

***HISTORY OF JOURNALISM  
IN INDIA***

***VI SEMESTER***

***BA HISTORY***

***ADDITIONAL COURSE IN LIEU OF PROJECT***

*(2011 Admission)*



**UNIVERSITY OF CALICUT**

**SCHOOL OF DISTANCE EDUCATION**

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## **HISTORY OF JOURNALISM IN INDIA**

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## UNIT-I

### BEGINNING OF PRESS IN INDIA

#### Portuguese and printing

The art of printing first entered India through Goa. In a letter to St. Ignatius of Loyola, dated 30 April 1556, Father Gasper Caleza speaks of a ship carrying a printing press setting sail for Abyssinia from Portugal, with the purpose of helping missionary work in Abyssinia. Circumstances prevented this printing press from leaving India, and consequently, printing was initiated in the country.

#### The arrival of the first press

There is evidence that the use of the concept of mass duplication in India dates back to the time of the Indus Valley Civilization. Grants of land were originally recorded by engraving the information on copper plates and etchings on different surfaces like wood, bone, ivory and shells. However, printing arrived about a hundred years after the Gutenberg Bible was first printed.

Many factors contributed to the necessity of the initiation of printing in the subcontinent, the primary being evangelization and the Jesuits were solely responsible for this. Francis Xavier is known to have been teaching the Bible in Tharangambadi (Tranquebar), Tamil Nadu around 1542. Also, when the Viceroy of Goa, on behalf of the King Joan III of Portugal, opened schools for Indians, Francis Xavier pressured Portugal to make printing presses available to India, Ethiopia and Japan. Meanwhile, the Emperor of Abyssinia (now Ethiopia) also requested Portugal to send a press along with missionaries. Consequently, the first batch of Jesuit missionaries, along with the printing press, left for Ethiopia on March 29, 1556, on a Spanish ship. The Patriarch designate of Abyssinia, Joao Nunes Barreto, as well as a team of technicians accompanied the press.

The prevalent route from Portugal to Abyssinia then required ships to round the Cape of Good Hope, touch Goa and reach Abyssinia. The press thus reached Goa, but soon after, news reached Goa that the Abyssinian Emperor was not keen on receiving the missionaries. Around the same time, the clergy in Goa felt the need for a printing press and on their request to the then Governor-General the press was made available to them. Thus, the press stayed in Goa. This was after Mexico had seen its first printing press, but preceded the press in Lima. The Patriarch designate Barreto was detained in Goa and it appears he never left India, but died in Goa on December 22, 1562.

#### Saint Paul's College and the first works printed

Printing operations began in Goa in 1556 (with the first printing press being established at the Jesuit Saint Paul's College in Old Goa), resulting in the publication of *Conclusiones Philosophicas*. 1557 saw the

posthumous printing of St. Francis Xavier's *Catecismo da Doutrina Christa* five years after the death of its author. No extant copy of this work is however, available.

### **Juan Bustamante and the early days of printing in India**

The individual responsible for the initiation of printing in India was one Joao De Bustamante (rechristened Joao Rodrigues in 1563), a Spaniard who joined the Society of Jesus in 1556. Bustamante, who was an expert printer, along with his Indian assistant set up the new press and began to operate it. Among others, four books are known to have been printed by Bustamante:

- *Conclusões e outras coisas* (Theses and other things) in 1556.
- *Confecionarios* in 1557.
- *Doutrina Christa* by St. Francis Xavier in 1557.
- *Tratado contra os erros scismaticos dos Abexins* (A Tract against the Schismatic Errors of the Abyssinians) by Gonçalo Rodrigues in 1560.

The earliest, *surviving* printed book in India is the *Compendio Spiritual Da Vide Christaa* (Spiritual Compendium of the Christian life) of Gaspar Jorge de Leão Pereira, the Portuguese Archbishop of Goa. It was printed by Joao Quinquencio in 1561 and re-edited by Manuel de Araujo in 1600, and was embellished with ornate woodcut initials on each opening chapter. This was followed by the printing of Garcia da Orta's *Colóquios dos simples e drogas he cousas medicinais da Índia* on 10 April 1563 by Joao de Endem. In 1568, the first illustrated cover page (the illustration being done with the relief technique of woodblock) was printed in Goa for the book *Constituciones Do Arcebispado De Goa*.

### **Printing in the vernacular**

Another Spaniard to play a major role in the history of printing in India was Joao Gonsalves, who is credited with preparing the first printing types of an Indian script- Tamil. However, since they were not satisfactory, new casts were made in Quilon (Kollam) by Father Joao da Faria. On 20 October 1578, these types were used to print the first book in an Indian language in India (the first Tamil book was printed in Lisbon in 1554 in Romanized Tamil script.)- Henrique Henriques's *Doctrina Christam en Lingua Malauar Tamul – Tampiran Vanakam*, a Tamil translation of St Francis Xavier's *Doutrina Christa*. This 16 page book of prayers and catechetical instructions was printed in Quilon. Though no extant copies of the first edition are available, MSS copies dating 1548-1614 are preserved in Lisbon and Rome. It should be mentioned here that Henriques was inducted into the Society of Jesus with the express intention of sending him to India to assist Francis Xavier. After the first press, a second press was set up. Not much is known about it save that it belonged to John Quinquencio and John Endem. The third press was set up in the St. Ignatius College, Rachol. Though Devanagari types were cast in 1577,

the Christa Purana - an epic poem on the life of Jesus Christ written in the literary form of the Hindu puranas - was published not in Devanagari, but in the Roman script in the College of Rachol (1616 and 1649) and the College of St Paul (1654). This was primarily because of the clumsy shapes of the Devanagari types. In 1626, Diogo Reberio compiled the *Vocabulario da lingua Canarim* (A Vocabulary of Konkani language) a Konkani-Portuguese and Portuguese-Konkani dictionary.

The 17th century saw the beginning of a large-scale book-printing in Goa, egged on massively by the need to print Christian texts for the benefit of the newly converted Christians. This time also saw a shift from the use of coercion to that of religious education for conversions. Thus, a number of books were printed in Konkani and Marathi due to the initiative of, among others, Father Thomas Stephens (who, in 1640, produced the first Konkani Grammar- the *Arte de Lingua Canarin* and in 1622, published *Doutrina Christam em lingua Bramana Canarim, ordenada a maneira de dialogo, pera ensinar os mininos, por Thomas Estevao, Collegio de Rachol* or Christian Doctrines in the Canarese Brahmin Language, arranged in dialogue to teach children, which was the first book in Konkani and any Indian language), Father Antonio Saldanha, Father Etienne do la Croix, Father Miguel do Almeida and Father Diogo Ribeiro (whose *Declaração da Doutrina Christam*, or Exposition of Christian Doctrine in Konkani was printed in 1632). Despite the efforts of Father Stephens and the general familiarity of the Devanagari script, it was found easier to cast not Devanagari, but Roman types for Konkani. This was one of the major factors that alienated Konkani from other Indian languages, since the Roman script failed to fix a number of Konkani sounds that the Europeans faced difficulty in pronouncing. It was, however, this adoption of the Roman script for printing in the vernacular helped printing to flourish in Goa till 1684, when the official decree suppressed the vernacular languages and printing suffered a setback. Printing in Tamil stopped after 1612, and the last books printed in Latin and Portuguese before printing fairly died were published in 1674.

### **Ziegenbalg and the revival of printing**

It was not till 1706 when Bartholomaeus Ziegenbalg, a Danish missionary, arrived at Tharangambadi that printing in India could flourish again. A printing press arrived around 1712-13 and the Tranquebar Press produced its first publications. On Ziegenbalg's insistence, the first Tamil publication from the press reached the mass in 1713, followed by the New Testament in 1714. It was as late as 1821 that printing was revived in Goa with the starting of a weekly called *Gazeta de Goa*, later known as the *Chronista Constitucional de Goa* (1835) and still later, the *Boletim de Governo do Estado da India* (1837).

### **Later years**

From 1940 to 1960 there were four to six printers in Goa, of which the prominent ones were JD Fernandes, Gomantak Printers and Borkar Printers. Smaller entrepreneurs also joined the fray. One of these was a

teacher in a local school in Churchorem. Rohidas Bandekar quit his profession to start a press—Bandekar Offset—with a meagre investment of Rs 24,000.

### Indology and Asiatic Researches

Indology is the academic study of the history and cultures, languages, and literature of the Indian subcontinent (most specifically the modern-day states of India, Pakistan, Bangladesh, Sri Lanka and Nepal), and as such is a subset of Asian studies. Indology may also be known as Indic studies or Indian studies, or South Asian studies, although scholars and university administrators sometimes have only partially overlapping interpretations of these terms.

The term *Indology* or (in German) *Indologie* is often associated with German scholarship, and is used more commonly in departmental titles in German and continental European universities than in the anglophone academy. In the Netherlands the term *Indologie* was used to designate the study of Indonesian history and culture in preparation for colonial service in the Dutch East Indies.

Specifically, Indology includes the study of Sanskrit literature and Hinduism along with the other Indian religions, Jainism, Buddhism and Pāli literature, and Sikhism. Dravidology is the separate branch dedicated to the Dravidian languages of South India.

Some scholars distinguish *Classical Indology* from *Modern Indology*, the former more focussed on Sanskrit and other ancient language sources, the latter on contemporary India, its politics and sociology.

### **Beginnings**

The beginnings of the study of India by outsiders date back at least to Megasthenes (ca. 350–290 BC), a Greek ambassador of the Seleucids to the court of Chandragupta (ruled 322–298 BC), founder of the Mauryan Empire. Based on his life in India Megasthenes composed a four-volume *Indica*, fragments of which still exist, and which influenced the classical geographers Arrian, Diodor and Strabo. Megasthenes reported that the caste system dominated an essentially illiterate India.

Abū Rayhān al-Bīrūnī (973–1048) (*Researches on India*) recorded the political and military history of India and covered India's cultural, scientific, social and religious history in detail. He studied the anthropology of India, engaging in extensive participant observation with various Indian groups, learning their languages and studying their primary texts, and presenting his findings with objectivity and neutrality using cross-cultural comparisons.

### **Academic discipline**

In the wake of 18th century pioneers like William Jones, Henry Thomas Colebrooke or August Wilhelm Schlegel, Indology as an academic subject emerges in the 19th century, in the context of British India, together

with Asian studies in general affected by the romantic Orientalism of the time. The Asiatic Society was founded in Calcutta in 1784, Société Asiatique founded in 1822, the Royal Asiatic Society in 1824, the American Oriental Society in 1842, and the German Oriental Society (Deutsche Morgenländische Gesellschaft) in 1845, the Japanese Association of Indian and Buddhist Studies in 1949.

Systematic study and editorial activity of Sanskrit literature became possible with the St. Petersburg Sanskrit-Wörterbuch during the 1850s to 1870s. Translations of major Hindu texts in the Sacred Books of the East began in 1879. Otto von Bohtlingk's edition of Pāṇini's grammar appeared in 1887. Max Müller's edition of the Rigveda appeared in 1849–75. In 1897, Sergey Oldenburg launched a systematic edition of key Sanskrit texts, "Bibliotheca Buddhica".

### **The Asiatic Society**

The Asiatic Society was founded by Sir William Jones on 15 January 1784 in a meeting presided over by Sir Robert Chambers, the Chief Justice of the Supreme Court at the Fort William in Calcutta, then capital of the British Raj, to enhance and further the cause of Oriental research. At the time of its foundation, this Society was named as "Asiatic Society". In 1825, the society dropped the antique *k* without any formal resolution and the Society was renamed as "The Asiatic Society". In 1832 the name was changed to "The Asiatic Society of Bengal" and again in 1936 it was renamed as "The Royal Asiatic Society of Bengal." Finally, on 1 July 1951 the name of the society was changed to its present one. The Society is housed in a building at Park Street in Kolkata (Calcutta). The Society moved into this building during 1808. In 1823, the Medical and Physical Society of Calcutta was formed and all the meetings of this society were held in the Asiatic Society.

### **Sir William Jones**

**Sir William Jones** (28 September 1746 – 27 April 1794) was an Anglo-Welsh philologist and scholar of ancient India, particularly known for his proposition of the existence of a relationship among Indo-European languages. He, along with Henry Thomas Colebrooke and Nathaniel Halhed, founded the Asiatic Society of Bengal, and started a journal called 'Asiatic Researches'.

William Jones was born in London at Beaufort Buildings, Westminster; his father (also named William Jones) was a mathematician from Anglesey in Wales, noted for devising the use of the symbol pi. The young William Jones was a linguistic prodigy, learning Greek, Latin, Persian, Arabic, Hebrew and the basics of Chinese writing at an early age. By the end of his life he knew thirteen languages thoroughly and another twenty-eight reasonably well, making him a hyperpolyglot.

Jones' father died when he was aged three. His mother Mary Nix Jones raised him. Jones attended Harrow in September 1753 and then went on

to Oxford University. He graduated from University College, Oxford in 1768 and became M.A. in 1773. Too poor, even with his award, to pay the fees, he gained a job tutoring the seven-year-old Lord Althorp, son of Earl Spencer. He embarked on a career as a tutor and translator for the next six years. During this time he published *Histoire de Nader Chah* (1770), a French translation of a work originally written in Persian by Mirza Mehdi Khan Astarabadi. This was done at the request of King Christian VII of Denmark who had visited Jones - who by the age of 24 had already acquired a reputation as an orientalist. This would be the first of numerous works on Persia, Turkey, and the Middle East in general.

In 1770, he joined the Middle Temple and studied law for three years, which would eventually lead him to his life-work in India; after a spell as a circuit judge in Wales, and a fruitless attempt to resolve the issues of the American colonies in concert with Benjamin Franklin in Paris, he was appointed puisne judge to the Supreme Court of Bengal on 4 March 1783, and on 20 March he was knighted. In April 1783 he married Anna Maria Shipley, the eldest daughter of Dr. Jonathan Shipley, Bishop of Landaff and Bishop of St Asaph. On 25 September 1783 he arrived in Calcutta.

Jones was a radical political thinker, a friend of American independence. His work *The principles of government; in a dialogue between a scholar and a peasant* [London?]: printed and distributed gratis by the Society for Constitutional Information, 1783 was the subject of a trial for seditious libel after it was reprinted by his brother-in-law William Shipley.

In the Subcontinent he was entranced by Indian culture, an as-yet untouched field in European scholarship, and on 15 January 1784 he founded the Asiatic Society in Calcutta. Over the next ten years he would produce a flood of works on India, launching the modern study of the subcontinent in virtually every social science. He also wrote on the local laws, music, literature, botany, and geography, and made the first English translations of several important works of Indian literature. He died in Calcutta on 27 April 1794 at the age of 47 and is buried in South Park Street Cemetery.

Sir William Jones sometimes also went by the nom de plume *Youns Uksfardi*. This pen name can be seen on the inner front cover of his *Persian Grammar* published in 1771 (and in subsequent editions as well). The second half of the pen name, *Uksfardi*, Persian rendition of "from Oxford", can be directly attributed to the deep attachment William Jones had for the University of Oxford. The first name *Youns* is a rendition of Jones.

### **Scholarly contributions**

Of all his discoveries, Jones is known today for making and propagating the observation that classical Greek and Latin seemed to have been derived from Sanskrit. In his Third Anniversary Discourse to the Asiatic Society (1786) he suggested that classical Greek and Latin had a common root and

that the two may be further related, in turn, to Gothic and the Celtic languages, as well as to Persian.

Although his name is closely associated with this observation he was not the first to make it. In a memoir sent to the French Academy of Sciences in 1767 Gaston-Laurent Coeurdoux, a French Jesuit who spent all his life in India, demonstrated the existing analogy between Sanskrit, Latin, Greek and even German and Russian.

Jones' third annual discourse before the Asiatic Society on the history and culture of the Hindus (delivered on 2 February 1786 and published in 1788) with the famed "philologist" passage is often cited as the beginning of comparative linguistics and Indo-European studies.

### **Colonialism and Development of communication**

Before the British rule, Indian transport and communication system was backward in comparison to the Western countries. There were no roads and no railway to connect distance places. No telegraph system ever existed.

The self-sufficient village economy was enough to meet the day to day needs of the people. For this reason, there was no compulsion to search for better transport and communication system.

On land, bullock carts, pack-horses, donkeys, camels and even head loads comprised the means of transport. Boats and its accessories were used to carry cargo by water ways. Indians had no idea about steam engine and navigation canals. Except the coastal and river valley regions in India, transportation was costly, undependable and difficult.

Prior to 1757 commercial activities of the East India Company were confined to coastal markets. By establishing factories or trade centers on coast lines and river mouths, the English merchants carried on trade with nearby accessible territories. After the Battle of Plessey the Company utilized its political power to enhance the commercial activities.

The company felt the need of good transport and communication system both for political and economic purposes. First the English merchants had to reach new markets of interior India and also the markets of territories occupied by expansion of British Empire. Second, they also had to explore the fields of raw materials required for the growing British industries. In both the cases the merchants needed easy and cheap transport of goods and raw materials from the ports to the markets and vice versa.

Third, in order to search new markets and fields of raw materials, they had to use power for territorial expansions. Wars and conquests needed smooth transport of army and war materials. Fourth, the British also felt the need of communication system in order to establish links between far off places and the administrative headquarters. Since the company maintained vast empire in India, it was an administrative need to connect all parts of India with centers of administration. Thus, the English had their own ideas about transport and communication. However, the need of the Company indirectly served for welfare of the Indian mase.

## **Roads:**

The English took upon the projects for finding cheap and easy means of transport both on land and in water. Steps were taken to improve the condition of the existing roads. Some of the important cities, ports and, markets were connected by roads. But Lord William Benthin first initiated the project to connect Calcutta (Kolkata) with the frontier provinces of India. By that time Kolkata was the capital of the British Empire.

Works on this project started in 1839 to connect Kolkata with Delhi and it known as the Grand Trunk Road. Later this road was extended up to Lahore and Peshawar. To supervise and coordinate the construction works of roads, bridges, canals etc. Lord Dalhousie set upon the Public Works Department under a Chief Engineer.

## **Water Ways:**

Water ways were more important for commercial purposes. Navigation canals were dug. Steamships and steam boats were introduced in the rivers, this means of transport proved cheaper and easier both for the merchants and people.

## **Railways:**

However, introduction of railways was the milestone in the Indian transport system. The English observed the benefits of railways as the best means for distribution of finished goods and supply of raw materials.

The English realized that only a railway net work could meet their colonial needs. Therefore, some Englishmen thought of introducing railways in India. It was Rowland Macdonald Stephenson who argued that railways would be the easy and cheap means of transport for British industrial goods to the markets of interior India and for the raw materials to the sea-ports.

Thus, the prospects for construction of proposed railways looked very much lucrative for the English merchants. In the mean time, the Industrial Revolution had created a powerful capitalist class in England who were willing for investment of their surplus capital what rich dividend would be assured. Such investors found the construction of railways as the best channel for investment.

The British iron industries considered the project as an outlet for their products. The Government of India contemplated double benefits from the railways: first, commercial benefits would make the Government financially strong; second: rapid movement of army would fulfill the objective of territorial expansion and maintenance of the Empire. Further, it would Bengal easier for the Government to suppress internal rebellion and to counter internal aggression. The Government decided to encourage the private companies to invest for construction of railways in India. The companies were offered assistance in the form of guarantees for an assured return of minimum five percent on the capital invested in India.

Meanwhile, Lord Dalhousie joined as the Governor General of India in 1848. As an ardent advocate of railways, he took keen interest in it and prepared an extensive programme of main trunk lines. First railway line between Bombay and Thane was opened in 1853. Kolkata was connected with Raniganj in 1854 and Madras (Chennai) with Arcot in 1856. The private companies built 6400 Kms railway lines by 1869 and thereafter the Government of British India took upon the construction of railway directly,.

### **Postal System:**

No less important was the modernization of postal system in India by the British. Indian postal system was in deplorable condition. Posts were sent by horses and by postmen. This system used to take very long time to carry letters or news from one place to another. In addition, there was delay for various other reasons.

Government letters were sent by its machinery. Even rich persons made their own arrangements for sending messages. But common people faced lot of difficulties. Existing system of cash payment before posting a letter put the common people under hardship. Cost of postage depended on the distance to be covered by the letter. It was very costly affair at times.

Meanwhile Rowland Hill introduced the Penny Postage system in England. This system had the advantage of affixing a stamp of uniform value of one penny on the letters before those were posted.

The Penny-Postage system was cheap and easy for the people of England. At this moment, Lord Dalhousie introduced sweeping reforms of modernize postal system.

In 1852 he introduced half-Anna postage system uniformly in India. People could send the letters to any part of the country by affixing a stamp of half-Anna value.

The system gave maximum benefit to the people. In 1854 'Indian Post-office Act' came into force and the Director General supervised the postal services. No doubt, this reform was a remarkable gift of Dalhousie to the Indians.

### **Telegraph:**

Dalhousie decided to introduce the electric telegraph in India as quick and better communication media. He had the benefits of this by system in minds as found in Europe and North America. Partly he was prompted by the administrative need of establishing direct communication links between the Central Government at Kolkata and the provincial capitals. Further, as an imperialist, partly he felt the need of quick and constant touch with the military headquarters.

He promptly took actions in this direction and found an able engineer O' Shaughnessy to convert the plan into reality. His untiring efforts resulted in the installation of experimental telegraph lines. In 1852 three main trunk lines were taken up for communication network. First line linked

Kolkata with Peshawar through Banaras, Allahabad, Agra, Ambla and Lahore. The second line connected Kolkata with Mumbai (Bombay). The third line linked Chennai (Madras) with Mumbai through Bangalore, Poona and Hyderabad. The telegraph system worked so efficiently that it became the point of attack for the revolutionaries during the Revolt of 1857.

### **Results:**

Means of transport and communication had tremendous effect both on the Government of India and on the people. It benefited all in many ways. Opening of cheap and easy transport system profited the British merchants and capitalists the most.

It accelerated the pace of colonialism and economic exploitation of India. Within a short period, India was converted into a market for the British machine-products and a source of raw materials for the British industries.

Economy of Britain flourished at the cost of Indian economy. The Government of India succeeded in suppressing all internal resistances and in defending the empire against all external aggressions. It added efficiency and greater mobility to the army and military operations, hereafter, became easier and successful. It brought safety and stability for the British Empire in India.

However, these reforms proved a boon for the Indians. Railways and roads established greater contact among the people of various parts of India. It also opened greater opportunity for inter-action among the people.

It changed the attitude of the people and broadened the outlook of Indians. Gradually it developed the feeling of oneness and commitment towards the motherland. Historians hold the view that it was the beginning of patriotism and so to say nationalism.

With the change in economic system, pattern of agriculture changed. Previously emphasis was given for production of food-crops. Presently importance was given for production of cash-crops like cotton, jute, tea etc. Thus, process of commercialization of agriculture started.

### **Development of English Education and Spread of Press**

Judging from the historical facts, we have to give credit to the British rule for the advent of Journalism in India. The newspaper, therefore, came to India as an alien product, which was in fact forced upon us. This is because even our great nationalist leaders in the 18<sup>th</sup> and 19<sup>th</sup> centuries did not entertain the idea of learning English (called Mlechhas' language). The English were contemptuously referred to as Mlechhas—the depraved/degraded people whose moral standards were considered abysmally low and despised.

The East India Company, which was ruling the country, was not favourably disposed to the press; the officials of the Company were suspicious of journalists and newspapers from the very beginning. The officials were intolerant of any kind of criticism. The notional support that

the press in India got emanated from the control of press by the Englishmen who drew strength from the power of press in England.

William Bolts, an ex-employee of the British East India Company attempted to start the first newspaper in India in 1776. Bolts had to beat a retreat under the disapproving gaze of the Court of Directors of the Company.

### **James Augustus Hicky and Bengal Gazette**

It was James Augustus Hicky who earned the distinction of launching in India the first English newspaper. The first publication of Hicky came to the stalls/readers on January 29, 1780 in Kolkata. It was named Bengal Gazette alias Calcutta General Advertiser. The paper had two sheets with three columns on each page and it was published weekly. The paper declared it as a "weekly political and commercial paper open to all parties but influenced by none."

The contents of the paper included items taken from English newspapers in England, letters from local and rural readers, items of gossip and scandal of interest to the European community. Hicky had reserved to himself a column to talk to his readers directly. There was also a poet's column in his paper. The paper was called as scurrilous and witty. Hicky and his paper came under extraordinary surveillance by the administration. The paper earned the enmity of Warren Hastings, the Governor-General and other high ups, most notable being Chief Justice, Elizah Impey. The administration was very annoyed because of the undesirable reporting—about private lives of the persons in high positions and even others like soldiers. Hicky lampooned Hastings and called him, "Sir F. Wronghead", "the Great Moghul" and the "Dictator."

Hicky reported an imaginary concert programme and linked the name of Sir Elijah Impey with a contract for a bridge that had gone to his cousin. All the important or notable personalities of Kolkata appeared in Hicky's Gazette with nicknames. There was one smart, intelligent lady who was reported repeatedly and thereby she kept the "gossip" busy for at least ten years; Miss Eruma Wrangham was mentioned under various nicknames for gossips, and she seemed to enjoy the malice. In Hicky's columns, she appeared under various names—"Chinsurah Belle", or "Turban Conquest" or "Hookah Turban", etc.

A rival paper, Indian Gazette, appeared in the world of journalism in Kolkata, in the same year, 1780, in which Hicky introduced his Gazette; the rival paper gave setback to Hicky. The rival paper was much better in quality; it had four pages of 16 inches long, the types were better; it had three columns and it was well printed. On the other hand, Hicky's paper was having two pages of shorter size, crudely printed, having only two columns. Hicky found that his customers were deserting him. In a fit of anger, he attacked Swedish missionary, John Zachariah Kiermander; Hicky suspected him of having supplied types to his rival. He also attacked the proprietors of Indian Gazette, Peter Read and B. Messinck, salt merchant and theatrical producer, respectively. As if it were not enough,

the authorities granted Indian Gazette postal facilities; the same facilities were denied to Hicky's paper.

Hicky complained to his readers about the step-motherly treatment meted out to his paper. It was suggested to him that he should approach Mrs. Hastings for her intervention, which he rejected, saying: "there is something so sneaking and treacherous in going clandestinely to fawn and take advantage of a good natured woman to draw her into a promise to getting that done which I knew would be highly improper to ask her husband, though his unbounded love for his wife would induce him to comply with."

Hicky and Hastings were not on good terms with each other. Hicky was habitually, and with malice and ridicule, reporting and giving publicity to the social life of the European community in Kolkata. While announcing marriages and engagements, he also published news of engagements anticipated and he utilized this to hit those he disliked.

After giving him long tether for considerable time, and ignoring the suggestions of strong action against Hicky from the members of his Council, Hastings finally took action against him for defamation on two counts in June, 1781. Hicky was convicted and sentenced to two years' imprisonment and a fine of Rs. 2,000. The Chief Justice awarded damages to Hastings of Rs. 500 but Hastings waived it. Although Hicky was in prison, his paper continued to appear regularly, and mysteriously his column too appeared in the same defiant tone.

The paper had great public support. Hastings took action second time in March, 1782. This resulted in confiscation of his types: on appeal to the Clerk of King, the King's judges released his types. This decision was hailed by Hicky as protecting the liberty of the press. But that was the end of Hicky's Gazette, which had barely a life of two years.

Hicky had done some printing job for the Company—he printed on order 16,800 sheets—and submitted bill for value of Rs. 35,092. The authorities said that the full number of sheets was not supplied and the printing was also defective. The payment was approved for only Rs. 6,711. Hicky wrote about his claim to Hastings. Hastings ordered payment of Rs. 6,711 on the condition that he gave acquittal for all demands that is for full and final payment. Hicky was adamant as before and insisted on full payment. So, he did not accept the offer. Towards the end of his life, Hicky consented to the offer of lower payment due to extreme penury faced by his large family while he was in prison, but it took long time to get the money.

If Hicky was indomitable, Hastings was equally, if not more, revengeful. With the aid of the Chief Justice of Supreme Court, Elizabeth Impey, he resolved to kill Hicky's paper. He instituted suit after suit against Hicky and at last succeeded in crushing both the paper and its editor.

## UNIT-II

### RENAISSANCE AND PRESS

#### **Bengali Experiences in Printing and Press**

Press and Politics information media in print popularly known as press is generally credited with having unseen power to mould public opinion. There is no historical evidence that the press as such existed before the east india company rule in the subcontinent, except for the mention of 'waqiah-navis' who primarily acted as an official news recorder and secret informer of the Mughal rulers. Reports have it that one British settler (William Bolts) dared to venture to bring out a paper covering the internal contradictions of the company activities in or about 1768, but he was soon forced to leave India. In 1780, James Augustus Hicky brought out the *Bengal Gazette or Calcutta General Advertiser*, a two-sheet weekly, ostensibly for the British residents. The paper was soon confiscated for its critical reporting on Warren Hastings, his wife and the English judges. The editor of the *Bengal Journal*, William Duane, also suffered a forcible deportation for his 'licentiousness' in reporting. In 1799, Lord Wellesley introduced the press censorship in Bengal in the aftermath of developments leading to the deportation of Dr Charles Maclean for his anti-establishment reporting in *Bengal Harkara* of which Dr Maclean was the printer.

Ganga Kishore Bhattacharya, a teacher and reformist, started the first Bangla weekly *Bengal Gazette* in early 1818 assisted by Raja Rammohun Roy. Thereafter, in April 1818, the Baptist missionaries published the Bangla monthly *Dig-darshan* from Serampore. *Samacher Darpan* was published on 23 May 1818, a week after the release of *Bengal Gazette*. James Silk Buckingham, a British citizen, in his *Calcutta Journal* introduced honesty and decency in contemporary English journalism in India. Raja Rammohan set up *Sambad Kaumudi* in Bangla, *Brahminical Magazine* in English and the *Mirat-ul-Akbar* in Persian and united with both the Indian and European editors to force Lord William Bentinck to liberalise the existing press laws. Governor general John Adam introduced in 1823 the system of obtaining a license for printing in pursuance of the Bengal Resolutions issued in the same year, but Sir Charles Metcalfe repealed the Regulations of 1823 and passed the Act of 1835 under which the editor, printer and publisher were to give only a declaration about the place of the publication. When in 1835 English replaced Persian as court language, the Jnananneshan protested and pleaded for use of Bangla instead. The weekly *Rangpur Bartabaha* in 1847 propagated progressive

views and started writing against local officials. Lord Ellenborough therefore restrained the officials from disclosing any official secrets.

### **Raja Ram Mohan Roy and Origin of Nationalist press**

The unfolding of Hindu acculturative movements began with the career of Rammohan Roy (1772-1833). He was born into a world of diverse cultural influences. His father's family followed Chaitanya, and his mother was a worshipper of divine female power. Professionally the Roys had served under Muslim rulers and so were among the Persianized members of the Hindu elite.'this tie to non-Hindu government gave them a somewhat lowered status, as; they were not counted among the purest of the Brahmanical community. Roy learned Bengali as his mother tongue, but also studied Persian in preparation for future employment and Sanskrit as befitted his priestly rank." Young Roy questioned orthodox beliefs, and consequently came into conflict with his parents. The year after his father's death in 1803, Roy published his religious views in a Persian tract, *Tohfah al-Muwahiddin* (A Gift to Theists, 1804), making public his criticisms of idolatry and polytheism. Roy had already entered the world of private banking and from there he was drawn into the colonial milieu, for his clients included several English officers. He began to learn English and spent nine years working for the East India Company. He retired in 1814 and afterwards turned his energies to issues of social custom and religious belief.

About the same time another work of Rammohan in Persian entitled *Manzarat-ul-Adiyan* or "Discourses on Various Religions" came out. It is believed that its theme was similar to that of the *Tuhfat*. In 1815 Rammohan founded the Atmiya Sabha or Friendly Association for discussing theological subjects. The Sabha met once in a week and in its meetings the Hindu scriptures were recited and theistic hymns composed by Rammohan and his friends were chanted. Meetings of Atmiya Sabha were originally held at Rammohan's Manicktola residence in Calcutta. Later, regular sittings were held by rotation in the residence of different members. Among the topics discussed in the meetings were futility of image worship, evils of caste system, practice of Sati and polygamy.

As another means of propagating his religious views Rammohan published a number of books and tracts during this period. He published a translation of the Vedanta Sutra in 1815 and the Bengali translation of Isa, Kena, Katha, Mundaka and Mandukya Upanishads between 1816 and 1819. He was the first man to translate and explain the Vedanta in Bengali though he mainly propagated the non-dualism of Shankaracharya.

In 1825, he founded the Vedanta College where along with Western Science and Philosophy the students were to be taught Vedanta philosophy. The Vedanta College was set up with a view to the propagation of and defence of Hindu Unitarianism. In 1820 Rammohan entered a different phase of his religious activities and became involved in a controversy with the Christian Missionaries. Rammohan had first come into

contact with the Serampore missionaries in 1816 and since then had sought to maintain friendly relations with them. The controversy began with the publication in 1820 of his work entitled *The Precepts of Jesus, The Guide to Peace and Happiness*.

In September 1821, through the interest and initiative taken by Adam, Rammohan and others, the Unitarian Committee was founded. The object of the Committee was to remove ignorance and superstition, and to furnish information respecting the evidences, the duties, and doctrines of the religion of Christ. The Unitarian Committee used to run an Anglo-Hindu School, and arrange congregational services and it owned a printing press.

In 1816-17, Rammohan started an English school at Sudipara for the education of Hindu boys. The School was formally opened in 1822 as the Anglo-Hindu School where western Science, philosophy and literature were taught. Among the students of this school was Devendranath Tagore. From 1839 the school was renamed the Indian Academy.

Another significant contribution of Rammohan as an educational reformer was that he drew the Christian missions to this field. In 1823, he requested the Church of Scotland Assembly to send out competent teachers to spread English education in India. In 1830, Dr Alexander Duff, the famous missionary educationist, came to India.

Initially known as the General Assembly's Institution, the Scottish Church Collegiate School was founded on the 13th July, 1830 by Alexander Duff, the first overseas missionary of the Church of Scotland to India. Dr. Duff with Raja Rammohan Roy, the father of modern India, played significant role in supporting Lord Macaulay in drafting his famous minute for the introduction of English education in India.

Rammohan's efforts for promoting Indian Journalism were very notable. Among the papers that he used as his organs was the Bengali weekly *Sambad Kaumudi* or "The Moon of Intelligence". In 1822, he started a weekly paper in Persian named *Mirat-ul-Akhbar* or "Mirror of Intelligence". The *Sambad Kaumudi* was primarily intended for common man, whereas the *Mirat* was for the educated classes. Apart from being one of the pioneers of Bengali journalism, Rammohan's name is associated with the struggle for a free press in India. His memorial against the Press Ordinance of 1823 to the Supreme court and then to the Privy Council, his closure for the publication of the *Mirat-ul-Akhbar* as a protest against the repressive Government Ordinance have earned for him an esteemed place in the history of the Indian Press. This is the first instance of an organized effort to rally the intelligentsia against an encroachment on the fundamental rights of the people. In 1827, he protested against the Jury Act which introduced discrimination even in the courts of Justice. Three years later, in 1830, we find him objecting to the Government proposal to Tax rent-free lands. Lastly, we must recall the agitation he started on the eve of the renewal of the Company's Charter in 1833. The most dramatic question of Roy's varied career, and one that concerned

him for the remainder of his life, was the rite of sati, the immolation of Hindu widows on their husbands' funeral pyre. Sati was not practised widely throughout the Hindu community, but it was strong among the higher castes in Bengal. Roy had been deeply upset, when one of his female relatives committed sati. In 1818, he published *A Conference between an Advocate for and an Opponent of the Practice of Burning Widows Alive*. Roy cited scriptural sources to justify his contention that Sati was not required by Hindu law and was instead an erroneous accretion; an example of degenerate Hinduism. Finally in 1829, the British-Indian Government outlawed Sati.

The miserable conditions of the peasants in India and the serious economic crisis that gripped the country did not fail to draw his concern and sympathy. Rammohan suggested that the revenue demanded from the Zamindars should be reduced so that a reduction in the ryots rent would be assured. As a measure to cope up with the problem of economic drain he suggested that a system should be devised which would encourage wealthy Europeans to settle their families permanently in India.

He had sympathies and contacts with the people of the world and the international events and movements of his time. He took an absorbing interest in the French July Revolution of 1830 which he viewed as a triumph of Liberty.

The orthodox Hindu community organized itself in defence of Hinduism and its practices under the patronage of Raja Radhakant Dev (1784-1867). Other stalwarts of the group included Bhabanicharan Bandopadhyay and Ramkamal Sen. Religion and social reforms were the main subjects of controversy. In 1823, the Gaudiya Samaj was founded with the object of the propagation of learning and knowledge among the natives. The samaj accepted Hindu social customs and usages. Social problems and social improvements were discussed and the vedas were recited in the meetings of the samaj. With the object of defending orthodox religion and society the Dharma Sabha was founded on January 17, 1830. Its president was Raja Radhakant Deb and Bhabanicharan Bandopadhyay, its secretary. The Dharma Sabha has been described as an impressive testimony to the power and grandeur of traditional forces.

It was the great Raja Rammohan Roy, who realized that India would be a backward country, if her people did not learn English, Mathematics and Science. He spent his own money and started a college to teach English and Science.

That is why he is called the 'Maker of Modern India'. He had a high regard for India and Hinduism and was proud of them.

## **DEVELOPMENT OF JOURNALISM IN OTHER PARTS OF INDIA**

### Language press in India

We have seen the cultural awakening and freedom movement that led to the growth of language newspapers. Newspapers in India can broadly be

classified into two groups - English newspapers and language newspapers. As the name indicates, English newspapers are published in English language. They are mainly published from big cities and towns. Whereas language newspapers are published in different Indian languages. Unlike the English papers, these are available even in the interior villages of the country. Thus they have a major role in formulating public opinion across our country.

### Definition of Language Newspapers

By language newspapers, we mean newspapers published in different languages spoken in the country. They are also called regional newspapers. In India, language papers are published in more than 100 languages. But the main papers are published in 16 principal languages. Language papers vary from English papers in their style, presentation and approach.

### Differences between English Newspapers and Language Newspapers

- a) English papers are published in one language only i.e. English, whereas language papers are published in different languages.
- b) English papers are mostly concentrated in big cities and major towns. Language Papers are circulated all over the country.
- c) English newspapers cater mainly to the well-educated, middle class, upper middle class and higher income groups. Language papers are read by even lower middle class and even those below that.
- d) English dailies have less penetration in the rural public whereas language dailies have more penetration in the rural areas.
- e) English papers follow the British tradition while the language papers have evolved their own style and methods.
- f) More money is generated from advertisements in English papers as they circulate amongst people with better purchasing power. Language papers do not get the same amount of revenue from advertisements.
- g) English papers are more colourful and flamboyant. Language papers adopt a simple style.

### **Growth of Language Newspapers in India**

The reasons for the growth of newspapers in India that we have studied so far are equally applicable for the growth of language newspapers. But there are some other factors that helped the rise of the latter. During the early days, the language press was looked down upon as 'vernacular dailies' by the English press but with the rise and emergence of language media as a major force this impression has changed.

Indian economy is basically a rural economy. More than 60% of our population lives in the rural areas. According to a survey by National Sample Survey Organisation, more than 16 crore households live in the rural areas. A paradigm shift has been visible in the rural population over the past 50 or 60 years. Indian farmers, who were classified as born in

debt, live in debt and die in debt, have become one of the most influential consumer groups in society now. Their income levels have increased and along with that, tastes and preferences have also shown changes. This advancement of the rural mass has resulted in the growth of language newspapers.

A marked change in the coverage of local news by newspapers is another reason for the growth of language newspapers. Earlier national and international news dominated the Indian press. But the experiment by some newspapers, especially in the southern states, of covering local news with prominence gave a big boost to their circulation. Newspapers from other parts soon copied this. Newspapers started covering issues that were concerned with the ordinary people. The rural people found that there is a medium to express their grievances and aspirations. Starting of multiple editions was another factor that resulted in the growth of the language press. Earlier newspapers were confined to state capital cities only. But as more and more potential readers emerged from other areas, newspaper owners started editions from even district centres. Thus multiple editions of newspapers were brought out. The boom in advertising also helped in the growth of the language press. The rural mass turned out to be the biggest market for any product. For attracting them, advertisers were forced to give advertisements in local papers. This in turn resulted in an increase of revenue for the language press.

### Diversity of the Language press

During the Independence struggle and after, the Indian newspapers had flourished and expanded, gaining wider circulation and extensive readership. Compared to many other developing countries, the growth of the Indian Press has been impressive. Apart from English language, newspapers are published in India in more than 100 languages though only 22 main languages are listed in the Eight Schedule of the Constitution.

The Registrar of Newspapers for India, in their annual report on 2006, observes: - "In a democratic set-up, it is important that all the citizens have the right to information. The news regarding the happenings within and outside the country has to be disseminated to the people. In the past, the print media shouldered the responsibility of disseminating the news. But, today with the growth of information technology, audio and visual media are in the field with instant and wide coverage. We thought that the advent of information technology would affect the print media. But, it didn't happen; statistics also shows that no technology can beat the print media, which always finds its own level. "The print media has responded to the new changes and challenges with its modernization. They have accepted the information technology, which resulted in better coverage with greater speed and affordable price. The readership of newspapers is also growing. The statistics also shows that the people prefer their regional language newspapers and that is why the regional newspapers are

venturing out to bring editions from other cities where there is a sizeable population of the respective language.”

The publishers, under Section 19D of the Press and Registration of Books Act, 1867, are required to submit annual statements to the Registrar of Newspapers for India. These annual statements are the principal source of data for compilation of this report. All publishers do not submit their annual statements. Hence, the report by the RNI cannot be taken as comprehensive. It can give only a broad overview on the general trend of the Indian press based on the number and circulation of the newspapers.

### Reasons for Newspaper Boom

India is one of the fastest growing media markets in the world. It is not only newspapers but other media forms which are also growing at a fast pace like radio, television channels and internet. Let us now look into some factors that have contributed to this boom of newspapers in India.

- a) **Rise in literacy rate:** There is a steady rise in the literacy rates in all the states of our country. More and more people are being initiated into the world of reading and writing. They gradually learn to read newspapers and periodicals. Robin Jeffrey who made elaborate studies about the newspaper revolution in India says that the fastest growth rates in newspaper circulation were in states which showed the strongest growth rates of literacy.
- b) **Expansion of the middle class:** As the Indian middle class expands; it leads to an increase in the circulation of newspapers. When a household makes economic and educational progress, they consider it as a status symbol to subscribe to a newspaper.
- c) **Untapped market:** India still has an estimated 350 million people who can read and write but do not buy any newspaper. So there is a vast segment that is still untapped as far as newspaper circulation is considered. More and more newspapers are trying to woo this section.
- d) **Education of women:** It is often said that if you educate a woman you are educating the next generation. In India women are getting more and more educated and this in turn leads to education of children. Awareness also increases along with this. It contributes a lot to the growth of readership.
- e) **Technological advancement:** In earlier days, starting a newspaper publication or establishment of a new edition was a costly affair. As technology has improved, it became easier for newspapers to start new editions. This has led to an expansion of newspapers even into small cities and towns.
- f) **Better purchasing power:** Improvement in the purchasing power of the common man is another factor which helped in the growth of newspapers. Coupled with this, newspapers also started reducing their prices. So it became affordable for the common man.

g) **Aggressive marketing:** Newspapers and periodicals are adopting aggressive marketing strategies to attract more readers. They offer various schemes with gifts to attract subscribers. They also offer concessions for long term subscriptions. All these have resulted in an increase of newspaper sales.

h) **Political awareness:** As people become more and more aware about political developments, they show interest in reading newspapers. In India, sections of people who had earlier not shown much interest in political activities are now realizing their rights as citizens and are becoming more vigilant about their social responsibilities.

### Serampore Mission (1800-1845)

Serampore Mission (1800-1845) India's first Christian missionary organisation. **William Carey** and his two associates established this mission on 10 January 1800. The Mission started preaching the message of Jesus from two places in Hughli district. The first Catholic Church in this district was established at Bandel in 1599. About two hundred years later a Protestant Church was built in **serampore** (1800). William Carey established this Church and the mission on 17 August 1761. It was through his initiative that the Baptist Missionary Society was formed.

As representative of the Society, Carey and Thomas came to Bengal for preaching Christianity. After facing some crisis during the first few months, Carey established himself at Madanabati in North Bengal. He began missionary activities by way of translating the Bible, founding schools, preaching Christianity etc. The first Christian Church was founded here. At the end of the 18th century, a few more missionaries were sent to Bengal to work in collaboration with Carey. To avoid expulsion by the English Government, they took shelter at the Danish settlement at Serampore. Carey took charge as the Treasurer here and conducted the translation work of the Bible. Marshman opted for discharging the responsibility of school administration, while Ward took the responsibility of the printing work. Fountain was entrusted with the task of establishing the library. On 24 April 1800 the Serampore Mission Church was inaugurated. Carey became the Chief Priest of the Church, while Marshman and Ward were made Assistant Priests. This Mission was self-supportive. The cost of the missionary activities were borne by Marshman, Ward and Carey from their own earnings; Marshman from the schools, Ward from the Press and Carey from his teaching job in the **fort William college**. Mission's activities relating to the preaching of the religion could not come up to their expectation because of the ban imposed upon them by the British company government. However, they were highly successful in such other activities as translation of the Bible, foundation of schools, and so on. The Mission acted as the forerunner in the development of Bangla Prose.

During 1812-13, the missionary activities took a new turn. There was a disastrous fire in the **serampore mission press** in 1812. All valuable

manuscripts, printed materials, papers were gutted. However, the Press was revived. The company lifted the ban imposed upon the Missionaries in 1813. Consequently, the Mission got the opportunity to widen their sphere of activities. The Mission directly undertook the leading role in the fields of industry, literature, science, newspaper and periodicals, social reforms etc. This paved the path of renaissance in the country. In this period, the Mission opened up its branches at many places in both East and West Bengal.

The **Serampore College** was established on behalf of the Mission in 1818 with a view to imparting religious teaching to the local people. One of the objectives of the college was to offer secular higher education also. Hence, two different teaching courses were introduced in the college. The Mission had to face a great crisis due to the sudden demise of William Ward and Carey's eldest son, Felix in 1822-23. The flood in the river Hughli also put the Mission to problems. The Serampore College was raised to the status of a Deemed University in 1827 under the patronage of the Danish Government. In 1828 the Serampore Mission was forced to sever its connection with the Society in England, thus making it completely independent. The Mission suffered an irreparable loss when the company with whom the Mission had all its deposits became bankrupt. During this period of adversity, Carey (1834) and Marshman (1837) passed away. The mission could function for few more years, not without difficulty, and ultimately in 1845 the Serampore Mission was closed.

### **Serampore Mission Press (1800-1855)**

Serampore Mission Press (1800-1855) Serampore ushered in a glorious era for the printing industry in the Orient through circumstantial pressure rather than having any special advantage. In 1778 the first type foundry in Bengal was established in **Chinsura**. Twenty-two years later Serampore saw the beginning of printing. Although in the meantime a printing press was started in **Calcutta**, it had produced little. Behind the establishment of this industry at Serampore two events of cardinal importance, namely the arrival of **William Carey** as a representative of the Baptist Missionary Society of England and the foundation of the Serampore Mission Press (1800) may be mentioned.

Carey came to Bengal to preach Christianity and to translate the Bible into Bangla. The first few months following his arrival in 1793 were a period of struggle. Afterwards he settled down at Madanabati in North Bengal. In order to print the Bangla Bible he arranged for a press, and procured paper, ink and type fonts (manufactured by Panchanan). But he could not start the printing work due to lack of a printer. In 1799 some more missionaries came to join Carey, among them a printing specialist named William Ward. The missionaries had to take asylum in the Danish Colony at Serampore to avoid expulsion by the English who were antagonistic towards them. When Carey joined them on 10 January 1800

the serampore mission was established. The Printing Press of Serampore started to function in March under Ward's leadership.

At the initial stage Ward himself did the type-setting. The printing of 'Matthew' of the New Testament was finished by August. It was published as 'Mangal Samachar'. This is the first book ever printed in Bengali type. Soon the workload of the Mission Press increased and skilled native craftsmen were recruited. Besides the three missionaries-Ward, Felix and William Carey - one compositor, five printing workers, one worker for folding papers and one binder were taken on. In no time there was an unexpected progress of printing in Serampore. This inspired Carey and Ward to turn their attention towards the expansion of this industry. The expert type-cutter Panchanan Karmakar joined the Serampore Press and established a type-foundry. Panchanan, in collaboration with his son-in-law, Manohar, and grandson Krishnachandra, set up a huge type-cutting industry at Serampore from where books in 45 different languages were printed in 18 different type-fonts within thirty years. They were one of the greatest type-makers of the age. Panchanan also established a type-making training centre at Serampore. In the orient this is the first training centre in mechanical discipline.

The Serampore printing industry became famous all over the world in no time due to its honest dealings, the indefatigable exertions of its workers, low cost, quality printing etc. But the English company did not like the existence of such an improved printing industry outside their control. They made persistent attempts to close it down. But they could not succeed due to the protection offered by the Danish government.

Paper being the principal material of printing, the Missionaries took a leading role in its manufacture. Attempts were made to manufacture paper by indigenous methods. But the production was too low to meet the increasing demand. Hence a treadmill was founded in 1809. The missionaries used a steam engine to operate the mill. This inaugurated a new era in the process of industrialisation in the Orient.

The Serampore Mission became separate from the Baptist Mission due to internal conflicts, and it became nearly penniless when the Calcutta Bank became bankrupt (1830). The Serampore Mission Press had published 212,000 books in 45 languages between 1800 and 1832. There were very few presses in the world at that time which could boast of such an achievement.

### *The Madras Courier*

The *Madras Courier* was started in 1785 in the southern stronghold of Madras, which is now called Chennai. Richard Johnson, its founder, was a government printer. Madras got its second newspaper when, in 1791, Hugh Boyd, who was the editor of the *Courier* quit and founded the *Hurkaru*. Tragically for the paper, it ceased publication when Boyd passed away within a year of its founding.

It was only in 1795 that competitors to the *Courier* emerged with the founding of the *Madras Gazette* followed by the *India Herald*. The latter was an "unauthorised" publication, which led to the deportation of its founder Humphreys. The *Madras Courier* was designated the purveyor of official information in the Presidency.

### *Bombay Samachar*

The *Mumbai Samachar* is the oldest continuously published **newspaper in India**. It is published in **Gujarati** and is one of the most trusted newspapers of **Mumbai**. The *Bombay Samachar*; Asia's oldest newspaper was first published on the first of July 1822 and comprised three small quarto sheets. 10 inches by 8 inches, and a half sheet supplement in all containing 14 pages of printed matter.

A brief description of the contents of this first issue will give an idea of what an Indian journal was in those days. The first sheet consists of advertisements, two of these being about things lost, and one about the sale of some property, all relating to Parsis. Then follows what may be called an article on "Ourselves". Then there are four columns of short paragraphs about Government and Court appointments and changes, and powers of attorney taken from the court; about the arrival and departure of ships and of Europeans from Mumbai; and a list of European deaths; as well as of ships loading in the harbour. Six columns are given to **Calcutta** (now Kolkata) news taken from the **Indian Gazette** and the *Calcutta Chronicle*; one column to **Madras** (now Chennai) news from the *Government Gazette* of that city; two columns to London news, whilst a short paragraph of ten lines is devoted to news from Canton in China, given the prices of Opium. Of local **Bombay** news there is very little, except the short paragraph about appointments above.

A weekly till 1832, a bi-weekly till 1855 and a daily since then, it continued to grow and has gone on to become one of Western India's Premier Newspapers, well read by a large segment of Gujarati speaking people both in India and abroad. The founder, a Parsi Scholar and Priest by the name of Fardoonji Murazban was a pioneer not only of journalism in **Western India** but of all Gujarati printed literature. He founded the first native press in 1812 and in 1814 brought out a **Gujarati Calendar**, fully 6 years before the first Bengali Calendar was printed and published in Calcutta. He then went on to bring out his Newspaper, the *Bombay Samachar*, in 1822.

He must have started all his concerns in auspicious moments, for all, his press, his calendar and his paper exist to the present day in very good and flourishing condition. Respected by both the British and Indian Government for its fair, frank, objective and critical analysis of events the *Mumbai Samachar* played a very important role during India's struggle for Independence being often quoted by freedom fighters like

**Mahatma Gandhi Jawaharlal Nehru, Vallabhbhai Patel** and others. From its inception the Editorial policy was to objectively report events in a fair and honest manner and not to sensationalize news, sobriety and independence of views being a characteristic which still stands. Another notable feature of this paper which holds good to this day is the policy to allow numerous small advertisers to advertise their products on the front page rather than allow only one advertiser to occupy what is commonly referred to as solus position.

The paper passed through various hands before coming into the hands of the Cama Family, its present publishers in 1933. It has since grown and expanded and today can proudly lay claim to having the most modern technology available in the publishing field. Its daily print run in four colours is effortlessly carried out on full colour high speed offset presses incorporating state of the art features.

### Kannada language newspapers

Kannada language newspapers are mostly published from several major cities of southern India like **Bengaluru**, **Manipal**, **Mangalore**, etc. Some of the Kannada language newspapers concentrate only on providing local news, while many of them provide all types of local, national and international news catering to the need of the readers. Kannada is counted amongst the major **Dravidian languages** in southern India and is also considered one of the oldest languages in India. Kannada is the official state language of **Karnataka** and is included among the official languages of India. Kannada language newspapers have huge circulation in southern India.

The history of Kannada language newspapers dates back to the early half of the twentieth century, during the freedom movement of India. Like most of the newspapers in other languages, Kannada language newspapers also started their journey as a powerful instrument to fight against the British rule. They propagated and promoted patriotism, truth and nationalist ideals and encouraged the young Indians to try to free India from the rule of the British. Among the oldest Kannada language newspapers, **Samyukta Karnataka** is considered one of the prominent ones. **Mohare Hanamanthraya**, a renowned literary person and journalist, started the newspaper in the year 1929 and it was published by the **Loka Shikshana Trust**.

After India attained independence, Kannada language newspapers started to emphasise on the other important issues regarding the total development of **Karnataka** as well as of India. They started to cover relevant news items giving importance to the need of rural development, the upliftment of underdeveloped sections of people, the need of increasing literacy rate in the state, etc. The ownership pattern of the Kannada language newspapers also changed with time. Most of the Kannada language newspapers were run by private ownership in their initial period.

There are many Kannada language newspapers that have served the media industry significantly and have also earned significant recognition. Some of the prominent Kannada language newspapers include Hosa digantha, Kannada Prabha, Kranti Kannada Daily, Prajavani, Samyukta Karnataka, Sanjevani, Sanmarga, Udayavani, Usha Kirana, Vartha Bharathi and more. Prajavani is considered as the largest circulated Kannada newspaper in the recent years and it is the sister publication of the Deccan Herald. The Kannada language newspapers are playing an important role in disseminating valuable information about the latest happenings in and around the world.

### Indian English Journalism

It is said that the discovery of papyrus had led to the downfall of the city-state that made way for the Empire. When papyrus became sparse, empires plunged into the age of feudalism. Information has had the power, down the line in history, to tear down fortresses. Despotism and scandals beneath the commonly scratched surface have all met their end at the hands of circulated information and resulting revolutions, fierce or subtle. Communication, riding on the back of language, is the armour of information. Newspaper is the tool that makes this information public. The English language press locates its roots in the British Raj. Over the post-independence years, it has retained its national character. While successfully staving off becoming a relic; it has not yet trickled down fully either.

Indian press during the Raj was, on the whole, an aggregation of vernacular reads which did little to unite castes and national interests. The first English language newspaper in India was James Hickey's Bengal Gazette which was launched in 1780. In less than half a century thereon, India saw many news publications setting shop in major cities. Some English newspapers of those days, established by Englishmen like Knight, broke with the press of the British Raj in criticizing the high-handedness of the bureaucracy in India, the disrespectful manner in which Indian culture was documented in school books, the tax system etc, and also spoke out against the biases in reporting on Indian uprisings. Many of today's leading English national dailies came into circulation in the pre-independence era. They were mostly the brainchildren of reformist-minded young Indians who aimed at creating awareness about the exploitative nature of the Crown. Many freedom fighters and social reformers of the time had newspapers to their credit, each pushing for a cause and making a case. Simultaneous was the rise of regional language newspapers (vernacular press). These spoke to people in their mother-tongue and hence connected better with them.

Post Independence, both regional and English-language newspapers continued to expand in sphere and influence. English newspapers, their ownership now having passed into the hands of solely Indian shareholders, are mostly concentrated in big cities and major towns. This is because of

the limited penetration of English into rural areas. Regional language press is more popular in these areas because of the publication and popularity of local news, sponsors who see opportunity in advertising their products to niche consumers and the promotion of regional press by the State Governments by injecting finance into it.

English language newspapers are mainly urban national dailies with countrywide circulation and multiple editions and have bigger financiers and sponsors. They are used as a medium of instruction in the English language by those keen to learn, though a lack of proofreaders has brought down their grammatical quality. Traditionally they followed Queen's English, but with the growing acceptance of American English, a mixed style is observed today. With the emphasis laid on knowledge of English for success in the mainstream, simultaneous penetration of the English medium and English newspapers in the countryside can be a useful educational mix.

Better purchasing power in urban areas reduces the ratio of newspaper to person and hence helps in better visibility for advertisements. Many a frontpage is a full page ad. Unscrutinised advertisements for fronts for shady unlawful practices in the classified ads section have not left the English press untouched either. Just on the adjacent page, one can find news reports on exposed rackets operating out of the very places advertised. Because of the reach and credibility of this press, this can lead to a puzzled urban generation unable to make up its mind on whether to condone the "classified" practices or go along.

Better financed than their regional counterparts, English-language newspapers are more flamboyant with colours and writing and make a fashionable impact on the mind of the reader. Their tabloid journalism section presents gloss and glamour and is often as instrumental as advertisements in aggressively selling certain kinds of lifestyles.

The English-language press in India is largely owned by business houses. The activities of these entities are of national interest and it is the right of the common man to be informed about them. The Birlas, the Tatas, the Goenkas, the IPL franchisee Deccan Chargers and many others run national English dailies. Unbiased reporting and analysis without selective screening can be prohibitive to their self interests. Business interests depend on the legislation of the land which depends on bureaucrats and Parliamentarians. In case of a nexus between the three, or any two of them, reporting can go askew. Paid news and smear campaigns, even masked as advertisements, have gained notoriety in national dailies that claim superior reliability. While collaborations between Indian English newspapers and those from foreign shores, to bring out business and political news, help create a global culture with free flowing information, there is a strong chance of vested interests getting highlighted and others being ignored. A willful error of omission can lead to a huge sway in public opinion and market confidence. Whether companies go bullish or bearish

can often depend on the way their prospects are projected in reporting. Competition between newspaper giants can keep such overarching biases in check as each newspaper house/business house is equally interested in exposing the excesses of their rivals. The emphasis is on being the first to break the news. In this hurry, sometimes even unconfirmed reports go to print, scandalising the news. In a bid to drive up circulation, newspapers force “school edition” subscriptions on school children through aggressive salesmanship tactics and a commission-based relationship with schools. It looks fair if we are to overlook the fact that urban school-goers can find newspapers on their living room tables as well.

Many English national newspaper giants have current affairs magazines of their own. Public confidence in these magazines is high. Being unaware of the ties between these newspapers and these highly opinionated weeklies or monthlies can lead to wrong mental conditioning if one is not in the habit of reading a variety of such publications and following it up with analysis.

While newspapers aim to condition minds in a certain way, they also, at times, ride on popular sentiment leading to contradictory stands. For example, Aman Ki Asha is a great cultural endeavour by The Times of India to foster peaceful Indo-Pak ties. The same newspaper went berserk with overenthusiastic “patriotism” during the recent cricket World Cup match-up between the two countries. Such writing can rustle up hostilities in a country where murders are committed over a lost match. English language newspapers have gained such a size, financially, that they have different, often unrelated, units for supplementary prints. The final edition is an assemblage from various units. It is no surprise that the tone of the main newspaper should be different from that of the supplements. They seem to cater to the needs of entirely different categories of readers.

Due to the presence of English language press athwart the country, it can be a favourable tool for evoking national pride and a sense of unity and togetherness. If they feature articles on how cross-country transfer of resources is absolutely necessary for an equitable distribution of wealth and income, a sense of symbiosis and mutual dependence can evolve. This might cut into the secessionist base in the country. As the patrons of this press are mostly drawn from the middle and upper classes of society which have practically no day-to-day interaction with the socio-economic backward classes, it can help highlight the plight and plough of the latter to the former. The irony is that the very finances that enable the English press to gather information worldwide and keep urbanites connected globally come at the cost of strategy-based advertisements designed to make the reader feel inadequate without a life of excessive luxury. Newspapers have come a long way from being sources of enlightenment to the sources of entitlement.

### **The Leader (Allahabad newspaper)**

The Leader (Oct. 24, 1909 - Sept. 6, 1967) was one of the most influential English-language newspapers in India during British Raj. Founded by Madan Mohan Malviya, the paper was published in Allahabad. Under C. Y. Chintamani, a dynamic editor from 1909 to 1934, it acquired a large readership in North India. His clash with Motilal Nehru over issue of his freedom as editor, meant that Motilal left within a year, thereafter between 1927 and 1936, Chintamani was not only the Chief Editor of the newspaper, but also the leader of the opposition in the U. P. Legislative Council. Indian National Congress leader, Moti Lal Nehru was the first Chairman of the Board of Directors of the Leader and the paper remained politically charged through its existence, many of Mahatma Gandhi's writings were also published in it, and it is repository of important writing of that generation.

### **Bombay Chronicle**

Bombay Chronicle was an English-language newspaper, published from Mumbai (then Bombay), started in 1910 by Sir Pherozeshah Mehta (1845-1915), a prominent lawyer, who later became the president of the Indian National Congress in 1890, and a member of the Bombay Legislative Council in 1893. It was an important Nationalist newspaper of its time, and an important chronicler of the political upheavals of a volatile pre-independent India. The newspaper closed down in 1959.

### **The Hindustan Times**

The Hindustan Times is a leading English daily of India and is also popularly known as HT. Master Sunder Singh Lyallpuri who is the founder of the Akali Movement and the Shiromani Akali Dal in Punjab launched the paper in 1924. Mahatma Gandhi attended the launching ceremony of the paper. The first issue was published from Naya Bazar, New Delhi.

Embedded in India's freedom struggle, the Managing Committee of the paper consisted of Pt. Madan Mohan Malviya and Master Tara Singh. The Managing Chairman and the Chief Patron was Master Sunder Singh Lyallpuri. The first editor of the paper was K.M. Panikkar and Devdas Gandhi; son of Mahatma Gandhi was also on the editorial panel. The newspaper contained writings and articles from C. F. Andrews, St. Nihal Singh, Maulana Mohammad Ali, C. R. Reddy (Dr. Cattamanchi Ramalinga Reddy), T. L. Vaswani, Ruchi Ram Sahni, Bernard Haton, Harinder Nath Chattopadhyaya, Dr Kichlu and Rubi Weston etc.

Hindustan Times is the flagship publication of the HT Media Ltd. and has a number of editions, which are published from New Delhi, Mumbai, Lucknow, Patna and Kolkata. There are also editions from Bhopal and Chandigarh. The Mumbai edition was launched on July 2005. Other publications of Hindustan Times Ltd. are Mint (English financial daily), Hindustan (Hindi Daily), Nandan (monthly children's) magazine and Kadambani (monthly literary magazine).

The Mumbai edition of Hindustan Times comes with HT Café, which is a lifestyle supplement for six days a week dealing with subjects like travel, health, automobiles etc. Education supplement of the paper is called `Horizons` which comes on Wednesdays, `Splurge` is a supplement based on luxury and then there is a real estate section called `HT Estates`. On Sundays, there is a special magazine called Brunch.

The Delhi edition of Hindusthan Times has a lifestyle supplement daily, which is called HT City, and on Fridays it is called "HT City We". On Tuesdays, there is the supplement focusing on jobs, on Wednesdays there is education supplement called `Horizons`, the real estate's supplement is called `HT Estates` and on Saturdays there is a lifestyle-based supplement named `Splurge`. The Delhi edition also has a Sunday magazine which is called `Brunch`. The Delhi edition is a part of the K K Birla group and is looked after by Shobhana Bhartia.

### **The Spectator (newspaper)**

*The Spectator* was an English-language newspaper published from Madras between 1836 and 1859. It is the first daily newspaper to be published from the city.

*The Spectator* was founded as a weekly in 1836 with J. Ouchterlony as its first publisher. After him, the newspaper was published by C. Sooboo Moodely and C. M. Pereira. *The Spectator* became a daily newspaper in 1850; it is the first daily English newspaper to be published from Madras. The paper was purchased by Gantz and Sons and merged with *The Madras Times* in 1859.

### Hindu Patriot

Hindu Patriot a weekly newspaper, first published on 6 January 1853 under the proprietorship of one Madhusudhan Roy in conjunction with girish Chandra ghosh as Managing Editor, changed ownership around June 1855. Haran Chandra Mukherjee, elder brother of Harish Chandra mukherjee of Bhawanipur became the new proprietor. The actual purchaser of the paper, however, was Harish Chandra who had to keep himself shielded from the Military Auditor General under whom he officiated. The Military Auditor would not have approved of a proprietor-editor of a journal as one of his subordinates.

The *Hindu Patriot* under Harish Chandra played a vital role against the tyranny of the indigo planters particularly during the post sepoy revolt period. Regular editorials against such tyranny on the poor hapless indigo raiyats attracted public attention and evoked universal condemnation from a large cross-section of educated Indians. Other principal social issues highlighted by the *Patriot* in its columns were female education and Hindu widow remarriage. As regards female education, the paper advised everybody to follow the lead given by John Drinkwater Bethune and on the question of widow remarriage it sided with the reformists and supported

the cause of legalising such marriages. The paper, however, opposed the implementation of divorce laws in Hindu society.

Although the principal objective of the *Hindu Patriot* was to focus anomalies in British Government in India, it pinned very high hopes on the liberalism of the British public and parliament. Thus, it always advised Indians to look for the amelioration of their grievances to the British public and parliament whenever the British Indian administration failed to redress their complaints. Again, the focussing of multiple anomalies relative to British rule was never intended to tarnish the image of the British Indian government. Rather, criticism of anomalies was intended to make the administration aware of public grievances and their causes so as to enable the government to effect their speedy rectification. To the *Hindu Patriot*, British rule in India was not blind folded imperialism but something highly noble to be supported for public welfare. Indians had still much to learn from the English and English rule was accordingly to be endured. This feature comes out vividly in a lengthy editorial of the 11 October 1855 issue of the newspaper.

Thus, when during the Sepoy Revolt, the government imposed press restriction in India, by Act XV of 1857, and papers like the *Hindu Intelligencer* suspended publication in protest, the *Hindu Patriot* made no particular grievance of it. Again, during the heydays of the Sepoy Revolt the *Patriot*, according to Ram Gopal Sanyal, a contemporary authority, sympathised with the British administration in India. This impressed *canning* and an influential English parliamentarian, Lord Granville.

Despite its popularity, the high price of the *Hindu Patriot* did not bring forth enough subscribers to its fold thereby causing periodic pecuniary losses to its management and contributing to its final demise. However, this occurred much after Harish Chandra Mukherjee's death and the subsequent editorship of eminent Bengalis like *sambhu Chandra mukherjee* and *kristodas pal*.

### **PRESS LAWS AND CENSORSHIP**

The history of the Indian press begins with the coming of the Europeans. The Portuguese were the first European nations who brought a printing press to India and the first book published in India was by the Jesuits of Goa in 1557. In 1684 the English East India Company set up a printing press in Bombay. For about a century no newspapers were published in the Company's territories because the Company's servants in India wished to withhold the news of their malpractices and abuses of 'private trading' from reaching London.

The first attempts to publish newspapers in India were made by the disgruntled employees of the East India Company who sought to expose the malpractices of private trade. In 1776 William Bolts, being censured by the Court of Directors for private trading, resigned his service under the Company and announced his intention to publish a newspaper and made it known that he had in his possession "in manuscript many things to communicate which most

intimately concerned every individual.” The official quarters at once reacted and Bolts’ scheme ended in embryo. It was left to James Augustus Hickey to publish the first newspaper in India entitled *The Bengal Gazette or Calcutta General Advertiser* in the year 1780. For his outspoken criticism of Government officials and scurrilous attacks on the Governor-General and the Chief Justice, Hickey’s press was seized in 1782. The following years saw the appearance of new publications like *The Calcutta Gazette* (1784), *The Bengal Journal* (1785), *The Oriental Magazine of Calcutta or Calcutta Amusement* (1785), *The Calcutta Chronicle* (1786), *The Madras Courier* (1788), *The Bombay Herald* (1789), etc. the promoters of these new publications profited from Hickey’s bitter experience and avoided clash with the authorities.

The circulation of papers during this early period never exceeded a hundred or two hundreds. These journals usually aimed to cater to the intellectual entertainment of the Europeans and the Anglo Indians. There was hardly any danger of public opinion being subverted in India. What really worried these Company’s officers was the apprehension that these newspapers might reach London and expose their misdoings to the Home authorities. In the absence of press laws, the newspapers were at the mercy of the Company’s officials. The Government sometimes enforced pre-censorship, sometimes deported the offending editor for anti-government policies.

### **The Censorship of the Press Act, 1799.**

Lord Wellesley imposed severe censorship on all newspapers. Apprehending a French invasion of India had engaged in the struggle for supremacy in India, might have the effect of weakening his influence *vis-à-vis* his Indian adversaries or the French. The Censorship of the Press Act, 1799, imposed almost wartime restrictions on the press. These regulations required:

- i. The newspaper to clearly print in every issue the name of the printer, the editor and the proprietor; and
- ii. The publisher to submit all material for pre-censorship to the Secretary to the Government.

Breach of these rules was punishable with immediate deportation. In 1807 the Censorship Act was extended to cover journals, pamphlets and even books. Relaxation of press restrictions came under Lord Hastings. The Governor-General tried to put his liberal ideas in practice and succeeded in establishing in India some of the progressive views which were gaining ground in England.

### **The Licensing regulations Act, 1823.**

The appointment of John Adams as acting Governor-General in 1823 gave him the opportunity to give a practical shape to his reactionary views. Press regulations of 1823 proved more stringent than any other that had been in force earlier. The new regulations required:

- i. Every printer and publisher to obtain a license for starting a press or using it.

- ii. The penalty for printing and/or publishing any literature without the requisite license was Rs. 400 for each such publication or imprisonment thereof. Magistrates were authorized to attach unlicensed presses.
- iii. The Governor-General had the right to revoke a license or call for a fresh application.

### **The Liberation of the Indian Press, 1835.**

Lord William Bentinck adopted a liberal attitude towards the press. Although Adams' press regulations were not revoked considerable latitude of discussion was given to the press, Indian as well as Anglo Indian. However, it was left to Charles Metcalfe, officiating Governor General to repeal the obnoxious ordinance of 1823 and earn the epithet of 'Liberator of the Indian Press'. The result of this liberal press policy which continued till 1856 was the rapid growth of newspapers all over the country.

### **The Licensing Act, 1857.**

The emergency caused by the Rebellion of 1857 led the Government to again impose licensing restrictions on the press in addition to the existing registration procedure laid down by the Metcalfe Act. The Act prohibited the keeping or using of printing presses without a license from the government and the government reserved the discretionary right to grant licenses or revoke them at any time.

### **The Registration Act, 1867.**

The Press and Registration of Books Act of 1867 replaced Metcalfe's Act of 1835 pertaining to registration of printing presses and newspapers. The Act was of a regulating nature and not a restriction on printing presses or newspapers. By this Act every book or newspaper was required to have printed legibly on it the name of printer and publisher and the place of printing. Further, within one month of the publication of a book a copy of the book had to be supplied free of charge to the local government.

In 1870, an Act to amend the Indian Penal Code was passed which contained a sedition section. Later on this section was incorporated in the Indian Penal Code as Section 124-A.

### **Vernacular Press Act, 1878**

Vernacular Press Act, 1878 a highly controversial measure repressing the freedom of vernacular press. The regime of Viceroy **Lord Lytton** is particularly noted for his most controversial press policy which led to the enactment of the Vernacular Press Act on 14 March 1878. Earlier **dramatic performances act (1876)** was enacted to repress the writing and staging of the allegedly seditious dramas. Vernacular Press Act (1878) was aimed at repressing seditious propaganda through vernacular newspapers. Introducing the Bill the Law Member of the Council narrated how the vernacular newspapers and periodicals were spreading seditious propaganda against the government. The viceroy Lord Lytton strongly denounced newspapers published in the vernacular languages as

"mischievous scribblers preaching open sedition". He remarked that the avowed purpose of most of the vernacular newspapers was an end to the British raj.

The papers that made the government worried were *Somprakash*, *Sulabh Samachar*, *Halisahar Patrika*, *Amrita Bazar Patrika*, *Bharat Mihir*, *Dacca Prakash*, *Sadharani* and *Bharat Sanskarak*. All these papers were said to have been leading the seditious movement against the government. The Act provided for submitting to police all the proof sheets of contents of papers before publication. What was seditious news was to be determined by the police, and not by the judiciary. Under this Act many of the papers were fined, their editors jailed. Obviously this repressive measure came under severe criticism. All the native associations irrespective of religion, caste and creed denounced the measure and kept their denunciations and protestations alive. All the prominent leaders of Bengal and of India condemned the Act as unwarranted and unjustified, and demanded for its immediate withdrawal. The newspapers themselves kept on criticising the measure without an end. The succeeding administration of **Lord Ripon** reviewed the developments consequent upon the Act and finally withdrew it.

### **The Newspapers Act, 1908.**

The newspapers of the time often commented adversely on the Government policies. The government followed a repressive policy and enacted the Newspapers (Incitement to Offences) Act, 1908. According to this Act:

- i. The magistrates were empowered to confiscate printing presses, property connected thereto of newspapers which published objectionable material which served as incitement to murder or acts of violence;
- ii. The local government was empowered to annul any declaration made by the printer and publisher of an offending newspaper made under the Press and Registration o Books Act, 1867; and
- iii. The newspaper editors and printers were given the option to appeal to the High Court within fifteen days of forfeiture of the press.

Under the Newspapers Act of 1908, the Government launched prosecutions against nine newspapers and confiscated seven presses.

### **The Indian Press Act, 1910.**

The government further sought to strengthen its hands by the Indian Press Act of 1910 which revived the worst features of Lytton's Press Act of 1878. the aggrieved party could appeal to a Special Tribunal of the High Court against orders of forfeiture within two months. Further, the printer of every newspaper was required to supply to the government free of charge two copies of each issue of the newspaper published. The Act gave powers to the Chief Customs Officer to detain all imported packages which contained objectionable material.

### **The Indian Press (Emergency) Act of 1931**

The Civil disobedience movement in particular and the other fragmented political awakenings made the socio-political condition pretty anarchic. The chaotic socio-political situation moved government to issue a fresh new Press Ordinance in 1930. The new Press Act was aimed to provide for the better control of the Press. The Indian Press Act revived the provision of the Indian press Act of 1910. In 1931, the government enacted the Indian Press Act, which gave the sweeping powers to the provincial government in suppressing the propaganda for the civil disobedience movement. Section 4 (1) of the Act sought to punish the words, signs or visible representations, which incite or encourage the commission of any offence or murder or any cognizable offence. These cognizable offence included violence or directly or indirectly expressing approval or admiration of any such offence. According to the Act, any person, real or fictitious, who had committed or alleged or represented to have committed the offence, would be punished.

In 1932 the Press Act of 1931 was amplified in the form of Criminal Amendment Act of 1932. Section 4 was made very comprehensive and expanded to include all possible activities calculated to undermine the Government's authority. During the Second World War (1939-45), the executive exercised exhaustive powers under the defence of India Act. Pre-censorship was reinforced, the Press Emergency Act and the Official Secrets Act. At the same time the publication of all news relating to the Congress activities declared illegal. The special powers assumed by the Government during the war ended in 1945.

### UNIT-III

#### NATIONAL MOVEMENT AND PRESS

##### **Press as a medium of spreading the ideology of Nationalism**

Indian press played an equally important role in building and developing Indian nationalism. It is through press that the Indian nationalists spread the message of patriotism and modern economic, social and political ideas among the people. The Indian press has played a notable role in mobilising public opinion, organising political movements and promoting nationalism. Despite government restrictions news papers like the Indian mirror, Amrit Bazar Patrika, the Pioneer, The Hindu, the Maratha, Keshari, Bombay Samachar, Samachar Darpan, Andhra Prakasika etc. became a powerful instrument of political education for the middle class and stimulated the growth of national feeling by making public the grievances of the people and also by exposing the failings and deficiencies of the foreign rule. B.B. Majumdar has mightily remarked, "Western education and the Indian press were the two of the most important agencies destined to infuse into the people of India the spirit of national unity and to inspire them to achieve independence without bloodshed."

Nationalist literature in the form of novels, essays and patriotic poetry played an important role in creating national consciousness. Bankim Chandra, Rabindranath Tagore, Vishnu Shastri Chiplunkar, Subramanyam Bharati and Altaf Hussain Hali were some of the writers who infused the spirit of patriotism in the minds of the common people.

The Indian national press was undisputedly the backbone of the freedom struggle for independence from colonial rule. Its historical importance and prestige it enjoyed in the society are linked to the awareness and creation of public opinion.

The modern press marked its beginning only after the advent of European Civilization in India. Portuguese were the first Europeans who introduced printing press in India. The Christian missionaries of Bengal deserve the credit in introducing printing press primarily for publishing missionary leaflets etc. Today, over the last 250 years, the press has come

to occupy an undisputed position as the fourth and the strongest pillar of modern India.

Though the press in India started as a European institution the native Indians did not take long to realize its potential in socio-political communication. The Print Media, and for that matter Media as a whole owes its origin, and growth not to the government but to the individuals who had in them the courage to lead the nation. The trials and tribulation they had to encounter at the hands of foreign powers could not prevent the press from growing and becoming an instrument for fight against subjugation and to bring wide range of social and economic reforms which speak galore of their resolute determination and inherent strength.

The later years of 19th century unfolded a glorious chapter of Indian newspapers which reveals the newspapers consistently reporting on challenges ahead of the nation. Instead of reporting societal events of the Britishers and feudal Indian society, the newspapers focused on news and write-ups on diverse social and political concerns and problems and the country saw the birth of a different kind of journalism, a dedicated journalism which stood for social reforms and public welfare, and creating opinion on issues like education, child marriage, widow marriage and sati. The press gradually became the most powerful weapon for freedom movement under the leadership of towering personalities like Tilak, Gokhale, Gandhiji and others who stood for progressive journalism and liberal notions and believed in the strength of the press to mould public opinion, to shape the destiny of the nation and safeguard the rights and civil liberties of its citizens.

The strong belief of our freedom fighters that 'pen is mightier than sword' and the power of their pen can challenge the political establishment directed the Indian journalism with a sense of purpose that never weakened and holds ground till date. As a result, Press had always enjoyed popular support with respect and despite various lamentable aberrations in the functioning of media, even now media in India has strong popular support and the liberty which it enjoys today is founded on such popular support of the civil society. National political struggle and advocacy of social reforms and emancipation in the years before independence contributed to the creation of the core strength of the press in free India. This included independent functioning, resistance to state oppression and censorship, firm commitment to free speech and expression and its role as the leader and path finder of the society and protector of fundamental rights. Indian democracy has grown from strength to strength and made wide range of reforms for surging India in the 60 years of independence encountering struggles, war and insurgencies. The press has not only mirrored the march of this journey of democracy but gave valuable insights and suggestions at every step.

### **Role of Press in India's Struggle for Freedom**

At the time of the first war of independence, any number of papers was in operation in the country. Many of these like *Bangadoot* of Ram Mohan Roy, *Rastiguftar* of Dadabhai Naoroji and *Gyaneneshun* advocated social reforms and thus helped arouse national awakening.

It was in 1857 itself that *Payam-e-Azadi* started publication in Hindi and Urdu, calling upon the people to fight against the British. The paper was soon confiscated and anyone found with a copy of the paper was persecuted for sedition. Again, the first hindi daily, *Samachar Sudhavarashan*, and two newspapers in Urdu and Persian respectively, *Doorbeen* and *Sultan-ul-Akbar*, faced trial in 1857 for having published a 'Firman' by Bahadur Shah Zafar, urging the people to drive the British out of India. This was followed by the notorious *Gagging Act* of Lord Canning, under which restrictions were imposed on the newspapers and periodicals.

#### Notable Role

In the struggle against the British, some newspapers played a very notable role. This included the *Hindi Patriot!* Established in 1853, by the author and playwright, Grish Chandra Ghosh, it became popular under the editorship of Harish Chandra Mukherjee. In 1861, the paper published a play, "Neel Darpan" and launched a movement against the British, urging the people to stop cultivating the crop for the white traders. This resulted in the formation of a Neel Commission. Later, the paper was taken over by Ishwar Chandra Vidyasagar. The paper strongly opposed the Government's excesses and demanded that Indians be appointed to top government posts. The *Indian Mirror* was the other contemporary of this paper which was very popular among the reading public.

Yet another weekly, *Amrita Bazar Patrika* which was being published from Jessore, was critical of the government, with the result that its proprietors faced trial and conviction. In 1871, the *Patrika* moved to Calcutta and another Act was passed to suppress it and other native journals.

#### Marathi Press

Mahadev Govind Rande, a leading leader of Maharashtra, used to write in *Gyan Prakash* as well as in *Indu Prakash*. Both these journals helped awaken the conscience of the downtrodden masses. Another Marathi weekly, *Kesari* was started by Tilak from January 1, 1881. He alongwith Agarkar and Chiplunkar started another weekly journal, *Mratha* in English. The Editor of the '*Daccan Star*' Nam Joshi also joined them and his paper was incorporated with *Maratha*. Tilak and Agarkar were convicted for writings against the British and the Diwan of *Kolhapur*. Tilak's *Kesari* became one of the leading media to propagate the message of freedom movement. It also made the anti-partition movement of Bengal a national issue. In 1908, Tilak opposed the Sedition ordinance. He was later exiled from the country for six years. Hindi edition of *Kesari* was started from

Nagpur and Banaras.

### Press and the First Session of Congress

The Editors commanded a very high reputation at the time of the birth of the Indian National Congress. One could measure the extent of this respect from the fact that those who occupied the frontline seats in the first ever Congress session held in Bombay in December 1885 included some of the editors of Indian newspapers. The first ever resolution at this Session was proposed by the editor of *The Hindu*, G. Subramanya Iyer. In this resolution, it was demanded that the government should appoint a committee to enquire into the functioning of Indian administration. The second resolution was also moved by a journalist from Poona, *Chiplunkar* in which the Congress was urged to demand for the abolition of India Council which ruled the country from Britain. The third resolution was supported by Dadabhai Naoroji who was a noted journalist of his time. The fourth resolution was proposed by Dadabhai Naoroji.

There were many Congress Presidents who had either been the editors or had started the publication of one or the other newspapers. In this context, particular mention may be made of Ferozeshah Mehta who had started the *Bombay Chronicle* and Pandit Madan Mohan Malaviya who edited daily, *Hindustan*. He also helped the publication of *Leader* from Allahabad. Moti Lal Nehru was the first Chairman of the Board of Directors of the leader. Lala Lajpat Rai inspired the publication of three journals, the *Punjabi*, *Bandematram* and the *People* from Lahore. During his stay in South Africa, Gandhiji had brought out *Indian Opinion* and after settling in India, he started the publication of *Young India*; *Navjeevan*, *Harijan*, *Harijan Sevak* and *Harijan Bandhu*. Subash Chandra Bose and C.R. Das were not journalists but they acquired the papers like *Forward* and *Advance* which later attained national status. Jawaharlal Nehru founded the *National Herald*.

### Revolutionary Movement and the Press

So far as the revolutionary movement is concerned, it did not begin with guns and bombs but it started with the publication of newspapers. The first to be mentioned in this context is *Yugantar* publication of which was started by Barindra Kumar Ghosh who edited it also.

When the Ghadar party was organised in America, Lala Hardayal started publication of the journal '*Ghadar*'. Within one year, millions of copies of this journal were published in Hindi, Urdu, Punjabi, Gujarati, Marathi and English and sent to India and to all parts of the world where Indians were residing. In the beginning the copies of the journal were concealed in parcels of foreign cloth sent to Delhi. It was also planned to smuggle the printing press into India for this purpose. But then the war broke out and it became almost impossible to import printing machinery from abroad. Lala Hardayal was arrested in America and deported to India. One of his followers Pandit Ramchandra started publishing *Hindustan Ghadar* in

English. With the U.S. joining the war, the Ghadar party workers were arrested by the American Government. When the trail was on, one of the rivals of Pandit Ramchandra managed to obtain a gun and shoot him dead in the jail itself. The death of Ram chandra led to the closure of this paper.

In 1905 Shyamji Krishna Verma started publication of a journal *Indian Sociologist* from London. It used to publish reports of political activities taking place at the India House in London. In 1909 two printers of this journal were convicted. Shyamji Krishna Verma left England for Paris from where he started the publication of the journal. Later on, he had to leave for Geneva. He continued to bring out the journal from there for two or three years more. In Paris, Lala Hardayal, in collaboration with Madam Cama and Sardar Singhraoji Rana brought out *Vandematram* and *Talwar*.

After *Yugantar*, it was *Vandematram* that played a significant role in the freedom struggle. This journal was established by Subodha Chandra Malik, C.R. Das and Bipin Chandra Pal on August 6, 1906. Its editor, Aurobindo Ghosh, the editor of *Sandhya*, B. Upadhyay and editor of *Yugantar* B. N. Dutt had to face a trial for espousing the cause of freedom.

So far as the Hindi papers were concerned, they looked to government for support for some time. Bhartendu Harish Chandra was the first to start a journal *Kavi Vachan Sudha* in 1868. Its policy was to give vent to the miseries of the people of India. When the Prince of Wales visited India, a poem was published in his honour. The British authorities were given to understand that the poem had two meanings and that one word used in the poem could also mean that the Prince of Wales should get a shoe-beating.

The government aid to journals like *Kavi Vachan Sudha* was stopped for publishing what was objectionable from the government point of view. Bhartendu Harish Chandra resigned from his post of an honorary Magistrate. His two friends, Pratap Narain Mishra and Bal Krishna Bhatt started publication of two important political journals *Pradeep* from Allahabad, and *Brahman* from Kanpur. The *Pradeep* was ordered to be closed down in 1910 for espousing the cause of freedom.

The *Bharat-Mitra* was a famous Hindi journal of Calcutta which started its publication on May 17, 1878 as a fortnightly. It contributed a lot in propagating the cause of freedom movement. The journal exposed the British conspiracy to usurp Kashmir. Several other papers published from Calcutta which played an important role in freedom struggle included Ambika Prasad Vajpayee's *Swantrtmtra*, Ramanand Chatterjee's *Modern Review* in English, *Pravasi Patra* in Bengali and *Vishal Bharat* in Hindi.

One of the foremost Hindi journalists who have earned a name for his patriotism was Ganesh Shanker Vidyarthi. In 1913, he brought out weekly *Pratap* from Kanpur. He made the supreme sacrifice in 1931 in the cause of Hindu-Muslim unity. Krishna Dutt Paliwal brought out *Sainik* from Agra which became a staunch propagator of nationalism in Western U. P. The noted Congress leader, Swami Shradhanand, started the publication of

Hindi journal *Vir Arjun'* and Urdu journal *Tej*. After the assassination of Swami Shradhanand, Vidyavachaspathi and Lala Deshbandhu Gupta continued the publication of these journals. They were themselves prominent Congress leaders.

In Lahore, Mahashaya Khushal Chand brought out *Milap* and Mahashaya Krishna started publishing urdu journals which helped a lot in promoting the national cause. In 1881, Sardar Dayal Singh Majitha on the advice of Surendra Nath Bannerjee brought out *Tribune* under the editorship of Sheetala Kant Chatterjee. Bipin Chandra Pal also edited this paper for some time. Later in 1917, Kalinath Rai joined the paper as its editor.

There is not a single province in India which did not produce a journal or newspaper to uphold the cause of freedom struggle. A. G. Horniman made the *Bombay Chronicle'* a powerful instrument to promote militant nationalism. He himself took part in the meetings where Satyagraha used to be planned. He published vivid accounts of Jallianwala Bagh carnage for which one correspondent of his paper, Goverdhan Das, was sentenced to three years' imprisonment by a military court. Horniman too was arrested and deported to London even though he was ill at that time. Amritlal Shet brought out the Gujarati journal *Janmabhumi* which was an organ of the people of the princely states of Kathiawad, but it became a mouthpiece of national struggle. Similarly another Gujarati journal *Saanjvartman* played a prominent role under the editorship of Sanwal Das Gandhi, who played a very significant role in the Quit India Movement in 1942. It was soon after independent formed a parallel Government in Junagarh and forced the Nawab of Junagarh to leave the country. The three editors of the Sindhi journal *Hindi* Jairam Das Daulatram, Dr. choithram Gidwani and Hiranand karamchand, were arrested, their press closed and the property of the paper confiscated.

In Bihar the tradition of national newspapers was carried forward by Sachidanand Sinha, who had started the publication of *Searchlight* under the editorship of Murtimanohar Sinha. Dev Brat Shastri started publication of '*Nav Shakti* and *Rashtra Vani'*. The weekly *yogi* and the *Hunkar'* also contributed very much to the general awakening.

### **Nehru and National Herald**

Creating something is not an easy job. Making something from the scratch and raising it to the top is a hard task to accomplish. Jawaharlal Nehru did this job 73 years ago in the form of launching the newspaper, *National Herald* at Lucknow on September 9, 1938. And now, bidding farewell to this venture is a difficult task. But, the 73-year-old *National Herald* and its sister Urdu newspaper *Quami Awaz* closed down on April 1 (Tuesday). The last editorial titled 'Herald hopes for a better tomorrow indicates perhaps the closure would be only a temporary phase.

Manikonda Chalapathi Rau was the editor of the *National Herald* from 1946 onwards for over a period of 30 years. The founder, Jawaharlal Nehru was the soul and M Chalapathi Rau was the body of the newspaper.

Rajiv Gandhi revived the *National Herald* in 1987. The Lucknow edition of the *National Herald* and *Quami Awaz* were closed down about 10 years ago. The paper also had a Hindi edition *Navjivan* - a name given by Mahatma Gandhi - that was also closed down several years ago.

According to the oldest employee of the newspaper, 73-year-old TV Venkatachalam, the editor-in-chief of *National Herald*, New Delhi, who joined the newspaper in 1987 when Rajiv Gandhi revived it, and with 20 years service, nine years as editor said, "The paper is part of Nehru's legacy and has continued to uphold the traditions of secularism and non-alignment and I hope the Congress party will not allow it to close down finally."

TV Venkatachalam further added, "*The National Herald* team always tried to keep a fine balance in our news, especially the editorials, and never tried to make it sound like a party publication. Unlike any party newspapers, there has never been any interference from the Congress party in presenting the news in the *National Herald*."

Can anyone imagine that the editorial department of a 73-year old English language newspaper did not have a computer in 2008? The press section had five computers and there was one computer in the teleprinter room, which was used by the editorial and advertisement staff to check mails. Some senior editors brought their own laptops to work. The management had wanted to computerise *Quami Awaz* four years ago, but the proposal was shot down by the union as around 20 calligraphers would have been displaced. The *National Herald* newspaper, which officially claimed a circulation of around 40,000 copies, 'never had a history of making profits'. Management is an art. Similarly unprofessional attitude and mismanagement is an art for quite a number of political people.

Jawaharlal Nehru once told, I will not let the *National Herald* close down even if I have to sell Anand Bhawan (to avoid it). It was his hope. Time has changed. Yes, time will tell the difference. Now who is interested in a non-profit making and dying heritage newspaper? As a person of Sonia Gandhi's stature, who has written longer Forewords than Indira Gandhi, in the latest editions of Jawaharlal Nehru's three famous classics, *Glimpses of World History*, *The Autobiography* and *The Discovery of India* should have avoided the closure of the *National Herald*.

Had she some problems to avoid the closure of *National Herald*, competently manage the mismanagement and to find out means and finance, she should have consulted with the great fund raising Congress leaders from God's own country, Kerala, who claim running a party newspaper and a TV channel, though the second claim is invalid. The Congress leaders from Kerala could have easily raised funds from the

Middle East through their well-wishers and party supporters for *National Herald*.

### **Press and partition of Bengal**

The All India Muslim League was formed in Dhaka in 1906. Two other movements originated as a result of partition, the boycott of government posts and the *swadeshi* movement. Meanwhile the Congress was divided into two distinct forces, the moderates and the nationalists, popularly called extremists. Most of the newspapers took a moderate line led by Surendranath while *bipin Chandra pal* and Arabinda led the extremists. The *Bande Mataran* of Arabinda and Bipin Chandra advocated the policy of total boycott while the *Yugantar* preached terrorism to eliminate the British colonial rule. The Muslims of Bengal supported the Swadeshi movement through the Persian papers, namely the *Rojnama-e-Mokaddas-Hablul* and the *Sultan*.

As a sequel, in 1908 the Newspapers (Incitement to Offences) Act was passed resulting in the closure of a number of newspapers sympathetic to terrorist activities. The Criminal Law Amendment Act of 1913 and the Defense of India Regulations were used to silence any agitation and criticism. In the then East Bengal, the first English daily the *Herald* was published in 1916 from Dhaka. The *Jyoti*, probably the first Bangla daily of the eastern part of Bengal, coming out from Chittagong in 1921, had to suffer a closure for its involvement in the *non-cooperation movement*. In 1931, the Indian Press (Emergency Power) Act was passed in which the local governmental authorities were empowered to forfeit the security of the press.

### **Lokmanya Tilak-Kesari and Maratha**

The following are characteristics of Lokmanya Tilak's Journalism:

1. Torture he had to go through for his principle of fearless journalism
2. To ably point out the shortcomings in administration
3. Journalism putting forth rational thoughts
4. Journalism exposing suppression by the Government
5. Tilak believed in journalism as a right to form public opinion
6. Tilak's journalism based in his belief in God

When India was under the control of the British, few jewels were born in this country, who always worried for the upliftment of this country and sacrificed their body, mind, wealth and soul for the welfare of this country. One of these magnificent, shining jewels is Lokmanya Tilak. Tilak is famous for his multi-faceted personality as a philosopher, a mathematician, promoter of Dharma and a legal expert. It is the death anniversary of this principled and unrelenting personality today who was conferred the title of 'Lokmanya'. The tough and fiery journalism of

Lokmanya Tilak was instrumental in initiating the movement during pre-independence period for bringing about change in the mental setup of the people. After the independence, even now, there is a need to take up similar movement to bring about change among the people at psychological level and the very purpose of this article to create such awareness among the journalists and citizens of this country.

### **Education of Lokmanya Tilak**

Lokmanya Tilak was born at Ratnagiri. He passed Matric examination in the year 1873 and took admission in Deccan College at Pune. In the year 1876, he passed the graduation (B.A.) examination securing first class. He was known as a sharp-witted student. After BA, he studied law and passed LL.B. examination in the year 1879.

**Purpose of Tilak's journalism:** Tilak and Agarkar, the two friends completed their education and felt that they should do something in education field for upliftment of their motherland. Their efforts started under the leadership of Vishnu shastri Chiplunkar and on the 1st January 1880, 'New English School' was set up. The many things that Tilak had planned to take up as service unto the nation, starting a school was just one of them. His idea of service in education field was very expansive and noble. The idea of creating awareness among the people, take them to a new era creating new hopes among them and their implementation started taking root in his mind. As a part of this mission, he decided to start two newspapers, 'Kesari' in Marathi and 'Maratha' in English.

### **The characteristics of Lokmanya Tilak's journalism**

Tilak had explained about the nature of 'Kesari' as - 'Kesari will fearlessly and impartially discuss all problems. The increasing mentality of appeasing the British is not in the interest of this country. The articles published in 'Kesari' will be apt for its name 'Kesari (lion)'. Torture he had to go through for his principle of fearless journalism.

Tilak came to know that the British Government was repressing the 'Maharaj' of Kolhapur through his manager Shri. Barwe. An article was then published in 'Kesari' alleging that Barwe was plotting conspiracy against Maharaj. Shri. Barwe filed a case against 'Kesari' for such accusation. Tilak and Agarkar were sentenced to 4 months imprisonment. After this first sentence, Tilak started feeling the need to take part in political activities and he left the prison with certain resolve. He opted for politics and started working as the Editor of 'Kesari' and 'Maratha'.

### **To ably point out the shortcomings in administration**

In the year 1896-97, there was a severe famine in Maharashtra and people had no food to eat. Tilak wrote an article in 'Kesari' and brought it to the notice of the British Government what were its duties under the 'Famine Relief Code'. He also warned the officers who were trying to throttle the rights of the citizens and made an appeal to the people to fight

for justice. Tilak showed how effectively one can serve the people, remaining within the frame of law.

### **Journalism putting forth rational thoughts.**

By then, Namdar Gokhale had started to present his views that the movement started by the Congress should be as per the charter. Lokmanya, however, did not agree with his views. In an article "Sanadshir or Kayadeshir (As per the charter or legal)", he refuted Gokhale's views as follows - "Britain has not set any charter of rights to Hindustan, therefore, it would be ridiculous to say that the movement should be conducted as per the Charter. Hindustan is governed as per the laws made by the British. The question, therefore, remains is whether the movement is legal or not. When there is alienation of law and morals, if need be, one should break the laws to follow the morals and quietly accept whatever punishment is given for the same."

### **Journalism exposing suppression by the Government.**

The Government was waiting for an opportunity to quash the 'Jahal (fierce)' movement and it got such opportunity due to an incident which took place at Muzaffarpur. Khudiram Bose, a young revolutionary threw a bomb on an English officer but it missed the target and fell on the car in which two English women were travelling; killing them in the blast. The Government was enraged. In his editorial published in 'Kesari', Tilak expressed his dislike towards such terrorist activities but argued that Government's suppression policy was responsible for building up such radical attitude. Five very strong articles against the Government were published in 'Kesari' in connection with the bomb blast and Lokmanya was arrested on 24th June 1908 for sedition.

### **Tilak believed in journalism as a right to form public opinion.**

Lokmanya argued in the Court for 21 hours and 10 minutes against the charges of treason leveled against him. He clarified that the newspapers have a right to form public opinion and it is the duty of a newspaper to bring to the notice of the Government the nature of powers created in the political life of a country and warn against such powers and he argued that he had not committed treason.

### **Tilak's journalism based in his belief in God.**

The speech given by Tilak in the High Court was not an intellectual exercise to protect self but it showed his extra-ordinary qualities like his rationality in thinking, deep study of law, his love for the nation and his readiness to go through any punishment for his principles. All those who heard him pleading his case, experienced his nobility. Tilak was extremely calm at that time. He was looking at his future with the stance of an observer. As the jury declared him 'guilty', Judge Davar asked Tilak whether he wanted to say something. Tilak got up and said, "I am not an offender or guilty let the jury decide anything. There is a supreme power than this Court which

controls worldly matters. It could be God's wish that I get punishment so as to boost the mission that I have undertaken."

His philosophy towards life was like his philosophy towards politics. He believed in unarmed movement along with armed revolution. We offer our humble regards to this principled leader who had firm belief in his ideals and who fought for his country throughout his life till his last breath!

Views of Lokmanya Tilak published in the weekly periodical 'Kesari' advocating that the strength of people's opinion is in their resolve!

It is the duty of the leaders to create awareness among people and help to form their opinion. If, however, the Government tramples such awakened opinion of the citizens, what is the use of such awareness? How the sea-waves hit a mountain near its coast and return with same force, so is the condition of opinion of our people. One has to hold one's nose to open mouth and if we are not going to do anything that would be disliked by the Government, the suppression will never end. The Government is humiliating people's opinion like blades of grass. These blades of grass should be united to form a strong rope. Hundreds and thousands of people should connect with the same resolve as the strength of people's opinion is not just in collection but in their resolve.

### **The Kesari and the Kolhapur Affair**

This was a particular controversy regarding the 'madness' of Shivaji IV, the minor Maharaja of Kolhapur (Chhatrapati), a princely state in the southern part of Bombay Presidency, which took place in early 1880s. The British officials and doctors were of the opinion that Shivaji IV was suffering from an incurable 'madness'. This official version received support from English newspapers like the Times of India and the Bombay Gazette.

However, some Indian owned newspapers like Induprakash, Mahratta and Kesari disputed this. In the Kesari there was a public questioning of the diagnosis, treatment and mental state of the Chhatrapati. The Kesari, then under the editorship of Agarkar, and the Mahratta under Tilak, argued that Shivaji IV was not 'mad' and the little instability in his mental state was caused by the maltreatment given to him by the servants and officials appointed to take care of him. They especially accused Madhav Barve, the British appointed Karbhari (Chief Administrator) of Kolhapur for complicity in a conspiracy to make Shivaji IV mad. They published letters allegedly written by Madhav Barve to his subordinate officials in the Kesari and Mahratta which indicated his involvement along with some British officials and native servants in a plot to poison Shivaji IV.

To clear himself of the charges, Madhav Barve filed a defamation case against Tilak and Agarkar. The trial which followed brought the private life of Shivaji IV and illtreatment meted out to him by British officials in the public sphere.

The Kesari published the verbatim account of the High Court drama of the trial which exposed the barbarous attitude of the British officers towards Shivaji IV to public scrutiny. The jury found Tilak and Agarkar guilty on the charge of slander against Madhav Barve and sentenced them to four months' imprisonment on 16th July 1882 at the Dongri jail in Bombay. Even during the trial, Kesari wrote articles which questioned the physical control of British officers over the body of Shivaji IV and expressed fears regarding danger to Shivaji IV's life from officers appointed to protect him. In spite of such accusations the British Government did not remove Shivaji IV from the custody of these officers. Eventually, Shivaji IV died on December 25th 1883 in a scuffle with a British soldier appointed to take care of him. The whole episode became famous as the Kolhapur Prakaran (affair).

### **Annie Besant (1847-1933)**

Annie Besant was born in London on 01 October 1847. Her father, William Page Wood, was half-Irish and half-English. Her mother, Emily Morris Wood, however, was of pure Irish descent, and Annie says in her own autobiography, "the Irish tongue is music to my ear and the Irish nature dear to my heart". Annie joined the Theosophical Society in May 1889 and became Madame Blavatsky's devoted pupil and helper. She became a prominent worker in the Society and after the death of Col. Olcott in 1907, was elected President of the Society, which position she held till her death on 21 September 1933.

Annie Besant came to India on 16 November 1893 to attend the Annual Convention of the Theosophical Society at Adyar in Madras. In 1898 she established the Central Hindu College at Benares which later formed the nucleus of the Benares Hindu University. After making Madras her home, Annie Besant founded a weekly newspaper '**Commonweal**' in January 1914. In June the same year she purchased the *Madras Standard* and renamed it *New India*, which, thereafter, became her chosen organ for her tempestuous propaganda for India's freedom. She named this freedom "Home Rule" for India. In August 1917 she was made the President of the Calcutta Session of the Indian National Congress.

In 1917 she established the Indian Boy Scouts' Association and this was united to the International Movement according to Sir Robert Baden Powell's request in 1921. She was made Honorary Commissioner for India and in 1932 was awarded the Order of the Silver Wolf—the greatest honour that the Scout Movement could offer. In 1917 she started the Women's Indian Association to which she gave her powerful support. Her health began to give way slowly and she passed away on 21 September 1933. She herself desired as her epitaph only the simple words "She tried to follow Truth".

### **Gandhiji and the press**

Today, when the contemporary media scenario bristles with unheard of turmoil- investigative journalism- through all means fair and foul; over-riding role of market forces in the media wherein the "advertorial" and "response" and "response features" edge out editorials, and when the media is trying to project the celebrities and models as the icons of modern society, it would be worthwhile to revisit Mahatma Gandhi's philosophy and canon of journalism and his contribution as a journalist.

According to Chalapathi Raju, himself an eminent editor, Gandhi was probably the greatest journalist of all time, and the weeklies he ran and edited were probably the greatest weeklies the world has known. He published no advertisement; at the same time he did not want his newspapers to run at a loss. He had gained considerable experience in South Africa, where he had taken over in 1904 the editorship of the 'Indian Opinion' and published it in English, Tamil and Gujarati, sometimes running the press himself.

'Young India' and 'Harijan' became powerful vehicles of his views on all subjects. He wrote on all subjects. He wrote simply and clearly but forcefully, with passion and burning indignation. One of the objects of a newspaper, he said. is to understand the popular feeling and give expression to it; another is to arouse among the people certain desirable sentiments, and the third is fearlessly to expose popular defects.

Gandhiji's papers published no advertisements. They enjoyed wide circulation. His approach to journalism was totally devoid of ambitions. To him it was not a vocation to earn his livelihood; it was a means to serve the public. In the 'Young India' of 2 July 1925, he wrote: "I have taken up journalism not for its sake but merely as an aid to what I have conceived to be my mission in life. My mission is to teach by example and present under severe restraint the use of the matchless weapon of Satyagraha which is a direct corollary of non-violence."

Gandhi looked upon journalism as a means to serve the people. He said in his autobiography: "The sole aim of journalism should be service. The newspaper is a great power, but just as an unchained torrent of water submerges whole countryside and devastates crops, even so an uncontrolled pen serves but to destroy. If the control is from without, it proves more poisonous than want of control. It can be profitable only when exercised from within. If this line of reasoning is correct, how many journals of the world would stand the test? But who would stop those that are useless? And who should be the judge? The useful and the useless must, like good and evil. Go on together, and man must make his choice.

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## Gandhi- The Great Communicator and Journalist.

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Apart from being a national leader and social reformer, Gandhiji was a great communicator. More than anyone else, he recognized that communication is the most effective tool to shape opinion and mobilize

popular support. He was successful because he had a latent skill in communication that surfaced in South Africa where he had gone initially to set up practice as a lawyer. The practice of communication started by him in South Africa gave him the clue to rally millions of his countrymen when he returned to India.

Gandhiji was associated with six journals, for two of which he was the editor. His first paper, 'Indian Opinion' was started in South Africa. In order to ventilate the grievances of Indians and mobilize public opinion in their favour, Gandhiji started writing and giving interviews to newspapers. He focused on open letters and Letters to Editor, but soon realized that occasional writings and the hospitality of newspapers were inadequate for the political campaign he had launched. He needed a mouthpiece to reach out to the people; so in June 1903 he launched Indian Opinion. It served the purpose of a weekly newsletter which disseminated the news of the week among the Indian community. It became an important instrument of education. Through the columns of the newspaper Gandhiji tried to educate the readers about sanitation, self-discipline and good citizenship. How important the journal was to Gandhiji is seen from his own statement in his biography, My Experiments with Truth:

'Indian Opinion... was a part of my life. Week after week I poured out my soul in its columns and expounded the principles and practice of Satyagraha as I understood it. During 10 years, that is until 1914, excepting the intervals of my enforced rest in prison there was hardly an issue of 'Indian Opinion' without an article from me. I cannot recall a word in these articles set down without thought or deliberation or word of conscious exaggeration, or anything merely to please. Indeed the journal became for me training in self restraint and for friends a medium through which to keep in touch with my thoughts.'

The critics found very little to which they could object. In fact, the tone of 'Indian Opinion' compelled the critics to put a curb on his palm.

Gandhiji launched Satyagraha against the Rowlatt Act and the massacre in Jallianwala Bagh. He learnt in South Africa how important the press and public opinion could be in politics and had taught himself how to use the written word most effectively.

**FREEDOM OF THE PRESS IS A PRECIOUS PRIVILEGE THAT NO COUNTRY CAN FORGO.**

**- M. K. Gandhi**

The two journals 'Young India' and 'Navjivan' were used by him to ventilate his views and to educate the public on Satyagraha. In 1933 Gandhiji started 'Harijan', 'Harijanbandhu', 'Harijansevak' in English, Gujarati and Hindi, respectively. These newspapers were the vehicles of his crusade against untouchability and poverty in rural areas. These

papers published no advertisements even then they enjoyed wide circulation. His note of defiance and sacrifice gave a new stimulus to the evolution of press as a weapon of Satyagraha.

## Gandhiji and Role of Newspapers

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It will be pertinent to point out as to what Mahatma Gandhi considered to be the role of newspapers. He wrote: In my humble opinion, it is wrong to use a newspaper as a means of earning a living. There are certain spheres of work which are of such consequence and have such bearing on public welfare that to undertake them for earning one's livelihood will defeat the primary aim behind them. When, further a newspaper is treated as a means of making profits, the result is likely to be serious malpractices. It is not necessary to prove to those who have some experience of journalism that such malpractices do prevail on a large scale. He was of the opinion, 'Newspapers are meant primarily to educate the people. They make the latter familiar with contemporary history. This is a work of no mean responsibility. It is a fact, however, that readers cannot always trust newspapers. Often facts are found to be quite the opposite of what has been reported. If newspapers realized that it was their duty to educate the people, they could not but wait to check a report before publishing it. It is true that often they have to work under difficult conditions. They have to sift the true from the false in a short time and can only guess at the truth. Even then, I am of the opinion that it is better not to publish a report at all if it has not been found possible to verify it.'

The eminent journalist and freedom fighter Salien Chatterjee who covered Mahatma Gandhi, his actions and programmes for a number of years died a few months back. In an article, 'Reporting Mahatma', he had written for the special issue of Vidura on, Gandhi as a Journalist, (Jan-March, 1998) he said:

"I joined journalism in 1942. Reporting Mahatma Gandhi and my tours with him were the best and most memorable period of my journalistic career. Gandhiji himself was a journalist. During my tours with him, he often told me how he worked day and night to produce his journal 'Indian Opinion' in Natal, South Africa. He described 'Indian Opinion' as the most useful weapon in his struggle in South Africa. He always stressed the importance of newspapers in educating the people. Gandhiji always believed and always emphasized that the sole aim of journalism should be service, service of the people and the country.

In 'Young India' Gandhiji once gave a glimpse of the exacting code he had set up for himself. "To be true to my faith, I may not write in anger or malice. I may not write idly. I may not write merely to excite passion. The reader can have no idea of the restraint I have to exercise from week to week in the choice of topics and my vocabulary. It is training for me. It enables me to peek into myself and to make discoveries of my

weaknesses. Often my vanity dictates a smart expression or my anger a harsh adjective. It is a terrible ordeal but a fine exercise to remove these weeds."

## Gandhiji's canons of Journalism

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Gandhiji had been frequently writing on various aspects of journalism. To him editorial independence, adherence to truth and self-restraints were the three overriding considerations for journalism. In his message for the editor of the newspaper, 'The Independence', on 30 January 1919, he wrote: In wishing you success in your new enterprise, I would like to say how I hope your writings would be worthy of the title you have chosen for your journal; and may I further hope that to a robust of independence you will add an equal measure of self-restraint and the strictest adherence to truth? Too often in our journals as in others do we get fiction instead of fact and declamation in place of sober reasoning. You would make 'The Independence' a power in the land and a means of education for the people by avoiding the errors I have drawn attention to.

## Newspapers and Advertising

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On receiving Advertisement support for running a newspaper Mahatma Gandhi wrote: It is now an established practice with newspapers to depend for revenues mainly on advertisements rather than on subscriptions. The result has been deplorable. The very newspaper which writes against the drink evil publishes advertisements in praise of drinks. In the same issue, we read of the harmful effects of tobacco as also from where to buy it. Or we shall find the same issue of a paper carrying a long advertisement for a certain play and denouncing that play as well. Medical advertisements are the largest source of revenue though they have done, and are still doing incalculable harm to the people. These medical advertisements almost wholly offset the services rendered by the newspapers. I have been eyewitness to the harm done by them. Many people are lured into buying harmful medicines. Many of these promote immorality. Such advertisements find a place even in papers run to further the cause of religion. This practice has come entirely from the West. No matter at what cost or effort we must put an end to this undesirable practice or at least reform. It is the duty of every newspaper to exercise some restraint in the matter of advertisements.

**THE SOLE AIM OF JOURNALISM SHOULD BE SERVICE.**

**- M. K. Gandhi**

Today, when there is widespread concern over the growing influence of market forces on media, and regret over journalism being no longer a social service, Gandhiji's views on values of journalism bring to bear on

the profession of journalism the force of ethics and morality. In this context he had said, 'It is often observed that newspapers published any matter that they have, just to fill in space. The reason is that most newspapers have their eyes on profits... There are newspapers in the west which are so full of trash that it will be a sin even to touch them. At times, they produce bitterness and strife even between different families and communities. Thus, newspapers cannot escape criticism merely because they serve the people.'

**THE TRUE FUNCTION OF JOURNALISM IS TO EDUCATE THE PUBLIC MIND,  
NOT TO STOCK IT WITH WANTED AND UNWANTED IMPRESSIONS.**

**M. K. Gandhi**

## Gandhiji and Radio

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The first and only time Gandhiji visited the Broadcasting house, Delhi was on 12 November, 1947, the Diwali Day. He arrived at the Broadcasting House accompanied by Rajkumari Amrit Kaur. A report on this event published in the issue of 'The Indian Listener' of 22 February, 1948, after Gandhiji's death, said: "A special studio was fitted with the 'takhposh' (low wooden settee) which was daily used by him for his prayer meeting addresses at Birla House, Appropriately, the prayer meeting atmosphere was created in the studio..... Gandhiji was at first shy of the radio and it was after much persuasion that he agreed to broadcast from the studios of AIR..... but the moment he reached the studio he owned this impersonal instrument as his own and said: "This is a miraculous power. I see 'shakti', the miraculous power of God". According to the 'Hindustan Times' of 13th November, "He spoke for 20 minutes and his voice was exceptionally clear. His message was followed by recorded music of Vande Materam"

The news of Gandhiji's assassination on the evening of January 30, which had spread like wild fire in Delhi was flashed by foreign correspondents and news agencies all over the world within minutes. That evening at 8-30 p.m. Prime Minister, Nehru whom Gandhiji had called his heir in the freedom struggle, broadcast from the Delhi station a very moving talk which began with the oft quoted words: "A light has gone out of our lives". Others who broadcast later were Sardar Patel, Sarojini Naidu and numerous leaders and prominent personalities from all walks of life. Lord Mountbatten came to the Delhi station on 12 February to pay his homage in a broadcast talk.

On the day of the funeral, Melville De Mellow gave the marathon, almost ten hour long commentary, which in its moving description of the crowds and the procession as it inched its way with millions of people lining the route to the place chosen for the last rites on the bank of the

river Yamuna, seemed to articulate the whole nation's grief and homage. It was a classic of broadcasting at its best, and established De Mellow's fame as an outstanding commentator. It was De Mellow who described the last anguished moments of the funeral ceremony before returning to the studios.

**THE NEWSPAPERS SHOULD BE READ FOR THE STUDY OF FACTS. THEY SHOULD NOT BE ALLOWED TO KILL THE HABIT OF INDEPENDENT THINKING.**

**M. K. Gandhi**

Mahatma Gandhiji's speech during his visit to 'The Hindu' sums up his philosophy and vision of journalism: I have, therefore, never been tired of reiterating to journalists whom I know that journalism should never be prostituted for selfish ends or for the sake of merely earning a livelihood or, worse still, for amassing money. Journalism, to be useful and serviceable to the country, will take its definite, its best for the service of the country and, whatever happens the views of the country irrespective of consequences. I think that we have in our midst the making of newspapers which can do so.

Let us be clear in our minds that - to confine Gandhiji to India and to view him as merely the great Indian national leader is to diminish his greatness and personality. Gandhiji belonged to the whole world, the humanity at large. The Time magazine, while chronicling the sweeping forces and great events of the 20th century- catalogued Gandhi as one of the greatest activists- who fought for change from outside the traditional halls of power, who was bound to an abstract vision for which he would pay any price was life. The world that revered few men had revered Gandhi. Although Gandhiji died believing his lone voice was unheard- he was mistaken; the power of his message would endure to move men and nations for all times to come.

### **Political Cartoon**

An editorial cartoon, also known as a political cartoon, is an illustration containing a commentary that usually relates to current events or personalities. An artist who draws such images is known as an editorial cartoonist. They typically combine artistic skill, hyperbole and satire in order to question authority and draw attention to corruption and other social ills.

### **Origins**

The pictorial satire of William Hogarth has been credited as the precursor to the political cartoon. His pictures combined social criticism with sequential artistic scenes. A frequent target of his satire was the corruption of early 18th century British politics. An early satirical work was an Emblematical Print on the South Sea Scheme (c.1721), about the

disastrous stock market crash of 1720 known as the South Sea Bubble, in which many English people lost a great deal of money.

His art often had a strong moralizing element to it, such as in his masterpiece of 1735, *A Rake's Progress*. It consisted of eight pictures that depicted the reckless life of Tom Rakewell, the son of a rich merchant, who spends all of his money on luxurious living, services from sex workers, and gambling—the character's life ultimately ends in Bethlem Royal Hospital.

However, his work was only tangentially politicized and was primarily regarded on its artistic merits. George Townshend, 1st Marquess Townshend produced some of the first overtly political cartoons and caricatures in the 1750s.

### **Development**

The medium began to develop in the latter part of the 18th century - especially around the time of the French Revolution - under the direction of its great exponents, James Gillray and Thomas Rowlandson. Gillray explored the use of the medium for lampooning and caricature. Many of his satires were directed against George III depicting him as a pretentious buffoon, but the bulk of his work was dedicated to ridiculing the ambitions of Revolutionary France and Napoleon. The times in which Gillray lived were peculiarly favourable to the growth of a great school of caricature. Party warfare was carried on with great vigour and not a little bitterness; and personalities were freely indulged in on both sides. Gillray's incomparable wit and humour, knowledge of life, fertility of resource, keen sense of the ludicrous, and beauty of execution, at once gave him the first place among caricaturists.

George Cruikshank became the leading cartoonist in the period following Gilray (1820s-40s). His early career was renowned for his social caricatures of English life for popular publications. He gained notoriety with his political prints that attacked the royal family and leading politicians and was bribed in 1820 "not to caricature His Majesty" (George IV of the United Kingdom) "in any immoral situation". His work included a personification of England named John Bull who was developed from about 1790 in conjunction with other British satirical artists such as James Gillray, and Thomas Rowlandson.

### **Cartoonist's magazines**

The art of the editorial cartoon was further developed with the publication of the periodical *Punch* in 1841, founded by Henry Mayhew and engraver Ebenezer Landells (an earlier magazine that published cartoons was *Monthly Sheet of Caricatures*, printed from 1830 and an important influence on *Punch*). It was bought by Bradbury and Evans in 1842, who capitalised on newly evolving mass printing technologies to turn the magazine into a preeminent national institution. The term "cartoon" to refer to comic drawings was coined by the magazine in 1843; the Houses of Parliament were to be decorated with murals, and

"cartttons" for the mural were displayed for the public; the term "cartoon" then meant a finished preliminary sketch on a large piece of cardboard, or *cartone* in Italian. *Punch* humorously appropriated the term to refer to its political cartoons, and the popularity of the *Punch* cartoons led to the term's widespread use.

Artists who published in *Punch* during the 1840s and 50s included John Leech, Richard Doyle, John Tenniel and Charles Keene. This group became known as "The Punch Brotherhood", which also included Charles Dickens who joined Bradbury and Evans after leaving Chapman and Hall in 1843. *Punch* authors and artists also contributed to another Bradbury and Evans literary magazine called *Once A Week* (est. 1859), created in response to Dickens' departure from *Household Words*.

The most prolific and influential cartoonist of the 1850s and 60s was John Tenniel, chief cartoon artist for *Punch*, who perfected the art of physical caricature and representation to a point that has changed little up to the present day. For over five decades he was a steadfast social witness to the sweeping national changes that occurred during this period alongside his fellow cartoonist John Leech. The magazine loyally captured the general public mood; in 1857, following the Indian Rebellion and the public outrage that followed, *Punch* published vengeful illustrations such as Tenniel's "Justice" and "The British Lion's Vengeance on the Bengal Tiger".

### **Maturation**

By the mid 19th century, major political newspapers in many countries featured cartoons designed to express the publisher's opinion on the politics of the day. One of the most successful was Thomas Nast in New York City, who imported realistic German drawing techniques to major political issues in the era of the Civil War and Reconstruction. Nast was most famous for his 160 editorial cartoons attacking the criminal characteristics of Boss Tweed's political machine in New York City. Albert Boime argues that:

*As a political cartoonist, Thomas Nast wielded more influence than any other artist of the 19th century. He not only enthralled a vast audience with boldness and wit, but swayed it time and again to his personal position on the strength of his visual imagination. Both Lincoln and Grant acknowledged his effectiveness in their behalf, and as a crusading civil reformer he helped destroy the corrupt Tweed Ring that swindled New York City of millions of dollars. Indeed, his impact on American public life was formidable enough to profoundly affect the outcome of every presidential election during the period 1864 to 1884.*

Notable editorial cartoons include Benjamin Franklin's "Join, or Die" (1754), on the need for unity in the American colonies; "The Thinkers Club" (1819), a response to the surveillance and censorship of universities in Germany under the Carlsbad Decrees; and E. H. Shepard's "The Goose-

Step" (1936), on the rearmament of Germany under Hitler. "The Goose-Step" is one of a number of notable cartoons first published in the British Punch magazine.

### **Recognition**

Institutions which archive and document editorial cartoons include the Center for the Study of Political Graphics in the United States, and the British Cartoon Archive in the United Kingdom. Editorial cartoons and editorial cartoonists are recognised by a number of awards, for example the Pulitzer Prize for Editorial Cartooning (for US cartoonists, since 1922) and the British Press Awards' "Cartoonist of the Year".

### **Modern political cartoons**

Political cartoons can usually be found on the editorial page of many newspapers, although a few (such as Garry Trudeau's *Doonesbury*) are sometimes placed on the regular comic strip page. Most cartoonists use visual metaphors and caricatures to address complicated political situations, and thus sum up a current event with a humorous or emotional picture.

Yaakov Kirschen, creator of the Israeli comic strip *Dry Bones*, says his cartoons are designed to make people laugh, which makes them drop their guard and see things the way he does. In an interview, he defined his objective as a cartoonist as an attempt to "seduce rather than to offend."

In modern political cartooning, two styles have begun to emerge. The traditional style uses visual metaphors and symbols like Uncle Sam, the Democratic donkey and the Republican elephant; the more recent text-heavy style, seen in *Doonesbury*, tells a linear story, usually in comic strip format. Regardless of style, editorial cartoons are a way for artists to express their thoughts about current events in a comical manner.

### **Pocket cartoons**

A pocket cartoon is a form of editorial cartoon which consists of a topical single-panel single-column drawing. It was introduced by Osbert Lancaster in 1939 at the *Daily Express*. A 2005 obituary by *The Guardian* of its pocket cartoonist David Austin said "Newspaper readers instinctively look to the pocket cartoon to reassure them that the disasters and afflictions besetting them each morning are not final. By taking a sideways look at the news and bringing out the absurd in it, the pocket cartoonist provides, if not exactly a silver lining, then at least a ray of hope."

### **Format**

Political cartoons typically feature one or more grossly deformed caricatures of well-known politicians or public figures engaged in a static, easy-to-draw situation that distracts the reader very little from the insightful political commentary. These situations include politicians giving

speeches, politicians talking with one another, and politicians talking to someone else.

Reports exist of well-drawn political cartoons, or political cartoons with more than a single panel, but these could not be independently verified as of press time. I mean, as I finished this article.

### **Characteristics of the Political Cartoon**

Political cartoons thrive on *hyperbole* and *exaggeration*, and, to a lesser degree, *humor*. *Symbolism* is also heavily used. For example, instead of drawing the entire Republican Party, American political cartoonists use a work-around such as drawing an elephant, which takes up far less space than thousands upon thousands of white conservatives and their Latino lackeys.

Symbolism also allows political cartoons to reach a broader audience: while people with college educations might nearly giggle when a cartoon Jack Abramoff gives a sack of money to an elephant, illiterate high-school dropouts might nearly chuckle at the thought of giving an elephant a sack of money.

### **Can I Be A Political Cartoonist?**

The field of political cartooning, which seems inaccessible to those who have never cartooned or studied politics before, is actually quite accessible. One can become a political cartoonist easily as picking up a pencil and a newspaper! Here's how:

1. Pick up a copy of the *Washington Post*. Although other research papers are acceptable substitutes, the *Post* is published in Washington, which is widely regarded as the capitol of the United States.
2. Find a picture of a politician and the corresponding article. Read the article. Does it inspire some kind of "opinion" in your mind? Think hard - your cartoon depends on your ability to have an "opinion!"
3. Take a piece of paper and a pencil or another type of writing implement. Draw a caricature of the politician shown in your copy of the *Post*: this is called *the poorly-drawn caricature*. Now, have the politician in your cartoon say something pithy, or clever, or absurd *in a way that relates both* to the issue you read about *and* your opinion about it! This element is called *the obvious gag*.
4. Proofread your cartoon. Does your caricature barely resemble the politician you intend to satirize? Is the obvious gag obvious enough? If you answered "yes" to either or both questions, you're almost there!
5. Cut out your political cartoon and use glue or tape to attach it to your copy of the *Post*. Find a friend and show him or her your work. Congratulations! You're a political cartoonist!

## **Purpose of Political Cartoons**

Political cartoons are a fun and easy way to criticize current events without having to resort to tedious activities such as research, reading, or comprehending said current events. Political cartoons make criticism of difficult issues as easy as doodling on a napkin - why, even *words* are optional! One might say political cartooning makes political commentary available to the illiterate, but don't tell a political cartoonist that - you might find yourself hilariously lampooned as some kind of retarded duck! Then who'd be the fool? You, not the political cartoonist, you, that's who! Ha! Look at you, you're a retarded duck!

The main point of political cartoons is as an infidel Western ritual to piss off Muslims. How dare they call us violent! We'll see how violent they think we are when their roof, their roof, their roof is on fire and they don't get no water and that muthafucka burns. BURN BITCH BURN

## **Writing Critically or Drawing Critically?**

If a politician in your country does something controversial, such as voting for a law or bill that would seem contrary to their normal behavior, or having sex with a sheep, there are several courses of action available to the critic who wishes to express themselves in print. Two of these, however, involve a rudimentary grasp of the written word.

1. Using expertise or applied knowledge, examine the issue and then deconstruct it in a dispassionate way, making cogent observations, arguments and conclusions based upon research and turning them into an **informed editorial**.
2. Use your minimal writing ability and inherent bias to trivialize details of the issue and shit out an uneven, illogical criticism more fitted for a tabloid than a respected journalistic publication, thereby creating an **op-ed** piece.
3. Draw a funny picture and have it have something vaguely to do with the issue: questionably pithy statement optional. *Voila!* The **political cartoon** is at hand.

## **Women Participation in Press**

Journalists all around the world have effectively utilised the power of pen to tackle local as well as global challenges and women journalists have not been far behind pushing aside the remark of Hamilton, the Editor of The Daily Illustrated Mirror: "*Women can't write and don't want to read.*"

But then, why havent we read anything about Indian women journalists who worked during the British Raj? Were Indian women not competent to take on this 'difficult' profession? On the contrary, the perception that Indian women journalists appeared on the scene only after Indian independence is totally incorrect. Their crucial role as journalists during the British Raj has been grossly overlooked. Infact several Indian women edited women's journals since 1850s and their role had been nothing but

exemplary. These journals emerged from several cities and editorials reveal many unknown historical facts regarding the long journey towards freedom.

Take for instance, *Asian Age* (31/3/2009) which carries a Photograph captioned- “Somnath with achiever”. It goes on to elaborate- “Lok Sabha speaker Somnath Chatterjee with Vidya Munshi, the first women journalist of Kolkota, after giving her the women achiever’s award during a programme organised by Ficci Ladies Organisation in Kolkota in Monday...”. It’s good to honour veteran journalist like Vidya Munshi, but she was certainly NOT ‘first woman journalist of Kolkota’. There were numerous women journalists in Kolkota before Vidya Munshi. To cite a few, in April 1870, Mokshodayani took out the first issue of *Banga Mahila* which was stood up for women’s rights and pledged it would fight for women’s causes. Swarnkumari Devi was the sole editor of *Bharti* from 1885-1905, 1909-1915. Her daughter Sarla Devi was also involved in this venture.... If only due credit was given to the long forgotten....

What was Nivedita’s role as a Journalist? Take a clue from *Ramanada Chatterjee*, the editor of *Modern Review* about Sister *Nivedita* as a Journalist:

“She was, if one may be pardoned a trite epithet, a born journalist. She wrote with brilliance, vigor and originality and, even on commonplace themes, with something like inspired fervour. She could write with great facility and on a great variety of topics, and could therefore comply with the requests of many editors for her paragraphs and articles. But nothing that she wrote was commonplace; even the most hackneyed topics were invested by her pen with new power and grace, and became connected with the first principles of human action and with the primal source of all strength. She could never be a hireling, she would either write on topics of her own choice and when the spirit moved her, or not write at all.....

From the very birth of this Review, she helped us with her contributions and suggestions and in other ways in a uncommon measure. Her unsparing criticism, in private conversation, of our shortcomings and faults, was of no less advantage to us. The sense of the value of all this help is daily growing upon us, and we feel that we must not try to give it inadequate expression. Would that all who are kindly were as unsparing in their criticism, and all who are severe critics as kindly and helpful as she! She was, indeed, a sister and she was Nivedita, dedicated to the service of all who came within the orbit of her life’s way”. (*Modern Review* 1911).

### **The First Woman Journalist in Hindi.**

Born in 1868, *Hemant Kumari Devi* was daughter of the Shillong-based *Navin Chandra Rai*, a *Brahmo Samaji*. She was the first women journalist in Hindi, the editor of journal for women- *Sugrihini* which was published from Allahabad. The opening lines of here editorial in the first issue of her journal *Sugrahini*, had a particular message:

“O my dear sisters, open your doors & see who has come to visit you. This is a sister of yours called Sugrihini. She has come to you because you are oppressed and illiterate and in bondage..... Welcome her & bless her. May the mother help you and Sugrihini...”

The Hindi belt even in those days was a backward area, where illiteracy amongst women was endemic and even within well-to-do families; most women did not receive any formal education. The *Brahmo-Samaj*, mind-set, which encouraged education of women, was undoubtedly a major factor behind the emergence of various publications. Hemant Kumari Devi's mother tongue was Bengali. She was educated in Roman Catholic convent in Agra and later in Lahore and Calcutta, she was also known as *Hemant Kumari Chaudharni*. In 1906, she went to Patiala, where she stayed till 1924 and was transferred to Dehradun as a Municipal Commissioner, where she died during 1953.

*Mahamedha* is the only newspaper from capital (that were scanned today -32) that has remembered that today (28 Oct 09) is Birthday of Sister Nivedita. The motto of this not well know Hindi newspaper reads- “satya, satya he Kota hai”. However the article in this paper did not throw light on her role as a journalist. Margaret Elizabeth Noble (Sister Nivedita) was born on October 28, 1868 in Ireland. Her family had close connection with the Irish freedom movement. Nivedita's journalistic works spread over more than decade & half. Many time she use different pseudonyms for her writing. Her early writings appeared in some provincial British journals and were on divergent issues,

Sister Nivedita regularly contributed to *New India, Dawn, Indian Review, Modern Review, Prabuddha Bharat, Hindu Review, Mysore Review, Behar herald, The Bengalee, East & west, Sindh Journal, Hindu, Balbharti, Amrit Bazar Patrika, Statesman, Advocate, Tribune, Maratha, Times of India* and *Bombay Chronicle*.

## UNIT-IV

### KERALA EXPERIENCES

#### **Missionary Activities and Press**

The history of journalism in Malayalam goes back to slightly more than a century and a quarter. Journals and periodicals in Malayalam were first started by missionaries, in most cases solely with the purpose of propagating religion. Their contribution to the development of Malayalam prose and the promotion of journalism, however, has been considerable and should be remembered with gratitude.

In June 1847 witnessed the primordial birth pangs of Malayalam journalism as eight cyclostyled sheets in demy octavo size were churned out from a press at Illikkunnu near Thalassery. The mast-head proudly announced the new-comer's name as *Rajyasamacharam*. Reading matter was spread across the pages with neither columns nor cross-heads to break the monotony.

Neither the mast-head nor the print-line of the *Rajyasamacharam* featured its editor's name; nor was the publication priced. The credit for this pioneering venture goes to **Dr. Herman Gundert**, the renowned western scholar. Dr. Gundert was then the motivating spirit behind the German Based Mission Society. As the opening statement in the first issue emphasised, the reading matter was devoted to religion. By the time it ceased publication at the end of 1850; forty-two issues had seen the light of day.

In October 1847 Gundert started another publication called *Paschimodayam*. Like its predecessor the *Paschimodayam*, this too was cyclostyled but it carried articles on geography, history, natural science and astrology. It had a formal editor in F. Muller. The annual subscription was one rupee. There was a change in size and format - the *Paschimodayam* appeared in royal octavo garb. It continued publication till around mid-1851.

Journals and periodicals in Malayalam were first started by missionaries, in most cases for propagating religion. Their contribution to

the development of Malayalam prose and journalism, however, has been considerable.

The scene now shifts to central Travancore from where early in 1848; the first printed magazine in the Malayalam language - the *Jnananikshepam* - hit the news stands. This eight-page magazine was printed at the **C.M.S. Press** operating from Kottayam in 1821. Arch Deacon Koshy and the Reverend George Mathen were behind this new publication which served alike the cause of propagation of religion and the dissemination of knowledge. Obviously as a result of this diversification of the reading fare it was well-circulated among the Christian, Hindu and Muslim communities.

Another periodical, Kottayam-based, made its appearance around this time. It was the *Vidyasamgraham* brought out under the auspices of the Kottayam College. This magazine started publication in 1864 and went on till 1867.

### **Press in Princely States**

The year 1886 stands out in the history of Malayalam journalism it saw the birth of the *Malayali* from Thiruvananthapuram. This new recruit to the ranks of periodicals was the official organ of the Malayalee Social Reforms League. In Pettayil Raman Pillai Asan the new magazine found an able editor. In due course his mantle fell on C.V.Raman Pillai, yet another literary giant. Though the sheet anchor of the *Malayali* was social reforms, it spear-headed the crusade for political and civil rights with equal zest.

The *Malayali* was especially critical of the administration in Travancore. The critical posture assumed such an alarming gradient that the sponsors of the paper feared official retaliation. In a pre-emptive move the publishing centre was thereupon shifted to Thangasseri, near Kollam. This was a British enclave where the writ of the Travancore regime did not hold good. For a short period in 1911 the *Malayali* came out as a daily newspaper.

The political atmosphere had in the meanwhile become tense. The struggle for responsible government had been launched and was gaining in tempo. At this critical stage the *Malayali* was shifted back to Thiruvananthapuram to enable the paper to play a more positive and immediate role in the struggle. M.R. Warriar took over editorial responsibility. The paper was now issued as a daily. In no time its popularity and circulation sky-rocketed.

Reprisal was not long in coming. Intimidation was the first weapon deployed. The editor was set upon by goondas in broad day-light and manhandled. Such sporadic instances of personal violence only helped to steel the determination of those working behind the *Malayali*. The onslaught against the government was further escalated through its columns. A stage came when the government threw caution: to the winds and prohibited publication of the paper. The press and offices were locked and sealed.

For the time being the political movement for responsible government in Travancore was deprived of a strong prop. Nevertheless the conscience of the people was roused and the movement gathered strength and inspiration from within itself. The *Malayali* was forced to hibernate till independence was attained, when it re-started publication from Thiruvananthapuram as a daily. Proprietorial control of the paper then passed on to the Nair Service Society and the centre of publication was moved to Changanacherry. The *Malayali* ceased publication about a decade ago.

The second oldest newspaper in Malayalm-the *Deepika*-was launched from Kottayam in 1887 under the banner ***Nasrani Deepika***. Its periodicity underwent a number of changes over the years to emerge finally in 1938 as a full-fledged daily. This change in periodicity also coincided with an abbreviation of its name to the present *Deepika*.

### **Swadeshabhimani**

Perhaps the one event of the pre-1914 period that deeply stirred the feelings of the people of Kerala and roused their political consciousness was the deportation of K.Ramakrishna Pillai, editor of the *Swadeshabhimani* published from Thiruvananthapuram. The *Swadeshabhimani* was started in 1905 from a suburb of the State's capital. Ramakrishna Pillai was inducted as its editor of a number of other publications, including the *Keraladarpanam*, the *Malayali*, the *Keralan*, the *Sarada* and the *Vidyarthi* and had already made a mark as a brilliant columnist and literary critic.

Within a few months Ramakrishna Pillai acquired ownership of the press and shifted his base of operations to Thiruvananthapuram. He drew his powerful pen to expose the true nature of palace politics and the corruption and favouritism rampant in the corridors of power. Ramakrishna Pillai was singularly devoid of the craze for power, position or wealth. In order to buttress his attacks on the corrupt ramparts of power, he got himself elected to the Travancore Assembly from Neyyattinkara.

The Dewan, P.Rajagopalachari, sensed the inherent danger in having this opponent at such close quarters. His ingenious mind contrived a royal proclamation stipulating that legislators should permanently reside in their constituencies. Ramakrishna Pillai, resident at Thiruvananthapuram, was unseated on this technical count. The attacks on the Dewan and the regime thenceforth become more devastating. The *Swadeshabhimani* ran a series of articles which further precipitated matters. The Dewan reversed his tactics, alternatively threatening and cajoling the dauntless editor, but of no avail.

A royal proclamation was issued on September 26, 1910, deporting Ramakrishna Pillai from Travancore and confiscating his press and paper-a martyrdom for a righteous journalist in the service of his countrymen. The educated and politically conscious section of the people was against at

this high-handed and undemocratic measure. Ramakrishna Pillai was thenceforth known and revered by the alias "*Swadeshabhimani*".

The deported editor selected Kunnampulam in Cochin State as the launching pad for his next journalistic venture. This was the *Atmaposhini*. The *Swadeshabhimani* edited this organ for two years till 1915. Incidentally, Ramakrishna Pillai was the author of a biography on Karl Marx, the first one to appear in any Indian language, and was hence a pioneer Indian to be inspired by socialist consciousness. He also authored a book on journalism, the first of its kind in Malayalam. The *Swadeshabhimani* died in exile at Kannur in 1928.

### **Malayala manorama**

The *Malayala manorama* started publication from Kottayam in 1890, initially as a weekly. The paper was floated by a joint stock company, perhaps for the first time in India. Its first editor was Kandathil Varghese Mappilai who brought with him the rich experience of his previous association with the *Keralamitram* of Cochin. In the beginning, the weekly was predominantly literary. Its transition to a newspaper of general interest followed quickly. Its rise to a formidable institution with weighty contributions to the social, economic, political and cultural life of Kerala was meteoric.

The paper was converted into a daily in 1928. In many instances the *Malayala manorama* actually gave the lead to mass movements of the period.

In the wake of the political movement swept Travancore with the fury of a hurricane, the authorities were perturbed at the growing influence of the *Malayala manorama*. In a dramatic move the Government confiscated the paper in September 1938. The editor was sent to jail. An unpopular regime whose base was fast eroding under the impact of the people's urge for responsible government struck at the very roots of democracy and in the process gained a pyrrhic victory.

The resurrection of the daily phenomenal in the sense that with a short period both soared to lofty heights in popularity, circulation and repute.

A near namesake, the *Manorama*, was floated in 1891 from Kozhikode under the auspices of the Kerala Mahajana Sabha. This fortnightly was a self-styled vehicle of reforms in the socio-political field and had the backing of members of the Zamorins, family and other prominent personalities. Leading writers of the day contributed to the columns of the fortnightly which maintained a high literary standard. After undergoing many vicissitudes involving change of ownership and editors the *Manorama* finally folded in 1940 under the impact of newsprint shortage.

The last decade of the nineteenth century was uneventful for Malayalam journalism in the sense that no 'newspaper' other than those mentioned in the preceding paragraphs commenced publication during this period. But this decade, nevertheless, accounted for a memorable crop of literary magazines. One was the *Sujanandini* started in 1892 from Kollam. Kandathil Varghese Mappilai and others joined hands to launch the *Bhashaposhini* in 1897 as the official organ of the Bhashaposhini Sabha. The same year the publication of *Saraswathi* from Tellicherry under the able editorship of Moorkoth Kumaran.

### **Birth of News Papers in Kerala**

Attempts were underway in the meantime to start a "newspaper". Ironically, the first of this genre to be published from Kerala was in the English language. A pioneering foursome embarked upon a publication entitled the *Western Star* from Cochin in 1860. Charles Lawson, who had left England after completing his studies, took over as the paper's editor. This was Lawson's maiden essay into journalism. The assignment obviously stood him in good stead when he migrated to Madras to launch the *Madras Mail* in later years.

Four years later in 1864 a Malayalam edition of the *Western Star* started publication from Cochin under the banner *Paschimataraka*. The paper was edited by T.J. Paily in the first instance and later by Kalloor Oommen Philipose Asan. Yet another paper, the *Keralapataka*, made its appearance from Cochin in 1870. In course of time these two publications merged to form the *Paschimataraka-Keralapataka*. Under the able stewardship of Oommen Phillipose Asan, this merged publication mounted attacks on the peccadilloes of the bureaucracy of the day and is seen to have survived right up to 1886.

*The Western Star* continued from Cochin for a long time. In due course there were changes in ownership as well as location of the paper. The publication base was shifted to Thiruvananthapuram. Thereafter its appearance was irregular.

In 1867 two papers were started from Kottayam. One was in Malayalam and was titled *Santishtavadi*; the other the **Travancore Herald**, was in English; both were printed from the C.M.S. Press. The *Santishtavadi* was outspoken in its criticism of the powers that be, and soon fell foul of the Travancore Government which ordered its closure. Thus, quite unwittingly, the *Santishtavadi* created history in Malayalam journalism by becoming the first martyr to the cause of freedom of the press.

The next in the line of Malayalam papers was the **Satyanadakahalam** which started publication modestly as a fortnightly from Kunammavu in October 1876. It was published under the auspices of the Italian Carmelite Mission, with the Rev. Fr. Candidus designated as its first editor. This 16 page fortnightly featured a wide range of topics in its columns, from international affairs to local news and from

Government pronouncements and court proceedings to mission news. The publishing centre was once shifted to Varappuzha and then to Ernakulam. The latter occasion coincided with a diminution of its name to plain *Satyanadam*.

### **Illustrated weeklies**

Successive changes in the *Satyanadam*'s periodicity followed. From 1900 it was issued thrice a month. Four years later it was converted into a weekly. In 1926 a change in format was introduced and the *Satyanadam* joined the early ranks of 'illustrated weeklies'. The fortunes of Kerala's oldest existing newspaper underwent a change characteristic of the times in 1970 when it merged with the *Kerala Times* and started issuing as the latter's Sunday edition. During the course of its independent existence over slightly less than a century the *Satyanadam* had made notable contributions to Malayalam literature and in the socio-political fields.

In the three decades since the *Rajasamacharam* made its first appearance though a good number of publications followed they were in the main characterized by a high rate of infant mortality. Besides, they were not "newspapers" in the strict sense of the word; their emphasis was more on literary and religious topics as distinct from hard news as we understand it today. Their periodicity was yet another factor which detracted from their intrinsic relevance and importance as newspapers.

The *Keralam* (1866), the *Malayalamitram*, the *Tiruvathancore Abhimani*, the *Kerala Deepakam* (all 1878) and the *Keralachandrika* fall in this category of pioneering precursors. Also, the *Keralopakari* published from Malabar, which had the distinction of being the first printed magazine issuing from this area. Incidentally, the *Keralopakari* was printed from the Basel Mission Press located at Mangalore. Most of these early journals were fired with the zeal of Christian Missionaries.

### **The Royal Wrath**

It fell to a Gujarathi's lot to launch the first systematic "newspaper" in Malayalam. Devji Bhimji started a printing press at Cochin in 1865 under the name of the **Keralamitram Press**. In running the press Devji Bhimji had to face heavy odds. There was the obvious disadvantage of embarking upon a hitherto uncharted course. But more discouraging was the unhelpful attitude of the authorities. In an unprovoked gesture the police authorities slapped an order on Devji Bhimji requiring him to submit all matter meant for printing for the prior scrutiny and approval of the authorities. On his preferring an appeal seeking reconsideration of this blanket order the authorities retaliated by forcing closure of the establishment.

Devji Bhimji was not daunted. He approached the Divan on at least six occasions for a redressal of his grievances. But the Divan was averse to rescinding the censorship orders. In exasperation Devji Bhimji now turned

to the British Resident, Henry Neville, for justice. His perseverance paid at last after almost a year of forced closure of the press when the British resident prevailed upon the authorities to withdraw their orders.

Devji Bhimji was not a new-comer to journalism. He had co-sponsored the English *Western Star* in 1860 and the Malayalam *Paschimataraka* in 1864. At the time of starting his press Devji Bhimji had wound up his interests in these two publications. But one should assume that his experiences in this field were happy for he was already toying with the idea of starting a paper on his own. This blossomed into reality with the launching, on New Year's Day of 1881, of the *Keralamitram*.

In a number of respects the *Keralamitram* can be hailed as the first "newspaper" in the Malayalam language. In the initial stages the paper was issued thrice a month; later on it was published as a weekly. The paper provided a wide range of reading fare, which by contemporary accounts maintained an exceptionally high standard. There was a marked tilt in favour of featuring news. Due weight was also given for language and literature, criticism and articles on general topics of public welfare.

The *Keralamitram* was fortunate in that it had as its first editor none other than Kandathil Varghese Mappilai who later founded the *Malayala manorama*. With Kandathil Varghese Mappila's flair for journalism and Devji Bhimji's acumen as an entrepreneur it is no wonder that the new publication made a lasting impact on Malayalam journalism. As an aside, Devji Bhimji also tried his hand at running a Marathi magazine entitled *Keralakokil* from Cochin. On his death in 1894 the *Keralamitram* was run tolerably well for quite a number of years under the stewardship of an adopted son.

The appearance of the ***Mitavadi*** from Tellicherry in 1907 marks the next important milestone in the history of the press in Kerala. Moorkoth Kumran, who had already tried his hand successfully at other journalistic ventures, occupied the editorial chair. The *Mitavadi* gained in stature within a short period as a formidable press organ in the Malabar area. Literature and current affairs were its main forte. Mahakavi Kumaran Asan's famous poem, *Veena Poovu* was first published in the *Mitavadi*. In 1913, C.K.Krishnan acquired ownership of the paper and started publishing it as a magazine from Kozhikode.

The *Mitavadi* was in the fore-front of the movement for social reforms and the uplift of the weaker sections of society. But in its approach to the national struggle for independence the magazine adopted an off-beat posture, aligning itself with the British and opposing the national movement. In the treatment of news the magazine showed a keen awareness of the relevant and the indispensable. The *Mitavadi* actually published a daily news sheet featuring the latest news from the war front during the First World War. The curtains were finally rung down on this memorable publication on the eve of the Second World War.

## Kerala Kaumudi

The origins of the *Kerala Kaumudi*, one among the leading newspapers of present day Kerala, can be traced back to 1911. Its founder C.V.Kunhuraman was a multi-faceted personality—a poet, a brilliant prose writer, historian, journalist, and politician, all combined together. So boundless were his energy and so all-encompassing his ability that even while editing the *Kerala Kaumudi* he contributed leaders to other press organs. The paper initially started publication from Mayyanad. Later, it was shifted to Kollam and then to Thiruvananthapuram. It was converted into a full-fledged daily in 1940.

T.K.Madhavan who rose to prominence as general secretary of the S.N.D.P. yogam started publication of the *Desabhimani* in 1915. [This is not to be confused with the *Desabhimani* of today, the official organ of the Communist Party of India (Marxist)] The *Desabhimani* rendered Yeoman Service in pin-pointing the grievances, political and social, of the Ezhava community and seeking redressal. With the emergence of Mahatma Gandhi to a position of front-rank leadership of the Congress, political activity in Kerala felt a new spur. This was the period when the national movement had become more broad-based with the involvement of the masses.

Madhavan was drawn into the vortex of the movement and soon became an important leader of the Congress. Through the columns of the *Desabhimani* he waged a relentless war against injustice, inequality and untouchability and for the cause of independence. The apogee of his reputation and influence as a journalist came with the famous Satyagraha at the Vaikom temple. The *Desabhimani*'s contributions to the agitation for temple entry and to the non-co operation movement were considerable indeed.

K.Ayyappan was yet another social reformer who wielded a powerful pen and commanded a powerful vehicle of expression. This was the *Sahodaran* published from Cherayi in 1917. Ayyappan encouraged rationalist thought and the socialist doctrine. In the movement for responsible government, for temple entry and for inter-caste marriage the *Sahodaran* was always in the fore-front. This periodical, which made substantial contribution to the renaissance of Kerala, ceased publication in 1956.

Ayyappan took keen interest in the welfare of the workings classes. Through his writings he encouraged the building up of labour movements. In fact, in 1933, he launched a publication, the *Velakkaran*, modeled along the *British Daily Worker* and devoted in the main to the labour movement. He was also associated with two other publications—the *Yuktivadi* and the *Stree*. As a regular columnist of the *Mitavadi* and the *Kerala Kaumudi* his writings helped to create and mould enlightened public opinion.

The *Samadarshi* which commenced publication from Thiruvananthapuram in 1918 was a powerful and popular vehicle of public opinion. A. Balakrishna Pillai joined the paper in 1923 as editor. He revetted his attention on the corrupt and high-handed bureaucracy of Travancore. The devastating criticism in the *Samadarshi* went down well with the reading public who clamoured for more. But the authorities were displeased and the owner of the paper was faced with difficulties. It is said that the notorious Travancore Newspaper Regulations of 1926 were an offshoot of Balakrishna Pillai's incisive criticisms. The management of the paper was not prepared to invite official displeasure and Balakrishna Pillai had to resign in 1926. The *Samadarshi* went on, taking care not to rub the authorities on the wrong side and in the wake of a fast dropping circulation folded in the late forties.

In the series of infamous moves plotted by the government of Travancore against the institution of a free press the newspaper regulation of 1926 deserves special mention as much for its stringency as for the opposition it generated among the reading public. The regulation was promulgated by Dewan Watts. The intense activity in the journalistic field, sparked off in the wake of nationalistic fervour, political consciousness and the growing clamour for responsible government, was inexorably driving the princely regime on the defensive. It was high time the press was gagged and muzzled, so the Dewan reasoned.

The regulation was draconian measure requiring newspapers to take out licenses and deposit a security as token of their bonafides. Criticism of any member of the Travancore royal family, the Travancore government or the British king emperor would entail forfeiture of the security and cancellation of the licence. A fresh licence would be issued at the discretion of the authorities, but would require a further substantial sum as security. A second cancellation of the licence would be fatal to the publication. Possession of copies of publications whose licences were suspended was a punishable offence.

### **Growth in Malabar**

The pattern of development and growth of journalism in the Malabar area was more or less similar in nature, with the difference that journalistic ventures were less profuse. An English weekly entitled the *West Coast Spectator* started publication in 1879 from Kozhikode. The weekly was printed by Vakil Poovadan Raman from the Spectator Press. It was edited by an Englishman, Dr. Keys. In later years the weekly was rechristened the *Malabar Spectator* and was quite popular locally.

A significant development was the publication in 1884 of the *Keralapatrika* weekly from Kozhikode. The idea of a weekly was conceived by Chengulathu Kunhrama Menon, possibly after attending a conference of the Indian National Association held at Calcutta in 1884. Kunhrama Menon himself claimed that the *Keralapatrika* was the first "newspaper" in Malayalam in the Malabar district. It was printed from the

Vidyavilasom Press and had the active backing of a number of prominent personalities of the day.

The *Keralapatrika* was essentially a pace-setter in Malayalam journalism. Chengulathu Kunhirama Menon wielded a powerful pen. To him freedom of speech and expression was a sacrosanct article of faith. The press was a vehicle for educating, uplifting and cleansing the public and the administration. He scanned the corridors of power for graft, irresponsibility and callousness and came down heavily on the erring. It is recorded that the Maharaja of Travancore was so impressed by the crusading spirit of the *Keralapatrika* that he subscribed for 200 copies for distribution among the officials of his administration.

Chengulathu Kunhirama Menon is sometimes called the "father of Malayalam Journalism". His weekly featured news on international affairs, politics and other public occurrences. Literature and literacy criticism received their due share in the *Keralapatrika's* columns. An instance has been recorded where the Keralavarma Valiyakoyi Thampuran took exception to the severe criticism of some of his literary works in the columns of the weekly. The Valiyakoyi Thampuran hit back by ordering cancellation of the subscriptions for the government officials of Travancore.

Running a newspaper, especially in the regional Malayalam language, was a difficult task. The elite preferred English and would not like to be seen browsing through a Malayalam newspaper. Advertisement support for the press was then practically an unknown factor. Powerful patronage, especially from royalty, could ill be spurned in the desperate bid to keep the paper going. But when it came to principles the father of Malayalam journalism was not one to countenance compromise.

The management of the *Keralapatrika* changed hands in 1938 some time after the death of Kunhirama Menon. Among the editors of this period were Sanjayan and Koyippalli Parameswara Kurup. After independence the paper was shifted to Ernakulam. Publication was suspended after a few years.

The Spectator Press of Kozhikode came out in 1886 with a Malayalam periodical entitled the Kerala Sanchari. It was edited by Vengayil Kunhiraman Nayanar, otherwise well-known by his pen-name "**Kesari**". The sharp humour and witticism characteristic of the new periodical mark a turning point in our journalism.

Typical was the paper's approach to officialdom, lashing out with humorous jibes and ill-concealed wrath at the high-handed and complimenting and encouraging the just. Moorkoth Kumaran was associated with the periodical for some time in 1897 as its editor. The *Kerala Sanchari* later on merged with his *Mitavadi* published from Thalasserry.

## **Newspaper regulations**

A. Balakrishna Pillai, who had earlier been eased out of editorial responsibility of the *Samadarshi*, had in the meanwhile launched a new periodical entitled *Prabhodakan*. Within six months of its appearance, this periodical was banned by the government of Travancore. Balakrishna Pillai now started the *Kesari*, later to become famous in the annals of Malayalam journalism. Scathing criticism of the authorities was taken up with an added zeal in the columns of the new publication. With their misdeeds exposed to public gaze the Dewan and his cohorts were put in a tight corner. The newspaper regulations of 1926 took shape against this backdrop.

Public reaction was instantaneous. A huge public meeting was organized at Thiruvananthapuram. Legislators, editors and leaders participated in the protest meeting. Resolutions were passed denouncing the new measure. The legislators decided to sponsor a resolution at the next meeting of the Assembly opposing the regulations and if necessary reject the budget and tender their resignations. Never before had a governmental proclamation evoked such widespread indignation and determination.

A delegation of journalists waited on the Regent Maharani to convey their protest. But they were directed to the Dewan. *Swarad* editor A.K. Pillai led the deputation to the Dewan, who, it must be conceded, gave them a patient hearing. But the Dewan could not give them any assurance to assuage their apprehensions. The deputation came back disappointed. June 26, 1926, the day the new newspaper regulations took effect, was observed as a day of mourning by the people of Thiruvananthapuram. Within days an unrelenting government invoked the punitive provisions of the regulations on three newspapers.

The struggle was then carried on in the legislature. A legislator attempted to introduce a bill seeking withdrawal of the regulations. The Dewan refused permission to introduce the bill. A motion was then sponsored at the budget session demanding that the regulations be revoked. But by a clever manipulation of the votes of official and nominated representatives the motion was thrown out. As a measure of individual protest, Barrister A.K. Pillai resigned from the legislature.

The authorities now felt that the tide of opposition had been effectively stemmed. But the *Kesari* was recalcitrant. Though the government had frustrated the spontaneous public clamour to withdraw the newspaper regulations, Balakrishna Pillai did not concede defeat. His writings acquired a hitherto unknown sharpness and crusading fervour. He sought to mobilise public opinion against the government and its repressive measures. Sensing that the situation would get out of their hands if such strong dissent was permitted the authorities clamped a ban order on the *Kesari*.

The *Kesari* was shortlived. But its impact on public opinion and on the development of Malayalam journalism was tremendous, and out of proportion to its longevity. To Balakrishna Pillai the press was not only a

vehicle to project news; it was also a forum for educating the public by disseminating knowledge and encouraging free thought and open discussion. In keeping with this view the *Kesari* gave equal prominence to news and to novels, short stories, book reviews and science notes in its columns. In this respect it marked a point of departure in Malayalam journalism. With the *Kesari* banned, Balakrishna Pillai bid good-bye to his chosen profession.

The *Malayalarajyam* made a triumphant entry into Malayalam journalism in 1929, featuring in its columns API and Reuter despatches and news pictures fed by foreign photo agencies. It was published from Kollam. An organized network for the distribution of this daily was soon built up. The paper even operated a bus service of its own to keep the distribution channels well-oiled. Modern printing equipments helped to give the new daily a modern appearance in lay-out and content. In fact the *Malayalarajyam* was the first Malayalam daily to go in for a rotary press. The illustrated *Malayalarajyam Weekly* was a prestigious publication of the times.

The daily was edited by K.G.Sankar, who was forced to resign from the Malayali over a controversial editorial criticising the Travancore government. He continued his pro-nationalist stance in the *Malayalarajyam*. A number of leading writers of the day were persuaded to contribute regular columns. In a short span of time the *Malayalarajyam* became well-known and read as Kerala's leading nationalist daily. But with Sankar relinquishing control on ill-health, the daily fell on bad days. Its nationalistic posture swimming against the tide often proves fatal, and this colourful daily became defunct in the late sixties.

It was a strange alchemy where dissent and acquiescence proved equally fatal. The *Kesari* personified the strong voice of dissent. It stood for the freedom of the press, for the freedom of expression. It went down well with the reading public. Its popularity with the public increased in direct proportion to its outspoken views. But this very popularity alienated it from the authorities. Their antagonism increased in direct proportion to the paper's increasing popularity. In the showdown the *Kesari* succumbed. At the other end of the spectrum there was the *Malayalarajyam* which at a certain stage of its brilliant career inspired by nationalism, turned tables and acquiesced. In the resultant alienation from the mainstream of public opinion, this meteor crashlanded into oblivion.

In the Malabar area the tempo of the political struggle in the early decades of the twentieth century was quicker than socio-economic reform movements. Political activity in this area was imparted with a new dimension with the outbreak of the First World War and the spread of Home Rule ideas. The All Kerala Political Conference held at Ottapalam in April 1921 marked the beginning of the move for a united Kerala which became a reality in terms of law thirty-five years later. At the time of this

conference the Gandhian movement of non-co operation was in full swing and had a tremendous impact on Kerala.

The non-co operation movement was particularly strong in Malabar where the Mappillas were agitated over the Khilafat issue. It was the course of the non-cooperation and Khilafat movements that Kerala witnessed what was probably the most tragic episode in its freedom struggle, namely the Mappila Rebellion or, has been increasingly called, the Malabar Rebellion of 1921.

Following the suppression of the Malabar Rebellion and until almost the end of the thirties the purely political struggle for freedom was on a low key. However, the spirit of the people was kept at high tide through the organizational activities of the Congress. There was, in addition, considerable journalistic activity of a political nature. This was best illustrated by the starting of the nationalist newspaper, the *Mathrubhumi*, from Kozhikode in 1923.

### **Mathrubhumi**

Kozhikode was then the publishing base of four Malayalam and three English periodicals. In the gloom that followed the suppression of the Malabar Rebellion and the withdrawal of the non-cooperation movement a psychosis of fear seemed to have enveloped these press organs. They were not prepared to publish any item even covertly supporting the national movement or faintly critical of the British administration. What is more, even local printing presses shied at printing statements or pamphlets by Congress leaders.

With the avenues of communication thus effectively throttled prominent Congress leaders thought of the next best alternative-to start a press and a publication of their own, whatever the consequences. This entailed the raising of capital and mobilising a band of dedicated workers. The enthusiasm of the times was such that these initial requirements were met with ease. A limited company was floated and the *Mathrubhumi* started issuing on March 18, 1923, thrice a week, with K.P.Kesava Menon as its editor.

The baptism by fire for the *Mathrubhumi* came soon with the Vaikom Satyagraha. The demand was for the grant of right of passage to the untouchables along approach roads to the temple. The moving spirit of the Satyagraha was Shri.T.K.Madhavan, himself a redoubtable journalist. In the forefront of the enlightened leaders of the forward communities who actively participated in the struggle was K.P.Kesava Menon. The *Mathrubhumi* too, was in the thick of the fight, as it was in every phase of the national struggle.

At the peak of the civil disobedience movement, in April 1930, the *Mathrubhumi* started issuing as a daily. As practically the only source of information for the people of Malabar about the developments in the national movements, its circulation base was gradually extended to the

remote villages. But close on the heels of this increase in circulation and influence came official harassment. Following a critical leader on the incarceration of a political worker without trial, the government swooped down on the paper demanding a security of Rs.2000. The *Mathrubhmi* furnished the security in the interests of continued publication, but as a measure of silent protest left its editorial columns blank for months to come.

An article by Sanjayan, the well-known humourist, criticized the high-handedness of British army personnel at Cochin. This provoked the Madras government and banned the daily altogether. A state-wide agitation ensued demanding withdrawal of the punitive ban order. The government had no choice but to withdraw the order. Likewise, the Dewan of Travancore, Sir C.P.Ramaswamy Iyer, refused entry to the paper in the State. The Dewan was not one to accommodate public reaction. The *Mathrubhumi* had to stay out, and made a triumphant re-entry nine years later in 1947.

Despite periodical harassment by the authorities the growth of the *Mathrubhumi* as a powerful organ of the press was impressive indeed. It came out in 1932 with a weekly. In 1962 the paper branched out into a sister edition from Cochin. It had a number of stalwarts occupying the editorial chair. It ranks today as one of the fore-most dailies of the Indian press.

Another significant Kozhikode-based paper of this period was the ***Al-ameen*** which first started publication in 1924 and began issuing as a daily in 1930. The paper was started by Mohammed Abdul Rahiman Sahib, the Congress leader. The pro-nationalist stance of the paper infuriated the authorities. On more than one occasion the *Al-ameen* was discontinued as a result of action by the authorities. One such closure followed the publication of an editorial exhorting non-cooperation with the war efforts of Britain.

The *Prabhatham* started publication from Shoranur with E.M.S. Namboodiripad as its editor, and was the organ of the newly-formed Congress Socialist Party. Its license was suspended following refusal to furnish security to government consequent on the publication of a poem on Bhagat Sing's martyrdom. The license was restored later. The paper was shifted to Kozhikode in 1938, but did not survive for long.

The *Deenabandu* was yet another paper which owed its origin to the national struggle. It commenced publication as a weekly in 1941 from Thrissur. The weekly was edited by V.R.Krishnan Ezhuthachan. The *Deenabandu* was trial-blazer in the sense that it was one of the first periodicals published from Cochin State which supported the national movement. The national sentiment was on the ascendancy. The *Deenabandu* made rapid strides in circulation, beating even the dailies based at Cochin. But it had to pay a heavy price for its nationalist

moorings. Its editor and his staff were sent to jail within a few days of the launching of the Quit India Movement. Its publication was banned.

The *Deenabandu* resumed publication in 1944 on the release of its editor and other staff from jail. But its travails were by no means over. In the elections held in 1945 the Government froze newsprint supply. The weekly went into an enforced hibernation for eighteen weeks. On resuming publication the *Deenabandu* was converted into a daily. That the new daily continued to displease the authorities is evidenced by the fact that following an election case the editor and one of its correspondents were stripped of franchise rights for five years.

The *Deenabandu* had also to face stiff opposition at the hands of the royal regime in Travancore. The paper was officially banned from this area. But the enterprising workers of the paper smuggled copies to Travancore through underground channels located in the British enclaves of Thangassery and Anchuthengu. The ban was lifted only after independence. After a splendid innings spread over 21 years the *Deenabandu* finally succumbed to financial difficulties and ceased publication in 1962.

### **Committed journalism**

The nationalist phase was a fertile period for Malayalam journalism. Newspapers sprang up in quick succession, often to go under with equal speed. The *Lokamanyan* (from Thrissur) the *Swarad* (from Kollam), the *Yuvabharatham* (from Palakkad), the *Kerala Kesari* (from Thrissur) and the *Bhaje Bharatham* are some of the more prominent. Most of these publications could not survive owing to financial difficulties and in some cases following repression by the authorities.

The decade preceding independence was a period of consolidation and growth for the press in Kerala. Sporadic flings at journalism, though not entirely unknown, became rare. What was previously a buyer's market for news was gradually reversing into a seller's market. An element of competition started surfacing, though in a rudimentary form. Survival demanded not only adequate resources but a planned, entrepreneurial approach. Journalism was becoming increasingly politically-oriented a natural offshoot was committed journalism.

The *Chandrika*, started out in 1934 from Thalassery as a weekly. This organ of the Muslim League blossomed into a daily in 1939 and was shifted to Kozhikode. The publishers later branched out into a weekly also. The *Desabhimani*, currently the organ of the Communist Party of India (Marxist), began publication on a modest scale from Kozhikode in 1942 as a weekly. It was converted into a daily in 1946. The government of Madras banned the paper in 1948; publication was resumed in 1951. A sister edition was launched from Cochin in 1968. Other publications are the *Desabhimani Weekly* and the *Chintha*, a political weekly.

In the Travancore area the Communist Party started its own publication, the *Janayugam*. From modest beginnings this party organ made rapid strides. Today a sister edition from Kozhikode. The *Janayugam* Weekly, the *Cinerama* fortnightly and the *Balayugam* monthly are other creditable sister publications. All these publications terminated publication due to many reasons. Yet another organ, the *Navajeevan*, was launched into existence from Thrissur, with Joseph Mundassery as its editor. In the late sixties the paper was shifted to Kozhikode, but did not survive for long.

The Arch Bishop of Ernakulam brought out the *Malabar Mail* from Ernakulam in 1936. This daily fell foul of the authorities and was denied entry into Travancore during the agitation for responsible government. The *Powraprabha* issuing from Kottayam in the late thirties wielded considerable influence in the Travancore area. Its publishing base was successively shifted first to Mavelikkara and then to Kottayam, with C.M. Stephen as its editor. This daily became defunct after a decade or so.

The *Powradhwani* was yet another Kottayam-based paper. Started in 1939 by K.M. Chacko this daily was always in the thick of the struggle for responsible government and commanded considerable readership. After independence Chacko floated another daily from Thiruvananthapuram entitled *Powrakahalam*. But this was short-lived. The *Powradhwani* itself stopped publication in 1955. The *Keralabhushanam* was launched from Kottayam in 1944 by K.K. Kuruvilla.

The *Prabhatam* started out as a weekly from Kollam in 1944, but was soon converted into a daily. This pro-nationalist daily had a life-span of about two decades. The same year saw the birth of the *Express* from Thrissur. The paper was edited by K. Krishnan and with its pronounced nationalist and socialist views gained extensive circulation in Cochin State.

The National War Front co-sponsored a daily entitled *Powrasakhi* from Kozhikode at the height of the Second World War in 1944. The aim was to mobilize support for the war efforts. After the war it came out as a regular newspaper, with B.C. Varghese, Varghese Kalathil and K.A. Damodara Menon occupying the editorial chair on successive occasions. This daily bowed out in 1956. Among other notable newspapers were the *Kaumudi*, the *Kerala Kesari*, the *Bharati*, the *Bharata Patrika* and the *Bharata Kesari* (all published from Thiruvananthapuram) and the Daily News issuing from Kottayam.

The role of the press as a powerful instrument of social change found acceptance with a considerable section of the intellectuals during the national struggle for independence. This was a role complementary to that of educating the public. The result was a rich crop of periodicals sponsored by individuals in some cases, and by movements and organizations in others. Despite the sectional approach of most of these periodicals the fact remains that they played a decisive role in awakening the masses from conservatism and orthodoxy and pushing through social reform measures.

## Social reformation

The Namboodiri Yogakshema Sabha sponsored two notable publications, the *Yogakshemam* and the *Unni Namboodiri*. The Namboodiri community was steeped in conservatism and living in lofty isolation from the mainstream of life of the times. V.T.Bhatadiripad, among others, wielded his powerful pen to break this isolation and rid his community of conservatism. These two publications rendered yeoman service in the cause of social reform. The stalwarts the Namboodiri community contributed to the political movement drew their basic inspiration from these periodicals.

The *Vivekodayam* was the official organ of the SNDP and was edited by Mahakavi Kumaran Asan. It ceased publication after a number of years but was revived in 1967 as a magazine and published from Irinjalakkuda. The *Atmavidyakahalam* edited by Vagbhadananda Guru from Kozhikode in the late thirties was yet another weekly noted for its sharp attacks against superstitions and conventions. It was also a powerful organ of nationalist sentiment.

Among other notable publications: The *Nair* of Kainikkara Govinda Pillai, the *Sujathanandini* of Ryrup Nambiar, the *Mitabhashi* of C.V.Raman Pillai, the *Subhashini* of C.P.Govinda Pillai, the *Nair* of Malloor Govinda Pillai, the *Malabari* of V.C.Balakrishna Paniker, the *Aikya Keralam* of R.M.Palat, the *Ramanujam* run jointly by Mahakavi Vallathol Narayana Menon and Kuttippurathu Kesavan Nair, the ***Rasika Ranjini*** co-sponsored by Kunhikuttan Thampuran and Appan Thampuran and the *Kavana Kaumudi* jointly edited by Pandalam Kerala Varma and P.V.Krishna Warriar.

The Nair Service Society floated a magazine entitled 'Service' in 1920. Its main concern was social reforms. At the same time the magazine carried on a sustained propaganda against anachronistic social conventions and injustices like untouchability. In 1927 the magazine was shifted to Thiruvananthapuram and began issuing as a tri-weekly. A dynamic editorial policy helped to popularize the new weekly. Besides the emphasis on social reforms, the Service lent solid support to the nurturing of the national spirit. Unfortunately, the weekly had to cease publication in 1934 following financial difficulties.

The press in Kerala may be said to have come of age as independence dawned. It was a far cry from the cyclostyled sheets of 1847 to the full fledged dailies of 1947 increasingly harnessing modern techniques of editing and production. Growth was no longer haphazard; it was deliberately planned. The aim now was to consolidate with a view to reaching out to an extended readership in a field which was becoming highly competitive.

**Herman Gundert**

Hermann Gundert was born in Stuttgart in Germany on 4 February 1814. He became a missionary, scholar, and linguist. His name found a place in the history of Malayalam journalism as the one who started the first Malayalam newspaper, Rajyasamacharam in 1847 from Illikkunnu in Thalassery.

Gundert had left Germany at the age of 22 for missionary work in India. He reached Madras in 1836. Joining Basel Mission he reached Mangalore. Travelling to various places in southern India he found a good place to settle down in Illikkunnu near Thalassery. He lived there for twenty years and during that period made remarkable contributions to Malayalam journalism and language. Besides Rajyasamacharam he launched another newspaper Pashchimodayam as an easy way to spread Gospel and for missionary works. His helper Frederick Muller was the editor of the newspaper.

Gundert compiled a Malayalam grammar book, *Malayalabhaasha Vyakaranam* (1859), and contributed to work on Bible translations into Malayalam. Gundert also contributed to the fields of history, geography and astronomy. He published around thirteen books in Malayalam including a translation of the Bible, Old Testament from Hebrew and New Testament from Greek. The archives of information he collected from Tellicherry are kept in the Tuniberg University, Germany and were collected and compiled by the scholar Dr Skaria Zacharia as *Thalassery Rekhakal*.

He returned to Germany in 1859. There he took ten more years to complete the Malayalam-English dictionary

Though Gundert came to Kerala as a missionary, he is remembered today mainly for his contributions to the language Malayalam. In Thalassery, known earlier as Tellicherry, he has been honored with a statue. He lived in Calw, Germany where he passed away on April 25, 1893.

### **Benjamin Bailey**

The Rev. Benjamin Bailey was a remarkable man in the cultural history of Kerala, India. Of Dewsbury, Yorkshire, England. Born in 1791 November. Father: Joseph Bailey. Mother: Martha. 1812- Two years under Rev. T. Scott for missionary training. 1814-One year under J. Buckworth, Vicar of Dewsbury. 1815, August 6, Deacon and December 17, Priest, by the Archbishop of York (to the Curacy of Harewood, Yorkshire). 1816, married Elizabeth Ella. 1816, May 4, to Kottayam, Kerala, India. (Kottayam was then in the Princely state of Travancore and it was under the rule of Travancore king. The place- name 'Kottayam' was then spelt as 'Cotym' and 'Cottayam'.)

The first assignment given to Benjamin Bailey on his arrival in Kottayam was that Superintendent (Principal) of the 'Kottayam College' which was established and run by the Church Missionary Society (CMS) for the education of the Syrian Christians and the general public of Travancore

under the package of the 'Mission of Help'. During his tenure as Principal from 1817 to 1819 Bailey laid the foundation for modern education modeled on western education. For this purpose he formulated curricula and syllabi. He started to teach English language also in the College. Thus B. Bailey became the founder of English education in Kerala.

Benjamin Bailey was the progenitor of printing and book publishing in Malayalam, the native language (mother-tongue) of Kerala. It was he who established the first printing press (the Kottayam CMS press) and started printing Malayalam in Kerala. He was the first lexicographer in the language. Besides this, he was a well versed author and translator.

1831, May 14, Benjamin Bailey went to England on furlough and 1834, July 15, returned to India. 1850, March 13, to England and retired owing to failure of health. Absence, 3 years. Service, 34 years. 1856-71, Rector of Sheinton, Salop; 1857, Hon. Life Governor of CMS; 1862-71, Rural Dean of Condover, Salop. 1871, April 3, died suddenly at Sheinton, aged 80.

Benjamin Bailey founded CMS Kottayam station, which has continued to be the centre of the society's work in Travancore (Kerala); established the printing press, from which have issued complete editions of the Malayalam Bible, Prayer-book, Dictionaries, &c., translated and compiled by him, and printed under his superintendence with press and type of his own construction (the first type cut in the language). He cut the types and constructed a wooden printing press with the help of local silversmiths from descriptions given in an encyclopaedia. B. Bailey, who moulded the round and sleek Malayalam types making use of indigenous know-how, is rightly considered the first Malayalam typographer. The types moulded by Bailey are characterized by legibility and economy. The fact that Malayalam still follow the shape of Bailey's types attests to their beauty and usefulness. He also supervised the making of two beautiful founts of Malayalam types in England, while he was on furlough, printed the Malayalam Gospels there with those type, he and his eldest son being improvised compositors of the same and bought them back to Kottayam. The moulds cut in England were used for a long time in the CMS press at Kottayam.

Benjamin Bailey translated the whole of the Bible and the Common Prayer into Malayalam and printed them. The 'Bailey Bible' helped in formulating the modern Malayalam prose just as the King James Version helped in the development of the English language. Bailey's Bible translation provided the base for a new Malayalam prose style that developed and flourished. The 'high Malayalam' and the 'colloquial Malayalam' were combined by Bailey to produce a new 'middle-path Malayalam prose'. B. Bailey did in Malayalam prose (formation of the prose language based on 'Manipravaalm') was nothing except that, Ezhuthachan did in Malayalam poetry (formation of the poetic language based on 'Manipravaalm'). We can find and observe the development and evolution of the middle path Malayalam prose style in 'Cheru Paithangalkku Upakarartham Paribhashappeduthiya Kathakal', 'Bailey Bible' and 'Sathya

Vedathilulla Kathakal' (all these three books were translated, printed and published by B. Bailey). The linguistic basis of this new prose style was defined and declared by Bailey in his dictionary, 'A Dictionary of High and Colloquial Malayalam and English'. (In those days, Malayalam spelt as 'Malayalam').

Benjamin Bailey was not only an 'architect of 'letters' but also an original architect in Gothic style. 1839-42, he built the beautiful Anglican church in Kottayam-the Christ church- which Bishop Wilson called "the glory of Travancore". The church is now the Cathedral church of the CSI Madhya Kerala Diocese.

As noted already, Benjamin Bailey was the first lexicographer in Malayalam. He compiled, printed and published two dictionaries: 'A Dictionary of High and Colloquial Malayalam and English (1846, Malayalam-English Dictionary), and, 'A Dictionary, English and Malayalam' (1849, English-Malayalam). It is notable that the Maharajas (Kings) of Travancore assisted the publication of these two dictionaries and they appreciated Bailey very much for compiling the dictionaries. Bailey's dictionaries were long in use as reference works.

B. Bailey was the founder of both Malayalam printing and book publishing. The CMS press he established in 1821 at Kottayam was not only the first printing office but also the first book publishing house. CMS Press undertook printing works in the languages of Malayalam, English, Tamil, Sanskrit, and Latin and Syriac-simply, CMS Press was the first polyglot printing office in Kerala. Printing led to the publishing of books and periodicals. It also popularized reading and writing. Printing introduced by B. Bailey led Kerala to universalisation of public instruction, development of means of communication and dissemination of knowledge. This in turn culminated in social reforms, enlightenment and development of culture. Publication of books, journals and periodicals along with universal education paved the way for the development of Malayalam prose and its standardization. The first Malayalam book printed in Kerala was translated and published by Bailey- 'Cheru Paithangalkku Upakarartham Paribhashappeduthiya Kathakal'. This book consists of eight stories

Kottayam, the City in the 'God's own country' Kerala, is well known for 'Letters, Lakes and Latex'. The town is really indebted to Benjamin Bailey for its development. Kottayam is the first town in India which acquired cent per cent literacy. In the beginning of 19th century while Bailey came to Kottayam, it was a very small village comprising only about 300 inhabitants. At the same time, the very nearest place Alleppey was a cosmopolitan city having a population of above 13,000. But within a few decades Kottayam developed into a large town and it became the cultural as well as the print media capital of Kerala. As a matter of fact, it was the contributions of Benjamin Bailey that worked as a strong stimulant behind the social changes which in turn helped the development of the town-especially the College, Printing Office and the Holy Trinity church.

The town started to grow around this nucleus. Public of Kottayam at last decided to recognize the master builder of the town and his contributions. As a result, a life-size bronze statue of B. Bailey has been installed at the Municipal Park at Nagampadam on September 30, 1996. The Indian Express daily news paper reported on December 22, 1996: "As a land of letters, Kottayam is definitely indebted to Benjamin Bailey, the English missionary who came to Kerala, in Kottayam in 1816. In all sense Rev. Bailey is the architect of modern Kottayam. Recently, a statue was erected near the municipal park in Kottayam in his memory."

Surely Benjamin Bailey was a remarkable man having a unique record of work done by a single person. His contributions are substantive and incomparable.

### **Vakkom Moulavi (1873-1932)**

Born in 1873 at Vakkom near Thiruvananthapuram. Vakkom Moulavi was an ideal journalist and valiant social reformer. He was an Islamic Scholar also. He was the founder of daily, Swadeshabhimani. Swadeshabhimani Ramakrishna Pillai was the editor of this daily. The criticism against the Diwan of Travancore that appeared in the daily irritated the authorities and eventually resulted in the confiscation of press during 1910. Being the owner of the daily, Vakkom Moulavi stood like a rock behind Swadeshabhimani Ramakrishna Pillai. Ramakrishna Pillai was banished from Travancore. After the confiscation of press, Moulavi concentrated in the social and cultural activities. He gave leadership for the development of Muslim society from its backwardness. In last days, in *Deepika*, he serialized the Malayalam translation of the Quran, together with his brief commentary and the original text written in an elegant calligraphic style by Moulavi himself. It was his life's ambition to produce a translation of the Quran in Malayalam with his own commentary, but he died on 31 October 1932 before the work was completed.

### **Mamman Mappila KC**

K. C. Mamman Mappila was born in 1873. His father's brother was the founder editor of Malayala Manorama. Mamman Mappila was later instrumental in taking the publication to the hearts of the general population. Mamman Mappila took his degree from Madras Christian College. In 1904 when Varughese Mappila died Mamman Mappila took over as Editor of Malayala Manorama. Striving under the repressive regime of Divan Sir C.P. Ramaswami Iyyer, Mamman Mappila converted Manorama to a sword fighting the repression on the rulers. Sir C.P. hit back by trying to liquidate the Quilon Bank Mamman Mappila had set up. Mamman Mappila was arrested and put in jail. In 1938 Manorama was locked out and sealed. It remained so for ten years.

On 1947 November 27 Manorama was re-launched. Mamman Mappila who was released from prison in 1941 took over as editor. He died on January 1<sup>st</sup> 1954.

### **Kelappan. K**

K. Kelappan (August 24, 1889 - October 7, 1971) was born in the small village of Muchukunnu in Calicut. He studied in Calicut and Madras and graduated from the University of Madras. He began his career as a teacher at in St. Berchmans High School, Changanassery and was the founding President of the Nair Service Society. Later he became the Principal of a school run by the society. He fought for social reforms on one hand and the British on the other. He was called Kerala Gandhi.

He joined studies in Law at Bombay which he gave up to join the Non-cooperation movement led by Mahatma Gandhi and joined the Freedom movement. K Kelappan is well known as freedom fighter. But many do not know Kelappan, as an editor. He was editor of Mathrubhumi in 1929 and 1936 and as editor of Samadarshi in 1954. Many of the prominent national movement leaders were editors of Mathrubhumi, like KP Kesavemenon, K A Damodaramenon and Kelappan.

Kelappan gave the lead to the Payyannur and Calicut salt Satyagrahas and was chosen as the first Satyagrahi from Kerala in the individual Satyagraha movement launched by Gandhiji. He played a dominant role in the famous Vaikom Satyagraha and was the leader of the Guruvayur Satyagraha in 1932.

He went to jail several times during the freedom struggle including the Quit India Movement. He worked hard for eradication of untouchability and worked for upliftment of Harijans and set up many Harijan hostels and schools in Kerala. He was in the forefront of Swadeshi Movement and did his best to build up a base of Khadi and Village industries. He passed away in October 6, 1971.

### **Mithavadi C. Krishnan**

Mithavadi C Krishnan was the forefront fighter for the implementation of the revolutionary socialist reforms that Sree Narayana Guru peached for the uplift of the downtrodden millions of Kerala. He was called Mithavadi (minimalist) after the newspaper that he published from 1913 to 1938 for spreading the message of the reformatory movement.

He was born on June 11, 1867. He was a well educated personality. Though he could have entered into the government service and risen to higher position by virtue of his education and affluence, he sacrificed all those for leading the backward classes out of the social dungeons to enjoy the sunshine and freedom, like the members of the so called forward communities, upto his death on 29<sup>th</sup> November 1938.

He supported the British rule, as he was suspicious of the national freedom that would be won without putting an end to the social inequalities. He worked in the Malabar region for spreading the activities of Sree Narayana Dharama Paripalana Yogam (SNDP), - the association that was formed for fighting for the progressive ideals that Guru formulated for the social uplift of the downtrodden. He object Gandhiji and Congres as

they were not addressing the social evils in his speeches, but he was not their opponent. He did not believe in the attitude of the Congress Party that social evils could be got rid of after getting freedom for the country.

His editorials warned the rulers when their rulings were against the downtrodden. He wrote in an editorial that the real owners of land is the people and not the King and his government. When the rulers of Russia were overthrown by the revolutionaries, he reminded the Travancore King this once again.

C Krishnan's life was an example of the dedicated workers who surrounded Sree Narayana Guru who championed the great vision of human equality.

### **Muhammad Abdul Rahman Sahib**

Muhammad Abdul Rahman Sahib is one among the few Malayalees who carved a niche in National freedom movements. He was born at Azhikode, Kodungallur in 1898. Abdul Rahiman Sahib was an orator and writer.

His primary education was from Veniyambadi and secondary from Calicut. And College level from Madras and Aligarh. He discontinued his studies at Aligarh University to participate in Non-cooperation movement and Khilafat movement in Malabar.

He pioneered for the growth of Left group along with EMS after being part of Pradesh Congress. This fighter, who lived only for fifty years, started the newspaper 'Al Ameen as a weapon to fight for freedom. Launched from Kozhikode in October 1924, the proclaimed aim of the newspaper was to strengthen the national freedom movement. It also tried to nurture nationalism among the Muslim community. But the conservatives in the Muslim community disliked his progressive moves. They joined hands with the government and plotted against him. He had to suspend publication of the newspaper several times. In 1930 the government confiscated the press and in 1939 the paper was completely closed down. After independence Al Ameen was re launched by Moidu Maoulavi who was a close disciple of Muhammed Abdura Abdul Rahman, and it continued for a long time.

Being an admirer of Subhas Chandra Bose, Rahman associated himself with the Forward Block formed by Netaji. The Second World War broke out, and Mohammed Sahib was kept in jail from 1940 to 1945 by the British.

After the release from jail, he returned to Calicut and started active participation in Congress activities. But, unfortunately he died on November 23, 1945 at Pottashery village near Chennamangallur just after addressing a public meeting at Kodyathur.

### **Bhashaposhini**

Bhashaposhini is an Indian monthly magazine. It is one of the oldest Malayalam literary review magazines. Bhashaposhini was first

published in 1892 as a literary journal of the 'Bhashaposhini Sabha'. The founder editor was Kandathil Varugheese Mappillai. In 1895, it was amalgamated to another magazine 'Vidhyavinodini'. However, after 3 years, in 1897, resumed as an independent journal again. It continued to be an important and authentic periodical until 1942. After a long break, in 1977 June, this publication was revived by the Malayala Manorama group of Publications. At present, it is one of the significant Malayalam periodical that is published monthly.

Contribution of veterans like Kerala Varma Valiyakoyi Thampuran, Ulloor, Muloor S.Padmanabha Panicker, Kattakkayathil Cheriyan Mappilai and Moorkoth Kumaran had appeared in the pages of this publication.

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## Appendix-1

### Indian Newspapers and their Founders

Newspaper/Journal	Founder/Editor	Note
Bengal Gazette	J.K.Hickey	1780 - India's first newspaper
Kesari	B.G.Tilak	
Maratha	B.G.Tilak	
Sudharak	G.K.Gokhale	
Amrita Bazar Patrika	Sisir Kumar Ghosh and Motilal Ghosh	
Vande Mataram	Aurobindo Ghosh	
Native Opinion	V.N.Mandalik	
Kavivachan Sudha	Bhartendu Harishchandra	
Rast Goftar	Dadabhai Naoroji	First newspaper in Gujarati
New India (Weekly)	Bipin Chandra Pal	
Statesman	Robert Knight	
Hindu	Vir Raghavacharya and G.S.Aiyar	
Sandhya	B.B.Upadhyaya	
Vichar	Lahiri Krishnashastry Chiplunkar	
Hindu Patriot	Girish Chandra Ghosh	

Som Prakash	Ishwar Chandra Vidyasagar	
Jugantar (Bengali) Patrika	Bhupendranath Datta, Barinder Kumar Ghosh, Abhinash Bhattacharya	
Bombay Chronicle	Firoze Shah Mehta	
Hindustan	M.M.Malviya	
Mooknayak	B.R.Ambedkar	
Comrade	Mohammed Ali	
Tahzib-ul-Akhlaq	Sir Syyed Ahmed Khan	
Al-Hilal (Urdu)	Abul Kalam Azad	
Al-Balagh	Abul Kalam Azad	
Independent	Motilal Nehru	
Punjabi	Lala Lajpat Rai	
New India (Daily)	Annie Besant	
Commonwealth	Annie Besant	
Pratap	Ganesh Shankar Vidyarthi	
Essays in Indian Economics	M.G.Ranade	
Samvad Kaumudi (Bengali)	Ram Mohan Roy	
Mirat-ul-Akhbar	Ram Mohan Roy	First Persian newspaper
Indian Mirror	Devendra Nath Tagore	
Nav Jeevan	M.K.Gandhi	
Young India	M.K.Gandhi	
Harijan	M.K.Gandhi	
Prabuddha Bharata	P. Aiyasami, B. R. Rajam Iyer, G. G. Narasimha Charya, and B. V. Kamesvara Iyer	Swami Vivekanand was the driving force behind its establishment
Udbodhana	Swami Vivekananda	
Indian Socialist	Shyamji Krishna Verma	Published from Berlin
Talwar	Birendra Nath Chattopadhyaya	Published from Vancouver
Free Hindustan	Tarak Nath Das	

Hindustan Times	K.M.Pannikar	
Kranti	Mirajkar, Joglekar, Ghate	

## **Appendix-II**

### **Origin and Growth of Indian Press**

#### **Ancient India**

- Education wasn't wider spread
  - Meaning for communication was inadequate
  - Concentration on strengthening political system
  - Communication through imperial edict on copper plates, rocks, stone pillars
  - Daily news published in small pictures convey through painting
- Bible New testimony published in 1456 by Gutenberg, he was the father of Printing Technology.

#### **Medieval India**

- Aurangazeb pioneered the concept communication network
- Vaquia Navis, specialist news writers who summaries the important events and incidents
- Cofia Navis, secret spies to collect the news from public
- News Letters covers the local news and their leaders expedition
- Calligraphy flourished during this period

#### **New Era**

- Christian missionaries
- During 16th century printing technology came to India by Christians – group of Fathers were travel through coastal areas to convey news to public
- Books, Dictionaries, Bible translation.
- September 15th, 1556 first printing machine set up in Goa, India.
- September 6th, 1557 first book 'Doutrina Christ' was published by St. Francis Xavier, they used Mental Typeface for printing.
- In 1578 'Doutrina Christ' was translated in Tamil and it's the first Tamil Book in Indian Language.

#### **Printing Press in India**

- First printing press set up in Goa in 1556, September 15th 'Doutrina Christ' was printed.
- Second printing press set up in Coramandal Coast, 'Flos sancprum' newsletter printed and it's the first Tamil Nadu printing press.
- Third printing press in Bombay, 'Bhimji Parekh' was printed.
- Fourth printing press in Kerala, 'Tamil Portuguese Dictionary' was printed.
- Fifth printing press in Thanjore district and it's the second press in Tamil Nadu.

And next 15years many printing press were set up in India.

- In 18th century Grammar books were published in southern languages.

- In 1714 first copy of new testimony in Tamil was published
- In 1779 Tamil-English Dictionary was published.

### **Newspapers in India - 18th Century**

- In 1780, January 29th first newspaper 'Bengal Gazette' by James Augustus Hickey and Hickey is known as the Father of Journalism.
- In 1780, November second newspaper 'India Gazette' by Bernard Messnik and Peter reed.
- In 1784 third newspaper 'Calcutta Gazette' alias 'Oriental Advertiser'
- In 1785 fourth newspaper 'Bengal Journal' by Thomas Jones – published government advertisement at free of cost (above papers were given postal concession for wide circulation).
- In 1785 'Madras Courier' by Richard Johnston
- In 1789 'Bombay Herald'
- In 1790 'Bombay Courier'
- In 1791 'Bombay Gazette'
- In 1798 'Madras Gazette' by Robert Williams.
- In 1795 'Indian Herald' by Humphreys.

### **Bengal Gazette**

It also known as 'Calcutta General Advertiser', but it stays alive for two years only. Advertising was prominent; the thickness of the paper is similar to hard board, hence the printing wasn't so clear. It has only two pages. Most of the news were taken from European newspapers, therefore isn't attracted by Indian readers. Government scandals were highlighted and it's totally views against the government, hence to control the Bengal gazette, government of India started 'India Gazette'.

### **India Gazette**

It was supported by the Calcutta government. Fancy journalism started in second newspaper itself. Aim of the newspaper is to develop their business. Initially there was fought between Bengal gazette and India gazette, typefaces were supplied to both the newspapers but later it was stopped for Bengal gazette. The size of the newspaper is 16x10 inches; it introduced the column news.

Calcutta Gazette alias Oriental Advertiser

It's a tabloid, it's the first newspaper introduced tri language (English, Persia and Bengali) printing in single paper. Government supported the paper.

Newspapers in Madras

- In 1785, 'Madras Courier' the first newspaper came to Madras, it's a four pages newspaper two pages for news, third page for reader's forum and last page for advertisements, government decided to give advertisements.
- To control the press, suddenly government passed 'Censorship Act' in 1795 in Madras (for particular newspapers). After 1799 the 'Censorship Act' was implemented to all newspapers in India. New laws to press, before publishing the news proof sheets of the content should submit to the government. Hence 'Bengal Gazette' newspaper banned.

Newspapers in Bombay

- In 1789 'Bombay Herald', first newspaper in Bombay and it's a weekly.
- In 1790 'Bombay Courier', second newspaper in Bombay and founded Lukensh Burner by employees of east India Company. Bombay courier later renamed as 'Bombay Times' and in 1791, first newspaper published Indian language advertisements in Gujarati.
- Form Bombay Times two newspapers were originated, India Times and Bombay Gazette. In 1791 Bombay Gazette newspaper gave import to Letters to the Editor.

**Newspapers in India - 19th Century** (eventful period of newspapers growth)

Christian missionaries started newspapers in India and also development of Vernacular newspapers started (Indian Language newspapers).

Lord Wilson wants to control the growth of Indian newspapers - news was against the government. Band for Sunday newspapers, news should publish only after references, declaration (imprint, about the newspaper details and these details filled in Magi state court) should submit to the government, no military and political news, if press violates the rules then immediate penalty/ punishments. Government introduced concession deposit for newspapers.

- Lord Milton gave liberty to newspapers; again 'Bengal Gazette' newspaper came into play in 1816, under the ownership of Gangadhar Bhattacharya first Indian to own the newspapers - remembered as a pioneer of Indian own newspaper.

- Same year, James Mickenzie and John Bull started first Sunday newspaper 'Oriental star' and government banned it. Later they got permission from court and started the paper but court strictly ordered the paper's employee not to work Sundays. Slowly the liberty to press came into play.

- In 1818, Sharapov missionaries started first newspaper 'Dig Darshan' monthly, it space to historical data and political news. Dr. Cray was the editor, after gone through the laws of press the monthly became weekly then changed the 'Dig Darshan' in Bengali (Vernacular language), it survived for four months. After four month it renamed as 'Samachar Darpan'. 1819 J.C. Marshman took over as editor; paper sold for one rupee and it becomes bilingual (Bengali-Hindi) in 1829.

- In 1818, second newspaper 'Friend of India'. The Sharapov missionaries' newspapers started to critic the Hindu religion values.

Raja Ram Mohan Rai

He was a social and religious reformer. Founder of Brahma Samaj (an Indian socio-religious reform movement), he fought for women freedom and also abolished practice of sati. He is the father of Indian language journalism, because his contribution to journalism was in creditable.

- In 1829 he started his first newspaper 'Brahminical Magazine' in Bengali.

- Renamed as 'Brahminical Sevedhu' in Hindi-Bengali.

- Second 'Samvad Kaumudi' in Bengali.

- 'Mirat-ul-Akhbar' first newspaper in Persian language.

Ram's newspaper propagated - freedom of press, Indians in high ranks of service, and separation of the executive and judiciary, political philosophy, liberalism, individualism and freedom for women.

**James Silk Buckingham** pioneered the letters to the editor column and write news with human interesting stories. He believes journalism dispels ignorance and also fought for the freedom of press, hence is called as 'champion of freedom of press'.

- In 1818 'Calcutta Journal'- eight pages paper and twice a weekly.

After 1827 Indian press divided into two parts – Indian press (support by Indian freedom fighters) Anglo-Indian press (support by British).

**Queen Victoria** gave liberty to press. In 1858, separate rooms for editors, reporters were given for first time given. She invited the local people to take part in the administration.

In mid of 19th century 'The Hindu', 'Madras Mail', In Bombay 'Times of India', In Calcutta 'Telegraph' and in Allahabad 'Pioneer' were started.

- In 1844, telegraph lines were introduced, information pass through the telegraphic lines to the press office.

- In 1861 'Times of India' was born from already three existing newspapers Bombay Times, Bombay Standard and Telegraph and the Courier.

- Reuters was the first news agency all over the world - Times of India and Bengali newspaper subscribe news from them.

- In 1875 Robert Knight takes off the 'Friend of India' newspaper and also started 'Statesman'. Later he combined the both the papers.

- In 1876 Lord Lytton Viceroy of India, he fought – press and government weren't in good relationship, hence he wants to make them close.

- Robert Knight and Lord Lytton started the special press bureau (now its press information bureau).

- In 1878, Vernacular Act was brought by British, to control the growth press in India. The Act say, if press violates the rules the sentence would be, for the first time - apology, second time – postal concession and license will be cancelled and third – personal properties will affected.

Hindu

- In 1878 'Hindu' monthly started by six people - G. Subramania Aiyer, M. Veeraraghavachariar, T.T. Rangachariar, P.V. Rangachariar, D. Kesava Rao Pant and N. Subba Rao Pantulu.

- In 1883 Hindu published as Tri-weekly (Monday, Wednesday and Friday evening).

- In 1885 the Indian National Congress was born (A.O. Hume, founder of INC), the Hindu supported the government activities and wide coverage (INC first session increase the national news significance) then

- In 1889 the Hindu published as daily. {Achievements, in 1940 - first to introduce colour, 1963 – aircraft for distribution, 1980- First to use computer aided photo composing, 1995 – first paper to go online and 1999 – becomes national newspaper}.

In 1889 Official secret act imposed only on military news, later in 1903 it extended to other news. Last quarter of 19th century, the newspapers - covers public speech, discussions in the council, debates and price of paper were less. Steam engine printing came into play. Wire services were introduced.

### *Newspapers in India - 20th Century*

#### *News Agencies*

- Paul Reuter, German founded 'Reuter' news agency. In London, news agency 'Central press news agency' distributed news to local newspapers. So Paul changed his views to give news to international agencies.

- 'Bombay Times', 'Bengali' newspapers in India for first time used Reuter agency.

- Due to competition USA, started 'Associated Press' news agency. AP started its limb in India, 'Associated Press of India' in 1910. But that doesn't concentrated on Indian base news hence public didn't welcome it.

- In 1910's Congress split into two (due to changes in the capital of the nation) -liberals and nationalist. Liberals supported the change but Nationalist opposed it.

- The Newspapers in India was also split into two, new rule of laws introduced to suppress the growth of press.

- In 1915, 'Free press of India' it was the first news agency founded by Indians. It's fully concentrated on Indian news, hence newspaper subscribe news from them.

- British government implemented strict laws to control the newspaper growth. Due to the law, 'Free press of India' changed as newspaper in an overnight. But it wasn't welcome by other newspapers in India.

- In 1930, other newspapers joined hands together and started 'United press of India'

- After independence FPI and UPI gone down, again six newspapers joined together and started 'Press Trust of India'. Due to competition PTI, working journalist started 'United News of India' in 1961. Later many news agencies came into play; today we have more than 33news agencies in India.

#### *Annie Besant*

- In 1916, Home Rule League established by Annie Besant and Bal Gangadhar Tilak, she used print medium a propaganda vehicle. She started 'Madras Standard' and renamed as 'New India'.

- New India came with full page editorial; news reflected the nation and freedom struggle. Her writing and ideas of editorial were appreciated; she involved herself in print medium.

- In 1919 government introduce Rowlatt Act (government had the power to arrest people without trial they suspect with the charge of terrorism). Hence she fought for freedom of press through her writing.

- In 1920, Annie started National University to bring discipline in journalism. Diploma in journalism course was started, internship for

student in New India. Thus she called as 'Torch Bearer of Indian Liberty' and 'Pioneer of Journalism'.

- Due to the first World war there was a setback in the newspaper industry, hence printing cost were increased on side and subscriber of the newspapers were decreased on other side.

Gandhi

- In 1915 Gandhi returns from South Africa. He started a chain of newspaper, 'Young India' and 'Navegiean' weekly in Gujarati. His writing styles were simple and clear to the readers, hence unity and liberty spread among Indians.

- Gandhi's disciples started the same newspapers in other languages in India, and then he took part in freedom struggle.

- In 1921 worldwide campaign on poverty, women rights, ending untouched ability and so on. In 1930, Dandi Salt March (protesting British-imposed salt tax) was given wide publicity by the newspapers.

- Indian National Congress government later reduced the press laws hence the INC and press becomes closer.

- In 1938, 'National Herald' newspaper was started by INC; it's fully supported the INC activities.

- In 1941, 'Dina Thandi' Tamil newspaper daily was founded by Sri. Pa. Aditanar, with its first edition from Madurai.

- In 1941, first Advertisement Company 'National Services Company' started in Bombay. From 1941 to 1950 was the only service company for advertisements.

- In 1940's Indian Eastern Newspaper Society, now it's Indian Newspaper Society, it acts as a bridge between newspaper organization and the government. News prints were allotted by the government according to the requirement of newspapers.

- Vernacular press came into play to develop the Indian languages. From 1780-1947, of print revolution in newspaper industry.

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