

bear that name.<sup>88</sup> As the name implies, these institutions were to provide instruction in Indological subjects as well as Western ones. Generally well regarded, they have provided the Aryas with an important link to the larger Hindu community, from which most of the students eventually came.

Becoming entrenched in the Indian education system, the DAV schools (as they are commonly abbreviated) ultimately differed little from many institutions covering the standard government curriculum. This was not what many in the Samaj had intended, and within a few years of the original college's founding a significant faction of activists objected to the direction that they saw the college taking. That direction, they correctly understood, was due to the dominant role in the college of moderate worldly nationalists who, they felt, had abandoned the radical truths of Swami Dayananda's religious ideas. In 1893 a formal split occurred between the two groups in Lahore, with the moderates holding their annual meeting at the college and the radicals holding theirs at the Arya Mandir, the "temple" in the city.<sup>89</sup> By 1902, the radicals were able to open a school of their own that gave more emphasis to traditional learning—the *gurukul* at Kangri, outside Hardwar. The split eventually extended far beyond Lahore to create two broad groups with parallel organizations, still referred to as college and gurukul Aryas.

The first of the Arya institutions to develop, the educational establishments were also the most widespread and enduring. Of these, the network of DAV institutions had the widest scope, from their first years receiving many of their students from non-Arya Brahman and Hindu mercantile communities.<sup>90</sup> Within a decade of its founding, the college at Lahore inspired local groups throughout the Punjab to found elementary, middle, and high schools with similar orientations. These frequently sought association with the DAV managing committee at Lahore, which by 1910 found it necessary to establish formal rules for their affiliation.<sup>91</sup> The movement soon spread throughout north India, with many schools being run by local samājes and provincial committees. The 1941 Arya Directory listed 179 schools and 10 colleges in India and Burma, with outposts as far south as Sholapur, Maharashtra, and Hyderabad state.<sup>92</sup> At the same time, the gurukul at Kangri became the nucleus for an alternative educational network catering to a more narrowly Arya constituency. Inspired by the ideal of the ancient forest hermitage, the original gurukul was a boarding institution established at an isolated site, where students experienced a daily routine of early rising, physical exercises, and morning and evening prayers. Although much attention was given to Sanskrit, academic work still included Western as well as Indian subjects.<sup>93</sup> The ascetic regimen and practical Indian education of the gurukul had enough appeal to Hindus of idealistic vision to lead to the founding of similar institutions in less isolated locations of the Punjab and Gangetic plain. In 1911 an important gurukul was founded at Vrindavan,<sup>94</sup> and by 1941 the number of gurukul institutions at all levels totaled 33.<sup>95</sup> Parallel to the original DAV and gurukul organizations, exclusively for boys, there developed separate networks of girls' schools. The first of these, started by members of the radical party in 1896 in Jullundur, Punjab, by 1934 had spawned more than 100 other establishments, large and small, throughout north India.<sup>96</sup> Clearly, educational institutions that would somehow