

**ECLECTICISM AND EXPEDIENCY : EVOLUTION
OF DAYANAND ANGLO-VEDIC SOCIETY EDUCATION
MOVEMENT IN COLONIAL NORTH INDIA,**

1886-1936

**BY
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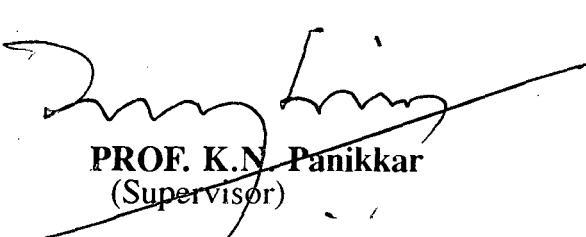


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CERTIFICATE

This is to certify that the dissertation entitled "**"Eclecticism and Expediency: Evolution of Dayanand Anglo-Vedic Society Education Movement in colonial north India, 1886-1936"**", submitted by **Kenneth Samson Ombongi** in partial fulfilment of the requirement for the Degree of **Master of Philosophy (M.Phil)** of the University, is an original work and has not been submitted for the award of any other degree of this University or any other University to the best of our knowledge.

We recommend that this dissertation be placed before the examiners for evaluation.


PROF. K.N. Panikkar
(Supervisor)


PROF. M.K. Palat
(Chairperson)

DEDICATION

**To my teacher Dr. Prem Narain of the University
of Nairobi who nurtured my early interest
in this subject and on whose
initiative I joined JNU.**

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Whilst I share the joy with these people that with their support this dissertation is, all errors that may be herein are mine alone.



K.S. Ombongi
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ABBREVIATIONS

AGM	-	Annual General Meeting
APPS	-	Arya Pradeshek Pratinidhi Sabha
AVC	-	Ayur Vedic College
AVD	-	Ayur Vedic Department
BLLF	-	Bonded Labour Liberation Front
CHS	-	Centre for Historical Studies
CUP	-	Cambridge University Press
DBV	-	Dayanand Brahma Vidyalaya
D.A.V.	-	Dayanand Anglo-Vedic
ED.	-	Edition or Editor
HM	-	Head Master
INST.	-	Institutional
IS	-	Industrial School
JNU	-	Jawaharlal Nehru university
LMS	-	Life Membership Society
MC	-	Managing Committee
ME	-	Matriculation Examination
NMML	-	Nehru Memorial Museum and Library
NO./NOS.	-	Number/Numbers
N.D	-	Not Dated
N.P.	-	Not paged
OUP	-	Oxford University Press
P.A.	-	Personal Assistant
SAPS	-	Sarvadeshik Arya Pratinidhi Sabha
SC	-	Sub-Committee

GLOSSARY

Brahmin	- Person of Brahmana caste - priestly caste
Diwali (Divali)	- A Hindu annual festival of lights to commemorate the triumphant entry of Rama of the epic of Ramayan to Ayodhia (Ayodha)
Guru	- Teacher
Gurukul	- A Hindu residential school where a student is a part of a teacher's family
Raj	- rule-normally used to refer to the British rule in India
Samaj	- A Society
Sannyasi	- A Hindu monk who has renounced the material world
Shuddhi	- Purification (a purification ritual used in converting non-Hindus to Arya Samaj)
Swami	- a name given to a respected person -- usually given to monks who have renounced the material world
Swadeshi	- things manufactured locally in a country (India)
Vedas	- Hindu sacred scriptures which include Rig Veda, Atharva Veda, Sama Veda and Ayajur Veda

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ABSTRACT

This dissertation examines the development of the D.A.V. Society's* education movement between 1886-1936 with a view to making contribution to the study of the role of education in societal transformation and indigenous attempts in the evolution of modern education in colonial north India. It posits that more than unveiled by extant historiography, the D.A.V. Society espoused a blend of Western and Indian education that got interwoven with individual and communal aspirations on one hand and nationalist sentiments on another.

Induced by the contemporary situation where communities competed more than cooperated, the D.A.V. education was the brainchild of the Arya Samaj, a Hindu revivalist movement started in 1875 in Bombay by an itinerant monk, Swami Dayanand Saraswati. It sought to equip its partakers to maximize opportunities for advancement availed by British imperialism, enable Aryas to undercut religious influence of other communities and invigorate Hindus socially by invoking the Vedic past.

* Officially the Society is called the Dayanand Anglo-Vedic College Trust and Management Society but in this study it is referred to as the D.A.V. Society for purposes of brevity.

Aryas insisted on the inadmissibility of education being used as a leeway to proselytization as discernible in activities of Christian missionaries then. They opted to evolve institutions in which Hindus received both English and Indian education without being converted. With such objective, Aryas produced dual attitudes in themselves that shaped their history towards the end of the 19th century and there is little evidence that they changed or modified them in subsequent years. First, that they served their interests and those of Hindus by refurbishing what they perceived as flawed Hindu customs and rejecting western values they disdained. Second, that their interests imposed on them a mandate to crusade for their cause in India and education was one of the main agents that could facilitate them in doing so.

The study analysizes the efforts of Aryas to start a college in 1886 in Lahore in memory of their departed *Swami*. These attempts culminated in conflictual views built around a clique of contending personalities which split the Arya Samaj in 1893-94. The consequent factions went parallel ways with the College Party disposing of the Gurukul Party from the control of the D.A.V. Society and took charge of D.A.V. institutions.

Programmes of the D.A.V. Society's education, its resources and changes that attended it over time are also delineated. In these aspects, the Society emerges as an indigenous non-governmental agency that created an education system dependent financially on public generosity and comprised primary and secondary schools and university colleges. In its efforts, it faced challenges of achieving its goals amid meagre financial resources, intra - and extra- Arya Samaj conflicts and government suspicion of its operations. In the face of such challenges, the D.A.V. Society was constrained in moulding the world around it wholly according to its avowed objectives, wishes of its proponents and those of Arya Samaj.

CHAPTER I

PRELUDE TO THE STUDY

1.1 INTRODUCTION

On account of the cumulative impact of the British rule and socio-religious reform, India witnessed far reaching consequences in the nineteenth century. The forces of mutation thereof shaped new patterns of life, induced economic and intellectual transformation and nurtured political consciousness both at community and national levels. At the centre of the stimuli for change was education.

Motivated by the realization that education facilitated economic attainment as well as political and religious influence, various communities stepped up efforts to erect educational facilities of their own. In this study the D.A.V. Society of Arya Samaj, one such effort, is examined. The present chapter delineates the problem, gives objectives and methodology of the study and review of the existing literature on the subject.

Before going into the crux of the chapter, a clarification of key concepts used in the study, eclecticism and expediency, is necessary. Eclecticism, as used here, means selecting from various ideas, doctrines or systems. Expediency is used to denote people's efforts to pursue

courses of action that are congenial to what they construe to be the best interests of their community, individually or collectively, vis-a-vis others in some sort of *real-politik*-dominated situation, to use the theoretical clinche of international relations.

1.2 STATEMENT OF THE PROBLEM

The followers of Arya Samaj in the second half of the nineteenth century, perceived of the urgency with which revival was required among Hindus through formal education. Consequently, the D.A.V. Society was established in 1885-86 to oversee the implementation of an eclectic education system drawn from the English and traditional Hindu systems to enable them grapple with British imperial influence but within the framework of long-drawn Hindu values.

As the D.A.V. education evolved into a system attended with much success, individuals jostled to out do one another in influencing its content and course. The homogeneous response that saw the creation of the first D.A.V. School and College in Lahore was replaced by rivalry and acrimony. This ruled out cooperation among Aryas and led to the split in the Arya Samaj in 1893-94, giving rise to the conservative Gurukul Party that supported traditional Hindu

education and also the less conservative College Party that took control of the D.A.V. Society.

This study emphasizes the liberal posture of the D.A.V. Society's education movement as opposed to the *Gurukula* system of the *Gurukul* Party that stressed Hindu traditional education. It is postulated that the D.A.V. education was launched by Aryas who were products of Western education and revivalist influence of the Arya Samaj. Both modernist and revivalist tendencies were significant in their project.

The D.A.V. education is analysed as an aspect of one of the factions of Arya Samaj, the College Party. Both its eclectic nature and stress on what satisfied contemporary needs of Aryas is emphasized and this provide the main point of departure for the current study from extant approaches to the study of Arya Samaj that emphasize its cultural revival, xenophobia and anti-British posture. The D.A.V. Society opened up for non-Aryan influences in as much as were in consonance with the Aryas' effective competition with other communities, a fact that is blurred in studies that assume homogeneity of the two strands of Arya Samaj in which conservative features of the samaj in general tend to figure prominently. Understanding the D.A.V. Society from such a perspective is both illuminating, and augmentative to the

current historiography on Arya Samaj that emphasizes its conservatism and homogeneity.

1.3 LITERATURE REVIEW

Much historical research on social reform in India have been conducted within the framework of decolonization. The concepts used to define them are either those of nationalist or western writers. While nationalists see in social reform the earliest anti-colonial sentiments, to westerners they were expression of increased anxieties of elites about their future and identity in the face of colonialism.

Nationalist historiography *nationalizes* even the slightest of anti-British sentiments expressed by social reformers such as Veersalingam (1848–1919) of Andhra¹ and Bankimchandra Chattopadhyaya (1838–1894) of Bengal² in whom unbridled interest in western ideas and education is discernible. Prominence is given to some reformers' view that social reform was a *sine quo non* precedence for political emancipation.³ The western writers depict social reform as efforts of elites in either upper or lower strata of society to maintain status quo or effect change in their favour.⁴ These historiographical trends are discernible in researches on Arya Samaj and its activities.

Drawing heavily upon Arya Samaj, Lahore, publications, Jones, Kenneth W., (1976) shows the centrality of Arya Samaj

in the transformation of the nineteenth century Punjab. He traces the origins of accelerated social change in the region to ^{1850s}^A. He postulates that the British rule, influence of Bengali elites in British administrative service and onslaught of Islam, Sikhism and Christianity ignited a sense of consciousness among Punjabi Hindus. In the urge for restoration of Hindu identity by invoking the Vedas and least admiration for neither the Bengali Brahmo Samajists' syncretism nor orthodox Sanatanists' ritualism lay the force behind the rise of Arya Samaj. The Lahore D.A.V. school and college in Jones' view were part of the Aryas search for identity through group consciousness.

Llewellyn, J.E., (1993), much in keeping with the contemporary efforts in the West to comprehend fundamentalism across cultures and religions, examines the fundamentalist traits in Arya Samaj. He compares it with Bob Jones University and Jama at-I Islam, fundamentalist movements in Christianity and Islam respectively. He posits that the Samaj over the years has been "... engaged in a selective retrieval of certain fundamentals from the Hindu tradition which are scandalous to non-Aryans."⁵ It can be understood by looking at its relationship with other religious groups in which it emerges in varying degrees as a separatist, anti-permissive, oppositional, scandalous and

absolutist movement.⁶ He sees both the D.A.V. and Gurukul education as example's of the Arya Samaj's bid to isolate itself from influences non-Aryan.

Gupta, Shiv Kumar, (1991) is a detailed study based on a wide range of primary and secondary sources. He explores the evolution of the negative attitude of the raj towards Arya Samaj. The locus of the raj's anti-Arya Samaj posture, in Gupta's view, was in its nationalist tendencies traceable to its founder, Swami Dayanand. He deals with Arya Samaj's educational and social activities in as much as they polarized Anglo-Arya relations.

Barring a few other works such as Jordens' (1981) detailed biography of Dayanand, majority of other works on Arya Samaj are by Aryas and function well as part of Arya Samaj propaganda. For instance, Safaya, Raghunath and Bhan, Dwarikanath, (1977) deal with Dayanand's contribution to Indian education philosophy. In their view, Dayanand was an idealist who preferred liter^{ary} education geared towards divine character-building to vocational or utilitarian one. Saxena, Gulshan Swarup, (1990) delineates activities of Arya Samaj in Meerut and Vable, D., (1991) argues that Arya Samaj should be classified outside the realm of Hinduism for its proselytizing nature unlike many Hindu sects.

The preceding literature review reveals two basic points about existing researches on the D.A.V. Society's education movement. First, that majority of writers view the D.A.V. Society's education within the broader theme of Arya Samaj and thus tend to be superficial in their treatment.

Second, that writers have tended toward viewing the D.A.V. education as either part of Arya Samaj's campaigns against things alien or elite consciousness of colonized people to revive lost glory. This has blurred the D.A.V. Society's attempts to evolve a system that worked for Arya's advancement in the contemporary situation, whether Indian, Western or a blend of the two. In an attempt to move away from this superficial treatment and non-emphasis of the eclectic and expedient features that formed the core of the D.A.V. education, lies the justification for the present study.

1.4 OBJECTIVES OF THE STUDY

This is a study on education as an aspect of social reform stimulating societal transformation in colonial India. With its focus on the D.A.V. education as one of the significant forces of mutation, it seeks to delineate the movement's evolution between 1886-1936. Within this broad

framework, the study revolves around a number of specific objectives enumerated below.

It examines the D.A.V. Society as a component of one of the factions of Arya Samaj, the College Party. A faction that perceived itself as pursuing an education system different from that of the Gurukul Party.

It identifies salient trends in the development of D.A.V. education in the period under study, seeking to expose the social, economic and political atmosphere that induced patterns discernible in it.

Finally, the study examines the nature and content of the D.A.V. education programmes, infrastructure, sources of finance and manpower resources with a view to exploring to what extent and in which ways they were supportive of what Aryas believed suited their socio-religious, economic and political circumstances.

1.5 SOURCE MATERIAL AND METHODOLOGY

This dissertation was built by drawing upon the twin foundation of primary and secondary sources. As for source material on Arya Samaj in general and D.A.V. Society in particular, the problem was not one of paucity but selection from the extensive data available.

The D.A.V. Society MC proceedings and the Society's annual reports between 1886-1947 in the Manuscript Section

of NMML was a treasure of source material for this study. Although some of these documents, especially the hand-written ones, are partially defaced, they still remain, as Jones observes, a mine of documentary data on Arya Samaj and its activities.⁷

The records in NMML were supplemented by reading D.A.V. Society's tracts, journals, souveniers and annual reports in the APPS library in Mandir Marg Offices and D.A.V. Society headquarters on Chitra Gupta Road, Delhi. Many documents here reflect Post-colonial India activities of the D.A.V. Society, however, their retrospective references threw some light on its activities in the period under study.

Secondary material was collected from the JNU and Sapru House libraries. NMML also has a rich collection of books that yielded useful information about the D.A.V. Society.

1.6 SCOPE OF THE STUDY

In terms of time and geo-political boundaries, the study is confined to colonial north India - Bombay, Rajputana, United Provinces, North - West Frontier and predominantly Arya Samaj's stronghold, Punjab. At present many things have changed, boundaries revised and towns that feature in the study such as Lahore are in Pakistan.

Barring spillovers here and there, aimed at enhancing clarity and coherence, the study deals with the first fifty years of the D.A.V. Society's existence.

1.7 PROBLEMS FACED AND LIMITATIONS OF THE STUDY

Each country has rules and regulations governing what and where foreigners can read documents on what they want to study about host countries. This fact influenced this study on the D.A.V. Society also. My access to documents was subject to rules that govern the same in Indian libraries and archives. The red tape involved intermittently interrupted the study in its initial stages.

I neither speak nor read Hindi and since some articles and books about Arya Samaj were in Hindi, it was problematic to decipher them. Efforts to learn some Hindi did not yield much for want of more time, patience and finances than I had. Wherever it was absolutely necessary the services of a translator were sought. Nevertheless, it is pertinent to note that source material for this study was overwhelmingly drawn from documents written in English. The fact that majority of the D.A.V. Society MC proceedings and annual reports in NMML are in English was a great boon to the whole exercise.

NOTES

1. V. Rama Krishna, *Social Reformation in Andhra 1848-1919* (New Delhi: Vikas Publishing House, 1983), pp.63-72.
2. T. Raychaudhuri, *Europe Reconsidered: Perception of the West in Nineteenth Century Bengal* (New Delhi: OUP, 1988), pp.103-125.
3. Rama Krishna, *Social Reformation in Andhra 1848-1919*, pp.63-72.
4. See R. O'Hanlon, *Caste, Conflict and Ideology* (London: OUP, 1985) and G. Omvedt, *Cultural Revolt in a Colonial Society* (Bombay: Scientific Socialist Education Trust, 1976).
5. J.E. Llewellyn, *The Arya Samaj as a Fundamentalist Movement* (New Delhi: Manohar, 1993), p.135.
6. Ibid., pp.86-142.
7. K.W. Jones, "Sources for Arya Samaj History", W.E. Gustafson and K.W. Jones, *Sources in Punjab History* (New Delhi: Manohar, 1975), p.140.

CHAPTER II

IN MEMORY OF THE DEPARTED *SWAMI* : D.A.V. SOCIETY

IN ITS BEGINNING, 1886-1915

[One of the objectives of the D.A.V. Society is to] establish in the Punjab an Anglo-Vedic College institution which shall include a school, a College... and Boarding-House as a memorial in honour of Swami Dayanand Saraswati...¹

[...] we propose to establish an educational institution which will supply the shortcomings of the existing systems... and combine their advantages.²

2.1 INTRODUCTION

A lot has been written about the life and career of Swami Dayanand Saraswati, initially Moolshanker, founder of Arya Samaj.³ In a recent biography, Arya and Shastri aptly summed up his itinerant career:

It may be said that Gujarat bore Dayanand, Mathura moulded him, Calcutta clarified his ideas and methods, Bombay launched him and Punjab brought his programmes, policies and plans to perfection [and Ajmer saw him breath his last].

Nevertheless, a review of Dayanand's life and activities is a significant introduction to this chapter.

Born of Hindu orthodox Brahman Shivaite parents of the Princely state of Tankara, Gujarat, in 1824, Dayanand was a devout student of Hindu scriptures from a tender age. At

14, he had memorized a substantial proportion of Vedic literature. Inability to comprehend the helplessness of the idol of Lord Shiva before an encroaching mouse in the night of *Shivaratri*, where he and his father kept the traditional overnight vigil, and ^{the} inexplicable death of his sister and uncle forced him out of home. He became a wandering ascetic, sought advice of Virjanand of Mathura, a blind guru knowledgeable in Vedic scripture and ultimately started crusading for what he believed was a missing dimension in the contemporary socio-religious atmosphere: Vedic ideas. At Bombay in 1875, he launched the Arya Samaj, 'a society of the noble,' which however, received unprecedented support in Lahore from 1877. Soon Lahore became the heart of the Arya Samaj in India.

In the attempt to raise a memorial for Dayanand by his followers in Lahore after his demise at Ajmer in 1883, lies the origins of the D.A.V. Society and its education movement. In this chapter, its beginning, subsequent contention among Aryas and problems that limited the initial expansion of its activities are dealt with. The gist of the chapter rests on the argument that whereas the sudden death of Dayanand and the sympathy thereof united Aryas to found the D.A.V. Society in 1886, personal differences, hinged upon intra-Arya Samaj power struggle tore the Samaj into two

strands whose jostling was more of a menace than a blessing to the D.A.V. education movement.

2.2 BUILDING TOGETHER : ARYAS IN UNITY, CREATION OF D.A.V. SOCIETY AND LAHORE INSTITUTIONS

The development of formal education was a crucial component of changes affecting north India in the early nineteenth century. The period witnessed a spate of educational institutions supported either by the Government, individuals or religious groups such as Christian missionaries, Muslims and Hindus. Christian missionaries in the region pioneered ^{the} opening ^{up} of institutions for non-traditional education. Mission stations and schools were established by American Presbyterian missionaries in Ludhiana and Lahore in 1834 and 1847 respectively. The Church Missionary Society launched its Lahore settlement in 1886, built a church, a school and cottages for its converts.⁵

Non-Christian agencies also opened their institutions. Sir Syed Ahmed Khan in 1875 set up the Mohammedan Anglo-Oriental (M.A.O.) College, Aligarh, a culmination of Muslim efforts to avail themselves of western education.⁶ Hindu Sanatanists through Shraddha Ram's efforts in 1867 started a Sanskrit school at Jullundur. The Government College, Lahore, was the key Government-sponsored institution then.⁷

Educational institutions by the government, missionaries, Muslims and Hindus had features of varying biases. Since the Macaulay Minute of 2nd February 1835, that introduced English education in India, the government's education policies were geared to producing "... a class which would serve as interpreters between... [it] and the millions whom it governed."⁸ Thus, professional and technical education were ignored for obvious reasons. For missionaries, education was a vehicle for proselytization. Mere literacy was enough for their ecclesiastical mission and would enable them alienate its partakers from the traditional set up to make them Christians.⁹ Contemporary Hindu and Muslim institutions were also meant to serve community interests. For instance, outlining the objectives of the M.A.O. College in one of his speeches, Ahmad Khan indicated:

The main reason behind the establishment of this institution... was the wretched dependence of the Muslims, which had been debasing their position day after day. Their religious fanaticism did not let them avail the educational facilities provided by the government schools and colleges. It was... deemed necessary to make some special arrangement for their education.¹⁰

In the ensuing scenario of various groups establishing educational institutions for their own benefit, Aryas set up

the D.A.V. Society. The Society evolved an eclectic system that emphasized expediency in nature and content. In this sub-section, both its origins, nature of programmes and initial institutions are examined.

On *Diwali* day, 30th October, 1883, the life of Swami Dayanand came to an end at Ajmer. The cause of his death is not clear -- whereas one school of thought holds that he was poisoned by his cook, another view is that he succumbed to death for want of enough medical attention.¹² Significant to this study, however, is that Dayanand died without a successor of his stature and calibre to carry on his crusade for Arya ideology. This created room for the Arya Samaj, Lahore, to lay claim on the leadership and moulding of the future course of Arya Samaj without Dayanand.

By the time he died, Dayanand, personally or through staunch supporters, had founded Arya Samajes at Bombay, Rajkot and Ahmedabad in 1875, Meerut and Lahore in 1877, Danpur, 1878, Farrukhabad and Kanpur, 1889, Benaras, Ajmer and Jaipur in 1880 and 1881 respectively.¹³ Arya Samaj, Lahore, however, was the most influential of all these. Besides the congenial reception and massive support Dayanand received in Lahore, the Samaj, vis-a-vis others, had at its disposal elitist skills of the earliest English-educated Aryas, such as Lala Lajpat Rai and Lala Lalchand, material

and financial support of men of the then popular professions such as teachers, lawyers and clerks.¹⁴ Thus, it was in Lahore that Aryas undertook to start a D.A.V. institution in memory of Dayanand.

On 6th November 1883, a week after Dayanand expired, Arya Samaj, Lahore, called a public meeting to discuss a suitable memorial for him.¹⁵ Enthusiasm was high and so was admiration for the departed *Swami*. Moving narrations of his last days by Pt. Guru Datta, fresh from his death bed at Ajmer, touched people's emotions.¹⁶ In an impromptu fundraising drive held that day RS. 7,000 was collected. Other Arya Samajes in the Punjab held similar meetings and raised funds for the proposed memorial.

After the initial funds raising drive, the memorial blueprint lay in abeyance. Enthusiasm dwindled and little was done for the next one year. The money collected was not enough. Further more, in the absence of any centralized arrangement of fund-raising, quick and collective action was inhibited. For instance, by July 1885, the promised donations totaled to over RS. 51,000 but only RS. 25,000 had been paid. Other funds already collected were scattered in various Punjab Arya Samajes.¹⁷

Therefore, in 1885 the most urgent need of Arya Samaj, if it had to realize its objective, was "to constitute a

society and a committee which [was to] hold ultimate trust and responsibility regarding every matter in connection with... [the memorial project]."¹⁸ Lala Lalchand, M.A., Chairman of the Committee appointed by Arya Samaj, Lahore, to oversee funds collection, drafted a constitution for a such Society and Committee. The draft was released on 7th September 1885 and circulated among Aryas for discussion and amendment. Three days later, the constitution was made public and on 27th November it was approved by the Arya Samaj Lahore *Antrang Sabha*.¹⁹

The constitution proposed the creation of the Dayanand Anglo-Vedic College Trust and Management Society (D.A.V. Society), the Managing Committee (MC) and provided their operational rules. The main objective of the said D.A.V. Society and its MC was to establish an Anglo-Vedic college institution, made up of a school, college and boarding house in memory of Swami Dayanand.²⁰ It was to expedite in this institution the teaching and study of Hindi, classical Sanskrit, Vedic lore, English literature and theoretical and applied sciences besides providing "a means for giving technical education".²¹

Meanwhile, Arya Samaj, Lahore, invited representatives of Arya Samajes that had participated in raising funds for the Dayanand memorial to a meeting in Lahore in January

1886. The meeting endorsed the D.A.V. Society's constitution and gave it the mandate to function. The Society's MC had its first meeting on 27th February 1886 and on 20th March its office-bearers were elected. Lala Lalchand, M.A., became its first president and Lala Madan Singh, the Secretary.²²

After the constitution of the D.A.V. Society MC, the Society's executive arm, efforts were geared towards opening up the proposed institution in Lahore. In the MC meeting of 24th April 1886, Madan Singh proposed and was seconded by Lala Ishwar Das "that the [D.A.V.] School [Lahore] be opened on 1st June 1886". The proposal was unanimously carried.²³ A resolution was passed in the same meeting that a scheme of studies be prepared and circulated when the school opens. A Sub-committee comprised of Lalchand, Sain Das and Madan Singh was constituted "... to appoint the teaching and menial establishment of the school...."²⁴ In a public meeting in Lahore on 31st May 1886, Aryas endorsed both the aims and opening of the proposed school. On the following day, 1st June 1886, the D.A.V. High School Lahore was officially started at the Arya Samaj *mandir* at Wacchowali, Lahore, with Lala Hans Raj holding a B.A. in History from the Government College, Lahore, as its first Headmaster (HM).²⁵

The new school expanded fast in its initial days. Within the first week it registered 300 students, an average of 43 students daily. By the end of the first month it had enrolled 505 students.²⁶ By sheer student numbers, the Arya project showed signs of success in a short span. This was the first of its kind for earlier attempts to start a Sanskrit school during Dayanand's life time was of little consequence.²⁷

The scheme of studies of the first of the D.A.V. schools was a reflection of Aryas' intentions of a blend of western and Indian, religious and secular education (Table 2a). It was parallel to what they felt was "Godless (education)" offered to Hindu children "in Government and Municipal Schools."²⁸ Its first 1886-87 budget of RS. 3420 that catered for 9 teachers, 3 subordinate staff members, house rent and contingency (Table 2b) manifested the low budget it was to operate on forthwith.

**Table 2a : Proposed Scheme of Studies for the D.A.V. School
1886**

Department	Class	Subject
Primary School Department	1st Year	1. Hindi Reading and Writing 2. Arithmetic tables (<i>Paharas</i>)
	2nd Year	1. Hindi Reading and Writing 2. Arithmetic tables
Middle School Department	3rd Year	1. Hindi Reading and Writing 2. Sanskrit 3. Arithmetic 4. Geography
	4th Year	1. Sanskrit 2. English 3. Arithmetic 4. Geography
	5th Year	1. Sanskrit 2. English 3. Arithmetic 4. History, Sanitation & Urdu 5. Physical Science and Geography
	6th Year	1. Sanskrit 2. English 3. Arithmetic 4. History, Sanitation & Urdu 5. Physical Science and Geography

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	7th Year	1. Sanskrit 2. English 3. Arithmetic 4. History, Sanitation & Urdu 5. Physical Science and Geography
	8th Year	1. Sanskrit 2. English 3. Arithmetic 4. History, Sanitation & Urdu 5. Physical Science and Geography
Upper School Department	9th Year	1. Sanskrit 2. English 3. Arithmetic 4. History, Sanitation & Urdu 5. Physical Science and Geography

Source: D.A.V. Society MC Proceedings 1886-89, NMML Inst. 13 Group B, File No.1, Folio 240.

Table 2b: Proposed Budget for 1886-87 of D.A.V. School

Teachers Staff	Subordinate	RS. /Month	Total P.A. in Rs.
HM	Honorary/No pay		
Second Master	50	600	
Third Master	Honorary/No pay		
Mathematics Teacher	50	600	
Natural Science Teacher	40	480	
Sanskrit Teacher	30	360	
Hindi Teacher	15	180	
Second Hindi Teacher	15	180	
Urdu teacher	15	180	
Watchman	5	60	
Peon	5	60	
House Rent	50	600	
Contingencies	5	60	
Total	285		3420

Source : D.A.V. Society Proceedings 1886-89, NMML Inst. 13
Group B, File No.1, Folio 141.

The initial success of the school encouraged Aryas and induced the opening of intermediate college classes on 1st June, 1888. The college was affiliated with the Punjab University on 18th May, 1889. It equally expanded as

rapidly as the school before it. Launching of programmes of study followed one another. In 1892 the intermediate college class took its first examination and B.A. classes were opened in 1894.

Much in keeping with Arya Samaj's aim of encouraging Indian classical studies, the first M.A. class to be started in the D.A.V. college was in Sanskrit in 1895.²⁹ A year later, a research scholarship of RS.50 was founded to encourage research on Sanskrit and Vedic studies. The Theology Department, whose aim was to train Arya Samaj preachers and missionaries was also launched. Science teaching in the College, geared towards preparing students for the Medical College, was started in 1888. Hindi was made compulsory for all students in the school and college as a subject of study and medium of instruction.³⁰

Meanwhile, the D.A.V. Society evolved structures to cope^{up} with its increasing responsibility in the administration of the D.A.V. School and College, Lahore, besides those that proliferated in the country side.³¹ From a simple organization, the Society grew into a complex bureaucracy with various administrative units, chain of command and division of duties.³² Its MC was made up of Arya Samaj representatives in Punjab and beyond, D.A.V. Life Members' and D.A.V. Union members' representatives and other

people who were coopted by virtue of their expertise or good will being indispensable to the Society's operations. Such nominees were usually the most influential of the local administrators and skilled individuals such as engineers and medical doctors who would avail their services to the Society's institutions when required. For instance, in 1904, besides representatives of various Arya Samajes and MC office-bearers, seven people were incorporated as Special Members, namely :- Partap Singh Bahadur, the Maharaja of Idar to represent the nobility, Rai Mul Raj, M.A., Prem Chand and Roy Chand as representatives of "learning", Lala Dwarka Das, M.A., to represent the educated, ex-engineer in Calcutta, Rai Ralla Ram and the medic Dr. Hira Lal as advisors on matters of engineering and medicine.³³

It is significant to note that the number of the Society's MC members was dependent on the number of Arya Samajes affiliated to it and amendments in its rules such as those of 1914 and 1915 that made the principal of D.A.V. Lahore College an ex-officio member of the MC and recommended for membership "those who contributed large sums of money to the [D.A.V.] College [Society] respectively."³⁴

Despite the D.A.V. Society MC being constituted by Arya Samaj representatives from various Samajes, the Arya Samaj, Lahore, had profound influence in running its affairs. It

had the largest number of representatives in it and produced majority of its influential members.³⁵ For instance, Arya Samaj, Lahore, had personalities that shaped the Society's posture such as Hans Raj, the first HM and Principal of the D.A.V. School and College, Lahore, Lala Lalchand, the first MC President and Lajpat Rai, a Lawyer and Chief proponent of the D.A.V. Society. Hans Raj, from age 22, was to spend a life time associated with and working for the D.A.V. Society and its institutions in various capacities until his death on 16th November 1938.³⁶

The Society met in an annual general meeting (AGM) in Lahore where reports from various D.A.V. institutions were presented for discussion and endorsement. Budget estimates and expenditures of these institutions were also deliberated upon and ratified by the AGM.

The daily affairs of the Society were run by its MC that dissolved and reconstituted after every three years. The MC was under a President, elected from among the Society members. Under the MC were sub-Committees (SCs) appointed to take resolutions for the MC's ratification. The SCs were made up of 'experts' appointed to run various departments and activities of the Society under the direction of the MC.

As the D.A.V. Society's influence and activities increased, paralleled by those of Arya Samaj, Lahore, so did individual interest in its affairs and courses offered in its institutions. Intra-Arya Samaj contending groups cropped up and mobilized support for their power struggle both in the D.A.V. Society and the Lahore Samaj. These differences and their culmination, Arya samaj Schism 1893-94, form the focus of the next sub-section.

2.3 GOING PARALLEL WAYS : ARYA SAMAJ SPLIT AND D.A.V SOCIETY UNDER COLLEGE PARTY

Lala Lalchand, M.A., Chairman of the Committee raising funds for Dayanand's memorial, on 7th September 1885 wrote:

... one of the principal objects of the [D.A.V.] education movement is to commemorate the founder of [Arya] Samaj, and it is very necessary that the form which that commemoration takes, and the scale of its establishment should be determined by [Arya] Samaj so as to make it befitting and appropriate.³⁶

In Arya Samaj's bid to make the institutions in Lahore started in Dayanand's memory "befitting and appropriate", personal differences fused with diverse understanding of Dayanand's ideas and precipitated the samaj to split into two contending factions that went parallel ways in their educational programmes. What caused intra-Arya Samaj differences? Why in 1890s not earlier? What were the

divergent education programmes proposed by the emergent factions? This sub-section seeks answers to these questions.

Some past writers on Arya Samaj attribute the cause of its split to either the "complexity and diversity [that came] to the original organizational structure of the Dayanand Anglo-Vedic Society"³⁷ or to the *Shuddhi Sabhas*, formed in 1893 to facilitate reconversion of Hindus who had joined other faiths. Besides the cleansing rituals, converts were, particularly those reconvert from Islam, supposed to eat pork as a sign of renunciation of their association with it. Ghai observes:

The ... pork[-]eating by converts was one of the causes of the vertical split in 1893 between the 'College Party' and ... 'Mahatma Party' in the Arya Samaj.... 'Mahatma' or militants led by Lala Munshi Ram and Pandit Lekh Ram wanted, besides other things, to desist the Arya Samajists from meat-eating. But the 'College Party' opposed these ideas.³⁸

Reasons focussed on organizational structure complexity and divergent views among Aryas on diet, as above, are a step towards understanding the cause of Arya Samaj schism but blur the struggle for leadership, sustained by contending individual interests, that was at the core of the causes of the Arya Samaj split in 1893-94. Other issues such as meat

diet, *Shuddhi* rituals, and Sanskrit syllabus in D.A.V. institutions provided scapegoats to people with conflictual interests and thus added 'fuel to already burning fire.'

The circumstances that prepared ground for Arya Samaj split could be traced back to 1886, when the D.A.V. school Lahore began and met with profound success in a short time of its existence. A decision to set up an educational institution in memory of Dayanand was taken in 1883. After a lull of two years, the school was opened in 1886 in one accord among Aryas with little debate on syllabus, where and what was to be done when. The massive student enrollment in the school demonstrated the confidence Hindus had in Arya Samaj and pointed to the success of D.A.V. education that lay ahead. This invited keen attention of Arya Samaj members in Lahore to the affairs of the D.A.V. Society. Soon struggle over influencing operations of the Society's institutions ensued.

The struggle to influence the content of the D.A.V. School, Lahore, syllabus started in 1889. In the D.A.V. Society AGM of 31st March that year, Lala Ralla Ram, a representative of Arya Samaj, Jhelum, proposed and was seconded by Pandit Guru Datta of Lahore, a scheme of Sanskrit, Hindi and Vedic studies for the school. When put to voting the proposal was defeated.³⁹

Another bone of contention among Aryas came in 1888-89 period. D.A.V. intermediate college class was opened in Lahore in 1888 and in 1889 college classes were begun after affiliation with Punjab University. Then came the nagging question --- who was to be the principal of the newly started D.A.V. College? For this post there were two contestants: Pt. Guru Datta, with a brilliant academic career and once a professor in Government College, Lahore, and Hans Raj, HM D.A.V. School. Although without a record of academic brilliance to match Guru Datta's, Hans Raj was influential within the ranks of Arya Samaj and the D.A.V. Society. He was appointed the Principal to the chagrin of Guru Datta who felt he qualified for the post.⁴⁰

Failure to acquire the position of a principal, Guru Datta felt let down. Despite the role he had played in launching the D.A.V. school and soliciting for funds, he had been peripherized in late 1880s. Lala Lalchand, the MC president, Sain Das, President Arya Samaj, Lahore, and Hans Raj, D.A.V. School HM and now Principal of D.A.V. College dominated both the Lahore Samaj and the D.A.V. Society. Closed out from the ranks of the Samaj and Society, Guru Datta sought an alternative in a programme parallel to the one hitherto pursued by the Society. He opposed connection with the Punjab University and proposed "an institution

where *Brahma Charya* would be the dominant factor in the life of students and ancient *Shastras* the primary study in the curriculum...".⁴¹ He sought, with his supporters, to effect change within the Arya Samaj and D.A.V. Society by pointing out what they felt contradicted Dayanand's teachings. Failure of Guru Datta's group to effect change to reflect their wishes within the Samaj and Society framework, was the last blow that led to the Arya Samaj schism.

The pro-Guru Datta group started their vigorous campaign in 1889. In July that year, a motion was moved in Lahore Arya Samaj *Antrang Sabha*, targeted at Sain Das, the President of the Samaj, for his non-vegetarian habits, to bar partakers of meat and liquor from being *Sabhasads* (esteemed members to hold office) unless authorized by a physician. Hans Raj, in an apparent support for Sain Das, opposed the motion on the ground that it duplicated the ten principles of Arya Samaj. On voting, the motion was defeated by eight votes to five.⁴²

In 1890, Sain Das and Pt. Guru Datta, the two unreconcilable critics of each other, representing the two contending groups of Aryas, died. Hans Raj replaced Sain Das as president of Lahore Arya Samaj and continued the crusade against excluding non-vegetarians from the affairs

of the Samaj. Supporters of Guru Datta, on the other hand, led by Munshi Ram, supported vegetarianism vehemently.

In 1891, the Arya Samaj crisis went beyond the Lahore Samaj and diet issues. In that year, a group of D.A.V. Society members from Lahore, Jullundur, Amritsar and Jhelum drafted proposals to be considered in the Society's AGM to be held on 1st May. It was suggested, inter alia, the inclusion in the rules of the Society the provision to establish a college system of education on the lines of "classical Sanskrit and the vedas" that would be operated independent of the Punjab University.⁴³ They suggested the creation of a new department in D.A.V. College, Lahore, to be named Vedic Department "for teaching Vedas, their Angas and upangas, as well as Upa Vedas after the method recommended by Swami Dayanand".⁴⁴

During the Society's May 1891 AGM, these proposals were dispensed with by 32 to 24 votes. This marked another defeat for the advocates of non-meat diet and classical education. Added to the earlier defeat in the Lahore Samaj of this group, signs were abound that Arya Samaj was headed for a split.

In 1892 and part of 1893, disagreement among Aryas exacerbated still on the diet issue. R.B. Mulkraj, once the Vice-President of the *Propkarini Sabha* into which Dayanand

had trusted his property, gave a lecture in the Lahore Arya Samaj anniversary in defence of meat diet. The vegetarians strongly opposed his views. On 12th March, 1893, the Arya *Pratinidhi Sabha* (APS), Punjab, meeting chaired by Munshi Ram, resolved by majority vote that non-acceptance to Arya Samaj because of meat diet was non-permissible.⁴⁵ With the defeat of vegetarians in the representative body of Punjab Arya Samajes, the non-meat-meat diet cleavage in the Arya Samaj widened.

Towards the end of 1893, the split was consummated during the Lahore Arya Samaj election.⁴⁶ During the election, non-vegetarians were defeated when Durga Prasad, a vegetarian, won as the Samaj president defeating Lajpat Rai of the non-vegetarian group.⁴⁷ Influenced by Rai, the non-vegetarians resolved that "... since it was impossible to cooperate with the Mahatmas it was better to part company with them...."⁴⁸ "Principals and not bricks and stone", Rai persuaded his group not to struggle over possession of the Samaj *mandir*, "constitute the Samaj. We joined the Samaj to reform our lives and to serve the people, not to take possession of houses or to quarrel over them.... I am entirely opposed to quarreling or fighting or inviting the police or a court of law to our aid."⁴⁹ In Anarkali, another locality within Lahore, the non-vegetarians started

their *Mandir* on land purchased by Lajpat Rai and Lala Lalchand.⁵⁰ In a meeting held at Lala Ishar Das's house, Lajpat Rai and Lala Sangam were elected President and vice president respectively of the Anarkali Arya samaj.⁵¹

After the division of Lahore Arya Samaj into Wachhowali and Anarkali Samajes, struggle ensued over control of the D.A.V. Society. The MC became a battle ground as these two factions jostled over its control. By 1894, it was yet to be decided which faction of the two was to represent Lahore in the Society's MC. This crucial question was revolved in the MC meeting of February, 1894, which marked both the defeat and ouster of the vegetarian group from the D.A.V. Society.

The 24th - 25th February 1894 meeting was attended by 24 MC members. First the minutes of the MC meeting of 25th November, 1893 and 28th January 1894 were read and confirmed. Before the day's agenda was read, a letter no. 12 dated 23rd February 1894 from the Secretary of Hoshiarpur Arya Samaj was read. The letter proposed that agenda no.6 of that day's special meeting that sought to decide the right faction to represent Lahore in the MC, be "put off till the next meeting of the Dayanand Anglo-Vedic Society" AGM.⁵² Lala Munshi Ram moved the motion and seconded by Lala Ram Kishen "that the determination of the said question be postponed as above."⁵³ Munshi Ram's proposal was

defeated by 17 votes against 6 and 3 people abstained from voting. Further, Munshi Ram raised opposition and was seconded by Ralla Ram of Gunjar Khan that Arya Samajes in Lahore were not to take part in the discussion of the above agenda because it was questioning their legality. His objection was defeated when put to voting by 18 votes against 6. Thus the agenda had to be discussed.⁵⁴.

The defeat of Munshi Ram's bid to postpone the discussion of the agenda on Lahore representation in the D.A.V. Society's MC to the AGM of that year, marked the end of Aryas' unity. As Rai Mulraj rose to introduce the agenda, "Lalas Munshi Ram, Ram Kishen, Ralla Ram of Gujar Khan, Lahdha Ram, Fola Ram and Ganga Ram of Muzuffargash left the meeting without [the] permission of the president notwithstanding that the President asked them to stay for a short while...."⁵⁵. In the course of this commotion Lala Ram Kishen while going remarked that "... they were going in order that there be left no quorum for the Special meeting."⁵⁶ At this point the President adjourned the meeting to 7 p.m. that day for further deliberations.

When the meeting resumed at 7 p.m., the controversial agenda no.6 was put to discussion. Rai Mulraj moved the motion that it was:

...the opinion of [the] meeting [that] the [Anarkali] Lahore [Arya Samaj] having the following as its office-bearers at the present time - viz [:-] Lala Lajpat Rai [as] President[,] Lal Samgam [D]as [as] Vice [-] President [,] Lal Budha Mull [as] Secretary [,] Lal Sukhram Das [as] treasure [and] Lal Radha Kishen [as] Librarian is the Samaj entitled to the right of representation in the Managing Committee and [D.A.V.] Society by virtue of the contribution received from Lahore Arya Samaj prior to the 3rd November 1893 [when it split] and it [is] regarded as the Lahore [Arya Samaj for all purposes [in connection] with the Dayanand [Anglo-Vedic-College].⁵⁷

Thus, Arya Samaj Anarkali was given recognition as the right representative of Lahore in the MC on the ground that majority of its leaders were leaders of Arya Samaj Lahore before the 1893 split and their contributions to the MC were immense. In the Society's AGM of 26th May 1894, the Wacchowali and Anarkali groups clashed as the latter made attempts to keep out of the meeting the Wacchowali group and their supporters. The meeting was adjourned and continued the following day. Attempts to censure the MC office-bearers and the Principal of Lahore College, who belonged to the Anarkali Samaj for their participation in fanning the previous day's clashes failed, thanks to the immensity of their influence in the Society's affairs.⁵⁸.

After the Arya Samaj split, the consequent factions, the College Party and Gurukul Party, went parallel ways in their educational pursuits. The Anarkali Arya Samaj and its supporters (College Party) took over the D.A.V. Society and its MC, ^{the} _A D.A.V. school and college in Lahore. The college Party spread its influence to the country - side where it started D.A.V. schools, either independently or in partnership with local Arya Samajes; D.A.V. schools emerged in places like Peshawar in 1895 and Multan in 1896.⁵⁹

The college Party extended its influence beyond education as it took part in preaching the Arya ideology. It undertook to train missionaries for prachar. In 1903 it evolved the Arya Pradeshek Pratinidhi Sabha (APPS) to replace the Arya Pratinidhi Sabha (APS) Punjab, that went with the Gurukul party, to mobilize Arya Samajes in its camp to support the spread of Arya ideology.⁶⁰.

The Gurukul Party went its own way in possession of the APS, Punjab. They started plans to erect an educational institution of their own patterned on the lines of ancient Indian institutions of high learning - Gurukulas. In 1898 the APS resolved to collect funds for that purpose. Munshi Ram, the leader of the Gurukul Party, travelled widely in a fund-raising journey. By 1900 he had collected Rs.17,000 but this was not enough to erect the envisaged institution.

The institution delayed until 1902 when Chandri Aman Singh donated land in Kangri, Haridwar, on which the Gurukul was built. Munshi Ram abandoned his career as a lawyer to became its manager.⁶¹

At beginning of the twentieth century, the College party and Gurukul Party were clearly divided. Each was struggling to mobilize support of Arya Samajes in the Punjab. Personalities, whose interests had clashed resulting into schism, dominated their factions. Lajpat Rai, Hans Raj and Lalchand held key positions in the College party Arya Samaj and D.A.V.Society as did Munshi Ram in the Gurukul Party and their institution at Hardwar. The two groups exchanged occasional attacks and traded insults. For instance, although Lajpat Rai later revised his opinion about Munshi Ram, he had always, since the split, saw him as "a mischief monger, and a hankerer after fame, and ambitious to become a leader".⁶² The Arya disunity, competition and acrimony constrained the functioning of the D.A.V. Society and its education programmes. How this happened is discussed in the next sub-section.

2.4 LIMITATIONS TO EXPANSION: INITIAL CONSTRAINTS TO D.A.V. SOCIETY'S EDUCATION

Social groupings constituted by people with common interests are initially marked by enthusiasm. Corporate emotions and actions dominate; people make financial and

material sacrifices to realise common goals. Initial successes make such groups oblivious of impediments to group action and induce them to engage in more emulous programmes than their resources can sustain. Faced by such situation, efforts are made to perpetuate avowed goals and thus pave way for organisational structures and patterns of collective action not initially envisaged. The D.A.V. Society got itself into such a situation. In this sub-section problems that confronted it, limiting expansion of its educational activities, and resultant structures in its bid to resolve them are examined.

Towards the close of the nineteenth century, the D.A.V. Society's educational activities grew steadily. The D.A.V. School and College at Lahore enlarged rapidly in student numbers, programmes of study and requirements of physical infrastructure. Outside Lahore, schools affiliated to the Society emerged and increased rapidly. As administrative complexity and diversity of requirements increased apace with the Society's institutions, so did its problems of management and finance.

The intra-Arya Samaj feud, culminating in the 1893-94 split, was the earliest of the problems that beset the D.A.V. Society education movement. It resulted into factional hostility and competition between the College

Party and Gurukul Party Aryas that were not supportive of the D.A.V. education. Each group sought to wreck havoc on plans of another. Feroz Chand, a witness of the events of the time, observes :

Though the two groups in the Samaj had separated by ...[1893] the separation was not complete. The [Wacchowali and Anarkali] Samaj mandirs were separate but the "Mahatmas" who were on the [D.A.V.Society] college Managing Committee started wrecking tactics there, and from 1897 it was a period of severe struggle.⁶³

Occasionally, the factional animosity resulted into physical confrontation:

One day the fight took form of an exchange of lathi blows. Sunder Das, eldest son of the late Sain Das, had his skull fractured and laid down his life for his [College] Party [and] somebody from the other side [of Gurukul Party]... paid the same heavy price.⁶⁴

Following the split, the College Party, the trustee of the D.A.V. Society, the APS, to which Samajes were affiliated and thus provided effective means of collective action, went with the Gurukul Party. As an equivalent of APS, the College Party created the APPS in 1903. However, in the face of the powerful D.A.V. Society MC, which controlled much of the affairs of the Arya Samaj College Section, the APPS had little consequence.⁶⁵

Furthermore, sectional differences thwarted the establishment of D.A.V. schools in some areas outside Lahore. Due to deep-seated factional hatred , the D.A.V. Society's influence almost ceased to exist in Jullundur after the split. In 1896 it opened the D.A.V. Sain Das Anglo-Sanskrit High School there, in honour of the late Sain Das, MC member, but closed down soon on account of stiff competition from the *Gurukul* Party that also opened theirs nearby.⁶⁶ It was in 1918, when the D.A.V. College, Jullundur, was established, that the Society started exerting its influence there through it. ⁶⁷

In the early twentieth century, the D.A.V. Society lost the services of some of its pioneer members either through death, old age or bad health. These included key MC members, financiers and supporters. It had to contend with the difficulty of getting suitable replacements of such men to its ranks. While acknowledging the Society's achievements in the 1910-11 report, the MC Secretary lamented:

The old order of our workers is fast disappearing , and death and old age and declining spirit are claiming their victims from amongst our choicest flowers. The front ranks are fast thinning up and there are hardly any men competent to step into their places. ⁶⁸

Besides the death of Sain Das in 1890, between 1906 and 1915, the records indicate that the Society lost seventeen

of its members and strong supporters. These included, among others, Maya Das Sawhney of Rawalpindi, a lawyer and member of MC since 1886, who died in January 1911, Rai Bahadur Lalchand , first MC president who had association with the Society since 1886 until his demise in November 1911 and whose death was described as "severer and more serious calamity" to the Society than any before, Lala Shanker Das Kohli, a lawyer in Shahpur and regular financier of the D.A.V. Society, who died in 1914. "⁶⁹

The demise of significant pioneer members necessitated efforts to boost the morale of the young generation to offer their services to the Society and its institutions. For the old generation, enhancement of their interests in the Society's affairs was required. These efforts induced the evolution of structures such as the D.A.V. Life Membership Society to which we shall come to in a moment.

Financial constraint was another problem that confronted the D.A.V. Society since its inception. The proposal to erect a memorial for Dayanand, which prompted the Society's establishment, was in abeyance from 1883 to 1886 mainly for want of adequate funds. It took voluntary services of Lala Hans Raj to start the proposed D.A.V. school in June 1886 as a partial solution to the Society's financial problem. The Society was further deprived of its financial sources after

the split as some Arya Samajes got affiliated to the Gurukul Party.

Therefore, in the early twentieth century, the Society's MC started a more vigorous campaign than before to boost its finances. In the MC meeting of 14th April, 1906, a resolution was made to draft "a circular suggesting improvements in the present relations of the [D.A.V.] college [Society] and the [Arya] Samajes, and requesting the Samajes to put forth greater zeal and energy in collection of funds for and [in] preaching [the] cause of the college [than before]...".⁷⁰ It was further resolved that "a revised appeal for the D.A.V. College [Society] funds, containing figures for the current year, be printed in Urdu and Hindi and issued." Lajpat Rai, one of the MC members then, was requested to draft the appeal.⁷¹ The Investment Sub-Committee was "asked to appoint a Sub-Committee to examine the present investments of the Society's funds, and suggest improvements, especially how funds [could] be more profitably invested [than before]."⁷²

Despite vigorous efforts to improve its finances, the Society's many requirements disfavoured them. The fast rate at which students in D.A.V. institutions increased pressed hard on its finances most of the time. For instance, in 1911 the aggregate amount at credit of the D.A.V. Society MC

was Rs.918181-9-2, which included the cash at hand and investments. By 1915 the amount increased to Rs.1220, 904-6-6, an increase of about 25% in five years (Table 2c below). On the other hand, students in the D.A.V. School and College in Lahore combined were 2083 in 1911 and in 1915 had increased to 2669 students (Table 2C below), an increase of around 22% in Lahore, excluding those in the country-side schools.

Table 2c: D.A.V. Society Funds and Number of Students in Lahore Institutions, 1904-35

Year	Funds/Assets in Rs.	Number of Students School	College
1904		718	
1905		835	
1906		935	
1907		1000	
1908		1084	
1909		1242	
1910		1315	
1911	918181-9-2	1507	576
1912	1001222-11-7	1694	798
1913	1087635-15-8	1737	903
1914	1138272-11-4	1628	961
1915	1220904-6-6	1640	1029

1916-19*

1920	1793911-4-6	1479	872
1921	1858666-14-0	1524	872
1922	1909784-15-2	1555	875
1923	1936335-3-3	1578	924
1924	2059269-5-4	1609	1100
1925	2215206-2-11	1643	1205
1926		1749	1195
1927	2423310-0-4		
1928	2533048-10-0	2213	1082
1929	2651205-10-0	2442	1122
1930	2718480-1-4	2587	1129
1931	2873271-6-6	2832	1154
1932	2979204-11-12	3101	1209
1933	3059953-11-12	3328	1180
1934	3167883-12-8	3557	1172
1935	33323219-15-1		1182

* For empty spaces the information is not available.

Source : Compiled from Reports of D.A.V. Society, NMML
Inst.13 Group C.

However, that is not suggesting that financial problems of the D.A.V. Society were confined to 1886-1915, the period dealt with in this chapter. This was a perpetual problem of the Society due to large students numbers in its

institutions (Table 2C) and unreliable sources of finances. In most cases, the Society relied upon public generosity to run its programmes. "These big [D.A.V.] institutions", said Mehr Chand Mahajan, MC Secretary in 1924, "have been built up with peoples' money and it is with their support alone that they will grow and expand."⁷³ The dependence on donations, at times not forthcoming or at least not at the required time or amount, inhibited any meaningful advance planning and timely implementation of D.A.V. projects. Often programme blueprints were shelved for want of funds or were executed ⁱⁿ _A piecemeal.⁷⁴ In other times, certain programmes were launched not because they satisfied the D.A.V. Society MC but to comply with donors' requirements on how to use their funds.

Passionate appeals for funds became a tradition in D.A.V Society functions and those of Arya Samajes affiliated to it on account of the Society's bid to solicit for funds from the public. MC office-bearers and supporters of the Society utilized every conceivable opportunity to induce people to support it financially. "The number of members of the D.A.V. College [society] family", lamented MC Secretary Mahajan in his report to the AGM in 1924, "is increasing every day and the new child, which is about to be born, I mean the Industrial [Chemistry] Department [about to

be started in the D.A.V. College, Lahore], will by itself eat up all that we posses...[;] the children which are yet in their girdling clothes are already complaining of starvation, and it is therefore, my earnest appeal to our donors, supporters, sympathisers that time has come when they should further loosen the strings of their purses to help the [Managing] Committee"⁷⁵ Mahajan estimated "that if the Managing Committee... [was] to continue the efficient discharge of its duties, it ... [was to] make special efforts to raise the working capital to at least ten lacs."⁷⁶ In 1927-28, the message of the D.A.V. Society Secretary to the AGM was still an appeal to double their efforts in raising funds:

If we relax our efforts in this direction [of soliciting for funds] our financial problem will be insoluble. The only way to finance our growing departments [in our institutions] is to keep them going by begging and the more you beg the better it will for them.⁷⁷

In 1931 the financial state of the Society had worsened so much so that it prompted Chuni Lal Anand, the MC Secretary, in his address to th AGM to reveal:

...the cash at our disposal is hardly sufficient to meet even our present needs. For all departments demand is made for larger accommodation and increased staff, which we are unable to provide for want of funds. All improvements are shelved. Inspite of

the greatest possible economy, the expenditure exceeds income. The efficiency of the institutions is threatened under the growing weight of numbers and heavy expenditure.⁷⁸.

Furthermore, the increased need for scientific education in the 1930s, as opposed to liberal arts in which the D.A.V. Society had specialized hitherto, pressed further on the Society's financial resources. New science departments were to be launched; industrial subjects required special attention to ease unemployment problems; competent teaching staff for science and professional courses were required. In line with these requirements, C.L. Anand reminded the AGM in 1932 that in those "days of keen competition, expensive programmes of scientific education... and higher standards of efficiency it ... [was] not possible for the [D.A.V.] institutions to maintain their reputation unless their financial condition ... [was] substantially improved."⁷⁹

At the face of perpetual limited finances, the D.A.V. Society devised means of generating funds and arrangements that helped it to economize on its meagre resources. An Investment Sub-Committee (ISC) was appointed annually by the MC to oversee the investment of the Society's funds in maximum profit-yielding projects. The Society became a shareholder in a number of projects in the Punjab and its

representatives attended meetings of stock-holding companies in the province.⁸⁰ Furthermore, the MC advanced loans to individuals or organisations that was paid back with interest. It is ironical that the loaning often transcended community boundaries.⁸¹

Demise or retirement of prominent members of the Society or workers of its institutions, provided opportunities to raise funds from the public. In most cases, memorial funds in honour of these personalities were initiated either by the D.A.V. Society's MC or families of the departed. Through such funds, scholarships were launched to assist needy students in D.A.V. institutions and infrastructural facilities erected. For instance, in November 1911 when Lala Lalchand, founder member of the Society and first MC President, expired, the MC resolved to build a library in the D.A.V. College Department, Lahore, named after him.⁸² The Lalchand Library was to consist of Hindi, Sanskrit and Indian history books. Its cost was estimated at Rs.30,000 to be solicited from Hindus, friends, and supporters of Lalchand and those of the D.A.V. College.⁸³

At times people voluntarily offered funds to the Society to found scholarships in memory of their departed ones. In 1915 for instance, Pt. Gurdas, Supervisor

North-West Railway Lahore, gave Rs.1200 to the D.A.V. Society MC to launch "a scholarship in memory of his wife Shrimati Saraswati to be awarded to the student of Ayurvedic Classes" in the D.A.V. College.⁸⁴

As a tradition, to encourage donors to come to the aid of the Society, due recognition was given to prominent donors in the Society's AGM, their names and amount or property donated included in the Society's annual reports. For those who gave outstanding donations or long service, school or college buildings, playgrounds, associations or clubs were named after them for acknowledgement. For example, Hans Raj Hall in the D.A.V. School, Lahore, named after Hans Raj, founder HM and Principal of the D.A.V. School and College.⁸⁵ Others had their photographs posted on walls of D.A.V. schools and colleges after their demise for recognition of their donations or service.

Civil servants, lawyers and local *Maharajas* were induced by all means, and a number felt obligated, to assist the Society financially. Occasionally, some wrote wills to have all their property given to the Society after death such as Shankar Das, lawyer from Shahpur who gave all his property in 1915.⁸⁶ In the same year an incident happened which shows how Aryas had embraced the system of donating property to assist the Society. At that time Dr. Khazan

Chand of Shahpur "fell ill for [a month] and thought he ... [would] soon die". He called Hans Raj, the MC President then, to his house and gave him "Fixed Deposit receipts of the Punjab National Bank, of value of Rs.6000... and requested him to credit the amount to the funds of the Society." However, Dr. Chand recovered ultimately.⁸⁷

The D.A.V. Life Membership Society (LMS) also helped to minimize the D.A.V. Society's financial problems. The LMS was an order of workers in the Society and its institutions who vowed to work without pay. The LMS had advantages to the Society, namely, it reduced pressure on its meagre finances, ensured commitment as its rules restricted those who took the vow not to involve themselves in any other work and above all, checked brain-drain from the Society's institutions as it required twenty years of service before one could be allowed to retire or leave.⁸⁸

The LMS was *de facto* created in 1885, when Hans Raj offered to serve the D.A.V. school to be started in 1886 as HM without pay. In 1911, inspired by Hans Raj's example, the MC "considered [it] desirable and necessary to frame definite rules for [Life Membership Society]...."⁸⁹ In the course of time, life members increased and thus eased the Society's financial problems. Indicating the Society's satisfaction with the LMS and gratitude to the men behind

it, the MC secretary in 1922 in his address to the AGM observed:

Surely it must be a matter of deep joy and inner satisfaction to Mahatma Hans Raj Ji and L. Sain Das (as it is to all of us) that we have now got 12 Life members working in our various departments.⁹⁰

By 1925, during the first centenary of Dayanand's birth organized by Lahore College Party Arya Samaj, the membership of LMS had increased to 14.⁹¹

Thus, by adopting such diverse ways of soliciting for funds, the D.A.V. Society evolved a system with a network of institutions least dependent on government aid. From assets of Rs.32,000 and Rs.450,000 in 1886 and 1903 respectively, by 1912 the value of its assets had increased to Rs.918181-9-2 and 1915 to Rs.1220904-6-6 (Table 2C).

The Society's capacity to mobilize the commonfolk, pool their meagre resources and evolve projects that gradually weakened dependency of the ruled on the ruler cut British imperialism at its root. Whether or not Indian nationalist leaders such as M.K.Gandhi, who employed *Swadeshi* as a strategy to cripple reliance on the British at the apogee of Indian freedom struggle had influence from such earlier versions of it is open to debate. However, one seems to be the extension of the other. Whereas Aryas,

through D.A.V. education, insisted on imparting English education through Indian hands and wielded much influence at community level, Gandhi extended it to its radical end. Transcending community and regional bounds, he called for severance of British connection in education and advanced revival of moral and spiritual training in ashrams as a substitute for material-oriented western education.

Suspicion of the Arya Samaj by the British administration as a political movement masquerading in socio-religious clout, presented problems to the D.A.V. Society's education in the great part of its first three decades of existence. Its schools and colleges were under constant scrutiny and strict surveillance from British intelligence agencies. They were regarded as breeding grounds for anti-British elements among Hindus. Arya Samaj leaders who joined politics such as Lajpat Rai were viewed with suspicion and attracted the wrath of the colonial administration by the early twentieth century when Punjab increasingly became a volatile zone politically and witnessed an upsurge of polarized Anglo-Arya relations.

Anti-Arya Samaj attitude in British official circles could be traced back to Swami Dayanand, its founder.⁹² As an itinerant preacher, Dayanand was confrontational and antagonistic. In his public debates and speeches he seldom

spared criticism all he thought did not measure to the Vedic ideals. This neither endeared him to other communities nor the raj. Although apolitical in many ways, his teachings had an obvious political overtone. "A good [foreign] government is no substitute for self-government", Dayanand exhorted his audience. The British administration was convinced that he had a hidden political agenda whose consequence could be grave on the survival of the raj if unchecked. Christian missionaries had similar sentiments on his activities. Bishop Henry Whitehead, a Christian missionary in Madras, argued that his movement (Arya Samaj) was "partly religious but mainly political."⁹³

Thus, when Dayanand's followers started the first ^{School} D.A.V. in 1886 little had changed to alleviate official fear of their agenda. In 1889, six Arya students were expelled from Lahore Central Training Institute on orders from Sir James Lyall on charges of circulating 'obscene' literature. Although affiliated to the Punjab University, the Lahore D.A.V. College was not enjoying proportionate recognition at the University level. For instance, in 1895 it was only Hans Raj, the D.A.V. College Principal, who was appointed the University of Punjab examiner from the D.A.V. College.⁹⁴ The active involvement in political agitation against the proposed Land Alienation Bill in Punjab in 1907 by Lajpat

Rai, a key architect of the D.A.V. education movement, confirmed British fears of the nature of products the D.A.V. institutions could yield.⁹⁵ The rate at which D.A.V. institutions, both schools and colleges, threw out students, schooled on Arya ideology, made the D.A.V. education movement potentially 'dangerous' to the raj's aspirations of curtailing political dissent. The increased number of Aryas in colleges elsewhere in the Punjab was equally worrying to the colonial administration. In the Punjab census of 1911 it was indicated:

... a large proportion of the educated Hindus, particularly the youngmen coming out of colleges are members of the Arya Samaj, the participation of abler and more gifted of these in political movement for a time, identified ... (Arya Samaj) with political discussions and agitation.⁹⁶

In 1914 the British administration on crackdown Aryas and Arya students in Lahore further polarized Anglo-Arya relations in the Punjab. Whether or not this crackdown was related to the one on Mombasa Arya Samaj officials at the same period in the British East Africa, where some were hanged and the Samaj proscribed, is yet to be established.⁹⁷

To what extent the D.A.V. Society was an agent of anti-British campaign in the Punjab is open to debate. The Society was established at a time, the Hindus, Sikhs, Muslims and Christians competed for both converts and

opportunities for advancement availed by contemporary changes. Education was an established means through which both were possible. Without it, no meaningful pamphleteering was possible as this had become an effective means of religious propaganda in Lahore. It was also a prerequisite for joining professions such as legal practice, teaching and clerical jobs in the civil service that were in vogue then. Through the Society Aryas hoped to develop an education system that could make it possible for them to compete effectively with other communities.

The eclectic posture of the Society's education was received with acclaim by the Hindus both as a substitute for education in government and Christian missionary schools. The rapid increase of students in D.A.V. institutions in Lahore (Table 2C above) demonstrated its appeal at popular level. Student interaction in clubs, associations, boarding houses and classes transcended caste distinctions and petty quarrels emanating from them. Special attention to the study of Sanskrit and Hindi, as replacements of Persian and Urdu, encouraged students to think of themselves as one in a spirit of brotherhood and subordinated individual differences to community interests.

Therefore, though individual Aryas, like Lajpat Rai, were politically outspoken and critical of the *raj*, it would

be incorrect to argue that the D.A.V. Society had any direct anti-British agenda in its education movement. However, its emphasis on western science and literature besides Arya religious teachings, Indian literature and history tended to foster new understanding. It created fora for interaction and blended traditional and urban cultures that stimulated as well as heightened political awareness and precipitated ability to engage in political expression thereby attracting the British administration's wrath. Among the various kinds of social aggregates in the D.A.V. schools and colleges such as student clubs, staff associations and other informal groups such as D.A.V. alumni, views of popular disenchantment with imperialism were not lacking.

In the preceding sub-sections, the origins of the D.A.V. Society, creation of its Lahore institutions, split of the Arya Samaj and its impact on it have been examined. In recapitulation, between 1886 and 1915, the history of the Society and its educational activities reflect its existence at the heart of inter-community rivalry as well as interpersonal competition. The Society's education system, designed to facilitate Aryas/Hindus to effectively compete and be at par with other communities precipitated and

sustained popular support fuelling growth of D.A.V. institutions. At the same time, competing Arya elites all seeking to secure leadership in the Arya Samaj and D.A.V. Society bred division. With Arya disunity as a catalyst, meagre finances in its coffers and the *raj's* suspicion of its potentiality to engender political dissension constrained the Society's operations, set the stage for and influenced both consolidation and diversification of its activities, which the next chapter focuses on.

NOTES

1. "Draft Rules for the Dayanand Anglo-Vedic College Committee 1885," P.1 in *D.A.V. M.C. Proceedings 1886-89*, NMML, Inst.13 Group B, File No.1. Also see Appendix 1 below.
2. D.A.V. Society draft proposal scheme, prepared and circulated among prominent Aryas in Lahore in 1885 quoted in L.L. Rai, *A history of the Arya Samaj* (New Delhi: Orient Longman, 1967) Revised ed., P.136.
3. For details on Dayanand's life and activities see, S. Khan, *Dayanand: His life and work* (Jullundur, 1968) and J.T.F. Jordens, *Dayanand Sarasvati : His Life and Ideas* (Delhi : OUP, 1978).
4. K.S. Arya and P.d. Shastri, *Swami Dayanand : His life and Work* (New Delhi: D.A.V. Publication Foundation, 1938) , P.72.
5. K.W.Jones, *Arya Dharm* (New Delhi: Manohar, 1976) PP.8-9.
6. S.K.Bhatnagar, *History of the M.A.O. College Aligarh* (New Delhi : Asia Publishing House, 1969), PP. 111-IX. From M.A.O. the present Aligarh Muslim University (AMU) was created.
7. Jones, *Arya Dharm*, P.27.
8. B. Macaulay quoted in A. Basu, *Essays in the History of Indian Education* (New Delhi: Concept Publishing House, 1982), P.7.
9. Basu, *Essays in History of Indian Education*, P.7. and A. Basu, *The Growth of Education and Political Development in India, 1889-1920* (new Delhi: OUP, 1974), PP1-2.
10. Bhatnagar, *History of the M.A.O. College Aligarh*, P.IX.

11. Arya and Shastri, *Swami Dayanand*, P.117.
12. Ibid, 121-127
13. S.P. Saraswati, *Speeches, Writings and Addresses Vol.II* (Allahabad 1981), PP.105 - 106. Also see Arya and Shastri, *Swami Dayanand*, chapters 7 and 8.
14. Many of the early key supporters and members of Arya Samaj, Lahore, were recipients of western education and were in popular professions of the time such as Lajpat Rai, a Lawyer and Pt. Guru Datta, Professor of Science in the Government College, Lahore.
15. R. Sharma, *Our education system* (Lahore, 1925), P.1.
16. Pt. Chunapati, "A biographical sketch of Pandita Guru Datta", in G.D. Vidyarthi, *Wisdom of Rishis* (Rohtak: Arya Pratinidhi Sabha Haryana, n.d.), PP.III - IV.
17. L. Lalchand, "Proposed scheme of Dayanand Anglo-Vedic College Committee", P.1 in *D.A.V. MC Proceedings, 1886-89*.
18. Ibid., PP.1 - 2.
19. S. Sharma, *Mahatma Hans Raj : A maker of the Modern Punjab* (new Delhi: D.A.V. Publication Foundation 1989), P.17.
20. "Draft Rules for the Dayanand Anglo-Vedic College", P.1
21. Ibid.
22. R. Sharma, *Mahatma Hans Raj*, PP.17-18.
23. *D.A.V. Society M.C. Proceedings 1886-89*, NMML Inst. 13 Group B, File No.1, Folio 139 .
24. Ibid., Folio 138.
25. Sharma, *Our Education System*, P.17

26. *Sharma, Mahatma Hans Raj*, P.19.
27. *L.L. Rai, A history of Arya Samaj* (New Delhi, 1967), P.137.
28. *Sharma, Our Education System*, P.IV.
29. *Ibid.*, P.23.
30. *Ibid.*, PP.4-7.
31. *Jones, Arya Dharm*, P.87.
32. For details on the D.A.V. Society's functions and membership see "Draft Rules for the Dayanand Anglo-Vedic College Committee" published and circulated in 1885 prior to the opening of the D.A.V. High School, Lahore, on 1st June, 1886, in *D.A.V. Society MC Proceedings 1886-89*, File No.1. See Appendix I below also.
33. Minutes of MC Meeting held on 13th March 1904 in *D.A.V. Society MC Proceedings 1903 -7*, NMML Inst. 13, Group B, Register No.8.
34. *Report of D.A.V. Society 1914*, P.1 and *Report of D.A.V. Society 1915*, P.2.
35. Arya Samaj, Lahore, was founded by Dayanand in 1877. The influential of the Samaj^s in the Punjab, it was a model Samaj for the others and led the crusade for the Arya ideology in the absence of Dayanand. Situated in the fast-growing town of Lahore, the provincial capital of the British Punjab, it attracted Hindu elites migrating to the town for Government jobs and private business. A centre of intellectual ferment, contending religious traditions of Hindu Sanatanists, Aryas, Brahmo Samajists, Muslims and Christians, and improved transport and communication network facilities, Lahore was a healthy ground for the thrival of the influence of the Arya Samajes in terms of proselytization, membership, resources and defence of the Arya ideology. Simply put, Lahore, was the Mecca or

Vatican of Arya Samaj. Thus, its strong hand in the affairs of the D.A.V. Society's education movement. For details on the centrality of Arya Samaj in Lahore in the moulding of Arya Samaj institutions and ideology see Jones, *Arya Dharam*. Some of Jone's findings are interesting enough to note here verbatim: "Each Samaj depended on its own talents and resources. Leadership developed within Lahore (Arya Samaj) as the largest, wealthiest, and most talented of the new societies. Patterns of worship and Proselytization utilised in Lahore became models for the outlying Samaj branches." Jones, P.44, "Lahore became and remained the centre of Samaj publications, the point of dissemination of Arya news and new ideological issues. Other towns produced their own publications in later years, but Lahore dominated." Jones, P.46. "Lahore, the magnet, dominated the entire north-western areas from Kashmir to Sind until it was torn asunder in 1947." Jones, P.56. "In emulation of (Arya Samaj) Lahore anniversary festivities, each Samaj began to celebrate its own founding." Jones, P.79.

36. Lalchand, "Proposed Scheme for the constitution of Dayanand Anglo-Vedic College Committee, 7 Sept. 1885," in *D.A.V. Society MC Proceedings 1886-89*.
37. Jones, *Arya Dharm*, P.88.
38. R.K.Ghai, *Shuddhi Movement in India* (New Delhi: Commonwealth publishers, 1990), PP.53-54.
39. Jones, *Arya Dharm*, PP. 90-91.
40. Ibid., 85.
41. Pt. Chanupati, M.A. "A biographical sketch of Pandita Guru Datta", in *Vidyarthi, Wisdom of Rishis*, P.III.
42. Sharma, *Mahatma Hans Raj*, PP. 21-22.
43. "Proposals for [the consideration of] the D.A.V. College Society AGM for May 1891, NMML Instt. 13 Group B, File No.1. Signatories of these proposals

included Ralla Ram of Jhelum Arya Samaj, Durga Prasad, Jiwan Das, Parmanand Jaya Chandra Kedar Nath Thapar and Khushi Ram of Lahore Arya Samaj, Munshi Ram, Junme Jaya, Ram Krishna and Dev Raj of Jullundur Arya Samaj and Pt. Dhama Chand of Amritsar Arya Samaj .

44. Ibid.
45. Sharma, *Mahatma Hans Raj*, PP.22-23.
46. Past writers differ on the period the Arya Samaj Split was accomplished: Sharma, *Mahatma Hans Raj*, P.23 and Jones, *Arya Dharam*, P.171 put forth end of 1893 but F. Chand, *Lajpat Rai*, P.74 says 1892. Whereas D.A.V. Society records indicate that the two contending groups parted in 1893 they do not support the 1892 date.
47. Jones, *Arya Dharm*, P.171.
48. Chand, *Lajpat Rai*, P.74.
49. Lala Lajpat Rai quoted in Ibid.
50. D. Rai, *Life Story of Lajpat Rai*, P.19.
51. Sharma, *Mahatma Hans Raj* P.23 and Jones, *Arya Dharm*, p.171
52. Minute III of the MC meeting of 24th February, 1894, *D.A.V. Society MC Proceedings 1886-89*, NMML Inst. 13 Group B, File No.1.
53. Ibid.
54. Ibid.
55. Ibid.
56. Ibid.
57. Ibid.
58. Sharma, *Mahatma Hans Raj*, PP.23-24.

59. Jones, *Arya Dharm*, PP.87-88.
60. Ibid., P.230.
61. Ibid., PP. 220-223.
62. Rai quoted in Chand , *Lajpat Rai*, p.75.
63. Chand, *Lajpat Rai*, P.76.
64. Ibid.
65. Jones, *Arya Dharm*, pp. 228-30.
66. Sharma, *Our education system*, P.35.
67. See Chapter 3 below.
68. *Report of D.A.V. Society, 1910-11*, P.16.
69. See Ibid. and Report of D.A.V. Society 1915, p.3.
70. Minutes of D.A.V. Society MC meeting of 14th 1906 in *D.A.V. Society M.C. Proceedings 1903-07*, NMML Instt. 13 Group B, Register No.8.
71. Ibid.
72. Ibid.
73. *Report of D.A.V. Society, 1923-24*, p.9.
74. See Chapter 4 below.
75. *Report of D.A.V. Society 1923-24*, p.9.
76. Ibid, P.10. Note that the D.A.V. Society assets, both in cash and investment, by 31st March, 1923 were Rs.1936335-3-3 and on the same date 1924 it was Rs.20159269-5-4.
77. *Report of D.A.V. Society 1927-28*, p.14.

78. *Report of D.A.V. Society 1930-31*, PP 36-37.
79. *Report of D.A.V. Society 1931-32*, P.19.
80. Jones, *Arya Dharm*, p.232.
81. Ibid.
82. *Report of D.A.V. Society 1910-11*, p.4.
83. Ibid.
83. Ibid.
84. *Report of the D.A.V. Society 1915*, p.5.
85. Money for the construction of Hans Raj Hall started to be collected in 1911 when the MC took the decision to honour Hans Raj, one of the pioneer members of the Society. In that year Rs.16,000 was raised for the purpose. Construction of the hall started in 1913 and was completed in 1914 with a total cost of Rs.22,600. The money was, largely, collected by Bakhshi Ram Rattan, the Lahore D.A.V. School HM, assisted by his students and D.A.V. Schol and College alumni. See *Report of D.A.V. Society 1910-11*, p.9, 1912, p.7, 1913, p.17 and 1914, p.13.
86. *Report of D.A.V. Society 1915*, p.5.
87. Ibid.
88. "Rules for the D.A.V. Life Membership Society" in *D.A.V. Society Proceedings 1919-22*, Folios 14-15.
89. *Report of D.A.V. Society 1910-11*, p.13.
90. *Report of D.A.V. Society 1921-22*, p.13.
91. These included L. Sain Das, M.A., BSC, Principal D.A.V. College, Lahore; B. Ram Rattan, B.A., B.T. HM D.A.V. School Lahore; L. Hukam Chand, M.A. Prof. of Mathematics, D.A.V. College, Lahore; L. Gian Chand, M.A., Prof. of History, D.A.V. College, Jullundur;

Chandhuri Gwardham Lal Dutt, M.A., Prof. of Physics, D.A.V. College, Lahore; R. Amar Nath Bali, M.A., Prof. of Philosophy, D.A.V. College, Lahore; Pt. Diwan Chand Sharma, M.A., Prof. of English, D.A.V. College, Lahore, Pt. Bhagwati Dutt, B.A., Superintendent Research Department, D.A.V. College, Lahore; Pt. Vishav Bandhu, Shastry M.A., M.O.L., Principal Dayanand Brahma Maha Vidyala; L. Sant Sayal, M.A., Prof. of English D.A.V. College, Lahore; Pt. Ram Sharma, M.A., Prof of History, D.A.V. College, Lahore; Pt. Surender Mohan, B.A., Arya Ved Acharya and Dr. Asanand, M.B., B.Sc., Dayanand Arya Ved Vidyala, Lahore. See Sharma *Our education system*, P.29.

92. For the *raj's* anti-Arya Samaj attitude, I am drawing upon S.K.Gupta, *Arya Samaj and the Raj* (Delhi: Gitanjali Pub. House, 1991).
93. See Ibid., pp.59 and 62.
94. Ibid., pp.77-78.
95. Jones, *Arya Dharm*, pp. 272-73.
96. Report of Punjab 1911 Census quoted in Gupta, *Arya Samaj and the Raj*, P.73.
97. K.S. Ombongi, *Hindu Socio-Religious Organisations in Kenya : the case study of Arya Samaj* (M.A. thesis, University of Nairobi, 1993), Chapter 5.

CHAPTER III

CONSOLIDATION AND DIVERSE EXPERIMENTATION : D.A.V. SOCIETY

IN COUNTRY-SIDE, RESPONSE TO NON-COOPERATION AND

PROSELYTIZATION EFFORTS, 1915-25

The [D.A.V. Society Managing] Committee has felt that the burden imposed upon its limited resources by the wonderful growth of the institutions under its charge... is very heavy and the feeling is growing among... [its] members and supporters that we should now look more to consolidation than expansion.¹

At this time [of non-cooperation] the whole country is court in the throes of convulsive unrest. A wave of that unrest came seriously to affect the foundation of all educational intitutions in general and... [the D.A.V.] College in partioular.²

3.1 INTRODUCTION

At the dawn of the twentieth century, following the Arya Samaj split, the boundary between Arya Samaj College Party and the D.A.V. Society was not very distinct. The Society's role as a sponsor of educational institutions fused with the need to spread the Arya Samaj College Party message as well as efforts to influence operations of Arya Samajes affiliated to it. Dominated by members of Anarkali Arya Samaj, Lahore, the D.A.V. Society MC became synonomous with the College Party Arya Samaj. It worked both as a controller of D.A.V. institutions and evangelizer through whose efforts the Arya Samaj creed was spread. It recruited

preachers and took an active part in proselytization and defence of the Samaj's ideals through pamphleteering and running of educational programmes that emphasized the study of Sanskrit and the Vedas.

Besides the Society's increased scope of activities oscillating between educational and evangelical roles, its Lahore institutions were at the verge of crumble under the weight of large student population. In the second decade of the twentieth century the D.A.V. Society set out to consolidate their activities and ^{make} them manageable. In this chapter, an endeavour is made to relate the Society's attempts to manage the fast growing Lahore institutions while grappling with the extension of its influence to the country-side, executing its added role as a proselytizing agent as well as responding to the 1920s nationalist wave of non-cooperation that militated against its approach to education.

3.2 CONSOLIDATING MORE THAN EXPANDING : D.A.V. SOCIETY'S LAHORE INSTITUTIONS

By 1915 the Lahore D.A.V. institutions had undergone enormous expansion despite problems that confronted them, emanating either from this expansion or the environment around them as seen in the previous chapter. With 718

students in 1904 and 1507 in 1911, by 1915 the number had gone up to 1640 students (Table 2c above). The student increase induced new demands of accommodation and expenditure. In 1911 for instance, a building was hired at the cost of Rs. 50 per month to accommodate the lower primary classes due to overcrowding in the existing rooms.³ The school's total annual expenditure rose from Rs. 10787 in 1907 to Rs. 23617 in 1912 (Table 3a below).

Table 3a : DAV School, Lahore, Expenditure, 1907-12

Year	Amount in Rs.
1907	10,787
1908	12,702
1909	14,348
1910	16,304
1911	20,857
1912	23,617

Source : *Report of D.A.V. Society 1910-11*, p.9.

In 1913, the School's student population had reached an all-time record of 1737 distributed as:- 351 in High Department, 657 in Middle Department, 351 in Primary Department and 166 in Branch Department.⁴ In the face of such rapid growth, the D.A.V. Society administration

contemplated, as from that year, to stop any more admissions to the School:

The demand for admission in [D.A.V. Lahore] School Department is considerably increasing; ... it appears that[,] considering the present means of the [D.A.V. Society] Managing Committee, the maximum has been reached and it will be both unwise and unsafe to admit a large number. The Committee shall have to lay down some short of restriction of numbers however, ... unpleasant ... the solution may be, the question will have to be boldly faced and decided.⁵

In 1914, the MC "came to the conclusion that [the] maximum number of students that could be taught in the School Department [,] under the present circumstances, had been reached ... and [a] brake ... [had to] be applied and the number to be taught in each section be restricted."⁶ Consequently, student numbers somewhat stabilized in 1914-15 period. In 1914 the School had 1628 Students and in 1915 1640, an increase of only twelve students (Table 2c above) unlike before.

Another notable development in the D.A.V. School by early twentieth century, much in keeping with the ideals of Arya Samaj, was the enforcement of Sanskrit and Hindi languages. Urdu and Persian were excluded from the school curriculum by 1912. In 1911 AGM, the MC Secretary informed the Society members:

As is well-known, special attention is paid to enforce the study of Sanskrit and Hindi among the school students and it is very gratifying to note that there not one among the 1,500 students in the school ... who cannot read and write Hindi and who cannot recite Sandhya and Vedic mantras. With the total exclusion of Persian from the School curriculum, the study of Sanskrit has been made compulsory and now there are no less than 1400 students ... engaged in learning the sacred language of the Hindus.⁷

"The teaching of Urdu has been eliminated from the school," the MC Secretary informed the AGM in 1912, "which now specializes in Hindi and Sanskrit alone."⁸ In the same year, 56 students sent in for Matriculation Examination (ME) in Sanskrit, 55 passed.⁹ It was estimated in 1913 that of the 1737 students of the D.A.V. School, 1500 read Sanskrit and every student read Hindi. In a class of 142 candidates sent in for ME that year, 86 took Sanskrit.¹⁰ In 1914 92 and 37 students passed Sanskrit and Hindi of the 95 and 39 students sent in for ME respectively.¹¹ Besides Hindi and Sanskrit, religious instruction, based on Dayanand's teachings, was crucial to the Lahore school curriculum and we shall come to this later in the chapter.

At the same time, the D.A.V. College, Lahore, witnessed tremendous growth in student population, infrastructure and study programmes. Its students increased from 543 in 1909 to 1029 in 1915 (Table 2C above).

In 1910-12, the large student numbers led to the split of the first and second year classes to four sections each to make them manageable.¹² By 1911, the first and second year classes had 270 and 241 students respectively. This was a fairly tremendous increase given that two years earlier, in 1909, the first year class had 198 students and second year 171 (Table 3b below).

Table 3b: Number of Students in Lahore D.A.V. College Classes, 1909-15

Year	Ist Year Class	2nd Year Class	3rd Year Class	4th Year Class	M.A. Class	Total
1909	198	171	88	82	4	543
1910	166	258	45	113	1	583
1911	270	241	66	99	--	676
1912	---	---	--	--	--	798
1913	308	365	123	105	2	903
1914	337	353	118	150	3	961
1915	347	362	149	167	4	1029

Source: D.A.V. Society Reports 1910-15, NMML Inst. 13 Group C

On the side of the Punjab University annual examinations, D.A.V. students from the Lahore college regularly topped and won government scholarships. For example, in B.A. examination of 1910, D.A.V. College

students attained first positions in Sanskrit, Pure Mathematics, Chemistry, History and Economics and were awarded six government scholarships.¹³ In 1912, out of a total of 236 candidates sent in for F.A. and FSC. examinations, 134 passed; 38 students passed out of 95 sent for B.A. In former, Atma Budhwar, and latter, Ajudhia Nath, both of D.A.V. College, topped among the successful candidates.¹⁴

At the same time, a major face-lift for the college was done including extension of physical facilities. In 1910, a science block was constructed at the cost of Rs. 1 Lakh. It consisted of a central lecture theatre, laboratories for science practicals, two preparation rooms, one balance room, one store, three rooms for engineering classes and one to serve as the Principal's Office. A gas plant and water supply system were also installed in the block.¹⁵ In the same year the main college building was completed at the cost of Rs. 80,000.¹⁶

In the D.A.V. College, stress was given to Religious Education (RE) to the same degree that the D.A.V. school emphasized it. A course on RE was recommended for all classes of the college with an obvious bias on Arya Samaj teachings and classical Sanskrit. A special library on

religion and Sanskrit was established. Persian was dropped from B.A. classes in 1914.¹⁷

By 1915, the D.A.V. Society had managed to establish an educational complex in Lahore at which a wide range of primary, secondary and college education was offered. As it set out to consolidate its activities by limiting admissions and finishing hitherto unfinished projects in the Lahore complex the Society faced new demands that shaped its operations from 1915 onwards. For it to spread its influence beyond Lahore, more attention was required in the country-side schools and colleges than before; the Society had to double its efforts in training of preachers to serve the Arya Samaj College faction under which it existed. These, added to the charged nationalist environment that engulfed India during non-cooperation had enduring influences on the Society's activities in the 1920s. In its response to the contemporary challenges, the D.A.V. Society took more to experimentation of various programmes than consolidation in its Lahore institutions as the case was in the preceding decade. It undertook to extend its influence in the country-side, create a non-University School to alleviate non-cooperation pressure and worked towards boosting of its proselytization vigour. All

these efforts constitute the crux of the next sub-sections of this chapter.

3.3 BEYOND LAHORE: D.A.V. SOCIETY'S COUNTRY-SIDE INSTITUTIONS

The D.A.V. schools and colleges in the country-side/*muffassil* were influenced by those in Lahore to the same degree that the Lahore Arya Samaj was a model to other Samajes in the Punjab and beyond. Starting to proliferate at the close of 1880s, D.A.V. schools started in a modest way just like the one in Lahore that began in a room next to the Wacchowali Arya Samaj *mandir* in 1886. Some were started in premises of Arya Samaj *mandirs* such as the D.A.V. school in Dasula in 1913 while others in rented rooms such as the D.A.V. High in Hoshiapur in 1908.¹⁸ They were launched either by local Arya Samaj initiative, D.A.V. Society or by individual supporters of Arya Samaj.

The establishment of Arya Samaj Schools in areas outlying Lahore started before the split of 1893-94. Lala Jawala Sahai launched an Arya Samaj English School in 1888; Arya samaj of Jullundur Cantonment founded a school in 1889 and Peshwar High School was opened in 1895.¹⁹ However, a tremendous increase in D.A.V. schools was witnessed in 1900-15 period. D.A.V. schools were

established in Jaijon in 1908; Mahipur, 1910; Amritsar and Nawashahar, 1911; Nakodar in 1912; Pathi and Dasula in 1913.

Competition between the Arya Samaj factions, acted on one hand as a hindrance to the proliferation of D.A.V. institutions and on the other as an impetus. The factions jostled to set-up schools outside Lahore to bolster their influence making the period 1915-25 witness a significant growth of D.A.V. institutions in the country-side. Conspicuous among these was the D.A.V. College in Jullundur in 1918, D.A.V. High School, Delhi, in 1919, D.A.V. School, Karachi, in 1920 and D.A.V. Schools in Haroli, Balachaur and Daulatpur that were set up in 1921, 1922 and 1923 respectively.²⁰

The proliferation of D.A.V. schools beyond Lahore notwithstanding, the Society had not established direct administration over many of them until 1915, when efforts were initiated towards that end. Hitherto, a number of schools were run autonomously by local Arya Samajes or individuals. In 1913 for instance, only four *muffassil* schools were under direct control of the D.A.V. Society, namely, D.A.V. Multan Anglo-Sanskrit High School, Behrampur D.A.V. School, Hafizabad Gobid Sahai Anglo-Sanskrit High School and Muktsar Anglo-Sanskrit High School.²¹ In 1914, their number did not increase.²² The governing

bodies of such schools were appointed by the D.A.V. Society MC and required to send their proceedings to Lahore for the MC's ratification and the latter had powers to veto their resolutions. However, no common procedures existed in the control of these schools. Each was independent of the other and the MC dealt with each separately.

In 1915, the D.A.V. Society took steps towards centralizing some programmes of the *muffassil* schools and sought to ensure commonality in courses offered, particularly in religious instruction. On 4th March that year, a conference was held under the chairmanship of the Principal of D.A.V. School, Lahore, to consider how best "muffassil schools could be affiliated to D.A.V. College [Society] for purposes of Religious and Hindi teaching."²³ The conference recommended that each school applying for affiliation to the Society had to pay Rs. 10 as affiliation fee and an annual fee of Rs. 20 for high schools, Rs. 10 for middle Schools and Rs. 10 for Primary schools to be used in preparing syllabi for courses on religious instruction.²⁴ The recommendation was accepted by the MC and letters were sent to various schools informing them of the same and requesting affiliation. Twelve schools conceded to affiliation with the Society under the above terms. In subsequent, years their number increased. In 1925, over

twenty five schools were under the D.A.V. Society/management.

Meanwhile, in early 1920s, with the increasing number of country-side schools, the MC recommended the appointment of a Muffasil Sub-Committee "to control and manage ... schools in the Muffassil"²⁵ The term of office of its members was to be three years and three members formed quorum in its meetings. It was further endorsed:

Subject to the general control of the [D.A.V. Society] Managing Committee[,] this [Sub] Committee shall exercise the same powers with respect to the Schools under it which are exercised by Lahore School Sub-Committee with regard to the D.A.V. High School Lahore.²⁶

The Sub-committee was to oversee the running of these schools, monitor their expenditure and programmes, ensuring conformity to the D.A.V. Society's rules.

However, centralized administration of *Muffassil* Schools had its complications. Each school had its own constitution and was run according to local conditions. The situation remained that way until 1931-32, when over 27 D.A.V. schools were affiliated to the Society that it was contemplated to uniformize their constitutions:

The affiliation of such a large number of Muffassil Schools has raised many questions of interest and difficulty. At present each school has a constitution of its own. It is being

felt that there should be a more or less uniform constitution for all these institutions. A draft constitution of this type is now under consideration.²⁷

How a uniform constitution was to be made to suit interests of all schools, considering local peculiarities, presented further difficulty:

It will not ... be easy to lay down uniform rules. The local condition of each [muffassil school] vary considerably. The question as to what powers should rest in the D.A.V. College Managing Committee and what power may be delegated to the local Committee presents further difficulty. Experience has shown that while in the case of some of the Committees a large amount of control may safely be transferred, in ... others there is need for exercising large and effective control ... from the [D.A.V. Society MC Lahore] headquarters.²⁸

Despite the above difficulty, in 1932-33 a model constitution for the country-side Schools was drafted and ratified by the *Muffassil School Sub-Committee* for the endorsement of the MC. The Constitution was geared toward ensuring uniform administration of the D.A.V. schools outside Lahore to curb mismanagement, particularly of finance.²⁹ A number of schools then were hard hit by financial paucity which further constrained the meagre resources of the Society as it had to assist them "tide over their [financial] difficulties."³⁰ "In order to ensure [a] sound financial condition[,] the Managing

- Committee ... passed a rule that accounts of ... [muffassil] institutions should be audited every year by [the] Managing Committee Auditor"³¹ Thus, by 1935, the D.A.V. Society had control over a large number of schools outside Lahore town affiliated to it; its control over their activities through a uniform constitution and *Muffassil School Sub-Committee* reinforced its authority over them.

Prominent of the D.A.V. institutions outside Lahore was the D.A.V. College in Jullundur. The idea to start the college at Jullundur was mooted by Pt. Mehr Chand during the Arya Samaj, Jullundur, anniversary in October 1917. On 13th May 1918 an intermediate college was opened by the Society and Mehr Chand became its Principal.³²

The administration of the Jullundur College was under a Sub-Committee, appointed by the D.A.V. Society MC and comprised of the MC President, Secretary and Principals of D.A.V. colleges Lahore and Jullundur itself. It was administered as a separate entity as its "funds and properties ... [were] kept separate and distinct from those of D.A.V. College Lahore and of other institutions managed by the Society"³³

The Jullundur college developed steadily in the 1920s. In 1924, the Society's AGM was informed by the MC Secretary that it had become "the foremost [of the]

Colleges in Muffassal in point of [student] numbers, efficiency and discipline."³⁴ The college was preparing students for J.A.V. examination of the Education Department, from whom the Society drew teachers for its Primary and middle schools. This had a dual advantage of "giving liberal education up to a certain standard ... [as well as] attempting to solve the bread problem by fitting students for careers in the teaching profession"³⁵ At the same time, the Jullundur College acquired a new site at the cost of Rs. 17,500 and this helped it to expand.

In 1925-26, the Jullundur College expanded in student population so much so that some application of those that sought for places in its J.A.V. class "... [were rejected] for want of [more] space".³⁶ In 1929 the College was raised to status of first grade degree college with 330 students in its arts section and 46 in the science one.³⁷ Affiliation with Punjab University was granted in English, Mathematics, Sanskrit, Persian, History, Economics and Hindi.³⁸

At the outset of 1930s, student enrollment picked up steadily. From 54 students in 1918, by 31st March 1930 it had 527 students. In 1931 the number of students went up to 692 and 1932 to 746. Communitywise, in 1932 it had 603 Hindu and Sikh Students, 142 Muslims and 1 Christian. In terms of distribution in classes, it had 232 students in the

first year class, 250 in second year, 132 in third year, 92 in fourth year and 40 in J.A.V. Class.³⁹

The Jullundur College grew and became a centre of D.A.V. education outside Lahore. Modelled on the lines of the Lahore College, the Jullundur College was equally influential but hardly an alternative centre of the D.A.V. Society education movement. For years, the Lahore school and college continued to attract the most prominent of both admirers and critics of the D.A.V. education. The influence of the Lahore institutions radiated to outlying regions and D.A.V. institutions in these areas looked to Lahore for models of excellence for emulation and inspiration. Gradually, they became a yardstick of D.A.V. education standards which *muffassil* institutions strove to attain.

3.4 TORN BETWEEN ARYA AND NATIONAL ASPIRATIONS: D.A.V. SOCIETY'S RESPONSE TO NON-COOPERATION

In the 1920s English education had taken root in India. With the promulgation of Macaulay's minute of February 1835 that committed the British to embark on creating an English class of Indians for imperial motives, official policy encouraged spread of formal education. Schools and colleges proliferated and so did students in them. By 1920 about 0.25% of the Indian population had

attained university education. Earlier in 1896-7, over 4 million pupils were in schools and college and in 1920 the number had more than doubled. There were 115 arts colleges in 1896 and in 1922 they increased to 152 with a student population increasing from 13,933 to 45,224 respectively. Secondary schools in 1896 were 2,760 with 339704 students and in 1922 they went up to 4,904 with 823416 students.⁴⁰

Institutions, particularly colleges, that supported growth of non-traditional education were either run by the government or by private agencies such as Christian missionaries and Indian socio-religious groups such as Hindus, Sikhs and Muslims. Many were usually affiliated with established government-controlled universities. The D.A.V. Society, as one of the community-based private agencies, ran a network of institutions in which a blend of English and Indian education was offered.

Established in 1888, the Lahore D.A.V. College was affiliated with Punjab University in 1889. The D.A.V. School, started in 1886, prepared students for University entry examination. Thus, when non-cooperation movement of 1920-21 demanded the withdrawal of students from government-affiliated schools and colleges, the D.A.V. institutions were among the worst hit. In this sub-section an attempt is made to examine the response of the D.A.V.

Society in this situation that challenged its connection with Punjab university.

When non-cooperation started in 1921, the Society's institutions were spread in Punjab and adjoining areas. The largest of its colleges in Lahore and Jullundur were fast growing both in student numbers and range of academic programmes offered. The schools in Lahore and those in the country-side were equally growing.

During the non-cooperation demands of boycott, the Lahore College as the heart of D.A.V education was worst hit. Nanak Chand Pandit, MC Secretary in 1921, observed:

The D.A.V. College [during non-cooperation] was subjected to a very bitter and violent criticism and demand was made that the College should be at once disaffiliated [from Punjab University] and be "nationalised". At one time majority of the students went on strike and the rest abstained from attending the college for fear of offending their non-cooperating brethren.⁴¹

Lala Sain Das, the College Principal, in an apparent reference to the Society's stance on the non-cooperation events indicated:

Without entering into the discussion of the merits and demerits of the [non-cooperation] movement as regards its application to the present educational institutions, it may safely be assumed that the agitation against the present system of education is not all together unjustified. No one is

more conscious than we are of the shortcomings of the present system but we do not believe that these evils could be remedied by withdrawing from the field of present University Education, on the other hand we believe in remaining in the field to struggle against any evile (sic) which may either be found at present or may possibly creep in [to] the system ... in future.⁴²

In the above quotations, while the MC Secretary gave the magnitude of non-cooperation impact on the D.A.V. College, the Principal stated what influenced the Society's response to the dictates of the moment. The Society agreed that certain flaws existed in its system but found it inadmissible to delink its institutions from the University. The strongly held view in the Society's circles was "that students had given up their College under the impulse of the moment and that they would return to their studies when the temporary effect of excitement passed away."⁴³ Nevertheless, the Society yielded to pressure and started a school that had no connection with the Punjab University as did many other groups in response to non-cooperation.

Before examining in detail the Society's response to non-cooperation movement, a terse statement on the prevalent contemporary circumstances that set stage for the latter is necessary. Tractable events had contributed to making the early 1920s a momentous period in the Indian national

movement. The influential presence of M.K. Gandhi after his successful struggles for the rights of peasants in Champaran, Bihar, in 1917, tax payers of Kheda, Gujarat in 1918 and textile workers in Ahmadabad endeared him to the masses and aroused nationalist emotions beyond the Indian National Congress elite level. Rumours did rounds about his successes and mystified his personality.

In 1919, the Rowlatt Bill was promulgated giving the government powers of detention without trial. In the subsequent national-wide *hartal* masterminded by Gandhi, Punjab emerged as the most volatile of the provinces and martial law was declared over there by lieutenant-Governor O'Dyer. Violation of the ban on public gatherings, following the martial law, by a crowd in a religious fair in Amritsar led to the Jallianwalla massacre. The failure of the government to take any measures against Jallianwalla masssacre perpetrators induced Gandhi in September 1920 to impress upon the Indian National Congress to accept his programme of non-cooperation through boycott of government schools and colleges, foreign cloth and liquor and courting arrest by defying government laws.⁴⁴ Of the strategies adopted to effect non-cooperation, boycott of government schools and colleges proved most effective. Student numbers in government institutions declined due to withdrawals in

1920-21. British intelligence sources indicated that the number of students in arts colleges reduced from 52,482 in 1919-20 to 45,933 in 1921-22 and in secondary schools from 1,281,810 to 1,239,524 respectively.⁴⁵

In response to non-cooperation, schools and colleges independent of government connection were launched such as Jamia Millia College in Aligarh and later shifted to Delhi, Kasi Vidyapith at Banaras and Gujrat Vidyapith among others. It is estimated that 190, 189 and 137 of such schools were launched in Bengal, Bombay and UP respectively.⁴⁶

Prevailed upon by contemporary circumstances and influenced by the creation of numerous independent educational institutions, the D.A.V. Society launched a school in Lahore independent of the Punjab University to run side by side with the affiliated school and college. Although the 1920-21 D.A.V. Society records indicate that plans were made to start a non-university school prior to non-cooperation but shelved due to public demand,⁴⁷ earlier records are mute on this. Thus, pressure to start such a school was generated mainly by the nationalist euphoria that led to the boycott of the Society's institution during non-cooperation. In its resolution no. 6 of the meeting of 10th April, 1921, the MC endorsed the opening of a non-University School. The School was

opened on 14th April, 1921, only four days after the resolution was taken.⁴⁸

The scheme of studies was hastily drafted by a Sub-committee composed of Hans Raj, Prof. Devi Dyal, Mehr Chand and Sain Das among others. According to the scheme, the School was to be independent of the Punjab University. The schooling period was reduced from ten years, common with other D.A.V. Schools, to nine spread as:- 1st-4th year in primary; 5th-7th years in middle school and 8th - 9th year in high school.

It was resolved that "Hindi teaching should occupy a prominent place on the curriculum. The aim should be to enable a student to read and write in vernacular well and to introduce him to the appreciation of vernacular literature by the time he leaves school".⁴⁹ Expectedly, less prominence was given to the teaching of English:

English should be taught as a second language and should begin in 5th class. In the first year there should be little or no book teaching. It is hoped that by curtailing the teaching of grammar and effecting improvements in method, a boy should be able to accomplish easily in five years what is at present accomplished in six.⁵⁰

Another component of the school's scheme of studies that reflected the prominent aspirations of the time was the

requirement that Indian history be taught to engender nationalist spirit in students:

Civics, Nation building and teaching of patriotism should form an integral part of history teaching. In earlier stages History should be taught by means of Stories of national heroes⁵¹

Manual and vocational training was also made compulsory to equip students with practical skills such as carpentry, socks-making, hand-weaving, book-keeping, tailoring, painting, typing and short-hand.⁵²

The Dayanand non-University School, as the school was named, was opened with seven classes under Lala Das Raj, B.A., as HM. The eighth class started on 1st April 1922.⁵³ In 1923 Rs. 14,000 was earmarked for its running by the MC.⁵⁴ In the following year its expenditure was Rs. 11,731 against an income of Rs. 2,573 generated from it.⁵⁵

In the course of time, the euphoria that gripped many parts of India dwindled. On 11th February, 1922, Gandhi abruptly stopped non-Cooperation following the massacre of 22 policemen in Chauri Chaura village, Gorakhpur district of Uttar Pradesh. The need for English education and job opportunities attainable because of it overwhelmed nationalist sentiments and watered down the excitement with which national schools had sprung up. Many closed down soon after opening and so did the Dayanand non-University School of the D.A.V. Society.

In 1925 the Society resolved that owing to it being non-starter, the non-University School "should be gradually converted into an Industrial School (IS)"⁵⁶ The MC revised its curriculum and subsequently converted it to an IS giving provisions for the teaching of commercial trades such as carpentry, varnishing and polishing, Photograph-framing, glass pane-fitting, tailoring, book-binding, Indian system of accounts and book-keeping.⁵⁷ For sometime these trades were taught alongside literary subjects started in the school in 1921 until 1927-28 when the school was fully converted to an IS.

The circumstances that confronted the D.A.V. Society during non-cooperation in 1921-22 tore it between Arya and national aspirations. As an agency of Arya Samaj, it had to perpetuate the eclectic Arya Samaj College Section education project that recognized the potentiality of revival of Hindus through a blend of English and Indian education and socio-religious teachings based on the Vedas. At the national level, it was faced by nationalist activism that was difficult to stay out of. Spurred by the rise of Gandhi, who symbolized a break with the past moderate Congress stances and gave the national movement a radical posture, non-cooperation questioned limitation on Indian independent political action, expression and equal rights

and proposed to end them through non-violent boycott of any connection with the British government or its educational institutions among others.

On the dilemma between fostering of Arya and national interests, the D.A.V. Society flirted with neither extreme radicalism nor outright compliance with non-cooperation demands. It maintained its eclectic posture by insisting on the inadmissibility of severing connection with ^APunjab University on one hand and on the other opened a non-university school to run alongside the affiliated D.A.V. school and college in Lahore to satisfy those discontented with the latter institutions. In its efforts, the D.A.V. Society was able to avoid confrontation with British authority. However, D.A.V. students as their contemporaries in India had been radicalized by increased political articulation and a highly-charged nationalist environment that they boycotted classes and demanded disaffiliation with Punjab University to which the Society did not yield.

3.5 PROMOTION OF ARYA SAMAJ MESSAGE: D.A.V. SOCIETY AS A PROSELYTIZATION AGENT

In post-Arya Samaj split, events followed a course that gradually transformed the D.A.V. Society from an educational wing of Arya Samaj to a faction within it. First, the College Party of the Samaj was so designated on

account of its control over the Society and support of its education system, which the Gurukul Party criticized. As seen in Chapter two, whereas the College Party inherited the D.A.V. Society, the Gurukul Party took charge of the APS., Punjab, a central organization to which Arya Samajes in the province were affiliated. Therefore, between 1894-1903 the Society MC provided leadership, in the absence of a central body, to Samajes that supported it. It controlled the spread of its version of Arya propaganda with close cooperation with the Anarkali Lahore Arya Samaj, which was the centre of the College Party activities.

The APPs, formed in 1903 to centrally oversee functioning of College Arya Samajes hardly bore any significant effect as it was overshadowed by the MC that wielded a lot of influence. It (MC) took keen interest in the spread of the College Party message in their bid to outdo rivals within and without Arya Samaj. In the D.A.V. College Lahore, programmes to promote Arya Samaj *Prachar* through the training of preachers, promotion of Sanskrit and Vedic studies were implemented. These efforts picked up in the 1920s when the D.A.V. Society attracted criticism from the prevalent contemporary nationalist forces for its connection with Punjab University, a government-controlled institution.

The D.A.V. Society's efforts to and promote spread Arya Samaj message started in its initial years. A Theology Department (TD) was opened in the Lahore College in 1896 to train Arya Samaj preachers. However, the TD attracted few students as many were unwilling to take up careers as preachers.⁵⁸ Preaching the Arya message, though significant to Aryas, least attracted the youth vis-a-vis literary education that paved way for careers in the civil service, legal practice and teaching that were in vogue then.

Later, a Research Department (RD) was launched in the Lahore College to facilitate research in Vedic literature. In 1919, Lalchand Library of Sanskrit and Indian History was opened to provide research books, pamphlets and tracts to the students and staff of the College. The main purpose of the RD was to collect Sanskrit manuscripts, publish original books on Vedic religion and Indian history and stock them in the library. By 1925, seven books on vedic religion had been published by the RD. ⁵⁹

Meanwhile, in early 1920s, the MC reorganized the TD that was started in 1896 and slowly improved it over the years. On 24th March 1921, the *Updesh* sub-Committee, which was overseeing the training of preachers in the TD, recommended in its resolution no.2 of that day's meeting that "a new Theological Department called Daya Nand Brahm

took steps to encourage students to join it. First the Updesha Sub-Committee which earlier administered training of Arya Samaj preachers through the TD was changed into Brahma Mahavidyala Sub-committee in 1923-24 period . The latter was encouraged to ensure training of more competent preachers and enroll more students than before.⁶⁵ The number of students in the DBV increased from 23 in 1923 to 33 in 1924.⁶⁶ By 1925, education in the DBV was free due to contributions from the MC, APPS and country-side Arya Samajes. The DBV boarding house had students from Malabar, Mysore, Hyderabad, Orissa, Garhwal and from as far a field as Mauritius.

Simple corporate life of self-reliance was emphasized in the DBV.⁶⁷ "The academic standard aimed at from DBV students", the principal D.A.V College explained in the 1924 report, "is far higher than that of existing Indian universities in Vedic learning. A Shastri has to spend four years in the vidyala before he can sit for its final examination, the vidya Bhasker. The full course extends over six years divided into three parts of two years each. A vidya Bhasker can submit an original thesis, for doctorate of the Mahavidyala, the Brahmindra."⁶⁸

Besides class work, attempts were made to practically engage students in the DBV in what they expected to do in

Vidyala [DBV] be opened for the purpose of training of religious teachers, preachers and for classical Sanskrit studies" in place of the TD class in the college.⁶⁰ In the MC meeting of 10th April 1921, the *Updesh Sub-Committed* resolution was unanimously endorsed.⁶¹ In the May 1921 society's AGM, members were informed:

In order to bring the [Theology] Department on the same footing with other institutions and make it attractive [,] a new Department Known....[as] [Dayanand] Brahm vidyala has been started by the [Managing] committee.....⁶²

The first class for DBV was started on 13th April 1921 under the charge of Pt. Vishwa Bandhu, the D.A.V. Society life member. Admission was open to holders of at least passes in matriculation and those that passed a special entrance examination held for that purpose.⁶³ The DBV prepared no students for Punjab University examinations and with the leadership of Pt. Bandhu, who obtained first position in *Shastri* Examination of Punjab University, it was believed that the study of *Vedic* literature and religion would be invigorated.

Despite the Society's efforts, the DVB did not attract many students in its initial stages. As of 1923 it had 23 students only.⁶⁴ Thus, between 1922-25 the Society

their careers while in college. On these lines, Shri Ram Sharma, a History Professor in DAV Lahore college, observed in 1925:

An attempt is made by means of a manuscript, magazine and literary associations to cultivate the habits of writing and speaking among students. They are also brought into contact with the practical side of their work in various ways. It is expected that the students of the college when they go out after completing their full term would be able to work as efficient, Religious Instructors, capable Purohits and zealous missionaries.⁶⁹

By 1927-28, the DBV produced its first batch of Arya Samaj Pandits. In the Society's report of that period it was indicated:

The [DBV] Ashram has turned out 20 men so far, and all these are doing useful work either in the Ashram itself or are serving under A.P.P. Sabha or in various Samajic schools. With the coming few months another half a dozen person will be ready for active service in the missionary cause having completed their course of studies in the Ashram.⁷⁰

As the DBV expanded, so did its financial requirements. More rooms and stipend for the soaring student numbers, staff to teach and material for study put pressure on the Society's funds. The DBV ashram, as other D.A.V. projects, had to contend with financial paucity. Its financial difficulty was so acute that in 1928 the MC Secretary made

an appeal to the Society's members to look for modalities of alleviating the ashram's financial problems :

The Ashram has difficulties on the financial side. Having expenses on all side and no income it looks to the Managing Committee to provide funds for it and has several times put forward a claim for preferential treatment. I join Pt. Vishwa Bandhu in drawing attention of the members of the society to the financial problem of the Ashram and to do their best to solve it and place it on sound footing so that the Acharya [Bandhu] may be able to give exclusive attention to the work in the Ashram Undisturbed by financial worries that take away good deal of his time.⁷¹

Despite the financial constraints, the DBV developed and by 1933-34 had 7 members of staff and 61 students on its roll.⁷² In 1934-35 to its 57 students 33 were from Punjab, Delhi, Assam, Rajputana, Andhra, Malabar, Madras and Garhwal had one each, 3 from Bihar and 7 from U.P.⁷³

Besides the establishment of DBV in Lahore aimed at promoting production of preachers to spread the Arya Samaj creed, the D.A.V society also employed *updeshaks*/preachers. Through an *Updesh* Department, the Society's MC recruited preachers and looked after their welfare. They were given maintenance and travelling allowance while on duty.

In 1914 the control of the *Updesh* Department was passed over to the APPS by the MC but payment of pandits remained with the latter. In that year the MC spent Rs. 3839

in paying 21 pandits on its payroll compared to Rs 3144 spent on 13 pandits in 1913 and Rs.3216 on 15 pandits in 1912.⁷⁴

In 1915 it was resolved by th MC to award scholarships of Rs 500 to enable those willing to serve as preachers to undergo further training, particularly on Dayanand's works, for ten months. Scholarship holders were to be over 15 years and were required "to give a bond to [the] Managing Committee to serve it on such terms as may be settled with it" after completion of their studies.⁷⁵ In the 1920s, as seen above, further impetus was added to the training of Arya Samaj preachers by the D.A.V society through the establishment of DBV " to produce", in the words of Sain Das, Lahore College Principal, "sound scholars, deep drunk in Vedic lore and earnest preachers to disseminate the Vedic message"⁷⁶

The 1915-25 period, that has been the focus of this chapter, was one full of challenges for the D.A.V. Soc*ciety*. The burgeoning Lahore D.A.V. institutions required special attention to enable them grapple with a large student population. The Society on one hand geared its efforts to consolidate the Lahroe institutions in order to curb expansion beyond its capacity to run them. However, on the other hand, the proliferation of D.A.V. institutions in the

country-side, 1920s political activism and the urgency of expediting its role as an evangelical agency, induced the Society to engage in experimenting various programmes and institutions to enable it face contemporary challenges.

NOTES

1. D.A.V. Society MC secretary in *Report of D.A.V Society 1912*, P.12.
2. Lal Sain Das, College, Lahore, principal in *Report of D.A.V society 1920-21*, PP.15-16.
3. *Report of D.A.V Society 1910-11*, P.9.
4. The Branch Department was composed of D.A.V schools within Lahore town that were run by the D.A.V Society as part of its main school here.
5. *Report of D.A.V Society 1913*, P.17.
6. *Report of D.A.V Society 1914*, PP.12-13.
7. *Report of D.A.V society 1910-11*, P.9.
8. *Report of D.A.V Society 1912*, P.8.
9. Ibid.
10. *Report of D.A.V Society 1913*, P.20.
11. *Report of D.A.V Society 1914*, P.16.
12. *Report of D.A.V Society 1912*, P.3.
13. *Report of D.A.V Society 1910-11*, P.5.
14. *Report of D.A.V society 1912*, P. 3.
15. *Report of D.A.V Society 1914*, P.7.
16. Ibid.
17. Ibid.
18. R. Sharma, *Our education system* (Lahore, 1925), PP.45-46.

19. K.W. Jones, *Arya Dharam* (New Delhi: Manohar, 1976) PP.87-88 and 228.
20. Sharma, *Our Education System*, PP.30-136.
21. *Report of D.A.V. Society 1913*, P.27.
22. *Report of D.A.V society 1914*, P.25.
23. *Report of D.A.V. Society 1915*, P.28.
24. *Ibid.*
25. *D.A.V Society MC Proceedings 1919-22*, Folio 95, NMML Inst.13 Group B, Register No.17.
26. *Ibid.*
27. *Report of D.A.V Society 1931-32*, P.18.
28. *Ibid.*
29. *Report of D.A.V Society 1932-33*, P.43.
30. *Ibid.*
31. *Ibid.*
32. Sharma, *Our Education System*, PP.39-40.
33. *D.A.V Society MC Proceedings 1919-22*, Folio 94.
34. *Report of D.A.V Society 1923-24*, P.16.
35. *Ibid.*
36. *Report of D.A.V Society 1925-26*, P.12.
37. *Report of D.A.V Society 1928-29*, P.13.

38. *Report of D.A.V Society 1929-30*, P.15.
39. See *Report of D.A.V. Society, 1930-31*, P. 34 and *1931-32*, P.16.
40. A Basu, *The Growth of education and political Development in India 1898-1920* (New Delhi: OUP, 1974), P.100.
41. *Report of D.A.V Society 1920-21*, P.8.
42. Ibid., PP 15-16.

43. See S.Sarkar, *Modern India 1885-1947*, (New Delhi: Macmillan, 1983),PP.181-183.
44. Ibid., PP.190-206.
45. Intelligence Official, Bamformed, *History of the Non Cooperation and Khilafat, 1925* quoted in Ibid., P. 206.
46. Sarkar, *Modern India 1885-1947*,P.207.
47. *Report of D.A.V Society 1920-21*, P.6.
48. Ibid.
49. The Draft Scheme of studies for a non University school in *D.A.V Society MC Proceeding 1919-22*, Folio 123, NMML Inst. 13 Group B Register No.7.
50. Ibid.
51. Ibid.
52. Ibid., folio 124.

53. *Report of D.A.V. Society 1921-22*, P.14.
54. *Ibid.*
55. *Report of D.A.V Society. 1923-24*, P.18.
56. *Report of D.A.V Society 1924-25*, P.20.
57. *Ibid.*, P.21.
58. Sharma, *Our Education System*, P.7.
59. *Ibid.*, P.9.
60. *D.A.V Society MC Proceedings 1919-21*, Folio 150, NMML Inst. 13 Register No .17.
61. *Ibid.*
62. *Report of D.A.V Society 1920-21*, P.4.
63. *D.A.V Society MC Proceedings 1919-21*, Folio 151.
64. *Report of D.A.V Society 1923-24*, P.37.
65. *Ibid.*, P.5.
66. *Ibid.*, P.37.
67. Sharma, *Our Education System*, P.8.
68. *Report of D.A.V Society 1923-24*, P.38.
69. Sharma, *Our Education System*, PP.8-9.
70. *Report of D.A.V Society 1927-28*, P.24.
71. *Ibid.*, P.25.
72. *Report of D.A.V Society 1933-34*, P.63.

73. *Report of D.A.V Society 1934-35*, P.40.
74. *See Report of D.A.V Society 1913*, P.26, 1914, P.25 and 1915, PP.33-34.
75. *Report of D.A.V Society 1915*, P.35.
76. *Report of D.A.V Society*, P.37.

CHAPTER IV

BREAD AND BUTTER CHALLENGES : NEW TRENDS IN D.A.V.

SOCIETY'S EDUCATION MOVEMENT, 1925-36

The [D.A.V.] College ... is not a single institution but ... a living Education Movement and like all living organisms, [i]t is perfectly alive to the changes in our education needs.¹

Literary education [that the D.A.V. Society has been emphasizing on] having practically ceased to be an avenue to livelihood [,] its utility is being everywhere seriously challenged. A cry is raised for halt and re-examination of the [D.A.V.] College [Society, if it] is to continue to play an important role in the regeneration of the country.²

4.1 INTRODUCTION

By mid 1920s much expansion of D.A.V. education was in liberal arts and general science courses. Most of the infrastructure in the Lahore College, the seat of D.A.V. education, such as classrooms, laboratories and halls, were erected geared toward boosting literary education. By 1925 it had affiliation with Punjab University in arts courses up to M.A in Sanskrit and Economics and up to B.Sc. in sciences. In the Intermediate College instruction was given in general subjects such as history, religion, geography and literature among others.³

The D.A.V. Society's over-emphasis on literary education was boosted by non-existence of enough incentives

as a result of limited access of Indians to professions such as engineering and medicine.⁴ These were regarded as preserves of the British in order to keep in place relations of dependency of the colonized on the colonizer on which imperialism thrived. Thus, from its initial years, the D.A.V. Society engaged in offering arts-oriented education that in most cases produced clerical officers and other junior officials in the colonial administration.

In the course of time, job opportunities in such junior cadres became hard to come by; many D.A.V. graduates went without employment. To alleviate unemployment, the Society engaged in new programmes aimed at facilitating self-employment. Although some failed to take-off for want of sufficient funds and skilled manpower, they engendered the gradual emergence of new trends in D.A.V. education movement. They marked a break from over-emphasis on courses with a literary bias to vocational training. In this chapter, the Society's attempts to start an institute for industrial chemistry and efforts to establish a department for the study of traditional Hindu medicine with a view to equipping students with practical skills as a pre-condition for self-employment are examined.

4.2 AN ATTEMPT ON TECHNICAL EDUCATION: D.A.V. INSTITUTE OF INDUSTRIAL CHEMISTRY

The D.A.V. Society started to promote trades to induce self-employment from the dawn of the twentieth century, when it opened a tailoring class in the Lahore D.A.V. College. However, it did not achieve its full objective as the class did not attract enough students. "The very small number of students in this class", said the college Principal in 1921, "indicates the lamentable want of interest on the part of Hindus in skilled labour which is everyday becoming more remunerative."⁵

Efforts were intensified in the 1920s, when the Society resolved to start an institute in the college to offer industrial and commercial courses. In the summer of 1920, the MC commissioned Mehr Chand, one of the science professors in the D.A.V. College, to visit various industrial institutes in India and make "a report as to how far it is possible and on what lines Industrial education can be imparted ... by [the] D.A.V. College [Society] authorities"⁶ Prof. Mehr Chand travelled to Bombay, Baroda, Bengal, Madras, Mysore, United and Central Provinces, visiting various industrial institutes in these areas. He made a report of his discoveries and submitted it to the MC.

In the report, Mehr Chand gave the nature of industrial education the Society could offer. He recommended the opening of an industrial and commercial department in the D.A.V. College. The suggestion was discussed by the MC and unanimously endorsed. In the Lahore Arya Samaj anniversary celebration of 1920 an appeal for funds to support the proposed department was made and a sum of Rs. 50,000 was collected, an act described in the Society's records as "a very handsome response [from the Public] ... which beat all past records".⁷

In 1921, further preparations to facilitate opening of the proposed department were made. Prof. Mehr Chand was sent to America "to study modern Scientific industrial methods to qualify himself for efficient management of an Industrial College."⁸ In 1922 it was reported in the Society's AGM:

Prof. Mehr Chand has almost finished his course ... [of] study in America where he has been able to show good results. His letters are highly interesting which indicate how enthusiastically he is busy in picking up all possible information ... with a view to control the Technical Department for which he is fitting himself.⁹

Mehr Chand returned in 1923 via Germany and England. He submitted a report of his experiences in America to the

Industrial and Commercial Sub-Committee that was overseeing the establishment of the proposed department.

On 10th May 1924 the Industrial Sub-Committee Secretary, Bakshi Tek Chand, convened a meeting that considered and approved the scheme of study for the industrial chemistry to be offered in the department about to be started. After a visit to Shib Dial's Acid Factory at Ichhra in the outskirts of Lahore, the Sub-Committee recommended to the Society to erect an acid factory in the locality (Ichhra) for production of acids and practical teaching in industrial chemistry.¹⁰

In its meeting of 22nd May 1924, the Industrial Sub-Committee resolved "that Industrial chemistry classes be started from October 1924 and on 4th June the resolution was forwarded to the D.A.V. College principal for "compliance and guidance."¹¹ It also requested the MC Secretary and the College Principal to draw the syllabus and recruit the teachers required to launch the department. The prospectus of the proposed industrial department was published and passed over to the MC for ratification.¹²

In the D.A.V. Society's AGM held on 2nd-3rd June 1924, the prospectus was discussed and the opening of the proposed department, named the D.A.V. Institute of Industrial Chemistry, approved. Prof. Gowardhan Lal was sent

to Germany for training "in various arts and crafts, as well as study of pure and applied physics" in order to assist Mehr Chand in running the institute.¹³ The AGM also released the institute's prospectus to the public in the same period.

Besides detailing the past efforts of the Society in preparation to launch the institute, the prospectus noted with regard to admission:

The course will be open to those students who have passed the Intermediate Examination of the Punjab University with physics and chemistry or who have passed an equivalent examination of some other University, or those who have not passed the said examination of any university ... but satisfy the admission examination of the institute.¹⁴

The course was to run for two years. In the first year it covered organic, inorganic and physical chemistry, physics, drawing, and factory location and construction. In second year, inorganic, physical and industrial chemistry, factory training, elementary economics and drawing were to be covered.¹⁵ The courses proposed emphasized areas where the Society felt that its students had not ventured into. It laid special emphasis on the study of manufacturing methods of commodities required in every day life. It proposed the study of "principals of the manufacture of glass, paper, paints and pigments, cements (sic), chemical fertilizers, starch, sugars soaps, alkalis (sic), rubber and matches

together with ... [the] general idea[s] of [the] machinery used."¹⁶

The fees to be levied was calculated to attract students even those from week financial background. In first year Rs. 10 was charged per month and Rs. 15 per month in second year. "The teaching", the prospectus noted, "will be carried on ...[at] present in the chemical and physical laboratories of the D.A.V. College, Lahore, and a factory [for practical teaching and] ... manufacture of acids [to]... be located at Ichhra near the Railway Station of Lahore Cantonment West."¹⁷

With all the above arrangements in place, the D.A.V. Institute for Industrial Chemistry was opened in October 1924. Response in terms of student enrollment was so poor that in the Industrial Sub-Committee meeting held on 9th October 1924, Prof. Mehr Chand, the head of the institute, informed members that only one student had so far joined.¹⁸ In the Society's AGM in 1925, Sain Das, the D.A.V. College Principal lamented:

I am sorry to report that we have achieved little success ... in connection with the proposed Industrial ... [Institute], not that it was due to any fault of ours. We were prepared with everything. The Managing Committee had [to] work hard to collect funds. Arrangements for theoretical as well as practical training had been

completed, the courses of study had very carefully been prepared; and were ready to begin work in right earnest. But public apathy shattered all hopes. We had scanty response to our appeal to the parents to send ... [their children] to the new useful institution. The work could not be started.¹⁹

On account of poor enrollment, the D.A.V. Society in 1925, through the Industrial Sub-Committee, geared its efforts to attract students to the institute. The Industrial Sub-Committee resolved "that to make the class more attractive to students, the standard of qualification for admission be lowered" and the requirement of a pass in intermediate college examination be waived to allow students into the institute "provided they had take[n] up physics and chemistry as subjects for their [intermediate] examination".²⁰ In its meeting of 11th March, 1925, the Industrial Sub-Committee resolved that the prospectus of the institute be revised in the light of the new changes and widely advertised and classes begun immediately irrespective of the number of students enrolled.²¹

Meanwhile, the Society MC took steps to open an acid factory at Ichhra. On 16th April 1925, an MC memorandum was circulated requesting its 12 members to assemble at Bakshi Tek Chand's house on 18th April 1925 at 7. A.M., to go to Ichhra to select a site for the location of the acid

factory.²² On 24th April, 1925, the Principal D.A.V. College wrote to the Department of Industries, Punjab, inquiring about the number of acid factories in the province and India in general and imports of acid and heavy chemicals. In his reply the Director of Industries informed him that there were 6 acid factories in Punjab and 30 in the whole of India. He gave the Principal a statement showing Imports of acids and heavy chemicals for the period 1913-24.²³ With all these efforts directed towards information-gathering on the state of contemporary acid and chemical manufacture, hopes of sponsoring a private institute where the manufacture of basic necessities were taught were high, unaware of the disappointment that lay ahead.

Despite the Society's efforts, through the MC and Industrial Sub-Committee, by 1925 it had dawned on the strong proponents of the D.A.V. Institute for Industrial Chemistry that it was quite a tall order to operate an institute of the proposed magnitude in the face of its financial demands that were beyond the Society's capacity to sustain and failure of the public to enroll their children in it. Key among these was Mehr Chand who revised his opinion about the feasibility of the project he had been instrumental in initiating. By 1925 he was lukewarm in

regard to the whole project. The MC was alarmed by his behaviour given the trust it cultivated in his ability and skill to run the institute. On 20th June, 1925, Hans Raj, the MC President, wrote to him requesting him to inform the MC of his opinion about the feasibility of the project he championed:

Kindly let me have your final and definite opinion about the scheme for Industrial Chemistry classes and Sulphuric Acid Factory. The [Managing] Committee depends upon your advice and guidance in the matter, as you are an expert in this Department, and you have to run it ... when it is started. If you find any defect in the present scheme you may suggest necessary changes in it. If however, you think that the scheme is impracticable you should not hesitate to frankly express your views about it.²⁴

At the same time, the MC president wrote to the Principal of D.A.V. College soliciting his opinion on the apparent changing attitude of Prof. Mehr Chand on the industrial institute he had helped the Society to set up:

You have not favoured me with your opinion with regard to the Industrial chemistry class. From the attitude of Professor Mehr Chand Ji, I feel that he is not very sanguine about the success of our scheme, but for some reasons he does not wish to boldly express his view. At least that is the impression that has been left on my mind, as a result of the conversations that have taken place during the last 4 or 5 months. In the last meeting of the [Industrial] Sub-Committee[,] I accordingly requested you to privately

have full and free talk with Prof. Mehr Chand and favour the [Managing] Committee with your considered opinion. The matter is difficult and complicated one and we are not wedded to any particular scheme. If ... the present scheme appeared to be impracticable to Prof. Mehr Chand or that it requires radical modification, there should be no hesitation in saying so.²⁵

On the other hand, members of the Industrial Sub-Committee doubted the feasibility of the Industrial institute in the face of the withdrawals of Prof. Mehr Chand, its key architect. In its meeting of 13th July, 1925, the prevalent opinion within the Sub-Committee was "that the old scheme [of an Industrial institute] was unworkable."²⁶ A resolution was passed for the scheme to be revised, feasible proposals formulated and be considered by the Sub-Committee.

Meanwhile, Sain Das, Principal, Lahore College, replied to the letter of 20th June, 1925 from the MC, dismissing earlier proposals of an Industrial Chemistry institute as little feasible. "... [o]ur present resources," said Das after what he termed "a careful study of the whole question", "do not permit us to teach all those subjects in this institute which are generally taught in institutions of similar nature in the west."²⁷ Implicit in his reply was the idea that earlier a mistake was made by taking up what Mehr Chand saw in institutes in America and trying to implement

them in the D.A.V. College. He opined that "although Engineering is an essential part of the syllabus of every institute where Industrial Chemistry is taught in Europe and America, it is not possible for us with our present limited means to arrange for teaching of this important subject."²⁸ He felt that over-ambition was allowed to prevail over decisions made in the past about the project. He advised the MC that the idea of erecting a factory at Ichhra for acid manufacture should be given "up ... in view of strong opinion of Professor Mehr Chand against it."²⁹ On Mehar Chand's position, Sain Das advised the MC that the Professor all along was "taking a living interest in the Proposed Scheme and if certain facts have come to his knowledge which have changed his mind in this respect, we should certainly not go against his revised opinion."³⁰

As 1925 came to an end, the D.A.V. Institute of Industrial Chemistry became a non-starter. On 4th November that year, the Industrial Sub-Committee Secretary, Tek Chand, wrote to the MC president informing him of the Sub-Committee's conviction that the project was momentarily infeasible. He proposed:

I am of [the] opinion that we should open iron-Smith classes at once. This is one of the crying need of the Hindu Community and I have no doubt that the class will flourish soon. I have

consulted Lala Sain Dasji [College Principal] and he agrees with me in the above proposal.³¹

With the above advice from the Industrial Sub-Committee, plans to start a D.A.V. industrial institute failed and compelled the D.A.V. Society to shift its focus to developing the vocational school that was started in place of the non-University school of 1921, which also failed to yield any lasting effect. In the vocational school simple trades such as carpentry, varnishing and polishing, book-binding, book-keeping and Indian system of accounts were taught. By 1927-28, the school was "converted to a purely Industrial School ... as its literary side [was] abolished."³² Its workshop was run by R. B. Lala Tej Ram, a retired engineer.

In 1928 Rs. 8,000 was earmarked by the MC for the vocational school. In the same year, Lala Jessa Ram "went round ... various centres of Industrial Education ... [in] Roorke, Bareilly, Dial Bagh, Agra and Prem Vidyalaya Bindrabals and gained useful knowledge about imparting ... [vocational] education.³³ In 1929, the school had 67 students in the tailoring class, 7 in book-binding and 30 in carpentry and iron smith combined. In that year, 36 tailors, 3 book-binders, 4 Smiths and 6 oil-engine drivers graduated from the school.³⁴

In 1932-3 the school's student population increased to 115, from 67 in 1929³⁵ prompting the MC Secretary in the Society's AGM of 1934 to indicate:

The year 1933-34 marks the close of 13 years devoted to service for advancement of Trades and Industries among Hindu young men. In the previous years it used to be found that only the "never do well" type of boys used to seek admission to this school, but now with the passing of ... time things are changing fast. We are now getting better type of boys and in the school there is fairly a large number of matriculates on the role.³⁶

By 31st March 1935, the school had 133 students spread as:- 92 in the tailoring class, 9 in book-binding, 28 in carpentry and 4 in bicycle repairing. 6 book-binders, 6 carpenters and 2 bicycle repairers graduated from it in that year.

The D.A.V. Society's efforts to promote trades such as carpentry, book-binding and bicycle repair among others as a replacement for the programme of the institute for industrial chemistry, answered the immediate needs of those seeking basic skills to earn a living. The proposed industrial institute that failed, however, exemplified the contemporary situation dominated by the desire to advance in terms of skills and material welfare by either communities or individuals by doing what societies like America perceived to be ahead in advancement were

undertaking. This unbridled desire, led the D.A.V. Society in some cases 'to bite more than it could chew', implement programmes hastily devoid of considerations of finances and manpower at its disposal.

4.3 BOOSTING OF HINDU TRADITIONAL MEDICINE: AYUR VEDIC DEPARTMENT

In his concluding remarks in a report to the D.A.V. Society AGM in 1921, Nanak Chand Pandit, the MC Secretary, observed:

... we must not forget that no system of education can flourish unless it fits men for obtaining a decent livelihood in ... life, and we [in the D.A.V. Society] claim that [through] our independent Industrial, Commercial ... and Ayur Vedic Institutions we are solving the greatest problems which independent education movement is confronted [with].³⁷

The MC Secretary's observation echoed an opinion that dawned on the D.A.V. Society administration in 1920s. The prevalent conviction was that literary education per se was not in consonance with contemporary livelihood needs. The discontentment with which D.A.V. education was regarded, it was felt, was partially due to its literary bias. In 1924, analysing some aspects of D.A.V. education problems, the Lahore College Principal indicated:

The fact that the present system of [D.A.V.] Education does not in most cases enable our young men to solve the bread problem for themselves, has naturally created a strong feeling against literary Education among a certain section of our people and consequently the Institutions, which impart this education are looked upon with distrusted apathy.³⁸

Therefore, besides contending with the effects of non-cooperation activism that were critical of its education, the Society grappled with remoulding some of its programmes to enable students have practical skills. This led to frantic attempts to erect an institution for industrial chemistry that was discussed in the preceding sub-section and efforts to revive the study of traditional medicine Ayur Vedic, that shall be examined in the present sub-section. First, it is significant to note Ayur Vedic medicine refers to Hindu traditional medicine based on Ayur Veda, a section of the Vedas, the primordial of the Hindu sacred scriptures.

The precise date when the Ayur Vedic Department (AVD) was established in the D.A.V. College in Lahore is obscure in existing D.A.V. Society reports and MC proceedings. Whereas some indicate that it was started about 1880,³⁹ others show 1901 as the likely date.⁴⁰ Initially, the study

of Ayur Vedic medicine was done in the Medical College, Lahore, until it was discontinued and transferred to the Oriental College. It hardly took-off there on account of "paucity of students and ... lack of enthusiasm and encouragement".⁴¹ Subsequently, it was taken up by the D.A.V. College, Lahore, in around 1900. Even then, it developed at a snail's pace. Sain Das, Lahore D.A.V. College Principal in 1921 retrospectively indicated the situation then:

When Ayurved[ic] classes were transferred to the D.A.V. College, Ayur Veda excited little interest in the mind of the people. It seemed to be a dead cause, and the efforts to revive it seemed to be labour lost. For years [,] together ... the number of students in the Ayurveda Classes was very discouraging, it could be literally ... counted on the fingers and we remember that in ... 1903, it was so low as to be counted on three fingers.⁴²

In its initial years, therefore, the Ayur Vedic Department (AVD) of the D.A.V. College was small in terms of student numbers, number and quality of staff and physical facilities. It was one of the marginalised departments of the D.A.V. Society's programmes in the college. In 1911 for instance, it had only 45 students (Table 4a below), 3 lecturers and the MC gave only four scholarships of Rs.5 per month to students here.⁴³

**Table 4a: Number of Students in Ayur Vedic Department,
1901-34**

Year	No.of Students	Year	No.of Students
1901	2	1921	80
1903	3	1922	76
1904	4	1923	75/76
1906	6	1924	76
1910	20/9*	1925	83
1911	45	1926	99
1912	39	1928	116
1913	33	1930	111
1914	35	1931	126
1915	34	1932	145/144
1918	25	1933	140
1920	53	1934	175

SOURCE: *Reports of DAV Society, NMML Inst. 13 Group C.*⁴³ By 1915, the number of students decreased to 34.⁴⁴ Facilitywise, the Ayur Vedic class had no permanent accommodation. It was held in different classrooms in the main college building. A proposal to construct a building for the AVD was put forth in 1914 but shelved thanks to the refusal of the Lahore municipality to sanction it. "The interests of the Ayur vedic class", said the College Principal in 1915, "suffer heavily for want of proper accommodation".⁴⁵

* In some cases, like this one, the number of students given in different reports in the same year is inconsistent. In the *Report of D.A.V. Society 1920-21*, p. 20, the number of students in the Ayur vedic Department in 1910 is given as 20 but in the *Report of D.A.V. Society 1933-34*, p. 56, for the same year it is given as 9 students. In such instances both numbers are given in the table.

In the 1920s, however, the state of AVD was radically changed when the D.A.V. Society officials realized that the "... bread-problem ... [was] becoming keener and keener every day ... [among D.A.V. education products]" and that Ayur Vedic studies would be one way of solving it.⁴⁶ In July 1920, the Society started off by constructing a special block to house the AVD. The block consisted of seven classrooms built at the cost of Rs. 18,000. It was completed in 1921 and inaugurated by Lala Hans Raj, one of the pioneer members of the Society.⁴⁷

Both the number of students and quality of staff improved following the Society's deliberate efforts to boost AVD. Enrollment increased from 34 students in 1915 to 53, 76, 75 and 83 in 1920, 1922, 1923 and 1925 respectively (Table 4a). In 1921, the Lahore D.A.V. College Principal noted about improvements in AVD that

Not only the number of students has increased but staff that we have now is very efficient. Formerly [,] the Ayur Veda classes used to be manned by Jaded Clerks and amateur tipplers who could give only a couple of hours in the evening to its study. This put a discount on efficiency. But now we get students who have high University distinctions, shastries, vishards ... and undergraduates who pursue their studies with whole-hearted devotion and unremitting labour. In this way Ayurveda has become a matter of serious study ... instead of being a ruminative past-time (sic)".⁴⁸

By 1920, the AVD had six members of staff, headed by Babu Kidar Nath Ghosh, MSc. In the scheme of studies elementary science, hygiene and botany were taught besides Hindu traditional herbal medicine⁴⁹. To neutralize reaction of critics who questioned the relevance of AVD, emphasis was made both on western elementary medical science and that of Ayur Veda. Medical doctors were invited to give lectures to students on certain special themes.⁵⁰ On the blending of Vedic and western medical science in AVD, the College Principal noted in 1921:

Whereas our lectures [in the AVD] have expounded charak and susrat in their lecture rooms, they have never fought shy of western anatomy, pathology, surgery and hygiene. In fact we propose to avail ourselves of the most modern methods of studying medicine and it has been our constant aim to turn-out vaidy that should hold their own (sic) before the most competent doctor.⁵¹

Along side the AVD, an out-patient dispensary was built in which an average of 50 patients were treated in a day. Regularly, students in the AVD were taken there to familiarize themselves with methods of diagnosis and prescription under the direction of Pt. Durga Dutta.⁵² In 1924 a proposal was made to erect an in-patient dispensary that could provide accommodation to about 48 beds. Ganga Ram, one of the supporters of the D.A.V. Society, promised

to contribute 24 iron beds to the dispensary.⁵³ In the 1929-30 period, the in-patient dispensary was completed, largely, with funds donated by Mehta Baldeo Das of Lahore.⁵⁴ In 1931-32, the dispensary admitted around 322 patients of whom 86 were cured, 7 died and others were treated and discharged.⁵⁵

Meanwhile, in the 1927-28 period, on the instance of Pt. S. Mohan, the AVD ^{had} its name changed to Ayur Vedic College (AVC). The AVC had "a pharmacy and an Indoor Hospital ... and [an] outdoor dispensary and a Boarding House attached to it."⁵⁶ As anticipated by the Society, products of the AVC had started moving to the districts outlying Lahore where they made a living in private practice or employment in public sector. In the Society's report of 1927-28 to the AGM it was indicated:

The old students of this college are making handsome living in various districts. Some are employed by District Board and municipalities, others are absorbed in private dispensaries and those who set up private practice not only make money but render useful service to humanity.

At the outset of the 1930s, rapid growth of AVC picked up. In 1932 it had 145 students against 126 in 1931. Although majority of its students were drawn from Punjab, a few joined it from United Provinces and Gujarat among others. In 1933-34 it had 15 members of staff and 175

students. Summing up its development in 1934 in the D.A.V. Society AGM, the D.A.V. Lahore College Principal noted:

Up to this time the Ayur Vedic College has brought out about 483 Vaid Kavirajas and 130 Vaid Vachaspatis, who are working in the Punjab and Other Provinces as Private Practitioners or in States, District Boards, Municipal Boards, or some charitable dispensaries.⁵⁸

The AVC, generally, had dual advantages to the D.A.V. Society. On one hand, it facilitated its students to get training in some sort of medical profession that enabled them get either employment or go to private practice. Thus, it gradually erased the literary emphasis dominant in D.A.V. education hitherto. On the other hand, the AVC marked the revival of Hindu traditional medical practice blended with elementary western medical science that upheld the Society's eclectic posture. In so doing, it precipitated the reinforcement of Arya Samaj College section ideals, on whose aegis the Society existed, that supported the blend of western and Indian education for the benefit of its supporters. With the failure of the D.A.V. institute for Industrial Chemistry, the AVC's apparent success was a source of solace to the Society and its sympathisers.

In 1925-36 period, the decreasing relevance of literary courses offered in D.A.V. Society's institutions

generated popular criticism that led it to engage in gigantic projects in a bid to tune its educational programmes to conform to the needs of the time. Financial paucity limited its success in that direction and pushed it to defensive tactics at the face of criticism. "It should ... be remembered", argued the D.A.V. College Principal in 1924 (at peak of criticism of the failure of the Society's education to offer means of livelihood), "that this college is a Poorman's College. Our origin was humble, our efforts have been steady and our purpose clear. Service of our country is and has been our motto. To the best of our intentions we never deviated from that goal of service. More than half of educated Punjab is beholdened [sic] to the D.A.V. College for the Education it received."⁵⁹

To what extent the D.A.V. Society succeeded in meeting 'bread and butter' challenges that faced its educational products is not an easy question to answer precisely. Over-emphasis on undertaking projects that were for the best of Arya/Hindu community's interest, however, enormous, nurtured inhibition to the Society to offer the best of the time's both literary and vocational education to Arya/Hindu children. Its institutions were open to every Arya/Hindu that wanted some sort of education at the expense of quality. Abject poverty on the part of some

parents/guardians compelled it to charge either low fee rates or offer free education to students from poor backgrounds. However, where quality failed the Society, the quantity of students produced from its institutions annually compensated it. The Society might have not been conspicuous for achieving wholly its set goals but for its products ~~were~~ spread far and wide in the Punjab.

NOTES

1. Sain Das, D.A.V. College, Lahore, Principal in *Report of D.A.V. Society 1923-24*, p.46.
2. Chuni Lal Anand, D.A.V. Society MC Secretary in *Report of D.A.V. Society*, p.20.
3. R. Sharma, *Our Education System* (Lahore, 1925), p.3.
4. A. Basu, *The growth of Education* pp.102-7.
5. D.A.V. Lahore College Principal in *Report of D.A.V. Society 1920-21*, p. 24.
6. Ibid., p.8.
7. Ibid.
8. Ibid., p.16.
9. *Report of D.A.V. Society 1921-22*, p. 19.
10. Minutes of Industrial Sub-Committee Meeting of 10th May, 1924 in *D.A.V. Society MC Proceedings and other Papers 1924-26*, Folio 5, NMML Inst. 13 File No. 12.
11. Ibid., Folio 29.
12. Ibid., Folio 39.
13. *Report of D.A.V. Society 1923-24*, pp. 1 and 14.
14. *D.A.V. Proceedings and other papers 1924-26*, NMML Int. 13 Grup B, File No. 12, Folio 75 and also see Appendix II below.
15. Ibid.

16. Ibid.
17. Ibid.
18. Minutes of Industrial Sub-Committee Meeting of 9th October, 1924 in D.A.V. Society MC Proceedings and other Papers 1924-26, Folio 83.
19. *Report of D.A.V. Society 1924-25*, p. 35.
20. *D.A.V. Society MC Proceedings and other Papers 1924-26*, File No. 12, Folio 97.
21. Ibid., Folio 99.
22. Ibid., Folio 111.
23. See Ibid., Folio 117.
24. *D.A.V. Society MC Proceedings and other papers 1924-26*, Folio 121.
25. Ibid., Folio 123.
26. Ibid., Folio 131.
27. Ibid., Folio 133.
28. Ibid.
29. Ibid.
30. Ibid.
31. Ibid.
32. *Report of D.A.V. Society 1927-28*, p. 22.
33. Ibid.

34. *Report of D.A.V. Society 1928-29*, 16.
35. *Report of D.A.V. Society, 1932-33*. p. 35.
36. *Report of D.A.V. Society 1933-34*, p. 66.
37. *Report of D.A.V. Society 1920-21*, p. 9.
38. *Report of D.A.V. Society 1923-24*, p. 43.
39. *Report of D.A.V. Society 1933-34*, p. 54.
40. *Report of D.A.V. Society 1920-21*, pp. 18 and 22.
41. *Ibid.*, p. 18.
42. *Ibid.*, p. 19.
43. *Report of D.A.V. Society 1915*, p. 12.
44. *Report of D.A.V. Society 1915*, p. 25 and see Table 4a.
45. *Ibid.*, p. 25.
46. *Report of D.A.V. Society 1923-24* p. 46.
47. *Report of D.A.V. Society 1920-21*, pp. 4 and p. 18.
48. *Ibid.*, p. 19.
49. *Ibid.*, p. 20.
50. *Ibid.*
51. *Ibid.*, pp. 20-21.
52. *Ibid.*, p. 22.
53. *Report of D.A.V. Society 1923-24*, p. 41.

54. *Report of D.A.V. Society 1929-30*, p. 12.
55. *Report of D.A.V. Society 1931-33*, p. 29.
56. *Report of D.A.V. Society 1927-28*, p. 25.
57. *Ibid.*, p. 26.
58. *Report of D.A.V. Society 1933-34*, P. 57.
59. *Report of D.A.V. Society, 1923-24*, P. 45.

CHAPTER V

CONCLUSION

The D.A.V. education was a creation of its times. The situation in north India then was one of two worlds. Characterized by competing inter-personal and inter-community interests in an environment charged with accelerated national consciousness, north India was a world dominated by Western influence, English education, jobs in the colonial civil service and urban life. Alienated from this was the traditional world of common folk: conservative, bound in ritual excesses and caste order.

The Arya elite, recipients of English education, launched ^{the} _^ D.A.V. education in Lajpat Rai's words, "to weld together the educated and uneducated classes...; to spread a knowledge of moral and spiritual truths...; to assist the formation of sound and energetic habits...; to encourage sound acquaintance with English literature; and to afford a stimulus to the material progress of the country ..."¹ Simply put, the education was aimed at joining the two worlds for the good of Aryas.

With the above objective, the cause of the eclectic posture of the D.A.V. education from its inception is easy to establish. There was religious instruction that had Dayanand's ideas at its core, Hindi, Sanskrit, Indian

literature and history geared towards facilitating elites to cope with the commonfolk; avail them satisfaction that they had a glorious past irrespective of the present social degeneration. English Language, vocational training, western literature and science formed the basis of professional advancement, economic attainment and good livelihood.

Emphasizing Anglo-Indian features, the D.A.V. system created an atmosphere that nurtured inter-personal competition and rivalry, communal consciousness and enhanced articulation of political sentiments. In numerous D.A.V. Schools and colleges, individuals and groups^{competed} for social recognition and prestige that came to be associated with them. The D.A.V. Society, occasionally, became a battle ground as rival and acrimonious groups openly struggled for leadership and positions of influence.²

At the same time, in D.A.V. institutions a situation existed where Hindu students were taught by Hindu teachers.³ The commonly used language was Hindi. In student social and academic clubs, boarding-houses, staff associations and Arya Samaj satsangs ideas were shared, topics discussed on the Hindu past, present and future.⁴ Majority of teachers, with an obvious Arya Samaj bias, exhorted their pupils to emulate Swami Dayanand from whom

they drew inspiration; adoption of Western ideas and education only to the extent that they benefited students without converting them to Christianity was encouraged. Challenge of non-Arya ideas and Public debates, reminiscent of Dayanand's *shastratas*, became a way of life for students and teachers alike. In all these ways, a sense of brotherhood, oneness, common purpose and collective action was engendered, marking a step towards communal consciousness.

Gradually, D.A.V. students, teachers, alumni and supporters, wide spread in the Punjab, felt mandated to defend in word and deed all that was Arya when they dealt with non-Aryas,⁵ all Hindu with non-Hindus and above all, all Indian when dealing with the *raj*⁶. Dayanand's writings that stressed restoration of the glory that India had in the Vedic age and aversion to alien religion and government provided ready-made material for that propaganda.⁷

As the D.A.V. schools and colleges atmosphere got highly-charged with Arya, Hindu and Indian aspirations, the D.A.V. education became conspicuous not only for its eclecticism but expedient features. It focused on the spread of Arya ideology through missionaries trained in D.A.V. institutions and paid by the D.A.V. Society MC⁸,

revival of traditional practices through programmes such as Ayur Veda studies in D.A.V. college, Lahore⁹, the study of Sanskrit lore, and Hindi as an Arya *lingua franca*, and above all espoused an education system of Aryas, funded and run by them. All these were the most glaring of the manifestation of the D.A.V. Society's priority to programmes that suited aspirations and interests of Aryas vis-a-vis other communities and the raj

Abounding with pro-Arya and Hindu sentiments, D.A.V. education appealed to the popular public that saw in English schools and colleges traps of conversion to Christianity. Coming at a period in which the ideal freedom from colonialism gradually gained currency and dazzled the imagination of the masses, the D.A.V. education drew sustenance from the popular public for its pro-Arya, Hindu and Indian nature that provided receptive audiences then. Arya elite aspirations transformed into mass aspirations that saw in D.A.V. education a promise of India for and by Indians.

As a result of the popular appeal, D.A.V. institutions, in Lahore particularly, attracted many students beyond the D.A.V. Society's infrastructural and financial capacity. The Society grappled with large student populations freely allowed into the D.A.V. School and

College. Tireless efforts on financial and material fronts by its staunch supporters seldom matched student numbers and their requirements. They overstretched resources of individuals determined to see the system succeed. A number, driven by hypersensitivity to failure, donated the last of the penny they possessed and others opted for voluntary services to support the D.A.V. Society. By 1930s, the Society would boast of an education system widespread in the Punjab and adjoining provinces, consisting of schools and colleges in urban, sub-urban and rural areas.

As the D.A.V. System grew, its heavily literary education outlived its usefulness in the job market as many of its students went jobless. Attempts to start an industrial institute in the D.A.V. College, Lahore, in the 1920s to offer industrial chemistry failed for want of funds and skilled manpower. The Society was compelled to be content with vocational training classes that offered theoretical and practical lessons on simple trades such as carpentry, bicycle repair and book-binding. Therefore, as majority colleges of the time, offered education with a literary bias, so did the D.A.V. institutions.

To what extent the D.A.V. education satisfied its partakers mentally, physically and spiritually and how it compared with other systems of other socio-religious groups

that evolved on similar lines are pertinent themes that will facilitate the full understanding of the D.A.V. Society's education movement. These and other questions that this study did not answer provide fundamental premises for future scrutiny into the detailed nature and scope of the Society's activities and role in the development of private education in colonial India. However, between 1886-1936, the D.A.V. education was a movement of an embodiment of people, rallied together by religious convictions in a colonial situation, who sought to influence the existing circumstances to their favour, both at individual and community levels with spillovers to national ones, by espousing a blend of Anglo-Indian education implemented through indigenous ways and means.

NOTES

1. L.Rai, *A history of the Arya Samaj* (New Delhi : Orient Longman, 1967), pp. 137-138, Revised ed., first ed., 1914.
2. For instance, rivalry by the group of Pt. Guru Datta and Munshi Ram/Swami Shraddanand on one hand and Hans Raj, Lala Lajpat Rai, Sain Das and Lala Lalchand on another made Aryas disagree on the nature of D.A.V. education and resulted into Arya Samaj Split in 1893-94; occasional fights took place between contending groups of Aryas such as one between the Gurukul Party and College Party where Sundar Das, son of Sain Das, a long time D.A.V. College Lahore principal, had his head fractured. See L.D.Rai, *Life story of Lala Lajpat Rai* (New Delhi: Metropolitan, 1976), p.19. Furthermore, the increasing popularity of the D.A.V.Society's activities made some individuals to open Schools in their localities and affiliate them with it. See R.Sharma. *Our education system* (Lahore, 1925), pp.42-45. Local maharajas also sought to have influence over the D.A.V. institutions such as Maharaja Sir Pratap Singh of Bahudar who by 1910-11 was financing a horse-riding class in the D.A.V. College Lahore. See *Report of D.A.V.Society Lahore*, 1910-11, p.7.
3. Except for few non-Hindu Students in the D.A.V. College Jullundur, little evidence exist to suggest that students in DAV Schools and Colleges were not predominantly Hindu. In 1935 for instance, of the 686 students of the Jullundur college, 433 were Hindus, 167 Moslems, 8 Sikhs, 2 Christians and 2 from depressed/backward castes. See *Report of D.A.V. Society Lahore*, 1934-35, p.43.

4. In the D.A.V. College Lahore particularly, there was a deliberate policy to train Students on Public speaking since this had became a crucial weapon of religious propaganda *popularized* by Dayanand himself. Social and intellectual groupings in the college were geared toward that. In 1925-26, the *Young Speakers Union* was formed for intermediate college students "So that opportunities may be given [to them] for learning the art of Public speaking". See *Report of D.A.V. Society' Lahore 1925-26*, p.34. Other groupings were aimed at furthering the Arya interests of promoting Hindu values such as *Saraswata Samaja*, created in 1925-26 "... to popularize Sanskrit and Hindi...". see Ibid. On the religious life of D.A.V. Students in the Lahore college it was compulsory to attend weekly *Satsangs* of Arya Samaj, Lahore. "On Thursday evenings, the students h[e]d their meetings of the young Men's Arya Samaj; and on other week days they perform[ed]. Sandhya in the Boarding House." See *Report of D.A.V.Society, Lahore 1915*, p. 14.
5. Although on a number of issues the two factions of Arya Samaj were poles apart, they usually united at the face of a non-Aryan adversary. For instance, in 1897 after the murder of Pt. Lekh Ram by a Muslim, Aryas united in the ensuing riots. In Jullundur where intra-Arya Samaj differences were so sharp that the D.A.V. Society ceased to operate shortly after the 1893-94 split, the factions merged after the murder, opened a school under Lala Sundar Das as HM which lasted as long as the bitterness of Lekh Ram's murder kept simmering. See Sharma, *Our Education System*, p.43.
6. Lala Lajpat Rai was the most of the politically outspoken Aryas critical of the raj. In most cases in matters political, Rai had a national outlook. His views when he dealt with British rule transcended Arya and Hindu bounds. In 1907 he was deported to Burma

under charges of being a threat to peace. On 30th October 1928, Rai led a demonstration against the Simon Commission in Lahore. In the ensuing clash between the police and demonstrators he was injured. In his speech most critical of the Government, now immortalized by nationalist historiography, after the incident, Rai observed: "I want to say from this platform that every blow that was hurled at us this afternoon, was a nail in the coffin of the British Empire. Nobody who has seen that sight is likely to forget it. It has sunk deep into our soul. We have to avenge Ourselves of this cowardly attack, not by violently attacking them but by gaining our freedom. I wish to warn the Government that if a violent revolution takes place in this country, the responsibility for bringing it about will fall on such [Police] officers as misbehaved themselves this afternoon. Our creed still stands and we are pledged to struggle of peaceful non-violence. But if the Government officers continue to behave like this I would not wonder if the young men were to go out of our hands and do whatever they chose with the object of gaining the freedom of their country. I do not know whether I shall be alive to see that day. But whether alive or dead, if that day is forced on them by the Government, my spirit from behind will bless them for their struggle." See V.C.Josh, *Lala Lajpat Rai : Writings and Speeches Vol.1* (New Delhi : University Publishers, 1966), P.LXII.

The *Satyarth Prakash*, the celebrated of Dayanand's writings, most challenged alien religions. His views on Islam, Sikhism and Christianity had derogatory and inflammatory overtones. Often used as the basis of Aryas' criticism on these religions, it elicited least support of Muslims, Sikhs and Christians for the Arya ideology. For instance, in apparent reference to animal sacrifices in the Old Testament of the Bible, Dayanand observed: "How wild and savage-like it is for God to receive the sacrifice of Oxen and Sprinkled blood on the alter. When the God of Christians accepts the

sacrifice of oxen, why should not his devotees fill their bellies with beef and do harm to the world." "Nanakji", said Dayanand about the founder of Sikhism, "had noble aims, but he had no learning. He knew the language of the villages of his country. He had no knowledge of Vedic Scriptures or Sanskrata." In regard to the treatment of infidels in Islam he remarked: "Now see what a great fanaticism it is. Who is not a Moslem kill him wherever you get him, but do not kill a Muslim !" See G.P.Upadhyaya, *Light of Truth*, English translation of Swami Dayanand's *Satyarth Prakash* (Allahabad: Kala Press, 1956), pp.715 and 789 quoted in K.W.Jones, *Arya Dharam* (New Delhi : Manohar, 1996), pp.135, 139 and 145.

8. See chapter three above.
9. See chapter four above.

APPENDIX I

DRAFT RULES FOR THE DAYANAND ANGLO-VEDIC COLLEGE

COMMITTEE LAHORE*

That a society for establishing in the Punjab an Anglo- Vedic College Institution in honour of Swami Dayanand Saraswati, be constituted and registered under Act XXI of 1860.

2. That the said Society be designated Dayanand Anglo- Vedic College Trust and Management Society.

3. The objects of the Society are --

1st.--To establish in the Punjab an Anglo-Vedic College Institution which shall include a School, a College, and Boarding-House, as memorial in honour of Swami Dayanand Saraswati with the following joint purposes, viz.

(a) To encourage, improve and enforce the study of Hindoo (SIC) Literature.

(b) To encourage and enforce the study of classical Sanskrit and of Vedas.

(c) To encourage and enforce the study of English literature, and sciences[,] both theoretical and applied.

* These rules were published and circulated in 1885 among the Arya Samaj public prior to the establishment of the first DAV High School in Lahore on 1st June 1886. They were drafted by a committee lead by Lalchand, appointed by Lahore Arya Samaj in November 1883 to oversee preparations for building a college in memory of Swami Dayanand. They were later, with minor changes, adopted as the first constitution of the DAV Society.

2nd.--To provide means for giving technical education, in connection with the Anglo-Vedic College Institution or otherwise.

4. The following persons shall be deemed members of this Society:--

- (a) All persons who have contributed a donation of rupees fifty or more and are members of any Arya Samaj which has contributed Rs.1,000 or more to the Society.
- (b) Members of the Managing Committee of the Society, as long as they hold such membership.
- (c) Members of the Executive Committee (formed in accordance with the up niyams)^{*} of any Arya Samaj which has contributed rupees 1,000 or more to the Society, while holding office on the Executive Committee.

5. The Managing Committee of the Society will be composed of the following classes of persons.

- (a) Representatives of any Arya Samaj which has contributed rupees 1,000 or more ... [P]rovided...

that a majority consisting of 3/4th of the actual number of the Managing Committee may relax the rule in the case of any Arya Samaj for special reasons relating to the betterment of the Committee.

Provided also ... that any Arya Samaj may waive its privilege of representation or full representation on account of its failure to secure the services of a competent and respectable member.

* The ten Arya Samaj principles.

[Provided also that] ... number of representatives which an Arya Samaj is entitled to send under this clause will vary according to the amount of its contribution, there being one representative for the first 1,000 rupees and one representative for every 5,000 rupees of the amount contributed in excess of the first 1,000 rupees.

- (b) One Representative of Education.
- (c) do. of Medicine.
- (d) do. of Engineering.
- (e) do. of Nobility.
- (f) do. of Law.
- (g) do. of Sciences.
- (h) do. of Learning.

6. The representatives mentioned in clause (a) shall be nominated by the members of the Executive Committee of the Arya Samaj of which he is a representative.

7. The members mentioned in clauses (b) to (h) of Rule V. shall be nominated by the members mentioned in clause (a), subject to the proviso that in no case should the aggregate number of members nominated under these clauses exceed one third of the whole strength of the Committee.

Provided also nomination may not be made under any of the clauses (b) to (h) Rule V. in case a fit representative of a class mentioned in any of these clauses has been previously elected under clause (a) of the same rule.

8. The Samajic representative may belong to any Samaj in the Province and it is not necessary that he should be a registered member of the particular Arya Samaj by which he is elected.

9. The Managing Committee will dissolve and be elected every three years in accordance with the foregoing provisions for the appointment of members.

10. The following circumstances shall be deemed sufficient to cause a vacancy in the Managing Committee:--

- (a) Death of a member.
- (b) Resignation by a member.
- (c) Continued absence from three successive meetings of the Committee.
- (d) Exclusion from the Arya Samaj when reported by the Arya Samaj of which he was a representative.

On the occurrence of a vacancy in the Managing Committee from any of the causes mentioned above or any other cause of the like nature a new representative of the same class shall be elected or appointed in accordance with the foregoing provisions prescribed there for.

11. The Managing Committee shall frame its own rules of business.

12. The Financial control shall rest with the Managing Committee subject to the control to be exercised at the annual general meeting of the Society.

13. The Managing Committee shall appoint its own office bearers. Provided that both the President and Secretary shall belong to class (a) Rule 5.

14. The election of office bearers appointed under Rule 13 shall be annual.

15. The powers of the Managing Committee shall be regulated from time to time by resolutions passed at a general annual meeting of the members of the Society.

16. An annual general meeting of the members of the Society shall be held in the month of ----- at the locality of the College.*

*In this original draft the month was not shown but the annual reports of the D.A.V. Society in subsequent years indicate that at first the annual general meetings were held in January, they were changed to March and later to May. "[T]he locality of the College" referred here came to be Lahore.

17. Bye-Laws and Regulations may be framed from time to time by the Managing Committee subject to confirmation by the general meeting of the Society, next ensning (sic).

18. The following powers shall be exercised and duties performed by the first Managing Committee appointed under these rules.

1. To decide locality.
2. To frame a memorandum of association for the purpose of registration in accordance with these rules.
3. To register the Society under Act 21 of 1860.
4. To invest the funds of the Society in the name of Society in Government Pro-notes or land or both.
5. To Collect Funds.
6. To take steps for the speedy opening of the College.

7. To frame and issue a scheme of studies for the College in accordance with the objects stated in Rule 3.

8. To spend any money which may be necessary for carrying out the objects of the society and for the exercise of powers and the performance of duties specified under this rule. Provided that in no case shall the committee be justified in disbursing any sums out of the Capital Fund.

9. To keep the records of the Society.

The Managing Committee shall be bound to send copy of Resolutions passed in any meeting to the Arya Samaj having a representative on the Committee and also to submit a copy of its accounts every three months to the same.

20. Any Arya Samaj will have the privilege of sending one or more representatives on the Managing Committee in accordance will Rule 4 as soon as it has completed the donation of rupees 1000, or more.

Source: D.A.V. Society proceedings 1886-1889, NMML Inst.
13 Group B, File No.1.

APPENDIX II

Dayanand Anglo-Vedic College, LAHORE.

PROSPECTUS OF THE INSTITUTE OF INDUSTRIAL CHEMISTRY.

SESSION 1924-25

Brief History.

The managing committee of the D.A.V College, had before it for some time past the important question of opening classes for industrial and commercial education. With a view to ascertain what was being done in this direction in other parts of India, the Committee had deputed Prof. Mehr Chand, M.Sc, one of the life-members of the institute and Professor of chemistry in the college to visit the existing centres of technical and industrial education in the country and to submit a report as to the subjects in which a beginning might be made. Accordingly Professor Mehr Chand devoted the Summer Vacation of 1920 to a long educational tour. He visited several educational centres in Bombay, Baroda, Bengal, Madras, Mysore, the United Provinces and the Central Provinces and after studying the schemes and types of industrial and technical education imparted in the institutions there, he submitted his report containing valuable suggestions and indicating the lines on which the committee should proceed in the matter. The scheme was discussed in several meetings and after a full discussion it was resolved that practical steps be taken to start, under the auspices of the D.A.V College Society, Industrial and technical departments on Non University lines along with the existing College and School and that for the present a sum of Rs,50000 out of the funded capital of the Society be set apart to form the nucleus of a fund for carrying out the aforesaid objects and that a special appeal be made to the public for necessary funds. The appeal was issued and met with a generous response and a sum of nearly Rs.50,000 was collected, bringing the total amount for the purpose to 1 lac nearly.

The Committee next thought it advisable to send abroad one of its life-members for training in Industrial Chemistry before starting the Industrial Department. In April 1921, the Committee resolved that Professor Mehr Chand be sent to Foreign countries for industrial training. He left India in August 1921 for the purpose and studied in the United States of America and England and on his way back visited Germany and other countries on the continent. On his return in 1923, he submitted his report, which was discussed in several meeting of the Industrial Sub-Committee during the year 1923-24 and finally adopted.

Professor Mehr Chand M.Sc is a distinguished Graduate of the Universities of the Punjab and Boston (Mass) U.S.A. and an earnest, experienced, devoted and zealous worker and eminently qualified to take charge of the Department which the Committee is taking in its hands, with a genuine attempt to solve the bread problem for the success of this enterprise, relies on the support and co-operation of the public and is anxious to make the Institution a success.

Course:

The course will extend over two years.

Qualifications for admission:

The course will be open to those students who have passed the Intermediate Examination of the Punjab University with Physics and Chemistry or who have passed an equivalent examination of some other University, or those who have not passed the said examination of any University, but satisfy the admission examination of the Institute.

Scheme of studies:

The following subjects will be taught:-

I Year.

1. Chemistry.
 - (a) Inorganic (Theoretical and Practical).
 - (b) Organic.
 - (c) Physical.

2. Physics.
3. Drawing.
4. Location and construction of a Factory.

II Year.

I. chemistry.

- (a) Inorganic.
 - (b) Physical.
 - (c) Industrial.
2. Factory Training.
 3. Elementary General Economics.
 4. Drawing.

Syllabus of Studies : (Industrial Chemistry)

(a) A general knowledge of manufacturing methods and processes such as filtration, sublimation, distillation, crushing and calcination.

(b) Study of the general principles of the manufacture of glass, paper, paints and pigments, cements, chemical fertilizers, starch, sugars, oils, soaps, alkalis, rubber and matches together with a general idea of the machinery used.

(c) Detailed study of

- (a) Soaps.
- (b) Oils.
- (c) Inks.
- (d) Polishes.
- (e) Acids and heavy chemicals.

(d) Specialization in the manufacture of acids and heavy chemicals.

Practical.--Water analysis, gas analysis, oil analysis and refining, soap analysis and analysis of raw materials.

Chemistry.

Inorganic, Organic and Physical upto the B. Sc. Standard both Theoretical and Practical.

- (e) Physics.--Applied Mechanics.
- (f) Drawing.--Free-hand, Model and Machine Drawing.
- (g) Economics.

Staff.

Lala Mehr Chand, (in charge).

The names of lecturers will be announced later on.

Site and Buildings.--The teaching will be carried on for the preset in the Chemical and Physical Laboratories of the D.A.V. College, Lahore, and a factory for the manufacture of acids will be located at Ichhra (near the Railway Station of Lahore Cantonement West.

Fees will be as follows:-

1st Year Rs. 10 per month.

2nd Year Rs. 12 per month.

Source : *DAV proceedings and other papers 1924-26, NMML Inst. 13 Group B, File No.12 Folio 75.*

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