**Rajaram Mohan Roy as Journalist**

The Press is  aptly referred to as the fourth pillar of democracy other three pillars are Legislature, Executive and Judiciary . We consider press as free from bias and prejudice. Press reflects the realities of this world as wished by social and political world. The press tries to motivate, mesmerize or change the opinion of the people in such a way that people of a particular taste will be addicted to a particular newspaper. This is how a newspaper turns or moulds the language of the news as well in such a manner that it can fulfill its desired goal. It can represent murder and bloodshed along with love, mercy and kindness.

Raja Ram Mohan Roy was born in a famous family of Bengal in 1772. Raja Ram Mohan Roy was basically a social reformer who contributed significantly to religious and social reform, so he founded the 'Brahmo Samaj\* in 1825. He was a great scholar of Sanskrit, Persian, and English and knew Arabic, Latin and Greek. Rammohan was a great champion of the freedom of the Press.

Besides being a great social reformer Ram Mohan also made a valuable contribution to Bengali literature and he is regarded as the father of Bengali prose. He was the first to realize the value of the newspapers as an instrument for diffusing intellectual light. His earliest books on Bengali prose were Vedanta – Grantha and Vedanta - Saar which were published in 1815 and 1816 respectively.

 He was a pioneer of Indian Journalism and is truly said to be the ‘ Father of the Indian Journalism. He brought out journals and newspapers in some major languages including Bengali, Persian and Hindi in order to create socio-cultural and political awareness among the people of India.

With his inspiration following three newspapers came into being:

1. Sambad Kaumudi ,(Bengali);
2. Mirat-ut Akhbar (Persian)
3. Brahminicial Magazine (English)

Sambad Kaumudi was a Bengali weekly newspaper published from Kolkata in the first half of the 19th century by Ram Mohan Roy. It was a noted pro-Reformist publication that actively campaigned for the abolition of the Sati Pratha. The first issue of *Sambad Kaumudi* appeared on ***December 4, 1821***. It contained an *Appeal to the Bengali Public* in which it proclaimed that the primary object of its publication was to promote the *public good*. Sambad Kaumudi, covered topics such as freedom of press, induction of Indians into high ranks of service and separation of the executive and judiciary. Its publication ceased in **1836**.

 Mirat-ul-Akhbar (Mirror of News) was a [Persian language](https://en.wikipedia.org/wiki/Persian_language) journal founded and edited by [Raja Rammohan Roy](https://en.wikipedia.org/wiki/Raja_Rammohan_Roy). The newspaper was first published on 12 April 1822. It was published on weekly basis on Fridays. The newspaper folded on 4 April 1823. Meaning 'Mirror of News,' the Mirat-ul-Akhbar was published every Friday, with the objective of 'enlightening the public to improve their social conditions' and to 'communicate to the rulers a knowledge of the real situation of the subjects.' As a language, Persian, still recognised in courts, was seen as a means to reach the intelligentsia - the top policymakers of the country. Rammohan also realised that he could express himself best in a language he was most comfortable with - Persian. As a result, he wrote many of the articles and edited the newspaper. His close friend and admirer, James Silk Buckingham, an English journalist, helped him in this endeavour. On 4 April 1823, the day the Press Ordinance was registered in the Supreme Court and became law, Rammohan closed the Mirat-ul-Akhbar in protest.

The Brahminical Magazine was an [English language](https://en.wikipedia.org/wiki/English_language) magazine set up by Indian reformer [Raja Rammohan Roy](https://en.wikipedia.org/wiki/Raja_Rammohan_Roy) in the 1820s. It attempted to avoid the effects of the [missionaries](https://en.wikipedia.org/wiki/Missionaries)’ [propaganda](https://en.wikipedia.org/wiki/Propaganda). During its existence the magazine produced a total of twelve issues. **Brahmonical Magazine** ceased to exist after publication of few issues.

He started the [Atmiya Sabha](http://www.freepressjournal.in/featured-blog/11-things-you-didnt-know-about-raja-rammohan-roy/1279740%22%20%5Ct%20%22_blank) Association that became a model for his [Brahmo Samaj](https://en.wikipedia.org/wiki/Brahmo_Samaj)–the monotheistic-reformist movement of the Hindu religion. The association published an English weekly newspaper–the Bengal Gazette.

In all his publications Ram Mohan emphasized the important of subjects having educational value, besides those on politics and theology. During 1821 – 24 he published in the Mirat-ul-Akhbar several articles on scientific subjects like “Echo in Acoustics” Properties of the Magnet”, “Behaviour of fishes” Description of a Baloon, etc. His persistent Advocacy for the introduction of scientific education bore fruit long after his death. But there was a section of journalists which was opposed to the liberal attitude of Sambad Kaumudi.

 Governor- General came down with a heavy hand for the suppression of the liberty of the Press, and promulgated a new Press Ordinance, drastically curtailing free expression of opinion through the press. Immediately after the enactment of the Ordinance, Ram Mohan closed down the Mirat-ul-Akhbar as a mark of protest.

The Reformer’, ‘The Enquirer’ and Gyan Anveshan were the three newspapers continued their publication between 1821-1891 with the inspraion and support of Ram Mohan Roy. All these news papers promoted progressive Hinduism**.**

Gaudiya Vyakaran is the last work of Ram Mohan. Before this he wrote a book of grammar in English entitled „Bengali Grammar in the English Language‟. Gaudiya Vyakaran was written by him for the School Book Society.

Ram Mohan played an important role in promoting Indian Journalism. He was the first Indian to realize the value of the newspaper as an instrument for diffusing intellectual light.