CHAPTER III

Humanism - defined - a brief survey of world's renowned humanists - Indian humanists - Difference between humanism and progressive humanism - an indepth study of Goldsmith as a humanist and Gurajada as a progressive humanist.
HUMANISM

TAKE THE TORCH OF REASON,

AND SPREAD THE PATH OF NOBLE LIVING.

SOCIETY IS YOUR DOGMA,

RESPONSIBILITY IS YOUR HIGHEST IDEAL.

STUDY THE LIVES OF THE GOOD AND VIRTUOUS,

DEVELOP A DEEP, GENUINE COMPASSION.

AND STRIVE FOR THE WELFARE OF SOCIETY.


Courtesy Prof Gadhav Appa Rao
HUMANISM - DEFINED

Humanism is an attitude of mind. It "attaches primary importance to man and his faculties, affairs, temporal aspirations and well-being"¹...

It is a "concept as old as classical Greece and as modern as the twentieth century"². It is traceable to at least the fifth century B.C., when the fundamental theorem of this early movement was stated by Protagoras: "Man is the measure of all things; of those that are, that they are not."³

Humanism, one can therefore assume as a "philosophical outlook centered on the autonomy of man as a dignified rational being, possessing within himself the source of truth and right. Humanism's final court of appeal is human reason rather any external authority, and its goal is man's greatest good in this finite existence."⁴

Humanism is not associated with religion or science or political system. Its spirit is secular, liberal and tolerant. Its method is education to achieve free inquiry and enlightenment. It aims to banish ignorance and make man progressive and responsible.

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³ Collier's Encyclopaedia, P.F. Collier & Son Corporation, New York Vol.10 (1955)
⁴ Encyclopaedia Americana, Vol.14, p.553
A humanist feels sorry when he finds anyone in difficulties. He identifies himself with the sufferer. He tries to find out a solution while suffering.

Progressive humanism is quite different from humanism. Though mercy and benevolence are the chief characteristics of Progressive Humanism too, it has one difference. That is, a progressive humanist tries to find out the causes for the suffering of fellowmen and willingly experiences the suffering to know the intensity of it. He understands the causes with calm and composure unlike the humanist who sheds tears for the suffering. He examines the solutions and propounds the truth and teaches the importance of love. He does everything in a dignified manner.

Among the many humanists this country can boast of, Gautama Buddha stands head and shoulder above the rest. He is a progressive humanist.
Darwin's "Origin of Species" as well as Hindu's belief of ten avathars point out the slow evolution of man.

From tree branches to caves and to present supreme position, man has come a long way. He developed his powers of reasoning and got separated from the animal world. He brought forth changes in his food and living styles.

Beginning with the worship of Nature Man tightened his hold on it and tried to exploit it for his benefits. He is engaged in unravelling the mysteries of nature and finding ways and means to harness it for the progress and well being of his race.

Man learns community living and advantages of living together. He becomes a social being with privileges and responsibilities. By constant intercourse with other members of his community, he learns about human nature and his position in the universe.

Today, he is relentlessly striving for heralding a great society, where ignorance, hypocrisy, hatred, discrimination, exploitation do not find a place; where, instead, man is human, intelligent, sympathetic, selfless, engaged in the progress of his race.

By the judicial use of his reasoning and physical powers, man is trying to reach the position "I am God". (Aban Brahmasud )
inspite of all the achievements for which he takes legitimate pride, he is unable to reach the above position due to some inherent weaknesses. The foremost among them is his failure to ground his progress in humanism. He is also oblivious of the fact that discipline and moral conduct are essential for the real progress and knowledge of man. That explains for the misery and sufferings of man in this world.

Man is obsessed with his existence which is finite. He is selfish. He takes recourse to short cuts to achieve supremacy over his race. In this, he retains his primitive instincts.

Steeped in distrust, and jealousy, he looks at his fellowmen with jaundiced eyes. He creates artificial barriers and divides men on the basis of race, colour, religion, riches, caste, creed and language. He is living in perpetual fear of his fellowmen and is presently engaged in producing weapons which can bring destruction and even annihilation of his race.

It is in this context that humanism comes to the fore. It reminds man that his progress is null and void without humanism. It is humanism alone that can bring eventual equality amongst men and enable one to share his progress and achievements with his fellowmen without fear or favour on equal footing. Finally, it is humanism alone that can help man to bring about universal peace, prosperity and brotherhood.
From the dawn of civilisation, for several thousands of years, man lived a life of ignorance, superstition, hatred and irrationality.

The world has seen great humanists in the garb of prophets, religious preachers, writers, statesmen and social workers. They all had one common aim — to make man human and this world, a better place to live in.

They dealt with human life and human values and strove for heralding a society where all were treated alike. They might not have succeeded in their aim but made the succeeding generations conscious of their mission in life. With the result many are engaged in continuing their good work.

RENEWED HUMANISTS

"While other nations were preoccupied by considerations of God and the supernatural or beneficial and hostile aspects of nature, it was man himself that interested the Greeks." 5

The Greek humanists had high opinion of man's abilities. They thought that "Man could perform his duty to himself by performing to other people. If there was one character that the Greeks detested more than other, it was the "superman". They knew too much about him." 6

The inscription outside the famous oracle of Delphi reads "know thyself". One can assume that this inscription must have

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5 Thompson, J.A., "The Classical Background of English Literature" p.35

6 Ibid
served as an impetus for men to study men around him.

PLATO (429-348 B.C.)

The first of the great Greek philosophers and humanists, he summed up his philosophy in his famous aphorism, "Man is the measure of all things; of those which are, that they are, of those which are not, that they are not."

He did not believe in external guidelines for the moral conduct of man in this world. According to him, "there are no absolute standards, but that the views or opinions which in actual practice govern behaviour in society determine what is good or bad in conduct and should be respected." 7

SOCRATES (469-399 B.C.)

Socrates brought to light man's ignorance through his discourses and discussions. He preached that knowledge was not a hereditary right, exhorted men to examine every doctrine on a rational basis. With his rigid self-control and powerful intellect, he pursued with single-minded devotion, truth and virtue and feels that such an endeavor would lead to human happiness.

He abandoned the theoretical speculations of his predecessors and concentrated on ethics—that which makes a good citizen. He sought to uncover errors in conventional views and by the use of inductive arguments, he drew a pattern of life consistent with truth and virtue. He believed that no one was deliberately wicked.

for happiness lay in virtue. Thus he laid emphasis on the study of men to achieve human happiness and progress.

PLATO

Plato, a disciple of Socrates, tried to dispel belief and establish rational thinking. He lived with men, studied the problems confronting them and discussed justice, friendship and other worldly matters.

ARISTOTLE (384-322 B.C)

Aristotle is defined good for man as happiness which may be interpreted as pleasure, honour, wealth and contemplation. Within the individual, he cited two kinds of virtues, moral and intellectual. Moral virtues are liberality, temperance, justice, courage, friendship, meanness, gentleness and truthfulness. Intellectual virtues are science, art, practical wisdom. He believed in these virtues illuminated the nature of the supreme good for man. Through these virtues and their pursuit, man will arrive at the life of contemplation of truth, which is pronounced as man’s highest activity.

ROMAN HUMANISTS

Like Greeks, the Romans also gave equal importance to intellect and moral conduct. They understood the values of humanities by going through their Greek masters. Cicero (106-43B.C) and Quintillian gave importance to independence and dignity of

man in their works. They carried the torch of humanism further.

HUMANISTS OF THE EAST

Humanism seemed to have had its early seorings in the east even before it had started as a movement in the west. The world's known prophets were born in the east. The earliest of them was Zoroaster.

ZOROASTER (620/618 – 553/541 B.C.)

Founder of the ancient Iranian religion known as Zoroastrianism, he was the author of 17 religious poems embedded in the scripture "The Avesta".

He conferred dignity on man and treated him as a free and responsible agent. He gave pivotal significance in his eyes to "truth".

Zoroaster denounced superstitions and polytheism. He waged a crusade against ignorance. He denounced animal offerings and drinking (wine). Instead, he appealed to man to sacrifice himself in the service of humanity.

He preached that in the conflict between good and evil, good will ultimately triumph and man should endeavor himself to deeds. There is no Heaven or Hell except in the heart of man. So man should try to make his life a blissful one.
Siddhartha or Gautama, born in a princely family became the Buddha on enlightenment. He strove hard with sincerity to wipe out suffering and pain and to find out the truth and meaning of this finite existence.

He preached non-violence, brotherhood, mercy and kindness. He tried to end discrimination, exploitation, prostitution and corruption in the society. He exorted men to live a moral, happy, dignified and responsible life (Duka Jana hitnaya, Jaha Jana Sukhaya)

CONFUCIUS

Confucius, the greatest of Chinese Philosophers, had humility writ large on his face. He had no claims to greatness and proudly claimed himself a simple man.

Confucius reminded man of his responsibility to his fellowmen, in one's obsession with God, one should not neglect one's obligation to one's fellowmen. He exhorted man to be service-minded. He felt that if a man cannot serve his fellowmen, he cannot serve the gods whom he worships. He felt it is futile to learn what is going to happen after death when one does not know the meaning of this life, and education without intellect is useless, and Intelligence without education is dangerous.

GET BACK TO THE NOVEMBER

The great humanists did all their best to inculcate a spirit
of knowledge. Sometimes the church directed culture tried to repress classical learning outrightly. Sometimes it indulged in the selective appropriation of certain elements for adaptation to medieval Christianity.

During the second half of 14th century, humanism emerged originated in Italy and spread beyond the Alps into Germany, France and England. It represented on the one hand, “a break with a long-prevailing superstitious attitude and an authoritarian sterile intellectual method, and on the other hand, a turning to Greek and Latin writers as a source of inspiration and guidance. Often regarded as an episode in the history of literature, it was in a broader and deeper sense a step forward in man’s persistent endeavour to enlarge his acquaintance with the world and thereby to win a more satisfying place in it for himself. It created a kind of cosmopolitan republic in Europe almost savage, supremely war-like and comparably untaught.”

The secular, inquiring and self-reliant spirit, which characterised the life and thought of Greece and Rome was back again. This spirit of inquiry replaced tradition and blind acceptance of authority.

“They are not able to stand in the cloistered walls of traditional forms. Man cannot continue to live for long in a state of disequilibrium or deprivation.”

10 Collier’s Encyclopedia, P.J. Collier & Son Corporation, New York, Vol. 10 1955 p.244
11 Cambridge History of English Literature, Vol. 10, 1899 p.97
Dante (1265–1321) was the forerunner of the new humanism in literature. In his "Divine Comedy" he showed mental independence and a critical spirit which were the characteristics of the renaissance epoch. He was called the prophet of classical revival. He called Athens "the hearth from which all knowledge flows", Homer, "the loftiest of all poets", and Aristotle "the master of those who know".

Petrarch (1304–1374) collected Greek and Latin manuscripts and inculcated in people a spirit of respect for ancient Greek and Roman manuscripts and monuments.

Boccaccio (1313–1375), a disciple of Petrarch, did much to deepen the enthusiasm for the ancient art and literature which Petrarch has awakened.

The course of the movement

The good and pioneering work of the above resulted in "rejuvenated sense of the importance of his (man's) life on earth". "God or his prophets' points of view was substituted by man's point of view". A complete break was now taking place with medieval culture, which had been discredited by the degeneration of scholasticism which had turned more and more into an artificial kind of dialectics.

13 Collier's Encyclopedia, Vol. 10 p. 244
14 Mengel, K.E., "Educational Psychology and Statistics, Chapter 1: Impact of humanism on Educational Psychology"
Renaissance received a shot in the arm after the fall of Constantinople to Turks in 1453. The consequent migration of scholars to Italy and other Western Countries kindled interest in "the ancient poets, philosophers, historians and creators who had dealt with human life and human values, and they were studied with "unbounded ardour by men who were weary of degenerate scholasticism and theology. The humanists were the party of progress who saw classical civilization with its moral wisdom, critical rationality and great art, as the highest level man has reached, and their ideal was to re-create such a civilization in the modern world."15

THE REUNION

The result of the renaissance or rebirth of humanism in Europe was that men devoted their time to those studies which promoted human culture. "There has been a progressive displacement of traditional religions by one form or other of man worship. Attempt to save the individual on secular rather than religious basis have been popular."

The study of Greek and Latin classics helped the scholars to distinguish "human or the humane, on the one hand, from the bestial, and the other from the divine; and in making the latter contrast, they [the classical writers] usually stressed some pathetic aspect of the human, such as mortality or fallibility.

Medieval Christianity, however suggested that man's life on earth was significant only in so far as it affected his soul's expectation of God's mercy after death, and it was against this belittling of his natural condition that the humanists of the renaissance asserted the "intrinsic value of man's life before death and the greatness of his potentialities."  

And there now began to take shape "the modern type of cultivated man, distinguishable by the fact, that, in his youth, he had visited the imaginary museum of the masterpieces of art. Thus consecrated, culture became the faith of the 15th and 16th century humanists."  

ENGLISH HUMANISTS

The influence of Italian Renaissance or Rebirth of Humanism is felt in England through Erasmus, Colet and Sir Thomas More. They were known as "Oxford Reformers."

The dedicated efforts of these people lead to the reformation of church in England. The New humanism brought about moral and intellectual revolution. It led to the "Age of Reason." It made people to investigate Truth. Under its influence religion, science, and literature underwent changes. From Shakespeare downwards, the effects of humanism is felt by most of the literary men.

16 Encyclopaedia Britannica, Vol. 17 , p.825
17 Ibid
Elizabethan England was the immediate beneficiary of the new humanism. The new spirit manifested itself in literature more than in any other sphere. Shakespeare was its greatest embodiment. "The prodigality of his creation in character is equalled only by its almost divine impartiality."

He never weights his scales against any person, but draws here and hangsman with the same kind of mastery. His characters really live." 18

Among the numerous humanists of England, mention has to be made of Bacon, Milton, Addison, Goldsmith, Burke, Charles Dickens, Hardy, Russell, Crewd among others.

These writers instead of setting themselves as moralists, and indulging in sweeping condemnations and unqualified invectives, wrote good-humouredly and made ample allowance for the ordinary failings of humanity and at the same time advocated the claims of decency and sound sense.

LATER HUMANISTS AND HUMANISTIC MovEMENTS OF THE WORLD

Humanism had its patrons in every walk of life. "It was the ambition even of princes and Emperors of this time [Renaissance] to be called good humanists." 19

Several changes were witnessed in the religious worship.

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18 The Concise Cambridge History of English Literature (3 edn) p. 223
19 World University Encyclopedia volume 8 p.
SECTION A
GOLDSMITH AS A HUMANIST

INTRODUCTION

Today, Goldsmith is known, remembered and applauded as a humanist. It is his generous humanity that leaves a lasting impression on the minds of his readers.

Goldsmith was never to discover new veins of thought, but rather rediscover old ones and give them fresh life such a philosophy—a philosophy that is to carry conviction must be distilled from experience; it must be both thought out and felt out; thought must have been tested and proven before it can attain the sincerity which pierces. Life had to show him its most ungracious aspect, it had to drench him with bitterness and squalor before he could be what he became, able to get aside these appearances of reality, and affirm his belief that kindness, gentleness, compassion and gaiety were the lasting truths in life. It is quite possible that he would have come through the ordeal but that he would have kept deep in him the knowledge of people who were kind, gentle and compassionate, and were at the same time, like the vicar, "great lovers of happy human faces." ¹


Usually, a good man does not think of himself only but of others too. He knows that he cannot be happy when others are unhappy. He cannot live contentedly with discontented souls
around him. It is a duty cast on us to be of some service to our less fortunate brethren. By service to man, we do service to God. Goldsmith was like the man in Islington:

"A kind and Gentle heart he had,  
To comfort friends and foes,  
The naked everyday he clad,  
When he put on his cloaths." ²

His philosophy set compassion above all other virtues. In the "War of Wakefield", he announced his philosophy thus: "As men gape with admiration on the colours of a tulip, or the wing of a butterfly, so I was by nature an admirer of happy faces." ³

To him, humanity is better than gold. In the introduction to "The Bee", Goldsmith revealed his mission: "How glad would I lead mankind from the vain prospects of life, to prospects of innocence and ease, where every breeze breathes health, and every sound is but the echo of tranquility." ⁴

GENESE OF HIS HUMANITY:

"To do good is a duty we owe to all our fellow creatures", seems to be the maxim to which he stuck to till the end. An early acquaintance with distress humanised his mind and taught him to feel for others from its own feelings. In addition, his childhood and upbringing contributed in no small measure to the development of his humanitarian tendencies.

2 GWOS Vol. IV., p. 576 (Elegy on the death of a mad eng., 11,9,, 12)  
3 Ibid., p.140  
4 GWOS (The Bee No.1)
Like Aesop in "An Eastern Tale," he "had spent his youth with men, had shared in their amusements, and had been taught to love his fellow creatures with the most ardent affection, but, from the tenderness of his disposition, he exhausted all his fortune in relieving the wants of the distressed. The petitioner never sued in vain; the weary traveller never passed his door, he only desisted from doing good, when he had no longer the power of relieving."  

Goldsmith's father was like the father of "Man in Black," the personification of humanism. His father possessed a small living in the church. His house was the abode of generosity.

Here to the houseless child of want
My door is open still,
And the' my portion is but scant,
I gave it with goodwill. 6

It was the haven of the needy and poor.

A refuge to th' unsheltered poor
And strangers led as stray. 7

His pleasure increased in proportion to the pleasure he gave. As his fortune was small, he "lived up to the very end of it. Goldsmith and his brothers were told that

...Universal benevolence was what first cemented society, we were taught to consider all the wants of mankind as our own; to regard the 'human face divine' with affection and esteem; he would us up to be machines of pity, and rendered us incapable of withstanding the slightest impulse made either by

5. OWCD Vol.III., p.58
real or fictitious distress; in a word, we were perfectly instructed in the art of giving away thousands, before we were taught the more necessary qualifications of getting a farthing. 

Goldsmith's father was happy when he made others happy. Goldsmith inherited this quality and like his father he "loved all the world, and he fancied all the world loved him." 

The portrayal of the vicar in the novel is based on his father and brother, Henry, both vicars. The portrait of the preacher in "The Deserted Village" is also drawn after them. The village preacher proves Goldsmith's point of view that being poor is not a handicap to serve others, for the preacher.

...was, to all the country dear,
And passing rich with forty pounds a year;
Remote from towns he ran his godly race.

Pleased with his guests, the good man learned to glow,
And quite forgot their vices in their woes;
Careless their merits or their faults to scan,
His pity gave are charity began.

Goldsmith's ideal preacher's job did not cease with preaching. He led a simple life. Insipite of his meagre income, he went to the rescue of the poor and less fortunate.

Thus to relieve the wretched was his pride,
And on his failing leaned to virtue's side;
But in his duty prompt at every call,
He watched and wept, he prayed and felt for all;
And, as a bird each fond endearment tries
To tempt its now-fledged offspring to the skies,
He tried each art, reproved each dull delay;
Allowed to brighter worlds, and led the way.

9 Ibid., Vol. II., p. 173 (Chinese Letter XXVII)
10 The Deserted Village, II., 151-161
11 Ibid., 151-163-170
Humanism was an obsession and goal with Goldsmith. Having reached a position of strength and confidence, he considered it his bounden duty to care for the less fortunate.

Taught by that power that pities me,
I learn to pity them. 12

Goldsmith religion was also humanism. He believed that God was omnipresent and the best way to reach Him was by going to the succour of fellowmen.

We'll make his temple in our breast
And offer up a tear. 13

To develop sympathy for the fellowmen, one must have seen both sides of human nature. Goldsmith was "one of that erranting tribe of mortals who spend the greatest part of their time in taverns, coffee-houses, and other places of public resort"... and he had "thereby an opportunity of observing an infinite variety of characters, which to a person of a contemplative turn is a much higher entertainment than a view of all the curiosities of art or nature." 14

Goldsmith's sympathies were for all, for the mere asking. Even in respect of two lovers, he had the following to say:

When two young persons are sincerely enamoured of each other, nothing can give me such pleasure as seeing them married. Whether I know the parties or not, I am happy at thus binding one link more in the universal chain. Nature has, in some measure, formed me for a match-maker, and given me a soul to sympathise with every one of human felicity. 15
Goldsmith hated to see suffering. He would rather vanish.

"The slight distress, whether real or fictitious, touched him
to the quick, and his soul laboured under sickly sensibilities
of the miseries of others" ... 16

He was like Burchell in the novel, "Vicar of Wakefield", who
could not pay his bill at the inn because his heart had prompted
him to an act of charity beyond his means.

Case when he heard about his mother's blindness, he was
upset and moved terribly. Even though, he had the inclination
to return home, he preferred to remain at London, "for to behold
her in distress without a capacity of relieving her from it,
would add too much to my splendid habit." 17

In the character of the Chinese Philosopher and the Man in
Black, we find traces of Goldsmith's character. Once the Chinese
Philosopher met an ill-dressed man who was miserable to look at.
The Philosopher "was naturally led, from a motive of humanity, to
offer comfort and assistance". 18 Anyone who was miserable might
claim a place in his heart. Later he learnt that the ill-dressed
was a rich man.

Once Man in Black was walking with Altangi, the Chinese
Philosopher. They met an old man who confronted them with a story

16 The Vicar of Wakefield, ch.6
17 Guyon, Stephen., "Oliver Goldsmith", Thornton Butterworth Ltd.,
London, 1933 p.102 (from Goldsmith's letter to his
brother in 1759)
18 Cowper, Vol. II., p.336 (Chinese letter LXX)
of dying wife and five children. The Man in Black put up a brave
face in the beginning but only to melt faster than ice. To
relieve his discomfort, the Chinese Philosopher did the following.

While he thus hesitated between compassion and pride, I
pretended to look another way, and he seized this opportunity
of giving the poor petitioner a piece of silver bidding him
at the same time, in order that I should hear, go work for
his bread, and not tease passengers with such impertinent
falsehoods for the future. 19

Again, he faced a similar situation when he was confronted
by a sailor with a wooden leg. His natural tendency was trying
to overcome his pseudo sternness. As the Chinese Philosopher says:

...he was obliged to preserve the appearance of ill-nature
before me, and yet relieve himself by reliving; the sailor,
Casting therefore a furious look upon some bundles of chips
which the fellow carried in a string at his back, my friend
demanded how he sold his matches, but not waiting for a
reply, desired, in a sullen tone, to have a shilling’s worth.
The sailor seemed at first surprised at his demand, but soon
recollecting himself, and presenting his whole bundle, here,
master, says he, take all my cargo, and a blessing into the
bargain. 20

In yet another situation, we find Man in Black without
money. He saw a woman in rage singing ballads. No one could
make whether she was singing or crying. Yet as the Chinese
Philosopher says:

...even in my presence, he immediately applied his hands to
his pockets, in order to relieve her, but guess his confusion,
when he found he had already given away all the money
he carried about his to former objects. The misery pointed
in the woman’s visage, was not half so strongly expressed as
the agony in him. He continued to search for a long time, but
to no purpose, till at length, recollecting himself, with a
face of ineffable good nature, as he had no money, he put into
her hands his shilling’s worth of matches. 21
Goldsmith was a sensitive man. Having suffered misery and experienced poverty, he knew their intensity and also the many indignities one had to face. Yet, what he experienced, he could not see others experiencing. On these sufferings of the poor in London, he observed:

But who are those who make the streets their couch, and find a short repose from wretchedness at the door of the opulent? These are strangers, wanderers and orphans, whose circumstances are too humble to expect redress, and their distress too great for pity. Some are without the covering even of rags, and others associated with disease; the world seems to have disclaimed them; society turns its black upon their distress, and has given them up to nakedness and hunger. These poor shivering females, have once seen happier days, and been flattered into beauty. They have been prostituted to the gay luxurious villain, and are now turned out dying at the door to meet the severity of winter in the streets. Perhaps now lying at the door of their betrayers they are to wretches whose hearts are insensible to calamity, or destitute who may curse, but will not relieve them. 22

Honeywood in "The Good Natured Man" is the realisation of Goldsmith's humanity. He cannot stand the sufferings of the fellow men. He is extravagant in going to their succour. His excessive virtue is in itself a vice. He believes himself when he tries to relieve others. So he announces: "I am no man's rival". To him, "Universal benevolence is the first law of nature."

Goldsmith cannot be called by any stretch of imagination a good economist. He had all the ordinary temptation to part with money which he should have kept; but he had also one so unusual as to be extraordinary. Nearly all of us can see a beggar starvin

22 The Bee No.4 (City night place)
and yet retain our overcoats. Goldsmith lacked this self-protecting instinct, and he did not even stop at overcoats. Once his cousin Edward Mills went to look for him in his rooms. He heard a voice calling for assistance. Goldsmith got into the ticking of a mattress and so wedged in that he could not escape. The reason for this was that the night before he saw a woman and her five children shivering in the cold and carried out his blankets to cover them.

GOLDSMITH TO THE DEAR ALEX.

Goldsmith felt that he could not be happy if others were unhappy. He was more concerned about others' problems. But he was gullible and hence was taken for a ride by all. Once he met a poor woman all in tears. She told him that her husband had been arrested for a debt he was not able to pay and that his eight children must starve as he was the only member of the family. As Goldsmith was not far from his house, he parted with a half of what he had. Later, he regretted for not having given the other half as the first half would be of little use to her. Even if she were to be an imposter, he thought that "The minds of the generality of mankind shrink with their circumstances..."

There seemed to have been no limit to his generosity. Once he went to the extent of pawning his suit to bail his future landlord from being arrested. Yet, on another occasion, when he was at a gaming table, he suddenly left the table and came back a little later. The reason was that he was dragged out by a bailiff.
singer to whom he gave half-a-crown and quite possibly a major part of his income too.

Like Honeywood in the play "The Good-natured Man", he was unmindful of his own limitations and was "ever to serve others" and "never" said no to any request in his life." An extract from 'faint sketch of the life, character, and manners of the late Mr. Nash', sums up Goldsmith, the man.

He himself became
The servant of the poor, and the destitute;
Whose cause he ever pleaded amongst the rich, ... (11.6-8)

In "The Good-natured Man", Honeywood was so concerned about an ugly woman in a gathering that he went to her rescue as a partner much to the discomfiture of his lady love, richland, lest the ugly woman would suffer the ignominy of being left without a partner.

RESPECT TO THE GUILTY.

Nothing could be so repulsive as inflicting capital punishment on petty thieves. The Chinese philosopher was put out of himself when he heard the following from Sin in Black.

...I read over the many hideous cruelties of those haters of mankind, of their pretended friendship to wretches they meant to betray, of their sending men out to rob and then hanging them. I could not avoid sometimes interrupting the narrative [by the Man in Black] by crying out, yet these are men... I state these to the account of the wretch that was searched after robbing one of the thief-takers of a half-a-crown. Some of the confederacy knew that he had got but that single half-crown in the world; after a long search therefore, which they knew would be fruitless, and taking from him the half-crown, which knew was all he had, one of
the gang compassionately cried out, alas poor creature 
let him keep all the rest he has got, it will do him 
service in New ate, where we are sending him. This was 
an instance of such complicated guilt and hypocrisy that 
I threw down the book in an agony of rage, and began to 
think with malice of all the human kind. 24

A man is good or bad depending on the circumstances in 
which he is placed. Hence it is essential that we should 
develop sympathy for the guilty. Honeywood in "The Good 
natured Man" projects Goldsmith's viewpoint on the subject. 
Honeywood could not stand the sufferings of his fellow men, even 
if they were to be thieves. He is relieved only when he 
relieved others. He does not want to punish a thief for 
stealing his plate in the pantry. He feels "it's enough we 
have lost what he has stolen, let us not add to it the loss of 
a fellow creature. 25

The greatest good that man can do to man is to contribute 
to the reduction of sin and the conversion of the sinners. 
Though Primrose's proposals in the prison are received with 
indifference by the prisoners in the prison he is optimistic.

...these people, however, fallen, are still men; and that 
is a very good title to my affections. Good counsel rejected 
returns to enrich the sinner's bosom; and though the instruc-
tion I communicate may not mend them yet it will assuredly 
raise myself. If these wretches, my children, were princes, 
there would be thousands ready to offer their ministry; but 
in my opinion, the heart that is buried in a dungeon is as 
precious as that seated upon a throne. Yes, my treasures, 
if I can mend them, I will; perhaps they will not all despise 
me. Perhaps I may catch up even one from the gulph, and that 
will be great gain for in there upon earth a soul so precious 
as the human soul. 26

Goldsmith saw only good in the worst of men. "Forgive the 
Sinner and forget his misdeeds" seems to be his philosophy. Even 
Thurhill, the villain striking in the novel, who loses our sympathy
due to his high-handed behaviour and insolent manners and lowers himself to the level of brute is forgiven and rewarded with the hand of Clodia, the Vicar's wronged daughter.


gainst war

To Goldsmith, war was abhorrent as it brought misery destruction on man. His anguish was thus expressed: "... my regard to mankind fills me with concern for their contents. I could wish to see the disturbances of Europe once more amicably adjusted; I regard war as nothing in this good world but war; I hate fighting between rival states; I hate it between men and war; I hate fighting between women." 27

in self-interest

The term 'benevolent' excludes self-interest. The ultimate desire of a benevolent man should be good to there. If one is useful to another out of self-interest, he is not benevolent. "If there be any benevolence at all, it must be disinterested; for the most useful action imaginable, loses all appearance of Benevolence, appear as we discern that it only flowed from self-love, or self-interest." 28

Goldsmith knew this and felt that "nothing less than universal Benevolence is free from vice." 29 He also knew that "a life of independence is generally a life of virtue. It is that which fits the soul for every generous flight of humanity, freedom, and friendship. To give should be our pleasure, but to receive our shame; serenity, health, and affluence, attend the desire of rising by labour; misery, repentance and disrespect that of

1774 Gold. II. p.42 (Obscur. Letter II[XX])
26 Hopkins, p.183
28 McCulloch Vol. III, p.109
succeeding by exerted benevolence; the man who can think himself alone for the happiness he enjoys is truly blind; and lovely; far more lovely the sturdy gloom of benignant indigence, than the fawning simper of thriving adulation."

FROM LOVE OF MANKIND TO LOVE OF ALL BEINGS

Goldsmith transcended from the love of man to the love of all beings. He could not stand the sufferings of animals more so, when such suffering was the result of man's actions.

...it may frequently happen, that while we whip pigs to death, or boil live fowlers, we are putting some old acquaintance, some near relation, to excruciating tortures, and are serving him up to the very same table where he was once the most welcome companion. 31

Goldsmith was puzzled at the unfriendly nature of man towards the animal world where some animals leave their animal world to help men. To: is a case in point.

"A dog," says one of the English poets, "is an honest creature, and I am a friend to dogs." 32 Of all the beasts that grace the lawn or hunt the forest, a dog is the only animal, that leaving his fellows, attempts to cultivate the friendship of man to man he looks in all his necessities with a speaking eye for assistance exerts for him all the little service in his power with cheerfulness and pleasure; for his tears famine and fatigue with patience and resignation; no injury can alter his fidelity, no distress induce him to forsake his benefactor, studious to please, fearing to offend, he is still an humble steadfast dependant, and in his alone feeding is not flattery. How unkind then to torture this faithful creature who has left the forest, to claim the protection of man; how ungrateful a return to the trusty animal for all its services. 33

30 Ibid Vol. II, 22396 (Chinese letter 0)
31 Ibid., Vol. 11, p. 67 (Chinese letter XV)
32 Quoted from Thomas Gray's "Venice preserved II"
33 GHCC Vol. II, p. 114 (Chinese letter L XIX)
Goldsmith's weakness was excessive humanism.

His generosity was so great,
That prudence often whispered him in vain;
That it would enter the neighbouring confines of profusion;
His charity unbounded,
That he severe might suspect it sometime to be
The offspring of folly or ostentation. 34

Most of his characters partake some of his traits. "He had
generosity for the wretched in the highest degree, at a time
when his creditors complained of his justice." 35 Like Honey-

wood, Goldsmith loved all the world and if he had become sen-
timental and spendthrift, it was because that he could respond only
that way to sufferings around him.

Once he went security for a fellow whose face he scarce knew
and called such an act "exalted munificence." "His goodwill to
others produced so much neglect of himself, as to require correction."
This resulted in his being surrounded by "pressing creditors, false
friends and a pack of drunken servants." 36

Goldsmith had the kindest heart in the world. He extended
"the kind of friendship as common as prostitute's favour, ever
complying with every opinion, never refusing any request, attem-
tpting to please all, fearing to offend any. He was philosopher,

... Cast

enough to be aware of his shortcomings; he was even aware of the
shortcomings of his philosophy." 37 He considered it a duty on
man by the Almighty to be of service to our fellowmen: "I, who
in my little ranking, am I not greater than the greater monarch,
whose only heat is unbounded power." 38
The Bible says "Love thy neighbour as thyself." This is the basis for humanism. There is no one who has failed in life who was a result of following this dictum.

Honeywood, the hero of "The Good Natured Man" is too much of other's man. He treats the rich and the poor, friends and foes alike. He is the perfect example of the "human man".

Even if the whole world turns ingratitude, he will not blame anyone. He feels that "the ingratitude of the world can never deprive us of the conscious happiness of having acted with humanity ourselves." 39 By his show of humanity, he wins over even the bailiffs who come to arrest him.

Richland, the heroine of the same play, is attracted towards Honeywood because of the latter's tenderness, humanity and universal friendship, which she feels may atone for many of his faults.

An incident in the life of Goldsmith involving the sempstresses and laundresses, prove the success of humanism. The two ladies knew pretty well that Goldsmith did not have money with him. Yet they begged him to visit them. "We would work for him for nothing," they said, "and we know he would pay us if he could." 40

It is clear that Goldsmith's philosophy of life is the philosophy of the heart.

39 The Good Natured Man, Act, iii
40 Craddock, "Memoirs of two little women, Sempstresses or Laundresses quoted in Stephen Gwyn, "Goldsmith", p.290
As has already been stated elsewhere, Goldsmith is superb in portraying himself. We see him in the Vicar and George of "Vicar of Wakefield", the Chinese Philosopher and Man in Black in the essays, Honeywood in the "Good natured man" and Tony Lumpkin in "She stoops to conquer".

Like the Vicar, Goldsmith believed firmly in humanity as well as in a better world. He had generosity for the wretched in the highest degree and it was disinterested. He possessed unexampled good-nature and universal love to mankind. He was always ready to pity even vices in others. The slightest distress, whether real or fictitious, touched him to the quick and his soul laboured under a sickly sensibility of the miseries of others.

No other character resembles Goldsmith far more than Honeywood of "A Good Natured Man" in the folly of extravagance and humanness. Like Goldsmith, Honeywood mistakes extravagance as generosity and blind trust in all as universal benevolence. He is "too good-natured; that he's too much everyman's man; that he laughs this minute with one, and cries the next with another."41

The best portrait of Goldsmith is found in "Retaliation".

Magnanimous Goldsmith, a gooseberry fool,
The above line shows Goldsmith's honesty in calling himself a fool.

41 The Goodnatured man, Act. I
SECTION B

GURAJADA AS HUMANIST

Rajantam visvasoubhayam
sadhabram sadhurakaaram
arshya kavita sakham
vande gurjada kokilam

ON UNIVERSAL LOVE

In the modern Telugu literature, Gurajada occupies the foremost position as the greatest humanitarian. His humanitarianism transcends the prevalent castes and religious distinctions. He had definite opinions about humanitarianism. In an age that was witnessing exploitation of man by man for selfish ends, killing and sacrificing in the name of patriotism and war, Gurajada preached love of man as the ultimate goal of man.

In a letter written to his disciple Sri Nuni Subramaniam of Coogole on May 21, 1909, Gurajada stressed the need for the cultivation of love of humanity.

We have to perpetuate the love of universal brotherhood. Love thy neighbour and fellowmen wholeheartedly. That is the ideal love worthy of worship. The love that was preached and practised by Jesus Christ during his lifetime, the love considered as the truth and poetic justice by Shelley, and the love preached by Lord Buddha is the ideal love. That is the love that man should have for his fellowmen.

Gurajada believed that by loving one's fellowmen, one would derive immense happiness. The love that one gives brings

1 Quoted in Ramanreddy, KV, "Parishodham", p. 68
forth love for him. When everyone loves his neighbour, the world
would be care-free and a living paradise on earth. Gurajada's
love of humanity is scientific and is developed on logical basis.
He gave reasons why such a love was essential. It has a great
relevance because most of world problems including the cold war
between the super powers are borne out of fear and hatred.
As an American President has said that there is nothing to fear
except fear itself. If on the other hand one were to practice
the love advocated by Gurajada the world would become paradise on
earth.

LOVE AS THE GREAT UNIFYING FORCE

Though Gurajada grew up under the influence of Brahmo
Samaj and Divya Ganga Samaj, he made his own all that was good
in different ways of life advocated by various samajas. His philo-
sophy is scientific humanism. He has imbibed the teachings of
Lord Buddha and preaches love of all beings in "Lavanaraju Kaala".
He also showed in this poem that humanism is not the prerogative
of a selected few. The lowly born father of Mathanga Bride,
practices not only humanism but also love of all living beings.
He renounces the family profession and teaches the love of all
beings like a true disciple of Buddha. He is raised to the
level of a saint, the personification of tolerance, kindness and
dignity. He has given up the killing of animals to make a living
and announces the love of all being as his religion.

2 Ibid, p.70
In all his writings, we find that he has been prompted to write because of his urge to spread the message of humanism. In his random thoughts recorded as "Maata-Manthi", one finds this underlying urge. He felt that love increases with that of culture. The uncultured hunter has less love. The hypocrites have selfish motives. Only love enables the humanity to enjoy freedom. Even the shortcomings can be wiped out by love. He followed Shelley, who believed that a society can enjoy happiness only if it is bound by love.  

Gurajada exhorted man to abjure selfish motives. He wanted man to develop helping tendency and love his fellowmen. Love wipes out one's selfish motives. There is nothing greater than love.

Love is born out of heart. It removes ignorance and enlightens soul. One should learn to love the simple and pure soul. Affection, pity and kindness lead one to happiness. Doing good is good. One should therefore increase goodness. Soul attains enlightenment only if one abjures bad qualities.  

3 Gurajada Rashanalu, Maata-Manthi, pp. 45-46
Shelley and Buddha. He must have been attracted by Buddhism for the following reasons.

At the root of Buddhism, there is certainly a rigid metaphysical theory, but it is not this that has united people under its banner. Its friendship, its pity and mercy and the universal love preached by the Buddha have helped to remove barriers between man and man.

Gurajada's concern was for man. He was seized of the problem of man and strove hard to find solutions for them. He was therefore entitled for the title "Progressive Humanist". As Narla says:

...the concern of Gurajada was more with persons than with problems. He was in love with man as man; he loved man irrespective of the fact whether he was educated or illiterate, cultured or barbarous, moral or immoral. Indeed, he loved people of the latter categories much more than those of the former. All his life he watched from close quarters what is called "High life". Its vulgarities, its depravities and its cruelties, hidden behind a facade of respectability, were familiar to him. This familiarity with "high life" made him sympathetic to what is commonly despised as "low life".

Gurajada was a humanist of rare sensibility for humanism was to him more than an intellectual conviction; it was the quintessence of all beauty, charm, and poetry of life. His inner being was so much suffused with the spirit of humanism that it made him a poor hater.

RESPONSE TO THE POOR AND NERUD

Like Goldsmith Gurajada was too much of a poor man's man. No one was refused his hospitality and help. Many a time he went to the succour of the poor and needy. One of the benefic-

4 Tagore, "Rajar Dharma", Quoted Basava Reddy, K.V., "Mahadevan" pp.457-470
5 Narla, "Gurajada", p.55
6 Gurajada Centeninal Volume, Article by Narla, p.55
tories of his philanthropy was Nuni Subramaniam of Ceylon.
According to him, Gurajada was responsible for the education of
many poor students at Vizianagaram. When he could not get admi-
ission into the B.A. Class for want of tuition fees, Gurajada took
him to the palace of the Maharaja of Vizianagaram and got him
Sixty rupees for the law branch of the palace. Later Nuni
Subramaniam was helped by Gurajada to pursue his studies and
remained his ardent admirer not only of his literary works but
of his personality. On a different occasion, when Nuni Subra-
maniam fell sick before examinations at Calas, Gurajada took
him as under his care and gave all the medical help and enabled
him to write his examination. In fact he treated all who went
to him for help as his children. It is no exaggeration to say
that like the Vicar in the "Deserted Village", he extended his
hospitality to all the needy and poor who frequented his humble
abode.

AGAINST DISCRIMINATION BASED ON CASTE AND SEX

Gurajada did not subscribe to the casteism that is prevalent
in Hindu society. Though born in an orthodox family, he did not
imbibe the narrow prejudices of the community. He foresaw that
the casteism would fail as it is based on unscientific lines and
did not have the sanction of the religion. He believed that men
are born equal and hence that virtue is not the prerogative of
the high born only. For, we find that Medaravani, the Nautch-girl
excelling in human virtues over the so-called high born brahmins
and educated hypocrites.
The underlying humanism of Gurajada could be discerned in his "Natyala "arumulu" for he looked into the future and prophesied that one day the caste barriers would disappear and man would learn to treat his fellow men with dignity.

In days to come reforming men
Will spring and bring their strength of mind
To bear upon our social ills,
And break the chains of caste.

Caste and Colour shall be things
Of the past; all nations will be brought
Into one fold; the lowest
Shall come to man's estate.

The many creeds which now divide
Mankind shall have been laid to rest.
To this high aim was set in motion,
A movement in the town. 7

In "King Lavana's Dream" (Levanaraju kala), Gurajada emphasised the need to bring down the barriers separating the Indians on the basis of castes. Even before Kandhiji appeared on the national scene and strived for the emancipation of Harijans, Gurajada thought of it seriously.

manchiceddalu manjulanduna
henghichudara rende kulamulu
manci amadi maismeite
malane agudun

There are only two castes—good and bad. If goodness exists in Panchamas according to the existing Varnasrama Dharma, I would rather be a Panchama than anybody else. 7

7 Unilit. p.13 (tr."String of Pearls", by Appalasamy, R)
Gurajada was a forerunner of Gandhiji. His emancipation of harijans and demolition of the caste system occupied his thinking at a time when the Hindu society was riddled by the irrational division. As a humanist, he tried to look at the caste system as an obstacle in evolving a new social order and exposed its hollowness.

malina dhahula malahanuchunu
malina chiththula kadhhakulumula
neclevesamuna varna dhamasa
dharme dharmasaba

"Caste system discards because they are physically unclean, but the same system respects the mentally unclear persons only because they are born in high castes. Such a system is not founded on reason and piety."

In it, we find Gurajazada's ideal of a new social order where caste, creed and class have no place. In his song "Patriotism" (Desabakthi), we find the same progressive thoughts. He reminded his fellowmen, that man's primary concern should be the welfare of man and not of land mass. He exhorted his countrymen thus:

Never does land
Mean clay and sand!
The people, the People! They are the land!

8 Andhra Pradesh, May 1977 (Article by Dr. G. Appa Rao) p.22
9 Unilite, p.15 (tr. "String of Pearls", by Appalasamy, R)
Gurajada decried not only discrimination based on castes but also sex. He relentlessly fought for the emancipation of women. In the same play, we find him advocating widow remarriages, abolition of child marriages and also bride money. Even today, in the later half of twentieth century we are yet to realise his dream fully.

Gurajada wrote the play "Kanya Sulkam" to vindicate his humanism. He could not turn a blind eye on the existing evil practices of sulk marriage resulting in early widowhood and exploitation of the innocent by the English educated hypocrites. He was repelled at the number of the sulk marriage. In the preface to the First Edition of the play "Kanya Sulkam", he poured forth his anguish thus:

Ninety nine girls were married at the age of five years, forty four at four, thirty six at three, six at two and three at the age of one - the babies in the last instance carrying a price of from three hundred and fifty to four hundred rupees a head. Strange, as it may sound, bargains are sometimes struck for children in the womb. Such a scandalous state of things is a disgrace to society, and literature cannot have a higher function than to show up such practices and give currency to a high standard of moral ideas.

RESPONSE TO THE GUILTY

In this play, he demonstrated that one should look for good in the worst of men, for there could be no greater satisfaction than converting the bad into his good. Sanjuma was in a humanist for he sees only good in Madhuravani. The
The goodness in a man is like a burning candle that can be used for lighting other candles too. Saujanya Rao performs like a lighted candle. He uses his good offices to turn Madhuravani from her base profession, saves Buchamma from the scheming Girishan and arranges for the college studies of the schemer too. As a humanist, he believes in the goodness of men and abjures the wholesale condemnation of an evil-doer for it should be the endeavour of all to save the evil-doer from his evil acts rather than seeking to impose deterrent punishment. Moreover, it has been proved beyond doubt that deterrent punishment does not pressage elimination of crime itself from the society. On the other hand, the crime rate tends to increase. So Saujanya Rao is right in trying for the rectification of the young schemer.

**SOME GOOD IN EVERYONE**

Gurajada endowed Madhuravani the culture that is rarely seen in a prostitute. He believed that it was a duty cast on us to educate the lowly born and turn them to lead an honest and civilised life. Madhuravani is honest to the core. Though she is a mouth-girl, she maintains fidelity to her paramour, Girishan. When she was lured to renounce her contacts with Girishan by Ramappa Pantulu, she boldly retorts: "Having been born as human beings, both men and women must act with a sense of honour! You must respect my wish that you should not touch me." 10

10 "Kanyakumari", Act. I., Sc. 11(for English translation please see Unit III.p.105)
When she is ridiculed for her fidelity to Girishan, she replies:

Do you think, good sir, a prostitute is something so light? There are such things as honor and morality even for a prostitute. Till I meet my present master, and tell him that he and I are parting, and that he can go hikkey hereafter and I mine, and break the bond between us, you must go on treating me as some one else's woman. You may be right in your poor estimate of him as a useless waster of the priestly sect by birth, as a mean-christian by conduct, and as a person who has shamelessly kept that inn-keeper woman. But is he not the dear man who has so long been maintaining me and protecting me? You may be so much smarter than he is. You may be so much more attractive to me than he is. Still, must I not be true to him? II

Madhuravani understands people better than others characters in the play. Money, power and prestige could not divert her from her chosen path and convictions. When she is offered money by Ramappa Pantulu, she does not count it but chides him:

Madhuravani: (Does not count the notes) If I couldn't trust you that far, I wouldn't be agreeing to go with you. With all your cleverness, you couldn't understand me even this little. Keep your money with you. I am not the sort that hankers after money! (Tries to give back the money).

Again it is the nobility of character of Madhuravani, borne out of humanize that enables her not to tarnish the image of Girishan though the latter proves to be an uneducated cheat and pseudo-reformer.

According to him, even the Jasthas are silent on the nobility of love that he preached. He felt that love alone ennoble's the relationship between man and woman. In the poem

II Ibid
'Kasulu', he further explained his idea of love,

Magvalaku macavari kokkate
Sruhuku sukasunaku raja marga

There is the royal way for man and woman to make their lives happy. That royal way is attained when

Premma nishina prema vachchuma
Premma nilipina prema nihum

If one gives love, he brings forth love from the other and when one retains love, he helps the other in retaining the love. He preached the love that transcends age and death.

AGAINST INJUSTICE

Gurajada's humanism does not refer to the sympathy for the plight of the miserable. It is a philosophy and a way of life. It has man as the centre of study and importance. It forbids perpetuation of sin and harm on fellowmen and then worship of man-made stone images to absolve one's sins.

In "Poornamama", we find the blood-chilling story of a young girl who has been sacrificed by her greedy father to an old man of her father's age for bride money. There cannot be anything more inhuman than in such an unnatural and unequal matrimonial alliance. Gurajada denounced such practices during his lifetime in this poem.

The old man-husband arrives to take Poornamama home to start married life. He brings sarees and jewellery. As per the custom,
her sisters-in-law apply turmeric on all over her body and bathe her. They dress her beautifully. She resembles the sacrificial lamp before the village deity. Poornamma seeks the blessings of all the elders assembled. They bless her long and happy life with children. Ironically they do not visualise how any young bride could have conjugal love with an old husband who resembles her father in age. She laughs at herself for her hopeless/hopeless condition. But that laugh makes anyone with humanistic tendencies feel ashamed for allowing a young bride to sacrifice her life. More than she laugh at her hopeless condition, she is laughing at our inability to prevent such man-made miseries.

She feels that death alone could give her relief from the wicklessness of man and the world. Sarajada's message in this poem is clear. He chided those who practised such inhuman practices and exhorts right thinking men to prevent their recurrence.

Arrogance is a vice that is universally practised by the rich and the powerful. No nation is free from it. If that is practised in this century when everyone is aware of his rights, it can be easily summed of the plight of the poor and innocent in the feudalistic society of yester years.

In the poem "Kanyaka" we find the king trying to take away a young bride when he sees her way to a temple. The girl's father pleads with him that he will consult with the elders of the community about the king's wish. The king replies.
raju thalachindhenu charanum
raju cheppindhella sastram
rajuulaku pereina paddhathi
katha, gandharvan

"Whatever the king wills becomes justice. Whatever the King says is the sastras. Is not Gandharvan (liberty to marry anyone) the prerogative of the king."

The mute assembly of the girl's relatives silently watch the king's arrogance. The bride begs for an opportunity to pray to her family deity and promises to return. When the king reluctantly accedes to her request, she disappoints him by turning herself to death to save her modesty from violation.

Gurajada wrote this piece probably because he was repelled at the exhibition of power and arrogance of the king's on the poor young girls. He forewarned in the poem that what befell the king will befall anyone who indulges in such brutish and inhuman actions.

Pattammale raju poyemu
mattikalasemn kota petalu

"The King is dead and the palace of the king has become part of the earth."

HIS PHILOSOPHY AND RELIGION

Life is for living but living in a dignified manner. Man is the greatest and noblest creations of God. All religions accept that man is nearer to God than any other being in the world. It is therefore imperative on the part of man to raise above his nature to reach God.
In a letter to Joseph Priestley, discoverer of Oxygen, Benjamin Franklin expressed his conviction that "men would cease to be wolves to one another and that human beings would at length learn what they now improperly call humanity". The Kingdom of Heaven within us has to be conquered. What we need is the inner development of man himself, of man as a spiritually, morally and socially creative being. We need a change of heart, a conversion of the soul. 12 We treat our fellow-men as not our friends but as foes. We look upon our brethren with hatred, base out of suspicion and fear. We never treat them as our brothers and members of the human family.

Gurajada's humanitarianism is not deep sympathy and tears. It is his philosophy and outlook. To him, man is the centre of creation and is capable of overcoming the insurmountable problems. He did not believe that God is unattainable and beyond reach. To him, man is God, and his goodness is godhood. He did not approve of man worshipping stone-images of God while purloining sins on fellow-men. Man is omnipotent. He is the author of his own happiness and sorrows. If there is God, he is only the witness of Fate. God has no role in man's doing. He is present in all beings and men in particular. Gurajada exhorted man to learn to love the human society and entire humanity and partake the pleasure and sorrows of fellow-men. To him, serving humanity is serving God. He felt that it alone will enable one to attain enlightenment and

12 Radhakrishnan, J. Dr., "Religion and culture", pp.76-79
reach God. Gurajada enunciated this truth in the poem "Manishi"

(Man).

Manishi chaalma rayi rappaki
mahima kaladhani saagi rrekkuthu
manasikalante rayerappala
kanna kanistam

gunu chootavala bala ?
devudakkada dhagenanto
kondakonala vethukulade vela?

Kanu therechina kaanabadade?
manishi satrudiyaambu ledo?
yeriki sarima karigi yeede mukthi!

"Man makes different toys and believes them to be gods and is afraid of them. Can there be worse ignorance than this. At the same time he treats his fellow-men worse than the lifeless stones. He is searching for God in the streams and mountains. God is in man. If you try to understand your fellowmen with pure heart, you will see him." This poem is a clear example of Gurajada's faith in humanism. Till the end of his life, he preached and practised humanism with religious fervour.

It is interesting to note that Tagore also expressed similar sentiments in "Gitanjali" thus:

Whom dost thou worship in this lonely dark corner of temple with doors all shut? Open thine eyes and see they God is not before thee!

He is there where the tiller is tilling the hard ground and where the pathmaker is breaking stones. He is with them in sun and showed and his garment is covered with dust... Come out of the meditation and leave aside they flowers and incense. 13

Gurajada felt that one should have an ideal, that would bring

13 Tagore, Rabindranath, "Gitanjali", stanza 11
about greatest good for the greatest number. That will raise the moral stature of man and exhort one to noble deeds. That ideal is goodness which to him, is the living God. "Love of goodness is love of God. Sheding vices and ennobling character will result in attaining godhood." 14

Gurajada is a symbol of the undying spirit of man who lifted the hearts of mankind to the heights we aspire for, a new society, a new civilization.

Gurajada's humanism exhorts us to discern goodness even in the worst of men, to realize in the good nature of man, to realize our own failings, to prevent others from sinning.

Brathiki, cheebeshiyos, prajula kevvadu breethi goorehupu, vaade shanyadu. 15

A noble man is one who endeavours to do good and satisfy others irrespective of the risk to his life.

A new way this

To him, there is no one called an enemy. " All men is the creation of God, friend or foe is the creation of man." 16

He believed in the infinitude of man's intelligence and his capacity to make a hell out of heaven or heaven out of hell. He wanted us to discern a human mind and a human heart even in the fanatic's faces of our opponents. In the play 'Kanyakulkam', though we have good and bad people, Gurajada expected us to see

14 Gurajada, "Hate-sanath" p.46
15 Gurajada Bachanalu, "Mathyala Saralu", p.47 (Damon Pythias)
16 Gurajada Bachanalu II, "Bilhameyee", Act I., p.100
good even in a pseudo-social reformer like Giresunam.

Gurajada's faith in the inexhaustible good nature of man in born out of his conviction that man is the author of his own misfortunes and if he desires he can be a god or a devil. As a humanist, he endeavours to make us aware of man's great potentialities.

Gurajada's humanism transcends time and space. What he stated in early part of twentieth century in "Rhinchu Laxmari" and "Langa Lethum" about war and human sufferings are true and very much there. Despite of material comforts and intellectual power, man endangers peace in the world and is bent upon increasing the human suffering. This is due to a callousness in human nature. Man is a wolf to his fellow men and is yet to learn what we improperly call humanity. The Kingdom of Heaven within us is struggling against the brute forces of the world. The evil in us has to be conquered. The need of the hour is the inner development of man himself, of man as a spiritually, morally and socially creative being. Man needs a change of heart.

Gurajada pleaded for the end of the first world war which brought destruction and great loss in terms of human lives and property. His concern was not only for his countrymen but also for mankind as a whole. He was a humanist of rare stature.
One feels sorry that such men are few and far between at a time when the world faces nuclear holocaust threatening the very exis-
tense of human race on this planet. Gurajada had thoughts that are progressive and modern by today's standards also.

Gurajada wrote a very few stories but they are enough to mark him an innovator and trendsetter in the field. He tried to preach humanism in all of them. Whether it was the emancipation of women, correction of man and equality of sexes, Gurajada was at them with a fervour of a patriot. Whatever he did or touched, smacked of humanism and till the end, it remained with him a religious faith to which he clung tenaciously.