CHAPTER-III
CHAPTER III

ARTEFACTS OF PRINT CULTURE (1820-1900)

The print culture is associated with the book publishing and publishing usually means a process of production and dissemination of the printed material the activity of making information available to the general public. Thus the term, traditionally, the term refers to the distribution of printed works, whereby publishing includes the stages of the development, acquisition, copy editing, graphic design, production – printing and marketing and distribution of the printed material available to the end user, namely the reading public. Publication is also important as a legal concept. This is a legal concept because the published article being a creation it becomes the author’s intellectual property and to the publisher it is his copy right. The Universal Copyright Convention¹ also protects the publisher as well as the author. Thereby alone as per the Berne Convention² defines about published works as noted below:

‘The expression "published works" means works published with the consent of their authors, whatever may be the means of manufacture of the copies, provided that the availability of such copies has been such as to satisfy the reasonable requirements of the public, having regard to the nature of the work. The performance of a dramatic, musical, cinematographic or musical work, the public recitation of a literary work, the communication by wire or the broadcasting of literary or artistic works, the exhibition of a work of art and the construction of a work of architecture shall not constitute publication.’³

¹ The Universal Copyright Convention (UCC), adopted in Geneva, Switzerland, in 1952, is one of the two principal international conventions protecting copyright; the other is the Berne Convention. The UCC was developed by United Nations Educational, Scientific and Cultural Organization (UNESCO) as an alternative to the Berne Convention for those states which disagreed with aspects of the Berne Convention, but still wished to participate in some form of multilateral copyright protection.

² The Berne Convention was developed at the instigation of Victor Hugo of the Association Littéraire et Artistique Internationale. Thus it was influenced by the French "right of the author" (droit d'auteur), which contrasts with the Anglo-Saxon concept of "copyright" which only dealt with economic concerns. The Berne Convention for the Protection of Literary and Artistic Works, usually known as the Berne Convention, is an international agreement governing copyright, which was first accepted in Berne, Switzerland, in 1886. The Berne Convention requires its signatories to recognize the copyright of works of authors from other signatory countries (known as members of the Berne Union) in the same way as it recognizes the copyright of its own nationals. The Berne Convention followed in the footsteps of the Paris Convention for the Protection of Industrial Property of 1883. The Berne Convention was revised in Paris in 1896 and in Berlin in 1908, completed in Berne in 1914, revised in Rome in 1928, in Brussels in 1948, in Stockholm in 1967 and in Paris in 1971, and was amended in 1979.

³ Berne Convention For The Protection Of Literary And Artistic Works (Paris Text 1971) as per Article 3
Dr. Gordon B. Neavill has attempted to delineate the definition of the publication and has stated as follows:

‘Transmission of intellectual works from their producers to consumers is what is meant in this article by the dissemination of knowledge. Intellectual works can be disseminated in various ways. In non literate societies, the only means by which constructs of words and ideas can be disseminated is recitation, either by itself or coupled with performance. With the advent of writing, these constructs can be recorded and disseminated in physical form. Publication, involving the reproduction of recorded works in multiple copies and the distribution of these copies to consumers, becomes in literate societies a major mode of the dissemination of knowledge.’

In the foot notes he speaks of the scope of the above definition as noted:

‘This definition embraces the publication of both pictorial statements and sound recordings. This discussion however is limited to the publication of written works. Moreover the focus is specifically all the publication of books. Though much of what is said is relevant also to periodical publication.’

Further he speaks of definition based on an earlier work as noted below:

‘The publisher has three basic functions in this process: he decides, by assessing both the needs of consumers and the works which have been produced, what he will publish; he controls and supervises the reproduction of these works; and he starts the copies off through some system of distribution.’ In performing these functions the publisher influences the production, as well as the consumption, of knowledge. This article examines the publisher's role at each of the five stages of dissemination: production, assessment, reproduction, distribution, and consumption.

The learned author also speaks of economics involved in any book publication as,

‘For all publishers, the decision to accept or reject a manuscript is in part an economic decision. This is true for commercial and non profit publishers alike. Commercial publishers have to earn a profit. Non profit publishers have to avoid going into the red, or, if they are lucky enough to have a subsidy, to keep their losses within its bounds. No publisher can accept manuscripts without taking into account the financial consequences of their publication.’

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4 Gordon B. Neavill Associate Professor of School of Library and Information Science Kresge Library Wayne State University Detroit, who got his Ph.D., 1984, University of Chicago, A.M., 1969, University of Chicago, University College London (non-degree course, 1966-67), A.B., 1966, Oberlin College whose academic interests are: History of Books, Printing and Publishing; Cultural Implications of the Digital Revolution; Organization of Knowledge; Descriptive Bibliography.


6 Ibid.


8 Ibid F.N. 15

9 Ibid, p. 50
In The Evolution of the Book, Kilgour (1998, 3-4)

‘Treats a ‘book’ as a storehouse of human knowledge intended for dissemination in the form of an artifact that is portable - or at least transportable - and that contains arrangements of signs that convey information. The information may comprise stories, myths, songs, and reality; the signs may be representative of human speech or graphic presentation of such things as maps, musical notes, or pictures.’

1. Historical Process of Book Publishing

Thus the economics involved plays an important role of any book publishing. When a book comes into the world it has got what is called a structure or a design and if this is not understood the artefact of printing cannot be fully deciphered. The importance of a book design can be fully understood in the following words, of Jan Tschichold10 namely

‘True book design, therefore, is a matter of tact (tempo, rhythm, touch) alone. It flows from something rarely appreciated today: good taste. The book designer strives for perfection; yet every perfect thing lives somewhere in the neighbourhood of dullness and is frequently mistaken for it by the insensitive. In a time that hungers for tangible novelties, dull perfection holds no advertising value at all. A really well-designed book is therefore recognizable as such only by a select few. The large majority of readers will have only a vague sense of its exceptional qualities. Even from the outside, a truly beautiful book cannot be a novelty. It must settle for mere perfection instead. True book design, therefore, is a matter of tact (tempo, rhythm, touch) alone. It flows from something rarely appreciated today: good taste. The book designer strives for perfection; yet every perfect thing lives somewhere in the neighbourhood of dullness and is frequently mistaken for it by the insensitive. In a time that hungers for tangible novelties, dull perfection holds no advertising value at all. A really well-designed book is therefore recognizable as such only by a select few. The large majority of readers will have only a vague sense of its exceptional qualities. Even from the outside, a truly beautiful book cannot be a novelty. It must settle for mere perfection instead.’

Since the designing of the book being related to perfection, it was not a fully understood material whereby as ‘an arcane subject’, and the Learned Author in Richard Hendel12 in his book a ‘book design’ where he refers to the need for a context to understand what that means

10 Jan Tschichold (2 April 1902 Leipzig, Germany – 11 August 1974 Locarno, Switzerland) was a typographer, book designer, teacher and writer.
12 Richard Hendel is associate director and design and production manager at the University of North Carolina Press, Chapel Hill.
or it is better to borrow the words of Jan Tschichold to define a book design who says that it has become a forgotten art as noted below:

‘Though largely forgotten today, methods and rules upon which it is impossible to improve, have been developed over centuries. To produce perfect books, these rules have to be brought back to life and applied. The objective of all book design must be perfection: to find the perfect typographical representation for the content of the book at hand.’

It is well felt among the humans the attractive the lady more she becomes popular and Good design guides and motivates sales. Further, the attractive the design coupled with the utility makes the material to reach the end user cannot be disputed by anyone. An effective title, striking graphics, and interesting colours all contribute to an attractive cover. Donald Norman\(^{14}\) coined a new terminology called, ‘POET’, which is otherwise expanded as ‘The Psychology of Everyday Things\(^{15}\)’, wherein the learned author has observed as, ‘how design serves as the communication between object and user, and how to optimize that conduit of communication in order to make the experience of using the object pleasurable’, which is also true for books making. The design of the book before moving further can be represented by the following diagram. First the diagram represents the part of a book or Book Anatomy. The book shown below has damage to the spine but you can still make out the raised bands and other parts of the book.

(1) **Book Cover or Book Board** - The front and back covers are sometimes called the books boards.

(2) **Joint** - The Joint is a small groove where the books boards are attached to the book and bends when the book is opened.

(3) **Raised Band** - Raised Bands are raised areas on the spine. They were once the result of cords underneath the cover material that held the books covers on but are now mostly decorative.

(4) **Tail** - The Tail is the bottom part of the book.\(^{16}\)


\(^{14}\) Donald Arthur “Don” Norman (born December 25, 1935) is the director of The Design Lab at University of California, San Diego.He is best known for his books on design, especially The Design of Everyday Things. He is widely regarded for his expertise in the fields of design, usability engineering, and cognitive science.


\(^{16}\) http://www.aboutbookbinding.com/anatomy/Parts-of-a-Book.html
Dust Jacket or Dust Wrapper - Hard bound books have protective paper or plastic wrappers that wrap around the covers of the book for protection. The dust jacket may also be called a dust wrapper and usually displays artwork as well as the title and author of the book.¹⁷


Image. 29: Parts of ypical case- Bound Book. Source diagram¹⁸

Book structure evolved over time. Incunabula (books printed between 1450 and 1500) did not have front matter and generally began the text on the first page of the book. The book would be identified by the initial words or incipit rather than by a title page. In some cases a colophon was added at the end of the book including the location and date of publication, printer information, editor, and other details. It is important to know the structure of a book. The author or another writer may discuss how the book came into being. The afterword may also be used to debrief readers or provide information about things that have happened since the book was written. An afterword is often used when a preface or foreword would give away key information the author want to keep secret until the end of the book. It is also a must to know ‘paratext’ is a concept in literary interpretation that is used in book publishing. Literary theorist Gérard Genette defines paratext as those things in published works that accompany the text, things such as the author's name, the title, preface or introduction, or

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18 http://kids.britannica.com/comptons/art-53005/
20 Gérard Genette is a French literary theorist, associated in particular with the structuralist movement and such figures as Roland Barthes and Claude Lévi-Strauss, from whom he adapted the concept of bricolage. Genette is largely responsible for the reintroduction of a rhetorical vocabulary into literary criticism, for example such terms as trope and metonymy. Additionally his work on narrative, best known in English through the selection Narrative Discourse: An Essay in Method, has been of importance. His major work is the multi-part Figures series, of which Narrative Discourse is a section. His trilogy on textual transcendence, which has also been quite influential, is composed of Introduction à l'architexte (1979), Palimpsests: Literature in the Second Degree (1982), and Paratexts. Thresholds of interpretation (1997)
According to Genette, the elements of a book that accompany productions such as the title page and preface are called 'paratext.' He states that

‘A literary work consists, entirely or essentially, of a text, defined (very minimally) as a more or less long sequence of verbal statements that are more or less endowed with significance. But this text is rarely presented in an unadorned state, unreinforced and unaccompanied by a certain number of verbal or other productions, such as an author's name, a title, a preface, illustrations. And although we do not always know whether these productions are to be regarded as belonging to the text, in any case they surround it and extend it, precisely in order to present it, in the usual sense of this verb but also in the strongest sense: to make present, to ensure the text's presence in the world, its "reception" and consumption in the form (nowadays, at least) of a book. These accompanying productions, which vary in extent and appearance, constitute what I have called elsewhere the work's paratext in keeping with the sometimes ambiguous meaning of this prefix in French. For us, accordingly, the paratext is what enables a text to become a book and to be offered as such to its readers and, more generally, to the public. More than a boundary or a sealed border, the paratext is, rather, a threshold, or - a word Borges used apropos of a preface - a "vestibule" that offers the world at large the possibility of either stepping inside or turning back. It is an undefined zone between the inside and the outside, a zone without any hard and fast boundary on either the inward side (turned toward the text) or the outward side (turned toward the world's discourse about the text), an edge, or, as Philippe Lejeune put it, "a fringe of the printed text which in reality controls one's whole reading of the text." Indeed, this fringe, always the conveyer of a commentary that is authorial or more or less legitimated by the author, constitutes a zone between text and off-text, a zone not only of transition but also of transaction: a privileged place of a pragmatics and a strategy, of an influence on the public, an influence that - whether well or poorly understood and achieved - is at the service of a better reception for the text and a more pertinent reading of it (more pertinent, of course, in the eyes of the author and his allies). To say that we will speak again of this influence is an understatement: all the rest of this book is about nothing else except its means, methods, and effects. To indicate what is at stake, we can ask one simple question as an example: limited to the text alone and without a guiding set of directions, how would we read Joyce's Ulysses if it were not entitled Ulysses? The paratext, then, is empirically made up of a heterogeneous group of practices and discourses of all kinds and dating from all periods which I federate under the term "paratext" in the name of a common interest, or a convergence of effects, that seems to me more important than their diversity of aspect.’

1 Palimpsestes (Seuil, 1981), 9.
2 And undoubtedly in some other languages, if this remark by J. Hillis Miller, which applies to English, is to be believed: "'Para' is a double antithetical prefix signifying at once proximity and distance, similarity and difference, interiority and exteriority, ... something simultaneously this side of a boundary line, threshold, or margin, and also beyond it, equivalent in status and also secondary or subsidiary, submissive, as of guest to host, slave to master. A thing in 'para/ moreover, is not only simultaneously on both sides of the boundary line between inside and out. It is also the boundary itself, the screen which is a permeable membrane connecting inside and outside. It confuses
them with one another, allowing the outside in, making the inside out, dividing
them and joining them" ("The Critic as Host," in Deconstruction and
This is a rather nice description of the activity of the paratext.

3 [The French title of this book is Seuils, which means "thresholds."]

4 This image seems inevitable for anyone who deals with the paratext: "an
undefined zone ... where two sets of codes are blended: the social code as it
pertains to advertising, and the codes producing or regulating the text" (C.
Duchet, "Pour une socio-critique, ou Variations sur un incipit," Litterature 1
[February 1971], 6); "an intermediary zone between the off-text and the text"
(A. Compagnon, La Seconde Main [Seuil, 1979], 328).

5 Philippe Lejeune, Le Pacte autobiographique (Seuil, 1975), 45. What
follows this phrase indicates clearly that the author was partly aiming at what I
am calling paratext: "... name of author, title, subtitle, name of series, name of
publisher, even the ambiguous game of prefaces." ‘the paratext is what enables
a text to become a book and to be offered as such to its readers and, more
generally, to the public. More than a boundary or a sealed border, the paratext
is, rather a threshold, or a word Borges used apropos of a preface - a 'vestibule'
that offers the world at large the possibility of either stepping inside or turning
back.’

Book design is the art of incorporating the content, style, format, design, and sequence of the
various components of a book into a coherent whole. Book design is the art of incorporating
the content, style, format, design, and sequence of the various components of a book into a
coherent whole. These elements visually represent the organization of the book.

1.1. Block Book Printing

Block book printing involved creating a single carved or sculpted wooden block for each
page. The text and illustrations were cut onto the same block. They were particularly popular
in the mid fifteenth century. Most of these books were less than fifty pages. Block-books
were often cheaper than those produced on the new movable type printers. However they
suffered from damage including worms and deformation. As the printing press became more
popular, movable type replaced woodblocks for text. However woodcuts continued to be used
for reproducing images in illustrated works. While the printing press generally printed on
both sides of a sheet, block-books were printed on one side. The pages were glued together to
produce the look of two sided printing. Block books, also called xylographica,
are short books of up to 50 leaves, block printed in Europe in the second half of the 15th

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21 Gerard Genette, Paratexts: thresholds of interpretation, Translated by Jane E. Lewin Press Syndicate of the
1-2

160
century. They seem to have functioned as a cheap popular alternative to the typeset book. Block books were typically printed as folios, with two pages printed on one full sheet of paper which was then folded once for binding. Several such leaves would be inserted inside another to form a gathering of leaves, one or more of which would be sewn together to form the complete book. Thus it could be concluded with the words of Thomas Carlyle as noted below:

‘He who first shortened the labour of copyists by device of movable types was disbanding hired armies, and cashiering most kings and senates, and creating a whole new democratic world: he had invented the art of printing. (Thomas Carlyle, Sartor Resartus, 1833).’

1.2. Book Binding.

Thus the next important step in understanding of the book making is, ‘Book Binding’. Hannett, John defines bookbinding as, ‘Binding is the art of folding the sheets of a book, securing them together, affixing boards or sides thereto, and covering the whole with leather or other materials.’

Thus, Bookbinding is the process of physically assembling a book from a number of folded or unfolded sheets of paper or other material. Bookbinding came out of the dark ages as European culture began to flourish. Books became more common with the invention of printing mid-century. Very different styles of bindings developed in northern and southern Europe.

1.2.1. Origin

The craft of bookbinding probably originated in India, where religious sutras were copied on to palm leaves (cut into two, lengthwise) with a metal stylus. The leaf was then dried and rubbed with ink, which would form a stain in the wound. Dating ‘a book binding’, can be difficult. Unlike the printing, a binding can be changed, altered, removed and rebound at any point in time. It is an artefact of preservation of the book which forms a part of a life cycle of a book.

1.2.2. Bindery Tools

![Image of bindery tools](image)

**Image. 30: Bindery Tools**

From The Book of Trades by Jost Amman & Hans Sachs (1568) though a depiction of a Renaissance bindery, many of these tools were also used in the middle Ages.\(^{23}\)

1.2.3. Historical forms of Binding\(^ {24} \)

- Coptic binding: a method of sewing leaves/pages together
- Ethiopian binding
- Long-stitch bookbinding

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\(^{23}\) Source: From the booklet compiled by the Special Collections Conservation Unit of the Preservation Department of Yale University Library, *Medieval Manuscripts Book binding Terms, Materials, Methods, And Models*, p. 17

➢ Wooden board
➢ Limp binding or Limp Velum
➢ Calf-binding ("leather-bound")
➢ Paper case
➢ In-board cloth
➢ Cased cloth binding
➢ Bradel Binding
➢ Secret Belgian binding
➢ Traditional Chinese and Korean bookbinding and Japanese stab binding &
➢ Girdle binding

1.2.3.1. Coptic Binding

This is a hand-stitched binding that has been around since the 4th century A.D. Reasons for choosing coptic binding are twofold: First, the spine of these books is particularly attractive. Second, you can open the book to a full 360° or lay it completely flat without risk of damage to the spine. Coptic binding or Coptic sewing comprises methods of bookbinding employed by early Christians in Egypt, the Copts, and used from as early as the 2nd century AD to the 11th century. The Coptic stitch is a non-adhesive, hand-sewn binding method introduced during the fourth century A.D. The advantage of Coptic binding is that one can lie the book flat open quite easily, which is pretty much in any other binding, that’s a lot harder to do. The books held the gospel of Thomas were small and carried concealed within robes. It is perfect as a sketch book as it lies perfectly flat when opened.

Coptic sewing method.
1.2.3.2. The Ethiopian Bookbinding

The Ethiopian style of sewing is very different to that now used in the rest of the world. The key feature is the use of independent pairs of link-stitch sewing to join the sections together and attach them directly to the outer wooden boards. The Ethiopian bookbinding technique is a chain stitch sewing that looks similar to the multi section Coptic binding method. The wood for the cover has to be strong but relatively lightweight. Traditionally olive wood was preferred, but other woods such as acacia, cactus, eucalyptus, fig, or juniper were used. According to Szirmai, J. A., Ethiopian binding where Most of the books were left uncovered without end bands.25

![Image of Ethiopian book binding](image)

A. Enlarged central motif of a typical book cover showing tooling detail Acquired 1994
B. Front of the binding of an Ethiopian book Acquired 1993

1.2.3.3. Long Stitch

Long stitch is a bookbinding technique used for sewing together the sections of a book. In this binding the sections of pages are attached directly to the spine, instead of to each other. The endless sewing variations allow the binder to develop a series of unique spine decorations limited only by their imagination. The long stitch binding rose to popularity during the 14th century in northern Europe as a simple notebook. It was found both in the classroom and in the accounting houses.

25 Szirmai, J. A., *The Archaeology of Medieval Bookbinding*, (Ashgate, 1999); p. 45
1.2.3.4. Wooden Board

Wooden board binding are the oldest codex bindings had boards made from oak. It is very hard, and durable and not susceptible to insect damage. After the 11th century beech wood was used as well as oak for book boards. After the 15th century in northern Germany beach wood became the predominant wood for book boards. In the 14th century the first half covered, wooden board bindings appeared, and this style disappeared by the beginning of the 16th century. During the 16th century the wooden board binding was replaced in different areas at different times by pasteboards (laminated paperboards). In Boards Bindings there is a Laced or laced case construction which is one of the Characteristic features. This category of books is actually bound; that is, the covers are built on the text block, with the sewing supports laced through the boards. A small subcategory of boarded books constructed as laced cases will be described shortly. Binding in boards is generally associated with England and America, but is found on the continent of Europe as well. Cover applied over laced on boards, usually tight to spine; Supported sewing; Rounded or rounded and backed; Edges may be untrimmed, ploughed, or trimmed; Often has printed label.
1.2.3.5. Limp Binding

Limp binding is a bookbinding method in which the book has flexible cloth, leather, vellum, or (rarely) paper sides. Function of the limp construction commonly used with vellum, historically and in the present. The limp vellum form is particularly appropriate for small volumes for personal reading. It was commonly used on prayer books and textbooks. A book which does not have stiff boards but instead has flexible cloth, leather, vellum, or paper sides, which may or may not be lined. The term, however, is seldom applied to paper sides.

The above figure shows the traditional pattern for making exit and re-entering stations for the classic limp vellum. The exit holes at the endbands are positioned below the folded head and tail of the cover. The vellum is folded again at the spine area above the endband, and this causes creases and bulk. I propose removing vellum at the inside spine crease. This will not show on the outside of the spine, and will allow the sides of the cover to move more freely.

1.2.3.6. Calf-binding ("leather-bound") and Half binding, Half-bound

A binding format where the spine and a small part of the sides or small outer corners are covered in one material, while the sides are covered in a second material, e.g., half-bound in leather with marbled paper sides or half-bound in blue cloth and blue paper sides. Full leather “tree calf” binding, are the “tree” shape, formed with acids to etch the pattern into the leather, was first used in the late 18th century. It can be quite beautiful, but also detrimental to the leather leaving it pitted and weak. Additionally, this book has gold tooling along the edges of the cover, simple gold lines on the spine and a red title label. The spine is smooth, without even false raised bands. The end bands are hand sewn and the endpapers are marbled.
1.2.3.7. A Bradel Binding

A Bradel binding (also called a bonnet or Bristol board binding, a German Case binding, or in French as Cartonnage à la Bradel or en gist) is a style of book binding with a hollow back. Half binding, half-bound a binding format where the spine and a small part of the sides or small outer corners are covered in one material, while the sides are covered in a second material, e.g., half-bound in leather with marbled paper sides or half-bound in blue cloth and blue paper sides. The endsheets are generally one of two varieties. The first is a single-folio of paper, decorative or plain, which is very narrowly (2-3mm), tipped onto the first and last signatures. The other is a double-folio endsheet signature that is sewn along with the text signatures. A variation of the latter is adding a tipped-on folio to the double-folio. In both cases, add either a guard of medium weight Japanese paper or thin cloth. The Japanese paper guard is pasted out and wrapped around the first and last signatures so that the paper wraps around the signature on the text block side by 2-3mm. If using a guard of thin cloth, tip this to the text block side of the first and last signatures and then wrap around the signature. The remainder will be glued down during casing in.

Sewing

Thread should be selected so that swell appropriate to the board thickness is created. To see the effect of swell, wrap different thicknesses of thread around a pencil as many times as the book has signatures. Some of that swell will be absorbed by the paper and by rounding. The remainder will create the swell that is managed by backing and the board thickness. The book can be sewn using a linked stitch (unsupported), on ramie or linen tapes, or frayed out cords. The latter are cords that are untwisted, laid neatly next to each other, and sewn in the same manner as tapes. Sewing holes should be pre-punched using a jig for consistency with the
kettle stitch 1cm in from edges and the appropriate number of sewing stations for the size of the book. Generally, three sewing supports are used, with more used on larger books.

**Covering:**

Cloth and paper are the materials of choice for covering. When vellum is used, the case construction is modified to reduce the chances of warpage. See the bibliography for a full description of the technique. It is not recommended for use with leather, as described. The directions for covering that follow are for a “full” binding but can easily be adapted for a ¼ binding. The selected covering material and cut to size allowing for 1.5cm turn-ins all around. This may seem very tight, but is more than adequate. For covering the case I like to use a 50/50 mixture of PVA and "thicker" methylcellulose because of its longer working time. Glue out the entire piece of material and allow it to expand. Then, with the cover facing down (inside of boards facing you), put down the first board making sure the turn-ins are even on all three sides.

![Diagram of case binding](image)

**Casing-In:**

Re-round and shape the case so that it fits well around the textblock. Case-in using brass-edged boards, rods, or a bone folder to rub in the joint (be careful not to tear your material). Use the first two if you have a press. If you don’t, use your folder. Before placing the book in the press, insert a piece of card known as a “fence” between the pastedown and your flyleaf. This will help absorb some of the moisture and prevent the turn-ins from impressing themselves onto the flyleaves. Place the book in the press, giving a good hard nip for about 20 seconds or so, then take out, change the cards and let dry under weight.
Completing:

When dry, set the joints by opening the book cover to 90 degrees and, supporting it with the hands, push the board downward to set the joint. This will help the book open nicely without causing the flyleaves to pull upwards.

Paper cases

The method of bookbinding in which the case of the book is completed and covered before being joined with the text block, as opposed to after, as in, e.g., craft/fine binding. Paper cases are made off the book, and are constructed very much like modern cloth cases, with the cover turned in over the boards and spine inlay. Cover-to-text attachment is achieved by pasting the endsheets to the boards.

The 1865 and 1866 volumes of the *Entomologists' Annual*, in paper cases

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1.2.3.8. Traditional Chinese Bookbinding or Stab Binding

Traditional Chinese bookbinding refers to the method of bookbinding that the Chinese (as well as Koreans, Japanese, and Vietnamese) have used before converting to the modern codex form. It is also called stitched binding (chin. xian zhuang). This method is a very simple and sturdy way of binding a book. It is a lot faster to do than the Coptic stitching since one does not have to sew each piece of paper together and it is said to have Chinese traditional binding form Tang Dynasty.

1.2.3.9. Girdle Books

Girdle books were small portable books worn by medieval European monks, clergymen and aristocratic nobles as a popular accessory to medieval costume, between the 13th and 16th centuries. Girdle books were a variant on other forms of medieval book-binding in which the leather or cloth continued loose beyond the edges of the hard cover. Especially for small personal books like the Book of Hours, the leather often extended sideways, which gave extra protection for the book when not in use - the loose edges could be wrapped round, and often buckles or laces enabled the book to be securely closed.

Why have girdle books?

The girdle book was according to Diehl, peculiarly adapted for the use of the monks and clergy who needed not only to carry books from one place to another but to have them conveniently near for the purpose of reciting their offices. We can however see from visual illustrations of the time period during 1400 – 1650 that girdle books were not just restricted to monks and clergy, with images of noble ladies for example possessing a girdle book.

Diehl further defines this period to not more than 150 years beginning in the second half of the fourteenth century and limited in region from the Netherlands to the valley of the Upper Rhine. However as Szirmai notes, Germany had the highest percentage but examples are also seen from France, Spain, Italy, Scandinavia and England.

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Parts of a Medieval Book
The sewing on this over cover was done with linen thread.

Image. 26: parts of A Medieval Book
Drawings by Jane Greenfield from Catalogue of Medieval and Renaissance Manuscripts in the Beinecke Rare Book and Manuscript Library, Yale University, Volume I: MSS 1-250, by Barbara Shailor.\textsuperscript{29}

\textsuperscript{29} From the booklet compiled by the Special Collections Conservation Unit of the Preservation Department of Yale University Library, \textit{Medieval Manuscripts Book binding Terms, Materials, Methods, And Models}, p.14
Outside Structure

HEAD

ENDBAND (HEADBAND)

BOSS

CATCHPLATE

CENTER PIECE

FORE EDGE

BLIND-TOOLED TRIPLE FILLET

CORNER PIECE

CHAIN ATTACHMENT

TAIL

TANNED LEATHER COVER with DIAPERED CENTER PANEL

Marston MS 287
Inside structure

Image. 31 & 32: Parts of a bound book

Thus the book to have an outside appearance in the completed form requires men and materials, whereby the book not alone becomes the creation of the author but becomes also an artefact of human creation, whereby there are a number of intellectual property rights that come into being whenever a book is created for publishing. Thus for this creation not alone men have to move but the materials that go into the making should come and whereas the finished product should reach the end user namely the reader whereby the publishing becomes an Industry. Hence for creating this artefact it required a good atmosphere of artefacts for any print culture to get developed and in this chapter it would be seen how these artefacts contributed to the development of the printing industry in south of India, especially the Madras Presidency of the demarcated limited area that has been taken for research.

In any print culture there is a chain called the supply chain where the chain operates in two distinct routes namely, the one that brings the raw materials to the printing or publishing place or to the publisher and the supply of the finished book to the reader involving the whole sellers and the retailers where without this chain the creation of the book becomes well neigh difficult. Thus no student of print-culture would have forgotten Robert Darnton's Communications circuit (1982),31 wherein, the transporter plays an important role both during the production stage and after the production stage in the communication circuit and without transporter the circuit would become defunct. This supply chain is called the ‘the traditional book value chain’. Prof. Dr. A.H. (Adriaan) van der Weel32 articulates in his easy33 the problems faced by a printer is devised in the following diagrams where the learned author proposed to sketch a version that schematises some of the economic conditions that prevailed when the printing press first became established as the chief instrument for textual transmission where the Scheme A shows a number of challenges that presented themselves to printers34:

32 Prof.dr. A.H. (Adriaan) van der Weel Lecturer Extraordinary professor Leiden University, Leiden University Centre for Art i the Society, Boekwetenschap
33 Prof. Dr. Adriaan van der Weel The Communications Circuit Revisited boekgeschiedenis, (Leiden: Nederlandse Boekhistorische Vereniging, 2001). pp. 13-25, the original was presented in paper delivered at the SHARP conference, Mainz, July 2000
34 Ibid, p. 14
Here the author stresses on transportation and distribution as noted the importance of distribution:

‘Distribution of print was of necessity less local than that of manuscripts. The distribution challenge involved the exigencies of physical transportation (with factors such as geographical distance and geopolitical impediments). It was met in part by the creation of a network of middlemen: wholesale agents and fellow printer booksellers.’

The reprinted from differs from the original in the following matter.

‘Distribution: Distribution of print was of necessity less local than in the case of manuscripts. Distribution aspects include physical transportation (with factors such as geographical distance and geopolitical impediments) as well as the need for middlemen: wholesale agents and other printer & booksellers.’

The Learned Author when speaking about the same in the middle of 20th century observes as noted below:

35 Ibid, p. 15
36 http://www.let.leidenuniv.nl/English/B&P/Eltext/CCRev.html, The Communications Circuit Revisited By Adriaan van der Weel (paper delivered at the SHARP conference, Mainz, July 2000)
'Over time, the situation changed. Looking at the second half of the twentieth century, we find that the effects of the existing challenges have been mitigated in various ways. This may be schematically represented thus: Diagram absent. By this time, production costs have come down spectacularly as the result of mechanisation, improved techniques, cheaper materials (especially paper), thus vastly reducing book prices and investment levels. (The latter also as a result of the reduced turnaround time for a print run.) Geographical and geopolitical factors in transportation have slowly diminished in significance over time.'

Thus the other side of the communication circuit is life cycle of a book and it may be given by the following illustration:

Fig. 8: Life cycle of a Book

K.S. Thakur, Dr. D. S. Thakur and S. D. Khan of their article of the National University of Educational Planning and Administration (NUEPA) have stated as noted below:

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37 Ibid, f.n. 7.
38 Librarian-Cum-Documentation Officer,ASSOCHAM, Allahabad Bank Building, 17-Parliament Street, New Delhi - 110001.
40 Librarian, National Institute of Financial Management, Sector-48, Pali Road, Faridabad - 121001(Haryana)
41 The National University of Educational Planning and Administration (NUEPA), established by the Ministry of Human Resource Development, Government of India, is a premier organization dealing with capacity building and research in planning and management of education not only in India but also in South Asia. In
‘Publication in Indian languages, especially religious literature, can be traced back to the 17th century, but Indian publishing took place only in the 20th century. In the early phase, the publishing industry in India was largely controlled by British publishers who concentrated on publishing school textbooks. In addition to this, there were some religious books and stray works of fiction and literary criticism. It is only after Independence the publishing industry in India was able to strengthen its base and grew from strength to strength. ’

Further it is stated by Mrinal Chatterjee that journalism in Tamil language was slow and the author states as follows in the Journal, ‘Vidura’:

‘Compared to many other Indian languages, journalism in Tamil language was rather slow in growth initially. There were not many Tamil newspapers till the end of the 19th Century. The early Tamil journals were non-political and mostly promoted by missionaries who used them as vehicles for proselytising.’

2. Madras as the Centre for Artefacts of Print Culture

The word, ‘Artefact’ or ‘Artifact’ as per American English is not new to any historian because it has connections with archaeology where, an artefact or artifact is any object made or modified by a human culture, and often one later recovered by some archaeological endeavour, where the examples include stone tools such as projectile points, pottery vessels such as amphorae, metal objects such as buttons or guns and items of personal adornment such as jewellery and clothing and other examples include bone that shows signs of human modification, fire cracked rocks from a hearth or plant material used for food. How then the recognition of the pioneering work done by the organization in the field of educational planning and administration, the Government of India have empowered it to award its own degrees by way of conferring it the status of Deemed to be University in August, 2006. Like any Central University, NUEPA is fully maintained by the Government of India.


Mrinal Chatterjee a journalist-turned-media academician, presently heads the Eastern India campus of the Indian Institute of Mass Communication located in Dhenkanal, Odisha. Besides teaching communication he also writes columns and fiction. Chatterjee is author to books including, ‘History of Journalism in Odisha’, which is a historical book on journalism in Odisha from its beginning in mid 19th century till mid 2013. He has his PhD (Journalism and Mass Communication), Berhampur University, 2007, M.M.C.(Masters in Mass Communication) Guru Jambheswar University, 2002, M.A. (Public Administration), Utkal University, 1993, M.A. (English), Utkal University, 1982 & LL.B. Utkal University, 1983

Vidura, the oldest publication of the Press Institute of India (in publication since 1963), is a substantive quarterly journal that focuses primarily on pertinent issues relating to the media. Many of the articles are from established writers, senior editors and journalists. Being a platform for exchange of news and views on a wide spectrum of developments in the media industry, it is a must-read for both the aspiring journalist as well as those well ensconced in the profession.

Mrinal Chatterjee, History of Tamil Journalism A flavour of distinct political leanings, July-September 2013 Vidura Volume 5 Issue 3 (50-54) at p. 50
term artefact is associated with print culture is first answered before moving further. Artefact is a Noun which as per Oxford English Dictionary on line states as noted.

‘Artefact is a Noun: Origin: Early 19th century: from Latin arte 'by or using art' + factum 'something made' (neuter past participle of facere 'make'). An object made by a human being, typically one of cultural or historical interest: Something observed in a scientific investigation or experiment that is not naturally present but occurs as a result of the preparative or investigative procedure:’

According to the Collins English online dictionary it is stated as

‘Something made or given shape by man, such as a tool or a work of art, esp an object of archaeological interest. Anything man-made, such as a spurious experimental result (Cytology) a structure seen in tissue after death, fixation, staining, etc, that is not normally present in the living tissue.’

Thus the print culture in South India has been shaped by the artefacts of the rulers creating the political climate, the transport systems, laws etcetera and this part of the chapter is to study how these thing contributed to the print-culture evolution.

2.1. Importance of Madaraspattanam.

In 1639, the English East India Company purchased the village of Madraspatnam and one year later it established the Agency of Fort St George, precursor of the Madras Presidency, although there had been Company factories at Machilipatnam and Armagon since the very early 1600s. The agency was upgraded to a Presidency in 1652 before once more reverting to its previous status in 1655. In 1684, it was re-elevated to a Presidency and Elihu Yale was appointed as president. In 1785, under the provisions of Pitt's India Act, Madras became one of three provinces established by the East India Company. Thereafter, the head of the area was styled ‘Governor’, who was subordinate to the Governor-General in Calcutta.

2.1.1. Making of Madras

In 1801 the whole of Madras Presidency had come into the hands of the British East India Company. The development of a Madras City however was a tremendous period, particularly when during that three hundred years (1639-1931) saw the commencement of the

46 http://www.oxforddictionaries.com/definition/english/artefact
47 http://www.collinsdictionary.com/dictionary/english/artefact
Mechanical Era and the revolutionary changes which this Era brought about, and that Madras in 1639 was then but a village. The name ‘Chennai’ or ‘Madras’ revolves around controversies. C S Srinivasachari, disputes the origin of the name Chennai in his book. It is further stated that Madras, acquired its name from Madraspattinam which is a fishing village situated to the north of Fort St. George. There are various versions related to the origin of the name Madras. One of the theory states that the name Madre de Deus must be given by the Portuguese to the village when they arrived there in the 16th century. Whereas, the historians believe that it is named after a prominent Madeiros family who declared the Madre de Deus as a sacred church in San Thome in 1575. This church demolished in the year 1997. On the contrary, the other theory says that the village is named after an Islamic college named 'A Madrasa' situated in the same area. J.B.P More in his book traces the history of the city Madras who has stated if one were to attribute that Madras was a European name or it had colonial connotations is completely wrong and it was always a Tamil word, popularly used by the people of Madras and Tamil Nadu, since the foundation of Madras in 1639. He further asserts that there was no Madraspatnam or Madras before the arrival of the Europeans, where the English records tell that the area which was given to them in 1639 by the Telugu Nayak Damarla Venkatappa was known as ‘jackal’s ground’ or Nari Medu i.e. mound of jackals, but after the implantation of Europeans, Madras changed in character. According to J.B.P Morem the word Chennai as stated in Tamil is also has no meaning and its origin is from Telugu. Scholars with a religious bent of mind like V. Raghavan in 1939 and N.S. Ramasawamy more recently have claimed that Chennapatam was derived from Chenna Kesava Perumal temple built in 1646, but he asserts that records show that Chennapatna or Chennapatam was already in existence before the temple was built. Thus he concludes that when the Kesava Perumal temple was built by Telugu merchants in 1646, it rightly assumed the name of Chenna Kesava Perumal temple, as the temple was located in Chennapatam. Here ‘Chenna’ simply means fair. Therefore the view that Chennapatam has a religious significance becomes untenable, but unfortunately some with sectarian inclinations including a section of the so-called progressive media seem to think that Chennai has a Hindu religious significance and therefore it must be retained though the word is not Tamil. Thus the sentiments relating to the name which is at present that could be present was also one of the driving forces for the creators of this town which was done with a scheme of making it into a larger city of international importance.

48 Book History of the City of Madras (2005)
49 Origin and Foundation of Madras Saiva Sindhatha Publications, 2014
2.1.2. Building of Saint George Fort

Towards the end of the 17th century, the East India Company was fully established within the territory of India, with British primarily focussing on the trade and economic activities. However, as the time passed, the company felt the need to have a permanent trading station. The dream was realized when it acquired the coastal land from a chieftain of Vijay Nagar. The company built the fort on this land and expanded their activities. It served as a home away from home for the officials of the East India Company. Furthermore, this helped in the development of the city Madras, Fort Saint George, White Town now (Chennai) is the name of the first English (later British) fortress in India citadel built by the British East India Company, later becoming the British capital in South India in 1644. The fort, named in honour of Britain’s patron saint, is well preserved by the state of Tamil Nadu (formerly Madras). It would be better to use the words of Encyclopaedia Britannica of the importance of this fort:

‘The East India Company’s original trading station in south India was at Masulipatam, established in 1611. It was moved to Madras, where permission to build a fort was obtained from the Raja of Chandragiri in 1639, mainly because it was nearer the weaving centres from which the company obtained goods for export to Persia and the East Indies. It became the headquarters of the company in south India in 1641, and it was the first company settlement in India to be fortified. In 1746 it was captured briefly by the French; on recovery, in 1748, it was largely rebuilt, enabling the British to defend it successfully against the French in 1758–59. The fort was twice threatened by the Muslim ruler of Mysore, Hyder Ali (1769 and 1780). Thereafter it was largely remodelled to become the centre of the British south Indian administration.’

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51 Every nation has its own 'Patron Saint' who in times of great peril is called upon to help save the country from its enemies. St David is the patron saint of Wales, St Andrew of Scotland and St Patrick of Ireland - St George being the patron saint of England. England's patron saint, a fourth century Christian martyr, is also patron saint of Georgia and the city of Moscow. Very little is known about the real St George. He is thought to have been born into a noble Christian family in the late third century in Cappadocia, an area which is now in Turkey. He followed his father's profession of soldier and became part of the retinue of the Emperor Diocletian. The emperor ordered the systematic persecution of Christians and George refused to take part. In 303, he was himself tortured and executed in Palestine, becoming an early Christian martyr. The legend of George slaying a dragon and rescuing an innocent maiden from death is medieval. St George's Day is celebrated in England on 23 April, reputed to be the day of George's martyrdom in 303.
2.1.3. The Church

Primarily, the St. George Fort is divided into two sections: St. Mary's Church and the Fort Museum. St. Mary's Church is the oldest Anglican Church in India. From 1639, when Madras was founded, until 1678, when Streynsham Master was appointed the English East India Company's Agent at Madras, religious services were conducted in the dining-room of the Factory House. It was at Master's initiative, and without the sanction of the Directors of the Company, that a subscription was started for the construction of the church. It was built between 1678 and 1680. The architect of the church was either Edward Foule, Master-Gunner of Fort St. George, or William Dixon, Chief Gunner of the Fort, in 1678. Though it now has a tower to the west of the nave, this was not part of the original design but was rather added at the end of the seventeenth century on the orders of Sir John Goldsborough. The spire was added at the beginning of the eighteenth century and some old prints show the tower without the spire. The tower originally stood free of the church and was linked up with the main building much later. The tombstones in its graveyard are the oldest English or British tombstones in India.

Photo: This, the oldest British building in India, was completed n 1680. Owing to the number of famous men who are buried within its walls - Hastings, Munro, and Lord Pigot all lie here- it has been called "the Westminster Abbey of the East."

This ancient prayer house solemnized the marriages of Robert Clive and Governor Elihu Yale, who later became the first benefactor of Yale University in the United States. St. Mary's Church enjoys the status of being one of the oldest surviving churches built by the

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53 University of Houston Digital Library, Year: 1905. Source: http://digital.lib.uh.edu/u?/p15195coll29,35 Publisher Bennett, Coleman & Co. Ltd.; Times of India (Firm)
British in India as well as the oldest Anglican Church on the land of India. This beautiful building, established in 1680 has stood the test of times and still holds the splendour of the yore. The tombstones in its graveyard are incomparable and are seen as the oldest one in India.

Another fascinating structure here is the 150 ft tall Flagstaff, made entirely of teakwood. Though the original flagstaff is no more to be seen, its relics are still visible. The church is famously known as the ‘Westminster Abbey of the East’.

2.1.4. Fort

There is a banqueting hall in the premises of the fort, called Wellesley House, named after Richard Wellesley, the Governor-General of India. There is a 14.5 ft tall statue of Lord Cornwallis in front of the museum, which is an art masterpiece. It was brought to India from Britain through ship. It is carved with a scene depicting Tipu Sultan, his two sons and the East India Company officials. The importance of the fort has not been undermined till date,
as it still serves as an important base for the Indian Army. After Independence, the Archaeological Survey of India declared the fort as a protected monument.

Map. 5: A plan of Fort. St. George and city of Madras

The Fort is a stronghold with six-meter high walls that withstood a number of assaults in the 18th century. It briefly passed into the possession of the French from 1746 to 1749, but was
restored to Great Britain under the Treaty of Aix-la-Chapelle, which ended the War of the Austrian Succession.

Map.6: Plan of the siege of Madras by La Bourdonnais in 1746, with details of the fortifications and the French ships that participated in the landing. Plan of Fort St. George made during the French occupation of 1746-1749

Map.7: An 18th-century sketch of the fort

54 Monsieur Paradis - Bibliothèque nationale de France
2.2. Communication System

Two factors operated to accelerate the spread of Renaissance culture after 1450, namely, growing economic prosperity and the printing press. Prosperity is the result of peace and the decline of famine and the plague, which led to the founding of schools and colleges. In these schools the sons of gentlemen and nobles would receive a humanistic education. The purpose of such an education was to prepare men for a career in the church or civil service. The extension of literacy among laypeople and the greater reliance of governments and businesses upon written records created a demand for a less-costly method of reproducing the written word. The import of paper from the East as well as ‘block-books’, were major steps in transforming the printing of books. Thus the transportation played an important role of communication facilitating men and material to move. Thus it is a must to understand what is meant by transportation.

2.2.1. Transportation & Communication

Transport and Communication facilities are vital infrastructures of a modern economy. Transport system comprises several modes including Road, Rail, waterways etc. and communication system includes Post Offices, Courier Services, wireless, electronic media etc., Transport or transportation is the movement of people, animals and goods from one location to another. Modes of transport include air, rail, road, water, cable, pipeline and space. The field can be divided into infrastructure, vehicles and operations. Transport is important because it enables trade between persons, which is essential for the development of civilizations. Vehicles travelling on these networks may include automobiles, bicycles, buses, trains, trucks, people, helicopters, watercraft, spacecraft and aircraft. The modern day of transportation as we can understand immediately is the use of busses, cars, aeroplane, ships, rail transport and lorries as a means to carry men an material necessity is the need of this to understand when the important artefacts of transport rail, road came into being and the telegraph, telephones and post offices which were the other artefacts of communication arose that would be dealt.

55 Jan Van Ryne (1712–60); Publisher: Robert Sayer
2.2.2. Rail

Rail transport is where a train runs along a set of two parallel steel rails, known as a railway or railroad. Thus Rail transport is a means of conveyance of passengers and goods, by way of wheeled vehicles running on rails. The oldest, man-hauled railways date back to the 6th century B.C, with Periander, one of the Seven Sages of Greece, credited with its invention. Rail transport blossomed after the British development of the steam locomotive as a viable source of the power in the 18th and 19th centuries. With steam engines, it was possible to construct mainline railways, which were a key component of the industrial revolution. Thus industrial revolution played an important role in book printing. In the 1880s, electrified trains were introduced, and also the first tramways and rapid transit systems came into being.

2.2.3. Road

Road transport (British English) or road transportation (American English) is the transport of passengers or goods on roads. Transport on roads can be roughly grouped into the transportation of goods and transportation of people. People are transported on roads either in individual cars or automobiles, or in mass transit by bus or coach. On the other hand the materials are transported by use of Lorries. Thus the origin of bus, lorry, and car requires at least some peripheral study to understand the evolution of print culture at least for the study of South India.

2.2.4. Bus

A bus archaically also omnibus, multibus, or autobus) is a road vehicle designed to carry many passengers. The word Bus is a clipped form of the Latin word omnibus, which appeared in Paris in 1819–20 as (voiture) omnibus meaning ‘(carriage) for all’, and appeared in London in 1829. John Greenwood⁵⁶ arguably who is said to have established the first modern omnibus service in 1824⁵⁷, as the keeper of a toll gate in Pendleton on the

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⁵⁶ John Greenwood (born 1788, died 1851), transport entrepreneur, was the keeper of a toll-gate in Pendleton on the Manchester to Liverpool turnpike. John Greenwood, and a number of competitors, created a network of omnibus services, often acting as feeders to the railways.

⁵⁷ Edward Gray, Manchester Carriage and Tramways Company: A History to Mark the Centenary of the First Manchester Tramway, Manchester Transport Museum Society, 1977 at p. 53
Manchester-to-Liverpool turnpike, where he purchased a horse and a cart with several seats, and began an omnibus service between those two locations.

2.2.4.1. Breakthrough for the Motorized Bus and Motor Buses

In Siegerland, Germany, two passenger bus lines ran briefly, but unprofitably, in 1895 using a six-passenger motor carriage developed from the 1893\textsuperscript{58}, where in respect of firsts it is stated as noted below:

‘First petrol driven bus, which was a carriage-like vehicle with an enclosed passenger compartment built by Benz goes into service between towns of Nepthen and Siegen in the Siegerland region of Germany.’\textsuperscript{59}

Another commercial bus line using the same model Benz omnibuses ran for a short time in 1898 in the rural area around Llandudno, Wales\textsuperscript{60}. Daimler states as noted below:

‘Four different models for between six and sixteen passengers, engine output ratings from four to ten horsepower: the first bus series was launched by Daimler-Motoren-Gesellschaft in May 1898. The automotive pioneer thus became the world’s first supplier of a complete series of motorized buses.’\textsuperscript{61}

It is further stated as noted below:

‘A lot speaks in favour of quoting the year 1898 as the start of motorized bus operation. In that year, Benz supplied three twelve-seaters to Llandudno in Wales where they were operated on excursion routes throughout the summer. In this case, the design was based on a horse-drawn bus concept known as the Kremser Pate, an open vehicle with soft-top, driven by a 15 hp two-cylinder engine. At the time, the “Birmingham Daily Mail”, reporting on a planned city bus line, wrote:’Since they coped well with the tough conditions encountered on Welsh roads and in the Welsh mountains, there need be no worries concerning their suitability for the forthcoming line service in Birmingham.’\textsuperscript{62}

Daimler also produced one of the earliest motor-bus models in 1898, selling a double-decker bus to the Motor Traction Company for use on the streets of London. The vehicle had a maximum speed of 18 kph and accommodated up to 20 passengers, in an enclosed area below and on an open-air platform above. With the success and popularity of this bus, Daimler

\textsuperscript{59} Gordon Kerr, \textit{Book of Firsts} RW Press 1013 Goggle eBook under the chapter, Bus, Tram, & Cab First
\textsuperscript{61} 2014 Daimler AG. http://media.daimler.com/dcmedia/0-921-657479-1-802308-1-0-0-0-0-1-0-0-0-1-0-0-0-0-0.html
\textsuperscript{62} 2014 Daimler AG. http://media.daimler.com/dcmedia/0-921-657479-1-802308-1-0-0-0-0-1-0-0-0-1-0-0-0-0-0.html
expanded production, selling more buses to companies in London and, in 1899, to Stockholm and Speyer. The first regular-service bus from Daimler started operating in the same year. After trial driving with a Victoria car, in which Gottlieb Daimler himself had taken part, a company called “Motorwagen-Betrieb Künzelsau-Mergentheim GmbH” was founded as early as February. However, it was not before September that a converted Victoria car with 10-hp engine (7.4 kW) started operating, with a stage coach body with capacity for ten people serving as passenger compartment. Early bus manufacturing grew out of carriage coach building, and later out of automobile or truck manufacturers. Early buses were merely a bus body fitted to a truck chassis. This body+chassis approach has continued with modern specialist manufacturers. Hence from the above, buses could not have operated in India and specifically in Tamil Nadu whereby roads could not have done anything till the buses came on road to India, which cannot be earlier to 1910.

2.2.5. Lorry

A lorry in the United Kingdom and Ireland) is a motor vehicle designed to transport cargo, which is also called as a truck in (United States, Canada, Australia, and New Zealand. The oldest truck was built in 1896 by Gottlieb Daimler. The first truck in the United States was built by Autocar in 1899 and was available with optional 5 or 8 horsepower motors. The word ‘Lorry’ has a more uncertain origin, but probably has its roots in the rail transport industry, where the word is known to have been used in 1838 to refer to a type of truck (a freight car as in British usage, not a bogie as in the American), specifically a large flat wagon. As stated supra the first motor truck was built in 1896 by the German automotive pioneer Gottlieb Daimler. Daimler's truck had a four-horsepower engine and a belt drive with two forward speeds and one reverse. It was the first pickup truck. Daimler also produced the world's first motorcycle in 1885 and the first taxi in 1897. Thus lorry too has the same status as that of a bus in India.

2.2.6. Car

A car is a wheeled, self-powered motor vehicle used for transportation. Most definitions of the term specify that cars are designed to run primarily on roads, to have seating for one to eight people, to typically have four wheels, and to be constructed principally for the transport of people rather than goods. The year 1886 is regarded as the birth year of the modern car. In
that year, German inventor Karl Benz built the Benz Patent-Motorwagen. Cars did not become widely available until the early 20th century. One of the first cars that were accessible to the masses was the 1908 Model T, an American car manufactured by the Ford Motor Company, whereby it has no influence on Indian Roads like busses and Lorries.

2.2.7. Consolidation of the Presidency

Thus the fort created a nucleus for the creation of a new town and its making contributed for the growth of industries and economics of the people of Tamil Nadu where its contribution in the print industry is seen in this part. Throughout the earlier history of Madras, one is surprised and interested to learn that although Madras is considered by some to be lagging behind in its development as an important Presidency Town, it would be found that Madras was in many things much ahead of other towns in India and in some things ahead even of the largest City in the world, London. The consolidation of British power in the South after the chaotic situation prevalent in the Carnatic during the Anglo-French and Anglo-Mysore Wars resulted in the establishment of the railways, the University of Madras, many educational and social institutions, and co-committing factor in this stabilization must have been the printing press with movable types in important towns of the Tamil country.\(^{63}\) Railways has affected almost all the major spheres of human life, and more over it has created a homogenous nation out of heterogeneous people. It is better to quote the words of Karl Marx\(^ {64}\) who stated what Railway can do to India:

‘Modern industry, resulting from the railway system, will dissolve the hereditary divisions of labour, upon which rest the Indian castes, those decisive impediments to Indian progress and Indian power.’\(^ {65}\)

Thus the railway unified India by all means and Karl Marx where he saw it as factor for progress. Since Dalhousie had embraced the technological revolution underway in Britain, India too saw rapid development of all those technologies. Railways, roads, canals, and


\(^{64}\) Karl Marx (5 May 1818 – 14 March 1883) was a German philosopher, economist, sociologist, and revolutionary socialist. Marx's work in economics laid the basis for much of the current understanding of labour and its relation to capital, and subsequent economic thought who is one of the founders of sociology and social science. The most notable publication of his being *The Communist Manifesto* (1848) and *Das Kapital* (1867–1894).

bridges were rapidly built in India; and telegraph links equally rapidly established in order that printed materials, such as news let, from India's hinterland could be transported more efficiently to other parts, such as the whole Madras Presidency. Railways and the development of good metal roads under the Trunk Road Department assisted the Postal Department, and in 1853, a Railway Mail Service was started from Madras. Madras was still growing rapidly and this encouraged the South Indian Railway to extend the travel facilities offered by them to the Madras public. It must be noted that it took them over 30 years to decide to make a real improvement in railway facilities for the city and they were doubtless attracted by the fact that the more convenient, even if poorly conditioned buses were better patronised than the slow inconvenient and comparatively few steam trains. The first train of South India started operating in June 1856 from Royapuram railway station. Royapuram railway station is the place from where the laying down of the second railway line of the South Asia commenced in 1853.the Great India Peninsula Company was formed in 1849, which built a 21-mile-long route from Bori Bunder (later the Victoria Terminus) in Bombay to Thane, becoming India's first railway line opened for traffic on 16 April 1853. Work on the southern line began in 1853 and the railway line was extended from Royapuram (Madras) to Arcot, then titular capital of the Nawab of the Carnatic (the present day Walajapet, near Ranipet in Tamil Nadu). In 1931, the double line Suburban Electric Train Service was opened alongside the original single track steam main line between Tambaram and Madras Beach. This was a well patronised line equipped with fast, comfortable and safe Electric Trains of the latest design and construction.

2.3. Progress of Transport and Communication

The changes that had occurred in Madras or “Matharas Pattanam” as it was originally known had been probably without equal in any other part of the world. Very little record was available concerning the first part of the period and it can be safely assumed that Roads and Communications were entirely neglected and only existed in so far as the road traffic of the times, i.e., the bullock carts, etc., had compacted the earth to permit a comparatively light-laden vehicle to pass. While they got permission to build a Fort at Madras the need for Military Roads became essential and these Military Roads naturally enough came under the Military Engineering Department, but even so, the maintenance of such roads depended upon

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their military significance. The Maramut\(^67\) and Miscellaneous Departments comprise a staff of workmen and artizans of different kinds, and a staff of kamaties and chengoolies for sweeping the palace, besides a reserve for miscellaneous duties and minor repairs. Thus at the commencement of British Rule the responsibility for Roads came under the Maramut Department, but the date of establishment of this Department is not clear, but could be culled out from the following passage as appearing in 1844 the Company government declared that,

\begin{quote}
‘the Governor in Council. . ., is of the opinion with the Board of Revenue, that it is not necessary to extend the Duswandum Rules to Districts where they are now unknown, or even to apply them to new works where the system obtains. In respect of existing Duswandums, His Lordship in Council approves of the proposition that they should continue undisturbed as long as the original terms on which they were granted are fulfilled; but in all cases of neglect, or failure, either past or future, that they should be permanently resumed, and the repairs entrusted to the Maramut Department.’\(^68\)
\end{quote}

The Maramut Department worked through the District Collectors and exercised charge of all irrigation work, civil buildings, and roads, and Collectors being responsible, but receiving no professional aid of any kind. The fact that Collectors received no professional aid for such technical subjects is another illustration of how sadly communications were treated in the earlier days.\(^69\)

It was not till the year 1858, more than 200 years after the founding of Madras that Roads became a subject of serious consideration. The honour of the earliest effort at establishing communications seems to go to the Post and Telegraph Department, although, of course it was something vastly different from the wonderful organization that we know to-day. The first reference to a regular Postal system was made in the Minutes of Consultation of the East India Company of the 7th July 1736, less than 100 years after the establishment of Madras, and the following are some extracts from the Minutes which seem to indicate how casual were the conditions prevailing even in important business circles in those days:

\(^{67}\) Affairs of the East India Company: Appendix D, glossary of oriental terms Pages 1413-1434, Journal of the House of Lords: Volume 62, 1830, Originally published by His Majesty's Stationery Office, London, states as, Circar Maramut, (P. سركار مرمت sarkär-marammat), meaning Repairs by government. Repairs performed at the expense of government to the rivers, and great water-courses; Coodemaramut, (perhaps from TAM. کدی مرممت kudí marrammat, repair), Repairs performed at the expense of the tenants themselves, to the small channels and to the banks or borders of the rice fields; Maramut, (A. مرمت marrammat repair). Mending, repairing. http://www.british-history.ac.uk/lords-jnl/vol62/pp1413-1434#h3-0039

\(^{68}\) Extract from a General Letter from the Court of Directors, 22 September, 1846, PBR, 24 Dec. 1846, V.2057, P.17005; John Maskell, Circular Orders of the Board of Revenue from A.D. 1820’ to 1850 inclusive, with Notes and References Madras, 1855, at p.351.

\(^{69}\) The Imperial Gazetteer of India, vol. XXV
‘As there have been of late frequent miscarriages of packets to and from Madras without possibility of tracing the cause, not knowing the stages where they do happen, as no advice is ever sent us by the neighbouring Residencies, and as this on any emergency may be attended with the worst consequences, it is agreed to establish the following Rules and communicate to the Presidency of Madras, recommending the same to be circulated to the factories and Residencies subordinate to them, as we shall do to those dependent on Bengal: That the packets henceforward be numbered in regular succession for the present season from this time to the end of the year and in future from the 1st January to the last of December. That the day and hour of despatch as well as the number be noted on the tickets affixed to the packet and that on every packet the number and date of the next preceding despatch be noted. That in order to have the earliest information of the loss of a packet at any time, the Resident or Chief of a factory shall regularly give advice of the receipt of each packet to the Resident of the stage from whence it came last. That when any packets are found to be missing the Chiefs or Residents at the two nearest stages shall immediately make it their business to examine the Dauks or Tappies very particularly, and punish them severely when they do not give a satisfactory account how the packets came to be lost, giving advice in the meantime to each Presidency.’

2.3.1. Postal Department

Image. 33: The General Post Office building, Madras with its ‘Kerala caps’, seen before a cyclone damaged them and they had to be removed.

70 Consultation of the East India Company Records, 7th July 1736.
The first organised postal service was established between Madras and Calcutta by Governor Edward Harrison in 1712. After reform and regularisation, a new postal system was started by Sir Archibald Campbell and was introduced on 1 June 1786. Postal system in Tamilnadu originated during the days of the East India Company, of what started as a scheme to convey the mails of the East India Company and its servants in the erstwhile Madras, John Philip Burlton of the East India Company suggested to the Governor of Madras, in 1785, to establish a post office in Fort Saint George so that the letters of the staff of the Company which were carried free at the expense of the Government, could be charged for and his suggestion was accepted and a post office was established at Fort Saint George on 1st June, 1786. Transportation of mails was done by mail carts and horses, initially. Later with the advent of railways and motorways, mail transportation was much faster which resulted in an increase in the number of post offices and in the volume of mails handled. Thus came the postal service to Madras. The Presidency was divided into three postal divisions: Madras North up to Ganjam, Madras South-West to Anjengo (erstwhile Travancore) and Madras West, up to Vellore. In the same year, a link with Bombay was established then in 1837, the Madras, Bombay and Calcutta mail services were integrated to form the All-India Service. Nearly 40 years later in 1774 a Postmaster-General was appointed and postage was charged for the first time on private letters. The carriage of letters from Madras was charged on a mileage basis and copper tickets were struck for public convenience to be solely used for postal purposes,—obviously a precursor of the modern Postage Stamp. The Post Office having once started its development went ahead rapidly, probably more rapidly than any other branch of communications, and in 1785, revised regulations for the Post Office were issued based on those already in vogue in Bangalore. In 1786, arrangements were made for a fortnightly Mail Service from Madras to Calcutta and Bombay. But, for the next half century no definite attempt was made to extend or improve the system of Postal communications on what was later termed “Imperial basis.” In 1819, the question of communications received some attention and Civil Engineering including Roads came under the control of an Engineer situated in Madras to control the whole Presidency, who was styled “Inspector General of Civil Estimates.” The Office of the Postmaster-General was separated from that of the Presidency Postmaster, both of which Offices were till then vested in the same Officer. In 1871, through railway communication was established between Madras and other Presidencies. This added considerably to the communications of Madras. It was also necessary to mention

72 Consultations of the Board of Revenue, 1786.
here that there was in 1872-73 a bimonthly sea-borne Postal Service between Madras and Rangoon. In 1886, a fortnightly service was introduced between Madras and the Ports on the North-Eastern coast, alternately with the fortnightly service between Madras and Rangoon, thus establishing a weekly service in those parts. In February 1888, Mails were sent from Madras direct to Rangoon which brought about a large saving in time and commenced the weekly service between Madras and Burma. The internal carriage of Mails in the Madras City was by Tongas till 1915, when a Motor Service on a small scale with two Cars was introduced as an addition to the Tonga Service. In 1917-18 the Tonga Service was completely replaced by, a Motor Service. The Post Office in Madras had always been on a basis easily comparable with the telegraph facilities offered in other countries. The latest development in Madras was the connecting of certain of the more important Newspaper Offices with direct telegraphic tape connection to the Post Office, and the inauguration of the Madras Flying Club which was founded in 1930 and handled the first Tata Air Mail plane in 1932. The Post Office with its excellent record causes surprise when it was realised that their internal Service in the City still operated a large number of its original Motor Vehicles and the balance of the vehicles were also as antiquated as was the Postal Service excellent. During the period 1870-1880, special Postage rates for official letters, V. P. Postage, and Money Orders came into being. This marked the commencement of the Indian Post Office in its present footing. Throughout the whole of this time, the Postal Department continued to develop excluding a lapse of over half a century, when a fresh era of Postal Development commenced. Railways and the development of good metal roads under the Trunk Road Department assisted the Postal Department, and in 1853, a Railway Mail Service was started from Madras. In 1854, Postage Stamps were first introduced and the whole Department was placed under the control of a Director-General.

The postal department has played a vital role in evolving the print culture is explicit from the autobiography of U.V. Swaminnatha Ayer who is endearingly called as, Grandfather of Tamil who contributed vastly to the enrichment of its literary heritage collected 3,067 paper manuscripts, palm-leaf manuscripts and notes of various kinds and his correspondence by letters also that facilitated him to get the manuscripts that paved the way for putting them into print for the first time. The above two letters would fortify the conclusion. The travels of his could have been understood because of the ease of transportation though not of the frequency of today also contributed to the Tamil Print Culture.

In 1825, the whole Maramut Department was placed under the Board of Revenue and in 1836 the Chief Engineer received a seat at the Board to look after public works interests. The office of the Inspector-General was abolished and the Public Works Department can be said to have been born by the appointment of a Public Works Secretary to the Board of Revenue. But all treatment of communications was, however, very slipshod for many more years. A Commission however was appointed to examine the P. W. D. system and in 1856, the Commission submitted a report, a short extract of which will give an indication of the still

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[76] The government of Tamil Nadu established the Tamil Virtual University (TVU) on 17 February 2001 as a Society. The university provides internet-based educational resources and opportunities for the Tamil diaspora as well as for others interested in learning the Tamil language and acquiring knowledge of the history, art, literature and culture of the Tamils. The digital library of TVU provided literature, glossaries and dictionaries. It accommodates literature starting from Sangam Era to the present day http://www.tamilvu.org/library/libindex.htm#
scandalous position of the Roads:

'We found that in the extensive provinces composing this presidency, having a total area two and a half times that of England and Wales, and a population one fourth more numerous, there is no more than about 3,400 miles of what in the returns is called “made road,” and that even of this small extent, a great part has never been made at all, being only tracks where the soil is of so firm a character as to bear a very light traffic in dry weather, without requiring much repair; and further that another very large portion of the so-called “made road” is very imperfectly provided with bridges, and is therefore still closed for a considerable part of the year. We found that nearly all the most important lines of commerce, being those connecting the Coast Districts with the interior, still remain entirely neglected; and that even of the great Military lines, which have received a larger share of the attention of Government, there are very few in good order; while the greater part are in an utter state of ruin, or more purely speaking have no existence at all as roads, being unmade, unbridled, and intercepted by frequent swamps and ravines.'

During that time, that was to say, between 1750 and 1800 the question of the Geography of India was concerning the British Generals and for the first 150 years of the life of Madras little or nothing was known of the exact Geography of the Districts outside of Madras and even as late as 1800, the exact latitude of Madras still remained unknown in any degree of accuracy. Madrasis would be interested to know that the magnificent undertaking known by the name of “The Great Indian Trigonometrical Survey,” consisting of chains of triangles, which extend from Cape Comorin to the borders of Tibet and from Afghanistan to Burma, was commenced about the year 1800, and that the original base line on which all these millions of triangles were based was a straight line drawn roughly along Mount Road, between Madras and St. Thomas Mount, the first base line being approximately seven miles long. The first survey of India, therefore, started in Madras, and it can be assumed that the forthcoming maps provided excellent data for Generals for the development of a road system from Madras into the interior for military purposes.

By 1845, a Trunk Road Department had been formed and Railways had already become inaugurated, although curiously enough, Madras remained for a long time without being directly connected with any of the major Railways. It was not until 1876 that Madras was first connected with the Metre Gauge system of the South Indian Railway, when Madras Park and Tindivanam were connected with railways. Earlier connection had, of course, been made with the M. & S. M. Railway. In 1879, Madras Park was connected with the old Madras

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77 Ref. Nos. 211-234, Home Department (Judl), April 1878, 1856
78 Some Unpublished Letters of Charles Bourchier and George Stratton (1771 to 1802)
Beach Station, a distance of nearly 2 miles; but it was not until 1900 that the old Madras Beach Station was connected to the Madras Beach Junction.\textsuperscript{79}

From that time right up until 1931 there appears to have little improvement in the Railway Service for the City other than perhaps a slight increase in the number of trains that run. The District Boards of Coimbatore, Tanjore, Guntur, Kistna and Salem possess open railways. Now new lines were constructed during the year. The Tirutturapudi-Vedaranniyam Railway in the Tanjore district (23.12 miles), completed in December 1916 and kept closed on account of war conditions, was opened for traffic on the 15\textsuperscript{th} May 1919.\textsuperscript{80}

2.3.2. Telephones in Madras

The Oriental Telephone and Electric Co. Ltd was incorporated in England in 1881 that was established on January 25, 1881, as the result of an agreement between Thomas Edison, Alexander Graham Bell, the Oriental Bell Telephone Company of New York and the Anglo-Indian Telephone Company, Ltd was licensed to sell telephones in Greece, Turkey, South Africa, India, Japan, China, and other Asian countries and to operate telephone systems in Bombay, Calcutta and Madras just five years after Alexander Graham Bell had invented the telephone. On January 29 the next year, the first telephone exchange was opened in Madras at 37, Errabalu Chetty Street, Black Town, serving 25 subscribers\textsuperscript{81}. On the other hand in another book it is stated as, ‘In 1881 saw the opening of the first Telephone Exchange, which was situated in a building in Blackers Road, opposite to what is now “Bosotto Hotel.”\textsuperscript{82}’ The number of subscribers is not definitely known, but must have been surprisingly small, because by 1910 the number of subscribers had only reached 350. This is not surprising because, between 1881 and 1890 very few cities even in Europe had Telephones. The first Telephone Switch Board was of the old “Magneto” type. Early in the century of 1900 the Telephone Exchange was shifted to Errabalu Chetty Street, and a later pattern Switch Board was introduced.\textsuperscript{83} It is really from 1890 onwards that the development of communications in Madras really jumps ahead, although the name of Mr. Basil Cochrane is associated with the development of communications in Madras 100 years earlier, when in 1801 he became noted

\textsuperscript{79} Government Proceeding 67-68 Finance (Tramway), dated 27-04-1879. 
\textsuperscript{80} On the Administration of the Madras Presidency for the year 1919-20, printed by the Superintendent, Government Press, 1921, pp.40-41 
as the projector of the Canal scheme, which today is known as “The Buckingham Canal.”

**2.3.3. History of Tram in Madras**

In 1892 the Madras Tramways Company was floated and sanction was given to Messrs. Hutchinson & Co., Ltd., London, with a capital of £100,000 to start a Tramway system. It was, however, not until three years later, (1895) that the first Tramway Section was completed and opened for the use of the public. The Madras Electric Tramways were opened in May, 1895, fully six years before Electric Tram Cars were running anywhere else in India and even in London and other large cities in England, another example of Madras being ahead in its development.

The Madras Electric Tramway Company Limited was incorporated in 1892 and trams were constructed under an order of the Madras Government dated April 6, 1892. The construction of the first track commenced in 1894 and the first tramway section opened for use in May 1895. The Company ran the first electric tramways in the East. Its activities expanded in 1904. There were more than 100 trams connecting residential and commercial areas those days. Some trams took slightly longer routes like between Custom House and Mylapore, Custom House and Barber's Bridge, Washermanpet and Purasawalkam, Royapuram and Egmore. Other was shorter like Central to Elephant Gate on Waltax Road and Simpsons to Chintadripet along Harris Road. The ticket to Mylapore from George town was just two annas and a return ticket, three annas! On Sundays, you could travel throughout the day to any chosen destination, for just six annas! The monthly season ticket was Rs. 6 for a specific route while it was Rs. 10 for any route. The conductor and the driver wore khaki uniforms and once in a while, an Inspector would board the tram for ticket checking. When he finished his task, he would wait for another tram to pass by in the opposite direction and skilfully swing from one tram to the other. The trams operated over 16 and a quarter miles of road, and the rolling stock consisted of 103 single-deck cars, each equipped with two electric motors with power fed from overhead cables. The daily mileage was approximately 7,000 with the cars carrying daily 1, 25,000 passengers on average.

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84 *The Imperial Gazetteer of India*, vol. XXVI  
85 *Home Department*, Public Branch, 12th December 1895 Ref. No. 76-77 (B).
In 1900, the original Tramway Company was obliged to sell the undertaking as the capital was inadequate. The purchasers, “The Electric Construction Co., Ltd.,” England, then operated the Tramways in Madras for a period of four years. The Madras Electric Tramways (1904) Ltd., was formed and has been carrying on business ever since. Extensions were made

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86https://www.facebook.com/MadrasMania/photos/a.347761401946515.86325.322924201096902/347763031946352/?type=3&theatre
in 1905, 1911, and 1919. It was about this time that the first Motor Cars were seen on the roads in Madras, although, the first one that did not have a very successful life was put on the road in 1894 and was driven some distance down Mount Road. Messrs. Simpson and Co., Ltd. played a large part in the development of the early Motor Cars and buses. Although it was many years before Madras had a properly organised Bus Service, Messrs. Simpson and Co., Ltd., have some interesting catalogues of buses dating back prior to 1910. The type of buses illustrated is essentially similar to the open type of bus still found on the moffusil roads. From 1910 onwards there was seen a steady increase in the number of buses running and owners were badly financed and badly organised and the buses left much to be desired in speed, safety and comfort.\(^\text{88}\)

\[\text{Map 8: It shows that linkages of Railway \& Tramway and of Postal division selected with the location of printing presses in Madras city.}
\]
\[\text{Source: Helio Zinico., Survey Office, Madras, 1921.}\]

\(^{88}\) G.O. no. 36, P.W.D., August 1910
In 1922, presumably due to the impetus of the Great War, the public leaned more kindly towards the Telephone system and the number of subscribers had increased to 1300, and the Madras Telephone Company found it necessary to consider new premises. The “Telephone House” in Esplanade was built in 1925 and in 1926, the Madras Telephone system became automatic and Madras again set a precedent by becoming the first city in India with a fully automatic Exchange and was years ahead of most European Cities in this respect.\textsuperscript{89} The first real attempt at organising the bus transport was undertaken by the Madras Electric Tramways (1904) Ltd., who in the years 1925-27 operated a fleet of 50 Motor Buses. This scheme was abandoned in 1928 owing to the uneconomical competition offered by the unorganised bus owners, and Madras reverted to its unsatisfactory bus system until about 1933.\textsuperscript{90}

Madras was still growing rapidly and this encouraged the South Indian Railway to extend the travel facilities offered by them to the Madras public. It must be noted that it took them over 30 years to decide to make a real improvement in railway facilities for the city and they were doubtless attracted by the fact that the more convenient, even if poorly conditioned buses were better patronised than the slow inconvenient and comparatively few steam trains. In 1931, the double line Suburban Electric Train Service was opened alongside the original single track steam main line between Tambaram and Madras Beach. This was a well patronised line equipped with fast, comfortable and safe Electric Trains of the latest design and construction.\textsuperscript{91} Thus the advent of communication system not alone made the men and materials to move and also created the platform for the print culture to develop which is an important phenomenon of the print circle.

3. Printing Press

A literary culture dominated by print, including commercial printing, could only develop in location, and a wider population and diverse enough to supply necessary readers and users; with patronage to attract the necessary developments of transport and communication technology. So, it was in Madras, rather in Tranquebar or Tanjore, that a print led literary culture emerged in the nineteenth century. Because Tranquebar was a small and isolated mission state. The history of printing in South India was a Raja’s whim and Tanjore could not

\textsuperscript{91} Ibid
compete with Madras as a centre for commercial or patronage or eventually literature. In the beginning of this century, however, pundits began to play a new role in printing.\textsuperscript{92}

Bartholomews Ziegenbalg, a name to cherish in the history of early printing in India, and persuaded him to join the Danish Mission at Tranquebar along with another devoted missionary Henry Plutarch.\textsuperscript{93} He set about printing his \textit{Catechism} Tamil translation of the New Testament and devotional songs. However, the Tamil type faces of Pica size obtained from Halle, Germany were large neither sized and bold; nor were they formed properly; initially, there were no consonants in the whole book! We have to assume consonants. Furthermore some letters were missing too.\textsuperscript{94}

While the British rule, books publishing by other than English were prohibited. The Chennai Education Trust (1812) was formed and it started to release books based on Christianity, History on India for Whites, Religion, Customs, Language and Literature.\textsuperscript{95} Every year at least a few new books were published. Information respecting these issued by Religious Societies and Government could be obtained by examining the following catalogues.

- Madras Religious Tract Society
- Madras Christian Knowledge Society
- Christian Vernacular Education
- Catalogue of Government Book Depot, Madras
- Madras School Book Society
- Tranquebar Mission Press
- Jaffna Tract Society

The nexus between pundits, printing and public patronage was cemented with the establishment of the college of Fort. St. George in 1812. By the mid-nineteenth century, they would create a new literary culture, in which Indian produced and printed Indian tales for Indians audiences. \textit{Tamil Vilakkam} was one of first Tamil books to be authored and printed by an Indian, Subbraya Mudaliyar in 1811. The 1812 Tirukkural also highlights in increasing

\textsuperscript{93} R. Nagasamy, \textit{Tarangambadi}, p.7
\textsuperscript{94} Arno Lehman, \textit{Es Began in Tranquebar Die Geschichte Der Ersten Evangelischen Kirche in Inden} (Berlin, 1956)
\textsuperscript{95} Pi.Na.Venkattaccari, \textit{Acchuk Kaliyun Puddaka Veliyidum; Manimakkalaip Pirachuram}, Chennai, pp.78-85.
role of pundits in the printing of book in Madras in the early years of the century. Madras School Book Society was established by Governor of Madras, Thomas Munro, in 1820. This society was helped to grow the education in Madras, given the assessment by Frykenberg. We came to know from Munro’s Minute, this society was published the Natural Philosophy in Persian languages and Natural Sciences in Tamil languages. Then, this minute emphasized that anyone who produces the Tamil books without European’s ideology.

The first Indian language – Tamil to see print, Doctrine Christmas (Thambiran Vanakkam) was published in 1578, at Goa by Henries. Only with the socio-economic transformation effected by colonialism and the loosening of administrative restrictions on Indian owning printing presses, did books begin to get produced in significant numbers. Reading practices were largely determined by the limited availability of printed material.

Till 1835, we assumed that so many obstacles were there for to setup the printing press, to produce books and Journals. John Murdoch recorded about ‘Tamil Printing’ in his catalogue, ‘up to 1835, the only Tamil works printed by natives were Kural and some trifles by Avvaiyar”, said by Taylor. Following this statement, many of the researchers were believed that Swedish’s did not owe the printing press up to 1835. But, this statement was refused by A.Ma. Swamy. Instead of that, his put forth one firm evidence, in 1812, publication of one part of T. Kural was printed in Masadina Caritai printing press, as mentioned. That’s way, A. Ma. Swamy argued that Indians were running the printing press before 1835. Pre 1835, Tamilians run the printing press rarely, he stated that we can take Taylor’s statement in the way of; Metcalf’s Repeal Act of 1835, did assist the growth of commercial printing in Madras.

98 Minute of Board of Governors of the Madras University on the Preparation of Class-Books, dated 26th July 1841 in Arbuthnot, Chief Secretary of M.S.B.S., ed., Selections from the records of Madras Government NO.11 (1855).
99 Minute (Munro) March 10, 1826, in Arbuthnot, J. Alexander, Major General Sir Thomas Munro, Selections from his minutes and other official writings, Higginbotham.
100 G. Schurhammer, The First Tamil printing in Indian Characters, Harvard College Bulletin, (1952), pp.22-32
Till 1835, there were stringent restrictions on the freedom of printing, but they were removed by Sir Charles Metcalfe in that year. As a consequence, the number of printing presses in Madras increased. In 1863, there were the ten printing press owned by Indians in the city of Madras; all these presses were made of wood. Iron printing-presses came into use at a late date, said by Murdoch in his Catalogue. Due to this Act of 1835, the printing presses were increased in number at large scale, as mentioned by B.S. Kesavan, mid-nineteenth century the printing presses increased in number, recorded by Madras Administration Report.

During the (1872-73) year “Fifty private printing presses were in Madras Presidency. In this fifty, thirty fives were under the control of Swadeshies.” The lists are enumerated as noted. The colonial centers catalyzed this process, in the south, after the establishment in 1812 of the Press of the College of Fort St George at Madras, the 1830s saw the rise of the ‘pundit presses’ with Kalvi Vilakkam (‘Knowledge-Elucidation), located in the village of Otterikucappettai, near Madras, was the joint venture of Charavanaperumal Aiyar and Vichakaperumal Aiyar established in 1834. Stuart H. Blackburn had observed, ‘it has been suggested, but again not confirmed, that Tiruventacala Mudaliar established a press called Iyal Tamil Vilakkam in Kancipuram as early as 1819’ who also started another Press by name Sarasvathi Press (Kanchipuram). Kalvi Kalanchiyam was set up in 1839 by Umapati Mutaliar and his three brothers (George Town at Madras). Swadesha Mitran Press (1882) by Ganapathy Dikshit Har Subramania Iyer the founder of the English Daily ‘The Hindu’. Chengalvaraya Naicker (1825-1874) was a philanthropist also known as Sri P.T. Lee Chengalvaraya Naicker who served as subedar Major in the Madras Army, he bequeathed all his self earned properties and formed a “trust” with the main object of establishing Educational Institutions, a Medical institution and an orphanage to carry out charitable activities for poor and downtrodden peoples forming the “P.T.Lee Chengalvaraya Naicker Trust” exertions of Mr. John Adam was started the Changalvaraya Nayakar’s Orphanage Press. Kala Ratnakara Press by Pushapartha Chettiar (1866), Arumuga Navalar established the Navalar Vidylanupalana Press at 300, Mint Street in Chennai, in 1860. Adission Press at Madras(1873), Caxton Press by Kumaraswami Mudaliar, & Alliance Company, founded by

107 Stuart H. Blackburn Print, *Folklore, and Nationalism in Colonial South India* Orient Blackswan, 2006 at p. 104
108 Ibid, p. 106
V.Kuppuswamy Iyer, oldest Tamil publishing house at Myalapore in Chennai (actually it was started in 1896, but registered only in 1906.\textsuperscript{109}

Tamil Development and Research Council classified the publication of Tamil book by printing presses from 1867 to 1900.\textsuperscript{110} From this catalogue, we can see, above 197 printing presses were there. As mentioned above by Kesavan, we understood, the printing presses were rapidly increased in number. Ten printing presses prevailed in the early 19\textsuperscript{th} century. Afterwards, this situation was totally changed, in 1870, it was increased as 50 in number, 1900’s, above 200 printing presses increased in number. Not only, increasing the printing press in number but also, were many of the printing presses under the control of Indians.

\textbf{TABLE- 1- BOOK PRODUCTION IN MADRAS FROM 1867 TO 1900 BY CLASS}


<table>
<thead>
<tr>
<th>Class</th>
<th>Pre 1867</th>
<th>1867-1880</th>
<th>1880-1890</th>
<th>1890-1900</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionaries</td>
<td></td>
<td>25</td>
<td>15</td>
<td>6</td>
<td>9</td>
</tr>
<tr>
<td>Native Associations</td>
<td></td>
<td>6</td>
<td>7</td>
<td>4</td>
<td>-</td>
</tr>
<tr>
<td>No Information</td>
<td></td>
<td>15</td>
<td>9</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>Brahmins</td>
<td>-</td>
<td>6</td>
<td>9</td>
<td>6</td>
<td>21</td>
</tr>
<tr>
<td>Native Christians</td>
<td>3</td>
<td>3</td>
<td>-</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td>Native Muslims</td>
<td>-</td>
<td>2</td>
<td>9</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Non-Brahmins</td>
<td>-</td>
<td>2</td>
<td>9</td>
<td>13</td>
<td>24</td>
</tr>
<tr>
<td>Total</td>
<td>49</td>
<td>42</td>
<td>34</td>
<td>35</td>
<td>160</td>
</tr>
</tbody>
</table>

In 1863, ten Native presses in Madras, printing in Tamil furnished. Generally, they were on a very small scale. A wooden printing was owned in common; some members act as printers; others attend to sales. Three of four native printers had iron presses; and even claim to hot – press their sheets. Some books printed by them were of very fair workmanship. These specimens of native printing were given bad, medium, and good. Second half – of the nineteenth century, there were now 200 publishers in Madras and other principal towns of Tamilnad. Though most of them were located in Madras and its suburbs, Trichinopoly, Coimbatore and Tanjore were important centres of publishing.

◊ **Centralization of Trade**

◊ **Elegance of book production.**


\textsuperscript{110} Madras State Bibliography of Books 1867-1900, compiled by Tamil Development and Research Council, 1962.
In all the major publishing centres there were indeed specialized book printers, often engaged in business on a large scale; but even they used fare capacity, and generated additional income. The larger printing houses were major enterprise by the nineteenth century standards.\textsuperscript{111}

### 3.1. Role of Franckesche- Stifungen in Tanjore Court

The Halle Pietist missionaries had overseen European education in Madras and the provinces from as early as 1717, beginning with school established with the sponsorship of the society for the Propagation of Christian Knowledge.\textsuperscript{112} From 1793 to 1797, the young Serfoji was educated according to the Halle curriculum as it was put into practice by Wilhelm Gericke in the Madras Civilian Orphan Asylum, which had opened a short time previously, under the patronage of the English East India Company.\textsuperscript{113} Serfoji seems to have began his collection very soon after returning to Tanjore in 1798 (the year of Schwartz’s death), and seems to have developed it largely on his own initiative and somewhat idiosyncratically The extent of his familiarity with particular European \textit{Kunstkammer} collections, or even with that in the Franckesche Stiftungen, is difficult to determine, but we may safely trace the King’s lifelong passion for experimental science and collection to his immersion in the Halle missionary school curriculum during the five years of his education with Gericke and Schwartz in Madras.

As a prince from the South Indian backwaters, and a boy deprived of the traditional education that would normally have been tendered to a member of the royal family, Serfoji responded to his education quite differently from other princes who came into contact with Europeans.\textsuperscript{114} Nor was his education in science directly shaped by the agendas of the colonial authority, as was the training of the young men of the rising Indian middle classes of metropolitan Calcutta, whose lives, in the early 1800s, were beginning to be influenced by the evolution of institutions in which European learning was disseminated.\textsuperscript{115} In any case, the kind of creativity and initiative with which Serfoji approached European science rapidly

\textsuperscript{113} Ibid, p.440. The Female Asylum, headed by Gericke, was established in 1786, and the Military Male Asylum, headed by Dr. Andrew Bell, in 1788. The Civilian Asylum follo0owed soon thereafter Bell made a name for himself as a educational pioneer in Madras with his ‘Bell’s System’ or ‘Madras System’ of pedagogical technique, the curriculum of the Madras schools had been determined by the German Missionaries.
\textsuperscript{114} Andrew Bell, \textit{The Madras School of elements of Tuition} (London, 1808, reprinted 1993), pp. 234-42
\textsuperscript{115} David Kopf, \textit{British Orientalism and the Bengal Reniassiance: The Dynamics Indian Modernizatio n 1773-1835} (Berkely, 1969)
became unthinkable in the context of the British colonial educational system that became entrenched in India from the 1830s onwards. As Deepak Kumar has demonstrated, throughout the nineteenth and early twentieth century’s, the teleology of colonialism allowed Indians to receive little more than ‘a low form of scientific and technical education under controlled conditions’ with no opportunities for fundamental research. At the Baptist Mission headquarters in Serampore near Calcutta, he inspected a paper factors, a type foundry, a printing office and a mission school.

Wherever they went, the Halle missionaries carried with them the ideal of universal education, with experimental and observational science as a crucial component, and with the Kunstkammer as the blueprint and metaphor for scientific study. Judging from Serfoji’s career as a collector, it appears that, while the scientific biases of the Halle curriculum in general had a lasting impact on the King’s response to European learning, the Kunstkammer ideal that informed that curriculum was particularly congenial to the polymathic, wide-ranging and deeply personalized nature of that response. In a less direct but equally important way, the Kunstkammer model served Serfoji well in the practice of the empirical study of nature in the context of the spatial, political and social constraints under which he was forced to pursue his intellectual interests. For Serfoji, as for the Pietists in Halle, the cabinet of science and art provided ample room for enquiry into the nature of the universe.

The King’s initiatives with the printing press (mentioned in Robinson’s report of Bishop Heber’s visit), which he had acquired in 1805 and which he had equipped with the earliest fonts for the Marathi language in India, again show his indebtedness to the Halle model. In Halle, the Franckesche-Stiftungen’s printing press was one of the most important instruments used in the dissemination of learning, as well as a vital centre for the training and employment of orphan school-children. In India, until the 1830s, the Tranquebar missionaries put their own printing press to use mainly in publishing works that aided their missionary projects, including Tamil translations of Christian scripture and catechisms, and grammars of Indian languages. By contrast, Serfoji used his Marathi and Sanskrit press to print secular works for use in his elementary schools, including a Marathi translation of *Aesop’s Fables*.

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117 Very few of Serfoji’s book on science are in languages other than English, but it is significant that many of the books in German relate to the Sciences, e.g. a German Natural History of Plants (1791), and a ‘Natural History’ (CPC, p.96), both almost certainly dating from Serfoji’s school days.
In 1830, two years before his death, Vedanayaka Sastri, a gifted Indian Pietist poet of Tanjore, wrote for the King Nanattacca Natakam (‘The Drama of the Architect of Wisdom’), a Christian theological poem in Tamil that offered lessons in Western-style anatomy, catalogued the flora and fauna of South India in the European manner and, like the King’s own poem, offered a European terrestrial geography. While there is no evidence of the Devendra Kuravanjī or other textbooks of science having been printed at the Marathi printing press, it is possible that these poems, as well as some of the projects in laboratory science and natural history that the King conducted in his cabinet, eventually would have found their way into print, especially as material for textbooks for his schools. More importantly, however, these nineteenth-century Indian poems about science reflect the deeply Indian nature of Serfoji’s response to European science. Drama, dance and opera were the pre-eminent modes of artistic and literary production in early nineteenth-century Tanjore, and Serfoji was the principal patron of these arts. Poetry and mnemonic verse were important traditional media through which principal patron of these arts. Poetry and mnemonic verse were important traditional media through which Indian scholars taught and learned the sciences, and it is entirely appropriate that both Serfoji and the Christian poet-dramatist who served him chose to teach science through poems and plays which were meant primarily for memorization, recitation and public performance, in an era when print culture had not quite replaced the vibrant oral traditions of the Indian arts and sciences.

3.2. Functioning of Missionary Societies in Print

Why did the East India Company in the 18th century admit French Roman Catholic and German Protestant Missionaries whilst they refused admission to British Missionaries? Partly through fear that the Company might be compromised with its subjects, if Missions of the same nation as the Government engaged in Christian propaganda. But the chief reason was commercial fear, lest under the guise of Missionaries, British free traders or “interlopers” might break the Company’s monopoly of trade between Great Britain and India. In the new

120 Serfoji Rajah, Devendra Kuravanji: A Drama in Marathi Giving the Geography of the World in Songs, ed., Tyagaraja Jatavallabhār (Tanjore Saraswati Mahal Series no. 18, Madras, 1950).
121 Vedanayaka Sastri, Bethelem Kuravanjee (Bethelem Kuruvanchi) and other works (Nanattacca Natakam and Nanaval) (Madras, 1964)
India Charter of 1813 Parliament opened the door to all Missionaries. The great evangelical revival of vital Christianity in England had led to the foundation of great Missionary Societies in the last decade of the 18th century. In 1785 Methodist Missions in the West Indies had begun even without a Society. The London Missionary Society (L.M.S.), founded in 1795, sent out men in 1804 but no boat of the East India Company was allowed to carry them. They took passages in a Danish vessel from Copenhagen to Tranquebar and so reached Madras. One of them was the first L.M.S. Missionary in this City, C. Loveless who arrived in 1805 but was only allowed to minister to Europeans and Eurasians.

3.2.1. American Mission Press, Madras

Five missionaries of the American Board came to Calcutta but the British Government refused entry, since at that time England and America was at war. Three of them left India but two of them broke their journey toward France, and entered Bombay. Sir Evan Napier with sympathy allowed them to stay, pending orders from Court of Directors. In the year 1813, with the British government’s approval “American Mission” was started at Bombay. They opened Marathi School for common people. They also learned Marathi and preached in Marathi language. They translated part of New Testament in Marathi. American Missionaries established a printing press at Bombay in 1817 for publishing Christian literatures. They printed many publications in Marathi language. The press was commenced its operation with a single wooden press and single fount of Marathi types, obtained from Calcutta. In the year 1854, they purchased additional fount of types and a lithographic press. S.B. Fairbank was in-charge of the press during the period 1850-55. Thus the history of Litho-printing in India was started by the American Missionary.

As soon as India opened to the American Missions by the charter of 1833, the American Congregationalists or the American Board of Commissioners for Foreign Missions sent their missionaries from Ceylon to India. The first station founded by them was in Madura (1834). In less than two decades, they covered the entire district of Madura, with a comparatively close network of seven stations. A second field of labour was opened up to the Board in Madras, which was the basis of operations for all its South Indian Missions, during the year

122 Board of Revenue (Consultations), 1813
123 Public Consultation, dated 7th January, 1806
124 Board of Revenue (Consultations), 1813
125 A.K.Priolkar, The Printing Press in India, pp.45-67
1837 to 1864. From Madras, its missionaries and especially members of the famous Dr. John Scuddar family came into the Arcot district. By 1863 four stations outside Madras was founded and thus a second cohesive missionary enterprise was established.\textsuperscript{126}

The American mission bought a printing press from the church mission and set up its own printing establishment in Broadway, Madras in 1838. The press was running under the able and zealous superintendence of the Lay Missionary P.R. Hunt, the American mission press became the finest establishment in India. He improved the “Tamil Typography” and raised the standard of printing throughout the Tamil Region.\textsuperscript{127}

Till the early part of 19th century, presses in Tranquebar and Vepery were using types cast at Halle, Germany (1710). These types were known as “the square upright typefaces”. Later types cast at Yazphpanam, Ceylon were more rounded and slightly sloping type faces. These types were known as “Elephant foot types”. P.R. Hunt of the American mission press has produced the smallest vernacular edition of the scriptures (Tamil) ever issued in India. He taught some of his workmen the difficult art of cutting type punches by hand and he designed a new type Tamil Type face. He gave the letters a more regular slope, more even spacing, better alignment and introduced a new and beautiful serif which greatly added to the appearance of Tamil type. He produced three fonts of type in pica, long primer and Brevier sizes. A close examination of the Tamil type reveals the fact that, if anything, it is superior to the Roman characters which were the best imported type of the period.\textsuperscript{128}

3.2.1.1. Winslow’s Tamil – English Dictionary

Dr. Winslow, a missionary of the American Board of Commissioners for foreign missions, carried on his literary work first in Ceylon and then in Madras. He brought the best Tamil Dictionary in the year 1862 and was printed by P.R. Hunt at the American Mission press, Madras. The dictionary contains 67,452 words, and is superior to any dictionary published since it came out- But it was out of print. The copyright was held by the American Ceylon Mission, of which Winslow was originally a member. For a time the Mission held for

\textsuperscript{126} Letters from Rev. Frederic Gell, Bishop of Madras, from 1861 to 1899 to the Governor of Madras
\textsuperscript{127} B.S. Kesavan, \textit{History of printing & publishing in India}, National Book Trust
\textsuperscript{128}G. U. Pope, \textit{Tamil Hand Book}, 1st edition, 1855, Preface, p. iv, ‘The author (G. U. Pope) would scarcely have ventured to publish, in this country, a book requiring such peculiar attention to accuracy in type and arrangement, had he not been zealously seconded by Mr. P.R.Hunt, the able superintendent of the American Press, to whose efforts to improve Tamil Typography and who use the language are indebted.’
collecting fund for the purpose of revising the work when it should need revision. But that fund was deposited with Arbuthnot & Co. and was lost when they failed.\textsuperscript{129}

In 1905 the Ceylon Mission and its associates in the work of Tamil Christian literature approached the Madras Branch of the Christian Literature Society for India with reference to a revision of Winslow’s Dictionary. Of course they had no money, and further they said, “We have not . . . any scholar here who could be entrusted with the work; for that we must look to India.” They did ask that “the work of printing be done in Ceylon by the American Mission.”

In the meantime Dr. G.U.Pope had retired from India and was issuing his series of Tamil classics from Oxford. When he learned of till the movement in India it interested him greatly, for he had accumulated, as he said, “great stores of material for an exhaustive Lexicon of the Tamil language.” He proposed that a competent editor be sent to Oxford to assist him in bringing out a “really useful re-issue of Dr. Winslow’s book.” These movements awakened much interest in the Government of Madras, the University of Madras and individual scholars, Indian and foreign. Various suggestions were offered by scholars in India and by Dr. Pope, but in 1910, Dr. Pope died, and the whole matter hung fire until 1911. By that time Dr. Pope’s materials had been brought out to Madras and deposited in the Oriental Manuscript Library by his son, and he expressed his willingness to make his father’s materials available for the work of a new dictionary.\textsuperscript{130}

### 3.2.1.2. Specimen of Printed Texts at Madras

*Holy Bible contains Old and New Testament in Tamil Language*, published by Madras Auxiliary Bible Society, 1858

*God’s Way of Removing Sin* entirely in Tamil-12No.24 page published by Free church Mission, 1858-59

*G. U. Pope*  
Third Tamil Grammar: 2\textsuperscript{nd} edition, 1859

*Tamil Hand Book*, 2\textsuperscript{nd} edition, 1859


In 1866, this fine printing establishment of the American Congregationalists in Madras was put up for sale. The Madras committee of the SPCK bought this press for Rs. 40000. This was the beginning of SPCK Press, Madras which later on became the Diocesan Press, one of the largest presses in India, during those years.\textsuperscript{131}

\textsuperscript{129} *The Peoples Almanac for the Year*1863, no. IV, by Gantz Brothers, at Adelpi Press, Vepery, 1863.

\textsuperscript{130} J. S. Chandler, *Kodaikanal*, South India, p.134

\textsuperscript{131} Introductory Lessons on India and Missions For Mission Study Classes, Literature Society, Madras, 1909.
Image. 36: Publications of American Press at Broadway in Madras

PRINTED BY AMERICAN PRESS AT BROADWAY IN MADRAS

Courtesy: Catalogue of the Philadelphia Rare Books and Manuscripts Company
3.2.2. Methodist Movement

Methodist is a member of a Christian Protestant group originating in the 18th century, based on the ideas of Charles and John Wesley. The Methodist movement is a group of historically related denominations of Protestant Christianity which derive their inspiration from the life and teachings of John Wesley. They follow a specified method of Bible Study. Methodism is born from Christian prayer songs and hymns. During 18th century, many people in England became rich and there were also poor people. Rich people can only go for higher studies. There was a big gap between rich and poor. At this crisis, Samuel John Wesley started preaching the gospel through his hymns to the poor people, in Street corners, under a shadow of trees or in the fields or open ground. 1791 - John Wesley and his brother Charles were the co-founders of “Methodism”. Doing prayer to Lord Jesus and serving poor people were done, systematically in an order. So they are called “Methodist.” The Methodism spread in America, England and also in India. In the year 1784, Thomas Coke was appointed as chief of the American Methodist group. He wanted to start the Methodist movement in India and also in Sri Lanka. In 1817 James Linch visited India and started preaching Methodism in Nagapattinam and also conducted the preaching in Madras. From this period Methodist Mission started spreading in various parts of India. Methodist Mission started evening schools and published many Bible songs and Bible lessons. In order to print these books, they started a printing press in Madras and were named as “Methodist Episcopal Publishing House” which was controlled by the Methodist Bishop. So even though the exact date of starting this press at Madras is not known but the following publication printed at this press, dated in the year 1887, shows the existence of the press during early 19th century. Methodism came to India twice, in 1817 and in 1856. Thomas Coke and six other missionaries set sail for India on New Year's Day in 1814. Coke, then 66, died en route. Rev. James Lynch was the one who finally arrived in Madras (present day Chennai) in 1817 at a place called Black Town (Broadway), later known as George Town. Lynch conducted the first Methodist missionary service on 2 March 1817, in a stable. In 1857, the Methodist Episcopal Church started its work in India, and with prominent evangelists like

133 Waskom, Pickett, Christian Mass Movement in Indian.
134 Thacker’s Indian Directory of 1906 reports that the Methodist Episcopal Publishing House was established in Mount Road.
William Taylor the Emmanuel Methodist Church, Vepery, was born in 1874. The great Tamil scholar, Rev. G. U. Pope, served the Mission from 1856 to 1857.  

3.2.2.1. Publications of Methodist Publishing House in Madras

A Madras Christian Women’s magazine Mathar Mithri published by the Methodist Mission in the year 1887. This magazine was edited by Mrs. Rooth. This contains twelve pages and the yearly subscription is two annas. This press had the following sections of printing, publishing, binding, photo-engraving, electrotyping and type foundry departments. Further, Methodist Mission was conducting the Bible lesson on Sundays and published three lessons in a magazine called “Sunday School Lessons.” This monthly magazine was edited by Mr. G.H. Vaikab and contains sixteen pages, consisting of four lessons and the monthly subscription was three annas. In the year 1911, Methodist Episcopal Publishing House has published an illustrated book in the name “Madras Trees,” authored by Mr. Allen Butterworth - Connemara Library, Madras. A. P Hawes, Press Superintendent of M/s Associated Printers, Madras purchased the Methodist Episcopal Publishing House and changed the press name to “Madras Publishing House Ltd.” in the year 1933. The press was located on which the present Life Insurance Corporation’s building stands at Mount

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136 The Illustrated Madras Almanac for 1887, Asylum Press, Madras, 1888.
138 *Calendar of Madras University 1933* (Madras: Madras University Press, 1934).
Road today. “Indian Print & Paper,” Calcutta in March issue 1935, that M/s Madras Publishing House Ltd. Madras was one of their recent additions to their Annual Subscribers. This indicates that the press was functioning during this period. There was reference to “Madras Miscellany” written by Sri S Muthiah in “when the postman knocked” columns, it has been reported that “the Madras Publishing House was bought in the late 1930’s by M D Sounderarajan, that cricket enthusiast .... who sold the publishing business in 1943 to the Raja of Bobbili who, in turn, wound up the business and sold the Mount Road site to M.C.M.Chidambaram Chettiar in 1951. It was on this site that in 1953 began rising the multi-storey United India Building then became the LIC tower block.

3.3. Native Press

Hindus opposed the Christian missions from the earliest days they were established among the Tamils; literary evidence for it is indirect, largely because the printing press was not available to Tamil ownership until 1835. Hindus, who wrote anti-Christian literature during this period, circulated it as oral literature or in handwritten copies, few of which survive. Hindu works that did appear before 1835 were printed on government or missionary presses and were written generally by Tamil scholars who worked for Europeans. Once Tamil Hindus gained ownership of presses, they immediately used them for religious purposes. One was to strengthen the realm of dharma (puram) in those places where its social basis was eroding, namely Madras and Jaffna. They transferred currently popular Hindu literature from palm-leaf to printed book, sometimes adding new commentaries. The second was to attack Christian propagandist who had used to press to

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139 R Narayanan, Madras Namba Madras, in Coromandal Printer, vol.29, no.1, January 2006
142 Capapati Navalar, in Varalaru Civacamavdtavaraimaruppu by Civajana Yoki (Citamparam: Cittantavitiyana. Palanayanitira-calai, 1893), PP. 1-6.
144 For example, the first Protestant missionary to India, Bartholomeus Ziegenbalg, learned from Tamil Hindus in the early 18th century that “Sìi” is an immoral life and the worship of village deities rather than the One God, Siva; and the word “heathen” refers to anyone who does not wear the ashes of Shiva, does not recite the (table mantra of Shiva, does not sacrifice and fast, and is without mercy, love, humility, and patience. See H. Grafe, “Hindu Apologetics at the Beginning of the Protestant Mission Era in India,” Indian Church History Review, vol. 6, no. 1 (June 1972), pp. 59-60, 65-66. See also, Dennis Hudson, “Luther’s Voice in India,” paper presented at Smith College, October 10, 1984, in Martin Luther: An Interdisciplinary Symposium Commemorating the 500th Anniversary of the Reformer’s Birth.
condemn *dharma* from a position of privilege in the European domain. The Rev. W. Taylor states that up to 1835 the only Tamil works printed by Natives were the Kural and some trifles by Auvaiyar. In that year Sir Charles Metcalf removed the restrictions on printing, and soon afterwards native presses began to be established. In 1863 ten Native Presses in Madras, printing in Tamil, furnished returns of their publications. There are several more presses. Generally they are on a very small scale. According to Hindu custom, related families herd together. A wooden printing press is owned in common; some members act as printers; others attend to sales. This, indeed, was the early practice in Europe. Hallam says “The first printers were always booksellers, and sold their own impressions. These occupations were not divided till the early part of the sixteenth century.” Three or four native printers have iron presses, and even claim to hot-press their sheets. Some books printed by them are of very fair workmanship. Three specimens of native printing are given — bad, medium, and good. By the new scheme of taxation in the Madras Presidency, every Printing establishment is to pay Rs. 50 annually for a license. It is said that this will cause some of the smaller presses to be given up.

Events in Jaffna had their effect in Madras. Polemical literature circulated widely, it seems, even when it was not printed. Muttukumara Kavirayar’s “*Kummi Song on Wisdom*” received a rejoinder in Madras from a recently baptized Shaiva Sadhu whose own “*Kummi Song on Wisdom*” (Jannakkummi) appeared in print in 1827. It was followed in 1840 by a *kummi* on the Hindu scriptures written by the Vellala Protestant Vedanayaka Shastriar: *Sha.Stirakkum: A Satincal Poem on the Superstitions of the Hindoos*. In 1840 or 1841, Hindus in Madras organized the Association for the Philosophy of the four Vedas, which resemble Calcutta Brahma Samaj in its worship. It was led by educated Christians who had renounced their

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146 Catalogue, vol III, p. 21, Literature of Europe, vol. 1. p. 244


148 Ibid

149 Armuga Tambiran of the Dharmapuram Atinam was baptized in Madras was Wesley Abraham in 1836. His “Jnanakkummi” (also listed as Ajjnakkumma) was published in Madras in 1837 according to the Second Supplementary Catalogue of Tamil Books in the British Library, by Albertine Gaur (London: The British Library, 1980), p.11. See also Cu. A.Iramacamp Pulavar, *Tamilpulavar Vwicar*, vol.6 (Cennai: Tirunelveli Tennitiya Caivacittanta Nurpatippu Kalakam, Ltd., 1958), pp. 27-29, where it is listed as Ajjnanahkummi.

150 Published in Madras in 1840 and reprinted at the American Mission Press in 1850 and again in 1862. The 1840 Publication date is given by Murdoch, *Catalogue*, p. 21.
conversions. The Samaj proceeded to defend Hinduism against Christian attacks. In this charged atmosphere, a Maderassi Vellala Hindu published a condemnation of the Bible entitled ‘The Misunderstanding of Veda’ (Veta Vikarpa) and a Vellala Catholic responded with Contempt for ‘The Misunderstanding of Veda’ (Veta Vikarapa attikaram).

The Veda and Agama school had not survived and a printing press was still a dream. The press required considerable funds, but teaching was cheap. Armuga Navalar, a Sri Lankan Tamil from Jaffna, believed that the traditional system would not offer the kind of education Shaivas needed in the modern world. Instead of relying on palm leaf books that students would copy out by hand and memorize at their own rate, Shaiva education needed printed books that everyone in the same class could read, memorize and understand simultaneously. This meant that difficult poems and commentaries had to be transformed into comprehensible prose, but the prose itself had to be sufficiently elegant to convey the content of the poems in order to improve the thinking of the students.

Armuga Navalar’s most dramatic use of the press, however, was the publication of anti-Christian tracts between 1852-1854. In 1852, Navalar, together with Ci.Vinayakamrthi Cettiyar of Navalar, printed the “Kummi Song on Wisdom” (Jnanakkummi) that Muthumarakavirajar had composed about twenty years earlier. It immediately angered some Christians, and they wanted to get rid of the press. Christian preachers and papers—presumably the Morning Star—attacked the “Kummi Song on Wisdom”, and one minister started vilifying Shaivism as he made his circuit. Navalar could not tolerate this, so he wrote

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152 Vitavikarpa was composed by Ponnainpala Cuvami of Purusavakkam and Vitaikarpa Tiitharam by Muthucami Pillai of Pondicherry. The letter died in 1840 and the response may actually have been written by the head Tamil teacher at the college of Fort. St. George, Tantavaraya Mutaliyar. See Chengalvarya Pillai, History of the Tamil Prose Literature (Madras, 1966, 1904), pp. 58-59; and Simon Casie Chitty, The Tamil Plutarch (Jaffna, 1859), pp.55-56.


154 Kailasa Pillai, Armuha Valor Canttiram, p.16.
"The Diamond Axe" (Vajra-damda) against them and published it in Vinayakamurthi Chettiyar’s name. But he sought a wider audience for his writings and, so, came to Madras in 1858. In 1860, he established the Navalar Vidyanupalana Press at 300, Mint Street at Madras. Assisted by his disciple N.K. Saktisivam Pillai, he issued in print, for the first time Thirukkural with notes by Parimalahar. This 1860 publication was followed the next year by another conversion from olla to print, Thirukkoviyar by Manickavasagar, Navalar added the notes himself.\textsuperscript{155}

In the larger Madras Presidency, he could not have such a decisive impact. But his aggressive preaching of a Shaiva cultural heritage led by properly initiated Vellalas and Brahmans no doubt contributed to the growing Tamil “Nationalism”. This movement had a specifically Shaiva component and fostered the idea that Shaiva religion. Navalar’s insistence on the Agamas as the criteria of Shaiva worship, moreover gave momentum to the tendency among Tamils (Vellalas, Chettiyars, Agamudiars, Nadars) everywhere to subsume local deities under the Agamic pantheon and to abandon animal sacrifice altogether.\textsuperscript{156} In 1872, there were three or four printers with ‘iron presses’ in the Tamil country. Even a century ago, Madras press is the equal of any such press in the world, and Madras workers were considered superior in the art of cutting punches by hand. In 1865, ten presses were owned by the Tamils, many of them folding up because of lack of profits. The name of a very few interesting and colorful: “Kala Ratnakara Press” owned by Pushaparatha Chettiar, ‘Vidyanupalana Yantrasalai’ of the famous Jaffna Tamil scholar Armuga Navalar, ‘Nilalochani Press’ of Thanjavur, ‘Purna Chandrodaya Acchukkudam,’ etc.\textsuperscript{157} Baker explained that ‘Urbanization of Tamilnad from1871 to 1891’, where he stated that due to the government’s interference, urbanization progressed in Tamilnad, where because of, the setups of government headquarters, extension of railway networks were supported to the growth of urbanization in Tamilnadu. Thus one can see through the classification of books and journals from 1870 to 1990, gradually increasing in the Department of Agricultural books compared with money crops.\textsuperscript{158}

\textsuperscript{155} Armukanaval, Civdlayatariicanaviti, 5th edition (Cennapattanam : Vittayanupalana Yantiracali, 1882)
\textsuperscript{156} Eugene Irschick, Politics and Social Conflict in South India, pp. 292-294.
\textsuperscript{158} Bakar, An Indian Rural Economy 1880-1955 (Bombay: Oxford University Press, 1984).
TABLE – 2: JOURNALS WRITTEN BY SOCIAL CLASSES, BY GENRE VICE, 1867-1889

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<th>Native Muslims</th>
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<td>17</td>
<td>1</td>
<td>3</td>
<td>18</td>
<td>15</td>
<td>58</td>
</tr>
</tbody>
</table>


This table shows us the general growth of the agricultural books in Tamilnad among the various social classes during the 1870-1900.

TABLE-3
PRODUCTION OF BOOKS BY SOCIAL CLASSES, BY GENRE VICE, 1867-1889

<table>
<thead>
<tr>
<th>Genre</th>
<th>Missionaries</th>
<th>Native Associations</th>
<th>No Information</th>
<th>Brahmin</th>
<th>Christian</th>
<th>Muslim</th>
<th>Non-Brahmin</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agriculture</td>
<td>2</td>
<td>3</td>
<td>23</td>
<td>17</td>
<td>2</td>
<td>2</td>
<td>27</td>
<td>76</td>
</tr>
<tr>
<td>Vet. Science</td>
<td>2</td>
<td>-</td>
<td>6</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>7</td>
<td>15</td>
</tr>
<tr>
<td>Human Anatomy</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Astronomy</td>
<td>11</td>
<td>2</td>
<td>1</td>
<td>12</td>
<td>-</td>
<td>1</td>
<td>2</td>
<td>29</td>
</tr>
<tr>
<td>Botany</td>
<td>-</td>
<td>-</td>
<td>6</td>
<td>19</td>
<td>-</td>
<td>-</td>
<td>5</td>
<td>30</td>
</tr>
<tr>
<td>Chemistry</td>
<td>1</td>
<td>3</td>
<td>-</td>
<td>2</td>
<td>-</td>
<td>-</td>
<td>8</td>
<td>14</td>
</tr>
<tr>
<td>Earth Science</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>12</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>16</td>
</tr>
<tr>
<td>Geographic --al Science</td>
<td>16</td>
<td>2</td>
<td>10</td>
<td>10</td>
<td>2</td>
<td>-</td>
<td>8</td>
<td>48</td>
</tr>
</tbody>
</table>
This table shows us that the involvement of non-Brahmins like Vellalas, Chettiar and Agamudiars; producing the household and money crops. Due to this growth, non-Brahmins were eagerly written the agricultural books. Among these various genres, agricultural books occupied the first place. If the aristocracy was thus won over, the British fostered the growth of middle classes which looked upon the British Empire as an opportunity move than burden. These classes being better educated than others having wider appreciation of the immediate requirements of the nation, more intelligent grasp of the problems of the day and a greater sense of solidarity began to stand for modern India. They came to be known as “middle class” Building of a new India in all spheres except the industrial one was the work of the middle class. They were the advocates of new learning and the torch-bearers of new India that was shaping. They who were fostered the spirit of Renaissance, encouraged numerous social reforms and organized national movement.

3.4. Government Press

The Government Press, as at present conducted including the branch at the Penitentiary,
was in charge of a Superintendent, assisted by a staff of upwards of 740 persons employed in various printing and binding operations, the whole establishment being subject to the orders of the Chief Secretary to Government. With the exception of the compositors, who were paid by piece-work (the Government Press at Madras being the first Government printing establishment in which the system was introduced), all the Press employs received fixed monthly salaries, ranging from Rupees 2 upwards. The rate of remuneration to the compositors for their work is 2 annas per 1,000 ens or letters, including composition, distributing, and correcting all proofs but author’s, for which latter 2 annas an hour were paid. To facilitate the operations of the Press it was subdivided into departments, viz., Public, Public Works, Military, Revenue, Revenue Board, Gazette, Book, Job, Vernacular, Secret, in which latter are printed not only the confidential papers of the different branches of the Secretariat, but also a large number (about 265,000 annually) of Examination papers in English, Latin, Greek, Sanscrit, Tamul, Teloogoo, Canarese, Malayalam, and Hindostany.  

In the printing department 27 machines and 44 hand-presses were constantly employed, and the work turned out comprises Government Proceedings; the Proceedings of the Board of Revenue; the Gazette; Acts and Bills in English and five Vernaculars, large numbers of which were now printed and disseminated; selections from Government Records, monthly returns, annual and other reports, District Manuals, Codes, general book-work, and a large number of forms and miscellaneous job-work for official used in the public offices throughout the Presidency. There is also attached to the Press a small stereotype and type foundry. It had been in constant operation for some years past, and was employed in stereotyping some of the forms of which large numbers of copies are required, and in casting leads, quotations, metal furniture, deficiencies in Vernacular and other founts of type, accented, diacritical, and the peculiar sorts required in printing archaeological and other work

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English manufacture, and a few wooden presses. The printing of the Proceedings of Government was begun in 1855, when the Press establishment was increased to 95 hands, a considerable addition to the plant having been made at the same time. The Binding branch was also added about this time. In 1807 book-work printing was begun; and in 1859 the printing of the Proceedings of the Board of Revenue, which had previously been done at the Board’s office, was transferred, together with such plant as the Board possessed, to the Government Press. In 1861 an important advance was made in the management of the Press by the introduction of the piece-work system of payment to compositors, which has been found to work most satisfactorily. In August 1868 a small tentative branch establishment as formed at the Penitentiary, consisting of four presses and three machines, with a supply of English and Vernacular types. Convicts were at first trained as compositors as well as pressmen, but from the inability of many of the men to read, and from recent arrangements by which long-sentenced prisoners are transferred to outer jails, it has been deemed advisable to confine the convicts to press and machine work only. Within the past few years the plant has been materially added to and the establishment considerably developed.

of a similar nature.\textsuperscript{163}

A complete fount of Pica Tamul had been cast, the punches and matrices for which were also
made in the Press. At the Penitentiary branch, where about 114 prisoners are engaged, some
in working the hand-presses, and some drive the machines by means of the treadmill. Land
Revenue, Magisterial, Judicial, and other forms, averaging in amount upwards of 22,000,000
during the official year, were turned out for use in the mofussil. The annual number of
impressions stroked off at the Government Press and the Penitentiary on the average of the
years was 37,000,000. The value of the work done during 1883-84 amounted to Rupees
3,18,447.\textsuperscript{164}

The work issued from the Press consisted mainly of the Proceedings of Government in its
various departments, as well as those of the Board of Revenue and the Director of Public
Instruction, amounting in all to about 1,200 papers monthly, together with Routine and other
papers which go to make up the monthly volumes; Departmental Administration reports, the
Gazette with its numerous supplements, and book-work. The former were of foolscap folio size
(i.e., the size of the present work), and were, as a rule, printed in pica type, with
enclosures in small pica. Tabular statements were usually printed in brevier, a still smaller
size (nonpareil) being used when necessary. The book-work printing is more varied in its
character both as regards the size of the page and of the type used. The most common sizes,
however, were royal and demy octavos (16 pages to a sheet). Small pica and long primer
were the types most usually employed for this class of work. The body of the present
publication was printed in pica; the footnotes, Appendices, and Glossary and Index, in
brevier. Binding by the Government Press was for the most part of an inexpensive character,
consisting chiefly of boards with printed paper covers. Cloth cases with gilt backs were also
made, to a large extent, for Manual and book-work generally. Country sheepskin was much
used for binding purposes, especially for the work of the Registration Department and other
public offices.\textsuperscript{165}

\textbf{3.4.1. Lawrence Asylum Press}

In the year 1800, Mr. R.H.Kerr, became the superintendent of the Male Orphan Asylum who
gave a recommendation to the Madras Government to start a printing press at the Asylum, so

\textsuperscript{164} Manual of the Maclean Administration of the Madras Presidency, Govt of Madras, Madras, vol I, 1885
\textsuperscript{165} Ibid
that the Government work can be printed at a lower cost, at the same time training the
inmates for gainful employment. Thus a production cum training system was planned. Money
was sanctioned by the Government to buy a printing machine, types and other sundries. Thus
the “Civil Orphan Asylum press” was established at the Egmore Redoubt.

3.4.1.1. Asylum Press Almanac

This publication was one of the earliest, and has assumed various names in different periods.
Originally it was known as “Civil Male Asylum Almanac.” Subsequently the name was
changed to “Lawrence Asylum Press Almanac”. It contained wealth of information about the
people and Institution. This publication came to an end in the year 1930. When the press was
situated at Egmore it was known as “Civil Orphan Asylum press” and when it was shifted to
Mount Road, it was renamed as “Lawrence Asylum press.” Subsequently it was changed to
“Madras Male Asylum press.” The Lawrence Asylum Press in Madras was a quasi-
Government institution, the general management being entrusted to a Committee appointed
by Government. The connection between the Press and the Government depended on the fact
that it was part of the Ootacamund Lawrence Asylum institution, the stability of which is
ultimately guaranteed by Government, although the necessity for assuming the charge on
State funds had not arisen. The Press was originally attached to the Madras Military Orphan
Asylum, and the latter has been amalgamated with the Lawrence Asylum. The Press was
worked on commercial principles, but the proceeds go to the charity. Twenty boys
apprenticed from the Lawrence Asylum were boarded and clothed at the expense of the Press.
The major portion of the work turned out by the Press is surplus Government work which
could not be done at the Government Press; this was paid for by cash. The Government has
exempted this Press from the payment of Imperial License Tax. The stock book value of the
institution has largely increased, and at the present moment, including value of Press
buildings, stands at a lakh and a half of rupees. A branch of the Press was opened at
Ootacamund in 1884, and an assistant accountant was despatched to that station to ensure the
accounts of the branch being kept on the same method as those in the head office. The
persons employed in connection with this Press were not eligible for pension under the

166 G.O. nos.364-65 (1324), P.W.D., 23rd May, 1870
167 G.O.no. 1700 (B), P.W.D., 12th June, 1903.
168 G.O.no. 2268 (B), P.W.D., 22nd August, 1905
covenanted Service Civil Pension Code, but there is a special pension fund originally formed from profits.\textsuperscript{169}

### 3.5. District Government Gazette Presses

Prior to 1831, Government printing, by order of Lord Clive in 1800, was produced by the Madras Male Asylum press, which also published, under special arrangements, an official and general newspaper called the “Government Gazette.”\textsuperscript{170} In the year 1831, the monopoly of the Asylum press was terminated and Government printing was divided among various private firms. The “Fort St. George Gazette press” was at the same time opened in the Government office. The first number of the new “Gazette” was issued on January 4th 1832.\textsuperscript{171} East India Company’s solicitor Robert Williams and John Goldingham, company’s Astronomer and Engineer, both started “The Madras Gazette” run by the former and “The Government Gazette” were started in the year 1795 by the latter, being printed at the first Government Press established in 1800 by enlarging Male Asylum Press.\textsuperscript{172}

<table>
<thead>
<tr>
<th>TABLE-4 DISTRICT PRESSES OF MADRAS PRESIDENCY</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1</strong> Head Compositor on Rs. 50</td>
</tr>
<tr>
<td>In all the districts except Madras and Neilgherries, where there are no District Presses.</td>
</tr>
<tr>
<td><strong>1</strong> Compositor on 30</td>
</tr>
<tr>
<td>Do.</td>
</tr>
<tr>
<td><strong>1</strong> do. On 20</td>
</tr>
<tr>
<td>North Arcot has two hands</td>
</tr>
<tr>
<td><strong>1</strong> do. on 15</td>
</tr>
<tr>
<td>Nellore, Bellary, Anantapore and Tanjore two each; none in Vizagapatam and Kurnool.</td>
</tr>
<tr>
<td><strong>1</strong> do. On 12</td>
</tr>
<tr>
<td>Two in Tanjore and none in Anantapore and Malabar.</td>
</tr>
<tr>
<td><strong>1</strong> do. On 10</td>
</tr>
<tr>
<td>Three in Tanjore, two in North Arcot, none in Coimbatore. There are two Compositors on Rupees 8 each in Malabar, and one in Bellary and South Canara.</td>
</tr>
<tr>
<td>2 Apprentices on</td>
</tr>
<tr>
<td>In all districts</td>
</tr>
<tr>
<td><strong>1</strong> Pressman on 12</td>
</tr>
<tr>
<td>Do</td>
</tr>
<tr>
<td><strong>1</strong> do. On 10</td>
</tr>
<tr>
<td>Do</td>
</tr>
<tr>
<td><strong>1</strong> Ballman on 8</td>
</tr>
<tr>
<td>Two in Tanjore, besides another on Rupees 6</td>
</tr>
<tr>
<td><strong>1</strong> do. On</td>
</tr>
<tr>
<td>Two in Cuddapah and Bellary</td>
</tr>
<tr>
<td>Wheeler on</td>
</tr>
<tr>
<td>----</td>
</tr>
<tr>
<td>Two men in Tanjore and Malabar and one in Anantapore, Madura, Coimbatore and South Canara, and none in other districts. The pay is. Rupees 7 in Anantapore and South Canara and Malabar and Rupees 5 in the remaining three districts.</td>
</tr>
<tr>
<td><strong>1</strong> Head Compositor on Rs. 50</td>
</tr>
<tr>
<td>In all the districts except Madras and Neilgherries, where there are no District Presses.</td>
</tr>
<tr>
<td><strong>1</strong> Compositor on 30</td>
</tr>
<tr>
<td>Do.</td>
</tr>
</tbody>
</table>

\textsuperscript{169} G.O.no. 1134 (B), P.W.D., 18th July, 1905

\textsuperscript{170} Public Dispatches to England, dated 9th October, 1800, vol. XXXV

\textsuperscript{171} Ibid

\textsuperscript{172} Ibid

Source: Manual of the Maclean Administration of the Madras Presidency, Govt. of Madras, Madras, vol I, 1885

224
The District Presses\textsuperscript{173} form part of the Collector’s office, and was managed by a Supervisor or Head Compositor receiving a salary of Rupees 50 per menses. The abstract at foot shows the usual scale of press.\textsuperscript{174} The Government acquired the plant and premises of Lawrence Asylum press in Mount Road and established its Mount Road Branch. They established the “Publication Depot” which were then transferred to Government Sales Depot” for books and publications. The Bookwork printing, binding section with a portion of the former work and district gazette was maintained at the rear portion. Subsequently the printing unit was taken over from this building, and the Administrative office is housed in this building today. 1938-39- The Mount Road printing press was amalgamated with Government Central printing press, Mint, Madras.

4. Pamphlets and Pamphleteering.

According to Merriam Webster Dictionary it is called as:

‘Unbound printed publication with a paper cover or no cover. Among the first printed materials, pamphlets were widely used in England, France, and Germany from the early 16th century, often for religious or political propaganda; they sometimes rose to the level of literature or philosophical discourse. In North America, pre-Revolutionary War agitation stimulated extensive pamphleteering; foremost among the writers of political pamphlets was Thomas Paine. By the 20th century, the pamphlet was more often used for information than for controversy.’

It must be borne in mind that pamphleteering is a process by which the pamphleteer by use of pamphlets due to their low cost and ease of production, pamphlets often has been used to popularize political or religious ideas which was used as tool specifically during the political unrest period of any country. A pamphlet is a species of which Ephemera is the genus, where the unusual purpose of pamphlet was usually a printed matter meant for eventual repression. Pamphleteer is a historical term for someone who creates or distributes pamphlets where John Milton who initiated this process for the purpose of arguing for the legality and morality of

\textsuperscript{173} These were first established in 1855. In the previous year the Collector of North Arcot employed a small printing establishment which he worked at his own cost as an experiment. About the same time the Assistant to the Commissioner of the Northern Circars set up a small lithographic press of his own to print the ordinary correspondence of his office. The successful working of these presses was so noticeable that the Government ordered a press to be set up at the Huzoor station of all the most important collectorates. Fifteen districts were accordingly at once supplied, and by March 1859 the example had been followed in all the others except the Neilgherries and Madras. In August 1883 a press was also established in the new district of Anantapore. In 1873-74 Mr. Keys, Superintendent of the Government Press at Madras was deputed to inspect and report upon the working of the several district presses. He brought to light several abuses which have been since rectified and prepared a manual for the guidance of the press establishment. 

\textsuperscript{174} Manual of the Maclean Administration of the Madras Presidency, Govt of Madras, Madras, vol I, 1885
divorce. Thus John Milton wrote a series of pamphlets on free speech, divorce and religious, political and social rights. The following sermon preached at Fort St. George on February 21, 1668, by William Thomson, minister of the Gospel which is only a twenty-one pages is another example of pamphlet for religious purposes.

The best political pamphlet of John Milton was *Areopagitica; A speech of Mr. John Milton for the Liberty of Unlicenc'd Printing, to the Parlament of England* published in 23rd November 1644 which was the first article on freedom of expression which was distributed via pamphlet, defying the same publication censorship and it is better to quote the word of Anna Beer:

‘His chosen format was the pamphlet: quick to write, cheap to print, cheap to buy, a form constantly in dialogue with itself, as pamphleteer responded to pamphleteer. But, step by step he became more and more actively engaged in this rapidly changing world of print and politics.’

Thomas Carlyle called the period 1789–95 as the ‘Age of Pamphlets’. Common Sense is a pamphlet written by Thomas Paine in 1775–76 that inspired people in the Thirteen Colonies to declare and fight for independence from Great Britain. The power that the printing press demonstrated in France impacted the freedom of the press not only in France but also in other countries. Thomas Paine's pamphlet Common Sense sold over 100,000 copies in the first three months of its publication.

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175 http://beinecke.library.yale.edu
‘Common Sense sold an estimated 100,000 copies in 1776, an unbelievable number at the time, and every commentator has credited Paine’s work with galvanizing the colonists and almost single-handedly inspiring the Revolution in America.’\textsuperscript{177}

Doug Brooking has stated that ‘Pamphlets not only became a much more profitable method of spreading the press, but also a much more effective way by which to reach the greatest number of Frenchmen’\textsuperscript{178} and has also given statistical diagram to prove the statement.

![Graph showing income subscriptions, income pamphlets, and income pamphlets listed separately from May to June 1791.](image)

\textbf{Fig. 1. Income of the Ami du Roi from Subscriptions and from Pamphlets, May-June 1791.}
\textit{Source: AN T* 546.}

Thus pamphlets played an important role both in print culture and politics and Tamil Nadu during the British Regime was not an exception to it. To quote from a book

‘Hume made a determined effort to woo Muslim support in 1887-88, utilizing the personal contacts of Badruddin Tyabji and evolving a formula (at the 1887 session) by which a resolution would be rejected if it was opposed by the bulk of any community. Even more notable was the unique attempt, again at Hume’s initiative, to rally peasant support in 1887 through two popular pamphlets translated into no less than twelve regional languages. Hume himself wrote an imaginary dialogue exposing arbitrary administration in villages, while Viraraghavachari’s \textit{Tamil Catechism} attacked existing legislative councils as sham, and is said to have been sold in 30,000 copies. Nothing quite like this was to be attempted again till the 1905 days.’\textsuperscript{179}

The collection it fetched is recounted in a book as follows:

‘The third Congress met at Madras in December, 1887. As early as May 1st, 1887, a strong Reception Committee of some 120 members was formed, with Raja Sir T. Madhava Rao as Chairman, and embracing Hindus of all castes, Muhammadajns, Indian Christians and Eurasians, a thoroughly representative body. Every town of

\textsuperscript{178} Doug Brooking, \textit{The Role of the Press during the Revolutionary Period}, Xavier University
\textsuperscript{179} Sumit Sarkar, \textit{Modern India 1885-1947}, Macmillan, p. 95
over 10,000 inhabitants was asked to form a sub-committee, and a vigorous political propaganda was carried on, 30,000 copies of a Tamil Congress Catechism, by Mr, Viraraghavachariar, being distributed. A striking proof of the result of this was the fact that Rs. 5,500 were contributed by 8,000 subscriptions varying from anna one to Rs. 1-8, and another Rs. 8,000 varying from Rs. 1-8 to Rs. 30. Poor people even sent collections from Mandalay, Rangoon, Singapore and the eastern islands. It is pleasant to see the name of the Ruling Princes of Mysore, Travancorte and Cochin, and Their Highnesses the Maharaja of Vizianagaram and the Raja of Venkatagiri at one end of the subscribers, with one-anna coolie at the other –a truly National work.  

The new elite groups, which had been educated in British schools, were moving into those professions. Much of the literature in the professional sectors was in English, although it included many collections of traditional remedies against disease and an important number of Muslim Legal works the Madras author noted approvingly that half the books produced in his province-concerned religion. There was also no politics. The only ripples of modernity in this cultural backwater, as the British saw it, took the form of a demand for detective novels and popular romances instead of fantastic tales based on the Ramayana. Things also looked sleepy in Madras, despite a few pamphlets about taxation and the congress party. Indians were simply not interested in politics, even though public affairs received a going over in their newspapers, according to the provincial report of the Madras Presidency.

### TABLE-5 FORT ST. GEORGE GAZETTE SUPPLEMENT BY 1880

<table>
<thead>
<tr>
<th>Date of issue</th>
<th>No. of Sheets</th>
<th>Size</th>
<th>No. of Copies</th>
<th>Print of Litho-graphed</th>
<th>Price per copy</th>
<th>Name &amp; Residence of the Pro-Copy right</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Septem ber</td>
<td>6</td>
<td>12 mo..</td>
<td>1&quot;...</td>
<td>400</td>
<td>Do.</td>
<td>0 4 0</td>
<td>......</td>
</tr>
<tr>
<td>Do.</td>
<td>24</td>
<td>16 mo..</td>
<td>1&quot;..</td>
<td>1,000</td>
<td>Do.</td>
<td>0 0 6</td>
<td>...</td>
</tr>
<tr>
<td>25th Sept.</td>
<td>20</td>
<td>Do ..</td>
<td>.....</td>
<td>500</td>
<td>Do.</td>
<td>0 0 9</td>
<td>......</td>
</tr>
<tr>
<td>26th Sept.</td>
<td>32</td>
<td>16 mo..</td>
<td>.....</td>
<td>500</td>
<td>Do.</td>
<td>0 0 9</td>
<td>......</td>
</tr>
</tbody>
</table>

181 Reports on Publications Issued and Registered in the Several Provinces of British India During the Year 1874, report on Madras, 1875
<table>
<thead>
<tr>
<th>Date</th>
<th>Price</th>
<th>Format</th>
<th>Date</th>
<th>Quantity</th>
<th>Price</th>
<th>Title</th>
<th>Author</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>10th Oct.</td>
<td>8</td>
<td>Do.</td>
<td>..</td>
<td>500</td>
<td>Do.</td>
<td>0 0 3 ……. Instructive verses arranged in the alphabetical order like the aphorisms of Attichudi.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd Dec.</td>
<td>32</td>
<td>8vo.</td>
<td>1st</td>
<td>1,000</td>
<td>Do.</td>
<td>0 0 3 R. Ramakrishna Pillai, No.7, Perunal Mudali Street, Peddu Naick’s Pettah, Madras.</td>
<td>A genealogical account of the Vaishnava gurus, accepted by the Tenkalai Sect, by a modern writer, and differing somewhat from older accounts.</td>
<td></td>
</tr>
<tr>
<td>1878 5th Dec.</td>
<td>384</td>
<td>8vo</td>
<td>1st</td>
<td>510</td>
<td>Print ed.</td>
<td>0 12 0 Rev. Jhon Kabis, Evangelical Lutheran Mission Press, Tranquebar.</td>
<td>Copyright registered.</td>
<td></td>
</tr>
<tr>
<td>Novem ber</td>
<td>12</td>
<td>16m o.</td>
<td>1st</td>
<td>1,000</td>
<td>Do.</td>
<td>0 0 6 ……. Verses in praise of Ganesh ascribed to the Tamil poetess Avaiyar.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Do. ..</td>
<td>40</td>
<td>Do.</td>
<td>2nd</td>
<td>1,000</td>
<td>Do.</td>
<td>0 0 9 ……. Lyrics of some merit in praise of Hari or Vishnu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Do. ..</td>
<td>16</td>
<td>Do.</td>
<td>2nd</td>
<td>1,000</td>
<td>Do.</td>
<td>0 0 3 ……. On divination by sneezing and the noise of owls, crows, asses, lizard, &amp;c.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Do. ..</td>
<td>16</td>
<td>Do.</td>
<td>2nd</td>
<td>1,000</td>
<td>Do.</td>
<td>0 0 3 ……. A poem in praise of Subramanya.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Do. ..</td>
<td>8</td>
<td>Do.</td>
<td>2nd</td>
<td>1,000</td>
<td>Do.</td>
<td>0 0 3 ……. On the ash-marks put on by Sivaites on their fore-head.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Do. ..</td>
<td>8</td>
<td>Do.</td>
<td>2nd</td>
<td>1,000</td>
<td>Do.</td>
<td>0 0 3 ……. A poem on Subramania and Valiammai, his second wife.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Do. ..</td>
<td>8</td>
<td>Do.</td>
<td>1st</td>
<td>1,000</td>
<td>Do.</td>
<td>0 0 3 ……. A song in praise of Natesa of Siva as worshipped at Chidambaram.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Do. ..</td>
<td>48</td>
<td>Do.</td>
<td>2nd</td>
<td>1,000</td>
<td>Do.</td>
<td>0 0 9 ……. Popular Prayers for grace and praises of Siva sung by a Chetty four centuries</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The concerns of the pamphlets appeared in the catalogue of books registered during the last quarter of the 1878 was published in the Fort St. George Gazette, and that copies be transmitted to the Secretary of State for India and to the Government of India. This chart should be pondered over these figures very clearly that unbound printed publication with a paper cover or no cover. Among the first printed materials, pamphlets were widely used in England, France, and Germany from the early 16th century, often for religious or political propaganda; they sometimes rose to the level of literature or philosophical discourse. In Tamil Region, religious agitation stimulated extensive pamphleteering; foremost among the writers of Shiva cult. By the 20th century, the pamphlet was more often used for information than for controversy.

Source: Catalogue of Books Printed in the Madras Presidency during the month of October, November and December of 1878, Fort St. George Gazette Supplement, May, 1880.
6. Government and the Press

From 1801 to 1818 editors of a number of papers were either warned or censured for articles of criticisms of officials and events. During the Governor General ship of Lord Hastings (1813-1823), there was a slight change. He was a believer in the value of independent criticism by the press and he encouraged pressmen to perform their legitimate functions. He abolished the post of censor in 1818. But this did not mean, as is sometimes stated by writers, that the press henceforth became free. On the other hand, fresh regulations were issued clearly defining the position. The 1818 regulations required the editors to desist from “publishing animadversions on the proceedings of the Indian authorities or those in England; disquisitions on the political transactions of the local administration, or offensive remarks on the public conduct of the members of the Council, the judges, or the Bishop of Calcutta; discussions having a tendency to create alarm or suspicion among the natives as to any intended interference with their religion; the republication from English or other newspapers of passages coming under the preceding heads, or otherwise calculated to affect the British power or reputation in India; and private scandal or personal remarks on individuals, tending to excite dissensions in society.”

The whole question of the Press was again reviewed in 1822 and the government of India deputed Sir Thomas Munro to examine and report on problem of the press in India. He remarked in his report,” A free and the dominion of strangers are things which are quite incompatible, and which cannot long exit together. For, what is the first duty of free press: It is to deliver the country from a foreign yoke, and to sacrifice to this one great object every meaner consideration; and if we make the press really free to the natives as well as to Europeans it must inevitably lead to this result? We might wish that the press should be used to convey moral and religious instruction to the natives, and that its efforts should go no further, They might be satisfied with this for a time, but would soon learn to apply it to political purposes, to compare their own situation and ours, and to overthrow our powers.

In another passage, in the same minute, expressed, “In the present state of India, the good to be expected from a free press is trifling and uncertain, but the mischief is incalculable, and as to the proprietor of newspapers, the latter is the more profitable of the two, it will generally have the preference. There is no public in India to be guided or instructed by a free press. The

183 Mill and Wilson, *The History of British India*, Vol. VIII, p.413
whole of the European society is composed of civil and military officers belonging to the King’s and the Honourable Company’s service, with a small proportion of merchants and shop-keepers. There are but for among them who have no access to the newspapers and periodical publications, of Europe, or who require the aid of political information from an Indian newspaper.”185

Thomas Munro concluded his minute, “I trust that the Honourable the Court of Directors will view the question of the press in India as one of the most important than ever came before them, and the establishment of such an engine, unless under the most absolute control of their governments, as dangerous in the highest degree to the existence of the British power in this country.”186

The Government of India accepted neither the recommendation of Sir Thomas Munro and issued new regulations which provided that no press was to be established nor any newspaper or book was to be printed without obtaining a license for that purpose from the government. These regulations were made in 1823 during the period of John Adams, the senior member of the Calcutta Council who acted as Governor-General during the seven months that elapsed between the departure of Lord Hastings and the arrival of Lord Amherst in August, 1823.

In the same note Sir Charles Metcalfe expressed his views on the freedom of the Press as follows:

‘Since the enactment of the Local law, by which newspapers are printed under license, revocable at pleasure the proprietors, and editors being responsible for contents, it has been found expedient to admit a considerable latitude of discussion; nor can this be avoided without adopting one or two courses: either employment of the extreme measure of extinction on every construed breach of regulation which would be harsh, and excite popular disgust, or entering into a continual expostulatory and inculcator correspondence with the editors, which would be quite derogatory and disreputable to the Government, and much more likely to bring it into ridicule and contempt, than any freedom of discussion. I take it as universally granted that the Press ought to be free, subject of course, to the laws, provided it be not dangerous to the stability of our Indian Empire. But at present there is no symptom of danger from the freedom of the Press, in the hands of either Europeans or Natives, and the power being reserved to provide for the public safety against any danger by which if may at any time be menaced, to crush what is itself capable of great; from an apprehension that it may possibly, under circumstances as yet unconcealed, be converted into an evil, would be a forecast more honoured in the breach than the observance.”187

185 Ibid, Para 5
186 Ibid, Para 15.
187 Ibid., Op.cit
The question of the freedom of the Press was again raised in 1830 when the Court of Directors, in order to meet the financial liabilities incurred in the first Burma War, decided to apply the axe to Army officers’ allowances persistent criticism in the Press. Lord Bentinck himself regarded the order as extremely unwise and fraught with mischief. He was nevertheless apprehensive of the effect of the agitation on the Army which recalled to him the circumstances which led to the mutiny of Madras officers in 1809, his minute embodying the decision to impose restrictions on the Press, in this behalf, is interesting for the comparison he drew between the state of the Press in Madras in 1809 and 1830 as well as for the views he expressed that the Press is a safety-valve for discontent:

‘The order itself, so many years the topic of discussion and of contention between the authorities in England and in India, was quite sufficient to excite universal dissatisfaction, and it is quite as clear that it could only be set at rest by a definite resolution of the superior authority. The Adjutant General of the Madras army who was at the time at Calcutta, described the angry feeling and language so loudly expressed here, and all the signs of the times, to be precisely similar to those which prevailed before the Madras Mutiny, and he anticipated a similar explosion. Let it be remarked that the mutiny did take place at Madras; and though there was not a shadow of liberty belonging to the Press there, the communication and interchange of sentiment and concert was as general as if it had passed through medium of a daily-press, without the reserve which the responsibility of the editor more or less requires for his own security. My firm belief is that more good than harm was produced by the open and public declaration of the sentiments of the army. There was vent to public feeling, and the mischief was open to public view; and the result is so far confirmatory of opinion here given, that no overt act took place.’

Nevertheless, Lord Bentinck drew a distinction between discussion of a proposal and clamour against and censure of a final decision given by supreme authority, and favoured the imposition of a ban on all further discussion in the later case in the Press. William Butterworth Bayley, with whose views on the Press the reader should by now be familiar, expressed himself strongly in favour of the decision. Sir Charles Metcalfe, on the other hand, opposed restriction on the ground that the freedom of discussion had had the good effect of providing an outlet for feelings strongly held against an unpopular measure; it gave an assurance to those who resented the order that their complaint had been made known. It was Sir Charles Metcalfe’s contention that the worst had already been said, that the arguments had been exhausted and that the subject was worn out. He further held that any

188 Court of Directors, 1830
189 G. O. No. 1123, Military Department, 1810
restrictions imposed on the Press at that stage would cause fresh irritation and provide a new grievance.

These regulations remained in force up to 1835 when they were cancelled by Sir Charles Metcalfe. Sir Charles Metcalfe, in spite of the fact that he was merely acting as Governor General till a permanent successor to Lord William Bentinck was appointed, showed a great courage in passing, with the help of Lord Macaulay, The Act XI of 1835 which abolished for the whole of India the system of licence and censorship and replaced them by one simple registration as in England. Thus the Indian press now became as free as its counterpart in England and Sir Charles Metcalfe rightly deserves the title. “The Liberator of the Indian Press.” For this step, he incurred the wrath of the Directors who immediately recalled him from India. The Indian Press continued to be free from 1835 to 1857. At the time of the “Mutiny,” free comment was naturally considered dangerous. The government found it therefore necessary to put restrictions on the press. Under the stress on the Mutiny, Lord Canning, Governor-General of India (1856-1862), passed the Licensing Act in 1857. According to the Act, licenses were required to be taken for keeping printing presses. All applications were to be made to the Governor-General in Council, who might grant licenses on any conditions they pleased or refuse to grant without assigning any reasons. “No observation impugning the motives or designs of the British Government, whether in England or in India, or in any way tending to bring it into contempt, weaken its authority or that of its servants, Civil or Military were to be published.”

6.1. Classified Catalogue of Existing Books

The Fourth Session of the International Statistical Congress was held in London in 1860, under the Presidency of the late Prince Consort. Mr. Monckton Milnes, in bringing up the Report on the Statistics of Literature, made the following remarks:

‘I think that all the Members will agree in this, that the Statistics of Literature are, in truth, the complement and crown of the Educational Statistics of a country. We can show by Educational Statistics what we teach, and we may show by our books what we have learnt. Therefore, I think, that everybody will agree that the Statistics of Literature are as necessary as Educational Statistics.’

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190 In the interval between the arrival of Lord Aukland in March, 1836 and departure of Lord William Bentinck in 1835, Sir Charles Metcalf held the reins of office.
191 C.L. Anand, History of Government in India, p.157
192 G.O. no. 48, Home (Public Branch), 1866
The importance of complete information was evident. The first proposition adopted by the Section of the International Congress on the Statistics of Literature was the following, drawn up by Mr. Winter Jones and Mr. Watts, both of the British Museum:

‘I. The literary Statistics of a country ought to embrace all that is the result of the exercise of the human intellect, so far as the same is manifested through the Press. The most ephemeral street ballad must find a place in its details, no less than the work of the highest scientific character. The Press is called into operation so generally, its use is so necessary for the diffusion of information, so indispensable for the successful accomplishment of many of the most important transactions of life, that its Statistics embraces, perhaps, a wider field than that of any other branch. It affords an index to the material, intellectual, and moral condition of a nation; and, if carried sufficiently far, will show the special character of the industry of every country.”

“II. The defective information collected at present is, in most cases, not accessible to the public. Something has been done- The Bengal Government has published three Catalogues, and the Bengallee Newspapers are reported upon weekly. A few years ago a meagre report on the Native Press was published by the Government of the North-West Provinces. The Compiler is not aware of any other available sources of information. The Madras Director of Public Instruction very courteously allowed him to examine the manuscript Returns in his Office; but in this manner the Statistics of only one Division of India can be obtained, while it involves copying all details required.”

The first thing requiring attention was, in mercantile phrase, “to take stock” of existing Literature. For some purposes it would be very desirable to obtain complete lists of all books in each language, both printed and in manuscript. The Compiler must admit that, on religious and moral grounds, it would probably be better for India if its entire indigenous Literature shared the reputed fate of the Alexandrian Library. Though there were many books containing passages of great beauty, and calculated to exert a beneficial influence, there was scarcely a single Work entirely unobjectionable, while the great bulk of Native Literature was grossly superstitious, and in numerous instances highly pernicious in a moral point of view.

6.1.1. Complete Annual Returns

It is important to know what old books have been reproduced by the Press during each year, and what new Works have been added to the stock of Vernacular Literature. The question is, how can such information best be obtained? In England a free copy of every book, which is published, must be presented to the British Museum, some might consider it a hardship to

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193 Ibid
194 Ibid. Op.cit
enact a corresponding regulation in India. However, there is not this objection to a mere list of titles, with the sizes, prices, &c., of the Works. ¹⁹⁵

The following are some of the principal points requiring attention:

‘All Presses should be licensed. As during the mutiny, every publication should bear on it the name and address of the Printer. It should be a standing order in all Printing Establishments that a copy be filed at once of every sheet printed, and preserved for reference.’¹⁹⁶

This was of great importance. From the absence of method in many of the Native Presses, the Managers in some cases at the end of the year could not furnish complete lists of their own publications, even if they wished it. When the workmen understand the order, it would be obeyed almost mechanically; and, at the close of the year, an accurate List can easily be furnished.¹⁹⁷

‘Every Press should be compelled, under the penalty of having its License withdrawn, to send to the Authorities, before the end of January, a List of all the Works printed during the year, filled up in the form prescribed. There were few Lithographic Presses belonging to European merchants used solely for commercial purposes. Such should be excluded from the above rule.’¹⁹⁸

‘Classified Lists of books printed should be published annually. The printing should not be in the order of the Returns. It is of trifling consequence to bring together all the books printed by each Press. The proportion of each class was the great object, and the name of the Press can easily be included. The Statistical Congress Report made the following recommendation:’¹⁹⁹

“As an important object of Statistics is to afford the means of comparing facts occurring at different periods as well as in different localities, these details ought to be published annually, and be accompanied by such explanations and short statistical comments, by competent persons, as may be necessary for their perfect elucidation.”

A few years ago an Act against obscene books was passed, somewhat similar to Lord Campbell’s in England. This measure at present may be characterised as little more than a mere brutum fulmen. Who knows what books were printed? Who was to bring an action for breach of the Act? Mr. Justice Anstey recently complained at defeated in India from the want of a Public Prosecutor. It may be mentioned that there was such an Officer in Ceylon. The late Sir Anthony Oliphant, Chief Justice of that Island, when a Lawyer, said in Court that so and so was not the practice at home, replied—

¹⁹⁵ G O. no 49, Home, 1866.
¹⁹⁶ G O. no.50, Home, 1866
¹⁹⁷ Ibid
¹⁹⁸ G.O. no.51, Home(Public Branch), 1866
¹⁹⁹ G. O. no. 51, Home (Public Branch), 1866.
‘Don't talk to me of England; we are a century in advance of England.’ While the liberty of the Press should be jealously guarded, it is also right that where violations of a good law have been committed that they should be punished. It should form one part of the duty of the Government Reporter to take notice of immoral books. Though a delicate matter to touch upon, adequate cause must be assigned for this proposal.\footnote{Ibid}

Probably few Europeans in India were aware of the vile character of some of the productions of the Native Press. The lowest savages on the face of the earth had not utterly lost all feelings of decency there was generally a shred of clothing, however small, on the body. But Indian authors, in some cases, seem to have sunk beneath this level. In a Tamil poem, a portion of which was prescribed for examination by the Madras University, there was a glowing description of what cannot be named. The “rites mysterious of connubial love” were celebrated, as it were, before the sun. The scenes which took place in the bridal the poem above mentioned. Strange as it may seem, this was only in accordance with the rules laid down in the division of Tamil grammar treating of poetry. The preceding remarks referred only to portions of Works; there were whole Treatises of a still worse character.\footnote{James Long, \textit{Descriptive Catalogue}, 1855, pp. 73-74 Extracted from a \textit{Classified Catalogue of Tamil Printed Books with Introductory Notice}}

The first systematic effort to compile data on Tamil books was made by John Murdoch, a Scottish Protestant missionary. In 1861 he compiled and published A Classified Catalogue of Tamil Printer! Books, the first such, and one which provides a very useful account of the nature of publishing, printing, typography, and distribution during the age of patronage. It may be no exaggeration to say that this work has formed the basic, if not the sole, source for much of the extant writings on nineteenth-century Tamil publishing. In this Catalogue Murdoch appended a detailed note on the duty of the government with respect to vernacular literature, and the note was also separately sent off to the government.\footnote{See nos 45-8, \textit{Edl}, 19 March 1867.}

In the Catalogue, no doubt speaking from his experience of preparing it, Murdoch deplored the lack of adequate and reliable statistics on literary output in the vernacular languages. His complaint revolved around two issues: first, the voluntary returns filed by the native presses were incomplete because the managers were either suspicious of the government’s intentions or looked upon it as unnecessary trouble; second, what little information was collected was not, in most cases, accessible to the public. To rectify this Murdoch called for a catalogue of existing books, and then ‘require, by law annual returns from all presses’ about every sheet

\footnote{Ibid}
that a press printed, on pain of penalty. From these returns, Murdoch suggested, regular annual returns should be prepared.\textsuperscript{203}

\textbf{6.2. The Press and Registration of Books Act XXV 1867}

The registration of books in Madras Presidency was regulated by India Act XXV of 1867. The intention of that portion of the Act which related to book registration was to procure a complete list of the works published in the Presidency, together with knowledge of their contents, and to affect this object the registration of books was rendered compulsory. All printers were required by section 9 of the Act to deliver within one calendar month, from the date of issue, to the officer appointed by the local Government to receive them, three copies of every book produced at their presses, together with a memorandum of particulars regarding each work as required by section 18. There was a Registrar of Books in Madras whose duty it is to collect, catalogue and preserve copies of all books printed in the Presidency town. In the case of books published in the districts of the Madras Presidency, the local Registrars of Assurances, who were in communication with the Registrar of Books, received and transmitted to him such books with the prescribed memoranda of particulars, for inclusion in his collection and catalogue. The printers were paid at published prices for the books furnished to the Registrars. The particulars contained in the printers’ memoranda were entered in a register called the Catalogue of Books (section 18). The rules issued by the Government under section 20 of the Act for carrying out the objects of book registration were published in the Fort St. George Gazette of the 24th September 1867. The Registrar of Books compiled for publication in the Fort St. George Gazette quarterly catalogues of all registered works with a short statement of the contents of those of them, whose title pages did not give sufficient information, or which were works of importance and interest. Copies of all registered works were also sent by the Registrar monthly to the Government for transmission to the Government of India, while copies of those works only which, from a perusal of the quarterly catalogues, the Librarian of the India office may select for the Library were transmitted to the Secretary of State for India. The Registrar further submitted an annual analysis and review of the published literature of the Presidency besides other periodical reports called for by the Government, and such review was published with similar reviews from other Presidencies and administrations in an annual volume as “Selections from the Records of the Government of India,” from which a tolerably correct acquaintance was

\textsuperscript{203} Murdoch, \textit{Classified Catalogue of Tamil Printed Books}, pp. xii-xxii
obtained by the Administrations with the progress of literary effort during each year and particularly with the tendency of native publications. The note at foot given an analysis of the publications registered during 1883.\textsuperscript{204} The non-delivery of publications to the Registrar was a penal offence on the part of the publisher; no prosecutions however had yet taken place. The publications exempted under section 21 from the provisions of the Act were given at foot.\textsuperscript{205} The rules having the force of law in connection with the subject of Book Registration were given in foot-note.\textsuperscript{206}

6.3. Indian Penal Code of 124-A

The Licensing Act was withdrawn next year and, in 1867, the provisions of the Act XI of 1835 were re-enacted. But, in 1870, the well known section 124-A was inserted in the Indian Penal Code. According to that “whoever by words either spoken or intended to be read, or by signs or by visible representation or otherwise excite feelings of disaffection towards Her Majesty or the Government established by law in British India shall be punished with

\begin{footnotesize}
\begin{itemize}
\item \textsuperscript{204} The number of publications registered in this Presidency during the year 1883 was 818, of which 763 were books and pamphlets and 55 periodicals. The publications were grouped in accordance with four fundamental divisions: first as originals, translations, and republications; secondly according to the object with which they were written, that was, as educational or non-educational; thirdly according to the languages in which they were written; fourthly according to their subject-matter as biographies, dramas, &c. Under the first classification, there were 225 original works, 37 translations, and 556 republications. Under the second classification, 210 were educational works and 608 non-educational works belonging to the class of general literature. Under the third classification, 126 were books in English and other European languages, 584 books published in the Vernacular languages spoken in the Presidency, 58 books in Oriental classical languages, and 50 books published, in more than one language. According to subject-matter, there were 4 works in English under the head of art; 7 works under the head of biography, of which 2 were in English; 29 dramatical works; 14 works of fiction, of which 1 was in English; 10 historical works, of which there were in English; 120 publications under the head of language, of which 17 were in English; 29 legal publications, 20 of which were in English; 22 under medicine, of which 4 were in English; 94 miscellaneous works, of which 21 were in English; 76 works under poetry, of which 1 was in English; 4 under politics, all of which were in English; 3 under philosophy, of which 2 were in English; 361—31 in English—under religion, of which 277 represent Hindooism, 146 Christianity, and 30 Mahomedanism; 12 under mathematical and mechanical science, of which 7 were in English; 30 under natural science, of which 6 were in English; and 3 under voyages and travels, of which 2 were in English.
\item \textsuperscript{205} Acts of the Legislative Council without notes or commentaries; price lists and tradesmen’s circulars; catalogues of books and other articles; auctioneers’ notices and advertisements; playbills, comprising advertisements of theatrical and musical entertainments; decisions of Courts of Law without notes or commentaries; petitions and appeals addressed to constituted authority under the provisions of law; testimonials of private individuals or public officers; annual reports of schools, banks, societies, and firms; almanacs and calendars; labels affixed to articles of commerce.
\item \textsuperscript{206} Under India Act XXV of 1867, ss. 20 and 21 (Printing Presses and Books Act), the following had the force of law:
\begin{itemize}
\item (X) Section 20, General rules—Educational Notification, dated 24th September 1867; Fort St. George Gazette, dated 15th October 1867. (2) Section 21, Exclusion of certain class of books from the provisions of the Act—Government of India, Home Department Notifications, Gazette of India, 23rd December 1871 and 17th August 1872.
\end{itemize}
\end{itemize}
\end{footnotesize}
transportation for life or any shorter term, to which a fine may be added, or with imprisonment which may extend to three years, to which fine may be added or with fine.”

The mischievous tendency of occasional articles in the Native papers was represented to the Government of India in 1873 by Sir G. Campbell who called attention to the state of the law on the subject, to the vagueness of its provisions, and to the great risk of any prosecution instituted under it, especially by the Government. Sir G. Campbell strongly urged that a law should be passed to enable the Government to punish seditious writing summarily and severely without of a long prosecution. This Government of India not only refused to do, and a very acrimonious correspondence ensued, the result of which was a circular declaring the intention of the Government of India not only not to alter the law but requiring the assent of the Government of India to any public prosecution of the Press in any Province.

The Secretary of State addressed the Government of India very much to the same purport as the Bengal Government had in 1873. Lord Salisbury selected two articles from a Bombay paper upon which he commented thus:

‘It is unnecessary for me to comment upon the language of such articles which are not only calculated to bring the Government into contempt, but some of which palliate, if they do not absolutely justify as a duty, the assassination under certain circumstances of British officers who may be charged to represent Your Excellency at Native courts. No Government should, as a rule, attempt to suppress criticism, however ill-considered, of its administrative measures; but while the utmost toleration in this respect is desirable, it seems to me that the unchecked dissemination amongst the Natives of articles of the character cited above cannot be allowed without danger to individuals and to the interest of Government itself.’

‘It appears from the records of this Office that in the years 1869 and 1870 the attention of the Government of India was directed to the insufficiency of the powers conferred on it by law in respect of seditious publications. A number of provisions relating to such publications had been prepared by the Indian Law Commissioners, but had been omitted, seemingly by inadvertence, from the Penal Code. It was determined to restore these provisions to the Code, and they now constitute a principal part of Act XXVII of 1870 of the Governor General in Council. The section of the Penal Code now numbered 124 A declares that “whoever by words either spoken “or intend to be read, or by signs or by visible representations or otherwise, excites,” or attempts to excite, feelings of disaffection to the Government established by “law in British India”, shall be liable to various punishments of which the heaviest is extremely severe. An explanation is, however, added to the effect that comments on the measures of the Government are not to be a punishable offence if they are only intended to excite such disapprobation of those measures “as is compatible with a

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208 Section 124 A, Penal Code
209 G. O. nos. 211 & 234, Home (Public Branch A), 1878.
disposition to render obedience to the lawful authority of the Government”, and to support its lawful authority against unlawful attempts to subvert or resist it.’

TABLE-6- NUMBER OF NATIVE NEWSPAPERS IN BRITISH INDIA DURING THE 1875

<table>
<thead>
<tr>
<th>Provinces</th>
<th>No. of. Papers</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madras</td>
<td>18</td>
<td>Weekly, bi monthly and monthly</td>
</tr>
<tr>
<td>Bombay</td>
<td>70</td>
<td>Chiefly weekly</td>
</tr>
<tr>
<td>Bengal</td>
<td>48</td>
<td>As in Madras</td>
</tr>
<tr>
<td>North Western Provinces</td>
<td>33</td>
<td>Ditto</td>
</tr>
<tr>
<td>Punjab</td>
<td>26</td>
<td>Ditto</td>
</tr>
<tr>
<td>Oudh</td>
<td>12</td>
<td>Daily, bi monthly and monthly</td>
</tr>
<tr>
<td>Central Provinces</td>
<td>1</td>
<td>Weekly</td>
</tr>
<tr>
<td>Rajputana and Central India</td>
<td>5</td>
<td>Ditto</td>
</tr>
<tr>
<td>Casmere</td>
<td>1</td>
<td>Ditto</td>
</tr>
</tbody>
</table>

Source: G.O. nos. 211 & 234, Home (Public Branch A), 1878

GRAPH-2

The most noticeable point in these figures is the large preponderance of papers on the Bombay side, from the tone of which I infer an intelligent, discontented community and a weak executive government of British India.

As to the tone of the majority of these papers, Lord Salisbury referred the recent report from the North-Western Provinces. What was said of the papers there seems true of the papers all over India. They are all “eminently hostile to Europeans, and no opportunity is lost of “quoting any passages from other papers likely to throw discredit on “the character of the English”.

241
‘For many years I have been in the habit of reading, as part of official duty, the selections from the Vernacular Press, and I am decidedly of opinion that, as these papers increase in number, they increase also in virulence against the Government. The question - whether the law should be made more stringent is a very difficult one; but it has been specially referred by the Secretary of State, and the Government of India has promised to take it up. The difficulty is owing to the fact that the English and Anglo-Indian newspapers give the seditious cue to the Native papers and even surpass them, and it would be impossible to pass a law which would touch the one without touching the all. Lord Northbrook once had an idea of introducing a law which would summarily punish mischievous and seditious writing in India if published in a Vernacular language. He argued that seditious writing in English is addressed to large and educated audience which either disregard it or correct it by other English papers. But seditious writing in a Vernacular is usually addressed to a very limited and certainly to an uneducated or half educated audience which read nothing else. Hence the same matter has a very different effect according to the language in which it is disseminated, and on this difference he thought the law could be brought to bear.’

‘If it be found that in Ireland the Government cannot expediently do without a special law for the Press, I think a similar law could not be reasonably opposed in India especially if the present state of the law in India is, as the Secretary of State supposes, owing to an inadvertence. On the whole, then, I would recommend that the Secretary of State be asked to sanction the introduction of such a law, and that it be applied to any Province where the Local Government may call for it. The Irish Act to which I refer is 33 and 34 Vic., Cap. 9, Section 30, which gives very summary powers to the executive to check any publication which appears to encourage or propagate treason.

The reasons for the measure are shortly stated in its preamble. It is there affirmed that “certain publications in Oriental languages, printed or circulated in British India, have of late contained matter likely to excite disaffection to the Government established by law in British India, or antipathy between persons of different races, castes, religions, or sects in British India, or have been used as means of intimidation or extortion”. It is added that “such publications are read by, and disseminated among, large numbers of ignorant and unintelligent persons, and are thus likely to have an influence which they otherwise would not possess”, and it is declared to be “necessary for the maintenance of the public tranquillity and for the security of Her Majesty’s subjects and others that power should be conferred on the Executive Government' to control the printing and circulation of such publications”.

210 e.g., I have seen articles in the present Friend of India and the Indian Statesman for more seditious than any article I ever saw a Native Paper
211 G. O. nos. 211& 234, Home (Public Branch A), 1878
212 G.O.no. 887, Education (Public), dated 1st June 1876.
213 Dispatch no. 24 (Legislative), India Office, London, dt. 31st June 1876.
This Act was aimed to require the printer or publisher of any Vernacular newspaper to enter into a bond binding him not to print, or publish in such newspaper anything likely to excite feelings of disaffection to the Government, or antipathy between persons of different races, castes, religions, or sects, and not use such paper for purposes of extortion. If any newspaper (whether bond has been taken in respect of it or not) at any time contains any matter of the description just mentioned, or is used for the purposes of extortion, the Local Government may warn such newspaper by a notification in Gazette, and if, in spite of such warning, the offence is repeated, the Local Government, may then issue its warrant to seize the plant, &c., of such newspaper, and whom any deposit has been made, may declare such deposit forfeited. There was as a certain degree of correspondence between the first set of provisions and those of the English Acts of Parliament (60 Geo. III., c. 9, ss. 8, et seq., I. Wm. IV., c. 73, s. 2), which required printers and publishers of newspapers to execute a bond, in a pecuniary sum to the Crown, the condition of the obligation being that every printer or publisher should pay any fine or penalty adjudged against him for a blasphemous or seditious libel, and any damages or costs recovered against him in an action for libel. Such bonds appear, in fact, to have been executed by printers and publishers of newspapers in this country down to so late a date as 18G9. The second set of provisions answer, with some closeness, to Sections 30, 31 and 32 of the “Peace Preservation (Ireland) Act, 1870”, 33 Vic., Cap. 9, from which Statute the form of warning given in the Indian enactment seems to have been copied.214

C. Bernard, Secretary to the Government of India addressed to Governor General of India in Council on 29th June 1878.215

‘But Your Excellency, and every one of the speakers in your Council for making Laws and Regulations, have affirmed in earnest language the political necessity for this measure, especially at the present time. You state that it has been framed with the unanimous assent of all the Members of your Executive Council. You say that it has the approval of all the Local Governments administering portions of India in which the Vernacular Press has any importance. It appears to have been passed by the Legislative Council without a dissentient voice, the non-official Members of the Council, including the Maharajah Jotendra Mohan Tagore, uniting with the official Members in their support of it. Her Majesty’s advisers could not recommend her to disallow a measure seconded by such a weight of local authority, save under extreme circumstances and with the greatest hesitation and reluctance. But, independently of the authority justly due to those immediately responsible for the public safety in India, I am bound to say that a strong case appears to be established for the further control of the class of newspapers at which the Act is aimed. I have carefully examined the extracts from Vernacular journals on which your Excellency, in your address to the

214 G. O. nos. 131-133, Judicial (Home Department Proceeding), July 1878.
215 Dispatch no. 24, 18th April, 1878.
Legislative Council, relies for the justification of the proposed enactment. The writers of these passages condemn the British Government of India, not for specific faults which might be corrected, but for characteristics which are among the conditions of its existence, such as the British origin of many or most of the persons who direct it. They hint at its feebleness, at the numerical inferiority of the forces on which it depends to the masses of the Indian population, and at a supposed decay of spirit in the nation from which it proceeds. It is scarcely necessary to look to the peculiar circumstances of India for the grounds on which such language may be pronounced to be intolerable.’

‘A judicial statement of the law, cited during the discussion in your Legislative Council, shows that many of these extracts do not even satisfy the tests of what is permissible to a journalist under the settled constitution of England: “The public journalist is entitled, to canvass the acts, the conduct and the intentions of those who, may be entrusted from time to time with the, administration of the Government by the Crown. He is entitled to canvass, and, if necessary, to censure those acts. He is entitled "to comment on, canvass, and, if necessary, censure the proceedings of Parliament. He is entitled to criticise and condemn the acts of public men. He is entitled to point out any grievances which he may think the people labour under, and argue for their removal, and suggest what remedies may occur to him for the purpose. He is entitled not only to publish, but to comment on, to criticise, and, if necessary, to condemn the conduct of Judges and their decisions; nay, more, even the verdicts of juries’ are not exempt from fair and reasonable criticism. I have told you within what limits a journalist may exercise his opinion and his talents, but I should tell you also the things which he is not permitted by law to do. He must respect the existence of the form of Government under which he enjoys and exercises those very extensive rights and privileges to which I have referred. A public journalist must not, either covertly or openly, devote the pages of his journal to overthrow the Government. He must not sow disaffection and discontent generally throughout the land. He may, as I said, comment on the acts of the Government, and criticise them severely; lie may, as I have said, canvass and criticise proceedings in courts of justice, and the conduct and demeanour of the Judges who preside; but he must not devote his journal to the purpose of bringing the administration, of the law generally into contempt, and exciting the hatred of the people against the law, neither can lie legally devote the pages of his journal to excite animosities between different classes of Her Majesty’s subjects.’

The criminal law repressive of seditious libel in British India is contained in a section of the Indian Penal Code (124 A), which, though framed by the Indian Law Commissioners, was not added to that body of law till 1870:

‘Whoever, by words either spoken or intended to be read, or by signs, or by visible representation or otherwise, excites, or attempts to excite, feelings of disaffection for the Government established by law in British India, shall be punished with transportation for life, or for any term, to which fine may be added, or with imprisonment for a term which may be extended to three years, to which fine may be added, or with fine.’

216 G.O. no. 131, Judicial, 14th March 1878.
Lord Northbrook’s Government, after consultation with the Advocate General, came to the conclusion that it was not desirable to institute prosecutions under the criminal law, since it appeared to them by no means certain how the provisions of the Penal Code would be construed in court, and they thought that “prosecution, even if successful, would occasion greater public excitement than the occasional publication of such attacks”. This decision seems to have been in harmony with the opinion of Sir George Campbell, Who, as Lieutenant-Governor of Bengal, had stated that “a prosecution would probably involve an amount: of litigation and scandal that would make the cure worse than the disease”. At the same time Lord Northbrook’s Government announced its intention of expressing its views at some future time on the grave difficulties presented by “the questions of the tone of the Native Press, of the condition of the law, and of the propriety of altering it”. Advocate General’s observations addressed to the Legislative Council that he has again advised to the Excellency against prosecuting, under the Penal Code of 124 A. C.Bernard recorded his opinion on the writers of the class of seditious libels which it desired to suppress.

‘It would appear from the speech of the mover of the Bill, from your own remarks in Council, and from the 10th para, of your despatch of April 18th, that you think the provisions of the Penal Code sufficient as a general law of seditious libel, but that you have been led to doubt Whether an attempt to apply it to the special description of attacks on the British Government proceeding from the Vernacular Press would be successful, unless incitement to disaffection were followed by actual rebellion. Even, indeed, if a prosecution were successful, Your Excellency considers that it would invest the prosecuted journal with a mischievous notoriety and artificial importance”, and you; are, on general grounds, more desirous of preventing than of punishing these libels. I will add a consideration which has presented itself to my mind. The cultivated Native gentleman who sits on your Council for making Laws and Regulations, and who may be expected to know from what class of writers these libels precede, states his belief that they are mainly under the influence of “folly and the spirit of braggadocio”. Assuming this to be probably true, and remembering how few opportunities the experience of these writers has afforded them of understanding the limits of justifiable criticism, I am inclined to think that a system of pecuniary penalties, levy under bonds, would be more applicable to their case than criminal prosecutions for an offence which may conceivably entail a punishment so heavy as transportation for life.’ 218

217 Despatch no. 24, 18th April, 1878.
218 Dispatch no. 990, Simala, 29th June, 1878.
6.4. Vernacular Press Act of 1878

Lord Lytton’s viceroyalty (1876-1880) saw a new attitude towards the newspapers in Indian languages. Lord Canning made no distinction between newspapers printed in English or in Indian languages. The Licensing Act was passed for the control of all newspaper under stresses of the events of 1857. Lord Lytton thought that the Indian language press was more dangerous to the security of the state than the English language press and he also felt that the powers provided by law (sec. 124 A of the Indian Penal Code) were not sufficient to arrest the flow of sedition. He, therefore, caused the passing of the Vernacular Press Act in 1878. Lord Lytton did not heed the objection raised by three members of his Executive Council who argued that the excesses of a few journalists were not sufficient ground for proceeding against all, that government was getting too sensitive to criticism and that discrimination against a section of the press would rouse resentment. Lord Lytton claimed that his Vernacular Press Act sought to prevent rather than punish offenders and offences. Under the Act of 1878 (Vernacular Press Act) magistrates were empowered with the previous sanction of the provincial government to call upon printers and publishers to deposit cash security or enter into a bond binding them not to print or publish anything likely to excite feeling of disaffection towards the government or hatred between the different races. The government was given the power to warn and to confiscate the plant, deposit etc, in the event of the publication of undesirable matter. The Act aroused a storm of opposition in India amongst the educated circles, especially in Bengal where it was more strictly enforced. Though the Act was not enforced in the Madras presidency, yet the press in Madras also vehemently opposed it. The Swadesabhini of the 1st of April, 1878, wrote:

‘The liberty of the press which is the safeguard of a nation and had been so long granted to the Natives has now been denied to them. The beneficial and much-to be praised government has in a manner departed in this instance from the promise made to the natives in the Queen’s Proclamation of 1858, when India was transferred to the Crown. The government imputing that some vernacular newspapers contain matter likely to excite disaffection to them and that they are read by large numbers of unintelligent persons, and are thus likely to excite rebellion, have passed an Act for curbing the liberty of the press which may be considered as a death blow to native newspaper;’

219 Newspaper (Confidential) Report, 1878
220 Ibid.,
Some newspapers, instead of expressing general indignation over this legislation, indeed gloated over the exclusion of the Madras Presidency from its provisions. For example Paschima Taraka and Kerala Patrika observed,

‘The Act applies only to the Presidencies of Bombay and Bengal. It does not at present affect us and other native printing establishments in the Madras Presidency. From this it will be clear to the public in what light our publications have been considered by the government. Whether this Act was in force or not, we should not publish anything at variance with our former opinions and we hope that our contemporaries will not give occasion for extending the provisions of the Act to the Madras Presidency also.’\(^{221}\)

This act was repealed in 1882 by Lord Ripon. He was satisfied with the provisions of the Penal Code (Sec. 124-A of 1870). This position remained unaltered up to the year 1908 when the Government of India passed the newspapers (Incitement to offence) Act. This act was passed as one of the repressive measures to arrest the spirit of nationalism among the people. But, in spite of these restrictions on the freedom of the press, we must note that the growth in the number of newspapers and periodicals were not affected and their influence in the formation of public opinion was not arrested.

**6.5. Copyright Act**

On the payment of two rupees after the delivery of books to the Registrar of Books, such entry with a note that the copyright has been registered secures the copyright of the work to the proprietor, and is viewed as an entry in the book of registry kept under India Act XX of 1847 (providing for the enforcement of copyright in British India). Before the Registration Act all entries of copyright under India Act XX of 1847 had to be made in the books of the Home department of the Government of India, being forwarded through the local Government. The registration of copyright is not compulsory; but the copyright of books published by private persons is frequently secured under the present arrangement. Unless the copyright is secured thus formally the author or proprietor will have no copyright. Anybody else may then publish the work with impunity and deprive him of his interest in his work, and no remedy can be had in a Court of Law. If on the other hand copyright is registered, the fact will be admissible as ‘prima facie’ evidence of title, and the registered proprietor can exercise the right to assign his interest or any portion of his interest in the book. Should any person print or cause to be printed any book in which there subsists copyright without the consent in

\(^{221}\) Ibid (Malayali Weeklies published from Calicut).
writing of the proprietor, or have in his possession for sale or hire any book so unlawfully printed without such consent, such offender makes himself liable to a special action for damages, and all printed copies of such work are forfeited to the copyright proprietor. At one time it was not uncommon to print on the title page the words “Registered Copyright” and similar formulas, even though the copyright had not been registered, but compliance with the law is now more general since an explanation of its provisions was, by order of Government, circulated among printers and publishers in 1875. It not infrequently happens that the copyright of Government books is infringed. The question of amending the Indian Copyright Law in this particular was under consideration.

<table>
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<th>Years</th>
<th>No. of works registered</th>
<th>No. of works registered in copyright</th>
<th>Years</th>
<th>No. of works registered</th>
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<td>Total</td>
<td>7,807</td>
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In this Chennai Education Trust (1812), scholars like Thandavaraya Mudaliyar and Muthuswamy Pillai were doing the work nicely. Due to the Wood’s Dispatch, in 1854,
Education Department took over the publishing of books. Based on this, a group of committee was formed in 1889 to release books. Thereafter, Swadeshis also started to print and release the book enormously.

Curiously only one court in this period that of Serofoji II at Tanjore had a Printing press and only in the first years of the nineteenth century (1733-1833). All these early printed books, both old and new texts were significant in that their uses changed local attitudes towards language and literature. The political influence of Schwartz was so great, that he was considered the Diwan (the Finance Minister) of Tanjore. Rev. C. Buchanan, who visited Tanjore in 1806, recorded in his travel diary dated 30th August 1806, that King. Serfoji’s veneration for his Guru (teacher) Schwartz can be gleaned from the importance that the Raja attached to the portrait of Schwartz. Among the portraits of his ancestors, King Serfoji also had that of Schwartz there. This kind of rare veneration, which could scarcely be possible, enabled Buchanan to estimate the key role, that Schwartz played in the Tanjore politics.

In the Presidency of Madras, Bombay and especially Bengal, the literary inquiries went much further, in both scale and sophistication. They conformed to a directive issued by the Home Department of the Government of India on 26 April 1875, which required all ten provinces to furnish an annual report that would indicate, “in what direction vernacular literature is spreading.” In order to do so, the provincial administrations were to compile statistics from their catalogues and arrange them according to languages in fifteen categories: biography, drama, fiction, history, language, law, medicine, miscellaneous, poetry, politics, philosophy, religion, science (mathematical), science (natural), and travel. A sixteenth category, art, was added after 1890. The reports were discontinued after 1898, perhaps because; they involved such elaborator calculations, language by language, genre by genre, province by province, four times a year, that they overtaxed the capacity for paperwork of the seemingly inexhaustible ICS. But for a quarter of century, they provided an extraordinarily rich fund of information about Indian literature, even though, they had two obvious deficiencies; they

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222 Educational Dispatch 1854 (No.49 dt. 19th July 1854), Popularly called as Woods Dispatch, 1854
224 Rev. C. Buchanan, Christina Researches in Asia (London, 1812), p.68
225 Quoted in the report from Oudh for 1874 in Reports on publications Issued and Registered in the Several Provinces of British India During the Year 1874, VII:23-28. These reports were written in 1875 but drew on the catalogues produced quarterly in each of the ten provinces of British India during 1874. The entire series of reports covers the years 1874-98. Their pagination is not consecutive, but they are divided into short sections, each of which contains a provincial report; so quotations are cited by report.
classified the books according to categories that made sense to British civil servants rather than to Indians, and the soundness of their statistics depended on the representativeness of the catalogues.

The officials who prepared the reports did not raise questions about the appropriateness of the categories, although they noted the impossibility, in many cases, of deciding whether a particular book should be classified under religion or philosophy or poetry. But they worried about the accuracy of the catalogues as a measure of book production. The Table shows clearly, during the 19th century, pamphlets were printed in a very limited scale. Despite the fact that, few pamphlets were printed on religious subjects. The graph shows the number of books simply- registered during the following years and of those of which the copyright was secured during the last ten years. But, in spite of these restrictions on the freedom of the press, we must note that the growth in the number of newspapers and periodicals were not affected and their influence in the formation of public opinion was not arrested.

7. To Sum Up

During the 1930 to 1940 a very serious attempts had been made for improving communications within the City. Although the present roads still left much to be desired, there were a large number of miles of really first-class roads and those were being annually improved. The Bus Services had been completely re-organised in the City and Suburban routes were now operated by financially sound Companies operated modern Saloon Buses comparable with any other city in the world, bearing in mind the limitations of the routes on which they operated and the climatic requirements of the country.

Madras has on the whole an excellent record of development of Transport and Communications compared with other Cities in India, but one cannot help being impressed by the apparent gross negligence in the development of such essential public requirements as a properly cared for and well-maintained road system for the development of Ryotwari lands and other indigenous enterprises.

226 For example, the report for Madras in Reports on Publications Issued and registered in the several Provinces of British India during the year 1878, V23/24 noted “it is not always easy to determine the claim of any publication to be strictly classed under this head (religion) when the writers mix up both religion and philosophy so constantly”.

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However, it did capture the imagination of the Indians, who saw their railways as the symbol of an industrial modernity—but one that was not realized until after Independence. Christensen (1996) looks at colonial purpose, local needs, capital, service, and private-versus-public interests. He concludes that making the railways a creature of the state hindered success because railway expenses had to go through the same time-consuming and political budgeting process as all other state expenses. Railway costs could therefore not be tailored to the timely needs of the railways or their passengers.227

In the second half of the 19th century, both the direct administration of India by the British crown and the technological change ushered by the industrial revolution had the effect of closely intertwining the economies of India and Great Britain.228 In fact many of the major changes in transport and communications (that were typically associated with Crown Rule of India) had already begun before the Mutiny. Since Dalhousie had embraced the technological revolution underway in Britain, India too saw rapid development of all those technologies. Railways, roads, canals, and bridges were rapidly built in India and telegraph links equally rapidly established in order that raw materials, such as cotton, from India's hinterland could be transported more efficiently to ports, such as Bombay, for subsequent export to England.229 Likewise, finished goods from England were transported back, just as efficiently, for sale in the burgeoning Indian markets. Massive railway projects were begun in earnest and government railway jobs and pensions attracted a large number of upper caste Hindus into the civil service for the first time. The Indian Civil Service was prestigious and paid well, but it remained politically neutral.230

‘As for the Indian Ocean and China Seas, investigations of maritime linkages and their impact on trade, politics and cultural transmission have been extensive.231 However, perhaps because of the extent to which these linkages have been studied in the pre-colonial period - a period in the fifteenth and sixteenth centuries which to several historians represents a ‘golden age’ of commerce and even ‘enlightenment’ - an assumption has crept into this historiography that such interaction was irreparably

228 D. Derbyshire, Economic Change and the Railways in North India, 1860–1914, Modern Asian Studies, 1987
231 Two of the classic works in this respect are Anthony Reid’s Southeast Asia in the age of commerce, 1450-1680: Volume 1, The lands beneath the winds (New Haven: Yale University Press, 1988) and K.N. Chaudhuri’s Trade and civilization in the Indian ocean: an economic history from the rise of Islam to 1750 (Cambridge: Cambridge University Press, 1985).
disrupted by European intrusion into the region. For example, Kenneth McPherson in his history of the Indian Ocean writes:\textsuperscript{232} 

“In addition to altering human patterns of movement across the Indian Ocean, colonial rule destroyed old processes of cultural interaction. New patterns of economic activity and colonial boundaries drawn to suit European rather than local interests disrupted ancient patterns of communication and exchange, ending various processes of cultural interaction ... Colonial rule had destroyed ancient economic and cultural relationships, replacing them with extra-regional economic, political and cultural alliances and dependencies.”

In the Presidency of Madras, Bombay and especially Bengal, the literary inquiries went much further, in both scale and sophistication. They conformed to a directive issued by the Home Department of the Government of India on 26 April 1875, which required all ten provinces to furnish an annual report that would indicate, “in what direction vernacular literature is spreading.”\textsuperscript{233} In order to do so, the provincial administrations were to compile statistics from their catalogues and arrange them according to languages in fifteen categories: biography, drama, fiction, history, language, law, medicine, miscellaneous, poetry, politics, philosophy, religion, science (mathematical), science (natural), and travel. A sixteenth category, art, was added after 1890. The reports were discontinued after 1898, perhaps because; they involved such elaborator calculations, language by language, genre by genre, province by province, four times a year, that they overtaxed the capacity for paperwork of the seemingly inexhaustible ICS. But for a quarter of century, they provided an extraordinarily rich fund of information about Indian literature, even though, they had two obvious deficiencies; they classified the books according to categories that made sense to British civil servants rather

\textsuperscript{232} K. McPherson, \textit{The Indian Ocean, a history of people and the sea} (Delhi, Oxford University Press, 1993) p. 200; see also pp. 240-41. Such sentiments are echoed by D. Headrick who argues that a nineteenth-century technological revolution ‘shattered traditional trade, technology and political relationships and in their place laid the foundations for a new global civilization based on Western technology’ (see Headrick, \textit{Tools of Empire: Technology and European imperialism in the Nineteenth Century} (Oxford: Oxford University Press, 1981), p. 177. Reid’s seminal work on the seventeenth century ‘crisis’ in Southeast Asia’, in which he argues that international commerce foundered and Southeast Asian states exhibited an increasing isolationism, has also contributed to the primacy of what might be called the ‘disruption’ thesis (although Reid attributes the decline of maritime trade and regional interaction to many factors other than European expansion alone). See, A. Reid, ‘The seventeenth century crisis in Southeast Asia’, \textit{Modern Asian Studies}, 24, 4 (1990), 63959; also A. Reid (ed.), \textit{Southeast Asia in the early modern era: Trade, power and belief} (Ithaca, New York: Cornell University Press, 1993), and especially essays by Victor Leiberman and Dhiravat na Pombeja which challenge Reid’s findings. For Reid’s recent response, see ‘Global and local in Southeast Asian history’, \textit{International Journal of Asian Studies} 1, 1 (2004): 5-21.

\textsuperscript{233} Quoted in the report from Oudh for 1874 in \textit{Reports on publications Issued and Registered in the Several Provinces of British India During the Year 1874}, V23\28. These reports were written in 1875 but drew on the catalogues produced quarterly in each of the ten provinces of British India during 1874. The entire series of reports covers the years 1874-98. Their pagination is not consecutive, but they are divided into short sections, each of which contains a provincial report; so quotations are cited by report.
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The Tables shown clearly, during the 19th century, pamphlets were printed in a very limited scale. Despite the fact that, few pamphlets were printed on religious subject. Due to their low cost and ease of production, pamphlets often had been used to popularize political or religious.

\footnote{For example, the report for Madras in \textit{Reports on Publications Issued and registered in the several Provinces of British India during the year 1878}, V\textsuperscript{23}/24 noted “it is not always easy to determine the claim of any publication to be strictly classed under this head (religion) when the writers mix up both religion and philosophy so constantly”.
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