As in the case of many other movements that attracted masses’ support in the subcontinent of South Asia, the poor social conditions in the Punjab, the Land of Five Rivers, had contributed much to the start of an agrarian movement in the first decade of the present century. The country was in the grip of economic and political crisis. Frequent occurrences of famine and bubonic plague during the last years of the 19th century had left their deep effects. In the Punjab alone, one million people fell victim to the plague in a fortnight. The people in India were feeling crushed and frustrated. But certain developments in Europe and Asia i.e., separation of the Balkan states from the Ottoman Empire, defeat of the Italian army by the Abyssinians in 1894 and the defeat of Russia at the hands of Japan in 1905, shook the belief of the Indians in the Western superiority. Racial discrimination, hatred for the English and unemployment among the educated youth further worsened the situation. The announcement of the scheme for the partition of Bengal on December 3, 1903 and its implementation on October 16, 1905 generated a violent ‘nationalist’ (mainly Hindu) agitation since the partition scheme was interpreted by the leaders as a calculated move to create differences among the nationalist forces. It is said that the Government of India was frequently using the policy of divide and rule and the province of the Punjab was also affected by it.

Incidentally, at this moment, the Punjab government provided further boost to political unrest. Probably not calculating the effects it could have, they passed/proposed a number of legislations and took unpopular measures, such as the Punjab Land Alienation Act Amendment Bill (1907), the Colonization of Government Land (Punjab) Bill 1907, increase of land revenue in the Rawalpindi district, and abiana (irrigation) tax in the Doab lands of Lyallpur (Faisalabad)

*Research Scholar, Pakistan Study Centre, University of Karachi, Karachi.
and Rawalpindi districts.\(^5\)

Up till now, however, the disaffection was restricted only to the lawyers, clerks, and students of the urban areas of Lahore, Ferozepur, Rawalpindi, Sialkot and Faisalabad, but on the rural front all was quiet. The scenario, however, quickly changed and the peasant, tenant, the landless labourer, and the common man living in the village, also joined the agitation. There was unrest all around and it needed only wise leadership to organize the masses and to provide social base to a national movement. The time was ripe and leaders, like Lajpat Rai, Sufi Amba Prasad, Agha Haider and above all the fiery Ajit Singh, the great revolutionary, moved the masses with and created in them an awareness of their difficulties and helplessness.\(^6\) This revolutionary trend in the Punjab alarmed the authorities. The fact that the Punjab was a border state and a recruiting ground of the army made it crucial for imperial authority.\(^7\) The martial races* of the Punjab under this crucial situation realized their real importance in the eyes of the English rulers.

The Punjab Alienation of the Land Act Amendment Bill adversely affected the “interests of the money-lending classes”,\(^8\) which were safeguarded, in practice, by the 1900 Act by virtue of the provision of the categories of agriculturists, those who had held land since the first settlement by the British, had been granted by the 1900 Act with the power of acquisition, provided it was in the village itself.\(^9\) Now, on grounds of administrative inconvenience, the government proposed to abolish this category in the new bill. Many sections of the urban population felt threatened as they looked to land as a sole source of their income and secondly, the unemployment situation had deteriorated.

The Colonization Bill sought to change the very basis of the land-relationship in the Punjab. It denied the fruits of labour to the farmer who had been uprooted from the districts of Central Punjab to dig canals and irrigate the barren lands in the Western Punjab.\(^10\) Due to their efforts, that area now became one of the most fertile regions in India. The government of the Punjab, then, tried to modify the occupancy system by making it uniform. This gave rise to the apprehension that the government planned to convert these lands into plantations on the lines of Assam, and consequently reduce the status of farmers from owners to cultivators.

While the Colonization Bill was agitating the minds of the people,

---

The myth of martial races was, in fact, a British creation. During the War of Independence (1857) they became disillusioned with the Bengal Army which had earlier made them masters of the whole of Northern India and Afghanistan. The loyal troops from the Punjab and the Gurkhas played a leading role in crushing the Revolution, hence the reward of recruitment in the army and classification as martial races – Ed.
the government increased the land revenue in the Rawalpindi district and enhanced the rates on water taken from the Bari Doab canals. The districts, most affected by these measures, were Faisalabad and Rawalpindi. The agitation against partition in Bengal also had its impact in the Punjab. The weekly journal, *The Punjabee*, took up the case of the oppressed settlers. It also published an editorial against *begar* (forced labour) system and cited cases of two peasants dying of exhaustion while working for some officials. The owner and publisher of the paper were arrested and sentenced to two and a half years’ imprisonment. Popular demonstration, ultimately, led to a clash between the public and the police. In short, increase in land revenue, passing of land Alienation Act, police attitude and the severity of the sentence on the owner and the publisher of *The Punjabee*, all led to something like a mass uprising throughout the Punjab.

Ajit Singh, Sufi Amba Prasad and Agha Haider who had organized the Anjuman-e-Muhibban-e-Watan (Society of Lovers of the Homeland), and were bringing out a journal, *Bharat Mata*, felt that this was a fine opportunity to rouse the people in the Punjab and began to plan a massive agitation against the British. A number of meetings were organized to plan agitation which was supported by leading lawyers like Muhammad Shafi and Mian Shahabuddin as the measure was going to affect all the land holders in the West Punjab. Later, the agitation was also supported by Gokhale when he visited the Punjab in February 1907.

The Punjab government tried to introduce the Bill in the Legislative Council hurriedly despite repeated requests made by Indian members like Malik Umer Hayat Khan, Thakur Mahan Chand and Partap Singh for sending the Bill back to the Select Committee for reconsideration.11

Meanwhile, violent disturbances took place at Faisalabad. A meeting, held on 22nd and 23rd of March, publicized the affair with printed invitations and eight page pamphlet in Punjabi, accusing the British of betrayal.12 Approximately 9,000 colonists gathered at Faisalabad to protest against ‘government tyranny’. The call given in revolutionary words of Banke Dayal13 was most effective:14

*Pagri Sambhal O Jatta,*

*Pagri Sambhal Oya.*

Ajit Singh made a violent attack upon the increase in land revenue15 and described the peasantry as the real rulers of the country, and *rajahs* were their *kammees*, i.e., the Deputy Commissioner, Superintendent of Police and the Chief Officers and Government were
their servants. He persuaded the peasants to stop cultivation until the amount was reduced, and said “The Punjab also has shaken off sleep after Bengal.” He appealed to the people not to lose courage and step forward fearlessly, and boycott the honorary offices. Moreover, he encouraged the Hindus and Muslims to unite in love. One of the songs composed on the Colonization Act show the oppressive nature and behaviour of the officials and poor condition of peasants:

The rule of Patwaris is hard to bear
Their mouth we cannot sweeten every day …
Have pity on us, listen to what we say,
We have not yet enjoyed the fruit of that
Which we did sow with hope and care and love …
Under pretence of caring for our health,
You wish again to introduce a tax …
We want no sanitation in the village,
Why will you change our laws of heritage?
You gave us land to build our houses on,
Free from all rent charges whatsoever,
But now we see you wish to charge a rent,
Is it really fair or kind or just of you? …
We will appeal for justice to our king
And if no justice can be got from him
We will appeal to Him; the King of kings.

Ajit Singh told a meeting, largely attended by affected peasants, in Rawalpindi on April 21:

“Brothers, we are 29 crores, they (the British) are one and half lakh. Admittedly they have guns, but these can be blown away by the breath of 29 crores and for themselves we have our fists. I met a Russian once and he said to me: one and half lakh are ruling 29 crores. This is preposterous.”

The contemporary leadership also looked critically at Britain’s economic policies and their impact. It was stressed that national progress depends on local industries, agriculture and trade and the British were responsible for depriving the people of prosperity. The nationalists felt that the British government gave no help to the farmers during their rule over India. In fact, they thought that the Britishers were ruining trade. The revolutionaries held the British responsible for the decline of silk industries and indigo plantation and also excessive taxation on cotton and sugar. The Manchester and
Lancashire factories they felt, were built with the blood of Indian workmen.  

Literature is an extremely important auxiliary of nationalist movement. It serves to solidify the national consciousness and to propagate the nationalist ideology in the form of slogans for mass consumption. The revolutionary group under the leadership of Ajit Singh and Sufi Amba Prasad organized a militant movement as they knew that this movement could be successful only through political education of the people and, therefore, during 1907-1909 they started a campaign of distributing revolutionary literature written by them and published by the well-known Bharat Mata Book Agency, Ishwari Prasad Book Stall and Bande Matram Book Agency of Lal Chand Falak. The revolutionary literature which was extensively distributed included the *Hindustan Men Angrezi Hakumat, Ungli Pakarte Pahuncha Pakra* and *Divide and Conquer* by Ajit Singh; *Kaumi Islah* in two parts by Nand Lal; *Ghadar* by Swaran Singh; *Desi Fauj Zafar Mauj* by Sufi Amba Prasad; *Amanat me Khianat* by Swaran Singh; *Sarkari Mulazmat* by Lal Chand and Kishan Singh; *Kaumen Kis Tara Zinda Rahti Hain* by Swaran Singh and Kishan Singh. Some other books on Indian History and other subjects were: *Lectures on Tilak Maharaj, Tipu Sultan, Mir Qasim, The Progress made by Japan, The Present State of Russia, Bandar Bant, The Gentleman Thief, The Fall of Czardom.*  

The members of the Bharat Mata Sabha used same Punjab native newspapers like the *Hindustan, Punjabee, Paisa Akhabar,* and *Jhang Sayal* to create political consciousness among the people.

However, the truly revolutionary phenomenon of setting up a parallel authority never went beyond words – “We must take the trade and management of our country in our own hands,” “we should appoint our own panchayats and refer cases to them.” Violence was not preached – statements such as “those who were afraid of bloodshed better go home,” “now was the time to resist and not be afraid of Martinis and Howitzers” should be seen as an awareness of the possibility of repression and a call for preparation to face it. In the true sense, Ajit Singh’s ideology was not terrorist, but he preached non-violent resistance to the Government. He recognized that “violent action by a few men was non-productive and wasteful of much-needed lives and it is irrational to raise a rebellion, for active resistance is useless,” and called that “unnecessary sacrifice of life and energy is a bigger crime than any other, of which any one can be guilty in his individual interests … It may be heroic to die under an impulse of patriotic duty but it is nobler to resist the temptation and live a life...
of consideration and sacrifice. To die nobly one must first learn to live nobly."

The question then arises – how does one explain the riots in Lahore and Rawalpindi which the Britishers termed “an organized attempt to overthrow British rule?” The award of heavy sentences to the accused in the Punjabee case added fuel to the smouldering fire; a large crowd of people, including students gathered at the streets in Lahore, became violent, pelted stones at passers-by, attacked several Europeans and attacked a reporter of the Civil and Military Gazette also. In Rawalpindi popular feeling was excited by the District Magistrate’s high-handed action against popular leaders – ordering them to appear before an inquiry (Committee) to determine whether speeches made by the leaders on 21st April were seditious, and later postponing the inquiry without explanation. The crowd expressed its anger by attacking the Europeans and their property.

The British viewed it as a planned conspiracy and mutiny – the confidential records show the serious concern of the Government (May, 1907). The new Lieutenant Governor of the Punjab, Denzil Ibbetson, reported that “everywhere he could sense a new air blowing through men’s minds.” According to his estimate, in the east and west of the province new ideas were affecting the educated classes; but “as the centre of the Province is approached, however, the feeling in the towns grows strong and there is a sign of activity and unrest. In the cities of Lahore, Amritsar and Ferozepur there has been an attempt to raise the feeling of disloyalty which apparently met with considerable success in Lahore and Ferozepur though it was not so successful in Amritsar. In the towns of Rawalpindi, Sialkot and Lyallpur (Faisalabad) anti-British propaganda was being openly and actively preached. In Lahore, the capital of the Province, the propaganda resulted in a more or less general state of serious unrest.

Dissatisfaction in the army was also noticed. It is reported that even the Commander-in-Chief, Lord Kitchener was disturbed and proposed to the Home Government in London that unless some of these agrarian measures were modified and Ajit Singh and Lala Lajpat Rai arrested, it would not be possible for him to ensure the loyalty of the Indian army. He is also reported to have offered to resign if his recommendations were not acted upon. Moreover, that was the golden jubilee year of the 1857 Mutiny. So the authorities in London and India were afraid of the developments in the Punjab.

The Punjab Government in a letter to the Government of India dated June 18, described the situation in the Punjab as very serious and explosive because of the seditious activities of Lajpat Rai and Ajit
Ibbetson felt that the agitation was part of a conspiracy to overthrow the British rule in India. Under these circumstances, he requested Lord Minto, the then Viceroy, that warrants for the arrest of Lajpat Rai and Ajit Singh might be issued under Section 2 of Regulation III of 1818 (under which a man could be sent to prison and kept without trial for any length of time and without being charged with an offence). Lajpat Rai was arrested at Lahore and deported to Mandalay (Burma) on May 9, and Ajit Singh was arrested at Amritsar on June 3, 1907. He was also sent to Burma. Sardar Kishan Singh, along with Sufi Amba Prasad and Mehta Nand Kishore escaped to Nepal. Kishan Singh was detected and handed over to the British Government. He was tried and sentenced to two years’ rigorous imprisonment. Sufi Amba Prasad came in touch with Jung Bahadur of Nepal who considered him an extraordinary intellectual and advised him that the place of such an intelligent person was not in the British India. The deportation and arrest of these leaders stirred an all India agitation and a number of meetings were held to protest against the unfair and high handed action of the government. An atmosphere of hate and bitterness against the government prevailed in the Punjab which is evident from the following incident. A ten year old boy coming across a ‘firinghee’ (European) cried aloud “Cursed be British justice.” The boy was at once arrested, but the boy said at the police station, “Yes, I have cursed the British justice ... because you people are tyrannical and unjust. You deny us our privileges and have not redeemed the pledge contained in the Proclamation of 1858.” The firm determination and the patriotic passion with which the boy made the statement created quite a stir among those present. While the people were agitating over the British action, Lajpat Rai in a letter to the Secretary of State for India dated September 22, 1907 wrote from Mandalay that he had been “kept in entire ignorance of the allegations against him”, and, therefore, he could not “point out proofs of his innocence”. Further, he wrote “he took no part in the Lahore or Rawalpindi riots; that he did not directly or indirectly encourage any person to bring about the same; that he did not make any seditious speech; that he was always within the bounds of law and constitution in expressing his disapproval of certain Government measures which at the time and immediately before his arrest were agitating the public mind; that he neither advocated any violent or illegal methods of protest, nor did he associate with any person who in his knowledge, advocated these measures; that the charge against him of encouraging the disloyalty among the soldiers of His Majesty’s Indian army is entirely baseless and your petitioner was having no evidence of mixing
or communicating with the same.”

The Punjab newspapers like the Hindustan and The Punjabee criticized the government’s action regarding deportation of Lajpat Rai as “an act of blind assessment”, and that “an innocent, respectable and law-abiding British subject was taken away from his family and friends for no reason.”

It would be interesting, nevertheless, to know Lajpat Rai’s attitude towards the revolutionary movement and his role in this regard which has aroused a great deal of controversy. Lajpat Rai supported the movement, addressed mass meetings as described above and gave moral and material help to the organizers. He was greatly respected by the people of the Punjab and the organizers also wanted to use his name and influence. Lajpat Rai was a great speaker and according to Duni Chand, he put Surrendra Nath Banerjee into background because “the Punjab lion roared more courageously than the Bengal tiger.” Lajpat Rai fully appreciated the sincerity and vigour with which Ajit Singh, Agha Haider and Sufi Amba Prasad carried on the agitation. In a letter published in The Punjabee, before he was deported, he said that the voice of Ajit Singh and Agha Haider was the voice of the whole Punjab. In an article published in the Modern Review in 1907, he wrote: “… A system of terror invariably recoils over the heads of those that resort to it”. Quoting a revolutionary he said, “Blood calls for blood and the dagger of conspirator is never so terrible as when sharpened on the tomb of a martyr”.

The correspondence between Minto and Morley also shows that Ibbetson was mistaken about Lajpat Rai, as the most dangerous element. The British authorities too, with the exception of Ibbetson, were later convinced that the real danger was from Ajit Singh and not from Lajpat Rai. Ajit Singh had to be released nevertheless, along with Lala Lajpat Rai with a view to make things not too obvious.

Lajpat Rai and Ajit Singh were released on November 18, 1907 under pressure from the Secretary of State and Minto’s own understanding of the situation after receiving memorial from Gokhale and petition from Lajpat Rai himself. The Punjab Government was still reluctant as it could undo much of the “good work done by them under the new orders.”

The Colonization Bill was vetoed by Minto. The land tax and water rate were reduced. In consequence of the repressive measures the movement had gone underground. Secret meetings continued to be held almost daily. Sedition was spreading through theatrical performances – a powerful agency which had been fully utilized in Bengal as well. There was only tactical postponement of the agitation in order not to delay the release of Lajpat Rai and Ajit Singh.
After his release, Ajit Singh along with other revolutionaries carried on his activities, particularly distribution of revolutionary literature. On the other hand, Lajpat Rai was quite cautious and except for attending some meetings of the Indian National Congress and other social and religious organizations, he did not associate himself with the extremist sections in the Punjab. He took active part in the famine relief work in 1908. He also fought the elections to the Lahore Municipal Committee and discharged his duties as a Municipal Commissioner with “unusual zeal”. But after his return from Mandalay till he left India for London in 1914 as a representative of the Congress to take part in the discussion on the reforms of Indian Council, he neither associated himself with the Punjab terrorists nor took much interest in the agrarian problems of the province.

The brief review of the Agrarian Movement shows that Ajit Singh and his companions – Sufi Amba Prasad, Agha Haider and others played a prominent role in arousing the masses of the Punjab against the unpopular Bills and Lajpat Rai only helped them. But, unfortunately this healthy political tradition which was based on economic demands and supported by rural and urban population irrespective of their religious affiliations did not last for long. Although the leaders were successful in achieving their immediate goal as the Colonization Bill did not become an act of law, but they failed to achieve a permanent reconciliation between the urban and rural population as it was the last occasion when the urban and rural population rose unitedly against the British for a common cause.

From this point onward, the politics in Punjab was divided into three streams. The Unionist Party represented the interests of landlords while the Congress, Hindu Sabha, a section of Akali Dal and Ahrars represented the interests of the urban population and businessmen. The case of landless workers, labourers and poor peasants was taken up only by small and weak but ideological parties like the Kisan Sabha*, the Kirti-Kisan Party and the Communist Party.

*It is interesting to note that in spite of their ‘so called weakness’ the Kisan Sabhas began to challenge the Indian National Congress in the thirties. The party, unable to accept the revolutionary implications of their programmes refused to grant them recognition. See the Indian National Congress Report of the General Secretary, March 1938-Feb. 1939, pp. 7-8 – Ed.
NOTES and REFERENCES

1. To quote the Akhbar-e-Amm (Lahore) April 16, 1907; “The Russian-Japanese war cost 1½ lakh lives, and figures sent a thrill of horror through the civilized world. Here the plague is carrying off 100,000 human beings fortnightly, but no one gives a thought to this”.

2. It was passed by the Punjab Legislative Council on 1 February, 1907. It put certain restrictions on further sale of lands by agriculturists to certain categories of alienees.

3. The colonizers (mostly military pensioners from Lahore, Jullundur, Gurdaspur, Hoshiarpur and Ferozepur districts) of the Chenab and Jhelum colonies for better life and avoidance of division of their holdings (a square of 28 acres comprised one holding) followed the regulation according to law of primogeniture. For details see S.R. Sharma, Punjab in Ferment, Delhi, 1971, pp. 143-431.


6. See, for instance, the following list of meetings held in the Chenab Colony in protest against the Colonization Bill from 27-1-1907 to 29-3-1907:

<table>
<thead>
<tr>
<th>Date</th>
<th>Place</th>
<th>Presence</th>
</tr>
</thead>
<tbody>
<tr>
<td>27.1.1907</td>
<td>Sangla</td>
<td>2/3,000</td>
</tr>
<tr>
<td>3.2.1907</td>
<td>Lyallpur (Faisalabad)</td>
<td>10,000</td>
</tr>
<tr>
<td>4.2.1907</td>
<td>Gojra</td>
<td>12,000</td>
</tr>
<tr>
<td>17.2.1907</td>
<td>Lahore</td>
<td>15,000</td>
</tr>
<tr>
<td>17.2.1907</td>
<td>Gojra</td>
<td>15,000</td>
</tr>
<tr>
<td>17.3.1907</td>
<td>Sargodha</td>
<td>15,000</td>
</tr>
<tr>
<td>22/23.3.1907</td>
<td>Lyallpur (Faisalabad)</td>
<td>9,000</td>
</tr>
<tr>
<td>29/30.3.1907</td>
<td>Lyallpur (Faisalabad)</td>
<td>4/5,000</td>
</tr>
<tr>
<td>29.3.1907</td>
<td>Gojra</td>
<td>4/5,000</td>
</tr>
</tbody>
</table>


7. Approximately 30,000 Punjabi Sikhs (23% of the army) and 18,000 Punjabi Muslims (13% of the army) were in the army in 1907. Statistics from the Indian Army List, 1907.

8. The Punjabee, Lahore, 26 January, 1907.

9. Ibid.

10. The land was given to the cultivators either free or on very nominal rate. Water was also supplied to them free at first and then at moderate rates. According to the new bill, it was proposed that the farmer was only a tenant and the land belonged to the government. The peasants were consequently denied the right to cut trees on their land and the government restricted the right of the colonizers to make wills. People charged that the government planned to convert these lands into plantations on the lines of Assam. According to Wasti, “The Punjab Government wanted to run the colony as a model farm”. See Syed Razi Wasti, Lord Minto and the Indian Nationalist Movement, 1905-1910, Oxford, 1964, p. 94.
AGRARIAN MOVEMENT IN PUNJAB

13. Editor of Jhang Sayal (Gujranwala), a nationalist paper.
14. Pagri Sambhal. O Jatta; Pagri Sambhal Oya
   Faslaan nu kha gaye keerhe, tan te nahi tere lirhe
   Bhukaan ne khoon nachorhe, ronde ne bal oya – Pagri ...
   Bande ne tere leader, raje te khan bahadur
   Tenu te khaawan khatir, vichh de ne jaal oya
   Hind hai tera mandir, usda pujari tu
   Challed. kadon tak, apni khumari tu
   Larhne te merne di ker le tayyari tu – Pagri ...
   See ne tahaaw teer, Ranjha tu desh hei Heer
   Sambhal ke chal tu vir, Pagri sambhal
   Tussi kyon deyde veero, bekar oya
   Ho-ke ikathe veero, mara lalkaar oya
   Tarhi do hathhah bajje, chhatiyan nun tan oya
   Pagri Sambhal 0 Jatta; Pagri Sambhal Oya
   (Source: Sri Ram Sharma, Punjab in Ferment)

A translation is attempted below:

Guard your self-respect O' Farmer
Your crops are being destroyed by insects, you suffer from being ill-clad
Famines have taken a heavy toll, your dependents are made to weep in anguish
Jagirdars and Khan Bahadurs set themselves up as your leaders
They are setting traps to exploit you
India is your temple and you are its worshipper
How long will you remain under the spell of lethargy?
Prepare yourself for a fight to death
You may have to face repression
Love your country as Ranjha loved Heer
Tread cautiously, courageous one
Your fatherland wants you to shed thoughts of cowardice
Be united and give a threatening challenge
Join hands and put up a brave front
O' farmer guard your self-respect.


16. Home Political-A. Proceedings, Nos. 148-235, August 1907, op. cit. (the file is popularly known as 'Distrubances File').
18. Quoted in the Civil and Military Gazette and reprinted in The Tribune, Lahore, 8 May, 1907.
20. Ibid.
22. Speeches of Kasur Singh and Ajit Singh at Bharat Mata meeting of April 1,

23. Ibid.

24. Ajit Singh’s speech at Rawalpindi on 21 April in Telegram dated 5 May, 1907
from Viceroy to Secretary of State, Home Political-A. Proceedings, Nos. 148-235,
August 1907, op. cit.

25. Ajit Singh's speech at the meeting of 29 March at Amritsar, Appendix D to
Ibbetson’s Minute of 30 April 1907, Home Political-A. Proceedings, Nos. 148-
235, August 1907, op. cit.


27. It was Ibbetson’s view.


29. N.G. Barrier, Punjab Politics and Disturbance of 1907, Delhi, 1966, pp. 135-137.


31. Judgment of the Chief Court, Punjab, in the appeal submitted by the 6 persons
convicted in the Rawalpindi riot case, Home Political-A. Proceedings, Nos. 88-
91, February 1908, op. cit.

32. Lal Chand Falak (ed.), op. cit.


34. A.C. Guha, First Spark of Revolution, New Delhi, 1971, p. 329.

35. V.C. Joshi, Lala Lajpat Rai – Writings and Speeches, Delhi, 1966, p. 33.

36. India, Gujranwala, April 18, 1907.

37. Home Political-A. Proceedings, Nos. 15-16, December 1907, op. cit. This was
later admitted by Lord Minto who in his letter to Morley agreed that there was
no evidence to prove the charge that one of the main objects of Lajpat Rai was
to encourage the disloyalty among Indian Army. Syed Razi Wasti, op. cit., p.
104.

38. See Hindustan, May 17, 1907 and The Punjabee, May 22, 1907.

39. Duni Chand, The Ulster of India or An Analysis of the Punjab Problems, Lahore,
1946, p. 2.

40. B.B. Majumdar, Indian Political Associations and Reports of Legislature, 1818-

41. Initially, Lord Minto accepted Ibbetson’s charge that Lajpat Rai’s objective was
to encourage disloyalty in the Indian Army but later, on November 5, 1907, he
wrote to Morley ‘I have never seen any evidence in support of this’. See S.R.
Sharma, op. cit.

42. Morley in his letter dated October 30, 1907, urging the Viceroy for the release
of Lajpat Rai said, “In case Lajpat Rai resumes operations and if these operations
are followed by violent disorder you can announce new and strict rules for the
area under you or can again deport him or you can do both. Mr. Ibbetson,
however, was not prepared. He hesitated to re-introduce the most dangerous
element into a province which is still in the process of settlement and peace
after much disturbances …” Vide Weekly Report of the Director of Criminal
Intelligence, November 15, 1907, Home Political-A. Proceedings, Nos. 15-16,
December 1907, op. cit.