Definitions and interpretations of humanism are innumerable. In the sixteenth century the term 'humanist' was used to refer to a person who taught humanities, that is, grammar, rhetoric, history, poetry and moral philosophy, as distinguished from fields less concerned with the moral aspects and activities of man such as mathematics, natural philosophy and theology. Scholarly humanists recovered, edited and expounded many ancient texts in Greek and Latin, and so contributed greatly to the store of materials and ideals of the European Renaissance. These humanists also wrote many works concerned with educational, moral and political problems, based largely on Classical writers such as Aristotle, Plato and Cicero. 

Renaissance humanism also asserted the dignity and central position of man in the universe and emphasised the need for the study of Classical imaginative and philosophic literature. Many humanists also stressed the need for a rounded development of man's diverse powers, physical and mental, artisti
and moral, as opposed to merely technical and specialised trainings.

Dr. Johnson, the eighteenth century humanist, having noted the rapid advance in the achievements and prestige of natural science and technology after the Renaissance, found the need to defend the role of the humanities in a liberal education and wrote in his life of Milton: "The truth is that the knowledge of external nature, and the sciences which that knowledge requires or includes, are not the great or the frequent business of the human mind.... We are perpetually moralists, but we are geometricians only by chance.... Socrates was rather of opinion that what we had to learn was, how to do good, and avoid evil". 3

"Matthew Arnold, the great exponent of humanism in the Victorian period, strongly defends the predominance of human studies in general education. Adapting the tenets of the older humanists, Arnold says that culture is a perfection 'Of our humanity proper, as distinguished from our animality', and it consists of a harmonious expansion of all the powers which make the beauty and worth of human nature. He lays emphasis on knowing 'the best that is known and thought of in the world'. He also assumes that much
of what is best is in the classical writers". It can be said that in the nineteenth century the word "humanism came to be applied to the view of man, the general values and the educational ideas common to many Renaissance humanists, as well as to later writers in the same tradition".

The American movement of 1910-1933 known as New Humanism argues strongly for a return to primarily humanistic education, and to a view of moral and literary values based largely on classical literature. To some, in the present century, the word humanist often connotes a man who bases truth on human nature, rejecting the truths and sanctions of a supernatural creed.

Jagadish Saran Sharma defines humanism as "a system or mode of thought or action in which human interest predominates".

A recent definition of humanism states: "Humanism is a system of views based on respect for the dignity and rights of man, his value as a personality, concern for his welfare, his all round development, and the creation of favourable conditions for Social life. Humanism is the opposite of fanaticism, rigourism, intolerance and disrespect for the views and knowledge of others".
The present study is based on this recent definition as both Burke and Anna advocated Humanism in this sense of the term. Their activities in their political career reveal their deep faith in it.

Edmund Burke always championed the causes of the people whose interests were neglected, irrespective of the nation they belonged to and the religion they followed. It was this attitude that made him champion the cause of the people who were in distress in England, Ireland, India and France.

In England the Roman Catholics "were shut out from all participation in local and national government, by laws". While making his speech at Bristol previous to the Election in 1780, he showed his concern for the welfare of general humanity and opposed any injustice to any section of humanity (referring to Catholics in England). He asked how he could remain with "no feeling at all for the indignities suffered by men". In the course of his speech, referring to the Catholics, Burke said, "I could assign no one reason of justice, policy or feeling, for not concurring most cordially, as most cordially I did concur, in softening some part of the shameful servitude, under which several of my worthy
fellow-citizens were groaning."¹¹

Making a speech for the relief of the Protestant Dissenters in 1773, Burke referred to the greatness of the English Church but pleaded for tolerance towards those who were non-Conformists, i.e. Dissenters. He said, "I wish to see the established Church of England great and powerful; I wish to see her foundations laid low and deep, that she may crush the giant powers of rebellious darkness; I would have her head raised up to that Heaven to which she conducts us. I would have her open wide her hospitable gates by a noble and liberal comprehension. But I would have no breaches in her wall. I would have her cherish all those who are within, and pity all those who are without;... I would have her give a lesson of peace to mankind....Nothing has driven people more into the house of Seduction than the mutual hatred of Christian congregations."¹²

Burke championed the cause of the Irish people to whom the British Government denied the privileges that they were justifiably entitled to.

In Ireland, by Acts of the English Parliament, the Catholics were barred from serving in the Irish Parliament, from bearing arms, and from seeking higher education.
Further, penal laws excluded the Catholics from the practice of law, from buying land, from holding office, from serving in the army, and from voting at elections. Roman Catholic Bishops and dignitaries were banished from Ireland. Everyone had to support the Anglican Church of Ireland. English landlords collected the highest rents possible from the Irish peasants and evicted them on the slightest excuse.

The industries of the Anglo-Irish traders were restricted, their commerce and even their production fettered, their prosperity checked, for the benefit of the merchants of Manchester and Bristol. As observed by Matthew Arnold, "Irish trade was restricted, almost annulled from jealousy lest it should interfere with the trade of England."

In 1663 an Act was passed excluding Ireland from the benefit of the Navigation Act so that Irish vessels could only communicate with Continental ports. An act in 1665 prohibited the import into England of Irish livestock and another Act in 1699 prohibited the export of Irish manufactured wool.

The Penal Laws against the Irish Catholics and the restrictions on Irish trade had deeply moved
the humanistic Burke. In 1778 a bill was brought to Parliament, releasing some of the restrictions imposed upon Ireland by the atrocious policy of Great Britain. Burke not only spoke and voted in favour of the commercial propositions, but urged that the proposed removal of restrictions on Irish trade did not go nearly far enough. He reminded the members of Parliament that England should leave to the Irish the use of the natural faculties which God had given them. He asked them whether Ireland was united to Great Britain for no other purpose than that we should counteract the bounty of providence in her favour. But his words made no mark on the British merchants. They implored him to become their advocate. In his two letters to Gentlemen in Bristol (To Samuel Span, Esq., Master of the Society of Merchants Adventures of Bristol and To Messers and co., Bristol) in 1778 Burke said, "I should only disgrace myself" and "I should lose the only thing which can make such abilities as mine of any use to the world now or hereafter. I mean that authority which is derived from the opinion that a member speaks the language of truth and sincerity, and that he is not ready to take up or lay down a great political system of the convenience of the hour, that he is in Parliament to support his
opinion of the public good, and does not from his opinion in order to get into Parliament or to continue in it". 17
In the same letter to Two Gentlemen, he said, "Trade is not a limited thing; as if the objects of mutual demand and consumption could not stretch beyond the bounds of our jealousies. God has given the earth to the children of men and He has undoubtedly, in giving to them, given them what is abundantly sufficient for all their exigencies; not a scanty, but a most liberal provision for them all.... To protect men is to forward, and not to restrain their improvement... Far enough she [Ireland] is still from having arrived even at ordinary state of perfection and if our jealousies were to be converted into politics as systematically as some would have them, the trade of Ireland would vanish out of the system of commerce". 18

The penal laws against Irish Catholics which prevented them from any participation in voting as said above, were painful to Burke who was particular of maintaining "the fabric of universal justice". 19 So he wrote a letter to a peer of Ireland on the penal laws against Irish Catholics in 1782 previous to the late repeal of a part thereof in the session of the Irish Parliament, held in 1782; this shows Burke's deep
concern for the people of the ancient faith. The Irish Parliament repealed the hardest of the stern laws against the Catholics but it continued to be unfriendly to the Catholics as the Parliament remained only a Protestant Assembly.

In 1792, Burke wrote a letter to Sir H. Langrishe, Bart, M.P. on the subject of the Roman Catholics of Ireland and the propriety of admitting them to the elective franchise. Referring to the exclusion of Catholics from voting he said, "As things stand the Catholic, as a Catholic, and belonging to a description, has no virtual relation to the representative; but the contrary". Referring to the sorry state of the Catholics in Ireland, Burke said, "Sure I am that there have been thousands in Ireland who have never conversed with a Roman Catholic in their whole lives, unless they happened to talk to their Gardener's workmen or to ask their way when they had lost it, in their sports... I well remember a great and in many respects a good man who advertised for a blacksmith; but at the same time, added, he must be a Protestant". These questions in which Burke showed much anxiety continued unsettled till Burke's death in 1797.
The Warren Hastings Administration in India, which revealed various cruel acts by him pained Burke, the humanist, who spared no pains to bring to light the atrocities. Warren Hastings who wanted to continue the buffer state policy towards Oudh wanted to maintain good relations with the Nawab of Oudh on account of the danger from the Marathas. In 1772, he concluded the Treaty of Benares by which Kora and Allahabad were sold to the Nawab of Oudh for Rs. 50 lakhs. If the Nawab paid a subsidy, the English Company was to lend him the aid of British troops whenever required. The people of Rohilkhand were frequently attacked by the Marathas and consequently the ruler entered into a treaty with the Nawab of Oudh in 1772. It was agreed between the parties that if the Marathas invaded Rohilkhand, the Nawab of Oudh should help the Rohillas and get rupees Forty Lakhs as the price of his help. The very next year, the Marathas invaded Rohilkhand, but retired on account of the approach of the British and the Oudh troops. The Nawab of Oudh demanded money and the Rohillas could not pay the amount. Ultimately, the Nawab of Oudh entered into a contract with the English Company by which he should bear all the expenses of war and also pay Rupees Fifty Lakhs in addition.
if he were given military help to conquer Rohilkhand. Warren Hastings accepted the proposition. British troops were sent, Rohilkhand was conquered. Hafiz Rahmat Khan, their leader, was killed. About 20,000 Rohillas were turned out from the country. The soldiers of the Nawab committed atrocities on the innocent people of Rohilkhand and the country was annexed to Oudh.23 Hastings' action in this regard pained Burke the humanist and he included this as one of the charges for the impeachment of Hastings.

Another instance of Hastings' cruelty was the affair of Nand Kumar who was an influential Brahmin of Bengal. He accused Warren Hastings of corruption. "Philip Francis read the paper of accusation in the presence of Warren Hastings. Nand Kumar requested to be heard in person in support of his accusation. Warren Hastings refused to be confronted with Nand Kumar at his own council table. He refused to allow his councillors to sit in judgement over him. He dissolved the meeting and departed. In his absence, the other members of the Council called in Nand Kumar and decided to go on with the charges."24 But Nand Kumar was suddenly arrested and committed to prison on a charge of forgery. The Supreme Court found him guilty and he was hanged. The legality of the trial and conviction
was questioned. It was contended that there was a conspiracy between Sir Elijah Imney the Chief Justice of the Supreme Court and Warren Hastings for effecting the judicial murder. The conspiracy was quite evident when the Judges of the Supreme Court rejected the application of Nand Kumar for leave to appeal to the King-in-Council, though this was a very suitable case for leave to appeal. This was included as one of the serious charges against Hastings by Burke who was very much moved by the horrible incident.

Balwant Singh, father of Chet Singh, was a Vassal of the Nawab of Oudh. He was the first Rajah of Benares. In 1775, Benares was transferred to the Company by the Nawab of Oudh and consequently the English Company became the Overlord of Chet Singh. Warren Hastings went on increasing his demand for money from Chet Singh who ultimately refused to pay. Hastings imposed a fine of Rs.50 lakhs on Chet Singh and marched to Benares to realise the amount. Chet Singh submitted to Warren Hastings who got him arrested. However, the Rajah managed to escape. There was rioting and bloodshed. The Rajah was deposed and his nephew was put in his place. The latter was required to pay tribute at double the rate. Warren Hastings' treatment of Chet Singh was severely condemned. It was pointed out that Chet Singh
was not bound to help the English Company if the latter was in financial difficulty. Moreover Warren Hastings was violently reacting. "His conduct was unjust, improper and high handed. It was tyranny, pure and simple". This incident also was revolting to Burke, the humanist.

"The Nawab Wazir of Oudh owed a lot of money to the English Company and he was not in a position to pay. The Nawab pleaded that he would be able to pay the dues only if he could take possession of the treasures that were in possession of his mother and grandmother. Under the direction of Hastings the palace of the Begums was surrounded. The two eunuchs, who acted as stewards, were tortured in every possible way and ultimately the Begums were forced to part with the money. With the money thus secured, Nawab Wazir was able to pay off the debts of the Company. According to Sir Alfred Lyall, "The employment of personal severities under the Superintendence of British Officers in order to extract money from women and eunuchs is an ignoble kind of undertaking: to push him [Nawab] and actively assist in measure of coercion against women and the eunuchs was conduct unworthy and indefensible".  

Burke as a humanist, championing the Indian causes
spoke in Parliament as effectively as the causes warranted him to do: "The Rajah Nand Kumar was, by an insult on everything which India holds respectable as sacred, hanged in the face of all his nation, by the judges you sent to protect the people, hanged for a pretended crime upon ex post facto Act of Parliament in the midst of his evidence against Mr. Hastings". In the opinion of James Mill, "no transaction perhaps of his whole administration more deeply tainted the reputation of Hastings than the tragedy of Nand Kumar". Referring to Hastings' unjustifiable attitude towards the Rajah of Benares, which resulted in a great rebellion in Benares, Burke said, "As long as truth remains, as long as figures stand, as long as two and two make four, as long as there is mathematical and arithmetical demonstrations, so long shall his cruelty, rage, ravage and oppression remain evident to an astonished posterity". It was the Chet Singh affair that influenced the House of Commons later in favour of the impeachment of Hastings.

Referring to Hastings' cruel treatment of the Begums of Oudh, Burke says, "My Lords, if there is a spark of manhood, if there is in your breasts the least feeling of
our common humanity, and especially for the sufferings and distresses of that part of human nature which is made by its peculiar constitution more quick and sensible, if, I say, there is a trace of this in your breast, if you are yet alive to such feelings, it is impossible that you should not join with the Commons of Great Britain in feeling the utmost degree of indignation against the man who was the guilty cause of this accumulated distress". 32

Hastings reached England in June 1785. Burke as a champion of the suppressed, prepared charges for impeaching Warren Hastings for all his cruel acts in India. The humanism of Burke was reflected in every case he presented before the House of Lords in the impeachment of Hastings.

The opening speech of Burke (1729-1797) took four days to deliver and its transcendental force and torrential eloquence made Hastings himself believe that he might be really guilty. Burke said,

"My lords, the business of this day is not the business
of this man - it is not solely whether the prisoner at the bar be found incorrect or guilty; but whether millions of mankind shall be made miserable or happy.... We charge this offender ... with no offenses that have not their root in avarice, rapacity, pride, insolence, ferocity, treachery, cruelty, malignity of temper; in short, in nothing that does not argue a total extinction of all moral principles, that does not manifest an inveterate, blackness of heart, dyed in gain with malice, vitiated, corrupted, gangrened.... We have brought before you the Chief of the tribe, the head of the whole body of eastern offenders; a captain-general of iniquity under whom all the fraud, all the peculation all the tyranny, in India are embodied, disciplined, arrayed, and paid.... It is with confidence that, ordered by the Commons, I impeach Warren Hastings Esq. of high crimes and misdemeanours. I impeach him in the name of the Commons of Great Britain in Parliament assembled, whose parliamentary trust he has betrayed. I impeach him in the name of all Commons of Great Britain, whose national character he has dishonoured. I impeach him in the name of the people of India whose laws, rights and liberties he has subverted, whose properties he has destroyed, whose country he has laid waste and desolate. I impeach him in the name and by virtue of those eternal laws of Justice which he has violated. I impeach him in the name of human nature itself, which he has cruelly outraged, injured and oppressed.
in both sexes, in every age, rank, situation and condition of life. 33

Burke as a humanist had inherent sympathy for the poor and their lot. "Burke said that it was a theme on which he had often reflected and never reflected without feeling for it". 34

Burke's humanism is also evident in his championing the causes of the affected in France on account of the French Revolution. The overthrow of the French Monarchy, following the murder of the guards at the prison of Bastille and the release of prisoners by the revolutionists, pained Burke very much, who wrote his Reflections on the French Revolution. The indiscriminate killing of thousands of nobles and innocent men who supported the King was unbearable to the humanist Burke who justified a war against French Revolutionists to put an end to their inhuman acts. He said, "The blood of man should never be shed but to redeem the blood of man. It is well shed for our family, for our friends, for our God, for our country, for our kind. This is vanity; the rest is crime". 35

Burke as a humanist also stands distinguished for his charity to the unfortunate emigrants from France.
He established a school near Beconsfíeld for sixty French boys, principally the orphans of Quiberon, and the children of other emigrants from France. 36

C.N. Annadurai

From the days Anna entered politics, he showed great devotion to social causes. Sagar Ahluwalia in his preface to Anna - The Tempest and the Sea 37 refers to Anna as a humanist. Again when he discusses Anna's philosophy of life, he says, "Annadurai was a man of wide sympathies and deep humanism with an easy rapport with people". 38 Dr. Vivekanandan in his Annayium says that humanism was the greatest of all virtues that Anna had. 39 While paying tributes to Anna on his death, N.G. Ranga said, "Mr. Annadurai had devoted the whole of his life to the liberation and uplift of backward classes and the downtrodden... Mr. Annadurai's contribution to the cause of humanism was noteworthy". 40 Anna's humanism is evident in his various activities like championing the cause of the downtrodden and helping the individuals who were in adversities.

Even during his student days, knowing the pitiable plight of the poor and innocent and downtrodden people in
Tamil Nadu from the speeches and writings of the Justice Party leaders and also from the speeches and writings of Periyar E.V.Ramasamy, Anna had developed sympathy for them. Speaking about Anna's college days S.Ramachandran in his *Anna speaks* says, "At college he was attracted by the programme and policies of the Justice Party, a party that stood for justice for a large majority of Non-Brahmins and for their liberation from Brahmin domination in the services and elsewhere".  

So, after leaving college Anna joined the Justice Party which stood for the uplift of the down-trodden in Tamil Nadu. Sagar Ahluwalia says, "Annadurai joined the pro-British Justice Party not because he was pro-imperialist but because he believed in undoing Brahmin supremacy and caste arrogance. He was not interested in spirituality. But his sense of dedication and devotion to his people bordered on religion".

Anna as a humanist took up the cause of the down-trodden and did everything possible to liberate them from their economically and socially suppressed state. He befriended the suppressed classes. He campaigned vigorously for social justice, social equality and abolition of caste. He criticised the injustice of caste divisions.
as well as their alleged scriptural foundation called 'Varnashrama Dharma'. To achieve his object of liberating the down-trodden, Anna addressed meetings and wrote in the Party's weeklies and dailies, to enlighten the suppressed masses, so that they would liberate themselves from the suppressed state. The humanism in him made him fight against social injustice without minding physical sufferings. "As many as eight times he courted imprisonment for the cause in which he sincerely believed." 

While championing the cause of the down-trodden, who were economically exploited by Northern domination and socially exploited by the Brahmin domination, Anna never developed any animosity against any individual Northerners or individual Brahmins. Anna himself explained that he did not hate Brahmins as a community but only the Brahminical traits which he termed as Brahminism or orthodoxy, which led to the discrimination of the innocent and poor people in the name of caste or religion, citing 'Varnashrama Dharma' and keeping the people socially suppressed and down-trodden. So the D.M.K. encouraged all people including Brahmins to become members of the party. In fact as Ahluwalia has rightly observed, "Its membership lay open also to Brahmins... One of the D.M.K. leaders V.P. Raman was a Brahmin".
Ahluwalia further says, "The leader [ANNA] claimed many Brahmin members and ... some Brahmin youths were even local secretaries of the party in some places". Anna never failed to appreciate any individual Brahmin when he had done any good service. At the felicitation function held in honour of T.S. Ramaswami Iyer a great social worker, at Madras on 8.9.67, Anna said, "A gentleman is not he who lives in a palace nor is he a product of a university nor a multi-millionaire. He is one who possesses a good heart. Ramaswami Iyer is a man of such a magnanimous heart. He strives hard for the unity of the country.... When he began his service casteism was rampant. That even in those days, he went to slum to render service, and made friends with the people there bears ample testimony to his broad-mindedness. On this occasion when we are felicitating this octogenarian all we can do is to assure him this; 'let us follow in your footsteps and continue your service to the best of our might'. Let us express our gratitude and felicitations to him for showing us the way".

Anna's humanitarianism which is an aspect of humanism is also evident from his help to the individuals who were in adverse circumstances. On knowing that Poet
Bharathi Dasan, who, through his poems, condemned superstitions in religion and social discrimination in the name of caste, was suffering from poverty. Anna made an appeal to the people for a liberal contribution, and contributions poured in generously. On a festive occasion he presented a purse of about Rs.30,000/- to the poet.

When N.S. Krishnan and M.K. Thiggaraja Baghavathar were suffering in poverty after their release from jail, Anna came forward to help them by giving each a story (for a film), which they could utilise as a source of income. Anna also helped another film artiste K.R. Ramaswamy who was in financial difficulties, by putting a condition to the film producer that he should give K.R. Ramaswamy the hero's role in Velaiyar (Servant maid) if he (the producer of films) wanted that story for himself. The producer accepted the condition and got the story from Anna. Anna as a humanist never failed to express his great concern even when the individual in the opposite camp in politics met with any misfortune. He received a great shock when Mahatma Gandhi fell a victim to an assassin's bullet in 1948. He poured out his deepest grief in an article on Gandhi. When the news of the death of Nehru brought
another shock to him, he said that a great Democrat of India was dead. He also condemned the attempt on the life of Kamaraj in Delhi when the latter was All India Congress President. When Anna's visit to the U.S.A. was finalised, he wanted to meet the Pope in the Vatican City on his way to the U.S.A. Necessary arrangements were made and the Pope graciously gave him an interview. During this interview, Anna made a request to the Pope that he should use his good offices to request the Portuguese Government to release one Ranaday who was a freedom fighter in Goa and who was arrested by that Government and kept in prison for a number of years. The Pope accepted his request and contacted the Portuguese Government and got Ranaday released. This gave immeasurable happiness to the people of Goa. 51

Anna's humanism was not confined to the people of his own country. On hearing the death of Kennedy, he received the greatest shock that he ever had. 52 The statelessness of Tamils in Sri Lanka pained him very much. He showed great concern for the welfare of the whole humanity. Giving a talk over the Radio on the Human Rights Day on 10.12.1968, he praised the release of the Charter on Human Rights on 10.12.1968 by the United Nations General Assembly.
He said that the release of the Charter was indeed a great historic event. It indicates clearly that after great suffering and hardship, mankind has been moving in search of happiness and wisdom. "No doubt it is an important phase in the history of mankind...wherever (and for any reason) human right is infringed, the United Nations General Assembly has the right to intervene and to restore justice.... We are adding more and more strength to the U.N.O. by celebrating this every year in a fitting manner. By this we are showing that the world is awake to resist the aggressive countries. Mankind should stand as one man to strengthen the vital Charter on human rights. This day is really useful to all of us to be resolute and determined in our efforts to safeguard human rights".53

Appreciating the humanism found in some people, Anna said, that, inspite of all-round efforts in this world to kill humanism by rousing the animal spirit in the common man, some people are still there to prove themselves to be distinctive human beings, by saving the world from degenerating into a jungle.54 As an uncompromising humanist, he emphasized that, instead of building separate houses and saving wealth for the succeeding generation, as people do now, they should strive hard to remove
the evils in the world during their time and leave the world a better one for the succeeding generations. 55

Conclusion

Both Edmund Burke and Anna were great believers in Humanism. Burke's humanism is evident from his speeches and writings championing the cause of the people whose interests were affected. He advocated Catholic emancipation in Ireland, championed the cause of the Indians who were suffering at the hands of Warren Hastings and vehemently criticised the French Revolution, and justified a war against France to put an end to the massacre of human beings by the Revolutionists. As a humanist, Anna championed the causes of the Tamils who were suffering at the hands of the privileged class. He also extended help to the individuals who were in adversity. He never had any hatred towards any individual member of the privileged class, namely Brahmins. What he fought against was their Brahminism, that is, their orthodoxy which led to the discrimination
of the down-trodden in the name of caste and the exploitation of them in the name of religion. As a humanist, he always believed in the dictum, Yadum Urē Yāvarum Kēlir (Every place is my place and everyone is my kinsman).
NOTES


4. Ibid., p. 74.

5. Ibid., p. 73.

6. Ibid., pp. 74-75.

7. Ibid., p. 74.


12 Ibid., pp.76-77.


15 John Morley, p.182.

16 Ibid., pp.76-77.

17 Quoted, Ibid., p.77.

18 A.M.D. Hughes, pp.72-73.


20 A.M.D. Hughes, p.75.

21 Ibid., p.76.

22 V.D. Mahajan, India Since 1526, Rev. ed. (New Delhi: S.Chand & Company Ltd., 1936), p.54.

23 Ibid., p.54
24 Ibid., p.55.

25 Ibid., p.55.

26 Ibid., pp.55-56.

27 Ibid., pp.56-57.


29 Quoted, Ibid., p.156.

30 Quoted, Ibid., p.191.

31 Ibid., p.192.

32 Ibid., p.193.

33 Ibid., pp.203-204.


35 Quoted in Oliver Elton, p.263.

36 John Morley, p.265.


38 Ibid., p.147.

40 Ibid., p.139.


42 Sagar Ahluwalia, p.15.

43 Ibid., p.15.

44 S. Ramachandran, p.XXV.

45 Sagar Ahluvalia, p.50.

46 Ibid., p.36.

47 Ibid., p.50.


50 Ibid., p.40.

52 Vivekanandan, p.246.


54 Ibid., p.247.

55 Ibid., p.247.