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one subject in any one letter.

In your reply refer to No.

CONFIDENTIAL

Immigration Branch

Interior Department

Department of the Interior

Vancouver, B.C., January 11th 1915

19

MRJR/EC.

W. W. CORY, ESQ., C.M.G.

Deputy Minister of the Interior,

Ottawa, Ont.

Sir:-

I beg to enclose herewith, in quadruplicate, a lengthy statement furnished me by Bela Singh, the original of which was signed by Bela Singh, Babu Singh, Ganga Ram, and some of the others.

I would particularly call your attention to the reference on pages Nos. 10 and 11, to the "Khalsa Sewak" of Lahore, which paper apparently accuses the Dominion Government of being the cause of the shooting in the Sikh Temple.

I have the honour to be,

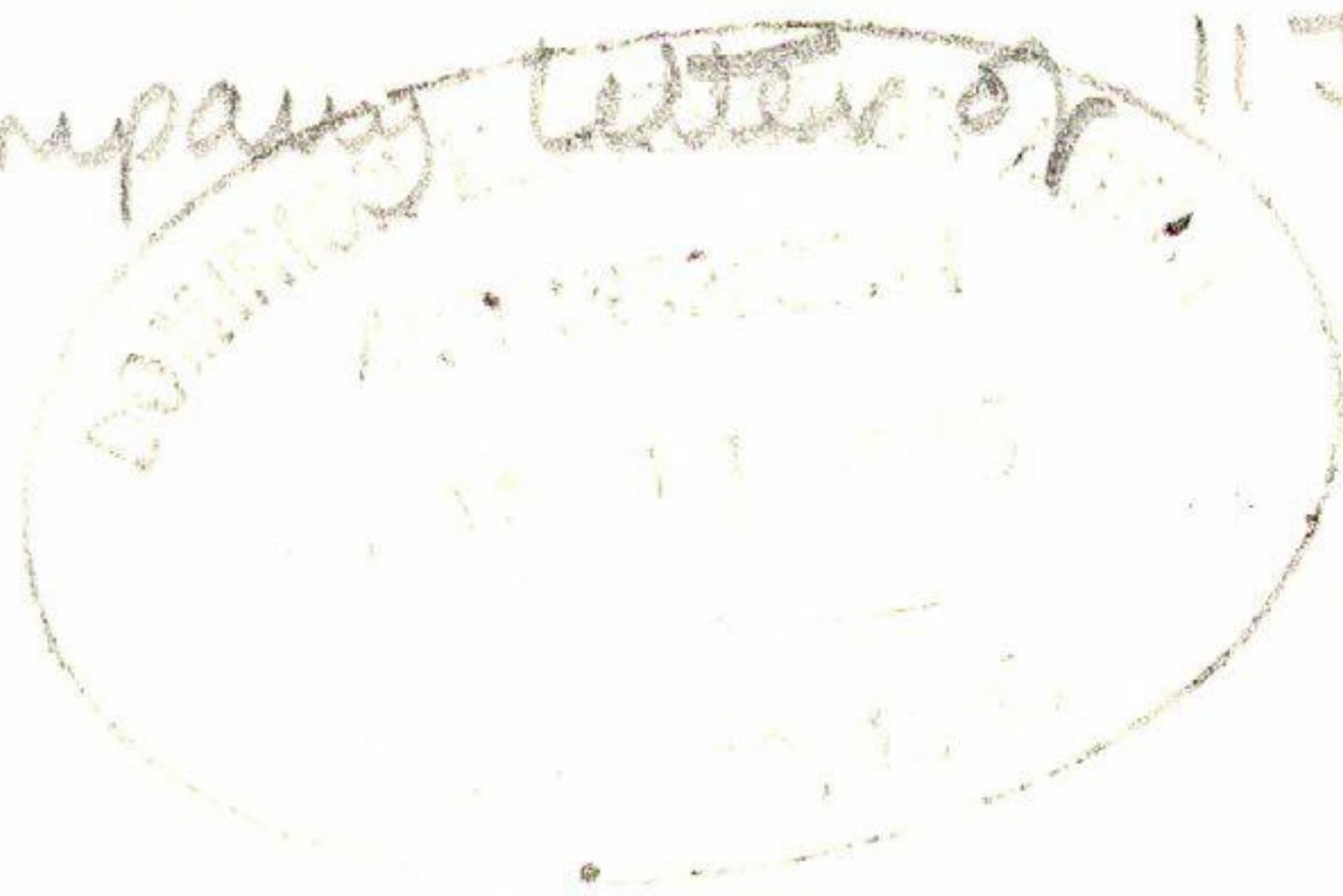
Sir,

Your obedient servant,

Richard D. P. P.

Dominion Immigration Agent & Inspector.

4 enclos.



Bhagwan Singh was by birth a Brahmin, but was converted to the Sikh religion. He was raised to the dignity of a "Guramti" in the Malay States. He held this office but a short time and was expelled from their midst by the Sikh community owing to his pronounced Brahminical views. Bhagwan Singh next went to Hong Kong, where he caused endless trouble and confusion, by stirring up strife amongst the Sikhs. It was here that he instigated a false case of embezzlement against Jemadar Lal Singh of the Hong Kong police, which case was compromised in the end and Lal Singh paid a large sum as damages. In May 1913 Government removed him from the "Guramti" on the ground of his being an agitator. In June of the same year he came to Vancouver (on the Empress of Russia when she made her maiden voyage, Bela Singh being on the same boat), under the name of Ratha Singh, whose papers of identification he had stolen from the "Guramti" to enable him to enter Canada. Here he commenced his old tricks of raising strife amongst private individuals and of preaching sedition. His special efforts were directed towards getting the Sikhs to adopt the form "Bande Mataram" instead of the Sikh "Mata." Mr. Hopkinson who was official interpreter for Vancouver, attended these meetings unknown to any and made notes of Bhagwan Singh's seditious teachings. At the end of two weeks it was established beyond the shadow of a doubt that he was masquerading under a false name

and that he was the Bhagwan Singh who had caused so much trouble in the Malay States and Hong Kong. On November 13th the first blood was spilt, when Sundar Singh, late of the 22nd Punjab, was severely assaulted before the altar in the Sikh Temple, for daring to object to the term "Bande Mataram." Bhagwan Singh preached that the Sikh bible was of no value, being but a collection of crazy ideas recorded on paper, and the tenets contained therein were to be entirely ignored, but that to gain intelligence and inspiration it was absolutely necessary to utter aloud on every possible occasion the magic words "Bande Mataram."

Another Sundar Singh, a pious Sikh, warned Bhag Singh and Bhagwan Singh not to continue their seditious teachings as the "Gurdwara" should be used for the purpose of worship and not for the purpose of causing dissension, and they should not interfere with the Government Agents, as the temple was open to all Sikhs. Sundar Singh failing in his efforts to check Bhag Singh and Bhagwan Singh in their seditious tendencies, left Vancouver and settled in Abbotsford. He returned to Vancouver after the shooting ^{by} of Bela Singh of the "Bande Mataram" bunch, to remind Bhag Singh of the prophecy he had made as to the violent end to which Bhag Singh would come.

It would be interesting to note that the Bande Mataram form of salutation gave place once more to the Sikh form of "Patch" and peace has now been restored between the Government and the Sikh community.

Bhagwan Singh then went to Victoria. While there he approached the Editor of the Samkar, a paper in Gurmukhi, with a view to being made manager of the press. Bhagwan Singh suggested to the editor that the tone of the paper be changed to a seditious one. This suggestion was rejected with scorn by Sunder Singh, the editor, who said, "Bhagwan Singh, it is very apparent that your consummate ignorance of the laws of Canada will bring you to sad grief. When you have mastered them if that is possible, then I might perhaps hear what farther intelligent suggestions you have to make."

We might say here that the priest of the Sikh Temple at Vancouver, Bhag Singh, was in continual attendance on Bhagwan Singh during his stay in Victoria. Sunder Singh's comment to Bhag Singh was, - "Brother, you are truly an amazing instance of crass ignorance."

Shortly after this incident occurred, Bhagwan Singh was deported from Canada. Bhag Singh now took up the cudgels on behalf of Bhagwan Singh and strove to convince the Sikhs that Bela Singh was the real cause of Bhagwan Singh's deportation, as he was an agent of the immigration officials, and a secret service agent in the employ of the Imperial Government.

Bhag Singh now directed all his energies to calling meetings for the purpose of collecting money to fight Bhagwan's deportation, and also to provide money for settling accounts with traitors such as Bela Singh. Part of this fund, said Bhag Singh,

would be given to help stamp out traitors to the cause of India. Bhag Singh's first act of revenge was to secure the weakminded Chajja Ram, of the village of Belga, district of Jullundur, to institute a false case of perjury against Babu Singh, another agent of the Immigration Department. This attempt met the fate it deserved and Chajja Ram was sentenced to five years' rigorous imprisonment. Chajja Ram, we forgot to mention, deliberately - at one of the meetings held by Bhag Singh - asked the committee to furnish him with half a dozen false witnesses so as to enable him to convict Babu Singh. Bhag Singh was chairman at this particular meeting. Let us here state that the object of Bhag Singh's fund was, not to help the cause of the seditious league, but to rob these unsuspecting dupes of their hard-earned money and to cover this hypocrisy by stirring up strife amongst them. Bhag Singh himself ~~et al~~ was cited as a witness for the Crown in the Chajja Ram case, and it was not until after forty days, during which time he had received \$2.00 per day, witness's fees, that it was discovered that he was in the pay of the defence, so in consequence he was not called as a Crown witness, but gave evidence for Chajja Ram.

When called on to take the oath on the "Gurunth Sahib" he scorned the idea and said he preferred the Christian Bible. However, Judge Gregory refused to allow him to swear on the bible. When the Gurunth, which was a small edition, was handed to him, he said, "This isn't the Sikh Bible; I won't swear on any but the big

"Gurunth," and threw aside the small edition. The refusal of Bhag Singh, first to swear on the Gurunth and then his scornful rejection of the small edition, annoyed the Sikhs in the court room and five of them asked the Judge to grant an adjournment for two hours to enable them to bring the "Gurunth Shihb" in a motor car from the Temple. When the bible arrived, it was received with due respect by Judge Gregory and other court officials. Bela Singh then said "This is the Bible of the Sikhs, which is very seldom, if ever, brought to a court room, and he, who has just scorned the small edition, is no Sikh, but a traitor and a hypocrite."

Harnam Singh, former "Gurunthi" who was murdered by Bhag Singh and his party, was one of the five that brought the sacred book of the Sikhs to the high court. Bhag Singh, the who should be called "Chhuri Mar" instead of "Sriman Khai" thinking only of the money he was to be paid and forgetting the faith of a Sikh, took a false oath and turned to Chajju Ram the "Harimar" (smoker) and smiled. No true Sikh could believe ever afterwards such an imposter and therefore we say that those who were hand-in-glove with him, were working, not for the good of the Sikhs community, but to fleece the bunch of fools whom they were duping.

We come now to the Komogata Maru. Gurdit Singh, who had chartered this vessel, was an accomplice of Bhag Singh, and Bhagwan Singh (deported. The real object of the Komogata Maru was a deep scheme to rob about four hundred unsuspecting and credulous Panjabis of all they possessed. This fact was established to the satisfaction

of the authorities, for on the day after the arrival of the vessel, several Sikhs, sobbing bitterly, begged Bela Singh and inspectors Hopkinson and Gwyther (both interpreters) to see rescue them from Gurdit Singh, whom they accused of robbing them of every cent they possessed. Gurdit Singh made every man on the Komagata Maru pay \$200.00 besides commandeering all money they had, over and above that in their possession. We might remark here that the regular steerage fare to India is \$100.00, so Gurdit Singh had charged them double. One day a deputation of five Sikhs from the Komagata Maru called on Mr. Reid, the head of the Immigration Department, and with tears in their eyes told how they had been fooled and nearly starved to death by Gurdit Singh, who only allowed them one meal a day. The attitude of the majority on board the Komagata Maru was decidedly threatening. They had been worked into a frenzy at Yokohama by Bhagwan Singh (deported), Gurdit Singh and Dulwant Singh, who in 1913 headed a deputation of agitators to the Punjab. Dulwant Singh, who was a former Gurunthi, left about a fortnight ago for India. He came from the village of Khurdpur, district of Jullundur.

The arrival of the Komagata Maru gave Bhag Singh a splendid opportunity of working his ever evil ends and he was not slow to take advantage of it. He called several meetings, and gaining courage from the angry expressions of the revolutionary party, he openly denounced in violent language, both the Imperial and the Dominion Governments. He made a special appeal for funds

to rid themselves of all who opposed the "Gadar" party. Dozens of copies of the San Francisco "Gadar" or "Mutiny," together with letters of exhortation from Bhag Singh, found their way on board, but not before the authorities had been informed of the doings of Bhag Singh. This was done by the ever watchful and loyal Bela Singh who worked in the interests of all. He warned them not to use the weapons that Bhag Singh and others were trying to smuggle on board, and to respect the laws. The deputation of five that waited on Mr. Reid, was not allowed back on board by Gurdit Singh till three days had passed and then they were watched by a guard told off for the purpose of seeing that they did not cause any dissension amongst the rest of the Sikhs. The immigration officials have Bela Singh to thank that they are alive today, for in the letters sent aboard by Bhag Singh was a devilish plot to murder everyone of them as soon as they set foot on board. When this plot was discovered, Bhag Singh, Raja Singh, Rahim and others had the following scheme signalled from Stanley Park to those on board. They were to fill all the boats with coal and swing the boats out on the davits, and to prepare tubs of red pepper and water, to syringe into the faces of anyone attempting to come to board by force. The Sikhs, seeing the police patrol boats, which cruised day and night around the Komorata Marn, and thinking an armed attack would be made on them, crowded on deck and got ready to obey the signallers in Stanley Park. Bela Singh,