

The victims of Lathi charges
with serious Head
injuries—

at Rattan Rani Hospital.





Police excesses at Pratap Park



Tents pitched to accommodate the Injured at Rattan Rani Hospital.

Jammu the tourists wished to express their grief to the public, but the Police did not allow it. Some people took photographs but the Police seized these.

The happenings slowly affected the Muffasils wherefrom horrifying tales came to the City. At Safapora, a place on the Srinagar Bandipore road, the houses of Mohan Lal and Nand Lal Bhan were pelted with stones. A School teacher, Shri Arjan Nath, was badly beaten. At Srinagar in the Chattabal area a druggist Shri Pushkar Nath's shop was looted. At Bijbehara there were assaults on Hindus and their houses were pelted with stones. A Hindu house was burnt at Pampore and others at Maratgam etc. An employee of the Forest Department sustained serious injuries. Earlier in Srinagar the shops of Lala Roroomal Rajkumar, Shridar joo and others at Maharaj Ganj, Sonamasjid, Fateh Kadal, Malik Angan etc. with stocks running into lacs, had been looted. A deputation of Beoparies (Traders) of Srinagar and Lala Roroomal waited upon Kh. Sadiq and narrated the woeful tale of this loot to him. It is sad that the Chief Minister at this occasion, instead of expressing sympathy with the sufferers, observed that the events here were not worse than those at 'Ranchi' and told them they could quit if they felt insecure.

The curfew was then imposed again with greater intensity, so much so that the newspapers of the Hindu Community remained unpublished since 3rd October. By 9th October, the State Government announced that the publication of the Daily Martand and the Weekly Jyoti and the Navjeevan (the only three papers of the Kashmiri Pandit community in Kashmir) alongwith three other weeklies, including one of the National Conference were banned. On the one hand the Government cried hoarse that only a section of Kashmiri Pandits was behind the last satyagraha, on the other the Government was so allergic as to ban the publication of all the newspapers of the community inclusive of the Martand, a Newspaper of 36 years, standing in Kashmir. A deputation of Action Committee met the Union Minister for information and Broad casting, Shri K. K. Shah, in this connection on 14th October, and explained to him the position. He assured that this would be looked into, but as to what he did to keep his promise is evident from the continued ban on the papers. The majority community became so bold as to intrude into the Hindu houses even

during day time. At Alikadal in one house three hooligans went up to the upper storey, caught hold of their unmarried girl of marriageable age, and tried to drag her down for being removed. Two other ladies in the house who came to her rescue were also dragged down-stairs, while wailing and crying aloud for help. Outside the premises a group of neighbours collected and rescued them when the intruders managed to snatch some of their gold ornaments bolt away.

There were explosions in the city also. One extra-ordinary loud explosion took place at Gadoodbagh, where the police was near the spot. At Barbooz-Kocha, Habakadal, a young boy accompanied by his mother was badly beaten and was caught by his throat till his watch and some cash was taken away. The Station police Officer was close by, but could not arrest the hooligan. We have reputable evidence of how some persons were paid thousands of rupees in Jammu for carrying on propaganda against Kashmir Hindus. Side by side with the purpose of creating discord in the ranks of the minority-Hindu and Sikhs-a self-styled Sikh leader was bribed from the secret fund to foment trouble and to undertake journeys to Delhi and to Amritsar and infuriate the Sikhs there, while a muslim sikh scuffle was fomented outside Amirakadal Gurdwara.

The Hindus of Jammu were publicly told that the Kashmiri Pandit Agitation was only to deprive them of their due share in services, with the malicious intention to create dissensions between Jammu & Kashmir Hindus.

Concurrently, the campaign of arrests re-started without any tangible reasons. While beyond 3rd September, 1967 the agitators were Muslims and not Hindus, arrests of Hindus were again made without warrants. Some Hindus whose shops had been looted were arrested when they went to make reports. A compounder was arrested while he was giving injection to a patient in his clinic.

A Hindu Forest Lessee was arrested because he dared to question the propriety of such arrests and the acts of hooliganism. In Baramulla four Hindus were arrested and their whereabouts could not be ascertained for over a week. Eventually they were traced to have been detained in the Pattan Police Station, where they have been subjected to great torture and when released were quite famished and emaciated.

During these days an incident of dreadful implications occurred in Village Katrsoo (Kulgam). The tenant tillers had refused to give the due share to their landlords.

The latter approached the Dy. Commissioner, Anantnagh for redress and he, in his turn, directed the Police to intervene. The landlords got their share with the assistance of the Police. Later when the law and order situation in the Valley deteriorated, the tenant tillers raided the houses of the landlords and took away the share of the produce back from them. A Naxalbari Bengal like incident, indeed.

The same time a party of Muslim students including some outsiders went from Srinagar to Kulgam, evidently at the instance of the 'Control Room' and along with many local students raided Hindu houses in villages of Bugam and khar Brari, looted them, dismantled two temples, molested girls and mercilessly beat a Hindu teacher, who had to be carried to Anantnagh Hospital. A medical shop of a Hindu was burnt along with his residential house at Doru, the home village of Syed Mir Qasim, Pradesh Congress Chief alleged brain behind the 'Control Room'.

Arrests of the members of the minority community were not only indiscriminate, but graceless too. Shri Tika Lal Tapiloo, an Advocate, was arrested in the court premises, while he was going to attend a case in the Court of Additional Munsiff. He was manhandled in such a manner that the Bar Association passed the following Resolution and sent it to the Chief Justice of the High Court :-

THE Bar Association Srinagar in an extraordinary meeting held today, 20th October, 1967 unanimously passed the following resolution. That the Bar Association views with great concern and alarm the deteriorating position of law and order especially among Police and Executive as exemplified in making arrests illegally and contrary to all provision of law. Today Shri Tika Lal Tapiloo, a lawyer of the Srinagar Court, while going to the court of Additional Munsiff to attend a case he had in that court was suddenly pounced upon by a posse of Police headed by A.S.P. without any notice or warrant, manhandled, assaulted and foully abused.

When he tried to protest that he was going to attend the court he was throttled & bodily lifted & thrown into a truck waiting there. This is not only extreme high handedness, disregard of all legal procedure & common decency, but a flagrant contempt of the court impeding and interfering in the administration of justice. This negatives all rule of law and evidences the rule of jungle. The Association strongly condemns the manner and the method and the flagrant disregard of law and decency on the part of the Police and requests the intervention of the Govt. and Hon'ble high court to put a stop to all these condemnable practices on the part of the Police and take suitable action against these Police Officers to prevent any recurrence of such high handedness".

The Police did not rest content with only arresting people in this manner. It started criminal cases also against some of them. The Police Station Bhanamohalla went to the Court under Section 186 R. P. C. against Shri Radha krishen Purbi, Autar Kishan Purbi and Naranjan Nath Kossa on the allegation that on 8th October, 1967, when the Police Party had gone to investigate the loot and arson of an earlier date, they had obstructed the work of Police by sounding couches. What a tragedy ! Even blowing of couches is not tolerated.

With the mouthpieces-the Martand, the Joyti & the Navjeeven of minority community gagged, it had become essential to send a deputation of the Action Committee again out side Kashmir to apprise people of revival of repression and suppression started in Jammu & Kashnir, & it met the Government & public Leaders. In Srinagar a deputation waited upon the Home Secretary, Shri L. P. Singh also, as well as Shri Bhardwaj of the Government of India information Department, who incidentally had come here and apprised them of the latest situation and the insecure condition/created by deterioration of Law & Order. In order to express resentment against the day to day happenings and the failure of Government to restore the abducted girl, a Dharna week from 20th to 26th October was observed at Shitalnath in which besides lady volunteers who fasted and sat for Dharna, thousands of people came for their darshan and participated in daily protest meetings, inspite of inclement weather and shivering cold. Shri Jagat Guru ShankerAcharya moved by the occurances in Kashmir expressed his desire to come to Srinagar for an on-the-spot-assessment of the happenings. On this the

Chief Minister issued a statement. The Jagatguru commenting on the Chief Minister's statement said, that the statement of state Government about his proposed Kashmir tour, had made it abundantly clear that the State Government did not dare to let outsiders come to see for themselves as to what atrocities were perpetrated on the Kashmir minorities. He further observed, that the purpose of his proposed tour, that had not taken place had thus been served. The statement of the Chief Minister, according to the Jagat Guru was a clear evidence that a non-violent Sanyasi's tour to Kashmir appeared more dangerous to the Government than the mischief of the Pakistani infiltrators and hooligans. He made a demand that the Central Government should take adequate steps to protect the minorities.

When it was learnt that the A.I.C.C. was meeting at Jabalpur on 28th and 29th October, the Action Committee sent a deputation there to apprise the Congress members of the tragic happenings in Jammu & Kashmir, the woeful tale of the forcible conversion and abduction of a minor Hindu destitute girl, the worsening situation of law & order here visa-vis the minorities and the manoeuvres of the Ruling clique here to create communal tension in order to drown the peaceful non-violent protest of Kashmiri Hindus and side-track the main issue. The deputation furnished to them the available literature regarding the day to day happenings in the State with prayer that Kashmir be saved and due protection afforded to the minorities.

The Deepawali was a scene of mourning in Kashmir. When this festival of lights was being celebrated in all gaiety and joy in the rest of country, it was the most unlit night for Hindus in Kashmir and the minorities had a dark Deepawali dark because their future appears dark in the circumstances prevailing at present. In this month one Shri Pushkar Nath Vakeel announced to undertake self-immolation on 10th Nov. 1967, as a protest against the deteriorating situation of law and order and for restoration of the abducted girl, and further demanded guarantees for security of life, property and honour of the minorities here, but the Police arrested him.

The vicious circle of repression and suppression of the minority Community in Kashmir, which started with the abduction of the minor Hindu girl, Kumari Parmeshwari Handoo still continues and the abducted girl continues to be with the abductor, while in case of a Muslim girl, allegedly abducted in Bhadarwah (Jammu), after being traced out, was handed over to her natural guardian, as reported in a local paper 'Daily Aftab' of 24th October, 1967. what a contrast !

EPILOGUE

Kumari Parmeshwari Handoo's seduction, events leading to it, and the aftermath, in retrospect, are symbolic of present day Srinagar. And, Srinagar is synonymous with a morbid mentality developing progressively since 1947 in Kashmir—a multilingual, multiracial, multicultural, and multireligious border Province of India where Five International State boundaries converge. And again, the Union Government in its idealism has made a mess of the situation which Lt. General B. M. Kaul in his "Untold Story" depicts, in agony as :-

IN fact we fought shy of facing facts in Kashmir. Even after prolonged mismanagement of affairs, which had prevailed in the State, we did not send the cream of dedicated, competent and honest administrators from other parts of India, incapable of being subverted to the generous local hospitality, who could set things right in Kashmir. We shelved decisions on many matters in that province for years on end, as we were afraid of repercussions. This attitude helped no one following a policy of drift all along while the situation required firm handling.

WE have not implemented our policies in Kashmir vigorously. Till this is done, we will continue to have trouble."

Pandit Jawahar Lal Nehru in the foreword on the 1962 Edition of his autobiography brought out a historical truism : "There is a connecting link and in order to understand the India of today, we have to have some understanding of what preceded it and what gave rise to it," This truism is universally applicable to all countries or component parts of a country. And, therefore, to Kashmir. But, one is confronted with the difficulty of defining what Kashmir is. It may look curious to hazard a definition, Kashmir as a name having been much advertised. Is it the Kashmir Valley? No, it is not that only, though it is the core of the complex. A border State is at the best of times a tricky affair, and Kashmir is particularly so. The Britisher had by 1935 pressurized the then Maharaja to cede Gilgit Agency on 60 years' lease. In 1947 when the British Indian Empire collapsed, the British officers (Lt. Brown and others) headed the Scouts' revolt in Gilgit to secure Gilgit as a military base through Pakistan agency. The second horn of this dilemma of the border state is, Ladakh is piercing another border enemy's heart. With these historical links the

Kashmir Valley; the real base of the problem is progressively breeding anti-Indian bias. Upto 1947 the political movement was to oust the Hindu Maharaja and having achieved this under the cloak of nationalism Sheikh Abdullah by 1953 began showing his fangs. The revenue of the J & K Dharmarth Trust was held up to collapse it, the Dharmarth lands were usurped e.g. to erect Food Control Deptt. Annexe, Hindu property was usurped to build upon for the Muslim Auqaf e.g. Auqaf Buildings, near Badshah Bridge; the grants of the Aided Schools, a predominantly Hindu activity, were stopped; agriculturists were deprived of their land without compensation; interest-bearing loans were written off likewise to the detriment of minorities; industrial concerns owned by industrialists like Shri A. K. Wattal and Raja Upendra Kishen Koul e.g. Karan Singh Woollen Mills, the Kailash Carpet Factory & Kashmir match Factory, Artemesia unit at Baramulla, were pressurized to be surrendered, etc. etc. We leave it to Dr. Karan Singh to come out with the untold story regarding the renting out of the Palaces to the Oberoi Hotel and giving his estate at Nasim Bagh, Srinagar for the Jammu & Kashmir University,

Bakshi Ghulam Mohammad in a very difficult situation kept his apple cart from upsetting by bribing the anti-national elements with a boost in commerce, public works, transport facilities, educational loans, increase in wages and salaries, heavily subsidized food, weightage in services, etc. Khwaja Ghulam Mohamad Sadiq helplessly played into the hands of the communalist 'Control Room' behind this farce of a Government. The veil between the party and the Government is incredibly thin. Who governs the State "the Chief Minister or the Control Room" is anybody's guess. This is symbolic of Srinagar.

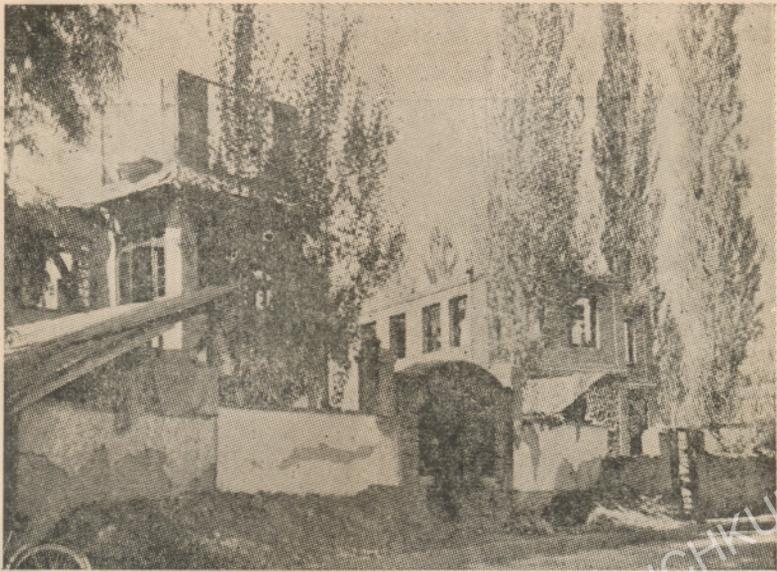
Another aspect of Kashmir came to limelight during the last four months and that is the attitude of the unsophisticated masses of the majority community. They have still that undercurrent of good neighbourliness and inter-communal tolerance. It is the politicians who touch their Islamic sentiments and foment trouble. There is still fundamental cultural basis among the masses for the Indian leaders, both Hindus and Muslims, to take conscious and far-sighted measures to educate the people that secular democracy is not mobocracy but a popular government through competent representatives who are above "isms".

Otherwise, Pakistan propaganda over the Radio and through its paid agents in Kashmir is undermining the very idea of a Secular State. As literacy increases the youngmen are injected communal virus.

Facts of the abduction case have become history now. Having conceded in the State Assembly the mistake in its initial handling, the Government under pressure from the communalist members failed to take rectifying action. The speeches of the Chief Minister, Khwaja Gulam Mohamad Sadiq, the Ex-Chief Minister, Khwaja Shamus-u-din, the Pradesh Congress Chief, Syed Mir Qasim and the Secretary Plebiscit Front, Mr. Shamim Ahmad Shamim M. L. A., leave no doubt as to the working of the morbid mind. No person with an iota of humanity or culture should have subscribed to the statement in "The real picture in Srinagar", presented to the Union Home minister in Srinagar on 2nd September, 1967. Seduction is not spiritualised by owning it as conversion. Syed Mir Qasim had kudos in the Assembly for Mr. Shamim for having contacted the seduced girl at dead of night in mysterious circumstances and found out that in her childhood she was enamoured of Islam, and had married Ghulam Rassol Kanth now as the only course, left to her to escape the wrath of "Kafirs". This is symbolic of present day Srinagar.

On the advice of the Chief Minister the widow mother of the minor girl went to law in August, 1967. Two judges both the products of this mentality—in the courts of the Additional District Magistat and the sessions have come into this gloomy episode so far. The case is now to go to the High Court for discussion on the very preliminaries. The attitude has so far been to block, hinder and delay the case so that eventually the minor seduced girl attains majority by 28th July, 1968. Preachers of the Tablig Organisations by then will have played the trick with Kumari Parmeshwari and the whole episode will be over. Even Mahatma Gandhi's eldest son Shri Hira Lal, could not stand the temptations and overtures of the Christian and the Muslim missionaries. This denial, by delay, of Justice is another symbol of Srinagar.

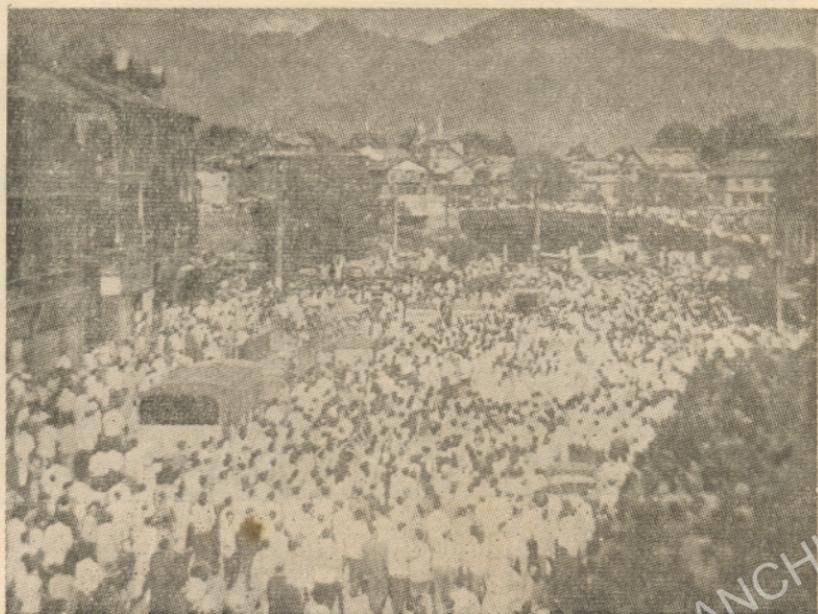
The Kashmiri Pandit is "taken-for-granted" by the Government at the State level and at the centre, by the majority community, or by anybody who



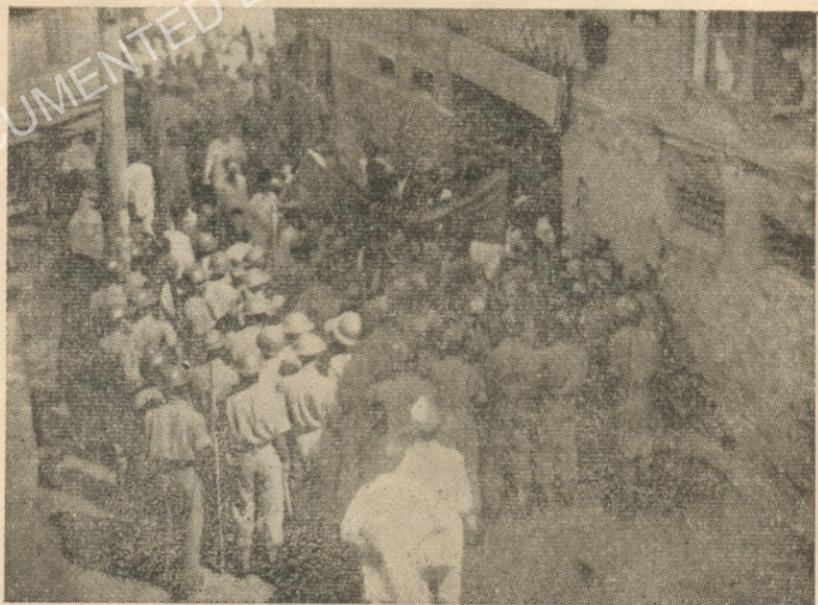
Burnt house of Gurkhas :
The worst target of Incendiarism of
27th August at Karan Nagar.



Medical Shop Looted at Karan Nagar on 27th August.



A huge crowd giving send off to Satyagrahis at Harisingh High Street on 18th August.



Police barricading the only exit of Shitalnath the Kashmir—"Jallianwala Bagh".

happens to seize power. Otherwise, Janam Ashtami of 1967 should not have remained completely under Curfew for 24 hours of the day, if the 27th and the 29th could have breaks. In fact, curfew was clamped on Hindu areas continuously for days together not only in August but also in October, when Muslim mobs were violently agitating. This too is symbolic of Srinagar.

Shri Y. B. Chavan returned to Delhi announcing that he, as Union Home Minister, and the State Chief Minister would like to re-iterate the desire of the Government of India and that of the State Government to ensure that all sections and classes of people equally enjoy the rights and the privileges enshrined in our democratic Constitution. He further stated that it was their duty to assure the minority communities in the country of full security and a sense of equal participation in the life of the Nation. We never asked for anything beyond this which is denied to us in actual practice. This is real Srinagar—"Great Boast little Roast".

The words of Shri Chavan at the Srinagar Air-port while returning to New Delhi on 3rd September, 1967 were that he was returning "fully satisfied". He expressed the hope that the agreement would be "followed up in the right spirit". What happened after he left, is graphically symbolic of Srinagar. Still more mysterious is that Shri Chavan, who had announced his programme of returning to Srinagar by 13th September, could not keep his promise. Why? Because the Indian Government does not have a policy about Kashmir. The minorities here are only a pawn on their mis-played chess-board. To the communalist elements in the majority here the minority stands between them and Pakistan. If Sindhis in India can live without Sindh, why cannot the Kashmiri Pandit, in fact the religious minorities of Kashmir live without the Kashmir Valley.

We have never asked for any special favour beyond what the constitutions (of India and of the State) guarantee alike to all citizens. Our demand has never been against any special privilege for the advancement of any socially and educationally backward classes of citizens. The misfortune, however, is that the Pandits who only demand restoration of their fundamental rights guaranteed under the Constitution and abrogation of discriminations against them, are dubbed as communalists by the same rulers, whose all policies and actions are

guided by communal considerations. The very definition of backwardness in the State is based on classification on communal lines. While all Muslims of the State are classed as backward, only the Kashmiri pandits as a class are treated as advanced and even poorest of Pandits is thus deprived of all the concessions and aids provided for backward classes. what a travesty of fate.? But, the pertinent question is "who are actually backward"?. The Supreme Court of India in their judgement on writ petition No. 107 of 1965, relating to the J & K State, declared that no order made by the Government was placed before them either specifying the backward class or criteria of backwardness, or of fixing proportion between the backward class and others in the matter of promotions. The Supreme Court further observed that what the State Government placed before them was a general assertion un-supported by acceptable data. The Supreme Court also observed that the doctrine of equality and opportunity was to be reconciled with that of reservation in favour of a backward class in such a way, that the latter while serving the cause of the backward class shall not un-reasonably encroach upon the field of equality.

This publication is only an epitome of the conditions in which the minority in Kashmir lives. In day-to-day dealings we lack equality before law. Even a seduced minor girl could not be rescued and the effeminate Government looked on. Social insecurity and political uncertainty are so demoralising as to degenerate people to bear up with discrimination in respect of equal opportunity for economic development, equal chances for service, promotion in service and admission to educational and technical Institutes, equal chances for awarding contracts, equal opportunity in grant of licences for Import & Export, Industrial Loans and quotas of raw materials for manufacturing concerns. We are discriminated against on grounds of religion, race & even place of birth. The constitutional guarantee of protection of life and property is only a dictum on paper in the case of minorities. We are misunderstood as a community and "taken-for granted" in all spheres of life in Kashmir. The Government on its side has come down to the level of denigrating us in both the provinces. In the Kashmir Valley we are taken as Hindus to differentiate us from the majority, and in the Jammu Province we are taken as Kashmiris to differentiate us from the majority there.

In the eyes of the Government we live by sufferance in our own home land. In actual practice conventions in relation to us have developed into un-written law inconsistent with and in derogation of the Constitution of Jammu and Kashmir, inter-allied as it is with the Constitution of India. Those who have risen by favouritism have developed the mentality of the spoiled child, and with vested interests exert to maintain the unhealthy conventions in the interest of their children and their co-religionists.

The much publicised misconception about the Kashmiri Pandit community is that we are enamoured of only the Government services, however petty these be, and that we avoid other vocations. This is a misreading of the history of this unfortunate community, rendered into a minority by ruthlessness through the ages. Kashmir Province is the only region in the whole of country where one and only caste of Hindus i. e the Bhramin is left out of a society of all castes and classes. From times immemorial the Brahmin, like the Muslim Pir & the Mullah, did the office of his caste through the centuries, generations to generations in succession. As long as Sanskrit was the official language, & as Sanskrit gave its place to Persian, and Persian yielded its place to English and to Urdu, the Kashmiri Brahmin took to petty appointments under Muslim Sultans, Moghuls, Pathans, Sikhs & Dogras. we have never been favoured in education or employment. The Government with the Palace Guards changing with the passage of time employed the Pandit not as an act of grace or favour, but just to meet the need. Misreading the course of history, our presence in the offices is flung at Our face as an act of historical wrong done to other communities. For exhibiting percentage, even the industrial labourers, professional artisans, martial classes, however are not taken into the count to run down a community that lives by literary professions. The percentage of educated un-employment is higher in the Kashmiri Pandit minority than in the majority in Kashmir.

The so called "Peace Loving citizens" in their memorandum to the Union Home Minister complained that the Kashmiri Pandits had managed to obtain a lion's share in the number of organisations of Central Government departments functioning in the State. The biggest office of Central Government in Kashmir

is that of the Accountant General J & K. Applications are invited and applicants are interviewed. This is an apt case for the Parliament to look into to find out as to how many from each community applied for appointment there. Another aspect of it is to investigate how many Muslim candidates after appointment resigned the services. Another interesting point in it is to know how many Muslims employed prior to integration of services resigned because they could not stand the office task.

The constitutional guarantee in regard to protection of interests of a minority, having a distinct culture and a script, has never been considered the responsibility of those who govern us. As a minority we have a distinct culture and a distinct script. Even the Kashmiri language is encouraged to be written only in Persian characters inspite of the fact that the Persian alphabet, especially for the vowels, is inadequate to produce the tones of the Kashmiri language. Kashmiri in Nagri characters is already scientifically evolved, but the "Taken for-granted" attitude towards the Kashmiri Pandit is Conspicuous in the Government agency even in this respect. Even Hindi, the National language is discriminated against. The State Government created subjectwise posts of Professors (400-800 scale) in 1959 for Punjabi, Arabic, Urdu and Persian, but not for Hindi for which there are only posts of Lecturers.

Progressive deterioration of our economic condition, coupled with insecure conditions and frustrations resultant upon discriminations against Hindus, have driven about 25 per cent members of this small community out from their parent State to different parts of the country. Our society is thus disintegrating and the thought that hydraheaded monster of "isms" - provincialism, regionalism, linguism, communalism, communism. - is raising its abnoxious heads in different parts of the country, the Kashmir Hindu Society is thus disintegrating and is compelled to spread out, while this is harped upon by the rulers as a boon to them, is very dreadful to this community and they only know where the shoe pinches. As a society it may get extinct by losing its identity. While the property of Dogras and other domiciled Hindus in Kashmir has largely been already disposed of since 1967, the property of Kashmir Hindus is also progressively passing into the hands of the majority

community. The Suburbs of Srinagar are getting deuded of Hindus, who because of insecure conditions migrate or move towards predominantly Hindu areas. In fact it has been their bitter experience that they become targets of loot, arson and murder at the hands of miscreants of the majority community even at a slight pretext.

We wonder whether the Preambles, as reproduced below, to the Constitutions of the State of Jammu & Kashmir and that of the Union of India are only a legend :—

Justice : Social, economic, and political;

Liberty : of thought, expression, belief and worship;

Equality : of status and opportunity and to promote it among us all

Fraternity : assuring the dignity of the individuals and the unity of the Nation.

We have yet to see the finale of this unfortunate Parmeshwari episode. When shall the poor minor seduced orphan girl be handed over back to her natural guardian, the widowed mother Dhanwati? 28th July, 1968, when Parmeshwari would attain majority, is not far off,

JAI HIND



The police excesses and other brutalities inflicted on the minority community reveal the following glaring facts.

1. Total arrests (including Satyagrahis)	1532	persons
2. Lathi charges by Kashmir Armed Police	57	times
3. Tear—gas and other shells shot	143	times
4. Total injured	2132	persons
5. Injured by Acid throwing	5	persons
6. Houses and shops looted or burnt	39	
7. Others assaulted	89	persons
8. Deaths	7	(including one unidentified)





The Lady Hunger Strikers during 'Protest Week'



Sh. Autar Kishen Khushoo Stabbed to death
(A Victim of Communal Frenzy)



Exhibition of Police Brutality near Chap Park on August 15th.



VICTIMS OF THE ATROCITIES :
Even girls and boys struck on heads