahan Vidyala (Sikh girls' school) at Ferozepur. The latter institution is managed by Takhat Singh by whom the delegates were entertained when they visited Ferozepur. Daljit Singh became Gurdit Singh's secretary and subsequently took a prominent part in all his doings."

Records show that Bhai Balwant Singh picked up five of his friends from his village Khurd Pur and sent them to Hong Kong to board Komagata Maru for Vancouver.

"At Yokohoma, they (passengers of Komagata Maru) were met by Balwant Singh who was then on his way to Vancouver..." (Icemonger and Stallery)

Bhai Balwant Singh and Bhai Gurdit Singh travelled by train from Yokohama to Kobe and then back to Yokohama.

Before Bhai Balwant Singh left Japan for Canada by another ship, Daljit Singh gave him a list of passengers including their names, villages and districts.

As soon as he reached Vancouver, he produced a very large poster giving all the details about passengers.

During the crisis of Komagata Maru, Bhai Balwant Singh was the main speaker during mass meetings.

To charter a ship was the brain-child of Bhai Balwant Singh and Bhai Gurdit Singh was the hero to put into practice.

— KESAR SINGH

# BRITISH CONSPIRACY

The word Panjab is a combination of two words — PANJ and AB, PANJ means five and AB means water — The land of five rivers.

After the death of Maharaja Ranjit Singh, the Lion of Punjab, the Sikh forces were devided into several factions. Even then General Sham Singh Attari fought vigorously but could not face the heavy artillery of the British. After the martyrdom of Sardar Sham Singh Attari in 1846, the Sikh forces were defeated and Panjab became the part of British Empire.

A prominent British statesman in India was asked a question by a British reporter - why the brave Sikh forces have been defeated so easily? He replied, "You know that they lost their leader. When they don't have a strong leader everyone of them becomes a leader. Nobody wants to be a follower."

After the capture of Punjab the British became the rulers of India from north to south and east to west.

Thousands of defeated Sikh soldiers were still a threat for the British. They hatched a scheme to employ them in their forces for two reasons:

1. To avoid the threat of defeated Sikh soldiers in Panjab and
2. To use them in their new colonies — Burma, Malaya, Hongkong and part of China, Shanghai and Canton. as soldiers and police force.

Most of these soldiers belonged to the families of small-land holders. To force these farmers to become part of the British forces, the government played a trick. They raised the taxes on their lands and lowered the rates of their produce -grains, cotton and sugarcane etc. They were forced to take loans from the money-lenders to save their small pieces of lands. When they could not pay their loans, they were left with one option only - to sell their land and become landless and homeless and work as farm labourers.

Driven by poverty and hunger those farmer-soldiers were forced to enroll themselves in the British Indian forces.

The British used these Sikh soldiers to crush the First War of Independence in 1857. British ruled over Burma with the help of Sikh soldiers. The King of Burma was imprisoned and slapped by these Sikh soldiers and he was deported to India where he lived in prison upto his last day of life.

The same treatment was given to Bahadur Shah, the King of India. He was taken to Rangoon (Burma) where he died of hunger and poverty.

In Malaya these soldiers were used to defeat the Malaya Sultans and in China they were used against the Chinese people.

Although these soldiers were treated as slaves but at the same time they were economically better off than their compatriots living in Punjab. To copy these slave Sikh soldiers, the new generation of Sikh farmers followed them to foreign lands.

All the British colonies of East Asia were ruled by the assistance of these Sikh soldiers.

# THE ALIEN ACT

Before proceeding to relate the Sikh migration to Canada or to explain the tragic story of KOMAGATA MARU it is reasonable to look into the conditions of Asian immigrants to Canada.

The Chinese began immigrating to Canada in the middle of 19th. century and the Japanese followed them in the last decade of that century. They worked as labourers for railway lines, forestry and mines. The employers were short of labourers so they brought cheap labour from China and Japan. Their wages were less than half of the White labourer's. This was the cause of the conflict between employers and employees. The White workers, instead of going against their White employers, turned against Chinese and Japanese labourers.

The government of British Columbia sent sessional papers to the federal government dealing with the Alien Act 1897, on April 14, 1898. The following quote is from the reply of Minister of Justice:

"The first clause of the Bill provides that it may be cited as the "Alien Labour Act 1897". The Bill proceeds to provide in effect that, in case of any Act passed thereafter granting to any person or body corporate the right of constructing certain works therein mentioned, or the right to carry on any trade, business, occupation, or calling, or granting to any person or body corporate any property, rights, or privileges whatsoever, no Chinese or Japanese, shall be employed in connection with or relation to any of the works, rights, trade business, occupation or property so authorised, and in the event of such employment that the person by whom such Chinese or Japanese person shall be employed, shall be liable to a penalty.

The word 'Chinese' is defined to mean any native of the Chinese Empire or the dependencies not born of British parents, and to include any person of the Chinese race, and similarly the term 'Japanese' is defined to mean any of the Japanese Empire or its dependencies not born of British parents, and to include any person of the Japanese race.

"The undersigned observes that by section 4 of the 'Coal Mines Regulation Amendement Act, 1890,' of British Columbia, it was enacted in effect that no Chinaman should be employed in or allowed to be, for the purpose of employment in any mine to which the amended Act applies, below ground. The validity of the Act has recently been considered by the Supreme Court of British Columbia, under a reference from the Executive Council of that province and the court has pronounced judgement, declaring the enactment constitutional. The undersigned is informed that an appeal is now pending to the Supreme Court of Canada from the said judgement, the appeal being entitled in the cause of the Colliery Company of British Columbia, Limited Liability, appellants, against the Attorney General of British Columbia, and others, respondents.

"The judgement of the Supreme Court of British Columbia, in so far as it is applicable to the enactment under consideration, is favourable to its validity. That judgement is however under appeal and the undersigned considers also that there are reasons affecting the authority of the Legislature to enact the present measure which may not apply to the "Coal Mines Regulation Amendment Act, 1890."

"The Legislature, in adopting a short title for the Bill in question has considered "Alien Labour Act, 1897," to be an appropriate and comprehensive description, and the Bill, if allowed to go into operation, would affect principally the right to employment of Chinese or Japanese, who are aliens. The main intention appeals to be to disqualify Chinese and Japanese aliens from employment. The legislation may, therefore, aptly be regarded as affecting aliens, but the subject of naturalization and aliens has been referred to the exclusive legislative authority of the Parliament of Canada, and the undersigned apprehends that unless the measure in question can be more appropriately classed under the catagory of property and civil rights, or some are or more of the other enumerations contained in section 92 of "The British North America Act," it may be regarded as included in the subjects belonging to the exclusive authority of the Dominion...."

"It is stated that the Bill, should it become law, might seriously interfere with international relations and federal interests, and that the measure is unfair and unfriendly and will tend to disagreement between residents of the province.

"For the reasons already stated, the undersigned is not prepared to recommend that the Bill should come into effect by reason of any action on the part of your Excellency's Government."

The Alien Act was not enforced, therefore the labour union leaders, politicians, the provincial press and clergymen went on opposing the immigration of Chinese and Japanese. Unions went on holding meetings for the total abolition of the oriental immigration. The local politicians and especially missionaries vigorously opposed the Asiatic arrival."

The editor of 'The Province', wrote the following lines in one of the editorials:

"The recent influence of Chinese and Japanese cooli class has so accentuated the dread of their over-running the province."

Some of the politicians went as far as demanding that nobody should be employed in the country, who is unable to read in an European language. Those were the people, especially Christian missionaries who did not allow even the Canadian Native Indians to speak their own language in their church-schools.

Racial bias was so strong that the natives of their motherland were treated as slaves.

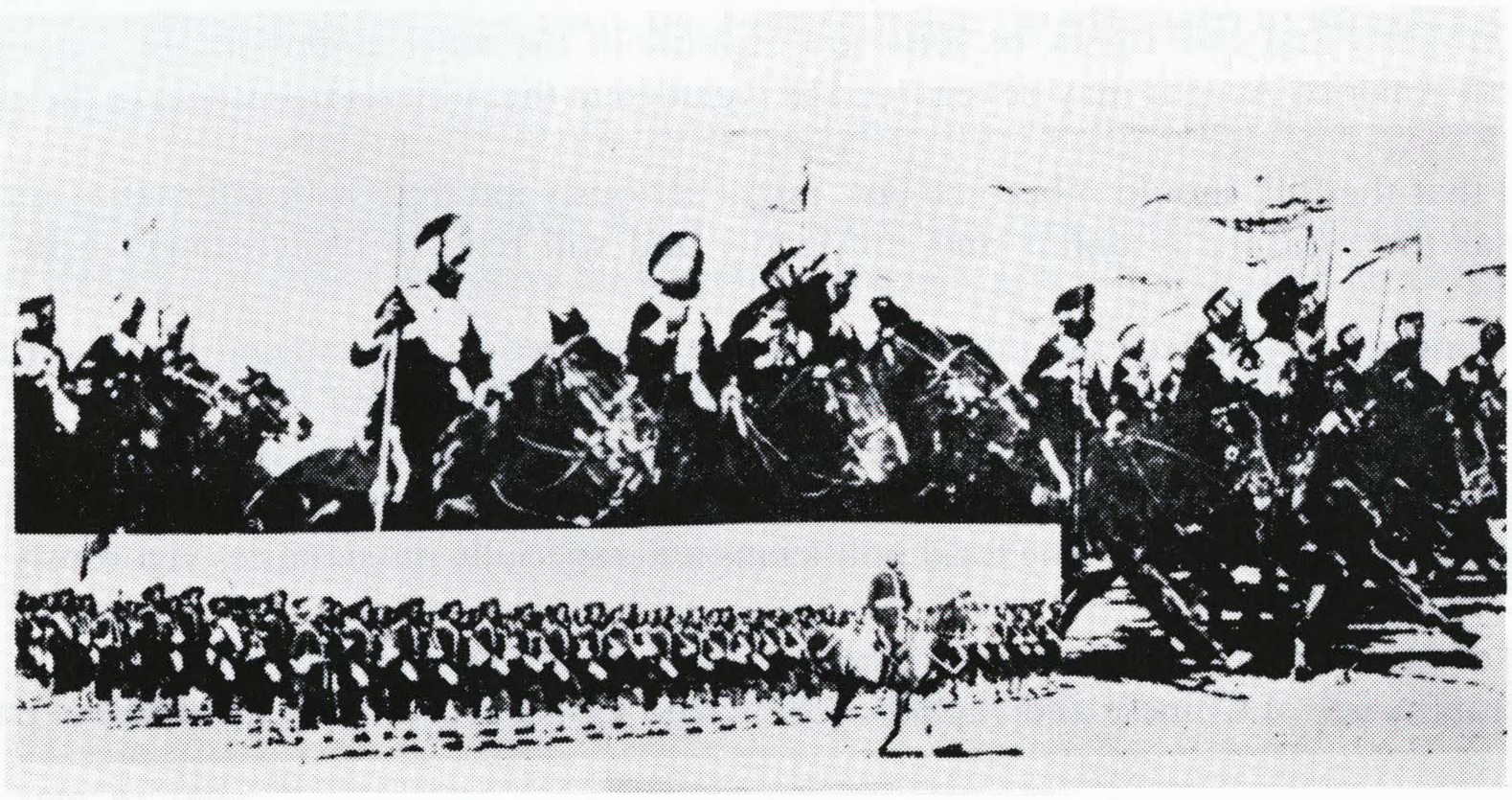
# THE SIKHS COME TO STAY

The Queen Victoria's Diamond Jubillee was to be celebrated in 1897. The government of India sent Sikh Lancers and Infantry Regiment to London to attend the jubilee. After the celebration these stalwart Sikh soldiers were to return home by way of Canada.

After crossing the Atlantic by ship, they travelled from Montreal to Vancouver by train. On the way they saw fertile land, great rivers and lakes, open skies, the mountains, forests and wild life. They had left their small pieces of lands to the big landlords or the absentee money lenders. They were land-hungry-sons of Panjab. Hunting wild animals was one of their hobbies. They thought of settling in Canada to fulfill their dreams.

On the way back they told their dreams of the new world to their compatriots, posted at Shinghai, Hongkong, Singapore, Penang and Rangoon.

After reaching home, some of these soldiers returned to Canada in small badges and brought with them some of their friends from Hongkong and Shanghai.



**AFTER ATTENDING QUEEN VICTORIA'S DIAMOND JUBILEE IN 1897, SIKH LANCERS AND INFANTRY REGIMENT IN VANCOUVER**

There are unconfirmed reports that some of the soldiers deserted from their regiments and stayed behind in Vancouver. Another unconfirmed figure is given that there were about 100 Sikh soldiers in Vancouver around 1900. But there are pictures available in our records to show that there were a good number retired Sikh soldiers in and around Vancouver in 1904.

Arjan Singh Chand was elected president of The Khalsa Diwan Society in 1951. He met the Sikh pioneers and kept a hand written very informative diary in which he has given the facts and figures including dates of the historical events. He has even mentioned the names of the pioneers from whom he had a particular information.

According to his diary the following **Punjabis** landed in Vancouver in the beginning of 1904:

SANTA SINGH Village Gude
BHAGAT SINGH Village Gude
MELA SINGH Village Gude
SANDHI TELI Village Gude
INDAR SINGH Village Sur Singh
JAWALA SINGH Village Kharaudi
MAULA Village Halwara

British Columbian polititions, missionaries, labour leaders and the local press did not want Asian labour in Canada but industrialists were short of labour and went on advertising through steam ship companies for cheap labour from Punjab and East Asian colonies of British empire.

**BHAI ARJAN SINGH CHAND AND HIS WIFE 1951**

According to Gary Hess the author of "The Hindu in America", there were 303 **Hindus** in Canada in 1905. He writes:

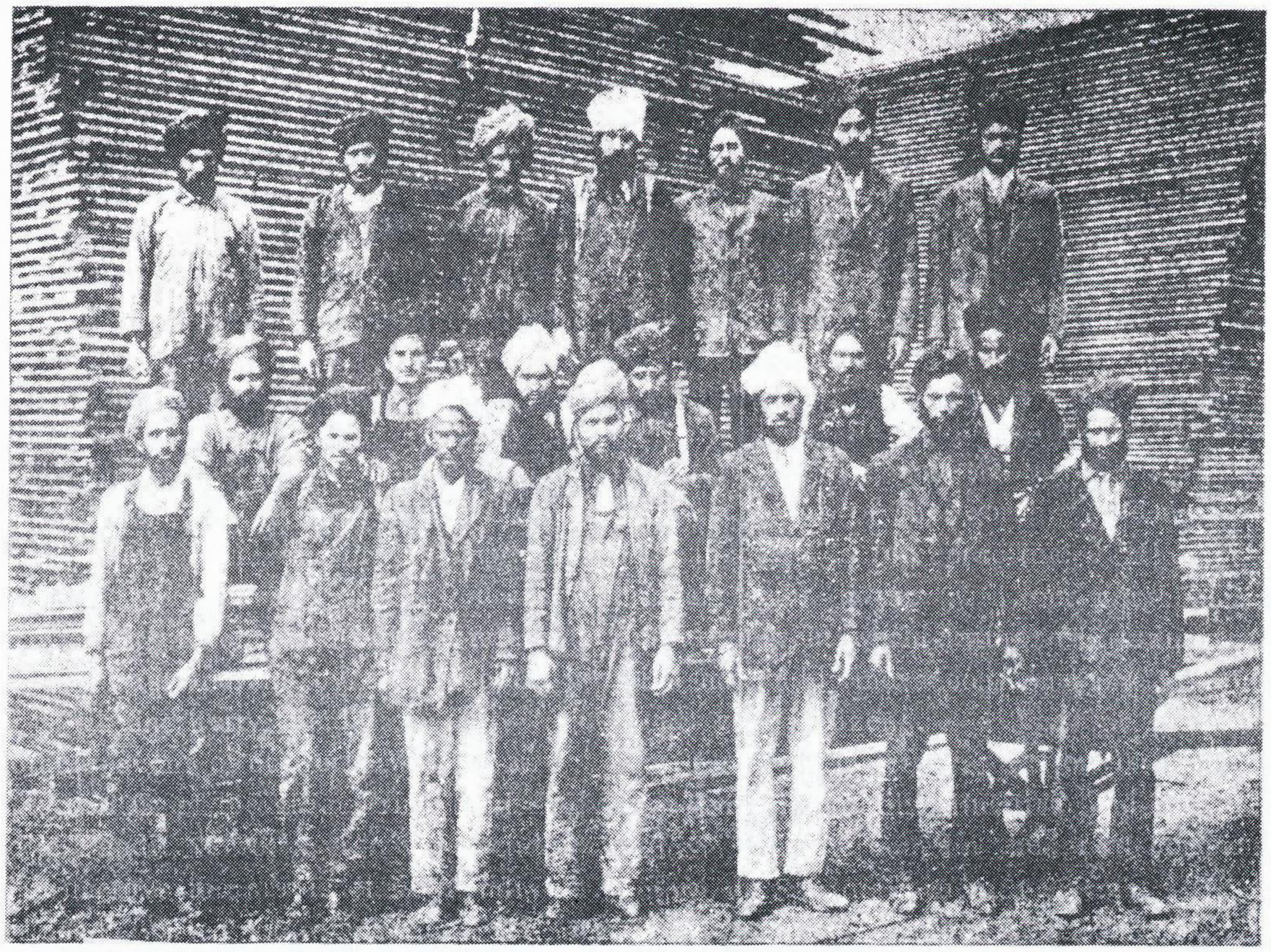
> "Most of them were farmers and labourers from Punjab where Canadian companies seeking contract labour had publicized the economic opportunities in America."

The first immigrants to come were the Sikh Lancers and Infantry Regiment soldiers and their friends from the British colonies, Hongkong, Canton and Shanghai. Second type of immigrants were those who read the ads of the steamship companies inviting labourers to Canada. Third type of people were patriots who were forced by hunger and poverty to join the British Indian Army but at heart they were deadly against the foriegn rulers. They wanted to get rid of their hunger, poverty and slavery. One by one they left the British Indian Army and wanted a refuge far away from their slaved motherland but they did not know that what kind of slavery they have to face in Canada.

During 1906, thousands of Sikhs landed in Canada. Among these arrival 98% were Sikhs and two percent Hindus and Muslims.

SIKHS LANDING IN 1904

WELL - DRESSED SIKHS ON HASTINGS STREET, VANCOUVER (1904)



**MILLWORKERS, AROUND 1908**

Most of the Sikh soldiers were employed in lumber mills, around Vancouver and Victoria but some of them went as far as Kootney. The White labourers were against Sikh labourers but mill owners received them with open arms because they found out that Sikh soldiers were very hard working people and could produce double than Chinese and Japanese. Some of them were working between Victoria and Port Alberny on railway tracks.

Wherever they were, they had to face problem of accommodation. Although the owners of the mills provided them wooden huts and bunks to sleep on, they crowded like sheep and cattle in their barns. During winter it was very cold. Drinking water was provided but for washing and bathing they depended on rivulets. There were no proper toilets.

All of them, they, had their common kitchen and cooked turn by turn. After working hours they had no place to go. Some of them had brought their Indian music instruments -**Dholki** (drum), **Sarangi** and **Dhad** (musical instruments). They sang together, they worked together, they cooked together and they ate together.

Then they thought of having their own places for worship. They built their temporary temples on the lands of their mills with the permission of mill owners. They had their religious assembly on Sundays and holidays.

During the second half of the 19th century thousands of Sikhs were taken to East Asian British colonies, to assist the British authorities. Wherever they were posted they built their temples for worship. Although they were considered as slaves by the British authorities but by the native people of those countries they were considered as second class rulers. They were very badly needed by the British to keep the control over the natives of those colonies.

When they came to Canada, the condition was totally different. There were only two types of people living in Canada: Canadian Natives and White immigrants from Europe. Natives were almost imprisoned in their settlements. They had no say in the government.

Canada was under the domination of British. Although the immigrants were from all European countries but rulers were the British. For such a vast land, the population was not more than five millions. The government of Canada and the public of Canada belonged to the same White race. The Sikh soldiers had nobody to oppress the way they had to do in East Asian countries. Therefore they were not welcomed by the people as well as by the government. They were only wanted by the mill owners because they were short of labourers.

When the politicians, missionaries, union leaders and the controllers of local press wanted to get rid of Sikh labourers, they made up their mind to stay and not to be pushed around.

They had their temporary places for worship in Vancouver and Victoria. In one of the meetings they formed a committee to built a Sikh temple in Vancouver. The following prominent persons were given the authority to collect funds, supervise and construct the Sikh temple at 2nd Avenue:

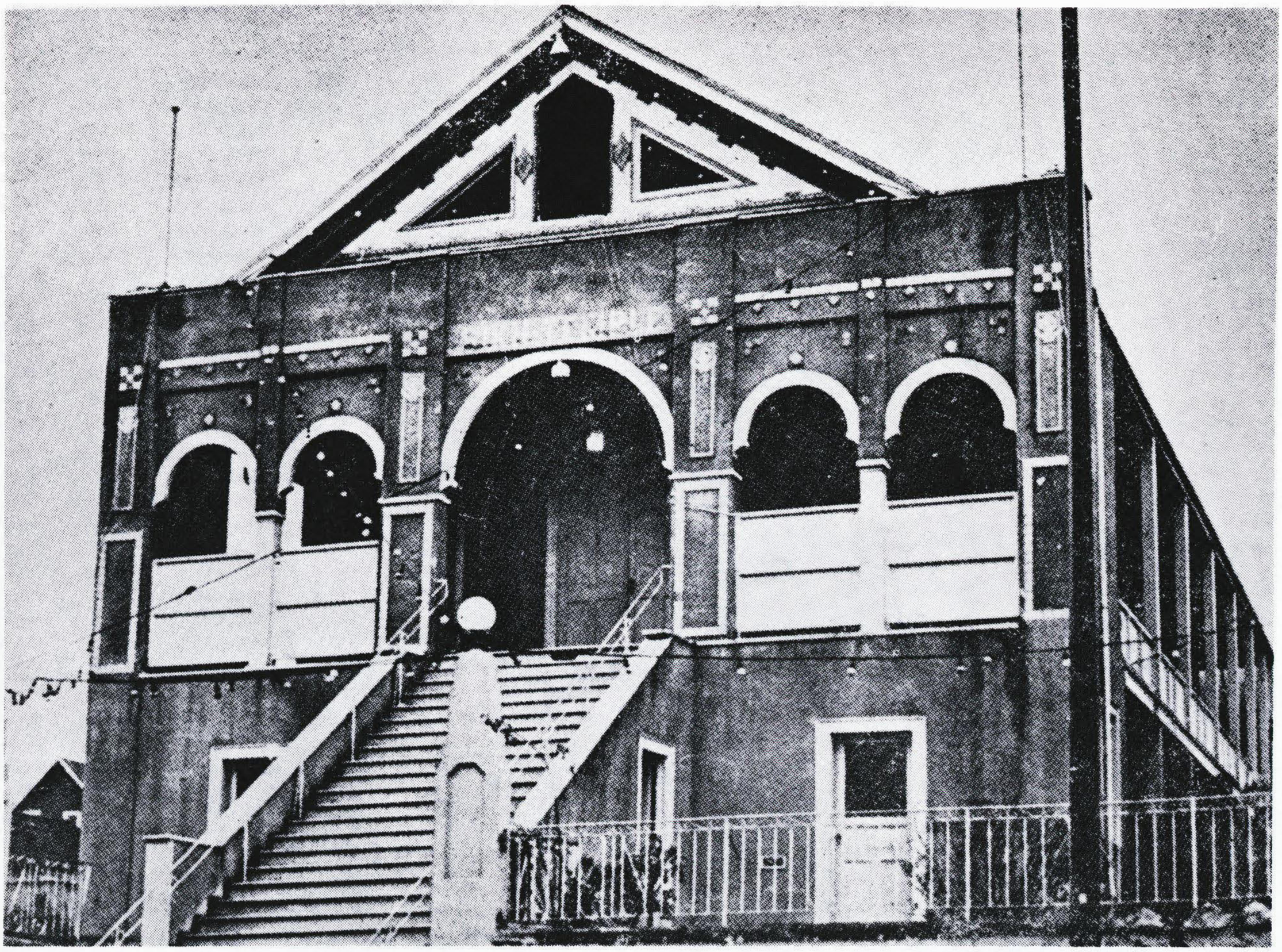
BHAI ARJAN SINGH Village Malik (Ludhiana)
BHAI WARYAM SINGH Village Nathoke
(Ferozepur)
BHAI BHAG SINGH Village Bhikhiwind (Lahore)
BHAI BALWANT SINGH Village Khurdpur
(Jullundur)
BHAI BHOLA SINGH LAMMA Village Boora Gujjar
(Ferozepur)
BHAI BHOLA SINGH Village Cheema (Ludhiana)
BHAI SEWA SINGH Village Gude (Lahore)

The foundation stone of the building was laid in the last week of October 1907 and inauguration took place on 19th of January, 1908.

The following community leaders were elected unanimously on the executive committee of Khalsa Diwan Society, Vancouver:

BHAI SEWA SINGH President
BHAI BHAG SINGH General Secretary and Treasurer
BHAI BHOLA SINGH Second Secretary and Tresurer
BHAI BISHAN SINGH Member
BHAI BHOLA SINGH Member

By unanimous vote Bhai Balwant Singh was elected the first priest **(Granthi)** of the Sikh Temple, Vancouver.



**THE SIKH TEMPLE — VANCOUVER**
Opened on 19th of January, 1908

OPENING CEREMONY OF SIKH TEMPLE, VANCOUVER, 19th. January, 1908

Sikhs had to face every day a new problem. One of their friend died in 1907. They wanted to cremate him but there was not any cremation ground. The mayor of Vancouver would not allow any cremation within the limit of the city. Christian missionaries were forcing the idea of burial but at the same time they would not allow a Hindu dead body to be burried in a White man's grave yard.

Sikhs had to wait for overnight. They took the dead body at the middle of the night to a distant forest and cremated the body in the morning. At that time some of their White friends were also present to sympathise with them.

Khalsa Diwal Society was in existence but they did not have their own worship place yet. They decided that they must have their own building for the Sikh temple and a crematorium.

**FUNERAL OF A SIKH (1907)**
**First Sikh died in Vancouver in 1907**

The Khalsa Diwan Society was registered on 13th. day of March 1909.

DOMINION OF CANADA COUNTY OF VANCOUVER
PROVINCE OF BRITISH COLUMBIA

IN THE MATTER OF the "Benevolent Societies Act" and Amending Acts AND IN THE MATTER OF "The Khalsa Diwan Society".

TO WIT:

We, Sewa Singh of Heaps Mill, Vancouver British Columbia and Bhola Singh of Vancouver in the said Province, Do Declare That:—

1. The intended corporate name of this Society is "THE KHALSA DIWAN SOCIETY".
2. The following are to be first trustees or managing officers of the Society:-

| | |
|---|---|
| Sewa Singh | President |
| Bhag Singh | First Secretary and Treasurer |
| and | |
| Bhola Singh | Second Secretary and Accountant. |

3. The above named officers together with Bishan Singh and Bhola Singh, junior, shall constitute the executive committee of the Society until the first general meeting of the Society shall be held.
4. The annual general meeting of the Society shall be held on the first Sunday of April in each year or at such other time as may be decided by a majority vote of the members present at any ordinary meeting.
5. At the annual general meeting an Executive Committee consisting of five members shall be elected from the members of the Society and three of the members of the Executive Committee shall be elected as President, First Secretary and Treasurer, and Second Secretary and Accountant and shall be the trustees or managing officers of the Society in manner provided by the By-laws of the Society.
6. The Executive Committee shall appoint any additional officers that may be required and shall appoint any sub-committees.
6. The management of the affairs of the Society except as hereinafter specifically excepted, shall be vested in the Executive Committee who in addition to all other powers may exercise all such powers and do all such acts or things as may be exercised or done by the Society subject however to the By-laws and subjects also to any regulations from time to time made by the members of the Society at any ordinary meeting in the manner provided in the By-laws.
8. The Society may be dissolved by resolution of a general meeting supported by the vote of a majority of the members of the Society present at the meeting.
9. The objects of the Society are:
   (a) To appoint ministers of the Sikh Religion to officiate in the Province of British Columbia and elsewhere.
   (b) To appoint missionaries of the Sikh Religion for the purpose of attending to scattered communities of Sikhs both in the Province of British Columbia and elsewhere.
   (c) To manage the affairs of the Sikh Temple now situated at 1866 Second Avenue West, Vancouver.

SIGNED AND DECLARED by the said Sewa Singh at Vancouver in the Province) Sewa Singh
of British Columbia this 13th day of March 1909. )

J. N. ELLIS

A Commissioner for taking affidavits within British Columbia.

SIGNED AND DECLARED by the said Bhola Singh at Vancouver in the Province) Bhola Singh
of British Columbia this 13th day of March 1909 before me.

J. N. ELLIS

A Commissioner for taking affidavits within British Columbia

I hereby certify that the foregoing Declaration appears to me to be in conformity with the provisions of the "Benevolent Societies Act."

S. Y. Wootten
Registrar-General of Titles

The general meeting of the members of the Khalsa Diwan Society held at Fraser Mills on the 7th day of February 1915, unanimously passed, adapting and accepting the said By-laws, Rules and Regulations.

Original copy of the objects was filed and registered on the 23rd day of February, 1915 under the signature of H.G. Garrett, Registrar of Companies.

# RULES AND REGULATIONS FOR THE MANAGEMENT AND CONDUCT OF THE PROPERTY AND BUSINESS OF THE "KHALSA DIWAN SOCIETY", OR ANY BRANCHES THEREOF.

## ORIGINAL

Filed and Registered the 23rd day of February 1915

H. G. GARRETT _____

Registrar of Companies

## OBJECTS

1. The objects of the Society are:

(a) To appoint ministers of the Sikh Religion to officiate in the Province of British Columbia and elsewhere.

(b) To appoint missionaries of the Sikh Religion for the purpose of attending to scattered communities of Sikhs, both in the Province of British Columbia and elsewhere.

2. The management of the affairs of the Society, except as hereinafter specifically excepted, shall be vested in the Executive Committee which in addition to all other powers may exercise all such powers and do all such acts or things as may be exercised or done by the Society subject, however, to the By-laws and subjects also to any regulations from time to time made by the members of the Society at any ordinary meeting in the manner provided in the By-laws.

3. The members and officers of such society may from time to time establish and maintain any number of branches thereof, to promote the objects herein set forth, which branches shall be established and maintained in accordance with the provisions of the 'Benevolent Societies Act', R.S.B.C. 1911 and Amending Acts.

4. The members of the Society, or branch society, may, in the name of the Society, or branch society, acquire and take by purchase, donation, devise, or otherwise, and hold for the use of the members of the society or branch society, and according to its by-laws, rules, and regulations, all kinds of personal and also real property in this Province; and the same or any part thereof, from time to time may sell or exchange, mortgage, lease, let or otherwise dispose of, and with the proceeds arising therefrom may from time to time acquire other lands, teneants, and hereditaments and other property, either real or personal.

5. The Society, or branch society, shall have and keep a common seal, and may change and alter the same at their will, and pleasure, and by its name or designation, shall have continued succession, and may contract and be contracted with, sue and be sued, plead and be impleaded, answer and be answered unto, in all Courts and places, and in all actions, suits, complaints matters, and causes whatsoever.

6. The members of the Society or branches thereof may:-

(a) Nominate, elect, or appoint some of their members as directors, treasurers, secretaries, or other officers for conducting the business, discipline and management of the society or branch society, or any property belonging to the same.

(b) Make By-laws, rules and regulations for the management and conduct of the property and business of the Society or any branches thereof; and may alter, amend, or rescind the same: Provided always that such By-laws, rules or regulations shall be in accordance with the declarations filed in the office of the Registrar of Joint Stock Companies, and shall not contain anything inviolation of law or be directed to the furtherance of any seditious or illegal object whatsoever.

7. (1) Two copies of the by-laws, rules and regulations of the Society, made from time to time, or any amendments thereto, shall be filed in the office of the Registrar of Joint Stock Companies.

(2) A copy of the rules, by-laws, or regulations of the Society shall be delivered by the Society to every persons on demand, on payment of a sum not exceeding twenty-five cents.

8. A person under the age of twenty-one years, elected or admitted as a member of the Society, or appointed to any office therein, shall be liable to the payment or fees or otherwise under the rules of the society as if he were of full age.

9. No member of the Society, or branches thereof, shall, in his individual capacity, be liable for any debt or liability of the society, or branch thereof, or union of such, of which he is a member.

## 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.

15. The Executive Committee (hereinafter mentioned) or a majority of the members thereof, shall have power, at their discretion, to admit or refuse admission of any applicant as either an active or associate member of the society and are empowered.:

(a) To reduce the privileges of any active members to those of associate members, and when so reduced such member shall be deemed to be and become an associate member.

(b) To strike out the name of any person from off the records of the Society or from off the official list of members, and when such name is so struck out, such person shall cease to be a member of the society, with power, however, to the Committee or any subsequent committee to reinstate such member.

## MEETINGS

16. The Annual General Meeting of the Society shall be held on the First Sunday of April in each year, or at such other time as may be decided by a majority vote of the members at any ordinary meeting, but at a time not more than fifteen months after the holding of the last preceding annual meeting.

17. All meetings of members shall be held at such place in the Province of British Columbia, as may be decided upon by the Executive Committee and designated in the notice calling such meeting.

18. Seven days' notice at least (exclusive of the day on which the notice is served on deemed to be served, but inclusive of the day for which notice is given) specifying the place, the day and the hour of meeting, and, in case of special business, the general nature of that business shall be given in manner hereinafter mentioned, or in such other manner (if any) as may be prescribed by the Society in general meeting, to such persons as are, under the regulations of the society, entitled to receive such notices from the Society; but the non-receipt of the notice by any member shall not invalidate the proceedings at any general meetings.

19. No business shall be transacted at any general meeting unless a quorum of members is present at the time when the meeting proceeds to business; save as herein otherwise provided twenty-five members, personally present, shall be a quorum.

20. If, within half an hour from the time appointed for the meeting a quorum is not present, the meeting if convened upon the requisition of members shall be dissolved; in any other case it shall stand adjourned to the same day in the next week at the same time and place, and, if at the adjourned meeting a quorum is not present within half an hour from the time appointed for the meeting, the members present shall be a quorum.

21. If the President of the Society is not present within fifteen minutes after the time appointed for holding the meeting, or is unwilling to act as Chairman of such meeting, the members present shall choose some one memeber of the Executive Committee to be Chairman.

23. The Chairman of the Meeting may, with the consent of any meeting at which a quorum is present, (and shall, if so directed by the meeting) adjourn the meeting from time to time and from place to place, but no business shall be transacted at the adjourned meeting other then the business left unfinished at the meeting from which the adjournment took place. When a Meeting is adjourned for ten days or more, notice of the adjourned meeting shall be given as in the case of an original meeting. Save as aforesaid, it shall not be necessary to give any notice of an adjournment or of the business to be transacted at an adjourned meeting.

24. At any general meeting a resolution put to the vote of the meeting shall be decided on a show of hands, unless a poll is (before or on the declaration of the result of the show of hands) demanded by at least three members, and, unless a poll is so demanded, a declaration by the chairman that a resolution has, on a show of hands, been carried, or carried unanimously, or by a particular majority, or lost, and an entry to that effect in the book of the proceedings of the Society, shall be conclusive evidence of the fact, without proof of the number or proportion of votes recorded in favour of, or against, that resolution.

25. If a poll is demanded it shall be taken in such a manner as the chairman directs, and the result of the poll shall be deemed to be the resolution of the meeting at which the poll was demanded.

26. In the case of an equality of votes, whether on a show of hands or on a poll, the chairman of the meeting at which the show of hands takes place, or at which the poll is demanded shall be entitled to a second or casting vote.

27. A poll demanded on the election of a chairman, or on a question of adjournment, shall be taken forthwith. A Poll demanded on any other question shall be taken at such time as the chairman of the meeting directs.

## VOTES OF MEMBERS

28. On a show of hands, every active member present in person shall have one vote. On a poll every active member shall have one vote for each share of which he is the holder.
29. On a poll votes may be given either personally or by proxy.
30. The instrument appointing a proxy shall be in writing under the hand of the appointer or his attorney, duly authorized in writing. No person shall act as a proxy unless he is entitled in his own behalf to be present and vote at the meeting at which he acts as proxy.

## OFFICERS

31. At the Annual General Meeting an executive committee consisting of five members shall be elected from the members of the Society and three of the members of the Executive Committee shall be elected as President, First Secretary and Treasurer and Second Secretary and Accountant, and shall be the Trustees or Managing Officers of the Society in the manner provided by the By-laws of the Society.
32. The Executive Committee shall appoint any additional officers that may be required and named by the members at the annual general meeting, but such additional officers shall not exceed fifteen in number, and when so appointed shall form part of the Executive Committee with equal powers with the other members of such Committee to act in all matters which come within the special jurisdiction of the Executive Committee or the members thereof, as such:-
33. The Executive Committee may appoint sub-committees for any purpose and in whatsoever manner they may think fit.
34. The remuneration of the President or other officers or committeemen shall from time to time be determined by the Society in a general meeting.
35. The qualifications of any officer or committeemen shall be that he be an active member, a true Sikh, an honest, upright man of of temperate habits, and faithful to his countrymen, AND SHOULD the Society in general meeting deem any member of the Executive or a sub-committee, 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 can appoint a new member of any Committee if his office becomes vacant for any reason whatsoever.
36. Any temple owned or controlled by the Society shall have five members for its management, which five members shall be appointed a subcommittee by the Executive Committee, and shall be selected from amongst the members who may be directly connected with such temple, and the Executive Committee in making such appointments shall have regard to the desires and wishes of the majority of the members directly connected with such Temple.
37. The Sub-Committee in the next preceding rule mentioned shall give a full and true account at least once in every three months, to the Executive Committee at Vancouver, of the affairs of the Temple under the special jurisdiction of such Sub-Committee, and the Executive Committee may at any time investigate or cause to be investigated, the affairs of such Sub-Committee and such Temple, whenever the said Executive Committee may think fit.
38. No one, except a member of the executive committee, or of the respective sub-committees shall have any right to render or hold the Society or any branch or sub-committee thereof liable for any disbursements or debts made or incurred by him without the consent of the Executive Committee, or a member thereof.
39. No intoxicated, rowdy, or disorderly person shall be permitted to enter any Sikh Temple controlled by this Society and the Executive or Sub-Committee or any member thereof may take whatever steps it or he may think proper, to prevent such person entering such Temple, or if already entered, to eject such person or any person who is not a member of the Society.
40. No member, other than a member of the Executive Committee or Sub-Committee in charge of a temple shall be entitled to address any meeting or make any speech in such temple, unless specially requested so to do by the Chairman of such meeting, or unless he first submits to the Secretary a request in writing that he be permitted to speak, and receive a written consent signed by the Secretary or Chairman granting him such permission.
41. The Treasurer shall not keep more than One Hundred Dollars ($100.00) cash on hand at any one time, but shall deposit any surplus in a Chartered Bank to the credit of the Society and the funds in the hands of the various Sub-Committees, after paying current expeses, shall be handed over to the Treasurer of the society at Vancouver at least once every two weeks.
42. All cheques, notes, bills of exchange, shall require the signatures of at least two of the following officers, that is to say: the President, Secretary, Treasurer and Accountant.
43. The seal of the Society shall not be affixed to any instrument except by the authority of a resolution of the Executive Committee, and in the presence of at least two committeemen, and of the Secretary of such other person as the Executive Committee may appoint for the purpose; and these two committeemen and Secretary or other person as aforesaid shall sign every instrument to which the seal of the company is so affixed in their presence.
44. The Executive Committee is hereby empowered to form a Sub-Committee in India, and although, such sub-committee shall not be deemed part of this society, the Executive Committee shall take cognizance and give

consideration to the wishes of such Sub-committee.

46. The Executive Committee is to hold its meetings every three months at 1866-Second Avenue West, in the city of Vancouver, or at such other place as such Committee may from time to time agree upon.

47. Five members of the Executive Committee and three of a Sub-committee shall form a quorum.

48. Any member of any committee may withdraw therefrom on giving thirty days' notice in writing to this Society.

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.

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 holder Trustee or person or persons in whose name the legal title thereof is, or is registered to convey the same to the purchaser or purchasers thereof.

51. The Society may be dissolved by resolution of a General Meeting supported by the vote of a majority of the members of the Society present at the meeting.

THIS IS TO CERTIFY that at a General Meeting of the Members of the KHALSA DIWAN SOCIETY, held at Fraser Mills, at or near New Westminster, B.C., on the 7th day of February, 1915, pursuant to the notice duly given to the members in that behalf, the foregoing By-laws, Rules and Regulations, were audibly and publicly read over to the members present at said meeting and having fully discussed and considered the same, a resolution of the members of the Society was unanimously passed, adopting and accepting the said By-Laws, Rules and Regulations, as the By-Laws, Rules and Regulations of the said Society.

DATED at Vancouver, B.C. this 12th day of February, One Thousand Nine Hundred and Fifteen.

AMAR SINGH
PRESIDENT

GOPAL SINGH
SECRETARY

GURDIT SINGH
COMMITTEEMAN

# ASIATIC EXCLUSION LEAGUE

Since Chinese arrived in British Columbia, the leaders of Canada had been making derogatory statements about Asian labourers.

In 1860 AMOR DE COSMOS made a statement about Chinese, 'They may be inferior... still their presence at this juncture would benefit trade.'

In 1871 John Robson said, 'Let this new Empire be for our own Race.'

A resident of Victoria made a statement in 1886, 'No more Chow Chow.'

A Vancouver correspondent of the 'COLONIST' reported —

'The Knights have instituted a vigorous boycott against all who place themselves under the ban of the order by employing Chinese selling them food for patronizing them in any way. If a businessman creates of these offences, he finds a big black X pointed on the sidewalk in front of his store or office... as the case may be, must be boycotted for supporting Chinese.'

In January 1887, all Chinese in the city received a notice which read: 'Due notice is hereby given warning all Chinamen to move with all their chattels from within the corporation of the city of Vancouver on or before the 15th day of June 1887.'

It was signed, 'Vancouver Vigilance Committee.'

The editor of 'The New Westminster COLUMBIA' expressed his dislike for the Chinese 'The country would no doubt be better of being rid of the Chinamen.'

On February 24th a placard appeared in the city. It read: 'The Chinese have come, mass meeting in the City Hall tonight.'

After the meeting a mob of 300 surrounded the Chinese quarters. 'Their shanties were then pulled down, bedding and clothing belonging to the Chinese were thrown into a great fire and the orientals were badly kicked and knocked out.'

In 1887 Sir John A. McDonald made a statement: 'It is not advantageous to the country that the Chinese should come and settle in Canada, producing a Mongrel Race...'

Coal Mines Regulation Act of 1887 was amended in the provincial legislature and added to the Act the words — 'and no Chinese shall be allowed to work underground in any mines to which this act applies.'

The reality was that Chinese performed underground work which Whites refused to accept.

The fisherman's union did not want to lag behind the mine workers. They complained that local Chinese worked for wages that would starve a White and they threatened to go on strike for higher wages but they would not allow the Chinese or Japanese to join their union. They demanded complete exclusion of Chinese and Japanese from fishing and working in canneries.

Sir Walfrid Laurier made the following statement in 1899:

'The Dominion can get along very well without Chinese labour and Chinese parsimony' but he did not want to exclude Japanese because the British Government had a trade agreement with Japan.'

There was another bill introduced in the provincial legislature to regulate the length of hair to six inches and a bill requesting the Federal Government to prohibit Chinese and Japanese from becoming naturalized.

The orientals had to pay fifty dollars head tax to land in Canada. To please the White people of British Columbia, Sir Wilfred Laurier raised the head tax from fifty to one hundred.

Chinese came first and they were followed by Japanese and now in every ship Hindus (Sikhs) were landing in Canada. The arrival of Hindus in large number at the end of 1906 resulted in the arrangement of mass meetings to discuss and stop the arrival of Hindus.

On the other hand the White mill owners, owners of the canneries and farmers needed cheap labourers. They were favourable to the arrival of the Sikh soldiers. The General Manager of the Cariboo Consolidated Company Ltd. made the following statement in 'The Daily Province' in October, 1906:

'These Hindus are all old soldiers. They know little outside of their regular drill... I would have White labourers of course if I can get them... But I would rather give employment to these old soldiers who have helped to fight for the British Empire than to entire aliens.'

Henry Gladstone made a very favourable statement about Indian immigrants:

'It is amazing to me that some Sikhs come over here to do coolie labour. They are men of high caste in their own country and have been employed in military work. These men work in India as policemen and military patrol. I was for 15 years in India and it is a matter of keen interest to me to see these men coming to America to do manual labour'

Even Dr. S.H. Lawson Who worked as a surgeon on incoming ships wrote that:

'This is 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 - the Sikhs - and I am not exaggaratin in the least in their habits and free from diseases than the European steerage passengers...'

Even B. Robertsons of Immigration Department made the following comment in his report:

'They were either employed or if not employed, looked after by their own people. They had not become a burden to the government.'

Asiatic Exclusion League was formed with the help of 'Trade unions, members of fraternal societies, men who have served the Empire and all others in sympathy with the objects of the League.' The 'Province' said that Japanese were gathering in 'Little Yokoham' to discuss about the problem of racism.

'The News Advertiser' published a report from Yokohama stating that C.R.R. steamship MONTEAGLE is expected to arrive Vancouver which is carrying 900 Sikhs, 1100 Chinese and a few Japanese.

These circumstances flared up a sort of tension among the city residents and specially among the members of Asiatic Exclusion League.

September 7, 1907 on Saturday the leaders of Asiatic Exclusion League organized a parade and procession for their objective. Thousands of White people joined the parade and shouted these slogans:

'Asiatice Exclusion League - stand for a White Canada.'

'We have fought for the Empire and we are ready again.'

'Steamer MONTEAGLE will arrive September 11 with 900 Hindus, 1100 Chinese and a bunch of Japs.'

'White Canada - patronize your own race and Canada.'

'Steamer 'Woolich' will arrive in a few days with 500 Japs.'

'The S.S. Indiana with 1000 Japs due September 18.'

'Who will defend Canada in case of attack?'

'A White Canada and no cheap Asiatic labor.'

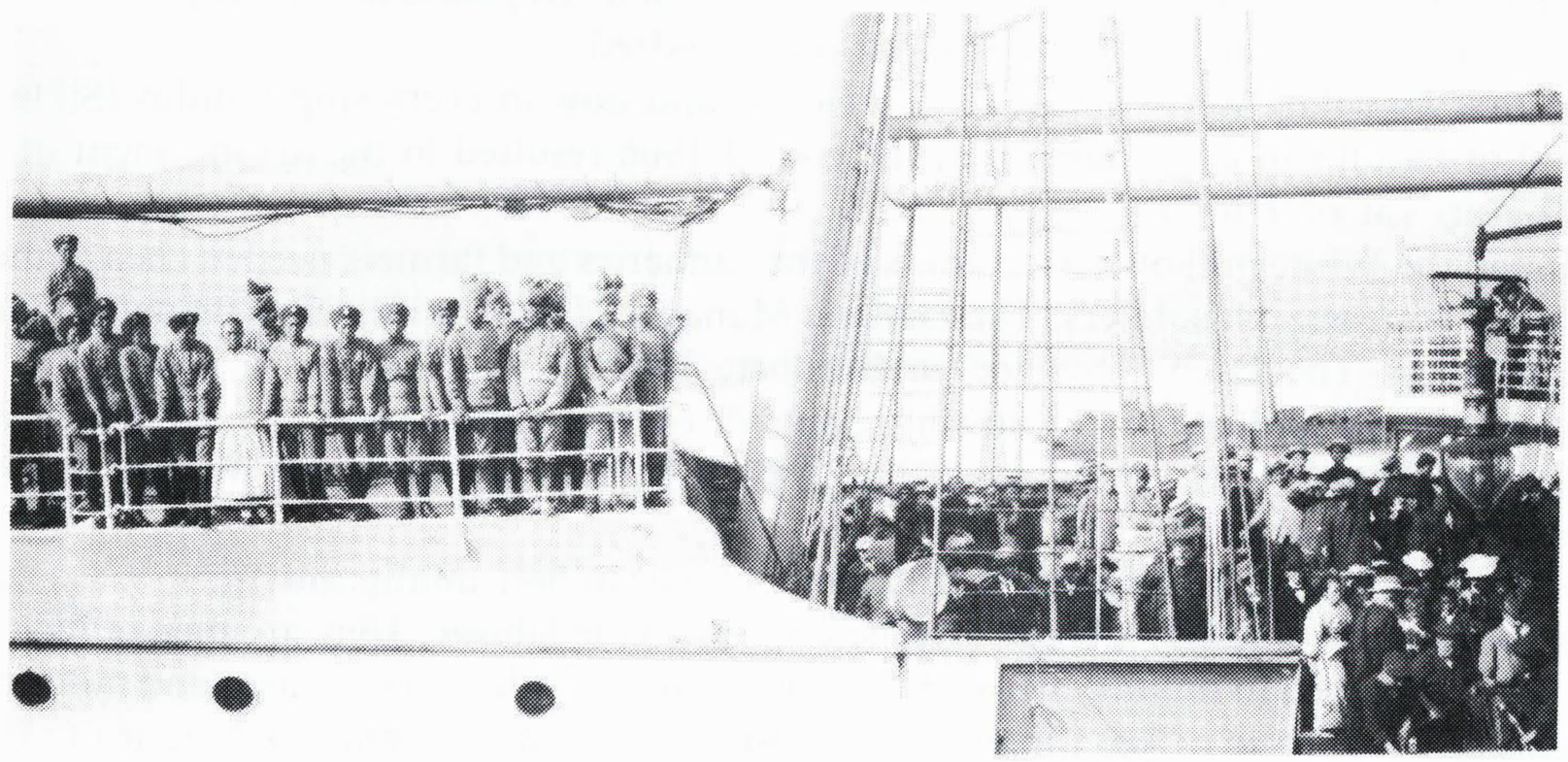
From the overflowing crowd around the City Hall, during the speeches a group of young hoodlums went off the gathering about 9 p.m. to attack Chinese quarter. Chinese could not face the hoodlums. They were beaten and kicked and their property looted and destroyd but the Japanese fought back 'till the mob wavered, broke and finally retreated.'

Rev. H. W. Frazer and Rev. G.H. Wilson were the real instigators for the violent action of the hoodlums. The Sikhs escaped the wrath of the crowd by remainin in door. Actually the Sikh colony was far away in the southern part of the city and the roits took place in the centre of the city.

On September 11, when the MONTEAGLE steamed in, there were 901 Sikhs.

The missionary Rev. Frazer made a statement about the roits of September 7, saying that 'The action of the roiters had done more to impress upon the citizens of Canada the necessity of doing something than all the words spoken at the City Hall.Words are all right but there are times in the evolution of things when actions speak louder than words.'

Asiatic Exclusion League came into existance on August 12, 1907. The main object of the League was to expell all the Asiatic people from British Columbia and not to let even one person to land on Canadian soil in future. The League organized public meetings to pressure the Federal and Provincial governments. They even did not hesitate to use violence for their cause. The Chinese and Japanese had their embassies in Ottawa but there was nobody to protect East Indians. The governments of Britain and India indirectly supported the Asiatic Exclusion League to keep Canada White.



**JAPANESE WOMEN LANDING BUT INDIAN FAMILIES WERE NOT ALLOWED TO LAND**

# SIKHS REFUSED TO GO TO BRITISH HONDURAS

The government of Canada hatched a conspiracy to please the Asiatic Exclusion League and keep Canada White. The first step the government of Canada took and passed an 'order-in-council' on January 8, 1908 to ban the entry of East Indians into Canada.

'All immigrants seeking entry must come to Canada by continuous journey and through tickets from the country of their birth or nationality or citizenship.'

'...the minister who drafted the order knew and his government knew that there was no steamship line direct from India to Canada and therefore the regulation would keep the Hindus out and at the same time render the government immune from attack on the government that they were passing regulations against the interest of Hindus who are British subjects.'

This action was particularly taken to stop East Indians entry in Canada because there was no direct ship from Calcutta to Vancouver and the government of Canada knew this well.

This 'order-in-council' had nothing to do with Chinese and Japanese because both the countries - China and Japan had direct shipping services to Vancouver.

The second action was taken to look for a British colony in Western hemisphere where all the East Indian residents of British Columbia could be sent.

The next 'order-in-council' was passed on June 3, 1908. According to this every East Indian must have two hundred dollars in cash to land.

These orders virtually stopped the flow of East Indians to Canada.

Actually these orders affected the Sikhs because 95% residents of British Columbia of Indian origin were Sikhs.

The Sikhs of British Columbia felt that these orders were passed against them intentionaly and deliberately. These orders created bitter resentment among the Sikhs because Chinese and Japanese were still landing as usual.

The first part of the conspiracy of government of Canada worked and flow of Sikhs totally stopped.

Now the government of Canada took the second step and suggested that East Indians should voluntarily accept to leave Canada and settle in another British colony - British Honduras.

J. B. HARKEN Interior Minister of the Federal Government was authorised to make arrangements for all East Indian residents of British Columbia to be sent to British Honduras. The meeting was arranged between Sikh leaders and J.B. Harkin, by William Hopkinson.

Hopkinson was born in India of an English father and a Panjabi mother. He knew a bit of Punjabi and could speak Urdu. Bhai Bhag Singh, president of Khalsa Diwan Society and Bhai Balwant Singh, priest of the Sikh Temple were approached by Hopkinson. They could not refuse meeting Harkin. Their meeting was held on October 18, 1908. They were forced to send a deputation of two Sikhs to go to British Hnduras with Harkin and Hopkinson. Bhai Sham Singh and Bhai Nagar Singh went with William Hopkinson and J.B. Harkin. The deputation reached British Honduras on October 25, 1908 and returned on November 7, 1908.

On November (Sunday) a congregation was held in the Sikh Temple. The temple was not only the place for worship. It was also the head quarter of the Sikh, Hindu and Muslim labourers. It was the residence and the feeding place for sick and unemployed labourers from India.

The congregation was attended by more than six hundred people. The hall of the temple was full. Bhai Sham Singh and Bhai Nagar Singh presented their report. The summary of the report is as follows:

"The climate of Honduras is not suitable. Monthly wages are much lower. Fresh water and milk are not available. Sea water is used for washing and bathing. Lots of mosquitoes, flies and many deseases. Labour is contractual. Some Indians working as contractual labourers are having miserable life. We were asked to accept a bribe of three thousand dollars to make a report in favour of settling in British Honduras.'

The congregation passed unanimous resolution refusing to go to British Honduras.

TARAK NATH DASS was one of the greatest man of that time among East Indians. He worked as an interpreter for American Immigration Department, then settled in Vancouver. At the same time he was editing a magazine named 'FREE HINDUSTAN'. Because of his revolutionary activities he was deported from Canada and was living in Seattle. When he came to know the plight of the B.C. East Indians he suggested to Bhai Balwant Singh to invite Prof. Teja Singh from New York to help them in case, the government forcably removes them to British Honduras. Prof. Teja Singh accepted Bhai Balwant Singh's invitation, left by train with his wife and two sons on October 17, 1908.

**SEATED — Bhai Bhag Singh, Prof. Teja Singh, Bibi Bishan Kaur (wife of Prof. Teja Singh) and Bhai Balwant Singh**
**CHILDREN: Mukand Singh and Hari Singh (without turbans) - sons of Prof. Teja Singh**
**STANDING: (from left) - Bhai Raja Singh Barian, Bhai Arjan Singh Malak, Bhai Sarnagat Singh, Bhai Hari Singh (Granthi), and Bhai Kartar Singh Nawan Chand.**

J.B. Harkin and William Hopkinson were anxious to know whether the East Indians were willing to go to Honduras or not. The meeting was held on November 6, 1908. Extra ordinary meeting was called. About three hundred Sikhs, Hindus and Muslims attended the meeting. Prof. Teja Singh officiated as a priest. He asked those willing to go to Honduras to raise their hands. Not even single hand was raised.

The result was that on November 23, 1908, J.B. Harkin had to inform the government to the effect that Sikh delegation was against sending any Sikhs to British Honduras.

William Hopkinson still did not stop his efforts and the Governor of British Honduras Col. E. John Swayne was invited to British Columbia to convince Sikhs to go to British Honduras. Col. Swayne had served in India and knew Panjabi and Urdu. He offered 20 dollars a month and pension of ten dollars a month after ten year's service but still he could not find even an Indian willing to go to British Honduras.

Later in December 1908 the government of Canada issued a statement that no East Indian to be sent to British Honduras by force. The question of sending East Indians to British Honduras was closed forever.

# THE FIRST SESSION OF SIKH BAPTISM IN CANADA

Prof. Teja Singh M.A., L.L.B. arrived in Vancouver just at the time when the plans were being made to ship his countrymen off to Honduras. He took a bold stand and as a spokesman of his community to the Immigration Department and told that they were not willing to go to Honduras. The Government of Canada had to abondon the scheme of forcing Indians to Honduras.

For the economic welfare of the country he organized 'Guru Nanak Mining and Trust Company Limited.'

He was instrumental in organizing the first session of BAPTISM in Canada according to the religious rules and regulations and acted as a Head Priest for this ceremony. The proceedings of this religious ceremony were written by him as follows:

"4th April, 1909.

1866 - 2nd. Avenue West
Sikh Temple,
Vancouver, B.C.

BAPTISM PROCEEDINGS

There were eight Sikhs and two Canadian ladies. After Baptismal these ladies were given their new names - Labb Kor and Prem Kor.

4th ~~December~~ April 1909, 1866 2nd Avenue West,
Sikh Temple, Vancouver B.C.

I Annie Munsha Singh with my daughter Winifred Wright (my husband Munsha Singh) ~~was~~ have been baptized into the Sikh religion together with so many brothers

| Name before baptismal. | Name after baptismal |
|---|---|
| 1. Channan Singh | Dharm Singh |
| 2 Puran Singh | Puran Singh |
| 3. Chirag Singh. | Daya Singh |
| 4. Bishn Singh. | Prem Singh |
| 5. Mattan Singh | Sunder Singh: |
| 6. Sunder Singh | Vir Singh. |
| 7. Muncha Singh | Gayan Singh |
| 8. Jhanda Singh | Jhanda Singh |

Professor Teja Singh M. A. L. L. B. acted as the Head priest, & brothers: ——

1. Br. Amar Singh
2. Br. Gurdial Singh
3. Br. Dharm Singh
4. Br. Hira Singh.
5. Br. Narayan Singh: ——

Officiated as the five Piyaras (five true Sons of Guru Gobind Singh), & prepared the Holy Baptismal Water by reciting the five Sacred Gurbanies (Japji Sahib, Jap Sahib, Swayyas (20), Chobhai, & Anand),

Before our Baptismal all the Principles of the Sikh Religion were clearly explained to me & my husband Meen Dha Singh & daughter Winifred Wright, by Prof. Teja Singh M. A. L. L. B. & we accepted them

Of free will & without any compulsion

So we will henceforth try to live by the following Principles

1. Meditate on the Sacred Gurmantra Wahe Guru which stands for the Universal Divine the Eternal Principle & the Father of this Universe.

2. To keep intact the Sacred Garb of the Khalsa, the unselfish Servants of the Lord, & live by the tradition of the Uniform which gave & many martyrs & heroes to India. The five essentials of this Garb being, Uncut hair & whiskers; Kachha (Knickers), iron bracelet as a reminder of the vow of unselfish service for humanity, Comb, & a small sword (as an emblem of resorting to righteous force as a last means, of upholding tyranny & oppression; & defending the low & the oppressed, & the weak & the lowly, the tyrannised & the oppressed.

3. To perform our own marriage according to the Sikh rules, & bring up our daughter Winnifred Wright as a Sikh & marry her to a Sikh Youth, if the Couple like each other, & the parents give free Consent to the Union;

4. On my death my husband Nunekha Singh if he is the Survivor, or in general term the Survivor of the family to Cremate the Earthly remains of our human

frame, with Real Life, & fruit are the

of Calm & eternal happiness is the Father Within, unless through prayer in every one of us, Can only manifest itself if we Conquer our Selfishness by the meditation on of the Divine & the Righteous performance of our duties as Householders & Citizens;

We also willingly agree to the Change of our Names

| Name Before Baptismal | Name after Baptism |
| --- | --- |
| 1. Annie Munsha Singh | Labh Ker. |
| 2. Winifred Wright. | Prem Ker |
| 3. Munsha Singh | Gayan Singh. |

Signed on this the fourth day
of april 1909
1. Labh Kor (Annie Munro Sing)

Witnesses:
1. Teja Singh
2. Sunder Singh

2. Gian Singh (Munshi Singh)
3. Labh Kor; Guardian of Prem Kr.
Her Mother

## SIKH BAPTISM

In the Minute Book of the Khalsa Diwan Society, Vancouver, we find detailed proceedings of the first Sikh Baptism held on April 4th, 1909. It does not mean that Baptism ceremonies were not held before or after. The only difference is that complete details were not recorded, the way Professor Teja Singh M.A., L.L.B. did in his own handwriting.

| DATE | PERSON BAPTISED |
|---|---|
| 21 June, 1908 | Bhai Mewa Singh Lopoke |
| 28 June, 1908 | Bhai Balwant Singh |
| | Bhai Bhag Singh |
| | Bhai Warayam Singh (Narain Singh) |
| 19 July, 1908 | Bhai Karam Singh Daulatpur (Babbar) Shaheed |
| | Bhai Attar Singh |
| | Bhai Attar Singh |
| | Bhai Sunder Singh (Dr.) |
| | Bhai Waryam Singh |
| | Bhai Bela Singh (who played part of a villain later on) |
| 30 January, 1910 | Bhai Rajah Singh Barrian |
| 24 November, 1912 | Bhai Surain Singh Mohim (formerly Labhu) |
| 6 December, 1913 | Bibi Naranjan Kaur D/O Bhai Hira Singh |
| 31 December, 1913 | Bhai Narain Singh Doman |
| 11 January, 1916 | Bhai Mit Singh Pandori (Tankhah $1.25 fine) |

**(Note:-** 23 January, 1910 Bhai Mewa Singh Lopoke paid six dollars to repair toilets)

(23. 1. 1910)

# THE FIRST SIKH WEDDING CEREMONY IN VANCOUVER

One of the eight Sikhs - Bhai Munsha Singh was given a new name as Gayan Singh. Annie Wright was given a new name as Labb Kor

The wedding ceremony was performed by Prof. Teja Singh as a Head Priest. Gayan Singh and Labb Kor became husband and wife in the presence of Sikh religious assembly.

The proceedings of this wedding ceremony were also written by Prof. Teja Singh as a Head Priest.

The ceremony of Baptism was performed in the morning assembly and the wedding took place in the same afternoon as follows:

**BHAI MUNSHA SINGH**
First Sikh married to a White Canadian lady

Sikh Temple,
1866, 2nd Ave, Vancouver B.C.
4th April, 1909.

I Lachh Ker & Gyan Singh were married in the Sikh Temple, on 4th April, 1909, afternoon, in the full assembly. The following brothers officiated as priests.

1. Amar Singh
2. Dharam Singh
3. Bishen Singh.

The vows were explained that marriage was a Divine union of Two Souls, & not a mere Carnal bonds. Our duties as explained were :—

1. To be faithful & loyal to each other.
2. To always be strictly monogamous in our thought & action.
3. To sacrifice our personal tastes & inclinations for each other, & attain the peace & harmony which can only be attained by unselfish devotion & self sacrifice.

4. To always aim to help each other in the realization of the Divine Will

5. To live by the Sikh Religion which is Men theses. Prime gaunans & devotion

& perform all the ~~death~~ Sikh, the marriage & the death Ceremonies of all our future offspring according to Sikh rites.

Signed this day the 4th of April 1909,
1866, 2nd Tree, West,
Vancouver B.C.

Witnesses
1. Teja Singh
2. Sunder Singh

1. Labh Kor
2. Gyan Singh

# SIKHS ORGANIZE GURU NANAK MINING AND TRUST COMPANY

PHONE: BAYVIEW 476

GURU NANAK MINING & TRUST

COMPANY, LIMITED

1742 SECOND AVENUE, WEST

VANCOUVER, B. C., Dec 20th 1913

The government of Canada was trying to get rid of Sikhs but Sikhs decided to build their temples at Victoria, Abbotsford and New Westminster for worship. Nearing the end of 1908, they bought a lot at 1210 Topaz Avenue, Victoria to build a temple.

In Frazer Mill and Abbotsford, they had their temporary structures for worship and began looking for lots to build temples in Abbotsford and New Westminster as well.

All the Sikhs of British Columbia felt at the same time that they needed the leadership of Prof. Teja Singh. Prof. Teja Singh and leading members of Sikh community planned to take some steps to organize the economic welfare of East Indian residents of British Columbia. They organized and celebrated The Guru Nanak Mining and Trust Company Limited on 29th of November, 1908. Out of 251 members, directors were elected. The first meeting of the directors was called on December 8, 1908. An extra ordinary meeting was held on 6th of February 1909. Another important meeting was held on 8th of March 1909. The following directors attended the meeting:

Bhai Hakim Singh (C.P.R.)
Bhai Battan Singh
Bhai Battan Singh Barnett
Prof. Teja Singh
Bhai Hira Singh Vancouver
Bhai Bhag Singh
Bhai Waryam Singh

In September, 1909 the following office bearers were elected to act simply to run the the business of THE GURU NANAK MINING AND TRUST COMPANY:

Bhai Bhag Singh President-Managing Director
Bhai Bhan Singh Vice President
Bhai Rajah Singh Secretary
Bhai Hakim Singh member
Bhai Waryam Singh Port Moody, Member
Bhai Battan Singh Junior Member
Bhai Battan Singh Senior Member
Bhai Hira Singh Member

THEIR AIMS WERE:

1. To organize Guru Nanak Guru Gobind Singh Hostel for East Indian students.
2. To buy land for farming to settle unemployed workers.
3. To invest in mining to get employment for workers.
4. To organise their own Trust Company to look after the banking needs of the workers.
5. To oepn their own shopping market to import needed goods from India.
6. To organize a Canadian-Indian Supply and Trust Company.
7. To organize a company of Canadian home builders.

While Sikhs were trying their best to make Canada their own home, the local newspapers continued the hate propaganda against the Sikhs of Canada:

"The class of Hindu that have invaded British Columbia, are commonly known as Sikhs, entirely dependent upon their physical capabilities-those who have no set aim in life. They are the "coolies" of Calcutta. In stature average Sikh is slender and his body gaunt. The complexion is dark-brown while his hair is long and black. In dress he copies the

European with the exception of the head adornment which is substituted by the turban."

"Unless his ridiculous form of worship are totally relinquished the Hindu will be practically worthless in country like ours."

"Yet if one is to believe the statements that are being conspiously paraded in the section of the B.C. Press, one is apt to think that this community of the Indian immigrants in the Canadian West is most criminally inclined, filthy and unsanitary by habit, roguish by instinct and thoroughly undesired."

"Experience has shown that immigrants of this class, having been accustomed to the condition of a tropical climate, are wholly unsuited to this country and that their ability to readily adapt themselves to surroundings so entirely different inavitably brings upon them much suffering and privation, also that were such immigrants allowed to reach by considerable dimensions, it would result in a serious disturbance to the industrial and economic conditions in portion of the Dominion and expecially in the province of British Columbia.

"An effective restriction of immigrants from India is desirable, therefore, not less in interest of the East Indians' themselves than in the interest of the Canadian people."

"The Sikhs of B.C... wearing their old scarlet regimental uniforms and fitted with a patriotism of undoubted sincerety are throwing their medals, won in the Empires service, into the harbours of Victoria and Vancouver.

They are rapicly assuming that the adaption of a self-assertive attitude is the only way to secure justice unless something is done and quickly. I am afraid the 6,000 Hindus of B.C. and their landed wealth of nearly three million dollars may try to make their existence felt in a very disagreeable manner."

There were some sincere peopel too who realized that harassing should be stopped otherwise Sikhs might take a disagreeable step which would not be liked by anyone including Sikhs themselves.

Under these unbearable conditions the Sikhs continued to assert their right and went on demanding justice. Eventually they decided to send a deputation to Ottawa to demand justice from the government of Canada.

List of shareholders of
Nanak mining & Trust Co. Ltd.
on 29th November will be Celebrated by
The Shareholders of the Company

Date of notice for the annual meeting 1st Nov
Names of the Shareholders No. of Sha

Arjan Singh of Gurage (Clairville Colif) 1
Amar Singh S/o Bhagwan Singh ( " ) 2
Atma Singh S/o Bhagwan Singh ( " ) 3
Amar Singh of Sudes (Van Couver B.C) 4
Arjan Singh of Pandori Sadha Singh (Van Couver B.C) 5
Amar Singh of Mahuwal (Clairville Colif) 6
Attar Singh S/o Dall Singh (Mill Side B.C) 7
Bhan Singh of Sihal Rajian (Van Couver BC) 8
Badan Singh S/o Attar Singh (Van Couver B.C) 9
Bhagat Singh of Chananwal (Eburn) 10
Badan Singh S/o Meher Singh Nari (N. Van Couver) 11
Battan Singh of Puadray (Van Couver B.C.) 12
Bahal Singh of Rajeana (Van Couver 13
Bishan Singh, Baranwal (Van Couver) 14
Badan Singh of Dalel Singh wala Van Couver) 15

Bhai Bhag Singh ——— ——— 16
Bhagwan Singh of Kakar mozara (abbotsford B.C.) 1
Battan Singh of Kal pur ( Abbotsford B.C)
Bhagwan Singh of Bhora pur ( "
Baaja of Vilga (Van couver B.C) 2
Baaja of Natta Singh ( Van couver B.C) 2
Bishan Singh of Choorchak (Barnet B.C) 2
Bachan Singh of Rai pur (Harrison mills B.C) 2
Budh Singh of Sahli Kalan (Clairvill Colif) 2
Battan Singh of Khigala ( Van Couver B.C) 2
Basant Singh of Shangerian (Harrison B.C ) 2
Badan Singh of Jian ( Barnet B.C. ) 28

Bishan Singh of Magror ( Harrisonmills B.C) 2
Bahal Singh of Alipur Guday (Van Courver B.C) 30
Bir Singh of Rai Khurd ( Clairville) 31
Batna Singh of Dhunwalli ( Clairvillecalif) 32
Bhan Singh of Sanet ( Clairville 33
Boota Singh of Chimang ( Clairville) 34
Bishan Singh of Padiam ( Clairville ) 35
Bhan Singh of Kot Dawa ( Clairville ) 36
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Bhag Singh of Ball ( ~~Clairville~~ Gyle U.S.A.) 38
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Giyan singh of Sonet (Vancouver B.C)
Ganda Singh of Khiyana (Harrison mills B.C
Ghareeya Singh of Gurraye (Chico U.S.A.)
Gurmukh Singh of Barnwali) Clairmu
Garib Singh of Kakri (Barnet B.C.)
Genda Singh of Khanyan (Harrison B.C)
Gurdit Singh of Shudi Ke (Clairmu)
Gajjan Singh of Ghandeana (Clairmu) 7
Gurbakh Singh of Lohaur (clairmu) 7
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Hari Singh of Pandori Nijran (Vancouver B.C) 7
Hira Singh of Echogil (Vancouver B.C) 8

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Kesar Singh of Bhamadala — Mauritius 1
Kartar Singh of Bhagpur (Clairvill 1
Kesar Singh of Nagaja (Clairvill 1
Kesar Singh of Kot Dutta India 1
Khushal Singh of Rasulpur India
Kehar Singh of Sagri - Clairvill
Kartar Singh of Pandori Sadha Singh Clairvill (
Sachhman Singh of Marhana, India
Sachhman Singh S/o Sakha Singh Clairvill 1
Sahiba Singh of Burz (Revelstoke)
Sachhman Singh of Karnana (Clairvill
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Juwanda Singh of New Denver (Wardner B.C.
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Jagat Singh of Jhite ( Clarence ) 16[illegible]
Narain Singh of Chamanwall ( Elburn ) 16[illegible]
Narainsingh of Wadu Mer go ( Vancouver 16[illegible]
Nattha Singh of Jandh Barnet B.C 16[illegible]
Narain Singh of ~~Chumanwall ( Elburn~~ ( Chumanwall ( Elburn ) 16[illegible]
Naurang Singh S/o Ram Ditta ( Clarence 17[illegible]
Nand Jar of Salpur ( Golden B.C ) 17[illegible]
Narain Singh S/o Labbha Singh ( Pleasanton 17[illegible]
Narain Singh of Kanbal Pur ( Abbotsford B.C 17[illegible]
Nand Chanan ( Vancouver B.C. ) 17[illegible]
Narainsingh of Nawa ( Golden B.C ) 17[illegible]
Narainsingh of Pandori Ladhaiya ( Clarence 17[illegible]
Narain Singh of Arwalla ( Clarence ~~Clarence~~ 17[illegible]
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Sueba Singh of Sandoh (Harrisonmills
Sarwan Singh of Gujjarwall (Harrisonmills
Sher Singh of Meghowall (Clairmill
Sham Singh of Jadoli (Clairmill
Sundar Singh of Fatehpur (Clairmill
Sundar Singh of Chobbli (Clairmill
Sher Singh of Sabrawan (Clairmill
Sueba Singh of Tallwall (Clairmill

Loon Singh & Lao Singh of Bolberg
-ark Golden B. C.)
Suram Singh of Rallo Langian du Golden c
Sarmukh Singh of Bogo Chattie (Golden).
Sahan Singh of Jebhabla (Port Moody B. C.)
Sundar Singh of Makarum pur Harrison
Surain Singh of Pheru manie (Gold
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Rajah Singh Secretary

DECEMBER 1909 List of Directors

| Date of Notice | Date of Meeting | Name & address of Director | Notice of Business for first meeting | Letter No. |
|---|---|---|---|---|
| 8th December | 12th December | Waryam Singh (Vancouver) | | |
| " | " | Harnam Singh (New Westminster) | | |
| " | " | Chanda Singh (Vancouver) | | |
| " | " | Ullam Singh | | |
| " | " | Hakam Singh | | |
| " | " | Sewa Singh | | |
| " | " | Bhola Singh | | |
| " | " | Hira Singh | | |
| " | " | Sarain Singh | | |
| " | " | Ujja Singh M.A. | | |
| " | " | Bachan Singh (Barnet) | | |
| " | " | Sundar Singh | | |
| " | " | Dhum Singh | | |
| " | " | Waryam Singh (Portmoody) | | |
| " | " | Attar Singh | | |
| " | " | Bala Singh | | |
| " | " | Mr Campbell Johnson | | |
| " | " | Mr Campbell Johnson | | |
| " | " | (Mr Campbell Johnson) | | |

## SAINT NIHAL SINGH SPEAKS OUT ABOUT EAST INDIANS IN CANADA

In connection with the difficulties and problems the East Indians had to face and about there efforts to make Canada their home Saint Nihal Singh, the great educator of the time, published an article in MODERN REVIEW, CALCUTTA of August 1909 under the title of THE TRIMPH OF THE INDIANS IN CANADA. It is a long article. Some selected parts of this article are very appealing and informative. Saint Nihal Singh writes:

THE MODERN REVIEW
AUGUST, 1909

Saint Nihal Singh:

"THE TRIUMPH OF THE INDIANS IN CANADA"

"The white man who looks upon the Indian as the "under-dog", has a strong presumption that the brown man has the grit in him that is going to make him win out: and before the brown man wins, the white man will be obliged to bid goodbye to his silly arrogance of being superior of the coloured people. In his heart of hearts the white man feels that the day is not far distant when the brown man is going to run him a pretty hard race. This premonition is mainly responsible for the opposition that has been offered to Indians abroad: and if we possessed insight enough we would easily perceive that the sign, "Keep Out", that is posted before our immigrants in various parts of British Empire, is about the sincerest and most gratifying compliment that the Colonials could pay us....

Slavery and supineness have held India down for many a hundred years; but these ignoble characteristics are conspicuous by their absence in the immigrant. The immigrant is a man with a stiff neck—and with a backbone. He is manly and enterprising....

The virility of the Indian immigrant is the most marked trait in his character. Our countryman abroad meets opposition in the most manly manner. He bends all his talents and strength to succeed in the teeth of opposition. Indians in South Africa have, during recent months, demonstrated to the world what our immigrants are capable of doing when driven to bay. Our countrymen in Canada, not to be left behind their compeers in South Africa, are showing the metal whereof they are made; and the exhibition they are making of the splendid qualities of head and heart is of a nature that ought to command the respect and admiration of all India.

There is no necessity of describing in detail the manner in which Indians in Canada were harrassed by bullies and the way in which their character was maligned. I spent a considerable portion of the years 1906 and 1907 in Canada and reported the details of this story at some length in various articles...

The immigrant is nothing if not a youth in whose veins courses warm blood and whose brain is permeated with contempt for precedents and impediments. The immigrant may be a man advanced in years; but he is young at heart, that is to say, his heart beats fast: his expectation runs high: he is not easily discouraged: he is bent on finding a way or making it. The immigrant is not man who would be daunted by the mountains that lie in his path. He would dynamite them or scale them: and, may be, die while engaged in the operation. The true type of the immigrant is not a fellow who is going to turn away from difficulties.

Our immigrants to Canada are the noblest, truest type of immigrants. No other immigrant of any nationality has to overcome the inertia of ages the Indians immigrant is forced to conquer before he can sally out of his home village. Nor is there another immigrant that has to vanquish the volume of opposition that the Indian immigrant has to contend against. Naturally our immigrant is not a man who would cross many seas and oceans, obtain **entree** to Canada and then flee to the Punjab...

The Indian is resourceful and strong; but the pity of it is that he is unaware of his talents and grit. When he comes out of his land, he is forced to face himself—and he learns to know his strength. The English friends of India urged our countrymen to leave Canada and go back to their ploughs in the Indian village...

Our immigrant just shook his head. He knew the kind of life he would have to live in India—the English man did not know. The Canadian urged the Indian to go to Honduras, but our immigrant again shook his head. He had come to Canada—to live and labour there. He would stay there: die in the attempt to stay there if need be...

The Indian immigrants showed a remarkable amount of adjustibility. They evinced a notable desire to do any work they found, and they learned the new ways of doing it with an unusual rapidity. When compared to immigrants of other nations, like Italians, Poles, etc., they acquired enough of the Canadian vocabulary in a short time to answer all purposes. These factors went a long way to save the situation. Every move the Indian immigrants made exhibited the fact that their skulls, after all, contained brains, and they were not inefficients physically...

During the last year or so the Indian immigrants on the Pacific Coast have had a capable leader in the person of Professor Teja Singh. Under Professor Singh's guidance, the immigrants have organized themselves for the promotion of their mutual welfare...

He was instrumental in starting the "Guru Nanak Mining and Trust Company Limited" with the following objects in view:

To establish the Sikhs, Hindus and Mohamendans in British Columbia, Canada and the United States on a firm

footing; and gain a status for them as a self-respecting and independent people.

To bring the wives and children of as many immigrants as possible and settle them as independent farmers. This with a view to sweep aside one of the most virulent Canadian objections and also to render the lives of the immigrants happier and to broaden the horizon and sympathies of the women and children.

To get as many shareholders of the Company as possible to devote all or at least half of their profits for educational and missionary purposes.

To keep all the colonies of the Company open to all races with a view to paving the way for universal brotherhood by obliterating all distinctions of caste, colour and creed.

To introduce into the homes of the Colonists as much of the Oriental philosophy and art as possible.

The Company has been incorporated and its charter entitles it to do business as follows:

1. REAL ESTATE — Buying and selling land and property. This is likely to prove very profitable in a growing city like Vancouver. The price of land already purchased by the Company has risen in the last 4 months from Rs. 96,000 to about Rs. 1,35,000.
2. Mining.
3. Logging
4. Shipping.
5. Safe deposit.
6. Building of wharves.
7. All the work in which a Trust Company can engage.

The capital of the Company has been fixed at Rs. 1,50,000; but within a short time this is expected to be doubled. The work has been well begun. The Indian immigrants who earn but little have shown a munificent spirit in helping along the concern. Rs. 16,920 have already been paid on the 200 acres of land purchased. Besides this, over Rs. 3,000 have to be spent in defending the rights of our immigrants and promoting their cause. The above is no insignificant sum, and shows clearly that our people in British Columbia are in earnest.

Land is being purchased at Seattle, Washington, U.S.A. The promoters of the Company expect to buy land at Oakland, California, New York, London and Paris (in America), and establish "United India Homes" where men of all castes and creeds will be able to secure **free** admission. Smoking, drinking or the use of any intoxicants will be strictly prohibited in these Homes. The profits of the Free Gift Stock will be used for their maintenance.

In a most commendable spirit the very Indian immigrants who, the Canadians said, were brainless, are pushing through this Mining and Trust Company. Indians at home should help along this cooperative concern by buying its stock and devoting this profits to uplift work. The Company's head quarters are located at 1866, Second Avenue West, Vancouver, B.C., Canada, in the Sikh Temple located at that address.

SAINT NIHAL SINGH

## SIKHS OPEN UP TWO FRONTS

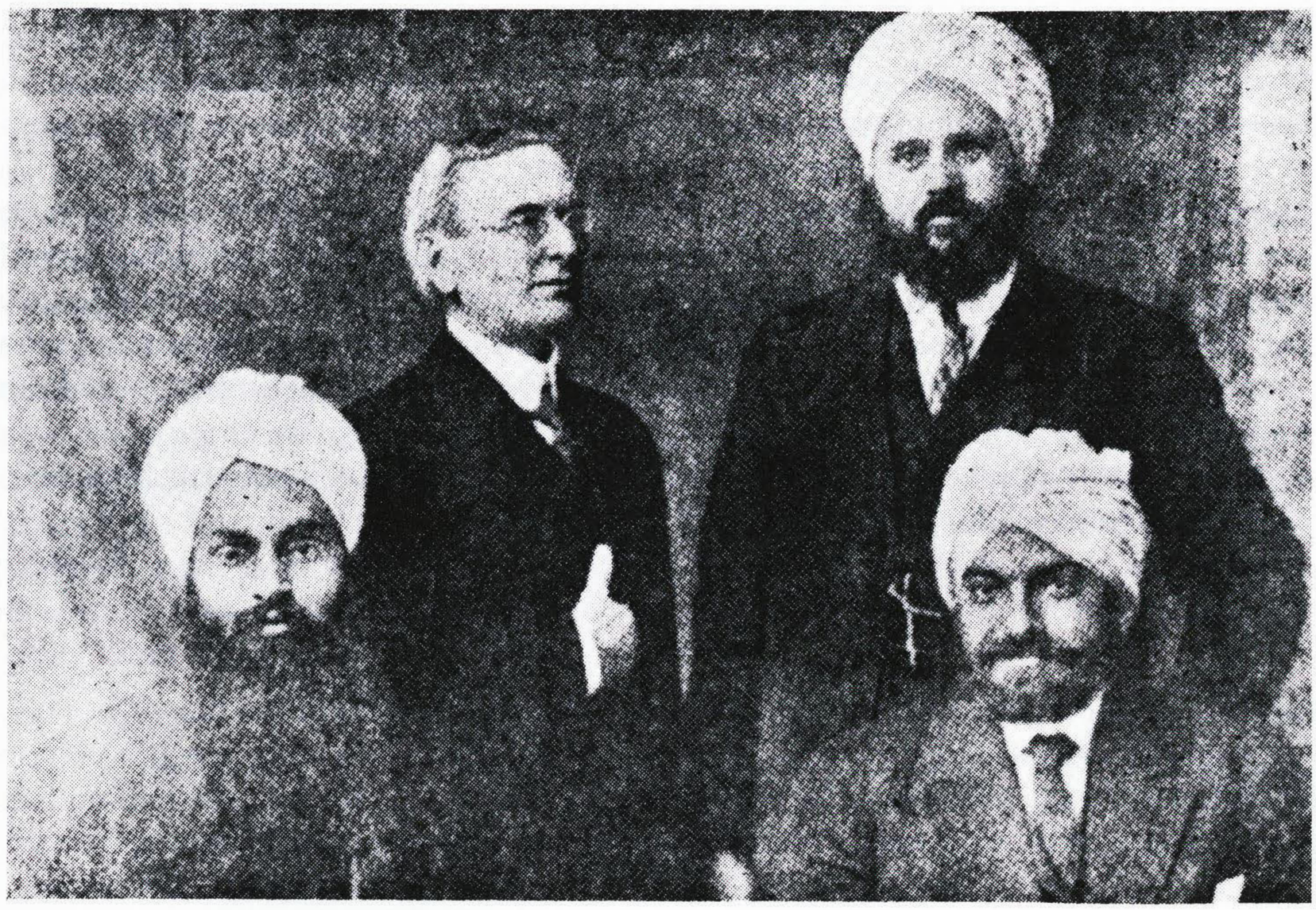
It seems that the leaders of Sikh community opened up two fronts - one to send deputation to Ottawa to plead for justice and another to make an effort to bring their families from India. Whenever the question came up who should go to India to bring his family, everyone looked at the leaders of the mass movement. Bhai Bhag Singh, the president of the Khalsa Diwan Society and Bhai Balwant Singh unanimously elected priest of the Sikh Temple, Vancouver.

Bhai Balwant Singh took one year's leave and left for India on 28 October, 1909 and Bhai Bhag Singh left Vancouver for India sometime between 20th of April and 18th of June 1910.

The proceedings of the Guru Nanak Mining and Trust Company Limited show that Bhai Bhag Singh attended the meeting of April 16th. but he was not present in the meeting of 18th. of June, 1910. Then after returning from India he took a charge as Managing Director of the Trust from Bhai Jagat Singh who was officiating for him in his absence. During this period Bhai Rajah Singh continued to work as a secretary.

Bhai Hakim Singh Jagirdar was one of the leading Directors of the G.N.M.T.Co. He also left for India sometime in the end of 1910 or the beginning of 1911.

## SIKHS SEND A DEPUTATION TO OTTAWA



**OTTAWA DEPUTATION**

**Seated (from right to left) - Prof. Teja Singh M.A., L.L.B., Dr. Sundar Singh M.D.,**
**Standing (from left to right) - Mr. Hall, Bhai Raja Singh Barhian**

In the end of 1908 the population of East Indians in British Columbia was more than six thousands. After that because of the "Direct Passage" clause not a single East Indian landed on the soil of Canada. Anti-Hindu movement under the leadership of H.H. Stevens made it very hard for them to get employment in British Columbia. Quite a good number of them crossed the border of United States for employment. At the end of 1911, the number of East Indians in British Columbia shrank to 2342.

The three prominent leaders of the community - Bhai Bhag Singh, Bhai Balwant Singh and Bhai Hakim Singh Jagirdar had gone to India to bring their families.

The Khalsa Diwan Society and United League of India sent a deputation consisting of Prof. Teja Singh, Bhai Rajah Singh, Dr. Sundar Singh and Rev. L.W. Hall to Ottawa to put their grievances and demand justice on behalf of the East Indian community.

They submitted the following memorandum:-

# MEMORENDUM

"We the delegates of the United India League and Khalsa Diwan Society, Vancouver, B.C. instructed by them, make the following representations to your honorable government for all Hindustanis domiciled in Canada or who may be domiciled.

"These representations are made with the certainty that your government is prepared to recognize the solemn promises made by their Majesties Queen Victoria, King Edward and King George to India, which is an integral part of your Empire, that all their subjects shall be treated alike.

"Our first claim for consideration at the hands of your honorable government is that we are British subjects, of proven loyalty. More than 90 per cent of these Hindustanis in Canada are Sikhs. With the name Sikh is linked up fidelity and heroic loyalty to the Empire. We instance the Indian Mutiny, Africa, Afghanistan, Somaliland; in other words, whenever the Empire needed in the past or may in the future need loyal hearts to protect or preserve her honour. The Sikhs have always been ready in the past to give willing service to the Empire. A large number of these men now in Canada have seen active service, and many among them have medals for special bravery. Our conclusion from the above claim, for which we respectfully request your acceptance, is that our status in Canada is wholly distinict and differentiated from that of Oriential immigrants, by the way Japanese, Chinese or other; as a matter of fact, we cannot justly be classed as aliens.

"As loyal British subjects, we come to press for redress for onerous restrictions that have gradually reduced our status as British subjects below that of the most unfavoured nationalities of the Orient.

"The restriction that most presses, and needs very immediate redress, is the prohibition by regulations that make it impossible for the wives and children of the Hindustanis residing in Canada joining them. The compulsory separation of families is punitive and in itself penal, and can only lawfully be applied to criminals by any civilized nation. It is contrary to every human instinct and jeopardizes the existence of the family life, which is the very foundation of the British Empire as a whole. The regulation presses (contrary to all preconceived ideas of British justice and fair-play) hardest on the weaker of the two parties concerned, namely, the mother and the child. There are no good political, economic or racial reasons why this regulation should not be abolished. But, on the other hand, there are many cogent and weighty reasons, moral, economic and empirical why it should be. There is not a mother in Canada, looking into the eyes of her child, who would not sanction its repeal. It is well to consider, from an empirical standpoint, the reflex action of this regulation on the Sikh communities of India, who are so closely united with the bonds of their religion, whether it fosters loyalty or otherwise. Any and all of the unfavoured nations of the Orient may bring their wives; is it too much to expect or ask, that a British subject may also? For the honour and welfare of the Empire we hope not.

"The next immigration regulation which we ask you to consider, with a view to modification or repeal, is the continuous journey restriction. First, because no law or restriction has any force which is impossible to observe. Continuous journey, as now defined, is impossible. No other country asks its own subjects to do that, which, from the very nature of the case, they cannot. The thinking men of India and all who are directly or indirectly affected by this order-in-council fail to understand its application. Where loyal subjects of the Crown are concerned; as a method of total restriction that is another matter. But, on the other hand, we would ask you to consider, is there any process of law or regulation that can be indirectly used to strip a loyal British subject of his inherent right to travel or reside in any part of the Empire? If not, then why this restriction? Our common Sovereigns, their Majesties, have solemny promised all subjects of the Empire, regardless of race, equality of treatment.

"We reiterate our request that your honorable government may consider the above regulation. First, because it is not direct in its meaning and is practically construed and has the force of total Hindu restriction, thereby practically legislating against British subjects, while fostering, in a measure, other Oriental nationalities, to the detriment of your own Empire, which means a house divided against itself.

"The other reasons we would urge are that the Hindustanis domiciled in Canada have economically made good, as citizens and as producers, and that they comply with every condition in which they have been placed, intelligently and successfully. In the larger centres of British Columbia their holdings in land, houses and stocks, and their savings bank accounts for the time which they have been in the country exceed any other class of immigrants, and their faithful compliance with the law is now unquestioned.

"We claim for ourselves, while our language is different and customs are not the same, that we understand your laws, are more ready to give intelligent obedience to them than most European immigrants and all Orientals, and, above all, we are already loyal and trained subjects of the same king, and we worship the same God; moreover, that the Sikh home-life is identical in all virtues as the Christian home.

"We are prepared to co-operate with your government to undesirables. We will give bonds to the immigration authorities that no Hindustani shall become a public charge. In connection with this we ask that the amount required for Hindus entering Canada shall be uniform with other nationalities, and not as at present, $200.

"We request also that you remove restriction on students, merchants and tourists entering Canada, and that they may be placed on the same footing as other nationalities at least. In the very near future the granting of this last clause will prove most advantageous from the commercial standpoint.

"The above representations which we desire you to carefully consider and afterwards discuss with the delegation with a view to a favourable solution of the same, as to the questions involved are not local, as being purely Canadian they are in their very nature Empire questions, and hence must be dealt with from this broad standpoint. All East Indians' interests are bound up indirectly in the decisions that may follow on the matters presented by the delegation. There will either be one standpoint, or two, within the Empire of British subjects' interests and privileges. If the latter, then it must be based on race privileges, or race superiority.

"Hence India is looking to Canada most anxiously as to her own present and future status. As to the Sikhs particularly, both in India and Canada, they base their hopes on British gratitude and absolute reliance in British good faith in dealing with them. Hence the presence of this delegation in the Capital at no little expense of time and money, to lay these facts before your honorable government through you as minister of the department to which these matters belong.

"All of which is respectifully submitted.

TEJA SINGH M.A. (HARWARD) M.A., L.L.B. (PUNJAB)
L. W. HALL
RAJA SINGH
SUNDER SINGH M.D.

## OTTAWA DELEGATION

They had a meeting with Mr. Rogers, the Interior Minister on December 11, 1911. They were told by Mr. Rogers that those who had been granted immigration could bring their families but was unwilling to cancel the "Direct Passage" clause. He knew very well that there was not any ship directly coming from India and at the same time refused to give anything in writing. So the deputation returned empty-handed.

The day the deputation returned to Vancouver, they were confronted with another problem. Bhai Bhag Singh and Bhai Balwant Singh had arrived with their families. They were allowed to land but their families were locked up in immigration jail.

H. H. Stevens speaks again:

"...they (Hindus) ask the families of those now in the country be admitted, which according to them would number about 2,500 or 3,000 families. Taking five as an average family and this is small, it would mean that there would be an immediate increase of the Hindu colony about 12,000 to 15,000.

"...We contend that if we choose to say "No" to the Hindus we are free to do so, and are not compelled to answer to any higher authority for our position than of our own Parliament."

# SWADESH SEVAK MONTHLY

(SERVANT OF THE COUNTRY)

G. D. Kumar and Baboo Harnam Singh Kahri published a monthly paper "Swadesh Sevak" from their residence 1632 - 2nd Avenew West Fairview, Vancouver in the month of January 1910. Pandit Ram Chand Peshawri was a helper. This paper was handwritten in Punjabi but the language was mixed up of Punjabi and Urdu. The aim of the paper was to serve their own community. They opened up a free school to teach Punjabi and English in their own house. Both of them were well educated youngmen. To serve their compatriots they worked as interpreters free of charge.

William Hopkinson did not want any East Indian interpreters to interfere in his money-making scheme. Although he was paid by the government, he openly charged East Indians and nobody dared to report against him. He had three jobs at the same time. He worked for the Department of Immigration. He was an official interpreter too. Then he had a Badge of Dominion Police Officer. He had real government of his own. He could speak a bit of Punjabi and could not read and write. He had Bela Singh, Baboo Singh, Harnam Singh, Ganga Ram and some others to do his dirty job of collecting monthly payments from illiterate East Indians.

He wanted to get rid of educated East Indians especially who ever tried to become interpreters. He wanted very badly to get rid of Harnam Singh and Ram Chand. He reported against the activities of Harnam Singh and Ram Chand and made a case against their paper Swadesh Sevak and called it anti-government and seditious paper.

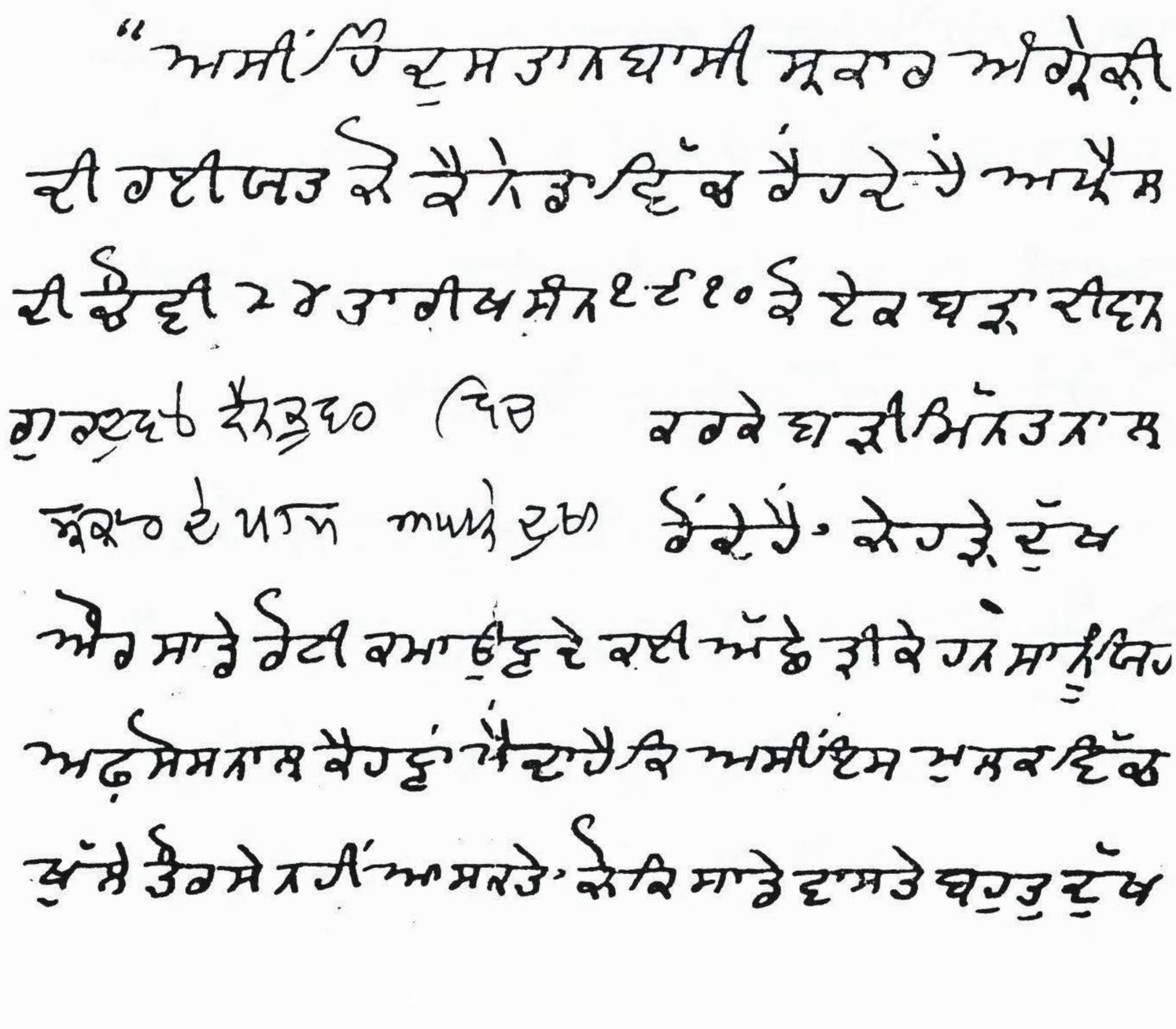
According to his own lawboak, all the activities taking place in the Sikh temple were seditious and Swadesh Sevak published all the resolutions passed in the Sikh congregations were seditious too.

EXAMPLES OF RESOLUTIONS PASSED IN THE CONGREGATION AND PUBLISHED BY SWADESH SEVAK:

1. The law creates an unfair distinction between the European and Indian subjects of the British government.
2. Indians are subjected to additional disgrace in that even Japanese are admitted more readily than they are.
3. Only Indians who have come direct from the Indian seaport are admitted.
4. As there is no direct route from India to Canada.
5. Canada prohibits the immigration of Indian students and merchants.
6. Other British subjects can vote but Indian British subjects cannot vote in any election.

On the direct report of William Hapkinson, the government of India took action against G. D. Kumar, Baboo Harnam Singh and Pandit Ram Chandria. Harnam Singh was deported from Canada. G.D. Kumar left Canada for some time and was not allowed to return and same thing happened with Pandit Ram Chandra.

Some samples of the resolutions published in the Swadesh Sevak, in Gurmukhi (Punjabi) in the handwriting of Baboo Harnam Singh, who was later on hanged in Mandley (Burma) case are given herein:



ਦਾ ਕਾਰਣ ਹੈ, ਕਿਉਂਕਿ ਸਾਨੂੰ ਸਿਰਫ਼ ਆਉਣ ਜਾਣ ਦੇ ਹਕ
(ਕਾਨੂਨ ਪਾਸ) ਬਹੁਤ ਸਾਰੇ ਖ਼ਰਚ ਕਰਨੇ ਪੈਂਦੇ ਹਨ।

ਇਸ ਕਾਨੂੰਨ ਦੇ ਅਧੀਨ ਕੁੱਝ ਅਜੀਬ ਹਨ ਅਤੇ
ਉਨ੍ਹਾਂ ਨੂੰ ਕਈਆਂ ਵਿੱਚ ਇਸ ਤੋਂ ਭਾਵ ਹਾਸਲ ਹੋਇਆ
ਜਾਂਦਾ ਹੈ ਕਿ ਸਾਨੂੰ ਇਸ ਮੁਲਕ ਵਿੱਚ ਆਉਣ ਤੋਂ ਨਹੀਂ ਰੋਕਿਆ
ਜਾਣਾ।

ਅਸੀਂ ਇਸਦੇ ਖਿਲਾਫ਼ ਇਹ ਕਹਾਂਗੇ ਕਿ ਕੈਨੇਡਾ ਦੀ ਸਰ
ਕਾਰ ਅਜਿਹਾ ਕਾਨੂੰਨ ਇਸ ਵਜਹ ਕਰਕੇ ਇਸ ਤਰ੍ਹਾਂ
ਬਣਾਉਂਦੀ ਕਿ ਸਾਡੇ ਦੇਸੀ ਭਾਈਚਾਰੇ ਨਿਰਾਸ਼ ਅਤੇ ਹੇਠ
ਮੁਲਕਾਂ ਤੋਂ ਆਉਣ ਵਾਲੇ ਵਿਦੇਸ਼ੀਆਂ ਨਾਲ ਰੀਤੀਆਂ ਕਾਹਲ
ਸਰਕਾਰੀ ਕਾਨੂੰਨ ਦੇ ਮੁਤਾਬਿਕ ਸਰਕਾਰ ਅੰਗਰੇਜ਼ੀ ਦੇ ਇਸ
ਮੁਲਕ ਨਾਂ ਟਾਪੂ ਵਿੱਚ ਹੈ ਪਰ ਅਸੀਂ ਉਸੀ ਕਨਾਰੇ ਤੇ
ਵਾਸੀ ਸਮਝੇ ਜਾਂਦੇ ਹਾਂ। ਇਸਦੇ ਨਾਲ ਅਸੀਂ ਨਹੀਂ ਸਮਝ -
ਸਕਦੇ ਕਿ ਕੈਨੇਡਾ ਦੀ ਸਰਕਾਰ ਇਸ ਕਾਨੂੰਨ ਨੂੰ ਠੀਕ ਉਹ
ਖਰਾ ਕਹਿਣ ਕਿ ਉਸਾਨੂੰ ਭੀਖਾਰੀ ਜਾਂ ਗੰਗਾ ਕਾਂਗਾ ਸਮਾਂ
ਪਾਈ, ਅਤੇ ਸਰਕਾਰ ਅੰਗਰੇਜ਼ੀ ਦੂਸਰੇ ਗਾਲਰੀ ਕਨਾ
ਤੋਂ ਕੈਨੇਡਾ ਆਉਣ ਵਿੱਚ ਰੋਕਦੀ ਹੈ।

ਇਸ ਕਾਨੂੰਨ ਨਾਲ ਸਿਰਫ਼ ਸਤਾਰ
ਦੇ ਲੋਕ ਤਾਂ ਹੋਰ ਅੰਗਰੇਜ਼ੀ ਰਾਜ ਜਤ ਵਿੱਚ ਤੇਰ ਪੈਂਦਾ -
ਹੀਤਾ ਜਾਂਦਾ ਹੈ, ਕਿਉਂਕਿ ਸਿਰਫ਼ ਸਤਾਰਾਂ ਦੇ ਮੈ ਹਾਸਲ
ਵਿਖਲਾਉਣ ਤਾਂ ਪੈਂਦਾ ਹੈ ਤਾਂ ਹੋਰ ਸਰਕਾਰੀ (ਅੰਗਰੇਜ਼ੀ) ਰਾਜ

ਪਤੂੰ ਇਤਨਾਂ ਤਾਕਤ ਇਸਕਰਕੇ ਉੱਤੇ ਇਕਤ ਰਜੀਸਟਰੀ-
ਨਾਉਣੂੰ ਪੈਂਦਾ।

(2) ਘੂਤਮਾਨ ਕਾਨੂੰਨ ਦੇ ਨਾਲ ਸਿਰਫ ਸਤਾਨ ਦੇ ਆਦਮੀਆਂ
ਦੀ ਬੇਇਜ਼ਤੀ ਹੁੰਦੀ ਹੈ। ਲਾਚਾਰ ਗੈਰ ਮੁਸਲਮਾਨ ਆਦਮੀ (ਜਾਪਾ
ਨ ਆਦੀ ਦੇ) ਕੈਨੇਡਾ ਵਿੱਚ ਕੇਵਲ ਸਾਰੁਪਜਾ (ਤਾਨਾਤ) ਰਿਖ
ਸਾਰੇ ਆਸਰਦੇਹੈ। ਤਾਂ ਅਸੀਂ ਸਰਕਾਰ ਅੰਗ੍ਰੇਜ਼ੀ ਰਈਜਤ
ਹੈਕੇ, ਸਰਕਾਰ ਅੰਗ੍ਰੇਜ਼ੀ ਜਾਰੀਗਾਰ ਪਾਰੀ, ਪਾਸੇ ਸਾਰੇ ਗਾਰ
ਦੇ ਮੁਲਕਾਂ ਵਿੱਚ ਖੁੱਲੇ ਤੌਰ ਪਰ ਕਿਉਂ ਨਹੀਂ ਵਿਚਰ ਸਕਦੇ?

(4) ਘਰਤੁਮਾਨ ਕਾਨੂੰਨ ਨੂੰ ਅਗਰ ਅਸੀਂ ਠੀਕ ਮੱਨ ਲਈ-
ਏ ਤਾਂ ਇੱਕ ਘਟੁਤ ਨਾਂ ਅਰਾਮਦੇ ਗੱਲ ਹੈ ਕਹਾਂਦੀ ਹੈ, ਕਿਉਂਕਿ
ਸਿਰਫ ਸਤਾਨ ਤੋਂ ਕੈਨੇਡਾ ਵਿੱਚ ਆਉਣ ਲਈ ਸਿੱਧਾ ਹੈਰੀ
ਨਹੀਂ, ਸਾਨੂੰ ਜਾਂਤੂੰ ਹਾਂਗ ਕਾਂਗ ਦੇ ਰਸਤੇ ਔਰ ਜਾਂ ਦੂਸਰੇ
(ਸੰਤੁਨ) ਦੇ ਰਸਤੇ ਆਉਣਾ ਪੈਂਦਾ ਹੈ, ਕਿਸਦਾ ਮਤ
ਲਬ ਇਹ ਹੈ ਕਿ ਅਸੀਂ ਕੈਨੇਡਾ ਵਿੱਚ ਆਜ਼ਾਦ ਨਹੀਂ ਸਕਦੇ।

Ram Chand returned to his motherland for some time. When he came back to Canada, William Hapkinson had an opportunity to shut the door for him. The August 1912 issue of "The Aryan" reports about the misfortune of Ram Chand.

"Mr. Ram Chand is a student who lived in British Columbia. Wishing to pay a visit to India last summer, he took the precaution of providing himself with letter from Mr. L. M. Fortier, acting for the Superintendent of Immigration at Ottawa, so that he would have no trouble in gaining re-admission to Canada. When about to return he found that he could not buy a ticket for Canadian port in Calcutta, and so he came on to Hongkong. Here again he tried to get a ticket but the agent for the Canadian Pacific Railway Steamships refused to sell him. Not to be daunted, he tried at other steamship agencies and at length secured one on the Nippon Yusen Kaisha Steamer "Sanuki Maru". Upon his arrival at Victoria, however, on May 10, he was refused admission and compelled to go to Seattle (U.S.A.).

The case of Ram Chandar was raised in the British Parliament:

Mr. Joseph King, M.P., asked the Secretary of State for the Colonies whether his attention had been called to the case of Ram Chand, who resided formerly in Canada and had been favourably known to the authorities in Vancouver and Victoria, British Columbia; whether he was aware that Ram Chand was an Indian student who before leaving Canada for a holiday in India obtained a letter, dated June 27, 1911, from Mr. L.M. Fortier, the superintendent of immigration at Ottawa, setting out that he might return without question to Canada, but that when he attempted on May 10, 1912, to land at Victoria, B.C., he was refused admission to the Colony, and forced to go on to Seattle; and

whether he would ask the Canadian Government for an explanation of these events. Mr. Harcourt, replying, said: "No, sir. If the hon. member will furnish me with the evidence on which his question is based, I will make enquiry of the Canadian Government".

His fault was that he tried to share the job of Hapkinson as an interpreter and reported a news about Hari Singh of Golden, British Columbia who was not allowed to land when he returned from London, England.

Here is the news about Hari Singh:

(ੳ) ਏਕ ਭਾਈ ਹਰੀਸਿੰਘ, ਜੋਕਿ ਪੌਂਹਚੇ ਗੋਲਡਨ
ਬ੍ਰਿਟਿਸ਼ ਕੁਲੰਬੀਆ ਵਿੱਚ ਰੌਂਹਦੇ ਸਨ, ਕੁੱਝ ਦਿਨ
ਤੋਂ ਪਹੇਂਹਮਰ ਤੇਰ ਸਿੰਘ ਦੇ ਸਾਥ ਵਿਲੈਤ ਗਏ ਸਨ,
ਅਗਰ ਰਘ ਉਰਤ ਭਾਈ ਹਰੀਸਿੰਘ ਦੀ ਸੰਗਤ ਦੇ ਹਾਕਮ
ਇਸ ਮੁਸਕਰ ਕੈਨੇਡਾ ਆਉਂਦੇ ਨੂੰ ਰੋਕ ਗੇਤਾਂ ਨਹੀਂ ਆ ਸੱਕੇ।

(2) In the month of July, 1914, when Kamagara Maru was sitting in Barrard Inlet, Harnam Singh crossed the border of United States with Bhai Balwant Singh and Bhai Bhag Singh. Three of them were arrested on the border, with the information of Hopkinson. Eventually Bhai Balwant Singh and Bhai Bhag Singh were allowed to enter Canada but Baboo Harnam Singh was considered deported from Canada. This way he got rid of Ram Chand and Harnam Singh who tried to interfere in his job of interpreter - his money making scheme.

## HINDU LADY AND HER DAUGHTER

Dr. Sundar Singh, M.D. the editor of "The Aryan" monthly published the following news in the issue of August, 1912:-

"Last year (1911) there came to Canada 11,932 Chinese and 2,986 Japanese of whom 1,037 were women. These figures are given by the Dominion Medical Officer stationed at William Head, near Victoria, B.C. Our Hindu readers will be glad to learn that one Hindu was also allowed to land during the same period.

"Whilst Canada shuts out Hindus' wives from joining their husbands here, 16 Japanese brides arrived at Victoria on 25th May by the steamship Awa Maru. Four thousand Japanese brides entered America last year whilst in 1911 the families of two prominent Hindus were refused admission to the promised land at San Francisco."

**(Note: The above news was published when Bhai Bhag Singh and Bhai Balwant Singh with their families were not allowed to land at San Francisco port, from there to travel to Vancouver and were deported back to Hong Kong.)**

## THE CASE OF HINDU LADY AND HER DAUGHTER

An interesting development, respecting the immigration laws and their interpretation, and the rulings of transportation companies, is promised in the developments of a case now pending court hearing under application for habeas corpus proceedings in Vancouver. There appeared to be nothing in the immigration laws prohibiting the arrival in Canada of Hindu women, though the transportation companies have hitherto refused passage to these under their own and the Vancouver authorities's rulings in such cases. The immigration act provides that passage for persons from Indian ports may be prepaid if a return passage is also deposited to secure the company against loss in case of deportation.

Under this provision a Mrs. Hira Singh and her three-year-old daughter, were passengers on the Monteagle, which arrived at Vancouver on 21st of July. Mrs. Hira Singh was ordered deported by the immigration officers there, and was ordered to be sent to Victoria, to await the sailing of the Monteagle for the Orient.

Friends in Vancouver interested themsleves in the case and Mrs. Hira Singh was released on cash bonds of $1,000.00 pending the hearing of an application for writ of habeas corpus. The date of the hearing is fixed for August 1.

It is not improbable that much of the misunderstanding as to the legal and intended interpretation of immigration laws will be ventilated when the case is thus heard. — The Times.

## THE CASE OF HIRA SINGH

The following letter appeared in the Victoria Daily Times and Colonist of 26th July, 1911. A similar letter was published in the Vancouver Province and News - Advertiser:

"To the Editor—Is it any wonder that the Hindus in British Columbia feel that they are not in reality living under British rule?

On Friday last there arrived the S. S. Monteagle in Vancouver, and on that steamer were Hira Singh and his wife and three-year-old little girl.

The wife and girl were forcibly separated from the husband and father, and unless the federal authorities can be prevailed upon to act in their behalf they will be shipped back alone to India, while the husband and father stayed here to work and incidentally dwell over the fact that, as an old soldier of the King, a servant of the British **Raj,** and on British soil, he has been and is unjustly treated and oppressed.

Hira Singh came to Vancouver and worked hard for three years. He returned to India and has now come back, bringing his wife and daughter with him. He, as a Vancouver resident, is allowed to land, but Canadian law says that no Hindu unless coming direct from India can land here, and as all vessels come via China, this wife and child cannot legally accompany her husband and father ashore and so are held virtually prisoners. Today comes word that they have been released on bonds and they have to appear to receive their setence on August 1st. In the meantime we can imagine what the feelings of Hira Singh must be. Are there any Christian politicians in Victoria or Vancouver will see the act of gross injustice is not perpetrated?

If these helpless ones are allowed to be shipped back in this heartless fashion, can we wonder if our fellow-subjects in India agitate against the government they suppose are doing this? And let us remember that in thus adding fuel to the fire it will be the people of the Dominion of Canada who are making a scourge for the back of the mother land, and some day should it fall we shall not go scot free.

Again for our own self-preservation, if for nothing else, let us give these men their family life. How would we feel if we migrated to any eastern country and were not allowed to have our wives and children with us? There are over 6,000 Hindus in British Columbia, and I venture to assert that there are fewer criminals amongst them than any similar

number of any other nationality.

There are today a number of women and children who are living lonely, wretched lives in Calcutta, whose husbands and fathers are waiting their arrival here. The steamship companies dare not bring them here, as the federal authorities will not allow them to land. In Hong Kong there are a number of relatives of men already here, and they are not allowed to come forward.

I am a strong Imperialist and long for the time to come when Great Britain, India, Canada, Australia, New Zealand, South Africa and the rest of the British Empire shall be really united. That a resident of one of the great dependencies, no matter what his color, shall be free to go to any other that business may call him to.

Do we realize what our Indian troops have done for the Empire in the many wars of the past century that Great Britain has been engaged in? If they are not treated as British subjects in the great self-governing Dominions, how can we expect them to take their part in the future as they have done in the past?

I would say to all who are lovers of justice to help our fellow-subjects, who are so far from the land of their birth, to get their rights in the country of their adoption and to help them to get their wives and families here."

— R. W. C.

— ● —

The Colonist, commenting editorially on this case, under date of 30th July, has this to say:

"The case of the Sikh woman and her daughter before the courts on an application for habeas corpus is one of peculiar hardship. We do not propose to comment upon the legal aspect of the case, but we feel that it is only right to say that the case is one in which the Dominion Government would be fully justified in exercising its undoubted powers to permit the woman and her child to remain in the country. Her husband is a Sikh and a very deserving man, who has by industry and thrift accumulated considerable property in Canada. Naturally he wanted to have his wife and child with him, and went to India for them. Now he finds himself confronted with the possibility that they may be sent back again. This will be grossly unjust if it is allowed to happen. It is not desirable that any considerable increase in the Hindu population of Canada should be permitted, but as a certain number have been allowed to come in, it is grossly unjust not to allow their wives and families to join them. There is no other part of the world where such inhumanity would be possible. Small wonder is it that the Sikhs are throwing away the medals, which they once wore with honor, but which now represent to them only a useless sacrifice."

Since going to press we learn that the Ottawa Government have ordered the Sikh lady and her child to stay as a matter of grace. THE ORDER-IN-COUNCIL DEBARRING HINDU WOMEN FROM ENTERING THE COUNTRY STILL REMAINS IN FORCE.

Mr. Hira Singh, an ex-soldier of the King, who has settled in Canada, came to India to take over his wife and child. On return he was admitted being a Vancouver resident but his wife and child were forcibly detained, although not deported, on providing a cash bond of 1,000 dollars (Rs. 3,000) till the decision of their case in the Supreme Court of British Columbia. After three months' fight in the court of law they were admitted as an ACT OF GRACE.

On thirteen June 1912, in the Salvation Army Maternity Home at Vancouver, the second Hindu child in Canada was born to Mrs. and Mr. Hira Singh. Mrs. Hira Singh was allowed to remain in Canada as a matter of special clemency by order of the late government.

## HINDUS TO CHARTER A STEAMER

The idea to charter a steamer was to beat the condition of a "direct passage" from Calcutta to Vancouver. The writer of this condition knew that there wasn't any ship directly sailing from India to Canada. And the only Canadian compay, Canadian Pacific was indirectly ordered not to issue tickets to Indians sailing for Canada.

The September, 1911 issue of the monthly 'The Aryan', published among the news items the following news:

**HINDUS TO CHARTER A STEAMER**

A movement is on foot among the Hindus of British Columbia to raise funds for chartering a steamer which, it is intended, will bring the wives and children of many of the East Indian settlers in Canada. As the steamship companies, on account of their own ruling or some other motive which even the mystic Hindu is unaware of, will not sell passage tickets to the wives and families of Hindus in this country, therefore the East Indians have been forced to take this expensive and drastic course. From what can be learned the steamer will run direct from Calcutta to Vancouver, B.C., and thus satisfy the Dominion immigration regulation of coming by a continuous journey, this being the reason given by the steamship companies in not selling tickets to the Hindu settlers' families.

Since then the Indians of British Columbia had been playing with this idea of chartering a steamer. It materialized in 1914 but still failed due to the racial hatred of the white society of Canada.

# IT IS NOT A WHITEMAN'S COUNTRY
# IT IS GOD'S COUNTRY

The Mayor of Vancouver, the Member of Parliament, the Premier of British Columbia and other elected politicians were throwing piosonous ideas against East Indians. The local press was more eager than anybody else to get rid of East Indians. At the same time there were some reasonable justice-loving ordinary people who opposed the idiology of Stevens and other bigots.

1. 'The News' published the following letter signed W.C.
2. The Bearded men - By - British Columbia Magazine
3. Hindu Immigration - By - The Victoria Daily Colonist
4. Sikh Farmers in Canada - By - David Ross - Grain Grower's Guide, Winnipeg
5. Is Canadians' treatment of Hindus fair? - By - The Aryan

"In reading the last issue of 'The News', I saw a very interesting letter relating to the Hindus. It seems to me that the Hindus today are claiming quite a lot of the white man's attention. In reading the letter (A Friend of the Hindus) I must confess that to send back the Hindus to their native soil is hardly the right thing. We as white men boast about the greatness of our Province, its facilities, etc. Surely there is enough room within its area to hold 10,000 Hindus and still leave the white man lots of room to move about it.

Now, I don't profess to know any more about the Hindus than I do about the Chinese or the Japs. It's true you don't see many of the latter charged with drunkenness. Still the same can be said in favor of the Hindu. One thing is sure if the government were to fine any person selling the Hindu intoxicating liquors and putting a stop to the saloons having them in such places, it would to my way of thinking be one of the finest laws passed. Surely the Siwast is no worse than any other person when under the influence of liquor, yet we all know what happens if any persons are caught selling them fire water.

Now, as an ordinary working man and one that is taking a little notice of things in general besides working. I cannot help but think that the Hindu is an asset in our Province. He certainly seems to me to be a worker, and one that soon adapts himself to our conditions. He tries his hardest to do what a white man can do except preach himself at our street corners and tell people he is a producer of wealth. In reality he certainly is more so than those that speak so much about producing the wealth, for I may say that the class of people you usually find that is telling you what we should do and not do, as a rule waste what honest workers produce

I have, since I've been on the Coast, paid some attention to the foreign element, and I find the Hindu is equal to any you have here, you must admit. All other nationalities you see here at their best. Take the Chinese and Chinatown. It is surely nothing to boast about. He is there with his wife and children, and therefore I claim he is at his best. The same can be said of the other races. Their conditions of living are not on a par with the white man who everyone knows, has his wife with him. If these Hindus had their wives and children with them they might make a little better showing than the Doukhobors did when the Ladies' Aid of Winnipeg welcomed them into the country with hot soup and flannels. What has been the result? I presume lots of Victorians know. Does anyone think that the Hindus would cost our government so much trouble as the Doukhobors have done? No, I guess not.

There is a lot to be said in the Hindu's favor. If only the white man will reason with himself, he will see that. The Hindu has proved himself to be a man in every conceivable form. He is physically a fine fellow and one that can endure hardships. No one in truth can call him a spinelss individual. Did anyone else besides myself notice him at the Taylor Mill fire on the adjoining roofs with his bucket? He moved just as quickly as his white brother. Have you noticed him on the Lord's Day? He certainly is not peddling ducks and chickens and swill for pigs. He realizes the fact that he has worked six days for his boss and the seventh is his day of rest. What more can he do? Surely he is not the man we can afford to lose. No, I maintain he is the man we want, and by all that's fair he should have his wife with him. When she comes with his sons and daughters, educate them. Don't treat them with indifference, but make them believe they are living in what we all think is God's country.

It was remarked some little time ago about the Hindu sending his money home to India. I would like very much to know how he is to keep his wife and family if he doesn't send money home to support them? I venture to say that the Chinese send more money out of this city to China than the Hindu does to India, and I am perfectly sure the Hindu is a far more desirable person than any Chinese or Japanese, and is morally every bit their equal. They are not deadheads by a long way and just as thirfty as any other race under the sun."

## THE BEARDED MEN

There are in Vancouver about one thousand Sikhs. Draw a wheel on the map of the Punjab with spokes fifty miles long (according to the map's scale, of course) and the city of Lahore for hub. The Vancouver Sikhs all come from within the rim of that wheel. They are all as much alike as potatoes in the sack. A composite photograph of a hundred would give you a likeness of a tall light-brown complexioned man with a good honest countenance and an Old Testament beard. Every Sikh bears the proud word Singh, which means lion, after his name. Yet the average Sikh is, I think, rather meek in manner. Most of the Vancouver Sikhs are **jats,** which means farmers. Some are **Julahas,** weavers. Some are **tarkhans,** carpenters. A few are mechanics, machinists, printers, electricians. The rules of the unions, of course, make it impossible for these artisans and mechanicians to obtain work in this country at the trades in whcih they are skilled. There they have to take what they can get. Which they are glad to do. The Sikh is a willing worker; there is not a lazy bone in his body. And in this land of freedom, where every white man is entitled to life, liberty and the pursuit of happiness, the brown-faced Sikh has been taught to expect no more than mere license to live.

They have been here for some time and have saved a good deal of money, and many of them have bought property and have what we call in our free Canadian speech a good stake in the country. Many would like to bring their wives and families from India and settle down to live permanently in Canada. Why they should not be encouraged to do this is hard to understand. They are intelligent men, physically well made. They have few religious or caste prejudices (or perhaps that is not a good word). Time will rub these out of them. They do not worship idols, like the East Indians, who practice the Hindu religion. The Sikh religion is practically Christianity, if Christian reachings were followed closely. They are against immoderate liquor. They do not use opium or any of the drowsy syrups of the Orient. They have no more criminal tendencies than other men.

— British Columbia Magazine.

## HINDU IMMIGRATION

The question of Hindu immigration does not touch Canada alone. Every British country, where there is much vacant land and a demand for labor is interested in it. Temporarily we have disposed of it so far as the Dominion is concerned, except in one particular, namely the right of married Hindus among us to bring their wives from India. For ourselves we have no doubt at all upon that point, if one of our fellow-subjects from India is able to support his wife and family here, and wishes to bring them into the country, he ought to be permitted to do so. It is an act of barbarism to say that he shall not be allowed to do so, simply an assertion that might is right and that principles count for nothing. The only reason why they are kept out is the pusillanimity of politicians, who fear what they imagine is the desire of the workingmen. We do not believe there is an intelligent workingman in Canada who will not endorse what we have just said.

When it comes to the question of permitting additional immigration from India into such countries as Canada, Australia and South Africa, we are confronted with an exceedingly serious problem. Candor compels the admission that the Hindus — we use the word in a general sense without pretending it is racially accurate—who are now in British Columbia average up pretty well with other people who engage in work similar to what they perform. The objection to their presence in large numbers does not arise from racial prejudice against them. It arises out of centuries of divergent customs. They are not like us, and this is a white man's country. This does not read very logically, neither does it read logically to say white men are out of place in a black man's country. The differences between the races were not created by the labor unions. They exist, and there is not the least use in trying to ignore them.

Here then is the problem: A country with a teeming population ready to work at any profitable employment anywhere in the world; several countries with vast vacant areas and a demand for labor at moderate wages: ingrained differences between the people who occupy the country first referred to and those who occupy others. The solution does not lie in the unrestricted immigration of Hindus. We do not pretend to know wherein it lies. Are any of us quite as sure as we would like to be that the white race is going to maintain its supremacy in white mens' countries? It is the easiest thing in the world to stir up a hornet's next, but it is quite another proposition to put the hornets back again. We have been stirring up some eight hundred millions of people in Asia. He is a wise man who can foresee what it is going to mean.

— The Victoria Daily Colonist

## SIKH FARMERS IN CANADA

Mr. David Ross, who takes great interest in the Hindus, has written the following letter to the Grain Growers' Guide of Winnipeg:-

"We are told by missionaries and British statesmen that India's future may be determined by Canada's treatment of the Sikhs. The Sikhs were true to Britain in the Mutiny. India to-day is in a ferment of unrest. If another mutiny

took place in India to-day the stand of the Sikhs might once more decide India's future. There are 7,000 Sikhs in British Columbia to-day. Thousands more would come, but organized labor in British Columbia is opposed to them, and Ottawa is preventing the Sikhs from gaining future admission. This virtual refusal of Canada to let the Sikhs in is being used effectively by anti-British agitators in India to spread dissatisfaction among the loyal Sikhs. It seems to me Western farmers might find the Sikhs useful men. We might find the solution of the permanent labor problem in them. A few months ago I watched gangs of these browny men digging stone and clearing land for California organge groves. These men are born agriculturists. Would it not be worth our while to hire Sikhs and find out to what extent they would adapt themselves to our conditions? They are of Aryan stock, and their features show their kinship with our own races. They rank high as to intelligence. They are not polygamists, neither are they idolators."

## IS CANADA'S TREATMENT OF THE HINDUS FAIR?

Here we are, receiving into full fellowship all sorts of foreigners who have not a vestige of loyalty to the Empire, who would be no strength to it nationally in any question that might arise, while we are excluding, under grotesque regulations, fellow subjects who would give their life-blood for their Emperor without a thought, men at least as well fit for citizenship as those for whose sake we are excluding them, for it is from these lower strata, chiefly foreign, that the objection to the people of the East potentially comes. The Sikhs are a noble race; they are a thinking people, with ideals that look down on our worship of dollars and cents. Excluded from Canada or treated here with contumely, they go home, and in their popular assemblies in their temples discuss what the British rule to which they have given their hearts means to them in British countries. They will reason, as we would reason in like circumstances, and there are great world forces involved in their conclusions. Meantime what are we doing? Those of them who are among us are not allowed to bring their wives. This is a crime against a primoridal right of man and against his most sacred instincts; and this is Christianity as found in a Christian country, as these Sikhs will see it in their study of the question. Then we have that law which forbids them to come to Canada unless they reach Canada in the same ship in which they embark from India. As there are no ships sailing from India to Canada, this can only look to them as an imbecile insult and a cowardly dodging of the truth as it really means that they are not to come at all. It would be far more manly to say this than to resort to a subterfuge which can only bring us scorn throughout the land to which we are assuming to teach civilization.

## HINDU WIVES WAITING IN HONGKONG

Mr. Stevens, Member of Parliament from Vancouver was a prominent orangeman. member of a smaj which was "whose loyalty is conditional and only preferred in exchange for money or political status or permission to abuse the government," according to an ex Lord Lieutenant of Ireland. How could Sikhs expect justice from that Orangeman Mr. Stevens?"

Mr. Stevens was the arch enemy of Indians but they had friends as well like Mr. Robert William Clark. He was a prominent member of the Society of Friends. He spoke invariably in the favour of the rights of Indians and demanded justice for everyone.

He published an article in The Aryan, edited by Dr. Sundar Singh, M.D. giving rebuttle against the racial attitude of Mr. Stevens.

## HINDU WIVES WAITING IN HONG KONG

Our esteemed friend Mr. Robt. Wm. Clark, who is a prominent member of the Society of Friends and who has been very kind to the Hindus ever since they came to this province has sent a letter to the press. We hope other churches and Quakers especially who have ever fought for the downtrodden will help us in our righteous cause. Mr. R.W. Clark has been indefatigable in writing and speaking about the hardships under which Hindus suffer here. We hope other earnest Christians will take up this matter and see that justice is done to the Hindu settlers in this Christian country. This is what Mr. R. W. Clark has to say:-

We have been hearing and reading a good deal of late of the discussion that took place this summer at the Imperial Conference held in London about the various questions regarding the British Empire. In that great assembly the status of our fellow subjects from far-away Hindustan was discussed and an attempt was made by the Secretary of State for India. Lord Crewe, to have their rights safeguarded in the various self-governing Dominions of the British Empire.

For a long time past I and several other friends have taken a great interest in the Hindu population of British Columbia, and the holding of the Laymen's Missionary Conference in Vancouver has helped to awaken interest of this far western province in these strangers among us. There are three cases of peculiar hardship and injustice which are affective the Hindus in British Columbia and which I, along with others, think need redress, and they are as follows:

Mr. Bhag Singh, who has been a trooper in the British India Cavalry, and then went to China, serving in the

police at Hankow, China. He came to Vancouver in 1905 and started the present Sikh church in Kitsilano. He was the secretary of the Sikh Trust Company in Vancouver and went to India last year to bring over his wife to this country. The steamship company refused to sell a ticket to his wife, alleging that she cannot comply with some order-in-council requiring Hindu immigrants here. Mr. Bhag Singh can come over here, but not his wife.

The second case os that of Mr. Balwant Singh, who was the missionary in charge of the Sikh church in Vancouver. He went to India some time ago to bring his wife and two young daughters. I may say that he wore the King's uniform and served as a soldier in the 25th Regiment of Infantry in India.

The third case of that of Mr. Hakam Singh, a gentleman, well-known in the local Sikh colony, being a director of the Sikh Trust Company. Mr. Hakam Singh was a trooper in the 11th Regiment of Lancers in India.

All of these gentlemen hold considerable landed property in and around Vancouver and have lost about $3,000 in the useless waiting, for they started from their homes in March of this year and have been knocking about between Calcutta and Hongkong.

The Hindus in British Columbia have made up their minds to send their representatives to Ottawa at the end of this month and interview Mr. Borden's government so that this order-in-council may be amended. In my view it is really unconstitutional and ultra vires, especially when applied to our own Hindu fellow citizens of one and the same Empire. If unsuccessful at Ottawa they will proceed to England and lay their case before the British statesmen and finally appeal to the people of Hindustan and the various political organizations, e.g., the Indian National Congress and the Moslem League, etc., over there.

The Hindus in this province are very law-abiding people, investing a great part of their hard-earned savings in this country. They do the roughest labor, clearing land and are a factor in the development of this new country. In spite of all this they are debarred from having their wives and children with them. Surely, if ever there was a case of injustice, it is this, for we admit the Chinamen, Japanese, Doukhobors, Galicians or any other people to have their families in this country if they can afford it. Do we as residents of this wonderful Dominion realize the great harm we are doing to the British Empire in allowing these people to be treated in the way they are now? The people of South Africa, Australia and New Zealand have in some cases treated them even worse and it is up to Canadians to show to the Empire as a whole that they will see that a square deal is given to our fellow citizens, the Hindus.

— ROBERT WILLIAM CLARK
November, 1911

(Published in "The Aryan")

## LAW-MAKING EXTRAORDINARY

From Thos Cook & Sons, Calcutta - India

The following letter from Thos Cook & Sons, Calcutta (India) published in 'The Aryan' exposes the policy of the government of India, the government of Britian and the government of Canada picking on Indians only.

"A Hindu asked a friend of our to write to Messrs. Thos. Cook & Son, the well-known passenger agents at Calcutta, for a son of his to be brought into this country for studying in a college in Canada. They reply which we print below is very interesting:

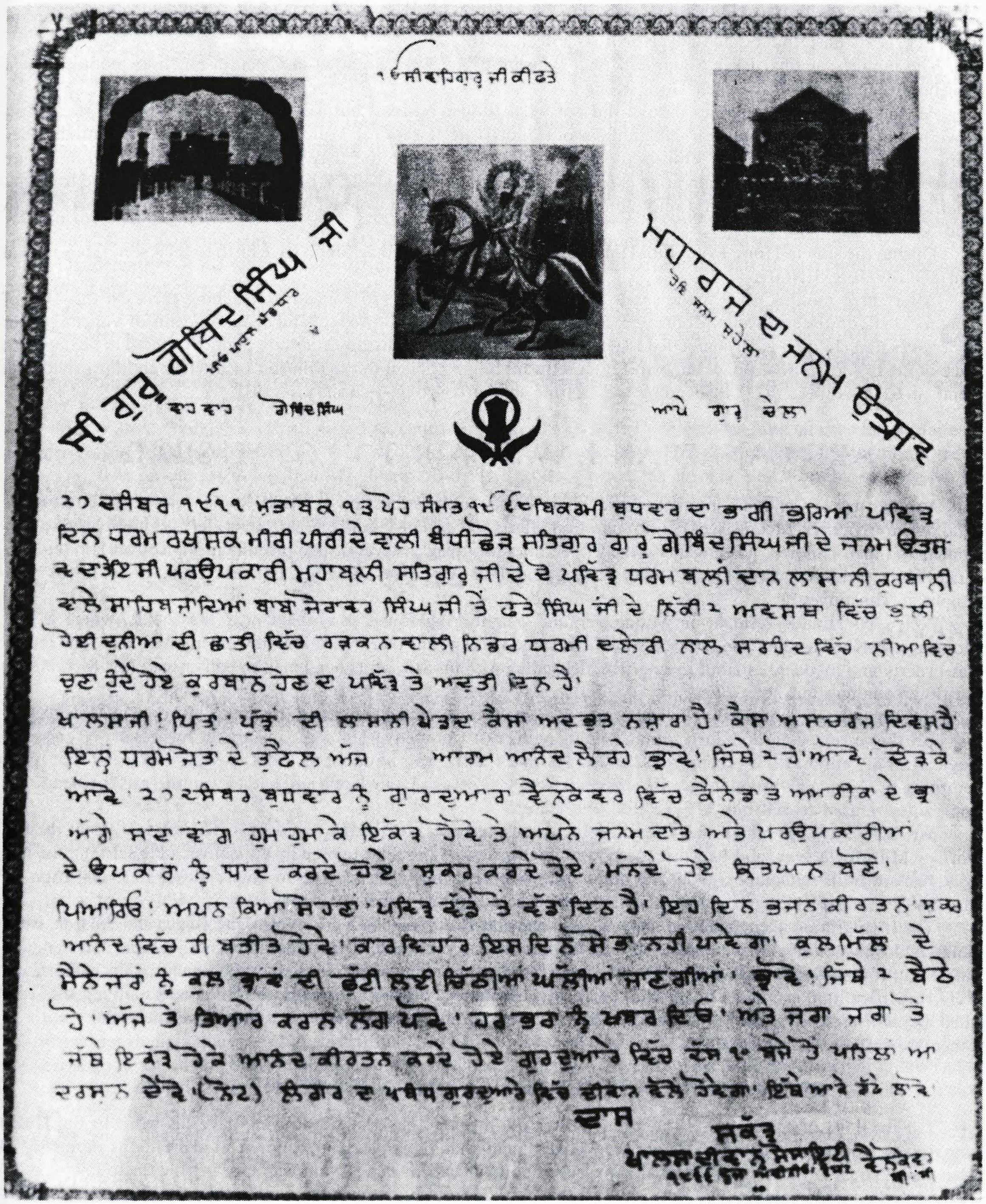
Dear Sir:

We are in receipt of your favor of the 12th instant and in reply beg to state that if the young man whose passage to British Columbia you wish us to arrange is an Indian we regret we cannot undertake same owing to the very strict immigration laws which have been passed recently. There is no direct steamer service to Canada from here and it is therefore impossible for us to issue a through ticket as required by the immigration law. If, however, the young man is European, we shall be pleased to arrange his passage, the second class fare from Calcutta to Vancouver by Apcar line to Hongkong, thence per Nippon Yusen Kaisha to Victoria being Rs. 515/-or £34.68. These services are fortnightly and monthly respectively.

Yours faithfully,
(Signed) THOS. COOK & SON

## SRI GURU GOBIND SINGH BIRTHDAY CELEBRATION:—

Since the Khalsa Diwan Society was organized, the Vancouver committee used to send handwritten posters to the branches informing them about certain celebrations. One of such poster was issued for the celebration of Sri Guru Gobind Singh's birthday on December 27th, 1911.




**A POSTER ISSUED TO CELEBRATE GURU GOBIND SINGH JI'S BIRTHDAY ON DEC. 27, 1911**

## "AN ACT OF GRACE WITHOUT ESTABLISHING A PRECEDENT"

The Canadian Pacific Steamship Company was the only company authorised to run their ships between Calcutta and Vancouver. The authorities of this steamship company were ordered by the office of the Viceroy of India not to issue tickets to East Indians for any North American port.

The families of Bhai Bhag Singh and Bhai Balwant Singh were stranded in Calcutta for three months. Then somehow they managed to reach Hong Kong.

All the steamship companies though did not want to lose business but were afraid of the wrath of the British Government. Even the Japanese companies would not issue tickets for Vancouver or Victoria. Eventually they managed to get tickets for San Fransisco (California, U.S.A.) where too they were not allowed to land and were returned back to Hong Kong again at an expense of time and money. The U.S. Immigration authorities said to them - "that as the Canadian Dominion do not admit them which is a British Colony, why should the U.S.A. allow them to land?"

During the stay in Hong Kong Bibi Harnam Kaur, wife of Bhai Bhag Singh gave birth to their son. They named him JOGINDER SINGH.

After three months, they made some arrangements and sailed for Vancouver reaching there on the 21st. of January, 1912 on the steamship Monteagle. Both the gentlemen were allowed to land being residents of Vancouver but their wives and children were compelled to remain in the immigration custody and were at once ordered to be deported back alone to India. Bhai Bhag Singh and Bhai Balwant Singh applied to the Minister of Interior and furnished cash bond of 6,000 Rupees ($2,000) pending the hearing in the court on February 6, 1912.

# ARE CANADIAN LAWS FAIR TO LOYAL SIKHS?

Another test of Canadian immigration law in reference to the admission of Hindu women was begun on January 22nd, when Mr. J. H. McGill, head of immigration affairs for the entry port of Vancouver, refused admission to two women and their children, passengers on the C.P.R. liner Monteagle, wives of two prominent Vancouver Hindus, Mr. Bhag Singh, secretary of the Guru Nanak Mining and Trust Company, and Mr. Balwant Singh, priest of the Sikh temple in Vancouver.

Fully 700 Hindus resident in Vancouver and neighboring towns assembled near the C.P.R. wharf as the Monteagle berthed at the China docks, when it became known that there were Hindu women on board. The crowd was orderly and made no attempt to interfere, delegating a committee of its head men to confer with Mr. McGill and the other immigration authorities.

Mr. Bhag Singh deposed that he had been in Canada for four and a half years; that he had worked at Millside, but was now the secretary of the "Guru Nanak Mining and Trust Company." His company are the owners of 160 acres at Eagle Harbor, purchased by them for $25,000. He said that he had returned to India in May, 1910, and that upon returning to Canada he brought his wife and child from Calcutta to Hong Kong and had to wait there as the steamship companies refused to sell him a ticket for Vancouver.

Mr. Balwant Singh stated that he had resided in Canada for three years and a half. He had worked at the Rat Portage Mills for a year, and had then been appointed priest of the Sikh temple in Vancouver. He said that he had gone back to India in October, 1909, and that he was now returning with his wife and two children from Calcutta. He also had to wait in Hong Kong till the steamship agreed to sell tickets to the party.

The Immigration agent **admitted the men, but immediately ordered the deportation of the women and children.** Bhag Singh and Balwant Singh have applied to the Minister of Immigration for the release of their wives and children, and the Hindu community furnished bonds for the appearance of the women and children on February 6. The new arrivals were then permitted to enter Canada and proceed to the homes of their husbands with the understanding that they shall be subject to deportation upon the date mentioned, providing the immigration department does not rule otherwise in the meantime.

## COLOR PREJUDICE DEBARS FAMILIES OF SIKH SETTLERS

On the 15th of December, 1911, the Minister of Interior, the Hon. R. Rogers, gave his word to the Hindu deputation which interviewed the Dominion government that the wives and children of the Hindus domiciled in Canada will be admitted. That it was all a matter of political expediency is what will appear from the following case. Although the Hindu community wrote innumerable petitions as sent many a telegram to the Minister in charge of the immigration affairs at Ottawa reminding him of his pledge, the immigration agent at Vancouver was advised to deport Mrs. Bhag Singh and Mrs. Balwant Singh and their little children.

THE ACTION OF THE IMMIGRATION AUTHORITIES IN SERVING NOTICE AT THE LAST

MOMENT IS TAKEN IN LEGAL CIRCLES TO MEAN THAT THEY ENDEAVORED TO GET THE WOMEN PUT ON BOARD AND TAKEN OUT OF THE COUNTRY BEFORE LEGAL PROCEEDINGS FOR THEIR RETENTION COULD BE ENTERED.

And once again the two Sikh ladies Mrs. Bhag Singh and Mrs. Balwant Singh, have managed to defeat the immigration authorities and evade deportation on the steamship Monteagle which sailed on April 30th. They are the wives of Mr. Bhag Singh, secretary of the Guru Nanak Mining & Trust Co. Ltd., of Vancouver, B.C., and Mr. Balwant Singh, priest of the Vancouver Sikh Temple, and have been a storm centre for legal proceedings since their arrival last January.

On May 1st, 1912, Mr. A.M. Harper, counsel for the Sikhs, appeared in Supreme Court chambers with an application for habeas corpus, claiming that the arrest of the women by the immigration authorities yesterday afternoon was illegal. He alleged that the order-in-council for their deportation was invalid as it exceeded the jurisdiction allowed. He is also claiming that the husbands having acquired domicile, the wives acquire domicile also, and further claims that the order to allow entrance only to those Hindus who come by direct passage was aimed at the exclusion of the laboring classes, and not at the exclusion of the commercial classes of Hindus.

The detention of the women was only accomplished by strenuous efforts on the part of their counsel. The order-in-council ordering their return was only served on them at 4 o'clock on 30th April, at which time the registry closes. Nothing daunted Messrs. McCrossan and Harper drew up all the necessary papers and draft orders and submitted them to Mr. Justice Murphy at his residence late last night with an application for special service. After securing the necessary order for special service from his lordship they had to go to the residence of Mr. Malcolm J. Reid, chief inspector of immigration, and there served him with the papers compelling him to appear in chambers this morning in answer to the application for habeas corpus.

Mr. W.B.A. Ritchie, K.C., appeared as counsel for the crown in the proceedings, and as the case promises to require considerable research among the law books and some deliberation on fine technicalities, it was adjourned till Monday. The reason for this is that Mr. Justice Murphy is to leave town this evening, and if unable to complete the hearing of the case today it might have to wait for a couple of months until his return.

In the meantime the two women and their children will have to remain here until the Monteagle returns at least.

(ARYAN)

On April 30, 1912, the immigration officer issued orders for the ejectment of the women and their children. They were taken into the custody and were locked up again in the immigration jail. At midnight their release was obtained under habeas corpus and hearing was fixed for May 10, 1912.

## CALLS BARRING OF SIKHS' FAMILIES NATIONAL IMMORALITY

Calling the present litigation between the Hindus of British Columbia and the Canadian Government, in so far as it applies to the admission of Hindu women, "a national immorality" the Montreal Witness says:

"Law or no law, the refusal of the Canadian Government to admit into the country the wives of British citizens resident in Canada is, apart from any conceivable results, a miserable blot on the honor of Canada as a British nation, a denial of the most primary of human rights, and a breach of Imperial loyalty. What Imperial mischief might result form such a humiliation heaped upon a proud and self-respecting race to whose native indefeasible loyalty the Empire has owed its salvation, it is not for the most daring statesman to attempt to compute. This exclusion of men's wives is far worse in principle than the exclusion of men themselves, for God made men and women to dwell together. It is a greater slight upon the race affected and a greater mischief to society. We cannot see how the principal of law can be ignored that A WOMAN'S DOMICILE IS THAT OF HER HUSBAND. A law that pretends to assail that principle assails the foundations of society."

We think ourselves, that the appeal of the Hindus to the Colonial Secretary was a judicious procedure. The questions involved are of sufficient Imperial importance to warrant an appeal to the highest court. WE HOPE THAT INTERFERENCE OF NO CANADIAN POLITICIAN WILL SUCCEED IN PREVENTING THE NECESSARY STEPS BEING TAKEN TO BRING THE CONFLICT TO A SATISFACTORY ISSUE."

— Victoria Times.

# AN ACT OF GRACE

True Imperialists will be gratified that our Government has rendered justice to Bhag Singh and Balwant Singh and their wives and families by allowing the latter to remain in Canada. We are told that this has been decided on as "an act of grace," and is not to be considered as establishing a precedent. We are also told that "Mr. H. H. Stevens, M.P." urged "that under the circumstances the Government exercise its clemency under the statute," and that he "has all along believed that such cases should be dealt with on their individual merits, and suggested that this should be done in this case." Apparently the reason for this "act of grace and clemency" and for the assiduity of Mr. Stevens was the fact that the Hindus of Canada appealed to the Secretary of State for India to set aside the order issued at Ottawa for the deportation of the Hindu ladies and their children. The appeal unto Caesar would have had no constitutional effect. When the home government handed over the native tribes of South Africa, the King's own wards, to the dominion legislature, it established the principle of local autonomy in such matters. Still, such an appeal has usually had a salutary effect, if it were only by reminding us that we have duties and privileges extending in their influence far beyond our poor parochial affairs.

We cannot help remembering also that the "act of grace" was only a small part of the concessions promised to the Sikhs months ago. The statement was widely made and has never been contradicted that ON THE FIFTEENTH OF DECEMBER LAST MR. ROGERS, THE MINISTER OF THE INTERIOR, GAVE HIS WORD TO THE HINDU DEPUTATION WHICH INTERVIEWED THE DOMINION GOVERNMENT THAT THE WIVES AND CHILDREN OF THE HINDUS DOMICILED IN CANADA WOULD BE ADMITTED. The Hindu community reminded the minister of his pledge by numberous petitions and telegrams; but in spite of that, the immigration agent at Vancouver was directed by Ottawa. A day before they were to appear in the court, the judge has told the Immigration Department that by imposing condition of "Direct Passage" the Governor General had exceeded his authority. Then the Immigration Department informed the authorities in Ottawa about the opinion of the judge. The Government ordered the Immigration Department in Vancouver not to pursue the case and let the families stay in Canada.

The Government allowed the women and children to remain in Canada as an Act of Grace... and without establishing a precedent.

Bhai Hakim Singh was allowed to land in Vancouver but his mother and his four sons were still stranded in Hong Kong.

BIBI KARTAR KAUR wife of Bhai Balwant Singh gave birth to a son on August 28, 1912 on the premises of Sikh Temple, Vancouver, British Columbia. They named their son HARDIAL SINGH.

**BHAI HARDIAL SINGH**
Son of Bhai Balwant Singh and Bibi Kartar Kaur
Born on August 28, 1912 in Sikh Temple, Vancouver

**BHAI HARDIAL SINGH ATWAL**
Son of Bhai Balwant Singh
Retired in Duncan, B.C.

"The family of Mr. Hakim Singh, one of the Directors of The Guru Nanak Mining and Trust Company Limited, Vancouver, B.C. who once served in 19th Bengal Lancers and who is a man of vast property in the city of Vancouver, were waiting in Hong Kong for the last two years in order to get a through ticket to Vancouver... They have been allowed to land in Canada and join Mr. Hakim Singh by an order of the Minister of the Interior, dated the 10th of July, 1913, issued as another ACT OF GRACE.

"In the above cases the inconsistency, if not the irrationality of the law is not worthy in that what we bound to concede as a matter of right on grounds of common humanity, which is the basis of all civilised legislation, was converted into an ACT OF GRACE so as not to create inconvenient precedents."

(The above two cases are quoted from the MEMORANDOM presented to Lord Harding, Viceroy of India by the delegation of Bhai Balwant Singh, Bhai Nand Singh Sihra and Bhai Narain Singh representatives of the Khalsa Diwan Society, Vancouver, dated December 20, 1913).

## CASE OF HASSAN RAHIM ALIAS CHHAGAN KHAIRAJ VERMA

**HASSAN RAHIM — A Great Revolutionary**
One of the Charterer of Komagata Maru

Hassan Rahim, a native of Kathiawar (Port Bandar State) arrived in Vancouver on 14th January, 1910, and falsely gave out statement that he was a Muslim and native of Delhi, he obtained admission to Canada by representing himself as a tourist desiring to visit Montreal.

Actually he was a revolutionary and was wanted in India by the Government because of his activities against the partition of Bengal in 1905. After leaving India, he went to Japan, then moved to Honolulu. He had been searching for a place where he could settle down and continue his revolutionary actitivies to get rid of British rule in India. At that time there were about six thousand Sikhs working in British Columbia and they had built their Sikh Temple in Vancouver. He could not find better place then Vancouver and Victoria to continue his struggle for the freedome of

his motherland. He made up his mind to live in Vancouver with discontented Sikhs and continue the program of socialism.

An attempt was made to have him deported on Monday the 2nd October, 1911. Mr. Justice Morrison gave judgement granting the application for habeas corpus and restraining the immigration authorities from further proceedings.

A second attempt was made to deport him under an Act passed in May, 1910 but this also was decided in his favour by Justice Morrison on the ground that he had been residing in Canada before the Act was passed.

William C. Hopkinson, the Dominion Police Badge holder under-cover detective working against Indians could not tolerate the presence and activities of Hassan Rahim. He reported against Hassan Rahim that a note book was found in his possession containing a list of Indian revolutionary agitators and memoranda for the preparation of Nitroglycerine. At the time of his arrest many letters to him from Tarak Nath Das were found by Hopkinson.

## HASSAN RAHIM'S VOTING CASE

The case of Hassan Rahim, the Hindu Commited, in the Vancouver Police court on a charge of perjury in connection with the recent provincial election, appeared for trial at the assizes on 3rd May (1912). Mr. George E. McCrossan, at the commencement of the trial made a motion to have the action quashed on ground that Rahim had not been guilty of any offence, the real blame being attached to the registrar who allowed the name to go on the list of votes.

The editor of The Aryan wrote an editorial on this subject, in the issue of March-April, 1912 giving a heading — THE COLOUR BAR IN CANADA - and NO VOTES NO TAXES. This article explains the racial and partial attitude of the Dominion Government towards Indians—

## THE COLOUR BAR IN CANADA

The theory of NO VOTES NO TAXES is accepted in all the Western countries. In British Columbia Syrians, Bohemians, Galicians, Negroes & c., and even the Chinese in the province of Ontario can vote, but not so with the Hindu, according to the following case which appeared in the Vancouver papers:

Because he is alleged to have cast a vote in Vancouver, B.C. in the Provincial Election on 28th March, Houssein Rahim, a Hindu, was arrested on a charge of perjury. A warrant for his apprehension was issued on the 29th March, 1912.

Rahim is well known to the immigration authorities of Vancouver because of his successful resistance of efforts of the Dominion Government to deport him. Rahim landed in Vancouver about two years ago, and on several occasions has defended in the courts attempts on the part of the immigration officials to ship him out of the country on the ground that he did not come direct from India.

The Provincial Elections Act specifically declares that no Hindu may exercise the franchise Rahim is alleged to have acted as a Socialist scrutineer in booth No. 7, Ward Four polling station, and it is further alleged that he cast a vote in the same polling station.

It developed on investigation of the case that Houssein Rahim, 139 Pendeer Street East, manager of the Canada-India Supply and Trust Co. Ltd., is catalogued on the Vancouver voters' list as No. 2838, and a duly qualified elector. His application for registration shows that he took oath before Mr. W.E. Flumerfelt, a commissioner for the taking of affidavits under the Elections Act, that he was a duly qualified elector in the Vancouver city electoral district. Mr. Flumerfelt is a well known worker in the Liberal party. It is alleged that following Mr. Flumerfelt's acceptance of Rahim's declaration, his name was placed on the voters' list last September, prior to the Dominion election.

It was intimated that it is the intention of Attorney-General Bowser to conduct an investigation into the acceptance of Rahim's declaration by Mr. Flumerfelt with a view to the possible revision of the latter's authority as a commissioner for the taking of affidavits under the Elections Act. Mr. Flumerfelt is an old resident of Vancouver, long associated with politics, chairman of the Vancouver School Board, and a man whose knowledge of election practice and affairs would lead to the belief that he knew the provisions of the Elections Act, and was a man well qualified to act as a commissioner under the Act. Section 7 of the Act under which he holds his appointment as commissioner says:

"No Chinaman, Japanese, Hindu or Indian shall have his name placed on the register of voters for an electoral district, or be entitled to vote at any election."

The charge of perjury contained in the warrant issued for Rahim's arrest is declared to be based on the fact that in his application for registration he allegedly swore before Commissioner Flumerfelt in paragraph 4: "That I am in good faith a qualified elector in said electoral district."

**It is worthy of note in connection with the case of Rahim that it was Hon. W. J. Bowser who brought before the Legislature and caused to be passed, the amendment which specifically shut out Hindus from exercise of the franchise in British Columbia.** The Attorney-General took this action shortly after the invasion of Hindus commenced some years

ago. He realized the peril of allowing the franchise to Hindus, etc., and the amendment became law. The statute was subsequently declared to be intra vires of the powers of the Legislature on the test case carried to the highest courts.

## HINDU QUESTION IN THE BRITISH PARLIAMENT

MR. JOSEPH KING ASKED THE SECRETARY OF STATE FOR THE COLONIES WHETHER THE WIVES AND FAMILIES OF SIKHS, SETTLED IN BRITISH COLUMBIA, WERE NOW ALLOWED TO JOIN THEIR HUSBANDS; AND WHETHER THE PROMISE TO THIS EFFECT, GIVEN ON JANUARY 21, 1912, BY THE HON. MR. R. ROGERS, CANADIAN MINISTER OF THE INTERIOR , WAS NOW BEING ACTED UPON.

MR. HARCOURT, SECRETARY OF STATE FOR THE COLONIES: I HAVE NO INFORMATION AS TO THE ALLEGED PROMISE BY MR. ROGERS OR AS TO ITS BEING ACTED UPON.

Mr. King asked the Secretary of State for the Colonies whether his attention had been called to the case of Houssein Rahim, a British subject of Hindu descent, who for over two years had carried on business as a real estate agent in Vancouver; whether Houssein Rahim had been arrested and held to bail for 10,000 dollars for having voted at a recent election; and, whether, in view of the indignation occasioned by such proceedings among our fellow subjects of the Hindu race, he would make enquiries and, if necessary, urge representations upon the British Columbia Government.

Mr. Harcourt: My attention has not been called to the case referred to, but the law of British Columbia disqualifies Hindu from being placed on the register of voting. Sir Wilfrid Laurier at the Imperial Conference last year explained that (East) Indians had not and could not hope to obtain the right of voting.

Mr. King asked the Secretary of State for the Colonies whether, white men of Syrian, Calcian, Armenian, Polish and Chinese descent might become registered voters in the Province of Ontario, men of Hindu origin, however wealthy, respected, and long-settled in the Colony, were debarred from voting; and whether, with a view of allaying mutual suspicion in different parts of the British Empire and removing any sense of injustice, he would communicate with the Government of Ontario on this matter.

Mr. Harcourt: I am not aware that Hindus are disqualified from becoming voters in Ontario.

## JURY DISAGREES IN RAHIM CASE

After an absence of two hours and forty minutes an assize court jury empanelled to try Houssein Rahim, on 4th May, returned with the statement that they were unable to agree on a verdict. The vote was eleven to one for acquittal. Rahim was allowed to go on a promise to return should the Crown desire to renew the case.

In the opening of the case, Mr. George McCrossman moved that it be quashed on the grounds that the Hindu had committed no offence, the real blame being attached to the registrar who allowed the name to go on the list of votes. Mr. Justice Gregory ruled that Rahim must stand his trial for having his name on the list but that the charge of illegal voting was not valid.

There was no evidence to show that Rahim had ever appeared in person to make application for his name to be put on the voters' list. Mr. Geo. D. MacKay, registrar of votes, testified that the name came before him on an affidavit signed by Mr. W. Flumerfelt. Mr. Flumerfelt admitted signing the affidavit but said that he had never seen Rahim. Mr. Taylor, who appeared for the Crown, said that Rahim's signature on the application was enough to convict him.

Mr. Justice Gregory remarked that there was suspicion that Rahim was guilty of the act, but that the jury would not find him guilty on suspicion only. Mr. McCrossan contended that the crown had fallen down on their case. He refused to call any witnesses for his case, but asked the court to grant him permission to take the trial to the Court of Appeal should the jury render an adverse verdict. The permission was granted.

## KHALSA DIWAN SOCIETY BUILDS MORE SIKH TEMPLES

The Federal Government of Canada, the Provincial Government of British Columbia, the Mayor of Vancouver, H. H. Stevens, the Member of Parliament of Canada from Vancouver, the clergymen of British Columbia, the labour unions and even women organizations went on propagating to keep East Indians out of Canada but Sikhs going through such an opposition and hardship did not stop building their Sikh temples, organizing new branches of Khalsa Diwan Society, buying land and investing money in buying housing and commercial properties. They had their own real estate organizers and owners. Almost every Sikh owned some land in and around Vancouver and Victoria.

OPENING CEREMONY OF GURDWARA ABBOTSFORD, 1912

At Abbotsford, the branch of Khalsa Diwan Society was organized in 1911 and they began building a Sikh Temple in 1911. The foundation stone was laid by Bhai Balwant Singh and Bhai Ram Singh Dhuleta, the richest person of the Sikh community. He had landed property over 1,85,000 dollars worth at that time.

**INCOMPLETE BUILDING OF SIKH TEMPLE, VICTORIA**
Dr. Sundar Singh and Kartar Singh Hundal (Akali) standing infront of the building.

The branch of Khalsa Diwan Society Victoria was organized in 1908. They rented a house at Johnson Street for weekly congregation. Then purchased a piece of land on 1909. Prof. Teja Singh M.A. laid the foundation stone on 21 May (Tuesday), 1912.

The Khalsa Diwan Society had a temporary structure of the Sikh temple on the land of the Millside Mill. The largest number of Sikhs including Bhai Bhag Singh worked in the mill. Bhai Hari Singh M.A. was the priest of this branch. His salary was 36 dollars a month.

When Sikh of Victoria built a Sikh Temple, the place for worship, at Topaz Avenue, the mayor Beckwith of Victoria made a following statement:

"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 a danger. It makes them determined to bring in their friends and to demand rights of citizenship. This province and perhaps Alberta, too, is in danger of having a 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 that 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 Hongkong or Shanghai."

The mayor knew that Chinese and Japanese had their own Budhist temples. Some of them-orientals had embraced Christianity and they had their churches too. The Christians had their churches of their differenct denominations. Then why the mayor comes out against Sikh temples?

Against the poisonous views of mayor Beckwith of Victoria, Walter W. Baer who took part in religious procession and attended the opening ceremony of the Sikh Temple, Victoria wrote the following article in the 'Canadian Courier':

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 he 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 peoples that I shall write.

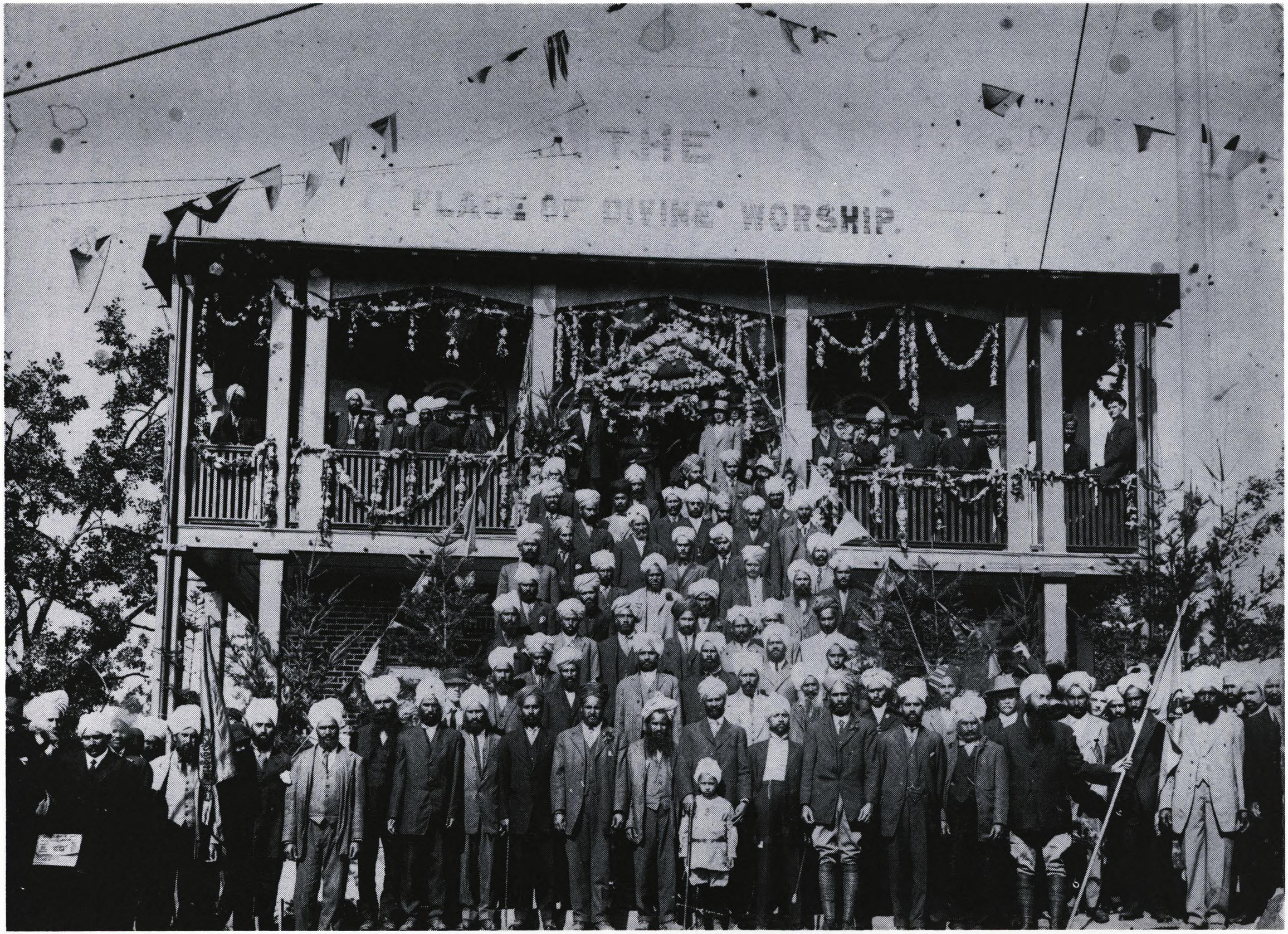
The Sikh Temple of Victoria is an institutional structure built after Hindu architecture, and though in no sense pretentious, is a most creditable sanctuary. The main building is 40x50 feet, built of red brick with a commodious basement room for recreation purposes, the whole established upon cement foundations. The "Upper Room" is the sanctuary, the part of the building specifically dedicated as an holy place. No partitions 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 the preparation of food. The sanitary arrangements comply with the civic by-laws. There are no chairs, pews or seats in the Temple or Worship room, as the worshipping Sikh sits 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 a people far from home, in a strange land which has not treated them justly and among a people to whom they are united by but 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 hath made of one flesh all the nations of the earth." It is the last rather than 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 both time and revolt from orthodox religion, to that of Martin Luther in Europe. There can be no doubt that "God hath revealed Himself in divers 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 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 willows and remorsefully ask, "How can we sing the songs of Zion in a strange land?"

The mornign of the festal day brought 800 Hindus from Vancouver and the Lower Mainland of British Columbia to share with their brethren in Victoria the glad event. The whole company, some 1,4000 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,




**OPENING CEREMONY OF SIKH TEMPLE, VICTORIA *(1912)***

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, Hakam 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 few 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 bearing of the men who are the backbone of the native Indian army. A few were in uniform of 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. Europeans and Sikhs alike removed their shoes from their feet before entering the Temple. The place being 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 sole remnant of the domestic memories of a numerous people who had been denied the right to bring their wives into 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 adoringly called himself 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 upon it designed to exclude Orientals, will people the province with half-cast children, and no one will venture to predict that this is better than 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.

— Walter W. Baer in the Canadian Courier.

## SIKH TEMPLE AT NEW WESTMINSTER

They needed their own land to build a Sikh temple in New Westminster. Bhai Bishan Singh of New Westminster offered his own land for this purpose. The Khalsa Diwan Society, Vancouver requested him to have a meeting with the members of the local branch of Khalsa Diwan Society.

Although the Sikhs of this area were talking for a long time to have their own Sikh temple and have been collecting money for this purpose every month. Then they built the first temple in New Westminster in 1913.

'The Sansar' by-weekly published in Panjabi and English from Victoria under the guidance of Dr. Sundar Singh, M.D. reported in the issue of October 5th, 1913, that management committee of the Sikh Temple, New Westminster was unable to celebrate the opening ceremony of the temple on 5th October and Sikh Sangat should wait for another date.

It seems that opening ceremony of the Sikh Temple was celebrated within the month of October, 1913.

**(Note:** The author of this book has the list of names and donations given at the following occasions):

1. For the expenses of Ottawa delegation
2. For the help of Prof. Teja Singh and his family. (25.12.1911)
3. Donation given for Vancouver Sikh Temple (27.12.1911)
4. Donation for Akand Path at New Westminster (30. 1. 1912)
5. Amrit Parchar - list of names including Bhai Piara Singh Langeri
6. Names of new management committee etc. (6.2.1912)
7. Monthly donation (25.3.1912)
8. To fight a case against deportation of ladies and children.

The Sikhs were working all over British Columbia. They laboured wherever they could find any type of employment. Wherever they worked, they had a small wooden structure for their congregation with the consent of their employer-at Eburn, Barnet, Harrison Mill, Nanaimo, Haney, Revelstoke, Wardner, Golden, Port Moody and Ocean Falls.

They sent their monthly donations to their head quarter, Khalsa Diwan Society, Vancouver and the leaders of the Vancouver community looked after the interests of the Sikhs of British Columbia.

The question of 'Direct Passage' and bringing the families to Canada were still unsolved. The deputation sent to Ottawa could not solve any of their problems. Therefore they decided to send a deputation to England and India to plead their case.

**SIKH TEMPLE, NEW WESTMINSTER (August 15, 1947)**
344 Boyne Street, New Westminster, B.C. Canada

Khalsa Diwan Society of California also built a Sikh Temple, in the city of Stockton in 1912. Foundation stone was laid down by Prof. Teja Singh M.A.

**SIKH TEMPLE, STOCKTON, CALIFORNIA (U.S.A.) - 1912**

# H. H. STEVENS M.P. ADDRESSES ANOTHER MEETING "HINDU IS FELLOW-SUBJECT NOT CITIZEN"

"The Hindus never did one solitary thing for humanity in the past 2,000 years and will not probably in the next 2,000." So said Mr. H. H. Stevens, Member of the Dominion House of Commons for Vancouver, B.C., at a meeting held in Oddfellows' Hall, Vancouver on May 3rd, 1912. Proceeding further the ardent Imperialist M.P. said:

"The Sikhs are continually harping about what they did in the Indian Mutiny. I do not wish to depreciate the Sikh's courage or loyalty, but if you look up British history you will find that at the time of the munity the Sikhs were between the devil and the deep sea. If they had not come to the assistance of the British and cast in their lot with them they would have been in peril of annihilation by the Mohammedans who stood 24 to 1 against them. The debt of gratitude rests more with the Sikhs than with the British."

"THEY CLAIM THE RIGHT TO COME INTO CANADA PARTLY UPON THE GROUND THAT THEY ARE FELLOW SUBJECTS AND FELLOW CITIZENS OF OURS. THEY ARE FELLOW SUBJECTS, BUT THERE IS A GREAT DIFFERENCE BETWEEN BEING A FELLOW SUBJECT AND HAVING THE STATUS OF A FELLOW CITIZEN. THE HINDU IS A BRITISH SUBJECT, BUT HE IS NOT A BRITISH CITIZEN. NEVER IN INDIA, UP TO THE PRESENT TIME, HAVE THEY EXERCISED THE PRIVILEGES OF BRITISH CITIZENS IN INDIA. WHY, THEN, SHOULD THEY BE ENTITLED TO BRITISH CITIZENSHIP HERE?" (APPLAUSE).

"The Hindus claim that they wish to settle in the Province of British Columbia to develop its wild lands. If they are serious why do they not go as pioneers into the hinterland of this country, where there are vast areas of fertile, rich and undeveloped land full of resources.

"The Hindu will not assimilate and thank God for it. The women in Toronto seem willing for men of India to marry our daughters but they shudder at the thought of seeking husbands for their girls among men of that country.

"The Hindus claim India is overcrowded. It has 141 persons to the square mile. Poor little England has 558 persons to the same area."

Mr. Stevens M.P. outlined the lumber industry in which men of dark skins were working in places which should be occupied by white men.

Mr. Stevens declared that the Eastern Canadians are absolutely ignorant of the problems which are before the people of this section. He said that the Hindus are not to be found in any numbers in Eastern Canada. If they were, he insisted, the attitude of the Eastern Canadians would be far different than it is at present.

He spoke of the argument advanced so often by the Eastern Canadians that this country needs settlers. To this he pointed out that the Hindus instead of getting into the country as pioneers hang about the cities, waiting to make an easy living and gather in the plums created through untold sufferings and hardships of the Anglo-Saxon pioneers who first came here.

He cited Natal as an example of how a province may be over-ridden with Hindus. He pointed out that in that province the commerce and the trade are controlled by the men who were but a few years ago brought to the country to aid in the work of developing the plantations.

He showed that the overwhelming numbers of the Orientals and Asiatics would in but a short time flood this country so that the whites would be crowded out in every industry and department of life.

The speaker stated that the Anglo-Saxon race was built upon moral ideals and principles which the Asiatics fail utterly to grasp. This was one of the reasons why the peoples of the two classes can not be fused. It was impossible mentally, morally, and physically.

MR. STEVENS EMPHASIZED THE STATEMENT THAT CANADA MUST CONTROL IMMIGRATION AND SEE THAT THE POLICY IS NOT MADE LESS STRINGENT. HE DECLARED THAT ALTHOUGH HE IS A FIRM BELIEVER IN THE UNITY OF THE EMPIRE AS WELL AS BEING A LOYAL CITIZEN, HE WOULD OBJECT TO THE LAST AND WITH AS MUCH POWER MENTALLY AND PHYSICALLY AS HE POSSESSED TO ANY CHANGE BEING MADE TENDING TO PERMIT OF UNLIMITED ORIENTAL (HINDU) IMMIGRATION EVEN IF DOWNING STREET INSISTED ON IT. HE MAINTAINED THAT HE WOULD PROTEST TO THE LAST BREATH."

Mr. Stevens is a specialist in the anti-Hindu compaign having taken part in it in Toronto, Ottawa, and Montreal. About the Sikhs he can speak from close quarters for he saw the valiant services they put for upholding the Empire in the Boxer rebellion in China in which Mr. Stevens also took part. Since the Sikhs came to Canada Mr. H. H. Stevens has sold quite a lot of real estate for them. In fact Mr. Bhag Singh whose wife is to be deported, dealt with Mr. Stevens, Apparently Mr. Stevens' loyalty does not look to color in making money by selling real estate to Hindus.

## HINDUS CHALLENGE MR. STEVENS TO CORROBORATE HIS STATEMENTS

The Hindus of Canada petitioned the Secretary of State for India to set aside the order recently issued by Ottawa for the deportation of two Hindu women and their children, who have been held by the authorities to be illegally in Canada. This action was taken on May 5th at a mass meeting of Sikhs at Vancouver Sikh Temple, Second Avenue West. In the opinion of the Sikhs, Imperial unity is threatened by the action of Ottawa in ordering the enforcement of unfair immigration laws. This is how they put the matter in a cable which the mass meeting ordered dispatched to the Secretary of State for India, London, England:

"Khalsa Diwan and UNITED INDIA LEAGUE, Vancouver, implore your office to stop deportation ordered by the Dominion government of two Sikh ladies and their children under wrong interpretation of immigration laws. This is gross breach of Imperial unity by attack on Sikh homes."

Having disposed of the matter of the women and children, the meeting turned its attention to H. H. Stevens, M.P., and his recent utterances to the effect that the Hindus were not desirable in British Columbia because they stick to the cities and are not willing to go on land. The feeling of the meeting in this matter were modestly explained by G. D. Kumar, when he said:

"Let Mr. Stevens study the history of the British. Where were the people of Great Britain 2,000 years ago? The Anglo-Saxon race is nothing but a part of the Caucasian race, which is the same as the Aryan race and we, the Sikhs, are proud to belong to such a race, which was highly civilized at the time when Great Britain's people were savages."

Mr. Kumar challenged Mr. Stevens to debate the subject. He said:

"The Sikhs have accomplished more in the five years they have been in British Columbia than any laboring class people of England, Italy or Russia have done. THEY DO NOT WANT TO STICK TO THE BIG CITIES. THEY ARE QUITE WILLING TO GO INTO TEH UNTRODDEN PARTS OF CANADA AND CULTIVATE THE LAND THERE, PROVIDED THEY ARE ALLOWED TO COME HERE. IF MR. STEVENS ACCEPTS OUR CHALLENGE AND GIVES US THE CHANCE TO SPEAK ON THE SAME PLATFORM WE WOULD BE GLAD TO ENLIGHTEN THE CANADIAN PUBLIC ON THESE POINTS."

It was also stated by Mr. Kumar that at the meeting Bhai Raja Singh, a member of the Sikh deputation which interviewed the Canadian Government recently protested against the speech of Mr. Stevens in which he declared the latter said the Sikhs helped the British at the time of the Indian Mutiny because they were in fear of being overwhelmed by the Mohammedans and not because of their love of the British.

Bhai Raja Singh declared that in aiding the British the Sikhs were not thinking of themselves, but they believed the treatment accorded the British families by the people was unjust and for that reason they protected the British at the risk of their lives.

# DEPUTATION TO ENGLAND AND INDIA

The Government of Canada knew pretty well that there was not any ship service from Calcutta to Vancouver, when Japanese and Chinese families were landing on the soil of Canada almost every month, the Sikh community could not understand why the Government of Canada forced restrictions against their families coming to Canada.

These two hurdles were discussed almost every week during and after the congregations.

On Sunday, December 29, 1912, a special meeting was called to discuss the duties of the deputation and to select the members of the deputation.

The Sikhs under the leadership and guidance of Prof. Teja Singh had built a Sikh temple in the city of Stockton (California). The Sikhs of Canada and United States had the same type of problems and usually used to meet and discuss their problems.

When it was decided that Canadian Sikhs should send a deputation to London and India, they invited Bhai Jawala Singh, a prominent Sikh from U.S.A. to discuss this matter.

A special meeting of the Khalsa Diwan Society was held on February 9, 1913 to select members of the deputation. Bhai Balwant Singh was selected unanimously by the congregation as well as by the executive of the Khalsa Diwan Society:

BHAI BHAG SINGH — President
BHAI MIT SINGH — Secretary
BHAI BHOLA SINGH — Member
BHAI UTTAM SINGH — Member
BHAI AMAR SINGH — Member
BHAI WARYAM SINGH — Member
BHAI BHAGWAN SINGH — Member

**BABA JAWALA SINGH THATIAN (AMRITSAR)**
One of the founders of Sikh Temple, Stockton, California

Another meeting was held on February 16, 1913. And with the help of Bhai Jawala Singh (U.S.A.), Bhai Nand Singh, a student from California, was selected as a member of deputation to go with Bhai Balwant Singh.

Bhai Narain Singh was added the third member of the deputation who volunteered to spend his own money for passage.

Bhai Balwant Singh Priest, requested the following two conditions:

1. that Bhai Waryam Singh should officiate as a priest in his absence, and
2. the same executive committee should function until the return of the deputation.

Both the conditions were unanimously accepted.

On February 22, 1913 a public meeting was held in Dominion Hall and the following resolution was passed unanimously:-

"Resolved that whereas the Dominion authorities have turned a deaf ear to our petitions and delegates requesting them to admit our families into Canada we the Hindustanis of Canada, assembled here in a mass meeting under the auspices of the United India League and Khalsa Diwan Society Vancouver, B.C. appoint Mr. Nand Singh Sehra, Balwant Singh and Narain Singh as a delegation to approach the Home Government in London to secure the primary and vital condition of our domiciled existence in this country and to remove disabilities on immigration, and further to seek the cooperation of the Indian Government and various other public organisations of India such as Indian National Congress and All India Hindu Sabha, the All India Muslim League, the Chief Khalsa Diwan and the Indian public at large."

## THE CLOSED DOOR IN CANADA

On 23rd June a mass meeting of the Hindus of Victoria was held in the Friends' Hall for the purpose of endorsing a resolution recently formulated in Vancouver and sent forward to the Hon. Robert Rogers and Hon. R. L. Borden at Ottawa. The resolution calls on the federal government to implement the promise made to an important delegation of Sikhs, which visited Ottawa last winter asking for a removal of the discriminating restrictions placed on Hindu

**BHAI WARYAM SINGH**
Spiritual leader and
Director of Guru Nanak Mines & Trust Co. Ltd.

immigrants coming into Canada. It will be remembered that the Borden government gave unqualified pledges to the delegation stating that the restrictions would be removed and justice done to the Hindus. This promise was telegraphed all over Canada and to India, and it was not for several months that it began to be apparent that the government apparently had no intention to carry out their promises.

Last week a meeting of Hindus in Vancouver formulated a resolution calling upon the government to keep its word. The meeting on June 23rd was to secure the added influence of the Victoria Hindu residents. The meeting was addressed by Mr. Bhag Singh, president of the Khalsa Society of British Columbia, and Kartar Singh, editor of the Khalsa Herald, a Hindu paper published by the Sikhs at Vancouver.

## EDITORIAL OF THE MONTHLY — THE ARYAN

## HINDU DEPUTATION TO ENGLAND

When the Hindu settlers in Canada sent a deputation to lay their case before the Canadian government at Ottawa, the Minister of the Interior, the Hon. Robert Rogers, promised them that the families of Hindus domiciled here will be admitted. That was on the 15th December last year, but up to now nothing seems to have been done to put into effect a pledge given by a responsible Minister of the Crown. At least the Hindus here are not aware of any steps taken by the Government to remedy this un-British and unfair regulation of forcible separation of wives and children from their husbands and lawful guardians.

The principal reason given by the politicians for debarring the families is so shallow and illogical that it cannot convince even a man in the street. It is said that the union labor men do not want the Sikhs. Now there are in Canada 133,132 members of trade unions all told. Does it mean that these members of unions control the political situation in Canada? Are they all unanimous in their opposition to Sikhs' families being admitted? (In this connection it is interesting to note that in the recent local woodworkers' strike the white workmen who are members of the unions appealed to the Hindus to join the strike, saying that their cause was one and the same.) What about the rest of the seven million people of this country? Are the labor men, like the politicians, in favour of letting in the Chinese and Japanese instead of Sikhs, who are British subjects? And further, have the farmers, the manufacturers, the merchants

**DEPUTATION TO LONDON**
Picture taken in London (England)
Seated — Bhai Balwant Singh, Bhai Narain (Chobdar) and Bhai Nand Singh Sihra (standing)

and the professional men no voice in this question in a democratic country like Canada? Is it humane, is it just, is it even politic to debar the admission of Sikhs' families whilst letting in as many Chinese as care to come to Canada? Why insult and discriminate against the Hindu, simply because he is a Hindu and happens to be born in India and not in Turkey or China?

The Sikhs held a meeting in the Vancouver Temple on the 30th June, when it was resolved to send a deputation to England to put this case before the British Government and the British public, as all attempts to move the Canadian authorities for British justice and fair play have been apparently of no avail. It does seem strange that out of all the

peoples coming to Canada the Hindus should be picked out as a special mark for whose benefit all sorts of un-British and unfair laws are resorted to by the politicians of this country.

Handwritten dairy of Bhai Balwant Singh shows that deputation left Vancouver by train on March 15, 1913 and reached Montreal on March 19, 1913. Upto that day Bhai Sahib kept account of expenses in dollars. On March 21, 1913 they left for London by ship and kept his account of expenses in pounds and shillings. They reached London on March 29, 1913. The deputation spent a day in Manchester and returned to London on March 31, 1913.

**HANDWRITTEN DAIRY OF BHAI SAHIB BHAI BALWANT SINGH (IN PUNJABI)**

ਸਾਮਾਂ

ਪ੍ਰਾ: ਰੀ: "ਵੈਨਕੂਵਰ ਤੇ ਮਾਰਚ ਮਾਸ ਖਰਚ ਕਰੀਤੇ

| | | ਡਾਲਰ |
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| 14-3-13 | ਸਾਮਾਂ | 525 |

ਖਰਚ

ਤੇਕਸੀਮੋਟਾਂ ਦ ਵੈਨਕੂਵਰ ਤੋਂ ਸ਼ੁਰੂ ਕਰਕੇ

| | | ਡਾਲਰ | ਸੈਂਟ |
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| 15-3-13 | ਗਾਡੀਖਰਚ ਸ਼ੁਰੂ ਤੋਂ ਟੋਰੀ ਦ ਖਰਚ | 2 | 70 |
| | ਸੈਂਡਵਿਚ ਚੀਜ਼ | | 20 |
| | ਪੇਪਰ ਅਖਬਾਰ | | 10 |
| | ਪੋਸਟ ਕਾਰਡ ਤੇ ਸਟਾਮਾਂ | | 25 |

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| | ਸ਼ਾਮ ਦੀ ਰੋਟੀ | 1 | 50 |
| | ਪਾਣੀ ਦਾ ਜੱਗ ਤੇ ਗਲਾਸ | | 35 |
| 16.3.13 | ਰੋਟੀ ਸੁੱਕਰੇ | 3 | |
| | " ਸ਼ਾਮ ਨੂੰ | 2 | 50 |
| 17.3.13 | " ਸੁੱਕਰ ਦੀ ਰੋਟੀ | 2 | 75 |
| | ਆਧਘਾਰ | | 30 |
| | " ਆਧਪਾਵ ਓਰੰਜ | | 40 |
| | ਸ਼ਾਮ ਦੀ ਰੋਟੀ | 2 | 35 |
| 18.3.13 | ਸੁੱਕਰ " | 2 | 45 |
| | ਸ਼ਾਮ " | 2 | 35 |
| | ਆਧਘਾਰ | | 20 |
| 19.3.13 | ਰੋਟੀ ਸੁੱਕਰੇ | 3 | 20 |
| | ਗੜੇ ਦੇ ਛਿਲਕੇ ਚਿਮਨੀ ਚੱਕਣ ਲਈ ਤੇ | 1 | 00 |
| | ਚੈਂਗਰ ਛਿਵ ਦੀ ਤੇ ਮਾਂਟਰ ਲਈ | | 30 |
| | ਬੁਸ਼ੀ ਤੇ ਚੈਂਗ ਛਵ ਦੇ ਕਿਆਰਿਆਂ | | 50 |
| | ਰਾਗ ਦਿਵਾ | | 55 |
| | ਗੱਸਿ ਪਟਵ ਕੱਟਵ ਚੰਤੋਰਾ | | 25 |
| | ਤਾਇਗੀ | | 25 |
| | ਟੋਟਲ | 21 | 45 |

ਕੁਲ ਜੋੜ

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| | ਪਿਛਲੇ ਸਫੇ ਦਾ ਟੋਟਲ | 21 | 45 |
| 1.3.13 | ਸ਼ਾਮ ਦੀ ਰੋਟੀ ਮਾਸਟਰੀਆਣ | 2 | 25 |
| | ਕਰਾਇਆ ਰੇਹੜਾ ਦੇਣ ਲਈ ਅਤੇ ਸੈਂਤਰਾ ਢਾਸਣ ਲਈ | 13 | 20 |
| | ਬੁਸ਼ੀ ਨੂੰ ਲਈ ਆਧਘਾਰ | | 50 |
| 20.3.13 | ਸੁੱਕਰ ਦੀ ਰੋਟੀ | 2 | 95 |
| | ਸੈਂਟਲਾਨ ਸਟੇਸ਼ਨੋਂ ਪੈਦਲ ਤੁਰ ਕੇ ਗੜੇ ਦਾ ਕਰਾਇਆ | | 90 |
| | ਆਧਘਾਰ | | 25 |

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| 24.3.13 | ਗੈਟੀ ਐਕਸੈਲ ਦਾਖਲੇ ਨੂੰ | | 25 |
| | ਗੈਟਕੂ ਰਾਖਸ਼ਾ ਅਤੇ ਹੋਰਾ | 10 | 25 |
| | ਪਟਕੇ ਤੇ ਸਟੇਸ਼ਨਰੀ ਗਡੀਰਾ | | 90 |
| | ਸਟੇਸ਼ਨੇ ਤੇ ਸਫਾਈ ਦਿਤਾਸਫਾਈ | | |
| | ਕਿਤਾਬ ਦਰਿਆਂ ਨੂੰ | 1 | 45 |
| | ਜਮਾਖਰਚ | | 30 |
| | ਸਰਾਸਦਿਤੇ ਸੰਤਰਾ ਮਾਲਟੇ | | |
| | ਨੂੰ | | 18 |
| | ਤੇਲ ਕੇਲਾ ਕੁਲੀ | | 60 |
| | ਸੰਤੂ ।। ।। | | 25 |
| | ਸੂਟਕਟਾ ਰਸ ਕਲਮ ਪੁਰਾਣ | | 25 |
| | ਟੋਟਲ | 61 | 93 |

ਪਾਰਥ
ਸਿਮਰਿਗਾਂ ਦਾ ਹਿਸਾਬ

ਪੰਤ ਸਿਮਰਿਤ ਸਿੰਘ

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| 29.3.13 | ਜਲਾਸਦਿਤੇ ਤੇਰਾਖ ਸਾਫ ਦਾਖ ਨੂੰ | 11 | |
| | ਇਸ਼ਨਾਨ ਕਰਨ ਦਾਖ ਨੂੰ | 3 | |
| | ਚਿਮਟੇ ਦੇ ਹੌਰ ਘਰਨ ਦਾਖ | | |
| | ਅਤੇ ਤਾਰੇ ਧਾਮ ਨੂੰ | 25 | |
| | ਕੁਝ ਘਰੇਲੂ ਦਾਖ ਤੇ | 2 | |
| | ਟੈਸਟ ਨੂੰ ਤੇ ਮਾਸਟਰ ਨੂੰ ਅੰਡੇ ਲਈ | 2 | |
| | ਅੰਡੇ ਗੰਢੀ ਦਾਖ ਨੂੰ ਸਟੇਸ਼ਨ ਤਕ | 2 | 6 |
| | ਮਾਸਟਰ ਸਿਮਰੇ ਨੇ ਕਿਤਾਬ ਬੈਗ ਲਈ | 1 | |
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| | ਮੈਟਰ ਦਾਖ ਨੂੰ | 1 | |
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| | | ਪੰਨਾ ਪਿਛਲਾ ਜੋੜ | | |
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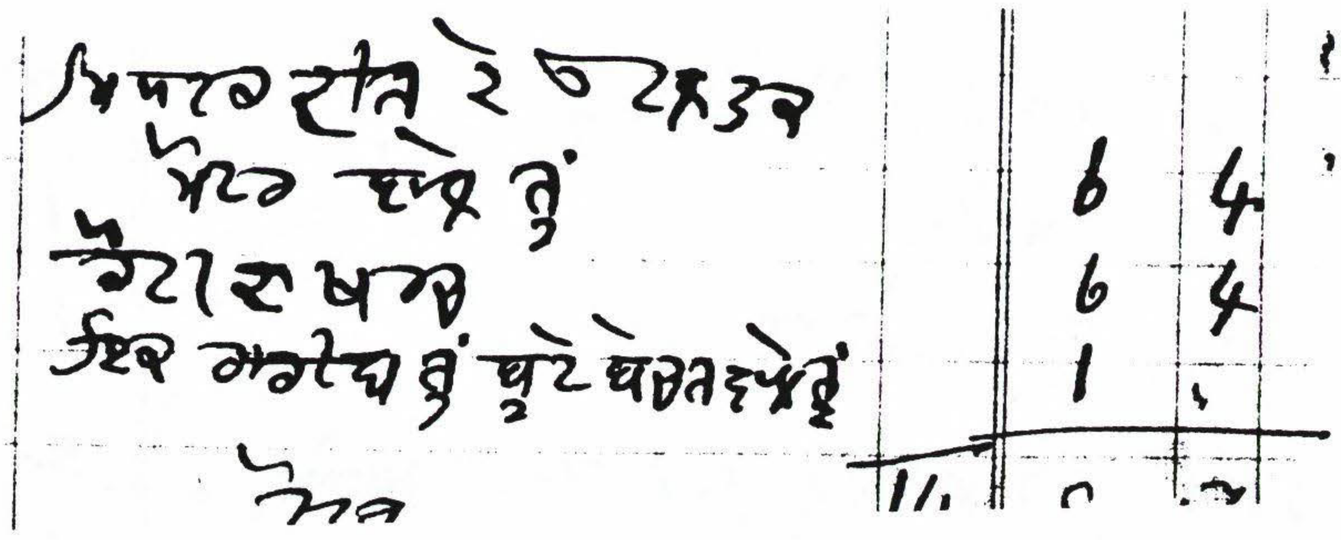


They tried to have a meeting with the Minister of Colonies but minister put two hurdles in their way - that Canadian authority was the proper authority to redress their grievances and Nand Singh being non-Canadian could not be included as a member of the deputation.

Instead of Minister of Colonies the deputation met his A.D.C. Sir Dunlop Smith on May 14, 1913. Bhai Nand Singh acted as an interpreter and not as a member of the deputation. Sir Dunlop Smith wrote:

"Bhai Balwant Singh and Bhai Narain Singh were very respectable persons and their grievances were genuine but they were told that he could not do anything because proper authorities to redress the grievances were the government of Canada and the government of India.

With the help of Indian residents of London, the deputation held a meeting in the Caxton Hall on the 14th May, 1913 which was presided by Sir Mukerjee Bhowangree. Bhai Nand Singh and Bhai Balwant Singh explained their grievances.

They tried to have another meeting with the British authorities but it did not work out.

They left London for Bombay on May 28, 1913 and reached Lahore on July 6, 1913. There, they tried to meet leading members of all the societies. They had a public meeting in Bradlaugh Hall, Lahore on August 4, 1913. Many prominent members took part in the meeting.

The deputation had a meeting with Sir Michael O'Dwyer, the Governor of Panjab. in 1925, he wrote a book titled: "India As I Knew It" (1885-1935) and wrote more than a page about the Canadian Sikh deputation:

"In the summer of 1913, three Sikh delegates came from Canada to the Punjab. They were really advance agents — though we did not know this at the time — of the **Ghadr Party.**

"Their ostensible object was to arouse public opinion in India to the hardships of the Canadian immigration laws. They held meetings throughout the Province, some of which were attended by many men of undoubted loyalty. But after a time the tone of these meetings changed. Instead of reasonable criticisms of the immigration laws, the speeches became menacing and inflammatory. At this stage I sent a warning to the delegates that if this continued, I would be compelled to take serious action for the Province was then in a state of high tension as the result of the Delhi and Lahore outrages and the increasing communal friction."

The delegates on this asked for an interview with me. I had a long talk with them and repeated my warning. Two of them were oily and specious; the manner of the third seemed to be that of a dangerous revolutionary. They wished to see the Viceroy, and in sending them on to him, I particularly warned him about this man. They returned to Canada about the beginning of 1914. A year later, after the **Ghadr** storm had burst over the Province, we discovered that these three men had actively, but secretly, been spreading sedition in the Punjab. All three took a prominent part in the subsequent rebellion. One of them was arrested by the United States Authorities in 1914, for smuggling arms to Indian revolutionaries in Canada, but seems to have escaped. He was next heard of as a Ghadr leader and a German agent in the Far East, engaged in pushing the revolutionary movement in Burma and Siam. He was arrested by the Siamese Government in 1915, deported to India, tried in the second Lahore conspiracy case, for murder, rebellion, etc., and sentenced to death."

"The man I had warned Lord Hardinge against turned out to be one of Har Dayal's most trusted lieutenants. He had been a prominent member at the banquet held in SanFrancisco on 25th December, 1912, to glorify the outrage on Lord Hardinge two days before. Yet a few months later this scoundrel appears before Lord Hardinge under the disguise of a peaceful delegate!"

"THE MANNER OF THE THIRD SEEMED TO BE THAT OF A DANGEROUS REVOLUTIONARY" and "YET A FEW MONTHS LATER THIS SCOUNDREL APPEARS BEFORE LORD HARDINGE UNDER THE DISGUISE OF A PEACEFUL DELEGATE" — O'Dwyer used these words "dangerous revolutionary" and "scoundrel" for Bhai Balwant Singh, the leader of the deputation.

# VANCOUVER INDIAN DELEGATION MEETS LORD HARDINGE

The delegation had a brief meeting with Lord Hardinge, the Viceroy of India in Delhi, on December 20, 1913 and presented the following charter of demands:

TO
HIS EXCELLENCY:

THE RIGHT HON'BLE CHARLES HARDINGE,
**BARON HARDINGE OF PENSHURST, G.C.B., G.M.S.I., G.C.M.G., & C.,**
VICEROY AND GOVERNOR-GENERAL OF INDIA

MAY IT PLEASE YOUR EXCELLENCY:

We the undersigned Indian subjects of His Imperial Majesty, George V., King of the United Kingdom of Great Britain and Ireland and all Dominions beyond the Seas and Emperor of India, as representing the inhabitants of the Punjab of all communities and creeds, crave leave to approach Your Excellency with this humble memorial in connection with the disabilities and hardships suffered by our countrymen in Canada under the operation of the Canadian Immigration Laws, which have been described to us by the three delegates of the Indian Settlers in Canada who have been sent to Indian to represent those disabilities and hardships before the Government of their Home Country and its people.

2. This is not the first occasion when reports of the sufferings of our countrymen in Canada have reached this country. For some time past, these sufferings have been reported to India in private letters as well as in newspapers from Canada, and we are sorely touched and grieved to learn that our brethern abroad should have been subject to so much pain and anxiety in a country which owes allegiance to our own Sovereign and Liege Lord, and the laws of which, therefore, they are bound to honour and obey.

3. There are at the present moment about 4,500 Indian subjects of His Majesty resident in the Dominion of Canada, almost entirely in the Province of British Columbia. With the exception of three only, all these Indians are male adults, for if not by direct prohibition, at any rate by indirect manipulation of the immigration regulations, even wives and children of our brethren in Canada, who have already acquired a Canadian domicile, are debarred from entering the Dominion, and the three females who have succeeded in getting in, have been allowed to do so only after considerable struggle, as will appear from paragraph 12 below.

4. We may mention here at the start that our countrymen in Canada have not only acquired a Canadian domicile, but have already invested in real estate and business in British Columbia a good round sum of seven million dollars, or 21 million rupees. They have their own dwelling houses and other property in the cities of Vancouver, Victoria and thereabouts, as well as their own farms and lands on which many of them are settled as peasants and agriculturists. They have also built four temples of their own in 4 different cities in British Columbia, and have already spent on these buildings sums not less than a lakh and a quarter of rupees. They have thus acquired a stake in that country which it is impossible for them to abandon.

5. It seems also necessary to mention here that most of the Indian Settlers in Canada, comprising a majority of about 90 per cent, are Sikhs by religion, and many of them are retired soldiers who have seen active service in the defence of the British Empire both in India and abroad, and wear medals awarded to them for conspicuous acts of bravery in campaigns within and without the boundaries of India, wherever the British Empire needed the services of brave, loyal, and devoted soldiers.

6. In addition to the above, we are proud to be able to say that the Indian immigrants in Canada have, by their industrious, regular and steady habits, temperate and thrifty living, pleasant and straightforward manners, won the good opinion of all disinterested people of Canada, and are in considerable demand by employers as willing and reliable workmen, whether in summer or winter, in rain or snow-fall. They have completely adapted themselves to, and are in perfect harmony with, their surroundings, have done nothing to create any economic dislocation by lowering wages, and have always been considered **good** and **loyal** citizens of the Empire. In this connection we beg to quote below the words of a well-known Canadian writer, Mr. W. W. Baer, in the **Victoria Daily Times:—**

> "The present Hindu (Indian) population of Canada numbers about five thousand souls, all men... They are industriously employed in the many forms of manual labour for which they appear to have both special adaptation and desire... They are well adapted to the conditions, they are in harmony with their surroundings, they are well-thought of an in demand... **They have no foreign allegiance to forswear** (like the Chinese and the Japanese), and nothing could ever compel them to be other than British subjects. As many times before they fought for the Empire and their forefathers laid down their lives in defence of the British Sovereignty, so they would again and for no other."

7. In spite, however, of all that can be said in his favour to the above and similar effect, and has been said by Mr. Baer and other Canadian public men, the British Indian subject of His Majesty has no status in

Canada, either as a British subject or as an immigrant. While **aliens,** like the Japanese and the Chinaman, are practically welcomed as immigrants, under treaties entered into the Dominion Government with their respective countries, and every facility is afforded them for settling in the Dominion and acquiring the rights and privileges of citizenship, the whole tedency of the present Canadian Immigration Laws is not merely to keep out the further influx of Indian immigration, but even to expatriate those who have already entered and settled there. A few facts will make this clear, and show how unreasonable and opposed to all principles of justice and constitutional policy is the treatment meted out to British Indians in a country which flies the British flag.

8. The current of Indian immigration into Canada began in 1905, and till the year 1907 the Indian immigrants were unmolested by the Canadian authorities, so that in 1905-06 their number rose to about 6000. But since the advent of 1907 steps began to be taken to shut the door completely against further comers and to make things as uncomfortable as possible for those already settled in the country. To begin with, a scheme was brought about in 1908 to effect the wholesale transportation of the Indian Settlers to British Honduras, which was in need of labour, by offering them plausible terms which were not only to reduce them from free immigrants to the level of indentured coolies, but also to considerably reduce their earnings. The Indians saw through the scheme and declined in a body to accept it, so that it had to be dropped. But since then harassing and humiliating restrictions began to be imposed upon the Indians which have placed them on a footing **lower** than that of the Chinese, and Japanese, and other alien immigrants.

9. The most oppressive and unreasonable of these restrictions is what is known as the "**Continuous Journey Clause,**" which practically excludes any new Indians from landing in Canada, and then old resident Indians from calling over their families. The clause forms part of the regulations appended to the Canadian Immigration Act, and is a Privy Council Order, No. 920, promulgated by the Governor-General in Council on the 9th May in 1910, though executively it had been put in operation since 1907. It runs as follows:-

> "At the Government House at Ottawa, Monday, the 9th day of May, 1910. Present:— His Excellency in Council. His Excellency in Council is pleased, under the authority of Sub-Section 1 of Section 38 of the Immigration Act of 9 and 10 Edward VII., to make and doth hereby make the following regulation:— From and after the date hereof the landing in Canada shall be and the same is hereby prohibited of any immigrants who have come to Canada otherwise than by **Continuous Journey** from the country of which they are natives or citizens, and upon through tickets purchased in that country or purchased or prepaid in Canada."

Th absurdity, not to say wrongfulness, of this order may be judged from the fact that it is physically impossible for Indians to comply with it, for the very sufficient reasons (a) that there is **no direct Steamship Service** between India and Canada, and (b) that **no** Steamship Company's Office in India **will issue through tickets** to Canada. There are reasons to believe that in the latter respect the Companies are acting in pursuance of some private understanding with the Canadian Government. Apart from its cruel effect upon the families and friends of the Indian immigrants in Canada, Your Excellency may be pleased to consider the constitutional validity of such an order, for a law is a mere pretence when it prescribes impossible conditions.

10. There is another regulation, promulgated in Privy Council Order No. 926, also dated May 9th, 1910, which at first sight seems to make it possible for Indian Settlers in Canada to bring their families, although it does not include them within the privileges afforded to the Chinese and the Japanese by special treaties. The apparent effect of this regulation, however, is neutralised by the Continuous Journey Clause above referred to, the terms of which, as has been shown, it is impossible to comply with. The order runs as follows:-

> "At the Government House at Ottawa, Monday, the 9th May, 1910. Present:— His Excellency in Council. His Excellency in Council is pleased, under the authority of Section 37 of Immigration Act of 9 and 10 Edward VII., to make and doth hereby make the following regulation:— No immigrants of Asiatic origin shall be permitted to enter Canada unless in actual and personal Possession in his or her own right of 200 dollars, unless such person is a native or subject of an Asiatic country in regard to which special statutory regulations are in force or with which the Government of Canada has made a special treaty, agreement, or convention."

Owing to special treaties with Japan and China, 400 Japanese are admitted each year on showing that they possess 50 dollars each in their own right, in specie or negotiable securities, which Chinese are admitted **without any restriction as to numbers** on payment of a head tax of 500 dollars each. In the case of Indians, who live under the British flag and have therefore no special treaty to protect their interests, even the poor chance afforded by this clause fo bringing their families by showing possession for 200 dollars per head, is rendered nugatory by the absurdity of the Continous Journey regulation.

11. That there is a further Privy Council Order, No. 924, dated 9th May 1910, which allows **alien immigrants** to enter Canada with their families on their showing possession of certain sums of money for each member of the family, and under this regulation Immigration Officers are even authorised to exempt any immigrant from the operation of the money conditions under certain circumstances, as follows:-

(a) The immigrant, if a male, is going to assured employment at farm work, and has the means of reaching the place of such employment; or
(b) that the immigrant, if a female, is going to assured employment at domestic service, and has the means of reaching the place of such employment; or
(c) That the immigrant, whether male or female, is of one of the following descriptions, and is going to reside with a relative of one of the following descriptions, who is able and willing to support such immigrant and has the means of reaching the place of residence of such relative:-
  (1) Wife going to husband;
  (2) Child going to parent
  (3) Brother or sister going to brother;
  (4) Minor going to married or independent sister;
  (5) Parent going to son or daughter.

But unfortunately the benevolent intentions of this clause are wholly nullified so far as Indians are concerned by the addition of one fatal setence at the end, namely:—

**"These Regulations shall not apply to immigrants belonging to any Asiatic race."**

One may think that here is no distinction made in favour of the Chinese and Japanese, and that the ban falls equally upon all Orientals; but the interests of the Chinese and Japanese are protected by the special treaties already referred to, under which they may bring any likely numbers of the members of their families.

12. The effect of the above-quoted clauses is that while a Chinaman or a Japanese can freely bring his wife and as many of his offspring or relations, male or female, as he desires to Canada, if an Indian subject of His Majesty were to do the same, he would be guilty of an offence against the law of the land and his dear and little ones would have to be deported back. As a matter of fact, a large number of cases of hardship have occurred since these vexatious regulations were enforced, and the victims have had to pay the penalty of costly litigation (besides endless harassment) in the Supreme Court of British Columbia. The following are a number of instances in point:—

Mr. Nathu Ram managed to get a through 3rd Class ticket from Calcutta to Vancouver in the year 1910, before it seems the Steamship Companies had strictly adopted the new rule, but at Hong Kong, where he had to change the boat, the unlucky man got the 3rd class ticket changed for a second class one on payment of the excess fare. He was not allowed to land because the authorities maintained that he had not a through ticket from Calcutta to Vancouver, with the result that he was made to return by the same boat.

Mr. Hira Singh, an ex-soldier of the King, who has settled in Canada, came to India to take over his wife and child. On return he was admitted, being a Vancouver resident, but his wife and child were forcibly detained, although not deported, on producing a cash bond of 1,000 (Rs. 3,000) pending the decision of their case in the Supreme Court of British Columbia. After three months' fight in a Court of Law they were **admitted as an act of grace.**

The cases of Mr. Bhag Singh, the President of the Khalsa Diwan Society and President of the Guru Nanak Mining and Trust Company Limited, who had once served in the 10th (Indian) Lancers, and of Mr. Balwant Singh, the high priest of the Sikh Temple at Vancouver, and at one time a soldier in the 36th Sikh Infantry, were similar to that of Mr. Hira Singh. Both of these gentlemen had to produce cash bonds of 2,000 dollars (Rs. 6,000) pending the trial in the Supreme Court. It was only after a prolonged litigation of more than 3 months that their families were allowed to land in Vancouver, and that too not by right, but as an **act of grace.**

The family of Mr. Hakim Singh, one of the Directors of the Guru Nanak Mining and Trust Company Limited, Vancouver, B.C., who once served in 19th Bengal Lancers, and who is a man of vast property in the city of Vancouver, were waiting in Hong Kong for **the last two years** in order to get a through ticket to Vancouver. We learn now from the 'Sansar' newspaper (organ of the Canadian Indians), published at Victoria, B.C., and dated the 20th July 1913, that they have at last been allowed to land in Canada and join Mr. Hakim Singh, by an order of the Minister of the Interior, dated the 16th July 1913, issued as another **act of grace.**

Mr. Husain Rahim, who had settled in Honolulu (Hawain Islands), and is now the Managing Director of the Canada-India Supply Company, Limited, visited Canada as a tourist. Whilst there, he made up his mind to stay in Canada. The immigration authorities objected and instituted legal proceedings against him, in which, however, they were twice defeated. Later Mr. Rahim exercised his right of citizenship to vote in the Mayor's election. To nullify his vote a case was filed, which the authorities afterwards withdrew for reasons best known to themselves. Mr. Rahim had to incur an enormous expense of money in these litigations, approaching to about Rs. 9,000 or Rs. 10,000.

Mr. Vishnu Pingle went to study in Canada. He was not allowed to land. He went to Seattle in the United States of America, where he was admitted. It is an irony of events that while the Dominion Government impose unbearable restrictions on Indian immigrants, Foreign Governments like that of the United States **admit** Indian students on showing 50 dollars and after the necessary medical examination.

In the above cases the inconsistency, if not the irrationality, of the law is noteworthy in that what it was bound to concede as a matter of right on grounds of common humanity, which is the basis of all civilised legislation, was converted into an **act of grace**, so as not to create inconvenient precedents. Your Excellency's memorialists may take leave to observe in this connection that this inhuman treatment of the weaker sex and forcible breaking of family ties, which may be applied only to criminals as a penal measure, is wholly unworthy of the legislation of a civilised country.

13. That disheartened by this state of things, the Indians in Canada, through their representative Associations the United India League and the Khalsa Diwan Society, Vancouver, appointed a delegation to wait on the Hon'ble Mr. R. Rogers, Minister of the Interior, at Ottawa, who gave them the assurance that their representation regarding the admission of their wives and children "shall be immediately attended to, and the other parts also settled in a just and straightforward manner." Over a year and-a-half has elapsed since then, and the Canadian Immigration Laws stand as before, while no reply has been vouchsafed to the repeated reminders of the Indians regarding the fulfilment of the Hon'ble Mr. Roger's promise. This procrastination of the Dominion Government, evidently meant to put off the matter indefinitely and take the heart out of the Indians, ultimately compelled the latter to take steps to have their grievances represented before the Imperial Government in England and their own Government in India. This is the origin of the deputation which has been referred to at the beginning of this memorial. The delegates were in London in summer last, and had a successful public meeting of Englishmen and Indians held at Caxton Hall on the 14th May, presided over by Sir Muncherjee M. Bhownagaree, K.C.I.E., ex- M.P. Amongst those present were General Evatt, Sir James and Lady Wilson and Mr. J. B. Pannington, and messages of sympathy and regret at inability to attend were received from Field Marshal Earl Roberts, Lord George Hamilton, Lord Ampthill, Lord Sydenham, Lord Lamington, Lord Kinnaird, Dr. Rutherford M.P., Mr. Ramsay Macdonald M.P., the Right Hon'ble Mr. Amir Ali, the Hon'ble Mr. G. K. Gokhale and others. The following resolution was unanimously passed at the meeting, and copies were sent to the Imperial, Canadian and Indian Governments:—

> "That having heard the delegates from Canada, authorised by the British Indian residents there to represent in England and India the case regarding prohibition against immigration resulting from the operation of Privy Council Order, No. 920, generally known as the **Continuous Journey Clause,** this public meeting concludes that the order in question has practically the effect of **preventing** any single native or citizen of India from going to Canada, inasmuch as there is **no direct passenger service** between the two countries and Steamship Companies refuse through booking; it not only stops immigration altogether from India to Canada, but has the effect of placing the present Indian settlers in Canada to great hardship by precluding them from calling over their wives and children; that the order in question thus operates most unjustly towards the loyal Indian subjects of His Britannic Majesty, and that this meeting urges upon the Imperial, Canadian and Indian authorities, the advisability of repealing it, or exampting the people of India from its operation."

Before the above meeting was held the delegates had an informal interview with Sir John Anderson, Permanent Under Secretary to the Colonial Office. Both in this interview as well as by a letter addressed previously to Sir William Wedderburn, Bart. President of British Committee of the Indian National Congress, who was acting on their behalf, the delegates were informed that the Secretary of State for the Colonies could not deal officially with the grievances sought to be brought to his notice, unless he was informed that the facts had been represented to the Government of Canada, and was supplied with a copy of the reply made by the Dominion Government; also unless the said Government had been acquainted with the intention of the

delegates to represent the case to the Colonial Office. It has been stated above in this memorial that the Indians in Canada received nothing but a verbal and general assurance, referred to in paragraph 13th, from the Hon'ble Mr. R. Rogers, Minister of the Interior at Ottawa, that their representation submitted by the delegation which waited on him would receive due consideration; and that no reply was given to the repeated reminders of his promise addressed to the Hon'ble gentlemen by means of resolutions passed at various public meetings of the Indians. The delegates in London were, therefore, not in a position to satisfy the condition required by the Colonial Secretary, and as they were hopeless of obtaining any reply from the Canadian Government, informally begged Sir John Anderson to get one through the Colonial Office and have the case settled there. There the matter dropped. The delegates now humbly beg leave to place their case before Your Excellency's Government through this memorial.

14. Your Excellency's memorialists beg respectfully to sumbit that the grievances of their Indian brethren in Canada or in any other part of the world are the grievances of the Indians at large, and the memorialists appeal to Your Excellency as the rightful protector of the Indian's interests and defender of his rights to take up the question and devise the necessary measures of relief. As has been stated above, the most oppressive clause in the Canadian Immigration Regulations is the **Continuous Journey Clause,** and pending any representation that may be made by Your Excellency's Government of this and the other points noted in this memorial to the Imperial Government or the Government of Canada, the Steamship Companies having offices in India may at all events be asked to issue through tickets to Canada to Indians wishing to proceed to that country. This the Steamship Companies may be called upon to do by reason of the protection they enjoy at the Indian ports, under pain of withdrawal of the same, and also by reason of their general obligations as public carriers. Your Excellency's attention is respectfully invited to this aspect of the question.

15. That Your Excellency's memorialists furhter beg leave to submit that His Majesty's Indian subjects have naturally the same rights to live, move about, and carry on any legitimate trade or profession in any part of the British Empire, as inhabitants of other parts of the Empire have, and **actually do enjoy, in this country.** This is a glorious privilege accorded to them by the gracious Proclamation of Her Majesty Queen-Empress Victoria of blessed memory, which has abolished all distinctions of race, colour and creed among British subjects and which Indians cherish as the **great charter** of their rights and liberties. With the struggle for existence increasing in this country, those Indians who strike out a path for themselves in other lands, without transferring their allegiance to any Foreign Power, and set an example to their countrymen of bettering their prospects by similar enterprise, render, Your Excellency's memorialists venture to submit, an economic service to their **mother country** for which they deserve every help and encouragement from their Government. The countries to which the emigrate are in actual—nay, urgent— need of their services, as is evidenced by the value they place on their labour and the large numbers of immigrants of other nationalities, less desirable than themselves, to whom all facilities for settling are given. This is most conspicuously the case in Canada, as is shown by the extracts from the writings of Mr. Baer already quoted, to which may be added the following:-

> "Altogether, my opinion is that of the several racial types who have crossed the Pacific Ocean to participate in our great toil of reducing this Western Province to its final productive power the **Hindu** (Indian) **is the most desirable,** and I cannot say that he is in any sense undesirable."

Mr. Baer futher writes:-

> "Though one of ourselves in his **loyalty** to the British Empire and his **constitutional adaptation** to our forms of Government and our institutions, he is, in some respects, the least permitted to avail himself of the advantages of these"...
>
> "A Chinaman may come here, acquire property, send home and bring one, two, or three of his wives with him and live in polygamous relations with all of these, and we do not raise any protest. The Hindu (Indian) is a monogamist by tradition and practice, as faithfully so as the Anglo-Saxon. Yet he is not permitted to bring his wife to this country, and no child of his may come near enough to smile into his eyes."

It may be noted here that while the Chinese and the Japanese find no difficulty in getting out their naturalization papers after three years' stay in Canada, no Indian has yet been able to do so owing to obstacles thrown in his way.

16. In conclusion, Your Excellency's memorialists may be permitted to refer to the fact that 90 per cent of the Indian immigrants in Canada are Sikhs, many of whom have served with credit in the British Indian Army, and that wherever the Sikhs go they carry with them their loyalty to the British flag for which they are always ready to lay down their lives as their fathers have done before. In the second place, the Sikhs are pre-eminently a community of agriculturists and handicraftsmen, and they carry into other lands within the British Empire their industry, enterprise

and skill which has so largely contributed to the agricultural and industrial prosperity of the Punjab. Wherever the Sikh goes, therefore, he is **an asset** of the British Empire which the latter can always count upon. The Sikhs in Canada have their families, relations, and friends in Indian to whom the fortunes of those abroad are of intense and vital interests, as they are also to Indians in general. It is submitted that for the sake of these loyal and peaceful subjects of His Majesty, as much as on the larger principles of justice and fairplay, the Government of India may be pleased to interest itself in their behalf and take the necessary steps for the redress of their grievances. The deep loyalty of Indians to the British Raj springs from the consciousness that the British maxim **pareminence** is that of equal justice and fairplay. Under the aegis of the British ideal of justice, Indians only seek for equal chances with their fellow-subjects in other parts of the Empire, so that they may legitimately feel the pride of being citizens, in th full sense, of the Great Empire over which the sun never sets. And Your Excellency's memorialists earnestly hope and pray that as the Vicegerent of His Imperial Majesty, placed over the millions of India to protect their interests and defend their rights, Your Excellency may be graciously pleased to take up this Canadian Indian Immigration problem with a view to a peaceful, happy and early solution.

## THE HINDU QUESTION IN THE CANADIAN SENATE

On June 2nd, 1913, in the Upper House Senator Bostock brought up the question of Hindus in Canada, and a report that they were being ill-treated. He quoted figures to show that some five thousand had come to Canada. He stated that they were not adapted to Canadian conditions or Canada's climate and approved of the arrangement made by Honourable Mackenzie King with the British Government, which has practically stopped all Hindu arrivals in Canada since 1908. The Government of India expressed its appreciation of the action of Canada. The present Government had not given the attention it should have to an application by the Hindus in Canada to be allowed to bring in their wives. The result was that agitators in India had stirred up feeling.

Senator Douglas said, he had been in India for many years and had practical experience with the Sikhs. THE ACTION OF BRITISH COLUMBIA TOWARDS THE SIKHS WAS UN-CHRISTIAN, UN-BRITISH AND UN-GRATEFUL. The Sikhs were splendid men who had fought under the British flag. To inflict upon these men the cruelty of depriving them of the association of their wives was a thing unworthy of any part of the British Empire. In British Columbia the question was not one of race, but of labor organizations. The Canadian climate was not suitable to these men, and he would advise them to stay at home; but those who came should not be deprived of their wives and children.

Senator Davis said it was strange that a citizen of British India should not be allowed to travel in any part of the British Empire. The Province was not against all classes of Oriental labor. Last year 7,705 Chinese came in paying $500 head tax each, or $3,450,000 of which British Columbia got about one and three-quarter millions. The Province wanted the money for some Chinese, but they did not want Sikhs who were brave men. There seemed to be every reason to follow the example of the United States and exclude Chinese altogether. The Sikhs might as well be allowed in.

Senator Cloran condemned the treatment of the Sikhs.

Senator Power said he hoped the Government would do something which would prevent the Sikhs returning to India boiling with indignation against Canada. It seemed to be un-British to say such men should not be allowed to enter Canada or any other part of the Empire for which they had fought. At the coronation he had seen Sikhs marching in the same procession with Canadian soldiers.

Hon. Mr. Lougheed said the range of discussion was wide and had dealt not only with the Hindus, but the Chinese question. Senator Lougheed said that the law of India forbade emigration of its people, yet between 1904 and 1908 and late Government had permitted over 5,000 of them to enter Canada. If wives and children were excluded, it was the late Government which has excluded them. If the climate of Canada was harsh to Sikh men, how much more reason was there to prevent the women and children being exposed to it. More than half of the Sikhs had already left Canada. The late Government had made the financial arrangement for division of the head tax money with British Columbia. If there was any blame the present Government was not entitled to it. The question of Oriental immigration was one of the most difficult with which Canada had to deal. Its difficulty was shown by the experience which the American Government was having with California and the Japanese. It would be difficult to fly in the fact of the sentiment of the Pacific province and British Columbia was against the admission of the Hindus. The application for the admission of Sikh women and children had been made to the late Government. The whole matter was under consideration.

## HINDUS HOLD PUBLIC MEETING IN VICTORIA

A public meeting of the local Hindus was held in The Victoria Sikh Temple on Tuesday 3rd June. Nearly all Hindu residents of Victoria and vicinity attended. The meeting was held to consider the debate held in the Canadian Senate and as given in the morning papers of that day. The speakers of the evening said that they could not understand the plea of cold climate put forward by the Senators. The Sikhs came from The Punjab where the climate was cold enough and moreover most of the Sikh settlers in Canada had been here for 8 or 9 years and thus got acclimatised. They could not understand why if a man was allowed to settle in Canada that his family was not permitted to enter this country. It was against all laws of morality. Canada had broad acres to be tilled and the Sikhs were capital farmers. Although the Dominion sends a lot of money to Europe in inviting immigrants who were not exactly suited to farm work, it was strange that Sikhs who had fought loyally for the British Raj were not admitted. One speaker agreed with Sir M.M. Bhownuggree when he said in a recent protest meeting in London that if the Canadian Government would redress the grievances of the Sikhs who were British subjects it would lead more surely to the strengthening of Canada and of the Empire than would half-a-dozen Dreadnoughts.

Mr. P. Karam Singh addressing the meeting said that they were met there to devise plans and claim their rights as citizens of the Empire. Even Paul a subject of the Roman Empire could travel freely in all parts of that Empire. Surely in this present age to draw a certain line like King Canute of old "Thus far and no further" was absurd.

Bhai Kartar Singh and Ishar Singh also spoke on this struggle for justice and primary human rights. They said that united and organised efforts will remove the ignorant prejudice against the Sikhs which was found in Canada. It was resolved to send telegrams to the Senators who took part in the debate in the Senate and also to request the Borden Government to fulfil their pledge.

A copy of the telegram was handed to The Sansar and is as follows:-

In a public meeting held today in the local Sikh Temple it was resolved to sincerely thank you for taking action on our behalf in bringing to the notice of the Canadian people, the difficulties under which the Sikhs our fellow citizens of the British Empire labour under in Canada. We hope that the present Government will deem it, politic to fulfil their pledge given us in November 1911 regarding the admission of our families.

## HINDUS HOLD PUBLIC MEETING IN VANCOUVER

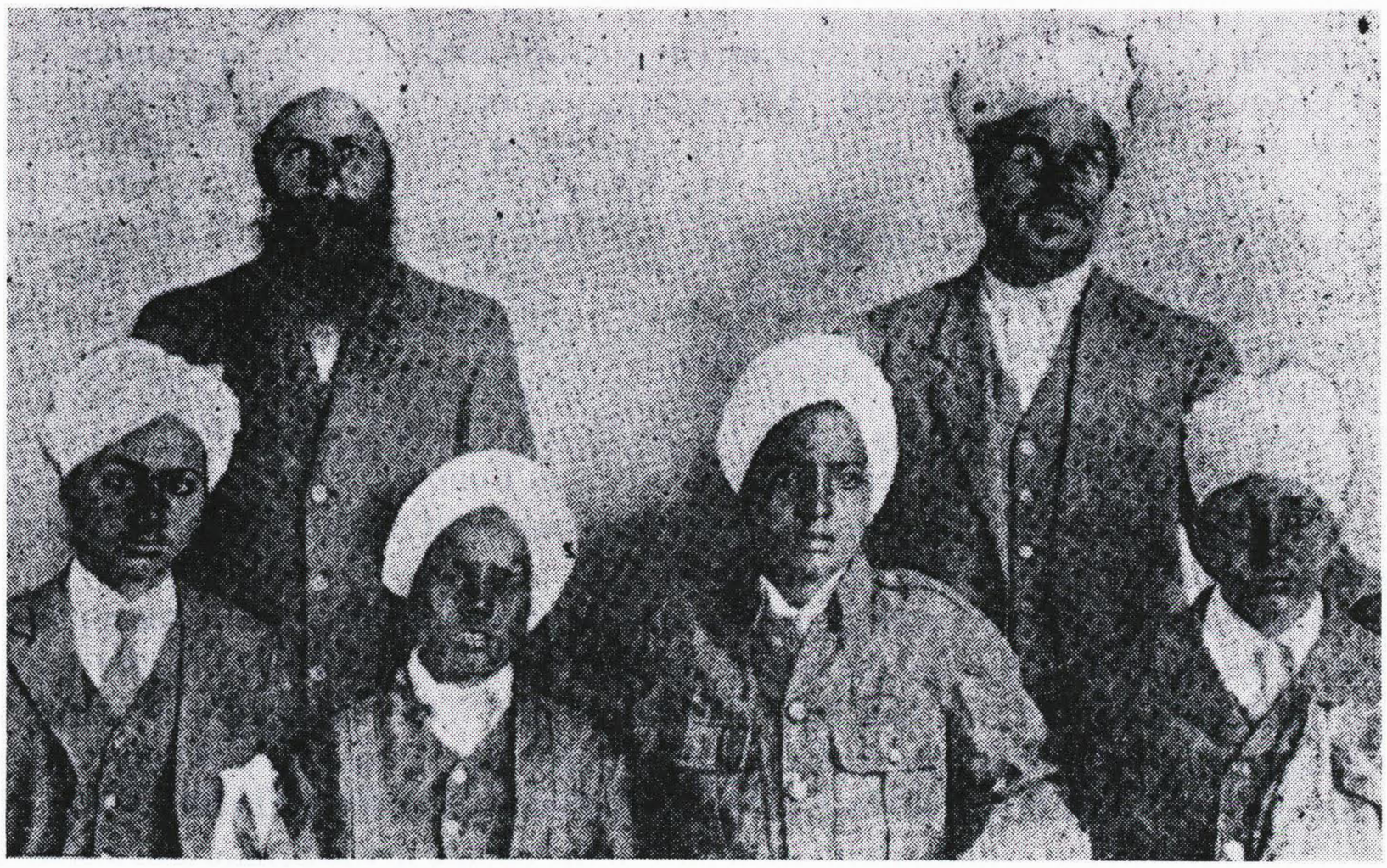
A public meeting of Hindu residents of Vancouver, B.C. and neighbouring towns was held in the O'Brien Hall on Sunday the 15th June 1913. The hall was packed to the doors and at 4:30 P.M. the meeting was called to order. Mr. Raja Singh proposed and Bhai Bhag Singh seconded that Dr. Sunder Singh be appointed to the chair. But on his declining the honour conferred on him by his countrymen he said that it would be better if they appointed a Vancouver Hindu to preside at this gathering. The president addressing the meeting said it would be better for Canada even on economic grounds to let the Hindustanis be allowed to have their families here with them. Another speaker said if their primary rights asked for by in their repeated petitions and resolutions to the Canadian Government were ignored and refused much longer the people in India will have to retaliate against Canadians in India for sheer self-defence and self-preservation of the Hindu nation. At present the Canadians and their manufactured goods had free entry to India. Further on he said if Australia and South Africa excluded the Hindus, put slights on them wounded their self-respect means must be sought for enforcing their primary rights as citizens of the British Empire. Other speakers also addressed the meeting on somewhat similar lines and resolutions asking the Canadian Government to fulfil their pledge regarding the admission of the Hindus' families and the continued co-operation of Hindustanis and others "in this most vital question affecting curselves, our homes, our little ones and which is a standing disgrace to India, to Canada, to Great Gritish Empire as a whole" were passed unanimously.

## A SIKH WIFE AND TWO SONS DETAINED AND RELEASED

On 29th July a local Sikhs' wife, her two children and other six Hindustanis arrived at Victoria, B.C. by the Japanese steamer Sado Maru. They came from Calcutta direct to Canada thus satisfying the Government regulation. After all the passengers had left they were taken to the immigration shed and detained there. Four of the men who had a Canadian domicile and who went to India for a visit, were released but the Sikh family was still in the Detention shed.

After two days detention on 1st August Inder Singh, Pala Singh, Mrs. Surta Singh and her two young sons were released by the immigration authorities.

THE FOLLOWING WERE ALLOWED TO LAND WITHOUT RESTRICTION:



**THE SANSAR (September 6, 1913)**

**FIRST ROW: Mangal Singh, Thakar Singh, Hari Singh, Tara Singh**
**SECOND ROW: Badan Singh Kahri, Bhan Singh Kotli, Mangal Singh is the brother of Badan Singh Kahri, Thakar Singh, Tara Singh and Hari Singh are relatives of Sewa Singh, village Namana. Badan Singh and Bhan Singh were Canadian domicile returned from India. They were allowed to land without any restriction on 29th July, 1913.**

## DEPORTATION OF BHAI BHAGWAN SINGH

Bela Singh, a staff member of the Vancouver branch of Immigration of Canada visited India and while coming back, managed to bring Bhai Bhagwan Singh with him in June, 1913. Bhai Bhagwan Singh served as a priest in Penang Sikh Temple (The first Sikh Temple built outside India) for some time. This temple commiittee was under the control of British Government of Malaya. Then he left for Hong Kong and served in the Hong Kong Sikh Temple for about three years. He was well educated, orator and gifted poet.

Among his own countrymen, Bela Singh was considered a traitor. He had his own group of East Indians to work as informers for him. Some people were afraid of him. Some others needed his help to get their friends and relatives waiting at Singapore, Hong Kong and Shanghai to come to Canada. His immediate boss was William Hopkinson, an Anglo-Indian (English father and Indian mother). He was born in India, therefore, he could speak a bit of Panjabi and Urdu.

Bela Singh's ulterior motive was to use Bhagwan Singh against the authorities of the Sikh Temple, Vancouver, he could not get along. His gang members were collecting monthly money from those, who were helped by William Hopkinson and Bela Singh.

Bhai Bhagwan Singh stayed with Bela Singh for some time. Then he began attending congregations in the Sikh Temple but refused to inform the activities of the authorities of Khalsa Diwan Society. After sometime Bhai Bhagwan Singh realised the ulterior motive of Bela Singh and walked out. He made some speeches and Khalsa Diwan Society liked his sermons and passed a resolution to offer him a job of priest. Bela Singh and Hopkinson became furious.

They got him arrested on the charges that he travelled on the false passport under a false name. The Khalsa Diwan Society got him released on a bail. They appealed for Habeas Corpus on his behalf.

Malolm Reid, the Inspector of Immigration Department, Vancouver and William Hopkinson were distant cousins. Both of them were deadly against Bhai Bhagwan Singh because instead of becoming an informer he joined the Khalsa Diwan Society. They were ready to deport him at any cost. They feared that if on the basis of habeas corpus, he stays in Canada, the Department of Immigration will be insulted. They hatched a plot. William Hopkinson and Bela hid themselves in the dark and sent their man in the temple to ask Bhai Bhagwan Singh to come out because one

of his friends was waiting outside. As soon as he came out, the immigration men jumped on him, tied his legs and arms, threw him in a boat at the middle of the night.

**BHAI BHAGWAN SINGH — Famous poet and orator**
Deported from Canada in 1913

When Malcolm Reid was asked why did he not wait for the habeas corpus proceedings, he replied:

"The Immigration Department has orders from Ottawa and need not be bound by the telegraphic order of habeas corpus by justice Morrison of the Supreme Court."

Bhai Bhagwan Singh was deported on November 19, 1913. He left his ship in Japan and came back to U.S.A. after a few months.

**(There are two different stories about his arrest and deportation)**

## DR. SUNDAR SINGH AND KARTAR SINGH JOIN TOGETHER WITH IMMIGRATION DEPARTMENT TO DEPORT BHAI BHAGWAN SINGH

There was another reason for quick deportation of Bhai Bhagwan Singh. The only Panjabi paper 'The Sansar' was owned and controlled by Dr. Sundar Singh and Kartar Singh Akali (Hundal). One or two pages were edited by Dr. Sundar Singh and Panjabi part of the paper was edited by Kartar Singh.

They did not have any capital and financial assistance coming from donations and subscription. One day, after the congregation Bhai Bhagwan Singh brought up a point that the paper did not represent the community point of view, therefore, the financial assistance should be stopped. This point brought a clash between Dr. Sundar Singh, Kartar Singh on one side and Khalsa Diwan Society on the other.

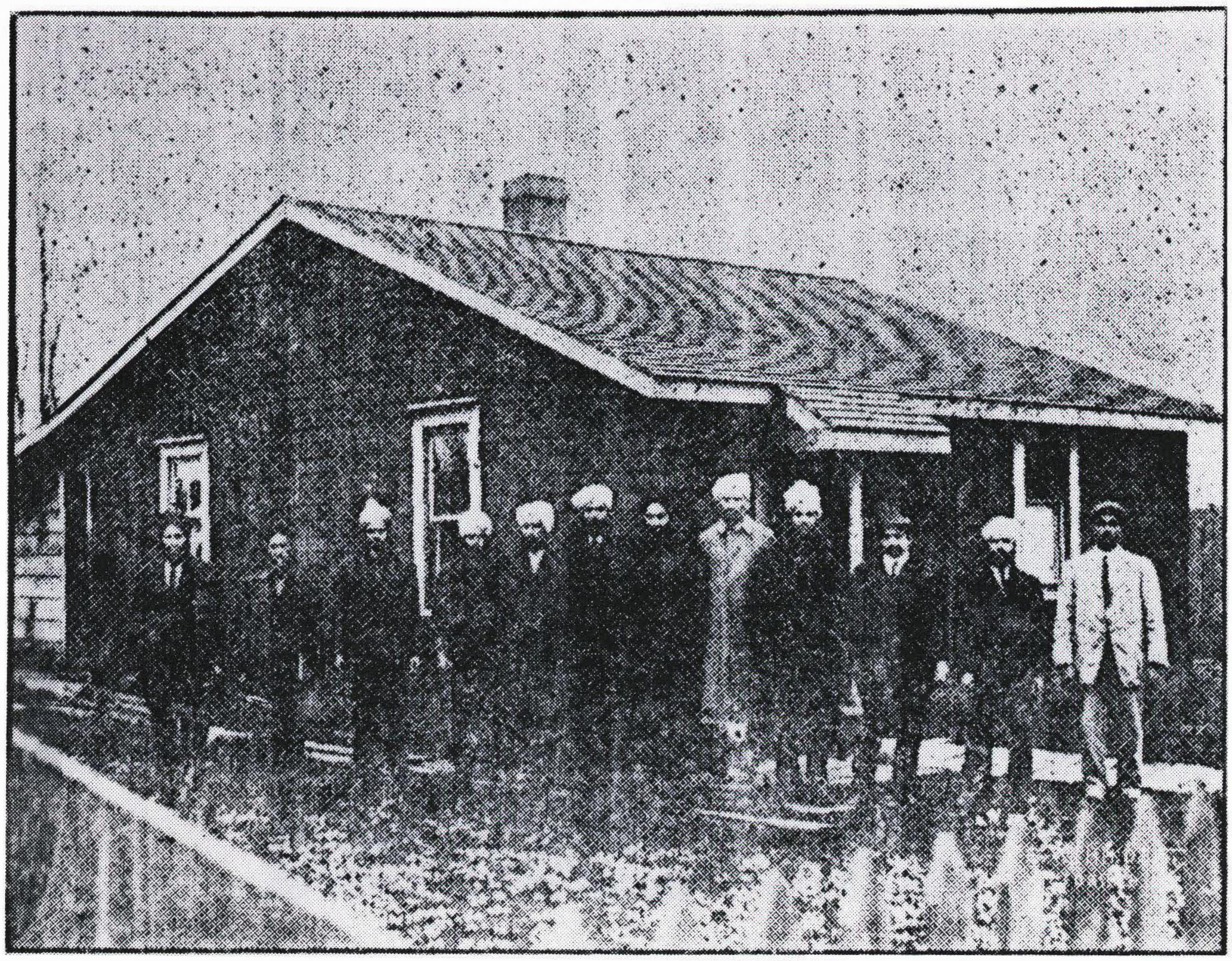
The following issue of the paper came out very aggressively against the authorities of Khalsa Diwan Society and The Guru Nanak Mining and Trust Company Ltd. The whole Sikh community became furious and stopped financial assistance. The case was registered in the law court about the ownership of the paper.

Now William Hopkinson and Bela Singh found an opportunity to create another friction in the community. The immigration as well as editors of the paper had one common cause to get rid of Bhai Bhagwan Singh. They joined against the Khalsa Diwan Society.

They formed a new organization called UNITED INDIA ASSOCIATION and announced the names of the directors of the new organization and published a photograph of the directors in their paper 'The Sansar.'

Here is the photo and names of the directors:

# UNITED INDIA ASSOCIATION



**RIGHT TO LEFT : (1) Piara Karam Singh, Treasurer, (2) Sohan Singh President (3) Chhaja Singh (4) Udham Singh (5) Sham Singh (6) Rur Singh (7) Kartar Singh Akali (8) Phuman Singh (9) Bhan Singh (10) Dr. Sundar Singh Secretary (11) Battan Singh (12) Labhu**
Harnam Singh and Bachan Singh not in the picture

NEW MEMBERS:

Bhagwan Singh Langeri, Bishan Singh Magror, Haria Langeri, Bawa (Baboo) Singh Litter (Right hand man of Bela Singh) Labh Singh Gobindpur, Amar Singh Barhian, Diwan Singh Bundala, Hardial Singh Sandham, Indar Singh Mahalpur, Bela Singh Jain (Hopkinson's right hand informer and staff member of Immigration Department), Basant Singh Basrampur.

(Issue of 'The Sansar' of December 20, 1913)

The following reports were published in 'The Sansar' of 20th November and 20th December, 1913:

## DEPORTED DESPITE PROTEST

After a most dramatic legal struggle B. Bhagwan Singh was put aboard the SS. Empress of Japan on 19th November and deported on the ground that he had obtained access into Canada on false representations. There was an exciting scene at the wharf as the ship pulled away, for up to the last minute it was contended with the utmost spirit by the prisoner's legal representative, as well as a number of his fellow countrymen, that he should go free, and that the action of the immigration authorities was high handed. About a dozen of Victoria's stalwart policemen stood by during the altercation and prevented any attempt at rescue.

The history of the Bhagwan Singh case is of exceptional interest especially in the latter chapters. Arriving in Vancouver, some six months ago, he was immediately arrested on the charge stated above and since that time his appeal has engaged the attention of the authorities at Ottawa. While on his way to Victoria to be shipped on board the Empress of Japan and deported to Hong Kong, a writ of habeas corpus was issued by Judge Morrison and conveyed by wireless to the Princess Alice and delivered to Mr. Reid, the immigration officer, who however, ignored it for reasons which he has reserved.

## ANOTHER WRIT ISSUED

Yet another writ of habeas corpus was issued this time by Mr. Justice Murphy in Victoria at the urgent request of Mr. J. E. Bird, Bhagwan Singh's legal representative and was served upon Captain Dixon Hopcroft' of the Empress and Mr. Reid the immigration chief, who was personally conducting the deportation.

Captain Hopcraft, upon finding himself confronted with the writ on one hand and the declaration of the immigration official on the other, insisted that he should have the benefit of legal advice before deciding either way. He accordingly consulted with Mr. Thornton Fell and afterwards assented to the deportation.

Mr. Reid stated in rebuttal of the habeas corpus pleas that he was acting under orders from Ottawa. On the other hand, Mr. Bird asserts that the whole transaction is outrageous and unheard of.

## EXCITEMENT OF S.S. ALICE

In making the passage from Vancouver to Victoria the Princess Alice had a most eventful trip. When the wireless message announcing the issuance of the habeas corpus order from Mr. Justice Murphy reached the ship there was a danger of a personal conflict between the Hindus on board and the immigration officers. The officers under Mr. Reid refused to recognize the order or to comply with it and kept Bhagwan Singh out of sight.

Mr. Reid, the immigration official who conducted the deportation, left for Vancouver last night, but Mr. Bird, the representative of Bhagwan Singh remained in Victoria in order to see the Attorney-General respecting the act.

Mr. Bird himself tells a graphic story of the day's proceedings. In speaking to The Colonist late last night on the subject he said: "I obtained an order for habeas corpus some weeks ago from Judge Morrison in Vancouver and I did not serve it because there was an appeal pending in the case against Bhagwan Singh from the decision of the immigration board. Mr. Reid, the immigration officer at Vancouver, promised me that he would not attempt to deport Bhagwan Singh until he gave me an opportunity to serve the order. It appears that he got the result of the appeal from Ottawa yesterday. He called me up on the phone and asked me to send Bhagwan Singh over at one o'clock, and I understood him to say that he wanted to renew his bail. He was out on $2,000 bail, and the rule of the Department is that the men shall report to headquarters periodically. I sent him down as requested, and so far as I can gather he was released and his $2,000 was returned to him, and as he turned to walk out of the office he was arrested by policemen, handcuffed, and taken down to the Princess Alice at the wharf which was ready to leave for Victoria."

## BHAGWAN SINGH CASE

A motion for an attachment for contempt of court on Malcolm J. Reid immigration inspector at Vancouver, B.C. was begun in the Supreme Court. Bhai Bhagwan Singh a well-known Sikh priestwas forcibly deported by M.J. Reid and his assitants on the Empress of Japan on 19th November despite the service of two writs of Habeas Corpus granted by Judge Morrison and Judge Murphy Mr. McNeill the counsel acting for Bhagwan Singh had charged that Bhagwan Singh had been arrested and deported by Inspector Reid in spite of an obligation he had entered into with counsel, under a pretence that he was required to have his bail renewed at the immgration shed. When the writ was served on Inspector Reid, he said in term of the greatest contempt that he would not obey any order of the Supreme Court of British Columbia said Mr. MacNeill. Counsel said that Bhagwan Singh was bundled on to the ship and that he was brutally treated after being placed aboard the vessel. Pledges whether given by responsible Ministers of the crown or mere inspectors have apparently no weight in Canada.

## SIKHS WERE 100 PERCENT CLEANER

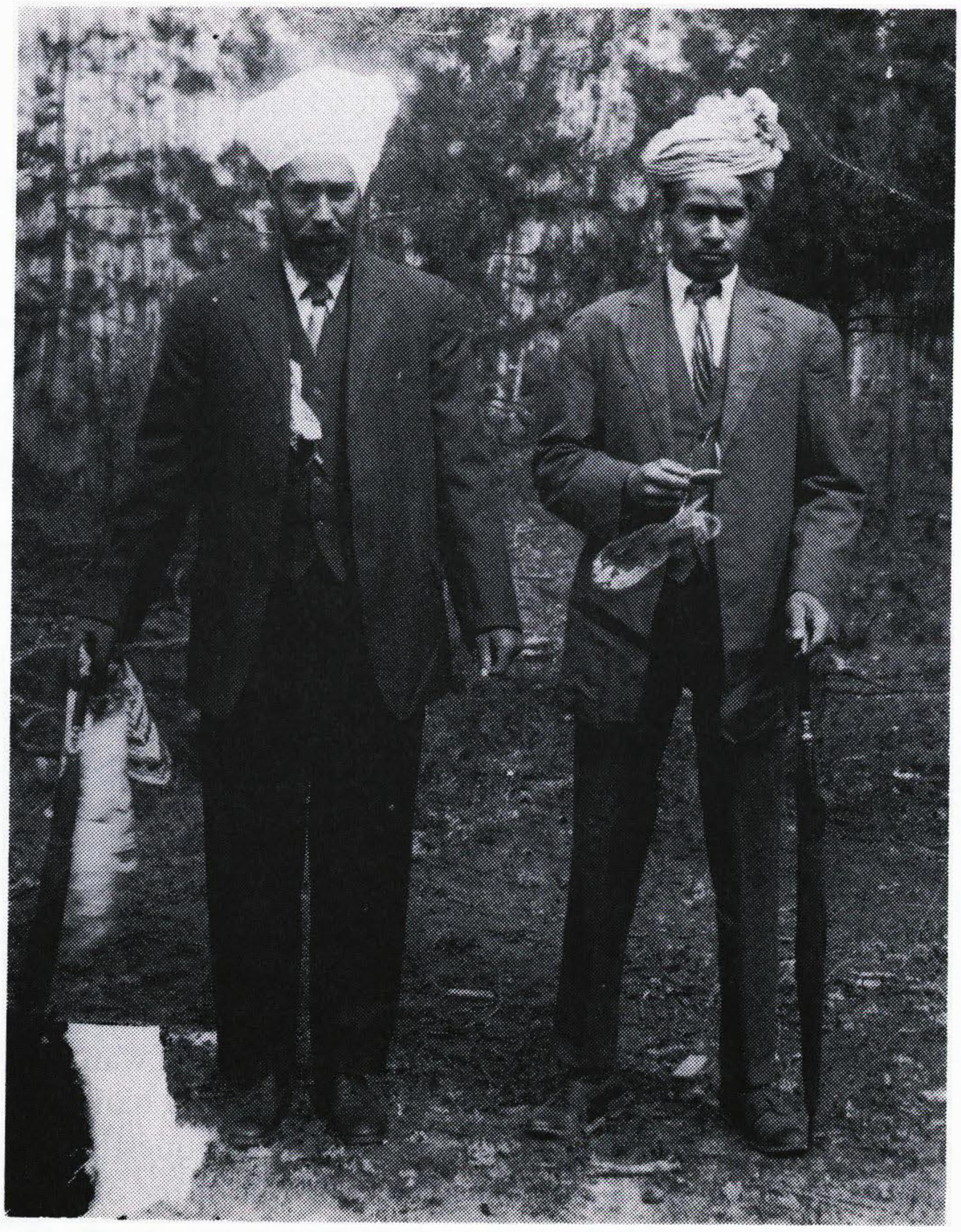
It was a custom among white people to call non-whites unclean and filthier. They did not know that every Indian had a bath everyday before taking breakfast.

Most of the Sikhs were soldiers. Even before coming to Canada, they were used to dress like Europeans. A small number of Indians leaving Hong Kong or Shanghai for Canada, also had made-to-measure three-piece suits. Still they were called filthier and unclean because of their non-white skin.

Bhai Balwant Singh Priest and Bhai Bhag Singh President of the Sikh Temple Committee had issued an order that nobody should attend the congregation unless one had a bath. Bhai Narain Singh was appointed a Chobdar to check everyday on the entrance of the congregation hall.

There was another extraordinary order that while going out, everybody should be well dressed in three-piece suit, should have an umbrella with him and well-polished pair of shoes. Everybody was supposed to obey these instructions. Another instruction was that if one can afford, should have a pocket watch too.

To prove this we produce a picture of two mill workers, employed in East Kootney area.



**WELL DRESSED TWO SIKHS IN EAST KOOTNEY (1913)**

About the cleaniness of the Indian immigrants, Dr. S.H. Lawson, the surgeon of two ships the 'Monteagel' and the 'Tartar' wrote that:

"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 particularly to SIKHS - and I am not exaggerating in the least when I say that they were 100 percent cleaner in their habits and freer from diseases than the European steerage passengers."

## WHITEMAN'S JUSTICE

1. Bhai Bhag Singh was the real leader of the Sikh community. He was the president of the Khalsa Diwan Society and President and Managing Director of Guru Nanak Mining and Trust Company. This Trust had many shareholders in California. Whenever he crossed the border of United States to visit his friends and shareholders, he was followed by Hopkinson and Bela Singh's henchmen. Immigration authorities wanted to get rid of him using fair or foul means.

On 30th September, 1913, Bhai Bhag Singh was ordered to be deported by the immigration authorities at Vancouver, B.C. for entering Canada under misrepresentation. He was released on $2,000 cash bail.

2. Copy of a letter which explains itself:

VANCOUVER CITY SCHOOLS
CENTRAL SCHOOL
VANCOUVER, B.C.

OCT. 2, 1911

TO WHOM IT MAY CONCERN: If the three Hindu boys wish to continue school here it will be necessary for them to remove their turbans and conform to the usual customs of the school.

Yours very truly,
William G. Gourie
Principal

To object the ruling of the principal the editor of 'The Sansar' wrote the following note to express his views: "As the wearing of the turban is a part and parcel of the Sikh faith and removing of it is national dishonour, we appeal to the various Sikh societies and the Chief Khalsa Diwan to take up this matter with the educational authorities here. All resolutions protesting against the above order should be addressed to the Minister of Education, Parliament Building, Victoria, B.C."

3. Mr. Batan Singh, who on account of serious accident had his leg amputated went to the local United States Immigration Office as he wanted to go to Seattle, Washington, to have his artificial leg properly adjusted. The U.S. Immigration Official treated him very harshly and without giving any reason whatsoever would not allow him to go to U.S.A. In fact it is alleged that Mr. Batan Singh was practically thrown out of the immigration office and such has been the experience of other Hindus. Hopkinson was the real culprit behind the harsh action taken by the U.S. immigration officials.

**(Note - During the crisis of Komagata Maru on 31st of May 14, 1914 he donated all his savings of two thousand dollars to help his countrymen, passengers of the steamer and to fight for justice).**

# CANADIAN — SIKH DEPUTATION IN INDIA

The deputation received the following reply from the office of the Viceroy January 21, 1914: "We have been corresponding with the British Minister of India but because of the anti Indian public opinion in Canada our efforts are not bearing the desired fruit. I regret that I am not in a position to assure you of sure success. We shall continue making all possible efforts."

Bhai Nand Singh Sihra had published the following article in the 'Modern Review' August 1913 under the title of 'Indians in Canada' explaining the grievances of his people in Canada. On the basis of this article O'Dwyer branded him as one of the rebel and his article seditious.

## "INDIANS IN CANADA"

by: NAND SINGH SIHRA

### A PITIABLE ACCOUNT OF THEIR HARDSHIPS BY ONE WHO COMES FROM THE PLACE AND KNOWS THEM.

A regular leader of the "Modern Review" must be well aware of the fact that Indians outside India are working under a great many disabilities perceiving which one is very much upset and his heart palpitates with feelings of love and sympathy for the Indians. The instinctive tendency for emigration transmitted from generation to generation from our early forefathers of the old Aryan civilization down to us always asserts itself in the mind of the Indian. He does not care for facility or obstruction, trouble or danger, happiness or sorrow, but following the dictates of his wandering instinct he is led away from his dear ones. In this respect our bold peasantry, the greatest pride of the Indian Nation, are the pioneers, and lead the day in this twentieth century—the era of the social, economic and political changes and advancement all over the world. It was the revival of this ancient element which took away thousands of our compatriots to all parts of the world even so early as far as 30 to 40 years back.

Thus after the Boxer troubles in China, and even sometime before that, many Indians emigrated to the near and the far East and practically settled in Malay States, Hong Kong, Shanghai, the interior parts of China and the Phillipine Islands, towards the South they reached Australia, New Zealand and Fiji, etc., till the doors were shut against them. This was effected in such a way that nobody could ascertain how it was brought about. Most of the

people settled in these places are from amongst the agricultural classes of India. When one thinks deeply over it, one quietly comes to the conclusion that there must be much that is wrong with the circumstances of agricultural occupation which compells them to desert their farms and go across the waters to any place they can reach for mere existance—inspite of so many irrigation projects launched and completed in India by the Government. This is a question which has so often been put to the writer for answer by some of the prominent members of British Parliament in England during his last visit to that country.

While these people were living and working for their livelihood on the Chinese coast and round about it, they were brought into touch with some parts of the new world by the daily steamships going back and forth from Hong Kong and the Phillipine Islands across the Pacific waters. Through these Liners they came to know that there was a very large field and scope of work for those who would proceed to that land of cosmopolitan inhabitants. Thus a few of them, in the beginning, who were of a more enterprising spirits, took up the chance and proceeded to Canada which was waiting as it were for the immigrants to share the toil of reducing her to its present productive and agricultural power. The years 1905-06 brought their total of a figure of about 6,000 men in Canada, till the advent of 1907 shut the doors to any more of them. They did not restrict themselves to Canada alone but some of them went farther northwards to Alaska. They number about 4,500 men, men alone, for no woman are allowed to enter, in Canada, 3000 or so in the U.S.A., 800 in Panama, and a few hundreds in Mexico, Brazil, Peru, Chilli and Argentine, thus spreading over practically the whole of the North and South American continents. It cannot be affirmed positively that they are still living in Brazil, Peru and Chilli in large numbers, but there is no doubt about it that there had been hundreds of Indians in these parts and the writer is personally acquainted with many who had been there of late and who still claim that there are good lot of them still in Mexico and other places. In Panama all 800 are working successfully on the new Panama Canal under construction.

**(NOTE: We find some repititon between "Charter of Demands" represented to Lord Hardinge and an article written by Nand Singh Sihra but we leave both the documents as they are — Author)**

In this short survey I would restrict myself only, at the present moment, to that section of our people who settled in Canada, for that is the work entrusted to me by my brethren in the dominion of Canada.

It was in the year 1905 that real immigration of Indians of any account into Canada, began and up to the year 1907 their number rose to 6,000 as mentioned above. It was a time when lots of Japanese and Chinese and other oriental people were dropping into Canada in large numbers. Indians also were taken into the same boats by the Canadian Pacific Steamship Company. The labour unions were said to be up in arms against the importation of any aliens from any of the oriental countries. I would like to quote the very words of a well-known Canadian gentleman, Mr. W. W. Baer, in the 'Victoria Daily Times' about August 1911. As he says:-

"We had to hunger for European immigration and we have had to apply ourselves to the adaptation and utilization of those who offered us their sadly-needed help from the Far East. This, together with the fact that our immigration laws have had to be devised at Ottawa and by Parliament, the majority of whose members have never been able to understand our industrial and economic problems, has put every immigrant approaching our shores from across the Pacific Ocean in the same class, and we have largely lost sight of many important and inherent distinctions that should have been maintained.

"Like the Chinese, who were first to come, and the Japanese, who were next to follow, thus our late brother—the Indian, is here, and though one of ourselves in his loyalty to the British Empire, and his constitutional adaptation to our forms of Government and our institutions he is, in some respects, the least permitted to avail himself of the advantages of these. This not because of designed discrimination against the Hindu (Indian) but because of the collusion of conditions and the lack of that discrimination which was imperative if these very disabilities were to be avoided.

"That present Hindu (Indian) population of Canada numbers about 5,000 souls, **all men, for no women are allowed to accompany them to Canada or to follow them after they have arrived and settled.** These are residents in British Columbia and chiefly in the cities of Vancouver and Victoria and on the farms in the neighbourhood, where they are industriously employed in the many forms of manual labor for which they appear to have both special adaptation and desire.

"Economic conditions in India furthered a movement of immigrants to Canada in 1905, when, and continuing until 1907, not a few came to this country. The time at which they came was the worst that fate could have selected for them to obtain a favorable reception here. At that time, the whole province was in a state of political turmoil, a provincial election was simmering, large number of Japanese were coming to the province and the labour unions were up in arms at the "importation" of alien labor. The whole seaboard was seething with excitement, politicians eagerly seized their opportunity to make political capital out of the events, and the most strenuous protests against immigration from any oriental country were vehemently passed and sent to Ottawa. The result was that the innocent

Hindu (Indian) was compelled to accept his place as one race among several who were said to be breaking into Canada at the investigation of capital to the discomfiture of labour. No discrimination was made and no effort put forth to discover whether or not these people, new to us, were but the precursors of further economic troubles. The result was that Hindus (Indians) made their bow to occidental civilization under conditions of some what unreasoning prejudice against every new importation of laborers in any sphere of employment."

Under these conditions the Indian has to enter into Canada, to adopt that country as his home, work there for his existence, get the same wages which any of the Canadians do, unlike the Chinese and Japanese who bring the wage scale down to $1.00 or $1.25 per day, discharge his duties very faithfully and sincerely, live in Canada in the same state as any European immigrant would; he stepped a little higher, too, to be temperate, law-abiding and peaceful. He is very steady in his work, works regardless of severe threats of winter, snowfall, rain, heat or anything else. Thus by dint of his untiring energy and industrious habits he has won the good will of the promoters of almost all the big enterprises launched all over the continent. His work in every branch of manual labor is admirable as our friend Mr. Baer says:

"The Hindus (Indians) we have in the Province today are well adapted to the conditions, they are in harmony with their surroundings, they are well thought of and in demand as farm labourers and for other forms of manual labor. To be more than this they do not seem to aspire. They are frugal, temperate, law-abiding citizens, loyal to their employers and manifestaing a commendable desire to acquaint themselves with our language and national ideals. They have no alien allegiance to forswear and nothing could ever compel them to be other than British subjects. As many times before they fought for the Empire and their forefathers laid down their lives in defence of the British sovereignty, so they would again, and for no other.

"They have acquired property among us, and all of them are on the way to naturalization, though that seems a strange thing to have to say that British subjects, the sons of those who held compact and intact, the British power in India, should have to go through just the same process in order to become a British subject in Canada as has a Japanese, a Chinaman or a Swede, is something which puzzles them, not withstanding their training in esoteric and mystic religions.

"I could print a hundred letters telling me of the faithfulness of the Hindu (Indian) in his service to his employer; the reliance that may be safely placed upon him at his work, and his unshrinking application of his strength to his varied tasks. Altogether, my opinion is that of the several racial types who have crossed the Pacific Ocean to participate in our great toil of reducing this Western Province to its final productive power, the Hindu (Indian) is the most desirable and I can now say that he is in any sense undesirable.

"Now, all these things are true of the Hindu (Indian) as a man. It is fitting that we take a look at ourselves. We permit the Japanese who comes to our country to acquire property, naturalize vote and have a voice in our affairs, transacting such business as his acumen dictates. We also permit him to bring with him or send home to Japan for his wife and as many offspring, male or female, as he desires to remove to this country. He may marry here if he choose, and so long as he conforms to our sanitary and social laws we interfere not with him. We do not ask him to pay any head tax when he comes to our country, we require only that he shall have $50 (Rs. 150) in negotiable securities or coin to guarantee us that he will not become a charge on our citizens. We have an entente cordiale between the Governments by the terms of which no more than 400 Japanese are permitted to emigrate to Canada each year. All of this works very well any smoothly, and the friction of a few years ago has ceased. We are at peace.

"We permit any reasonable number of Chinese — men or women — to come to Canada and enter our ports on payment of head tax of $500.00. After they are here they possess all the privileges of our civilization and may naturalize as easily as the immigrant from anywhere. A Chinaman may come here, acquire property, send home and bring one, two, three or four of his wives with him and live in polygamous relations with all of these, and we do not raise any protest. How do we know? What do we care? It is none of our business, and that is what I really think. Just while I am at this point in this narrative I may as well say that I consider it quite as creditable to a Chinaman to live in open or undisguised polygamous relation with half a dozen wives only as it is for us to pretend to practise monogamy when some of those who raise the loudest clamour against this sort of thing do not. But this is not an essential part of the story. The Hindu (Indian) is a monogamist by tradition and practise, as faithfully so as the Anglo-Saxon. **Yet he is not permitted to bring his wife to this country, and no female child of his may come near enough to smile into his eyes.** He must move among the sights and hear the happy domestic songs of those for whom he labors, but he must be allowed only to think of those who are equally dear to him and as much part of his own life as are the loved ones of ours. But his are in a far away land. He must not be guilty of an overt look, much less an overt act, lest he be considered a menace to our social safety. Not many Europeans could stand the strain of similar conditions and yet we aggravate the discrimination in his case by permitting really less desirable and trustworthy people of other and alien nations to foster their home traditions and companionships even when their social and domestic habits defy our notions of propriety. I do not believe there is any sane man or domesticated woman in Canada who will be found to say that this is right. It is a condition which we do not impose even upon our pet animals, and yet we inflict it upon a people whose religious traditions are older than ours, whose domestic ideals are as pure as our own, and who are men and women of like

passions as ourselves. I have always claimed when I have been compelled to champion our civilization to assert that these things are so only because we do not understand what we are doing to these people who, though not of our race, are impartially bone of our bone and flesh of our flesh of our own flesh.

Most bitter was the prejudice against the Orientals excited by the Japanese, most intense was the hatred cherished by the labor unions, most undeveloped were the large tracts of lands in British Columbia, when our people landed at the port of Vancouver; they stood all that feeling and converted all that prejudice antipathy and hatred into a good will and commendable desire, participated in developing the land resources, gave a new impetus to the productive power of British Columbia to the best advantages of the Province and settled down with property in Canada to contribute their quota in the toil. Some eight years ago on the Pacific coast not a single Indian was visible, today one would find all over that portion a new Indian dawned, but with modified conditions in the modes of dressing, living and working. Every one of them is gay, smiling, happy, stout and strong, deprived of all the horrid scenes of plague, poverty and famine in the older land. Walking through the streets of Vancouver, Victoria and other places one would be greeted with the same old custom of brotherly feelings with folded hands in neat and clean habit. Moreover one would see them in each and every part of the town going hastily this way or that way carrying out all sorts of trades in real state and landed property, dairy farms and agriculture, mill industry and lumber works. In short British Columbia is not only a new world for the older one, but it is a new India dawned for our this dear Motherland with prosperity reigning all over. Amongst our people in British Columbia, I am quite at a loss to point out even a single individual who does not own any landed property and is not a possessor of about seven or eight thousand rupees. In the city roads the best dressed man will be found to be an Indian.

The effect of the prejudice against the Indian was that after the year 1907 not a single person, be that a male, a female, a child, a student or even a merchant, was allowed to set foot on the Canadian soil and thus culminated into the annihilation of the Indian immigration into the Dominions. A Continuous Journey Clause of the Privy Council Order No. 920 which runs as follows came into force, and in the words of General Swayne "The door was shut to any more of them."

At the Government House, Ottawa, Monday, the 9th day of May, 1907. Present: His Excellency in Council. His Excellency in Council pleased, under the authority of sub-section 1 of section 38 of the immigration Act of 9 and 10, Edward VII, to make and doth hereby make the following regulation:—

"From and after the date hereof the landing in Canada shall be and the same is hereby prohibited of any immigrants who have come to Canada otherwise than by Continuous Journey from the country of which they are natives or citizens and upon through tickets purchased or prepared in Canada."

Those who are already in the country are not allowed to bring their families, and thus are intended evidently to be expatriated after some time, for it is impossible to stay like that for any human soul. The aforesaid clause though passed in the year 1910 was practically executively put into operation from 1907.

In the year 1908, through the one-sided reports of the press or otherwise the Dominion Government in consultation with the Imperial and the Indian Governments decided to transport the entire Indian community to British Honduras. The whole scheme was to reduce them from free labourers to the level of indentured coolies and the remuneration offered was $8.00 per month and 4 lbs. of flour, 4 lbs. of rice, 1 lb. of sugar, 2 lbs. of dried peas or dual, 1 lb. of olemargarine (some artificial preparation of ghee), 5 oz. of curry stuff, 7 oz. of salt, as rations per week. In Canada, the Indians are earnign $60 a month and the reader can well estimate the value of the above-mentioned rations which may at the most be about $4.00. So altogether about $12 or (Rs. 36) were offered in British Honduras instead of the average earning of an individual labourer of about Rs. 180 per month. See the fun of the thing! The Indians were made to send two delegates with the Commissioner of the Ottawa Government to see the country of British Honduras on the 15th of October, 1908. They had no voice in shaping this policy; they whole scheme being one-sided and shaped on false grounds naturally fell through when the delegates returned and reported the matter to their fellow countrymen. The country of Honduras is very arid, barren, and altogether an undeveloped region. There is no arrangement for artificial irrigation when there is no rain; the little water that is stored is kept for drinking purposes. Imagine the trouble if there is no rainfall. Leaving all these considerations and troubles apart, think of the simply ridiculous remuneration offered.

As time passed on and the organization amongst the Indians grew stronger and stronger two incorporated companies came into existence, one of them carried on mining, trust and real estate business, the other the Canada-India Supply Company Ltd., carried on all sorts of businesses. Through the example of these Companies the community began to take interest in business and real estate property. At present there are at least 15 to 20 real estate offices managed and capitalized by the Indians themselves. Many of them have made good fortunes out of these concerns, there is one man whose individual business extends in this branch to about 3,00,000. Taken as a whole if the Indian Community were compared class by class with any other nationality, they would be quite above par excelling them in every respect.

With this success and prosperity acquired, by the sweat of their brows, naturally the desire to bring their wives

and children began to grow stronger but unfortunately two clauses of the Privy Council No. 920 quoted above and 926 as follows stood in their way:— No immigrant of Asiatic origin shall be permitted to enter Canada unless in actual possession in his or her own right of two hundred dollars (600 rupees), unless such a person is a native or subject of an Asiatic country in regard to which special statutory regulations are in force or with which the Government of Canada has made a special treaty or convention." The Continuous Journey Clause along with the foregoing clauses virtually prevent all the Hindustanees from entering into the Dominion of Canada. Continuous Journey Clause is nothing but a diplomatic way of shutting us out, for there is no direct steamship service running from Indian to Canada. These two clauses apparently apply to all the Asiatics but there being special treaties with Japan and China, we the British subjects are the only victims of these laws whom they totally exclude from entering into Canada. Further, clause (c) of P.C. 924 is as follows:—

1. No immigrant, male or female, other than a member of a family provided for under the following regulations shall be permitted to enter Canada between the first day of March and thirty first day of October both days inclusive, unless he or she have in actual and personal possession at the time of arrival, money, belonging absolutely to such immigrant, to the amount of at least $2,500 in addition to a ticket or such sum of money as will purchase a ticket or transport for such immigrant to his or her destination in Canada.

2. If an immigrant so intending to enter Canada is the head of a family and is accompanied by his or her family or any members thereof the foregoing regulations shall not apply to such family or members thereof, but the said immigrant head of family shall have in his or her possession in addition to the said sum of money and means of transport hereinbefore required, a further sum of money, belonging absolutely to such immigrant, equivalent to $25 for each member of the said family of the age of eighteen years or upwards and $12.50 for each member of said family of the age of five years or upwards and under the age of eighteen years, and in addition tickets or sum of money equivalent to the cost of transport for all the said members of the family to their place of destination in Canada.

3. Every such immigrant, seeking to enter Canada, between the first day of November and the last day of February both inclusive, shall be subject to the foregoing regulations, with the substitution of $50 for $25 and $25 for $12.50 wherever the said sums of $25 and $12.50 are mentioned in the said regulations.

4. It shall be the duty of the immigrant officers at the various places or ports of entry or landing in Canada to see that the foregoing regulations are complied with. Provided, however, that the immigrant agent may, notwithstanding anything hereinafter contained, exempt any immigrant from the operation of the foregoing regulations it it is shown to his satisfaction that:—

(a) The immigrant, if a male, is going to assured employment at farm-work, and has the means of reaching the place of such employment, or
(b) That the immigrant, if a female, is going to assured employment at domestic service, and has the means of reaching the place of such employment, or
(c) That the immigrant, whether male or female, is of one of the following descriptions, and is going to reside with a relative of one of the following descriptions, who is able and willing to support such immigrant and has the means of reaching the place of residence of such relative—
(1) Wife going to husband,
(2) Child going to parent,
(3) Brother or sister going to brother,
(4) Minor going to married or independent sister,
(5) Parent going to son or daughter.

**These regulations shall not apply to immigrants belonging to any Asiatic race.**

(Sd.) RODOLPHE BOURDREAU,
**Clerk of the Privy Council.**

The above flashed words clearly show that the law-makers of Canada discriminate between race and race and thus are bound by the chain of race prejudice even in framing their laws! The foregoing clause (c) coupled with the Continuous Journey Clause debar the entry of the Indians' wives and children totally. The following cases illustrate fully and clearly where the aforesaid clauses have had their full force of application.

Mr. Hira Singh with his wife and three-year-old daughter arrived in Vancouver on the 21st of July 1911 on steamship Monteagle. Hira Singh lived in Vancouver for about 4 years and thus was a resident of that place before he went back to India to bring his wife and their only child to Vancouver where he was settled. On arrival he was allowed to land being a Vancouver resident, but his wife and child were forcibly separated and were ordered to be deported and to be shipped back alone to their parent country—India. "Thus Mr. Hira Singh had to work alone and incidently dwell over the fact that, an old soldier of the King, a servant of the British Raj, and on British soil, has been and was unjustly treated and oppressed."

A cash bond of 1,000 dollars (Rs. 3,000) was produced and the lady and child were allowed to land pending the

hearing in the court and granting of the writ of Habeas Corpus. The case proceeded and in the end the lady and her daughter were allowed to remain in the country as **an act of grace.**

Similarly Messrs. Bhag Singh, President of the Khalsa Diwan Society and President of the Guru Nanak Mining and Trust Company, Limited, once a trooper in the 10th Indian Cavalry, and Balwant Singh who had served in No. 36th Sikh Infantry, went back to India after their residence in Vancouver of about three and a half years, to bring their wives and children. On reaching Calcutta they were refused through tickets from India to Vancouver by the agents of the Shipping Companies. This party stayed in Calcutta for 3 months struggling for their way: in the end petitioned to the Indian Government and were informed by the authorities that they could go, provided they complied with the laws, to observe which is physically impossible. They then came to Hong Kong and from thence went to Sanfrancisco, where, too, they were not allowed to land and were returned back to Hong Kong again at a great expense of time and money. The U.S. Immigration authorities said to them, they say, "that as the Canadian Dominion do not admit them, which is a British colony, why should the U.S.A. allow them to land." After three months they made some arrangement and sailed for Vancouver, reaching there on the 22nd January 1912 on the steamship Monteagle. Both the gentlemen were allowed to land being residents of Vancouver, but their wives and children were compelled to remain in the Immigration custory and were at once ordered to be deported back alone to India. Bhag Singh and Balwant singh applied to the Minister of the Interior and furnished cash bonds of 6000 rupees pending the hearing in the courts. This litigation was a very costly affair as it lasted for 3 months and then their families were allowed to land as an act of grace.

**SEATED: JAGIRDAR HAKIM SINGH**
**STANDING: HIS BROTHER JIWAN SINGH**
**(Stranded in Hong Kong on the way to Canada)**

Mr. Hakim Singh an ex-tooper in the 19th Cavalry Bengal Lancers and one of the Directors of the Guru Nanak Mining and Trust Company, Limited, after making a large fortune went to India to bring his family. But his family are still waiting in Hong Kong for the last two years and are not issued steamship tickets to Vancouver. This is a most grievous act of injustice to a faithful sildier of the British Raj.

Mr. Hossein Rahim, a merchant, landed in Vancouver as tourist, but afterwards changed his mind and became

the Managing Director of the Canada India Supply Co. Ltd. The Immigration authorities ordered his deportation and instituted a case against him. Habeas Corpus was granted and in the end he won his case.

Sometimes after this Rahim voted in the election of the Vancouver Mayor. His vote was said to be illegal and a case of deception was brought against him. Mr. Rahim had to spend upon his trials not less than Rs. 9,000. This last case was simply hushed up and no decision was made for reasons best known to the Canadian Government. This proves very clearly that Indians have not got any frnachise under the flag of this Empire, at least in Canada.

Nathu Ram was another victim of the Continuous Journey Clause. He came to Vancouver in 1910 and in those days he secured somehow a through 3rd class ticket from India to Calcutta, but reaching Hong Kong, the unlucky man changed in into a 2nd class one by paying excess fare. At the time of landing, the Immigration authorities said that his ticket was not a through one but from Hong Kong and thus he was deported back.

There are the cases which fully reveal the hardships of the existing laws and disclose the whole underhand working and spirit of subterfuge.

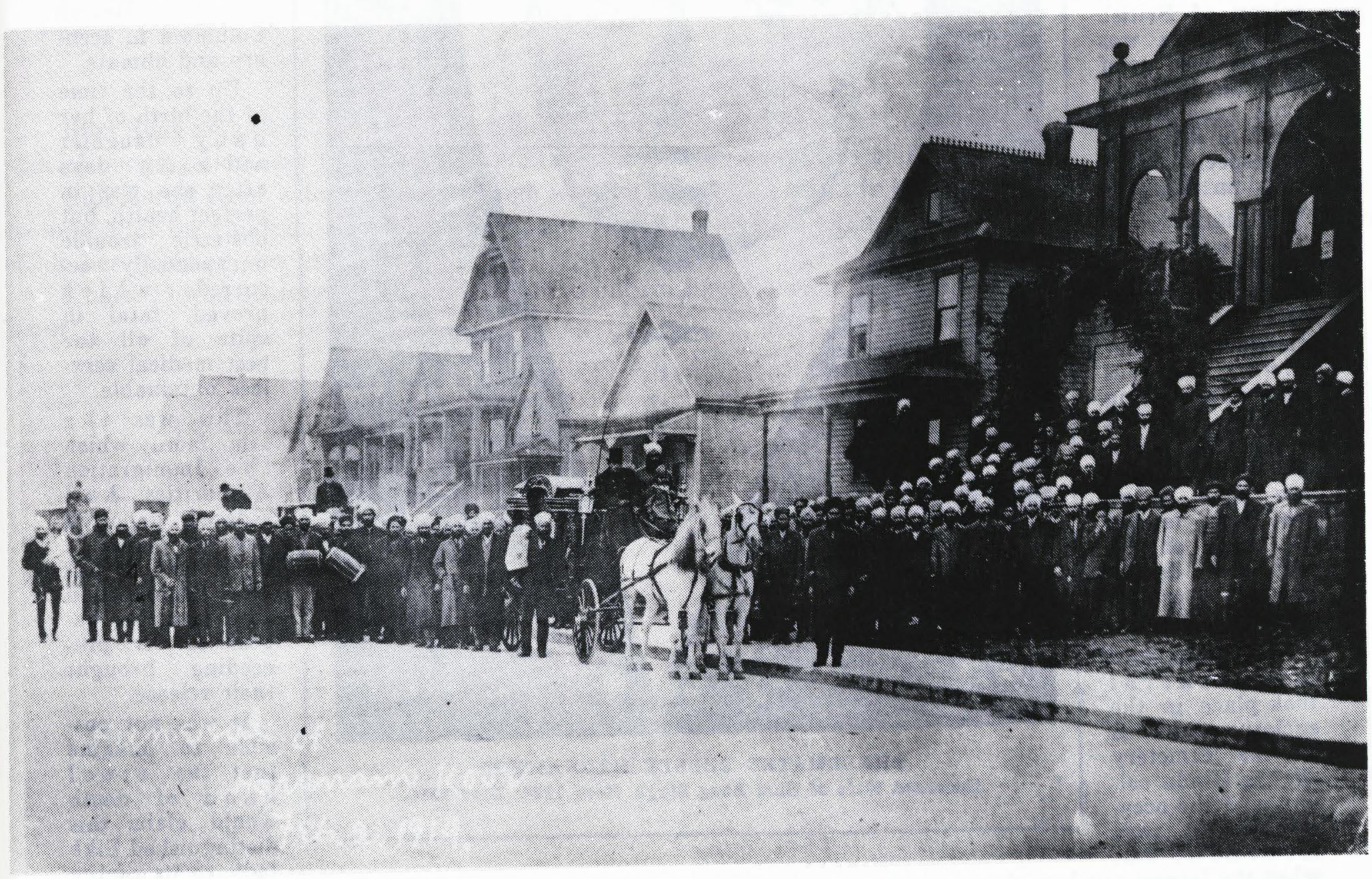
The delegation hopes and expects every Indian heart to join in the effort to remove the obstructions put in the way of the Indian Nation. The Canadian laws have subjected all the 315,000,000 of His Majesty's subjects to a great amount of humiliation, and the unjust, inhuman and unnatural treatment to which that Government has subjected them is quite intolerable.

## BIBI HARNAM KAUR PASSED AWAY

While the deputation of Bhai Balwant Singh, Bhai Narain Singh and Bhai Nand Singh SIHRA was still in India a few events took place in Vancouver.

1) Bibi Harnam Kaur the wife of Bhai Bhag Singh gave birth to a baby girl soon after she got sick and could not survive. She passed away on January 30, 1914 at 6:50 p.m. She was cremated on February 2, 1914 at 12:06 p.m.

The news of her death was published in THE HINDUSTANEE monthly edited by HASSAN RAHIM:-



**FUNERAL PROCESSION OF BIBI HARNAM KAUR (INFRONT OF SIKH TEMPLE, VANCOUVER)**

1. Bhai Bhag Singh holding his son Joginder Singh, sitting in the horse - coach.
2. Bhai Mewa Singh, standing infront, left side of the horses.
3. Bhai Hira Singh holding his daughter, standing right side of the coach.
4. Bhai Surat Singh holding his child - last person on the right side of coach.

# THE HINDUSTANEE

The Official Organ of the United India League

Volume I | Vancouver, B. C., Sunday, March 1, 1914 | Number III.

Shreematee Beebee Harnamkor, the beloved wife of Bai Bhag Singh, the president of the Khalsa Dewan Society, died at her home in Fairview, on the 30th of January, 1914, at 6 p. m., at the early age of 28. She leaves, besides her husband, Bhai Bhag Singh, to mourn her memory, two young children. The elder, Jopindra, is 26 months old, while her baby daughter was only 9 days old when left motherless.

The whole Hindu colony of British Columbia was thrown into grief over the untimely and unexpected death of this highly respected Sikh lady in Vancouver.

She was the inspiration of the whole community of Sikhs and Hindustanees, by her kind, courteous and patronizing qualities, and was the leading woman amongst the few Sikh ladies who have landed on these shores, who are deeply grieved over her loss.

The "Agni Sanskar" funeral took place in the enclosure reserved at the cemetery for the Hindu colony, and the occasion was a very mournful one, when the largest number of mourners ever seen at a Hindustanee funeral in Vancouver were deeply moved with sorrow at the sight of the funeral pyre which reduced the lifeless body of this honored lady into five elementals.

SHREEMATEE BEEBEE HARNAMKOR
Deceased Wife of Bhai Bhag Singh, Born 1886; Died 1914.

Granthi Bhai Hari Singh read the the service as per Sikh rites, so that her spirit rests in eternal happiness.

Her husband, Bhai Bhag Singh, communicated to the mourners the charities willed by the deceased lady, which he stated will be duly executed.

She was born at Peshawar, a country which resembles British Columbia in scenery and climate.

Up to the time of the birth of her baby daughter and a few days after, she was in perfect health, but obstetric trouble unexpectedly occurred, which proved fatal in spite of all the best medical services obtainable.

This was the same family which the Immigration Authorities had ordered deported and was placed in their custody at the immigration shed until the habeas corpus proceeding brought their release.

It was not possible to imagine that the cruel hand of death would claim this distinguished Sikh lady as its victim within 24 months of her entering Vancouver, B. C.

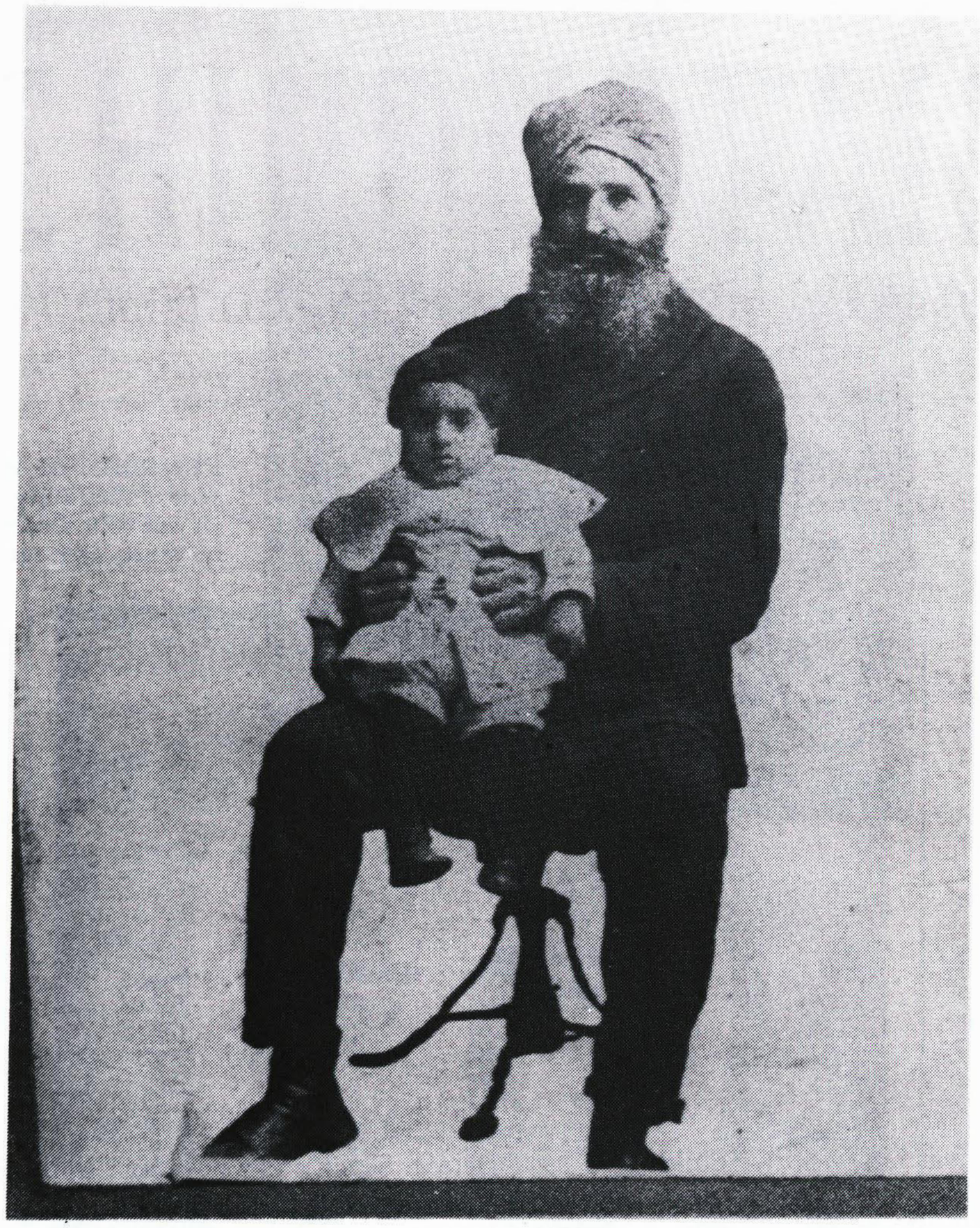
We herein record our deep sorrow for the bereavement suffered by the Bhai Bhag Singh family.

**FUNERAL OF BIBI HARNAM KAUR**
Wife of Bhai Bhag Singh
(It was cold, cloudy and drizzling
on February 2, 1914)

Bhai Bhag Singh was left with two children- a son Joginder Singh and a new born baby girl. After her cremation a special congregation was held and the question was raised about two children.

Bibi Kartar Kaur wife of Balwant Singh was the only lady present in the congregation. She offered her services to look after the children. Now she was responsible for her own children as well as the children of Bhai Bhag Singh, while her husband was away in India.

Khalsa Diwan Society passed a resolution to inform Bhai Balwant Singh about the sudden death of Bibi Harnam Kaur.



**BHAI BHAG SINGH HOLDING HIS SON JOGINDER SINGH**
After the death of his wife Harnam Kaur
(His daughter Karam Kaur was only seven days old)

## HOPKINSON GANG EXPOSED

2) The main culprits of the Immigration Department were William Hopkinson and Bela Singh. They managed to sell passports to East Indians who were stranded in Hongkong on the way to Canada. Malcolm Reid most probably did not known in the beginning what was going on in his department.

One Harnam Singh arrived Vancouver on a false passport sold to him by Hopkinson and Bela Singh while Harnam Singh was in Hongkong. He was held by Malcolm Reid. When the case was investigated it was found out that signature and official stamp of the Immigration inspector Malcolm Reid had been obtained to the photograph of Harnam Singh. The photo was taken in Hongkong and forwaded to Baboo Singh one of the senior member of the gang of William Hopkinson and Bela Singh.

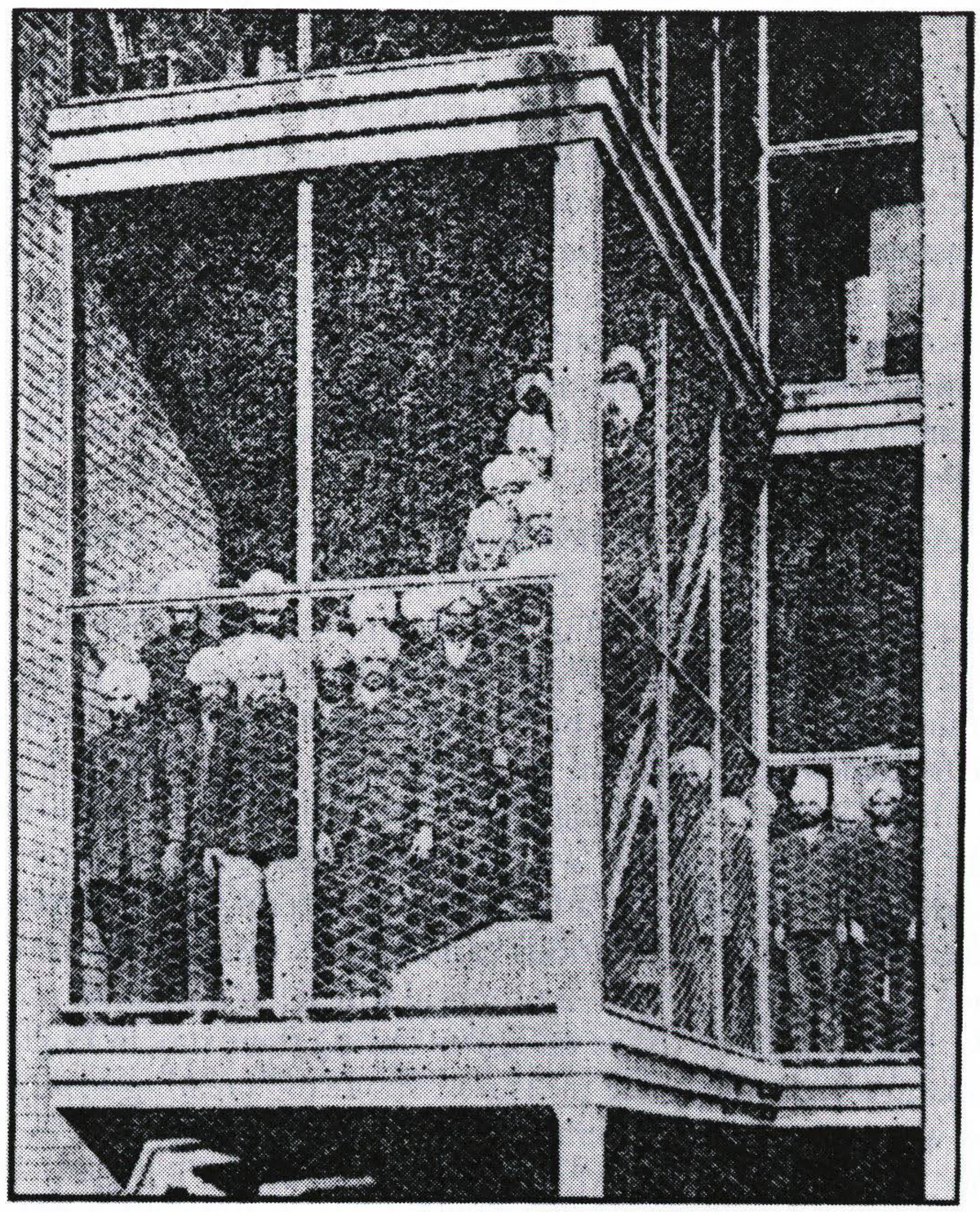
Harnam Singh said,"I sent the photographs to Baboo Singh and he fixed it up and got it certified..."

It was known that this gang of Hopkinson and Bela Singh were selling false passports but nobody was ready to take any action against them. The government of Canada depended on Hopkinson to keep the Hindoos under his control one way or another, by legal or illegal means.

# DEPORTATION OF 39 SIKHS SMASHED

3) On October 27/1913, 39 East Indians (all Sikhs) arrived in Victoria. They were ordered to be deported and were detained in the custody of Immigration Department. They were produced in the court in response to write of habeas carpus the Chief Justice Hunter declared:

1. That the order-in-council exceeded the authority conferred by the statute and
2. The government order exceeds the power confined in the act.



**39 SIKHS IN CUSTODY AT VICTORIA AFTER DEPORTATION**

On the basis of habeas carpus, all the East Indians who were under detention were released.

The men were taken by the local Sikhs in a procession to the Sikh Temple and whole community was overjoyed.

They sent a telegram to Bhai Balwant Singh about the release of 39 Sikhs.

This news was flashed in Rangoon, Penang, Singapore, Hong Kong and Shanghai. The result was that everyone was ready to proceed to Canada.

Ghadar Conspiracy Report (1913-1916) by ISEMONGER and SLATTERY was composed in 1922 for the government of India. This report is purely the version of the British rulers of India and based on information and misinformation on the reports of hired informers and spies.

The authors of this report have given a detailed following report about the deputation sent to London and India.

# "THE DOINGS OF THE DELEGATES"

The doings of this deputation are worthy of mention, as far as they are known, for there is reason now to suspect that the members, all of whom were dangerous men, utilised their opportunity as far as possible to stir up mischief in India. They travelled first to London and held a meeting in the Caxton Hall on the 14th May, 1913 which was presided over by Sir Mukerjee M. Bhowangree K.C.I.E. and interviewed certain officials. Then they came to India, and appear to have landed in Ceylon, travelling via Madras and Bombay. They arrived at Lahore on the 6th July 1913. Their arrival in Lahore was welcomed by the Tribune, which published an account of an interview with Nand Singh. After recounting the grievances of Indian Immigrants, the paper stated that the delegates had come from Canada to stir up Indians at home to sense of their duty towards their follow-countrymen who were suffering abroad. A similar article was published by the Arya Patrika.

While at Lahore the delegates visited Dr. Baldeo Singh L.M.S., Joint Secretary of Singh Sabha, Amar Singh, editor of the loyal gazette, and the editor of Tribune. They also become intimate with Dina Nath, editor of Desh a man of advanced and seditious views who was implicated in the revolutionary movement of 1907 and was sentenced to two years rigorous imprisonment for the publication of a seditiouss article in the newspapers of India. An article appeared in the Desh strongly urging that political leaders in the Punjab should organise a public meeting at Lahore to consider what steps should be taken to remedy the position of Indian's already in America and desirous going there. The methods to be employed by the delegates in pushing their campaign in India appear to have been discussed in the weekly meetings of the Singh Sabha at Lahore. It was suggested that immediate representations to the authorities should not be made, but the delegates should first address public meetings of members of all creeds in the principal cities of the province, they were also to visit the various cantonments throughout the Punjab with a view to bringing their propaganda to the notice of the Indian troops- a proposal which has a peculiar interest owing to the fact that this very course is alleged to have been suggested to the delegates during their stay in England by Mr., Keir Hardie M.P.

A member of Singh Sabha in advocating these measures, spoke of "creating a spirit of awakening among sleeping Hindus and Sikhs" and the words "creating general unrest" were actually used by Nand Singh.

These proposals were not generally received with favour by the Hindu leaders in the Punjab as it was considered that the proper course was to address the government without stiring up the masses into a state of excitement that might prove dangerous. In this the leaders were probably acting on experience based on the events of 1906-1907. The Punjabee however published a long article written by Nand Singh and a public meeting was held at Lahore on the 4th August 1913 as a first step towards elaborating details of the work to be carried out. At this meeting was decided to appoint a standing committee which should draft a memorial to be submitted to government, and should organize public meetings on behalf of the delegates. Pandit Ram Bhaj Dutt, pleader was appointed as secretary to this committee to draw up the memorial which was to be prepared in the first instance by Amrit Lal Roy, later editor of the Tribune. The sub-committee consisting of Sewa Ram Singh pleader, Amar Singh, editor of the Loyal Gazettee, Pandit Ram Bhaj Dutt and the three delegates.

On the 18th August a mass meeting was held at the Bradlaugh Hall, Lahore at which many prominent person were present including Lala Lajpat Rai and Ram Bhaj Dutt. A number of speeches were delivered. Those of M. Zafar Ali, editor of the 'Zamindar', Mehr Singh Chawla and Lala Duni Chand, pleader were somewhat objectionable, as was also a poem in Urdu read by Allah Yar Khan, Jogi, a man of disreputable character who lives by his wits and poses as a politician.

After this meeting the delegates commenced a tour of the province, first visiting Ambala, Ludhiana, Jullandur and Ferozepur. At Ambala no soldiers were permitted to attend the meeting and an attempt on the part of the delegates to enter the lines of the 23rd Sikh Pioneers was stopped. At Ferozepur the delegates put up with Bhai Takhat Singh manager of Khalsa Girl's School. They lectured in the city but made no attempt to enter cantonments on the 13th September the delegates returned to Lahore and went on to Simla. On the 18th, where they held a public meeting at which Babu Surendra Nath Banerji presided. In Simla they had informal audience with the Lieutenant Governor of the Punjab, with the viceroy and the former was so unfavourably impressed by Balwant Singh that he warned the Viceroy in regard to him. Lyallpur was visited on the 5th October and a meeting was held in the Khalsa Dharamsala at which

Hakim Amin-Ud-Din spoke strongly on the subject of Indian Immigration. It may be noted in connection with the visit to Lyallpur that Balwant Singh made friends with Harchand Singh who gained some notariety in 1913-1914 by stirring up agitaions against government over the question of the demolition of a garden wall belonging to a Sikh shrine known as the Rikabganj Gurdwara at Delhi. Information received from a private source in July 1914, after the return of Balwant Singh to Canada, shows that Balwant Singh continued up an interest in Harchand Singh's doing in a letter written to Harchand Singh shortly after his arrival at Vancouver, he urged him to oppose the British Government and to break down the authority of the Chief Khalsa Diwan. As a means to the end, he suggested the foundation of a Sikh Society, with head quarters at Lahore, to which the Sikhs abroad and at home should belong and which should publish a newspaper and issue it free of charge to the members.

After the meeting at Lyallpur, the delegates visited Amritsar, where they saw Bhai Dewa Singh, secretary of the Singh Sabha, and Bhai Budh Singh Updeshak. It is noteworthy that while at Amritsar, Balwant Singh gave an address at which he asked the returned emigrants to communicate with him. Further meetings were held in Gujranwala and Sialkot in October. This appears to have been the conclusion of the official tour and three men then separated though still keeping in touch with each other. The remainder of their time in India was principally spent in Jullunder and the neighbouring districts where they worked independently but among other places which were visited by one or other of the delegates during the remainder of their stay in India were Rawalpindi, Tarn Taran, Ghaziabad and Karachi. The visit to Karachi was made with the object of attending the National Congress. At Rawalpindi, Balwant Singh addressed a meeting convened under the signature of Diwan Daulat Rai and Pandit Gulab Chand. The meeting discussed the condition of Indians in South Africa as well as in Canada. Thus going beyond the subject supposed to be under discussion, the speakers being Suraj-Ud-Din, Lala Nanak Chand and Bakshi Shivram.

The last name declared that Colonial Governments were too selfish to listen to reason while the Imperial Government's power of intervention was limited in cases in which their own foreign policy was contravened. Retaliatary measures against the colonies, therefore, was the only course open to Indians. His speech to be more intemperate, it was stopped by the President.

Balwant Singh also went to Peshwar, and it is said, that he approached Amir urging him to put pressure on the Government of India. The Amir however, is alleged to have replied that the fact, that no Afghan subject was known to be among the the Indians in Canada, prevented him from taking any action in the matter.

In March 1914, Balwant Singh left for Canada taking five men with him from his village Khurdpur, while Nand Singh made his way to Rangoon, where his brother was employed as an engineer enroute to Canada. Narain Singh seems to have left India about the same time.

At that time the exact importance of the visit of these delegates to India was not fully realized, but it is now apparent that it formed a distinct step in the development of the revolutionary movement and was intended to establish a link of sympathy between Indians at home and emigrants abroad."

According to this report the following points are very clear about Bhai Balwant Singh that:

1. He was deadly against the leadership of the Chief Khalsa Diwan.

   "... He urged him (Sardar Harcharan Singh) to oppose the British government and BREAK DOWN THE AUTHORITIY OF THE CHIEF KHALSA DIWAN."

   During his visit to India he realized that the leaders of Chief Khalsa Diwan were mere tools in the hands of the British government of India."
2. "As a means to the end he suggested the foundation fo a Sikh Society, with headquarters at Lahore to which the Sikhs abroad and at home should belong..."
3. "...and which should publish a newspaper..."

His mission was that Sikhs should replace, Chief Khalsa Diwan (the organizers and leaders of Diwan) who represented British tools, landlords and moneylenders, with the commom people of Sikh peasantry and ordinary people of Panjab.

"Khalsa Samachar" was the only Panjabi (Gurmukhi) paper, run and controlled by Chief Khalsa Diwan. This paper could not write a single word about the grievances of the Sikhs abroad. Therefore, he wanted that "foundation of Sikh Society" should replace Diwan and the new newspaper should replace the only organ of Chief Khalsa Diwan.

This report clarifies that whoever co-operated and sympathised with the grievances of the delegates from Canada, was considered rebel, anti-government and seditious. But there were good number of Sikhs, Hindus and Muslims who came forward and criticized the policies of the government of India as well as the government of Canada.

During 1911, when Bhai Balwant Singh, Bhai Bhag Singh and their families were stranded for months in Calcutta and Hong Kong, they told their problems whomever they met and they addressed the congregations in the Sikh temples. They suggested that unless they have their own ship company, direct from Calcutta to Vancouver they cannot land in Canada.

At that time, they were fighting on one front - to bring their families to Canada.

This time in 1913, the delegates travelled all over Panjab, held several public meetings and openly suggested to

have their own shipping company to run between Calcutta and Vancouver. The government of India laughed at their wishful thinking.

"At Ferozepure the delegates put up with Bhai Takhat Singh, manager of Khalsa Girls School (Kanya Mahan Widyala). They lectured in the city but made no attempt to enter cantonement."

Sardar Harcharan Singh of Lyallpur, Bhai Dewa Singh, secretary of the Singh Sabha, Amritsar, Bhai Budh Singh Updeshak, Senior religious lecturer of Chief Khals Diwan Amritsar and Bhai Mohan Singh Vaid of Tarn Taran whole heartedly supported Bhai Balwant Singh's point of view.

Bhai Takhat Singh of Ferozepur was so enthusiastic about the idea of having their own steamship company that when the delegates stayed with him, he offered the services of his own secretary Bhai Daljit Singh and assistant secretary Bhai Vir Singh for this purpose.

"It will be remembered that at this time the Indian deputation from Canada was in the Panjab and it is curious to find out that when Gurdit Singh returned to Hong Kong and chartered his ship, he was joined by an individual named Daljit Singh who just prior to this was assistant editor of the Panjabi Bhain, a monthly publication devoted to the subjects of female education and the official organ of the Sikh Kanya Mahan Vidayala (Sikh girls school) at Ferozepur. The latter institution is managed by Bhai Takhat Singh by whom the delegates were entertained when they visited Ferozepur. Daljit Singh became Gurdit Singh's secretary and subsequently took a prominent part in all his doings."

From above paragraph it is crystal clear that Bhai Takhat Singh and Bhai Gurdit Singh must have conferred each other about the steamship company long before Bhai Balwant Singh had left India.

GURDIT SINGH THE HERO

There is another fact that when Komagata Maru was in the port of Moji, Bhai Balwant Singh boarded the Ship, met Gurdit Singh and passengers and travelled in Komagata Maru from Moji to Kobe (Japan).

At Yokohama Bhai Balwant Singh boarded another ship and landed in Canada two days before the arrival of Komagata Maru. A hand-written poster was distributed listing the names and villages of the passengers and appealing

their compatriots to donate as much money as they can because each passenger had to pay $200 before landing.

"...at the end of 1913 there were number of Indian emigrants held up at Hong Kong, Shanghai, Manila and elsewhere waiting for an opportunity to gain an entry into the forbidden land (Canada). There is reason to believe that the leaders of the Indian community at Vancouver, of whom Balwant Singh, Bhag Singh and Hussein Rahim were the most prominent, were anxious to send a large number of Indians to Canada with a view to bringing the grievances of Indian emigrants to a head, and to force the British Government to action. INDEED THIS VERY PROJECT IS BELIEVED TO HAVE BEEN DISCUSSED BY THE SIKH DELEGATES FROM CANADA WHILE IN PUNJAB." (Inquiry Commission Report)

It is historical fact that Bhai Gurdit Singh of Singapore and Bhai Daljit Singh from Ferozepur were together in Hong Kong in January 1914. They organized Sri Guru Nanak Steamship Company and Bhai Daljit Singh became the secretary treasurer of the company.

Dr. Jaswant Singh Jas in his Panjabi book "**Des Bhagat Babe**" writes "Before he (Gurdip Singh) left Hong Kong for Singapore, he gave Bhai Daljit Singh the addresses of prominent Indians of Vancouver and asked him to correspond with them. These addresses must have been given to Bhai Gurdit Singh by Bhai Balwant Singh.

"After few days he (Bhai Gurdit Singh) left Singapore for Calcutta. He published leaflets about Sri Guru Nanak Steamship Company in which he explained that a ship is leaving from Calcutta to Vancouver. These leaflets were distributed in the Sikh Temples of Calcutta and Punjab but because of opposition of the Government of India he could not find passengers."

"...He (Gurdit Singh) wrote to India of the foundation of the Indian Steamship Company which would provide steamers to travel direct from Calcutta to Vancouver, thus fulfilling the condition of a 'continuous journey' as required by the Canadian ordinance. He also procured the services of an agent to collect intending emigrants for him at Calcutta. He returned to Hong Kong from Singapore later in 1914 and after some negotiations managed with the assistance of a German named Bune to hire a Japanese steamer the KOMAGATA MARU."

Through Bune, Bhai Gurdit Singh paid $11,000 to the owners of Komagata Maru. The SHINEI KISHEN GO SHI KAISHA Company and wer to two more instalments of $11,000 each after six months.

# KOMAGATA MARU LEAVES HONG KONG

Bhai Gurdit Singh, Bhai Daljit Singh and his friend Bhai Vir Singh from Ferozepur were staying in the Sikh Temple of Hong Kong. The story of Chief Justice Hunter's judgement in Victoria (B.C.) about release of 39 East Indians were on everybody's lips. The emigrants were overjoyed. Bhai Daljit Singh began selling tickets:

The British Government of Hong Kong was watching closely the activities of Bhai Gurdit Singh because charter of Komagata Maru was in his name. Two days before the ship was to sail Bhai Gurdit Singh was arrested by Hong Kong police on the charges of illegaly selling tickets for an illegal voyage. He was released on bail on March 24, 1914. The Sikh police of Hong Kong was used to terrorise the prospective emigrants. The ship was placed under the police guard.

The chief secretary, Mr. Severn of the Governor of Hong Kong was known to Bhai Gurdit Singh while he was in Malaya. He told him that he had been waiting instruction from England and Canada. He did not receive any communication from both the governments and the governor gave him permission of passage on April 4, 1914.

The very day Komagata Maru left Hong Kong with only 150 passengers. On the 8th of April at Shanghai, 111 emigrants boarded on the ship, on 14th April, , at the port of Moji, 86, at the Yokohama, 14 passengers boarded Komagata Maru totalling 376 passengers from. From Moji, Bhai Gurdit Singh took 1500 tons of coal to sell in Canada and intended to buy lumber from B.C. to sell in the East. Finally Komagata Maru left Yokohama on the 3rd of May 1914.

Bhai Balwant Singh travelled in the Komagata Maru from Moji to Kobe and explained to the passengers about the attitude of the British Government of India, Britain and Canada towards their mission.

Gyani Bhagwan Singh who was forcibly deported from Canada on November 19, 1913, also met the passengers at Yokohama and told them the story of his own deportation. Mahamad Barkatullah, the great teacher, who was professor of Hindustani in the University of Tokyo also met the passengers of Komagata Maru in Yokohama.

When Komagata Maru was in Shanghai, a German cable company sent a message to the German press announcing the departure of the steamer Komagata Maru from Shanghai for Vancouver on 14 April with 400 Indians on board..."

The news was picked up by the British press. The Vancouver daily 'Province', published the flametory news under the heading of "Boat loads of Hindus on way to Vancouver." The British Columbia press began giving such headings to their articles as "Hindu Invasion of Canada."

H. H. Stevens, Member of Parliament asked a question on 17 April, 1914 to the Minister of Interior whether

**PROF. MOHD. BARKATULLA**
Met Bhai Gurdit Singh and Bhai Bhagwan Singh on the ship Komagata Maru in Japan, on the way to Canada. Later on Bhai Bhagwan Singh and Mohd. Barkatulla became President and Vice President of Ghadar Party. Barkatulla died in California.

Indians would be allowed to land in Canada. The reply was — "Hindus would never be allowed to land in Canada." Another M.P., Mr. P.O. Barnard from Victoria also joined Stevens against Indians' entry.

On the side of the East Indians Dr. Sundar Singh, the editor of 'The Aryan', (English monthly), Victoria and editor of 'Sansar' fortnightly (Panjabi and English) wrote an article in Sansar under the heading of—

"LOTS OF NOISE TO TURN THEM AWAY
GET READY TO HELP THEM"

The fair minded Canadians like R. W. Clark, protesting against the outrageous statement of H.H. Stevens, the leader of Asian Exclusion League said that great trouble would be caused in India if Canada allowed Chinese and Japanese to land and barred the East Indians, British subjects only.

## BRITISH COLUMBIA SIKHS WAITING FOR KOMAGATA MARU AND PART PLAYED BY WILLIAM HOPKINSON

In the anticipation of the arrival of Komagata Maru the East Indians held a meeting at the Vancouver Sikh Temple on the 10th of May (Sunday) 1914. Many proposals were discussed. According to the diary of Bhai Arjan Singh Chand, Bhai Rajah Singh, a well educated gentleman was deputed to take a fast boat to meet the passengers of the Komagata Maru before its arrival at Victoria and guide the Komagata Maru to the port of Port Alberni and arrange the landing of all the passengers as soon as possible.

On the 11th May (Monday) 1914, the Vancouver Sun published a press report:

"There were hundreds of 'Hindus' in the Sikh temple... The Komagata Maru has stirred the local East Indians... She should be in port this week ... The immigration officials are said to have purchased the available supply of handcuffs and to have made other preparations. for her arrival..."

Isemonger and slattery report of 1922, reports that "a powerful launch was hired and was taken out from Vancouver to meet her with the object of landing the passengers at some port where they could ship inland and evade the immigration authorities. This project however failed."

Under the guidance of William Hopkinson, Bela Singh had a ring of informers among East Indians. Every activity and events were reported to Hopkinson. Although Malcolm Reid was the incharge of Immigration Department but in reality he depended on Hopkinson because he was the most powerful police office representing Ottawa who had direct approach upto the Prime Minister of Canada. To prove this here is one of the reports he made directly to Ottawa reported by Isemonger and slattery about the— "FORMATION OF HINDUSTANI ASSOCIATION OF CANADA" on 29th of March, 1911 the Canada Government House Ottawa sends a confidential report to London (England) with a copy of report made by Hopkinson to Ottawa.

And India office Whitehall, London sends another confidential report to the Secretary of the government of India, Commerce and Industry Department with a copy of book - Hindustani Association, Vancouver, B.C., Canada.

## APPENDIX 5

### Formasion of Hindustani Association in Canada

Document No. 1.

CANADA

Immigration Branch
Department of the Interior,
Vancouver, B.C. Canada

10th March, 1911.

Sir,

I beg to enclose to you herewith a copy of the rules and regulations of the "Hindustani Association", appointed in this city on **the 23rd August 1910**. You have no doubt already heard of this association in the matter of H. Rahim when his case was brought to the notice of the Hon. The Premier in a message sent by G.D. Kumar as secretary of this Association on or about the 28th June last. The pamphlet explains itself and one can easily see the objects of the Association.

I have not been able to secure a copy of the form of application to be signed by the applicant as referred to in condition 1 in the rules and regulations of the Association, and on an endeavour made by me to obtain one I learned the fact that the members were bound under oath not to reveal any of the pledges undertaken in the application.

Messrs. Dinggon and Bingham of 214 Barnes Street, who printed this pamphlet stated that this matter was secured by one of their solicitors from the office of Canada India Supply and Trust Company, Limited, at 50 Hastings Street East, and it would appear, that the rules and regulations were drawn by Rahim and Sundar Singh.

Although up to the present, I have not had anything in the way of documentary evidence to show that Sundar Singh was or has been connected with Rahim or Kumar, this pamphlet in which his name appears as Secretary of the Association clearly shows, that he is in with the rest of them in the same work. No further action has been taken in the matter of Rahim which was decided against us by the court.

Sundar Singh is still in Kamloops in the "Tranquille Sanitarium", and advice from that institute shows that, he is practically recovered and will be leaving in the course of a week or ten days for Vancouver. He has been a patient in that institution since 3rd January last. This man is under orders of deportation, but owing to his illness, combined with the pending of Rahim's case before the court, no action was taken and at the present time I am not able to state what will be done in his case.

In conclusion I beg to acknowledge the receipt of the Dominion Police Badge which arrived safe to hand on the 7th instant.

Sd. - Wm. C. Hopkinson

W. W. Cary Esq., C.M.G.
Department of the Interior,
Ottawa.
Document No. 2.

Canada
Government House
Ottawa
29th March 1911.

CONFIDENTIAL

**Sir,**

With reference to previous correspondence on the subject, I have the honour to transmit, herewith for your information, a copy of a further report from Mr. Hopkinson on the Hindu situation in British Columbia.

I have etc.,
Sd.-

The Right Honourable,
Leavis V. Harcourt, M.P.
Secretary of State for the Colonies.
Document No. 3.

21st April. **CONFIDENTIAL**

Reference to previous correspondence.

Letters from the Colonial office of the 30th March.

Colonial Office,
Downing Street,
21st April, 1911.

11753.

Sir,

I am directed by the Secretary of State for Colonies to transmit to you, for the information of Viscount Morley of Black-burn a copy of the paper noted below, on the subject of the Hindus in British Columbia.

I am etc.
Sd — C.P. Lucas.

The Under Secretary of State
India Office.

Description.
From the Governor General of Canada.

Dated
29th March
**CONFIDENTIAL.**

Document No. 4.

Page. 4.

Jand P. 1430.

J and P. 1430

India Office
Whitehall S.W.
26th April, 1911.

**CONFIDENTIAL.**

Dear Sir,

With reference to previous correspondence about Indians in the dominion of Canada, I forward for information copy of the papers noted in the margin.

From Colonial office
21st April with
enclosure.

The rules of the Hindustani Association of Vancouver may be of interest to the Director of Criminal intelligence.

Yours faithfully,
Sd — M. C. Seton.
Asstt. Secretary,
Judicial and Public Department

The Secretary of the Government of India,
Commerce and Industry Department

Document No. 5.

Copy of Book.
Hindustani Association
Vancouver, B.C. Canada

## Rules and Regulations

NAME: This Association shall be called Hindustani Association.
OBJECT: To establish liberty, equality and Fraternity of the Hindustani nation in their relations with the rest of the nations of the world.
MEMBERS: Every Hindustani by his birth right is eligible to become a member of this Association, and on the following conditions:

1. That he must solemny sign an application that he will carry out the object of the Association to the best of his ability.
2. That he will eliminate prejudice of caste, colour, and creed for himself.

ADMISSION: An application for admission as a member signed by himself and approved by an enlisted member, shall be presented to the Secretary or a member of the Committee. This done, his name will be placed on the roll of members.
ABSENT MEMBERS: Members abroad will be considered "absent members."
HEADQUARTERS: The Headquarters of this association shall, at present, be at Vancouver, British Columbia, Canada, but may be transferred to some other country or place, if approved by a general meeting specially and duly convened for that purpose.
MANAGING COMMITTEE: Managing Committee will then choose President, Secretary and Treasurer from amongst themselves, and to act as to constitutionally carry out of the object of this Association.
MEETINGS: Ordinary Meetings will be held every year to elect the Managing Committee the members of which will retire year by year rotation but will eligible for re-election.
SPECIAL MEETING: The President or Secretary may convene such meetings whenever:

1. some special by-laws are to be introduced.
2. extraordinary expenditure is to be sanctioned.
3. Special relief is to be extended to Hindustanis.
4. A requisition is sent to the Association by at least a quarter of the members.

## Fees

PATRON: Any memeber paying $1000 will be designated a Patron of the Association.
LIFE MEMBER: Any member paying $100 will be made a Life Member of the Association.
ORDINARY MEMBER: Ordinary member will pay a monthly fee of fifty cents in Canada or in India a fee of one rupee.
DEPARTMENTAL SERVICES: The following services may be opened as far as means of Association allow:

1. Immigration, Emigration.
2. Sanitary and physical training bureau.
3. Social Advancement service.
4. Educational service department.
5. Political Relations Office.
6. Trade and Commericial development service.
7. Justice Department.
8. Publication Bureau.

A general office will be established to look after above departments and general work of the Association.

## PRIVILEGES OF MEMBERS

(1) A member will have free access to the quarters of this association,
(2) He will be allowed a vote in the Government of the Association
(3) He will be entitled to represent his grievances to the Association, which will grant him every possible redress within the practical powers of this Association,
(4) Personal matters will not be attended to in preference to General matters at hand.

## DUTIES OF OFFICERS

President to preside over all meetings, to keep them in order, and carry out the rules and regulations. He will sign all documents for authentification, and will have the casting vote in case of a tie.
SECRETARY: The Secretary will keep the minutes, records, convene meetings, carry on correspondence, and make reports. He will **solidi** organisation of this Association, and authenticate documents by signing as the Secretary. He will have custody of papers.
TREASURER: The Treasurer will keep a set of account books, properly written up to show the assets and liabilities of the association. Receive and disburse money as sanctioned and directed by the Committee will supply securities for good faith if required Managing Committee. He will submit an annual budget, render an annual balance sheet, allow inspection of the books to the members at their request by appointing a reasonable time for the same keep all vouchers and receipts and documents for evidence of transaction have an audit made by the Auditors appointed by the Managing Committee.
MANAGING COMMITTEE: The committee, composed of ten members, will study the will of the members, suggest reforms, deliberate at their meetings, carry out their duties as the delegates of the special words of members which they may happen to represent.
DONATIONS: Contributions will be received on the approval of the Managing Committee or at the discretion of the President or Secretary without any obligation on the Association. Receipts must be issued from the Treasury.
TRUSTEES: Two or mor Trustees shall be nominated by the Committee to hold the property of the Association in their names as Trustees, subject to the approval of three-quarters of the membership.
SCOPE OF ADMINISTRATION: This Association shall not enter into any trade or commerce.
EXTRA POWERS: Grants-in-aid, relief fund, borrowing power, collections from public etc., must be fully deliberated upon and sanctioned by the majority of votes in the committee.
RESOLUTIONS: In regulations of all affairs of the Association, whether in a general meeting or the meetings of the Managing Committee, the majority will prevail and the resolution thus adopted will be binding on the whole of the association.
CHANGE OF RULES: Suspension, repeal, modification or further introduction in the rules and regulations will be made only at the General Meetings, which will only be convened by giving a notice to this effect to the members.
PRIVILEGES OF ABSENT MEMBERS: Absent members will not be sent any such notice nor their notes be counted, but their suggestions will be welcome. They will pay $1000 per year as fee of membership. An annual report of the proceedings of this association will be sent to them. Their inquiries will be replied to as fully as possible. They will help to promote the cause of this Association abroad.
QUORUM: The Managing Committee will make a rule of quorum for themselves. The quorum of the general meeting will be one third of the members.
OFFICERS PROTEM: In the absence of Presidents etc., such officers to act Protem, shall be chosen, by the Committee from among themselves.

Sd— Sunder Singh
Secretary
1652 Second Avenue, Vancouver, B.C.

True Copy.
Sd.—
Sapt.
Department of Commerce and Industry.

Home Department — G.G. and Viceroy's Office Remarks in the Government of India Office — B— June 1911-103 Political.

Rules of the Hindustani Association of Vancouver.

From above mentioned reports one can understand how powerful William Hopkinson was. The Government of B.C., the Government of Canada, the Government of Britain and the Government of India all depended on one person — William Hopkinson.

East Indians were totally unable to keep any secrets from the gang of Hopkinson and Bela Singh.

That was the real reason that Rajah Singh failed in the project of meeting Komagata Maru on the high seas and leading the ship to Nanaimo.

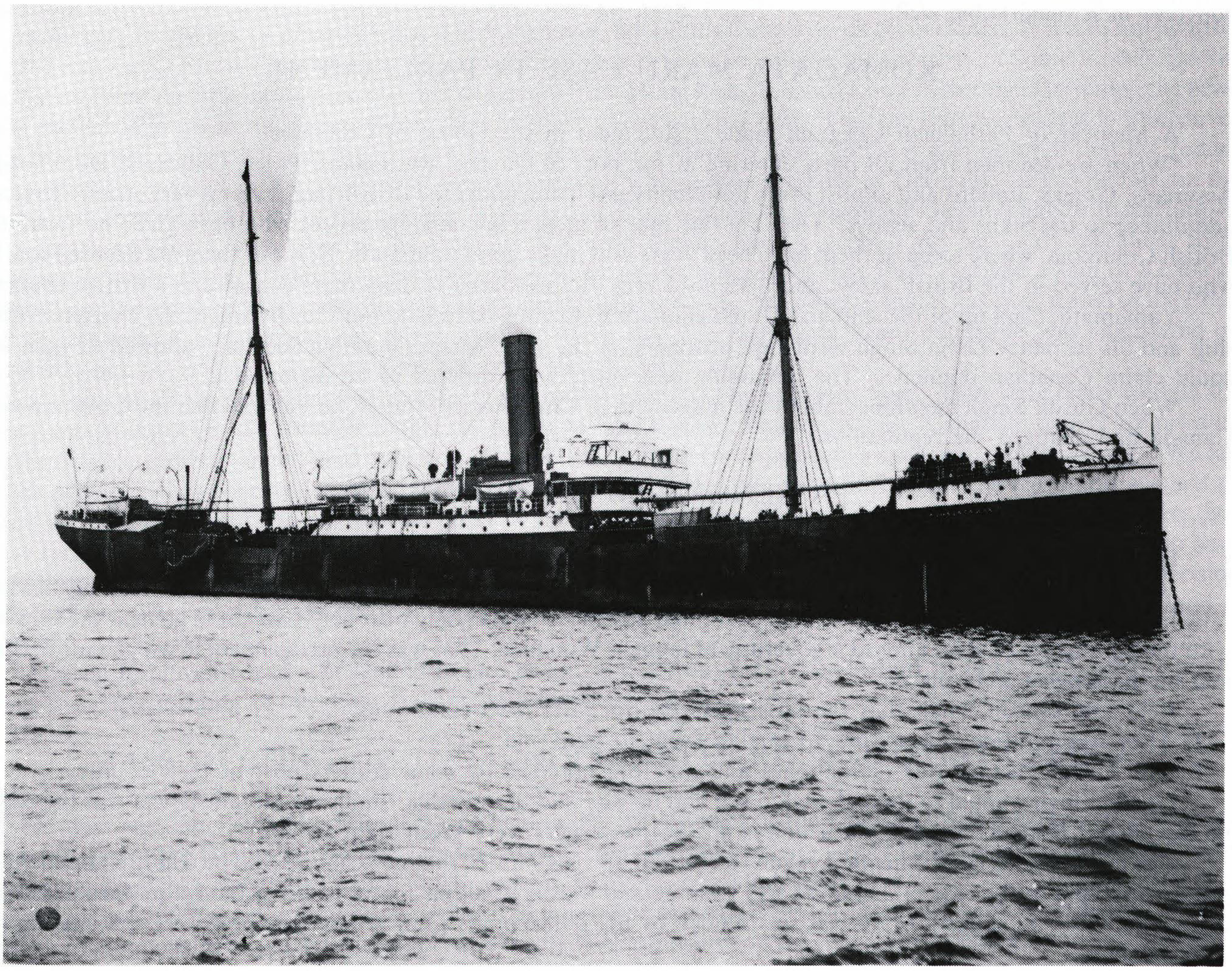
# KOMAGATA MARU ANCHORED AT VICTORIA

On May 21 (Tuesday) 1914 the Komagata Maru anchored at the Port of Victoria and a Canadian pilot guided her to the William Head quarantine station.

The author of "Magic, Murder and Mystery", B.A. McKelive writes:

"The writer of this story was at that time, the police reporter for the Vancouver Daily Province..." I lived in the next block to the Sikh temple on Second Avenue.

It was on May 21 that I learned that something was taking place. Chief Inspector Reid, Inspector Hopkinson and Harry Grayther were leaving for Nanaimo. It looked interesting. So I boarded the Princess Patricia just before she left Vancouver... They told me that they had received word that the Komagata Maru bearing 376 passengers was due to arrive the next morning at William Head quarantine station near Victoria. But they had learned that a little group of East Indians was heading for Port Alberni with $50,000 in cash to put aboard the Komagata Maru so that a number of these on her passengers list would have sufficient money to enter Canada as merchants or students. Reid and his men were hoping to get to Port Alberni...



**KOMAGATA MARU IN BURRARD INLET, VANCOUVER**

"Malcolm Reid was called to the telephone. He burst from the booth, "Quick! We have got to get to Victoria. She is due to berth there in three or four hours."

... We reached the side of the Komagata Maru just on open launch with seven East Indians tried to board the ship. An immigration guard chased them away.

The diary of Bhai Arjan Singh Chand shows that these seven East Indians were Bhai Bhag Singh, the president of Khalsa Diwan Society, Bhai Balwant Singh, the elected priest of the Sikh temple, Bhai Mit Singh secretary of the Khalsa Diwan Society, Hassan Rahim of United India League, Baboo Harnam Singh, Director of the Guru Nanak Mining and Trust Company, Bhai Rattan Singh and Bhai Uttam Singh Hans.

The following morning the immigration authorities boarded the ship. The immigration doctor asked for the certificate of passage. Doctor Raghunath could not produce the certificate. Bhai Rai Singh found it in the cabin of Japanese pilot, Captain Yamamato. The immigration physician vaccinated all passengers and crew on board. The Canadian pilot guided the steamer. After midnight by 12:30 a.m., May 23 (Saturday) anchored in Burrard Inlet about 200 yards away from the coast.

The Minister of Immigration said, "The vessel is about one-half mile from the port of Vancouver..."

The reporters of Vancouver Daily newspapers were allowed to board Komagata Maru with immigration officials. They wrote:

"They all seemed in good health and were certainly clean, well set up and handsome men. Some of the old men in particular were magnificent specimens of humanity."

"The majority of the men had served in the British army and they are a tall handsome lot. They seem superior to the class of Hindus which have already come to this province. They stand very erect and move with an alert action. All their suits are well-pressed and their turbans spotless clean. Most of them know a little English and some of them converse in it remarkable well."

## KOMAGATA MARU CASE IN PARLIAMENT

A Member of Parliament Cosgrain made a statement in the House of Commons:

"When we see men from all parts entering at the port of Quebec, Ruttenians, Poles, Galicians, Doukhobers, Assyrians, Greeks, Italians and almost every nationality not living under the British flag, it seems very strange to refuse admittance to the Sikhs and sepoys. They are fine race of men, a law-abiding people who have given no trouble to British Columbia, where some of them have been years and make good millhands. Some of them are licensed soldiers who have served in the British army, and it seems a very serious matter to deny them entrance to a British country."

Yamamato, Captain of the ship and Dr. Raghunath were allowed to land but Gurdit Singh, the charterer of this ship and his secretary Daljit Singh were kept prisoners on the ship. After some time Secretary allowed 22 men who could claim Canadian domicile. The remaining passengers were ordered to be deported.

When Gurdit Singh mentioned about the judgement of Chief Justice Hunter, he was told that the Government of Canada had changed the regulations.

## PASSENGERS MADE PRISONERS

Sohan Singh Josh, the author of the 'Tragedy of Komagata Maru' writes:

"Gurdit Singh was not allowed to land. In fact he and his passengers were made prisoners in the Komagata Maru. The navel guards surrounded the ship and prevented any hired boats going near her. One could go near the ship only with the permission of Reid aboard a government launch, Winamac. That was the predicament in which Gurdit Singh and his passengers were placed."

Reid told Gurdit Singh that the passengers do not fulfill two conditions:

1. They were without the money to qualify them to land and
2. The Direct Passage rule also applies and they did not directly come from a port of their country.

Gurdit Singh wanted to unload coal to sell and he was told bluntly that "under no circumstances was the coal to be discharged from Komagata Maru unless all the passengers were given right to land."

The leaders of Asian Exclusion League Herbert H. Stevens wanted that no Asian should be admitted but he could not do anything in the case of Japanese and Chinese and mustered all his forces to get Komagata Maru passengers deported. While Komagata Maru was surrounded by the police boats Chinese and Japanese were still landing with their families.

## BIASED PRESS CALLS GURDIT SINGH A GERMAN AGENT

Robie L. Reid, the author of the "Inside Story of The Komagata Maru" writes:

"Immigration from India found itself in a different category. Chinese were allowed to enter Canada on payment of a head tax, Japanese to some extent were admitted free. But the East Indian, though a British subject, was not allowed to come in and orders-in-council were passed to prevent his doing so, although his race was not specifically mentioned therein."

The racial leaders of British Columbia were so biased against East Indians that they began calling Gurdit Singh a German agent and German financed. The local press reported:—

"The German agents in Calcutta and elsewhere collected these East Indian passengers for no other purpose than to dump them in Canada as willing tools to foster discontant and become willing saboteur."

In the end of 1914, the British Government of India made a REPORT OF KOMAGATA MARU COMMITTEE OF INQUIRY. Item No. 11 of this inquiry writes as follows:

11. In connection with this journey from Hong Kong, we have also had to consider how far the undertaking might have been engineered at the instigation of Germany. We are aware of the fact that it is generally believed that German influence has for sometime been at work in various parts of the British Empire to create disaffection to Government, but beyond the fact that this ship was chartered from a German agent at Hong Kong we have not been able to secure any evidence of German influence in respect of this voyage. There are, however, suspicious circumstances in connection with the undertaking and it is quite possible that even if German influence had been at work we should be unable to secure direct evidence of it. Thus it is worthy of note that until Gurdit Singh met Mr. Bune he was entirely unable to hire any vessel to convey these emigrants to Canada; and this is not surprising in view of the provisions of the Canadian law regarding the duty of companies to re-convey rejected immigrants to the country of their birth and the penalties to which such companies are subject if these provisions of the law are not complied with. It is also possible that Bune in aiding Gurdit Singh to secure the charter of the **Komagata Maru** acted with the intention of causing embarrassment to the Canadian authorities and indirectly to the British Government, as he was aware that the passengers would not be allowed to land at Vancouver, but of this there is no direct evidence. It is also noteworthy that the Komagata Maru was owned by a German Company before she became the property of Shinei Kishen Go Shi Kaisha, and that the first intimation as to her departure from Hong Kong reached London through Germany, the news being published in the Berlin papers eleven days after the vessel left that port. That the Indians resident in Vancouver were untimately connected with the venture of the Komagata Maru is clear, and it is also believed that the Indian Revolutionary Societies in America are in close connection with certain societies in Germany. It is only fair, on the other hand, to state that some of the passengers allege that Bune attempted to dissuade Gurdit Singh from starting on this venture and there is no trace in the accounts of Gurdit Singh's having received any pecuniary assistance from Germany or from Bune. Indeed the accounts filed show on the other hand that Bune received a sum of $2,500 as commission for his services in connection with the charter of this vessel. We observe that it has been stated in the Press that the Canadian Government has direct proof to show that the Komagata Maru enterprise was engineered by Germany, but no evidence to this effect has been placed before us."

In spite of all the problems and hurdles the moral of East Indians were very high. They were ready to fight for their rights and justice. Dr. Sunder Singh, the editor of 'The Sansar', Victoria writes: "Canadian papers are praising Gurdit Singh's gentle manners and sobriety. He replied to their correspondent's questions boldly saying: "We are British subjects, we have every right to go to any part of British **Raj,** We went to find out the reason on account of which we are prevented from going to any part of the British Empire. We are farmers and not Indian workers, but brave farmers who will make a barren land fertile and fruitful. Most of these passengers are military men who have been putting their lives in danger of the strengthening of this empire. These are the men who want to get a decision once and for all, as to what are the real rights of the British subjects and on that true principle we want to land in Canada."

Hassan Rahim, the leader of United India League, and editor of 'The Hindustani' in June, 1914, made a report about the mass meeting of the East Indians as follows:

## MASS MEETING OF THE HINDUSTANEES RE KOMAGATA MARU

A mass meeting of the Hindustanees was held under the auspices of the Khalsa Diwan Society and the United India League, at the Dominion Hall on Sunday, May 31, to raise funds to help pay $15,000 of charter money owing on the Komagata Maru, by Bhai Gurdit Singh and his party of 376 Hindustanees.

Bhai Gurdit Singh, in appealing to the local Hindustanee organizations for monetary help, sent them an account of the harassing obstacles placed in their way by the British authorities on the coast, also at Hong Kong and Shanghai, causing serious delays in the movements of the steamer and putting them into difficulties financially.

The immigration office has taken up over ten days under the pretence of a medical examination of the passengers in the harbor.

The Diwan and the League hastened to convene a meeting as above, over seven hundred of the sturdy valiant sons of Punjab filling up the large hall. Mr. Rahim was voted to the chair, Bhai Munshi Ram acting as recording secretary. The chairman, after reading the notice convening the meeting, requested Bhai Balwant Singh to give them an address.

Bhai Balwant Singh, in responding, gave an eloquent speech, briefly touching on the political relations of the Sikhs with the British from the earliest times, and emphasized that the rights of the Hindustanees to enter Canada were

not to be trifled with.

About the same mass meeting Isemonger and Slattery write in their reports:

"On the 31st May a mass meeting was held at which Hussain Rahim presided to discuss the situation. Gurdit Singh sent a message to this meeting representing the harassing obstacles placed in his way by the British authorities, which he said, had caused serious delay to him on the voyage and had also led to financial difficulties. "At the meeting Balwant Singh was the principal speaker. He stated that India of the present day was not the India of a few years ago, but that her present condition more nearly approximated to that which existed in 1857. He said that during his visit to India he noticed that all the people had united against the English, and that if within the next few years Government did not grant Home Rule there would be a revolution. He enlarged on the injustice shown to British subjects arriving in Canada and deplored the fact that the Indian Government was not strong enough to insist the claim of Indians to be admitted to the colonies. He referred to Indian history and to the time of the Sikh wars against the English and called upon his audience to take an example from the Sikhs of that time and not to submit to tyranny."

June 1 - A medical team sent by the Immigration Department on the ship find that 90 East Indians had hookworm disease, therefore, they should be deported on medical grounds as soon as possible.

Against this medical report Hassain Rahim wrote in the same issue of 'The Hindustanee' as follows:

"...Yes, hookworms are a great danger to Britishers. Then for heavens' sake let the British evacuate India at once before they become infected with them and endanger Great Britain with the epidemic."

## AN EAST CANADIAN SPEAKS OUT

There was an article published with same issue of "Hindustani" sent by a law firm, established in the east. It is a long article. We find some of the very interesting points.

"...Whatever may be the extent to which this doctrine of making Canada a 'White man's country' may extend the underlying sentiment is jealousy on the part of white labor of the admission of the Asiatics who may enter into the compitition labor.

"The truth is that there are certain kinds of work that white people are unwilling to do. There is a tendency in all white countries to congregate in town, and to insist upon the encouragement of industries that must be carried on in towns and cities, and THERE IS ALWAYS A DIFFICULTY IN GETTING PEOPLE TO WORK ON THE LAND. Then, the Asiatics might be admitted on condition that they would work on the land... THERE IS A CRYING NEED FOR LABOUR ON THE UNSETTLED LANDS...

"And the sentiment had been allowed to grow up in Australia and in British Columbia that we must make these countres white men's countres. This doctrine must, therefore be examined on its merits. We are told that white men will be unwilling to engage in work in which they are obliged to associate with men belonging to other races, whether Negroes of Asiatics. IT REQUIRES SOME COURAGE TO DENOUNCE THIS DOCTRINE WHICH HAS BEEN ALLOWED TO ATTAIN SOMEWHAT WIDE CURRENCY."

"EXAMINED ON ITS MERITS THE DOCTRINE THAT THIS IS A WHITE MAN'S COUNTRY CANNOT BE DEFENDED. IT WAS ORIGINALLY A RED MAN'S COUTRY UNTIL WE WERE TOLD THAT THE ONLY GOOD INDIAN WAS A DEAD INDIAN. We have succeeded in almost exterminating the original occupants of our soil.

"The doctrine of a white man's country is one utterly intolerable especially for subjects of the British Empire. We have forced ourselves upon the people of China... We have taken possession of Australia, a large part of which is unfit for occupation of white settlers and have excluded Asiatics from entry into those places.

"We have TAKEN POSSESSION OF SOUTH AFRICA, WITH A TEMING BLACK POPULATION and have the effrontery to make that also a white man's country. We have disfigured the statistics book of the British Parliament by permitting a constitution to be enacted which facilitates the perpetual exclussion of native Africans from any POLITICAL RIGHTS OR ANY VOICE IN THE GOVERNMENT OF THEIR OWN COUNTRY.

"We have intruded in India and with a handful of soldiers and civilians attempted to govern the enormous Indian population. We have permitted South Africans, the Australian (Whites) and now the people of British Columbia to insult degrade and ill-treat our Asiatic fellow subjects from India. The British Empire cannot, and should not exist if these things can be permitted. The king is entitled to the allegiance of all his subjects but if the King's government denies these subjects protection to which they have a right if he ALLOWS THEIR FUNDAMENTAL RIGHTS AS HUMAN BEINGS TO BE TAKEN AWAY BY SUBORDINATE LEGISLATURES, the British Empire is, and ought to be by-word for tyranny instead of a bulwark of liberty. If the British government permits this course of proceeding to go forward, the peoples of India will be absolves from any duty of allegiance, and we shall be justly treated if our people are driven out of that country and out of every other country inhabited by other than people of our own white European race."

## THE B.C. PRESS (JUNE 3, 1914)

**The reporter of THE SUN inclined with the unchristian instinct of hatered for East Indians carried on jumping and thumping all over the coloums of this paper under such headings as**
**"The other side of the Hindu curtain."**
**"Hindus cherish NO AMITY for whites."**

## THE DICTATOR REID

He would not allow passengers to land. All passengers were imprisoned on the ship. He would not allow to unload the coal-cargo. Gurdit Singh had to pay $20.000 charter debt. The passengers were starving, no food-no water. He said if the passengers cannot land, so the cargo cannot be allowed to unloaded. He might have thought that some passengers were suffering from Hookworm diseas. The coal might have the same disease and he might get the same disease.

The mayor of Vancouver the government of Canada, the govt. of B.C., the local M.P. Stevens, everybody was on his side. And the song- "White Canada Forever" every day being sung by the laborers on the sea shore. And he considered himself as its main hero of the people who believed in the concept of 'White Canada Forever.'

### THE EAST INDIANS

They formed their own committee to help Gurdit Singh and fellow passengers. They held another meeting. Bhai Bhag Singh and Bhai Balwant Singh on behalf of Khalsa Diwan Soceity and Hassan Rahim on behalf of united India Leauge appeared for financial help. Sohan Lal Pathak was treasurer accountant and book keeper for this committee. He counted more than 20,000 cash and the shore committee gave 10,000 Hong Kong dollars as an installment for the charter of the ships. Now Bhai Bhag Singh and Hassan Rahim were the charters of the ship.

## JUNE 4, 1914

The Bird representing the Kamagata Maru and the shore committee was not allowed to see his client Gurdit Singh, Reid refused to allow Bird to go on the ship and never considered that Gurdit Singh to come out to meet his attorney. A meeting was arranged. Bird and Gurdit Singh talked across a few feet of water. Bird made four propositions on behalf of Gurdit Singh:

1. While right of Hindus to land is discussed he will provide detention shed on shore.
2. These passengers considered the deported will be returned to the east.
3. He himself will go back on Empress of Russia 11th instant.
4. He should be allowed to unload coal cargo and take out cargo from here.

Reid recomended to Ottawa authorities not to accept Gurdit Singh's propositions.

After a day, Bird was told that Gurdit Singh's propositions were unacceptable.

### JUNE 6

After a day Gurdit Singh sent a letter to Governor General pleading for help:

'Reid disallowed my landing coal cargo, to sell. Can't take more cargo suffering heavy losses and starvation."

He did not recieve even the acknowledgement of his wire to the Governor General of Canada.

While travelling from HonKong to Vancouver Gurdit Singh was told by his secretary and others that Dr. Raghu Nath was being suspected by some passengers as a British spy but Gurdit Singh told them that they were simply suspicious and suspician has no foundation.

When Dr. Monro was sent aboard the ship, Dr. Raghunath was allowed to come ashore to purchase medicine. It seems that Hopkinson must have arranged that as soon as Dr. Raghunath comes here.

Bela should meet him to get inside information and Bela did meet him.

Sohan singh Josh, the author of the Tregedy of Komagata Maru writes:

'The authorities did not want anydoby else but him (Raghunath) to go out of the ship to fetch medicine and food. He began to inform Stevens, Reid and Hopinson about what was happening and the reaction in the ship to the steps being taken against them by the immigration athorities.'

On the promises of Bela and Hopkinson he tried to land with his wife and a daughter. He took a line that he was worried about his safety.

He complained against Gurdit Singh in the following letter:

"I beg to inform you that I am in great danger, the charters and the passengers of this ship think, I am a secret spy...

The charter does not want me to remain in his service...give me a right to land... Please do something ..."

# STEVENS AND RAGHUNATH

On the next trip with the help of Bela and Hopkinson, Reid arranged his meeting with Stevens, the real leader of the anti-East Indian movement. Stevens kept a detailed daily diary in which he recorded his interview with Raghunath in the presence of Reid and Hopkinson.

**Stevens:** They are telling me that you are a little bit afraid of your personal safety.
**Dr. Singh:** Yes, I am afraid of my safety.
**Stevens:** Some of them threatened you did they?
**Dr. Singh:** Yes, Gurdit Singh threatened that they (the passengers) were going to kill me. Because I was allowed to come ashore and purchase medicine, they think I have spoken against them.
**Stevens:** Most of these men, doctor are more or less ignorant are they, and don't understand the necessity of your coming ashore?
**Dr. Singh:** Yes, they are most of them and they do not understand. The real reason Gurdit Singh is against me is I have been telling the passengers what he has been doing to them. He did not deal with them properly.
**Stevens:** Is it correct Gurdit Singh rules the ship? Some of them (say), for instance, he puts them in irons.
**Dr. Singh:** Oh, yes, quite true that he rules the ship. He puts a guard on anybody's room if he thinks they are against him. That is what he did to me. He put five or six men in front of my cabin and about five or six on top.
**Stevens:** All the time did he put a guard? You weren't allowed to go on deck?
**Dr. Singh:** I was not permitted to...
**Stevens:** About the men on board, they are not really the best of Hindus people are they? I know the Hindu people pretty well. I think a lot of them. Most of them on board appear to me to be pretty ordinary people-ordinary Hindus-you know, the ordinary working type.
**Dr. Singh:** That I cannot say. Most of them served in the militia and they have left the service. Of the men who came from Shanghai and Hong Kong, practically all were working (in those places) in the police or as watchmen, things like that....
**Stevens:** Are they kind of split up-two factions- some that are satisfied and some that are not?
**Dr. Singh:** There are two men that are all right but on account of a large party being on the other side they cannot do anything. They are afraid to do anything.
**Stevens:** Gurdit Singh has got some very strong control over their minds.
**Dr. Singh:** I know that. If he was not on the ship there would be no trouble. Some of the men are his own men. He has promised to pay them something. I have no proof as to that but I think so. This statement you are taking....
**Stevens:** This is made for myself and Mr. Borden. These local Hindus are sending out all manners of erroneous statement, you see, and they send these statements to Eastern Canada. I want to get before Mr. Borden as nearly as I can the facts, and you are kindly giving them to me, and I shall send them to him, you see. That is my whole object.
**Dr. Singh:** I don't want to make an enemy of the Indians in Vancouver.
**Stevens:** What is the condition of the men on board? Are they in fair health?
**Dr. Singh:** Some are getting bronchitis.
**Stevens:** Will it get serious?
**Dr. Singh:** I cannot say. One or two men have other trouble but the rest have bronchitis. They don't keep the ship sanitary. If a man has bronchitis, he spits all over the boat.
**Stevens:** Does Gurdit Singh make an effort to keep the ship clean?
**Dr. Singh:** I have told him many times to clean the ship and keep it clean. He says it is the work of the sailors, he is not going to do it. He does not think anybody has the authority to say anything to him. He has got his little island and he rules it.
**Stevens:** Does the Captain seem to be afraid of him?
**Dr. Singh:** He must be. He has a small crew and there are so many (passengers).
**Stevens:** Do you think they will go to the extent of fighting (if deported)?
**Dr. Singh:** They have not got anythink to fight with. Nothing but clubs. They hold meetings every night. I was not allowed to go in there.
**Stevens:** Well, I think that is all I want to ask you today. Let me know, doctor, if there is anything I can do.

# PROSECUTORS ARE THE JUDGES

The Board of Enquiry of which Reid himself was president and his four more assistants working for the immigration were the members of the Board of Enquiry. Bird the attorney of East Indian called this board- "PROSECUTORS ARE THE JUDGES".

Robies L. Reid author of the "Inside Story of the Kamagata Maru" writes ,"The minutes of the so-called Kamagata Maru Committee consisting mainly of local East Indians which afterward came into my hands showed on June 2. Gurdit Singh himself moved a resolution which was duly recorded and carried that the legal adviser should not allow any man on board to go to such a stupid board of inquiry, as he declared it, he should apply for a writ of habeas corpus at once."

"In this case Mr. Bird thought saw a chance to force the hands of the authorities, and on June 20, he made an application to the supreme court for the writ of MANDAMUS ordering them to make a decision one way or the other."

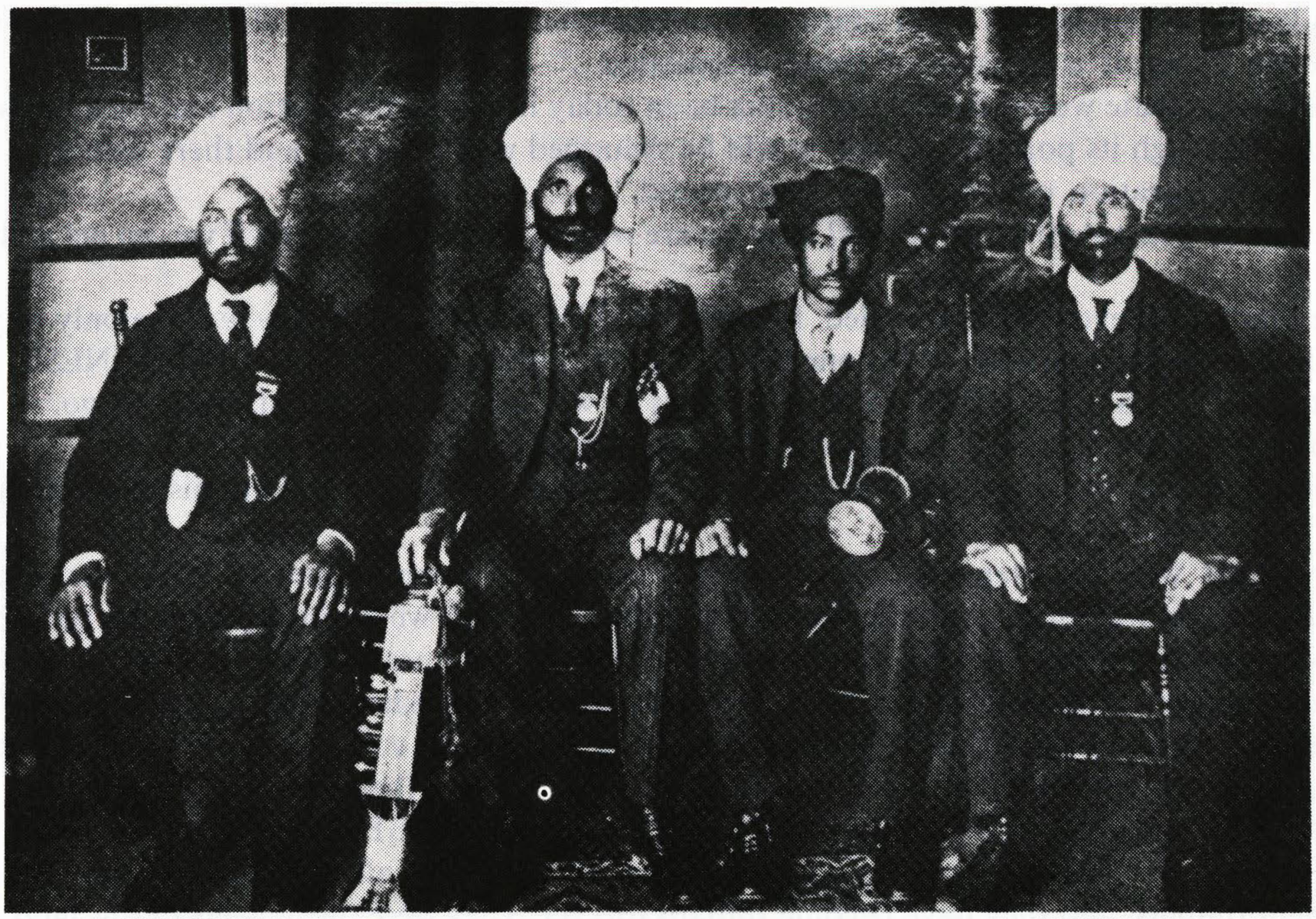
After a couple of days the writ of MANDAMUS withdraw and it cleared for action before the court of appeal.

Since May 23rd the Kamagata Maru was surrounded by the police boats. Passengers of the Kamagata Maru and Sikh temple committes on one side and Immigration authorities on the other could not agree on even one point. The Sikhs decided to have another mass meeting to explain their grievances to demand justice and collect more money to help Gurdit Singh and the passengers with provisions installment to be paid to the agent of the ship owner.

The meeting was held at Dominion Hall on June 21 (Sunday) 1914. Isemonger and slattery wrote about this meeting as follows:-

"It was decided to raise a fund to meet the charter obligations of the ship and arrangements were made to raise subscriptions for this purpose. On the 21st June another meeting was held on shore in support of the immigrants, at which one hundred and fifty white men were present the majority being socialists. Their presence being due to the fact that Hassan Rahim was secretary of the local socialist organization. At this meeting a rabid socialist made a speech advising all Indians to return to India, to raise the standard of revolution, and to become masters of their own country."

The meeting started with singing songs of liberty and fraternity. Their four male musicians were on the stage. One played SARANGI, two musicians played DHADH (small drum) and leader of the party led a whole audience in mass singing.



**SIKH MUSICIANS (DHADI JATHA)**

The new charterers Bhai Bhag Singh and Hussan Rahim and other members of the 'shore committee' -Bhai Balwant Singh, Bhai Mit Singh secretary of Khalsa Diwan Society, Pandit Sohan Lal Panthik the treasurer of the

committee and the leaders of the committee were present in the meeting.

The leader of socialists H.M.FITZGERRALD took the platform and said:

"Never mind Canada, there isn't very much in Canada. Also, never mind washing your energies on the Kamagata Maru, get back to your own land filled with the spirit of revolt and sweep the country, and then fight...."

"...And it is time your average people understood some of the outrageous committed in India...."

Bird told the audience: "...to delay matters and procrasinate and delay until such time as these people were starved back to their original port from where they sailed."

"...To get a case before the court to test the validity of the act, the immigration act and of the orders-in-council under that act, he had fought in vain for an opening.

"...They do not know if they will abide by the Supreme Court orders if they let the passengers stay in Canada.

"I have been told that if I put my foot on the gangway any immigration officer will throw me in the ocean. I tell you gentlemen, there is not a single thing from one cover of the immigration act to the other to authorize the immigration authorities to take possession of that ship illegally. They may go on board to conduct their normal duties but that does not authorize them to have an armed patrol."

Pandit Sohan Lal read the message of the cable to be sent to the Prime Minister Borden:

"We protest against the unlawful treatment given by the immigration authorities to the men on board the Kamagata Maru in the harbour of Vancouver. These immigration peoples are so hard-hearted that they are going to practice any kind of brutality that they can lay hand on."

The following morning on June 22 (Monday) the same reporter of the 'Sun' published his poisonouus report about East Indians meeting.

"Hindus held MASS MEETING and PREACH SEDITION and TREASON."

The white superamists held their own meeting in the evening. The Mayor of Vancouver city Baxter addressed the audience that:

'What I would like to see is that orders be issued for a couple of tug boats to hitch on to the Kamagata Maru and haul her with her load of undesirable out to sea. We do not want this thing to get into the courts...'

'I think the Parliament of Canada should pass legislation of a distinct and definite type excluding the orientals from this country.'

Herbert Stevens the real leader behind the anti-East Indians monement told the crowded audience in Dominion Hall that:

"I am absolutely convinced that we cannot allow in discriminate immigration from the orient and hope to build up a nation in Canada on the foundations upon which we have commenced our national life. I hold that no immigration is or can be successful unless it is capable of being assimilated..."

"I ask you this-what state would British Columbia be in today if Asian immigration had been allowed through all these years to come through its portals? Canada would be swamped with orientals and there would be left practically not a vestige of the civilization of which we are so proud."

"Some say, why do you not go to the courts? I say we are willing to go to the courts if we can get an honest court to go."

One can see that how Stevens was one sided. he believed in his own way. His way was the only way. If the judges and the courts did not decide according to his one way traffic-he was ready to call them DISHONEST. That is why he told the audience that 'we are willing to go to the courts if we can get an honest court to go.'

Stevens could not find an honest judge or a court in Canada.

Another point is that he wanted people who could assimilate with his race and accept his religion, his language, his way of life.

At that time their were thousands of black peoples settled in Eastern Canada. They had accepted Stevens language, his religion, his way of life still they were not assimilated they were not accepted by people like Stevens.

The third point is that he was working against orientals but he could not stop the flow of Japanese and Chinese. While Kamagata Maru was sitting in Burrard Inlet. Japanese landed in hundred at the same time. Why? because great Britain had a trade agreement with Japanese government and Japan was not colony of Great Britian but unfortunately India was a British colony that is why British government of India ignored their subject and refused to protect them.

Bird had said very rightly that PROSECUTORS WERE THE JUDGES.

The founder and real Canadians are the native Indians. Why do we call them INDIANS. One white man by mistake called them Indians, and they have become Indians forever. They were the masters of this land. They accepted the language and religions of the white men like Stevens. Where do they stand? Are they accepted by the white people who believe in white man's country? Are they assimilated in the white society the way Stevens believed? They are still imprisoned in their Reserves. If the government of Canada would have believed Stevens the natives would have been kicked out to Mangolia or some other coutry. Actually he believed in MIGHT IS RIGHT and that is an UNCHRITIAN way of life.

In the end of the speeches the following resolution was passed to be sent to Ottawa and London.

"That whereas steamer Kamagata Maru has been lying in the barbour from the 23rd of May with shipload of undesirable immigrants demanding admission into Canada.

"And whereas it is the universal opinion of all citizens resident upon the pacific coast of the Dominion of Canada that the influx of Asiatics is determental and harmful to the best interests of the Dominion from the stand point of citizenship, public morals and labour conditions."

"Be it therefore resolved that this meeting urges that the Dominion government the necessity of supporting the efforts of the immigration authorities, undertaking toward the rejection of the immigrants abroad the steamer Kamagata Maru and their immediate deportation."

# COLONIST-CANADIANS AFRAID OF COMPETITION

COLONIST says:

"The Sikhs who shivered in our docks a few years ago now own farms, town lots, houses, motorcars, horses engage in dairying have almost captured one branch of the food market and are large real estate speculators. Let us be frank about it the reason we want to keep the Hindu out is one part because he is not of our race, in part because he is not of our religion, although some who themselves overburdened with any relition lastly we object in part because he is ready to compete with white people in any sphere of activities in which he can get a foothold and make good."

## AN APPEAL

Bhai Gurdit Singh was not allowed to land, therefore he could not sell his cargo of coal and was unable to pay the second installment of the charter money of eleven thousand dollars. The charter was transferred in the name of Bhai Bhag Singh, the president of Khalsa Diwan Soceity and Hassan Rahim the president of United India League. They appealed for donation and paid the second installment. Here is the copy of the large poster including their appeal for financial help.

환경 보호는 누구 한사람 혼자 노력 하는 것보다 모두가 함께 힘을 모아 노력할 때 더욱 효과적이다. 우리 모두가 조금씩 불편하고 귀찮더라도 환경 보호를 위한 노력을 하는 것이 결국 우리 자신을 위하는 것이기 때문

ਸਿੰਘਾਂ ਨੂੰ ਕੈਦ ਕੀਤੇ ਗਏ ਸੀ ਰਿਹਾਈ ਆਈ ਗਈ।

ਇਨਾਂ ਭਗਤਾਂ ਦੇ ਨਾਮ ਜਿਨ੍ਹਾਂ ਦੇ ਜ਼ਿਲ੍ਹਾ ਪਿੰਡ ਕੈਦ ਹੋਏ ਹਨ ਹੇਠਾਂ ਦਰਜ ਕੀਤੇ ਜਾਂਦੇ ਹਨ

| ਨਾਮ | ਪਿੰਡ | ਜ਼ਿਲ੍ਹਾ | ਨਾਮ | ਪਿੰਡ | ਜ਼ਿਲ੍ਹਾ |
|---|---|---|---|---|---|

# ਜਰੂਰੀ ਸਫਾ

ਇਸ ਗਲਤੇ ਲਿਖਣ ਦੀ ਕੋਈ ਲਿਆਣਾ ਲੋੜ ਪੜੀਤ ਨਹੀਂ ਹੁੰਦੀ ਕਿ ਸਿੰਘਾਂ ਨੂੰ ਕੁਝ ਕੈਦੀਆਂ ਲਈ ਕਿਸ ਖਾਤਰ ਨਾਲ ਆਪਣੇ ਦਰਮਿਆਨ ਰਲਕੇ ਰਹਿਣ ਤਾਂ ਗੰਗ ਕਾਂਗ ਰਾਜ ਦੇ ਹਵਾਲੇ ਕਰ ਦਿਤੇ ਗਏ। ਪਿਛਲੇ ਸਾਲ ਤੋਂ ਕੋਈ ਦੋ ਜਾਂ ਤਿਨ ਭਗਤ ਗੰਗ ਕਾਂਗ ਦੇ ਗੁਰਦੁਆਰੇ ਵਿਚ ਇਸ ਉਤਾਰ ਵਿਚ ਚੌਕ ਗਏ ਸਨ ਕਿ ਕਦ ਕੋਈ ਕੈਦੀ ਵਿਚਾਰੇ ਦੇਵੇ ਤਾਂ ਕੈਨੇਡਾ ਪੌਂਚੀਏ। ਪਰ ਇਹ ਕਿਸਮਤ ਸਿੰਘਾਂਨੂੰ ਕਿਤੇ ਕੈਦੀ ਨੇ ਹਿਰਦ ਨਾਂ ਦਿਤਾ। ਇਤਨਾ ਕਹਿਣਾ ਕਾਫੀ ਹਨ: ਗੁਰਦਿਤ ਸਿੰਘ ਜੀ ਸਿਖਾ ਪੁਰਾਣੇ ਕਿਤੇ ਆਪਣੇ ਅਤਸਤਵ ਲਈ ਗੰਗ ਕਾਂਗ ਆਏ। ਅਤ ਗੁਰ-ਦੁਆਰੇ ਵਿਚ ਓਟੋਲਾਤਾਰੀਆਂ ਦੀ ਦੇਗ ਤਾਸਤ ਦੇਖਕੇ ਭਗਤਾਂ ਦੀ ਮੇਹਰ ਵਿਚ ਚੇਤਨੀ ਕੀਤੀ ਕਿ ਮੌਤ ਨੂੰ ਕਿਤੇ ਤੂੰਹੇ ਨਾਸ ਜਰੂਰ ਕੈਨੇਡੇ ਪੌਂਚਾਵਾਂਗਾ। ਇਸ ਸਹੀ ਸੰਦਰਾਗ ਨੂੰ ਨੇ ਸਾਧਾਰਣ ਮਾਤ੍ਰ ਜਗਾਤ ਖਾਤਰ ਰਗਡਿਆ। ਜਦ ਆਪ ਜਗਾਤ ਦੀਆਂ ਤਿਆਰੀਆਂ ਵਿਚ ਸਨ ਤਾਂ ਪੁਲੀਸ ਰੈਪਟਰ ਵਲੋਂ ਰਹੀ ਤਾਂ ਤਲਾਸ਼ੀਆਂ ਲਿਤੀਆਂ। ਪਰ ਸਰਾਗ ਨੂੰ ਰਾਤੂਨ ਦੇ ਰੂਪ ਨਾਂ ਤੇ ਪੁਲੀਸ ਰੈਪਟਰ ਵਲੋਂ ਕੋਈ ਖਤਰਾ ਨਹੀਂ ਸਮਝਿਆ ਦੇਖਕਰ। ਪੁਲਸ ਨੂੰ ਰਾਹਤ ਗਟਹਾਂ ਦਿਤਾ। ਆਪਨੂੰ ਪਾਸਿਕਾਰ ਸਰਟੀਫੀਕੇਟ ਸੈਂ ਹਵਾਲੇ ਕੀਤਾ

ਲਈ ਗਏ ਸੀ. ਹੋਰ ਜਹਾਜ਼ਾਂ ਤੇ ਰਹੀ ਹੋਰ ਕੌਮਾਂ ਦੀਆਂ ਔਰਤਾਂ ਸਨ. ਜਗਾਤ ਨੇ ਸਤ ਸ੍ਰੀ ਅਕਾਲ
ਤੇ ਅਲੀ ਅਲੀ ਦੇ ਨਾਅਰਿਆਂ ਨਾਲ ਹੀ ਸਲਾਮੀ ਨਾਲ ਕੂਚ ਕੀਤਾ. ਭਗਤ ਇਕ ਹੋਰ ਦੱਸਣ ਲਗੇ
ਕਿ ਸਿੱਖ ਸਤਾਰੀ ਕੌਮਾਂ ਅਖੇ ਧਰਮ ਅਸਥਾਨਾਂ ਤੋਂ ਸ਼ੁਰੂ ਹੀਆਂ ਸਨ ਅਤੇ ਹਰ ਗਰਜ਼ ਨਾਲ ਵਧਦੀ ਗਈ
ਸਨ. ਅਜ ਇਹ ਦੱਸਦੇ ਹਨ ਕਿ ਰਾਮਾ ਗਾਟਾ ਮਾਰੂ ਜਗਾਤ ਵਿਚ ਇਕ ਵਡਾ ਗੁਰਦੁਆਰਾ ਤੇ ਇਕ ਮਸੀਤ
ਮਸੀਤ ਹੈ. ਰਹੀ ਮੁਸੀਬਤਾਂ ਨੂੰ ਸਹਣ ਦਾ ਉਥਿਆ ਇਹ ਜਗਾਤ ਅਜ ਵੈਨਕੂਵਰ ਦੇ ਘਾਟ ਪਾਸ ਆਰਾਮ ਕਰ
ਹੈ. ਇਸ ਜਗਾਤ ਦਾ ਫੈਸਲਾ ਸਿਰਫ 376 ਸਿਵੇਲਤਾਰੀਆਂ ਦਾ ਫੈਸਲਾ ਨਹੀਂ ਹੈ. ਬਲਕਿ ਤੇਤੀ ਕਰੋੜ
ਸਿਵੇਤਾਰੀਆਂ ਦੀ ਕਿਸਮਤ ਦਾ ਫੈਸਲਾ ਹੈ. ਕੁਲ ਸਿਵੇਲਤਾਰ ਚਾਰੇਆਂ ਅਖਾਂ ਇਸ ਜਗਾਤ ਦੇ ਫੈਸਲੇ ਵਲ
ਲਗੀਆਂ ਸਨ. ਅੱਜ ਜਾਣੇ ਸਿਵੇਲਤਾਰੀ ਭਗਤ ਤੁਰਦਾ ਹਨ ਕਿ ਤੇਤੀ ਕਰੋੜ ਸਿਵੇਲਤਾਰੀਆਂ ਦੀ ਕਿਸਮਤ
ਦਾ ਫੈਸਲਾ ਕਰਨ ਲਈ ਗਵਰਨਰ ਜਨਰਲ ਤੋਂ ਜਾਗਰੇ ਇਸ ਮੰਗ ਨੂੰ ਨਾ ਦੇ ਮੁਕਾਬਲੇ ਪਰ ਖੁਦ ਬਹਾਦਰ ਦੇ
ਤਿਆਰ ਹੋਣਾ. ਜਦ ਤਕ ਕਿ ਮੌਕਾ ਸਰ ਨਾਂ ਹੋ ਜਾਵੇ ਆਰਾਮ ਨਾਂ ਲਈਏ

ਮਾਜਾ ਦਾ ਦਾਨ ਇਸ ਪਤੇ ਪਰ ਭੇਜੋ - ਭਾ. ਭਾਗ ਸਿੰਘ, ਸਿਮਰਨ. ਰਹੀਮ ਹੈਨਕੂਵਰ ਚੀਨੀ

Bhai Bhag Singh, mr. Rahim 1866 - 2nd. ave W. Vancouver B.C.

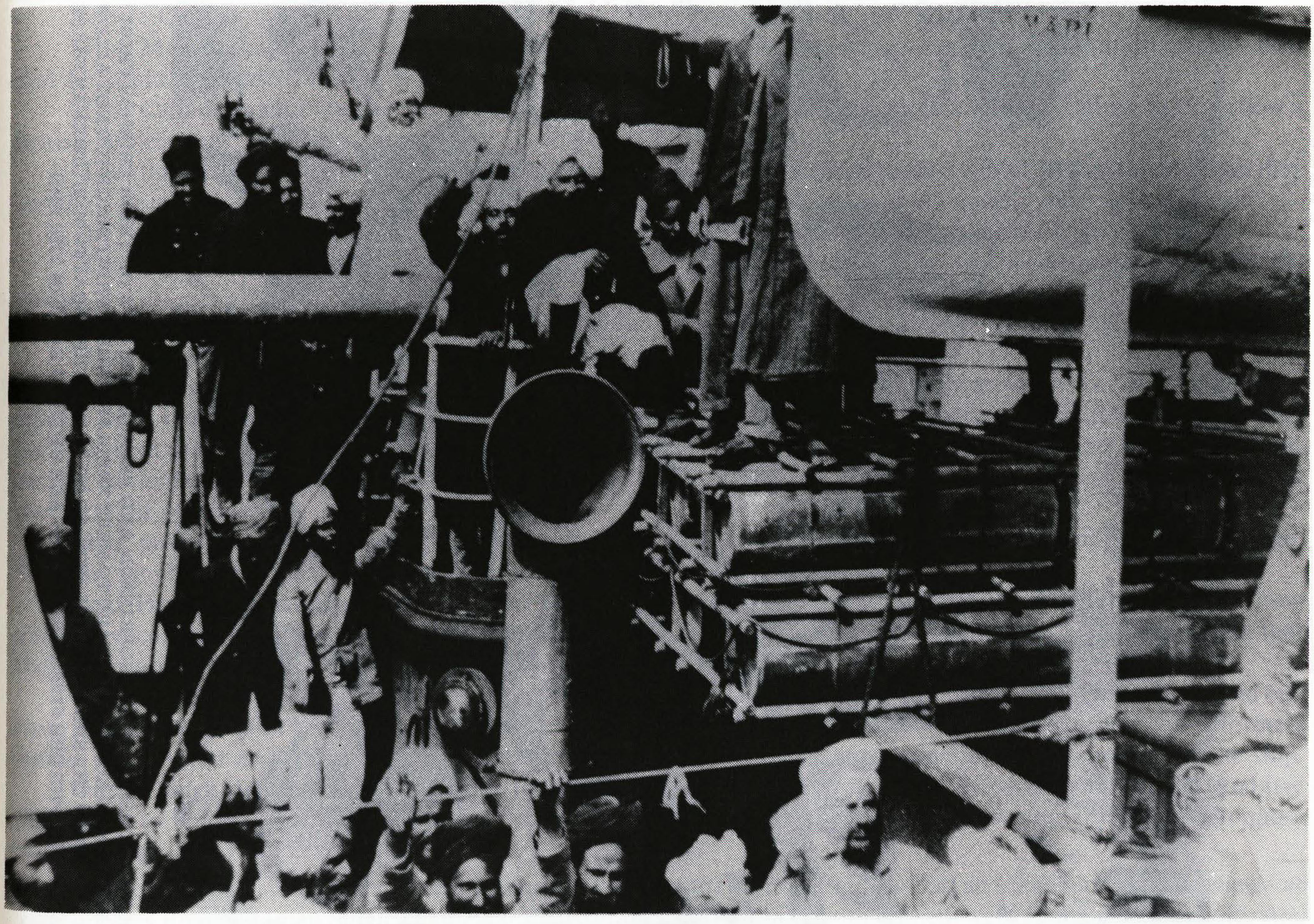
ਨੋਟ. ਜਿਸ ਤਰਾ ਦੇ ਪਿੰਡ ਦਾ ਨਾਂ ਭਾਈ ਬੀਰ ਇਸ ਲਿਸਟ ਵਿਚ ਹੋਵੇ ਉਹ ਘਟੋਂ ਘਟ ਪੰਜ ਤਾਂ
ਭੇਜੇ ਅਤੇ ਦੂਜੇ ਤਰਾ ਪੰਜਾਂ ਤਾਂਕਿਆਂ ਤੋਂ ਘਟ ਨਾਂ ਭੇਜਣ ਜਿਆਦਾ ਜਿਤਨਾਂ ਪ੍ਰੇਮ ਦੇ ਭੇਜਣ

25

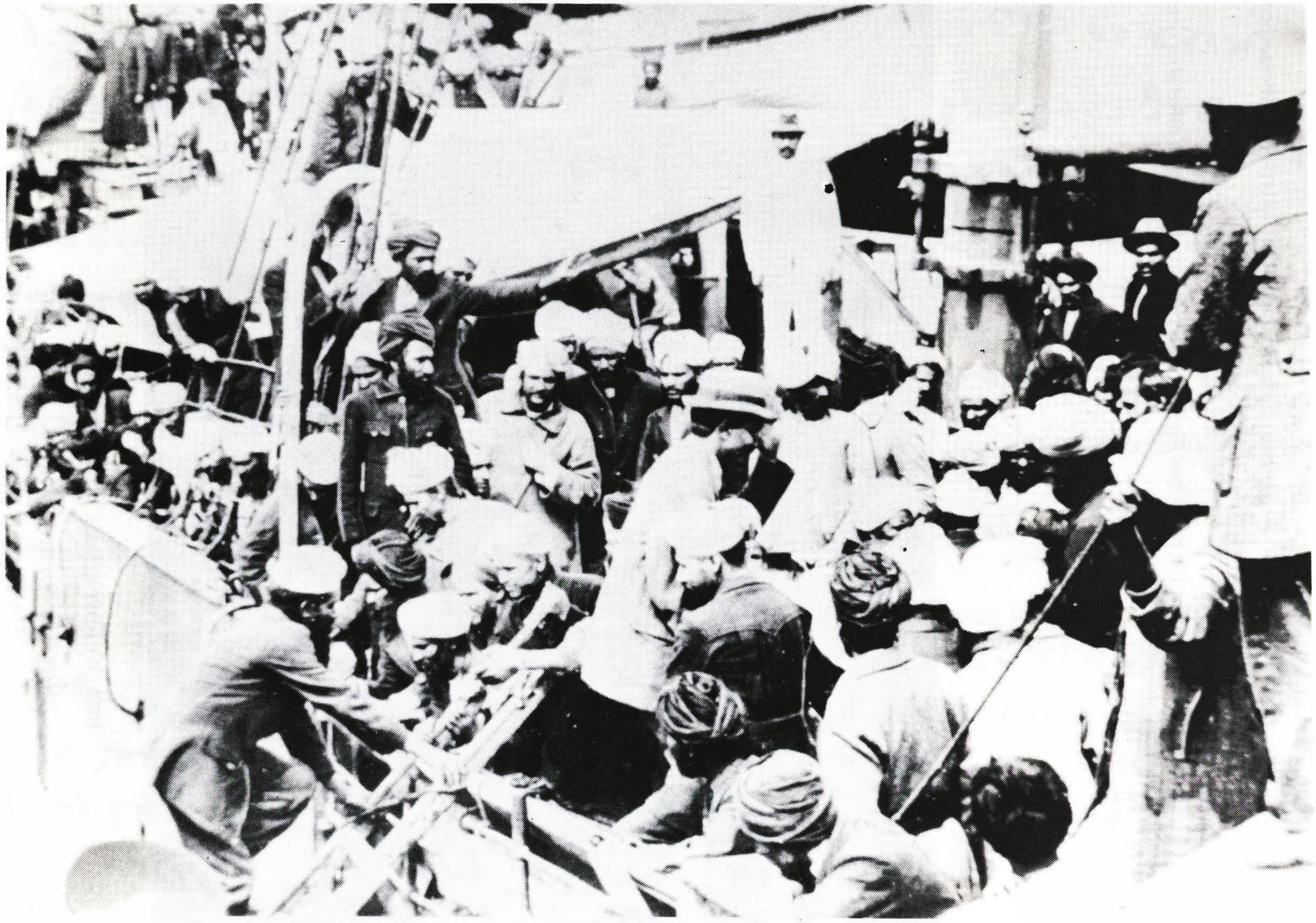
**NOTE: Full list of the passengers is given after Budge Budge Ghat massacre.**

Gurdit Singh and Daljit Singh, secretary of Sri Guru Nanak Steamship Company made appeals to the governor general of Canada, Secretary of State for India, Viceroy of India and King George V to intervene and allow them to land but their appeals were not even acknowledged.
Reid appointed himself as a sensor. All letters had to go through him. He opened the letters, read them, then closed them and then were allowed to be delivered.

In one of the telegram Gurdit Singh said:
"Many requests to Immigration Department for water but useless. Better to shoot than this miserable death." He did not receive any acknowledgement of his telegrams.



**BHAI GURDIT SINGH, WITH BINOCULAR**



WITH THE CONSPIRACY OF HOPKINSON AND BELA SINGH, FIVE OF THEIR FRIENDS FROM NANAIMO AND VANCOUVER, WERE TAKEN TO KOMAGATA MARU TO MEET THEIR FRIENDS. GURDIT SINGH DID NOT ALLOW THEM TO GO ON THE BOARD. FIVE MEN FROM THE SHIP WERE ALLOWED TO GO TO ANOTHER BOAT TO MEET THEM IN THE PRESENCE OF HOPKINSON AND BELA. IN THIS PICTURE FIVE PASSENGERS ARE GETTING BACK IN THE SHIP.

Bhai Bhag Singh and Hassan Rahim were asked by the shipping agent Gardiner Johnson about the supply of water to the passengers of Komagata Maru. They accepted to furnish the funds but they wanted to visit the ship first. ship first.

Bhai Bhag Singh, Hassan Rahim and their lawyer Bird boarded a launch with Reid and his staff - new charterers and Bird wanted to go on board to talk to Gurdit Singh in the absence of immigration officials but Reid did not agree. He wanted to allow them to meet Gurdit Singh the way he had allowed Bird to meet Gurdit Singh, the first time. They could talk to him at the distance of three to four feet in two different boats in his presence where he could listen every word of their dialogue. He had Hopkinson and Gwyther interpreter with him.

Reid and Komagata Maru Shore Committee could not agree.

In the meantime a fishing boat was seen by the immigration officials, boarded with East Indians, rushing towards Komagata Maru . Winimac blocked the way of the fishing boat. Reid immediately telephoned the police and fishing boat returned to her mooring.

## THE TEST CASE

The board of enquiry was controlled by Reid and he went on delaying in the hope of getting deportation orders from Ottawa.

In the meantime it was agreed to have a test case. Munshi Singh was selected by Bird for this test case to go to the Court of Appeal in Victoria.

Robert Cassidy an aide of Bird advocated for Munshi Singh that:

"That Munshi Singh is really a farmer and not an objectionable labourer, though the immigration officials held that he could be classed only as a labourer.

"That Canada cannot impose the rule of Continuous Journey from India because Canada cannot legislate how a British subject may spend his time before he comes to Canada.

"That the Dominion Government can no more legislate definitly to keep labourer out of British Empire than they could to keep doctors out of Nova Scotia. In other words, the rule must apply nation-wide, or not at all."

The same day the five members of the court gave orders of deportation of Munshi Singh:

"That the Hindu, a native of India and as an immigrant of Asiatic race, he did not possess in his own right 200 dollars.

"That he is an immigrant who has come to Canada otherwise by Continous Journey from his native country."

"That he is an unskilled labourer.

On 26 June, 1914, Bhan Singh and Pohlo Ram had sent a letter to Reid that there was not a "drop of water to drink", when they approached very angerily to Gurdit Singh, he said he was helpless because Reid did not believe him. He told them that Reid believed that there was lot of water and provisions and we were hiding somewhere on the ship and we eat and drink heartily at middle of the night and simply go on crying for water and food to harras reid and his immigration officials.

Then passengers had a meeting and they set up an independent committee of five passengers - Amar Singh, Harnam Singh, Sundar Singh and another Harnam Singh.

Reid, Hopkinson and Stevens were getting all the information through Dr. Raghunath. When they came to know about new committee, they were very happy that something was going on against Gurdit Singh. Still they thought that they were not getting all the information they wanted.

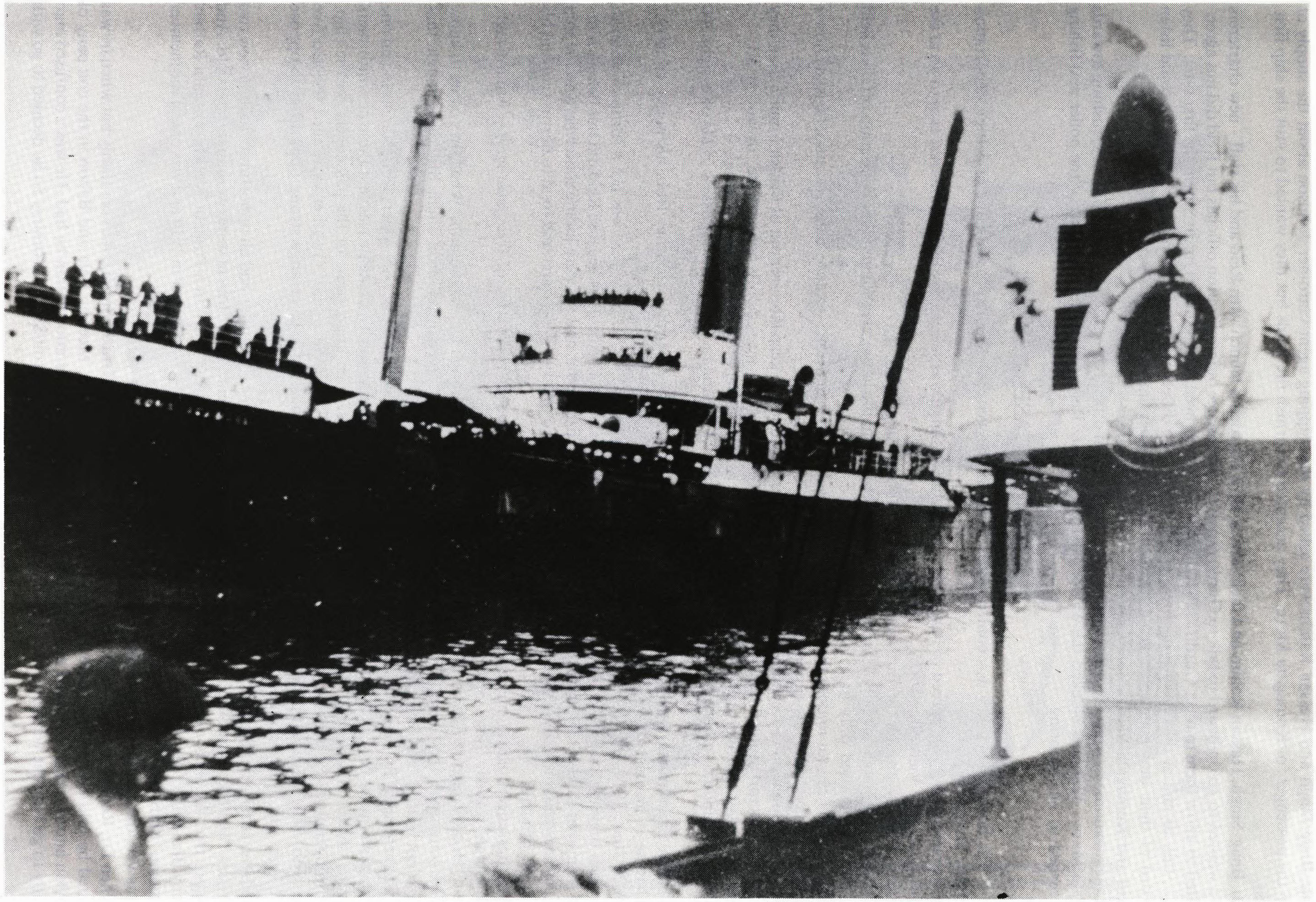
With the help of Bela and Baboo, an immigration tool, they selected three new informers from Nanaimo and one from Vancouver to to be sent on the ship to collect some more information. The scheme was that these new informers would offer water and provisions from their own pocket. These men knew some of the passengers on the ship.

Gurdit Singh did not allow these four to go on the ship. Then Reid's man Gwyther arranged, selected five passengers to come down and meet their friends. Their main concern was to arrange strong opposition to oppose Gurdit Singh and his coleagues.

First time the author visited Vancouver in summer, 1964. At that time the author had an opportunity to interview two eyewitnesses Bhai Naranjan Singh Thauli and Bhai Surain Singh Mohim, both of them were over ninety years old. And long before that the author had a chance to read the story of Komagata Maru in a Punjabi Weekly 'Punjabi Rattan' written by Bhai Mit Singh who was the secretary of Khalsa Diwan Society, Vancouver in 1914 and was one of the member of Komagata Maru Shore Committee.

This version of this episode is based on the above mentioned eye witnesses.

When Dr. Raghunath was on the ship, he was under the control of Gurdit Singh. Not voluntarily but when he was threatened he told everything whatever happened in the office of Reid. Meeting Bela and Baboo in the company of Hopkinson and Gwyther, he talked against Gurdit Singh and gave all the information he had. He was a confused man and ready to go with the winner of the game. What could he get from Gurdit Singh? Nothing. So he decided to go with power.



KOMAGATA MARU—GUARDED BY SEA — LION

GWYTHER (Interpreter), HOPKINSON, STEVENS, REID AND REPORTERS IN *SEA LION*

**IN UNIFORM — MALCOLM REID (Inspector of Immigration Depart) and H. H. STEVENS (M.P. from Vancouver)**
On Sea-Lion again.

**POLICE GUARD IN THE SEA—LION**

Captain Yamamato was also spied by Yoshi, a paid Japanese detective hired by Immigration Department. But Yamamato was in a much better position than Dr. Raghunath because Japanese Counsul Hori protected him from the harassment of Gurdit Singh as well as from Reid.

According to Ted Ferguson, author of 'A Whiteman's Country', Hopkinson made a report that:

"Gurdit Singh informed me that these five men were in conspiracy with the Immigration Department ... and that the passengers would not permit their return on board..."

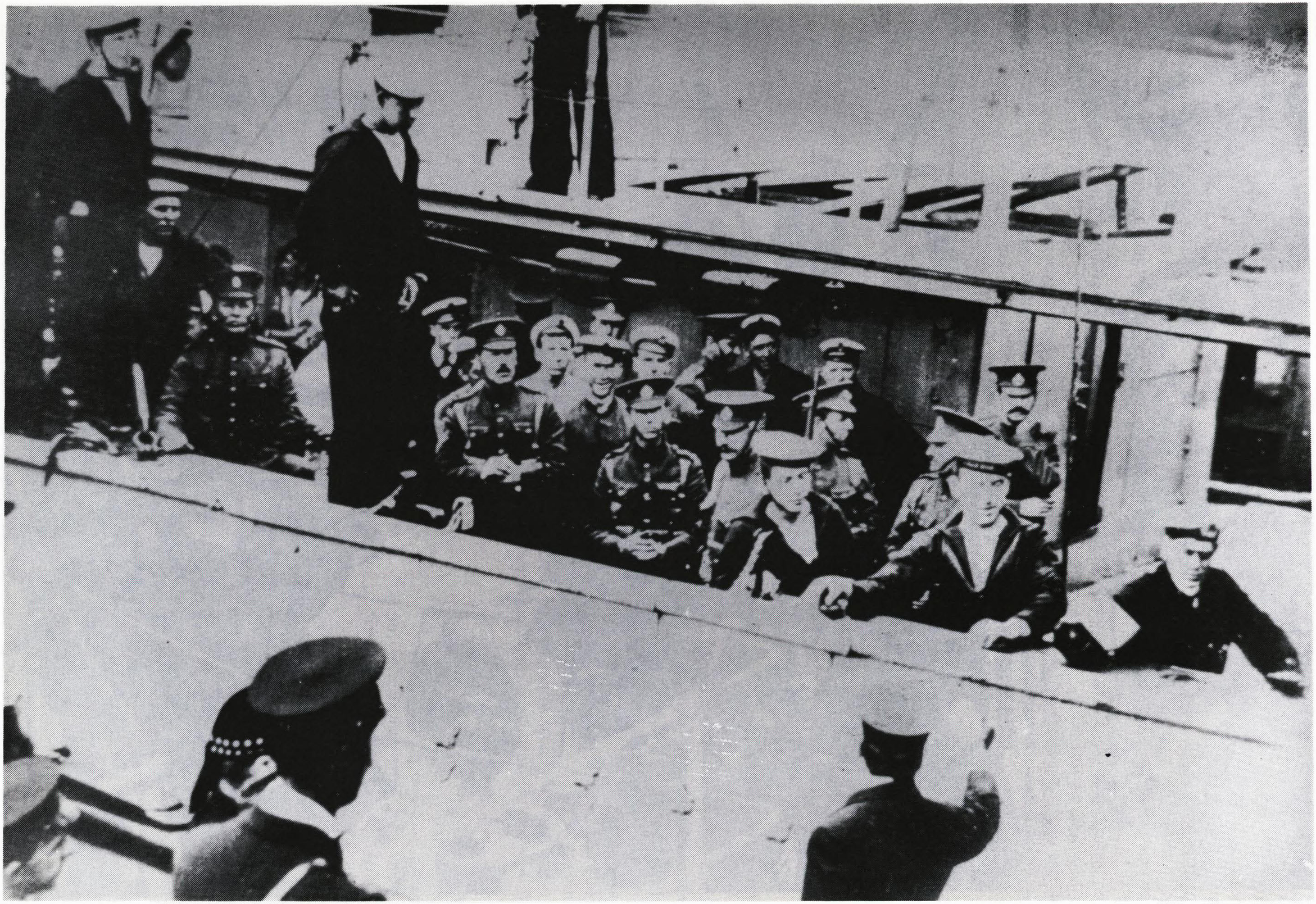
The five passengers had left Komagata Maru on Friday noon. After a long struggle between Gurdit Singh and Reid, they were allowed to return to the ship in the evening of Monday on the 6July, 1914.

Ted Ferguson is perfectly right when he writes about William Hopkinson that:

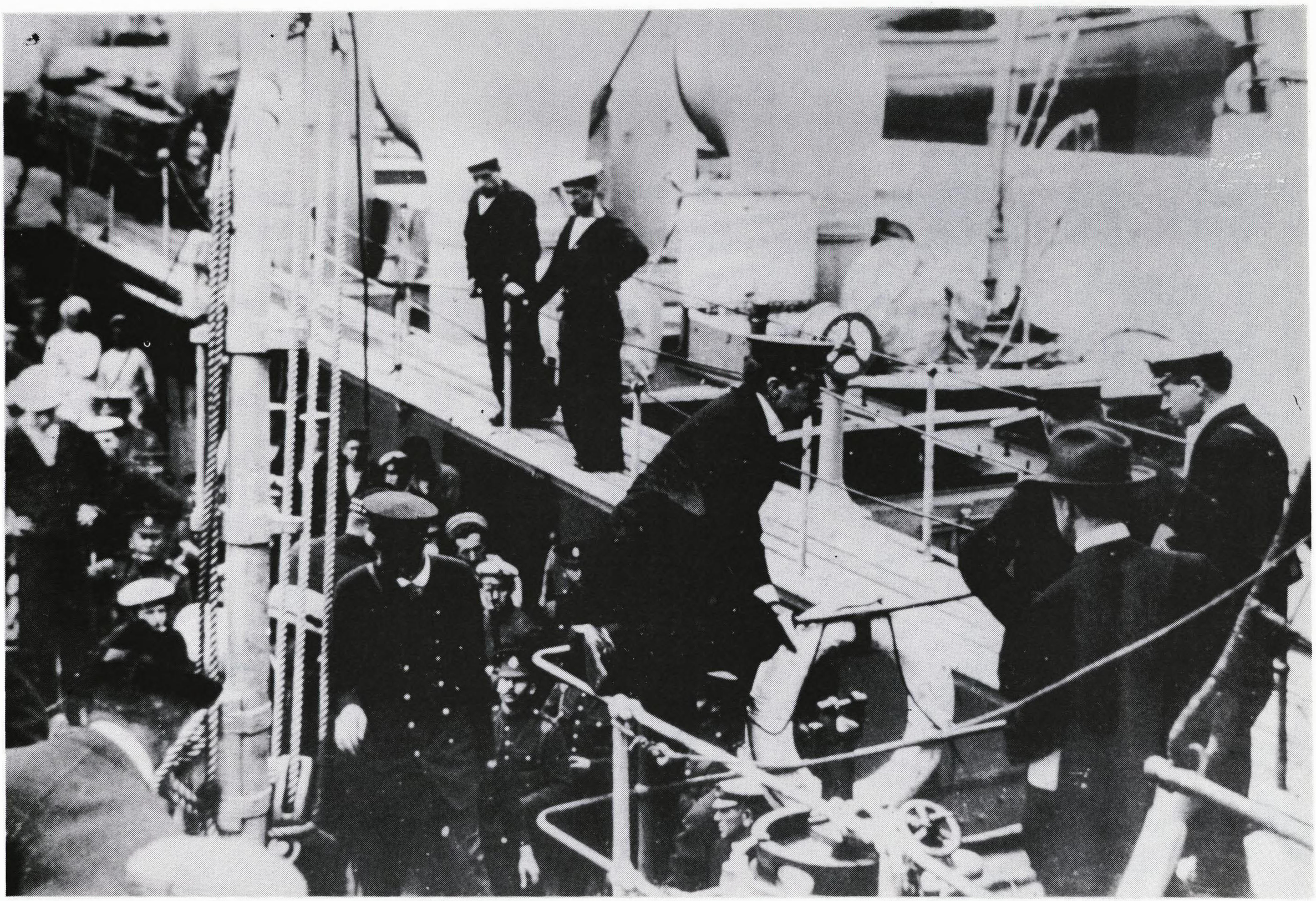
"Also apparant was the fact that Hopkinson was more than just an interpreter." We had already mentioned somewhere about a letter written by William Hopkinson to W.W. Cary Esq. C.M.G. Department of Interior, Ottawa, on 10th March, 1911. In the end of his letter, he writes:

"In conclusion I beg to acknowledge the receipt of the Dominion Police Badge which arrived safe to hand on 7th instant. (Ghadar Conspiracy Report by Isemonger and Slattery).

DIALOGUE BETWEEN PASSENGERS AND IMMIGRATION OFFICIALS ON THE KOMAGATA MARU



CONFRONTATION BETWEEN POLICE AND PASSENGERS



CONFRONTATION BETWEEN PASSENGERS OF KOMAGATA MARU AND POLICE FORCE ON SEA-LION

Hopkinson was not an ordinary interpreter or a Dominion Police Officer, the local, Provincial and Dominion Government, all depended on him because of his background in the case of Komagata Maru. The real power behind Reid's grim face was Hopkinson who had approach to highest offices at Ottawa, London and New Delhi and Reid knew that.

His mother belonged to a Brahman family from Jullundhur Cantonement (Punjab). He never accepted that fact in his life. He lied that he was born to an English mother in Yorkshire, England. Within himself he knew what he was but he never accepted reality. One cannot change his mother or father.

Hassan Rahim was charged for 'Disobeying Statute' in 1912. He was charged for two counts—

1. Procured his name to be put on the voters list.
2. That he voted.

W. C. Hopkinson appeared in this case as a witness against Hassan Rahim. He was cross-examined by the defence attorney Mr. MecRossan as follows:-

Q. You were born in India yourself?
A. I wasn't born in India.
Q. Any Indian blood in you?
A. No Sir.
Q. Where did you get your knowledge of Hindustani?
A. Twenty four years residence in India.
Q. Where were you before that?
A. Before that I was in England.
Q. Were you born in England?
A. I was born in Yorkshire, England.

He was so much perverted that while rejecting his mother, he turned against the people of his mother's race. While doing that, he seemes to be taking revenge from his mother. His mother was a Brahman (cast from Jullundur contonment).

Long before the arrival of Komagata Maru, Hopkinson had his own gang of East Indian informers. He made false passports for newcomers. He photos were taken in Hong Kong and passports were issued in Canada. Reid's office stamp was used for this purpose. Hopkinson's gang was exposed in the case of one Harnam Singh, an illegal immigrant from Hong Kong but nobody dared to take action against him. Because Harnam became his informer and he was the man whose dead body was found in Kitsalona sometime after the departure of Komagata Maru.

Every illegal immigrant had to pay him monthly installment of a dollar or two through Baboo Singh and he in return protected Baboo Singh, the Real Estate man. After the death of Hopkinson there was nobody to protect Bela and Baboo, therefore, they had to spend sometime in British Columbia's prison.

## CHINESE STILL LANDING

In the Westminster Hall magazine July 1914, somebody published the following lines under the heading of 'Problems of Immigration'

"When all is said and done we cannot divest ourselves of blame nor can we wonder at the 'Hindu' if he feels aggrieved. While the Kamagata Maru lay idly at anchor, the 'Empress of Asia' steamed up to her berth and some hundreds of Chinese were allowed to land."

## KAMAGATA MARU CRISIS JULY 1914

Gurdit Singh was unable to pay the second installment of $11,000 and Reid was looking forward that as soon as the ship was reverted to the owners, he would have a chance to deport the passengers. The 'Shore Committee' of Bhai Bhag Singh, Bhai Balwant Singh, Bhai Mit Singh, Pandit Sohan Lall, Hassan Rahim and umrao Singh came forward and paid the installment of $11.000 and charter of the ship was transferred in the name of Bhai Bhag Singh and Hassan Rahim.

The new charterers were not allowed to take charge of the ship. They were neither allowed to go on the ship nor allowed to meet Gurdit Singh. But while putting the five passangers back on the ship on 6 July 1914. Hopkinson told GARDINER JOHNSON that Bhag Singh and Hassan Rahim were the new charters and Gurdit Singh had no authority of any kind.

Hopkinson had two tongues in one mouth. He used one tongue against another. He neither accepted the authority of Gurdit Singh nor of the new charterers. Whatever suited him he did. He posed as a master, whatever situation he was in.

After the test case of MUNSHI SINGH, Gurdit Singh had lost the hope of landing. The East Indian Shore Committee had sent two consignment of provisions over the ship. When Gurdit Singh requested Reid for more water and food he said 'No'.

Robie L.Reid the author of the inside story of the Kamagata Maru writes:

By July 9 they were really in need of food. ...Reid.... with the interpreter Hopkinson Ladner and Pratt of Mr. Bird's firm went on board to see for himself what the conditions really were. They confronted a hostile company. The men were both hungry and thirsty and ready for anything. They threatened to hold Reid as a hostage until their wants were supplied. They were going to take ships boats and make for the shore, patrols or no patrols. The discussion became heated, and at one time seemed to end in blows or worse. After a while the atmosphere cooled down and Reid was allowed to leave on the understanding that a certain amount of food and water would be supplied and this was done at once at the expense of the department."

The following letter was sent to Reid:

"We are undersigned members of the committee of the steam ship Kamagata Maru beg to draw your attention that we have nothing to eat..."

"We informed Mr. Reid about this and again we reminded him twice yesterday but we were given no answer. We are suffering much from hunger and thirst..."

Signed VIR SINGH, AMAR SINGH, SUNDAR SINGH, HARNAM SINGH.

The government had advised Reid on 7 July to allow Bird to confer with Gurdit Singh aboard the ship if he did not allow Gurdit Singh to come out of the ship on 9 July. Bird met Gurdit Singh in his cabin for two hours and Gurdit Singh asked Bird to arrange their return to Hong Kong immediately. Gurdit Singh also told Bird that Dr. Raghunath is the only one who had been allowed to land because of his services to Reid, Hopkinson and Stevens.

Robie L.Reid writes that the amount of food and supplies was paid by the Department of Immigration. This is not correct. Captain Yamamato received a bill from grocers. When after two days Reid ordered some more food from the same grocers, he asked them to add the cost to the ship owners.

On 13 July, the Kamagata Maru committee was forced to send another letter to Reid demanding more food:

"We have the honour to inform you that we are suffering without water from yesterday. There was no light for the last two days. The Japanese are allowed to take water from the shore while we are kept thirsty. The cruelty of immigration men to allow the Japanese water and keeping 'Hindus' thirsty is an extra ordinary one. This is a cause of great unrest for which we shall not be responsible."

Another thing happened the same day. Dr. Raghunath, his wife and a daughter were given permit to land as landed immigrants. This time Reid did not ask whether they came by the 'direct journey' or whether they had 200 dollars cash each person to land. This showedd the dictatorship attitude of Reid, Hopkinson and Stevens. They did not act on any ethics of the democratic society. They did what they wanted. There was nobody to question the irregulateries of their actions.

GARDINER JOHNSON, the agent for the owners of Japanese company had to face Reid, Hopkinson and Stevens on one side and difficulties of Yamamoto on the other. He could not cope with this critical situation and decided to higher a prominent lawyer SIR CHARLES HUBBERT TUPPER to help him out. Tupper by passed Reid, Hopkinson, Stevens and even Scott at Ottawa and had direct dialogue with Prime Minister BORDEN.

Between Tupper and Borden, it was decided that if the departure of Kamagata Maru can be effected immediately then all other things can be worked out easily.

Tupper was very eager to solve the problem but he made a mistake unintentionally suggesting the three-mile limit. He meant that as soon as the ship was beyond the three miles limit the provision be placed aboard the ship.

Now, the three-mile limit became a big problem. Gurdit Singh would not budge unless the provisions were provided. He would not allow Yamamato to start the engine of the ship.

There pop up another problem. The Shore Committee had spent over $60000 for provisions and the charter money. They demanded that they should be allowed to sell coal, at least for the reimbursement of $22.000 charter payments. They demanded this money through their lawyer MacNeill.

Reid wrote a letter to Gurdit Singh:

"In view of the peculiar circumstances of your case, the government have offered as an act of grace to supply you with provisions for yours return voyage. This offer still holds good and I am instructed to assure you that all necessary provisions will be placed aboard immediately. You restore command of the steamship Kamagata Maru to rightful master-captain Yamamoto."

The real problem was that Reid wanted to provide provisions beyond three miles limit and Gurdit Singh wanted provisions before he could allow Yamamoto to start the engine of the ship.

Lawyer MacNeill wrote a letter to Reid on behalf of starving passengers:

"I hope you concur with me that it would be an-ever-lasting disgrace that any blood should be shed or men should be starved in connection with such a sordid cause."

Reid was very much confident that he had sport from all the sections of white society therefore was ready to use force to get rid of Kamagata Maru. He wrote a letter to mayor Baxter explaining his plan.

"The SEA LION will take us to the ship while it is still daylight, around 9 P.M. Our guards will go on board immediately behind the police when the vessel leaves she will soon be beyond the three-miles limit and out of police jurisdiction. Our guards will then take over and the police will be taken ashore on the SEA LION. The provisions will be brought out and put on board. The guard will be withdrawn and the SEA LION will watch the ship out to sea for twelve hours."

Robie L.Reid author of the inside story of the Kamagata Maru writes about the fight between police and the passengers:-

"The police and immigration forces went out to take possession of the ship. The militia remaining on the wharf to await emergencies. They went in the SEA LION, but her main deck was some 15 feet lower than the deck of the Kamagata Maru, and this gave the men on board the latter a tremendous advantage. Although the attacking forces acted with determination and courage, their efforts wereunavailing. They were met with a fusillade of coal, bricks and scrap-iron. The clubs made from driftwood were made use of, together with spears made of bamboos poles. With sharpened knives attacked to the business ends, many on the tug were generally injured including chief MaLennon and Mr. Ladner who had gone with the police.

"Under these conditions the police never had a chance... the upper part of the SEA LION became a wreck. She was ordered back to shore and the wounded were sent to hospital for treatment. The men on the Kamagata Maru were jubilant. They thought they had defeated the whole British army and rejoiced accordingly."

When the fight took place between Reid's party and passengers, Bhai Bhag Singh, Bhai Balwant Singh and Babu Harnam Singh were away in Seattle with TARAK NATH DASS who was already deported from Canada and was editing a magazine named- FREE HINDUSTANI from Seattle. Bhai Bhag Singh had his three years old son JOGINDER SINGH also with him.

ISEMONGER and SLATTERY had written a following report about this event in 1922:

"While the proceedings under the immigration laws were in progress the fact became known that several Indians on shore at Vancouver had been attempting to purchase revolvers at different shops. One firm reported that some thirty or thirty five Indians had made enquiries regarding automatic pistols and the same firm also had an enquiry for the purchase of a bomb. On the 17th July Balwant Singh with Bhag Singh, Harnam Singh a member of Shore Committee and one MEWA SINGH, visited SUMAS a town within the limits of the Unites States, where they met TARAK NATH DASS... and puchased more revolvers and ammunition with the object of smuggling them on board the Kamagata Maru. MEWA SINGH was arrested on his return to Canada with 2 automatic pistols and 500 rounds of ammunition. The others were arrested at SUMAS by the United States authorities as they had crossed the frontier in contravention of orders. The entry of Indians from Canada being prohibited. Bhag Singh and Balwant Singh were discharged and allowed to return to Canada, but Harnam Singh was deported."

**BHAI BALWANT SINGH, BABOO HARNAM SINGH KAHRI SAHRI BHAI BHAG SINGH AND HIS SON JOGINDER SINGH IN SUMAS (U.S.A.) LOCK UP DURING KOMAGATA MARU CRISIS**

MEWA SINGH was fined $50 and cases against Bhai Bhag Singh and Bhai Balwant Singh were withdrawn after keeping them three week in police custody.

# STEVENS BUNGLING

Reid and Hopkinson depended on Bela Singh and informers ro collect daily reports on the activities of the Vancouver Shore Committee. His main informers were Baboo Singh, Harnam Singh, Ganga Ram, Partap Singh (TATTOAN WALLA) junior, Partap Singh senior, Thakar Singh, Sewa Singh, Prem Singh, Amar Singh, Natha Singh Bhagat Singh and a new addition was DR. RAGHUNATH.

On the advise of Hopkinson, Reid had adopted an attitude of a little dictator. He did not care about democratic ethics or morals of free society. He adopted illegal means to know what was going on between Shore Committee and the passengers of the Kamagata Maru.

Reid never had been to India. Therefore he knew nothing about the illegal means used by the British government in India to keep a check on Indian freedom fighters. About one of the advise of Hopkinson, was to open letters between Shore Committee and authorities of the Kamagata Maru.

Ted Furguoon, the author of A WHITE MAN'S COUNTRY writes about the illegal means adopted by Reid:

"Reid had sent a WINIMAC guard to the Komagata Maru with the word that, rain, sleet, hail or roit HIS MAJESTY'S mail must go through and the passengers could still have the launch ferry letters ashore the inspector (Reid) wanted the mail delivered so that he could read it."

"On Sunday (July 18) afternoon Reid opened a letter from Daljit Singh (Secretary of Gurdit Singh) to MIT SINGH (Secretary of Khalsa Diwan Society, Vancouver). A stenographer copied the contents before the letter was released and turned over to the post office."

Prime Minister Bordon smelled a bloodshed and appointed an impartial minister of agriculture, Martin Burrel to mediate in the crisis of Kamagata Maru case. Burrell did his best to break the dead lock between the parties. He met MacNeill and representatives of the Vancouver Sikh community. After the meeting Burrell wrote a letter to MacNeill.

"...One of the difficulties in the way of the Kamagata Maru at once leaving this part is that the assignees and others believe they are entitled to a repayment of the money advanced by them in good faith to the owners in the belief that they would be repaid by the value of the cargoes. ....I shall wire to the Prime Minister ...will urge that full and sympathetic consideration be give to those who deserve generous treatment.. This is conditional on the passengers now on the Kamagata Maru adopting a peaceful attitude... and conforming to the law by giving to captain control of his ship immediately, and agreeing to peacably return to the part whence they come..."

The same day (Tuesday, July 21) in the morning at the request of H.H.STEVENS, the RAINBOW cruiser arrived and slipped into Burrard inlet and anchored near the Kamagata Maru.

When Burrell was negotiating in good faith Reid and company were still getting ready to use force. Reid sent immigration officer Paul Howard to Victoria to arrange to get police hand-cuffs and big-irons to imprison the passengers of Kamagata Maru.

One of the cause between passengers and immigration authorities was the Tupper's condition of three miles-limit which was removed by Burrel. Now the passengers were ready to leave Vancouver port but they wanted provisions and to meet their companions before they leave. Hopkinson still would not allow Hassan Rahim, one of the charterer of ship and Bhai Mit Singh, secretary of the Khalsa Diwan Society in the absence of Bhai Bhag Singh to go on the ship. He wanted them to speak with passengers from another boat laden with provisions. Before that he wanted Hassan Rahim to sign a departure order as an assignee. Bhai Daljit Singh wanted provisions first. Discussion between Hopkinson and Daljit Singh was ended in disagreement.

Stevens, Reid, Hopkinson, Robie L. Reid, mayor Baxter, Ladner and provincial press hated Marten Burrell as a mediator because they considered him as an outsider. After the departure of Kamagata Maru, Burrell commented on the attitude of Reid:

"I think that Inspector Reid was inclined to be diasatisfied with the idea of an outside man coming into judicate on matters which he would perhaps consider himself competent to deal with. But under the circumstances it seems to me imperative to have a man from the outside."

Burrell expressed his opinion that,"the cause of trouble was as much on shore (immigration authorities) as it was on board."

Prime Minister Borden was under the pressure of East Canadian leaders and the Ontario press. The Ottawa Citizen wrote:-

"To use the little British Canadian cruiser against British Indian subjects would seem to be the height of inconsistent Imperialism."

That is why Borden was very much concerned that unneccessary violencer should not be used.

While Federal Minister of Agriculture Martin Burrell was negotiating impartially, Stevens, Reid and party were still rigid, stubborn and inflexible. They were very eager to get rid of Kamagata Maru and her passengers but at the same time they did not want to yield to any reasonable demands of the passengers.

FORCES ARRIVE ON RAINBOW CRUISER

These stiffneck officers had to yield to Burrell's negotiations. He agreed to the demand of Shore Committee to allow them to board on Kamagata Maru to meet Gurdit Singh and other passengers. The supply of provisions was already agreed at the expense of the Ottawa government. He also had agreed to look into the claim of Shore Committee for reimbursement of the charter money. He also put two conditions-that Hassam Rahim the assignee must sign an order so that ship can leave the port of Vancouver and passengers should yield control of the ship to the captaim Yamamoto.

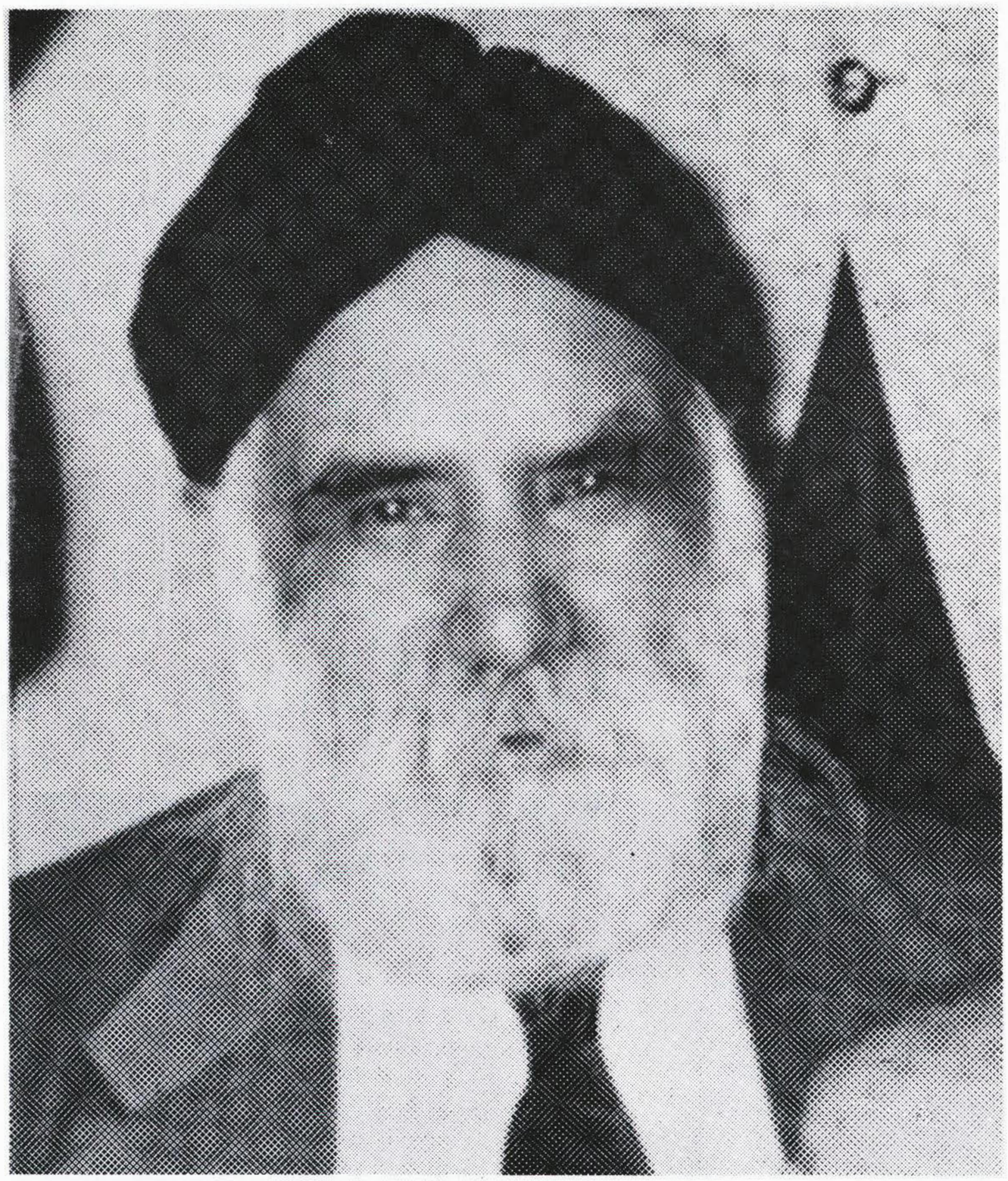
The East Indians hated Hopkinson so much that they nick named him DOMUNHI (a female snake with two mouths)

Reid had to yield to the command of Burrell. He ordered Hopkinson to make a contact with the Shore Committee. Reid proposed on the phone that Shore Committee can sort out some settlement with Hopkinson, then he was told by Sohan Lal Pathak that Shore Committee would never discuss anything with DO MUNHI (a female snake with two mouths) and he must be kept out of negotiations. Reluctantly Reid agreed that Shore Committee could board Kamagata Maru that afternoon.

The Shore Committee boarded the ship (Kamagata Maru) at about 2.25. The committee comprised the following persons:-

1. MOHD. AKBAR
2. KARTAR SINGH CHAND
3. GURDIT SINGH BILGA
4. MIT SINGH PANDORI
5. NATHA SINGH
6. RATTAN SINGH
7. ARJAN SINGH
8. GANGA SINGH
9. UTTAM SINGH HAANS
10. TARA SINGH KAUNI

**MOHD. AKBAR**
Member of the Shore Committee.
Visited Passengers on Komagata Maru on July 21-22, 1914



**BABA GURDIT SINGH BILGA**
Visted Passengers on Komagata Maru on July 21-22, 1914

They met Gurdit Singh, Daljit Singh (Secretary), Vir Singh (Joint Secretary) and passengers. They were given only one hour to talk. They told Burrell that no headway had been made therefore they needed more time to talk tomorrow.

Burrell had late night consultations with Bird and MacNeill, the legal advisers of the Shore Committee. They again discussed the same formula of Burrell's initial negotiations:

"I understand from you that one of the difficulties in the way of Kamagata Maru at once leaving this port is that the assignees and others believe they are entitled to a repayment of the money advanced by them in good faith to the owners in the belief that they would be repaid the value of their cargoes.

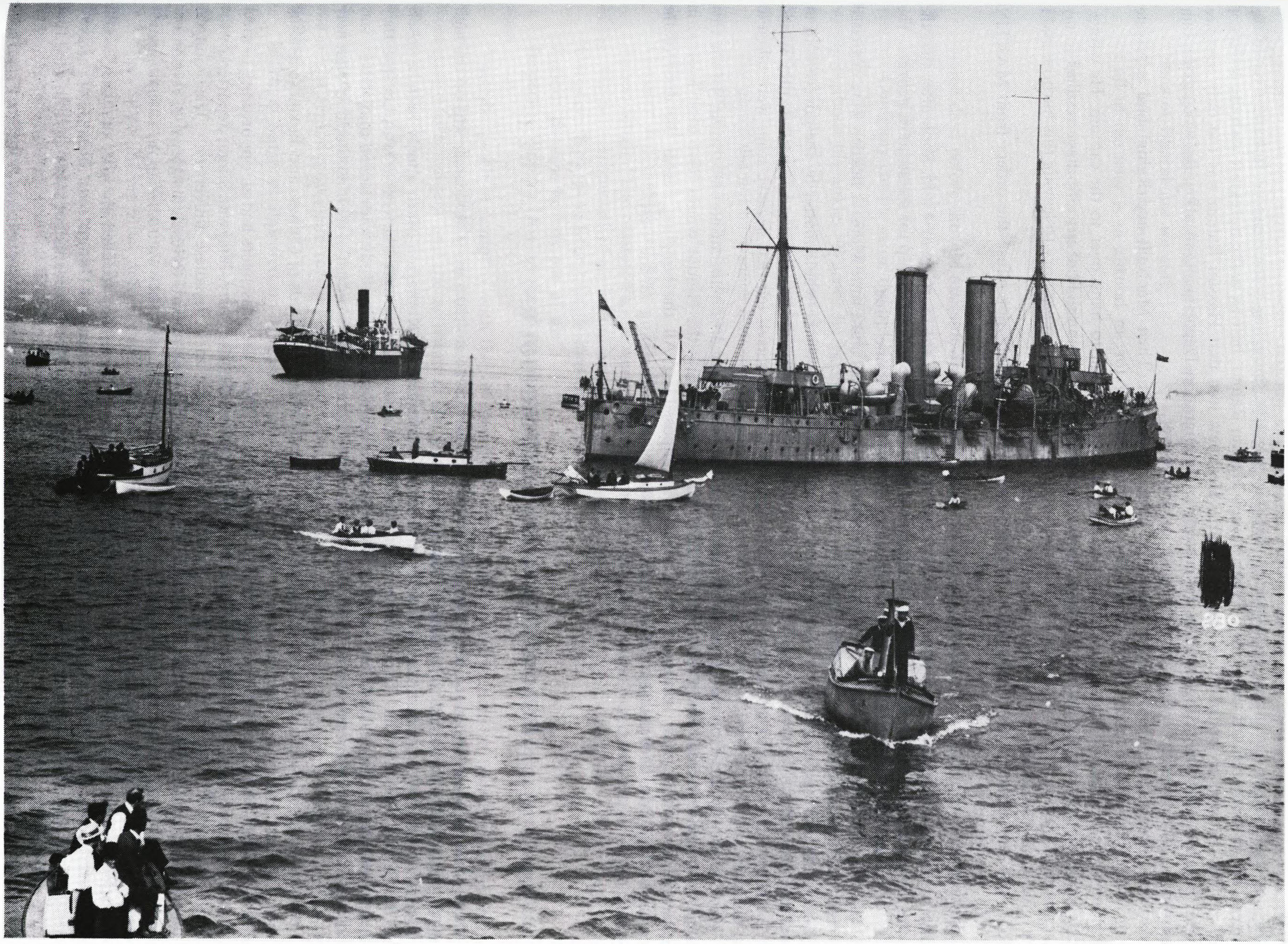
"As a member of the government I shall wire to the Prime Minister asking that these claims should be thoroughly looked into by an impartial commissioner and will urge that full and sympathetic consideration be given to those who deserve generous treatment."

"I must point out, however, that this is conditional on the passenger now on the Kamagata Maru adopting a peaceful attitude refraining from violence and conforming to the law by giving to the captain control of his ship immediately and agreeing to peaceful return to the port from where they came. May I add that it is necessary that a decission should be reached at once."

They decided that Shore Committee and their friends could go aboard once again for a longer meeting and they should finalise all the terms.

The following morning Wednesday 22 July the Shore Committee was ready to board for a longer meeting to decide everything and finalise the terms between both the parties,. Passengers and the Government.

When Bhai Balwant Singh the Priest of the Sikh Temple Vancouver, left his village KHURDPUR district JULLUNDUR, before Kamagata left, he had sent few of his friends from his village to join Kamagata Maru at Hong Kong on the way to Canada. He was at that time in the custody of immigration and his wife BIBI KARTAR KAUR wanted to see the persons from their village. She knew all of them personally. Their names were UDHAM SINGH, DALIP SINGH, SARUP SINGH, MELA SINGH and BIDHI SINGH.



**KOMAGATA MARU: Guarded by RAINBOW CRUISER and police boats, leaves Vancouver for the East**

Photo credit: Vancouver Public Library #6229

She went with the Shore Committee to see them and took with her the wife of HIRA SINGH for the sake of company.

As soon as Reid saw the ladies, he suspected that they might be smuggling some weapons to hand over to the passengers. He abruptly refused their entry. When he saw Hassan Rahim, he was really upset but with the orders of Burrell he was allowed to board the Kamagata Maru. He knew well that Hassan Rahim was the only assignee available (because Bhai Bhag Singh was in the custody of Immigration Department) to allow (in writing) captain Yamamoto to take the ship away from the port of Vancouver.

MacNeill, Rahim and Gurdit Singh had three hours discussion. Then MacNeill and Rahim had a private meeting. After that Rahim and Gurdit Singh had another meeting for an hour.

Rahim wrote a letter for Yamamoto in the presence of Gurdit Singh to hand over to the captain. He wrote:

"Negotiations between the Indian representatives on shore and the committee of my ship have resultid to my satisfaction, and I am now in a positions to authorize you to get up steam, preparatory to leaving this harbour and I hereby give you instructions to do so on receipt of this letter."

Reid was still adamant on the condition of three-mile-limit. He could not refuse the orders from MARTIN BURELL, the Minister of Federal Government.

The members of the Shore Committee stayed over night aboard the Kamagata Maru.

The members of the Shore Committee left Kamagata Maru early in the morning at 4 a.m. Soon after that the Canadians sea pilot BARNEY JOHNSON took charge of the ship. He piloted the ship for the strait of georgia. The Rainbow cruser and SEA LION trailed the Kamagata Maru for some time.

On 24 July 1914, the 'Sun' wrote an editorial in which H. H. Stevens and Prime Minister Borden were criticised under the heading of **'SORRY BUNGLING'**

"But we should not forget that it was owing to the mismanagement of the whole matter by the government of Ottawa that compulsion became necessary. Every encouragement was given the Hindus to hope that they would finally be allowed to land and it was only after public opinion had made itself felt that decisive stops were taken to order them away..."

"How differently the entire incident would have been handled under an intelligent administration. In the first place, the enquiry sent from Hong Kong would have been answered and the Hindus would have been assured in unmistakable terms that their admissions to Canada was impossible... All the bungling lies at the door of the gevernment which Mr. Stevens represented and it was very sorry bungling at the best.".

## KOMAGATA MARU'S RETURN JOURNEY

The Komagata Maru began the return voyage on 24th. of July, 1914 at 4:30 a.m. The steamer was on the high seas when the war broke out between Britain and Germany.

Because of the discrimination prectised against them the passengers of Komagata Maru openly became rebels against the British rule in India. They realized that the Chinese and Japanese were allowed to land because they belonged to their free countries and they were the slaves of the foreign rulers. They fully understood that slavery was the real cause of their all the problems. Now they were ready to fight for the freedom of their motherland what may come.

They had watched, while they were imprisoned in Komagata Maru, hundreds of Chinese and Japanese landing with their families.

The Komagata Maru reached Yokohama on 15 August, 1914. There, the passengers had an opportunity to meet veteran revolutionaries like Sohan Singh Bhakna, the president of the Ghadar Party, Bhagwan Singh, deported by the Canadian immigration authorities and Prof. Barkatulla who taught in a Japanese university. The youngest revolutionary and student from California Kartar Singh Sarabha also went aboard to teach his gospel of revolution.

Some of the passengers became so imbued with the spirit of revolution that they wanted weapons to fight against the foreign rulers as soon as they land in India.

Komagata Maru anchored in the port of Yokohama for twelve days. There they received an order that they would not be allowed to enter Hong Kong. A good number of them were the residents of Hong Kong. Because of the extra ordinary order of the colonial secretary of Hong Kong, some of the Hong Kong residents got so much infuriated that they were ready to do and die

From Sohan Singh Bhakna, the passengers received copies of the Ghadar weekly, published from San Francisco. This paper preached armed rebellion openly:-

"O warriors! The opportunity that you have been searching for years, has come. The trumpet of war has sounded. The war has started between Germany and England. Now is your chance for India's freedom... All the white troops in India will have to leave (for Europe). This is the right time for you to start a war of freedom. You can soon expel the British from India."

**Though Hindus, Muslims and Sikhs we be**
**Sons of Bharat are we still,**
**Put aside your arguments.**
**Call of the hour is to kill.**

The Komagata Maru sailed back to Kobe by the orders of the owner and then left for Singapore on 3 September, 1914.

## MURDER OF HARNAM SINGH

Some days before the last day of (31) August, Harnam Singh's dead body was found in Vancouver by Mr. Pirt Warnes. Mr. B.A. Makelvie, the author of "Magic, Murder and Mystery" reports about this event as follows:-

"It was on August 31, that Pirt Warnes, 2291 First Avenue was walking over a little-used trail near the B.C. Electric Company car barns on the old Kitsilano Indian reserve. He noticed something hidden behind a log close to the path. He stopped to examine it and found it to be a badly decomposed body of an East Indian. His turban was wrapped about his ankles. Warnes hurried to the car barn and telephoned the police constable. D.D. McArthur responded from C. Division, a short distance away. He bent over to examine the grisly corpse. He touched the head. It came off in his hand. Beside the body was an old leather satchel, and a half pint brandy flash-empty and an open razor.

"The police did not have much difficulty in identifying the remains as those of Harnam Singh. Harnam Singh, who was loyal to his King and helped the immigration officials, Bela Singh's great friend."

"... Baboo Singh, another of the little group who assisted Hopkinson, testified. Harnam Singh was his house companion and friend."

Coroner Jeff questioned him: - "Have you any reason for his enemies singling him out?"

Baboo Singh: "The reason? People were against us on this 'Hindu question' - and this matter of the Komagata Maru. We were suspected of giving information to the authorities."

Coroner: Why would they single him out?

Baboo: **Because he was one of us."'**

Inspector William Hopkinson of the immigration service was as definite in his opinion that Harnam had been slain:-

"Harnam Singh in company with five or six others - and I hope I may be excused from mentioning names of various reasons - have been great assistance to the immigration department. They gave information in respect of the Komagata Maru incident and the activities of the East Indian revolutionaries in this city. I don't want to go into details of this affair. I think it would be sufficient for me to say that by reason of the assistance rendered to our department we have incurred enmity-and lost a few friends."

Harnam Singh served as a priest at Millside Sikh Temple for sometime and after leaving the temple he had joined the Hopkinson group of informers and paid agents. At the time of his death he was staying with Baboo Singh Littran, one of the senior paid agent for the Dominion Government under Hopkinson who was a Dominion Police Badge Holder.

Harnam Singh disappeared on August 17 and his dead body was found on August 31.

## ACCIDENTAL DEATH OF ARJAN SINGH

On the afternoon of September 4th, Ram Singh accidentally shot and killed Arjan Singh at their residence, 1774 Third Avenue West. When Inspector Dave Scott reached there to investigate, he was met by Bela Singh at the door.

Ram Singh and ten other residents were arrested. Every one of them on witness stand said that Ram Singh, who did not mean to kill his friend Arjan Singh who owned the gun. Ram Singh also said that he did not know the gun was loaded. The verdict that he had been accidently killed was quite consistent with the facts as revealed.

Arjan Singh happened to be one of the friends to Bela Singh and an alleged friend of the group of Hopkinson. Arjan Singh was a witness for Bela Singh when he was charged in a purjury case. Bela Singh knew that it was an accidental death but still he was furious for losing two of his friends within a few days.

cremation of Harnam Singh and Arjan Singh was held on Saturday afternoon, September 5, 1914.

## BELA SHOOTS INDISCRIMINATELY IN THE SIKH TEMPLE

After the cremation of Harnam Singh and Arjan Singh, all the mourners assembled at the Sikh temple for the last prayer about 7:00 p.m. Mr. B.A. McKelvie, the newspaper man, an eye-witness reports:-

"It was a few moments after seven p.m... suddenly there was a single revolver shot from the temple, a pause of perhaps a second, and then a regular volley... Sergent William Latimer was in charge at the Division headquarter that evening. He called Inspector Scott and rounded up all the men available."

"I found three Sikhs lying on the floor of the temple upon my arrival," said Latimer in the report to the coroner. "They were suffering from bullet wounds. Bhag Singh was on the west side of the temple. He had a bullet in his abdomen, Uttam Singh... with a bullet wound in his left side towards the back and Battan Singh was shot in the left knee."

P.C. Lemon and P.C. McArthur arrested Bela Singh from his house 1752 Second Avenue.

"I gave the customary caution," Lemon explained "and asked him if he had anything to say." Not until after I have seen Mr. Reid or Mr. Hopkinson, he answered."

Dalip Singh was wounded in the right thigh. He said, "I saw Bela Singh take out a pistol. He shot Bhag Singh first."

Jawala Singh, brother of deceased Arjan Singh added that he too, had seen Bela Singh shoot Bhag Singh..."

Balwant Singh said..."Bela Singh had two revolvers in his hands and was firing at the people who were sitting at the west side of the alter.."

Sohan Lal was wounded too. He told almost the same story.

Bela Singh concocted a different story. He said, "one of the crowd picked up the Holy Sword from the alter and made a slice at him. At the same instant another man shot at him. He pulled out two guns and poured a volley into those in front of him..."

According to McKelvie he heard the first shot at 7:37 p.m. The statements of Bhag Singh and Battan Singh were recorded in the hospital the same evening. Henry Gwyther, the assistant interpreter was present there. Hopkinson pretended that he wanted an East Indian interpreter because he did not want to involve himself but still he did not give any chance to Gwyther to become an interpreter while Bhag Singh and Battan Singh were very close to death. There was not any East Indian present at the time of their last statement because they were arrested including Bhai Balwant Singh, Mewa Singh, Raja Singh, Mit Singh and Sohan Lal.

Bhag Singh's ante martem statement started at 1:08 p.m. On the 6th of September, 1914, at 1:20 he became unconscious, at 1:25 p.m. he expired. And Battan Singh followed him.

## BHAG SINGH AND BATTAN SINGH MURDERED BY BELA SINGH

Bhag Singh and Battan Singh both died on Sunday, September 6, 1914. Both of them were cremated with great honour in the presence of about one thousand East Indians.

When Bela Singh shot indiscriminately in the congregation, all present people were arrested. Most of them were released but Balwant Singh, Mit Singh and Raja Singh were still detained by the police for no reason at all. Their crime was that they were the friends of deceased Bhag Singh and Battan Singh. They were released on bail on 3rd. October, 1914 according to the diary of Arjan Singh Chand.

## BELA CHARGED FOR MURDER

On 15 September, 1914, Bela was charged for two cases of murder in the Police Court. Then the case was taken up by the Supreme Court of British Columbia and witnesses were called on 2 October, 1914.

Uttam Singh Noorpur (brother-in-law of Bhai Balwant Singh), Jawala Singh Sagdaulat, Dalip Singh Nangal, Labh Singh Dhakon and Sohan Lal Pathak were also wounded by Bela Singh. Bela was not charged for shooting and wounding them.

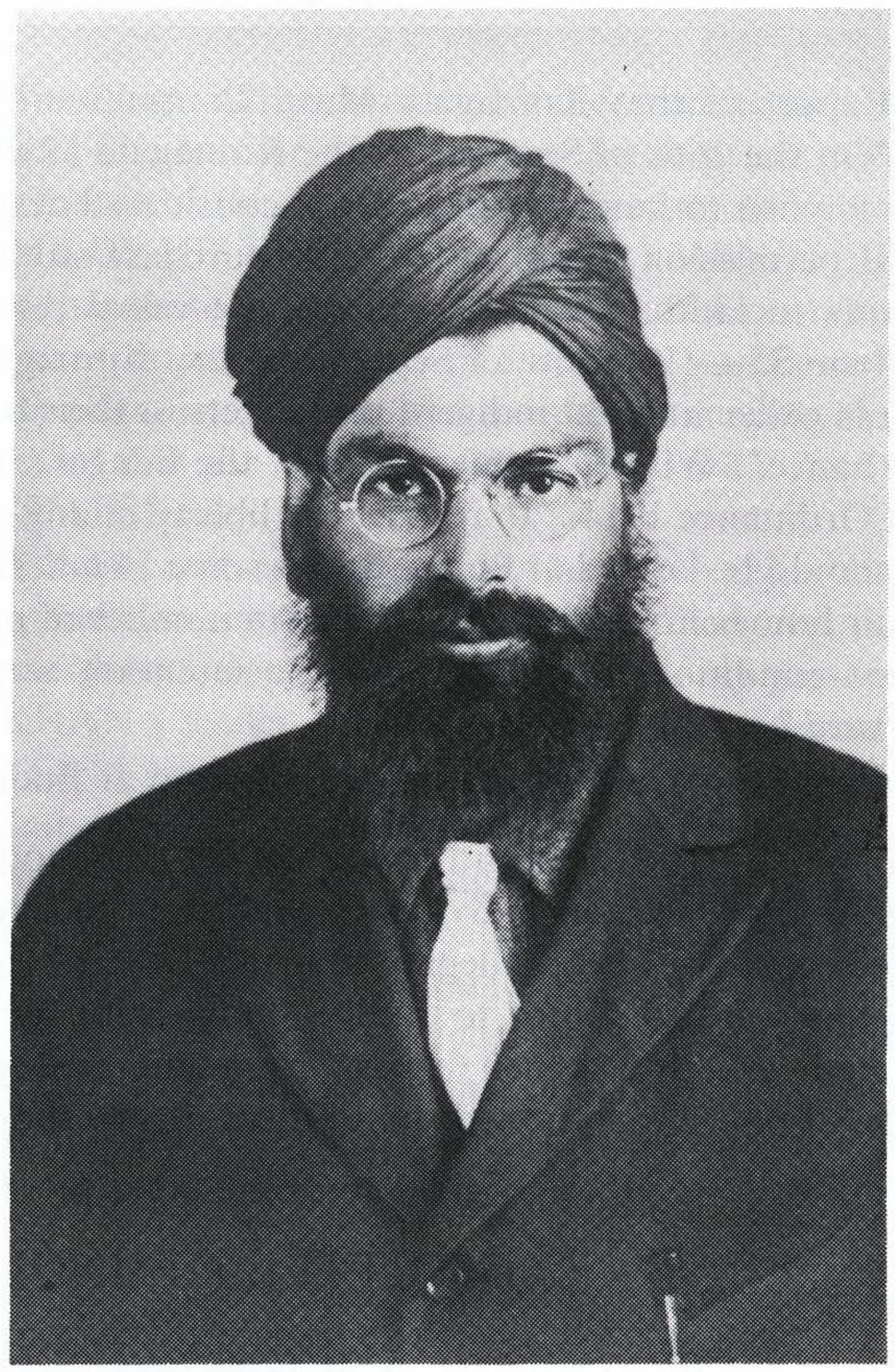
During the proceedings of the murder case, following witnesses appeared against Bela Singh and all said the same thing that Bela shot dead Bhag Singh and Battan Singh (Gurmukh Singh) and wounded several others without any provocation:-

Asa Singh, Lachhman Singh, Mit Singh, Mehar Singh, Ojagar Singh, Inder Singh Frazer Mill, Inder Singh Millside, Dalip Singh, Uttam Singh, Sohan Lal, Balwant Singh Priest, Battan Singh, Jawala Singh and Mewa Singh.

For the defence of Bela Singh —

1. Pratab Singh Tatooanwala (brother of Harnam Singh, murdered informer of Bela Singh) who was helped by Bela

**UTTAM SINGH NOORPURI (JALLANDHAR)**
was Wounded when Bela opened fire in Sikh Temple, Vancouver on September 5, 1914.
He was brother-in-law of Bhai Balwant Singh



**DALIP SINGH PHAHLA**
Was shot and wounded by Bela in The Sikh Temple, Vancouver on 5th. of September, 1914.

Singh to land in Canada on a false passport arranged by William Hopkinson.

2. Baboo Singh, a paid tout of the Immigration Inspector M. Reid.
3. Dr. Raghunath (Physician of Komagata Maru, who was allowed to land with his family because during Komagata Maru crisis he became an informer for the Immigration Department and H. H. Stevens M.P. Because of the condition of 'direct passage' Komagata Maru passengers were not allowed to land except Raghunath and his family. All the conditions were removed on becoming an informer against Gurdit Singh, the charterer of the steamer).
4. Ganga Ram (another paid informer) to feed Immigration Department against the East Indian community and some more stooges of Bela Singh like Thakar Singh, Sewa Singh, Amar Singh, Natha Singh, Karam Singh and Bhagat Singh appeared as witnesses. All of them told the same story that Bela Singh acted in his defence. Bhag Singh, Battan Singh and their friends were ready to kill him.

Sikh community was very much upset. Bhag Singh had lost his wife in January, 1914. After his death his two children - one son about three years old and a daughter about a few months old became orphans.

Because of the fear, people stopped attending religious ceremonies. All the natives of India living in British Columbia and California suspected that Bela will be set free and not going to be convicted. The whole community knew that how powerful was William Hopkinson and he would not allow any court one way or another to convict Bela.

William Hopkinson was to appear in the defence of Bela on 21 October, 1914. When Sikhs came to know that Hopkinson was going to defend Bela, they became furious.

## COMMITTEE OF INQUIRY REPORTS

Report of the Komagata Maru Committee of Inquiry dated 1914, reports in item number 24, that:

"On the 16th of September, the Komagata Maru arrived at Singapore, and the authorities at the port refused to allow anyone to land, as this was not considered desirable owing to the state of war.... Gurdit Singh attempted to get special permission to go on shore to purchase stores but the request was refused... After a few days, however, all attempts to land were given up and the vessel resumed her voyage to Calcutta.

Item 25 — "On 26th of September, the Komagata Maru arrived at the mouth of the Hughli... and measures were taken in order to assist indigent passengers to their homes in the Punjab and to prevent any undesirable agitation and disturbance... With this object in view the Bengal Government ... decided to utilise the provisions of the Ingress into India Ordinance 1914... to restrict the liberty of any person entering into India after the 5th. September... decided that they should be landed at Budge Budge some 14 miles south of Calcutta, and there put into a special train and conveyed to their homes in the Punjab... a certain number of men whom it was unsafe to allow to remain at large in India in the present condition of affairs, and the intention was to detain these men in custody for such period as might be necessary."

Item 26 - "On the 29th the ship arrived at Budge Budge and was moved to the Jetty there.about 11 a.m."

Item 27 - The European police met the main body of the Sikhs on their journey to Calcutta some 4 or 5 miles from Budge Budge... various individual members of the crowd with a view to excaping attempted to stray into shops on the roadside and elsewhere, alleging that they wanted to get water, but these attempts at excape were ineffectual and the stragglers were to return to Budge Budge with the main body of passengers.

Item 28 ... It was then 6:30 or 7 p.m. and getting dark... During this halt a number of passengers sat down and a cardon of police was formed round them. It was shortly after that, that the serious riot occured in which so many lives were lost...

## COMMITTEE OF INQUIRY REPORT BASED ON LIES

It seems that Government of India also acted at the information of Dr. Raghu Nath, sent through William Hopkinson, that most of the passengers were very hostile to Gurdit Singh. That is why Report of the Komagata Maru Committee of Inquiry reported that — "When the Komagata Maru arrived at Calcutta, therefore, the Government officers who had expected to find a large number of destitute passengers on board the majority of whom were violently hostile to Gurdit Singh, found instead, that he had at this time most of the passengers completely under his control, that many of them had been excited to a state of serious disaffection towards the government."

William Hopkinson was equipped with lies and wrong information by his paid informers, just to show the loyalty to the government. Most probably he believed in Ragunath, who simply wanted to land in Canada.

The Enquiry Committee's Report is full of lies and one sided. The commiittee members were the mere tools of the government. They did not dare to see any justice done to the passengers. They (passengers) were not even allowed to take their belongings with them.

The main purpose of the Inquiry was to slander Gurdit Singh. He had been charged with making his "escape with considerable money belonging to the ill-fated immigrants subsequent to the riot of the Budge Budge..."

As stated in the Inquiry Report that belonging and cash of Gurdit Singh was ransacked and was recovered from the white policeman.

EXECUTIONERS WERE MADE JUDGES. IN OTHER WORDS JUDGES ACTED AS EXECUTIONERS.

Here are the names of the executioners of the Komagata Maru Committee of Inquiry.

CHAIRMAN: The Hon'ble Sir William Vincent Kt. I.C.S.

MEMBERS: Mr. H. Walmsley I.C.S.
The Hon'ble Sir Bijay Chand Mehtab
K.C.S.I. K.C.I.E. I.O.M.
MAHARAJADHIRAJA OF BURDWAN
The Hon'ble Sardar Daljit Singh C.I.S.
MAHARAJA OF KAPURTHALA.

EXAMPLES OF THE LIES OF THESE EXECUTIONERS:

1. We are informed that in 1909 he (Gurdit Singh) returned to British India and was in 1912 before the Criminal Courts when he was bound down to keep the peace, BUT WE HAVE NOT BEEN ABLE TO VERIFY THIS STATEMENT."
2. "We observe that it has been stated in the press that the Canadian government has direct proof to show that

Komagata Maru enterprise was engineered by Germany but NO EVIDENCE TO THIS EFFECT HAS BEEN PLACED BEFORE US."

3. "... the charter was, with the consent of Gurdit Singh and of the agents of the owners of Vancouver, transferred to two leading residents in Vancouver, Bhag Singh and Rahim. The former of these men is the priest (wrongly stated) of the Sikh temple at Vancouver is believed to be a leader of the disaffected Indian party in Vancouver and has as we are informed recently been murdered BY SOME OF HIS FELLOW COUNTRYMEN THERE..."
4. "... Two of the Indian railway officials at Budge Budge state that these two police officers (Head Constable Mal Singh and Constable Sawan Singh) were shot without any justification by a body of Fusiliers (European army) on the railway platform close to the booking office... In these circumstances we had to make somewhat detailed inquiries into the matter and as a result of them, we are satisfied that the WHOLE OF THE STORY AS TOLD BY THESE TWO INDIAN RAILWAY OFFICIALS IS FALSE..."
4. "It has been suggested that number of Sikhs actually killed in this riot was larger than has been reported, that many innocent men and women were also shot by the troops, and that a number of Sikhs were killed after the roit was over and thrown into the river. These allegations have no foundation in fact... Indeed the only person who makes any statement on this point is AMIR MAHOMAD KHAN a leader of the disaffected party on board the ship and a MAN OF SUCH CHARACTER THAT HIS STATEMENTS ARE UNWORTHY OF CREDIT."
6. "An attempt has been made by many of the Sikh prisoners and some persons residents at Budge Budge as also by one Indian Railway Official to make out that the Sikhs on their return to Budge Budge were ordered to halt near the level crossing and that the troops then opened fire on them for no reason whatever. This story is in itself inherently improbable and there is ample evidence of the most trustworthy character to prove THAT IT IS FALSE... The Sikhs who made the statement have obvious reasons for inventing such a story... The only railway officer who makes this allegation does not give the same evidence before us on this point that he gave on a previous occasion, and has also given us an incorrect version of two other incidents in this occurance... The villagers who deposed to the fact that the troops began the firing we did not believe, really see how the riot began..."
7. "Some of the passengers state indeed that during this part of their journey, the police officers repeatedly kicked them, WE DO NOT FIND ANY SATISFACTORY EVIDENCE OF THIS..."
8. ...It has been suggested that some of the soldiers on duty at Budge Budge looted the hundred YEN notes referred to from some of the Sikhs. There is, however, no evidence of this.. that the notes were never the property of the Sikhs... The only other mention of any attempt to loot is a statement by one witness that a European, not in uniform, was seen on the night of the occurance putting his hand into the haversack lying on the bench near the level-crossing but this man has not been indentified, and the STORY DOES NOT SEEM TO US TO BE ENTIRELY ABOVE SUSPICION."
9. "The rioters arrested after the occurance were not ill-treated and every care was taken to ensure prompt medical attendance in the case of them that were injured. It has, however, been alleged before us by the same two Indian Railway officers to whose evidence a reference has already been made, that one of the Sikhs, Mangal Singh by name was seriously ill-treated on arrest of Budge Budge, and that he was suspended to a lamp post by a chain which was tied round his neck and drawn so tight that he was almost lifted of his feet... THIS STORY IS AN EXAGGERATED STATEMENT OF FACTS. The prisoner... Mangal Singh... made no complaint of any ill - treatment himself."

## INTENTIONAL MALICIOUS LIES OF COMMITTEE OF INQUIRY

If the Inquiry Committee was unable to verify that Gurdit Singh was a criminal and was produced in the British Criminal Courts in India in 1912, then what was the reason of writing this kind of rubbish by the Inquiry Committee?

The Inquiry Committee did not have any proof from the Canadian government to verify that Gurdit Singh was a German agent. Then what was the reason for spreading malicious lies against him?

The Inquiry Committee knew that Bela Singh murdered Bhai Bhag Singh and Bhai Battan Singh on the instigation of William Hopkinson and Mr. Reid. He had admitted himself in law courts. Police Constable Lemon gave the following statement in the court:

"I gave the customary caution and asked him (Bela Singh) if he had anything to say — "Not until, after I have seen Mr. Reid or Mr. Hopkinson."

The Inquiry Committee tried to hide the truth that on the instigation of his officer, Bela murdered Bhai Bhag Singh, the president of the Sikh Temple Committee to make the community leaderless.

Bhai Bhag Singh was the leader of the patriots and Bela was a traitor and played in the hands of the government.

The Inquiry Committee writes that Bhai Bhag Singh was "murdered by some of his fellow countrymen..."

In the case of the two police officers - Mal Singh and Sawan Singh, two Indian Railway officials appeared before the Inquiry and told that they were shot by the British officers without any justification. And the Inquiry Committee reports that "whole of the story as told by these two Indian Railway officials is FALSE.

Why? Because they were Indians and slaves of the British government and were not reliable persons.

When an eyewitness and one of the passenger of the Komagata Maru mades a statement — "that a number of Sikhs were killed after the riot was over and thrown into the river," the enquiry committee disapprove his statement and writes about him." Amir Mohamad Khan, a leader of the disaffected party on board the ship and a man of such a character that his statements are unworthy of credit." This injustice is called a British justice!

How the British officers tortured Mangal Singh and looted the property and cash from the passengers, were considered all lies. The enquiry did not care even to name the British officers, caught red-handed changing yens into rupees. And shamlessly wrote, "... that the notes were never the property of the Sikhs." It means that soldiers had every right to loot if the money did not belong to the Sikhs.

The enquiry committee did not believe even one Indian witness. According to the committee all Indian witnesses were unreliable. The committee only believed in white-skinned soldiers who looted and killed passengers as well as their own two Indian police officers Mal Singh and Sawan Singh. Nobody was reprimanded and nobody was punished. The government of India was flawless and all the Indian passengers were trouble makers and not reliable, according to the Inquiry Committee.

This report gives at least the reasons for discontentment of the passengers as follows:

"Their discontent was accentuated by the fact that they were refused admission to Hong Kong where many of them had lived before, and because they were not allowed to land at Singapore. Finally, when they arrived in the Hughli, their resentment was aggravated by prolonged searches of their luggage, and by the fact that they were denied access to Calcutta where they hoped to obtain some compensation for the losses which they had suffered.

The ship was taken to Budge Budge, a place with which they were not familiar, and they were suddenly directed to proceed from there, direct to Punjab..."

"Jawahar Mull, 23 and Narian Dass, 17 years of age, both brothers, boarded on the ship from Kobe. They wanted to change a ship to Bombay. They were not allowed to do so at Singapore.

Daljit Singh, secretary to Gurdit Singh and Vir Singh, joint secretary of the ship committee were the staff members at Kanya Mahan Widyala, Ferozepur, headed by Bhai Takhat Singh. Daljit Singh escaped his arrest at Budge Budge and Vir Singh,had left the ship in Japan. Kehar Singh, son of Jhanda Singh, of Khemoana, Faridkot State and Tehal Singh, son of Gonda Singh of Rambala, Sirhali, Amritsar district were killed at the Budge Budge Ghat. The following prominent leaders of the ship committee were arrested and were locked up in Kali Ghat Jail:

1. AMIR MAHOMMAD KHAN — Joint Secretary
2. AMAR SINGH NIHANG of Lahore district
3. SUCHA SINGH son of Ala Singh, Lahore district
4. HARNAM SINGH son of Rur Singh of Khabra, Lahore district
5. SURAIN SINGH son of Jawala Singh of Sirhali, Amritsar district.
6. INDAR SINGH alias Trilochan Singh son of Partab Singh of Chirik Kalsia Singh
7. SUNDAR SINGH son of Waryam Singh of Ajitwal, Ferozepore district
8. TARA SINGH son of Kahn Singh of Aluni Meeni, Ludhiana district
9. NABKAUL SINGH son of Albel Singh of Maharajbheri, Nabha state.

## CONCLUSION

The whole purpose of the Inquiry Committee was to justify the action of the government, slander Gurdit Singh, charging him with making his escape with considerable money belonging to the ill-fated immigrants subsequent to the riot at Budge Budge...

The committee tried to prove that "the riot was premeditated and was not due to the misapperhension of the moment.

It does not even charge Eastwood with provoking the attack, while Sikhs were having evening prayer.

The committee "deliberately obstained from citing the source of evidence recorded in support of lack of the fundings it being in their estimation unnecessary."

"Some of the rioters were killed by bayonets" was refuted by the committee of inquiry.

The war in Europe was in full swing and the government of India wanted recruits from Punjab and the peace of the grave yard.

# LIST OF PASSENGERS:

The Isemonger and Slattery Report writes that:

"By 11th October, 201 of the rioters had been captured, and by the end of the month all save 29, of whom Gurdit Singh himself was one, had been accounted for. Of the 321 passengers on the ship, 62 had left quietly far Punjab and 18 had been killed or died of wounds. One was drowned, 9 were in hospital and 202 were interned in jail under the Ingress ordinance."

APPENDIX IV of Inquiry Committee gives the number and names of the passengers sent by train to the Punjab, arrested after the riot, killed and at large, districtwise.

## STATEMENT SHOWING HOW THE 321 PASSENGERS ON BOARD THE 'KOMAGATA MARU' ARE ACCOUNTED FOR:

| | |
|---|---|
| Sent by train to the Punjab ... | 62 |
| Arrested after the riot ... | 211 |
| Killed ... | 20 |
| At large ... | 28 |
| | **321 passengers.** |

List of 59 passengers on the S.S. 'Komagata Maru' who left Budge Budge by the special train before the riot began, and of 3 passengers sent to the Punjab later

### SHAHPUR

| S. No | NAME | FATHER'S NAME | VILLAGE | POLICE STN. |
|---|---|---|---|---|
| 1 | Anwar Khan | Mehr Khan | Jahlar | Naushera |
| 2 | Gaur Khan | Fatteh Beg | Uchali | |
| 3 | Sirkroo Khan | Mur Khan | Jablar | Naushera |
| 4 | Jowaya | Mian Mohammad | Jahlar | Naushera |
| 5 | Hidayat Khan | Nur Ahmed | Buttewal | |
| 6 | Fakir Muhammad | Samand | Chorki | |
| 7 | Sirkroo | Ran Beg | Jahlar | Naushera |
| 8 | Fatteh Sher | Fatteh Khan | Jahlar | |
| 9 | Bagh Ali | Ghulam Muhammad | Jahlar | |
| 10 | Haji | Sher | | |
| 11 | Sher Muhammad | Fatteh Sher | Jahlar | |
| 12 | Nadir Shah | Umbarik Shah | Jahlar | |
| 13 | Gulab Singh | Soma Singh | Jahlar | |
| 14 | Nur Muhammad | Ditta | Jahlar | |
| 15 | Mian Muhammad | Ahmed | Jahlar | |
| 16 | Ramzan | Mian | Jahlar | |
| 17 | Yasin | Bahadur | Jahlar | |
| 18 | Arjan Singh | Bhag Singh | Jahlar | |
| 19 | Kasim | Sultan | Jahlar | |

### FEROZEPUR

| | | | | |
|---|---|---|---|---|
| 20 | Partab Singh | Bhanga Singh | Baga Purana | Baga Purana |
| 21 | Gajjan Singh | Chanda Singh | Buttal | Moga |
| 22 | Sundar Singh | Anokh Singh | Khote | Nihalewala |
| 23 | Mallah Singh | Jaggat Singh | Sekha | Baga Puran |
| 24 | Jaimal Singh | Sawan Singh | Sekha | Mogha |
| 25 | Arjan Singh | Dharam Singh | Maina | Mogha |

## JULLUNDUR

| | | | |
|---|---|---|---|
| 26 Bhan Singh | Khusal Singh | Baring | Jullundur |
| 27 Kirpa Singh | Fakir Chand | Daloli | |
| 28 Harnam Singh | Bhagwan Singh | Randawe | Jullundur |
| 29 Bhag Singh, | Bhagwan Singh | Randawe | Jullundur |
| 30 Harnam Singh | Jiwan Singh | Sidhara | Nikodar |
| 31 Dhalip Singh | Attar Singh | Musapur | Banga |
| 32 Mihan Singh | Bachint Singh | Raipur Dabba | Banga |
| 33 Sundar Singh | Sawan Singh | Jhingar | Banga |
| 34 Gurbaksh Singh | Dewa Singh | Bharoli | Banga |
| 35 Mota Singh | Acchar Singh | Bharoli | Banga |
| 36 Kartar Singh | Hamid Singh | Mehli | Banga |

## HOSHIARPUR

| | | | |
|---|---|---|---|
| 37 Chanda Singh | Jai Singh | Kot Fattai | Mahalpur |
| 38 Pohlo Ram | Rama Mal | Anandpur | Anandpur |
| 39 Ralla | Mongol | Sus | Rahauna |
| 40 Bhola | Mongol | Sus | Rahauna |
| 41 Munshi | Wazir Singh | Gulpur | Balachore |
| 42 Ram Chand | Fatteh Chand | Brahmin | Jandauli |
| 42 Ram Chand | Fatteh Chand | Jandauli | Mahalpur |

## PATIALA

| | | | |
|---|---|---|---|
| 43 Bishen Singh | Kahn Singh | Khuddi | Barnala |
| 44 Bagga Singh | Uttam Singh | Harampara | Barnala |
| 45 Prem Singh | Methob Singh | Pandori | Barnala |
| 46 Kapur Singh | Attar Singh | Bhikki | |
| 47 Wazir Singh | Nand Singh | Majjabi Jalwandi | Bhadaur |

## KAPURTHALA

| | | | |
|---|---|---|---|
| 48 Amir Singh | Pala | Kalwan | Kapurthala |

## NABHA

| | | | |
|---|---|---|---|
| 49 Surjan Singh | Karam Singh | Khanyan | Malla |

## GURDASPUR

| | | | |
|---|---|---|---|
| 50 Indar Singh | Dewa Singh | Ghanye Ke Bangar | Fattehgarh |

## LAHORE

| | | | |
|---|---|---|---|
| 51 Batal Singh | Phula Singh | Kirka | Kahna Kacha |
| 52 Ganesha Singh | Sunder Singh | Badhana | Khalra |

## AMRITSAR

| | | | |
|---|---|---|---|
| 53 Bur Singh | Lehna Singh | Jaura | Sartali |

## LUDHIANA

| | | | |
|---|---|---|---|
| 54 Dan Singh | Bhan Singh | Phulewali | Sehna |
| 55 Naurnag Singh | Lehna Singh | Deotwal | Ludhiana |
| 56 Harnam Singh | Dewa Singh | Mallah | Jagraon |
| 57 Bakhshi Singh | Saltani Singh | Pandori | Dakha |
| 58 Basant Singh | Saltani Singh | Pandori | Dakha |
| 59 Suba Singh | Nand Singh | Dalon | Ludhiana |

60 Kishen Kaur, wife of Sundar Singh of Timonwal, Amritsar
61 Phauja Singh, son of Sundar Singh
* 62 Daughter of Sundar Singh of Timonwal, (aged one).

## DESCRIPTIVE ROLL OF 211 PASSENGERS ON THE S.S. KOMAGATA MARU WHO WERE ARRESTED AFTER THE RIOT

| Sr. No | Name of Prisoner Father's name if known | Home Address | How disposed of in full, state Jail or in Hospital and time and date when admitted | Short description of circumstances | RMKS |
|---|---|---|---|---|---|
| | | AMRITSAR | | | |
| 1 | Norang Singh, son of Gurdit Singh | Village Munda, Thana Sarhali | In Jail, 5th October, 1914 | Ariadah Police Station, Barauagor, by Babu Frovat Chandra Mitter and Kapil Biswas | |
| 2 | Sundar Singh, son of | Village Timowal Thana Jandiala | In Jail, 1st Oct, 1914 | Budge Budge | |
| 3 | Bhagwan Singh, son of Atar Singh | Village Musa | In Jail, 10th Oct. 1914 | Behala Police Sta-24-Parganas, Chowkidars-Ram Patra and others. | |
| 4 | Bhan Singh, son of Keshar Singh | Village Lohar Thana Sarhali | In Jail, 1st October 1914 | Metiaburuz, by Police | |
| 5 | Sher Singh, son of Bishen Singh | Village Kot (Syad Mahmood Kot), Thana Amritsar | In Jail, 12th Oct. 1914 | Bankura, by Police | |
| 6 | Wadhawa Singh, Son of Ganda Singh | Village Vhakns. Thana Ghrainda | In Jail, 30th Sept. 1914 | Budge Budge | |
| 7 | Keshu Singh alias Sundar Singh of Sher Singh alias Battan Singh | Village Munda, Thana Tarastaran | In Jail, 4th. Oct. 1914 | Howrab, by Police | |
| 8 | Ajaib Singh, son of Mewa Singh | , Village Kasel Thana Karenda | In Jail 30th Sept. 1914 | Budge Budge | |
| 9 | Jagat Singh, son of | Village | In Jaim, 12th Oct. | Bankura, by Police | |
| 10 | Surain Singh, son of Gurdit Singh | Village Panderi Varaich, Thana Amritsar | In Jail, 30th. Sept. 1914 | Behala, 24-Parganas, by Police | |
| 11 | Indar Singh, son of Gurmukh Singh | village Dodher, Thana Sarhali | In Jail, 30th Sept 1914 | Budge Budge | |
| 12 | Atar Singh, son of Hira Singh | Village Gharka Thana Sarhali | In Jail, 30th Sept. 1914 | Ditto | |
| 13 | Bissen Singh, son of Kesar Singh | Village Dodher, Thana Sarhali | In Jail, 5th. Oct. 1914 | Samalia, Bistupur, 24-Parganas, by Police | |
| 14 | Chihan Singh, son of Sahel Singh | village Pahel, Thana Warowar | In Jail, 1st. Oct. 1914 | Metiaburuz, by Police | |
| 15 | Kissen Singh, son of Jowala Singh | Chhajjalwali Thana Jhandiala | In Jail, 1st Oct. | Ditto | |
| 16 | Jawant Singh, son of Punjab Singh | Village Kotdata, Thana Sarhali | In Jail, 5th. Oct. 1914 | Samalia, Bistupur, Police Stn. 24-Parganas by Police | |

| | | | | |
|---|---|---|---|---|
| 17 | Kissen Singh, son of Wasawa Singh | Village Jodha, Thana Bias-Nazirpullar | In Jail, Oct. 1914 | Samalia, Bistupur Police Station, 24-Parganas, by Police |
| 18 | Ala Singh, son of Nihal Singh | Village Bharowal, Thana Vairowal | In Jail, 20th. Oct 1914 | Budge Budge |
| 19 | Mangal Singh, son of Seva Singh | Village Dhonu Thana Sarhali | In Jail, 29th Sept. 1914 | Budge Budge |
| 20 | Santa Singh, son of Atar Singh | Village Punjwari, Thana Tarantaran | In Jail, 16th Oct. 1914 | Ekbalpur, by Police |
| 21 | Teja Singh, son of Dayal Singh | Village Kasil, Thana Gharainda | In Jail, 2nd. Oct. 1914 | Champadanga, Hoeguly, by Superintendent of Police |
| 22 | Bhur Singh, son of Pal Singh | Village Phail, Thana Varowal | In Jail, 29th Oct. Sept. 1914 | Budge Budge |
| 23 | Sarjan Singh, son of Issar Singh | Village Nadhor, Thana Sarhali | In Jail, 6th Oct 1914 | Samalia, Bistupur Police Station. 24-Parganas, by Police |
| 24 | Ganesha Singh, son of Bhag Singh | Village Khan-pur, Thana Bias | In Jail, Oct. 1914 | Diamond-Harbour Road near Thakurpur Behala Police Stn. 24-Parganas, by Paffadar Baloahi Molla, Union II of Bistupur Thana and others |
| 25 | Harnam Singh, son of Natha Singh | Village Shiron Thana Tarantaran | In Jail, Oct. 1914 | Concealed in an arahar at Bon jonberia village, Budge Budge Police Station, by Police |
| 26 | Makhan Singh, son of Natha Singh | Village Ladhwal, Thana Gharanda | In Jail, Oct. 1914 | Bankura, by Police |
| 27 | Balwant Singh, son of Gurdit Singh | Village Sarhali, Thana Sarhali | In Jail, 30th Sept 1914 | Budge Budge |
| 28 | Pela Singh, son of Khem Singh | Village Khan-chapri, Thana Varowal | Ditto | Ditto |
| 29 | Tara Singh, son of Narain Singh | Village Jomestpura, Thana Tarantaran | In Jail, 3rd Oct. 1914 | Bistupur, 24-Parganas, by Police |
| 30 | Chhiyan Singh, son of Nehal Singh | Village Sarhali, Thana Sarhali | In Jail, 5th Oct 1914 | Ditto |
| 31 | Jewant Singh, son of Sundar Singh | Village Fate-garh, Thana Amritsar | In Jail, Oct. 2nd. 1914 | Budge Budge near Jingirpole Outpost by Police |
| 32 | Dewa Singh, son of Lal Singh | Village Sheron, Thana Taran-taran | In Jail, 12th. Oct 1914 | Bankura, by Police |
| 33 | Samsher Singh, son of Gurdit S ingh | Village Sarhali, Thana Sarhali | In Jail, 2nd Oct. 1914 | Budge Budge near Jingirpole Out-post, by Police |
| 34 | Thakur Singh, son of Budha Singh | Village Udhonangal, Thana Wasirpola | In Jail, 12th Oct. 1914 | Bankura, by Police — Bullet wound left arm |

| | | | | | |
|---|---|---|---|---|---|
| 35 | Sadhu Singh, son of Chagat Singh | Village Datdskote, Thana Sarhali | In Jail, 3rd. Oct. 1914 | Ramkautapur, Police Station Bistupur, 24-Parganas, by Collecting Panchayat Dina Nath Mandal and others. | |
| 36 | Bahadur Singh, son of Jawahir Singh | Village Kaler, Thana Wairowal | In Jail, 30th Sept. 1914 | Baushibazar, Garden Reach Police Station 24-Parganas, by Police | Bullet wound right fore-arm & left arm |
| 37 | Buta Singh, son of Lena Singh | Village Mochharh, Thana Jhandiala | In Jail, 2nd. Oct 1914 | Champadanga, Huoghly, by Police Superintendent | |
| 38 | Fauja Singh, son of Dasandha Singh | Village Jamke, Thana Tarantaran | In Jail, 30th Sept. 1914 | Budge Budge | |
| 39 | Sapuran Singh, son of Sarup Singh | Village Nathapura, Thana Sarhali | In Jail, 30th. Sept 1914 | Budge Budge | |
| 40 | Surain Singh alias Ratan Singh, son of Jawala Singh | Village Sarhali, Thana Sarhali | In Jail, 5th. Oct. 1914 | Midnapur, by Police Police | Made over to Police for excort to Midna-pur Central Jail, 16th Oct 1914 |
| 41 | Dayal Singh, son of Narain Singh | Village Karker, Thana Ladoke | In Jail, 12th. Oct. 1914 | Bankura by Police | |
| 42 | Ker Singh, son of Wadhawa Singh | Village Kote Data Thana Sarhali | In Jail, 26th. Oct 1914 | Mitiaburuj, by Police | |
| 43 | Mana Singh, son of | Village Totian | | Lyallpur | |
| | | PATIALA | | | |
| 44 | Santa Singh, son of Badan Singh | Village Kaleki, Thana Barula | In Jail, 2nd. Oct 1914 | Bistupur, 24-Parganas by Police | |
| 45 | Dayal Singh, son of Badan Singh | Village Sadheri, Thana Dirba | In Jail, 10th Oct. 1914 | Behala, 24- Parganas, by Police | |
| 46 | Chanan Singh, son of Dhaunkal Singh | Village Magju ki-Talwandi, Thana Pandaer. | In Jail, 12th Oct. 1914 | 24-Parganas, by Police | |
| 47 | Bishan Singh, son of Hira Singh | Village Samir Thana Bhatinda | In Jail, 30th Sept. 1914 | Budge Budge | |
| 48 | Jagir Singh, son of Sher Singh | Village Bela, Thana Bhadur | In Jail, 30th Sept. 1914 | Ditto | |
| 49 | Chet Singh, son of Tota Singhh | Maira S ikh, village Radali-ala-singh, Thana Basi, Sirhind | In Jail, 2nd. Oct. 1914 | Barrackpore, by Police | |
| 50 | Mastan Singh, son of Kahn S ingh | Jat Sikh, village Mum or Munh, Thana Barnala Barnala | In Jail, 2nd Oct 1914 | Champadanga, Hooghly, by Police Superintendent | |
| 51 | Chanda Singh, son of Sarmukh Singh | Village Thikri wala, Thana Barusle | In Jail, 2nd. Oct. 1914 | Ditto | |

| | | | | | |
|---|---|---|---|---|---|
| 52 | Wazir Singh, son of Santokh Singh | Village Ralla, Thana Bhiki | In Jail, 2nd. Oct 1914 | | |
| 53 | Jai Singh, son of Kala Singh | Village Bila, Thana Barnala | Ditto | Ditto | |
| 54 | Gurdit Singh, son of Goka Singh | Village Sekha, Thana Barnala | In Jail, 30th. Sept. 1914 | Budge Budge | |
| 55 | Gujar Singh, son of Charat Singh | Village Sekha, Thana Barnala | In Jail, 30th. Sept. 1914 | Budge Budge | |
| 56 | Mal Singh, son of Ran Singh | Village Alla-singhwadati, Thana Basi | Ditto | Ditto | |
| 57 | Harnam Singh, son of Anokh Singh | Village Kumarwal, Thana Sherpur | In Jail, 2nd. Oct. 1914 | Barrackpore, by Police | |
| 58 | Bichitra Singh, son of Bhag Singh | Village Kherichail, Thana Sherpur | In Jail, 7th. Oct. 1914 | Ekbalpur, by Police | |
| 59 | Nauda Singh, son of Lal Singh | Village Kaili Baudar, or Baudar, Thana Talwandi | In Jail, 20th Sept. 1914 . | Budge Budge | |
| 60 | Baktawar Singh, son of Prem Singh | Village Harika Buraj, Thana Bhiki | Ditto | Ditto | Bullet wound right arm |
| 61 | Mansha Singh, son of Chet Singh | Village, Chau-dheri also Chandair, Thana Lalru | In Jail, 1st. Oct. 1914 | Howrah | Bullet wound left forearm |
| 62 | Indar Singh, son of Jamal Singh | Village Thikriwala, Thana Barnala | In Jail, 20th. Sept 1914 | Budge Budge | |
| 63 | Partap Singh, son of Gulzar Singh | Village Bella, Thana Bhajhaur | In Jail, 20th Sept. 1914 | Ditto | |
| 64 | Mehman Singh, son of Harnam Singh | Village Sil, Thana Kanawar | In Jail, 30th Sept. 1914 | Ditto | |
| 65 | Chanda Singh, son of Mansa Singh | Village Bella Thana Bhadaur | In Jail, 2nd. Oct. 1914 | Bistupur, 24-Parganas, by Police | |
| 66 | Pachan Singh, son of Kissen Singh | Village Thikriwala, Thana Barnala | In Jail, 30th. Sept. 1914 | Budge Budge | |
| 67 | Kessen Singh, son of Mehtab Singh | Ditto | Ditto | Ditto | |
| 68 | Nar Singh, son of Udai Singh | Village Jega, Thana Bikhi | In Jail, 8th. Oct. 1914 | Midnapur by Police | |
| 69 | Hira Singh, son of Punjab Singh | Village Kala Bandi, Thana Talwandi | In Jail, 4th. Oct. 1914 | Budge Budge | |
| 70 | Sarup Singh, son of Sada Singh | Village Bana wara, Thana Boha | In Jail, 30th. Sept 1914 | Ditto | |
| 71 | Phuman Singh, son of Harnam Singh | Village Sindoha, Thana Talwandi | In Jail, 4th. Oct | Ditto | |
| 72 | Pal Singh, son of Dewa Singh | Village Jalaldibag, Thana Bhadau | In Jail, 20th Oct. 1914 | Bistapur, by Police | |
| 73 | Bijla Singh, son of Bhagat Singh | Village Jatra, Thana Talwandi | In Jail, 30th Sept. 1914 | Budge Budge | Bullet wound |

| | | | | |
|---|---|---|---|---|
| | | | | right fore-arm |
| 74 Jewan Singh, son of Sujan Singh | Village Kaby bandar, Thana Talwandi | In Jail, 20th Sept 1914 | Ditto | |
| 75 Nar Singh, son of Sarmukh Singh | Village Ralla, Thana Bhikhi | In Jail, 8th. Oct. 1914 | Midnapur, by Police | |
| | | FEROZEPORE | | |
| 76 Sundar Singh, son of Varyam Singh | Village Ajit wala, Thana Moga | In Jail, 2nd. Oct. 1914 | Champadanga, Hooghly, by Super-intendent, Police | one cut on the back |
| 77 Dalel Singh, son of Bishen Singh | Village Alam-wala, Thana Bagapura | In Jail, 30th. Sept. 1914 | | |
| 78 Nand Singh, son of Gujjar Singh | Village Ganga, Thana Kotekupura | Ditta | Ditto | |
| 79 Sucha Singh, son of Gurmukh Singh | Village Mach-hike, Thana Nehalwala | In Jail, 6th. Oct. 1914 | Bistupur, 24-Parga nas, Rural Police and Constables. | |
| 80 Channan Singh, son of Jagat Singh | Village Tak-haonwadh, Thana Moga | In Jail, 3rd. Oct. 1914 | Budge Budge | |
| 81 Kapur Singh, son of Santa Singh | Village Lau-pur, Thana Nehalwala | In Jail, 30th Sept 1914 | Ditto | |
| 82 Iswar Singh, son of | Village Rauli, | Ditto | Ditto | |
| 83 Indar Singh, son of Varyam Singh | Village Rama, Thana Nehalwala | In Jail, 3rd Oct 1914 | Ditto | |
| 84 Sahjada Singh, son of Ganda S ingh | Village Abloo, Thana Kohkapura | In Jail, 29th. Sept. 1914 | Ditto | |
| 85 Govind Singh, son of Nehal Singh | Village Ware Thana Dharamkota | In Jail, 2nd. Oct. 1914 | Ditto | |
| 86 Meth Singh, son of Wazir Singh | [illegible] village Tharaj, Thana Bagewala | In Jail, 30th. Sept. 1914 | Budge Budge | |
| 87 Ram Singh, son of Bhola Singh | Village Tung-wali, Thana Nathana | In Jail, 6th. Oct. 1914 | Baranagore, by Police | |
| 88 Kehar Singh, son of Lal Singh | Village Tung-wali, Thana Nathana | In Jail, 29th. Sept. 1914 | Budge Budge | |
| 89 Lakhraj Singh, son of Nanda Singh | Village Meraj, Thana Nathana | In Jail, 3rd. Oct. 1914 | Budge Budge | |
| 90 Mala Singh, son of Bhag Singh | Village Jainel-wala, Thana Bagewala | In Jail, 2nd. Oct. 1914 | Behala, 24-Parganas, by Police | |
| 91 Mit Singh, son of Hamira Singh | Village Bagi pura, Thana Moga | In Jail, 2nd Oct. 1914 | Budge Budge | |
| 92 Nand Singh, son of Natha Singh | Village Laira, Thana Zira | In Jail, 2nd. Oct. 1914 | Budge Budge | |
| 93 Sohan Singh, son of Dhan Singh | Village Ban-dala, Thana Zira | In Jail, 12th. Oct. 1914 | Bankura, by Police | |
| 94 Hira Singh, son of Prem Singh | Village Tung-wali, Thana Nathana | In Jail, 6th. Oct. 1914 | Behala, by Police | |
| 95 Gurmukh Singh, son of Kewal Singh | Village Tung-wali, Thana Nathana | In Jail, 30th. Sept. 1914 | Budge Budge | |
| 96 Puran Singh, son of Burh Singh | Village Kolya, Thana Bagewala | In Jail, 12th Oct. 1914 | Bankura, by Police | |

| | | | | | |
|---|---|---|---|---|---|
| 97 | Dewa Singh, son of Burh Singh | Village Langeaha, Thana Bagapurana | In Jail, 29th 1914 | Budge Budge | |
| 98 | Kissen Singh, son of Pova Singh, | Village Jeonwala, Thana Kotkapura | In Jail, 10th Oct 1914 | Behala, 24 Parganas, by Police | |
| 99 | Gurmukh Singh, son of Kharag Singh | Village Vare, Thana Dharamkota | In Jail, 8th Oct. 1914 | Midnapore, by Police | |
| 100 | Kehar Singh, son of Santa Singh | Village Rode, Thana Bagapurana | In Jail, 30th Sept. 1914 | Budge Budge | |
| 101 | Bhagwan Singh, son of Buta Singh | Village Alamwala, Thana Bagapurana | In Jail, 29th. Sept. 1914 | Ditto | |
| 102 | Kehr Singh, son of Bhan Singh | Village Rode, Thana Bagapurana | In Jail, 30th. Sept. 1914 | Ditto | |
| 103 | Jaimal Singh, son of Hukuma Singh | Village Langeana, Thana Bagapurana | In Jail, 29th. Sept. 1914 | Ditto | |
| 104 | Munshiram, son of Paras Ram | Village Kotia Thana Bagapurana | In Jail, 15th. Oct. 1914 | Metiabruz, by Police | |
| 105 | Indar Singh, son of Suha Singh | Village Dunnewara, Thana, Moga | In Jail, 30th. Sept. 1914 | Budge Budge | |
| 106 | Darbara Singh, son of Ram Singh | Village Mallan, Thana Bhaidakote | In Jail, 1st. Oct. 1914 | Serakole Beat House Magrahat, 24-Parganas | One cont-used wound on the abdomen said to have been inflicted by grazing of the bullet and one incised wound, left forearm |
| 107 | Chandan Singh, son of Gurdit Singh | Village Kisenpura, Thana Dharamkot | In Jail, 1st. Oct. 1914 | Budge Budge by 16th Rajputus | |
| 108 | Ram Ratan, son of Ami Chand | Village Tungwali, Thana Nathana | In Jail, 8th Oct 1914 | Maheshtala, 24-Parganas by Police | |
| 109 | Nahan Singh, son of Sucheta Singh | Village Ablu, Thana Kotkapura | In Jail, 29th Sept 1914 | Budge Budge | |
| 110 | Ramjidas, son of Sant Ram | Village Tungwali, Thana Nathana | In Jail, 3rd Oct. 1914 | | |
| 111 | Bishen Singh, son of Saddu Singh | Village Chuhurcchak Thana Moga | In Jail, 30th Sept. 1914 | Budge Budge | Bullet wound, right arm |

LUDHIANA

| | | | | | |
|---|---|---|---|---|---|
| 112 | Gurmukh Singh, son of Ushnack Singh | Village Lalta, Thana Ludhiana | In Jail, 29th Sept 1914 | Budge Budge | |
| 113 | Lal Singh, son of Lahora Singh | Village Man, Thana Jagraon | In Jail, 2nd Oct. 1914 | Champadanga, Hooghly, by Supdt. of Police | |
| 114 | Lal Singh, son of Natha Singh | Village Jaitowli, Thana Delon | In Jail, 7th Oct 1914 | Behala, 24-Parganas, by Police | |

| | | | | | |
|---|---|---|---|---|---|
| 115 | Harnam Singh, son of Narain Singh | Village Gujarawal, Thana Delu | In Jail, 11th Oct. 1914 | Manbhum, by Police | |
| 116 | Sundar Singh, son of Gushar Singh | Village Chimna, Thana Jagraon | In Jail, 11th Oct. 1914 | Manbhum, by Police | One cut wound on his right sole (vide order sheet dated 11th Oct. 1914). |
| 117 | Sher Singh, son of Kahu Singh | Village Kamalpur, Thana Jagraon | In Jail, 4th Oct 1914 | Budge Budge | |
| 118 | Sundar Singh, son of Gurmukh Singh, | Village Man, Thana Jagraon | In Jail, 2nd Oct 1914 | Champadanga, Hooghly, by Supdt. of Police | |
| 119 | Baroo, son of Hema | Village Dholewal, Thana Ludhiana | In Jail, 29th Sept. 1914 | Budge Budge | |
| 120 | Dhan Singh, son of Natha Singh | Village Acharwal Thana Roykote | In Jail, 2nd Oct. 1914 | Champadanga, Hooghly, by Supdt. of Police | |
| 121 | Natha Singh, son of Buta Singh | Village Chakar, Thana Jagraon | In Jail, 2nd Oct. 1914 | Ditto | |
| 122 | Puran Singh, son of Gurdit Singh | Village Janetpura Thana Jagraon | In Jail, 2nd Oct. 1914 | Ditto | |
| 123 | Dhyan Singh, son of Amar Singh | Village Kuman Thana Roykote | In Jail, 4th Oct 1914 | Budge Budge | |
| 124 | Bir Singh, son of Khajana Singh | Village Gura Thana Jagraon | In Jail, 1st Oct. 1914 | Bistupur. 24-Parganas, by Police | |
| 125 | Hasiar Singh, son of Indra Singh | Village Kalar, Thana Jagraon | In Jail, 18th Oct 1914 | Garden Reach, by Police | |
| 126 | Kehar Singh, son of Gurdit Singh | Village Acharwal, Thana Rakote, | In Jail, 30th Sept 1914 | Budge Budge | |
| 127 | Hira Singh, son of Chanda Singh | Village Nata Thana Ludhiana | In Jail, 29th Sept. 1914 | Ditto | |
| 128 | Pratap Singh, son of Jagat Singh | Village Nathowal, Thana Rakote | In Jail, 1st Oct. 1914 | Ditto | |
| 129 | Pala Singh, son of Saha Chand. | Village Lohara Thana Ludhiana | In Jail, 29th Sept 1914 | Ditto | |
| 130 | Prem Singh, son of Nihal Singh | Village Jawaddi Thana Ludhiana | In Jail, 30th Sept 1914 | Ditto | |
| 131 | Mal Singh, son of Natha Singh | Village Acharwal, Thana Roykote | In Jail, 2nd Oct. 1914 | Behala, by Police | |
| 132 | Kaka Singh, son of Hira Singh | Village Doba Thana Ludhiana | In Jail, 10th Oct 1914 | Ditto | |
| 133 | Pakhar Singh, son of Ram Singh | Village Pandori, Thana Dhakhe | In Jail, 12th Oct. 1914 | Bankura, by Police | |
| 134 | Natha Singh, son of Sudha Singh | Village Bopara Thana Kote | In Jail, 12th Oct. 1914 | Ditto | |
| 135 | Jati Singh, son of Bhag Singh | Village Boppara, Thana Raikot | In Jail, 12th Oct. 1914 | Ditto | Bullet wound on the right shoulder |

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|---|---|---|---|---|
| 136 | Mal Singh, son of Sundar Singh | Village Lakha, Thana Rakote. | In Jail, 30th Sept. 1914 | Budge Budge | Bullet wound, left calf. |
| 137 | Tara Singh, son of Khan Singh | Village Alunemaine, Thana Khanna | In Jail, 12th Oct. 1914 | Bankura, by Police | |
| 138 | Pal Singh, son of Hira Singh | Village Rumi, Thana Jagraon | In Jail, 3rd. Oct. 1914 | Budge Budge | |
| 139 | Amir Mahammad, son of Khan Gul Mahammed Khan | Ludhiana, Mohalla Dhobwal, Ludhiana | In Jail, 2nd. Oct. 1914 | Budge Budge | |
| 140 | Mastan Singh, son of Kakar Singh | Village Chodra, Thana Raikot | In Jail, 24th. Oct. 1914 | Ludhiana, by Police | |
| 141 | Arjun Singh, son of Ram Singh | Village Taria, Thana Radhakote | In Jail, 20th Oct. 1914 | Budge Budge, by Police | |

FARIDKOTE STATE

| | | | | |
|---|---|---|---|---|
| 142 | Narain Singh, son of Natha Singh | Village Guniana, Thana Niujawala | In Jail, 6th Oct. 1914 | Jingirpole, Behala, 24-Parganas, by Police |
| 143 | Shazad Singh, son of Ganda Singh | Village Ablu, Thana Kot-kapura | In Jail, 10th Oct. 1914 | Behala, 24-Parganas by Police |
| 143 | | | AMBALA | |
| 144 | Kher Singh, son of Sibu Singh | Village Pato, Thana Mamarakpur | In Jail, 11th Oct. 1914 | Howrah-Amta, by Police |
| 145 | Badan Singh, son of Hamel Singh | Village Salamatpur, Thana Kharar | In Jail, 1st Oct. 1914 | Meteaburuz, by Police |
| 146 | Kabil Singh, son of Mangal Singh | Village Salamatpur Thana Khair | In Jail, 12th Oct. 1914 | Bankura, by Police |
| 147 | Nand Singh, son of Kaka Singh | Village Salamatpur Thana Kharar | In Jail, 1st Oct. 1914 | Bistupur, by Police |
| 148 | Hakim Singh, son of Lal Singh | Village Nanberia, Thana Kharurh | In Jail, 12th Oct. 1914 | Bankura, by Police |
| 149 | Karam, son of Sadi Khan | Village Dhaner, Padawar | In Jail, 29th Sept. 1914 | Budge Budge |
| 150 | Mongal Singh, son of Poopah Singh | Village Dyarpur, P.S. Kaira, Dist. Umballa | In Jail, 31st Oct. 1914 | Saudesh Khali |

JALLUNDUR

| | | | | |
|---|---|---|---|---|
| 151 | Kabil Singh, son of Gurdit Singh | Village Haripore, Thana Adampur | In Jail, 12th Oct. 1914 | Bankura, by Police |
| 152 | Udham Singh, son of Suba Singh | Village Khurdpore, Thana Adampur | In Jail, 2nd Oct. 1914 | Howrah, by Police |
| 155 | Karam Singh, son of Sundar Singh | Village Rarka Kalan, Thana Philawar | In Jail, 29th Sept 1914 | Ditto |
| 156 | Inder Singh, son of Hamir Singh | Village Bajjon, Thana Nakodar | In Jail, 30th Sept 1914 | Ditta |
| 157 | Bir Singh, son of Bhag Singh | Village Kolar, Thana Rahor. | In Jail, 6th. Oct. 1914 | Behala, by Police |
| 157 | Bir Singh, son of Bhag Singh | Village Kelar Thana Nakodar | In Jail, 6th Oct. 1914 | Behala, by Police |
| 158 | Byant Singh, son of Pal Singh | Village Salu, Thana Rahor | In Jail, 29th Sept. 1914 | Budge Budge |

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|---|---|---|---|---|---|
| 159 | Bidhi Singh, son of Hakim Singh | Village Khordpur Thana Adampur | In Jail, 4th Oct. 1914 | Budge Budge | |
| 160 | Gurdit Singh, son of Kala Singh | Village Kolar Thana Nakodar | In Jail, 30th Sept. 1914 | Ditto | Bullet wound, left forearm |
| 161 | Bhagwan Singh alias Bhan Singh, son of Natha Singh | Village Rapur, Thana Banga | In Jail, 8th Oct. 1914 | Midnapur, by Police | |
| 162 | Kartar Singh, son of Hardit Singh | Village Nusapur, Thana Banga | In Jail, 30th Sept 1914 | Budge Budge | |
| 163 | Dalip Singh, son of Gaila Singh | Village Budara Thana Nurmahal | In Jail, 7th. Oct. 1914 | Arambag, by Police | |
| 164 | Sundar Singh, son of Jawahir Singh | Village Kale Thana Phillour | In Jail, 30th Sept 1914 | Budge Budge | |

LAHORE

| | | | | | |
|---|---|---|---|---|---|
| 165 | Nand Singh alias Gurbaksh Singh, son of Jewant Singh | Village Sarsingh, Thana Khabra | In Jail, 1st. Oct. 1914 | Bistupur,24-Parganas, by Police | |
| 166 | Dogar Singh, son of Jiwan Singh | Village Gumakhe, Thana Bhaipheru | In Jail, 30th Sept. 1914 | Budge Budge | |
| 167 | Bhan Singh, son of Mian Singh | Village Kot Rai Budha, Thana Waltowar | In Jail, 1st Oct 1914 | Metiaburuz, by Police by Police | |
| 168 | Mahen Singh, son of Nehal Singh | Village Parhana, Thana Kharda | In Jail, 12th Oct. 1914 | Bankura, by Police | |
| 169 | Harnam Singh, son of Rhur Singh | Village Khalera (Ambisha) Thana Khalera (Ambesha). | In Jail, 8th Oct. 1914 | Midnapur, by Police | |
| 170 | Narain Singh, son of Balaka Singh | Village Gorsingh, Thana Khalera (Ambesha) | In Jail, 5th Oct. 1914 | Bistupur, 24-Parganas, | |
| 171 | Narain Singh, son of Wadhawa Singh | Village Tonneor Dhon, Thana Khalra | In Jail, 30th Sept. 1914 | Budge Budge | |
| 172 | Sucha Singh, son of Ala Singh | Village Gorsingh, Thana Khalera | In Jail, 29th Sept. 1914 | Ditto | One cut behind right ear |
| 173 | Bhagat Singh, son of Gurdetta | Village Punia, Thana Bhaltua | In Jail, 12th Oct. 1914 | Bankura, by Police | |
| 174 | Surain Singh, son of Kuran Singh | Village Badana, Thana Khalera | In Jail, 6th Oct. 1914 | Behala, by Police | |
| 175 | Bagail Singh, son of Ghulla Singh | Village Punia, Thana Waltowa | In Jail, 1st Oct. 1914 | Budge Budge | |
| 176 | Indra Singh, son of Wasawa Singh | Village Bhikhiwend, Thana Khalera | In Jail, 12th Oct. 1914 | Bankura, by Police | |
| 177 | Sundar Singh, son of Hakim Singh | Ichogil village, Thana Jhunawa | In Jail, 2nd Oct. 1914 | Budge Budge | sent up as Jogin Singh |
| 178 | Amar Singh, son of Khajan Singh | Village Sanpura, Thana Khalra | In Jail, 2nd Oct. 1914 | Champadanga, Hooghli, by Supdt. of Police | |
| 179 | Bir Singh, son of Jwala Singh | Karhat village Thana Barki | In Jail, 5th Oct. 1914 | | |

| | | | | | |
|---|---|---|---|---|---|
| 180 | Jagat Singh, alias Joge Singh, son of Atar Singh | Village Baggapara Thana Patti | In Jail, 20th Oct. 1914 | Bistupur, 24-Parganas, by Police | |
| | | GURDASPUR | | | |
| 181 | Kissen Singh, son of Hem Singh | Village Dhalla, Thana Batala | In Jail, 30th Sept. 1914 | Budge Budge | |
| 182 | Sundar Singh, son of Khan Singh | Village Bachoki, Thana Batala | Ditto | Ditto | Punctured wound behind left ear. Incised left shoulder; also two-cut wounds on the back of left, middle and ring fingers |
| | | GUJRAT | | | |
| 183 | Raja alias Karamdad, son of Aladatta alias Meherdin | Village Jhandu Jhelum correct; one village Bhao, Thana Dinga, Gujrat (Pb) | In Jail, 29th Sept. 1914 | Budge Budge | |
| | | GUJRANWALA | | | |
| 184 | Narain Singh, son of Atar Singh | Village Santpura, Thana Kamoki | In Jail, 12th Oct 1914 | Bankura, by Police | |
| | | HISSAR | | | |
| 185 | Amar Singh, son of Natha Singh | Village Tadu, Thana Rhori | In Jail, 4th. Oct. 1914 | Burdwan, by Police | |
| | | HOSHIARPUR | | | |
| 186 | Santa Singh, son of Hakim Singh | Nangol (Isserka) Thana Hariana | In Jail, 2nd Oct. 1914 | Champadanga Hooghly, by Supdt., Police | |
| 187 | Mangal Singh, son of Tehra Singh | Village Mirzapur, Thana Gordiwala | In Jail, 30th Oct. 1914 | Budge Budge | a bit eccentric |
| | | HYDERABAD (SINDH) | | | |
| 188 | Narain Singh, son of Totiram | Manshukhani Lane, Hyderabad (Sindh) | In Jail, 1st Oct. 1914 | Metiabruz, by Police | |
| 189 | Jawahr Mal alias Prof. J.T. Mansukhani son of Totiram | Ditto | Ditto | Ditto | |
| | | JHEND STATE | | | |
| 190 | Hardat Singh, son of Gulab Singh Jhend State | Village Tadday, Thana Balewale, | In Jail, 2nd Oct. 1914 | Champadanga, Hoogly, by Supdt. Police | |
| | | KAPURTHALA STATE | | | |
| 191 | Ram Singh, son of Atar Singh | Village Taspur Thana Sultanpur, Kapurthala State | In Jail, 1st Oct. 1914 | Budge Budge | |
| 192 | Puran Singh, son of Ram Singh | Village Sidhan, Thana Kapurthala State | In Jail, 2nd Oct. 1914 | Champadanga, Hoogly, by Supdt. Police | |

| | | | |
|---|---|---|---|
| | LYALPUR | | |
| 193 Bela Singh, son of Amar Singh | Village Kakar, Thana Sumundri, Lyallpur | In Jail, 30th Sept. 1914 | Budge Budge |
| | NABHA STATE | | |
| 194 Nabkaul Singh, son of Alwal Singh | Village Bainik Maharajki Thana Tanola, Nabha | In Jail, 30th Sept. 1914 | Budge Budge |
| 195 Surjan Singh, son of Gaja Singh | Burjgil, Thana Phul, Nabha State | In Jail, 2nd Oct. 1914 | Champadanga, Hoogly, by Supdt. Police |
| 196 Sundar Singh alias Nehal Singh, son of Golab Singh | Village Tawla, Thana Tanola | In Jail, 26th Oct. 1914 | Metiabruz, by Police |
| 197 Pratap Singh, alias Bagh Singh, alias Bagel Singh, son of Gulap Singh alias Sundar Singh | Village Tawla, Thana Tanola | In Jail, 26th Oct. 1914 | Matiabruz, by Police |
| | RAWALPINDI | | |
| 198 Nanak Singh, son of Nehal Singh | Village Kahuta Thana Kahuta, Rawalpindi | In Jail, 29th Sept. 1914 | Budge Budge |
| | SIALKOTE | | |
| 199 Mahaga Singh, son of Jamyal Singh | Village Dinga, Thana Sidawari Miyani, Sialkote | In Jail, 3rd Oct 1914 | |
| | SHAHPUR | | |
| 200 Bishan Das, son of Bulaki Ram | Village Chauki, Thana Khusab, Shahpur | In Jail, 30th Sept. 1914 | Budge Budge |
| | KALSIA STATE | | |
| 201 Indar Singh, alias Tarlochan S ingh, son of Ishan Singh, alias Partap Singh. | Village Chirikchubara, Thana Chirikchubara, Kalsia State | In Jail, 1st Oct. 1914 | Budge Budge by Police |
| 202 Marik Singh, son of Ram Singh | Village Jandiana, Thana Chirik, Kalsia State | In Jail 30th Oct. 1914 | Budge Budge |
| 203 Ram Singh, son of Chotu Singh Kalsia State. | Village Dapar, Thana Deravnsi, Kalsia | In Jail 6th Oct. 1914 | Baranagore, by Police |

## LIST OF PASSENGERS IN MEDICAL COLLEGE HOSPITAL

| S. No. | NAME | FATHER'S NAME | VILLAGE | THANA | DISTRICT |
|---|---|---|---|---|---|
| 204 | Bahadur Singh | Chanda Singh | Gilanwali | Dherababa Nanak | Gurdaspur |
| 205 | Pir Bax | Tedha | Nurenahal | Nurmahal | Jullundur |
| 206 | Hazara Singh | Tivan Singh | Pasta | Phagwara | Kapurthala State |
| 207 | Indar Singh | Sundar Singh | Thalwandi | Valtoha | Lahore |
| 208 | Rala Singh | Bhir Singh | Depai | Dakha | Ludhiana |
| 209 | Probha Singh | Kartar Singh | Bahadurpur | Basi | Patiala State |
| 210 | Mongal Singh | Teja Singh | Lakmipur | Rupa | Amballa |
| 211 | Badal Singh | Dewa Singh | Hoshiarpur | Kharar | Amballa |

## NAMES OF PASSENGERS ON THE KOMAGATA MARU CONCERNED IN THE RIOT AT BUDGE BUDGE WHO ARE DEAD

| S. No. | NAME | FATHER'S NAME | VILLAGE | POLICE STATION | DISTRICT |
|---|---|---|---|---|---|
| 1 | Shihan Singh | Sewa Singh | Kut Data | Sarhali | Amritsar |
| 2 | Bhagat Singh | Hira Singh | Rajiana | Moga | Ferozepore |
| 3 | Arjun Singh | Lakh Singh | Dhude | Jullundur | Jullundur |
| 4 | Indar Singh | Ver Singh | Sidhwan | Rahon | Jullundur |
| 5 | Narain Singh | Bachan Singh | Lanuge Dewa | Zira | Ferozepur |
| 6 | Lachchman Singh | Dewa Singh | Mano Chahal | Taran-Taran | Amritsar |
| 7 | Rur Singh | Labh Singh | Kanoke | Amritsar | Amritsar |
| 8 | Bhajan Singh | Anakh Singh | Rajiana | Dhanola | Nabha |
| 9 | Chanan Singh | Kahan Singh | Wazirke | Barnala | Patiala |
| 10 | Shib Singh | Matab Singh | Nanke | Taran Taran | Amritsar |
| 11 | Rur Singh | Sher Singh | Langiana | Bajewala | Ferozepur |
| 12 | Kakur Singh | Ram Singh | Pakhari | Faridkot | |
| 13 | Ishar Singh | Juva Singh | Manake Sidhu | Jagron | Ludhiana |
| 14 | Maeta Singh | Bishen Singh | Lil Magri | Raikot | Ludhiana |
| 15 | Kehar Singh | Jhanda Sing | Khemonana | Raikot | Faridkot |
| 16 | Rattan Singh alias Karam Singh | Batan Singh | Jamser | Jullundur | Jullundur |
| 17 | Tehal Singh | Ganda Singh | Ramvala | Sarhali | Amritsar (died in Hospital of cholera |
| 18 | Indra Singh | .... | .... | .... | No signs of injury; died from drowning |
| 19 | Unidentified | | | | |
| 20 | Unidentified | | | | |

## LIST OF 28 PASSENGERS ON THE S. S. KOMAGATA MARU WHO ARE STILL AT LARGE

| S. No. | NAME | FATHER'S NAME | VILLAGE | TAHSIL | REMARKS |
|---|---|---|---|---|---|
| | | | AMBALA DISTRICT | | |
| 1 | Kirpa Singh | Sher Singh | Mianpur | Kharar | |
| | | | GUJRANWALA DISTRICT | | |
| 2 | Barkat Singh | Nabahu Singh | Santpur | Gujranwala | |
| | | | HOSHIARPUR DISTRICT | | |
| 3 | Mansha Singh | Mehtab Singh | Dhoda Majra | Hoshiarpur | |
| | | | FARIDKOTE STATE | | |
| 4 | Ram Singh | Gurmukh Singh | Ablu | Faridkot | |
| | | | LAHORE DISTRICT | | |
| 5 | Maya Singh | Hem Singh | Bhadana | Kasur | |
| 6 | Banta Singh | Hakim Singh | Tatta | | |
| 6 | Banta Singh | Hakim Singh | Thatta | Kasur | |
| 7 | Nand Singh | Dhala Singh | Baler | Kasur | |
| 8 | Bhag Singh | Ala Singh | Samra | Kasur | |
| | | | PATIALA STATE | | |
| 9 | Santa Singh | Punjab Singh | Kurdi | Barnala | |
| 10 | Guna Singh | Lal Singh | Ghaleti | Pal. | |
| 11 | Arjan Singh | Gobind Singh | Khiala | Nansa | |

| | | | |
|---|---|---|---|
| | AMRITSAR DISTRICT | | |
| 12 Vir Singh | Lena Singh | Chambal | Tarn Taran |
| 13 Asa Singh | Bhag Singh | Khordata | Tarn Taran |
| 14 Chhatar Singh | Nor Singh | Sarhali | Tarn Taran |
| 15 Gurdit Singh | Hukum Singh | Sarhali | Tarn Taran |
| | NABHA STATE | | |
| 16 Narayan Singh | Sultan Singh | Karyawala | Nabha |
| | FEROZEPUR DISTRICT | | |
| 17 Budha Singh | Prem Singh | Tungawala | Moga |
| 18 Sher Singh | Masa Singh | Tungawala | Moga |
| 19 Karta Ram | Kahna Ram | Tungawala | Moga |
| 20 Ker Singh | Suda Singh | Sota | Mukhtesar |
| 21 Paker Singh | Ram Singh | Jandiala | Faridkot |
| 22 Daljit Singh | Mullukh Singh | Kauni | Mukhtesar |
| 23 Bansi Lal | Ramji | Tungawala | Moga |
| 24 Sadha Singh | Kahn Singh | Chukarchak | Moga |
| | LUDHIANA DISTRICT | | |
| 25 Lal Singh | Gurmukh Singh | Khiali | Ludhiana |
| 26 Bhagat Singh | Hemdat Singh | Senha | Ludhiana |
| 27 Harman Singh | Punjab Singh | Dholian | Ludhiana |
| 28 Puran Singh | Lal Singh | Chan | Ludhiana |
| 29 Suntokh Singh | Bishen Singh | Kalampur | Jagraon |
| 30 Godi Ram | Bishen Ram | Panchrwal | Jagraon |

**The number of men actually believed to be at large is 28.**
**This list includes 2 dead bodies which were not identified, and so the number of those not yet accounted for is in excess of the number actually known to be at large.**

# MEWA SINGH KILLS HOPKINSON

Bhai Mewa Singh Lopoke was a very religious young man. He was a good singer and used to lead the congregation in singing. He worked hard but talked very little. Because of his nature he was well-liked by everyone. Although he communicated with everyone in a very good manner but by nature he was an introvert.

During Honduras crisis, when all East Indians were being forced to leave Canada, he became a very close associate of Prof. Teja Singh, Bhai Balwant Singh and Bhai Bhag Singh. As long as Prof. Teja Singh, his wife Bibi Bishan Kaur and their two sons remained in Vancouver, Mewa Singh looked after them.

During those days he felt that William Hopkinson was the real trouble-maker. He despised him but did not say a word against him.

During the crisis of Komagata Maru he could not stand injustice done to his community and went on bubbling within himself but did not utter a single word against Hopkinson or his gang of Bela Singh.

During the crisis of Komagata Maru, on July 17, 1914, he was arrested on Canada-U.S.A. border and was charged having an illegal pistol in his possession. Hopkinson and his tool Bela Singh met him in the prison. Bela suggested that to hush up the matter he should pay forty dollars to Hopkinson. On the repeated demand of Bela Singh and Hopkinson, he had to pay 40 dollars to Hopkinson to get out of the prison. This action of Bela and Hopkinson depressed him very much.

Mewa Singh knew that Hopkinson was collecting regular monthly bribes from some of his fellow countrymen through Bela, Baboo and Ganga Ram but this time he himself had a practical experience.

Mewa Singh was leading the congregation in singing religious song on the 5th of September, 1914 when Bela went crazy without any provocation and shot dead two of his best friends, Bhag Singh and Bhai Battan Singh and wounded several others.

When police arrived, Mewa Singh was one of them, arrested, for no reason whatsoever and was locked up in the police station. Among others Bhai Balwant Singh priest was also locked up with him.

Bhai Bhag Singh's wife Bibi Harnam Kaur had passed away in January, 1914 and she had left a son Joginder Singh (who was born in Sikh Temple Hong Kong and was about three years old) and only seven days old daughter Karam Kaur.

Now after the death of Bhai Bhag Singh, both of his children became orphans. Mewa Singh could not stand the children crying.

He analysed within himself that the immigration officers - Reid and Hopkinson wanted to kill Bhai Bhag Singh to make the Sikh community leaderless and to kill the patriotic spirit of the people from India and they had used Bela Singh for that purpose. He made up his mind that injustice must be resisted even at the cost of life and the root cause of the whole trouble must be removed.

When he came to know that William Hopkinson was going to appear in the court to defend the action of Bela Singh, his blood went boiling.

It was the morning of October 21, 1914. Mewa Singh shot William Hopkinson right in the court yard of the Assizes.

Mr. B.A. McKelvie, the author of the "Magic, Murder and Mystery" writes: "Bela Singh, of course, was committed for trial on the charge of murder. Hopkinson did not appear as a witness at the preliminary hearing in the police court but he offered to appear if necessary at the trial at the Assizes. He would disclose his disguise and little caben in South Vancouver. He would give evidence of the plot made to kill Bela Singh and would tell of how he was to be tricked into attending the temple.

"...Meanwhile the Dominion government intelligence was being organized under the direction of Inspector Reid. Hopkinson was endeavoring to trace the mystery of German influence in respect of the Komagata Maru coming.

"...Every morning about ten o'clock we (author and Hopkinson) would meet outside of the witness room in the Assize court corridor."

"... I noticed five East Indians going up the west stairs and among them was Mewa Singh. They too were obliged to report as witnesses..."

"Hopkinson, in the meantime, had entered the basement through the Howe Street entrance and had gone up to the Assizes court by the elevator. He walked along to the spot where we usually met and looked into the witness room. As he did, Mewa Singh stepped out into the corridor with two revolvers in his hand and started to shoot."

Mewa Singh shot William Hopkinson dead at about 10:15 on October 21, 1914. He surrendered to the police. He was charged for murdering William Hopkinson.

On October 23, 1914, Hassan Rahim, Kartar Singh Chand, Bhai Balwant Singh and Sohan Lal Pathak were arrested and were charged for inciting murder. Later Bhai Mit Singh was also arrested on the same charge.

# MEWA SINGH SPEAKS OUT

On October, 29, 1914, Mewa Singh appeared in the court. The proceedings of the court are as follows:

It was 29th of October, 1914 and yet there was no sign of winter. There was a light breeze and the sun had not yet grown higher even at ten o'clock. People were yet going about in summer suits. Here and there weather-coats could be seen.

There was a long queue of people who had gathered to attend the hearing of Mewa Singh's case. An air of excitement had amplified the scene. A considerable proportion in the queue were East Indians. The court-usher would allow one at a time to go in and very often, he would let a white-Canadian in, before his turn, barring an East Indian for a while. The discrimination was straining the patience of the East Indians in the queue. But seeing Balwant Singh, the priest, standing aside, some of them broke the queue to join him.

When the court-official saw the East Indians assembling in one place, he put up a board at the door saying 'the court is full' and thus a large number were left in the queue. They consoled themselves with the thought that they would have the glimpse of Mewa Singh from outside but in this they were soon disappointed.

The hearing began. First of all James Macann and Richard Polly appeared as eye-witnesses. After that Sam Crewe, George Sunstrom and Norman Macdonald, officials of the C.I.D. gave their statements. The charge was announced again. The coroner's report was put in, which gave the details of bullets that had pierced Hopkinson's body and proved to have killed him. The two revolvers, taken from Mewa Singh and the shots extracted out of Hopkinson's body were produced. All the while Mewa Singh stood quiet and still, giving no attention to the court proceedings.

Judge Morrison asked Mr. Wood, the defence-counsel whether he would like to make a statement. Mr. Wood was already standing. He began making a statement: "Your Honour, I would like to say a few things. One of the mob-meeting organized by the mayor, a knot of political agitators said that "CANADA IS A WHITEMAN'S COUNTRY", and every possible means should be employed to keep out HINDUS."

"The governments of B.C. and Canada decided to try to get rid of the East Indians by sending them off to British Honduras. The fact finding mission to the Honduras consisted of J.B. Harkins of the Federal Ministry of Interior, Hopkinson of the Vancouver Immigration Department, who acted as the interpreter and two East Indians representing the East Indians."

"Returning from Honduras both the East Indian representatives told their community that 'The Hindus will have nothing to do with the proposition to transport them to Honduras.' And they alleged that they were offered a bribe of three thousand dollars by Harkins through Hopkinson with the suggestion that they recommend to their compatriots emigrating to the Honduras."

"Since then Hopkinson was considered anti-East Indian."

"The second point I want to make about an Immigration Act of 1910. The Act reads, "...from and after the date hereof the landing in Canada shall be, and the same is hereby prohibited of any immigrants who have come to Canada otherwise by continuous journey from the country of which they are natives and upon through tickets purchased in that country."

"The minister who drafted the order knew that there was no steam-ship line direct from India to Canada and therefore this regulation would keep the Hindus out."

"The Komagata Maru arrived in Vancouver on May 23rd, 1914. Using this Immigration Act, the passengers were not allowed to land and the ship left on July 23rd, 1914."

At this point Mr. Taylor, the prosecutor objected: "This is all irrelevant."

Judge Morrison asked Mr. Wood to continue.

"The Sikh community felt that Hopkinson was in part responsible for the failure of the plans to land the Sikhs aboard the Komagata Maru. He was born in India (English father, East-Indian mother). He could speak Indian languages fluently. He established a ring of informers to report about the activities of the Sikh community. Bela Singh was his chief-informer and an employ of the Immigration Department. He acted as a victorious lord over his community and was backed by his boss Hopkinson."

"East Indians could not bring their wives and families. Even Indian students were not admitted for temporary visits. The whole community could see through the obvious discrimination against their countrymen. And every negative act was done through William Hopkinson."

"At the same time Hopkinson went on sending false certificates of identity to the friends of Bela Singh waiting in Hongkong to proceed to Canada. The whole community knew about the corrupt practices of Hopkinson and his gang of informers."

Mr. Taylor again got up to make an objection but Judge Morrison asked Mr. Wood to continue but to make it brief. He continued: "One day Bela went too far. He shot dead Bhag Singh, the president of the Temple, and Battan Singh, right in the Temple. Seven other persons were wounded. The police arrested Balwant Singh, the priest and many

other innocent people. Mewa Singh was one of them."

"On the 21st of October, 1914, Hopkinson was to appear in Bela Singh's defence. Mewa Singh could not stand injustice. He saw in Hopkinson a tool of oppression and injustice. That is all I have to say."

When Justice Morrison asked Mewa Singh to state what he had to say, then Mewa Singh began:—

"My name is Mewa Singh. I killed Hopkinson. I did it for a good cause. Up till today I have been a man who has always had my prayers, a God-fearing man. There are no words in my language to express the sorrow and troubles and worries I have had to put up with here in Vancouver. We Sikhs when go to the temple, we go with the object of saying our prayers but those others have gone to ruin us altogether; they destroyed the goodness of the temple."

"In the temple the other day the shooting was done by Bela Singh. That day the police caught hold of me and asked, "Did you shoot too?" When they caught hold of Bela Singh, and asked him the same question he said, "Why I did the shooting in temple, Mr. Reid and Mr. Hopkinson are well aware of it. They knew why I have done the shooting."

"At the time Bela Singh did the shooting, we were saying prayers. The victim Bhag Singh had no wife but only two children. Seeing those innocent kids, it burned my heart."

"After my arrest at Sumas on charge of possessing guns, I was urged by Reid, Hopkinson and Bela with promises of immunity to swear that the guns were for the use of Bhag Singh, Balwant Singh and Harnam Singh, and also to say that those three men gave me those pistols to pass on to Hassan Rahim."

"I told them, 'I cannot say that; I am a God-fearing man.' Bela Singh told me, "Give Mr. Hopkinson some dollars and get it settled." I said, "I will give you the dollars, but a lie I will not tell. Hopkinson was also there when I said so."

"My religion does not teach me to bear enmity with anybody, nor had I any enmity with Mr. Hopkinson. He was oppressing poor people very much. I being a staunch Sikh, could no longer bear to see the wrong done both to my countrymen and the Dominion of Canada. This is what led me to take Hopkinson's life and sacrifice my own life. And I, performing the duty of a true Sikh and remembering the name of God, will proceed towards the scaffold with the same amount of pleasure as a hungry babe goes towards his mother. I am sure God will take me into his blissful arms."

Making this statement, Mewa Singh scanned with his large black eyes the four corners of the courtroom. Perhaps they were searching for the friends. His eyes came to rest on a group of four Sikhs, standing in a corner and he sort of greated them with folding hands.

He continued:

"Whenever it finds an occasion, the police perpetrates injustice on us. And when our cases go to courts, judges have a premeditated verdicts ready to deliver against us. What justice is it that judges should always decide in favour of the police? There can be no justice when prejudice has freeplay."

There was an excited whispering among the audience and the prosecution counsel Mr. Taylor pointed out that this presentation had no relevance to the case.

Mewa Singh's counsel Mr. Wood insisted that it was relevant.

Justice Morrison asked Mewa Singh to continue with his statement and he resumed:-

"If the police and the administration join together in perpetrating injustice, somebody must rise against it. I have risen, I have taken courage to give a knock to this wall of injustice. You may hang me. What more can you do?"

There was a stir in the audience. Justice Morrison looked towards the court-interpreter, Mrs. Dalton, who said something to him in whisper.

Justice Morrison raised his hands as a sign to the audience to observe silence.

Mewa Singh resumed his statement:-

"Sacrifice is demanded of us, who are strangers here, because we are not masters of our own home."

He raised his voice and recited:

"He is truly a hero who fights on the side of the weak,
Gets questered and cut limbs by limbs,
but does not flee."

"The prophet has said:-

"Wherever it be, spread the divine law,
destroy oppression and tormentors."

"Hopkinson took bribes through Bela, Baboo and Ganga Ram and those who would not come out with bribes earned his wrath. Bela is most egregious of them all."

Prosecution counsel Mr. Taylor, again got up. Justice Morrison advised Mewa Singh not to use provocative language but he did not pay any heed.

Then looking towards his countrymen, he tauntingly said, "If you don't have the courage to fight against oppression, you are living dead-bodies."

When Mewa Singh concluded his statement the Justice Morrison asked Mr. Taylor, whether he wants to cross-

examin the accused.

Mr. Taylor asked him:- "Was it not due to Hopkinson's effort that the charge at Sumas against you was withdrawn?"

Mewa Singh - "Yes"

Taylor: "After the trial did you not go to Mr. Ladner, the prosecutor and express to him your gratitude for kindness of Hopkinson?"

Mewa Singh : "Hopkinson told me to go to him and say so. I gave him forty dollars. It was dollars not his kindness. I had to give him a bribe."

After the cross-examination the judge advised the jury on the points of law.

The court rose for the verdict of the jury. And when a few minutes later, it resumed, the jury gave the unanimous verdict of "GUILTY."

Judge Morrison announced his decision:—

"You have confessed having killed William Hopkinson. The court pronounces you as "GUILTY" of murder of the first degree, and sentences you to death by hanging. The sentence will be executed on January 11th. 1915."

As soon as the verdict was announced, Mewa Singh shouted at the top of his voice:-

"Thank you God, for accepting my sacrifice, for the weak people of the world."

## HASSAN RAHIM AND SOHAN LALL CHARGED FOR INCITING MURDER

William C. Hopkinson was killed on October 21, 1914. The charges of inciting for murder against Bhai Balwant Singh, Bhai Mit Singh and Bhai Kartar Singh Chand were withdrawn on the following day on 22nd day of October, 1914. Rahim was ordered to appear before C.J. South, Deputy Police Megistrate of Vancouver. On the information and complaint of E.E. Robinson he was charged that "Rahim did unlawfully counsel to procure persons to murder other persons, contrary to the form of the statue of such case made and provided." Rahim said, "I reserve my defence."

On the information of the same person E.F. Rubinson, on 9th day of November, Sohan Lall Pathak was also charged, that, "Sohan Lall did unlawfully counsel to procure a person, to wit Nina Singh (Naina Singh) to murder another person to wit, W.C. Hopkinson contrary to the form of the statue in such case made and provided before H.C. Shaw, Police Magistrate. Sohan Lall also said, "I reserve my defence."

In the case of Rahim, Natha Singh, Ganga Ram, Bhagat Singh and Thakar Singh appeared on the side of the prosecution as witnesses.

In the case of Sohan Lall, Doctor Raghu Nath (who had betrayed Gurdit Singh, charterer of Komagata Maru and was allowed to land with his family), Nina Singh, Partab Singh who was illegally (on a false passport) brought to Vancouver, from Hong Kong, with the help of Hopkinson and Bela Singh) and Bela Singh himself appeared against Sohan Lall.

In both the cases, J.K. Kennedy appered as a counsel for Prosecution. In the case of Rahim A.J. McCrossan and in the case of Sohan Lall E.M.N. Woods appeared as counsels for defence. Mrs. Dalton was sworn as Hindoo interpreter.

Bela Singh was brought from the prison to appear against Sohan Lall. He said, "I have known him (Sohan Lall) since about six years. About the first week in November last... Sohan Lall made a speech. He said, "we will not succeed until we finish certain men, Mr. Reid, Mr. Hopkinson and three or four other native dogs. Well, they call us dogs because we gave that information to all the authorities. They call us dogs. Every Saturday, he makes speeches in the temple. To the effect of what he told us lots of times - drive these monkeys away from India and kill these native dogs - Baboo Singh, Ganga Ram and the man who is killed, Harnam Singh.

Dr. Raghunath also appeared as witness against Sohan Lall and said:-

"...(I am here) about a little more than three months. I am a duly qualified medical practitioner in India and Hong Kong. I am in the military service now. First of all he (Sohan Lal) made some statement about what is actually going on between Germany and France and England... Then a paper which is published in Frisco (San Fransisco) was read and a statement was made... by Sohan Lall - that this is a nice time for Indians to raise and make a revolution in India, therefore, he persuaded the men to leave this place and go back at once and do whatever they can to raise their relatives who are serving in the army and in the meantime they are looking after the men who are giving their information to the authorities over here, and they will finish them because they are immigration dogs."... "The letter (read in the meeting) was about the Komagata Maru what would become of the Komagata Maru when it reaches India..."

"A political lecture delivered there and they wanted to unite all the religions of India and to do something that should get their own government... Well they gave a hint that it would be better for me not to associate with these men on the immigration side."

Naina Singh also appeared as witness on the side of the prosecution and said, "I know him (Sohan Lall) about three or four years. I was present in December last (meeting). There is a paper that comes from San Fransisco - called

'Ghadar'. He (Sohan Lall) read out of that paper for us to hear. That the immigration people have turned Bhagwan Singh out of the country, they put him out by force. Mr. Hopkinson and Bela Singh committed dreadful deeds. There are so many of us here, cannot some of us fix them...There are so many of us here cannot you kill these two. Then Mr. Rahim also spoke."

"He (Sohan Lall) spoke at the other meeting and said, "we should kill the immigration dogs but he did not give the their names - It (Ghadar Paper) says the English do bad things to us and we should have our own government."

Pratab Singh was another witness against Sohan Lall and he said, "I went on Saturday to a meeting. When I went and sat down, Rahim was the president then. Bhag Singh said, 'Whoever the immigration dogs are, any little dogs that are here will go and tell the big dogs about what they hear here.I order those dogs to go out from here, they had better go out or else I will kill them all myself here now. Then Sohan Lall got up. "Whatever words brother Bhag Singh has said I second them. It is quite true these are immigration dogs and any of the little dogs you have not seen they can see them after Chadu Ram's case. I can take all their names and tell you, Bela Singh, Baboo Singh, Ganga Ram and if those men and Mr. Hopkinson can be killed it would be alright." Whatever brother Bhag Singh used to say he always spoke it in the Panjabi language and it was they who went and told all these things those immigration dogs and had brother Bhagwan Singh returned. After they heard this, they all clapped hands - There were two or three hundred men present there. He (Sohan Lall) has often read out of the 'Ghadar' paper to us too and made speeches.... These people here have killed my brother (Harnam Singh) and thrown him into the jungle.

Partab Singh was cross-examined by Mr. Wood, the defence council and he replied: "My bother sent a pass to Hong Kong, two or three men came from my home with me, after I got off here they went to America.

**QUESTION:** Now isn't it a fact that you came to this country for the first time with Bela Singh about eighteen months ago?

**ANSWER:** The second time I came with Bela Singh

**QUESTION:** And Bhagwan Singh was on the boat.

**ANSWER:** Yes, Bhagwan Singh was on the boat

**QUESTION:** Now did you ever tell anybody that you paid one hundred dollars to Bela Singh to get into this country?

**ANSWER:** No, I didn't say so.

**QUESTION:** Did you tell Sohan Lall in this goal that you paid one hundred dollars to Bela Singh to get into this country that you had never been here before.

**ANSWER:** No, I didn't.

**QUESTION:** Did you tell Lachhman Singh here that you paid one hundred dollars to Bela Singh for the privilege of getting into this country?

**ANSWER:** Is Bela the government?

**QUESTION:** Do you know why Bhagwan Singh was sent back?

**ANSWER:** He was a new comer here, he used to make speeches

**QUESTION:** Isn't this a fact that Bhagwan Singh refused to pay one hundred dollars to Bela Singh and that these fellows got together and got him sent back?

**ANSWER:** He was a new man. I cannot say whether he said that or not.

On November 13, 1914 Hassan Rahim appeared in police court before H.C. Shaw to face the charges of 'unlawfully counsel to procure persons to murder other persons.'

Natha Singh appeared as a first witness against Rahim and said, "It was Saturday... Rahim was the president. First Sohan Lall spoke then Bhag Singh, then Mit Singh spoke a little too. Sohan Lall gave the names of them to me "go and kill these men." Sohan Lall said that Mr. Hopkinson, Baboo Singh, Bela Singh and Ganga Ram, those are the dogs we should kill." After that Rahim got up and said, "whatever Sohan Lall says is correct. We must all abide by it and until it is done our work cannot go on". Then Rahim made a speech - "It is these men that have put Balwant Singh and Bhag Singh locked up. It is all their fault, Bela Singh and Mr. Hopkinson's fault. It is through them that these men have all been locked up" and Rahim said, "they have also locked me up, two or three times." I feel inclined to break their faces, cannot some of us fix these four or five men properly that give us all trouble. I will fix them myself." That day Rhago Singh was president, some call him Uttam Singh.

"It was last year, the 11th month, November, when Baboo Singh and I went in. Bhag Singh was the president. That day they took no names, they used only bad words and Baboo Singh demanded that they should use the names of people. Bhag Singh turned round to him and said, "It is you, you are the one that is talking. It is you are the one."

"It was the day of the Komagata Maru. That was the day Hookam Singh was ejected..."

Rahim Said: "Now you are all keeping quiet. Bhag Singh is locked up. Why don't you do something." ... "You belong to another party.. They beat Hookam Singh. They had pistols in their hands."

"We want to get our country back, our home back in India. That was the talk all the time."

"I could point out Mit Singh, Bhag Singh, Balwant Singh and Kartar Singh (Nawan Chand) and this man (Rahim) standing here.

"On 4th Saturday of June, at 7:30, Sohan Lall, Bhag Singh, Mit Singh, Rahim and Omrao Singh spoke. Bela Singh had told me that Chadu Ram had been put in prison, that is why I went to hear what was being talked about that night. That is why I went."

**QUESTION:** How did you come to give evidence, how did the police know you could tell anything?

**ANSWER:** I give evidence for Bela Singh, perhaps that is how.

After Natha Singh, Ganga Ram (a paid informer) appeared as a witness against Rahim. He told, "I heard about a year ago his (Rahim) speech in the Sikh temple, in the basement. He said, 'we had better get up. We are sleeping for a long time, but there is a chance for us to wake up... there is a man who knows all of our information, secret information and giving it to the government and he attacked me two or three times but I gave him a good slap with my shoes. But now I am telling to my friends if there is some of you will go after him and get him.' His word was to Mr. Hopkinson."

**QUESTION:** Now before you tell what Mit Singh said, what did Rahim say about Mit Singh had said?

**ANSWER:** He said, "We had better get after him as Mit Singh told you.

**QUESTION:** What did Mit Singh tell you?

**ANSWER:** Mit Singh said, he would give a story to the peopel. He said, "once upon a time there was a man went up to the tree to eat some fruit but there was a large snake on the tree, was looking at him at that man, and when he saw the snake then he looked towards the ground and then he saw another large snake on the ground, then he could not come down from the tree and also he could not eat his fruit, then he caught hold of the head of that large snake that was on the tree and just rubbed it on the branch of the tree and then he ate some fruit that was there, and then, when he looked towards the ground, there was no snake, because that snake was on the ground, he saw that the large snake on the tree is dead."

Further he said, "well on the same story, we are here in Canada to learn something and came here to eat some fruit so that man who is giving all our information to the government, he is here, he don't allow us to eat fruit. So we had better take him the same way as that man holding the head of that snake. We will hold his head as that snake and rub him off as he did on the branch, then we will eat the fruit and do our best for our country."

**QUESTION:** Who was the Chairman?

**ANSWER:** This gentleman Rahim.

**QUESTION:** Now how did you come to tell the police about this?

**ANSWER:** Because I heard it.

**QUESTION:** How did you come to tell them (police)?

**ANSWER:** I immediately told. I told it first to the immigration authorities... I have also told to Mr. Reid and Mr. Hopkinson on Sunday morning.

**QUESTION:** You were in the employ of the immigration service, were you?

**ANSWER:** Not directly. I am working for them indirectly sometime.

**QUESTION:** Were you in their employ when you went to the meeting?

**ANSWER:** Yes, I was.

**QUESTION:** What were you getting paid?

**ANSWER:** I cannot tell you how much I am getting.

**QUESTION:** Well I would like to know. You ought to be able to tell me that.

**QUESTION:** I won't tell you that.

**QUESTION:** How long had you been in their employ prior to this meeting you are referring to?

**ANSWER:** A long time ago.

**QUESTION:** Have you been for three years in the employ of the government?

**ANSWER:** I cannot tell you how long.

Bhagat Singh and Thakar Singh also made same type of statements against Rahim.

The question arises that what was the creditibility of these witnesses:-

1. Dr. Raghunathe, and family were allowed to land because he became informer to H.H. Stevens, Reid and Hopkinson. In their cases, the condition of 'Direct Passage' was removed. They were not asked to pay two hundred dollars per person to land. For himself, his wife and his daughter, he was supposed to pay six hundred dollars. After landing he became a paid informer for the immigration.
2. Ganga Ram had admitted in the court that he was a paid informer employed by Reid and Hopkinson.
3. Bela Singh - In his case he was a well known gangster employed by the immigration to threaten his own countrymen and collect bribe-money for Hopkinson. He sold false passports to his countrymen from Hong Kong and went on collecting monthly bribes from illegal immigrants for his boss Hopkinson.

4. Partab Singh, who appeared against Sohan Lall, was one of them, under the protection of Hopkinson and Bela Singh. Pratab Singh's brother Harnam Singh was found dead in the bush and he was told by Bela Singh that his brother was killed by Bhai Bhag Singh's men. Nobody was charged in the case of Harnam Singh. What kind of creditibility Pratab Singh could have?

   Bela Singh went to India and brough several people from there to land in Canada on false passports, made at the office of Reid with the help of Hopkinson. Pratab Singh was one of them who never had been to Canada before but Hopkinson and Bela vouched for him that he had been to Canada and was a resident of Canada.
5. Natha Singh, who appeared as a prosecution witness against Rahim was from the same village in India where Bela belonged.

During the crisis of Komagata Maru, Bela brought five Hindus from Nanaimo to meet some of the passengers of the steamer. Gurdit Singh did not allow these five Sikhs to go aboard. Then five of the passengers were allowed to come out of the steamer to meet the five Sikhs. Natha Singh was one of those five persons brought by Bela. Bela thought that Nanaimo people would go on the board and bring some information against the Komagata Maru Committee but it did not work out.

Depositions against Rahim and Sohan Lall could not prove their guilt and they were acquitted.

## BELA ACQUITTED

Bela was acquitted because he was loyal to the government of Canada and not because he was not a murderer. It was a political decision. During those days judges and the members of the jury went with the wishes of the political leaders like H.H. Stevens an orange man, M.P. from Vancouver city and the leader of the Asian Exclusive League.

Justice Morrison agreed with the defence plea, and acquitted Bela saying: "... The prisoner was one of the men who had stood for law and order while the opposite side were preaching sedition and importing seditious literature and trying to undermine British rule within the empire... The prisoner and his side are trying to stop it but some have been killed and threats were made to kill the prisoner. They threatened and killed Inspector Hopkinson and if they could shoot him right in the corridors of the Court House, how much easier must they have thought it to kill the prisoner..."

After Hopkinson, Bela was the second villain of the tragic drama of Komagata Maru. He was a stooge of Hopkinson. Mr. Clogtoun writes about such men like Bela Singh:

"From what I have seen there is morally no difference between some of the so called loyal men who are practically criminals, who discredit the department employing them by using the connection to terrorise their fellow Indians for their own ends and the disloyal or openly seditious persons who exploit their fellows..."

In the words of Justice Morrison - "They threatened and killed Inspector Hopkinson... therefore, justice must acquit a murderer like Bela Singh because he was a stooge of Hopkinson." What a justice!

## MARTYRDOM OF BHAI MEWA SINGH

After the Judge Morrison announced his decision and sentenced him to death by hanging, instead of losing, he put on thirteen pounds of weight. He went to the gallows with head erect on January 11, 1915 about 8 o'clock in the morning in New Westminster prison.

Bhai Mit Singh Pandori performed the religious rites as a priest at the time of his death.

Thousands of his compatriots were present outside the prison. As soon as his body was brought out, people shouted at the top of their voice - "Long Live Mewa Singh".

To commemorate the memory of martyr Mewa Singh, the Khalsa Diwan Society of Vancouver, at 8000 Ross Street, has named a hall as "Shaheed Bhai Mewa Singh Hall" and a library named as "Shaheed Bhai Mewa Singh Library".

Every year on January 11th, thousands of people assemble at the Sikh Temple to commemorate his martyrdom day.

## BHAI BALWANT SINGH JUMPS INTO REVOLUTION

On the fourth of October, Bhai Sahib requested the Sikh Temple Committee to relieve him from his services. When Mewa Singh killed Hopkinson, he was also arrested but charge for inciting murder was withdrawn. In December, he left Vancouver for good. From Singapore, he sent his family with Kartar Singh, Navan Chand to India and jumped into revolution.

**MARTYRDOM OF BHAI MEWA SINGH LOPOKE (AMRITSAR)**

IN THIS PICTURE THE ONLY LADY IS THE WIFE OF BHAI HIRA SINGH

## SOME MORE MURDERS

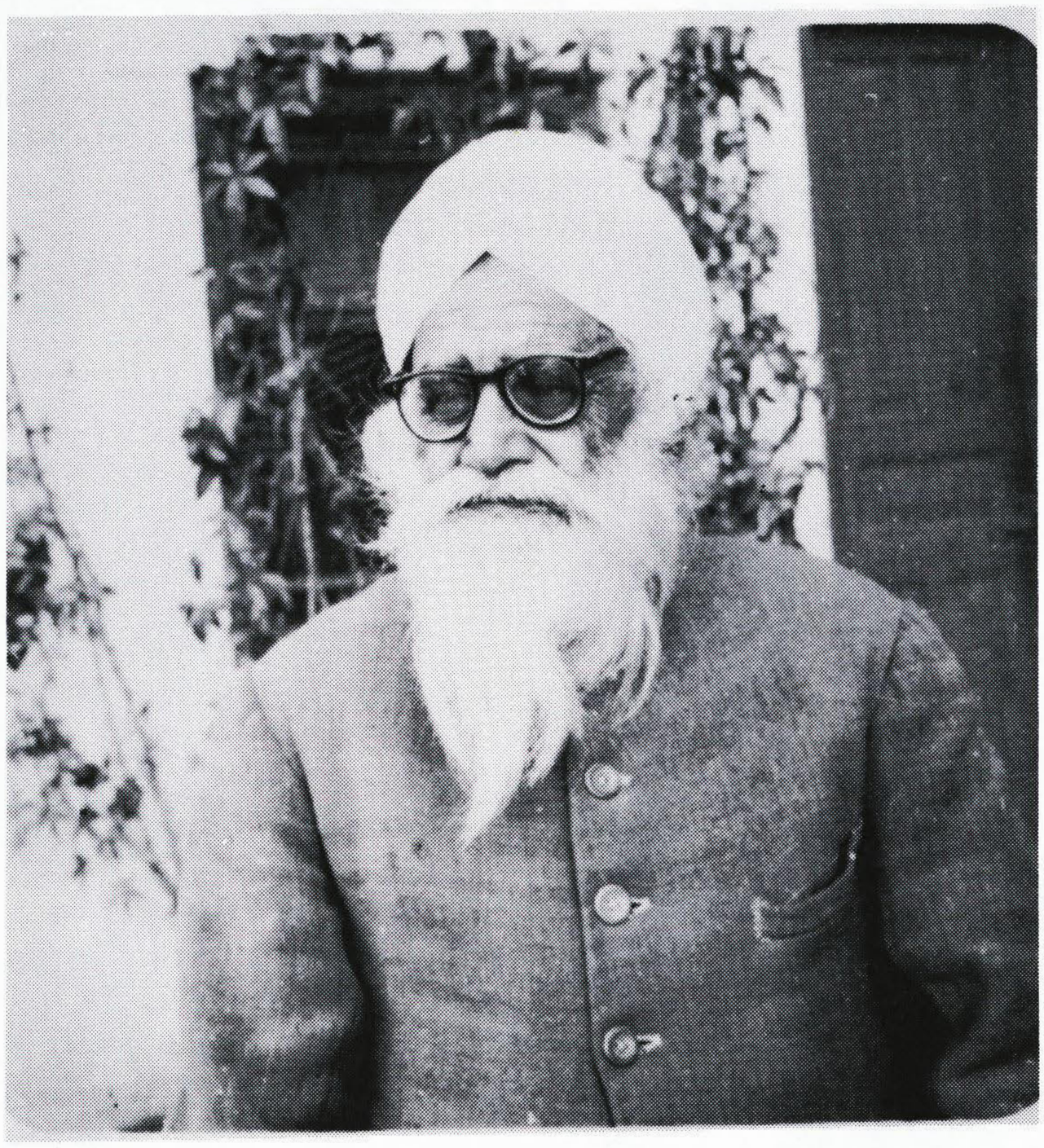
When Bela Singh was acquitted,he became more notorious and boastful. He boasted that government was on his side and nobody can do anything against him. Because of his attitude, many people were disturbed. Jagat Singh Bhutwind made up his mind to kill Bela Singh. On 18th of March, 1915, he got a chance. He jumped on Bela Singh but Bela's friend Pratab Singh Kotli caught hold of Jagat Singh. Both of them fell down. Pratab Singh was on the top of Jagat Singh. While struggling, Jagat Singh shot Pratab Singh and he was killed the very moment. Bela Singh ran away.

Bela Singh was the main witness in the case. Jagat Singh pleaded self defence and was sentenced to death with the recommendation for mercy. Jagat Singh had to undergo four years' imprisonment.

Matab Singh was on the side of patriots. He lived at 1748 - 3rd Avenue West. On Baisakhi Day, 13th of April, 1915, Bela Singh and his party at midnight, used dynamite to blow up his house. He was killed and two other people were injured. Nobody was charged in this case.

On 16th of April, 1915, Bela Singh and his gang members, Bhagat Singh Haripur, Sewa Singh Numane and Naina Singh Kandhola at 1668-2nd Avenue West, caught hold of Lachhman Singh Khurdpur and beat him up very badly. His fault was that he belonged to the same village in India where Bhai Balwant Singh priest came from.

On 12th of June, 1915, Bela Singh and Bhagat Singh were sentenced for one year imprisonment and his two gang members, Naina Singh and Sewa Singh, each of them were sent to prison for six months.



**LACHHMAN SINGH KHURDPUR**
(Bela Singh was imprisoned for a year for assaulting him)

Bela Singh was in prison with his three gangsters. His absence from he scene brought some relief in the Sikh community. But Partab Singh, one of the member of his gang, after 9 p.m., on October 3rd, entered the Sikh temple at Abbotsford to kill Bhai Mit Singh Pandori, the priest of the temple. He was caught red handed and was handed over to the police. He was charged with intent to murder Mit Singh.

## PARTAB SINGH WAS CHARGED

"Pratab Singh, at Sikh Temple, near Abbotsford... on October 3rd, 1915 did with a certain gun revolver shot at Mit Singh with intent thereby then and there to murder the said Mit Singh."

On December 3rd, 1915, Bhai Mit Singh made the following statement:

"We held services at temple on 3rd October from twelve to four. After that we had an evening service about eight

o'clock. About seven or eight men attended this service. I heard the noise of the footsteps on the verandah. I was alone in the temple. I asked in English, 'Who are you?' But no answer. The door was closed but not locked. Then I saw Partab Singh, he had a cover on his head. He shot with a revolver towards me. The bullet lodged about eight feet high in the back wall of the temple. He shouted - 'I won't let you go, because I came here to take your life.' I called loudly, 'Partap Singh shot at me'. Then he shot again. I put both hands on revolver arm and knocked revolver out of his hand. I grappled with him. My head began to spin and I fell flabbergasted. He shouted out 'where are you? You came with me to help me.' I was shouting also to other men to come and help me. I also was beating him. He was on the ground. I was on top of him. I put my elbows and knees on his ribs. Then I found a stick and beat him on the back of his head with the stick. He was trying to put his hand in his pocket. I stuck him over the face. Then Didar Singh and Inder Singh came on the scene. I told them to catch the other hand, as may be he had a gun. Then Lab Singh and Ganga Singh came. Police came after three quarters of an hour. I showed the police the mark on my shoulder. His revolver was on the floor.

Amar Singh, Inder Singh, Lab Singh, Didar Singh, Ganga Singh and some others appeared as witnesses. In the end of the case, Partab Singh was sentenced for four years' imprisonment for attempt to murder.

## REVOLUTIONARY LEADERS FROM CANADA

After the massacre of the passengers of Komagata Maru at Budge Budge Ghat hundreds of Indians left North America to fight for the freedom of India.

Vancouver Indian community was very much upset because of the attitude of the government of Canada as well as the government of India. They believed and realized that they had to fight for the freedome of their mother land. They began leaving for India to take part in the freedom movement.

Uttam Singh Hans, Puran Singh Dhudike, Santa Singh Chand and D.D. Kumar left Vancouver in October, 1914. Uttam Singh was hanged at Lahore in First Supplementary Conspiracy case. He was very active member of the Shore Committee during the Komagata Maru crisis.

Bhai Balwant Singh, elected priest and Kartar Singh Navan Chand left for India in December, 1914. Balwant Singh was hanged in Lahore in Second Supplementary Conspiracy case. Kartar Singh was given life sentence and was sent to Andeman Prison.

Sohan Lall Pathak, the treasurer of Komagata Maru Shore Committee and Babu Harnam Singh Kahri were sent to the gallows in Mandley in Burma Conspiracy case. Kapur Singh Mohi and Hardit Singh Lamey Jatpura were give life imprisonment and were sent to Andeman prison.

Tarak Nath Dass, the editor of 'Free Hindustan' and Bhagwan Singh both were deported from Canada before Komagata Maru incident. In the San Fransisco case, Bhagwan Singh was sent to prison for 18 months and Dass for twenty two months.

Hassan Rahim did not leave Vancouver because he was wanted in India for his revolutionary activities since 1905. He died in Vancouver in 1936 and was cremated according to the Hindoo rites.

Bhai Mit Singh Pandori was attacked by Bela Singh's stooges several times. When he gave a good beating to Pratab Singh and managed to shut him in a prison for four years, then only they stopped harassing other people.

When Nankana Sahib and other holy Sikh historical shrines came under the control of Shiromani Gurdwara Prabandhak Committee (S.G.P.C.), Khalsa Diwan Society of Vancouver recommended him to be their representative on the executive committee of S.G.P.C. Amritsar. He served the S.G.P.C. for seven years.

Bhai Piara Singh Langeri was priest of Khalsa Diwan Society, Victoria in 1912-13. He was imprisoned for life and sent to Andeman Prison (Lahore Conspiracy Case)

Master Udham Singh Kasel- Lahore Conspiracy Case - he was sentenced for life imprisonment and was sent to Andeman prison.

BELA SINGH — After the imprisonment of a year, was deported to India, where he worked for the British government. He helped the British government of India to hang and imprison many revolutionaries in India. In the case of Bhai Balwant Singh, the priest, he managed to produce his brother Jawala Singh and Dr. Raghunath as witnesses against him.

**BABOO SINGH LITTRAN — Villain of the community**
Right-hand-man of Bela Singh Jain

BABOO SINGH had to face the following charges against him:
9th of April, 1913 - 1. Forged documents and
11th of Nover, 1914 - 2. Theft and false pretences.
PARTAB SINGH TAJOKE was serving four year's imprisonment for attempt to murder.

GANGA RAM, one of the paid stooges of Bela Singh was left alone in Vancouver. He had nobody to talk to. Eventually he tried to take protection from the Sikh community in December, 1924. He was not forgiven for his activities against his own community and his donation was returned to him.

DR. SUNDAR SINGH AND KARTAR SINGH HUNDAL were part of the community. They served community well. Sundar Singh was the editor of monthly English 'The Aryan' and 'Sansar' in Panjabi. Kartar Singh assisted him in his work and edited 'Sansar' in Gurmukhi script. When Bhai Bhagwan Singh raised the question of ownership of these papers, with the help of the Sikh Temple Committee, they joined the Bela group to get rid of Bhagwan Singh. They organized a new society, 'United India Association' and began criticising the services of the Guru Nanak Mining and Trust Company. With the help of Bela and Hopkinson, they managed to get rid of Bhagwan Singh.

Before and after Komagata Maru crisis, they became very unpopular. The community stopped helping them financially to run their papers.

When delegation was sent to Ottawa, Dr. Sundar Singh M.D. was one of the delegates representing the Indian community. Kartar Singh was also (paid) secretary of the Guru Nanak Mines and Trust Company. When Bhagwan Singh was forcibly deported with the wishes of Kartar Singh and Sunder Singh, the rift widened. During the Komagata Maru crisis also they were on the side of the passengers but rift became so wide that they had to leave Vancouver and go underground.

We have in our record a handwritten letter by Battan Singh Bhoot of Victoria to Kartar Singh when later was living in Calgary - Alberta, After ten years, living in the east, he came back to Vancouver and issued another paper 'Canada and India.'

# THE GURU NANAK MINING AND TRUST COMPANY

Saint Nihal Singh, the famous educationist published an article "The Triumph of the Indians in Canada" in THE MODERN REVIEW issue of August, 1909. The part of this article is about the Guru Nanak Mining and Trust Company Limited, organized by Professor Teja Singh. We have excerpts of the above mentioned article as follows:-

"Professor Teja Singh arrived in Dominion just at the time when the plans were being made to ship his countrymen to Honduras. He ascertained the feeling prevalent amongst his people in regard to the proposed move, and found that every immigrant was dead-set against it. There upon Professor Singh, as the spokesman of his people, took a bold stand. He frankly told the representatives of the Canadian Immigration Department that the Canadian immigrants objected to being packed off to Central America. This exposed the professor of the attacks of the Canadian Yellow jouralists who painted him as a rank seditionist engaged in the undermining Britain's authority among the Indian immigrants. On the face of it, such a charge was baseless and Professor Singh more than once publicly, denounced those who had attempted to discredit his work among his countrymen on the Pacific Coast."

The Indian immigrants already were helping one another, but, through lack of leadership, they frittered away much of their valuable energy. Professor Teja Singh took a hand utilizing the splendid Indian timber that abounded in the Canadian - American west, and began to build a magnificent structure with it. He was instrumental in starting the "Guru Nanak Mining and Trust Company Limited" with the following objects in view:

"To establish the Sikhs, Hindus and Mohamedans in British Columbia, Canada and United States on a firm footing; and gain a status for them as a self-respecting and independent people.

To bring the wives and children of as many immigrants as possible and settle them as independent farmers. This with a view to sweep aside one of the most virulent Canadian objections and also to render the lives of immigrants happier and to broaden the horizon and sympathies of the women and children.

To get as many share-holders of the company as possible to donate all or at least half of their profits for educational and missionary purposes.

To keep all the colonies of the company open to all races with a view to paving the way for universal brotherhood by obliterating all distinctions of caste, colour and creed.

To introduce into the homes of the colonists as much of the oriental philosophy and art as possible.

The company has been incorporated and its charter entitles it to do business as follows:

1. Real Estate Buying and Selling land and property. This is likely to prove very profitable in a growing city like Vancouver. The price of land already purchased by the company has risen in the last 4 months from Rs. 96000 to about Rs. 1,35,000.
2. Mining
3. Logging
4. Shipping
5. Safe deposit
6. Building of Wharves
7. All the work in which a Trust Company can engage.

The capital of the company has been fixed at Rs. 1,50,000 but within a short time this is expected to be doubled. The work has been well begun. The Indian immigrants who earn but little have shown a munificent spirit in helping along the concern. Rs.16,920 have already been paid on the 200 acres of land purchased. Besides this, over Rs. 3,000 have to be spent in defending the rights of our immigrants and promoting their cause. The above is no insignificant sum, and shows clearly that our people in British Columbia are in earnest.

Land is being purchased at Seattle, Washington, U.S.A. - The promoters of the company expect to buy land at Oakland, California, New York, London and Paris (in America) and establish "United India Homes" where men of all castes and creeds will be able to secure free admission. Smoking, drinking or the use of any intoxicants will be strictly prohibited in these Homes. The profit of the Free Gift Stock will be used for their maintenance.

In the most commendable spirit the very Indian immigrants who the Canadians said, were brainless, are pushing through this Mining and Trust Company.

It is but meet and proper that Indians at home should help along this co-operative concern by buying its stock and donating their profits to uplift work. The company's headquarters are located at 1866 Second Avenue West, Vancouver, B.C. Canada, in the Sikh Temple located at that address."

The Sikh baptism was administered to Professor Teja Singh by Sant Attar Singh and party. Sant Attar Singh was recognized as a spiritual leader of Sikh community. At that time the Sikh community had only one organization called Chief Khalsa Diwan. This organization belonged to the Sikh Chiefs, honoured by the British government of India as SIRS and SARDAR SAHIBS etc. The leaders of this organization were big landlords and the stooges of the governments. And Sant Attar Singh was the spiritual leader of these landlords and ordinary peasants having no say, followed the Chief Khalsa Diwan, even they did not like the leaders at all.

Professor Teja Singh was one of the followers of Sant Attar Singh. With the financial and moral help of Chief Khalsa Diwan, he was sent abroad for higher education with his wife and two children. He attended a course of lectures at the University College London. Then he worked for natural science Tripos for 5 terms in Cambridge. Reaching New York in the middle of 1908, he was selected as a graduate scholar in the Teachers College at Columbia University.

At that time, British Columbian Indians were being pushed to British Honduras. They needed some leader who could help them to stay in Canada.

Bhai Balwant Singh, priest consulted Tarak Nath Dass, who was deported from Canada and was living in Seattle. U.S.A. He knew about the activities of Professor Teja Singh, after reading his two articles in a newspaper.

On his suggestion Bhai Balwant Singh invited him to Vancouver and sent him needed money to bring his family along.

Professor Teja Singh intellectually as well as physically was a great giant. Under his leadership the problem of Honduras was solved and the Dominion government resolved, not to push them out of Canada.

After sometime he decided to engage himself in uplifting his countrymen in Canada and United States. With the help of Khalsa Diwan Society, Vancouver, he organized the Guru Nanak Mines and Trust Company.

He was the real inspiration for building Sikh Temple in Victoria, B.C. and Stockton, California, U.S.A.

All these activities of Professor Singh were considered SEDITIOUS according to William Hopkinson. He had direct approach to the Governor General of Canada, the India Office in London and the government of India.

The leaders of Chief Khalsa Diwan, Amritsar knew very well that whatever Professor Singh was doing, was appreciated by Sikhs all over the world but being stooges of the British, forced Professor Teja Singh to leave North America.

On the way back home, Professor Singh stayed in London (England) for some time. During his stay in London, he was watched by Scotland Yard, on the instructions of William Hopkinson.

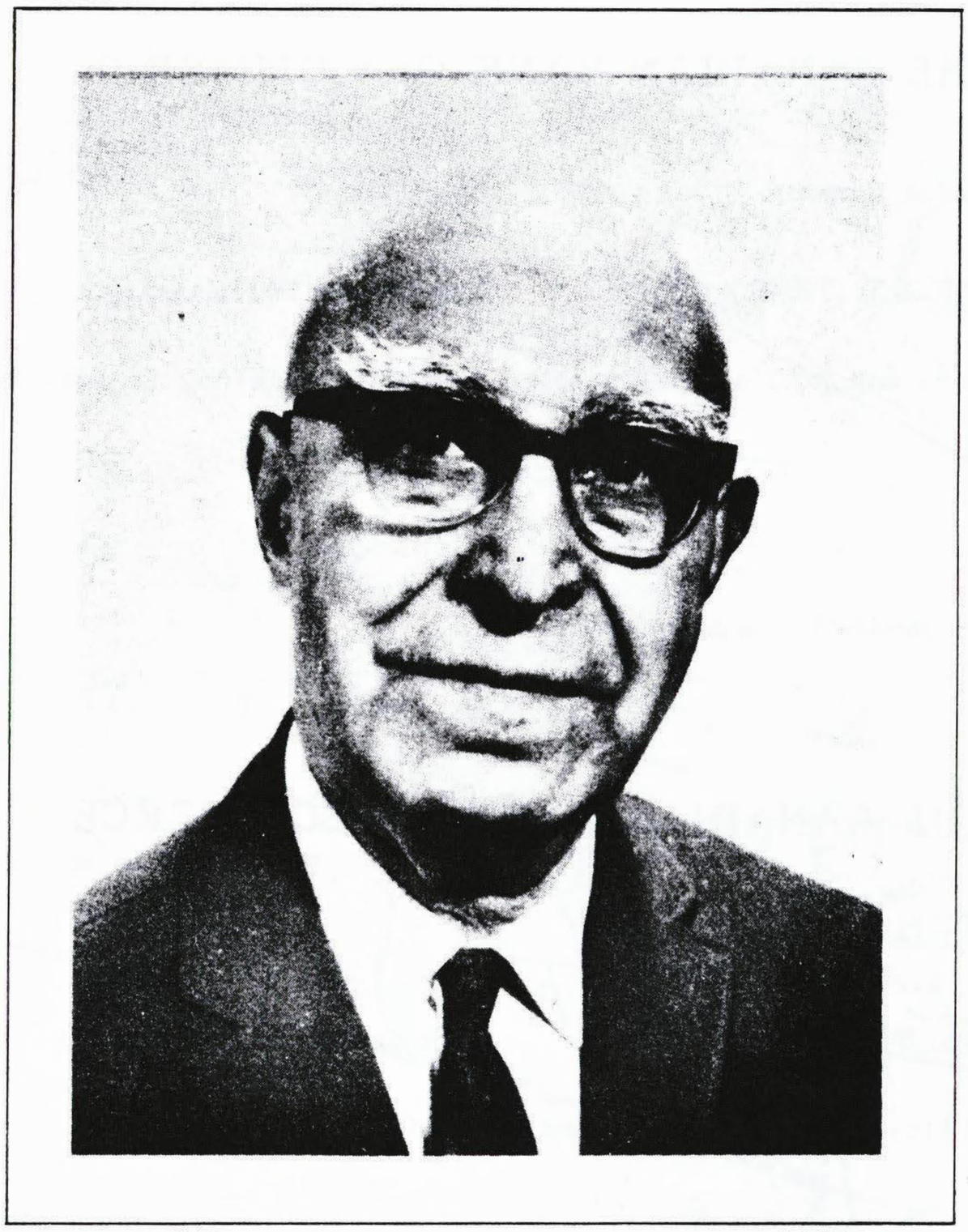
As soon as he reached home, his movements and activities were restricted, not by the government but by Sant Attar Singh, on the wishes of the leaders and stooges of Chief Khalsa Diwan. He was allowed only one thing to do - sing religious songs.

In his absence Bhai Bhag Singh, the President and Managing Director of the Guru Nanak Mining and Trust Company with the help of other directors, continued the work of the Trust Company according to his best ability but soon after his wife Bibi Harnam Kaur passed away, he had to look after two of his children.

The last meeting of the company was held on February 13, 1914 (Friday). The following directors were present:

Bhai Bhag Singh ;
Baboo Harnam Singh
Bhai Naranjan Singh
Bhai Battan Singh
Bhai Kartar Singh

**KARTAR SINGH HUNDAL**
DURING HIS YOUTH



**BHAI KARTAR SINGH HUNDAL**
He was secretary of the Guru Nanak Mining and Trust Company Limited at the time of the last meeting of the Trust, held on February 13, 1914

Kartar Singh was employed as an office secretary on twenty dollars a month, to replace Naranjan Singh.

When the news of Kamagata Maru reached Vancouver, the British Columbia Indians got excited. Under the leadership of Bhai Bhag Singh, the whole Indian community began making arrangement for accomodating the passengers of Kamagata Maru.

The steamer arrived in the port of Vancouver on 23rd of May and returned exactly after two months.

During the crisis of Komagata Maru, nobody had any time to look after the business of Trust Company.

On September 5, 1914, Bela Singh opened fire in the Sikh temple and shot dead Bhai Bhag Singh, the Managing Director and Bhai Battan Singh, another prominent director of the Trust Company.

All the proceedings and account books were with Kartar Singh, the Office Secretary of the Trust Company. In his records we found two bank receipts from Canadian Bank of Commerce, Fairview Branch, Vancouver, B.C. Those receipts show that the Guru Nanak Mining and Trust Company still had its account in this bank on 9th May, 1916.

What happened to the assets of the Trust Company? That is a big question. We don't have any answer.

Form 172

THE CANADIAN BANK OF COMMERCE

Fairview Branch,
Vancouver, B.C.
9th May 1916.

DEBIT Guru Nanak Company

THE UNDERNOTED ITEMS. (This slip may be replaced by cheque of payee)

Exchange one $485 and $250 on San Francisco deposited this day in your Savings Bank account. $1.85

Notification of this debit mailed by ..... Pro Manager

Form 172

THE CANADIAN BANK OF COMMERCE

931 Fairview Branch,
Vancouver, B.C. 24th March 1916

DEBIT Guru Nanak Co., Vancouver,

THE CANADIAN BANK OF COMMERCE ACCEPTED MAR 24 1910 FAIRVIEW BRANCH VANCOUVER, B.C.

THE UNDERNOTED ITEMS. (This slip may be replaced by cheque of payee)

Exchange on United States Fidelity and Guaranty Co. $500 $1.25

Notification of this debit mailed by ..... Pro Manager

ਸਮਾਚਾਰ ਦੇ ਅਖੀਰਲਾ ਵਿਚ ਹੀ ਸਮਾਚਾਰ ਦੇ ਰਾਹੀਂ ਇਹ ਖੁਸ਼ੀ ਜਾਹਰ ਕਰਦੇ ਹਨ ਕਿ ਅਮੇਰਿਕਾ ਗਦਰਪਾਰਟੀ ਦੇ ਕੰਮ ਲਈ ਪੈਸੇ ਭੇਜ ਰਹੇ ਹਨ।

ਪਾਠਕ ਹੈਰਾਨ ਹੋਣਗੇ ਕਿ ਅਸਾਡੇ ਮੈਂਬਰ ਕਿਵੇਂ ਕਿਵੇਂ ਪੈਸਾ ਕਾਢਦੇ ਹਨ। ਇਹ ਗੋਰਿਆਂ ਕਾਂਟਰੇਕਟਰਾਂ ਦੇ 36 ਆਦਮੀਆਂ ਵਿਚੋਂ ਆਦਮੀ ਹਨ ਜਿਨ੍ਹਾਂ ਨੇ ਆਪਣਾ ਕਾਰੋਬਾਰ ਕਰ ਕੇ ਇਕਰਾਰ ਕੀਤਾ ਹੈ ਕਿ ਇਹ ਕਾਂਟਰੇਕਟਰ ਹਰ ਹਰ ਚਵੀਹ

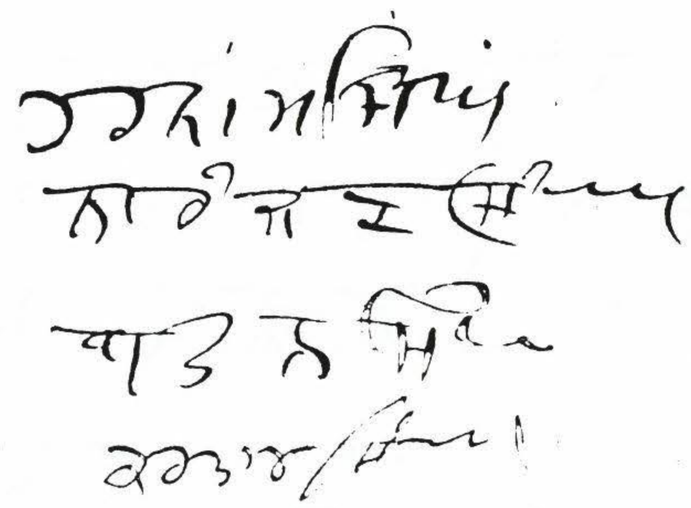
मांगों पर आगे की कार्रवाई के
पेश करना चाहता है मैं इस सम्बन्ध
में माननीय मंत्री महोदय से
सम्बन्ध समझौता पत्र पेश करें।

(3) पेश करना चाहता हूँ माननीय
सभापति जी U.S.A. है जो हमारे देश
सम्बन्धों को बिगाड़ने वाला है
इसको अपने देश में
मैं इसे आपके माध्यम से
माननीय मंत्री महोदय से
समझौता पत्र पेश करने
की मांग करता हूँ।

(2) पेश करना आपके माध्यम से मैं
करता हूँ ~~कि~~ कि मेरा प्रस्ताव नं. 1
सम्बन्ध समझौता पत्र पेश करने के बारे
सम्बन्ध में उच्च कोटि का दर्जा
करने की मांग करते हैं।

(4) पेश करना आपके माध्यम से
मैं इसे करता ~~चाहता~~ माननीय
सम्बन्ध समझौता पत्र पेश करने के
मांग प्रस्ताव में मैकमोहन रेखा
का समझौता ~~रद्द~~ मंजूर करें।

माननीय



**(1) Bhai Bhag Singh and Bhai Battan Singh were killed by Bela Singh in the Sikh Temple, Vancouver on September 5, 1914**

**(2) Baboo Harnam Singh was hanged by British in Mandley (Burma). He was editor of Swadesh Sewak and treasurer of Shore Committee during Komagata Maru crisis.**

## AUTOBIOGRAPHY
## BY SANT TEJA SINGH (PROFESSOR)

When Sikhs of British Columbia were being pushed to go to British Honduras, on the advise of Tarak Nath Dass, Bhai Balwant Singh had invited Professor Teja Singh from New York to Vancouver, to help them. Bhai Bhag Singh, the President of Khalsa Diwan Society, Vancouver, telegraphically sent him money for his expenses. In his autobiography, Professor (Sant) Teja Singh has given a full story of his first visit and how the government of Canada was forced to withdraw the proposal of deporting Sikhs to British Honduras. We don't need to repeat this story again.

He was the real spirit for organizing the Guru Nanak Mining and Trust Company. He has given very interesting details in his autobiography about this company as follows:

"During our stay in New York, we made many American friends. One of them was T.C. Crawford. He was very anxious to study the philosophy of Sikhism. He used to come and discuss religion almost everyday. One day he told me that after a very hard work he had bought a gold mine in Jackson Ville, U.S.A. and he had invited a friend to become his partner. Now his partner wanted to get rid of him because he could not pay fifty thousand dollars to keep control in his own hands."

I told him that I can go to my brothers and discuss this matter with them in Vancouver. The following day he gave me twenty five dollars for expenses and handed over a deal in writing that if Sikhs pay me fifty thousand dollars, he could give them one quarter shares of the gold mine, worth 2,50,000 dollars.

This was my second visit to Vancouver. People were surprised to see me there because I had not informed anybody about my visit. After long discussion it was decided that the Guru Nanak Mines and Trust Company should be organized and 50,000 dollars should be paid to buy one-quarter of the gold mine. Ten thousand dollars were sent to him immediately.

Dr. Knapp used to attend Sikh congregation with interest. He was a real estate broker. With his help we bought 250 acre of land in Eagle Harbour and 10,000 dollars were paid as down payment. The full price of this land was 25,000 dollars.

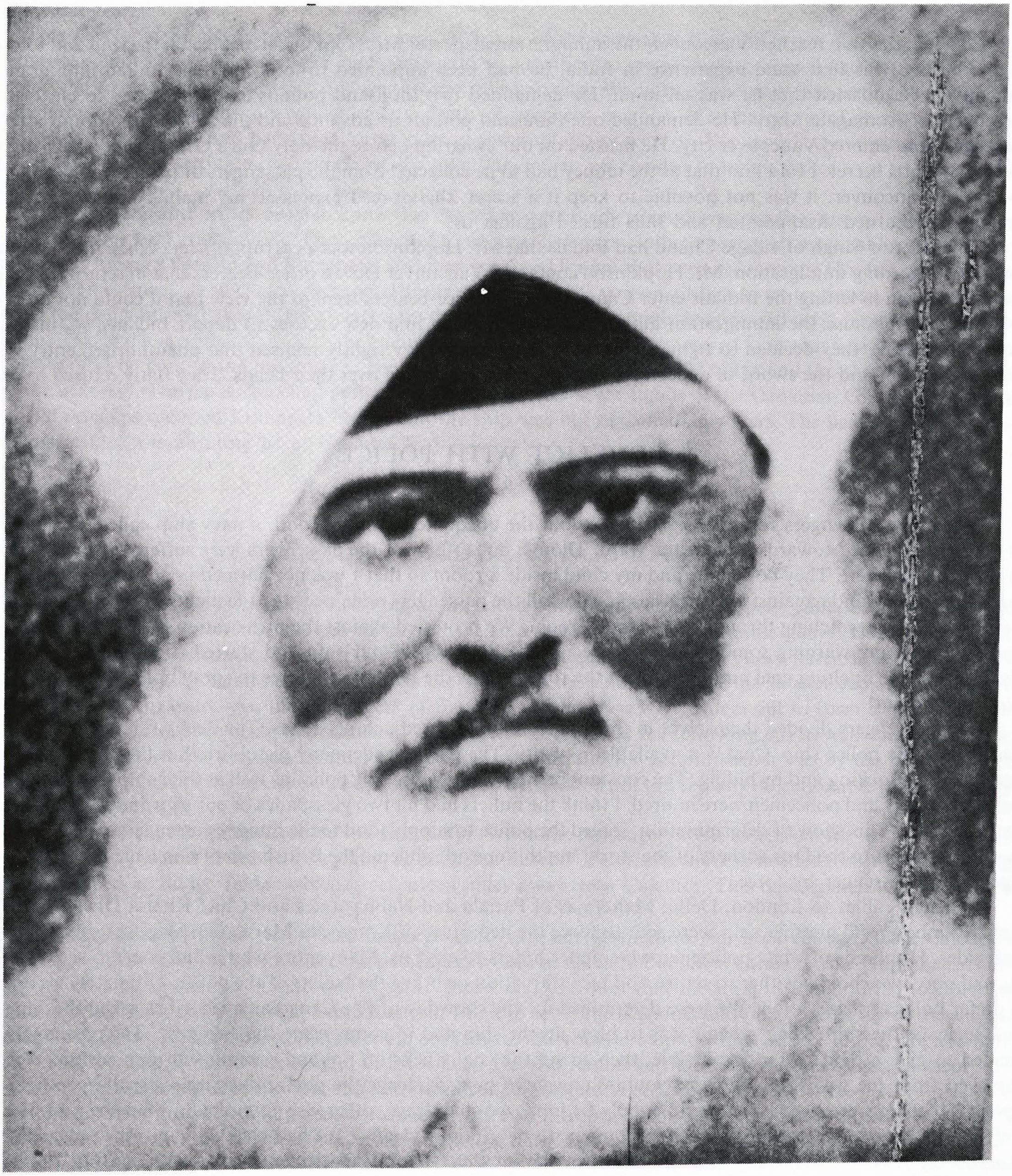
Then, ten acres of land we bought to build a Hari Mandar. This piece of land was very close to the city of Vancouver. It was a beautiful piece of land, a rivulet running through it.

...I was in London (U.K.) organizing Sikh Jatha to buy a building for Sikh Temple. I received a letter from Khalsa Diwan Society, Vancouver, asking me to reach Vancouver as soon as possible. I was told that there were some discrepencies in the account of the Guru Nanak Mines and Trust Company. Bhai Raja Singh was the General secretary of the company. As soon as I reached Vancouver, we had a special meeting of directors in which the auditor's report was discussed and we could not find any discrepency. Rajah Singh was ashamed of it.

The only discrepency was that I had not taken 25 dollars as my allowance during my stay in Vancouver.

"Then I handed over the charge of the company to Bhai Bhag Singh, the president of the Khalsa Diwan Society and he was made the chairman and Managing Director of the company.

Crawford was economically better because he had managed to sell his company's shares in Paris and Vancouver Sikh Community needed money, therefore, Crawford paid back 19,000 dollars to Guru Nanak Mines and Trust Company of Vancouver."



**BABA GURDIT SINGH SARHALI (AMRITSAR)**
AT NANKANA SAHIB IN 1921

Gurdit Singh escaped his arrest and remained underground for seven years. His secretary, Daljit Singh also had escaped his arrest. Both of them suddenly appeared at Nankana Sahib on November 15, 1921. As pre-arranged, the stage secretary Master Sundar Singh Layalpuri invited him on the stage to address the assembly of over fifty thousand Sikhs. He took two hours to tell his side of the story of Komagata Maru. After delivering a rousing speech, he led a procession to the police station and gave himself up.

Later on he told his story in his book "THE VOYAGE OF THE KOMAGATA MARU" as follows:

## GURDIT SINGH TELLS HIS STORY

"...When the ship reached Vancouver, the immigration inspector Mr. Hopkinson met me on the ship and told that on the basis of his first hand experience in India, he had been appointed to look after the Indian immigrants in Vancouver. He boasted that he was all in all. He demanded two thousand pounds as hush money to clear all the passengers of Komagata Maru. He demanded one thousand pounds as advance and the rest of the amount after the passengers had entered Vancouver city. He insisted on our swearing before the holy Guru Granth Sahib that the idea would be kept a secret. I told him that as the money had to be collected from the passengers or from the Khalsa Diwan Society of Vancouver, it was not possible to keep it a secret, therefore, I expressed my inability to swear and Mr. Hopkinson returned disappointed and thus turned against us.

"Bhai Kartar Singh of village Chand had told us that Mr. Hopkinson was a corrupt officer. When the Sikhs faced hardships regarding immigration, Mr. Hopkinson contacted Vancouver Diwan office-bearers that in return for cash he could help them in letting the Indians enter Canada but the office-bearers were of the view that it could not be a fool-proof method because the immigration authorities were liable to find new excuses to deport Indians, so, instead of buying their entry they decided to fight against the official ban. They rightly realised that unauthorised entry would lead to litigation and the sword of deportation would keep on hanging over their heads. They flatly refused to oblige Mr. Hopkinson.

## CONFLICT WITH POLICE

"When the passengers refused to return without the adequate supply of food, a navy ship called 'Sealine' with armed police, headed towards Komagata Maru. Though due to hunger the passengers were suffering from insomnia, yet they became alert. They bolted me and my child inside a room so that I was not harmed in any way. Inspite of the slanderous propaganda against me by the authorities, all the passengers remained stead-fast in their loyalty and respect towards me. I was watching through a hole in my room. We protested against the provocation by the police but to no avail. Without any warning some policemen fired in the direction of our ship and started roping in our ship. The passengers started pelting coal and tried to cut the ropes but as the police used hoses to spray boiling water the ropes could not be cut.

"The passengers divided themselves in three batches and started pelting stones. The deck of our ship was higher than that of the police ship. Coal was available in plenty. The police made many pistol fires but the passengers saved themselves by ducking and by hiding. The constant pelting of coal upset the police as well as their ship. In this skirmish some passengers and policemen were injured. I think the bullets had hit two glasspanes of our ship and splinters had hit the passengers. This show of determination forced the police to supply food to the hungry passengers. The news of the encounter spread to the four corners of the world but this episode angered the British rulers who issued strict orders to deport each passenger by force.

"We sent cables to London, Delhi, Maharajas of Patiala and Nabha states and Chief Khalsa Diwan but to no avail. 'Rainbow' and another ship were sent to force the departure of Komagata Maru'. Our ship was surrounded on both sides. Hundreds of white policemen were under orders to eject us. Many more whites had come to see the show. We had only two choices, either to return and face starvation or brave the bullets of the police. Ultimately we decided to prefer bullets to starvation. We were determined for the showdown. The Canadian authorities asked the Japanese crew to leave the ship. Their scheme was to blow up the ship and to compensate the Japanese. The passengers had decided to give a fight as far as possible, then to set the coal stocks on fire and commit self-immolation. We were conveyed from the war ship: "Indians, you are unwanted persons, leave the port, otherwise we shall open fire." We replied, "If the government is willing to supply us food, we shall leave, otherwise you may do whatever you like. We prefer death here to starvation. We are too hungry to be afraid of death." We had been duly informed regarding the plans to blow up the ship and to pay the compensation thereafter. This incident took place on July 19, 1914."

## THE PLAN TO SET VANCOUVER ON FIRE

"When our lives were endangered and we were in between death on both sides, our brethren in Vancouver felt greatly hurt. Our sympathisers used to come on one side of the port and used to convey their feelings through signals. During the above episode also an Indian appeared on that side and asked how we were faring. We signalled, "Good bye. Tomorrow, before dawn, we shall be no more. We are dying with the assurance that our death would leave no doubt regarding the treatment meted out to Indians on foreign lands. Somebody would arise to avenge our death. **Sat Sri Akal**"." The sigalling Indian told us that he would return after an hour. On his return he told us that the Indian immigrants had decided to retaliate the firing on the ship by setting Vancouver on fire. The Indians had taken positions

at vantage points. He told that they would give a befitting reply for destroying Komagata Maru. And after conveying this he disappeared.

"This development cheered some passengers but I was of the view that it would prove disasterous and would confirm the rumour that the passengers had come with an intention to create disturbances. I had consultations with other passengers and through a telescope we saw the well-knit city. We were of the view that setting the city on fire would harm our reputation and would lead to death of innocent persons. May be, some of them were actually sympathetic to our cause and had come to the port to show solidarity with us. We cancelled our plan of informing them of our action of setting our ship on fire. To save Vancouver, we decided to let the police treat us in any way it liked.

"Somehow, the authorities came to know that the Sikhs were ready to set the city on fire. Instead of attacking our ship, they became very conciliatory. They conveyed to us that they were ready to accept all reasonable demands. First of all, we put forward the demand for rations and then we asked for grant of permission to the Hindustani Committee of Vancouver to meet us and also demanded insurance of formal written orders to us to return. The authorities accepted the demands and after a lapse of six days the members of the committee appeared on the ship with the supply of rations. We had long discussions with the committee. The authorities had conveyed to us that besides rations, return fare also would be paid to the passengers. The rations were supplied on July 22, 1914 and the ship sailed for Hong Kong the next day. The passengers had patiently suffered injustice at the hands of the Canadian Government for two months. Two ships escorted Komagata Maru until the ship was out of Canadian waters. The hardships were yet not over. Misfortune was awaiting us at Calcutta."

## KALPI AND BUDGE BUDGE EPISODE

"On September 26, 1914, the ship was sailing at full speed when near Kalpi a European gunboat signalled our ship to stop. The boat-shops were not allowed to go near the ship and the ship was put under guard. Here the passengers realized that they were prisoners. The next day some European officials alongwith a police party of twenty headed by Police Superintendent, S. Sukha Singh, came on the ship. We were not aware of the fate of cables which we had despatched from Singapore. All the passengers of first and second class were orders out to form a queue and their cabins were locked and everybody was searched. The search was repeated the following day as well. On enquiry it was stated that the first search was conducted by the customs people and the second search was by the C.I.D. Nothing incrminating was found in the searches. The passengers had been asked not to keep any objectionable thing with them, so, the police drew blank.

"After the search, the ship proceeded towards Kalpi. When the passengers went to kitchen the next morning, they were told that they would be served everything at port. But instead of Calcutta the ship headed towards Budge Budge. The ship stopped at Budge Budge which is seventeen miles away from Calcutta. This development was a riddle for everyone."

"At Budge Budge I asked the official incharge as to why our destination had been changed from Calcutta to Budge Budge and he told that from there the passengers would be taken to Punjab in a train. I asked him the reason as to why we were being sent to Punjab under police guard and told him that the train to Punjab used to start from Calcutta and not from Budge Budge. I told him that I had to settle the accounts and other matters with the shipping company at Calcutta. I told him also that he could not remove me from the ship to which he replied that since I was not the owner of the ship, I could not remain in it for ever. He also remarked that the government had to incur lot of expenses on that ship. He told me that the line from Budge Budge was connected at a distance of five miles to the railway line going to Punjab. I had a heated exchange with two European officials in the Captain's cabin. One official used unbecoming remarks to which he was given a befitting reply. His own officials told him to be more cautious in his use of language but to no avail. When I asked them to explain why we were being despatched to Punjab, they told that those were the orders from the government. While I was consulting my own men, the officials were discussing the matter among themselves. In this tense situation a Sindhi, Mr. Jawahar Mal Toti Ram Mansukhani handled the delicate situation very deftly. An European official, all of a sudden, appeared on the deck with a watch in hand and declared that all must leave the ship within fifteen minutes otherwise we would be shot dead. We wanted more time to discuss the new developments. Since some chicken hearted fellows among whom many owed money to me had already left the ship and boarded the special train, we sent a person to report regarding the conditions and treatment on the railway train. From him we came to know that some passengers were already seated. Announcements of 'only ten minutes are left' and 'only five minutes are left' were made. When the time was about to be over the ship blew a whistle and turned towards the sea. A final announcement of 'only one minute more' left us with no choice but to leave the ship. We were assured that all our belongings would be properly looked after."

## LEAVING THE SHIP

"We waited for about ninety minutes but when no warrants were produced, the passengers decided to go to Calcutta. We were proceeding towards Calcutta when a white policeman stood in the middle of the road with a pistol in hand and threatened to shoot, then Sardar Inder Singh and Sardar Amar Singh Saidpura of Lahore district went to him, bared their chests and asked him to shoot. This show of fearlessness nonplussed the policeman and he withdrew from the road. Some Punjab policemen were accompanying the passengers but they were not creating any hurdle. After covering three miles the passengers came across five Britishers.

## THE RETREAT TO BUDGE BUDGE

"As there was very heavy police force on the road, the passengers realized that it was not possible to reach Calcutta and defiance would lead to firing. Our singular purpose of going was to hand over the holy Guru Granth Sahib and to see the Governor. We had no faith in the officials. But the situation left us with no choice but to return to face sure death. We decided to return to Budge Budge. We all were dead tired. Because of fatigue I could not walk properly. Others also slowed their pace to let me make up the distance. Suddenly, we came across a Bengali Babu going on bicycle. We offered to purchase the bicycle, and on enquiry he told us that he had purchased it for sixty rupees, we paid him seventy-five. He was so happy that he volunteered to help us in any way we thought fit. We asked him to go to Calcutta and inform the Sikhs that the passengers of Komagata Maru had arrived and were expected to stay in Gurdwara at Howrah. He promised to convey the message. The bicycle saved me the trouble of walking on foot."

"While we were returning to Budge Budge the policemen struck us with sticks and blows. My son was awefully thirsty and he repeatedly demanded water. When I went to a wayside shop for a bottle of lemonade, an officer pushed me so hard that I almost fell. The passengers were so furious that they wanted to retaliate but I pacified them. The enquiry committee, in para 27 of its report, had upheld the allegation of maltreatment by the police but exonerated the police by stating that the passengers wanted to run away which is a baseless allegation. We reached the Budge Budge where the police pushed us inside the train. Nobody cared for the assurance to listen to our grievances. We once again placed the holy Guru Granth Sahib on a raised platform and all sat around it and started reciting psalms."

"When the night fell we were ordered to board the same ship from which we had been removed forcibly. It is stated in the enquiry report that the plans were to shut us in the ship for the night. Instead of boarding the ship we unwillingly offered to get into the train but we were being forced to board the ship. We apprehanded something worse on the ship. We asked the passengers not to board the ship. The passengers started reciting Rehras Sahib. In the meanwhile my son Balwant Singh shouted for me and started crying. He told me that a policeman was going to kidnap him. When I told my son that the right course was to face the death bravely to which he replied that he was not afraid of death but in death he wanted to be by my side. Later on, I came to know that the policeman wanted to take my son away so that in case of firing the innocent child was not killed. The police officers had exhausted their patience. They had decided to open fire in the case their last warning also failed. The prayer was on when I was summoned to which I replied that I would be available after the prayer. In the meanwhile an officer with a baton in hand pushed his way in the congregation towards me but Sardar Nabh Kamal Singh, who was holding the holy flag, objected to this and snatched away the baton from the officer. In this confusion another officer made a bid to reach me but when the priest stopped him, he opened fire. There was chaos. Bullets were hitting us. No warning had been given. I hopelessly saw my men falling dead."

## THE CONFUSION

"When firing started everybody ran helter skelter. Three-four persons lifted me (Baba Gurdit Singh) on their shoulders and took me away to a safe place. I did not want to be saved like that but the lifters told me that if I remained alive, I would write the story of their woe and if I was killed, everything would end with me. But while I was being carried away, two bullets hit Sardar Thakar Singh, son of Sardar Budh Singh of village Udho Nangal in Amritsar district, one on the neck and the other on the chest. Two bullets hit S. Darbar Singh who was from village Malhan, in Ferozepur district in his arm. S. Thakar Singh was a very sturdy fellow, so, he bore the bullets bravely. Sardar Darbar Singh's arm was bleeding profusely. They took me to a forest. None of us spoke lest we were detected. The firing continued till three in the morning. We were under the impression that the passengers were being disposed of individually. I wanted to see the place where firing was on but because of heavy police-guard, it was simply not possible. I went on alone in one direction. I reached a pond in which a snake was passing from one end to the other. When the snake was gone, I drank water by keeping a handkerchief on my mouth obviously to filter water. From here I reached a forest house of which the loose plywood doors were locked. I lifted one door and entered and found

somebody snoring inside. I woke him up. When he saw a bearded man, he was understandably frightened. I assured him not to fear anything. I gave him a pound and asked him to take me to the master of the house. There was a dim lamp light in the house. Dawn was approaching. I asked him to hurry up and told him that my meeting with his master was to be kept a secret. In about ten minutes he fetched his Bengali master to me. On his asking who I was, I told him that I was one of the many unfortunate persons being gunned down at nearby Budge Budge. I told him that before I was arrested the Indian leaders must be informed of the facts. He asked me how he could inform the leaders immediately. I offered him ten pounds for his services and requested for accommodation till the next night so that I could myself go and meet the leaders. The following conversation took place between us:

**Bengali Babu:** I am unable to come up to your expectations. I have heard that many rebels have already been killed and hundreds have fled. In the morning the police may search the houses in nearby areas.

**Baba Gurdit Singh:** Babu, we are not coming from Germany. We are the passengers of Komagata Maru ship. You must have read our story in the papers.

**Bengali Babu:** Oh God! You belong to Komagata Maru?

**Baba Gurdit Singh:** Yes, Babuji.

**Bengali Babu:** Now I understand that you are a victim of the police firing which took place last night.

**Baba Gurdit Singh:** Yes Babuji.

**Bengali Babu:** But why all that happened?

**Baba Gurdit Singh:** The sun is about to rise, first think of hiding me somewhere and then I shall tell you the whole episode.

**Bengali Babu:** It is not possible. Better you leave my place lest I am implicated by the police.

**Baba Gurdit Singh:** I cannot refuse to leave your house. In case I am killed by the police I shall join my martyred brothers. But I regret that there is some misunderstanding about us. We have not come from Germany but from Canada. We have no connection with Germany. All right, I am going.

"I had hardly started from there when the same Bengali Babu shouted, 'Mister, Mister, Mister!' He took me to a house in a lonely place and asked me to stay there and promised to return after a while. He returned with another person. They talked between themselves and the Babu said to me:

'It is seven o'clock. The police shall arrive shortly to search our houses. You should not lose heart. Do not surrender to the police. If we cannot help you, who will! We shall inform Mr. B. Chakravarti and Mr. C.R. Dass and they would take up your case without any fee.

**Baba Gurdit Singh:** That is right but where can I go in the broad day light.

"They gave me a handkerchief and a long cloth (dhoti) and asked me to discard my trousers and put on the long cloth and cover my head with a handkerchief. One of them took me to the bank of the river The Ganga and talked to the ferry-man. I paid him about half a rupee and he put me to a place somewhat hidden from the view to take me to the other side of the river. Then I was faced with the problem as where to go.

"The passengers were shabbily treated. They were pushed in a very rough manner. Some passengers were still putting on clothes. They holy Guru Granth Sahib was taken over from my head by Bhai Sucha Singh. We were chanting a psalm meaning, 'O God, see how we are being treated!' At some distance the holy Guru Granth Sahib was placed on a platform and the passengers sat around it. The officials were making repeated announcements to board the train. We were tired and hungry but the police was unconcerned. Following is the summary of my conversation with the officials:

**Baba Gurdit Singh:** We are terribly tired. Give us humane treatment. This is not the place to board train for Punjab. We fear that we shall be taken to some undisclosed place and disposed of there. Moreover, we are yet to settle our accounts with the shipping company which would require arbitration which was possible only in Calcutta. We would like not to be forced to board the train.

**Officer:** It is not the time to settle such matters. We are under orders to despatch you to Punjab. You should board the train or we shall have to use force.

**Baba Gurdit Singh:** We know that government is determined to send us to Punjab but we request you to arrange a pleader for us so that we depute him to put forward and plead our case in Calcutta. We shall bear the expenses.

**Officer:** I am not under obligation to do such things for you.

**Baba Gurdit Singh:** But the way you are sending us will amount to a heavy financial loss to us.

**Officer:** What loss and how will you suffer a loss?

**Baba Gurdit Singh:** First of all, we have the holy Guru Granth Sahib which is to be placed in some Gurdwara in Calcutta. Moreover, we had hired and then purchased the ship for 80,000 yen and the dispute has to be settled with the shipping company at Calcutta. The passengers also have to settle accounts among themselves. They have been on the ship for six months, I am to collect 25,000 dollars from them. We have the ownership of the ship that is why we have not removed our belongings. We have demanded a pleader to take care of all these things. We have not been brought here at our request. Many of us may like to stay in Calcutta to work and to earn to settle their accounts. We wish to

deposit the holy book in Calcutta. All this will take about a week. Moreover, we have no jobs in Punjab waiting for us. Agriculture is no more lucrative in Punjab.

"After hurriedly hearing us, the officials, after discussing among themselves, conveyed to us that our demands were genuine but advised us to obey the orders. We demanded permission to let five persons go to Calcutta to hand over the Guru Granth Sahib but the request was turned down. Leaving everything aside they insisted that we must board the train. After consulting my fellowmen, I conveyed that we would not carry out their orders. We would stay where we were. In case you have the warrants, you may arrest us. We shall wait here for an hour and in case the warrants are not procured we shall be free to go to any place we like. We are not willing to avail of the mercy of the government to transport us to Punjab free of charge. There is no law to force us to accept a concession. We are not aware of the authorities if they have any law to force us to go to Punjab.

## MISERABLE END OF THE TRAITOR - BELA SINGH

On 12th of June, 1915, Bela was sent to prison for a year, for assaulting Lachhman Singh Khurdpur. In the same case, his friend Bhagat Singh was sentenced for a year. Two of his friends Naina Singh and Sewa Singh each of them were sent to prison for 6 months. At the same time, he was very badly needed by the British government in India to lead a ring of informers, to report against Ghadarites from North America.

Nawab Khan of Halwara, district Ludhiana, was considered one of the leading Ghaderite and nobody suspected him to be a British spy. When he left Vancouver for San Francisco to join a party of Ghadarites to go to India, the youngest member of the Ghadar Party, Kartar Singh Sarabha, district Ludhiana told some of his friends to watch the activities of Nawab Khan.

Long before the incident of Komagata Maru, Nawab was recruited as an informer by William Hopkinson with the help of Bela Singh and Nawab recruited Mohamad Din to spy on the members of the Ghadar Party from Portland and Astoria because the founder president of the party Sohan Singh Bhakna lived in Astoria. Hopkinson had his own spy ring in California.

As soon as Nawab reached India, he handed over a list of all the members of the party to the Chief of the Police of Punjab. Through him the Chief of Police came to know that Bela was the right person to be in India because he could help the authorities more than anybody else.

Bela had only one restriction that he could not go out of the prison walls but he had all the facilities he wanted.

Bela had his friends - Bhagat Singh Haripur, Sewa Singh Numane and Naina Singh Kandhola with him. Baboo Singh, his chief informer and friend, who was sent to prison on two different charges, also was with him. He was treated as a prominent guest by the prison authorities.

After his prison term, the Canadian authorities were obliged to deport him so that he could travel to India on the expenses of the Canadian government.

With the help of Bela and Nawab, the government of India managed to complete a spy ring against those Ghadarites, already in India. With the help of Bela, many members of the party were tortured and forced to become approvers. Bela managed to produce a good number of witnesses against arrested patriots. He himself appeared as a witness against Bhai Balwant Singh. He arranged to produce his brother Jawala Singh and Dr. Ragho Nath (of Komagata Maru) as witnesses against Bhai Balwant Singh.

Nawab appeared as a witness in Mandley (Burma) Conspiracy Case against Baboo Harnam Singh, Director of Guru Nanak Mining and Trust Company Limited and Sohal Lall Pathak, the member and treasurer of the Shore Committee at the time of Komagata Maru crisis.

Both of them were hanged in Mandley.

Nawab appeared in the same case against two more revolutionaries from Vancouver - Kapur Singh Mohi (Ludhiana) and Hardit Singh Lamen (Ludhiana) (Both of them were given a sentence of life imprisonment and were sent to Andeman prison.

After the end of the War, Bela was rewarded with 150 acres of fertile land in the district of Montgomery. He built a huge house in his native village Jain and lived a very luxurious life.

he remained very loyal to the government and the government protected him, giving him an armed security guard, for his safety.

His services were not needed during the peace time but still he was paid, as a regular government employee.

In 1922, The Babbar Akali Movement took up arms against the foreign rulers. Bela jumped up again to help the government. Karam Singh Daulatpur (Jullundur) was a resident of Abbotsford, British Columbia. He had left for Indian in 1913 to join the Ghadar Party. As soon as he reached home, was arrested and interned in his village. Therefore

he was unable to take any part in the Ghadar Party.

Now he had another opportunity to fight against the foreign rule and joined the Babbar Akali Movement. Bela knew him personally. There was another resident of British Columbia, Assa Singh. Bela got him arrested. He was tortured by the police and became an approver. Karam Singh Daulatpur and his friends fought a pitched battle against British forces and sacrificed their lives for the freedom of their country. Six of their prominent leaders were arrested with the help of Bela and his informers and were hanged in Lahore prison on February 27, 1926.

Some of their comrades went on waiting for the opportunity to catch hold of Bela Singh.

Most of the Ghadarites imprisoned between 1915 and 1917 had completed their prison terms. Some of them held a secret meeting at Amritsar on 28th of November 1933 to deal with the traitors. Three patriots were deputed to deal with Bela Singh. Jathedar Ishar Singh, Sant Indar Singh Murari and Hari Singh Sundh, all of them had revolvers. They had two hand grenades and two swords as well. Jathedar Bakhshish Singh was to watch the movements and daily activities of Bela Singh.

One day, early in the morning Bela Singh was seen to take a tanga (horse baghi) to Hoshiarpur to appear in a court case. His armed guard was with him. Bakhshish Singh informed the patriots that Bela most probably would be able to return at the time of sun set.

Just before the time of his return, the patriots hid themselves behind a thick bush, about seven miles from Hoshiarpur and very close to his village Jain.

It was getting dark, when they noticed a tonga nearing them. Bakhshish Singh and his body guard were riding with him. The tonga stopped at a shop of sweet-seller. When he alighted from the tonga, he could not stand on his feet. He was dead drunk. His body guard tried to persuade him to take him home but angerily he sent his body guard away and began boasting that nobody had any courage to face him or harm him in the British **Raj.**

It was quite hot. He sat down on a wooden bench, and began drinking again. The patriots were watching him about a block away in the dark.

After a while he got up and left for home. Bakhshish Singh was following him.

Hari Singh Sundh and Bela Singh were friends since their childhood. He appeared from the opposite side. Both of them shook their hands. Ishar Singh jumped on Bela Singh from behind and Indar Singh sed his sharp sword to cut his big belly. He could not utter a single word and died on the spot. Then they cut his head off and threw his dead body in a ditch. That was the end of a miserable traitor Bela Singh...!

The 'Sun', Vancouver, reported about his death in the issue of May 9th, 1934 —

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"ENEMIES OF BELA SINGH KEPT ON TRAIL FOR TWENTY YEARS.

"Word has been received here that the enemies of Bela Singh, once a Canadian Government immigration agent in Vancouver, have at last overtaken him after nearly twenty years of grim pursuit...

"This finis is written to the gory career of the hard-shooting, two gun-East Indian, who on September 5, 1914, cut loose with his two automatics and mowed down nine of his enemies at a meeting in the Sikh Temple here...

"The tale upto the time of the wholesale shootings and killings in the temple reads like a lurid thriller.

"... The vendetta against him, however, followed him to his native land. What adventures he had, what traps he escaped, who and how many of his enemies he wiped out in his endless war, nobody will know. But they caught him finally, according to the report.

"They cut off his head, they chopped of his legs, they hacked off his arms and they left his mutilated remain to prove that East Indian Secret Societies are relentless."

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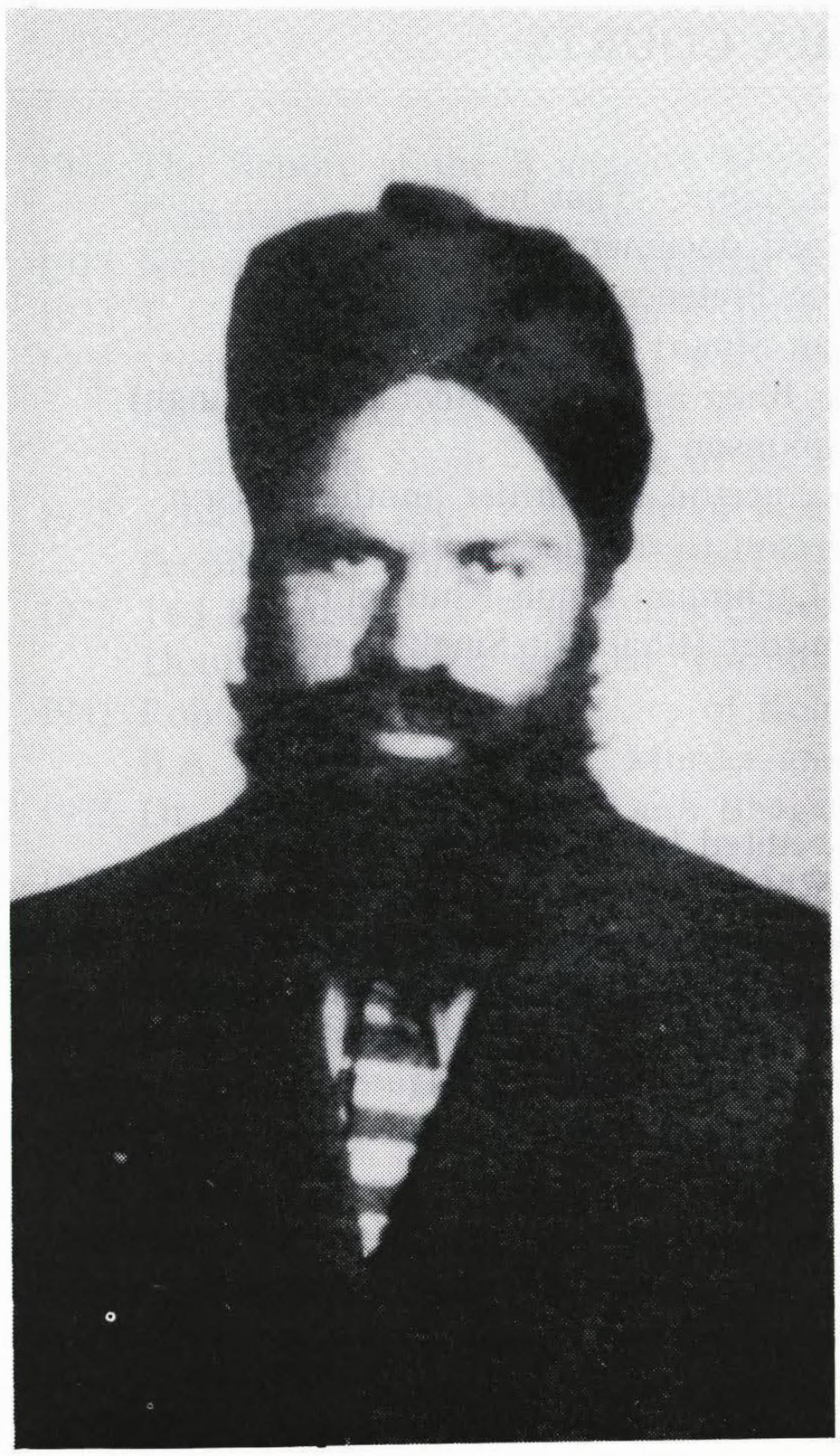
| 1909-1916 | THE PROVINCE, Vancouver |
| August 1909 and August 1913 | MODERN REVIEW, Monthly, Calcutta, India |
| 1912 | CANADIAN COURIER |
| 1912 | DAILY TIMES |

## INTERVIEWS

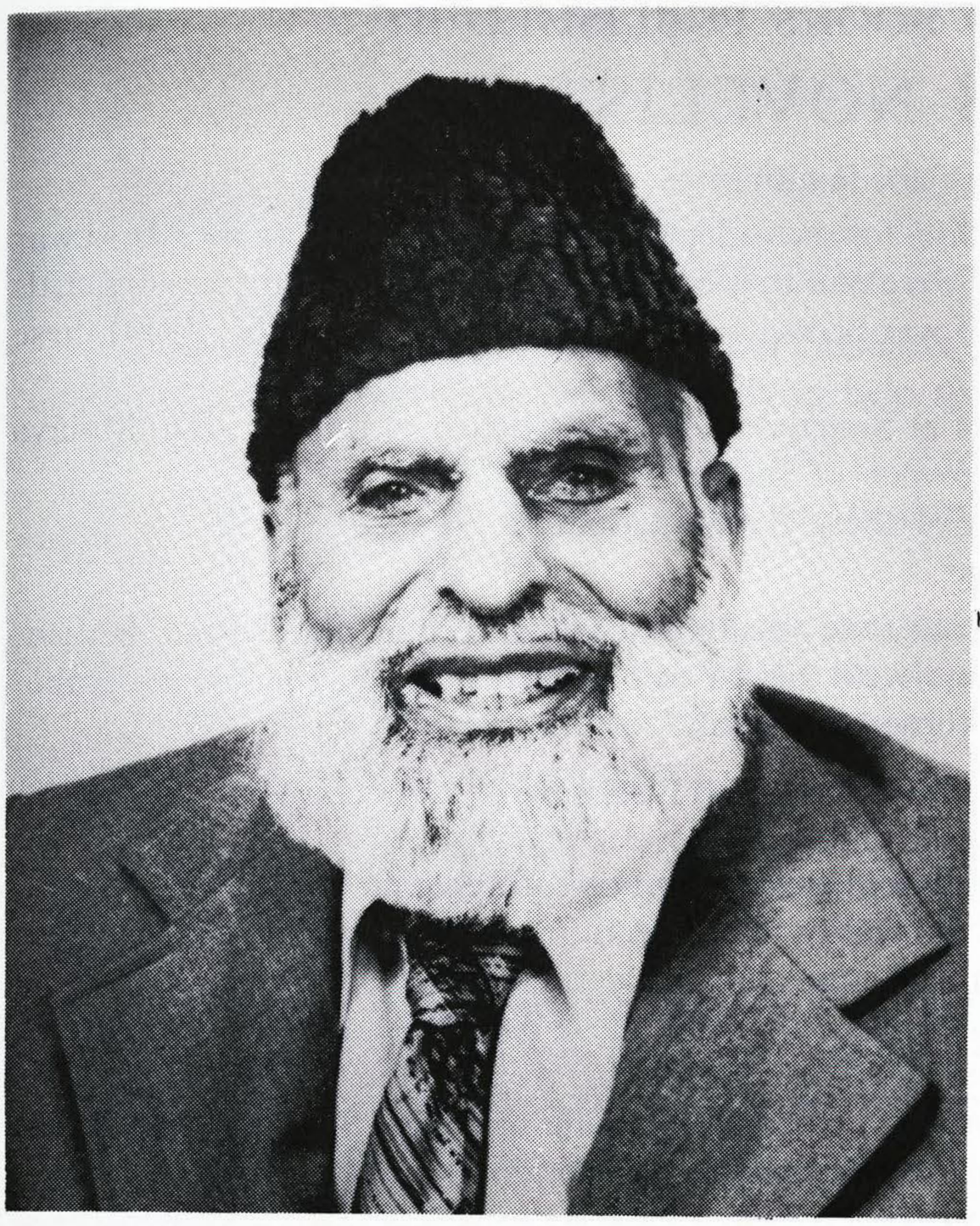
1. Baba Gurdit Singh - Charterer of Komagata Maru (1937-1951)
2. Baba Gurmukh Singh, village Lalton (Ludhiana) a passenger of Komagata Maru, who was imprisoned for more than fifteen years.
3. Baba Hari Singh Usman
4. Baba Karam Singh Cheema
5. Baba Sohan Singh Bhakna (Amritsar), Founder President of Ghadar Party
6. Baba Niranjan Singh Pandori, a member of the Ghadar Party Commission (California), Vancouver
7. Baba Amar Singh Engineer - he was sent to Andeman Prison, in Mandley case for life in 1916 and was founder of the Indian National Army Movement in 1941-1942.
8. Ras Bihari Bose - Leader of Indian Ghadar Party - 1914-1916 and Chairman of the Indian Independence League 1942-1943.
9. Baba Surain Singh Mohim - Vancouver
10. Baba Naranjan Singh Thauli, Vancouver
11. Baba Bachan Singh, Sur Singh, Victoria
12. Baba Battan Singh Bhoot, Victoria
13. Baba Amanat Ali Khan, Vancouver
14. Baba Sohan Singh, Victoria, First Secretary of Khalsa Diwan Society, Victoria in 1912.
15. Bhai Bhagwan Singh, President of the Ghadar Party in 1915-1918, deported from Canada in 1913.
16. Bhai Gurdit Singh Bilga, Vancouver
17. Baba Charan Singh Bhadana, member of the Ghadar Party Commission (California)
18. Professor (Sant) Teja Singh, Double M.A.
19. Bhai Budh Singh Updeshak, Amritsar
20. Bhai Banta Singh Stockton, U.S.A. (1964)
21. Baba Chanda Singh Siam (Thailand)
22. Baba Nand Singh Langrhoa



**BABA CHARAN SINGH SANDHU**
Village Bhadana (Lahore)
Calipatria — California
Landed in San Francisco U.S.A. in 1910.

**BABA SOHAN SINGH BHULLAR**
First Secretary of Khalsa Diwan Society, Victoria, B.C. (1912)
Landed in 1906

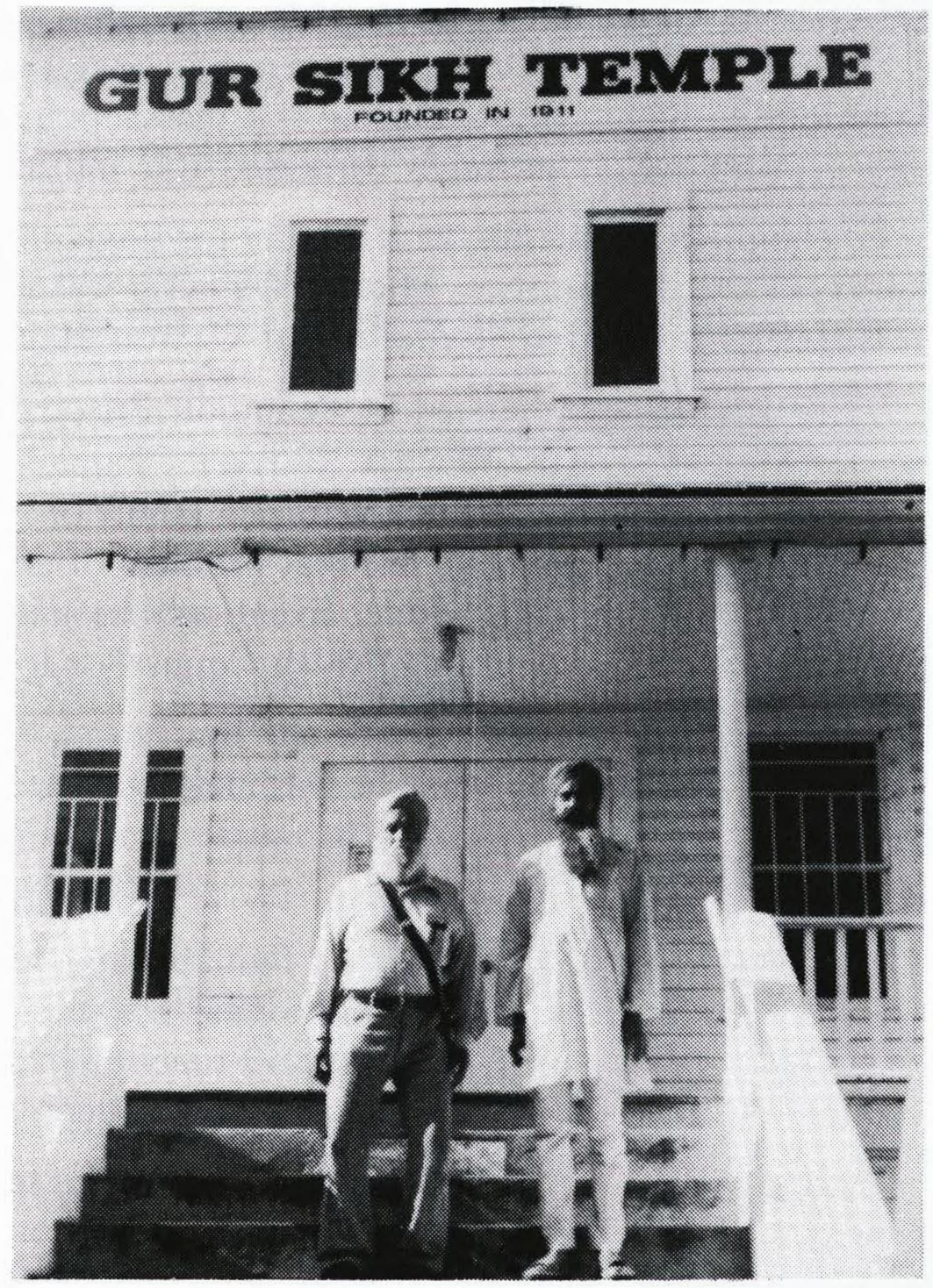
**BABA NARANJAN SINGH THAULI WITH HIS WIFE BIBI RATTAN KAUR**



**AMANAT ALI KHAN — A great pioneer**
Landed in Canada in 1912

**BABA BACHAN SINGH DHILLON**
Village Sur Singh (Lahore)
1885-1977 (Landed in 1906)

**BHAI SURAIN SINGH MOHIM**




**BABA NAND SINGH LANGROA**
**LANDED IN CANADA IN 1924**
**AND BHAI SUCHA SINGH**
**AT GURSIKH TEMPLE, ABBOTSFORD**

## LIST OF SOME NOVELS AND BOOKS PUBLISHED BY

# KESAR SINGH NOVELIST

1. LEHR WADHADI GYAI - (Tide goes on Rising) - Punjabi language

Since 1857 the Indian Freedom fighters have been struggling for the Independence of India. During the world war I (1914-16) hundreds of these freedom fighters were hanged or were sent to life imprisonment. Some of these old guards were still alive and living in foreign lands. At the outbreak of war between Japan and Britain (December 1914) these freedom fighters came out of their hidings.

Indian National Army was organized with headquarters at Singapore. With the defeat of the British in Malaya and Burma, these soldiers liberated part of Assam, the province of India.

In this novel readers will find the story and sacrifices of these freedom fighters.

2. JANGI QUADI - (Prisoners of War) - Punjabi language

During the Japanese occupation of Siam and Burma a rail road was built to connect Siam and Burma. British, Indian, Dutch, Australians and African soldiers and civilians were forced to complete this rail road in miserable conditions. This novel reveals the story of the struggle of these prisoners.

OFFICIAL JOURNAL OF NATIONAL ACEDEMY OF LETTERS (India) December, 1970 received this novel and printed the following lines:

Among the year's contribution is a very interesting narative of the experiences of a second world war prisoner. **Jangi Quadi** (Prisoners of War) by Kesar Singh is rooted in the soil by its projection of the colossal human wastage involved in such a mad undertaking as a war. Sad and bitter reflections on such extraordinary experiences of human vanity and dignity, suffering and fortitude, fanaticism and tenderness, all inevitable in a maddening conflict, come out here very raw and untempered, relieved only by a pervasive humanist vision. Both for its ambition and authenticity the novel far exceeds its documentative frame-work. Woven round the person of a Punjabi soldier of British Indian Army, caught up in individual before blind forces unleashed by man's caprice and lust for domination over others. In such an utterly dehumanising situation in which the outer circumstances take away moral options, the essential humanity is revealed in compassion and inner resistance to spiritual defeat. Kesar Singh has shown in this absorbing account his power to bring out both the situation and its perpetrators and victims.

**((Dr. Attar Singh)**

3. SHAHEED UDHAM SINGH (Udham Singh a Martyr) - Punjabi language

On 13th of April, 1919 the general public was having a peaceful meeting when General Dyer of the British Army ordered indiscriminate firing. During this massacre hundreds of peaceful men, women and children were killed and wounded. Young Udham Singh witnessed this indiscriminate slaughter and took a vow to avenge this carnage.

To complete his mission he left India for England. He found that Dyer was already dead. At the time of massacre at Jalianwala Bagh, Amritsar, Michael O'Dwyer was the Lt. Governor of Punjab. Udham Singh shot him dead while he was speaking at a public meeting at Caxton Hall, London.

Udham Singh was hanged at Pentinuill Prison. His countrymen worship him as one of their martyrs.

4. MADAM LAL DHINGRA (A Martyr) - Punjabi language

Young Madan belonged to a very rich family of Amritsar. He went to England for higher education. Because of discrimination by Britishers he felt that problem of discrimination cannot be solved unless his motherland has been freed from the unjust British Rule. Eventually he joined the Indian revolutionaries working in Europe. Sir Curzan Wyllie was one of the notorious British Counsellor to advise the students from India. His job was to produce loyal British subjects.

Madan shot him dead while he was making a speech in a public meeting to condemn those students who did not take his advice.

Madan was hanged in London. He is being worshipped by his countrymen as a great martyr.

5. BABA HARI SINGH USMAN - Punjabi language

Baba Usman was a great revolutionary who took part to free India during World War I as well as in the World War II. During World War I he left San Francisco in a ship loaded with arms and amunition to distribute among the revolutionaries in India but on the way he was arrested by the British. He escaped from the custody of the British.

During World War II he joined revolutionaries to organize Indian National Army to fight against the British on the India-Burma border. He lost one of his two sons on the soil of free India.

After forty years of his struggle, he was fortunate to go to his independent motherland.

6. SHAHEED MEWA SINGH (A Martyr) - Punjabi language

In the beginning of 20th century, Canada was one of the British colony. Indians, particularly the Sikh soldiers,

after serving in the British Army and Police forces in Shanghai, Hongkong and Singapore were employed by C.P.R. authorities to work on the rail roads in Canada. On landing in Canada these people had to face discrimination by the people who blended in WHITEMAN'S COUNTRY.

Japanese, Chinese and (East) Indian labourers who meted with grim situations organized themselves but at the same time remained three different cells to help their particular communities only.

Sikhs built a temple in Vancouver and used to have a weekly worship gathering. They had a well organized community. Immigration officers were trying to eliminate the new immigration but the landed Sikhs became militant to help their new brethren.

Conflict frew very rapidly and on the instigation of William Hopkinson, one Bela Singh, an employée of the department opened fire during one of the worship meeting and killed Bhag Singh, the President of the Temple Committee. Badan Singh was also killed and many worshippers were wounded. This incident took place after a few months of Komagata Maru incident.

Bela was to appear in the court to face the charges. Sikh community felt that Bela would be free with the help of William Hopkinson, who was to appear as a defence witness. Mewa Singh shot him dead in the vicinity of the court yard.

Mewa Singh was hanged on January 11th, 1915 in New Westminster prison. Sikh community all over Canada commemorates his martyrdom day, every year on 11th of January. The authorities of the Sikh Temple, 8000 Ross Street, Vancouver have named a hall in his memory and call this Mewa Singh Hall.

7. SINGH SAHIB DI SHAHADIT (Martyrdom of Singh Sahib) - Punjabi language

This is the story of martyrdom of Bhai Balwant Singh, the first priest of Sikh Temple, Vancouver. He was appointed by acclamation in 1908.

At that time women and children were not allowed to immigrate to Canada. Balwant Singh priest and Bhai Bhag Singh, president of Sikh temple, wanted to remove these restrictions. Both of them went to India to bring their families to Canada. After a great struggle their families were allowed to stay in Canada.

Bhai Balwant Singh was hanged in Lahore (India) in 1917 for revolutionary activities. He is considered one of the great martyrs by his community.

8. JANJ LARHEAN DI (A Procession of Bridegrooms) - Punjabi language

This is the story of Mandley Conspiracy case of 1917 - In this case seven Indian revolutionaries were sent to gallows and ten of them were imprisoned for life. Some of them were killed in action.

Among the seven, who were given death sentence, two belonged to Vancouver. Two of these, who were convicted for life imprisonment, also belonged to Vancouver community. Those who were imprisoned for life, eight of them died in prisons,

These martyrs and patriots are worshipped by new generations.

9. INDIAN INDEPENDENCE MOVEMENT IN EAST ASIA - English language

The most authentic account of the Indian National Army and the Azad Hind Government (provisional government of free India) compiled from the original official records.

By Kesar Singh - Civil Administrator, Provisional Government of Free India, with a forward by Sriyut Sarat Chandra Bose, elder brother of Netaji Subhas Chandra Bose.

10. TIJI PIHRI (Third Generation) - Novel

Story of three Panjabi generations settled in Great Britian, Novel

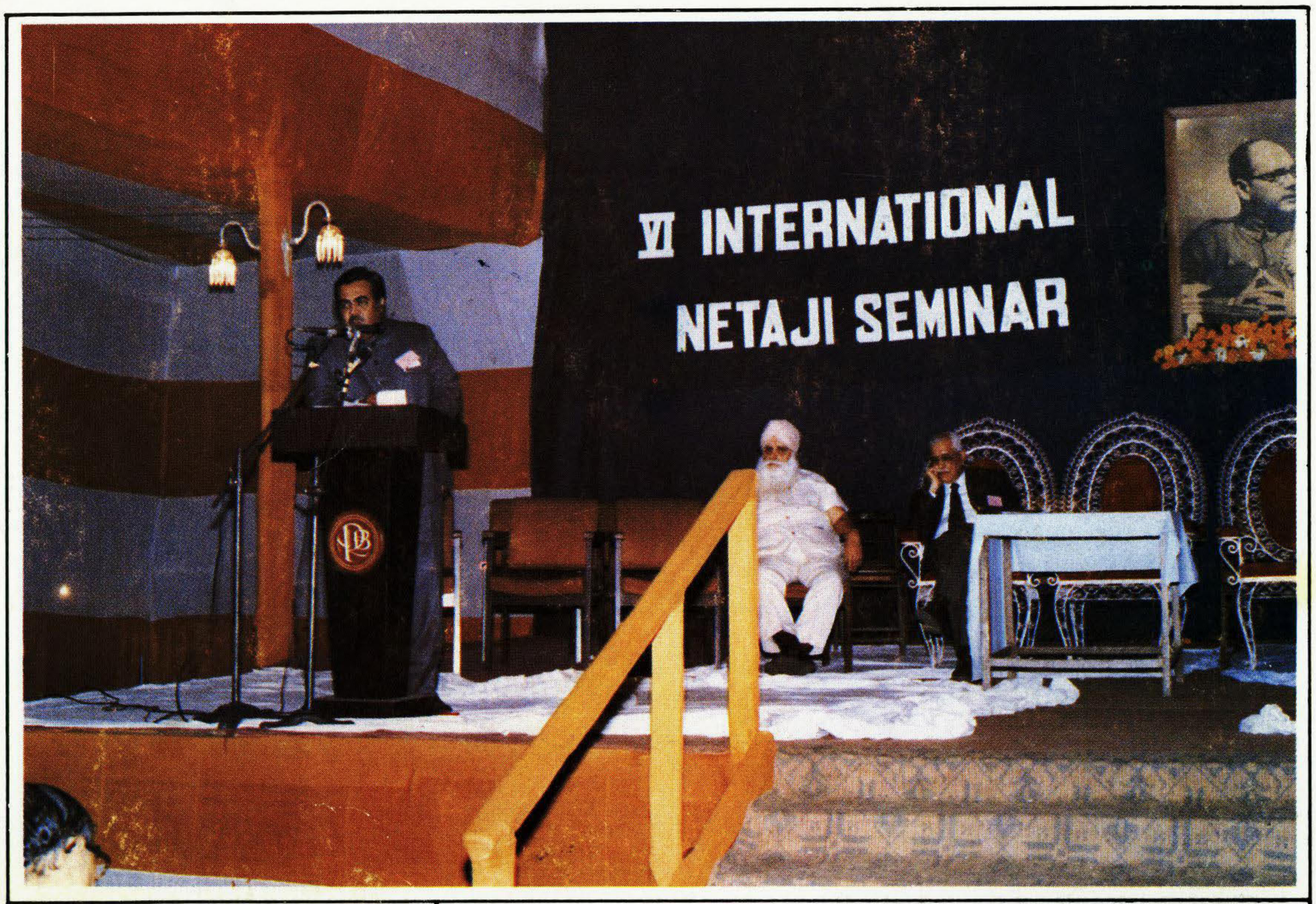
11. WARE SHAH DI MAUT (Death of culture)

Story of a Panjabi pioneer family settled in California (U.S.A.) - Novel

12. GREEN CARD - Story of a Panjabi Couple of California (U.S.A.) - Novel

13. GHADRI GULAB - Story of the only woman who joined the Ghadar Movement and was imprisoned for about three years in Lahore Fort Prison - Novel

Under Print:
Hiroshima (Novel), London Road (Novel), Poetary of Ghadar Movement, Prose of Ghadar Movement, Barwala (Village-Watchman) - Novel, Diary - Author's Diary, kept during Provisional Government of Free India Movement.




KESAR SINGH:

1. Civil Administrator Provisional Government of Free India and Author of "Indian Independence Movement in East Asia." The most authentic account of The Indian National Army and the Azad Hind Government, with a forward by Sarat Chandra Bose, eldeer brother of Netaji Subhas Chandra Bose, the Supreme Commander of The Indian National Army.
2. Presiding at VI International Netaji Seminar, Netaji Bhavan Calcutta, 1987. Reading his paper—"Unity of Purpose" explaining relationship between First War of Inde-pendence of India 1857-58, Second War of Independence-Ghadar Movement 1913-18 and Final War of Independence Indian National Army Movement 1942-45.
3. Ex-Director of Counselling and Guidance Alberta School System.