

7. The Judgment

*In the court of the honourable
Captain M.W. Douglas,
Deputy Commissioner, District Gurdaspur.*

The Queen Empress of India.	To Mirza Ghulam Ahmad, resident of Qadian, Tehsil Batala, District Gurdaspur.	Crime under Section 107 of Criminal Code.
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Judgment

Translated from English:

This investigation arises from the information given by Dr. Martyn Clarke, C.M.S., before the District Magistrate, Amritsar, to the effect that a young man eighteen years old, named Abdul Hameed, had stated that he had been sent by Mirza Ghulam Ahmad Qadiani to kill him (Dr. Martyn Clarke). The District Magistrate issued a warrant for the arrest of Ghulam Ahmad and gave notice that he should show him cause why a security for public peace be not taken from him. But later on, coming to know that he did not have the legal authority, he sent the file to this district because Ghulam Ahmad is a resident of this district. *Prima facie* the case appeared to be such that there should have been further investigation by the police and then it should have been placed before the sessions court. But Dr. Clarke, on account of illness, wanted to go to a hill station, and he feared that perhaps his principal witness would be persuaded to recant. Consequently he expressed the desire that the court proceedings be carried out as quickly as possible. It was found that, as preliminary proceedings, investigation be instituted under Section 107 of the said code which has been applied under these circumstances. This is the best means of

arriving at the true facts. Accordingly, a fresh notice was issued to Ghulam Ahmad that he should come and show cause why surety be not taken from him. From the testimony of Dr. Martyn Clarke it appears that in 1893 he had arranged a debate between the Christian Abdullah Atham and Mirza Ghulam Ahmad Qadiani, at which Dr. Clarke was present and on two occasions Dr. Clarke himself acted on behalf of the Christians. At the end of the debate Mirza Ghulam Ahmad predicted that the Christians taking part in the debate would die within fifteen months. Dr. Clarke states that during this period four clear attacks were made on the life of Atham. Ultimately the prediction was not fulfilled¹ and Dr. Clarke proved Ghulam Ahmad to be a false prophet in public. As a result of the debate, two followers of Mirza *sahib*, Muhammad Yusuf Khan who was his secretary in the debate and Muhammad Saeed who was a relative by marriage, became Christians. This matter, along with the damage to jugglery which resulted because of the miscarriage of the predictions, became a source of great annoyance to Mirza *sahib*. Dr. Clarke presented an extract from a booklet *Shahadat-ul-Quran* written by Mirza *sahib*, in which Mirza *sahib* had made prediction about the death of three well known persons of three different religions: Abdullah Atham, Ahmad Beg and Lekhram. The prediction about Atham and Ahmad Beg was not fulfilled. However, recently, within the prescribed period, Lekhram was brutally murdered by an unknown person. Dr. Clarke stated that the

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1. I have written several times that the statement of Dr. Clarke is not correct that the prophecy was not fulfilled. I have repeatedly stated that the prophecy had two aspects: one was that if during the term of the prophecy Atham adhered to Christianity, that is, he was not frightened of the [truth of the] prophecy, he would definitely die within fifteen months; the second was that in the event of getting frightened, when the fright was due to the power and awe of the prophecy, he would certainly not die during the term. Since Atham became frightened the prophecy was fulfilled according to the second aspect, and then because of concealment of testimony he died in accordance with the second revelation. I have already written that only Atham had been declared the leader of the Christian party. It is also not true that as a consequence of the debate two of my followers became Christian. In fact, both of them were foolish, worldly and ignorant in the extreme, and had been expelled by me from my Movement. It is also a great falsehood that the prophecy about Ahmad Beg was not fulfilled. On the contrary, everyone knows that Ahmad Beg died during the term of the prophecy which was very clearly fulfilled. —
Author's Note.

policy of Ghulam Ahmad is this that he keeps trying to instill fear in the hearts of his opponents by predicting their death, and that his attitude towards Dr. Clarke since the debate has been consistently spiteful, the more so especially as, since the death of Atham, Dr. Clarke is considered to be the leader of the Christians in his place. An extract has been presented out of the book *Anjam-e-Atham* which has been published by Ghulam Ahmad, in which, according to Dr. Clarke's explanation, it is stated that he would die within a year. This limit will expire on 14th September 1897. Dr. Clarke states that he has stopped correspondence with Ghulam Ahmad since 1894 and that most of the pamphlets in which he is mentioned have been reaching him from Qadian, but since a short time ago that continuous flow has been stopped. From this he infers that this is so that he may become unmindful of his security. Dr. Clarke has presented a list of predictions which have been published by Mirza Ghulam Ahmad from time to time, in which prior information has been given about death and harm in respect of many persons.

On 16th July 1897 an eighteen year old young man came to Dr. Clarke at Amritsar and said that his name was Abdul Majeed and that he wanted to become a Christian. He was Brahmin by birth, his name, Ralya Ram, son of Ram Chand, resident of Khajoori Gate, Batala City. He entered the fold of the religion of Islam at the hand of Ghulam Ahmad, when he was fifteen years old. He remained at Qadian for seven years but left on considering Ghulam Ahmad to be a bad man. Now he wants to be baptized in the Christian religion. Dr. Clarke became suspicious at once. It made him wonder, as this story was similar to the story given by the murderer of Lekhram. He guarded the young man, talked to him and had investigations carried out about him. This resulted in the information that Abdul Hameed (alias Abdul Majeed) is somewhat conversant with Christianity. The latter stated that he had been learning from a former Christian called Saiyaan at Qadian. After the lapse of a few days Dr. Clarke sent this young man to his hospital at Beas. While there, this young man sent a letter to Qadian addressed to Nur-ud-Din of Bhera who is at present the chief of the followers of Ghulam Ahmad. In this he informed the said Maulvi that he had decided to become a Christian. The said letter was sent unknown to Dr. Clarke but was known to the Christians working under him residing at Beas. In the meantime Dr. Clarke's investigations about the young man continued. Abdur Rahim, who has

been a Christian for nine months, and does not know Ghulam Ahmad, went to Qadian. At that time Mirza *sahib* said to him that the said young man had been living at Qadian. He believed him to be a Christian. He had been expelled from Qadian on account of his undesirable character. And he said that if he was provided with food and clothes then he would probably stay on with Abdur Rahim. Abdur Rahim also stated that a follower of Mirza *sahib* had told him that the young man, before leaving, had openly abused Ghulam Ahmad. The investigations revealed that the young man belongs to a well known family of Maulvis resident of Jhelum. One of his paternal uncles who is known as Burhan-ud-Din Ghazi is a follower of Mirza *sahib*. It was found that he had been living at Gujrat and Pindi as a seeker after Christianity but was expelled from the Gujrat Mission on account of illicit sex and telling lies. His statement that he is a Brahmin by birth is false. His real name is Abdul Hameed. He did not stay at Qadian for seven years but only for a few days. The messenger Abdur Rahim who had been sent to Qadian turned the attention of Dr. Clarke to the fact that the eyes of the young man appeared to be murderous. Since Dr. Clarke is a scholar of physiognomy, he noticed in his general appearance those features which were indicative of his murderous inclination. Further more he belongs to a bigoted family. He thought that since at Qadian, abuses had been hurled in public, and also from the consideration that, although he was related to the Maulvis, Abdul Hameed had been asked to do menial labour, hence this was arranged by Mirza *sahib* as a precaution so that suspicion should not arise. Abdur Rahim was of the view that that young man had been sent from Qadian to kill him, but Dr. Clarke, on coming to know the situation, arrived at the conclusion that he was intended to be the sacrifice. Hence he went to Beas. In the presence of Abdur Rahim, Prem Das, Waris-ud-Din and Nihal Chand and Dr. Clarke himself, the young Abdul Hameed, after refusal and excuses and besides after that promise from Dr. Clarke that he would not be harmed, confessed that Mirza Ghulam Ahmad had asked him to go and harm Dr. Clarke at an opportune occasion, i.e. kill him. At last he wrote this confession in the presence of the above mentioned persons. Afterwards he stated that he had written a letter to Maulvi Nur-ud-Din at Qadian for the purpose that they should know his whereabouts. He publicly cursed Mirza *sahib* so that no suspicion should arise in respect of the latter. On this Dr. Clarke took him to the District Magistrate, Amritsar, and

subsequently, his testimony was recorded. On request from the District Superintendent Police, the said Doctor took the young man in his care till his last testimony before the court was recorded. A witness named Prem Das stated that he had seen two men at Beas who were enquiring about Abdul Hameed, and Dr. Clarke and the District Superintendent Police were apprehensive that he might be harmed. From the testimony of Abdul Hameed before the court it emerged that he had been to Qadian twice, once in the month of May for five days, and then in the month of June for about ten days. He never knew Mirza *sahib* beforehand. One of his two paternal uncles, Burhan-ud-Din, is a follower of Mirza *sahib* and the other Sultan Mahmud is an opponent. His home is at Jhelum but he seldom goes there because his family members do not value him. He stated that his plans and intention about Dr. Clarke changed because he appeared to him to be a good man. After expulsion from the Gujrat Mission, a person named Miran Bakhsh, who is a believer in Mirza *sahib*, had directed him to go to Qadian. His testimony, in general, supported the statement made by Dr. Clarke.

The investigation started on 10th August, and the testimony referred to above continued till 13th August. Till then Abdul Hameed remained entirely under the supervision of a few junior Christians who are servants of the Scotch Mission, especially Abdul Rahim, Waris-ud-Din, and Prem Das. As to Dr. Clarke's opinion that he [Abdul Hameed] knows more than he has disclosed, I myself considered his statement, as it exists, to be very far from reasonable. There are differences between his statement which he made at Amritsar and the one made before me. I was not satisfied with his demeanour when he was giving the testimony. In addition, I found that as long as he remained at Batala under the supervision of the employees of the Mission his testimony became more and more detailed and lengthy. In his first statement which he recorded before me on the 12th there were many matters which were not mentioned in the statement that he first made before Dr. Clarke or his testimony recorded by the District Magistrate Amritsar. And when he gave evidence again before me on 13th August he made many additions. This led to the conclusion that, either one or more persons are tutoring him, or that he has more information than he has disclosed so far. Consequently, I asked the District Superintendent Police to take him in his own custody and enquire from him independently. On 14th August Mr. Lemarchand, District Superintendent Police, sent Muhammad Bakhsh, Deputy Inspector, to Batala

to bring Abdul Hameed here from his place of custody at C.M.S. Quarter Anarkali. Muhammad Bakhsh took him straight to Lemarchand in a carriage. The latter at that time was already busy with some work and he handed him over to Inspector Jalal-ud-Din for some time. The last mentioned enquired from him in the open ground in the presence of Muhammad Bakhsh and others. After some time the said Inspector came to Mr. Lemarchand and stated that the boy was firm on his earlier deposition, was not adding anything to it, and wanted to go back to Anarkali. The said Inspector informed Mr. Lemarchand that he be sent back. The last mentioned considered it his duty to write down what the young man stated, so he sent for him. He wrote almost two sheets, tallying with the testimony given earlier before the court. Then all of a sudden the young man broke down in tears and fell at the feet of Mr. Lemarchand, saying that he had been telling lies all along in this case because of the conspiracy of Abdur Rahim, Waris Din and Prem Das, the Mission employees in whose custody he had remained. He had been kept under the guard for several days and was in terrible trouble, and in fact he had decided to commit suicide. Hence he made a complete and full statement before Mr. Lemarchand. Mr. Lemarchand stated in his testimony that, in his opinion, from the manner in which the second deposition had been made, it appeared to be true. He neither threatened the young man nor promised him pardon. It was apparent from the circumstances and appearance of the young man that in fact he was in distress and trouble. The court summoned Abdul Hameed again on 20th August. He stated that the deposition he was then going to make was true and nobody had tutored him to make that statement. It is true that he had gone to Qadian and stayed there for two weeks in all. He was expelled because of his doubtful character. He never abused Mirza *sahib*. However, before leaving, he had had an argument with one of his followers. He went to Amritsar and asked someone the address of the house of any Christian preacher. By chance he was sent to a man Nur-ud-Din of the American Mission. He informed Nur-ud-Din that he had come from Qadian, he was originally a Hindu named Ralya Ram, then he became a Muslim, now he wanted to become a Christian. Nur-ud-Din sent him to Mr. Grey who agreed to accept him only on the condition that he would bear his own expenses. After a little talk he sent him back to Nur-ud-Din. But he was not prepared to become a Christian and bear his own expenses. Nur-ud-Din advised him to go to Dr. Clarke

because he was a good man (most of these statements have been later supported by the contents of the letter of Dr. Grey and the deposition of the Christian Nur-ud-Din). He went to Dr. Clarke who handed him over to Abdur Rahim, and gave him a job in the city hospital. He thinks that Abdur Rahim suspected him because he asked him repeatedly and emphatically why he had come from Qadian to the Mission and in his presence he also told Dr. Clarke that he believed that Abdul Hameed had come to kill someone; about which Dr. Clarke kept joking with him before Abdur Rahim. Later Dr. Clarke had him photographed. Then for the same purpose he was brought to Amritsar from Beas where he had been sent. On this occasion he was sent to the hospital to bring books. Abdur Rahim again started pestering him and reminded him that he had been photographed and could not run away. He would be reported to the police. So it would be better that he stated quite truthfully that he had come with the intention of committing murder. After a few days, Dr. Clarke, Abdur Rahim, Waris-ud-Din and Prem Das, all of them came to Beas and he was asked emphatically. Abdul Hameed was sitting on the floor along with a company of other persons and Dr. Clarke was sitting on a chair at some distance. He kept on resisting firmly that he had not come there with any evil intention. However, Abdur Rahim whispered in his ear that it was better for him to admit that he had come to kill Dr. Clarke with a stone, on Mirza *sahib*'s bidding, otherwise there would be more trouble for him. Besides Dr. Clarke would ensure that no harm came to him. He agreed with him and wrote out the confession. First he wrote the word "harm" but Abdur Rahim asked him to enter the word "kill" instead. (The words are "harm, that is, to kill"). Subsequently they said: "we thank you, our wish has been fulfilled". After this, Abdur Rahim, Prem Das and Waris-ud-Din kept preparing false evidence in detail, which he was compelled to submit before the court on their prompting. He also stated that he had given his name as Abdul Majeed in place of Abdul Hameed and had mentioned his Hindu birth only for the reason that he had been earlier expelled from the Gujrat Mission and did not want to be caught at Amritsar. He had thought that it was probable that the people of the Mission would make enquiries about him. He had written a letter to Maulvi Nur-ud-Din at Qadian in order that he should know that he intended to become a Christian. Nur-ud-Din had taught him at Qadian and had treated his illness. (It has been admitted that he had sent a postage-due

letter. Nur-ud-Din says that he never took any such letter.) Abdur Rahim had asked him at Batala to give some other reason for sending the letter, i.e., that he had sent the letter so that Mirza *sahib* should know his address. Abdur Rahim had also said to him at Batala that it was correct that he had abused Mirza *sahib* before leaving, while the fact was that he had not hurled any abuse at all. At Amritsar he was asked to say that he changed his mind because he had found Dr. Clarke to be a good man. On the 13th at the time of cross-examination, Abdul Hameed mentioned for the first time a follower of Mirza *sahib* called Qutb-ud-Din who lived at Amritsar. He said: "On arriving at Amritsar from Qadian, this was the man whom I had immediately gone to, and Qutb-ud-Din had taken upon himself to provide me with a stone weighting thirty *seers* with which Dr. Clarke was to be killed. After finishing the job he had to take refuge with Qutb-ud-Din himself.

Abdul Hameed stated that all these details were told by Waris-ud-Din at Batala and that he never saw Qutb-ud-Din in his life. Abdul Hameed also stated that Dr. Clarke's lawyer, named Ram Bhaj Dutt, asked him questions at Batala a number of times and it was because of one of his remarks itself that it became necessary to mention Qutb-ud-Din. The lawyer had said to him: "You are not a bird. How did you intend to run away from Amritsar? There is bound to be an accomplice of yours in this crime. Who is he?" Abdul Hameed said no to this. Afterwards Waris-ud-Din came to him and said: "You name Qutb-ud-Din" and gave him the address of his residence. When the lawyer returned, he stated accordingly. This incident was brought out clearly in the cross-examination on 13th August. He also stated that before he went to the court, Prem Das wrote the name of Qutb-ud-Din on the palm of his, i.e. Abdul Hameed's, hand so that he would not forget it. On further questioning he said that it was with the pencil now in the hand of the lawyer of Dr. Clarke, and pointing towards that pencil he said that that was the one and that it belonged to Waris-ud-Din. It was admitted that this was so. In the testimony the first time, it was said that at Batala Abdul Hameed used to press Mirza *sahib*'s feet in public. Abdul Hameed stated that this story was also the invention of Waris-ud-Din. Dr. Clarke's testimony was taken again on his request. In regard to the inducements given to Abdul Hameed at Beas prior to his giving the evidence, he said: "I do not think such inducements

could be given without my knowledge and I did not notice at all that anything of this sort was done”.

Whether it is the first testimony of Abdul Hameed which is true or the second, it is clear that there are not enough grounds therein to take action against Mirza Ghulam Ahmad in this case. The chief witness Abdul Hameed is himself involved in the crime and he has given two different accounts. I am inclined to think that out of these the second is probably true, that Mirza Ghulam Ahmad did not send Abdul Hameed to Dr. Clarke, nor did he instruct him to kill Dr. Clarke. The reasons are given below:

1. Abdul Hameed himself is not fit for such a daring and responsible job. He is an overgrown youth, lacking in courage. It is also established that his thoughts are inclined towards licentiousness. Nor is he stupid at all. As a matter of fact, it is evident from his statement that he has spent his time between Christianity and Islam, sometimes in one, sometimes in the other. Wherever he was assured of finding a living he was ready to throw his lot accordingly. Mr. Grey has stated that he immediately appeared to him to be an imposter, in so far as he disclosed his knowledge about Christianity.

2. It was admitted that Ghulam Ahmad saw him for about two weeks only. This is the longest period. In such a short time he could not have adequately developed such closeness with him as to trust him with such a critical task, nor could he have influenced him to any degree.

3. The manner in which Abdul Hameed has described this job, its whole plan also appears to be crude and stupid. It is not probable that Abdul Hameed was taught to say that he was a Hindu of Batala. This is a statement which could have been disproved by Dr. Clarke in one or two hours. After the admission of Ghulam Ahmad on 25th July that the young man had been to Qadian it is certain that if any catastrophe had befallen Dr. Clarke, then there would have been some court proceedings against Mirza *sahib* in lieu of his life. This is a matter which would have been thought out by Mirza *sahib* himself beforehand. It cannot be believed at all that Mirza *sahib* would have placed himself in such danger.

4. It is proved that the young man first went to Dr. Grey at Amritsar. He would have stayed with him if he had promised him food

and lodging. If, in fact, he had been sent to Dr. Clarke then there is no explanation why he went to Mr. Grey, a Christian of the American Mission. It has become clear that he was given the address of Dr. Clarke just by chance.

5. He had told Nur-ud-Din, Christian of the American Mission, that he had come from Qadian and that originally he was a Hindu. I draw the conclusion that this statement of his was neither due to a conspiracy of Mirza *sahib* nor for a similarity with the work of the murderer of Lekhram. In fact, as stated by himself, it was for the purpose of concealing from the missionaries the fact that he had been expelled from the Gujrat Mission. It was for this reason that he gave the false name Abdul Majeed in place of Abdul Hameed.

6. If the statement of Abdul Hameed made at Beas were true then there seems to be no reason why he withheld details after having admitted the important fact that he had come to kill Dr. Martyn Clarke. It is clear that many details were made known at a time when the young man was under the care of Waris-ud-Din, Prem Das and Abdur Rahim at Batala. Consequently it is my view that only Abdur Rahim, Waris-ud-Din and Prem Das are accountable for the first story, and probably all of them had been misleading him. It is natural that on the arrival of the young man there must have been much talk in the pigeon holes of the Mission, especially when he declared that he had not come from any other place but from Qadian itself, and wanted to become a Christian. His appearance did not appeal to some subordinate Christian staff and he said that he was a Hindu. The murderer of Lekhram had done similarly. They put the two side by side. It is certain that Abdur Rahim was asked about this a number of times, as to the reasons for his arrival. Dr. Clarke states that Abdur Rahim had himself felt concerned for his own life. It should be remembered that this is the man who had, at the very outset, told Dr. Clarke that the young man had come with murderous intentions, and who had drawn attention to his bloody eye. It is possible that he, Waris-ud-Din and Prem Das, in fact, had believed that the young man had come with the intention of murder and they had thought that in making him admit this they were using pressure to get the truth out. Later on, having come to realize their mistake, they decided to keep this affair going by adding further details to this false story. As for the inducements which were given in the presence of Dr. Clarke about which he says

that they could not have been given, it is possible they were given when his attention was directed elsewhere. He was probably watching carefully the young man whom Abdur Rahim, Waris Din and Prem Das were surrounding from all sides. I think one of these three used to whisper something in the ears of Abdul Hameed, without being seen by anybody. Whatever the reality, I am totally convinced that if Abdur Rahim misled Abdul Hameed during his first statement, Dr. Clarke was completely deceived during the proceedings and he is not at all aware of this fabrication of theirs. It is also worth recording that Mirza Ghulam Ahmad has accepted this cheerfully and declared Dr. Clarke free from any sort of involvement before the court.

During the testimony many written depositions have been made, some of which could have been considered relevant, had the fundamental statement mentioned above been proved. Mirza Ghulam Ahmad vehemently denies that he ever made a prophecy pointedly or impliedly about harm coming to Dr. Clarke. He does not consider him included in the prophecy of 1893 which was made after the debate. Nor is he alluded to in the prophecy which is now stated to be still remaining to be fulfilled and which was quoted from *Anjam Atham*. The earlier prophecy of 1893 is like this: The *party* which is deliberately adopting *falsehood* and leaving the true God and taking a frail mortal as god will die, etc., etc. and the man who believes in the true God will receive great honour. The words “taking a frail mortal as god” obviously mean that the *party* refers to the Christian group which includes Dr. Clarke also, and presumably “the man” mentioned later means Mirza *sahib*. Mirza *sahib* denies that the words *party* and *man* were applicable to some particular person and explains that in all cases he was referring to Abdullah Atham and not Dr. Clarke.² I think the words used by him do not support this view.

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2. It is not necessary that aspects of revealed prophecies be known at once. Hence from the very beginning I had thought that this prophecy was specially for Atham and posters were issued repeatedly addressed to Atham only and he alone was called for oath. However, when the prophecy affected some other Christian participants of the debate then it was understood that in the eyes of the Exalted God they also were probably included. However, in reality, from the beginning my information was only that it was only Atham who was meant in the prophecy. None else was ever intended by me. However, we saw the effect on others. Otherwise I have never written anywhere that just as Abdullah Atham is included in this prophecy, so also are others. That is why my

However, the fixed term has expired and the prophecy is now irrelevant. In another prophecy whose term will expire in September 1897, **Ghulam Ahmad** calls Dr. Clarke or any other Christian clergyman for a mutual curse. He sincerely hopes that Dr. Clarke would be chosen, and calls him a low, cowardly man. If Dr. Clarke tried to escape by employing satanic plans then the Exalted God would Himself uproot falsehood in His own way. Dr. Clarke says that falsehood points to his very person and the word "falsehood" used here resembles that used in the prophecy of 1893. However, *Mirza sahib* denies this allegation. It is obvious that these prophecies have two sides like Delphic oracles, and it is advantageous that these be such. *Mirza sahib* gives one interpretation and Dr. Clarke a different one. In such circumstances it is impossible to prove that Dr. Clarke's interpretation is right. *Mirza sahib* says that he never made any prophecy about the death of Dr. Clarke, and in all the publications presented as evidence I do not find any clear and pointed matter which would contradict *Mirza sahib's* statement. Ghulam Ahmad has stated in his deposition that he had no knowledge of those attacks which were made on the life of Atham, but said that he knew about Lekhrum that he would die. Further, he had given information beforehand regarding the day and the hour. So far as the case of Dr. Clarke is concerned I do not see any reason why surety be obtained from Ghulam Ahmad for maintenance of peace, or that the case be handed over to the police. Consequently **he is acquitted.**³

However, on this occasion, I formally warn *Mirza Ghulam Ahmad* through a written notice which he himself has read and signed that it appears from the published documents presented during the testimony

full and real attention remained only towards Atham. Till now I consider only him as the real object of the prophecy. And I have derived advantage only from his refusal to take oath, and only from his death at last in accordance with the prophecy, and not from others.

3. This order of acquittal which came from the pen of the District Magistrate on 23rd August 1897 and this notice written as a warning are both such that my followers should benefit from them. For, after receipt of revelation from the Exalted God they were informed of both these matters a long time ago. They should now think over how our God made known to His servant both these events of the unseen beforehand. The people who have seen this sign with their own eyes should progress in faith and piety, and having seen the signs of God, they should not then lead neglectful lives.

that he has published inflammatory and provocative pamphlets which are intended to distress those people whose religious views are different from his.

He will be responsible for the effect which these statements will have on the ignorant among his followers. I warn him that so long as he does not adopt a mostly mild attitude he cannot escape the purview of the law, but comes within its jurisdiction.

Signed: M. Douglas, District Magistrate, Gurdaspur
23rd August 1897.