PART - A
CHAPTER I

EMERGENCE OF THE PRESS IN INDIA

Printed material is constantly used by man these days. It has become a vital part of his daily life. He starts his day with the newspapers and reads some printed material before going to sleep. He accepts the presence of printed matter in his life like the air he breathes, the water he drinks and the ground he walks on. This has been possible only with the invention of printing.

Printing has become so much a part of life that it is associated with man from the time of his birth. In many hospitals, new-born babies' feet or hands are pressed on an ink-pad, and then each little hand or foot is pressed on a sheet of paper. This print becomes a part of the record which identifies the baby.¹

The taking of an impression on paper is just what the letter-press printer does. He uses type for fingers and a printing press to take the print of the inked type on paper.

Consider, for example, an ordinary city dweller as he sets out for a holiday. Paradoxically, he cannot even get to the wilderness except with the assistance of a printer. He has probably selected the place from printed advertisements which describe and picture the local attractions. When he reaches

the station he buys a printed ticket with printed money. Then he finds out from a printed time-table the hour of the departure of his train and the route it will follow. So printing is very much associated with man in his routine life. Wherever he goes, and whatever he does, he cannot do without printing.

But this printing has not come by sudden mutation. It is not a minerva-like creation springing full-grown from the head of one single individual. Just as it is now accepted that multicellular man originated from a single unicellular organism during the course of evolution, similarly there were days when man used to communicate by acoustic methods, including news cries of the Veddas of Ceylon, Scalp cries of North American Indians, drum, horn or flute signalling in Africa etc.

"The early man was naked and the only covering he had was long hair over his body. His life was spent in constant search for food. He had no knowledge of fire except the flames of the rumbling volcanoes which filled the earth with their smoke and lava. In summer he was exposed to the scorching heat of the sun. During winter season he shivered with extreme cold weather. He toiled hard, lived in constant fear and died."  

Man discovered tools, fire, pottery, metals, wheel, clothing etc. Another great contribution of early man to the advancement of civilization was the invention of a means of communication of ideas from one person to another. It took centuries for man to develop a convenient method of understanding each other. It is said "When Bushmen hunt, they chatter with each other until they see an animal or pick up its trail. Then they talk in silence, using hand signals to keep each other informed. Thus, the signal for an Ostrich mimics the bird's long neck, and the one for a tortoise resembles the shape of its back".

THE MNEMONIC

A method which has been widely used as an aid in conveying messages is the notched stick. Generally it was notched in the presence of a messenger. The significance of each notch was verbally explained. Notched sticks of various sorts were employed not only by some primitive peoples of Australia, North America, West Africa, China, Mongolia and South East Asia but also of ancient Scandinavia, England, Italy and Russia.

Another method which was commonly employed and is still in use these days is the tying of a knot in the handkerchief.

PICTOGRAPHY

It consists of a series of pictures or sketches telling connected stories. It is the first important step beyond embryo writing. "Tens of thousands of years ago, man felt the urge to draw or paint pictures on the walls of his primitive dwelling or on the rocks in his surroundings. All over the world man has left traces of his imaginative powers in drawings on rocks dating from the oldest palaeolithic down to modern times." This system of writing is still used by some tribes of Central Africa, North America and Australia. "Such is the Red Indian record of an expedition across a lake, led by a chief called Wolf; the arch with three circles representing the sun in the vault of heaven shows that the voyage lasted three days; and the tortoise as a symbol of land indicates the safe arrival of the expedition at its destination."  

IDEOGRAPHIC

Later on, pictures representing ideas, actions and associations were evolved. The ideas to be conveyed from one person to another were represented by pictures. "In this system the pictographs represent not so much the things they show as the underlying idea associated with those things. Thus a circle might represent not only the sun, but also heat.

or light of a God associated with the sun or the word 'day'. Similarly, an animal might be depicted not only by a picture of the animal, but also by a sketch of the animal's head, and the idea "to go" by two lines representing legs. The symbols employed in ideographic writing are called Ideographs, that is, symbols representing ideas.\textsuperscript{8}

PHONETIC

Then came the stage of phonetic writing. In this writing we have, for the first time, the graphic counterpart of speech. Each element in such a system of writing corresponds to a sound in the language which is being represented. "In this system, the single symbols represent syllables or vowels when these constitute syllables; so that a combination of signs representing a group of syllables would convey a spoken word. The development of the syllabaries came more easily and appeared as a creation more often than did that of an alphabet."\textsuperscript{9}

ALPHABET

No doubt, it is technically a subdivision of phonetic writing, but it has assumed such importance as to deserve a category of its own. This was a revolutionary development in the field of communication. It is such an important invention of human mind that no other method of communication is likely to rival it. It is the most convenient and most easily adaptable


\textsuperscript{9} Ibid., p.36.
system of writing. Alphabetic writing is now universally employed by civilised people. Its use is acquired in childhood. The ideas behind all the alphabets is the same. They may differ from language to language. The present-day alphabet is the result of long line of developments. "An alphabet is thus a series of arbitrary symbols representing the sound of speech. The three most important alphabets in the world are Latin, Cyrillic and Arabic. The Latin and Cyrillic (the alphabet used for Russian, Bulgarian, etc.) are derived from Greek, the Greek appearance remaining most strongly in Cyrillic. Arabic developed on different lines and has remained calligraphic in its form whereas Latin (and to some extent Cyrillic) has achieved a formal architectural quality."10

Alphabetic writing and its origin constitute a story in itself. It offers a new field for research. There are various theories regarding the origin of alphabet and these have been discussed in detail by various authors. Only reference of five important books * is given here, because the subject involves much controversy and is not within the scope of this thesis. However, there is no doubt that simplicity of the alphabet has

(2) I.Taylor, The Alphabet etc. 2 Vols., London, 1883.
(3) Canon Issac Taylor, History of the Alphabet, 1938,VoL I.
made writing very common. Writing is no longer the exclusive
domain of a few privileged classes. Education is now possible
for all. "The fact that alphabetic writing has survived with
relatively little change for three and a half millennia,
notwithstanding the introduction of printing and the typewriter
and the extensive use of shorthand writing, is the best evidence
for its suitability to serve the needs of the whole modern
world."\textsuperscript{11}

So, because of simplicity, suitability and adaptability,
they have an edge over the other systems of writing.

MANUSCRIPTS

In the early monasteries manuscript writing was considered
to be a tiring job. The scribes were often relieved of all
outside duties. The writing rooms usually consisted of a large
single room or of several small open carrels. To protect the
valuable manuscripts, strict rules were imposed within these
rooms. Artificial light was not provided. Nobody, except the
scribes and the higher monastic officers could enter the
writing-room. The senior monk used to supervise the work.
Scribes were not allowed to deviate from the texts which they
copied, even when these contained errors.\textsuperscript{12}

The earliest manuscripts consisted mainly of text. Later
on the practice of enlarging and colouring the initial letters
started. Special passages were also coloured. Still later

\textsuperscript{11} David A. Diringer, op.cit., p.37.
\textsuperscript{12} Norman E. Binns, An Introduction to Historical
Bibliography, 2nd ed. (London : Association of Assistant
special borders were introduced on the opening pages and illustrations were added.

DISADVANTAGES OF THE MANUSCRIPTS

The writing of manuscripts was a slow, laborious and painstaking job. Therefore manuscripts must always have been comparatively rare and expensive. Secondly, there were variations between different manuscripts copied from the same original, because of the mistakes made by the scribes. The beauty of copies made from original manuscripts depended upon the skill, taste and interest of individual scribes. Thus, there was no uniformity both in content and quality. In general, manuscripts were always inaccurate and unreliable. Thirdly, it was not possible for every scribe to reproduce maps, diagrams and illustrations. As a result of this, there was a tendency for the manuscript book to reduce itself to letter text only. But illustrations were indispensable for books on sciences and technology. Fourthly, the beauty of any book was completely dependent on the skill and taste of the person who copied it. If the hand of the scribe was clumsy and crabbed, the copying was likely to be inferior. Lastly, the scribes were compelled to work with speed. In this way, their handwriting became more cursive.

ALTERNATIVE FOR MANUSCRIPTS

Consequently there was need for a method by which information and instructions could be accurately and quickly
reproduced. The aim was to make it available to masses. The idea of printing from a design cut in relief upon a block of wood was not new. The Chinese had used it as early as the ninth century A.D. The first printed book that has come to light was the *Diamond Sutra* dated 868 A.D. It was discovered by Sir Aurel Stein in Tun-huang in West China. This is believed to be the oldest printed book so far known. It is now housed in the British Museum. "It consists of six sheets of text, each of which is 2½ ft. long and about 1 ft. wide and one shorter sheet with a woodcut, which are all pasted together to form a continuous roll of 16 ft. long".  

In 1041 Pi Shang made types of China clay which were fitted into an iron frame. It is stated that he also made types of tin. The next step was taken in 1314 by Wang Chang who prepared wooden types. The Korean King, General Yi, is stated to have started a foundry of metal types in 1392 and a book printed in 1409 with Korean Bronze types is known to be extant.  

In the early fifteenth century, the idea of printing on paper was introduced in Europe. The first prints were simple religious pictures, produced in monasteries. They were used by medieval preachers as illustrations to their sermons. Later on

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the demand for these increased and guilds of professional woodcutters started producing such prints in great quantity. It was rather easy to produce them. The design was cut in relief upon a wood-block. The surface was then covered with a thin brownish ink. A sheet of paper was placed over it. The paper was rubbed on the back and the impression was transferred to the paper from the inked surface. The method of course, was crude, but it was possible to produce prints on a large scale and without any variation.  

PICTURE PRINTS WITH WORDS

Then came the production of leaflets containing both pictures and words. The words were cut in the same way as pictures on the wood block. In the beginning only single letters were cut, but as the Formschnieder became more expert, whole sentences were incorporated, often enclosed within lines, and arranged according to a definite lay-out.

BLOCK BOOKS

Next came complete block books. A block was originally a collection of leaflets, bound in book-form, describing consecutive phases in a religious story. "A block book is one whose pages are printed wholly from carved wooden blocks which carry both texts and illustrations."  

rubbing method was used which has already been described on page ten. With this method only one side of the sheet was printed. Mostly the printing was on paper with a watery brown ink. "The advantage of the block book was that a book, of which frequent unaltered editions were wanted (especially if it were freely illustrated), could be reproduced without the labour of fresh setting of type." Block printing thus served the same purpose as the modern processes of stereotyping and electrotyping.

THE NEED FOR MOVABLE TYPES

To cut letters in wood was a difficult job. It required both skill and labour. Each letter had to be cut in reverse. The cutter had to be very careful and alert while cutting letters, otherwise they would be ruined by an accidental chipping of the wood. His work was stupendous and time-consuming. It is for this reason that most of the block books were found to contain a minimum of text. Moreover, if any error was detected in the block, it was not possible to correct it. A new block had to be prepared for removing the error, which meant high cost and labour.

THE DISCOVERY OF MOVABLE TYPES

Perhaps the earliest movable types were made of wood. But wood was not a satisfactory material for this purpose. It

had a tendency to chip, warp and break. Therefore, need was felt for some harder substance such as metal. "It was suggested by Gerardus Meerman in 1765 that the first metal types were cast as solid rectangular blocks of type height, upon the faces of which letters were engraved by hand. But the examination of the earliest documents yield no evidence to support this theory."

Metal casting by means of moulds was not new, because coins had been produced in this way ever since the Roman period. Coin moulds were made of clay which was mixed with some oily substance in order to hold the clay together. It is possible that the earliest printers may have used this method. However, metal moulds of copper or lead soon came into use.

The invention of printing with movable types was not a single discovery. It was the result of experiments in several different techniques. All early types were cast by hand using hand type-moulds. Hot metal was poured into such a mould and the type caster then gave it a quick shake, which forced the metal into all the crannies of the matrix. Simultaneously search was going on for a soft metal which would not shrink on cooling and should be able to stand considerable pressure without breaking, when cooled. Ultimately, an alloy of Tin, Lead and Antimony was discovered and the alloy was found suitable for

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18. Quoted by Norman E. Hinns, op.cit., p.34.
casting types which were not brittle and which could stand a great amount of pressure by the printing machine. Printing ink was also discovered after so many experiments. The brown ink used in the block books was discarded. That ink was too watery. So a mixture of linseed oil or soot with lampblack was used. With the old method of printing by rubbing the sheet of paper on the back side, it was possible to print only one side of the sheet. So, another method of printing was adopted. There was also the need of a method by which individual type characters could be locked together for printing purposes.

It is not certain even today who was the actual inventor of printing with movable types. The invention of printing is claimed by seven places viz., Mainz, Strassburg, Haarlem, Utrecht, Avignon, Feltre and Kuttenberg. In Haarlem, there are two monuments in praise of a man called Laurens Janszoon Coster, who is said to have printed the first book with movable letters. The little Italian town of Feltre has another monument in honour of a doctor who is said to have printed the first book with movable letters. Strassburg also has a monument in the memory of a citizen for whom the same claim is made. Who, then, should be honoured as the first inventor of the movable type? The discussion of their rival merits only becomes serious in the case of Germany and Netherlands.

Johann Gutenberg was a native of Mainz, Germany. He was born in about 1400. Unfortunately, the sources of information about his life are very limited. His full name was Johannes Gensfleisch Zur Laden Gutenberg. He was a member of the patrician class. His father, Frilo Gensfleisch, was General Accountant of the city of Mainz. His brother Friele and his sister Else were children of the second marriage (1386) of Freilo Gensfleisch Zur Laden Zum Gutenberg. Their mother was Else Wirich, daughter of a citizen. While the father and his ancestors belonged to the patrician crust, the mother was not of patrician origin.\textsuperscript{21} The citizens of Mainz revolted successfully against the patrician rule in 1420. As a result many members of the Gensfleisch family, including Gutenberg, were banished. So he went to Strassburg. Here he made his reputation as a maker of mirrors.

In Strassburg, Gutenberg continued his experiments with printing. He spent at least ten years in Strassburg. He was first noted there on March 14, 1434 and lived there upto at least 1444.\textsuperscript{22} In 1439 we find him engaged in a law suit there. From the documents in the case, it seems that he entered into a form of partnership with two helpers. Some authorities believe that "the partnership was between three persons namely Hans Riffe,

\begin{itemize}
\item \textsuperscript{21} Encyclopaedia of Library and Information Science (New York : Marcel Dekker Inc., 1978), V.23, p.257.
\item \textsuperscript{22} Henry Clark, 'Four Pieces in a Press', The Library Quarterly, (V.49, No.3, 1979), p.304.
\end{itemize}
Andreas Dritzehn and Andreas Heilman.\textsuperscript{23} The agreement was that in return for apprenticeship fees he was to give instruction in a certain art. Many people believe that this art was nothing but printing. However, it contained a clause whereby in the case of the death of one of the partners, his heirs were not to enter the company but were to be compensated financially. With the death of Andreas Dritzehn, his brother demanded that either he be admitted to the partnership or the capital invested by the deceased partner be refunded. It is not known what happened later with the partnership and its enterprises. The case against Gutenberg was dismissed by the court.

Gutenberg borrowed some money from the funds of the parish of Saint Thomas in Strassburg. Probably he used this amount for his further work. After this there is no record of him till 1448, when he was back in Mainz. In that year he was again recorded as a citizen there.

Gutenberg entered into partnership with John Fust in the first half of the fifties of the century. John Fust was a goldsmith and banker who lent him money on the security of his tools.\textsuperscript{24} Fust claimed the repayment of these loans in 1455. From the records of the law suit it is clear that Gutenberg borrowed the sum of eight hundred Gulden from Fust, the


purpose of loan being to finish the work. "Towards the end of 1452, Fust advanced eight hundred Gulden more. This time the agreement was that he was to share as a partner in Gutenberg's enterprise. In the law suit of 1455 Fust sued Gutenberg to recover the total amount of money advanced, together with interest, the total amounting then to a little over two thousand Gulden. Fust also demanded the forfeiture to him of the tools and equipment which were made with the proceeds of the first loan.  

So, it is almost clear that the enterprise in question was nothing but printing. In Gutenberg's reply to Fust's demands there is mention of expenditure on workmen's wages, house-rent, and for purchasing parchment, paper, ink etc. There is also a mention of money to be devoted to the work of the books. Two employees of Gutenberg, namely, Bertolf Von Hanau and Heinrich Keffer, appeared witnesses on his behalf. From this case it becomes evident that the loan of a large sum of money was advanced to finance a printing project of great importance. Any way, Fust won his case and Gutenberg went bankrupt. No record is available as to what happened afterwards. However, it has been suggested that Fust became the owner of the printing equipment which had been made with his eight hundred Gulden. So when printing came in full swing, Fust and Schoeffer in partnership were the outstanding printers at Mainz.

In 1465, Gutenberg accepted an allowance from Archbishop Adolf of Mainz. This was offered for grateful and willing service which Gutenberg had rendered to him and to his order and would render in the future. He died at Mainz probably on February 3, 1468 and was buried in Franciscan Church. In 1504, a Professor of Mainz University erected the first monument to Gutenberg *qui primus omnium literas aere imprimendas invenit, hac arte deorbe toto bene merenti*.26

THE RIVAL CLAIMANT

The second person whose name is closely associated with the invention of printing is Laurens Janszoon Coster, of the city of Haarlem in the Netherlands. He lived in Haarlem between 1436 and 1483. He was an inn-keeper and merchant. He held the office of Sacristan of the Church at Haarlem.

Norman E. Binns has given evidences in favour of both Johann Gutenberg and Coster in detail but gave no clear-cut indication of the actual inventor of printing. "The earliest printing with movable type was done in Holland, though this was a crude kind and was not fully and consecutively developed. Coster may have been the inventor of the process, though there is little evidence to support this theory. On the other hand, whether or not printing was invented at Mainz, it was clearly brought to perfection there, and in view of Gutenberg's proven connection with the art in its early stages, it seems reasonable

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that the higher credit should be accorded to him."27

Pierce Butler also gave evidence and came to the conclusion "printing was not really invented at any particular time or by any particular person but evolved slowly as many men worked on the problem. Gutenberg was, no doubt, a well-known man in both Strassburg and Mainz. Gutenberg may have originated the first idea of a successful method for printing initial letters in colour, but there is little warrant except late tradition for ascribing to him a higher honour."28

There are various theories given by various authors about the actual inventor of printing. To whom the credit should be given for the actual invention is still undecided. But one thing is certain that higher credit should be given to Johann Gutenberg on the basis of evidence as available.

The unique elements of Gutenberg's invention consisted of a mould, with punch-stamped matrices with which type could be cast precisely and in large quantities; a type metal alloy; a new press, derived from those used in wine making, paper making and book binding; and an oil-based printing ink. None of these features existed in Chinese or Korean printing, or in the then existing European technique of stamping letters on various surfaces; or in wood block printing.29

27. Norman E. Binns, op.cit., p.43.
FACTORS WHICH INFLUENCED THE SPREAD OF PRINTING

Of the various factors which were responsible for the invention of printing, the important, one is that everything needed for the invention was ready, namely, language with a small number of written symbols, skill in casting metal, the press ink which would stick to metal type as well as to paper and paper on which to print.30

According to some scholars the factors which were responsible for the spread of printing are:31

(1) The rapid spread of printing was made possible with the hand mould.

(2) The spread of printing was also dependent on particular-political, social and economic conditions.

(3) Multiplication of books depended on increase of readers. Printers could not continue to print unless they could sell their books. Books could not be sold in large numbers until and unless a large number of people had means of buying them.

(4) The thirteenth and fourteenth centuries were a period of rapid development in individual well-being. Trade had sprung up in the wake of the crusades and the later journeys of traders by land and sea.

(5) Art and literature flourished.

(6) Religion was becoming a matter of individual as well as Church concern.

(7) The beginning of the Reformation and the Counter Reformation, as well as of the Renaissance, can clearly be traced in the great wealth of manuscript treatises, personal narratives and chronicles surviving from these two centuries.

(8) Better economic conditions and flourishing of business gave printing trade a sound footing.

THE DISSEMINATION OF PRINTING

GERMANY

Gutenberg was the first man to introduce printing in Germany. He was the most outstanding figure in this field throughout Europe. As already stated, Gutenberg, with the help of Johann Fust, a rich goldsmith, established a printing press at Mainz. In 1454 some copies of Papal Indulgence were printed from this press. In this, Pope Nicholas V appealed to his countrymen to aid the King of Cyprus in his struggle against the Turks. Two distinct typographical editions were produced in 1454. These are the earliest dated pieces of printing. There were thirty one lines to a page in the first issue.

The Bible was the second publication printed by Johann Gutenberg in 1456. Various names have been given to this

publication. Since there were 42 lines to a page in this Bible, it was known as Forty Two Line Bible. It was also known as Gutenberg Bible, or Vulgate Bible. Mazarine Bible is another name given to this publication, "because it was found in the library of Cardinal Mazarine of Paris".  

Johann Fust, who was a shrewd businessman, had already grown impatient of Gutenberg's procrastinating nature. He had been fed up with his slow progress. He, like any financier, not only wanted his money back quickly but also profit. Having come to realise that there were chances of earning a lot of money out of this trade, he sued Gutenberg in the court for realization of his dues. He won the case and obtained the control of Gutenberg's press and entered into partnership with Peter Schoeffer. Peter Schoeffer was originally a manuscript scribe. He was employed by Gutenberg as a type setter and proof reader. Fust, after taking over the charge of the plant and equipment, retained the services of Peter Schoeffer. Schoeffer later became Johann Fust's son-in-law.

FUST AND SCHOEFFER

The first publication which Fust and Schoeffer brought out was a Psalter dated 1457. This notable book was the first to give its date of printing and the names of the printers. The

type used for printing the Psalter was new. "It was larger than any type used earlier. It was printed in black and red ink and profusely decorated with printed two-colour ornamental initials."35 "It was a full-dress performance in which typography was going all out to show what it could do in rivalry of the copyists".36

The next publication issued from the Press was the Rationale Divinorum Officiorum. New small type was used for its printing. Other books, which were issued, included Canon Missal, and Codex Constitutionum of Pope Clement V. The most ambitious work of Fust and Schoeffer was a Forty Eight Line Bible printed in 1462. Fust died in 1466 and after his death Schoeffer continued the business alone. He established branches in Paris and Angers, both for sale of his own books and of other publishers. He produced 59 books as an independent printer. Earlier, he had produced 115 books in partnership with Fust. Schoeffer died in 1502.

As a result of social, economic, religious and political forces operating in the fifteenth century, the art of printing was becoming very popular. It gradually spread from Mainz to the whole of Germany and subsequently throughout Europe. Because of the sack of the city of Mainz in 1462 by Adolf of Nassau,

many skilled printers had to leave the city to seek their fortune elsewhere. "The trouble which culminated in the sacking of Mainz by the victorious solidery, added to the prosperity of the local printers, as in all later wars. It is, however, also probable that during the confusion some of Gutenberg's workmen left him, to try their fortune elsewhere." So, the art and technique of printing spread to various German towns like Bamberg, Strassburg, Augsburg, Nuremberg, Cologne etc. Even Fust and Schoeffer had to leave Mainz, but soon they came back and built up a flourishing trade in course of time.

DEVELOPMENT OF PRINTING IN ITALY (1465)

The Italian Renaissance was essentially a Mediterranean Culture. Germany still lived in, and remained with, the Gothic culture of the late middle ages. McLuhan substantiates this when he writes, "The same urge to translate the tactile skills of the Renaissance rituals provided an aesthetic medievalism in the north, and in Italy inspired the re-creation of ancient art, letters and architecture. The same sensibility that led the Dukes of Burgundy and Berry to their tres riches heurs led the Italian merchant princes to restore Rome." 

The spirit of humanism which was the main factor in the life of Italy under the Renaissance was stoutly resisted by


Germans. The humanist doctrine had led to the rediscovery of the Carolingian hand. S.H. Steinberg explained this enduring use of black letter in Germany, and in the Scandinavian and Slavonic countries in cultural dependence on her. He wrote "The original reason for the prevalence of the black letter (in these countries) may be found in the preponderance of theological over humanist writings in Germany. This was backed first by the strictly Thomist teachings of Cologne and later by the Lutheran theology of Wittenberg, two University towns which were at the same time busy centres of printing". 39

As has already been pointed out, after the capture of Mainz, printers migrated to other countries. It was quite natural that they were attracted towards Italy, because of its rich literary culture. In fact, the art of printing was brought from Germany to Italy by two pupils of Schoeffer, Conrad Sweynheim and Arnold Pannartz in 1465. They started a printing shop at a monastery in Subiaco near Rome. 40 Later, i.e., in 1467 they shifted their press to Rome. In the course of the next seven years they printed and published a long series of books, mainly classics.

Subsequently printing presses were established in other cities of Italy.

DEVELOPMENT OF PRINTING IN FRANCE (1470)

France was the third country in Europe to receive the new art. Here printing was introduced through the influence of Jean Heynlyn and Guillaume Fichet. These two persons were professors at the University of Sorbonne. They invited three German printers Michael Freiburger, Ulrich Gering and Martin Crantz to establish a printing press at the University of Sorbonne. Fichet's objective was to maintain textual accuracy which the copyists seemed unable to do. The first book of the press was Letters of Gasparino Barzizi issued in 1470.

At the end of the Hundred Years' War, France was depopulated and weakened. The country settled into a life of impoverished peace. The work of designers, craftsmen and decorators imported from Italy by Francis I, penetrated architecture and the handicrafts. However, in book production it was a native-born genius who effected, in an incredibly short time, the change from the Gothic type and decoration to the Roman type. Within a few years other printers set up presses in competition of the Sorbonne press. "The two most important were Jean Dupre and Antoine Verard. Antoine Verard was a prolific printer of the time. His first publication was an edition of the Decameron in French (1485). Between 1485 and 1512 he produced 200 publications." He was an excellent

42. S.E. Steinberg, op. cit. p.81.
There were also some faults in him. He did not hesitate to pirate successful works of other publishers.

The work of Geoffrey Tory marks a new epoch in printing. He was a many-sided genius, a typical renaissance scholar. He devoted much of his leisure time in engraving designs for letters and ornamental borders. "A prolonged sojourn in Italy greatly affected him; after publishing with Simon de Colines, he established himself as a bookseller, engraver and printer, and he became the most powerful European influence in these crafts." The other most important printers were Henri Estienne, Robert Estienne, Simon de Colines and Francois Didot.

DEVELOPMENT OF PRINTING IN SPAIN (1475)

The art of printing was introduced in Spain in 1475 by the German emigrants who carried the knowledge of their craft with them. By the end of the fifteenth century, presses had been established in various towns of Spain. "Throughout the last decade of the fifteenth century printing at Seville had been all but completely in the hands of two partnerships of Germans. Printing had been practised there intermittently since the 1470's but had become extinct before 1490".

The earliest known piece of Spanish printing was an Indulgence. It was issued by Cardinal Rodrigo Borgia in 1473. There was expansion in the establishment of printing presses during the early sixteenth century. During the second half of the sixteenth century printing began to deteriorate. "From 1566 onwards the characteristic Spanish Gothic types were gradually replaced by Roman types of uninteresting design." Joachim Ibarra was the printer of considerable merit during eighteenth century. He was born at Saragossa in 1725. He made experiments with ink, paper and printing equipment. He produced the finest printing ink. He also devised a method of hot pressing paper. He died in 1785. "His Don Quixote in four folio volumes in 1780 and his Salustio of 1772 are very notable examples of fine printing and decoration." Updike has described it as "one of the finest volumes produced in any country during the eighteenth century." Modern Spain too, is capable of fine printing.

DEVELOPMENT OF PRINTING IN ENGLAND

The credit for introducing the art of printing in England goes to William Caxton. Very little is known of Caxton's early life. He was born in the "Weald of Kent" about the year 1422. His parents were well-to-do people with

47. Daniel Berkeley Updike, op.cit., p.75.
influential connections. So, in 1436, at the age of round about sixteen, he was apprenticed to Robert Large, a rich silk dealer. In the following year his master became Lord Mayor of London. But unluckily his master died after five years. So, in search of a new master he left for Bruges, an important centre of trade and commerce in low countries. After making speedy progress in his career, he joined in 1470, the service of Margaret, Duchess of Burgundy, sister of Edward IV. This new job gave him both time and encouragement to pursue his own literary work.

William Caxton was a great scholar, translator and a public man. His first printed book entitled The Dictes or Sayengis of the Philosophers came out in 1477. He published about 100 books, of which the most significant are:

- Chaucer's Canterbury Tales (a very considerable volume of 374 leaves appeared in 1478)
- Chronicles of England (1480)
- Higden's Polychronicon (1482)
- Gower's Confessio Amantis (1483)
- Voragine's Golden Legend (1484)
- Malory's Morte D'Arthur (1485)

Caxton was a man of literary tastes. He was more concerned with his texts than with the details of printing technique. About his type, Updike remarked, "Most of Caxton's
types were poor in design compared with those chiefly employed on the continent at the same epoch. However, William Caxton, in the weight of contribution to the advancement of culture, may be considered a leader among the typographers of the past. He died in 1491.

Wynken de Worde, another English printer and designer was an assistant at Caxton's press at Bruges. With the death of Caxton, he took charge of the press. Unlike his master he ran it on commercial basis. It is believed that he made a lot of profit by publishing 800 books during his 40 years' career as a printer.

John Lettou was the first printer of London. He was the chief rival of Caxton. He established his press in 1480. In 1482 he was joined by William Machlinia. This partnership was soon dissolved and Machlinia continued alone. Until his death in 1490 he produced 22 books. "They were succeeded by Richard Pynson, a Norman, who printed from 1490 till 1529, and was a much better printer than de Worde. He was appointed Royal Printer in 1508 and introduced Roman type in 1509".

Other noteworthy printers were Richard Grafton, John Dey and Christopher Baker. The art of printing did not remain confined to London alone, but spread to various provincial

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towns such as Worcester, Abingdon, Norwich, Canterbury, Cambridge, Oxford etc.

DEVELOPMENT IN OTHER COUNTRIES

Later on, the art of printing spread to Denmark in 1498, Sweden in 1483, Portugal in 1495, Russia in 1553, Mexico in 1627 and the United States of America in 1640.

DEVELOPMENT OF PRINTING IN INDIA

It is interesting to note that the art of printing was introduced into India not by the Indians but by outsiders. It was introduced not to revive the Indian civilization but for the propagation of Christianity. No doubt they started printing in Indian languages, but it was only to make the Indians understand Christianity through their mother tongues. According to A.K. Priolkar "The art of printing entered India for the first time on September 6, 1556." 51 The need for printing received a big impetus in this country from two different sources, viz., 52

(i) The western missionaries, whose primary duty was to propagate the Bible amongst the natives of this country, felt the necessity of translating the Bible in the indigenous languages for the spread of Christianity;

(ii) The East India Company needed books in Indian languages to teach them (the languages) to their officers, so that they could communicate with the people and do their day-to-day work efficiently.

PRINTING ACTIVITY AT GOA: The advent of printing press in India was a matter of chance. It was on help to proselytisation that the printing press was taken outside Europe. A printing press was being sent from Portugal, by ship, to Abyssinia, and the Cape of Good hope and Goa (which was the only route between the above two countries in those days). The press was meant to help missionaries in Abyssinia in their work. However, as a result of certain circumstances, the press was detained at Goa. Some details of this interesting story are given below.

It is believed that a letter was written by the emperor of Abyssinia to D. Manoel King of Portugal, in 1526, in which the latter was requested to send to Abyssinia some artisans skilled in preparing books. This letter has been published in the Lendas da India by Gaspar Correia.53 However, D. Manoel died before this letter reached him. So, the same request for "mestres parafazer livros" was repeated to his son D. Joao.

From a letter written on April 30, 1556 by Father Gaspar Calaza to St. Ignatius, it appears that some ship carrying a printing press and some technicians left for the East in 1556. This letter is published in the tenth volume of Jesuit letters edited by Father Beccari.54 King D. Joao and other friends had been splendidly generous towards the members of the voyage. The

King adjoined to the Patriarch an Indian of good character, an able and experienced printer to help brother Bustamente, who was taking with him a printing press to Goa. Contemporary documents show that most of the 14 Jesuits who embarked on this occasion were on their way to Preste or Abyssinia. The Patriarch designate of Abyssinia accompanied the printing press. As the Suez Canal did not then exist, persons going to Abyssinia from Portugal followed the Cape route to India, touched Goa and thence proceeded to Abyssinia. The Patriarch with the printing press accordingly halted at Goa. In January 1557, when the Patriarch was busy in making preparations for leaving for Abyssinia, the Governor of Goa asked him to continue his stay in Goa. He accordingly stayed in Goa, where he died on December 22, 1562. Neither he nor the press which he was carrying ever left Goa. It appears that the relations between the emperor of Abyssinia and the missionaries were somewhat strained at that time. The printing press was perhaps being sent to Abyssinia in 1556 in compliance with the demands of the missionaries rather than those of the emperor.

However, there was a continuous demand for a printing press from the missionaries in Abyssinia. It is clear from the following passage:

57. Anant Kakba Priolkar, op.cit., p.5.
"As we find ourselves obliged to compose many treatises, and distribute a great number of copies of the same, and this cannot be done easily unless we print them, we beg of your most illustrious Lordship to send us a press with the Ethiopic types that are found in Rome, as also one or two persons knowing the art of printing." 58

A Spaniard, named Joao de Bustamante came to India with the printing press. He should be considered as the pioneer of the art of printing in India. He was born in the province of Valencia in Spain roundabout 1536. In 1556 he joined the society of Jesus and was ordained in 1564. According to information given by Father Wicki from Belgium, Jesuit records show that in 1563 his name was changed to Joao Rodrigues. He died on August 23, 1588. "Of his capable Indian assistant nothing more is known, but satisfaction may be expressed that his cooling had been as pleasing to the fathers as was to his printing." 59

Joao Gonsalves, another Spaniard, accompanied Bustamante to Goa. He prepared the first types of an Indian script. He was an expert blacksmith. According to Father Souza "he was the first who made in India types of Malabar letters with which the first books were printed." 60 These types were used for printing

60. Francisco de Souza, Oriente Conquistado a Jesus Christo V.2-22, Bombay, 1881, p. 499.
Doutrina Christa in 1578, of which Father Souza writes: "This was the first printed book, which India saw born on her soil, and by its novelty it helped not a little to gain the goodwill of the natives." 61

The art of printing was meant to serve as an aid to proselytization. However, the need for this aid was not very much appreciated and more reliance was placed on political powers and on the power of Inquisition. When the converts showed a tendency to revert to the practices of their old faith, they were hauled up before the inquisition. Their property was seized and in extreme cases they were sentenced to be burnt at the stake. But later on it was realized that it was not possible to achieve the desired goal through sheer force; so the policy was reoriented. After this the indigenous languages were given an important role in religious education. It was prescribed that every Parish priest should know the local language. It was also desired that for the benefit of the converts, literature should be produced in the local languages. "More than a hundred books were printed in Goa between 1556 and 1674. Most of them were in local languages." 62

PRINTING ACTIVITY AT AMBALAKAD: Ambalakad occupies a place of pride in the history of printing in India. First Malabar types

61. Ibid., V. 1, 2-12, p. 67.
were cut here by Joannes Gonsalves in 1577. A large number of books were printed here in Malayalam characters. However, none of these books has survived. It is probably due to the invasion of Travancore and Cochin by Tippu Sultan. He completely burnt and destroyed the books of both the Christian and Hindu religions. The early Tamil type was short, thick and square. The characteristic slope and more rounded appearance seem to have been introduced by the Dutch East India Company's press at Colombo.

PRINTING ACTIVITY AT BOMBAY: At Bombay the printing press was established by Bhimjee Parekh in 1674-75. Though many Portuguese, Frenchmen and other Europeans were employed by Maratha chiefs like Ghorpade, Shinde, Holkar, Bhonsle, yet Marathas did not pick up the art of printing. While inaugurating the 5th session of the All India Library Conference in Bombay in 1942, Shri K.M. Munshi made the following observations:

"Shivaji Maharaj set up a printing press, but as he could not get it worked he sold it in 1674, to Bhimji Parekh, an enterprising Kapol Bania of Gujarat, who not only set it up but called out an expert printer from England."

However, there is evidence to indicate that Bhimjee Parekh imported a printing press on his own initiative. It is clear from the extract from a letter addressed from Surat on January 9, 1670, to the East India Company:

"Bimgee Parrack makes his humble request to you that you would please to send out an able printer to Bombay, for that he hath a curiosity and earnest inclination to have some of the Ancient Braminy writings in Print and for the said printing he is willing to allow him £ 50 sterling a year for three years."67

The point which led the company to accede to Bhimjee's request was nothing but the hope that the printing press might ultimately be helpful in the propagation of the Christian faith. It is clear from the following:

"We should gladly heare that Bimgee's design about the printing do take effect, that it may be a means to propagate our religion whereby soules may be gayned as well as Estates."68

The late Rao Bahadur Dattatraya Balwant Parasnis made comments that Rajwade was not justified in censuring the Marathas for their indifference to the art of printing. "Nana Fadanavis of Poona is known in history as a famous statesman. Original documents show that he took keen interest in a variety of fields such as learning arts, crafts, agriculture etc. He

68. English Records on Shivagy, V.II (Doc.148), p.83.
had started a school of painting and sculpture at Poona with the cooperation of Sir Charles Mallet, who was then the Resident. He first conceived the idea of printing the Bhagavadgita by getting moulds of Marathi letters prepared by a coppersmith student who was trained at this school. The practice of making copies of the Bhagavadgita in beautiful handwriting and offering them to Brahmins was at that time much in vogue. "Nana Fadanavis had collected a number of such beautifully written manuscripts of the Gita from centres like Jaipur, Kashi and Mathura." 69

The first periodical published in Bombay was the Bombay Herald. It was started in 1789. 70 Bombay Gazette was the next periodical which was started in 1790. Bombay Courier was started in 1791. 71 The earliest book printed in Bombay (in 1793) is Remarks and occurrences of Mr. Henry Becher, during his imprisonment of two years and a half in the Dominions of Tipoo Sultan, from whence he made his escape. A copy of this book is available in the Heras Institute of Indian History and Culture, Bombay. It is clearly stated in the introduction of this book that "It is the first book ever printed in Bombay."


71. Bombay City Gazetteer, V.III (Bombay, 1910), p.140. (In this the date given for the starting of Bombay Gazette is 1791, while for Courier it is 1790; which however is not correct).
The Courier press was the most important printing press in Bombay at that time. *Bombay Courier* was printed and published by this press. Government advertisements were given only in this journal. The first advertisement printed in Gujarati characters appeared in the issue of Bombay Courier dated January 29, 1797. The first Gujarati press in Bombay was established by Fardunji Marzaban. A printer of Courier press named Jijibhai Chhapghar inspired Marzaban for this enterprise. Marzaban's biographer writes:

"At this time the Bombay Courier's was the only English printing press in Bombay. Fardunji used to visit this press often, as a printer therein, Mr. Jijibhai Chhapghar by name, was a close friend of his. These frequent visits served to open the eyes of astute Fardunji, and he decided to open an Indian Printing Press."  

It is stated that the same Jijibhai cast types of Gujarati characters for the Courier Press. The first vernacular press in Bombay was established by Fardunji Marzaban.

**AMERICAN MISSIONARIES**: Five missionaries of the American board came to Calcutta in February 1812. It was feared that they might provoke popular resentment and unrest. Considering it as danger for the stability of the British rule, they were refused entry into Calcutta. As a result of this, one of them went to the Isle of France and two others to Burma. The

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remaining two also started for the Isle of France, but on their way they turned towards Bombay with the hope that they might succeed in securing entry there. Inspite of the strict order to refuse their admission, Sir Evan Napier, the then Governor of Bombay, considered their appeal with sympathy. He allowed them to stay in Bombay. So, the American missionaries started functioning in Bombay in 1813.\textsuperscript{74} Later on, the American missionaries started studying Marathi. They opened a Marathi school for the common people in 1814. They translated a part of the New Testament into Marathi in 1816. They printed a translation of the Gospel of St. Matthew in 1817.\textsuperscript{75} In his book Mumbaicem Varnana (Description of Bombay), Govind Narayan Madgaonker writes that in 1813 the American missionaries had established a printing press and started producing lithographed literature on the Christian religion in Marathi.\textsuperscript{76} But in the periodical named Dnyanodaya, it is stated that "in December 1817 the American missionaries established a press for publishing literature relating to the Christian religion."\textsuperscript{77}

PRINTING ACTIVITY AT TRANQUEBAR (MADRAS)

DANISH MISSIONARIES

After Bombay, the press reached Tranquebar in August

\textsuperscript{74} Murray J. Mitchell. \textit{In Western India} (Edinburgh, 1899), pp.42-43.
\textsuperscript{75} Memorial Papers of the American Marathi Mission,1813-1881. (Bombay, 1822), p.77.
\textsuperscript{76} Govind Naryan, Mumbaicem Varnana (Bombay, 1863), p.246.
\textsuperscript{77} Dnyanodaya. Bombay, June 15, 1853. V.XII, No.12, p.188.
The credit for this goes to Bartholomew Ziegenbalg, a Danish missionary. He was born on June 24, 1683. His parents died in his infancy and he was educated by friends of his family at Halle. Dr. Lutkens had plans to spread the Protestant faith in India. He succeeded in persuading Ziegenbalg and Henry Flutschau (Ziegenbalg's friend). The Danish missionaries tried to learn the Malabar language themselves and proceeded to formulate a grammar and vocabulary of that language as a first step in the systematic study of the language. In a letter dated September 12, 1707 Ziegenbalg describes this as follows:

"Our chief care was now to learn the Malabarian language, after being pretty well versed in the Portuguese."

So far, the books prepared by the two missionaries had to be transcribed by hand. This was a slow, laborious, tiring and expensive process. Ziegenbalg wanted wider and faster dissemination of Christian literature. So he put forth a demand for a Malabarick and Portuguese printing press.

"We heartily wish to be supplied with a Malabarick and Portuguese printing press to save the expensive charges of getting such books transcribed." The Society for Promoting Christian Knowledge arranged to send to the mission in 1711

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79. Anant Kakba Priolkar, op. cit., p. 36.
some copies of the Bible in Portuguese as well as a printing press, other accessories and a printer. The name of the printer was Jonas Fincke. The ship carrying them was captured by the French near Brazil and the printer Jonas Fincke was arrested. However, he was released later on, but thereafter he died of fever. The printing press reached India in the next year i.e., in 1712, without the printer. The printing press started functioning with the help of a German printer-cum-compositor. It is clear from the following:

"Of what we have been printing hitherto, we send some copies for satisfaction to our benefactors. The press being set up, proves so helpful to our design, that we have reason to praise the lord for so signal a benefaction. Our printer, a native of Germany, is in the Danish Company's service here; being printer and composer too at the same time." 82

Because of restriction on setting up presses, the development of press in Madras was slow. Sir Charles Metcalfe lifted the ban in 1835. From then on printing presses multiplied and by 1863 as many as ten presses had been set up in Madras alone. 83 A printer named Hunt refined the Tamil type and with this type Tamil-English Lexicon was printed in 1862. It was such an excellent work of printing that it may even today stand comparison with the work of any press in the world. 84

82. Ibid., Pt. III, p.46.
PRINTING ACTIVITY IN BENGAL

In Goa and Madras, printing press was brought for the spread of Christianity, whereas in Bengal political forces were responsible for the advent of the press. "The first book printed in Bengali language and script is a Grammer of the Bengali language prepared by Nathaniel Brassey Halhed." It is also commonly known as Halhed's Grammar. "It was printed at Hooghly in 1778". "The types for this Grammar were prepared by Sir Charles Wilkins, who, on account of his perseverance amid many difficulties, deserves the title of the Caxton of Bengal". According to Buckland, the press at Hooghly was "the first printing press in India". This statement, however, is not correct. Probably, this was the first printing press established in Bengal.

John Zacharia Kiernander, a Protestant Danish missionary, came from Tranquebar to Calcutta in 1758. He established a Protestant mission at Calcutta. He used Portuguese for his teachings. He succeeded in converting Berto de Silvestre, a Catholic of Goa to Protestantism. A catechism and a book of common prayer written in Bengali by Silvestre were printed in London.

Charles Wilkins can be considered as the pioneer in the art of preparing types of the Bengali alphabet as well as of the Devanagari alphabet. He was born sometime during 1749-50. He came as a Clerk in the service of the East India Company in 1770. He was the first Englishman to learn Sanskrit. He translated the Bhagavadgīta, Hitopadesa and Sakuntala into English. He taught the art of preparing types to an Indian blacksmith named Panchanana Karmakar, "through whose labours it (the press) became domesticated in Bengal." In 1800 Charles Wilkins was appointed as the first Librarian to the India Office. He was appointed as the Visitor to the Department of Oriental Studies at Haileybury College in 1806.

A number of printing presses had been established at Calcutta by the end of the eighteenth century. Printing presses were also set up for the publication of newspapers and gazettes. According to Barns, James Augustus Hickey had set up a printing establishment at Calcutta in 1778, and he published the Bengal Gazette in 1780.

PRINTING ACTIVITY AT SERAMPORE

An important event took place in the history of Indian printing in 1799. Dr. William Carey wanted to establish a mission in the British territory. But he was prevented by East India Company from doing so. He had to carry on secretly his missionary work. He started learning Bengali. Mr. Ram Basu,

90. J.C.Marshman, op.cit., V.1, p.70.
a Bengali gentleman, helped him in this. Later on Carey was employed as the Manager of an Indigo factory at Madnavati. In his leisure time he used to translate the New Testament into Bengali. The first draft of this translation was completed by 1797.  

When the manuscript of the Bengali translation of the New Testament was ready for the press, he had to turn his attention to the ways and means of getting it printed. He placed a demand for a press, a printer and paper before the Mission Society, London. To obtain the types of Bengali alphabet was difficult. William Carey desired to get punches of the Bengali alphabet prepared by the famous London founder Caslon. Meanwhile he came to know that a factory had been established at Calcutta for casting types of Indian scripts. He decided to take advantage of the local talent for this purpose. To help Carey, Marshman and Ward, two other missionaries came to India in 1799. They succeeded in finding accommodation at the Danish settlement of Serampore. The Indigo business at that time was in a state of depression due to floods. Carey had planned to shift to a neighbouring centre, Kidderpore. This plan did not materialise, so he decided to migrate to Serampore and came there with his printing press in the beginning of the year 1800. In a letter he explains the reasons for the choice of Serampore. "The setting up of the press would have

been useless at Mudnabatty, without brother Ward, and perhaps might have been ruined, if it had been attempted."

William Carey was appointed as Professor of Bengali and Sanskrit at the Fort William College of Calcutta in 1801. Carey's main aim was the printing of the Bengali translation of the New Testament. His new appointment induced him to turn his attention to printing books on non-religious subjects for the use of his students. Carey was paid a salary of Rs.500/- per month for teaching Bengali and Sanskrit. When the work of teaching Marathi was added to his duties, his salary was increased to Rs.1000/- per month.

The fount prepared at the Serampore press consisted of 700 separate punches. In the words of Marshman:

"Owing to the large number of compound letters in the Deva Nagree, the fount required seven hundred separate punches, of which about one-half had been completed at the beginning of the present year. To accelerate the progress of the work, Punchanon was advised to take an assistant, a youth of the same caste and craft, of the name Manohar, an expert and elegant workman, who was subsequently employed for forty years at the Serampore press, and to whose exertions and instructions, Bengal is indebted for the various beautiful founts of the Bengalee, Nagree, Persian, Arabic, and other characters which have been gradually introduced into the different printing establishments."
Panchanana Karamakar died soon after. Manohar was the best man among the technicians trained by Panchanana. It is said that Manohar thoroughly overhauled the type face. He made it smaller, but bolder and more elegant. His son Krishna Chandra Karamakar inherited his father's skill and efficiency. Between 1801 and 1832 many volumes in forty different languages were issued from the Serampore press. Not only were there published translations of the scriptures, but also texts, grammars, and translations in various languages. The most prominent work of William Carey are: Kathopakathan, Itihasmala, Pratapaditya Charit, Rajabali, Prabodha-Chandrika, Battrish Singhasan, Hitopadesh etc.

**OPPOSITION TO THE PRINTING PRESS**

The invention of printing had little immediate effect on the production of manuscripts. According to some scholars there were many reasons for this, such as:

1. The monastic scribes continued to produce Bibles and religious books in manuscript. There was no effect of the changes on them.

2. As the types of early period were similar to the style of lettering, so the Renaissance scholars preferred

98. The Early Publications of the Serampore Missionaries.
handwritten texts to the early printed books. They considered printing as inferior.

(3) It was the custom for wealthy authors to present fine manuscript copies of their works to their friends.

(4) It was often safer for a publisher to have manuscript copies prepared to meet individual demands than to risk the costs of setting up an edition in type.\textsuperscript{101}

There was also opposition to the press in India. The administrators did not like the growth of the printing press in India during the British rule. Indians at that time were not sufficiently advanced to participate effectively in journalism. The press was in the hands of the compatriots of the British rulers. These people often used to criticise the rulers. It was feared that this might result in accelerating the growth of political consciousness among Indians. Opposition to the printing activity of the missionaries was also based on political grounds.

James Augustus Hicky was the first journalist who stands out as a fearless critic of the administration. He indulged in personal attacks against the then Governor General, Warren Hastings, and Sir Elijah Impey, the then President of the Sadar Diwani Adalat. In 1781, Hicky was arrested and fined.\textsuperscript{102} Mr. Bryce, the editor of the \textit{Asiatic Mirror} of Calcutta is known for his outspoken criticism of Lord Wellesley.

\textsuperscript{101} Norman E. Binns, op.cit., p.7.

\textsuperscript{102} S.Natarajan, \textit{A History of the Press in India} (Bombay: Asia Publishing House, 1962), p.15.
OPPOSITION TO THE MISSIONARY PRESS

There was fear in the mind of British rulers that the activity of missionaries might put in danger the stability of the British rule. The British rulers did not permit missionaries to enter their dominions, so William Carey had to establish his press in the Danish settlement at Serampore. The Britishers felt that it would be dangerous to place the printing press in the hands of the missionaries.

OPPOSITION TO THE PRESS BY THE INDIANS

There was considerable opposition to the development of the press on the part of Indians also. It was feared that it would weaken the hold of tradition and religion on the minds of the young. There was prejudice in the mind of the people that printing ink contained animal fat as an ingredient. Many orthodox Hindus felt that printing of holy texts by the use of such ink would result in defiling them. The Marathi grammarian, Dadoba Pandurang, mentions in his autobiography that his plan of bringing out an edition of Panini's Astadhyayi with its Marathi translation had to be given up, as Professor Bal Gangadhar Shastri was of the opinion that the printing of its sacred text would cause popular resentment.

Vishwanath Narayan Mandalik had published an edition of the Gatha of the Marathi poet-saint Tukarama printed at the Ganpat Krishnaji Press in Bombay. Mandalik was informed that

the members of this sect would not be persuaded to use the printed edition of the Gatha, unless they could be assured that the ink used in its printing contained no objectionable ingredients. 105

Govind Narayan Madgaonkar in his Mumbaicem Varnana also mentions that many orthodox brahmins would not touch paper or read printed books on religious grounds. 106 The biographer of Mandalik writes, that Mandalik himself would use only books in manuscript form when he read sacred texts as part of his daily religious ritual. 107

NEWSPAPER PRESS IN INDIA

Bengal Gazette or Calcutta General Advertiser, was the first true newspaper to be published in India. It was started as a weekly paper from 29th January 1780 by James Augustus Hicky, who was the editor and proprietor. Hicky came into conflict with Warren Hastings, the then Governor General of India since the start of the newspaper. As a result, planned steps were taken to crush Hicky and Warren Hastings was successful in his object. The paper ceased publication in 1782. The proprietor had very hard days in his later life, as it happened with many pioneers in other fields. He is regarded as the true liberator of the press in India and father of Indian journalism. The beginning of his

newspaper marks the beginning of journalism in India. The story of this newspaper has been discussed in detail in Chapter II. The other early newspapers which India saw born on its lands are India Gazette, Calcutta Gazette, Bengal Journal, Madras Courier, Madras Gazette, Bombay Herald, Bombay Courier etc.

THE ROLE OF INDIAN PRESS

The development of the mass media of communication started with the fifteenth century invention of printing and progressed through social and technical changes of the industrial revolution to the electronic marvels of today. A free and prosperous press is the guarantor of popular rights. Press can make and unmake democracy. It is an agency of mass communication, and communication is a necessary tool of learning. "Press is the most vital and potent media for promoting ideas and thoughts among the people of any country." On Indian Society, the impact of the press was far deeper. It threw light upon the abuses, which like a canker, were eating into its vitals. By doing so it roused the conscience of the people and helped in remedying the baneful effects of social evils. Without the press media it would have been impossible to create an atmosphere in which the people of India could be made to think of their common problems and common grievances. Undoubtedly, the Indian press played a significant role in not only creating a national

awakening in the country but also in guiding the people of India throughout their struggle for independence. The press was, indeed, the principal medium through which western ideas of freedom and democracy permeated the minds of the middle classes, and it may be justly regarded as one of the greatest British contributions to Indian National Development.

It goes without saying that Indian Press also paid a part of the price for the freedom of the country. The Indian Press was the target of the British Government from the very beginning, but it boldly and fearlessly faced the challenge. The writings of Dinbandhu Hemchandra Banerjee, Navin Chandra Sen, R.C.Dutt, Rabindra Nath Tagore, and Bankim Chandra Chatterjee deeply affected the minds of the people of India. During the struggle for freedom, the pen of the politician - journalist played a mighty part.

PRESS LEGISLATION IN INDIA

WARREN HASTINGS AND HICKY

The Bengal Gazette or Calcutta General Advertiser was started as a weekly in 1780. From the very beginning, the management of the paper came into conflict with Warren Hastings. Hicky attacked the Government vigorously in his paper. Reckless and indiscriminate criticism and personal attacks soon landed Hicky in prison and caused the extinction of his Gazette.

111. H.H. Bowwell, ed. The Cambridge History of India (Delhi: S.Chand, n.d.) V. VI, p.714.
Hickey was a very bold man and a great upholder of the liberty of the press. He was a pioneer in journalism in India. He was the first to enunciate the noble principle of the liberty of the press for which Indians had to struggle up to the termination of the British rule in India.  

There were no uniform and consistent rules in the three Presidencies (Bengal, Madras, Bombay) from 1780 to 1799, for guiding the conduct of the editors of newspapers. During this period it was deemed expedient to resort to precautionary measures as particular cases arose without promulgating general rules for the conduct of newspapers.

CORNWALLIS AND DUANE

Governor General Lord Cornwallis had his own difficulties with the press. The editor of the Indian World, Mr. Duane (an Irish-American), wrote matter in his paper which could not be tolerated by Cornwallis. As a result of this Duane was arrested and humiliated. The tussle between Duane and the Governor General continued for many years and ultimately Duane was deported to Europe. The history of the Indian World, a newspaper started by William Duane, showed the contempt with which newspaper editors were treated in those days.

In 1796, Mekenly, the editor of the Telegraph displeased the authorities by publishing an article in which he made

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113. R.C. Majumdar, History of the Freedom Movement in India, V.1, p.307.
allegations against certain government servants.\textsuperscript{115}

**LORD WELLESLEY (1798-1805)**

When Lord Wellesley assumed the charge of the Government, the situation was critical. Sultan Tippo was negotiating with the French against the British. The Marathas were also trying to recover their past glory. Thus for the safety of the newly built British Empire in India and the protection of their commercial interests, Lord Wellesley was anxious to establish control over the Indian Press.\textsuperscript{116} Accordingly, on May 13, 1799 censorship was established on all the newspapers that were being published in the country. The following regulations were issued for the guidance of newspapers in Calcutta:

1. Every printer of a newspaper to print his name at the bottom of the paper.
2. Every editor and proprietor of a paper to deliver his name and place of abode to the Secretary to the Government.
3. No paper to be published on Sunday.
4. No paper to be published until it shall have been previously inspected by the Secretary to the Government, or by a person authorised by him for that purpose.
5. The penalty for offending against any of the above regulations to be immediate embarkation for Europe.\textsuperscript{117}

\textsuperscript{115} Margarita Barns, op.cit., p.69.

\textsuperscript{116} Appendix to the Report of the Select Committee of the House of Commons on the Affairs of the East India Company, Public, 1, August 16, 1832, p.37.

\textsuperscript{117} Parliamentary Papers (House of Commons), 1857, 1858, V.XLIII, p.4.
LORD HASTINGS

Lord Hastings appreciated the important part that could be played by an independent press. He encouraged the pressmen to perform their legitimate functions. In 1813 he slightly modified the regulations regarding censorship. He was not personally opposed to the liberty of the press. He even encouraged James Bryce, editor and proprietor of the Asiatic Mirror, to fight with the Censor. In 1817, Bryce complained that the Chief Secretary, John Adam, had "overstepped the powers of his office" by "striking out of the proof-sheet a critique on a historical, political and metaphysical work." 118

On receipt of certain complaints, Lord Hastings abolished the post of Censor in 1818. But, the press did not become absolutely free; in fact, fresh regulations were issued in the same year. Even so, one of the results of abolition of censorship was that new journals came into existence. J.S. Buckingham started the Calcutta Journal in 1818. He was a very bold and fearless man. He did not spare even the Chief Justice of the Supreme Court, the Governor of Madras and the Lord Bishop of Calcutta. As an editor, Buckingham said, he considered it as his duty to advise governors about their duties, to warn them furiously of their faults, and to tell disagreeable truths. He edited his paper fearlessly till 1823, when he was deported. The journal was suppressed and the assistant editor was arrested.

and put on board a ship bound for England. According to Majumdar, "This may be said to have been the real beginning of the English Liberal Press in this country. In the history of journalistic venture, this paper of Mr. Buckingham makes a new epoch." 119

MUNRO'S RECOMMENDATIONS

Sir Thomas Munro was appointed by the Government of India to examine and report on the problem of press in India. Munro made his recommendations to the Government and according to him "As far as the Europeans only, whether in or out of service, the freedom or restriction of the press could do little good or harm, and would hardly deserve any serious attention." He recommended the maintenance of censorship in their case and also retention of the power to deport editors and pressmen out of the country. 120

REGULATIONS OF 1823

After accepting Munro's recommendations, the Government of India placed new Regulations before the Supreme Court in March 1823 for registration. According to these regulations, no press was to be established nor any paper or book was to be printed without obtaining a licence for that purpose from the Government. Further, all the papers and books printed were to be submitted to the Government for inspection. Men like Raja Ram Mohan Roy, Dwarka Nath Tagore and Gauri Charan Benerji sent

119. J.K.Majumdar, Raja Rammohan Roy and Progressive Movements in India (Calcutta: Art Press, 1941), p.LIV.
120. Vidyar Dhar Mahajan, India Since 1526, 10th ed. (Delhi; S.Chand, 1971), p.569.
a joint memorial to the Supreme Court, where the Press Regulations were to be registered, protesting against the new regulations as putting an end to the freedom of the press. The memorandum was submitted on 31st March, 1823. However, the Supreme Court registered it. Ram Mohan Roy appealed to the King in Council and the appeal was presented to the Privy Council by J.S.Buckingham. But these regulations were ultimately registered and came into force.\textsuperscript{121}

LIBERATORS OF THE INDIAN PRESS

The regulations that were made in 1823 continued to remain in force upto 1835 when they were cancelled by Charles Metcalfe. As a result the Indian press became as free as its counterpart in England.

LICENSING ACT NO. XV OF 1857

There were no restrictions on the Indian Press from 1835 to 1857. When the mutiny broke out in 1857, it was found necessary to put restrictions on the press in the country. So, Act XV of 1857 was enacted to regulate the establishment of printing presses and to restrain in certain cases the circulation of printed books and papers. However, these restrictions were withdrawn soon after the Mutiny.

ACT XXV OF 1867

The previous act of 1857 was replaced by a new Act of 1867. The object of the new Act was to regulate the printing

presses and newspapers.

VERNACULAR PRESS ACT 1878

On 13th March, 1878 Lord Lytton sent a telegram to the Secretary of State for India requesting his consent to a Press Law on the lines of the Irish Coercion Act of 1870. He got the sanction and on the receipt of the sanction, the Bill was enacted into law within a couple of hours. The law was known as the Vernacular Press Act. It was also nicknamed as "The Gagging Act". There were different views of people regarding this Act. Englishmen in general and the Government of India in particular justified its enactment. But it was strongly condemned by Indians. According to Sir A. Arbuthnot, as a result of this legislation, seditious and disloyal writings stopped completely, but there was no legitimate expression of opinion. According to S.K. Banerjee, "Within less than fifteen months, the vernacular press all over India, save that of Madras, was muzzled". A big meeting was held in the Town Hall at Calcutta. It was one of the most successful meetings ever held in India. It sounded the death-knell of the Vernacular Press Act". Sir Pherozeshah Mehta also criticised the act. He pointed out that the Vernacular Press was not guilty of disloyalty to the British rule. According to Mody, "The Act was utterly uncalled for, unduly repressive in character and inspired by sinister motives."

THE NEWSPAPERS (INCITEMENT OF OFFENCES) ACT, 1908

The Act of 1908, authorised the District Magistrates not only to extinguish a Newspaper, but also to confiscate the

printing press where it was printed or intended to be printed, if in his opinion the newspaper contained any incitement to (1) murder, (2) any offence under the Explosives Act or (3) any acts of violence. The year 1908 was a black year which saw the passing of so many repressive measures.  

THE INDIAN PRESS ACT, 1910

The Act extended to the whole of British India, inclusive of British Baluchistan, the Santhal Parganas and the Pargana of Spiti. This act empowered a magistrate to require a deposit of not less than Rs. 500/- and not more than Rs. 2000/- from the keepers of news printing presses and publishers of newspapers. This act muzzled the Indian Press. There was a lot of hue and cry throughout the country.

THE INDIAN PRESS (EMERGENCY POWERS) ACT, 1931

Civil Disobedience Movement started in 1930. The Indian Press played a very prominent part in the freedom movement. It exposed the acts of omission and commission of the British Government. Prominent place was given to the arrests of the leaders and the lathi charging of the people. So, the Indian Press Act (Emergency Powers) was passed in 1931. Under this Act, the British Government took action against many newspapers.

FOREIGN RELATIONS ACT, 1932

This Act of 1932 replaced an Ordinance of 1931. Its


object was to penalise publications calculated to interfere with the maintenance of good relations between His Majesty's Government and friendly foreign states.

**INDIAN STATES (PROTECTION) ACT, 1934**

This was an Act to protect the governments of Indian States, which were under the suzerainty of His Majesty, from activities which tended to subvert, or to excite disaffection towards, or to obstruct such administration.\(^1\)\(^2\)\(^3\) This law continued to remain in force till 1939 when the World War II broke out. In order to meet the difficult situation, the Defence of India Act was passed which enabled the Government to control the Indian Press for six long years.

**THE PRESS TRUST OF INDIA**

The Press Trust of India came into existence in 1948 when newspapers in India joined hands to form the Trust with the object of establishing a cooperatively owned internal news agency.\(^4\)\(^5\)\(^6\) This organisation took over the supply of news to and from India. This was done on the basis of an agreement with Reuters. This organisation enabled the Indian Press to obtain and exercise complete control over its own internal news supply.

**PRESS LAW INQUIRY COMMITTEE**

A Press Law Inquiry Committee was set up in 1948 by the Government of India. Shri Ganganath Jha was the Chairman of the Committee. The function of the Committee was to examine all the existing press laws of India and make recommendations.

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\(^1\) Margarita Barns, *op.cit.*, p.463.

PRESS (OBJECTIONABLE MATTER) ACT, 1951

It was introduced in Parliament on 21st August 1951 and was named as the Press Bill. Its name was changed later on. It was done to dissociate the bill from the Act of 1908 which had a similar title. The amended bill was passed by the Parliament. According to the objects and reasons of the Act, the new law was directed against the encouragement of violence. However, no precensorship was imposed on any newspaper.

PRESS COMMISSION

On 23rd September 1952, the Government of India appointed a press commission consisting of 11 members. Justice G.S. Rajadhyaksha was the Chairman of the Commission. The Commission submitted its report in August 1954. Besides other suggestions, the Commission recommended the establishment of an All India Press Council. The report of this Commission has been a kind of the Bible about the press. It was the first inquiry of its kind into the working of this important means of mass communication.

PRESS DURING EMERGENCY

In India Emergency was declared on June 26, 1975. With this the Press in India came under censorship for the first time since Independence. There was no censorship during the first spell of Emergency proclaimed in the wake of the Chinese aggression in October 1962. However, a press advisory system was in operation at the time of the Indo-Pakistan War in 1965.127

The press was muzzled and newspapermen were silenced.¹²⁸

During the Emergency period starting on June 26, 1975, censorship orders were conveyed to newspapers orally over the phone, since they were illegal, and therefore could not be put down in writing. Even so, they were tamely accepted and implemented by the editors. Editors lacked guts to publish reports of High Court judgements even when duly authorised for publication by a High Court. Censorship was blatantly misused and abused by the government, even in respect of news which had nothing to do with the country's external or internal security. Editors could not even leave blank in the newspaper columns the portions excised by the censor.¹²⁹

However, Mrs. Indira Gandhi, the Prime Minister of India defended the censorship of the press in a broadcast to the nation, saying, "Censorship was necessary as some newspapers had been misusing their rights. They were indulging in irresponsible comments and were misleading the people, giving wrong news".¹³⁰

SECOND PRESS COMMISSION

Twenty four years after the first Press Commission submitted its three-volume report on the Indian Press, a second Commission was set up on May 18, 1978. Mr. Justice P.K. Goswami (formerly of the Supreme Court), was its Chairman. This second Commission was to inquire into the growth and status of the Indian

Press since the last Press Commission.\textsuperscript{131}

L. K. Advani, the then Minister of Information and Broadcasting said, "The proposed Press Commission would also examine the press ownership to see whether the present structure imposed any constraints on the freedom of the press, and study editorial policy vis-a-vis management and ownership."\textsuperscript{132}

The Lok Sabha (During Janata Government) passed the Press Council Bill seeking to set up a Press Council for "preserving the freedom of the Press and maintaining and improving the standards of newspapers and news agencies in India."\textsuperscript{133} The Government of India proposes to amend the Press and Registration of Books Act to have a more thorough weeding out of non-existent newspapers in the country.\textsuperscript{134}

The Commission was to submit its report in May 1979, but its term was extended by seven months and it was allowed to submit its report by the end of December 1979.\textsuperscript{135} But with the fall of the Janata Government, and with the formation of Congress(I) Government, the Chairman of the Commission and all its members submitted their resignations.\textsuperscript{136} Vasant Sathe, the present Minister of Information and Broadcasting informed the Rajya Sabha that the Press Commission would be reconstituted with new members

\textsuperscript{131} The Tribune, May 19, 1978, p.1.
\textsuperscript{132} The Statesman, November 27, 1977.
\textsuperscript{133} The Tribune, September 1, 1978.
\textsuperscript{134} The Tribune, September 9, 1978.
\textsuperscript{135} The Tribune, May 10, 1979.
\textsuperscript{136} The Statesman, January 28, 1980.
and more comprehensive terms of reference.\textsuperscript{137} Accordingly, K.K.Mathew, a retired judge of the Supreme Court has been appointed Chairman of the reconstituted Press Commission with ten other members.\textsuperscript{138}

\textsuperscript{137} The Hindustan Times, February 2, 1980.
\textsuperscript{138} The Tribune, April 9, 1980.