

British Terror in India

By Surendra Karr

“ - - - I see

The glutton death gorged with devouring lives;
Nothing but images of horror around me:
--all in blood, the ravish'd vestals raving,
The sacred fire put out; robb'd mothers' shrieks
Deafening the gods with clamours for their babes,
That sprawled aloft upon the soldiers' spears;
The beard of age pluck'd up by barb'rous hands,
While from their piteous wounds and horrid gashes,
The lab'ring life flowed faster than the blood.”

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FOREWORD.

This illustrated booklet is a record of red months India passed through in 1919. It describes plainly and frankly the naked truth of the British character in exercising unlicensed criminalities.

After its perusal, if the reader can picture in his or her mind even a portion of India's sufferings and struggle for Freedom, our efforts will be fully recompensed.

Materials used in preparation of this brochure are taken from authentic, original sources, such as reports, official publications, etc. Reports of the Indian National Congress, which investigated the British atrocities in the Punjab in perfectly cool and juristic manner, have freely been used.

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BRITISH TERROR IN INDIA.

“For me the battlefield of France, or Amritsar, is the same,” said General Dyer, the notorious English master of massacre in India. He made his word good by shooting ‘well and strong’ and by killing and wounding thousands of absolutely defenseless men, women and children. While in France, belligerents on both sides were all equipped with arms and ammunitions, in the ‘battlefield of the Punjab,’ the unarmed and unarmored people had to face bombs and bullets of the English soldiers, well supplied with perfect machineries of human destruction.

Dyer is not an isolated character in British imperialism.

Massacre of unarmed people, outrage on women, and use of children as foddors of cannon are not new plans in the British system. Though some of the partners of the British Imperialism many a time profess to be ignorant and apologetic, and make an effort to shove the responsibility upon the torch bearers of barbarism, history bristles with glowing examples of misdeeds, inhuman activities, ruthless repression, oppression and persecution wherever the British have gone.

From the time of the East India Company down to the present day, the same methods of cruelties are being perpetrated, whether it be under company’s servants, English planters in Indigo or Poppy field, or in Assam tea plantations, English soldiers, English Governors, down to a petty English official under Imperialistic regime. Camouflaged cloak of humanity being taken away, the true nature of an animal is clearly evident from English nature.

The evolutionary growth of the English has been, from pirate to persecutor, whirling around where they stood two centuries ago. Their vision has been dulled by selfish, hypnotic influence of hypocrisy, fraud, and deception, which are dragging humanity to the depth of fiendish aggression and exploitation.

India is the flaming instance of failure of any kind of imperialistic design. Economic exploitation, secured through political domination, was the motive that actuated the English to venture out into the wide world as desperadoes. The result has been—usurpation of the power of the people, destruction of every vestige of liberty and happiness, ushering of an era of famine and pestilence. introduction of illiteracy and ignorance, and infliction of frightful cruelties and injustice.

India has all along remained discontented. The people have not forgotten the way the English took control of the sovereignty of India during the period of transition, when efforts were being made to establish a new order in place of the old.

Their political, economic, social and intellectual life has rudely and relentlessly been destroyed. Fresh in memories, generation after generation, of the cruelties and injustice of English merchants and rulers, destruction of industrial system and obstructing the progress in agricultural methods, discontent of the people, who feel the pinch of hunger and absence of freedom, whenever opportunity and occasion have arisen, have burst into volcanic eruption.

PROGRESS OF REVOLUTIONARY MOVEMENTS.

The Parliamentary report of 1812 on the affairs of the East India Company describes a revolutionary movement during that period. In 1857, India waged an organized War of Independence. In 1878, Lord Lytton's policy of reaction and repression threw the country into insurgency against the British rule. In 1883-84, India was in furious excitement over the Ilbert bill, and revolutionary activities were common. In spite of the constitutional activities of the Indian National Congress, which was organized in 1885, an undercurrent of political discontent was flowing in the country. Partition of Bengal, a product of policy of *Divide et impera*—became the culmination of perfection of revolutionary organization with scientific precision.

REPRESSIVE MEASURES.

Since then, the British have promulgated official secret acts, the newspaper acts, the criminal law amendment act, the seditious meeting act, the Indian press act, the conspiracy act, and the defense of India act. In addition, the deportation regulations of 1818, 1819, and 1827 have regularly been resorted to. But none of them have been effective in rooting out discontent and rightful revolutionary activities.

England had no right to establish her supremacy over India, who is quite capable of taking care of herself. India has never sought any mandate over her. The people, therefore, have every right—legally and ethically—to sever connections completely with England and her imperialism. India, with one-fifth of the human race, impelled by a mission, not only for herself, but humanity as well, is determined to establish the motto: "Live and let live."

During such state of affairs, tension and tendency, came the world's Armageddon. The people, being fully cognizant of the actual causes, had no direct interest in the war; yet India must pay the price with men and money to save the empire.

The British Government became so nervous that an ordinance was passed to the effect that those who would oppose the British rule in India should be emphatically denied the privilege of aid of counsel and right of appeal. And trial should be made as rapid as possible, without having any jury, and be held in *Camera*. The members of the Gadar party were mercilessly treated, and injustice was inflicted on hundreds of innocent men, women and children.

RECRUITMENT.

Then followed a period of recruitment of men for the British Army. The methods employed to secure recruits and donations or loans, were magnificent instances of barbarities.

Theoretically, the British Government declared India should be asked to volunteer, but when the people failed to respond to the call to arms, they were compelled, and the government took the power to enforce the quota allotted to provinces.

The government demanded for war purposes from half to one-fourth of the income on which a person is actually assessed for income tax.

Whenever there has been a failure of contribution, compulsion was resorted to. Sessions Judge Coldstream, an Englishman, remarked that methods to raise the war loan and to find recruits led to severe friction in many places.

METHODS OF RECRUITING.

In many places every holder of a lot of land was compelled to pay the value of one acre of land to the government. The British Government tempted low officials with promotion and title. They invented various ingenious ways of recruiting.

A list of all men in a village was prepared, and then a recruiting officer would ask a family of three or four brothers to provide one or two recruits for the army.

If any male member of a family did not volunteer, the women folks were ill-treated in order to induce their relations to enlist. It is reported that many of the men were made to stand naked in presence of their women-folk. The women had been tormented with thorns and men were confined between thorny bushes.

To secure one recruit, in many places the entire village had been punished. Their homes had been looted and furniture burnt. Water was cut off so that land could not be irrigated. In refusal to "volunteer," the British soldiers had fired upon peaceful people, causing enormous casualties.

PROPORTION.

Proportion of recruitment through compulsion in the Multan District, according to Michael O'Dwyer, Lieutenant-Governor of Punjab, was 1 in 586 in 1917, but at the end of November, 1918, the number rose to 1 in 93. In Gujranwala there was one man in every 44 of the total male population, and one in every 14 of military age.

This success of recruitment can only be possible due to coercion.

STATEMENTS OF LEADING CITIZENS.

Method of recruitment will further be evident from the following statement of Sardar Khan of Gujranwala before Congressional Investigation Committee:

"Tahasildar (revenue officer who was given the charge of recruiting) came to our village in the month of Baisakh (April-May). At night it was proclaimed by beat of drum that all should present themselves in the morning at the village *Daira* (community center). As it was harvest time, and also as the people were afraid of being forcibly taken as recruits, only a small number of people attended in the morning. The officer, therefore, fined some 60 or 70 persons.

"The people were again ordered to present themselves at the headquarters at Gujranwala, which is 18 miles off. When the people went there on the fixed day they were made to stand in a row, and seven young men were picked out. The others were abused and beaten and told to bring more recruits."

Sardar Sant Singh, a pleader of Lyallpur, says:

"Lambardar (tax collector) had to furnish recruits on the penalty of forfeiting the Lambardari (power of tax collection) rights. Value of a recruit was Rs. 500. Magistrates sent the people to lock-up until they agreed to furnish recruits. Criminal prosecution was withdrawn on the accused agreeing to offer himself as a recruit."

Such is the way India was made to fight for the British Empire.

FOOD CONSCRIPTED TO MANUFACTURE ALCOHOL.

After such frightful forcible “volunteerism” of men and money power of India, those who were fortunate enough to be left behind were made to feed the British soldiers on various war fronts. The British Government conscripted the entire wheat product of the country (India is the third wheat producing country in the world), so that British soldiers could be kept fattened and *intoxicated by alcohol manufactured from rice and wheat.*

INQUISITION.

Lest the people of India—unarmed, defenseless men, women and children of India—rise unitedly to secure their long wished for freedom, the British Government decided to tie the hands and feet, and throttle the voice of the people. Every vestige of freedom, of thinking or movements, if there was anything left, was destroyed by introduction of inquisitional methods of repression.

The Rowlatt bills were passed, after armistice was signed, in accordance with recommendations of Rowlatt Commission, who investigated revolutionary activities, confining themselves to police records and to opinions of British bureaucracy in India. The people of India unanimously opposed the passage of the bills. The following were the provisions of the Rowlatt bills: (For full text of the bills read “Inquisition in India,” the *Nation*, June 28, 1919.)

1. Any Indian is subject to sudden arrest without warrant, upon suspicion, and detention without trial for an unlimited duration of time.
2. The burden of proof rests upon the accused.
3. The accused is kept ignorant of the names of his accusers and of witnesses against him. The accused is not confronted with his accusers or with witnesses against him, and is entitled only to a written account of the offenses attributed to him.
4. The accused is deprived of the help of a lawyer, and no witnesses are allowed in his defense.
5. The accused is given a secret trial before a Commission of three High Court Judges, who may sit any place they deem fit. The method of their procedure or their findings may not be made public.
6. Trial by jury is denied. The right of appeal is denied. “No order under this Act shall be called into question in any

court, and no suit or prosecution or other legal proceedings shall be against any person for anything which is in good faith done or intended to be done under this Act."

7. The accused may be convicted of an offense with which he is not originally charged.
 8. The prosecution "shall not be bound to observe the rules of the law of evidence." Prosecution may accept evidence of absent witnesses. (The witnesses may be dead or may never have existed).
 9. The authorities are given power to use "any and every means" in carrying out the law and in obtaining confessions. In other words, torture.
 10. Any person possessing "seditious" documents, pictures or words intending that the same shall be published or circulated, is liable to arrest and imprisonment. "Sedition" has been legally held to mean disaffection, i. e., absence of affection for the British Government.
 11. Men who have served prison terms for political offenses may be restricted to certain specific areas, must report regularly to the police, cannot change address without notification to authorities and must give securities for good behavior. They can never thereafter attend public meetings, or write or discuss publicly any subject of public interest, either educational, religious, social or political.
 12. Any person (even the family) voluntarily associating with an ex-political prisoner may be arrested and imprisoned.
 13. Search without warrant of any suspected place or home.
- These measures do not need any explanation. They speak for themselves.

PRESS MUZZLED.

During the trial of Mr. Kali Nath Roy, an aged Editor of the Lahore Tribune, who constitutionally criticized actions of the British Government, the British judge interpreted Sec. 124-A of the Indian Penal Code, which includes waging war against King of England, thus:

1. To say that government has exposed itself to severest criticism at the bar of the public opinion;
2. To protest against the use of an Act which is in operation;
3. To say in connection with any measure of the government that its action is unjust and unwarrantable;

4. To sympathize with people who have been shot dead by the military forces of the government by calling them martyrs;
 5. To attribute "blazing indiscretion" to the ruler of a province;
 6. To publish the report of an incident which gives new facts or contradicts in any way an official communique on the subject.
- It is evident how the press was perniciously suppressed.

BRITISH ESTABLISHES STATE OF ANARCHY.

Patience of people was lost in an atmosphere where civilization and culture were not within the harness of law. It was a state of anarchy established and maintained by militaristic regime of the British Government in India.

Tense feeling of the people at once assumed an active co-operation of all sections in order to counteract these oft-repeated inhuman methods of British imperialism. The people awakened to realize the responsibilities that lie on their shoulders to root out the British evils from the society. Their decision and determination necessitated united action.

SATYAGRAHA MOVEMENT.

They therefore pledged themselves to launch a *Satyagraha* movement.

Satyagraha literally means "holding on truth" or, in other words, "truth force," "love or soul force," according to Mr. M. K. Gandhi, the author of the movement. It means vindication of truth, not by infliction of suffering on the opponent, but one's own self.

Just as Daniel demonstrated the futility of the laws of the Medes and Persians by his disobedience, and Socrates embraced gallows preaching truth to Athenian youth, the Satyagrahis in India became determined to compel the British Government to withdraw its unjust laws by civil resistance; that is, the people will suffer the penalty for the breach of those unjust measures, but will not recognize the right of the British to enforce them.

PROCLAMATION ABOUT SATYAGRAHA.

The following proclamation was then made by Mr. Gandhi on March 24, 1919:

"On the 6th of April, 1919, when Rowlatt bills will be enacted into law, the people were advised:

- “A—Twenty-four hours fast. It is to be regarded for the Satyagrahis as a necessary discipline to fit them for civil disobedience, contemplated in their pledge, and for all others, as some slight token of the intensity of their wounded feelings.
- “C—All work, except such as may be necessary in the public interest, should be suspended for the day. Markets and other business places should be closed. Employees who are required to work even on Sundays may only suspend work after obtaining previous leave.
- “D—Public meetings should be held on that day in all parts of India, not excluding villages, at which resolutions protesting against Rowlatt bills should be passed.

Plainly speaking, it means a general strike of people of every walk of life—proletariat and bourgeoisie—so that brute force of the British becomes an impossibility. As the people are deprived of right of carrying any arms, Satyagraha as a matter of fact is a negation of violence.

The people might say to the British Government: We do not recognize your right to enforce laws not enacted by consent of the people. We shall, therefore, not obey. Do what you please.

PEOPLE OPEN FREE RESTAURANTS.

After declaration of general strike it was decided by citizens of Lahore to open *Langar Khanas*, i. e., free restaurants, to avoid danger of starvation. The *Langar Khanas* were run by voluntary subscriptions. Colonel Johnson, an English official, subsequently issued an order stopping all the free restaurants.

HUGE MEETINGS.

Thus making arrangements for provisions, the people planned to hold meetings in various places. The first meeting was held at Amritsar, Punjab, on the 30th of March, 1919. It is said that 30,000 to 35,000 persons attended.

Dr. Saif-ud-din Kitchlew, Ph. D., a barrister, urged in course of his speech to sacrifice personal over national interest. He asked them to act according to their own conscience, though this might send them to jail, bring an order of internment on them. He said: “Do not cause pain or distress to any one. Go home peacefully. Take a walk in the garden. Do not use harsh words in respect of

any policeman, or traitor, which might cause him pain or lead to the possibility of a breach of the peace or a riot.”

INTERNMENT OF LEADING CITIZENS.

On the 3rd of April, 1919, an order of the following nature was served upon leading citizens of Amritsar, including Dr. Satyapal, a medical practitioner; Pandits Kotu Mal and Dina Nath, and Swami Anubhananda (a monk):

“They shall until further orders remain and reside within the municipal limits of Amritsar City; refrain from communicating, either directly or indirectly, with the press, and refrain from convening, or attending, or addressing in writing, or otherwise, any public meeting.”

On the 6th of April, however, a meeting was held under presidency of Mr. Badrul Islam Khan and 50,000 attended. A government report says:

“The only fault found with the speeches is that they informed all of us of the real object of the Rowlatt Act.”

HINDU - MOSLEM FRATERNIZATION.

A Red Rag for John Bull.

The 9th of April was the great Ram Naumi Day, the Hindu religious festival. It was decided that there should be complete fraternization between Hindus and Mohammedans on that occasion. There was a big procession, and everywhere Hindus and Mohammedans embraced each other as brothers. An epoch of national consciousness was ushered in India.

But this Hindu-Moslem unity enraged the British officials, and they decided to deport Drs. Kitchlew and Satyapal, the two leading men in the movement. In Lahore Colonel Johnson served notice to the effect that “No Hindu would be allowed to enter the Badshahi Mosque—a Mohammedan church.”

On April 10th, as soon as the news of the deportation spread through Amritsar, people gathered together to plead for the release of their leaders.

MILITARY FIRES.

It was a gathering of unarmed, peaceful people; but without any warning, the military fired upon the crowd, killing and wounding some of them. The people got excited and enraged, and carried

with them the killed and wounded. The sight of the wounded persons and dead bodies inflamed the citizens who saw them. As they did not have any firearms, the only way the people could defend themselves from the military forces was to arm themselves with sticks and pieces of wood.

The military, however, at once fired, killing about 25 and wounding many.

WOUNDED NOT CARED FOR.

The wounded did not receive any care. When some desired to give first aid to the wounded, Plomer, an English deputy police superintendent, prohibited and said that *the wounded would make their own arrangements*. An English nurse—Mrs. Easden of the Zenana Hospital—on *seeing the wounded, laughed and said that the Hindus and Mohammedans had got what they deserved*.

One can very well picture the mind of the excited mob. Banks were looted, ransacked, and various public buildings burned. Two of the National Bank officials were murdered. Miss Sherwood, an English teacher, while cycling through the excited crowd, was mistaken for Mrs. Easden, who laughed and jeered at the wounded, and was attacked, but was rescued when recognized by the Indians themselves.

The police, instead of making any effort to protect the lives of innocent persons, rather helped themselves to the bank properties, etc.

All this happened in the afternoon on the 10th. In the evening everything was quiet and military took control of the city. Perfect peace prevailed.

On the 11th General Dyer arrived, and first thing he did was the wholesale arrests of the people.

Early in the morning the people wanted to dispose of the dead bodies, and desired to hold a funeral procession. But the military authorities sneered in such a way that the people got dissatisfied with their attitude.

In the meantime, supply of electricity and water was cut off, and no food was permitted to enter the city.

RED NEW YEAR'S DAY.

Thirteenth of April was Baisakhi—the Hindu New Year's Day. It was announced that a big meeting would be held at 4:30 p. m. at Jalleanwala Bagh. General Dyer got information at 12:45

p. m., and started sharpening his sword. At the appointed time, it is said there were 5,000 to 20,000 people present. The audience included many boys and girls, and some had come with infants in their arms. The people absolutely did not have any weapon with them. Some of the Secret Service men were also present.

WHAT IS JALLEANWALA BAGH?

Jalleanwala Bagh is an open piece of waste land surrounded by houses. The main entrance is a narrow passage. There were no other regular entrances excepting a narrow opening at four or five points. The ground at the entrance is an elevation, remarkably fit for posting soldiers and firing upon a crowd in front. The crowd, therefore, had no easy exit.

WHAT DYER DID.

General Dyer, with two armored cars and 90 soldiers proceeded to Jalleanwala Bagh, where the meeting was being held, at the ordinary walking pace. He reached the Bagh about 5 or 5:15 p. m. As soon as he arrived Dyer deployed soldiers to the right and left.

COLD-BLOODED MASSACRE.

This is what he did afterwards, according to his own testimony before Hunter Commission: (Questions put by Commission and answered by General Dyer.)

Q. When you got into the Bagh what did you do?

A. *I opened fire.*

Q. At once?

A. *Immediately. Don't imagine it took me more than 30 seconds to make up my mind as to what my duty was.*

Q. As regards the crowd, what was it doing?

A. Well, they were holding a meeting. There was a man in the center of the place on something raised. His arms were moving about. He was evidently addressing. He was absolutely in the center of the square as far as I could judge. I should say 50 or 60 yards from where my troops were drawn up.

Q. Before you dispersed the crowd, had the crowd taken any action at all?

A. No, sir. They had run away, a few of them.

Q. Did they start to run away?

A. Yes. When I began to fire the big mob in the center began to run almost toward the right.

Q. Martial law had not been proclaimed. Before you took that step, which was serious, did you not consider as to the propriety of consulting the deputy commissioner, who was the civil authority responsible for the order of the city?

A. There was no deputy commissioner to consult at that time. I did not think it wise to ask anybody further. I had to make up my mind immediately as to what my action should be. I considered it from the military point of view that *I ought to fire immediately*, that if I did not do so I should fail in my duty.

Q. *In firing was it your object to disperse?*

A. *No, sir. I was going to fire until they dispersed.*

Q. Did the crowd at once start to disperse as soon as you fired?

A. Immediately.

Q. *Did you continue firing?*

A. Yes.

Q. After the crowd indicated that it was going to disperse, why did you not stop?

A. I thought it was my duty to go on until it dispersed. *If I fired a little, I should be wrong in firing at all.*

In reply to many questions, General Dyer admitted that he continued to fire for about 10 minutes. "He could have dispersed the crowd, *perhaps, even without firing.*" But he fired because they would all have come back and laughed at him, and he would have made a "fool of himself."

The General had fired 1650 rounds of ammunition, and *stopped shooting when the ammunition had run out.*

He had made no provision for aiding or removing the wounded. It was not then his duty to render aid. From time to time he "checked his fire and directed it upon places where the crowd was thickest, and that he did, not because they were not going fast, but because he (the General) had made up his mind to punish them for having assembled."

According to admission by the British Government, *there were 500 killed and 1500 wounded.* It was estimated, however, by Lala Girdhari Lal, a prominent citizen of Amritsar, *that over 1000 were killed.* An exact figure will never be known. The British Army Council has exonerated and upheld R. E. H. Dyer in his dastardly acts of cowardice.

Deliberate massacre of defenseless men, women and children, and tragedy that followed upon the wounded, stagger the imagination.

This calculated act of inhumanity was much worse than the Glenco Massacre in 1692, considering the time and circumstances and standard.

When the massacre was finished a reign of terror followed.

AFTERMATH OF MASSACRE.

A curfew order was proclaimed to the effect that "No person is permitted to leave his house after 8 p. m. Any person found in the street after 8 is liable to be shot."

It was, therefore, impossible for the relatives of the wounded to take any care of them.

Lala Girdhari Lal, who happened to watch the scene from a house overlooking the Bagh, describes thus:

"I saw hundreds of persons killed on the spot. * * Firing was directed towards the gates through which the people were running out. * * Blood was pouring in profusion. *Even those who lay flat on the ground shot.* * * No arrangements were made by the authorities to look after the dead or wounded. * * The dead bodies were of grown-up people and children."

A HEART - RENDING STORY OF A WOMAN WHO PASSED THE WHOLE NIGHT BY HER DEAD HUSBAND.

"Amidst hundreds of corpses I passed my night, crying and watching," says Mrs. Ratan Devi, a widow, relating her experience of the evening of massacre. "What I experienced that night is known to me and to God," continued she. "I was in my house near Jalleanwala Bagh when I heard shots fired. I became anxious as my husband had gone to the Bagh. I began to cry, and went to the place, accompanied by two women to help me. There I saw heaps of dead bodies, and I began to search for my husband. After passing through that heap, I found the dead body of my husband.

"After short time, both the sons of Lala Sundar Das came there, and I asked them to bring a *charpai* (stretcher) to carry the dead body of my husband home. The boys accordingly went home, and I sent the women also. By this time it was 8 o'clock, and no



MADAN MOHAN.

Aged 13 years; shot at Jalleanwala Bagh and killed instantaneously.



GOPAL SINGH OF GUJRANWALA.

Thumb and lower jaw shattered by bomb from aeroplane.

one could stir out of the house because of the curfew order. I stood on waiting and crying. At about 8:30 p. m. a Sikh gentleman came. I entreated him to help me in removing my husband's body to a dry place, for that place was overflowing with blood. He caught the body by the head and I by the legs, and we carried the corpse to a dry place and laid it down on a wooden block. I waited up to 10 p. m., but no one arrived there. I got up and started toward Ablowa Katra. I had not gone far when some man sitting in a window in an adjacent house asked me where I was going at that late hour. I said I wanted some men to carry my husband's dead body home. As it was 10 o'clock, no one would like to be shot down. That was no time to stir out.

"So I went back and seated myself by the side of my dead husband. Accidentally, I found a bamboo stick which I kept in my hand to keep off dogs. I saw three men writhing in agony, a buffalo struggling in great pain, and a boy about 12 years old, in agony, entreated me not to leave the place. I asked him if he wanted any wrap, and if he was feeling cold I could spread it over him. He asked for water, but water could not be procured at that place.

"I heard the clock striking at regular intervals of an hour. At 12 o'clock a Jat, of village Sultan, who was lying entangled in a wall, asked me to go near him and to raise his leg. I got up, and taking hold of his clothes drenched with blood, raised his leg up. No one came till half past five. I passed my whole night there in this way. It is impossible for me to describe what I felt."

ENGLISH OFFICIAL THREATENS REVENGE.

On the 14th, the following day, a meeting of the local residents, municipal commissioners, magistrates and merchants, was called at the *Kotwali* (police station). General Dyer at about 5 p. m. made a speech, a part of which runs thus:

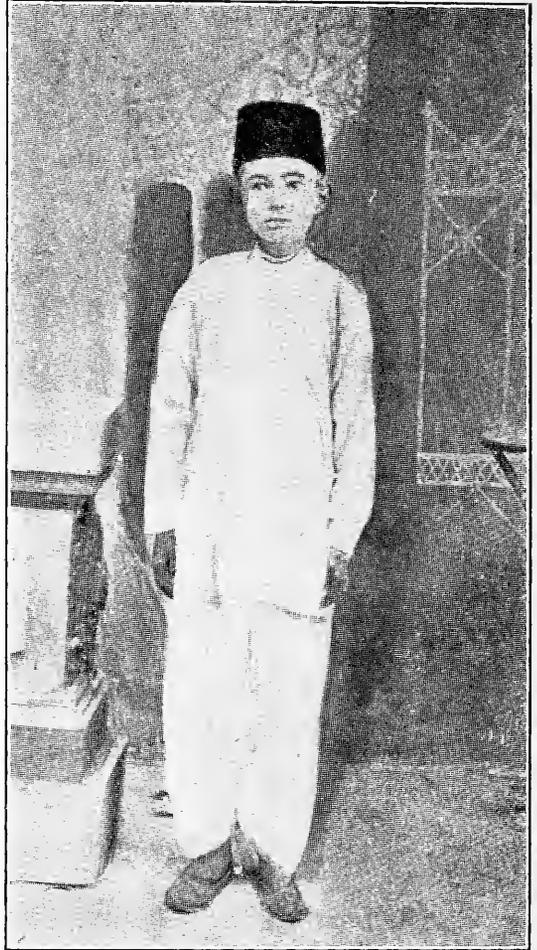
"You people know well that I am a Sepoy and soldier. If you want peace, then obey my orders and open all your shops; else, *I will shoot. For me the battlefield of France or Amritsar is the same. I am a military man and I will go straight.* Neither shall I move to the right or to the left. * * The shops will be opened by force and rifles."

Deputy Commissioner Miles Irving said, "*The revenge will be taken upon you and your children.*"



KUNDANLAL OF GUJRAT.

Aged 10, sentenced to transportation for life in the marshy islands of the Andaman in the Bay of Bengal, for "waging war" against King of England.



A BOY AT KASUR.

Aged 11 years; sentenced for waging war against King of England.

REIGN OF TERROR.

Martial law was declared on the 15th, when everything subsided. It remained in force up to June 9, 1919. The lives of the people in the Punjab were made unbearable in a variety of ways:

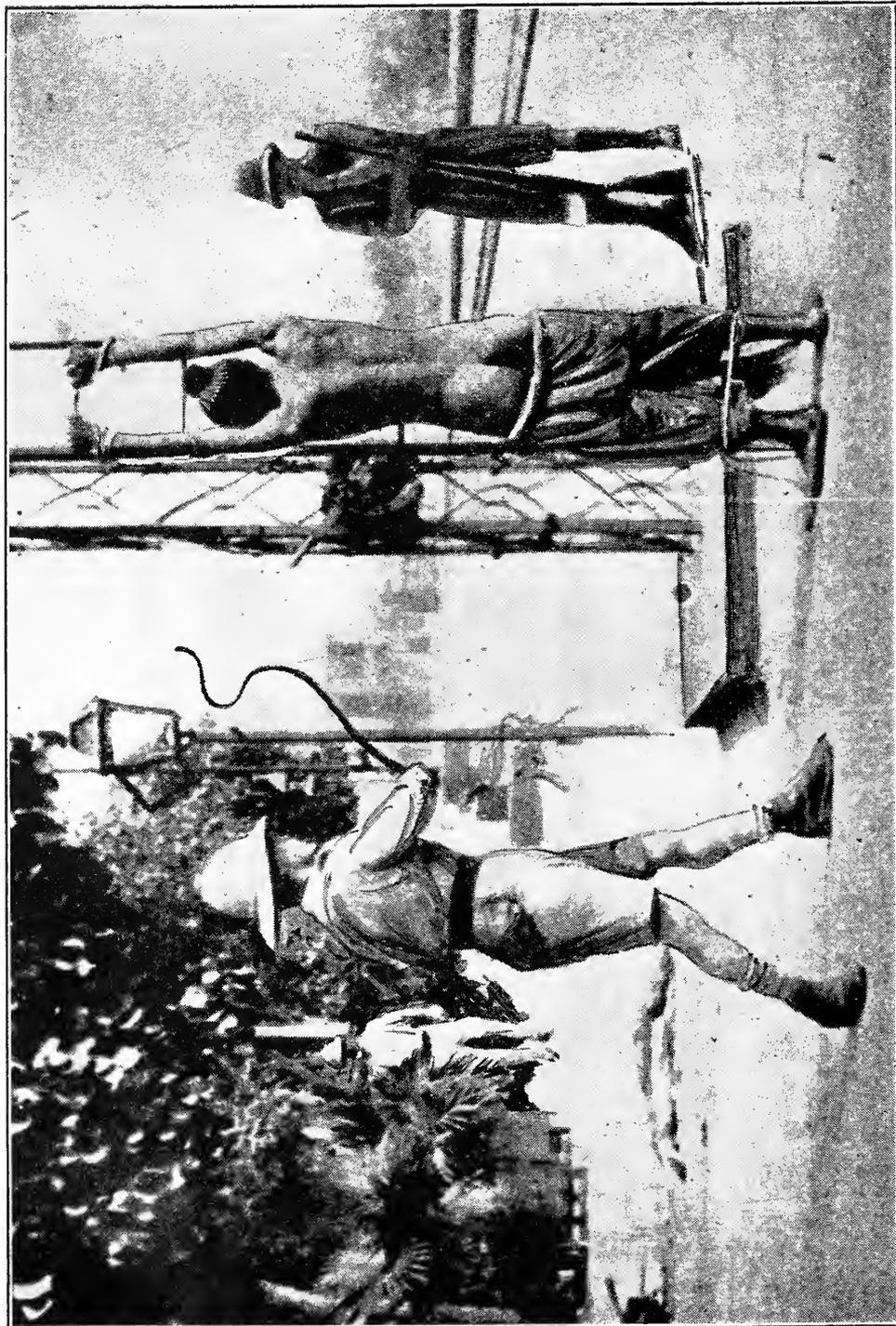
- “1. The street in which Miss Sherwood was cycling during the melee and was assaulted was set apart for flogging people, and for making those who *passed through it to crawl on their stomachs*.
- “2. All were made to salaam (salute) every Englishman, on pain of being arrested and suffer indignities.
- “3. Flogging was administered publicly and otherwise, even for trivialities.
- “4. All the lawyers of the town were made special constables without cause, and made to do menial work.
- “5. Indiscriminate arrests were effected of persons, and during detention they were subjected to humiliations, discomforts and indescribable tortures for the purpose of taking confession or evidence, or for the purposes of merely humiliating them.
- “6. Special tribunals were formed for trying offenses, which resulted in gross injustice in the name of law, leaving the aggrieved parties without a right of appeal.”

CRAWLING ORDER.

Crawling was ordered on the 19th in a narrow and thickly populated place with buildings on either side. The full length of the lane was 150 yards. Ingress and egress through the lane was subject to crawling order, which remained in force for eight days. *The persons were made to lie flat on their stomachs and crawl exactly like reptiles.* Dyer called it “going on all fours.”

When Lord Hunter asked him what justification there was in passing an order which necessitated the inhabitants, lawfully residing, “to crawl on all fours” when they had to leave their houses, Dyer replied, “They could leave before 6 a. m. and after 10 p. m.” It must be remembered that the hour of 8 p. m. was changed to 10 p. m., and nobody could be out after 10 p. m., and if he did, he was liable to be shot.

Lala Rallya Ram, a business man, said: “While I was crawling they kicked me with their boots, and also gave blows with the butt ends of their rifles.”



ENGLISH SOLDIER FLOGGING AN INDIAN STUDENT - SOLDIER.

The picture shows a Sikh student-soldier, tied with his head-dress, turban, to a steel ladder, stripped of his clothes, and being lashed by an English soldier.

This is only one of hundreds of students and soldiers who were flogged in public places all over the Punjab.

Lala Devi Das, a banker, was threatened with a bayonet when he was trying to go on his hands and knees at first. He had to crawl on his stomach. A blind man named Kahan Chand was made to crawl and kicked.

There were about 50 persons subjected to such atrocious method of crawling.

SALAAMING.

Every Indian was compelled to salaam (salute) English officials and Englishmen, whenever they happened to see one of them, even if they heard the sound of motor car. If the salaaming was not in proper manner, persons were made to squat on the damp floor, and kept in custody in the Kotwali (police station), where they had to pass the night, or lying in the open. And then in the following day they were kept standing in the hot sun until a military sergeant taught them how to salaam. Mian Foroz Din, an honorary magistrate, says that he, personally, saw many people whipped for not salaaming in proper manner.

In Kasur, 40 miles from Lahore, people who failed to salaam every Englishman *were made to rub their noses on the ground*, if they were not flogged. According to Marsden, an English official, Captain Doveton *did not like to go through the formalities of trial and sentence. He wanted to do the things summarily.*

FLOGGING.

Young boys were arrested without any warrant and taken to whipping post. They were fastened to the tiktiki (triangle) and flogged until they became senseless. Some water was poured into the mouth by a soldier. When they regained consciousness, flogging was resumed. Bleeding and unconscious as they were, they could not walk even a few paces. They were all handcuffed and dragged to the fort.

Flogging was done in public places. All the girls of Kasur were ordered to witness the flogging. In failing to do so, they were threatened to be shot. "As we could not bear to watch the flogging, we tried to hide our faces," said the girls, "but Captain Doveton made us all look at the horrible sight and threatened us with remark: 'observe carefully the result of love-making.' Every one of us was ordered to look at the bleeding body."

As regards the whipping of school boys, Colonel Mackae was asked by the Hunter Commission whether he gave directions that

the biggest six boys were to be selected for whipping. He admitted that because they were big they had to suffer these lashes.

In Kasur, with a population of 24,000, "40 men were sentenced to be whipped; the total number of stripes given was 710."

SPECIAL CONSTABLES.

All the lawyers, irrespective of age, were made special constables, theoretically to maintain peace and order, but practically to make them to do menial work, thus inflicting indignities on their respectability. Lala Kanhya Lal, an aged lawyer of 75, was made to work like a coolie, carrying tables and chairs from one place to another, and to patrol the city in the hot sun. He says: "The local bar takes part in public affairs and took a prominent part in protesting against passage of the Rowlatt bills, that is why the whole bar was punished in this way." Lala Balmokand Bhatia, a high court pleader and a municipal commissioner, said that they were ordered to witness two citizens being flogged. They were constantly reminded that they were mere constables and the punishment for any neglect was not only flogging or imprisonment, *but also death*. It is estimated that 93 lawyers were humiliated in this manner.

WHOLESALE ARRESTS.

In a state of anarchy no one was safe. Lala Girdhari Lal describes thus:

"People in every sphere of life were arrested from day to day. No charge was stated. We were handcuffed at once and put into lockup for days and months, without being informed what we were accused of; and no opportunity was ever allowed them to see or consult friends or relatives. I, myself, was locked up in a small room with 10 or 11 persons in it. In a corner of the room was an evil-smelling chamber-pot. We were allowed neither to bathe nor change clothes. The food given was unfit for human consumption. Those who dared to talk to them were straightway arrested. The prisoners were locked up in an iron cage about 7 x 2 and 4 feet high. The bathing arrangement was most filthy. A small drain was used for all sorts of purposes."

Lala Girdhari Lal was released after detention of a month and a half, without any trial and without ever knowing why he had been arrested at all.

Mr. Mohammad Amin, a pleader, says :

“We were kept handcuffed in the cells in pairs, and thus led even to the lavatories. We were given no food for 36 hours, and were made to sleep on the bare floor. The food which we were expected to take was a little heap of grain in one corner and a bucket of drinking water in the other, while nearby was a tin pot for passing water. We remained in the fort for 22 days.

In Hafizabad 23 persons were locked up in a single room where four persons could hardly be accommodated. “We were put to fearful discomforts,” says Sardar Mewa Singh, “not being allowed even to ease ourselves when we felt the necessity.” In Sangala the persons arrested had to pay Rs. 2 (90c) for each call of nature, to the British officials.

A MAN OF 115 ARRESTED.

An aged man of 115, Attar Singh, who could hardly move from his bed, was arrested, taken to military headquarters and confined in an iron wagon. This wagon, being made of iron, was naturally unbearable in the hot days of April, and in this way several other villagers had to pass their days, often without food and water.

MANUFACTURE OF FALSE EVIDENCE

The way evidence was manufactured was shocking and appalling.

Mr. Mohammad Amin was locked up for a month and a half and finally discharged. He says, “There were 30 unfortunate men locked up in a small room. Once a policeman came to Gama, one of the prisoners, and said: ‘Why do you put your life in danger? Name four or five men with whom you have some enmity and we shall make you a witness.’ Gama said, ‘I have no enemy to name.’ The policeman went away, but after a few moments returned and said to him, ‘Look here, name Qayam, and as to others what you please.’ We got extremely frightened at the way the police were fabricating false evidence, and thought we were not safe.”

AN ENGLISHWOMAN'S EVIDENCE.

Mrs. Nelley Benjamin, sub-assistant surgeon, a friend of Mrs. Eason, whom she screened from assault, says:

“When the inquiry was going on, I was taken to the Kotwali (police station) on two occasions. *I was asked to say that I had*

seen *Mohammad Amin in the crowd*. As I said that was not the truth, Plomer, police superintendent, threatened to send me to jail. I told them whatever I knew, but I *refused to give false evidence*. They also tempted me with a reward from the government if I supported the story of Mrs. Easdon regarding the presence of Mohammad Amin. I refused again."

One Seth Gul Mohammad, a merchant, was asked to give false evidence. On refusing to do so, he was put to physical torture. He says, "I was asked to say, 'Doctors Satyapal and Kitchlew had instigated me to bring about the *Hartal* (general strike) on the 6th, and that they had encouraged me by saying that they would use bombs to drive out the English from the country.' I refused, so the police officers caught hold of my hand and placed it under the leg of a cot over which eight constables sat. During the following days I was beaten, slapped and caned. I was told that I would be made an accused and hanged. The beating went on for eight days."

Brij Lal, a boy of 14, was tortured to give false evidence. Lala Raliaram, an aged Govt. Pensioner of 58 years, was beaten with a cane and his beard was pulled, because he refused to tell what was not true. "I was made to go up and down the street," he says, "while being pulled by the beard again and again."

The following statement made by Wazin Chand Sharma, a banker of Wazaribad, throws further light on tutoring evidence. "All the citizens were sent for by beat of drum to the police station. *Minors and criminals were considered as informers*. Anybody against whom the police wanted to get up a case, was brought before the boys *who were tutored to give evidence*, and thus the poor men were entangled. The same boys appeared before the commission as witnesses; and it was on their evidence alone that the people were punished."

INDESCRIBABLE METHODS OF OPPRESSION.

On refusal to name Chahga and Habib, whom the British Government picked up to be punished, "I was given," says Gholam Quadir Toopgar, "most cruel beating. My turban was taken off and my hands were tied with it. I was suspended to a tree for about ten minutes; and was given a severe beating. I saw Peera Gujar lying flat on the ground, and a military police officer *pushed a stick into his anus*. He cried piteously all the time, but no mercy was shown."

“I earnestly pray to God that no enemy of mine may have to suffer in the same way (as I did)”, says Moulavi Gholam Jilani, an Imam (leader at prayer) of Masjid (Mohammedan church).

Unimaginable brutalities and cruelties were being perpetrated by the agents of the British Government upon Gholam Jilani. *He was asked to give false evidence*, and was tempted with the offer that his sons would get good posts, and that he, a poor man, would earn life-long honor and respect, if he would only say what they wanted him to; otherwise, he would be hanged. “I would rather risk my life,” said he, “than make a false statement willingly.” On refusal to *get by heart the statement that was written for him by the police*, “they began to beat him.” He says, “they beat and beat me till I passed urine. They caused my trousers to be put off, and beat me severely with shoes and a cane. I was asked to name a few persons, but I said that I did not know any of them. They beat me again, till I became senseless. After I regained consciousness, I was taken back to the police station. There they beat me severely. Not content with that, the police officer *pushed a stick into my anus*. I fell very ill and blood came out of my mouth and I felt as if the whole of my body had been cut up into pieces. Fever was very high, and I was very often in delirium. I heard that out of twenty days of my illness, for fifteen days I was quite senseless.”

Haji Shamas-ud-din, a landed proprietor, witnessed the torture administered to Gholam Jilani and Khair Din. “I saw with my own eyes,” says he, “one of the *policemen driving a wooden stick into his (Jilani’s) anus*. Khair Din was also treated in the same manner. *They drove a stick into his anus also*. He was in a most pitiable condition. I saw his urine and excreta coming out. I learned subsequently that Khair Din never recovered from his injuries and died.”

This reign of terror prevailed throughout the Province of the Punjab.

INDISCRIMINATE SHOOTING.

Lahore, capital and largest city in the Punjab, also observed complete Hartal (general closing of business) on April 6th, and Hindu-Mohammedan Fraternalization took place during Ram Naumi Day on the 9th. On the 10th, Mr. Gandhi, leader in Satyagraha movement was arrested. As soon as the news of his arrest and internment spread, the people began to form processions. As the *unarmed crowd* was marching, order to fire was given; several lives were lost, and many wounded. The crowd returned back; the

dead and wounded remained where they were, to bear the witness of militarism.

In Manianwala, on April 19, a troop train arrived. Some soldiers alighted from the train and proceeded to the village shooting as they went. Even the women in the family way were driven away from home. They have looted forcibly the stores wherever they have gone.

Machine guns were used and bombs were hurled when the people were running away. The Hunter Commission asked an officer :

“You fired machine gun into the village; you may be thereby hitting not these people whom you dispersed, but other innocent people in their houses.” The reply was, “I could not discriminate between innocent people and other people. I tried to shoot the people who ran away and who I thought were coming to do damage.” To the question, “what was the further need of machine gunning and killing them?” the prompt reply was, “*to do more damage.*” He further said, “I also realized that if I tried to kill people they would not gather again and do damage.”

RELATIVES MADE TO SUFFER.

Relatives were punished in place of those persons whom the Government intended to punish. In Nawan Pind, one Ishwar Singh was absent, so the British official inquired whether there was any relative of his present. The officials found Kushal Singh, brother-in-law of Ishwar Singh, was there. He was at once arrested.

In Chuharkana, Radha Mal, a blind man, was asked to produce his son, and as the son was not present, he was arrested. The women were ordered to produce their husbands; otherwise, their houses would be burnt and lands confiscated.

A sixty-year-old, respected Lambardar and a retired inspector of police of Sheikhpura, was arrested, simply because his sons were not in Sheikhpura when they were wanted. His property was confiscated and his tenants were prohibited by British Government from cutting the crops.

MARRIAGE PARTY PUNISHED.

An order was issued making it a crime for more than two Indians to walk abreast. A marriage party, consisting of more than ten, was actually arrested. The priest and others were flogged.



ALLAH DITTA OF GUJRANWALA.

Wounded in leg by bomb from aeroplane.



SARDARI LAL.

Aged 10 years, of Gujranwala; wounded in arm by bomb from aeroplane.

STUDENTS TORTURED.

Because a police notice was damaged, 500 students and college professors were arrested and made to march to the fort, miles off from the college, in the hot sun, with their bedding on their shoulders. He then issued an order that there was to be a roll call of all students of various colleges, numbering 1011, four times a day; the hours being 7 and 11 in the morning, and 3 and 7:30 in the evening. In order to attend this roll call the *students had to walk sixteen miles in the hot sun of Lahore for three weeks every day.*

In Sangala Hill, a boy of 7 died due to roll call in hot sun.

BOMBS THROWN ON SCHOOL.

Bombs from aeroplanes were thrown indiscriminately everywhere in Gujranwala, and on utterly innocent people. Bombs were dropped on the Khalsa boarding house. A student, Kishan Singh, describes the scene thus:

“We heard the noise of aeroplanes at about 3 p. m. They remained hovering over the boarding house for about ten minutes. Suddenly a noise was heard and a shell came down, which struck our confectioner, Ganda Singh. A small piece of it injured the finger of my right hand. A boy fell down on account of the shock.”

While hurling bombs, the aeroplane was at the height of 200 feet, so that the officer would not miss the mark.

LITTLE BOYS HUNTED AND SHOT.

In Nizamabad, a lad named Mohammad Ramzan was shot to death by British soldiers while he was grazing his goats. “Two or three British soldiers, then,” according to Haji Allah Din, “tied the dead body with his turban, dragged it and left it by the pond near the village.” A boy 11 years old, at Kasur, was charged with waging war against King of England. In Gujrat, a boy of 10, Kundan Lal has been sentenced for life imprisonment on similar charge.

ATROCITIES AND INDIGNITIES ON WOMEN.

Indignities and indecent behavior by the British toward the Indian women are shocking and beyond the limits of civiliza-

tion and culture. Gurdevi, the aged widow of Mangal Jat, makes, and several other women corroborate the following statement:

“One day Bosworth Smith, an English official, gathered together all the male persons over 8 years at the Bungalow, which is some miles from our village, in connection with the investigations that were going on. While the men were at the Bungalow, he rode to our village, taking back with him all the women, who met him on the way, carrying food for their men to the Bungalow. Reaching the village he went around the lanes and *ordered all the women to come out of their houses, himself forcing them out with sticks.* He made us all stand near the village *Daira* (community center). The women folded their hands before him. *He beat some with his stick; spat at them and used the foulest and most unmentionable language. He hit me twice and spat in my face.* He forcibly bared the faces of all women, brushed aside their veils with his own stick. *He called them ‘She-asses, bitches, flies and swine,’ and said, ‘you were in the same bed with your husbands, why did you not prevent them from going out to do mischief? Now your skirts will be looked into by the police constables.’* He gave me a kick also and ordered us to undergo the torture of holding our ears by passing our arms under and around the legs while being bent double.”

Further inhuman atrocities perpetrated upon women by agents of the British Government are related by Miss Balochan, a daughter of Sadrang Nat Pairni of Amritsar, in a statement, which is corroborated by Misses Rani, Panna, Rakhi:

“After my arrest without any warrant, I was sent to *Kotwali* (police headquarters) where I was asked to give back the properties supposedly looted from a bank during the time of disturbances. I said that I did not have any knowledge about it. I was then ordered to take off my skirt. I protested. The British police threatened me and my sister, Iqbalan, who was also indecently treated.

“I and several other women were brought to the *Kotwali* every day, 6 o’clock in the morning, and were let off at 10 o’clock in the evening. During this time, *they had forcibly taken off our skirts, hurled foul languages upon us, flogged our naked body, and driven stick into our vagina.*” She became unconscious, and did not remember what happened next. This continued for five days. They were released after paying heavy fines.

The British character is clearly unveiled. Dare any one assert that the British are humane!

CASUALTIES.

As far as it has been known 1200 Indians have been massacred, 3600 wounded and some permanently disabled, while four Englishmen were killed. Besides, scores of Indians have been hanged, a great many sentenced to various terms of imprisonment, including transportation for life.

WHERE TRIALS HELD.

Trials have been conducted by martial law commissions and the summary courts.

The martial law commissions were composed of three members clothed with summary jurisdiction and possessing the power to inflict death sentences. The summary courts were composed of one member, and they became the courts of inferior jurisdiction, having power to award imprisonment up to two years and to impose fines up to Rs. 1000.

They were not bound to record any evidence and their judgments were final and unappealable to any superior court.

In this connection it also must be borne in mind how the evidence has been manufactured by the British officials.

CONCLUSION.

Such are the blood-boiling facts about the unprecedented and unparalleled sufferings, torture, and atrocities the British imperialistic Government hurled upon the people of India, just four months after the armistice was signed.

India heard, with buoyant hope, the message of freedom and justice American people proclaimed through their spokesman, and witnessed the activities of American youth, being inspired by the ideals, principles, and purposes of Declaration of Independence and Constitution of the United States, in making the world safe for democracy. India, like many other damaged nations, was expecting the dawn of a new era.

But England, which has been verbose and vociferous in professing championship to safeguard democracy, maintain liberty, establish justice, and extend boundaries of freedom throughout the world, has violated during the time of peace, every covenant of International Law and every principle of war-ethics by watering the soil of Hindusthan with blood of unarmed people. England has shown wanton cowardice in trampling a tradition that during a combat an unarmed combatant must not be attacked or injured.

The British Government in India since the armistice has resorted to legislative and administrative repression, depriving India of her freedom of the press, speech, and assemblage, declaring martial law in time of peace, deportation of leading men, confiscation of property, suppression of newspapers, executions, public floggings, imprisonment of patriotic citizens on fantastic charges, refusal of permission to choose counsel for their defense, shooting by machine guns, bombarding by military aeroplanes, and murdering defenseless men, women, and children—a regime of blood and iron.

India is determined to be free and independent completely from British Empire in order that she may, unhampered and unhindered, develop an economic system by which she may live in happiness and freedom in co-operating with other nations and people.

To the outside world the question must at once suggest, why England, a nation of forty millions, with her imperialistic system, is paralyzing the process of human progress, and robbing the right, liberty, and happiness of 315 millions—one-fifth of the whole human race.

Deliberate, determined, cold-blooded murder and torture of defenseless men, women, and children may rouse the indignation and shock the fine sense of humanity, but if the world must needs be made safe for peace and harmony of the people, every person in the world, wherever and whatever position he or she may be, must be ready to tear up this imperialistic system which has been tyrannizing and disturbing world's relationship.

Apologists for England and her institutions, and her decent type of children should, if they are sincere, must organize themselves to break into pieces the hypocritic structure upon which the present British political faith and system rests, and build up a new foundation in accordance with new conception of life, promulgated by the most progressive people of the world.

THE HINDUSTAN GADAR PARTY

is an organization of those who are working for COMPLETE INDEPENDENCE OF INDIA

Humanity can not be perfect without the co-operation of FREE INDIA, containing one-fifth of the human race.

As the Nations are interdependent, the problem of INDIA is a world-problem.

We, therefore, aim to educate and enlighten the public of the world about the true and exact situation in India under alien and autocratic regime of the British.

We wish to present before the liberty-loving people THE CASE OF INDIA'S COMPLETE INDEPENDENCE so that they may thoroughly understand THE SIGNIFICANCE OF INDIA'S FIGHT FOR FREEDOM.

If truth, logic, and common sense are still functioning in adjusting world's relationship, we desire to prove the futility of the British imperialistic system, which is menacing and disturbing world's peace and prosperity of the rank and file.

Write to us, and we shall tell you candidly what **Freedom of India** means to us, to Asia, and to the world.

THE HINDUSTAN GADAR PARTY

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