

STUDIES
IN
JOURNALISM.

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PREFACE.

The following chapters appeared as serial articles in the columns of the 'MODERN WORLD' of Madras under the signature of "William Timothy": They are now reprinted in a book-form as presenting various phases of journalism. My thanks are due to its Editor for permission to bring them to publication.

V. SUNDARAM AIYAR.

STUDIES IN JOURNALISM.

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CHAPTER. I.

THE FOURTH ESTATE.

The throbbings of the human heart find adequate expression to the inhabitants of the globe, far and near. The contemporary life is photographed, as it were, to the gaze of all citizens of the world. With method, with precision and with great success, the human knowledge is disseminated broadcast. Valuable but moth-eaten records, with the light that criticism and research from the original sources have thrown, serve to instruct the faltering steps of the enthusiastic pioneers. Age, no longer separates; antiquity, no longer screens the ancient wisdom. Distance practically has lost its tediousness; human breast breathes its innermost thoughts; but human breast breathes thoughts all over the globe. The musings of the American Red Indian, if not exalt or instruct,

delight and amuse the cultured German; the solitary habits and fatalistic moods of Indians, if not demean, lower them in the estimation of John Bull. If at all, the French fashion, the American levity, the English aristocracy or the German cunning, are matters of common knowledge. If Adam with all his claims of divine origin, or for the matter of that, even Christ, or coming lower down, Moses, or still lower, the men coming within the comprehension of our times, could these realize the meaning of our age? Before Columbus, we had not known America; before Newton, gravity was a myth; before Ptolemy, the earth was going round the Sun and Moliere knew that his doctor changed the whole physiology; the heart he displaced to the right. Who would prognosticate what would not happen? Who would not wonder at what has happened? Caxton is one of the greatest men who converted the world to its modern form. He really devised to concentrate the thinking of minds, he devised methods to gather the best thoughts and convenient models of human life. He spread nets and in the shape of books, angled the

weighty thoughts of the greatest. They have been imprisoned, these captive books, in libraries. To the visitor, to the sight-seer, these dead books speak the lives of their days, rise, as it were, from their tombs to enact the drama of their lives. Who would not be overjoyed at what Shakespeare thought or Milton wrote? Who would not recognise the fresher life and popular tone of Dryden's criticism, or be converted to stricter life and cynical truism at the instance of Pope's verse. The art of Addison or of Steel serves as models to those who enjoy the fuller bloom and thicker envelope that the modern age covers. To us the Johnsonian method is a classic, but who reads or follows it? To us authority is painful; authority of persons or books. Who cares for Zend Avesta or the Gospel of Christ? What care we whether Krishna said or Buddha preached? But the reason it contains, redeems its hoary age. Age has no respect but for what it can teach. Johnson, whatever his wisdom, whatever shoulders, Herculean or Kumbhakar-nic, he may serve the English literature, with all his wisdom and fancies, with all his manias.

and prejudices, to the readers of Lamb, or Hazlit, Carlyle or Coleridge, hardly comes up to the note they strike, to the road they lead and lastly to the texture they weave. Who has done all? How thought advanced? How thought slowly but surely deepened and got specialised? Who bore the flags, who steered the modern condition and what all difficulties they encountered, though encountered successfully? Can we slight the other partner, who assisted the best thoughts of those who pioneered its exploration? Can we forget to pay our grateful tribute to the messenger of the age, who bore to the four corners of the globe the sincere breathings of divine thought? The mighty hands of Science improved the quality and quantity of her products, and gave men what ages and civilizations would have despaired? Caxton fathered the design of printing and the twentieth century owes only in name to his parentage. Who has done the other things; who devised the steam press, electric press, typotypes, paper and ink, telegraphs and railways? Can the curse of Vasista or the wrath of St. Paul do away with

what the age has achieved ? India, her books of Philosophy or Codes and Rules of Morality, or her place in the ancient civilizations of the world, can these stem or stay the tide that sweeps or the scientific wind that blows ? Or can India, with all her books of faith and songs of love, avoid the rush of modern thought or evade the instruments of progress ? Why then, neglect the cult that speeds the growth of life ? While life grows in varied climes, why slumber to the winds of isolation, why resist with winful heart that force that tries to save ? Reason suggests that you cease all resistance, remove all barriers and clasp with warm hands the force that in itself has forced you. No credit, should you only keep a passive mood or literally offer no resistance ; that is very meagre or nothing. A starving thing never avoids aught comes in way of food ! We are more foolish than starving things to belittle or say 'no' to the life-giving food that comes. It is no manliness to gaze idly or sit moodily ; much less with a sigh of relief disgorging all possible spots that critics may level, and with a safe conscience and unclouded mind, that the

slumberer may rest; critics never will cease; at best reason condemns. Who can escape the lashes of critics, or who will be complacent at their bitter truth? Through the smallest creek, through the minutest eye the shafts of critics fly, be their victims, "lions enthroned or rulers of the earth."

Critics leave none even though faults there are none. The eyes of criticism in darkness see as if in the summer-sun of middle day. The eyes of criticism are keener and capacious to see what ordinary eyes fail to see. Then say, who will excuse, if really one has moles? Who will tolerate the slumbering fool who thinks he has washed off his hands? Hardly he has. Well, then, with active efforts, why not avail the world-moving force that has come of itself at your doors? Why not make clear by genuine efforts, the ground that offers front? Awake from the slumber! Gird up the loins, gather force, weed out pernicious growth, plough, sow, water, watch and wait for the golden harvest. With a sigh of relief when all these are done, you may rest content, but never

till then. What is that mighty harvest for which you wait, what that universal force that sways the life of all? You know the mighty press which has grown a mighty oak in lands not our own is not even a shrub. To make it a oak or greater still, requires the energies of men to an extent hardly possible to posit now. What more can be said but what all do say? The press is a mighty force for the good of mankind. The press is an unavoidable part of corporate life; the press, the hearth wherein opinions for the opinionless are cooked; the press which holds the reign of power, and resists it if ill-used; the press which comes to stay for good to safeguard the human good; the press is the angel, the goddess, the guardian protecting the neglected interest of human crowd. Without the press, the world is naught. Without the press, the modern world is poor, is naked, is barbaric and wild; to the press we owe the fortunes of our lives, as to its absence we owe the ills of savagery. To its enchanting influence the sweet pleasures of thought and happy realms of joy we owe, as to its absence, the internal strife, selfishness and ignorance.

This world-moving force, this elixir of modern life, even without your asking, knocks at your doors. Without which you cannot pull on. Without its influence you cannot serve men or yourself. Protect yourself lest you should drop out of world's view. Fortify yourself with necessary outfits lest you should suffer the chills of competition and frosts of ill-luck. Keep your institutions in perfect working order, keep your instruments in use. Oil them and never allow it to rust. Use the instruments to achieve beneficent ends ; use your instruments to the best advantage and efficiently. But never use it for unjust purposes, never use it for unworthy ends. As the poet says, "Be just and fear not." Be full and cringe not, be strong but use it not on weaklings. Be merciful but never allow it to degrade. Then you serve the country, you serve the Government, you serve gods and justice. The press, the only instrument which assists man in serving the needs of Goodness, Justice and Liberty. To the press we look for opinion ; to her opinions we adhere ; further, her arguments set up counter ones. We think, reason and criticise on what are suggest-

ted. Really, thinking helps thinking, arguments induce arguments. In fine, the press brings out the hidden manhood, teaches to learn and teach.

CHAPTER. II.

AN UNIFYING FORCE.

Why the press has come to permanent stay in the land, what powerful blending of human hearts that it effects, are things one must know. "The press is very useful to the modern life," "without it the progress of the world will be impeded" and thousand other uses like these will not add much to advance it; evidently human mind hardly acquiesces knowing this alone. In passing, these virtues of the press are heard and forgotten with the narration of surface virtues that are easily pricked and easily lost. The mind grasps things with avidity and swallows; but to give mind substantial food is ours. Then it grows healthier, fresher and manlier.

Journalism unifies ! How does it unify ? Where are its chains, or its binding forces or unify in what sense ? What new truth is there if one says Journalism unifies ! The fathers of the present generation lived and died ; life went on well with them too. The world of hoary sages and primitive men was no less a world where love and hate, jealousy and passion as well did in common reign ; the father was the head and the mother the governess of the home ; the son, the daughter, the brother, the distant relatives, the village and city friends who graced the homes of rural life lacked not in cordiality nor failed to recognise the social bonds. The home interest furthered the interest of kith and kin, the family interest enhanced the unity of the village life, and, lastly, the village interest only tended to unite with all its might the city life but only scarcely accomplished. The task was too great for the pigmy strength of rural might. Now look at the world, what changes have taken place since villas wielded power ! Where are our bonds of kith and kin, who cares for father or mother, who thinks of any interest but the interest of

his own? Who is the father, what relation does he hold, who is brother, son, daughter or the needy kith whom the bye-gone age nursed and cared? Strange are the relations, stranger may it seem to the eye of hoary age! What changes are these, changes which never should have occurred? What more changes, if at all one may find, are horrors sure. Our grandsires lived in peaceful days of religious faith; shirked no duty, committed no excesses, feared God, respected elders and aged past, lived lives of regularity and order. Their ambition was home-bound, their thoughts pondered on home comforts and comforts of heaven life. Their scope was limited and their achievements few. With all narrow hopes of worldly life and infinite trust on the world of hope, ran out their course of life; accustomed to no obstacles of worldly forces; to them the gross vices or the ponderous virtues of the modern age were strange. The world-conquering schemes, or artificial trimmings of the world to suit the fancies and pride of the cultured present, were to them new. In contentment they passed their days, with joy they separated from the

world; though unknown to the wonders of the modern world, though bound within their village homes yet, they lacked neither in the knowledge nor in the philosophy of life. Evidently their thoughts were the children of their brains not the cooked food of the newspapers.

What contrast separates the ancient life we lead, what strange forces absent in the days of yore grace the modern life! What new bonds, what new instruments which share in effecting such bonds, do feed the modern age, are works of magic sure; wonderful are the results, marvellous are their achievements! Who does not wonder at what speed the thoughts of different climes pervade? Who does miscalculate the harmony, the blending and the mixture of thoughts, modes of life, habits and customs, the texture and weaving of governments, society, and religion? How differences, seclusion, prejudice of race, color, creed or country are strangled at their birth! The village had put some families communing with one another on the joys and sorrows, hopes and defeats of life, of this world or of the world to come.

The human breast is free whether to commune, exchange or pour forth the bitter or sweet experiences of life, that climate, ancestry, habits, customs and general environments do supply. From world to world, human thoughts do fly; the stunted growth of particular climes draw inspiration from the mighty life of gifted sons. The weakness of one land is made up by the brilliance of the other. The ignorance of human heart is lit by the sunshine of the gifted civilization. The barbarism, the inborn dark stains of habit, of thought, or of action, are slowly but surely first opposed, weakened, diminished in power of resistance, moderated, tempered, blotted, effaced and made a fine garden of for the roses and daisies, violets and jasmines of modern civilization to flourish and cherish.

Who does not know what takes place at the poles? Who does not know what changes that the sons of the New World are thinking about? Who does not feel the decay of the once Mighty Power of the Roman Pontiff, who parcelled blessings and heaven to all the Christian Princes of the World? How powers are

vested, who holds the mighty forces of the world, or what changes in commerce and industry maintain to scale the ranks and powers of corporate units ! Who does not know how the world moves, in what direction, with what method and instruments ? These we feel but only when said not till then.

Will you hear the sway of thought that holds the hearts of men into one united fold or will you realize the weight of thought that guide the action of men in different climes ? Remember that thoughts are actions in embryo ; they are the movers of movements and builders of national traits. Such thoughts of the greatest men of the world have moved from one corner to the other. The world is made familiar to the thoughts of the present, be they of whatever origin, of place or time. The great countries know one another. The thoughts and movements of the one differ not materially from the other. The main currents of civilization, the prominent features of the age, flood the gates of all countries. The thoughts on sociology, on science, on ethics, on natural science, on

history and its methods, on the similarity of instruments which work these materials, are the same. The conduct of human society in a particular crisis may be prophesied. The difference of territory, of language, or of nationality is merging; common aspirations and common methods, all suggest to the nations of the world a common hypothesis. What should be the musings of thoughts or life of them, then? It is evident, common state of environment necessarily leads to common inferences, common thoughts and conclusions.

There is no land under the sun where the names of Shakespeare, or Goethe, Ibsen or Kali Dasa are not familiar. Who does not delight in the sweet songs of Shelley or joyful thoughts of Keats? Who has failed to note the mastermind of Goethe standing out in vacant space as towering light to beacon the way-laid wanderer in the wilderness of literature? Who unified the systems of the world to rational methods or freed the captive, or redeemed the slave, from the everlasting clutches of superstition. In

what clime, the name of the great author of Synthetic Philosophy, or of the foremost Philosopher looming large in the eyes of the world as the author of "the Critic of Reason?" Instances of this sort, instances covering all the ground of human knowledge, are not wanting; the world, in thought, in action, in sentiments, and life, has traversed the whole ground. It requires none to say how well the age has succeeded in bringing to a common standard, the experiences of the world.

Who has helped the world in uniting the impassable gulf of time and space? Who has helped to advance the cause of the present world, as we now find? What mighty force is that which wedded the thoughts of the West to those of the East. How powerfully has it served and for the good of common interest! How has it softened ferocity of faiths or tamed the fury of savage hordes. How the rooted vices of ages and heredity, has that powerful instrument plucked out! These are things that that celestial instrument has done to converge the working of the human mind to a fixed level.

The scope of the press and the work of journalism in knitting the hearts of human kind to a common level of life and thought are masterly indeed. How playfully, how interestingly, how sensationally, how artistically, the human mind is trained? Who can do what our periodicals do? The world is mirrored to your view. What takes place in distant lands, the balloon flights, the cricket runs or the social moves, in England or France, in Germany or in the State, are messaged to your land. Where is time or where is distance! All subdued.

The man of to-day will live even without fine dress, good nourishment, or other facilities requisite to his comfort, but without his newspapers, without his magazine or weekly, he will never be. The mind is trained to know the daily course of human life in countries out. It is a necessity of modern life which craves for news and thoughts of the world abroad. Without the news the mind is intolerant, it cannot wait nor be denied the pleasures of journalism.

This powerful force summoning the energies of the world utilises them to its whole

sphere. The village life of primitive men was bound by chains of affection and love, within its limited scope. Look at the chains that journalism spreads to unite the men of all climes and nations. The bindings of men, from village to city and from city to nation and from nation to humanity from small beginnings—have come to stay, this world-moving power. The work of the press, apart from others, has been from the first, to gather and unify; from small origin to achieve gigantic ends. The press has succeeded in uniting minds and hearts, not of a limited place as of old, but to converge the thoughts to advance the world's cause, to knit the nations into families of the world, as brethren, as common partners, and as creatures of God.

Then can we not say that journalism binds with chains of thought and bonds of love, men who dwell in varied lands; can we not say that the human race is a family; and Journalism fitly works to make the human family, loving brethren, affectionate partners and willing helpers to the cause of progress?

The strenuous efforts of the press to unify the nations of the world, no less to extirpate the jarring elements impeding the progress of union, have their results. What with all midnight oil and hardships had not the world shown tangible unity as the result of journalistic endeavours of the world ever since? How many minds have agreed to advance the cause of human Peace? The one thought of peace has struck the minds of the great actors and we owe the peace courts and institutions to achieve that end to them. Have not the thinking men of the world felt for the drawbacks of human conduct, have they not felt for the evil that such conduct leads to? The universal movement to instil ideas of morality fail not to typify as another instance that works for universal good.

Why more, the mania of the world is to unify and universalize. Who has done this? Journalism, undoubtedly. Some years back, have we not heard of the kingdom of journalism developing its own unity and the power to do good. How eagerly the world watched the issues of entente cordiales? How th-

masters of journalism met and conversed and poured out their inner thoughts for the instruction of others? How mighty is the power of thought and how mightier is it when it gathers and increases in volume?

CHAPTER III.

A NEW CALLING.

Unseen regions and dew-clad and ice-ridden wastes, at enormous physical risk and countless millions of pounds, the sagacity of man has found out. Why? Perhaps to march into the untrodden wilderness the excess of population that the wild wastes may greet with power and plenty. Unthought-off realms of discovery, his intellect has achieved under circumstance painful to relate. The wits of man never are spared to any service only it be of promise and of least returns. Brains are racked, body tortured, and money wasted, with the confident hope that the ever-cherished morrow may bring fortune and good luck to

compensate the agony of toil. With what motive man tortures his flesh, with what object he stoops to things which, in all conscience at other times and under different circumstances, would he have shunned as if it were hell itself? For the matter of that, the springs of action or the motive power to do, at the present stage civilization, lies at self-preservation. The great deluge of competition sweeps away the holdless poverty. As it sweeps, it minds little whom it sweeps or how it lays its iron-hands. First the huts and hovels, rags and nakedness are robbed. The meanest and lowest who occupy the last rungs of the poverty-ladder are swept off; the next last that remains is the next class. The deadening effects of poverty dance on the hollow-cheeks and sunken-eyes of the once affluent class, only to be consigned to the ravages of want and poverty in their turn! The aristocratic class of remote generations are only named aristocratic though in reality, they only occupy the ranks of the middle class under the sway of poverty. The sense of superiority or the elated pride of traditional glory of the higher class despite the

poverty and want that age has brought upon them, struggle hard to be compromised. The apprehension of still worse conditions perhaps may tame the vain glories of their imagination. Then what ? The rich class of one age is the middle class of the next; the middle class of that is the poor class of the future age. Thus goes on the fortunes of society. Philosophies are easily told, says my friend, but no one is ever better for all the philosophy of the world that one has heard or learnt. The struggles and agonies of society when it passes from one strata to another are what constitute life and its turmoil. What our scientists call 'self-preservation' is nothing but the preserving of one's self from effacement from the face of the world by poverty first. In order to resist the powerful enemy of human kind, the ingenuity of man devised methods to ravish nature and his own kind very often, to eke out subsistence.

What is the prime motive of the present world, if it ever has ? Perhaps every man, since he desires life, desires also for things which keep up his life. Desires are only actions in

embryo and if desires do not move, better had they not sprouted in that the desires of the present generation, by force of circumstance and mould of the age, are chiefly desires after food and raiment. Perhaps it is the pride of the age that it has been so. The young man says "business". By 'business' he means, not seeking the way to unknown heaven, nor the deliberation on the woes of the world. Business means, 'what do you give me'? The man who comes to another with business means within himself 'what shall I take from this man'? Sometimes both are profited; many times one is worsted to his great ill-luck. What happens generally is that the one preys on the other! Be it whatever, the rage of the present is money as it is evident. How to get it is the question. Any profession is worth nothing if it does not pay. If a business does not pay take to some other; if that is failing, find out a third one. If that too fails trade on the credulity and weakness of mankind. It is how in many cases business is flourishing. Be anything, do anything and say anything, if you can get money.

by any means, the world applauds you and you are the hero of the hour. Cheap Philosophy!

Well or ill, the world must go. The fear of the future or the danger of the present, whether pains or pleasures, man must live. Forests may be fenced and hills guarded, but man must, as he is born, eke out bread. This is beyond question. How best he could and how best, in conformity with his powers, his circumstances and with the great virtue invested in him, manliness? Most fail because, they neglect the man in them. Most come to grief because, evil is easier done and to one's great pleasure. The moment is sweet, the evil allures us with immediate profit; the result ends in calamity. Anyhow the result, if it ever comes, comes very late. Immediate joy is worth more than apprehended sorrow which may never come. Whether comes or not, to degrade one's self to mean action simply for the sake of life is worse than death. There are not without professions which are paying at the same time honorable. Perhaps honorable professions demand honesty, sincerity and many other

virtues of head and heart which may not be required for dishonorable ones.

In India there are professions at the present moment which one may take to with pride and honor. There are callings which require physical labor and pecuniary support. Those who are prepared to labor and can afford to lay out capital for such gigantic concerns may try their luck. Without attempting to give any reasons, we may state that trade has been concentrated in a few hands and the majority of men in minor trades is leading a precarious life. There are professions which are appropriated by the learned people only, which we hardly call a trade. For instance, Medicine, Law and Teaching are professions, yet in the strict sense of the term, not trade. 'Social Service', we may call a profession, more or less a charitable and humane action on the part of those who take to them. But never mind about them now, whether, Law Teachership, and Medicine contain any partical humanity in them. Anyway, the credit ought to be given for such professions since human.

sufferings and ignorance are materially relieved through not to the desired extent.

Some mere professions there are which, unknown though to our ancestors, are largely availed of by the heroes of the modern age with great success. In fact, these new callings have been so much advanced and so extensively employed in other countries that it is impossible to undo what has been done or be without their influence; one of such professions is Journalism, a learned calling and indispensable one. In fact, this profession is not without its attraction in India though it has failed to attract more as it ought to. Many a young man possessing the fire of genius wastes his latent powers in other callings which do not demand much of his genius. The gates of law, medicine and school are flooded.

Indian markets are glutted with lawyers, doctors and teachers. Commonsense tells us as to what should become of a thing when it becomes a cheap and thing when abundant; in fact, when the supply becomes more than its demand evidently decay and

putrification is the result. Overcrowded callings in no way differ from marketable things. Degradation and unemployment, keen competition and meanness in profession, are the concomitant results attending on overcrowding of a profession. These results though evident in India, the animal instinct of flocking is hard to eradicate. After wasting a good lot of money in schools and colleges, the new-fledged university man is content with a small sum of Rs. 15. The pity is, in most cases, the desk is his life-long task and saviour. The point of shame and degradation has been reached when we find that the young man with a sufficient dabbling in Shakespeare and Milton, History and Philosophy, Conics and Spheres, deliberately offers himself to the work of copying and filling up schedules. The midnight oil and restless youthful days have nothing to do perhaps with his later life; everything is waste. Majority are satisfied with a clerk's post. Those moderately rich men send their youths to some other calling which, though not so ridiculous, are yet thankless. As we mentioned, the professions of law, medicine.

or teachership, are the only vocations which our rich young men flock to, and on account of over-crowding these callings are no longer promising; to put more pressure on them will only result in giving way.

There is yet a calling, as we mentioned, which demands the energies of young Indians. The field has not yet been fully cleared. There is much to be done though many think there remains nothing. In India much work yet remains and general progress lies at the hands of Journalism. The number of periodicals and quantity of journalistic literature in other lands perhaps put to shame those who imagine that there nothing yet remains to be done; the quality, quantity and method of Indian journalism might be very well improved by youths of our country whom the counters and desks engage for a small pittance.

The field for work is vast in journalism. Other occupations are too full and refuse any more. Much of native talents are wasted in unsuitable tasks. While circumstances conspire

so much against beaten tracks, while necessity drives all youths to rely upon themselves and their capacities, any more persistence and brutish following along the old ways may not be paying.

It is not necessary that one should take to journalism alone. There are other vocations that the modern age opens up to our young men of which, some are suitable to a certain section of the people, while others are reserved to a select few. True, the field of Journalism is not so much promising here as it ought to. There may be many reasons but any longer the retrogression is neither safe nor desirable. The rich class generally may not care for it; in fact, they may be indifferent. It matters little for them whether there exists anything at all, so long as they are fully endowed with necessities and luxuries. The middle class, though capable of understanding and earnest cannot pay. The last class is ignorant of what takes place. There is still another class which is irresponsible, saying and doing all, without much ceremony or meaning. Facts to be remembered regarding Indian Journalism are that it is in its child-

hood. The functions of journalism have not been properly utilised nor developed. The number of journals and newspapers, in consideration of the vast population, is shamefully insignificant. The conservative spirit of the general public and the indifferent, nay, unsympathetic attitude of the educated public, and lastly, the ill-conceived spirit of rising individuality hold the reigns of progress of Journalism. In the interest of education, in the interest of the country's stability, this universal weapon possessing immense hopes and opening up diverse possibilities of advancement must be cultivated along the lines of the western nations. To belittle the calling, or to ignore its potency or to pass it over as something that does not concern us is suicidal; it is nothing but inexcusable blindness and irresponsibility.

CHAPTER IV.**SOME REASONS WHY ?**

The world is a world of paradoxes. Sometimes platitudes disgust us as paradoxes rouse our sense to a state of confusion and curiosity. Nature sometimes in her scheme of working carries coal to Newcastle as not less inconsistently does she tantalise him who badly needs her smiles. The wilderness is by its very significance wild and hardly serves useful purposes. It is where Nature pours cats and dogs. Cities are full and overpopulated and there the human needs are plentiful. There man vainly sends his prayers for rain. The ocean is a vast sheet of water, but man pays his hard-earned penny to quench his thirst. It is another matter if he finds water everywhere in mid-ocean but never a drop to drink. The wealthiest has a dull appetite while to the needy the world is but a small prey. The former is ever richer in wealth as the latter in poverty, but never the former so richer in stomach as the other grows in it.

Rome was the Mistress of the world, the powerful Empire shedding lustre among the nations of the world when England of to-day was not even a boer or a savage. On the walls of Rome is wrought destruction's doom; her glory is a matter of history. The nameless England now is too proud to hold comparison with the mighty Empire of old. India is the land of sages but Brahmans abound in the citadel of sages begging food and raiment. One thing is that she is a country of learning but Western science has made them half-forget what they were or completely stupified them in ignorance. The secret springs of Nature we cannot know. Her laws are discernible by result, though the nature of those laws are unknown. There is a method in the working of Nature's dispensation. It seems as though it is caprice; she enriches the rich, impoverishes the poor; she blinds the intelligent and the clear-sighted remains a simpleton. All walks of life and every trade presents an indescribable irregularity in its fortunes which popularly goes by the name of luck. To take another instance, the fortunes of a society or a

nation undergo the same caprice or freak or whatever it may be termed, as that of an individual. The profession of journalism is no exception; the case is very striking especially as far as Indian journalism is concerned. Certain professions are glutted while others which acquire more men are neglected: why law, medicine and teaching attract so many of our youngmen while journalism is entirely left into the hands of a very few? Despite the unsympathetic reception that young men meet with at the hands of these over-crowded professions, the tendency to flock to the same calling is phenomenally disgusting. It is enough to say that journalism has its supreme part to play in the affairs of every national life. It is also enough to state that it is the indispensable media to educate us to the standard of the present-day culture.

While others have realised the undisputed authority of this new calling, it is deplorable to record the sluggishness of journalism in this land of learning. The curiosity of the average educated Indian finds

little restraint, his reverence never slackens nor his intense desire to be one among the noted savants in the hierarchy of journalism ever fades. Every young man desires to be a journalist at some time of his life's period ; but the pity is that hardly a few persist in the same vocation ; some are incapable to stand the sneers of the reputed old sires, while others are impatient enough to see the result of their labours in a few months. In many cases, the breakdown commences as the pagoda tree never puts forth blossoms even. Without money it is not worth the candle to engage in a business. Journalism sails there. There is much talk of journalism but little of actual work in India.

The pride and ponderosity of the English press maintains the high dignity and journalism has a value there which amounts to real hero-worship. It is needless to state that journalism has led the way to some to statesmanship, on others it has conferred deathless merit which is likely to survive to the appreciation of the coming generation. The finest of Eng-

lish journalists are some of them, novelists who have led the way by the creation of new types with old materials as Dickens; some among them are the liveliest of prose writers. It is needless to mention the name of Lord Morley whose journalistic career led him into practical politics and to a seat in the Ministerial Benches. The veteran soldier of journalism, who is a born journalist worthily fulfilled the high calling. Mr. Stead, one of the ablest of journalists, is an example for our young men, for the ungrudging labor and inexhaustible fund of energy that he exhibited towards the betterment of humanity. It is a noted fact that the extent and the quality of the English press reveal to us its dignity and importance. The undoubted medium to concentrate the progress of the world, journalism serves the preacher in pulpit to lead his sheep and the politician on the platform to bring round his constituency. It is unnecessary to mention that English journalism maintains a very high place in the kingdom of letters.

The next important country, perhaps first in many respects over English journalism, is

America. The quantity of journalistic literature or the catchy way of presentation is marked there.

It goes to the heart of the reader ; it catches his curiosity and makes him realize that without newspaper his life is misery. The fabulous earnings of a Kipling or a Mark Twain induce him to take up to that calling as no less do their method and style appeal to his imitative sense. In America almost every one is a journalist. With a camera strapped across his breast, the young journalist puts on a very eager attitude to dive deep into the mysteries of human nature, keenly observes the ways of men and nature. It is not enough if he knows. He must interest his readers. He knows perfectly well that the publisher will not pay him if uncouth, half-digested, ill-presented wares are manufactured. It is incumbent on the young man to study the whims and fancies of his countrymen, to examine their aims and objects, and try to stimulate their curiosity, force them to laugh or tell them something which may eventually pay them. The collection

of materials do not take the American journalist so much time as the arrangement and attractive presentation with touches of humor and sparkle. The whole nation is a body of journalists in America. President Roosevelt is a journalist, who, with all his fortune and status, writes for wages, however high that may be. Many a young lady whom you may meet, on close conversation you may come to know that she is a journalist writing to some daily or weekly for a certain number of dollars a week.

The German press, again, is another instance typifying the importance of journalism. Even though one may find the German press a bit inclined to the favours of Government, yet the necessity for its expansion or utility is not unrecognised. There is the French journalism, with all its brilliancy and love of freedom which rather goes to such an extent as to be called light.

The ponderosity of the English press, the sensational American press, the officialised German press and the vulgar French press,

though differ from each other in the quality of their tone, there is absolute unanimity amongst them all in the utility and undisputed justification for the wider prevalence of journalism. The number of periodical literature in each country is increasing. This is enough to show that the mind of the people is alive to the increasing value of journalism.

It is, as we mentioned, a fact to be regretted by all of us, if the educated Indian neglects this fine vocation, when there is wide-spread craze all round ; the Indian has not fully recognised the place of the press in the elevation of a nation.

It may be a damaging remark on the Indian but the facts are so.

Why does not journalism in India pay ? Why, in India, do many desire to be journalists, but few actually put their shoulders to the wheel ? What is the attitude of the educated Indian towards it ? If journalism does not pay in India, we should take it that it gets little encouragement from the public. If it does not

receive encouragement what could the parents do except send their sons to medicine, law and teachership, however much these professions may have been overcrowded ?

The reason why the Indian public recognize very little of the value of journalism is not far to seek. The facility of a single language afforded to the American, German or the Frenchman is not given to the Indian. As Mark Twain remarked in his "More Tramps Abroad," India is a land of thousand gods, ten thousand creeds and one hundred thousand languages !

The benefit namely of union and common thought through the medium of a single language, is incalculable to the strength and abiding interests of a country. Indian disability and the consequent separation are manifest to her great disadvantage of a common literature and journalism. This drawback is a deterrent to the increasing of the reading public. Fortunately for us the English language for the present has been supplying the want and seems to constitute as the lingua franca. But the percentage of English-knowing

public when compared to the total population, is insignificant. Still more so is the sorry plight when we consider the total apathy and indiscriminate neglect of the many even in that small percentage of the English-knowing public. The public man in India has little time to think of journalism, since he has much to do in other walks of life. Municipal, legislative and other interests of the country he represents and his hands are full. It would be a happy feature, should the municipal, legislative and other interests which he represents, fare well at his hands at least. Perhaps each work is neglected at the instance of another. This work ought not to be neglected as it is the groundwork for the formation of public opinion.

The second reason why Indian journalism fares ill in this land of learning is that there is a wide-spread notion among the people that journalism means dealing with fire. Many are under the impression, that writing to the press means currying disfavor at the hands of the Government. The peculiar Indian soil is sur-

charged with fearful atmosphere that very few really have the courage either to run a paper or encourage one lest they should be counted among the non-favored. It is to be regretted that journalism has such a bad odour with it in India. The dignity of the calling is lost if it should be used for party purposes or its utility misdirected. The function of journalism are as many as they are beneficial both to the Government and the governed.

Lastly, sufficient light has not come to us or at least Indians are not in a position to utilize the materials afforded to them from the West. The facility of latest and improved machinery, the inventive skill and industrial forwardness which supply abundant articles, such as paper, ink etc., for cheapest cost have not been applied with success. The literary form and the journalistic methods have not been fully utilized as would attract the general reader and this may seem to be one of the reasons for the limited reading public. Perhaps there are facilities in India, but they don't take advantage of them.

The existence of many languages, and the unfounded apprehension that journalism means disloyalty, resulting in the narrow scope of its work and influence, have great influence on the area of the reading public and it should be noted, considering the indispensable services that a sympathetic attitude on the part of the public and a thorough remodelling of the methods of journalism, will certainly result in the happiness of the people and great ease and facility in the work of the Government.

CHAPTER. V.

AN INDIAN JOURNALIST.

Many troubles await the Indian Journalist as he enters the profession. Why? Any trade or business by nature demands the sacrifice of capable directors; journalism is no exception. Difficulties in the natural course of a business cannot be avoided and the special impediment to journalism in India outweighs all efforts small though they are, and the scope of, and attraction to, the profession is very

very narrow. Some of the disadvantages of Indian journalism, peculiar as they are, are specially of Indian origin.

When locomotive first ran in India, many prostrated before the wooden wagons typifying them to be moving gods. Even very lately, the people of India rose in revolt against inoculation as in their opinion, it is meant to kill them. Most of the scientific inventions of western origin were mistaken for ingenuity to extirpate human life. The state of Indian mind was so unaccustomed to marvellous material changes, so unfamiliar to pomps and novelty, that anything possessing outlandish origin, was shunned as if it were plague. For best reasons, the orthodoxy maintained its place against sweeping but fashionable changes which affected the van of the society. The mould of the Indian mind both by training and surroundings is the outcome of conservatism.

• The overwhelming forces carrying the palm now-a-days are as novel as they are improving every moment. In all departments the finger of novelty is felt and novelty or its

least touch is pollution to the Indian mind. The modern professions are polluted by modern ideas and methods. Livelihood is with the modern professions. The methods of organisation or the quality of work have been changing to new hands. To earn livelihood in the modern sense, the spirit of seclusion or the sense of dignified aversions to new things is detrimental. Perhaps journalism is a calling of western origin.

In the days of Vasista or Kanva, the like of London "Times" or the "Westminster Gazette" was unheard of. The high priests of orthodoxy, to-day while they are pleased at the instruction, news, humour and criticism of journalism, have reasons to scoff at the ephemeral value and lowbornness of this profession catering to the views of all. To those who have cracked their brains at the morbid imaginations of a Patanjali, or confined their days to the life-long study of the mechanical devices of their great grammarian Panini, the shooting party of a Great Prince or a detailed article on the 'formation of dust' in the streets, would

seem as useless as they are curious. Peculiarly the Indian mind is wedded to her religion ; the western materialism, or the warlike suffragettes perhaps threaten them in their opinion, with imminent disaster. Through the medium of journalism the rank doctrines of the age are brought home to all parts of the globe and the conservative spirit of the Indian world would hardly brook such blasphemy.

But days are changing and people realise such antique notions, however true in the days of ancient sages, are unprogressive. The toil of earning is the greatest toil and pleasure now. Days are becoming more and more hard and Indian mind is showing less and less of conservatism. The great barrier of orthodoxy is no more though some relics of old customs remain, and the energy demanded of Indians to efface them is alarmingly great

The reason why a greater number do not like journalism is, generally speaking, due to the inborn aversion to things new on the part of the Indians. Happy changes are being effected ; young men are realizing the fitness of

things in the present age and reform has set in the right direction ; we may only say reform has set in and to say more would be sheer exaggeration.

The ways of journalism in India are peculiar, the attitude of the reading public is still more so. All the reforms and weaknesses are on the part of Indian journalism and all virtues and good parts are yet in the making, if it is so. There are few papers and periodicals in India, but the outcry against the exaggerated profuseness of journalism rent the heavens. "Oh, trash ! many," says the educated Indian. Hardly a select number can indulge in right methods of journalistic art, but the overwhelming number of enthusiasts and pseudo-journalists share in their number even countries more advanced than ours. The apathy of the educated class and the inexperience of the young Indian journalist are often the cause for failure in many cases.

The above circumstance will not attract more young men to the calling however much they like it. In India, journalism is for spare

hours, for pleasure and personal gratification rather than for instruction, information and right conduct in crucial moments of political, social and religious crisis.

A young man very often launches in this profession with great disadvantage. The first obstacle that baffles him is money. Hardly with any capital the enthusiast starts in business with the fond hope that gold mohors will shower on his endeavours as soon as the first production sees the light. With this scanty support the unbridled imagination equips the man with visions of success and splendour that the care of immediate future vanishes in the reverie of the fancied fairy-land. With little business capacity at irregular intervals, the strained endeavours of the young man come forth with all gorgeous heaviness, the learned productions which please the man most.

The next difficulty thwarting the young journalist is the literary side of the work, as it is absolutely a settled fact that the business side is unsatisfactory; the resources of the

young man fail to fill up the pages or his scissors very often deceive him to interest the readers; the result is that a canvassing for literary productions commences. The pity is articles are to come free. The wares generally possess little or no value, as they are given for nothing.

Those who are capable of good productions hardly find time or their attention is previously engaged in remunerative tasks. The others flood in large numbers to spoil the inexperienced young man with the wares which deserve waste-paper basket. Except a few, able contributions to engage the people or rouse their interest, in India, are few and far between. These third-rate wares fill to the discredit of the printer, reader and organiser. From day to day, week to week and month to month, this process goes on to the utter disgust and extreme dissatisfaction of the young man, not to speak of the reading public. There is the trouble of the Indian printer who is a devil indeed, not all, anyhow. Uncouth work, broken types, half and quarter impression, ill-

read proofs, profuse 'devil,' and, above all, irregular publication and enormous delay, outweigh the advantage of imagined glows of journalism. In disgust the young man quits, so far to the inexperience and tactlessness of the journalist and few difficulties are sketched only here and there briefly. No doubt the young Indian is a sinner but the sinning of the educated man, with a few honorable exceptions, in this matter is tremendous and belittles the inexperience of the young man. The attitude of the educated man is perhaps the cause for the increasing difficulties of the journalist who ultimately out of necessity resigns from the field as a greater inducement to so neglect other public works in preference to home duties, as it ought to for a certain extent. The pressure of maintenance is the next, perhaps, even first of pressures. The whims and fancies, natural weaknesses and weaknesses due to social habits, climate, etc., direct him from the consideration of public duties. Many municipal duties, legislative duties, journalistic duties, with honorable exceptions, are more or less duties which afford them dignity and honor rather than any insight into things.

If such foresighted conduct is too much to expect in support of Indian journalism it is at least deplorable to notice the unmerited reception that the higher class of journals meet with at the hands of the educated classes. The fact becomes plain when one finds that even reputed journalistic ventures no less share better to influence or move the public. The enigma of 'young journalism' is but an apparent reason and the utter disregard of the majority of the people is at the bottom of it.

The public man with little fault of his, has many things to do. The care of family and children. 'Deserve and desire,' may be the motto of many who may shelter themselves under that pretext for the charge of indifference against them. Strictly speaking, patience and spirit of sympathy must guide the conduct of the upper classes whenever questions of country's progress are involved. Out of irregularity cometh regularity, out of pitfalls arises wisdom and out of weakness comes strength. The duty of the responsible citizens lies in overlooking the defects of inexperience, in guiding the forces of the country to its legitimate aspirations, and

lastly, in supporting those forces which aim at progress.

Men prefer to go to old men rather than to the new. Evidently there is reason in this. Should the old men indulge in trade tricks, and that too with utter disregard to the first principles of journalism, the public would only be sleeping over an important thing which has its reaction in times to come. The old men have the command of the market, experience of the parties, and the knowledge of the reading public. The new-comer has only the merit and sincerity, eagerness. He thinks that merit succeeds ; but only business with merit succeeds.

The old ideas and business only thrive because the people have a high notion of them. They have not the patience nor the composure to see through things ; they hardly allow a new thing to take the place of the old. But things have their own day and assert they should. It would take time before such result is achieved.

The people have plenty of arguments. Nothing need be said that educated men are the

repositories of such things. No charge is levelled against them but they are too indifferent to appreciate the value of things, no saying that they can but would not.

In this connection it is worthy to note that journalism is not a trade, is not a paying thing but with some an aesthetic pleasure. The vocation is one of the foremost instruments to bring about the progress of a country. The utility of it is not to be confounded. It is more important than democratic institutions, more valuable than many things of this world. To be disgusted at the number of journals, to hear the spirit of rising journalists by throwing cold water, as to lack in cordiality or support is nothing but putting stone in the way of progress.

CHAPTER. VI.

FUNCTIONS OF JOURNALISM.

Mr. James Edward Rogers, in his book "Functions of a Newspaper," maintains that there are three types of papers possessing distinct characteristics, color and tone. They are, first, the conser-

vative press, second the sensational press; and third, the so-called yellow press. With this classification, we are not concerned; but, what is important to us is that all recognise different types of journals maintaining distinct tone and policy. Further, it is not our theme to reason out why a line of policy is peculiarly adopted by a particular section of the people in a country.

Why the conservative portion of a country ever tries to maintain the old 'status' or why the rising spirit of the yellow press endeavours to set up a new standard, is plain enough. The former, among many reasons, struggles to maintain the status quo, since, in majority of cases, they are well established in all walks of life; nothing would seem better; any change to them is not welcome. Change would bring with it alteration in the existing condition in which the conservative—generally the rich—classes are happily placed. It is to their disadvantage.

The latter rushes headlong into new regions of change and fresh walks of life with the keen hope that altered conditions would provide

them with better status. Generally the latter class comes of the discontented section of the people. Generally material prosperity influences the conduct of people and the existence of different tones and types of journalism are but the expressions of the varying degree of material prosperity. There are other considerations also that influences the policy of journals, the political, social, economic and educational conditions.

The "London Times" at one time welcomed Sir Henry Cotton on the Labor Question in South Africa and Assam but after a lapse of a few years declined to have anything to do with him. Lord Morley showed at one time more kindness to Ireland and her cause but when he took the responsibility of Indian Secretaryship, he pointed out that a fur coat in a hot country was unsuitable. At the time when he spoke of Ireland so liberally Lord Morley was only a political philosopher.

England of Chamberlain and Balfour now stands amazed at the wonders of Lloyd George and Asquith. If England is passing from one sphere of political experience to another,

it is no reason why she would mind the backwardness of India or grant India similar status as hers. Truly, a fur coat in a hot country is not so useful or necessary, as it would seem in a cold country like Iceland. The same is the case with journalism. The conditions are the determining elements in fixing the policy or the color of a newspaper.

The conservative paper has a stake in the country and fights tooth and nail to maintain its position. The liberal press aims at thorough change and its basis is 'equalisation of benefits' and 'more democracy.' These conflicting policies rather divert the attention of the meek public and very often confuse their judgment. The innocents are stunned at the persuasive eloquence and threatening arguments of a Tory paper and are convinced for the time being. The next moment the force and closeness of reasoning of a liberal paper whose main points are equality and philanthropy, convince them that the latter cause is more acceptable and beneficial. To maintain one's position, the policy of a paper is formed, but what is the truth ?

Without entering into the history of the development of journalism, it is well to have correct notions about journalism. The proper recognition of it certainly will lead us to the understanding of the true functions of journalism.

It is regrettable to concur with the idea that 'whatever goes in print is journalism.' It is unlikely to call every one a journalist nor each printed trash a journal. The daily perhaps goes by the name of a journal and all that belongs to its 'conducting' is journalism. There are weeklies, monthlies, quarterlies etc., The popular view is that these also go by the name of journalism. The weeklies and monthlies differ from the daily, in that the former are periodicals and the latter makes its appearance every day. It may also be pointed out that weeklies and monthlies and quarterlies differ from the dailies, in that the former hardly or, say, has less value to the news aspect of journalism. The greater the interval of time of publication, the less is the tendency to publish news. News by its very nature must be fresh and startling.

The news if published in a monthly or a quarterly after a long period of its occurrence, can scarcely appeal to the readers. The time of publication or the interval is so far off, that thoughtful matter generally goes in the periodicals. The daily gives the news and ends with a short editorial comment. The remaining work is done by weeklies and monthlies. In this connection, the work of a weekly is also that of a daily in affording news to the public though necessarily with short comment. It is partially a news-conveyer and partially a medium of instruction. Monthlies and quarterlies, if they indulge in publishing all sorts of stale news or only news, can hardly justify its existence.

A news or a sensational affair, say, took place a fortnight back. The monthly must concern itself with the history, heroes, description, result and ethics of the incident. The readers who would have known the news as a news from dailies will relish the magazine article on the incident in question and will be masters of the situation to judge as the affair deserves.

Very often it so happens that dailies indulge in articles of historical, scientific and philosophic value to the utter neglect of news which is its main concern. The other thing also is not uncommon, that periodicals indulge in filling up the pages with news which are stale and out of place. In this connection volumes may be added of those journalists and journals who serve no purpose but the purpose of their own in dealing with news and its publication. Unworthy persons and things get wide advertisement and the claims of the deserving, more often consciously than not, are left in the back-ground. Journalism with a selfish purpose is not a thing to be desired nor supported.

It may be asked if there exists any hard and fast boundary line to recognize what is to be done and what is not, in journalism, or in one word, the functions of journalism. In minute details perhaps the views of different people regarding the fixing of the limits of journalism may disagree, but on main points all agree.

Further, considering the irresponsibility and yellow character of recent journalism and the great set-back such irresponsible journalism is creating, it is proper to make an attempt to bring out the great injustice that are done at the risk of truth and to the great commercial consideration of the journalist. The yellow journalist cares little for exact truth, cares still less for principle; but what he cares for is his mighty dollar. Method of presentation and the sensational manner of description are with him a science. Generally the sensation-monger does not study with so much attention, a particular question; but he studies with greater scrutiny the weaknesses of his readers. He studies them and finds out the sort of wares that they will pay for. He stirs them from their calm but startling head-lines and wonder-causing suspense. The reader, to confess the truth, is generally bent on things which please him and startle him. It is too much to expect from many a reader, perfect control and calm grasp of the whole matter. He wants stimulus and excitement to his nerves as many others would persist in possessing it even by

drink, smoke or gambling. The yellow press and its methods deserve strong discouragement as any other vice eating up the vitality of the society. Perhaps the yellow press is subjected to greater condemnation, because it is a greater stimulus than drink or tobacco. Drink or tobacco corrupts only the body of the individual in question, but the yellow press corrupts the whole society and its mind. The mental corruption lasts longer than the physical and consequently the extent of the damage is enormously greater. The stimulating article, drink, tobacco or the sensational press, no doubt, please those who are in the habit of indulging in them. The result is known and known to be dangerous to the progress of the society, only when it becomes too large to manage any longer. If the yellow press now is left free to play its havoc in converting to its ranks many adherents, it will pay heavily in the end as is the intolerable drink-question thwarting all attempts at solution at the hands of the greatest statesmen. The stake is rather alarming and the knowledge of the true functions of journalism perhaps may relieve it from the danger to a certain extent.

What are the functions of journalism ? What elements determine them ? Taking the later part first, the elements determining the functions lie in the utility that journalism serves or is supposed to serve the public. Placed as they are in the modern condition of easy transport and scientific facilities the public are necessitated every moment to study the comparative condition and the trend of life of neighbouring countries in order to foresee possibilities of reform and the wiping out of vices in their own land. The fittest medium conveying such knowledge is eminently journalism, as schools and other institutions in a society convey knowledge to the citizen on the various systems of his native land. This institution of western origin is an outcome of circumstances and slow development of science, setting out with the purpose of serving public ends.

Having the principal object of journalism in view and also having on hand a knowledge of the work of journalism till now, it may be well to point out the three main functions of journalism which the reader must bear in

mind. The reader will further notice that, each of the functions has something to do with the other two though there is a definite trace or mark separating each in its aspect of work. It may be mentioned that journalism exercises the news-gathering function, the educative-function and, lastly, the function of press-criticism. As we mentioned above the news function serves the purpose of education and sometimes the educative function of journalism serves the function of criticism. Evidently each overlaps the boundary of the other and leaves the reader in doubt as to the correctness and utility of the division. It may be maintained that news, however educative, or educational function of journalism however critical, or critical function however educative or news-ridden in character, —each is intended to perform its function and is capable of doing that alone, though incidentally each shows by its connection, the relation it bears to the other two. Each is a part of the whole and the three together make up the press.

CHAPTER VII.**NEWS-GATHERING.**

One of the important functions of modern journalism is the news that it gives, far and near ; perhaps it is one of the marvels that the modern world ought to be proud of. The progress of the world is deeply indebted for the concentration of news from all parts of the globe, which the present-day journalism has so gloriously achieved. 'The news of the world may not be directly useful to any citizen unless they are the news of his own country,' it may be said. Indirectly the educative value of such news is immense, though the time taken is very, very slow for it to operate upon the life of a particular country ; evidently the recent coal-strike in England or the election of the American President may have no direct value upon the life of the Indian. Yet the news is liked and read with enthusiasm. Indirectly, many an Indian may feel the backwardness of this country's labor and pine secretly for better state of things or might feel elated at the high speed that politics in the

United States is running. As in politics, so in the realm of religion, science or trade the news of contemporary life have marked influence over other countries. However isolated or insular they may be, the action and thoughts, peculiar as they may be in each country, have the facility to pervade throughout the globe; the messenger who carries the news is journalism of the modern type. The common standard that seems to have spread in the world of thought, conduct and feeling, must be said to be due to the influence of newspapers. There yet remains great things to be done through this universal messenger, in eliminating from the world the elements of strife and disagreement.

If we are told that news published in papers are forbidden and newspapers would be confiscated if they publish news, men would resent with all their might. The whole world will protest against the ill-advised procedure. Perhaps the activity of the world in trade, in politics, in literature and science will greatly suffer by the untoward censorship. Many of the scientific inventions,

such as telegraph, railways, steam-ships and organised bodies will be mere appendages to civilization, rather than mediums of service. The kingship over countries far-removed by wide sea will be impossible and the actual situation of dependent colonies will not be best known. Sovereignty beyond the seas with a handful of men will be still less possible; either to know the exact condition of the dependency or send them help in case help is necessary will be impossible if the news-aspect of journalism is withheld from functioning. It is commonplace to think of this tremendous aspect of journalism. Every minute you are kept in touch with the events of the world. The 'high things' of the world are presented to you everyday. The life abroad attracts you; their life seems to have some influence over yours, though, at the time you read about them, you hardly feel. Day by day you watch the progress of a certain incident and await with eagerness as to how the matter may end. The alarming progress that the world has made in familiarising the thought and feeling

of different parts of the globe should be said to the credit of newspapers.

It may be argued that humanity is made up of brains and feelings. Brains and feelings will bring their own influence to bear upon the progress of the world, in spite of the trumpet-call of journalism. In this way the service of newspapers may be underrated. Yet, it may be said that the time taken to impress the world with a new thought is actually centuries and eras; the heroes who achieve the desired result are no less than Napoleons and Mazzinis! Then a new thought takes its germ and remains to be spread broadcast at the expense of pools of blood and hoards of gold. New thought can be advertised among secluded nations and self-sufficient potentates only through the wastes of war. The effects of such revolution are valuable; but the scenes of war-cries and blazing villages still haunt the minds of nations and recovery from such stupefaction means decades before people imbibe the new idea. No blood is shed, no money is wasted, no after-effects, nothing here in newspapers.

The daily life in France, in England, in Germany, in mid-ocean, in mid-air, is cabled to us as it takes place in a remote corner. The activity of life is adjusted according to the ideals of life that other advanced—at least as one imagines—nations seem to hold. It is but too plain for one to see this illustrated in the political life of the whole world. To a close observer of society, the present political life is a marked innovation. The meekness and spirit of submission of a few years ago is vanishing into thin air. The strongest conservative countries are playing second-fiddle to the common ideal that pervades throughout the political atmosphere. Autocrats are made to kneel to the authority of the people, and the aristocrats are asked to hold their tongue or perish. This state of unrest is not peculiar to certain countries alone but common all over the globe.

We distinctly see races of new forces; we are overcome with forces of socialism, internationalism, brotherhood and peace. Yet, we see no blood-spilt nor money wasted. How was it that the life of the Indian is

swayed by the spirit of democracy ? How is it that India resents ills against her, in spite of her philosophies of restraint and peace ?

It is the peculiar power of the press which mirrors the life of other countries to the instruction of all.

Secondly, the news please the general public. It pleases them, not because that men have a stake in the affairs of the world, but because there is a new craving in the blood longing for news. There is an itching for news ! The whole society has changed, a thorough biological change !

How can news be gathered to satisfy the itching of the public ? That is really difficult, at least, it seems so. How can it be possible to know what takes place in America or Germany and that, in a day ? No editor, perhaps, can be acquainted with all people in the world, or at least with one in each country. The news-gathering is very easy and yet it is a marvellous concern feeding the world with news. Every penny-paper or a half, gets its news to its editorial sanctum for a stipulated sum, only

if it can afford it. It is a wonder of wonders, that there are agencies such as Reuter who vend news to the world as the women in our markets sell vegetables ! The former concern is biggest and they are intermediaries to supply us news. In every big and important town in the world there is a paid correspondent of the organization or agency and it is his business to cable to the central office all important news. In the central office, the news of the world are conserved and to those who pay, the collected news are sent. There are many agencies in America. It is in the United States that this idea of Associated Press was originated. Reuter is the one of its kind in Europe ; marvellous are the powers of co-operation !

To our point, one of the functions of journalism being news-giving, we have to consider the ill-uses to which this marvellous instrument is used. The ingenuity of the man who originated the idea of associated press agency merits the approbation of the world. Sometimes the weapon which is meant for our support is used against us. The weapon is not to be condemned but the

agent who ill-uses it. It is very likely that news often gets perverted and the truth does not reach the public. If news are manufactured and cabled to us, it is better we do not have such organizations for news ! It may be that the local men who are correspondents to the associated press are swayed by prejudice or partisanship. The narrowness of the transmitter of the news is shared by the world who takes the false cable as truth. It is also possible for the local man to cable an unimportant event in order to give an unworthy man prominence. This is unjust infliction on the public ; equally detestable is the suppression of news of an event which the public have a right to know. These are small things misleading the public. The matter is trivial but results in severe calamity. It is possible that a nation gets up in arms on a wrong news or a dependency loses the chances of peaceful rule by the perversions of news agents.

It is needless to recount the minor inconveniences and petty troubles that wrong news engenders.

In dealing with news and public opinion, there are three sets of journalists differing in their policy and method. The first set of journalists may be mentioned as those who truly transmit news as they take place ; so far as this class is concerned they seem to be innocent, though not very much favoured or liked by the public. They fail to create attraction in the public, since they play nothing of their part to say ye or nay. The second set are those who give out news as they take place and put in their opinion. They interpret the news and point out to the public the conduct thereof. This sort of journalism is not also very much liked, though it is far better than the first. The last class is that which creates opinion while there is little chance for any ; what is generally known as 'scare' is the work of this last class. This class has no party spirit, no definite rules except those of catering to the taste of the public. The third class of journals is called the yellow press.

If the journalistic weather is dull and there seems no prospect of a ruffle the yellow press creates an artificial storm and makes the

readers keen and active on a matter which has no existence in the concrete world. They are busy over the sham-fight and when the whole thing is gone through the press there arises an authoritative voice proclaiming that all press labors over that artificial creation are vain; it is brain-fever and nothing else!

CHAPTER VIII

THE EDUCATIONAL VALUE OF JOURNALISM.

The second function of journalism is the education of the public. This function is confined to periodical publications as news-function is mainly confined to dailies. The news-function attempts to publish news as they occur, while the educative function publishes literature on current events seasoned with facts and figures. The former appeals to the emotional and sensitive nature of man, while the educative function of journalism, if periodical literature may be termed journalism, appeals to his ratiocinative faculty. That is why very often the lay reader is eager to look

into a daily punctually while the periodical literature which contains weightier thought is neglected. The one pleases him with little or no effort or strain, while the other demands his serious moods and deep attention. Perhaps in order to save mental trouble and for various other reasons, the scope of the periodical literature is becoming narrower. If the lay reader is not influenced by the so-called current literature, it is because he is a lay reader who will go in for news. If the majority of readers find pleasure in reading sensational novels in preference to Lord Morley's "Compromise" or Disraeli's "Curiosities in Literature", it is because of the stimulating value of the former or the ponderosity of the latter. The neglect of the former perhaps may not at all be suggested but appeals to the acceptance of the latter in more quantities is conducive to progress. In an organic whole each part is necessary to its general well-being but the growth of a particular part only points out to the pathological rottenness of the part. The evolution of journalism, from news-gathering to education and from education to criticism is gradual yet logical. To allow one function to predominate

over the other or to completely neglect the third, only reveals the defective organisation. It is the educative function of journalism that has made the man of the twentieth century what he is, a cosmopolitan, a humanitarian, a scientist, literateur and a rationalist.

The education afforded by periodical literature differs from that of the schools and colleges vastly. If there should be no difference between the two, perhaps the educational aspect of journalism is an anomaly. The school education trains the faculties of the youth, while the journalistic education trains him in life. The former initiates him in the three Rs., while the latter initiates him into the mysteries of human nature as applied to his practical living. The former is academical, teaching the boy history, geography and science, while the latter teaches him current affairs seasoned with the lore that he may have mastered in schools and colleges in conjunction with the practical experience that he has gained in the work-a-day world. The former education ends where the education of the latter begins. In school education the pupil has to deal with books, teachers,

fellow-mates and school-rooms, while in journalistic education he is to face harder facts, wider audience and with mere uncertain success. In the former he is trained to life which is to be, while in the latter he actually begins life that is. •

Many an author through the medium of periodicals has succeeded in educating the public in crucial moments. The great problems which have been solved or remain to be solved were or are yet themes for periodicals to discuss. The domain of science or philosophy or literature is being widened every minute and out of the tangled meshes of doubt and ignorance, the striking truth is let out. There is record of the periodical literature which gave shelter to the Synthetic Philosophy of Mr. Herbert Spencer or allowed the biological and physiological view of Mr. Huxley to be expressed in the current periodical of his day. The literary masterpieces of Dickens or Thackeray, Lamb or Hazlitt, the philosophical disquisitions of Mill or Hamilton are yet—some of them—the creations of periodicals. The world, by the thought so conserved, is made

more rational, more manly and better fitted to day. The newspapers of those days are not remembered to-day but its work of permanent and educative value. Perhaps it is the way with people that what is permanent is neglected at the moment, the impermanent and sensational engaging their full attention. It is the permanent literature that saves the nation, saves it from ignorance, and lasts as the basis for the future construction of its edifice. It is the irony of fate, that it is that permanent literature that is relegated to the back-ground.

It is the periodical literature which has saved penniless authors from oblivion. Through the help of the "Fortnightly," "Westminster," "the Contemporary," "Pall Mall," "the Nineteenth Century" and a host more, the fame and fortune of many writers are made. Through these periodicals and similar others in Europe and America the world of thought is sustained to its common standard with more or less common scope and method. It may be said with truth that the periodical literature of one age is the systematised and specialised

book-lore of the next. The latest ideas and newest arrangements through the periodicals are published to the benefit of the world. Revolutions are effected without a drop of blood, changes in governments are made with least physical force or mutiny, the bonds of religion and social drawbacks are removed with silent writing and speechless fight. A deeper impression is made and a brilliant paint is cast over the thinking world by the activity of the periodical literature and the thinking world in their turn only intensify the same atmosphere by adding more of their own thoughts in combination with the previous thoughts in which they were immersed.

Again, the periodicals stand between the success and failure of a publisher, as it does with the author. The periodical is the thermometer feeling the pulse of the public over a new publication of an author. The publisher measures the popularity of an author through the columns of a periodical and is assured of the probable success or failure attending the venturesome publication of the new author. The origin for the coming into being of so

many successful publishers of the present day, arises out of the first assurance given by a periodical of an author's work.

The circumstance under which a periodical comes into being is for propagating an idea. The conflicting creeds of political and social parties possess the souls of men and their conviction in the cause they espouse grows so strong that it bursts forth into open expression in the shape of periodicals undertaking the propagandist work in the spirit of moral duty and with a mood of sympathy and pity. There are many associations formed to propagate such pet ideas of theirs, social, political, literary or religious, under the support of a body. There are hundreds of peace-associations, thousands of brotherhood societies and ten thousands of political and social bodies, each society or body having a periodical as its organ to disseminate the doctrines of that body. There are found also periodicals for special subjects to readers who are interested in a particular subject. For instance, there are musical journals. scientific, medical, architectural, engineering and similar other journals, of special value appealing to a limited class.

One feature of modern journalism is that sensationalism is discernible even in periodicals. It is yet restricted to certain class of journals, say, in periodicals of fiction. Such journals, if they are to be condemned, deserve condemnation along with sensational and immoral novels.

The educative value of journalism extends far and wide and serves to instruct the reader in his onward course of progress, in social, religious literary and political matters. It equalises the civilization of various countries. Through the medium of periodicals the inequalities of light and culture find their level as liquids do. The educative aspect of journalism is and has been so important to world's progress that it speaks for itself.

CHAPTER IX.

THE FUNCTION OF PRESS-CRITICISM.

The meaning of 'Journal' given by dictionaries is "a narrative of the transaction of a society, a periodical, a daily, etc." There are as many societies in the world as there are

journals in each society. Each journal narrates the transaction of its society as it likes or as it thinks right. Practically, it has been found that in the narration of an incident of a society, sides are invariably taken; the types of journals taking opposite sides always claim justice to their side.

The opponents fight over an incident with the zeal of a fanatic that people hardly know whose side is the side of truth. Sometimes the scope of difference between the contending parties is so wide that the thought of compromise never ventures forth suggestions. Though the gulf of difference is so wide, yet the conviction of each part in the rightness of its contention never yields; that such antagonistic policies are maintained by journals in a society is practically evident. The narration of a public event must necessarily under the circumstances vary with journals having such divergent policies.

The views on a public event may be thousandfold but the true view on it cannot be more than one. Each journal may point out true or false, misleading, partial, prejudiced,

or purposive views, but these not only do not benefit the public but do positive harm to its progress. The journals representing various sides and policies do not properly represent the public cause if they do not have its interest above their interest. Journals serving personal ends perhaps might be successful in besetting themselves at the sacrifice of public ends. The public, under such conditions, is not to be misled by narrations, interpretations, or, criticisms of public events. Journals while pretending to serve the public, serve themselves. The whims and fancies of unpatriotic journals are not to be final pronouncements, much less, reliable guides to the formation of public opinion. The public are robbed of their right to be led in the direction of truth and progress.

The invaluable service rendered by journalism through its function of criticism is too well-known to be reiterated. The public are much benefitted by the timely criticism of journals and it can be stated boldly that wider knowledge and minute details are possessed by the general public on important questions of

the day. The broad questions of the world or the main issues and problems of one's own country are prominently known by the average citizen; the wonder is that the common trend of criticism, the pitfalls and fallacies relative to national or universal problems are learnt by lay readers.

The growing thirst for critical study is quenched by the critical function of journalism. The thirst for critical study was developed, because there is facility to quench that thirst. This growing thirst may not be a drawback to the progress of a society, but, on the other hand, if well used, it may tend to widen human culture, rectify human faults and invest unknown virtues in human society. It is possible for a fairminded critic to state the facts of a case impartially, interpret those events in their true bearing to public good, and lastly, point out their virtues and faults with a sincere motive to serve the public cause. It rests with the ability of the critic if he convinces the public; it rests solely with his capacity to season his arguments with contrasts and comparisons. He may redeem the public

cause, if, by some malicious hand, the cause is hushed up which otherwise would have progressed public good, or may expose the hidden snare that may have been laid by a skilful hand to allure the public mind with sugared words. It is the province of a critic to watch and direct the public towards achieving its end.

A true critic is a matchless possession of a people as the irresponsible free lance is an accursed thing. The world of mischief and ignominy that the pseudo-critic brings to bear upon his country's progress are so damaging and ruinous that the good influences of press-criticism are forgotten. It is sometimes cursed by sympathetic individuals, 'Enough with the Press!' There is immense benefit in criticism, but the irresponsible utterances often drown the reality; confusion and anarchy are what are left. It so happens that honest and god-fearing people are brought to book while the real culprit who deserves hanging is allowed the freedom of a lark to endanger perhaps some more lives of honest men. The vulgar critic joins the party of the real culprit. Genuine cause is strangled at the instigation of

false critics and the sway of evil and falsity is allowed freedom. Honest persons are brought in the bad books of the State, while the greedy, selfish and sneaky critic enjoys at the wreck of his honest brethren. The stake and misery that a mischievous critic may bring to society are numerous and the method and the purpose for which such art is used is scarcely scented by his victim. The evil genius standing at an arm's length of harm's way aims his shaft. There are yet other ways which the critic utilises for his purpose and which are not at the same time so traitrous though equally harmful to the society as small sleight of hand, implied threats and revengeful violation of the Christ's Commandment, namely, taking the name of innocents in vain, etc., etc. The instrument of public safety is used against it! Better we had neither the benefits nor the pin-pricks and scorpion-stings of such press criticism!

The first acquisition of a critic before anything else, is impartiality, absolute negation of prepossession or prejudice of any kind. This is the foremost virtue in a judge, as evidently

the critic is the self-appointed judge of public affairs. To see clearly the facts of the case, and recognise all the probable bearings that the case may have with other branches of knowledge, such as history, ethics, science or traditions, the critic must have a mental discipline and wide grasp, so much so, that the impartial attitude that he possesses may be better utilized in judging the merits of the case. The critic must possess measure; to fall foul upon his prey even though he is right in his attack, is to overlook the dignity and the spirit of excuse which ever must distinguish a true critic. He may not relent in his criticism, but he must guard against the spirit of revenge or malice. The more he has control over his emotions, the more effective is he. The soberer he is the more powerful he is to refute. The critic must see his art possesses perspective. This is more or less an aesthetic point which completes the critic in all respects. Such a critic is what one expects and expects for the benefit of the whole society. The judgment or interpretation of such a critic on any question carries its weight and even a few of such

critics will really reform the world which abounds in various kinds of ills.

The field of a critic is very wide and to be a journalistic critic is to be the master of the whole field. The mastery over the whole field of human knowledge seems impossible in many cases and the field is profitably restricted by critics themselves in order to do more justice to the subject of their liking. What is lost in extent is evidently gained in intensity and detail in such cases.

CHAPTER. X.

THE TENDENCIES OF MODERN JOURNALISM.

The civilization of the twentieth century has the influence of centralising and commercialising all forces of human good. There are trades which are intended to be trades and the man at the back of his trade is justified in expecting money returns with profits for his endeavours. The profits thus realised may be justified as due to his trade instincts and venture and the general public hardly recognise a

trader—as a trader,—as a patriot of a self-sacrificing humanist. The time is come when we witness changes which would have astonished our ancestors. We have in the present day certain mediums of human progress such as journalism, education, philanthropic societies, and various other bodies, which are supposed to work for the betterment of humanity. They are now working with a prime commercial motive and on business lines. The spirit of commercial benefit in humane movements certainly degrades the altruistic cause and the self-interest under such circumstances is taken better care of—which should not be—than that of the human society.

The case of journalism in the affairs of to-day unfortunately comes under the domain of trade rather than a medium to instruct and inform humanity. The journalistic endeavours especially in the West where millions of pounds are sunk are based on the commercial principle of profit and loss. The art of journalism in the West is made perfect science and things are done automatically as if in a huge machinery.

Various departments of a big newspaper office are sometimes bigger than some of the Indian Government Offices. The work turned out and the money accumulated no doubt will cause surprise to any one who may happen to see any one of the big newspaper offices in the United States. The real portion of the work i.e., ~~the~~ literary portion for which such a big office has come into being, is perhaps very small and the business portion is all that dignifies and elevates the worth of the paper. Very often it is said that the measure of success of a paper depends upon its circulation, but it is very much to be doubted whether large circulation depends upon the intrinsic worth of it. Perhaps real merit never fails to influence real men but the paper has to deal not only with real men who are very few in number generally, but with all sorts of people with different degrees of learning, taste and fashion. If money is the measure of merit, perhaps a conscientious editor will hardly earn a penny if he scrupulously determines to write and edit what he thinks best. Very often it so happens that an editor has to find accommo-

dation in his paper for the view is of various people who differ from his own and reconcile himself to publish views and topics which he may refuse and scorn as an individual. People are generally too argumentative and often inclined to see the dark side of a thing rather than its bright side. The conscientious editor of a paper to-day perhaps may satisfy only a few by his settled and sincere views however independent though out of time with the popular taste. Perhaps it is his duty to write what he sincerely thinks and believes. But if he is told that money is the measure of merit and circulation is the gauge of his ability, he is compelled to adopt different standards of right and wrong, taste and method, that are alien perhaps to his personal inclinations and propensities. Instead of attempting to bring out what is best and noblest in him, he is forced to watch and cater to the tastes and fancies of the pleasure-seeking public effacing the precious spring of knowledge and experience that long-training and born qualities have invested him with. If to earn wealth, or in other words, if journalism

were subjected to the low rank of a marketable commodity, it is only proper that one should produce what the editor thinks right or even what seems to him truthful. If the people want sensation, as they do want now, the editor must provide them with startling stories of elopement and murder; if the people want pleasure and recreation, the editor, preference to nobler and higher themes, should provide them narrations of golf and cricket matches and descriptions of bad minton and excellences of its champion players. The editor must be on the lookout as to what takes place in the world and suggest to himself a method of making small things great at sensational by-tricks of presentation and literary skill, so much so he may not fall off the mark, namely, the maintaining of a large number of subscribers on the list. The spirit of commercialism in journalism has made the journalist to study the tastes and inclination of the people and write in such a way to suit their tastes and inclinations. He remains aloof individually in his views and writings.

The spirit of commercialism is widespread in America and people there are not unaware of the dangers of such spirit. The wave of commercialism is spreading far and wide and the evil consequences surely must follow. All the vices and dangers common to trade are applicable to modern journalism also. The noble purpose for which journalism is intended is defiled in order to make it a modern commercial concern. The more that journalism is made a pure trade, the less is its influence on the public good. Public interest evidently is sacrificed for the sake of self-interest which should not be, in journalism. Lies, cheating, indifference, pandering to the taste of the customer, selling of one's conscience for the sake of small gains, etc., are concomitant results of a business having as its main concern only earning money. In modern journalism such results are very often noticed and many instances can be cited where truth is perverted, unnecessary and unmerited eulogy or vitriol is shown; false news disseminated broadcast, and true judgment withdrawn from expressing for the sake of winning favoritism at the hands of power and wealth.

It may be questioned, "Is there not a financial aspect to journalism, however altruistic and self-sacrificing it may be supposed to be? Are journalists to starve having worked all day long in the office? Should they work for nothing?"

Journalists certainly cannot live on grass nor can it be possible to prevent them from earning what is due to their labors. They are entitled to receive returns for their wares but their wares ought to be fashioned out of their own standard of Truth and Goodness. The wares manufactured on that model never fail to bear out their individual influence. In truth there is no selling at all, if every journalist consults his own conscience and experience as to what is and ought to be right before he wields his pen. Then he gets only what is legitimate, as his fee.

But if he should eliminate from his work all conscience and right thinking in order to serve Mammon, indeed the thing is hopeless. In this case, the journalist is not writing what his reason and experience suggest but he is prompted to say only things which secure him

gold Mohars. He does not search his heart or mind but seeks after the fancies and prejudices of the people. He does not try to correct people, but tries to stimulate and excite their curiosity. He does not, as the wiser of the two, endeavour to lead the brideless public but tries to be led by their caprices and weaknesses. Evidently he sells his conscience and reason in order that he may not fail to rally round his journal as many subscribers as he can. He subjects journalism to great injustice. He manufactures wares as the market may require, not what the market ought to require. The mind of the people is spoiled and it likes stories and elopements, murders and immoralities. The wave of commercial motive is pervading throughout America, partly in England. It is too soon to expect anything of the sort in India though there is every likelihood of such change taking place here at a distant future.

In India journalism has not been fully developed to be of success financially. Indeed it has to light its way up before it is free to develop itself on the western models. The

different forces of Indian Nationalism will take time to be realised.

.... There is much advance in journalism in recent yers but it will be too early to speak of its influence on the bulk of the people. We have no party papers as Tory or Liberal, but we have Anglo-Indian and Indian papers. The former always insists on Anglo-Indian dominance over Indian races but the latter has two-fold work of abusing the Anglo-Indian papers and secondly defending Indian interests. The Anglo-Indian paper gets the Government support and all rich and aristocratic classes go in for it for many considerations, the chief among them being that such papers are hoped to be supported by the State. The Anglo-Indian papers, in majority of cases, do not suffer financially; if ever such calamity happens, the Government may subscribe or revive them by their support. The Indian papers are not generally a success financially. The Indian public is partly responsible. The State certainly is bound to encourage them. The indifference of the State and the consequent indifference of the aristocratic Indians hardly become them if ever they are indifferent.

The social, political and religious forces in India have enormous influence on the growth of Indian journalism. If the growth of journalism is impeded or it is not progressing as it should, the reason for it is traced to the social, political and religious causes. If journalism does not pay in India it is because that other forces operate on it so that it is hardly possible to escape from them. To make it pay, the underlying causes deserve to be remedied, namely, social, political and religious.

It must be admitted also that journalism has a lion's share in remedying the political, social and religious obstructions as the latter three have a baneful effect upon the growth of the former. Education evidently makes people less ignorant and journalism makes them more civil and enlightened. The influence of journalism upon people in making them more helpful and less resistive must be first recognised before any attempt is made at making it devoid of all baneful influences. financial success is sure to follow if journalism is let free from all evils.

Now it is too premature to speak of commercial aspect of journalism in India as the latter cannot stand on its own legs at the present moment. The recent years have seen changes which are partly the results of journalism.

The freedom of conscience and political liberty achieved in India, to a little extent though, are the result of journalistic endeavours and out of service and sacrifice the future generation must come and the future progress of Indian journalism. There is hope: the future has in its store the marks of liberal reforms: the hands of true journalists are to be busy with the work of the future.

The ground ought to be cleared before one can expect gains. The market must be full and with healthy materials, so that there would be healthy scope for large sales. We are yet in our teens and there is ample time to think of avoiding the vices that that commercial spirit in journalism leads to.