

197 Extract from statement given Immigrant Department
by Bela Singh, Babu Singh, Ganga Ram and others
[January 1915]

however, read the signals for the authorities and the result was that the 50th Highlanders were noon on the wharf, ready for the fray. Bela Singh had made himself proficient in signalling during his five years' service in the 50th Punjabis. There was a short lull after this, in the Khasgata Mara excitement, during which time Bhag Singh, Dulwant Singh, Mewa Singh (village of Lopoke, District of Amritsar) and Harnam Singh (since deported) (village of Dhari, district of Hoshiarpur) went to Sunas, a town on the American side of the border, where they were arrested for having arms and ammunition in their possession. Mewa Singh was fined \$50.00; Harnam Singh was deported and the other two released. Bela Singh supplied the information which led to their arrest. On the 30th July Bhag Singh forbade entrance to the Sikh Temple to anyone connected with the Government. On the 17th August, ^{Harnam} Harnam Singh (murdered by Bhag Singh's order) went to the temple to pray. He was immediately seized and his throat cut from ear to ear and his body thrown into some jungle about 200 yards from the temple, where it was found ¹² 12 days after by Bela Singh and his friends. Harnam Singh, deceased, came from the village of Cahal, District of Patiala and had been a corporal in the Malay Police for twelve years.

The next to be murdered by the Bhag Singh faction was Arjan Singh, who had traced the murder of Harnam Singh to Bhag Singh. He was shot. Bela Singh attended the cremation of Arjan Singh on the 5th, when Bhag Singh and Bodan Singh (both since

deceased) made an attempt on his life. On the evening of the 5th Bela Singh went to the Temple to pray with the other mourners and when Bhag Singh saw him he said "You dog of an immigration spy; you are not allowed in here," whereupon ^{Badan} Badan Singh got up and said, "Don't worry, brother Bhag Singh, I will see to it that this dog does not leave the Temple alive," and whipped out a revolver, ~~and~~ firing two shots at Bela Singh who made a dash for the door at the rear of the Temple. This door, however has been ^{locked} locked by Bhag Singh's orders. Bhag Singh, coward though he was, took courage at Bela Singh's desperate situation, and drawing the sacred sword, came towards Bela Singh. As a reminder to true Sikhs, we might add that this sword is emblematic of the vengeance that will befall the enemies of the Sikh faith, and was never intended to be used ~~towards~~ by one Sikh against another. Bhag Singh, however, went towards Bela Singh saying, "I have done to death two Government Agents (Barnam and Arjun) and yet the Government couldn't touch me." Bela Singh, who had two revolvers on him, one of which he had permission to carry and another which his friend, Bhagat Singh forced on him before he entered the temple, ~~then~~ drew these revolvers and shooting Bhag Singh and Badan Singh, turned and fired blindly on those having sticks, ^{wounding} wounding five of them. Bela Singh called out to the panic stricken mob, "Don't run cowerds; this is the time when you should be shouting "Bande Mataram."

Bela Singh reported the whole affair ^{immediately} to the police and was told to return to the Temple. When Bela arrived at the steps of the Temple, Mit Singh, a revolutionary who was helping to place a wounded man in the police motor patrol, saw him, dropped the wounded man and bolted, shouting, "Run, here's Bela Singh come back." Bela Singh was put under arrest and locked up. After this a meeting was called at the Sikh Temple and Kewar Singh was appointed to murder Mr. Hopkinson. The revolutionists argued that now that Bela Singh was under arrest, and if Hopkinson could be put out of the way, they would have the others scared stiff. Bela Singh was, however, honourably acquitted. The witnesses on both sides were Sikhs. The "Khalsa Sewak" of Lahore accuses the Dominion Government of being the cause of this shooting, whereas in reality it was the deep scheming of the scoundrel Bhag Singh. Bela Singh's witnesses were all ex-soldiers, most prominent amongst whom were Harman Singh, village of Kedim, District of Jullundur, 29th Punjab, Pertap Singh, 8th Cavalry and Dr. Raghunath Singh, 8th Punjab. Rajpats.

We beg to conclude by stating emphatically that the departure of the Komagata Maru was a peaceful affair. There was no trouble or confusion and the Government of Canada had supplied the necessary rations for the men on board and that no blame of any kind can be attached to the Dominion Government.

Any seditious articles appearing in Khalsa Sewak are an abominable pack of lies prompted by the revolutionary Indur Singh, village of Joga, district of Patiala. The Sikhs of the Punjab should ignore such an abominable and seditious paper as the Khalsa Sewak. This paper states that all the Sikhs in Canada are ready and willing to go to the front for the sake of the Empire. This is not a fact - only those Sikhs are ready to lay down their lives whom the Bhag Singh faction have tried to convert to the seditious party, but who have remained loyal. This is in essence the Bela Singh party.