

# **Ghadar Movement and Rise of Revolutionary Terrorism**

*In partial fulfillment of the requirements for the  
Award of the Degree of*

**MASTER OF HISTORY**

**By**

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*Under the Guidance of  
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# I

## DECLARATION

This work has not previously been accepted in substance for any degree and is not being concurrently submitted in candidature for any degree/diploma.

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This project is the result of my own independent work/investigation, except where otherwise stated. Other sources are acknowledged by giving explicit references.

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## II

### **CERTIFICATE**

This is to certify that the dissertation entitled "Ghadar Movement" is confided and original work done by Harpreet Chouhan, a student of Lovely Professional University, Punjab, under my supervision and guidance.

This subject of this dissertation is an original contribution towards the discipline of History and has not previously formed the basis for the award of the Degree, Diploma, Associated ship, and fellowship or another similar title to any candidate.

The Dissertation represents entirely an independent work of the candidate under my guidance.

Date-

Place-

Signature of Supervisor

(Priyanka Sharma)

### III

#### **ACKNOWLEDGEMENT**

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## IV

### **ABSTRACT**

Following months of harassment and threats, on September 4, 1907, a mob attacked and drove out over 200 South Asian labourers from Bellingham, Washington. Most of these immigrants commonly referred to as “Hindus,” were Sikhs who had recently emigrated from Punjab to Canada and then crossed the border to work in large lumber mills. The goal of the rioters was to expel these workers from the mills and the city. In the months following, anti-Punjabi hostilities occurred in other locations in the Puget Sound region of Washington State, causing much more South Asian immigrants to flee back to Canada or further south to Oregon and California. This paper addresses the conflicts that faced the early South Asian immigrants to Canada and the Pacific Northwest of the U.S. and examines both causal factors and far-reaching consequences of the conflicts, including origin, causes and reason for the failure of Ghadar Movement.

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## **Introduction**

Ghadar Movement was one of the major events in the history of Indian Freedom struggle. Ghadar Party was a political revolutionary organization established by migrated Indians in the United State of America. Mainly Sikh people were behind the establishment of Ghadar Party. Sohan Singh, Kartar Singh, Abdul Mohamed Barakatullah and Rashbehari Bose were some prominent leaders who laid the foundation of the idea of establishing a political organization of Indians in U.S.A. and Canada. During the 19th century, hundreds of Indians migrated to western countries due to a poor economic condition in India. They went to economically strong countries like U.S.A., U.K, Canada, Australia etc for better economic opportunities. Migration rate was high in some particular region of Punjab. Thousands of Sikh people migrated to U.S.A and Canada in the 19th century and they settled down there permanently. The flow of emigration to western countries are still relevant nowadays also. There were many reasons for emigration of Indians to western countries. The exploitative policy of British India Government which made poor class and middle-class people economic condition worse was one of the major reason for emigration. British Government was imposing a high tax on agricultural land through various land settlement like Ryotwari Settlement, Mahalwari Settlement, and Zamindari Settlement. The specially Mahalwari settlement was introduced in Punjab region which created the miserable condition of peasants of Punjab. Peasants had to pay very high rate of tax under this settlement to British, as a result of this majority of peasants and farmers went under the heavy burden of debt in order to fulfill high rate of tax. Thus lots of peasants lost their means of livelihood and started searching another way of livelihood. Moving out to western countries was the preferred option because during the beginning of the 20th-century industrial revolution was going with full swing in western countries and large number labor was required. It witnessed a large number of emigration of labor forces to western countries like U.S.A, U.K, Canada etc from different parts of the world. India was one of the major sources of labor migration to these western countries. Indian labors were highly demanded in these countries due to skill and ability to work in any condition with less payment. Indians were mainly indulged in the construction of railway works, industrial labor, factory workers etc. Sikh people were a majority among emigrant Indians to U.S.A and Canada. In these two countries, a railway worker was highly demanded and Sikh people were highly skilled in railway construction works. Thus they found easy to emigrate to U.S.A and Canada and find a job for better economic future. Gradually within few years, a huge number of Indians emigrated to U.S.A and Canada. When the number raised to high extend and local people started reacting against the emigrated Indians then the problems starts. Soon the government Canada showed their concern over a huge number of emigrants and Canada issued some series of laws against migration. Canadian government tried to curtail the flow of emigration to Canada from Asia and Africa. This law was a major setback for Indians residing in Canada and their families. It was kind of discriminative attitude showed by the Canadian government. Thereafter many problems started raising against Indians

residing In U.S.A and Canada. One the major issue was hatred racial discrimination faced by Indians in U.S.A. The native people of U.S.A started discriminating Indians and reacting in a violent way as they thought Indians were snatching their jobs and employment opportunities. Many violent incidents occurred against Indians. At that, there were no organizations of Indians to protect Indians rights outside India and moreover, there was no support from the Indian government to Indians facing problems outside India. As the British were ruling in India, it seems they did not care about Indians. Gradually discrimination against Indians increased in these countries as there was no action taken against the discrimination. One of the incidents which really angered Indians were when the similar kind of discrimination happened against Chinese immigrant labors, Chinese government extended their help and had solved the problem with U.S. government. But on the other hand, British India government showed no interest in solving these problems. This made Indians feel like British India government does not care about them. Which created hatred feeling among Indians residing outside India and lost their faith in British India government. Another important issue was exploitation Indian labors and workers by industrialist and factory owners. Due to the absence of proper organization and institutions, Indian labor force was highly exploited by factory owners. Indians were paid very less amount of money as salary. Compare to local workers Indians were discriminated in every aspect whether it was in terms of salary or in terms of working hour or in terms of holidays. Indians were regarded as the lowest grade of labors and they were given minimum salary with a maximum working hour. Even in some industries, Indians were not provided half salary of local labor. Working hours for Indian labors in the week were also very high compared to native workers. Moreover, there was no job security for Indians, whenever the owners wanted, they threw them out of job without any compensations. Indians could not even go for legal action against this discriminative attitude due to the absence of organization.

### **Scope of Study**

This study concerns with the events leading to rising of Ghadar movement. This study can help to understand the origin, causes, success and failure of Ghadar party. Exploitation policy of British discussed briefly to provide a proper information to the readers about the background of the rise of Ghadar movement. Trade policy of British East India Company analyzed to understand the monopoly created by British in the Indian market. A various example is given on discrimination done with Indian people by British highlighted by Dada Bhai Naoroji's theory of 'Drain of Wealth' etc, This study mainly concerns with the rise of anti- British revolutionary terrorism in India and provides the origin of anti-British revolts.

The study examines the origin of Ghadar party, which started in U.S.A. The foundation phase of Ghadar Party is very important to understand the movement. Causes which led to Sikh people start revolting against the British government. This study also gives a brief explanation of the problems



faced by Punjab migrants in western countries, Especially in U.S.A and Canada. Many phases of Ghadar Movement will be analyzed and expansion of movement to India will be focused upon.

### **Objectives**

- To examine the foundation of Ghadar party, its origin, causes, and impact.
- To analyze the exclusionary policy British towards India and Indian people.
- To evaluate the background of the rise of revolutionary terrorism in India and causes led to Indians raise voice against British.
- To reveal the process of expansion of Ghadar Party in India and other parts of U.S.A and Canada.

### **Research Methodology**

This research study is based on the analysis of both primary and secondary sources. Primary sources examined briefly to get authentic information about the topic of the study. Books, official website, journals will be thoroughly analyzed to understand the ideology, background, origin, causes and impact of Ghadar Movement by paying a visit to Ghadar Party Memorial, situated in Jalandhar city.

Some secondary sources such as newspaper reports, articles, and journals available in various libraries and archives analyzed to consolidate the future study. To gain additional information a secondary number of sources analyzed. Articles, journals, archives utilized as per need to clarify the complicated and confusing information provided by the primary source from different libraries. To conclude the report both primary and secondary sources, reviewed in the context of each other to generate a comprehensive research study.

### **Review of Literature**

- **‘Hindustan Ghadar Party (2<sup>nd</sup> edition)’** explains the Ghadar Movement thoroughly and gives authentic information about the organization of Ghadar Party. Much valuable information related to origin, expansion, and impact of Ghadar Party analyzed in this book with a brief discussion. It’s completely based on Ghadar movement and dealt with every information related to Ghadar Party.
- **‘History of Punjab 1469 to 1966’** gives a comprehensive information of the history of Punjab from medieval period to modern period. Various events occurred during national movement in Punjab analyzed in this book with examples. It also gives special references to Ghadar movement and

its impact. Especially activities of role Ghadar party in Indian freedom struggle and expansion in Punjab are discussed briefly.

- **‘India’s Freedom Struggle For Independence 1857 to 1947’** evaluate the Indian Freedom struggle in various part of the country. In reference to Punjab, this book mainly concerned with revolutionary terrorism and Ghadar movement. Influence of revolutionary terrorism in Punjab and its impact in another state also mentioned in this book. The reaction of British towards revolutionary organization are analyzed by Bipin Chandra.

- **‘Ghadar Party Lehar’** strikes the significance and achievements of Ghadar movement. This book provides authentic first-hand information about the movement. It also concerned with the origin and causes which led to the establishment of Ghadar Party and the process of expansion in India. Brief information is given in this book related to many famous Ghadar movement leaders and their influence among the people.

## Chapter-1

### Origin of Ghadar Movement:-

Ghadar 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.

Origin of Ghadar party can be traced back to early 20<sup>th</sup> century. As above mentioned many Punjabi people went abroad for better livelihood. Among these people, some became well established and prominent businessman, although they were developed a lot economically but their native country India was still under the British and regarded as slave country. They were victims of insult in society. Thus with the aim to free India from British, Punjabi prominent people of U.S.A and Canada started gathering Indians those were residing in Canada and U.S.A. and formed an association in 1919 A.D. called Ghadar Party. The first chairman of Ghadar party was Sohan Singh Bhakna and **Lala Hardayal** was elected as the first secretary of Ghadar Party. **Yaguntar Ashram in San Francisco** was centered as the office of Ghadar party and gradually many branches of Ghadar Party were opened in different parts of America and Canada. Each branch could elect two members and all the members together formed a central committee in San Francisco. The slowly Ghadar party gained platform in U.S.A. and started spreading to other countries as Canada and UK and also started working in India. Ghadar Party followed the violence ideology and activists of Ghadar Party carried out various violent activities throughout Punjab region against British India Government. Many notable revolutionary activists of Ghadar party gained popularity in India. Some them **were Bhagat Singh, Raj Guru, Sukhdev** etc. They carried out various ant-British violent activities and assassinated British officers. But in 1931, 3 this prominent leader Ghadar Party was executed by British and after this incidence Ghadar Party started fading away slowly as Gandhi's non-violence ideology gained more popularity and support from all over the India. But it is fact that without the contribution of Ghadar Party, freedom struggle would have been more difficult and attitude of the British government would not change towards Indians. Although it was a failure movement but it had an influence on freedom struggle very much and gave a new perspective to fight against British India Government.

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 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. 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 than 2.5 crore acre land had been mortgaged.<sup>51</sup> 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, smallpox, 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.

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 20th century. Large numbers of districts like Jalandhar and Hoshiarpur had earlier found their way to other foreign lands in search of employment. In the beginning, the 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 the army was the 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 policeman, watchman, 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 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 migratory movement was the visiting of two eminent Indians, namely Swami Vivekananda and Swami Ram Tirath to U.S.A. According to Gurcharan Singh Sainsara, Swami Vivekananda visited 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. Another factor which affected the immigrants was trade hostility between England and America. In the first decade of the 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. 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 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 travelling facilities for Indians visiting America.

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? 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. 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 America from Malaya, Singapore, Hong Kong and other ports like Philippines, Australia, New Zealand and Fiji 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.

### **Causes of Ghadar Movement:-**

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 Punjab; Zamindar's fight against Colonization Bill was another, and the third one aimed at the overthrow of the British rule was led by Ajit Singh. So the 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 of Canadian eyes and there arose a demand to put restrictions on their entry. The slogan of “Canada as a white men'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 certain jealousy 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.

White workers for equally good reasons presented 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 the 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 arrival. 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 2nd provision requiring 200 dollars because under the pressure of those Governments Canadian Government had entered into special agreements.

Apart from restricting the entry of new migrations 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. Hopkinson** to Vancouver for this purpose. The purpose of the official scheme was simply to get rid of the Indians. 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. Hopkinson, 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 laborers. Hearing his report Indians refused to leave Canada and go to Honduras. Reasons for 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 labor 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 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, 80 largely in California. A few of them were students and belonged to all parts of the country, but 90% of them were Punjabi Sikh farmers who worked in agriculture fields and factories.

Soon after their arrival, however, these Indian laborers became victims of anti-oriental feelings. The Indians did not conform to the Euro- American culture. With their turbans, bread, dark complexion and different personal and social habits, they somewhat naturally aroused the curiosity of the white people. Another 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 color prejudice, secondly, there is the race prejudice; thirdly, there is the prejudice of religion. Whenever America faced an economic crisis, her Government blamed Indians for the crisis. In 1908, a body is known as the Asiatic Exclusion League organized programs against the orientals. 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. All these incidents gave a strong jerk to Indians. They joined together for their independence. Hundreds of Indians showed their willingness to work for the liberation of the motherland wholeheartedly. They prepared themselves to sacrifice their all goods for the cause of the country.

## Chapter-2

### Platform Of The Ghadar Movement And Important Leaders:-

In the beginning, there were three big centers in America where Indians lived and worked. These were at California's state San Francisco and around it, 2nd at the river Columbia between the states of Oregon 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. 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 '*Circular-e-Azadi*' in July 1907, which asked the Indians to boycott the English goods and leave the jobs of British police and army<sup>88</sup> and created feelings of hatred and contempt for the British rule in India. The periodical was banned in India. In 1907, '*Khalsa*' pamphlets published in Gurmukhi, which was distributed on 10 May 1907 at the anniversary of the revolt of 1857 which was celebrated at the hall in London and it propagated to the Indians to organize themselves against the British Government to get free India.<sup>90</sup> In 1909, another pamphlet was published named under '*Maro Ferengi Ko*' and was distributed. It was sent it to India. After that, another pamphlet '*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 Hotel will 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 center of the Indian immigrants.

A large number of Indian laborers in America and Canada were Sikhs. Approximately among the immigrants, 90% were Sikhs 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. **Bhai Arjan Singh** a 'venerated soul' established the first Gurdwara near Port Moody. In 1907, '**Khalsa Diwan Society**' was established in Vancouver with branches at Victoria, Abbotsford, New Westminster, Fraser mill, Duncan Coombs and Ocean Falls.<sup>95</sup> This society built a Gurdwara in Vancouver by spending nearby 25,000 dollars.<sup>96</sup> 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 center of their activity. Among them, **Tarak Nath Das, Surendra 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. On a protest from Canada Government about his attack on 'British Prestige,' Das was dismissed from his job in April 1908.

**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 the 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 in 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 the color 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. The Gurdwara of Vancouver became a center of the 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'. On 14 June 1913 another newspaper named '*Sansar*' came out. Its editor was Dr. Sunder Singh. 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 into 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 devotees one

**Sardar Natha Singh** 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”.

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. But the Canadian Government also did not give any positive response to 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.<sup>105</sup> 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. 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. The representation was very important as it expressed complete loyalty to British rule and reminded the Ottawa Government of the promises made by **Queen Victoria, King Edward, and King George** that India “is an integral part of our empire, that all their subjects shall be treated alike”. 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** 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.

On 14 March 1913, the deputation left for England<sup>111</sup> and reached London in the first week of April. After the arrival of this deputation in England, it requested permission to Colonial secretary **Mr. Lawis Harcourt** but he refused to meet the deputation.<sup>113</sup> 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 personal 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 deputations 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 his, 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.<sup>116</sup> 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. But even being a failure it made the people of India aware of the struggle that was going on in other Countries.

### Chapter-3

#### **Establishment of Ghadar Party And Revolutionary Movement:-**

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 at 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. At the same time, **Lala Har Dayal** reached San Francisco as he had arrived in U.S.A in February 1911. He had seen many countries before his arrival in America. In February 1912 he was appointed a professor of Indian Philosophy and Sanskrit at Leyland Stanford University. But in September of the same year, he resigned his post and returned to Berkeley to take up revolutionary work. After arriving at San Francisco 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 a 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. 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 Kanshi Ram its treasurer. It was also decided to start a weekly newspaper named '**Hindustan**' in Urdu. In the winter of 1912, the Monark mill got closed down for a month. **Bhai Sohan Singh Bhakna and Udham Singh Kasel** went to Bhai Kesar Singh Thatgarh in Astoria. Afterward the 'Pacific Coast of Hindi Association' was established there. **Bhai Kesar Singh** was elected as the president, **Munshi Ram** was a treasure, this organization was made a branch of Portland Association.

On every Sunday, the meetings of 'Pacific Coast of Hindi Association' were being held. After the fourth or fifth meeting, Sh. **G.D.Kumar** got ill and it led to a discontinuity in the publication of the

'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. **Lala Hardayal** proposed that a 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 in San Francisco. 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 the 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 center 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 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, Afghanistan, South Africa, London, Canada, Australia, Ethiopia, Singapore, and Hong Kong.**

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

*“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.”*

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**- in fact in every country in the world where there were Indians. Thousands of copies were also sent to India.

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.

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. 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. 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 January 1914. Apart from the Gadar, Hindi Association published some other literature in the form of booklets that had been issued from time to time.

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 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. 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. On the base of this blame, Lala Hardayal was arrested by the U.S. authorities on 25 March and then was released on a bail of \$ 1000 and ordered to appear before a court on 10 April 1914. 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 the possibility of his deportation or hand him over to the British Government. The central committee of the party directed that he should jump bail and go to Switzerland.

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 in charge of Gadar press. **Harnam Singh Kotla, Kartar Singh Sarabha, Student Niranjana 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 San Francisco did not affect the work of the 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 the primary concern in the matter was published in the next issue of the Gadar.

Baba Sohan Singh Bhakna gave up his job and came to devote his whole time for the party work at the center. **Maulvi Barkatullah from Japan and Bhagwan Singh from Philippines** also came to join the Ashram, **Sham Lal Pathak, Prithvi Singh, Kartar Singh Sarabha, Harnam Singh** and other inmates worked zealously in the press and carried on other activities of the Ashram. For the realization of their objectives, the Gadrites started activities. The Gadar party decided upon a program 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. The party sends the students to join military courses and learned 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 learned the art of guerrilla war.

**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 Sarabha was sent to East Coast of America to learn the flying of planes. He entered in a company of airplanes of

New York. He finished his work Master Udham Singh Kasel, who had worked in the artillery side in Hong Kong army and learned the art of using artillery, was fixed to teach a group in the use of different kinds of weapons. **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. These trained youth were to be sent India where they were to work with 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. 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.

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 an 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). An investigation by the immigration officials was made in Camera on the 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. 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 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. 160 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.

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 laborers 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 the ship were not allowed to land they should follow them to India and start the rebellion with their help. The "Shore Committee" of Vancouver Sikhs took the case of the Kamagata Maru to court. A 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.

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 were 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 succeeded. **Gyani Bhagwan Singh** states that he had bought **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. 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. The ship left Kobe and reached Calcutta via Singapore, where it reached on the night of 29th 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 a fracas at Budge-Budge and then troops opened fire. In the result, 2 Europeans police officers, 2 Punjab police officers, 2 Indian residents of Budge-Budge and 20 Sikhs were killed and 6 Europeans and 5 Punjab police officers, 1 village, 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.

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 especially 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 28th July 1914, while the Kamagata Maru was still on the way to India. 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 in the Pacific

Coast side of the U.S.A. was 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, the 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 Yuganter 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. 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 Gadrities** from Vancouver on its way to India.

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’.

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

On their way, a large number of Gadrities 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.<sup>179</sup> 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.<sup>180</sup> They spent most of their time to read the ‘**Gadar literature**’. Thus, at Hong Kong contacts was made with the 26th Punjabis regiment at Singapore, with the Malaya States Guides and at Penang, with the unit of Sikh Sepoys The exact number of the Gadrities 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 trial court of the Second Lahore Conspiracy case since the Kamagata Maru incident till 1915, not less than **6000 Indians** returned to India, According to **O’ Dwyer**, during the first two years of the war the number of Indians who returned to India was eight thousand. The Government of India was prepared for them. On the basis of this communication an ingress ordinance, 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 the danger of anything prejudicial to its safety, interests or tranquillity.

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. 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 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”.

On their arrival in India, the Gadrities found that political situation was not suitable for revolutionary activities because the 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 the 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. 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. They were like **Kartar Singh Sarabha, Nidhan Singh Chugha, Harnam Singh Tundilat, Bhagat Singh allies Ganda Singh Kacharbhan, Parmanand Jhansi, Arur Singh, Jagat Ram Haryana, Prithvi Singh Lalru, Gajjan Singh Bhikhiwind, Jagat Singh and Prem Singh village Sur Singh, Hafiz Abdullah of Jagraon, Jewan Singh Daulesinghwal, Jawand Singh, Bir Singh Bahowa, Pandit Kanshi Ram and V.G. Pingley. 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. The plans of the Gadar Party were to murder the of Government officials and their stooges; breaking open jails to free the political prisoners and others; making of a revolutionary flag; looting of treasuries and police posts 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. 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 Khalsa (Amritsar) was attended by several workers of the party. In this, meeting the decision was taken that a general outbreak should take place on the 15th November 1914. 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 23rd cavalry at Lahore cantonment and the declaration of a

rebellion on 26 November.<sup>196</sup> But these plans did not get success. During this period, the Gadrities made contacts with **Bengal Revolutionaries** and terrorist organizations in the other parts of the country. According to a 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. In the beginning, Saynal was sent to Punjab from Rash Behari Bose 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.

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 the 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 Jawan Madan Singh's carpentry shop in Mianmeer was prominent centers. 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.<sup>200</sup> He pinned his hopes on the defection of the troops, of which some men of the 23rd cavalry posted at Mian Mir cantonment, 26th Punjabis posted at Ferozepur and 28th pioneers and the 12th cavalry posted at Meerut had agreed to mutiny.

Meanwhile, Gadrities had also taken to the commission of *dacoities* for the purpose of raising money for the purchase of arms for themselves. Formation of the commission of *dacoities* was not a part of the program 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 *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. But first, important *dacoity* was committed on 23rd January 1915 at Sahnewal in Ludhiana District. A group of nine or ten persons attacked the place. The 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 were 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 students, use of revolutionary literature, a 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 *handgarnads*. Bomb factories were set up at Amritsar, Jhabewal for the preparation of materials for bombs under the supervision of an extremist **Dr. Mathura Singh Kohli**. After some time, it was removed to Lohatbadi in Nabha state. The revolutionaries were supplied with instruments to cut telegraph wires and derail railway trains. A tricolor flag was made by the Gadrities and its colors were yellow, red and green, 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 constituencies. The Slogan “**Maro Ferangi Ko**” (Kill the English) was also decided upon. Now the Gadar Party was all set for the final operation fixed for 21st 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 dacoity about the doings of the Gadar revolutionaries. **K.B. Liaqat Hayat Khan**, Deputy Superintendent of police, Amritsar, came to know that **Mula Singh** was concerned in that dacoity and this was the work of revolutionaries. Through Bela Singh Zaildar he engaged a person named Kirpal Singh on the 9th February for getting and supplying information of the acts and plans of the Gadrities. **Kirpal Singh** was a success to enter the inner circle of the Gadrities. He learned that the rising had been fixed for the 21st February. Because he was sent to get men from the 23rd cavalry, on 15th February for rising to Mian Mir, but he went to railway station to meet the police whom he had that day wired from Amritsar. He was successful in passing on this information to the police at Amritsar. He was there seen by Nidhan Singh and **Mathura Singh** that led to his being suspected and the date for the rising being advanced to 19th February. 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. 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 plans.

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 was posted on *sentry* 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**. 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 mastermind of the movement at Lahore, police tried it but he had escaped. Because Kirpal Singh knew only one house, which was in 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. 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 *atanga*. 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 *awards* 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 setback to the movement. Kirpal Singh was awarded twenty-five squares of land in Montgomery District by the 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.

## Chapter-4

### Ghadar Movement At International Level:-

The Ghadar 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 Ghadar party's aim. So the activities of the Ghadar party were not confined to India, various Ghadrities were left in 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. By their efforts on the afternoon of February 15, 1915, soldiers of the 5th 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 rebellions were **Jamedar Chisti Khan, Subedar Sunday Khan and Jemadar 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 Radar eight European officers, one officer's wife, 9 soldiers, and sixteen civilians were killed. The casualties of mutineers could not be counted. According to a 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 Ghadar Party. As tension in Europe grew and it became obvious that war would see Great Britain and France lined up against Germany, Berlin became the most important center in Europe for the revolutionaries. In spring of 1914, Hardayal arrived on the scene and apprised his countrymen of the Ghadar organization which had by then nearly **10,000 active** members, who were ready for service if they could be provided with arms. The Berlin India committee approached the German Government and succeeded in persuading it to support the Ghadar 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 programs relating in India. 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 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 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.

To summarize, the earlier activities of Ghadar in China ( 1913-20) were without any support from outside at first instance. These were carried out by collecting funds within them party and the assistance which came from its headquarters in U.S.A. However, they worked together with the Germen and also received their assistance during Siam-Burma plan and Mandalay plan. In the words of J.C Kerr" ... The first Radar Scheme, namely that the Sikhs should return to India and raise an insurrection in the Punjab, owned nothing to the Germans in its inception and very little, if anything at all, in its execution. In the later schemes, however, the Ghadar Party and the German worked together. " But during the second stage of their activities in China after the failure of Siam-Burma and Mandalay plans they became politically matured, sought the help of Moscow Government, the Chinese Government and made contacts with the commenter. however as mentioned earlier their support to the Chinese Nationalist Government and enlisting latter's support was the outcome of First United Front formed between KMT and CPC against the imperialist-backed warlords. Their activities

in China came to an abrupt end with the collapse of United Front. In April Jiang Jieshi had organized a purge committee in order to liquidate the communists from KMT. From April 12, 1927, the wholesale liquidation by communists started in which thousands were killed. At this Wuhan Government backed by Moscow dismissed Jiang as commander-in-chief but Jiang had emerged quite strong from his Northern Expeditions, he immediately staged a coup and established his own Nationalist government at Nanjing. It was in the wake of this development that when All China Labour Federation sent a message to the Ninth All-India Trade Union Congress in October 1928 it severely criticized Jiang with many other bourgeois leaders. The message read, "The oppressed and the exploited masses of all countries, nationalities, and races must realize once and for all that a united front with, or the leadership of such peoples as the MacDonald, Purcell's, Citrines, Burgi Suzuki, Chiang Kai-Shek, Nehru etc inevitably lead the workers and peasant movements to the most crushing defeats--- Unless such traitors are discarded and their reformist policies repudiated national independence in India or elsewhere is not attainable and the emancipation of the working class and peasant masses is impossible".<sup>50</sup> It was stabbing in the back of Chiang Kai Shek that the communist while attacking him also attacked Nehru and others. They compared the congress with KMT and its leaders with Chiang. For Ghadarites, it was equally a tragedy, but their dependence on Moscow and Communist and on the top execution of a revolt without rallying the masses in India in their cause was bound to meet with a failure. However, their heroic struggle outside India and having worked for the Unity of India and China should not be undermined in any.

## Chapter-5

### Causes for Failure of Ghadar Movement:-

Gadrities were still out and carrying out 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 final aim was the national freedom. 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”. They got together and decided for the next action. Before launching the program, it was felt that first 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 to 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 daylight 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 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 Gadrities were tried in nine batches in Lahore conspiracy and supplementary cases under the defense of India Act. Besides the first Lahore conspiracy case, there was four Lahore supplementary conspiracy cases, two Mandi conspiracy cases, two Burma conspiracy cases, and one Lahore city conspiracy case. 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 Gadrities 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”. Another court martial sentenced 18 men to death, of them 12 were hanged 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 the failure of the 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 the 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 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 the 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. 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 their colleagues and the Government support by the people against the movement contributed to the failure of the Gadar rebellion. Even then this great movement left its impact upon the Punjab police and Sikh and Muslim community.

## Chapter-6

### Conclusion:-

Ghadar party is one of the strongest and an influential revolutionary group of Sikhs people of Punjab. In Punjab, British started ruling directly after the second Anglo-Sikh war 1849. Britisher's attitude was same as the exploitation in Punjab was maximum. They introduced various policies, rules, and regulations which made the conditions of Punjabi people worst. For example, British introduced Mahalwari settlement in Punjab to exploit the peasants of Punjab and gain maximum land revenue from the peasants. Already condition of peasants was not much good in Punjab and after introducing this settlement condition becomes more miserable for peasants. Britishers not only exploited the peasants of Punjab but also exploited various other class people of the society. Such as workers who worked at industries and factories were given less salary and maximum work they had to do. The working class people were exploited maximum by Britishers. In the various government services also British discriminatory attitude by giving much importance to the British workers and officials then the Indian workers and officials. These were less scope for the Indians which led to the migration of Indians to others countries for the better opportunity to live life. especially to Punjab, a lot of people migrated to other countries in better living and job opportunity. Many Punjabi Sikh people migrated to develop countries like USA, Canada, Australia, many other European countries. When these migrated people saw the working conditions and rules in that country they started realizing how Britishers were exploiting Indians and Sikhs by their discriminatory rules. They found better jobs, good salary, better working conditions than Punjab or understood the exploitative nature of British rule. They also saw how people were enjoying freedom under democratic rule and their life was much better than Indians. Thus people started migrating at large number from Punjab to these countries, which created job shortage amount the local people and hence, started conspiring against Punjabi migrants workers which had been posing threat to the local workers. As Punjabi migrated workers ready to work at less payment of salary then the local worker's companies and industries prefer to recruit migrated workers. This angered local people and violating migrated rules. They also faced racial discrimination from local people. Local people of USA and Canada started targeting dark skin people as they were Indians and discriminating with them. These were various problems faced by Indian migrants in USA and Canada. When these Indian migrants saw the Japanese and Chinese government showing sympathy to their cause but on the other hand Britishers who were ruling India did not do anything for Indian migrant's worker's safety. These incidents acted as fuel among people revolting against Britishers.

As a result of this exploitation, discrimination and suppressive policy of British India government, many national and regional revolt and movements broke out in the different forms in India. Among them, Ghadar movement was one of the very popular and effective movements against British India government. The motive and aim of the Ghadar movement were similar to other anti-British national movements to expel British from India and attain independence. Some British historian considers Ghadar movement was next big revolt against British after 1857 revolt. Causes that led to the rise of the Ghadar movement were mostly similar to other revolutionary movement but there were some regional causes which had an impact on the rise of Ghadar movement. One of the major cause was the attitude of white people towards Indians, specifically towards Punjabis. Punjabis have discriminated in India as well as in foreign countries also. During 19<sup>th</sup> and 20<sup>th</sup> century, lots of Punjabi people went abroad in search of better livelihood. In Punjab it was difficult to earn much money to run a family during that period thus some people of Punjab went to different developed countries like U.S.A., Canada, United Kingdom etc. In these countries also they suffered the discrimination and ill-treatment from local people. Punjabis were working as labor or collies because Indians were regarded as a slave during that period. Many restrictions were imposed on Punjabi peoples like they can't visit cinema, houses, clubs and railway. They were also exploited as a laborer and paid less salary than local workers. Initially, Punjabi people accepted it as their fate but later when they realized it was baseless discrimination, a few of them started making a plan to raise voice for their rights and justice. Another incident which added fuel to the hatred feelings of Punjabi against British India government was in America local people started violent actions against foreign workers as locals thought that foreigners snatched their jobs and thus they were unemployed. Hatred feeling was spread all over U.S.A against foreign workers and a large number of foreign workers was deported and some them were victims of violent action. Other countries like China and Japan responded to solve this problem for the sake of their own citizen working in U.S.A. and the Chinese and Japanese government signed an agreement with U.S. government to settle down the issue and ensures the safety of their own citizens. But the scenario was different for Indians there. Punjabi people filed many complaints to British India government against the ill-treatment faced by them in U.S.A. but British India government did not respond to them and did not take any steps for the safety of Punjab people. This ignited the hatred feelings of Punjab people against British and they started believing that end of the British government in India is the only solution for their betterment of condition. Another important cause of the rise of Ghadar party was western nationalism. Lots of Punjabi people went abroad during the 18<sup>th</sup> century and the majority of them in search of job but some of them were also scholars and went to attain higher education. When these Punjab people attained higher education and understood the concept of colonialism they came to know about the real face of British and their aim of ruling in India. Many events like French Revolution, American Revolution, Unification of Germany and Italy encouraged Indian scholars and they were witnessing the rule of democracy in foreign countries. It was hard to accept British imperialism India after knowing all these facts. In 1908 Canadian government passed a

law on Indians to entering into Canada. According to this law, only those Indians can enter into Canada who did not stay on the way anywhere or directly came to Canada and also they need to have 200 dollar cash. This law annoyed all the Indians (especially Punjabis) who were already staying in Canada. Many petitions were filed against this law and submitted to Canadian Government but it was rejected and the law remained unchanged. It hurt the Punjabis sentiment as a large number of Punjabis was staying in Canada and they wanted to settle down in Canada with their family but because of this law, they could not. All these incidents make clear that Indian were considered as a slave and lowest category people in the society. Indians were suffering all these discriminations for a long time and eventually, they realized to raise voice against the British government and to break the shackles of slave imposed by British on Indians. This led to the rise of Ghadar Movement.

Origin of Ghadar party can be traced back to early 20<sup>th</sup> century. As above mentioned many Punjabi people went abroad for better livelihood. Among these people, some became well established and prominent businessman, although they were developed a lot economically but their native country India was still under the British and regarded as slave country. They were victims of insult in society. Thus with the aim to free India from British, Punjabi prominent people of U.S.A and Canada started gathering Indians those were residing in Canada and U.S.A. and formed an association in 1919 A.D. called Ghadar Party. The first chairman of Ghadar party was Sohan Singh Bhakna and Lala Hardayal was elected as the first secretary of Ghadar Party. Yaguntar Ashram in San Francisco was centered as the office of Ghadar party and gradually many branches of Ghadar Party were opened in different parts of America and Canada. Each branch could elect two members and all the members together formed a central committee in San Francisco. The slowly Ghadar party gained platform in U.S.A. and started spreading to other countries as Canada and UK and also started working in India. Ghadar Party followed the violence ideology and activists of Ghadar Party carried out various violent activities throughout Punjab region against British India Government. Many notable revolutionary activists of Ghadar party gained popularity in India. Some them were Bhagat Singh, Raj Gurum, Sukhdev etc. They carried out various ant-British violent activities and assassinated British officers. But in 1931, 3 this prominent leader Ghadar Party was executed by British and after this indene, Ghadar Party started fading away slowly as Gandhi's non-violence ideology gained more popularity and support from all over the India. But it is fact that without the contribution of Ghadar Party, freedom struggle would have been more difficult and attitude of the British government would not change towards Indians. Although it was a failure movement but it had an influence on freedom struggle very much and gave a new perspective to fight against British India Government.

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