CHAPTER- 3

Emergence and Growth of D.A.V. College Movement

Swami Dayanand, the central figure of Arya Samaj, breathed his last on October 30, 1883. His sudden demise shocked all the Arya Samajists and created a void in the Arya Samaj. Although, the death of Swami Dayanand was great lose but it developed severe commitment and dynamism among the Arya Samajists to give the practical shape to their passed guru's ideology. The various branches of Arya samaj responded uniformly to establish an educational institute in the honour and memory of late Swami Dayanand. United Provinces Arya Samaj, Meerut; Arya Samaj Paryag; Propkarini Sabha, Ajmer and Punjab Arya Samaj, Lahore and all other local Arya Samaj of North India expressed their wishes to establish an educational institute to pay the real tribute to the passed prophet.¹ For this purpose the activists of Lahore Arya Samaj showed great enthusiasm. The Arya Samajists of the Punjab region reinterpreted the ideological legacy and writings of Swami Dayanand according to their material need and decided to open an Anglo-Vedic College as a monument of Swami Dayanand. It is important here to note that the Anglo-Vedic School and College was established after the death of Swami Dayanand but importance of English education was realized before the death of Swami Dayanand. For instance, an article was published in ‘Arya Magazine’ of May, 1882. In this article it was argued that an institution of English education might be established where the study of the Vedic and Sanskrit literature would be imparted.² Another journal ‘Regenerator of Aryavarta’ stated that the Arya

¹ Regenerator of Aryavarta, November 9, 1883, pp. 5-7.
² Arya Magazine, May, 1882, pp. 4-5.
Samaj wanted to established an ‘Anglo-Aryan’ school in which English and Sanskrit would be taught equally. One of the important sentiments behind such type of thinking was to protect the people from joining Christian schools for the study of English education. Another reason was the emergence and growth of Punjabi middle class who was seeking employment opportunities in the colonial government setup. Without English education getting government job was very difficult.

The memorial meeting of Lahore Arya Samaj was held on 8 November, 1883 in which ‘the gathering was so numerous that its like was not often seen at Lahore’. In this meeting Pandit Guru Datta Vidyarthi and Lala Jiwan Das, who had just returned form Ajmer after having the last glimpse of Swami Dayanand, suggested that the best method of commemorating the death of Swami Dayanand was to establish a school or college in his memory. Pandit Guru Datta shared the last moment of Swami Dayanand in very emotional and heartrending way and made an appeal for funds for proposed institution. The audience responded enthusiastically. Regenerator of Aryavarta stated about this meeting:

“All present were moved and every one came forward with their mite to raise up the proposed memorial. Some of the poor shopkeepers and menials who have to live from hand to mouth could be seen pressing forward to add what little they could to the funds.”

---

3 Regenerator of Aryavarta, September 3, 1883, p. 4.
5 The Tribune, November 18, 1883, p.4.
6 Regenerator of Aryavarta, November 12, 1883, p.8.
In this meeting the fund was raised about Rs. 7000 on spot.\textsuperscript{7} The Antarang Sabha (Executive Committee) of the Lahore Arya Samaj met on December 6, 1883, and constituted a sub-committee to take charge of collecting and depositing funds. Lala Lal Chand presided over this sub-committee, with Bhai Jawahir Singh as secretary.\textsuperscript{8} Lala Lal Chand issued a written appeal:

"...our princes and chiefs, to nobility and gentry, higher and lower dignitaries of the realm, to the people at large, without distinction of creed and color to help us in our great undertaking".\textsuperscript{9}

This appeal had the desired effect. There was a gush of enthusiasm, which seemed to have flown out of a strange amalgam of grief and great-fullness for the departed guru Swami Dayanand. According to Arya Magazine:

"Though the meeting was composed mostly of middle class men, from seven to eight thousands rupees were subscribed on the spot. Women, children and even poor menials zealously came forward with their mite. Two Mohammedan gentlemen also set an example of large hearted liberality".\textsuperscript{10}

Although, by mid 1885 the fund collection raised to Rs. 11,000, but this sum was not sufficient to establish proposed institution. When we analyse the

\textsuperscript{7} Ibid.
\textsuperscript{8} Ibid., December 10, 1883, p.8. Lala Lal Chand was born in 1852 and received M.A. degree in 1876 from Government College, Lahore. In 1877 he joined the Arya Samaj Lahore. He served as president of D.A.V. College Managing Committee from 1886 to 1908 and 1910-11. He was founder member of Punjab National Bank (1895) and was presided Punjab Hindu Sabha during 1909-1911. He died in January 1912.
\textsuperscript{9} Ibid., p. 7.
\textsuperscript{10} Arva Magazine, December 1883; also see The Arva Patrika, June 20, 1885, p.2.
background of initial contributors of fund, we can find that the aristocratic and wealthier among the Punjabi Hindu society did not contribute large to the funds. The burden of fund raising was taken by a few dedicated member of the Arya Samaj, who collected fund almost from the newly educated and the traditional commercial community.\textsuperscript{11} The prime cause behind the lack of interest of aristocracy to fund collection was their suspense towards the success and objectives of would be institute. Meanwhile, Lala Lal Chand prepared a draft scheme for study and sent it to the various branches of Arya Samaj, Punjab, for their comments and suggestions. The scheme emphasised on English educational system but also criticised the cultural marginality and isolation of English educated elite from society. According to Lala Lal Chand:

"The rush of foreign ideas by the introduction of English literature into this country, has had no doubt the effect of enlightening and improving many thousands minds, of a few of whom the country may well feel proud. But foreign education has produced a schism in the society which is truly deplorable."\textsuperscript{12}

In this way he emphasized on the both type of education, i.e. modern education as well as traditional education. This traditional education system was visualized by Swami Dayanand in his book \textit{Satyarth Prakash} and in his sermons. So, to abolish the gap between educated class and society, Lala Lal Chand produced an agenda to unify the revived Hindu society. Shri Ram Sharma explained the initial agenda of proposed school in the following words:

\begin{flushleft}
\textsuperscript{11} Regenerator of Aryavarta, March 4, 1884, p.3.
\textsuperscript{12} Shri Ram Sharma, 'Mahatma Hans Raj: Maker of the Modern Punjab', (Jullundhar, 1941) pp. 36-38.
\end{flushleft}
"The primary object will, therefore be to weld together the educated and uneducated masses by encouraging study of the national language and vernaculars; to spread a knowledge of moral and spiritual truths by insisting on the study of classical Sanskrit; to assist the formation of sound and energetic habits by a regulated mode of living, to encourage sound acquaintance with English literature and to afford a stimulus to the material progress of the country by spreading a knowledge of the physical and applied sciences." \(^\text{13}\)

When Lala Lal Chand's draft scheme of proposed institution and organization was under consideration, on November 3, 1885, the *Antrang Sabha* received a letter from Lala Hans Raj in which he offered to serve as principal of the proposed school without pay. \(^\text{14}\)

This event developed new commitment and renewed enthusiasm among Arya Samajists of Lahore. The executive committee of Lahore Arya Samaj met nine times during November, 1885, to discuss about the organizational structure and constitution of the proposed institute. \(^\text{15}\) Lala Lal Chand, in his proposal of September 7, 1885, outlined the basic problems faced by the Samaj:

"Until present there exists no effective organization, no systematic efforts for exhausting the various resources available for attaining success

\(^{13}\) Ibid., op. cit., pp. 37-38.

\(^{14}\) *D.A.V. College Report*, 1886-87. Lala Hans Raj was born in Bhalla Khatri family of Hoshiarpur District in 1860. He passed B.A. and M.A. from Government College Lahore. He was the close friend of Pandit Guru Datta and Lala Lajpat Rai. He became the Principal of D.A.V. School in 1886 and later D.A.V. College in 1889 and retired in 1911. Later he joined the social programme of Arya Samaj and died in 1938.

\(^{15}\) *The Tribune*, 29 November, 1885, pp. 3-4.
in this great cause for utilizing the scattered amount uselessly held in
deposit in different localities. It is believed, therefore, the time has now
arrived for combining these isolated efforts and for placing the scheme on
a permanent and effective footing.\textsuperscript{16}

After lengthy discussion, the Lahore Arya Samaj passed Lala Lal Chand's scheme
of study. For the approval of mofussil Arya Samajes, the \textit{Antrang Sabha} asked each to
send a representative to Lahore at the time of the anniversary celebrations in
December, 1885. After a long discussion, delegates of various Samaj's again gathered
in Lahore on January 31, 1886 and approved the new educational scheme and
organizational structure.\textsuperscript{17} After various ups and downs, however, the constitution
prepared by Lala Lal Chand was passed. The Dayanand Anglo-Vedic Trust and
Management Society was got registered under \textit{act XXI} of 1860 to give it a legal and
formal existence. The first meeting of Dayanand Anglo-Vedic College Management
Committee was held on February 27, 1886.

In the second meeting held on 20 March, 1886, the Management Committee
chose its first officers: Lala Lal Chand as president and treasurer, Lala Jawala Sahai,
Lala Ishwar Dass, Lala Sain Dass, Lala Narshing Dass as vice-president and Lala
Madan Singh as secretary. In December, 1886, Lala Madan Singh resigned from the
Trust and Management then Pandit Guru Datta was appointed as assistant secretary.\textsuperscript{18}

After the legal formation of Dayanand Anglo-Vedic College Trust and Society a

\textsuperscript{16} 'Proceedings, Dayanand Anglo-Vedic College Managing Committee', Vol. I (a) 1885-86.
\textsuperscript{17} Beside the representative from six branches of Arya Samajes – Lahore, Amritsar,
Multan, Gujranwala, Ludhiana and Rohtak, letters approving the scheme
came from Dehra-Dun, Sukkar in Sind and Simla. 'D.A.V. College
\textsuperscript{18} Satyaketu Vidyalankar, 'Arya Samaj Ka Itihas' Vol. III (New Delhi, 1985) pp. 132-133.
committee was also constituted to direct the D.A.V. College Anglo-Vedic College Managing Committee, the first executive of this Managing Committee included 19 members of various Arya Samajes:\textsuperscript{19}

1. Lala Lal Chand, M.A., Pleader, Lahore Chief Court, President
2. Lala Sain Dass, Lahore
3. Lala Madan Singh, B.A.
4. Lala Jiwan Dass
5. Malik Jwala Sahai, Contractor
6. Lala Kasho Dass, B.A.
7. Lala Gopal Dass Bhandari
8. Lala Kanshi Ram Multan, Pleader
9. Lala Mathura Dass
10. Lala Ishwar Dass, M.A., Pleader, Rawalpindi
11. Lala Kanshi Ram, Firozpur
12. Ram Naraian Dass, M.A.
13. Pandit Guru Datta, M.A.
14. Lala Daya Ram
15. Lala Maya Dass
16. Lala Lajpat Rai, Pleader, Rohatk
17. Lala Mul Raj, M.A.
18. Lala Dawarka Dass, M.A., Principle, Mahendera College, Patiala
19. Lala Ganga Ram, Chief Engineer

\textsuperscript{19} 'D.A.V. College Report', 1886-87, pp. 27-28.
First sixteen members of D.A.V. College Executive Committee were representative of various Arya Samaj while Lala Mul Raj from intellectual class, Lala Dawarka Dass from quota of educationist's and Lala Ganga Ram represented the engineering section. Later the strength of executive committee increased from 19 to 72 up to 1910.  

In the second meeting of D.A.V. College Managing Committee, on March 20, 1885, it was decided that as soon as possible a school should be established at Lahore. In the meeting of 24 March, 1886, it was also decided that on 1st June, 1886, D.A.V. High School would be opened at Lahore. For this purpose the very first constitution was made and published in April, 1886. According to this constitution main objective of D.A.V. College Managing Committee were:

1. 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 Hindi 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.

2. To provide means for giving technical education, in connection with Anglo- Vedic College institution as far as it is not inconsistent with the proper accomplishment of the 1st object.

---

20 'Proceedings of D.A.V. College Managing Committee', 1910.
21 'Proceedings of D.A.V. College Managing Committee', 1886.
So, a detailed constitution was adopted by Dayanand Anglo-Vedic College Managing Society for the smooth functioning. But later many articles of this constitution became the cause of contradiction and differences which will be discussed in a separate chapter. Now the most important issue raised was that what will be the curriculum and fee-schedule for the proposed institutions?

**Curriculum of D. A. V. School & College:**

The issue of curriculum and syllabus was very important in many respects for the future of proposed institution. First of all, according to the demand of Arya Samajists, curriculum of D.A.V. School and College might be matched with Arya ideology of Arya Samaj. Second, syllabus should compete with government schools and colleges with a nationalist as well as traditional approach. Third, syllabus would be followed and fulfil the material demands of the Arya community particularly to attract the emerging middle class of North India, because trading community and newly emerging middle class were the important sources of fund collection programme. So, to make popular and attractive curriculum, it was a very tuff task at that time. First of all they had to find out the major demerits of the colonial educational system.

Colonial Western education was introduced in India for the fulfillment of the administrative, political and social needs in India. In the 18th and early 19th centuries, the Britishers had conquered major part of Indian Territory and they were reigning over the whole India directly or indirectly. For the expansion of their hegemonic control over the Indian subcontinent, they started to implement new kind of colonial education system in India from the 4th decade of 19th century. During that time Britain also made great progress in the field of trade. For the expanding trade with India and also for the
industries established in India, Britisher needed clerks, managers and agents who knew English. From political and administrative points of view, the British Empire was widened and her administrative machinery was huge. So a large numbers of educated Indians with the knowledge of English were required to the work with British staff in India. Britain herself was not in a position to supply educated personal. That is why; it became essential to establish the Western type school and colleges in India to meet such type of colonial needs.

Another harmful aspect of colonial educational system was the negligence of mass education. The Wood's Despatch, 1854; Hunter Commission, 1882; Indian Educational Policy, 1904; all had proclaimed their aim to spread mass education but this was not done in practical. This could be seen from the fact that in 1901, only one out of four boys and one out of every forty girls attended primary school and the percentage of literacy was only 4.7 percent. Neglect of modern Indian language was another negative characteristic of colonial educational system. Nurullah and Naik have, therefore, rightly, concluded:

"...the net result was that the study of modern Indian languages was greatly neglected by the new intelligentsia that was coming out of the school and colleges of the period."24

This period had demonstrated the fact, beyond doubt, that the modern Indian languages were capable of being used as medium of instruction. For instance, medical schools in Bombay and Madras have successfully used their respective local languages

---

as medium of instruction. Nurullah and Naik cited the example of some well-known
doctors in the Grant Medical College in Bombay, who wrote books in Marathi on all
medical subjects.  

In this way colonial educational system and its functioning was just propaganda
for colonial needs rather than dissemination of beneficial education in real sense. In the
beginning the leadership of D.A.V. movement faced the challenge to decide the
curriculum for the proposed institution, which might be synthesis of Western educational
system and Arya ideology.

Lala Lal Chand was given another challenging task to prepare the scheme of
studies, to be operated in their school. Although, there were many differences on the
issue of curriculum (we will discuss it detail in separate chapter) but the meeting of
D.A.V. College Managing Committee held on 24 April, 1886 approved the curriculum
after lengthy discussion and minor modifications. Following are the details of the
scheme of studies for each class in the Dayanand Anglo-Vedic School.  

**Lower Primary Department:**

<table>
<thead>
<tr>
<th>Class 1(^{st})</th>
<th>Class 2(^{nd})</th>
<th>Class 3(^{rd})</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Hindi Reading and writings</td>
<td>1. Hindi Reading and writings</td>
<td>1. Hindi Reading and writings</td>
</tr>
<tr>
<td>2. Arithmetical Table</td>
<td>3. Sanskrit</td>
<td>4. Arithmetic</td>
</tr>
<tr>
<td></td>
<td></td>
<td>5. Geography</td>
</tr>
</tbody>
</table>

---

25 Ibid., p. 293.
26 'Proceedings of D.A.V. College Managing Committee'. 24 April, 1886, pp. 17-25.
<table>
<thead>
<tr>
<th>Class 4&lt;sup&gt;th&lt;/sup&gt;</th>
<th>Class 5&lt;sup&gt;th&lt;/sup&gt;</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Hindi</td>
<td>1. Hindi</td>
</tr>
<tr>
<td>2. Sanskrit</td>
<td>2. Sanskrit</td>
</tr>
<tr>
<td>3. English</td>
<td>3. English</td>
</tr>
<tr>
<td>4. Arithmetic</td>
<td>4. Arithmetic</td>
</tr>
<tr>
<td>5. Geography &amp; Urdu (optional)</td>
<td>5. Geography &amp; Urdu (optional)</td>
</tr>
</tbody>
</table>

### Middle Department:

<table>
<thead>
<tr>
<th>Class 6&lt;sup&gt;th&lt;/sup&gt;</th>
<th>Class 7&lt;sup&gt;th&lt;/sup&gt;</th>
<th>Class 8&lt;sup&gt;th&lt;/sup&gt;</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Sanskrit</td>
<td>2. History</td>
<td>2. History</td>
</tr>
<tr>
<td>3. Arithmetic</td>
<td>3. Arithmetic</td>
<td>3. Arithmetic</td>
</tr>
<tr>
<td>5. Geography</td>
<td>5. Geography</td>
<td>5. Geography</td>
</tr>
<tr>
<td>7. Physical Science</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Upper Department:

<table>
<thead>
<tr>
<th>Class 9&lt;sup&gt;th&lt;/sup&gt;</th>
<th>Class 10&lt;sup&gt;th&lt;/sup&gt;</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Mathematics</td>
<td>1. Mathematics</td>
</tr>
<tr>
<td>2. Sanskrit</td>
<td>2. Sanskrit</td>
</tr>
<tr>
<td>3. English</td>
<td>3. English</td>
</tr>
<tr>
<td>4. History</td>
<td>4. History</td>
</tr>
<tr>
<td>5. Geography</td>
<td>5. Geography</td>
</tr>
<tr>
<td>6. Physical Science</td>
<td>6. Physical Science</td>
</tr>
<tr>
<td>7. Sanitation (optional)</td>
<td>7. Sanitation (optional)</td>
</tr>
</tbody>
</table>

Although above-mentioned curriculum up to high school level was adopted by
D.A.V. College Managing Committee, but question of medium remained point of contestation. After long debate it was decided that at primary level instruction would be in Hindi medium. English medium was recommended for upper section.\(^{27}\)

When we analyse the scheme of studies, we can find an adjustment of traditional and modern ideas and synthesis of colonial English educational system and Arya ideology. Urdu remained in importance while Sanskrit and Hindi were included to satisfy the conservative Arya Samajists. In this way, Lala Lal Chand's scheme of studies was proposed to create a unified revived Hindu community.\(^{28}\) Kenneth W. Jones presented a nice summary of objective of curriculum adopted by D.A.V. College Managing Committee:

"English language for adjustment, Hindi for communication with the masses, Sanskrit and the works of Dayanand for moral uplift and science for material progress- Arya offered answers to the most acute dilemmas of occupational mobility and cultural adjustment.\(^{29}\)"

Along with the announcement of the scheme of studies, the D.A.V. College Managing Committee published the fee schedule of proposed institution. Although fee would be additional revenue; but in order to encourage popularity of coming institution, the Managing Committee decided low and fix fee schedule. The initial leadership of D.A.V. College was practical and with low fee and balanced curriculum they attracted every class of the Punjabi society. Particularly, low fees schedule encouraged the new

\(^{27}\) Satyaketu Vidyalankar, 'Arya Samaj Ka Itihas', op. cit., pp.133-134.

\(^{29}\) Ibid.
emerging middle class and even lower middle class to send their wards to D.A.V. institutions. The final fee schedule announced in the school prospectus was as follows.\textsuperscript{30}

**Admission Fees:**

- From students admitted in the Lower Primary Department – \textit{Anas} 4 (Rs. 
  \textfrac{1}{4})
- From students admitted in the Upper Primary Department – \textit{Anas} 8 (Rs. 
  \textfrac{1}{2})
- From Students admitted in the Middle and Upper Departments – Rs. 1

**Monthly Fees:**

<table>
<thead>
<tr>
<th>Department</th>
<th>Fee</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lower Primary Department</td>
<td>Anas 2 (Rs. \textfrac{1}{6})</td>
</tr>
<tr>
<td>Upper Primary Department</td>
<td>Anas 4 (Rs. \textfrac{1}{4})</td>
</tr>
<tr>
<td>Middle Department</td>
<td>Anas 8 (Rs. \textfrac{1}{2})</td>
</tr>
<tr>
<td>Upper Department</td>
<td>Rs. 1</td>
</tr>
</tbody>
</table>

By May, 1886, leadership of the Punjab Arya Samaj completed plans for the new school. They had made curriculum, fee schedule and collection of fund was continue. Although, collection of fund was not sufficient to run their dreamed institution but they did not make any compromise with principles and decision was made to open D.A.V. School, on 1\textsuperscript{st} June, 1886 at Lahore. Some principles were made regarding the administration as follows:

i. The management should be in the hands of elected representatives of such Arya Samaj as contributed to its funds, with the addition of a few Hindus representing the professions and the classes.

\textsuperscript{30} Ibid., p.77 and also see detail in Satyaketu Vidyalankar, '\textit{Arya Samaj Ka Itihas}', op. cit., pp.77-78.
ii. The second principle generally accepted was that, the teaching should be done by Indians and there would be no exception on this point.

iii. The third principle imposed on the manager the moral obligation not to seek monetary assistance from the government.

iv. The fourth principle was to aim at giving free education. But according to Lala Lajpat Rai, 'the paucity of funds, the Government and University regulations have prevented us from giving effect to this but still our fees have generally been 50 percent less than the government schools and colleges.'

These principles were not adopted in any spirit of hostility or antagonism to the British, or the government or any others community. The object was primarily to try an experiment in purely indigenous enterprise; secondly, to develop a spirit of self-help and self-reliance in a community in which those qualities had, by lapse of time and lack of opportunity, degenerated.

Now Dayanand Anglo-Vedic College Managing Committee was in search for a captain to steer the ship of their pioneer institution. Here came the offer of Lala Hans Raj, who had just graduated from Punjab University with a brilliant academic record in the past. He came forward to serve as an honorary headmaster of the proposed institution. Lala Hans Raj took a vow of poverty at a time when highly lucrative administrative jobs were going easily for any graduate of Indian University.

Lala Hans Raj's offer infused fresh vigor in the Punjabi University society. The Tribune wrote:

---

32 Ibid., p.141.
33 Shri Ram Sharma, 'Mahatma Hans Rai', op. cit., p.22.
“The Arya Samaj rolled on three boys scarcely out of their teens for championing of their cause-Guru Datta, Hans Raj and Lajpat Rai. And the youthful trio, fully justified the trust reposed in them and the duty with which they were charged by the elders. Hans Raj was called the father, Guru Datta, the holy Ghost and Lajpat Rai, the son of this wonderful trinity”.34

The movement thus gathered strength from day-to-day and it was mainly through these three young men at Lahore that the dream of founding the D.A.V. School and College came to be realised. Hans Raj’s offer was also the result of their mutual agreement.

Finally, Dayanand Anglo-Vedic School had become a reality on 1\textsuperscript{st} June, 1886 at Lahore. Lala Hans Raj was appointed the first Headmaster and Durga Parasad become the second head of the institution.35 Nine other teachers were also appointed in various subjects. The public responded enthusiastically and by the end of the first week 300 students had enrolled.36 The rapid increase of student’s strength made it necessary to subdivide some classes into sections. The strength grew up to 550 by the end of June.37

The curriculum and objective of D.A.V. School attracted people of the Punjabi society. All the staff members were staunch Arya Samajists and with brilliant academic record, dedicated to the success of the school. Particularly, Lala Hans Raj, as a head of

34 \textit{The Tribune}, September 1, 1920.
36 Ibid.
37 \textit{Arva Patrika}, June 22, 1886, p. 6.
the institution, embodied in his personality the essential values of religion, culture and had a zeal for the spread of modern knowledge. The staff in turn was always anxious to imbibe his qualities and came to his expectations. Hans Raj wanted all-round development of his students. He often addressed his students with liberal attitude and scientific approach. He infused the minds of students with the religious, moral and national fervour.\textsuperscript{38}

The public enthusiasm and hard labour of supporters of D.A.V. School, Lahore, become in term of confidence and ability. The students of the D.A.V. School successfully competed in ensuing examination. The Director of Public Instructions of the Punjab Province wrote in his report in 1888:

"D.A.V. School which receives no grant-in-aid deserves special mention as it has supplied 19 successful candidates for the entrance examination or more than any other school in the province".\textsuperscript{39}

Even at the end of very first academic year of D.A.V. School, students competed successfully in Calcutta University Entrance Examination. \textit{Arya Patrika} reported:

"We are extremely glad to hear of the signal success which the D.A.V. School has achieved in the last Entrance Examination of the Calcutta University, four boys were sent up, and all four of them passed. One passed in the first division, two in the second, and one in the third. The result speaks for itself".\textsuperscript{40}

The result of middle section was also comparatively good. Fourteen

\textsuperscript{38} Shri Ram Sharma, 'Mahatama Hans Raj', op. cit., see introduction.

\textsuperscript{39} Report on the Public Instructions in the Punjab and its Dependencies 1887-1888', (Lahore, 1888), p. 27.

\textsuperscript{40} Arya Patrika, June 7, 1887, p.6.
students were passed out of twenty-six in middle school examination. The Punjab Government appreciated this achievement:

"The proportion of successful candidates (D.A.V. School) also, which was 41 percent, was higher than most others institutions".

According to the first annual report of D.A.V. school, the number of students receiving instruction at the end of the first year was 505, of which 55 were in the Upper Department, 165 in the Middle Department, 150 were in the Upper Primary and 135 in the Lower Primary. Out of 21 students sent up for the Punjab University Entrance Examination, seven were successful, which was not a bad proportion compared with passes from other school of the province.

**Means of Fund Collection and its Social Values:**

Although, D.A.V. School, Lahore made every good starting in every field but collection of fund and financial balance was not sufficient for extension of future. So, success of very first academic year of D.A.V. School encouraged its supporters to launch a more dedicated fund raising campaign. For instance, the school was started with a capital fund of Rs. 36,000 which was invested in Government Promissory Notes at 4 percent interest, which was estimated to give an income of Rs. 120 per month, while monthly expenditure excluding the post of Headmaster, who was honorary, was at least Rs. 285 per month. So, it was necessary for the Managing Committee of D.A.V.

---

41 'Reports of D.A.V. College Managing Committee', 1886-87.
43 Lala Lal Chand, 'The Growth and Development of the Dayanand Anglo-Vedic College During the Last 25 Years (1886-1911), an unpublished report available in Manuscript Section at Nehru Memorial Museum and Library, New Delhi.
44 'Reports of D.A.V. College Managing Committee', 1886.
College to take some steps to make supplement the income by monthly subscription.

Now the appeals for College fund were published in the 'Arya Patrika' and 'The Tribune'. The lists of donation were also published to provide recognition to the donors, accountability of the funds received, and publicity for the educational movement. Some delegations were appointed from fund collection from remote areas. Particularly the anniversary function of various local branches of Arya-Samaj had became a major source of income. For instance, on the occasion of the last anniversary of the Peshawar Arya Samaj, the sum of Rs. 1,300 was collected in aid of the D.A.V. College fund. On the anniversary celebration of Amritsar Arya Samaj, the collection was raised up to Rs. 1,300 in 1889, with an additional Rs. 1900 pledged by the presented Arya Samajists. In 1889, anniversary celebration of Gujranwala Samaj realised Rs. 1,300 in cash and Rs. 1500 in pledges. The D.A.V. College reports of 1889-90, stated that, during 1890, anniversary celebrations accounted for Rs. 7,245 out of total or Rs. 12,322 in funded capital collected that year.

The College fund collection programme had become popular and now donation had begun to pour from new groups of Punjabi society as clerks and the staff of various offices, from students, teachers and businessmen. Arya Patrika of December 14, 1886, reported:

"The clerks of the Railway Station Bhatinda have volunteered to pay 3 pies per rupees from their salaries every month in aid of the D.A.V. College fund. Their contributions in this way will amount of

45 Arya Patrika. June 7, 1887, pp. 6-7.
46 The Tribune, February 27, 1889, p. 4, and October 12, 1889, p. 5.
47 'Proceedings of D.A.V. College Managing Committee', 1889-90, p. 12.
Rs. 2/10 per month".  

Although, this was a very little help for the D. A. V. Movement, but it indicated the extension of popularity of D.A.V. College. Some peoples gave large sums generously for the D. A. V. School and College. For instance, a wealthy contractor from Multan, Lala Jawala Sahai, donated Rs. 8,000 to the D.A.V. College fund and this was the single largest donation received up to 1886.

The initial success of D.A.V. School and rising expenses caused the development of some new but indigenous techniques for fund raising. The rituals of giving gifts (dan) to Brahmans on happy events were modified by Arya Samajists for College fund collection. *Arya Patrika* quoted many such type of donation as, Lala Parmanand a pleader from Multan, gave Rs. 200 on the birth of his son. College reports also gave information about such type of traditional donation like, ‘Rs.200 on his son’s marriage’. ‘Rs. 8 on birth of a son’, ‘Rs.2 by four clerks on the increase of their pay’.

Even some particular community and castes decided to give regular donation on their happy occasions; it was reported by the Colleges reports of 1891-92:

“Some of the most important *biradaris* of Chakwel, Rawalpindi, Behra and Gujrat, who have passed resolutions to the effect that on the occasion of marriages something will always be donated for the D.A.V. College. They have fixed the least sums to be donated on these

48 *Arya Patrika*, December 14, 1886, p. 7.
50 *Arya Patrika*, November 2, 1886, p.7.
51 *Proceedings of D.A.V. College Managing Committee*, 1886-1887.
occasions.\textsuperscript{52}

Two unique techniques for fund collection i.e. atta (flour) fund and raddi fund were adopted by the supporters of D.A.V. College movement. Mahatama Munshi Ram had written in his autobiography about the starting of atta fund:

"In the summer months at a weekly gathering of the Lahore Arya Samaj, a simple and weak Sadhu made his appearance. At the end of the discourse on Satyarth Prakash he delivered an inspiring lecture, which suggested that other samajes also should go begging every Sunday for a handful of flour from each house to be used for the samaj work. According in every house a dharm pot was kept in which ladies of the household used daily to put a handful of flour. This had become so popular and useful that it contributed its mighty share towards the founding of the Dayanand Anglo-Vedic College".\textsuperscript{53}

Raddi fund was started at Jalandhar in which raddi was collected from house and got raddi fund generated important financial help for D.A.V. College movement. \textit{Arva Patrika} of August 10, 1886, reported:

"Our leaders will be glad to learn that the Abbotabad Arya Samaj also is taking active steps to collect subscriptions in aid of the D.A.V. College fund. The members have also adopted the Dharm Ghat or atta system, and have sent Rs. 4 to the managing committee as the income of three week ...the system is more commendable because it is in accordance with

\textsuperscript{52} Proceedings of D.A.V. College managing committee', 1891-92.
an old practice and custom of the country and is not a new thing".54

In this way every modern and traditional methods of funds collection were adopted by Arya Samajists of the Punjab for the sake of their dreamed institution. Anniversary celebrations collection, monthly subscriptions, donation, gifts on happy occasions, atta and raddi fund all made popularity an solid financial base for the further rapid expansion of Dayanand Anglo-Vedic College movement. The D.A.V. College Managing Committee regularly published the annual budget for the accountability and transparency in fund raising programme as well as in expenditure. The first annual budget of D.A.V. School for the period June 1, 1886 to December 31, 1886, was as follows.55

Income Sources for First Budget 1-6-1886 to 31-12-1886:

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Amount in Rs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>From school fees etc.</td>
<td>1800-00</td>
</tr>
<tr>
<td>From <em>Atta</em> fund</td>
<td>100-00</td>
</tr>
<tr>
<td>From interest of invested capital</td>
<td>2400-00</td>
</tr>
<tr>
<td>From Monthly subscription</td>
<td>2520-00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>6820-00</strong></td>
</tr>
</tbody>
</table>

Expenditure First Budget 1-6-1886 to 31-12-1886:

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Amount in Rs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>On Upper and Middle Department</td>
<td>2800-00</td>
</tr>
</tbody>
</table>

54 *Arya Patrika*, August 10, 1886.
55 Lala Lal Chand, 'The Growth and Development of Dayanand Anglo-Vedic College', op. cit. This is one of the primary sources of information related to initial phase of D.A.V. College movement.
On Primary Section 1020-00
On general purchasing and salary of peon etc. 1176-00
On the prizes, Library furniture 1150-00
On the managing committee 360-00
On office of school 150-00

**Total** 6756-00

It is clear from above table of the budget report that the biggest item for income was monthly subscription. Second most of expenditure was on the development of basic infrastructure and total salary for teachers was only in few hundreds as given below.⁵⁶

**Salary Chart of Teachers and Other Staff:**

<table>
<thead>
<tr>
<th>Designation</th>
<th>Monthly Salary in Rs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Headmaster and Math Teacher</td>
<td>50</td>
</tr>
<tr>
<td>2. Sciences Teacher</td>
<td>40</td>
</tr>
<tr>
<td>3. Sanskrit Teacher</td>
<td>30</td>
</tr>
<tr>
<td>4. Hindi Teacher</td>
<td>15</td>
</tr>
<tr>
<td>5. Urdu Teacher</td>
<td>15</td>
</tr>
<tr>
<td>6. Gatekeeper</td>
<td>05</td>
</tr>
<tr>
<td>7. Peon</td>
<td>06</td>
</tr>
<tr>
<td>8. Clerks</td>
<td>07</td>
</tr>
</tbody>
</table>

⁵⁶Ibid.
Third important thing of first budget was that the balance of income after expenditure was just Rs. 84. So, it was felt to generate more capital for saving or balance. Effects in this direction became successful as fund capital rose as follows: December, 1886 – Rs. 50,000; January, 1889- Rs.1,05,406; December, 1892- Rs. 1,90,000 and July, 1893- Rs. 2,03,000.\(^\text{57}\) Initially the Managing Committee invested its funds in Government promissory notes the Agra Bank and the Bengal Bank in Calcutta, but after 1892, the Alliance Bank of Simla and Punjab Banking Corporation became the investment point.\(^\text{58}\) Now, the interest on these investments was increasing with capital and time. Even some capital was invested in land mortgage and loans. The Managing Committee with its capital accumulation played a role of Arya Samaj Banker.

The growth of capital created Managing Committee very powerful and complex financial body. Although, later the wealth and power of Managing Committee had become the prime cause of internal strife in Arya Samaj but the Arya Samaj now had its strong financial base and educated middle class as a new source of capital and this was the beginning of D.A.V. College system.

Growth of D.A.V. School, Lahore and the confidence of public in D.A.V. School, Lahore rapidly increased the strength of students shown in the following table:

\(^{57}\) The Tribune, December 14, 1892 and July 22, 1893 also see Sri Ram Sharma 'Mahatama Hans Raj', op. cit., pp. 54-55.

\(^{58}\) Proceedings of D.A.V. College Managing Committee, investment sub-committee report of 1891 and 1892.
Table 3.1: Increased Strength of Students in D.A.V. School.

<table>
<thead>
<tr>
<th>Years</th>
<th>No. of Students</th>
<th>Year</th>
<th>No. of Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>1886</td>
<td>300</td>
<td>1914</td>
<td>1638</td>
</tr>
<tr>
<td>1887</td>
<td>563</td>
<td>1915</td>
<td>1640</td>
</tr>
<tr>
<td>1888</td>
<td>697</td>
<td>1917</td>
<td>1737</td>
</tr>
<tr>
<td>1904</td>
<td>718</td>
<td>1927</td>
<td>2023</td>
</tr>
<tr>
<td>1905</td>
<td>835</td>
<td>1928</td>
<td>2213</td>
</tr>
<tr>
<td>1906</td>
<td>935</td>
<td>1929</td>
<td>2342</td>
</tr>
<tr>
<td>1907</td>
<td>1000</td>
<td>1930</td>
<td>2587</td>
</tr>
<tr>
<td>1908</td>
<td>1081</td>
<td>1931</td>
<td>2832</td>
</tr>
<tr>
<td>1909</td>
<td>1242</td>
<td>1932</td>
<td>3101</td>
</tr>
<tr>
<td>1909</td>
<td>1315</td>
<td>1933</td>
<td>3328</td>
</tr>
<tr>
<td>1910</td>
<td>1507</td>
<td>1934</td>
<td>3557</td>
</tr>
<tr>
<td>1911</td>
<td>1694</td>
<td>1935</td>
<td>3613</td>
</tr>
<tr>
<td>1912</td>
<td>1694</td>
<td>1940</td>
<td>4000</td>
</tr>
<tr>
<td>1913</td>
<td>1737</td>
<td>1947</td>
<td>4300</td>
</tr>
</tbody>
</table>

When we analyse the data of above mentioned table, we can find regular increase in strength from the date of its foundation to Indian independence, beside a short decline of 1914-1915. The most important cause behind the decrease in strength was establishment of various mofussil school organised by local Arya Samajs and affiliated with D.A.V. College Trust and Society, Lahore. Particularly after 1895, the D.A.V. College Managing Committee gained school and also established some new institutions themselves or in partnership with local Arya Samaj. School sprang up throughout the entire province of the Punjab, i.e. in Multan (1896), Jalandhar (1896), Simla (1896), Ambala City (1897), Jalapur Jattan in Gujrat District (1897), Ferozepore (1898), Karor (1898), Rawalpindi (1899), Kangara (1899), Hissar (1899), and

---

59 *Proceedings of D.A.V. College Managing Committee*, from 1886 to 1947 and reports of sub-committee during this period.
Mubarkpur in Kalsia State (1902).  

For the administration of these new established schools throughout the Punjab province, D.A.V. College Managing Committee established many sub-committees and governing bodies of local Arya Samajists. On December 18, 1910, during the meeting of D.A.V. College Managing Committee decided to open a school in Behrampur. In this meeting Managing Committee considered application of affiliation from eight schools:

1. A.S. School, Multan
2. A.S. School, Ambala
3. A.S. School, Jalandhar
4. A.S. School, Hoshiarpur
5. A.V.A.S. School, Abbotabad
6. D.A.V. School, Rawalpindi
7. H.M. School, Ferozepur
8. D.A.V. School, Kangra

The Managing Committee drafted a rule for control of a new school at Hafizabad in Gujranwala District on March 22, 1913. Up to 1931, twenty seven schools were affiliated to D.A.V. Managing Society in the Punjab province in which important were at Delhi, Kotgarh, Layalpur, Kadian, Tarantaran, Suzabad, Chuharmand, Kanjrur, Batala, Shahpura, Queta, Pundri, Ahmedpur etc. In this way up to 1930 a large network of D.A.V. institutions had established in the Punjab region.

---

60 'Proceeding of D.A.V. College Managing Committee', from 1896-97 to 1901-02 and The Tribune, 13 May, 1896.
62 Ibid.
63 'Proceedings of D.A.V. College Managing Committee', 1912-1913.
64 'Arya Directory Arthat Samvat 1998 Ki Arya Pargatyon Ka Vivran' (Delhi, 1941) pp. 120-121. (hereafter Arya Directory)
Starting of D.A.V. College, Lahore:

The D.A.V. School, Lahore rapidly gained the strength and by early 1888, 697 students had been enrolled. Now, the question was raised to open the intermediate classes. Although, Lala Lalchand opposed strongly the starting of college classes, but majority of Managing Committee members i.e. Lala Sain Das, Lala Lajpat Rai and Pandit Guru Datta etc, emphasized to start college classes as soon as possible. By the resolution No.III dated 28th April 1888, the D.A.V. College Managing Committee had resolved to add the College Department up to the intermediate standard. The managing committee announced that first year intermediate classes would be opened on June 1, 1889.

On the first of April, 1889 there were 13 students. The affiliation to the Punjab University was applied for in the same year and it was granted by resolution of the syndicate, dated 18th May 1889. Lala Hans Raj became the first principal of the D.A.V. College and strength went to 31 at the end of year on 31st March, 1890. For the arrangement of boarding house the Managing Committee had sanctioned on expenditure of Rs. 30 per month for accommodation on 27th October, 1889. The year 1890-91 was comparatively a year of misfortunes because D.A.V. College movement lost two of its foremost workers-Pandit Guru Datta and Lala Sain Dass and the results both financial as well as educational were unfavorable. The decrease in monthly

---

65 'Proceedings of D.A.V. College Managing Committee', 1888-89, p.17.
66 Ibid.
68 Ibid., p. 19.
subscriptions was near about Rs.2000 while high school was not able to maintain its credit in the University Examination. Meanwhile, D.A.V. College movement also faced internal strife on the issue of curriculum and power, but leadership of D.A.V. College movement did more hard work and they overcame all difficulties.

The year 1891-92, however, had a record of commendable progress. The D.A.V. College more than retrieved its prestige in the University Examinations, having passed the largest number in the Punjab province in the Intermediate Examinations. In the same session D.A.V. College received donation of Rs. 10,000 from Maharaja Partap Singh.\(^{69}\)

This success encouraged the D.A.V. College leadership and Managing Committee decided to open B.A. classes in 1896.\(^{70}\) The D.A.V. College Report for the session of 1895 shows, 'The D.A.V. College has sent up 35 students for the B.A. examination and out of these 23 were successful against 10 out of 26 in 1894. One student standing first in the whole province and another occupied the 3rd place in the order of merit. In addition to this, in applied Mathematics, History and Philosophy, the student of the D.A.V. College had taken the first position. Three were placed in the first division, thirteen in the 2nd and rest in 3rd division.'\(^{71}\) Of course these were very brilliant results of an institution, which was functioning indigenously without any government aid.\(^{72}\)

The D.A.V. College Managing Committee decided to start M.A. classes in 1895

\(^{69}\) 'Proceedings of D.A.V. College Managing Committee', 1893-94.
\(^{70}\) Ibid.
\(^{71}\) 'Reports of D.A.V. College Managing Committee', 1895-96 and 'Proceedings of D.A.V. College Committee', 1895-96.
\(^{72}\) Ibid.
and first of all M.A. classes were started in Sanskrit. To encourage the research in Sanskrit literature, a fellowship of Rs. 50 per month was started in 1896-97. The fellowship was tenable for three years to study the *Brahmana* and the *Vedas*.

For the placement of students of D.A.V. College the Managing Committee decided to open engineering and tailoring classes in 1895. In 1896-97, the classes for teaching carpentry were also started. At that time only Mayo College of Arts, Lahore was provided engineering classes but in 1903 organisers of this College decided to merge their engineering classes with the Department of Engineering at D.A.V. College, Lahore. This department worked on the monthly subscription made by Arya Samajists of engineering field, particularly. Rai Sheo Nath, Executive Engineer and Rai Bahadur Ralla Ram, Superintending Engineer, Eastern Bengal Railway, who had made big literal aid for Engineering Department of D.A.V. College, Lahore. Up to 1914, this department produced near about 500 engineers who served mostly in various branches of Public Works Department. Carpentry and Tailoring also become very popular with other crafts. The D.A.V. College, Lahor's emphasis on technical education resulted that in 1947, the technical education was given in seven D.A.V. institutes in the Punjab province only.

The *Ayurvedic* Department was started in 1901 by D.A.V. College Managing

---

74 Ibid.
76 Ibid.
77 *Reports, D. A. V. College Managing Committee*, 1914, p. 20.
Committee to promote the traditional medical science. D.A.V. College, Lahore not only started *Ayurvedic* study but also made Rs. 20 per month support for *Ayurvedic* classes of Government College, Lahore. After the departure of Dr. Leitner, Orientalist enthusiasm ended and in 1904, Government College, Lahore transferred their *Ayurvedic* classes to the D.A.V. College.

To return the basic agenda of Arya Samaj the D.A.V. College Managing Committee established a separate Theological Department to promote the research in Vedas. In 1910, the Managing Committee founded a research fellowship for critical study of ancient Aryan scriptures and to encourage the writings on the Vedic *sanskars*. In 1914 there were 37 students in Vedic studies classes. These classes were proposed to provide modernized trained missionaries and preachers (*updeshak*) for the popularity of the ideology of the Arya Samaj. The Managing Committee recommended that the every D.A.V. Institute and affiliated institutions must made arrangements for *Dharmashiksha* (religions study). Selections from the Vedas and works of Swami Dayanand were made and prepared contents for *Dharmashiksha*. Pandit Raja Ram was appointed to prepare the textbook for *Dharmashiksha*.

The popularity of the D.A.V. College, Lahore, extended from the boundaries of the Punjab province. The students who joined the college most of them were from the Northern Indian provinces. Hostel facilities were provided for these students separately.

---

78 *D.A.V. College Report*, 1901-1902, p. 15.
79 Ibid.
82 *Proceedings of D.A.V. College Managing Committee*, March 13, 1910.
83 Ibid.
in school and college. In D.A.V. School hostel, 220 students were enrolled in 1911, which was raised to 270 in 1912. In 1914, there were 252 hostellers in D.A.V. School hostel.\textsuperscript{84} In college hostel, the strength was 576 in 1912, which was raised 687 in 1914 and 712 in 1915.\textsuperscript{85} The students were increased every year as shown in the following table:

<table>
<thead>
<tr>
<th>Year</th>
<th>No. of Students</th>
<th>Year</th>
<th>No. of Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>1900</td>
<td>355</td>
<td>1935</td>
<td>1200</td>
</tr>
<tr>
<td>1909</td>
<td>543</td>
<td>1936</td>
<td>1208</td>
</tr>
<tr>
<td>1910</td>
<td>583</td>
<td>1937</td>
<td>1254</td>
</tr>
<tr>
<td>1911</td>
<td>679</td>
<td>1938</td>
<td>1300</td>
</tr>
<tr>
<td>1912</td>
<td>789</td>
<td>1939</td>
<td>1300</td>
</tr>
<tr>
<td>1913</td>
<td>903</td>
<td>1940</td>
<td>1302</td>
</tr>
<tr>
<td>1915</td>
<td>1029</td>
<td>1941</td>
<td>1324</td>
</tr>
<tr>
<td>1929</td>
<td>1122</td>
<td>1942</td>
<td>1340</td>
</tr>
<tr>
<td>1930</td>
<td>1129</td>
<td>1943</td>
<td>1360</td>
</tr>
<tr>
<td>1931</td>
<td>1155</td>
<td>1944</td>
<td>1400</td>
</tr>
<tr>
<td>1932</td>
<td>1209</td>
<td>1945</td>
<td>1420</td>
</tr>
</tbody>
</table>

\textsuperscript{84} 'D.A.V. College Report', 1911-1915.
\textsuperscript{85} Ibid.
\textsuperscript{86} 'Proceedings of D.A.V. College Managing Committee', 1900-1947 and 'D. A. V. College Reports' for same period. After partition in 1947, D.A.V. College, Lahore was shifted to Ambala in Haryana and presently it is affiliated with KUK.
With the increase of strength the total assets of D.A.V. College Management Trust and Society (DAVCMTS) was also raised. For instance the total assets of property of D.A.V. College Society was Rs. 3,96,410 by March 31, 1902. Up to end of 1914 the cost of whole property grew rapidly to Rs. 11,38,272. This assessment included land, building, stock in various companies, fixed bank deposits, charges held for affiliated schools, donation to special funds and cash in hand. Even the D.A.V. College Managing Committee had invested money directly in the following enterprises:

1. Delhi Cloth Mills.
2. Lahore Spinning and Weaving Mills.
5. Delhi Flour and General Mills.

Later Punjab National Bank became the most favourite investment point and by 1911, D.A.V. College Managing Committee had Rs. 2,99,403 in one fixed deposit with

---

87 'D. A. V. College Reports', 1901-02, p. 1.
89 'Proceedings of D.A.V. College, Investment Sub-Committee', 1905-1911.
the Punjab National Bank (PNB). But increase in income sources did not mean that there was not any large expenditure. A large some of money was expended to develop the basic infrastructure of D.A.V. School and College. For instance, near about 4 lakh were invested only on land and building up to 1912.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount in Rs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>150 Cubical rooms for Boarding House for College</td>
<td>Rs. 75,000</td>
</tr>
<tr>
<td>Science Block</td>
<td>Rs. 90,000</td>
</tr>
<tr>
<td>Main College Building</td>
<td>Rs. 42,000</td>
</tr>
<tr>
<td>Additional rooms for High Department</td>
<td>Rs. 15,000</td>
</tr>
<tr>
<td>Three Buildings for School Hostel</td>
<td>Rs. 40,000</td>
</tr>
<tr>
<td>A Building for Boarding House for School</td>
<td>Rs. 12,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>Rs. 4,14,000</strong></td>
</tr>
</tbody>
</table>

In this way a total expenditure on the building was approximately 59 percent of savings of the D.A.V. College from 1886 to 1911.

The scheme of studies at College level remained very crucial issue and later became the prime cause of split in Arya Samaj which will be discussed in a separate chapter No. 4. Main subjects in curriculum for college classes were English, Mathematics, Philosophy, Physical Sciences (Physics+Chemistry, Biology), Sanskrit,

---

Persian and History.\textsuperscript{92} Beside these subjects, Honors classes were also started in Mathematics and Chemistry. M.A. Classes in Sanskrit were held while Engineering Department, Theological Department, Ayurvedic Department etc. were studied with their separate fundamental curriculum along with English, Sanskrit and Persian. Preparations for University Examinations and Engineering competitions were made separately. For instance, for the preparation of Roorki Engineering College, there were separate classes, which charged students Rs. 6 for summer and Rs. 12 for winter sessions.\textsuperscript{93}

The \textit{Dharmashiksha} was also integral part of college curriculum and compulsory for all affiliated institutions. \textit{Dharmashiksha} included:

1. performing of five \textit{Mahayajna}

2. performing of \textit{Sandhya} and recitation of \textit{Havan Mantra}

3. study of \textit{Satyarth Parkash} and \textit{Vedabhashya Bhoodika}


In this way D.A.V. College, Lahore presented the alternative for ambitious middle class of the Punjabi society. The institute and students were made their better for their success. The annual results for the lesson 1927-28 were following:

\begin{table}[h]
\centering
\begin{tabular}{lcc}
\hline
Class & Session 1927-28 & Session 1928-29 \\
            & Pass/Total & Percent & Pass/Total & Percent \\
\hline
1. Combined School & N.A. & N.A. & 3/3 & 100 \\
2. F.S.C. (NMG) & 72/146 & 49.4 & 73/156 & 46.79 \\
\hline
\end{tabular}
\caption{Results of Annual Examination.\textsuperscript{94}}
\end{table}


\textsuperscript{93} 'D.A.V. College Report', 1891-92, p. 6.

\textsuperscript{94} 'D.A.V. College Report', 1927-28 and 1928-29 and also 'Proceedings of D.A.V. College Managing Committee', 1927-29.
At first look, the above-mentioned result does not appear well but when we make comparisons to other College of Lahore, then we can find satisfactory position. We are giving a table contains the comparative study of results of various Colleges at Lahore in 1927-28.

Table 3.4: Comparative Study of Various Colleges’ at Lahore.\(^{95}\)

<table>
<thead>
<tr>
<th>Name of College</th>
<th>No. of Students</th>
<th>Pass Students</th>
<th>Pass Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Government College</td>
<td>57</td>
<td>127</td>
<td>41</td>
</tr>
<tr>
<td>F.C. College</td>
<td>80</td>
<td>170</td>
<td>47</td>
</tr>
<tr>
<td>Dayal Singh College</td>
<td>70</td>
<td>108</td>
<td>41</td>
</tr>
<tr>
<td>Islamia College</td>
<td>114</td>
<td>122</td>
<td>65</td>
</tr>
<tr>
<td>Sanatan Dharm College</td>
<td>65</td>
<td>117</td>
<td>41</td>
</tr>
<tr>
<td>D.A.V. College</td>
<td>160</td>
<td>169</td>
<td>99</td>
</tr>
<tr>
<td>University</td>
<td>1880</td>
<td>1213</td>
<td>1012</td>
</tr>
</tbody>
</table>

\(^{95}\) Ibid.
The table 3.4 shows that without getting any government aid D.A.V. College had made good efforts to maintain the quality and success. After the Punjab University, D.A.V. College had largest strength in F.A. and B.A. classes and also a good ratio of pass percentage. This success resulted that the D.A.V. College, Lahore, very soon became a network of hundreds of institutions not only in the Punjab province but also throughout the India and abroad. We are giving a list of D.A.V. schools and colleges and other affiliated institutions of the Punjab province:

Table-3.5: D.A.V. Institutions of the Punjab Province.  

<table>
<thead>
<tr>
<th>Sr.No.</th>
<th>Year of Establishment</th>
<th>Name of Institute</th>
<th>District</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>1886</td>
<td>D.A.V. School, Lahore</td>
<td>Lahore</td>
</tr>
<tr>
<td>2.</td>
<td>1889</td>
<td>D.A.V. College, Lahore</td>
<td>Lahore</td>
</tr>
<tr>
<td>3.</td>
<td>1888</td>
<td>A.S. Arya School, Noonmiyani</td>
<td>Shahpur</td>
</tr>
<tr>
<td>4.</td>
<td>1892</td>
<td>A.V.A.S. High School, Abtabad</td>
<td>Gujranwala</td>
</tr>
<tr>
<td>5.</td>
<td>1896</td>
<td>Sain Das A.S. High School</td>
<td>Jalandhar</td>
</tr>
<tr>
<td>6.</td>
<td>1896</td>
<td>National School, Peshawar</td>
<td>Peshawar</td>
</tr>
<tr>
<td>7.</td>
<td>1896</td>
<td>D.A.V. School</td>
<td>Multan</td>
</tr>
<tr>
<td>8.</td>
<td></td>
<td>D.A.V. High School</td>
<td>Shimla</td>
</tr>
<tr>
<td>9.</td>
<td>1897</td>
<td>A.S. High School</td>
<td>Ambala</td>
</tr>
<tr>
<td>10.</td>
<td></td>
<td>D.A.V. High School,</td>
<td>Gujrat Jallalpur Jattan</td>
</tr>
<tr>
<td>11.</td>
<td>1898</td>
<td>D.A.V. High School,</td>
<td>Hoshiyarpur</td>
</tr>
<tr>
<td>12.</td>
<td></td>
<td>D.A.V. School</td>
<td>Firozepur</td>
</tr>
<tr>
<td>13.</td>
<td>1899</td>
<td>D.A.V. School, Kiro</td>
<td>Gurdaspur</td>
</tr>
<tr>
<td>14.</td>
<td></td>
<td>D.A.V. School</td>
<td>Kangra</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>No.</th>
<th>Year</th>
<th>School Name</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>15</td>
<td>1901</td>
<td>D.A.V. High Secondary, Patti</td>
<td>Amritsar</td>
</tr>
<tr>
<td>16</td>
<td></td>
<td>A.S. High School</td>
<td>Multan</td>
</tr>
<tr>
<td>17</td>
<td></td>
<td>Dayanand Ayurved College</td>
<td>Lahore</td>
</tr>
<tr>
<td>18</td>
<td>1902</td>
<td>D.A.V. School</td>
<td>Rawalpindi</td>
</tr>
<tr>
<td>19</td>
<td></td>
<td>D.A.V. High School</td>
<td>Shahpur</td>
</tr>
<tr>
<td>20</td>
<td></td>
<td>D.A.V. Girls High School, Lahagarh</td>
<td>Amritsar</td>
</tr>
<tr>
<td>21</td>
<td></td>
<td>D.A.V. School, Mubarkpur</td>
<td>Kalsia State</td>
</tr>
<tr>
<td>22</td>
<td>1908</td>
<td>A.S. High School, Alwalpur</td>
<td>Jalandhar</td>
</tr>
<tr>
<td>23</td>
<td>1910</td>
<td>S.V. High School, Suzabad</td>
<td>Multan</td>
</tr>
<tr>
<td>24</td>
<td></td>
<td>D.A.V. High School, Dasuva</td>
<td>Hoshiarpur</td>
</tr>
<tr>
<td>25</td>
<td></td>
<td>A.V. National High School</td>
<td>Peshawar</td>
</tr>
<tr>
<td>26</td>
<td>1911</td>
<td>D.A.V. School</td>
<td>Amritsar</td>
</tr>
<tr>
<td>27</td>
<td></td>
<td>D.A.V. School, Khanewal</td>
<td>Multan</td>
</tr>
<tr>
<td>28</td>
<td></td>
<td>G.A.S. High School, Ahmadpur</td>
<td>Mujjafargarh</td>
</tr>
<tr>
<td>29</td>
<td></td>
<td>D.A.V. School, Behrampur</td>
<td>Gurdaspur</td>
</tr>
<tr>
<td>30</td>
<td></td>
<td>Anglo-Sanskrit School</td>
<td>Muktsar</td>
</tr>
<tr>
<td>31</td>
<td>1912</td>
<td>A.S. Higher Sec. School, Nakodar</td>
<td>Jalandhar</td>
</tr>
<tr>
<td>32</td>
<td></td>
<td>D.A.V. High School, Mintgomari</td>
<td></td>
</tr>
<tr>
<td>33</td>
<td>1914</td>
<td>A.S. High School, Sarka Kalan</td>
<td>Jalandhar</td>
</tr>
<tr>
<td>34</td>
<td>1915</td>
<td>D.A.V. High School, Jatoi</td>
<td>Mujjafargarh</td>
</tr>
<tr>
<td>35</td>
<td></td>
<td>G.A.S. High School, Hafizabad</td>
<td>Gujranwala</td>
</tr>
<tr>
<td>36</td>
<td></td>
<td>G.A.S. High School, Layalpur</td>
<td>Layalpur</td>
</tr>
<tr>
<td>37</td>
<td>1916</td>
<td>A.S. High School, Fatehpur</td>
<td>Karnal</td>
</tr>
<tr>
<td>38</td>
<td></td>
<td>S.A.S. School, Tosa</td>
<td>Dera Gazikhan</td>
</tr>
<tr>
<td>39</td>
<td>1918</td>
<td>D.A.V. College</td>
<td>Jalandhar</td>
</tr>
<tr>
<td>40</td>
<td>1918</td>
<td>A.S. High School, Rurka Kalan</td>
<td>Jalandhar</td>
</tr>
<tr>
<td>41</td>
<td>1918</td>
<td>D.A.V. High School</td>
<td>Hissar</td>
</tr>
</tbody>
</table>
In this way, the progress made by the D.A.V. movement was satisfactory. The small sapling planted in 1886 in the Mandir of Arya Samaj, Lahore, had become the largest network of institutions in the Punjab province. There was no other single institution, which approached the educational activity of the D.A.V. College. There were junior and senior special Boarding House reserved for special classes. There was an Arts College given instruction up to the highest class and made ample provision for science teaching including qualifications necessary for admission into the Medical Faculty. There were provisions for Theology, for Engineering, for Ayurvedic study and some scholarship existed for research into Sanskrit and Vedic wisdom.
D.A.V. Movement Outside the Punjab:

Swami Dayanand Saraswati devoted most of his life preaching in present Uttar Pradesh. Particularly, Ganga - Yamuna Doab became most influenced area of Swami Dayanand’s teachings. The untimely demise of Swami Dayanand shocked the Arya Samajists of United Provinces and they had also showed the great enthusiasm to establish an educational institution in the memory of Swami Dayanand. In 1892, a legal body, D.A.V. College Trust and Society of the United Province, was established at Meerut. The motives of this society were same as the D.A.V. College Trust and Society, Lahore. The first president of D.A.V. College Trust and Society, United Provinces was Babu Laxman Swaroop. The first institution was established, D. A. V. Vidayalaya in 1893 at Merrut but this was transferred to Dehradun in 1904, where later this institution became D.A.V. College in 1922. Later the head-office of D.A.V. College Trust and Society was also transferred from Merrut to Kanpur and D.A.V. College Kanpur was started in 1919. Mahatma Hans Raj himself laid the foundation stone of this college and Lala Diwan Chand, a product of D.A.V. College Lahore, became the first principal of D.A.V. College Kanpur. In 1919, there were 70 students, which increased 482 in 1929, 772 in 1939 and 2536 in 1949. After independence D.A.V. College, Kanpur became very prominent institution of U.P. with above 10,000 students' strength. During Indian National Movement, D.A.V. College, Kanpur was the prime

98 Ibid., pp. 123-124. Babu Laxman Swaroop was the lawyer at Meerut. He served as a president of D.A.V.C.T.M.S. of United Provinces from 1892 to 1908.
100 Ibid.
centre of revolutionary activities of U.P. (this will be discussed in detail in separate chapter no. 7). After independence, Kanpur became the centre of various educational institutions related to D.A.V. movement.\textsuperscript{101}

1. D.A.V Training College, Kanpur - 1948
2. Dayanand College of Law, Kanpur - 1958
3. Dayanand Girls College, Kanpur – 1959
4. Dayanand Women's Training College, Kanpur- 1958
5. Dayanand Brijender Swaroop College, Kanpur (near Govind Nagar) 1959
6. D.A.V. Inter College, Kanpur
7. Dayanand Model Udyogshala Inter College, Govind Nagar (Kanpur)
9. Mahila Vidayalaya, Kidwai Nagar, Kanpur- 1969
10. Kanpur Green House (Nursery School), Kanpur

Upto 1947 a network at D.A.V. institutions emerged through out United Provinces in which prominent were given below:\textsuperscript{102}

1. D.A.V. Inter College, Varanashi 1912
2. D.A.V. Inter College, Gazipur 1912
3. D.A.V. Inter College, Mujaffar Nagar 1917

\textsuperscript{101} Satyaketu Vidyalankar, 'Arya Samaj Ka Itihas', op. cit, pp. 550-552.
<table>
<thead>
<tr>
<th></th>
<th>Institution</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>D.A.V. Inter College, Agara</td>
<td>1917</td>
</tr>
<tr>
<td>5</td>
<td>D.A.V. College, Lucknow</td>
<td>1918</td>
</tr>
<tr>
<td>6</td>
<td>D.A.V. College, Azamgarh</td>
<td>1925</td>
</tr>
<tr>
<td>7</td>
<td>D.C. Industrial School, Khurja</td>
<td>1927</td>
</tr>
<tr>
<td>8</td>
<td>D.A.V. College, Gorkhapur-</td>
<td>1929</td>
</tr>
<tr>
<td>9</td>
<td>Dayanand Visvavidyalaya College, Varanashi</td>
<td>1938</td>
</tr>
<tr>
<td>10</td>
<td>D.A.V. Inter College, Balrampur (Gonda)</td>
<td>1941</td>
</tr>
<tr>
<td>11</td>
<td>D.A.V. Inter College, Firozabad</td>
<td>1943</td>
</tr>
<tr>
<td>12</td>
<td>Dayanand Subhas National College, Unnav</td>
<td>1946</td>
</tr>
<tr>
<td>13</td>
<td>D.A.V. Higher Secondary School, Barabanki</td>
<td>1946</td>
</tr>
<tr>
<td>14</td>
<td>D.A.V. Inter College, Prem Nagar, Dehradun</td>
<td>1947</td>
</tr>
</tbody>
</table>

Besides above mentioned prominent D.A.V. Institutions, many D.A.V Middle and High schools were also established throughout United Provinces during this period:¹⁰³

1. D.A.V. High School, Banaras
2. D.A.V. High School, Elahabad
3. D.A.V. High School, Lucknow
4. D.A.V. High School, Agara
5. D.A.V. High School, Barout (Meerut)
6. D.A.V. High School, Barely
7. D.A.V. High School, Bulandshahar

8. D.A.V. High School, Anoop Shahar (Bulandshahar)
9. D.A.V. High School, Urai
10. D.A.V. Middle School, Ujhiyani (Badaun)
11. D.A.V. Middle School, Sahasban (Badoun)
12. D.A.V. Middle School, Mahoba (Hamirpur)
13. D.A.V. Middle School, Sikenderpur (Aligarh)
14. D.A.V. Middle School, Gorakhpur
15. D.A.V. Middle School, Faizabad
16. D.A.V. Middle School, Janshi
17. D.A.V. Middle School, Banda
18. D.A.V. Middle School, Roorki

Besides United Province, we can see the same enthusiasm among the Arya Samajists of Rajasthan region. Swami Dayanand died at Ajmer but before death he established Prokaran Sabha as his successor at Ajmer. Just after the death of Swami Dayanand, the first meeting of Prokaran Sabha, was held on 28 December, 1883 and suggestion of Mahadev Govind Ranade was accepted to establish a educational institution in the memory of late guru, Swami Dayanand. On 10 February, 1888 at Ajmer, D.A.V. School (Dyanand Ashram Anglo-Vedic) was started.104 Later in 1892 this school became of middle standard and in 1897 high school with 500 students.105 This was the starting of D.A.V. College movement is Rajasthan.

104 Ibid., p. 127.
105 Ibid.
Although, Arya Samajists of Rajasthan did not succeed as the Punjab but at least Ajmer became the centre of various educational institutions. D.A.V. High School, Ajmer became the D.A.V. College in 1941. Later a network of Arya institution established at Ajmer in which prominent were:

1. Jiyalal Institute of Education, Ajmer
2. Virjanand Higher Secondary School, Ajmer
4. D.A.V. Secondary school Ajmer
5. Virjanand Primary School, Ajmer

In this way D.A.V. College movement crossed the boundaries of the Punjab and started thousands of institution for dissemination of knowledge to people.

**Social Base of D.A.V. College Movement:**

In fact, D.A.V. College Movement was a multi dimensions awakening that reflect the ambitions of emerging middle class of the colonial Punjabi Society. This emergence of new Punjabi middle class was result of interaction between British colonial administrative structure, European civilization and existent traditional social fabric of the Punjab. After annexation of the Punjab in 1849, the traditional aristocracy declined and a new colonial administrative setup was established. In this process, particularly after the revolt of 1857, new forms of occupation, communication and Western educational system slowly brought the challenge for social and economic

---

possession of higher status of traditional society. Particularly, the Punjabi trading community, which was marginalized up to that time, became conscious towards their, social upliftment, dignity and identity. In 1870's, the new English educated generation of the Punjab developed the ideological background and sufficient manpower for a social reform movement for change. By the 1880, Swami Dayanand, through Arya Samaj, had developed an aggressive organization, which possessed its own ideology and unique sense of identity. Kenneth W. Jones nicely comments on attraction of the Punjabi middle class towards newly established Arya Samaj:

"Young Punjabi Hindus, after abandoning Brahmo ideals, seized the personal vision of Swami Dayanand, adopting it to their own particular needs, and transforming it into an ideology, a complex set of concepts that delineated the past, present and future. The ability of Arya ideology to explain the contemporary world, to provide a psychological foundation for contemporary life, established the authority of Arya ideas. Leaders who expounded this new ideology possessed authority drawn from its conceptual relevance."\(^\text{107}\)

This new and young leadership of the Arya Samaj took the initiative for the development of D.A.V. School and College at Lahore, after the death of Swami Dayanand. The Punjabi, Hindu trading community or middle class on one side suffered from fear of conversion and Christian missionary attack and on other side wants to learn English and European knowledge to exploit the economic opportunities of colonial rule. Arya Magazine reflected the same ideology and anxiety of Arya community:

“If the fair garden of Aryavarta is now being overwhelmed by weeds of materialists, atheists, sectarians, heretics and unbelievers the cause may be traced to the want of Vedic schools, the absolute necessity of which is daily being keenly felt by us. If the Vedic schools were established, all the evils that arise from early marriages, premature deaths, prohibition of widow marriage and excessive expenditure incurred in marriages, would have been put a stop to. Were our children acquainted with the Vedas, they would never fallen prey to Buddhism, Christianity, Mohammedanism, licentiousness and drunkenness.”

The Arya Samajists attacked the social evils and for abolishment of bad social rituals they adopted the message of Swami Dayanand, ‘Back to Veda’. In other side they recognized the importance of English education but emphasised English education with in framework of revived Hinduism and in other words, an ideal synthesis of Vedic wisdom and English with Western science. Lala Ganesha Lal wrote:

“When people will find no difference between the Anglo-Vedic, Government and Mission schools as regards English education, and see in the former additional advantages of Vedic instruction, the Vedic schools will be crowded with boys and I trust will do substantial good to the sons of Aryavarta. The English language will also be a medium of comparison of the Aryans to the Modern Science and enable the boys to be acquainted with the manners and ideas of the greatest nations of the world.”

109 Ibid., pp. 2-3.
Fear of conversion and government's ignorance towards higher education developed the uncertainty and insecurity in the heart of the Punjabi Hindu, which encouraged the Arya Samajists to found an Anglo-Vedic College. Because of transformation of fear into sympathy and emotions into donation, proposed D.A.V. School and College became in existence practically.

Second more important thing is to know the background of leadership of D.A.V. College movement. We have already discussed the common ideological background of D.A.V. movement, but when we make an analysis of initial leadership, we can find that most of active Arya Samajists belonged to a particular professional class and special economic background. For instance, 19 members of first Executive Council of D.A.V. College Managing Committee belonged to the trading community of the Punjab particularly from the sub-caste of Khatri and Arora.\textsuperscript{110} Not only the members of first executive but also most of leaders of Arya Samaj in the Punjab belonged to these two sub-castes. Khatris had highest social status among all commercial classes. They were located particularly in the central Punjab in cities like Lahore, Jalandhar and other big towns. Majority of the Khatri caste engaged in trade, business and money lending but in the districts of Hoshiarpur, Lahore, Gujrat and Gujranwala, they owned land and lived at the level of landlords or petty chiefs, more Rajput in style than Baniya. While Arora, Baniya or Sud remained purely commercial.\textsuperscript{111}

The Khatris participated in past governments, Mughul and Sikh, both as civil officials and military officers, gave to the Khatri a different traditional and perspective

\textsuperscript{110} 'Proceedings D.A.V. College Managing Committee', 27 February, 1886.
\textsuperscript{111} Denzil Ibbetson, 'Punjab Castes' (Lahore 1916), pp. 247-248.
than the Baniya.\textsuperscript{112} That’s why the Khatris claimed the status of Rajputs, of Kshatriyas, which was ignored by high strata of society. But, in the search of identity and recognition for their achievements, the Khatris revolted against the traditional hierarchy and acted as leaders into new Punjabi society.\textsuperscript{113} In this process of transition these trading community: Khatri, Arora etc., realized. Arya Samaj as a platform for their social upliftment and these two castes dominated the D.A.V. College movement up to present time.

These trading communities also dominated the professions outside of government service like medicine, law and engineering. N.G. Barrier gives the following figures:

"Among 67 assistant surgeons employed by the British, there were 52 Hindus and 9 Muslims. The Hindu included 20 Khatris, 7 Aroras, 7 minor trading castes and 13 Brahmins. By 1885, there were 48 first-class pleader (29 Hindu, 4 Muslims, and 7 Bengalis) among the 29 Hindu pleaders, there were 11 Khatris, 4 Arora, 3 Baniyas, 2 minor trading castes and 4 Brahmins."\textsuperscript{114}

Any way, these trading castes of the Punjab leaded every field and holds a control on most of professions. Lahore, as a center of new learning, political power and cultural awakening also attracted the new emerging middle class on the basis of the support of this Hindu middle class. Lahore became the prominent center of activities of

\textsuperscript{112} Ibid.
\textsuperscript{113} Kenneth W. Jones, 'Arva Dharm', op. cit., p. 5.
Arya Samaj in Northern India.\textsuperscript{115} We can see the role of this Lahore based Arya leadership throughout D.A.V. College movement with the wealth and zeal of this social group. For instance, the Managing Committee of D.A.V. College, Lahore remained in dominance of the Lahore based Arya Samajists from 1886 to 1947.\textsuperscript{116}

The emergence and growth of D.A.V. College movement was based on upper caste Hindu identity in the Punjab. The D.A.V. movement for educational development had became the synonymous of renaissance among the upper castes of Hindu and in class perspective it was dominated by the new trading and professional classes of the Punjab province. This point may be proved by the first of fund donors to the college; we can also see the influence of Hindu revivalism direct or indirect on D.A.V. Institutions. For instance we cannot find a single representative from Muslim, Christian and Sikh Community in D.A.V. College Management Trust and Society or in Managing Committee and in any sub-committee related to this educational movement. In other words being Hindu was the prerequisite for every Arya Sabhasad. Besides Prof. Meerbaksh, Lecturer in Persian all members of teaching and non-teaching staff was Hindu up to 1947. Although, in other side, it was true that other community never interested in D.A.V. movement and we cannot find any Muslim name in the lists of donations. Most important example in this regard is that in 1909-10, a student of D.A.V. College, Ahamad Hasan applied for admission to the Boarding House, his application was denied on following basis:

"...the College Boarding House Sub-Committee ... resolved that the

\textsuperscript{115} Census of India. Punjab Report 1911.
\textsuperscript{116} In 1910, there were 72 representative from 22 Samajes in D.A.V. College Managing Committee in which 25 representative belonged to Lahore. 'Proceedings D.A.V. College Managing Committee'. 1910-11.
Managing Committee can not allow any Mohammedan students to reside in the College Boarding House, as the Committee can not make proper and efficient arrangements for their residence.”  

Although the D.A.V. School and Colleges did not refuse admission to Muslims, but their atmosphere of Aryanism did not attract the people of other communities. Lala Hans Raj founded the young Men’s Samaj in 1896 to develop the Arya morality and manners in the students. Even the classes of Dharmshiksha and Ayurvedic department were also for strengthening the Hindu character of D.A.V. College movement. Through Theological and Vedic Research Department the efforts were made to encourage the Arya rituals, Vedic traditions and Sanskrit literature. Particular, the Theological Department was established to produce the Arya preachers to popularize the Arya ideology. The Managing Committee appointed some full time parcharak for propaganda work. Special fellowships were made for the study of Sanskrit and research in Vedic literature, but not for other subjects. The prime cause behind emphasis on Sanskrit study was that with knowledge of Sanskrit they could easily defeat orthodox Pundits in public debates. From the beginning the D.A.V. College movement made a lot of contribution in the formation of Hindu identity in Punjab.

In other words through ideology of D.A.V. College movement an agenda was also implemented to strengthen the Hindu ideology. For example three pioneer leaders

117 ‘Proceedings D.A.V. College Managing Committee’, 1909-10, meeting of April 9, 1909, p.121.


119 Bhai Jagjit Singh was appointed as an Upadeshak on 16th July to December last of 1893, on salary of Rs. 20 per mensum and traveling allowance. ‘Proceedings of D.A.V. College Managing Committee’, 1893-94, p.7.

120 ‘Proceedings D.A.V. College Managing Committee’, May 28, 1892, p. 80.
of this movement – Lala Lal Chand, Lala Hans Raj and Lala Lajpat Rai participated in the activities of some Hindu fundamentalist organisation. For instance, Lala Lal Chand presided of Punjab Hindu Sabha (1909), Lala Hans Raj involved in Suddhi campaign during Moppila riots and Lala Lajpat Rai supported Madan Mohan Malviya in 1920s and presided of Hindu Mahasabha in 1925. So, other community, particularly Muslims and Sikha did not join their institutions, which were the centre place of their communal activities (we will discuss this issue in the chapter No. 5).

The most important social aspect of this D.A.V. movement was ignorance towards girls' education and we will discuss this issue in chapter No. 6. In the beginning, the D.A.V.C.M.C. opposed the women education. According to the leadership of D.A.V. 'College Party', women education at that time was premature from practical point of view.\[121\] Even Lala Lajpat Rai, great nationalist and prominent leader of D.A.V. College movement, thought that spread of education among women had no important inducements behind it.\[122\] In this way women education remained secondary issue for the leadership of D.A.V. College movement and that’s why it is a male dominated movement up to present time.

---

\[121\] The Tribune, 24 March, 1894, pp. 4-5.
\[122\] Ibid., 28 March, 1894, p. 5.