CHAPTER – II
THE GADAR MOVEMENT

Gadar movement was a movement of those Punjabi immigrants who went to America and Canada in search of job opportunities but they faced many problems for settling down in those countries. Even the Government of India did not provide any help to protect them. They felt a pang of slavery that dawned upon their consciousness and they choose to act for liberating their enslaved motherland.

After the conquest of India, The Britishers used its fertile land, natural resources and human energy for the development of England rather than that of India herself. The new regime destroyed old Indian economic system and laid down a new capitalist system. The strategy which the British Government pursued for the development of agriculture increased exploitation of the small and middle peasantry in north India. Britishers took over Punjab in 1849. So Punjab could not escape from this transformation and exploitation. The economic condition of Punjab peasant had completely pitiable during the second half of the 19th century because of enhancement of land revenue, heavy indirect
taxes, money lenders debts and fragmentation of land holdings.\textsuperscript{50} The prices of land increased. Moreover, commercialization led to the transfer of land from peasants to the moneylenders. For example, 4 Lakh 13 thousand acres land stood sold during the years from 1901 to 1909 while approximately more then 2.5 crore acre land had been mortgaged.\textsuperscript{51} In 1901, Government had to pass the Land Alienation Act (1901) to stop overtaking the land by non-cultivators but this law could not stop the exploitation of the peasantry.

The same century also witnessed diseases like plague, small pox, and cholera. In fact nature's fury against the inequities of the legal and economic struck the poor very badly. During the period between 1850 and 1900 twenty five famines occurred in India.\textsuperscript{52}

The main reason for the wave of Indian immigration from rural areas of central Punjab to abroad started under the economic distress at the beginning of 20\textsuperscript{th} century. Large numbers of districts like Jalandhar and Hoshiarpur had earlier found their way to other foreign lands in search of employment.\textsuperscript{53} In the beginning, the

\textsuperscript{52} Ibid, p.12.
Punjabi peasants went to abroad, who formed the largest part of Indian immigrants in Canada and America. Those going outsiders were under the debt. The British Government wanted to economically satisfy the peasants. Because the Sikh soldiers had been given great credit for the suppression of the revolt of 1857 and for their bravery in several imperial wars. For this, British Government preferred to recruit the Punjabis in Indian Army. Approximately two fifths of all Indian troops during the year 1907 were drawn from the Punjab and Sikhs alone constituted 24% of the total strength. Recruiting in army was a main income source of that time though the salary was comprised of Rs 7 to 9 per month only. Punjabis were recruited in the British army and taken to Malaya, Singapore, Penang by the British officers. Some British imperialists took some Indians on Islands of East Indies, Burma and China to watch their business and homes by making them as the police man, watch man and gatekeeper etc. In the Ports of Singapore, Malaya, Penang and Shanghai passengers and sailors from Canada and America were used to talk about the prosperity of their own countries. The attraction of earning more money and

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improve their lives drew them to Canada and America. They heard accounts of high wages paid in Canada and America and it lured the Punjabis for re-migration to those countries.

Another factor contributing to this emigratory movement was the visiting of two eminent Indians, namely Swami Vivekanand and Swami Ram Tirath to U.S.A. According to Gurcharan Singh Sainsara, Swami Vivekanand visited to U.S.A. in 1902 and Swami Ram Tirath in 1904. On their return to India they exhorted Indians to go to America for a study of American life, particularly their educational methods and policies.57 Another factor which affected the immigrants was trade hostility between England and America. In the first decade of 20th century some American industrialists were attracted to the Indian market, they condemned the British policies for keeping Indian industries in backwardness and its inaction towards illiteracy in India. They started giving expression of sympathy with Indian people and invited them to visit their country for observing life in America, and Indians accepted this.58 After it the New York Barrister, Myron H. Phelps, established an “Indo-American National Association” in America on September 5th, 1907. The objects of the Society were to aid Indians in securing the

58 Proceedings Home Political (B) November, 1910, No. 45-47 (N.A.I.).
best technical and industrial training in America, to awaken American interest in India through the press, to encourage the people of India through the press to persist in their efforts, to re-establish their industrial and economic independence and to secure self-Government; to impress upon them the necessity of unity and to arrange for entertaining and procuring traveling facilities for Indians visiting America.\(^{59}\)

These were main reasons that inspired many Indians who went to America and Canada. When did the first Indian emigrant or emigrants reach in those countries?\(^{60}\) According to Mackenzie king’s report submitted to Dominion parliament in 1908 the first of the Indians to come were induced by the agents of Canadian Pacific Company.\(^{61}\) Some Sikh soldiers went to England in 1897 to participate in Diamond Jubilee celebrations and passed through Canada while returning back. Some of them, however, choose to stay back. They were attracted by the progress and natural beauty of those lands. Soon, a number of Punjabis went to Canada and

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\(^{59}\) *Proceedings Home Political (B)* October, 1907, No. 80-87 (N.A.I.).

According to an official estimate of America and Canada the first batch of Indian immigrants arrived at an American island ‘between 1895 and 1900’. According to S.A. Waiz, “An enterprising Sikh, who was of an adventurous nature and who had been to Australia, was one of the first Indian settlers to cross the pacific. He was in Hong Kong early in the 20th century and heard about Canada as the land of opportunity which fired his imagination to go and see for himself. See for detail Jagjit Singh, *Gadar Party Lehar*, Singh Brothers, Amritsar, 1956, p.15 and S. A. Waiz, *Indians Abroad*, Imperial Indian Citizenship Association, Bombay, II Edition, (1927) p.647.

America from Malaya, Singapore, Hong Kong and other ports like Philippines, Australia, Newzeland and Fizi etc. Large groups of these immigrants came mainly from the five central districts like Amritsar, Lahore, Jalandhar, Ludhiana and Ferozepur; the largest number was from Jalandhar and Hoshiarpur. Over 75% of them were Sikhs and of them around 50% were ex-soldiers who had served in the British army. In the beginning a number of immigrants Indians in Canada were less but it soon picked up.

Mostly Indians went to abroad between 1906 and 1910. Largely, they were from Punjab. At that time, the Punjab was in a state of ferment. During this time the Land Alienation Act, the Colonization act and the Bari Doab Canal agitation were prevailing against the British rule. One led by urban Politicians was a protest against the amendment to Land Alienation Act and prosecution of the magazine Punjabee; Zamindar’s fight against Colonization Bill

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64 The first notice was in 1905 when their number was reached at 45. Then the number swelled as 387 had reached there in 1906, but in a big leap this number went up to 2124 in the following year and 2623 in 1908. Indians were physically well built but mostly unskilled workers and could take up any job offered to them. Most of them began to work in lumber mills, cleared the wild land, railway construction works, clearing of land and repair of tram lines, dairying, fruit packing and other kinds of framing. In the beginning Indian immigrants settle down in British Columbia because the climate of British Columbia was like that of Punjab with the only difference that it was less hot there. Therefore, they did not find it difficult to make themselves at homes and settle down there. In starting the Indian immigrants preferred to settle down in Canada than America because Canada was British colony and they themselves were British subjects. See for further detail, Rajni Kanta, Das, *Hindustani Workers on the Pacific Coast*, Walter de Gruyter, Berlin, 1923, pp. 4-5.
was another; and third one aimed at the overthrow of the British rule was led by Ajit Singh. So result of these events was a great awakening and resentment against the Britishers in India when the peasants were going outside.

With the increasing number of Indians entering Canada, an Indian had become the cynosure in Canadian eyes and there arose a demand to put restrictions on their entry. The slogan of “Canada as a whitemen’s land” came into existence, the elements of racial hatred and labor competition were produced, and used as weapons to achieve this objective. However, Canadian employers were eager to engage Punjabis because they were willing to work for less and for long hours, they were also not members of trade unions. Addition to this, the Canadian fear was a certain jealously aroused by the economic success of these stout and hard work people. According to Nand Singh Sihra there may not have been a single Indian who did not own any landed property and possess seven to eight thousand rupees. Together the Indians living in Canada, had ‘seven and a half million dollars invested in real estate and business in Canada alone.

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White workers for equally good reasons resented the immigration of Sikhs, and began to mobilize public opinion against admitting them into Canada. Against the Chinese and Japanese they had already created anti-Asian feelings among the white Canadians. These feelings were diverted against the Indians who looked more separate from the other Asians with their turbans and beards. As a result, agitations were organized in Canada for exclusion of Indian labor and ban on their further entry to these countries was imposed. A mass meeting was held in Vancouver town hall on October 18, 1906 at which a resolution was passed against further immigration of Indians. As a result in 1907, W.L. Mackenzie King, Deputy Minister of labor was sent to England to discuss the question of Indians in Canada with the British Government. On the basis of his visit to England, Canadian Privy council passed the order in council No. 920. This was issued on 9 May 1907. “According to this, the landing in Canada of immigrants who came otherwise than by a continuous journey from the country of which they were natives or citizens was prohibited through tickets purchased in that country”. In addition, by a further order-in-council of 3rd June 1908, Asiatic immigrants were required to have in their possession at least 200 dollars on

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Both provisions of the order-in-council affected the Indians most. Because there was not any direct ship service to Canada from India at that time. The Chinese and Japanese were exempted from the IInd provision requiring 200 dollar because under the pressure of those Governments Canadian Government had entered into special agreements.

Apart from restricting the entry of new emigrations into Canada, attempts were made to expel those Indians who had already settled down in Canada. In 1908, the Canadian Government has purposed that the Indians living in Canada should be sent Honduras Island. The Canadian Government offered them to pay their expenses and gave logic that there were better prospects for them and climate also was more suitable. And it recommended that some representatives of Indians should first be allowed to visit that colony and see things of themselves. The Ottawa Government sent an officer Mr. W. C. Hopkinsin to Vancouver for this purpose. The purpose of the official scheme was simply to get rid of the Indians.

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Indians accepted Government’s proposal and two Indian representatives Sham Singh and Nagar Singh went to Honduras on 15 October 1908, with Mr. W. C. Hopkins, who was as an interpreter to study the situation there. They returned disgusted and reported that the Honduras was full of malaria and the climate was very bad. The Indians there were bonded labourers. Hearing his report Indians refused to leave Canada and go to Honduras. Reasons of the exclusion of Indians were first political than racial because other Asian races were not excluded, Chinese and Japanese were entering Canada in large number.

As the terms and conditions of stay in Canada worsened, the flow of immigration increased towards the U.S.A. Indians began migrating to U.S.A. at about the same time as they did to Canada. The first Indian arrived in the year 1904. But after the Canadian authority’s reaction, in 1907-08 Indians invariably preferred to go to America instead of Canada. Even the number of Indians in Canada shifted to America. Although there was less demand for labour in America. However, there was an increased racial discrimination in Canada and the weather of Pacific Ocean was more suitable for them, so Indians began to go to America instead.

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of Canada. In 1907, 1072 Indians emigrants were admitted, against 271 in 1906. In 1908 the number admitted increased to 1710. But it is not possible to guess the number of total Indians who went to America. According to American’s census report in 1913 the total number of Indians was 5000. The officially recorded number of these Indians immigrants, who entered U.S.A. between 1899 and 1913 was 6,656. According to Sikander Singh in 1913, there were 6700 Indians living in America, largely in California. A few of them were students and belonged to all parts of country, but 90% of them were Punjabi Sikh farmers who worked in agriculture fields and factories.

Soon after their arrival, however, these Indian labourers became victims of anti-oriental feelings. The Indians did not conform to the Euro-American culture. With their turbans, breads, dark complexion and different personal and social habits, they

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79 Rajni Kanta, Dass *Hindustani Workers on the Pacific Coast*, p. 17.
81 Indian students who went to America belonged to low middle class families. To meet their overhead expenses, they did physical work. In the U.S. they largely formed land taken on lease from American owners or workers as form laborers picking fruits, berries or beetroot or worked as railroad laborers making or laying tracks or as labors in lumber mills. The free environment of America influenced the Indians. They were much influenced by the Irish patriots, who were also the enemies of Britishers. The Indian immigrants working in Oregon, California and Washington were beginning to develop political consciousness. See for detail, *Proceedings Home political (A)* October, 1912, No. 91. (N.A.I.), Report of Daddy’s Burjor, official ‘Hindu’ interpreter of the U.S. Immigration Department, Government of India, Commerce and Industry Department, Emigration A, Proceedings No. 54.
somewhat naturally aroused the curiosity of the white people.\textsuperscript{82} Other main accusation against Indians was that they were the cause of their reduced wages. But according to Lala Lajpat Rai there were three types of prejudices against the Indians in U.S. First there is colour prejudice, secondly there is the race prejudice; thirdly, there is the prejudice of religion.\textsuperscript{83} Whenever, America faced economic crisis, her Government blamed Indians for the crisis. In 1908, a body known as the Asiatic Exclusion League organized programs against the oriental’s.\textsuperscript{84} During the economic crisis (1907-08) intensified these causes and the white workers began to be attacked, looted and beaten the Asian workers. Indians faced taunting witticism everywhere as they were not free. American people particularly children passed remarks against Indian workers in the streets. They were accosted as “Hello Hindu Slave” in the hotels, tramcars, rail coaches, resorts and cinemas and were held in ridicule and contempt visibly and openly.\textsuperscript{85}

All these incidents gave a strong jerk to Indians. They joined together for their independence. Hundred of Indians showed their willingness to work for the liberation of the motherland whole

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\begin{itemize}
\item\textsuperscript{82} According to Tundilat, while those coming from the army had taken to the European dress, the rural (sic) Punjabis generally were their own dress, some of them would go to bazaar dressed in Dhoti, H.K. Puri, \textit{Ghadar Movement-Ideology Organization Strategy}, p. 25.
\item\textsuperscript{83} Lala Lajpat Rai, \textit{The United States of America}, Calcutta, 1919, p. 459.
\end{itemize}
heartedly. They prepared themselves to sacrifice their all goods for the cause of country.\textsuperscript{86}

In the beginning there were three big centers in America where Indians lived and worked. These were at California’s state Sanfrancisco and around it, \textsuperscript{2}nd at the river Columbia between the states of Organ and Washington and cities of Saint John, Portland, Seattle, Astoria and the third one was at Vancouver, Victoria of Columbia and West Manchester city and the adjoining areas.\textsuperscript{87}

According to Government reports in 1906, those who went to America in the end of year, Tarakh Nath Das and Ram Nath Puri (Khemkarn) had published a pamphlet ‘\textit{Circular-e-Azadi}’ in July 1907, which asked the Indians to boycott the English goods and leave the jobs of British police and army\textsuperscript{88} and created feelings of hatred and contempt for the British rule in India.\textsuperscript{89} The periodical was banned in India. In 1907, ‘\textit{Khalsa}’ pamphlets published in Gurmukhi, which was distributed on 10 May 1907 at the anniversary of revolt of 1857 which was celebrated at Kakstan hall in London and it propagated to the Indians to organize themselves.

\textsuperscript{86} Baba Sohan Singh Bhakna, \textit{Jeewan Sangram}, Yuvak Kendar Parkshan, Jalandhar, 1967, p. 27.
\textsuperscript{88} Proceedings Home Political (Deposit) November, 1908, No. 6 (N.A.I.); \textit{Ibid}, p. 33.
against the British Government to get free India.\textsuperscript{90} In 1909, another pamphlet was published named under ‘\textit{Maro Frangi Ko}’ and was distributed. It was sent it to India.\textsuperscript{91} After that another pamphlet ‘\textit{Bhai Band}’ was published which touched upon the racial discrimination with Indians in Canada and America. All these papers called upon the Indians to organize and fight for their democratic and civic rights and dignity of mankind. In California at Stockton, Bhai Jawala Singh, Santokh Singh, Washaka Singh and Hazara Singh jointly took Hotelwill farm at lease. Here, they gave jobs or works to Indians in distress and helped them in that way. It became the main and famous centre of the Indian immigrants.

A large number of Indian labourers in America and Canada were Sikhs. Approximately among the immigrants, 90\% were Sikhs\textsuperscript{92} and many of them were influenced by the Singh Sabha movement. They were used to meet together every Sunday for congregational prayers, so the earliest organization was set up to build Gurdwaras.\textsuperscript{93} Bhai Arjan Singh a ‘venerated soul’ established the first Gurdwara near Port Moody.\textsuperscript{94} In 1907, ‘Khalsa Diwan Society’ was established in Vancouver with branches at Victoria,

\begin{thebibliography}{99}
\bibitem{90} \textit{Proceedings Home Political}, (A) February, 1909, No. 204 (N.A.I.).
\bibitem{91} Gurcharn Singh Sainsara, \textit{Gadar Party Da Itihas}, p. 33.
\bibitem{92} \textit{Proceedings Home Political} (A) October, 1912 No. 91 (N.A.I.).
\bibitem{94} H. K. Puri, \textit{Ghadar Movement-Ideology Organization Strategy}, p. 44.
\end{thebibliography}
Abbotsford, New Westminster, Fraser mill, Duncan Coombs and Ocean Falls.\textsuperscript{95} This society built a Gurdwara in Vancouver by spending nearby 25,000 dollars.\textsuperscript{96} It was also a time when Sh. Jawala Singh and Sant Washaka Singh established the ‘Pacific Coast Khalsa Diwan Society’ in America and built a Gurdwara in Stockton. Though these societies were established by the Sikhs yet Hindus and Muslims were also part of these organizations. They discussed their grievances and problems in these meetings. These Gurdwaras became the center of religious activities of the Indians but soon it became centers for political work as well.

A few of the other revolutionary youths happened to be in Vancouver at the end of 1907, made a centre of their activity. Among them Tarak Nath Das, Surendre Bose, G.D. Kumar and Harnam Singh Sahri were the main. Tarak Nath Das was a Bengali who was a student at one of the colleges in Seattle and had come to Vancouver at the end of 1907 as an interpreter in the U.S. immigration office.\textsuperscript{97} On a protest from Canada Government about his attack on ‘British Prestige’ Das was dismissed from his job in April 1908.\textsuperscript{98}

\textsuperscript{96} Jagjit Singh, \textit{Gadar Party Lehar}, p. 18.
\textsuperscript{97} H.K. Puri, \textit{Ghadar Movement-Ideology Organization Strategy}, p. 47
\textsuperscript{98} See also \textit{A Reassessment: Pacific Historical Review}, Vol. XLVIII, No. 1 (February, 1979) p. 71 quoted in \textit{Ibid}. 
Tarak Nath Das had started publishing from April 1908, a few days before he was dismissed from his job, an eight page periodical, ‘Free Hindustan’ in English language first from Vancouver later from Seattle and New York (U.S.). This paper aimed at political education for a revolution among Indians. Tarak Nath Das left for Seattle continuing the publication of his paper from there. In 1909, the Hindustan Association was formed at Vancouver. Bhai Bhag Singh was the president of this Association, G.D. Kumar was the secretary and Bhai Balwant Singh was the treasurer.

The rise of the political struggle of Indians in the American islands and in Canada took place. The real cause of this struggle was race or discrimination based on colour of skin. But it also expressed itself through other forms.

The Indians decided to seek help from India and England. A deputation to the Government of Canada, England and India was sent to make the Governments and people aware of their problems.

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99 Proceedings Home political (B) November, 1908 No. 63-70, and (B) January, 1915, No. 278-82 (N.A.I.); also H.K. Puri, Ghadar Movement-Ideology Organization Strategy, p.48

100 The association worked in close liaison with the Khalsa Diwan Society. Following the pattern of Shyamji Krisan Varma’s ‘India House’ at Highgate in London, Kumar set up a ‘Swadesh Sewak Home’ in Vancouver and started publishing in 1910 a Gurmukhi paper Swadesh Sewak. Its editor was G.D. Kumar. But in May 1911, this society split into many a part due to internal conflicts among its leaders. Soon after these incidents, Kumar left Canada which meant the closure of Swadesh Sewak home and end of his paper and the Hindustan Association. After leaving Canada, Kumar joined Tarak Nath Das at Seattle and ‘United India House’ was set up there in the last of 1910 with Das as its secretary. It reported that about 25 laborers met at the United India House every Sunday where lectures were given by Das and other Bengali students. For further details see, Proceedings Home Political (B) July 1910, No. 196-97, (B) April 1912, No. 82 and (B) August 1910, No. 10-17 (N.A.I.) and Gurcharan Singh Sainsara, Gadar Party Da Itihas, pp.67-68.
The Gurdwara of Vancouver became a centre of movement. In December 1911, United India League was established by replacing Hindustan Association to make the movement free from communal aspects. Hussan Rahim was its president and Raja Singh was its secretary. In England, this league published the paper ‘Hindustan’.\(^{101}\) On 14 June 1913 another newspaper named ‘Sansar’ came out. Its editor was Dr. Sunder Singh.\(^{102}\) The center of United India League was also Gurdwara of Vancouver. Khalsa Diwan Society and United India League came close and co-operated with each other. Their activities were related to agitation against the practical ban imposed on the entry of fresh Indians and unifying the families of those who were already residents in Canada. Besides propaganda papers, public meetings were held to collect funds for the struggle against the ban on the entry of Indians in Canada.

During the progress of political awareness among the immigrants, many incidents took place that condemned the British exploitation of India. As a consequence, the executive committee of the Sikh Temple of Vancouver held a meeting on 3 October 1909. In the assembly of many Sikh devotes one Sardar Natha Singh

\(^{101}\) Gurcharan Singh Sainsara, *Gadar Party Da Itihas*, p. 68.
\(^{102}\) Jagjit Singh, *Gadar Party Lehar*, p. 34.
stood up and started to explain the miserable condition of Indians in the homeland and abroad countries and condemned the British exploitation of India and resolved; “No member of the executive committee of the Sikh temple should wear any kind of medals, buttons, uniforms which may signify that the position of the party wearing the article is nothing but of a slave to the British supremacy”.103

By way of consolidating their position the Indians decided to bring their families to Canada under the leadership of Khalsa Diwan Society and United India League (Hindustan Association). Keeping this purpose in focus the president of Khalsa Diwan society, Bhai Bhag Singh and Bhai Balwant Singh granthi went to Punjab to bring their families in Canada. On 17 May 1911 Bhai Bhag Singh and Bhai Balwant Singh while in Calcutta sent a telegram to the Viceroy of India complaining that the shipping company of Calcutta was not issuing them the direct tickets to Canada. In reply, the Indian Government expressed their helplessness and gave a suggestion that they should seek permission directly from the Canadian Government.104 But the Canadian Government also did not give any positive response to

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103 Proceedings Home Political, (B) February, 1910, No. 120-27 (N.A.I.) and see also Hindustan, September-October, 1909.

104 Gurcharan Singh Sainsara, Gadar Party Da Itihas, p. 43.
their telegram and they went to Hong Kong and from where they traveled in a ship which was going to San Francisco through Canada. But when they arrived at Vancouver authorities did not allow their families to enter in Canada. Indians tried every legal way to acquire entrance to Canada but the Canadian Government was not ready to grant any permission. Finally, the issue was temporarily settled when the Indian families were allowed to enter Canada by giving the security and they also went to the court to legalize their claim. After it Khalsa Diwan Society and United India League met together and decided to send a deputation to Ottawa Government on 15 December 1911 to get their grievance redressed.\textsuperscript{105} They elected four delegates for this purpose. They were Professor Teja Singh, Rev. L. W. Hall, a missionary, and a great friend of the Indian cause, S. Raja Singh and Dr. Sunder Singh.\textsuperscript{106} The demands made by this deputation was that the Indians should be permitted to bring their families in Canada and the terms and conditions to enter in Canada should be equal for all irrespective of the nationality.\textsuperscript{107} The representation was very important as it expressed complete loyalty to British rule and reminded the Ottawa Government of the promises made by Queen

\textsuperscript{105} Sohan Singh Josh, \textit{Hindustan Gadar Party, A Short History}, p. 96.
\textsuperscript{106} Gurcharan Singh Sainsara, \textit{Gadar Party Da Itihas}, p. 54.
\textsuperscript{107} \textit{Proceedings Home political (B)} June, 1913, No. 5-17 (N.A.I.).
Victoria, King Edward and King George that India “is an integral part of our empire, that all their subjects shall be treated alike”.\(^{108}\) In spite of all this the whole move proved to be a failure.

Waiting for more than a year the Indians of Canada got together under the leadership of the Khalsa Diwan Society and United India League in a meeting which was held in the Dominion Hall in February 1913 \(^{109}\) and in which it was decided that one more deputation would be sent to meet the Colonial secretary in London and the Viceroy of India in Delhi. The delegation consisting of both the Canadian and American immigrants’ interests, because Nand Singh Sihra was taken on the delegation on the recommendation of Bhai Jawala Singh to represent Indians in America. Bhai Balwant Singh, the head priest and Narain Singh another official of Vancouver Gurdwara were elected two representatives from Canadian immigrants.\(^{110}\)

On 14 March 1913 the deputation left for England\(^{111}\) and reached London in the first week of April.\(^{112}\) After the arrival of this deputation in England, it requested permission to Colonial secretary Mr. Lawis Harcourt but he refused to meet the


deputation. Nevertheless they held public meetings in Cambridge and London and explained the difficulties encountered by them in their host Countries. In England the deputation had personally meetings with Sir William Vaderburn, Sir Henry Kotten, Sir Manchar Ji Bhawnagri, Sir K.G. Gupta, another minister of Colonial department and some members of parliament in England. In these meetings many resolutions supporting the deputationists were passed and were sent to various newspapers. They waited in vain for more than a month in London for a meeting with the Colonial Secretary and then proceeded to India. After this the deputation came back to India. On reaching India it sought the support of the India Press and Political organizations and met the Lieutenant Governor of Punjab and Governor-General of India. The deputation met O’ Dwyer the Lieutenant Governor of Punjab and Lord Harding, the viceroy of India. The delegation toured most of Northern India and addressed mass meetings in big cities. A big meeting was held in Bradlaugh Hall on 18 August. Nand Singh Sihra and Balwant Singh placed the grievances of the Indian immigrants in Canada before the audience in moving terms.

Sir P.C. Chattergee proposed a resolution requesting the Indian Government to remove the grievances of their nationals in Canada. The Muslim League also joined for these demands. But the efforts made by this deputation went in vain as it exercised no influence over the attitude of British Government. Finally, this deputation went back with misplaced hopes about their support and their roles in fighting against the British subsequent events were to show otherwise.\textsuperscript{117} But even being a failure it made the people of India aware about the struggle that was going on in other Countries.

The situation was ripe now to take the next step. Everybody was feeling the necessity of it. For this purpose Indian immigrants were forming various organizations and propagating against the British Government. The arrival of Gyani Bhagwan Singh in Vancouver in the end of 1912 or in the beginning of 1913 gave a real spurt to a revolutionary political movement in Canada. He had been a Sikh (granthi) priest in the Gurdwara at Perak in the Federated Malaya states and at Hong Kong and was an orator of great merit.\textsuperscript{118} At the same time Lala Har Dayal reached Sanfrancisco as he had arrived in U.S.A in February 1911.\textsuperscript{119} He

\begin{itemize}
  \item \textsuperscript{118} H.K. Puri, \textit{Ghadar Movement-Ideology Organization Strategy}, p. 58.
  \item \textsuperscript{119} \textit{Ibid}, p.62.
\end{itemize}
had seen many countries before his arrival in America. In February 1912 he was appointed professor of Indian Philosophy and Sanskrit at Leyland Stanford University. But in September of the same year he resigned his post and returned to Barkeley to take up revolutionary work.\textsuperscript{120} After arriving at Sanfrancisco he delivered lectures on atheism and organized the Indians.

Already, there were groups of Indians who were working on different lines in different parts of America and Canada. Soon St. John (Near Portland, Oregon) and Seattle (Washington) became centers of political activities. At St. John, Pandit Kanshi Ram was working as a mate of group of about twenty Indian workers in a lumber mill. Bhai Harnam Singh Tundilat, Bhai Udham Singh, Shri Ram Rakha and Bhai Isher Singh were similarly employed in other lumber mills.\textsuperscript{121} They held meetings and discussion every Sunday on Indians in abroad. In July 1912, the Indian workers in different saw mills met in Portland and decided to set up an organization called the ‘Pacific Coast Hindi Association’. To open its office in a rented house in Portland Bhai Sohan Singh Bhakna was elected its president, Babu G.D. Kumar its general secretary and Pandit


\textsuperscript{121} Gurdev Singh Deol, \textit{The Role of The Ghadar Party in the National Movement}, p.54.
Kanshi Ram its treasurer.\textsuperscript{122} It was also decided to start a weekly newspaper named \textit{`Hindustan'} in Urdu.

In the winter of 1912 the Monarak mill got closed down for a month. Bhai Sohan Singh Bhakna and Udham Singh Kasel went to Bhai Kesar Singh Thatgarh in Astoria. Afterwards the ‘Pacific Coast of Hindi Association’ was established there. Bhai Kesar Singh was elected as the president, Munshi Ram was as a treasure, this organization was made branch of Portland Association.\textsuperscript{123}

On every Sunday, the meetings of ‘Pacific Coast of Hindi Association’ were being held. After forth or fifth meeting, Sh. G.D.Kumar got ill and it led to a discontinuity in the publication of the ‘\textit{Hindustan}’ and holding of meetings. In these days, Lala Thakur Das was in Portland and he advised the president of the ‘Pacific Coast Hindi Association’, Sohan Singh Bhakna that he should send for Lala Hardayal from California.\textsuperscript{124} Lala Hardayal proposed that a


\textsuperscript{123} Gurdev Singh Deol, \textit{The Role of The Ghadar Party in the National Movement}, p. 56-57 and \textit{statements of Baba Sohan Singh Bhakna and Harnam Singh Tundilat Unpublished Account of Gadar Party}; answer to questions raised by the Secretary of the Gadar Party History Committee.

\textsuperscript{124} He wrote a letter to Lala Hardayal and he agreed to come along with Bhai Parmanand Lahori, who was a self-exiled Arya missionary from Lahore. They reached St. John on 25th March 1913. On 25 March 1913 at about 9 p.m. some Indians worker gathered at Pandit Kanshi Ram’s house and met Lala Hardayal and Bhai Parmanand. According to ‘Bhakna’ and ‘Tundilat’, Parmanand suggested that students should be invited from India by offering scholarships and sent back trained fully in political work because India could not attain freedom without the help of educated people. But the proposal was rejected. Lala Hardayal gave advice to the people present in the meeting that it should work on revolutionary lines to make India free. For further details see, Sohan Singh Josh, \textit{Baba Sohan Singh Bhakna: Life of the Founder of the Gadar Party}, p. 26 ;H.K. Puri, \textit{Ghadar Movement-Ideology Organization Strategy}, p. 69 and Bhai Paramanand, \textit{The Story of my life} (English rendering), the central Hindu Yuvak Sabha, Lahore (1934), p.62, quoted in Gurdev Singh Deol, \textit{The Role of The Ghadar Party in the National Movement}, p. 57
weekly paper named “Gadar” in Urdu as well as in Punjabi be started to preach revolutionary ideas among Indians in order to make preparation for freeing India from British imperialism. The headquarter of the Gadar party was to be called “Yuganter Ashram” which was to be established at Sanfrancisco. The proposal of Hardayal was accepted by the other members.

It was planned also that centers of Indian workers along the river Columbia be visited and organized for accomplishing the purpose. For the establishment of central organization several meetings were held at various places. At each of these places, the whole scheme was explained by Lala Hardayal and three office-bearers were elected- president, secretary and treasurer. For this purpose, on 21st April 1913 a meeting was held at the centre of Bhai Kesar Singh’s lumber mill in Astoria. In which leaders of other branches also participated. The meeting was addressed by Lala Hardayal and other prominent leaders. By this meeting it was decided to set up an organization. The organization was named as “Hindi Association of the Pacific Coast” in short the ‘Hindi Pacific Association. A building was acquired in Wood Street and named

125 Sohan Singh Josh, Hindustan Gadar Party, A Short History, p. 159.
the ‘Yuganter Ashram’. The association decided to issue a weekly paper “the Gadar” which would be published in Urdu, Punjabi, Hindi and other languages. Later this association came to be known as the Hindustan Gadar Party. Baba Sohan Singh Bhakna was the first president of this organization, Lala Hardayal was its secretary; Kesar Singh Thathgarh was vice-president, Pandit Kanshi Ram was treasurer and Harnam Singh assistant treasurer. Sohan Singh Bhakna, Hardayal and Kanshi Ram were elected members of the commission to carry on confidential and secret work of the party.

In various countries branches were opened by Hindi Association of Pacific Coast. In the countries, other than the British ruled, they were working openly but in the British ruled countries, these were working underground. Asian Headquarter was at Thailand (Bangkok). Other branches were at Panama, Argentina, Brazil, Manila, Shanghai, Japan, Italy, France, Germany,

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129 Sohan Singh Josh, Hindustan Gadar Party, A Short History, p. 161
130 It was further decided that the numbers of the Party should work with a sense of sacrifice and economy. The party workers working in the office were to be without pay only to be given free clothes and food. The objectives of the Gadar movement was to make India free from Britishers, by violent means, to establish a system of self Government in India based on the principles of liberty, equality and fraternity and to work for a social order securing the greatest good of the greatest number. The slogan of this organization was “Bande Matram” See for details, Proceedings Home Political, (A) June 1914, No. 43-45 (N.A.I.); Bhagat Singh Bilga, Gadar Lehar De Unfole Varke, p. 29 and Sohan Singh Josh, Hindustan Gadar Party, A Short History, p. 161.
Afghanistan, South Africa, London, Canada, Australia, Ethiopia, Singapore, and Hong Kong.\textsuperscript{131}

After the party was formed, the work did not start immediately. The workers went back to their jobs and Lala Hardayal left for California. For some time the paper was also not published. Sohan Singh Bhakna wrote to secretary (Lala Hardayal) asking for reasons of delay in publishing the paper. He replied that he was not keeping good health and a new man may be elected in his place.\textsuperscript{132}

The first issue of the paper Gadar stated the objectives of the party in the following terms

\begin{quote}
"Today, there begins in foreign lands, but in our country’s language, a war against the British Raj… What is our name? Gadar. What is our work? Gadar. Where will Gadar break out? in India. The time will soon come when rifles and blood will take the place of pen and ink."
\end{quote}\textsuperscript{133}

\begin{flushright}
\textsuperscript{131} Wadhwa Singh, \textit{Introduction to the Sikh Temple}, 1983, p. 89. Ultimately, the first issue of the Urdu Gadar Newspaper published on 1 November 1913 and later many other languages the largest issue was in Gurmukhi. Lala Hardayal was its editor. It was cyclostyled by Kartar Singh Sarabha and Raghibar Dayal Gupta. After some time Harnam Singh, Pandit Jagat Ram, Prithvi Singh, Amer Singh, Pooran Singh, Sohan Lal Pathak Ram Chand etc. joined the press and Gadar staff. The starting of Gadar Newspaper was a big event in the history of freedom struggle in India. It was a clarion call for revolution. See in details, \textit{Proceedings Home Political}, (A), January 1914, No. 42-43.(N.A.I.); \textit{Lahore Conspiracy Case No. 7}, Judgement dated the 13th September 1915 Part III, A (1) The Beginning of Conspiracy and war p.4; \textit{Proceedings Home political}, (A), October 1915, No. 91 (N.A.I.); and Sohan Singh Josh, \textit{Hindustan Gadar Party, A Short History}, p. 161.

\textsuperscript{132} \textit{Proceedings Home Political (Deposit) October}, 1915, No. 43 (N.A.I.) and \textit{Gadar}, November 1, 1913; quoted in Khushwant Singh, \textit{History of the Sikhs, Vol. II}, p. 177.

\textsuperscript{133} \textit{Proceedings Home Political (Deposit) October}, 1915, No. 43 (N.A.I.) and \textit{Gadar}, November 1, 1913; quoted in Khushwant Singh, \textit{History of the Sikhs, Vol. II}, p. 177.
The paper was being sent free of charge to anybody who wanted it. The newspaper was being sent in bundles among Indian settlers in Canada, Japan, the Philippines, Hong Kong, China the Malaya States, Singapore, British Guiana, Trinidad, the Honduras, South and East Africa- infact in every country in the world where there were Indians. Thousands of copies were also sent to India.\textsuperscript{134}

The newspaper read in groups and by individuals and whenever, it was received and read, there arose skeleton organizations and spontaneous work began for the freedom movement of India. Before the starting of Gadar Newspaper, other papers outside India were also carrying an agitation and their readers were doing organizational work openly or secretly on a small scale. The main purpose of Gadar paper was to appeal to the Indian people and soldiers of the British Army whenever they were and influence them to revolt against the British rule.\textsuperscript{135}

Wherever, this paper reached it brought a revolutionary transformation in the minds of overseas Indians. This instilled a revolutionary spirit in Indians abroad and prepared them for armed national revolution for achieving independence. The demand for Gadar increased every day.\textsuperscript{136}

\textsuperscript{134} Proceedings Home Political, (A) Secret, September, 1914, No. 210 (N.A.I.) and Khushwant Singh and Satinder Singh, Gadar 1915- India's First Armed Revolution, p. 20.

\textsuperscript{135} Sohan Singh Josh, Hindustan Gadar Party, A Short History, p.170.

\textsuperscript{136} Gurcharan Singh Sainsara, Gadar Party Da Itihas, p.97.
The Gadar spread the ideas among Indian immigrants and they started to organize themselves under the flag of the Gadar. Gurdwaras in Canada, U.S.A. Shanghai, Hong Kong and Singapore became the centers where Gadar poems were recited and discussions were held on political problems after the evening prayers.\textsuperscript{137} The Government was seizing the copies under the sea customs act and confiscating them not only in India but in all its colonies. But Government did not get success completely in this even in India up to January1914.\textsuperscript{138} Apart from the Gadar, Hindi Association published some other literature in the form of booklets that had been issued from time to time.\textsuperscript{139}

The Gadar Party (Hindi association of Pacific coast) progressed very well during the little period and its political influence was increasing day by day. More and more workers were joining the Gadar Movement and contributing liberally towards its funds to advance the revolutionary cause. The revolutionary awakening among the Indians disturbed the British authority very much. The authority thought the real man behind these

\textsuperscript{137} Khushwant Singh, and Satinder Singh, \textit{Ghadar 1915- India’s First Armed Revolution}, p.21
\textsuperscript{139} The Yugantar Ashram published a certain number of pamphlets and leaflets. The most important of these were; (I) \textit{Gadar di Goonj}, (II) \textit{Ilan-I-Jang}, (III) \textit{Naya Zamana}, (VI) \textit{The Balance Sheet of British Rule in India}. For details see, F.C. Isomonger and J. Slattery, \textit{An Account of the Gadar Conspiracy Report 1913 -15}, p.33
revolutionary activities was only Hardayal who was running the party. If he was removed from the scene, things would settle down to normally they thought. “Take off the head and the body will fall to the ground” that was its philosophy they maintained.\textsuperscript{140} For this purpose the British authorities pressurized the American authorities to issue a warrant against Hardayal to deport him from U.S.A. The blame on Hardayal was that he delivered a lecture against the Russian tsar about three years ago that was dug up by the authorities to blame under the U.S.A. law.\textsuperscript{141} On the base of this blame Lala Hardayal was arrested by the U.S. authorities on 25 March\textsuperscript{142} and then was released on a bail of $ 1000 and ordered to appear before a court on 10 April 1914.\textsuperscript{143}

Leaders of Hindi association called a meeting and discussed the Hardayal's case. They all advised that Hardayal should leave America as there might be possibility of his deportation or handing him over to the British Government. The central committee of the party directed that he should jump bail and go to Switzerland.\textsuperscript{144}

\textsuperscript{140} Sohan Singh Josh, \textit{Hindustan Gadar Party, A Short History}, p. 178.
\textsuperscript{141} Gurcharan Singh Sainsara, \textit{Gadar Party Da Itihas}, p. 104.
\textsuperscript{144} Hindustani- April 1914, edition I, Paper No, 4, p.2 ; quoted in Gurcharan Singh Sainsara, \textit{Gadar Party Da Itihas}, p. 104.
After the departure of Lala Hardayal, Bhai Santokh Singh took his place. He was appointed as the General Secretary of the party. He was an intelligent, educated and a great revolutionary. Through him the Gadar Party took on a real revolutionary role. The commission of three members was also reformed by Sohan Singh Bhakna consisting of himself Santokh Singh and Kanshi Ram. Kanshi Ram was posted as incharge of Gadar press. Harnam Singh Kotla, Kartar Singh Sarabha, Student Niranjan Das were appointed on the editorial board of the Gadar weekly. They did not feel any difficulty at the work and felt no vacuum in the leadership. The work of the party began with a new speed and sweep. According to the Baba Sohan Singh, leadership became more collective and democratic after Hardayal’s disappearance.

The absence of Hardayal from Sanfrancisco did not affect the work of party. Instead, the arrest and deportation of Hardayal gave fresh incentive to the revolutionary movement. A message of defiance to the British Government which was believed to have been primary concern in the matter was published in the next issue of the Gadar.

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146 Heritage No. 4, p.29, Harnam Singh’s statement, pp. 62-63.
Baba Sohan Singh Bhakna gave up his job and came to devote his whole time for the party work at centre. Maulvi Barkatuallh from Japan and Bhagwan Singh from Philippines also came to join the Ashram, Sham Lal Pathak, Pritihvi Singh, Kartar Singh Sarabha, Harnam Singh and other inmates worked zealously in the press and carried on other activities of the Ashram.\textsuperscript{148} For the realization of their objectives, the Gadrities started activities. The Gadar party decided upon a programme of giving military training to Indian immigrants in the U.S.A. especially Indian students. The role marked out for the students in the plans of the Gadar party was considered quite important.\textsuperscript{149} The party sends the students to join military courses and learnt the skill and tactics of war. For this Jatindra Nath Lahori went to Chicago University for learning the technique of bomb making and to destroy the roads, railway lines and bridges. D. Chenchiah joined the college of agriculture, Logan, where he joined the cadre course and learnt the art of guerrilla war.\textsuperscript{150}

Bhai Balwant Singh the second and Banta Singh Sanghwal were sent to Punjab to provide information about the circumstances of Punjab for starting the work there. Kartar Singh

\textsuperscript{148} Bhagat Singh Bilga, \textit{Gadar Lehar De Unfole Varke}, pp. 31-32.
\textsuperscript{149} Gurdev Singh Deol, \textit{The Role of The Ghadar Party in the National Movement}, p. 79.
\textsuperscript{150} Gurcharan Singh Sainsara, \textit{Gadar Party Da Itihas}, p.110.
Sarabha was sent to East Coast of America to learn the flying of planes. He entered in a company of aeroplanes of New York. He finished his work.\textsuperscript{151} Master Udham Singh Kasel, who had worked in the artillery side in Hong Kong army and learnt the art of using artillery, was fixed to teach a group in the use of different kinds of weapons.\textsuperscript{152} Baba Harnam Singh of Kotla Naudh Singh village began to learn how to make a bomb from a British friend. While he was doing this, a bomb burst in his hand and he lost one of his arms and after that he comes to be known as Tundilat.\textsuperscript{153} These trained youth were to be sent India where they were to work among the troops, preparing them for revolt up to the outbreak of the world war. At the end of 1913, fifty students and intellectuals had been sent by Hardayal and his comrades to work and lay the base for future activity in India.\textsuperscript{154} The main objectives of them were the seduction of Indian troops of young students and villagers, the founding of secret societies, the propagation of seditious literature, and union with foreign enemies of the British, the procuring of arms, the manufacture of bombs etc.\textsuperscript{155}

\textsuperscript{151} Statement of Baba Harnam Singh Tundilat and Baba Sohan Singh Bhakna, quoted in Gurcharan Singh Sainsara, Gadar Party Da Itihas, p. 110.
\textsuperscript{153} Statements of Baba Harnam Singh Tundilat and Baba Sohan Singh Bhakna, quoted in Gurcharan Singh Sainsara, Gadar Party Da Itihas, p.111.
\textsuperscript{154} Bhagat Singh Bilga, Gadar Lehar De Unfole Varke, p. 49.
\textsuperscript{155} Gurdev Singh Deol, The Role of The Ghadar Party in the National Movement, p.81.
The Gadar Party progressed very well day by day. Then an incident took place which drew the attention of the world to the plight of Indian immigrants in Canada; this was the arrival of the Kamagata Maru ship in Canadian waters.

Although, the voyage of the Kamagata Maru was not indirect relationship with Gadar movement. But Komagata Maru voyage was a continuation of the struggle of the Indian residents in America and Canada to travel to and reside in any part of the British Empire. Because immigration laws were passed by the Canadian Government to prevent Asiatics from entering Canada which affected the Indians most. The situation took a more serious turn, when on the 17th October 1913 fifty six Indians arrived at Victoria on S.S. Panama Maru ship of the Osaka Shosen Kaisha (Victoria). Investigation by the immigration officials was made in Camera on board of the Panama Maru. Only seventeen were allowed to land, though all of them had come by the most direct route. Again 39 deportations were issued.\textsuperscript{156} To fulfill the immigration restriction of Canadian Government, a ship took on charter (lease) by Gurdit Singh, which was named as the Kamagata Maru. Gurdit Singh thought of jumping the restriction of

\textsuperscript{156} Gurdev Singh Deol, \textit{The Role of The Ghadar Party in the National Movement}, p. 86.
continuous journey clause by chartering a special ship that would take Indian emigrants from Calcutta to Vancouver by direct tickets. His stated objective was to help his compatriots, for ‘I could not bear the troubles of those peoples’ and to serve what he described as his ‘trade interests’ as well.

The Komagata Maru Ship was hired on a time-charter and started off from Hong Kong on 4 April 1914 with 105 passengers on board. During the journey other passengers joined at Shanghai, Moje and Yokohama. When it reached Victoria on 23 May, it had on board 376 passengers. Except for 21 Punjabi Muslims, practically all of them were Sikhs. During the journey few leading revolutionaries of Gadar orientation met Gurdit Singh. On the way they were supplied with copies of the Gadar at various ports. Among these revolutionaries were Bhagwan Singh, Maulvi Barkatuallah and Balwant Singh, they were active members of Gadar movement. When the ship arrived in Vancouver, where a whirlwind campaign was already afoot to deport them back to Hong Kong. No Punjabi or Sikh was allowed to go near the Komagata Maru or to talk to the passengers abroad and enquire of them if they could be helped in any way.

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Leading Indians in Vancouver formed a ‘Shore committee’, with Hussain Rahim, Sohan Lal Pathak and Balwant Singh as leaders for the protection of passengers. Funds were raised and protest meetings held both in Canada and the U.S.A. Sikh labourers in Canada raised $ 22,000 to pay for the charter. They appealed to the Canadian people and Government for justice, sent telegrams to India and England. At one of the meetings held at Dominion Hall in Vancouver, it was resolved that if the passengers of ship were not allowed to land they should follow them to India and start the rebellion with their help.161

The “Shore Committee” of Vancouver Sikhs took the case of the Kamagata Maru to court. Strict watch was kept by the Government boats all around the ship. By name Even Bird, the lawyer of Indians was not allowed to see and take counsel with his clients. On 7th July the full bench of the Supreme Court gave its judgment that the new order in council had no authority to interfere with the decisions of the immigration department.162

161 Proceedings Home Political,(B) May 1917, No. 342- 343, p. 149 (N.A.I.). That finished their fond hopes of entry to the land of their dreams. The next step was to order the Kamagata Maru to clear itself out of Canadian waters. But the angry passengers took control of the ship from its Japanese captain and after some time they agreed to leave on the condition that they should be supplied with provisions for the return journey. But according to Government order, an armed Canadian police force of 120 men, accompanied by Mr. Stevens, M.P., abroad the tug-boat Sea Lion tried to take over the Kamagata Maru. The passengers beat back the police men by rock coal and Staves made out of driftwood. After its failure on the night of July 21, the Rainbow ‘worship’ with one hundred and fifty blue jackets on the board slipped into the Burrard inlet and dropped anchor alongside the Kamagata Maru. Next morning when the passengers woke up, they found the Rainbow’s two six inch and six 4 inch guns trained on them. See for details also, Gurdit Singh, Zulmi Katha, Gurumukhi, Bhai Rai Singh, Calcutta, n.d., pp. 80-105; Khushwant Singh and Satinder Singh, Ghadar 1915: India’s First Armed Revolution, p. 28 and Gurdit Singh, Voyage of Kamagata Maru, First edition, Calcutta, n.d., p. 107.
The commander of the force sent a message, “Leave our Shore, you uninvited Indians or we fire”. The reply of the passengers was “if Canada Government will allow us to provisions the ship then we will go, otherwise fire we prefer death than on the high Seas”. The situation in the city of Vancouver was very tense and distraught. There was great excitement and tension between the Hindus on one side and the white Canadians on the other. During these circumstances Canadian Indian assembled in Gurdwara at Vancouver on the evening of the 21st July, 1914, passed a resolution and took a solemn vow, that if the ship was fired at, they would set fire to the city of Vancouver. No passengers were allowed to land at places from where they had boarded it earlier. The Indian Government felt that ‘this temper had been greatly aggravated by direct revolutionary influences’. The Indians at Vancouver had made great efforts to supply them with some pistols and ammunition abroad. But their efforts had not

164 After this decision of the Indians, the Canadian Government and officials changed their mind and approached the Hindus on shore to get their help to persuade the Kamagata Maru passengers to leave the harbor peacefully and go back. On the 22nd of July, the steamer was fully provisioned. After remaining for two months in Canadian waters the Kamagata Maru started on its return voyage on the morning of 23 July 1914. Its passengers were by this time in a bad temper as most of them had staked all their possessions on this venture. The Ship had not yet touched Yokohama when the world war broke out, and the British Government of India had passed the ingress ‘ordinance empowering itself to restrict the liberty of anyone entering India after September 5, 1914’. For further details see, *Proceedings Home Political*, (A), November, 1914, No. 97-177 (N.A.I.); Gurdev Singh Deol, *The Role of The Ghadar Party in the National Movement*, p. 93 and Sohan Singh Josh, *Hindustan Ghadar Party, A Short History*, p. 152.
succeeded. Gyani Bhagwan Singh states that he had brought 270 pistols with 500 cartridges each from the U.S.A. in order to deliver to members of the party traveling by the Kamagata Maru in Japan. The pistols were delivered through Baba Sohan Singh Bhakna at Yokohama.\textsuperscript{166} In Yokohama, Gurdit Singh received a letter from Hong Kong’s Government that no passengers were allowed to land at Hong Kong and Singapore. The ship reached Kobe on 21 August where it got fresh provisions for the passenger. Here Gurdit Singh warned his passengers not to have anything’s objectionable on them. He urged upon them to throw overboard any revolutionary literature or weapons they were carrying with them because searches were likely to be made in Calcutta and they should be prepared.\textsuperscript{167} The ship left Kobe and reached Calcutta via Singapore, where it reached on the night of 29\textsuperscript{th} September. The police searched the ship and the passengers but found no arms. From here the passengers were ordered to board a train which was to carry them to Punjab. The Sikhs refused to obey and left the ship in a procession, carrying the ‘Guru Granth’ in their midst. Provocation by the police resulted in fracas at Budge-Budge and

\textsuperscript{166} Interview by the writer with Gyani Bhagwan Singh of village and post office Wrang District Amritsar, Punjab dated the 18th March, 1961, quoted in Gurdev Singh Deol, \textit{The Role of The Ghadar Party in the National Movement}, p. 93.

then troops opened fire. In the result 2 Europeans police offices, 2 Punjab police officers, 2 Indian residents of Budge-Budge and 20 Sikhs were killed and 6 Europeans and 5 Punjab police officers, 1 villager, together with 22 Sikhs and 1 Mohammedan from among the Ships were injured. In connection with this occurrence 211 persons were arrested, while 28 (including the leader Gurdit Singh) escaped.\footnote{Proceedings Home political, (B) January, 1915, No.211-214 and (B) March, 1915, No.1-13 (N.A.I.).}

This incident helped the Gadar movement in yet another way also. Some of the passengers of the ship turned Gadrities after the incident, among whom was specially Baba Gurmukh Singh who worked in the Gadar Party in India in later years.

When the Kamagata Maru was between Canada and India then the First World War broke out on 28\textsuperscript{th} July 1914, while the Kamagata Maru was still on the way to India.\footnote{Sohan Singh Josh, Hindustan Gadar Party, A Short History, p. 200.} Leaders of the Gadar Party had prepared themselves for the war in Europe. Hardayal had long before perceived that war between Germany and England was bound to come and that would provide a great opportunity for Indians in foreign lands to strike for India’s freedom. After the starting of war, the Gadarities started making preparations for a homeward move through mass meetings and the
Gadar paper. Several meetings which were held on the Pacific Coast side of the U.S.A. were addressed by professor Barkatuallh, Gyani Bhagwan Singh and Ramchand editor of Gadar weekly. The most important ones were those held at Fresno and Sacramento. In these meetings main resolution was passed to rouse the Indian settlers to give up their jobs and return to India to liberate their motherland. Men were exhorted to volunteer for revolutionary service and funds were collected to pay off their passage and arms. To fulfill these objects, various men immigrants enlisted rushed to catch boats leaving for India. A large number of them gathered at the Yunganter Ashram to know about the future course of the Gadar party. (A few among them secured passages immediately and proceeded to India in advance) Kartar Singh Sarabha was one of those who left early by the Nippon- Maru and arrived in Colombo on 15 or 16 September and Sohan Singh Bhakna had followed the Kamagata Maru to India. In their absence, the control of the party in California fell to Ram Chandra.

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170 Proceedings Home political, (B), December, 1914, No. 218-22 (N.A.I.).
172 The main objects of Gadrity were as the sedition of Indian troops, the massacre of all loyal subjects and officials, the setting up of a revolutionary flag, the breaking of jails, the looting of treasuries, the sedition of youths, the propagation of seditions literature, union with foreign enemies, the commission of docaities, the procuring of arms, the manufacture of bombs, the foundation of secret societies, the looting of thanas, the destruction of railways and telegraphs and the seduction of villagers. See for details, Proceedings Home political, (A) October, 1915, No. 91 (N.A.I.).
173 Khushwnt Singh and Satinder Singh, Ghadar 1915- India’s First Armed Revolution, p. 35.
174 Jagjit Singh, Gadar Party Lehar, p. 79.
And the British Columbia Indians were not lagging behind their American brothers. S.S. Mexico Maru left Victoria about the same time with a number of Indians for Hong Kong and S.S. Canada Maru took 30 to 40 Gadrites from Vancouver on its way to India.175

The first group of the 60 to 70 revolutionaries sailed from San Francisco on 29 August by the S.S. Korea. Ram Chandra, Bhagwan Singh and Santokh Singh came to see off the emigrants. Ram Chandra addressed them in the following words: “your duty is clear. Go to India. Stir up rebellion in every corner of the country. Rob the wealthy and show mercy to the poor. In this way gain universal sympathy. Arms will be provided for you on arrival in India. Failing this, you must run sack the police stations for rifles. Obey without hesitation the commands of your leaders”.176

Thus the revolutionists returned to India by the ships named Kut Sang, Mansang, Lama, Nippon Marru, Tosha Maru, Lai Sang, Korea and Moshima Marru177, Yet Sang, Nam Sang, Foo Shing, Kwang Sang, Hang Sang178 in order to get India liberated.

On their way, a large number of Gadrites coming from Canada, the U.S.A., Hong Kong, Shanghai, China, Straits

settlement, Borneo, Japan and Philippines to India, and they made it a point to make contacts with any Indian troops that happened to be serving abroad.\textsuperscript{179} Some of them tried to secure arms from the ports where their ships touched. At Yokohama, Rama Rakha and Amer Singh left the ship and tried to get arms.\textsuperscript{180} They spent most of their time to read the ‘Gadar literature’. Thus, at Hong Kong contacts was made with the 26\textsuperscript{th} Punjabis regiment at Singapore, with the Malaya States Guides and at Penang, with the unit of Sikh Sepoys.\textsuperscript{181}

The exact number of the Gadrithes who returned to India, there were different of opinions and even Government records are not complete in this regard. Because up to October 1914, the Government had no check on the entry of Indians via Ceylon. But according to the trail court of the Second Lahore Conspiracy case since the Kamagata Maru incident till 1915, not less than 6000 Indians returned to India.\textsuperscript{182} According to O’ Dwyer, during the first two years of the war the number of Indians who returned to India was eight thousand.\textsuperscript{183} The Government of India was prepared for them. On the basis of this communication an ingress ordinance

\begin{itemize}
\item \textsuperscript{179} Khushwant Singh and Satinder Singh, \textit{Ghadar 1915- India’s First Armed Revolution}, p. 37.
\item \textsuperscript{181} Khushwant Singh and Satinder Singh, \textit{Ghadar 1915- India’s First Armed Revolution}, p. 37.
\item \textsuperscript{183} Micheal O’ Dyer, \textit{India as I Knew It: 1885-1925}, Constable and Co., London, 1925, p. 196.
\end{itemize}
India was issued on 5th September 1914, which empowered the Government to restrict the movement of persons entering India whether by sea or land in order to protect the state from danger of anything prejudicial to its safety, interests or tranquility.\(^{184}\)

Almost all leaders of Gadrities were arrested. Sohan Singh Bhakna, Bhai Jawala Singh, Kesar Singh, Harnam Singh, Jagat Ram and many other detained on landing. Some Gadrites such as Kartar Singh Sarabha, Kanshi Ram and V.G. Pingle had escaped the Government’s dragnet.\(^{185}\) According to the Lieutenant Governor of Punjab, out of 3125 emigrants who had passed through the hands of the police at Calcutta and Ludhiana up to the end of February 1915, among them 189 had been interned and 704 restricted to their villages\(^{186}\) and the remaining were discharged. According to Sir Michael O’ Dwyer “out of eight thousand, who returned in the first two years of the war some four hundred who interned in jail two thousand five hundred were restricted to their villages”.\(^{187}\)

On their arrival in India the Gadrites found that political situation was not suitable for revolutionary activities, because the

\(^{184}\) _Proceedings Home Political_, (A), September, 1914, No. 211-224, p. 17 (N.A.I.).

\(^{185}\) Sohan Singh Josh, _Hindustan Gadar Party, A Short History_, p. 204.

\(^{186}\) _Proceedings Home Political_, (B) December, 1914, No. 278-82 (N.A.I.).

\(^{187}\) Micheal O’ Dwyer, _India as I knew It: 1885-1925_, p. 196.
political movement in India was at the lowest ebb. Whatever political, social or religious activity was there it came to stop due to the start of the world war. The political climate in the country was marked by professions of loyalty, all out effort in the service of the empire, and a stoic indifference to political ideas. Their fellowmen in Punjab considered the Gadrities to be crazy. Gadrities wanted to find the vast majority of people of India for revolution, but in India all people fully supported the Government, completely satisfied in spite of the unhappy situation of country and there was the no spirit of revolt anywhere. Mahatma Gandhi and even radicals such as B.G. Tilak and other political leaders were giving full support to the British in the war. They began to pray to God shamelessly in temples, mosques and Gurdwaras to shower victory on the British enslavers by the Pandits, Mullahs and Sikh priests. The Chief Khalsa Diwan, which was the prominent party of Sikhs declared that the Gadar revolutionaries were not Sikhs at all, they were apostates or (thugs), thus throwing them outside the pale of Sikhism. This was the real situation and climate in Punjab when the Gadarities returned from America, Canada and other countries.

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They could not hope to get much response from the people and leaders.

Despite the best efforts of the Government, their security measures were not always successful and one thousand of these by the end of December 1914 managed to reach the Punjab undetected.\(^{191}\) They were like Kartar Singh Sarabha, Nidhan Singh Chugha, Harnam Singh Tundilat, Bhagat Singh alies Ganda Singh Kacharbhan, Parmanand Jhansi, Arur Singh, Jagat Ram Hariana, Prithvi Singh Lalru, Gajjan Singh Bhikhiwind, Jagat Singh and Prem Singh village Sur Singh, Hafiz Abdullah of Jagraon, Jewan Singh Daulesinghwala, Jawand Singh, Bir Singh Bahowa, Pandit Kanshi Ram and V.G. Pingley.\(^{192}\) After reaching the Punjab, they set themselves to act. In the beginning a committee was formed. Kartar Singh Sarabha, Bhai Nidhan Singh Chugha, Pandit Jagat Ram, Bhai Prithvi Singh Lalru, Bhai Banta Singh Sangwal, Bhai Rur Singh Churchak were the prominent member of this committee. After some time Pandit Kanshi Ram and V.G. Pingley were involved in it.\(^{193}\) The plans of the Gadar Party were to murder the of Government officials and their stooges; braking open jails to


\(^{193}\) *Proceedings Home political*, (A) June, 1915, No. 345-68 (N.A.I.).
free the political prisoners and others; making of a revolutionary flag; looting of treasuries and police ports and getting money through _dacoities_; setting up a Gadar type press and paper; procuring of arms and manufacturing bombs; destroying railway and telegraph lines; getting people, especially the youth to participate in the revolution etc.\textsuperscript{194} In the starting, meetings were held at different places for chalking out the plan for revolution. The important meeting held at the annual Sikh Fair at Khasa (Amritsar) was attended by several workers of party. In this, meeting the decision was taken that a general out break should take place on the 15\textsuperscript{th} November 1914.\textsuperscript{195} For this Gadrities expected arms from abroad. But arms did not arrive, then the expected the outbreak was postponed.

After that a plan was made to attack the military arsenal at Mian Mir with the help of soldiers and for a general rising. Subsequently another plan was made by what was described as the Majha Jatha, Consisted of affecting a mutiny in the 23\textsuperscript{rd} cavalry at Lahore cantonment and the declaration of a rebellion on 26 November.\textsuperscript{196} But these plans did not get success. During this period, the Gadrities made contacts with Bengal Revolutionaries

\textsuperscript{194} Sohan Singh Josh, _Hindustan Gadar Party, A Short History_, p. 212.
and terrorist organizations in the other parts of the country. According to police report on the internal situation for the month of March, 1915, he acted as a link between the Bengali anarchists and the Punjabi agitators.\textsuperscript{197} In the beginning Saynal was sent to Punjab from Rash Behari Bosh for giving information about of Punjab’s circumstances. On his arrival he made a favorable report to Rash Behari Bose. In January 1915, Rash Behari Bose arrived at Amritsar and took over the general direction of the revolutionaries. Their chief liaison with the Punjabis was through the youthful Kartar Singh Sarabha. After spending a fortnight in Amritsar he shifted his headquarters to Lahore.\textsuperscript{198}

Soon after Bose’s arrival at Amritsar, he organized the work of the Gadar Party and brought it under centralized control. He decided to concentrate all the power of Gadrities in the Punjab. He established the controls headquarter of party at Lahore and the party propaganda was henceforth directed from here. Besides this local centers were also established, as in Majha Dadehar, Jhar Sahib and Sur Singh, in Malwa Lohatwadi and Dhudike and in Doaba Sangewal and Binjhu Singh Dera near Pindori Ladha Singh. And also Bhai Parmanand’s shop at Lahore and for meeting Army

\textsuperscript{197} Proceedings Home Political, (B), April, 1915, No. 412-15, (N.A.I.).
\textsuperscript{198} Khushwant Singh and Satinder Singh, \textit{Ghadar 1915- India’s First Armed Revolution}, p. 42.
Jawan Madan Singh’s carpentry shop in Mianmeer was prominent centers.\textsuperscript{199} The emissaries sent by Bose to a number of Indian army units from Bannu in North-West to Lucknow and Faizabad in united provinces reported back by 11 February 1915.\textsuperscript{200} He pinned his hopes on the defection of the troops, of which some men of the 23\textsuperscript{rd} cavalry posted at Mian Mir cantonment, 26\textsuperscript{th} Punjabis posted at Ferozepur and 28\textsuperscript{th} pioneers and the 12\textsuperscript{th} cavalry posted at Meerut had agreed to mutiny.\textsuperscript{201}

Meanwhile Gadrities had also taken to commission of \textit{dacoities} for the purpose of raising money for the purchase of arms for themselves. Formation of the commission of \textit{dacoities} was not a part of the programme of Gadar Party in the beginning. But we should not forget that any and every weapon is moral and lawful in the struggle against slavery. When the promises of arms and ammunition did not come from America, then the Gadrities decided to commit \textit{dacoities} to get money to carry on the struggle against slavery. For this purpose their target was big money-lenders and loyal agents of the British Government, who were enemies of the poor people.\textsuperscript{202} But first important \textit{dacoity} was committed on 23\textsuperscript{rd} January, 1915 at Sahnewal in Ludhiana District. A group of nine

\textsuperscript{199} Gurdev Singh Deol, \textit{The Role of The Ghadar Party in the National Movement}, pp. 117-118.
\textsuperscript{201} Khushwant Singh and Satinder Singh, \textit{Ghadar 1915- India’s First Armed Revolution}, p. 42.
\textsuperscript{202} On the 24th and 25th December 1914 \textit{dacoities} were committed at Pharala and Karan (Jallandar District). The Jewellery worth Rs. 100 from Pharala and Jewellery and cash worth Rs. 2000 from Karan were removed. See also, \textit{Proceedings Home Political}, (B) December, 1915, No. 22 (N.A.I.).
or ten persons attacked the place. Second dacoity was committed on 27th July 1915 at Mansuran village. After it, a dacoity at Jhanir was committed in two houses of money-lenders. The silver loot came to some 16 seers (K.g.) and the gold about seven tolas. The loot ornaments was estimated at Rs. 1000.

On the night of 2nd February 1915, a group of revolutionaries armed with bombs, revolvers and axes attacked the house of a Shaukar at Chabba in Amritsar District. Besides these, some minor dacoities were also committed. With regard to the dacoities, the trial court of the first Lahore conspiracy case stated in detail. In spite of these the activities of Gadrities can be placed under the various categories like the ones among the people and the

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204 A group of Gadrites attacked the house of a wealthy money-lender, with weapons. After looting the house they reached his shop and carried on this process by looting the shop of other money-lenders. A number of villagers assembled to whom Kartar Singh addressed, saying that they ware collecting money to turn out the Britishers. The booty with which they made here has been valued at Rs. 22,000. For further detailed see, Proceedings Home Political, (B), April, 1917, No. 53 (N.A.I.) and Jagit Singh, Gadar Party Lehar, p. 105.
206 The owner of the house was murdered in the attack and ten villagers wounded. The booty in this case amounted to Rs. 18000. But a very ill-planned and crudely operated dacoity appeared which upset the plans. Because while leaving they were chased by the villagers. There was a serious hand to hand fight. During this fight two Gadrites, Ram Rakha and Waryam Singh Amli were killed by their own bombs and a few other were injured. Kala Singh was captured by the attacking mob. This event was a great setback to the freedom movement. On the 3rd of February 1915 a dacoity was committed by Gadrities at Rabbon Unchi in Ludhiana District. The estimated value of jewellery taken over was Rs. 3000 and the cash Rs. 1198. See for further details, Proceedings Home Political, (B), April 1917, No. 53 (N.A.I.); Sohan Singh Josh, Hindustan Gadar Party, A Short History, p. 216; Proceedings Home Political, (B), May 1917, No. 342-43 (N.A.I.); and T.R. Sarreens,, Selected Documents on the Gadar Party, Mounto Publishing House, New Delhi, 1994, p. 79.
students, use of revolutionary literature, collection of arms and ammunition and work outside the Punjab.

Before fixing the date of insurrection and actual implementation of the plan, comprehensive preparations had been made. The troops at several places were sounded about their readiness for action. After this information, on 21st February 1915 was initially selected as the date for the rising by the Gadrities. After the date of the uprising had been fixed, messengers were sent to the various cantonments and a declaration was prepared. The Gadrities were to equip themselves with bombs and handgrenades. Bomb factories were set up at Amritsar, Jhabewal for the preparation of materials for bombs under the supervision of an ex-chemist Dr. Mathura Singh Kohli. After some time, it was removed to Lohatbadi in Nabha state.\textsuperscript{207} The revolutionaries were supplied with instruments to cut telegraph wires and derail railway trains. A tricolour flag was made by the Gadrities and its colours were yellow, red and green,\textsuperscript{208} more copies of Ilan-i-Jung and Gadar Sandesha were published for distribution. These materials were given to Gadar workers who were to lead the groups in and outside the Punjab. Some more material was sent to rural assembly

\textsuperscript{207} Proceedings Home Political, (A), October, 1915, No. 91 (N.A.I.).
\textsuperscript{208} Ibid.
constituencies. The Slogan “Maro Ferangi Ko” (Kill the English) was also decided upon.\textsuperscript{209} Now the Gadar Party was all set for the final operation fixed for 21\textsuperscript{st} February 1915.

On the other hand, the Government agencies were not in the dark about the matter. At that time, the Punjab police had possessed some clues from Chabba \textit{dacoity} about the doings of the Gadar revolutionaries. K.B. Liaqat Hyat Khan, Deputy Superintendent of police, Amritsar, came to know that Mula Singh was concerned in that \textit{dacoity} and this was the work of revolutionaries. Through Bela Singh Zaildar he engaged a person named Kirpal Singh on the 9\textsuperscript{th} February for getting and supplying information of the acts and plans of the Gadrities.\textsuperscript{210} Kirpal Singh was a success to enter the inner circle of the Gadrities. He learnt that the rising had been fixed for the 21\textsuperscript{st} February\textsuperscript{211}. Because he was sent to get men from the 23\textsuperscript{rd} cavalry, on 15\textsuperscript{th} February for rising to Mian Mir, but he went to railway station to meet the police whom he had that day wired from Amritsar.\textsuperscript{212} He was successful in passing on this information to the police at Amritsar. He was there seen by Nidhan Singh and Mathra Singh that led to his being
suspected and the date for the rising being advanced to 19th February.213 At a time the success was not in store for Gadar leaders as the traitors like Kirpal Singh had entered into the rank of these devoted patriots. The plan was leaked out in advance by these traitors to the British police which defeated the planned attack and also led to large arrests of Gadar leaders from their hideouts and from secret places of operation.214

At 4:30 p.m. on 19th February, a raid on the headquarters by the police meant a haul of leading men as also their paper which led to large scale further arrests of other connected with the plans215.

According to plan at the appointed time on the 19th, the Gadrities under the command of Prem Singh and Jagat Singh assembled near the railway line Lahore. Information of the plot had, however, been received by the officers of the regiment. At seven o’clock in the evening the whole regiment was suddenly ordered to fall-in. Armed British personnel were posted on sentry

213 Gadrities decided to ante-date the rising to the night of 19th February and sent emissaries to various selected centers to inform the change, but information about this date was conveyed to the authorities by a spy Kirpal Singh. For details see, Judgement of the First Lahore Case; Sohan Singh Josh, Hindustan Gadar Party, A Short History, p. 232 and Ravi, Dayal, We Fought Together for Freedom, Oxford University Press, Bombay, 1995, p. 74.

214 S.N. Aggarwal, Heroes of Cellular Jail, p. 133.

215 The seven Gadrities who were arrested from office were: Amar Singh, Hirda Singh Ram Mandi, Balwant Singh Sathiala, Kharak Singh Boparai, and Kala Singh, Jawand Singh, and Gurdit Singh (Sur Singh). See for further details, Sohan Singh Josh, Hindustan Gadar Party, A Short History, p. 233.
duties. Seeing the whole regiment fall-in, the assembled Gadrities realized that the plot had been discovered. Consequently they moved away. Eight sepoys of the 26th Punjabis on the 18th February at Ferozepur, on whom the Gadrities mainly counted, were discharged because of their seditious conduct.

On the 20th February some more patriots, having no knowledge of the raid, came to the headquarters and fell into the hands of the police. They were Parmanand Janshi, Gurmukh Singh Lalton, Inder Singh Bhasin and Kirpal Singh Boparai.216 These raids and arrest of leaders broke the back of the revolution. More and more patriots began to fall into the hands of the police. Now the Gadrities started leaving Lahore in order to escape arrests. The police wanted to arrest the Rash Behari Bose, the master mind of the movement at Lahore, police tried it but he had escaped. Because Kirpal Singh knew only one house, which was at Lahore. He had no knowledge of the other centers. Rash Behari Bose was still in his house in the Gwal Mandi, which was known only to the selected persons. On the 20th night he left for Benaras. Bose did not stay long at Benaras and went to Calcutta from where he landed abroad.217 On the 20th February, early in the morning three

Gadrities Arjan Singh Khukhrana, Harnam Singh Sialkot and Banta Singh Sanghwal were going through the Anarkali Bazar on a *tanga*. On the Other side there was Sub inspector Mohammed Musa and head constable Mohsin Ali Shah, who were on special patrol duty. But after some time, in the Anarkali murder case, they were all hanged. On the 2nd March 1915, Kartar Singh Sarabha, Jagat Singh of Sur Singhwala and Harnam Singh Tundilat were arrested in Shahpur district, where they had gone to influence the *sawars* at the horse run of the 22nd cavalry in which Jagat Singh had himself cooperated with the police. V.G. Pingle who was still planning to lead the 12th cavalry into the insurrection and march to Delhi, was captured on the night of the 23rd and 24th March 1915, in the cavalry lines at Meerut with ten bombs. The Government had taken 63 revolutionaries into custody up to that time while many others went into hiding. The large arrests of Gadrities was a big set back to the movement. Kirpal Singh was awarded twenty-five squares of land in Montgomery District by the

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218 They stopped their *tanga*. Getting suspicious, the sub-Inspector ordered them to lay down whatever they had. Arjan Singh replied: “I give you something,” he took out a pistol and fired at the both officers, wounding the sub-Inspector and killing the head constable. The crowd however rushed forward and captured Arjan Singh by a goonda while he was quenching his thirst at a water pump. The other two managed to escape. Further detailed see, *Proceedings Home Political*, April 1917, No. 53, (N.A.I.).


220 *Proceedings Home Political (B)* April, 1915 No. 412-15, (N.A.I.).
Government for the authority’s help. But the fruits of treasure were short-lived. He was put to death soon after by the Gadrities in his house.\textsuperscript{221}

The Gadar movement was an international movement. It had its branches in Malaya, Shanghai, Indonesia, East-Indies, Philippines, Hong Kong, Singapore, Fiji, Japan, Manila, Burma and other countries. The industrial workers of the world had great sympathy for the Gadar party’s aim. So the activities of the Gadar party were not confined to India, various Gadrities were left at Singapore on their way back to India during October, November and December 1914, after the outbreak of the war, Harnam Singh Rasulpur of Amritsar, Hira Singh of Charar, Mujtaba Hussain were main. They were dropped at Singapore to prepare the India troops for Mutiny.\textsuperscript{222} By their efforts on the afternoon of February 15, 1915, soldiers of the 5\textsuperscript{th} Light Infantry overpower the local reservists, who were on guard duty at the military prison, released the German prisoners who were sailors from the Coal-Tug attached to the Enden and took possession of the fort. The Main leaders of the rebellioners were Jamedar Chisti Khan, Subedar Dundey Khan


and Jamedar Abdul Ali. The mutineers divided themselves into three groups. Finally after two days the mutiny was quelled by the joint efforts of the local militia, the police and the arrival of the British troop, the Cadmus. The Martial Law was declared by the authority. Up to the evening of 17th February more than four hundred rebels had surrendered and till 18th February situation was completely under control.

In the Singapore Gadar eight European officers, one officer’s wife, 9 soldiers and sixteen civilians were killed. The casualties of mutineers could not be counted. According to summary of court martial, 37 men were sentenced to death, 41 to transportation for life and other to varying terms of imprisonment. The condemned men were publicly executed outside Outram Road prison at Singapore.

Indians revolutionaries had active propaganda centers in London, Paris and Berlin for at least a decade before the formation of the Gadar Party. As tension in Europe grew and it became obvious that war would see Great Britain and France lined up

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223 Khushwant Singh and Satinder Singh, *Ghadar 1915- India’s First Armed Revolution*, p. 46.
224 One group was to go to the German internment camp to secure the release of German internals; the second was to assault and capture the house of the colonel; and the third to check and engage any support-force coming from Singapore. See for details Jagjit Singh, *Gadar Party Lehar*, p. 128
226 Ibid.
against Germany, Berlin became the most important centre in Europe for the revolutionaries. In spring of 1914, Hardayal arrived on the scene and apprised his countrymen of the Gadar organization which had by them nearly 10,000 active members, who were ready for service if they could be provided with arms.\textsuperscript{228} The Berlin India committee approached the German Government and succeeded in persuading it to support the Gadar movement. The German were planning against the British even prior to 1914 and anticipated that the Indian revolutionaries would join them against the common enemy.

Soon after the beginning of the war, ‘Indian Independence committee’ under the Virendranath Chattopadhyaya was established in Berlin at the initiative of German foreign office. It was to assist the Germans in making plans and supervising programmes relating in India.\textsuperscript{229} The German group, which helped the Gadar Party in its plan, included the personnel of the German consulates other Germans outside their country and American citizens of German origin who were working according to the instructions of the German foreign office. Bengali revolutionaries, Chandra Kant Chakraborty and Hemendra Kishor, Rakshit worked for the revolution through the German consul at Washington. The

\textsuperscript{228} Khushwant Singh and Satinder Singh, \textit{Ghadar 1915- India’s First Armed Revolution}, p. 48.
German consul at Shanghai was given the general charge of operations in the Far-East, but the active agencies were in Siam, Java and Persia. The participation of the Gadar Party in the German schemes was confined mainly to three projects.

After it, the German planned many other ships to send arms to India, but the failure of the Henry S., the Annie Larsen, the Maverick and conflicts between Indians somewhat cooled them towards the Gadar movement. Their worst experience was, however, yet to come. The German group of revolutionaries did not get success. The ability of the British police and split of the Gadrities became two major factors for the failure of this scheme. Not merely these groups of Gadrities, other groups in Burma, Siam, Egypt, Turkey and Afghanistan had organized different activities for making their motherland free from the British rule. The revolution of the Gadrities was very much international in character. It

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231 One of these related to shipping of arms to destinations in India, the second to develop a base in Siam for military training of Indians for intervention in India and a third one to the printing of anti-British and Pro-Turkish, Pro-German propaganda material for distribution chiefly among British Indian soldiers stationed outside India. In all these projects the Germans were in command and the Gadar men were treated as enthusiastic errand boys to be financed, advised and ordered about. For the fulfillment of these projects were tried many a time by the German group. The first attempt from the United States into India was to struggle arms at Henry S. Ship, which sailed from Manila. But the ship was captured by the British. A Japanese national, Dr. Daus Dekker, who had been taken into confidence by the revolutionaries was arrested at Hong Kong and forced to disclose the code used by the Gadrities. For further details see, *Proceeding Home Political, (A)* February 1916, No. 201 (N.A.I.) ; H.K. Puri, *Ghadar Movement-Ideology Organization Strategy*, p. 105 and Khushwant Singh and Satinder Singh, *Ghadar 1915- India’s First Armed Revolution*, p.49.

becomes obvious from the testimony of witnesses in the conspiracy trials and the text of depositions made by the arrested people that the specific aim of the Gadar revolutionaries was to seize the Suez Canal and reach the West border of India through Persia and Afghanistan, and according to the prosecution Lawyer in the trial of Gadar conspirators, use of Manila, China, Japan and Siam as intermediate base for the purpose of attacking India through Burma and also on the coast of Bengal, particularly around Calcutta.\textsuperscript{233}

Finally, some Gadrities were still out and carrying on their work. The Government was arresting people on the least suspicion. But those who escaped arrest were still active and refused to surrender to the enemy and their’s final aim was the national freedom.\textsuperscript{234}. According to Isemonger and Slattery, “some of the more daring conspirators continued their activities –Prem Singh of Sur Singh and Balwant Singh of Sanghwal succeeded some months later in getting together a formidable gang in Jalandhar and Kapurthala”.\textsuperscript{235} They got together and decided for the next action. Before launching the programmee, it was felt that first

\textsuperscript{233} Khushwant Singh and Satinder Singh, \textit{Ghadar 1915- India’s First Armed Revolution}, p. 50. These were active Bhai Prem Singh Sur Singhia, Bhai Banta Singh Shaghwal, Nidhan Singh Chugha, Arua Singh Chuharchak, Bhai Jawand Singh Nangal Kalan, Bahi Bir Singh Bahowal, Bhai Ishar Singh, Bhai Bhagata Singh Kacharban, Bhai Uttam Singh Hans, Arur Singh, Bhai Buta Singh Akal Garh. See for details Gurcharan Singh Sainsara, \textit{Gadar Party Da Itihas}, p. 223.

scores should be settled with those responsible for the arrests of the Gadrities. Besides planning the death of Kirpal Singh, they planned to bomb the officers’ mess of the 23rd cavalry. They also made a scheme to attack the jails in Lahore, Rawalpindi and Multan to free their comrades who were being kept there and were awaiting their transportation to the Andamans. Dr. Arur Singh had been trained by Dr. Mathura Singh, as to how make bombs and dynamites. Banta Singh Sanghwal, Buta Singh Akalgarh, Jawand Singh Nangal Kalan and Ishar Singh shot dead Chanda Singh Zaildar on 25th April 1915. Attention was now turned to teach a lesson to the like of Sardar Bahadur Rur Singh, Sarbrah of Golden temple. He was the man who declared the Gadar revolutionaries as apostates. Unfortunately, the target was misfired and he escaped. Instead Sardar Bahadur Achhar Singh Jagatpura a staunch loyalist and an associate of Sardar Bahadur Rur Singh was put to death in broad day light by Chanan Singh and Kala Singh. Kapur Singh a Shahukar of Padri Kalan was a police informer. He was the first who gave information to the Government about Jhar Sahib meeting. He was shot dead by Prem Singh Sur Singh and Hardit Singh Dalewal. But all prominent persons of the party were

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arrested one after the other. Thus, ended the second attempt to create a revolution in India.

By the summer of 1915, the Gadar uprising had been virtually smashed. The Gadrites were tried in nine batches in Lahore conspiracy and supplementary cases under the defence of India Act.\(^{238}\) Besides the first Lahore conspiracy case, there were four Lahore supplementary conspiracy cases, two Mandi conspiracy cases, two Burma conspiracy cases, and one Lahore city conspiracy case.\(^{239}\) Besides these cases, other main cases were the Ferushahr murder Case, Anarkali murder Case, Padhri murder Case, Walla Bridge Case, Jagatpur murder Case, Nangal Kalan murder Case, Thikriwala arms act Case and Chawarian and Srigobindpur dacoity Cases.\(^{240}\) “Of 291 Gadrites sent up for trial 42 were sentenced to death and hanged, 114 were transported for life, 93 were imprisoned to varying terms and 42 were acquitted”.\(^{241}\) Another court martial sentenced 18 men to death, of them 12 were hanged

\(^{238}\) Seditio Committee Report, 1918, p. 157; Sohan Singh Josh, Hindustan Gadar Party, A Short History, p. 262.


\(^{240}\) Sohan Singh Josh, Hindustan Gadar Party, A Short History, p. 263.

\(^{241}\) Prominent Gadrites among the ones who were hanged were Kartar Singh Sarabha-an eighteen years old young man, Vishnu Ganesh Pingley, Jagat Singh Sursingh, Harman Singh Sialkot, Bakshish Singh, Surain Singh junior and Surain Singh senior of Gilwali, Banta Singh Sanghwal, Kala Singh Jagatpur, Chanan Singh Lahore, Bur Singh Lahore, Harman Singh Amritsar, Atma Singh Amritsar, Buta Singh Akalgarh, Jawand Singh Nangal Kalan and Sajjan Singh Khukhrena. For further detailed see, Khushwant Singh and Satinder Singh, Ghadar 1915-India’s First Armed Revolution, p. 45 and S.N. Aggarwal, Heroes of Cellular Jail, pp. 76-77.
of 23rd cavalry. These imprisonments crushed the Gadar movement totally.

There were several factors responsible for the failure of the Gadar movement; the foremost was the organizational weakness of the party. Lack of experience was the main reason of failure of movement. Because it had a life of about one year and its secret commission even lesser when it had to issue a call for the action. Its members had no experience of organizing and running a revolutionary movement. The incapacity of the Gadrities to maintain secrecy was another factor. They had to give the widest publicity to their aim of driving out the British from India. The Gadrities came to India by the beat of drum. They started working among soldiers and villagers without caring to maintain even a shadow of secrecy.

According to Sohan Singh Josh lack of money and arms was another factor of failure because when Gadrities came to India then they had a little money and a few arms. Money and arms were to come from Germany in later through the efforts of Gadrities. But they failed to fulfill their efforts. According to Gurdev Singh Deol, bad leadership was another factor contributing to the failure of the

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243 Ibid., p. 55.
movement. The party had few leaders who were capable of running a revolutionary movement. But some of them were arrested immediately on landing on the Indian soil and some of them were sent for working to other countries. After the departure of the original office bearers of the party to India, the charge of party went into the hands of new leaders. These leaders were to provide further guidance, money, arms and ammunition to the Gadrities who had left for India and to keep the organization alive. But they selfishly deviated from the real path.\textsuperscript{245} Opposite role of religious organizations, the tension between the Germans and the Gadrities; the efficiency of the British intelligence service which planted spies in the highest councils of the revolutionaries; the stern measures taken by the Government of India; the brutal methods adopted by the Punjab police which compelled many of the leaders to tell on their colleagues and the Government support by the people against the movement contributed to the failure of the Gadar rebellion.\textsuperscript{246} Even then this great movement left its impact upon the Punjab polity and Sikh and Muslim community.

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