

TRIBHUVAN UNIVERSITY

Appeal for Christian Humanism in Graham Greene's *The Honorary Consul*

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This thesis entitled "**Appeal for Christian Humanism in Graham Greene's *The Honorary Consul***" submitted to the Central Department of English Tribhuvan University by Mr. Khagendra Bhetal has been approved by the undersigned members of the research committee.

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Abstract

The present research work makes an intensive study of Graham Greene's novel *The Honorary Consul* and attempts to show appeal for Christian humanism in the novel. It tries to exhibit struggle for freedom from cruel and inhuman behaviours of dictators and unholy practices and torn out belief of Church authority. Father Leon Rivas, the protagonist, neither supports doctrines or institutions bereft of religious feelings and practices nor does he surrender to the dictators. He rather suffers and sacrifices his life for the sake of the freedom of the downtrodden and for the spiritual regeneration of all human beings in general. By making his protagonist renounce the lofty position of priesthood conferred by a Church devoid of genuine spiritual practices, fight against the dictatorial secular power and work incessantly for the welfare of common humanity, Graham Greene shows his empathy with the sufferings of the victims of Church and state and foregrounds his humanistic feelings. Although, Greene seriously exhibits concerns other than humanistic ones at places, the novel mainly deals with his humanistic interest. By opposing and criticizing corruption and oppression, and highlighting the freedom and dignity of life. Graham Greene appeals for Christian humanism in the novel. Thus *The Honorary Consul* highlights humanistic rather than political or religious dimension of the author.

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I. Introduction

It is the destiny of common people to suffer most during the time of war or violence. They undergo untold suffering in the name of religion or politics or economics. At such times of violence whether it is national or global, religious or irreligious, a feeling of groupism and self-interest becomes the primary factor, and humanism or humanistic feeling is forgotten. The desire of general people to live in freedom and their fundamental individual rights are obstructed. The innocent people are troubled by the cruel and inhuman behaviour of the dictators. People become blind in the name of religion, nation, politics and so on, and every group treats everyone else who does not support it or who is against its factions as its enemy. The group or forces do not realize the existence of common people or suppressed people, rather the forces show cruel and inhuman behaviour. So, during the time of violence, war, unrest and conflict, the real crisis falls on the common people. If any one of such period of crisis concerns with the innocent oppressed people or becomes ready to help them, that is its true humanistic aspect. The same case as mentioned above is applicable in the context of *The Honorary Consul*, a novel by, one of the prolific British writers, Graham Greene, for we find in it the people's concern with humanitarian ideals at the time of serious political crisis.

The novel *The Honorary Consul* depicts the contemporary politics of Latin America. In the novel countries like Haiti, Paraguay and Argentina are shown to be under the grip of dictatorship, which flourishes due to American support. The novel also highlights the oppressive rule of the authoritarian

Generals. The novel mainly deals with three main characters: Doctor Plarr, Father Leon Rivas, and Charley Fortnum. The novel shows that both religious and political leaders are enjoying power and pelf while the common people are suffering. Because of the love of the poor and hatred for the rulers, Father Leon, an ex-priest renounces his clerical profession and joins hands with the freedom fighters of Paraguay in order to fight against dictatorship and old orthodoxical rule. He raises his voice for the freedom of the poor, oppressed and deprived people, and to address the current problem of the people of Paraguay and Argentina. Father Leon and other revolutionaries remain firm on their principle and dedicate themselves for the salvation of common people. At last they are shot dead by Colonel Perez who hates their solidarity and their altruistic work for the sake of humanity and the upliftment of the life standard of their fellow beings. Greene, in the novel, shows his deep sympathy towards the poor and the oppressed. He is pained by the murder of Father Leon and other revolutionaries. This empathy highlights his true humanistic concern towards the revolutionaries which in turn brings to the front the human rather than the political dimension of the dictatorial rule in Paraguay.

Graham Greene and His Works

Graham Greene (1904-1992) was a great novelist of a special kind devoted to the service of humanity. Unlike many literary practitioners of the 20th century, Graham Greene always raises voice in favour of poor and oppressed. The main characters in his novels show great concern for the problem faced by the down trodden people and carryout the task of creating a society in which

interests of the mass can be safeguarded. As a writer of realistic tradition, Greene paints the portrait of contemporary human situations, showing great sympathy for the ordinary people who struggle hard to survive amidst the hardships of world. Although Greene has keen interest also in religion and politics, his main preoccupation has always been humanity.

Graham Greene was born in Berkhamstead, Hertfordshire, England, on October 2, 1904. His father, Charles Henry Greene, was headmaster of Berkhamstead school. The author was educated at Berkhamstead and Balliol College, Oxford. At Oxford he edited the *Outlook* and published his first book, which was a volume of poems called *Babbling April*. After graduation, he held a staff position with the *London Times* between 1926 and 1930. In this period his first novel, *The Man Within* appeared. Also in this period he got converted to the Roman Catholic Church and married Vivien Dayrell Browning. In the course of his career as a writer, he traveled widely: and as a result of his stays in such places as Mexico, West Africa, and Indo-China, he gathered much of the materials for his books. Apart from writing, he took an active part in the English publishing world and sponsored certain controversial causes, among which is censorship, regarding each issue from the viewpoint of morality.

Graham Greene lived through a period of history which was characterized by a number of momentous events. When he was 10 years old, the First World War broke out, in the twenty second year there was a General Strike in Britain, when he was 32, the Second World War began and in his middle age he experienced the evil impacts of the Cold war in the global plane. These epoch

making events not only caused serious upheavals on the social, political plane but also radically affected the realms of ideas and values of life. We find the spirit of the age asserting itself vigorously in the novels of Greene. The themes of his novel have apparent relevance to the socio-political and intellectual climate of the age. He is seen as a novelist of realistic tradition, for he gives true pictures of society in his works. Green's experiences of life, similar to that of his characters, transcend all geographical and political boundaries, acquiring global dimension.

Although Greene is known mainly for his novels, he has also written many short stories, essays, travel journals, plays, children's stories and "entertainments". Greene as a man and a novelist has never remained confined to a particular area of human existence. His own life was a continuous process of adventure and quest from Britain to Africa, to Vietnam and finally to South America. He was stuck by a bleak and somber world - a world bereft of Gods' grace. It was a world full of injustice, corruption, and sin. Even the thought of living in such a world would seem a nightmare. In this world, truth is always crucified and good defeated. He has taken up contemporary situation in his novels and used them in his characteristic manner to expound his basic themes. He presents in an evocative manner the violence ridden modern world in his works. He chooses melodramatic situations and then proceeds to invest them with the aura of religion. Modern situation are analyzed by him, but on account of his peculiar treatment they acquire metaphysical aspects. Many of his novels are based upon Catholicism, but he rejects religious tenants. "His Catholicism is not precisely doctrinal. It is devoid of dogma, but is intimately concerned with a

vision of human life" (Lamba 1). He has tried to relate religion to society with the purpose to serve the downtrodden people.

Greene lived in the modern period of English literary history. Modern writing in English literature has obviously been marked by persistent and multidimensional experiment in subject matter, form and style. As many other writers, Greene is also a representative contributor of this literary wave, mostly in his novels. However most of the time, Greene appears as a distinct literary man with his own methods and conventions in his writing. In the time span of literary career of almost 60 years, Greene was influenced and affected by many views and theories like Freudian, Psychology, Existentialism, Realism and Catholicism. But mostly he is one among few writers who is equally interested in different events and diverse subjects such as politics and religion or secularism and theology at the same time.

Greene has a clear motive of writing. *Ways of Escape* (1980) is one of his autobiographical books that includes many aspects about the writer and his writing. Mentioning his purpose as a writer, Greene in this book says:

As I have written elsewhere in this book, writing is a form of therapy, sometimes I wonder how all those who do not write, compose or paint can manage to escape the madness, the melancholia, the panic fear which is inherent in the human situation. Auden noted - men needs escape as he needs food and deep sleep. (80)

Greene has formulated some theories about his writing. Although they are scattered in different writings but they are expressed more clearly in his book *Why Do I Write?* According to Greene "There are at least two duties the novelist owes: to tell the truth as he sees it and accept no special privileges from the state" (qtd. in Jones 99). In admitting this fact, he obviously appears as a conscious writer with some social role and duty. Also, Greene highly regards the social values of the writer. He boasts, "a writer is not so powerless as he usually feels, since a pen can draw blood" (qtd. in MC Ewan 3). Further he believes that a writer's duty is to cause trouble to anyone in power.

Although Greene is regarded as a novelist in the realistic tradition, his novels are seen as an attempt at self criticism and self quest. He has restricted the materials of his novels more or less to his own experiences. In this connection he says: "one collects through life" (*Journey without Maps* 165). In his novels, the central characters stand for the writer's attitudes on current issues like religion, politics or psychology. Regarding a catholic architect Querry's agnostic approach to Catholicism in *A Burnt Out Case*, and Fowler's anti American stand in the Vietnam war in *The Quiet American*, Greene admits: "In some of Querry's reactions [. . .] as in some of Fowler's reactions [. . .] there are reactions of mine" (*Ways of Escape* 195). His novels explore experience through characters in action. The leading characters of Greene's novels embody contemporary social, religious and political realities as perceived by the author. In this sense of, he is an autobiographical writer.

According to his realistic approach, the predominant theme in the entire fictional world of six decades from *The Man Within* (1929) to *The Captain and The Enemy* (1988), covers bitter realities of contemporary human society. The tone and color of his novels seem to be varied: he wrote, in his early phase, thrillers then catholic novels, and in the last phase secular and political work. Among these varieties, his purpose has always been to present the profound social, religious as well as political realities existing in the society. During his early period, Greene wrote *The Man Within* (1929), *It's A Battlefield* (1934), and *England Made Me* (1935). In these novels, he deals with crime studied from a social and political standpoint, and it was in these works that Greene made his initial experiments in dealing with the psychology of his characters. Greene shows how war, violence and obsession with money have made the life of the common people miserable. In the struggle for survival the innocent people have become displaced, distressed and lonely. The central character Andrews in *The Man Within* is persuaded to join a band of smugglers after the death of his tyrannical bullying father. Here smuggling is shown to cause the poor condition of society and due to this poor and violence-ridden social circumstances, Andrews develops split personality. *It's A Battlefield* presents the wider injustice of a society in which wealth and power are so unevenly distributed. Likewise, in *England Made Me*, the central character Conrad is fighting for reprieve but he becomes deeply embittered and finally gets maddened by frustration at not being able to obtain the coveted reprieve. *England Made Me* is, as the title suggests, more than anything a novel about roots and social conditioning. The work shows

the follies of modern civilization, painting an even more depressing and pessimist picture of helpless individuals at the mercy of a disordered society.

Greene has also written several thrillers. He originally called his thrillers 'entertainments', to distinguish them from the more serious novels, and it was his ability to excite readers and create a convincing atmosphere of danger and suspense in these "entertainments"; these work made him enormously popular. The "entertainments"- -*Stumble Train*, *The Confidential Agent*, *A Gun for Sale*, *The Ministry of Fear*, and *Our Man in Havana* are distinct from the 'novels' mainly in that they put greater emphasis on surface action than on thematic content. The protagonists of the entertainments usually are quite explicit in making their disavowal of the religious interest manifest. Arthur Rowe in *The Ministry of Fear*, while revealing the attempt on his life to Mr. Rennit, refuses to take the world seriously. The works- *A Gun for Sale*, *The Confidential Agents*- evoke a virtual nightmare of crime and violence. They have all the basic ingredients of a thriller-pursuit, chase revenge flight from the pursuers and the final nemesis. However, there is a strong vein of seriousness in all of Greene's work so that even in the entertainment action serves us bait on the moral hook. As Greene said in an interview in 1969: "If you excite your audience first, you can put over what you will of horror, suffering truth" (qtd. in O'Prey 43). His 'entertainments' show Greene's art of comedy and its contribution to his development as a novelist. In spite of being a writer of services issues, he has been conscious of the need to focus attention on the entertaining aspect. *Stumble*

Train was Greene's first fully successful novel. He wrote it to make money and gave it the subtitle "An Entertainment"; it sold well and it still entertains.

In his religious novels such as - -*Brighton Rock* (1938), *The Power and The Glory* (1940), *The Heart of the Matter* (1948), and *The End of Affair* (1951), Greene presents his views on religion. These novels especially constitute the main body of his religious writings, and they have in common the central themes that fascinate Greene - -sin and salvation. By examining man's relationship to himself, society and God. Greene explores the nature of evil, and the possibility of man's redemption. In many ways these novels contain the elements of crime stories - -particularly the manhunt theme. The novels how a man is forced into committing sin in social life as well as close relationship between religion and society. Greene attempts to show the possibility of redemption for the sinner religion, especially Catholicism in Greene's fictional world forms an integral of social life. It reflects the true spirit of society. In *Brighton Rock*, the protagonist Pinkie quits Catholic life, in spite of his faith in it. He is a forced criminal of the slums of Britain. Pinkie's evilness is a pre-requisite for survival in the society. His faith in religion is established by the living religious tradition of his society. Pinkie seems incapable of loving or of redemption-but Greene takes that assumption and examines it in all its aspects. The whisky priest in *The Power and The Glory* is affected by the social corruption in Mexico. He becomes alcoholic and careless about his clerical duty. In *The Heart of the Matter*, the protagonist Scobie is the victim of corrupt colonial social, set up in Africa, deviating him from his duty. Here Greene examines the process involved in the total collapse of

Scobie, a police officer whose warped sense of Christian pity drives him to self destruction. In *The End of Affair*, sex is separated from religious connotation. It has nothing to do with sin. This change in attitude to sex reflects the changing outlook of society. Thus, in his religious novels, we find that Greene has dealt with religious issues in terms of social realities.

In this last phase of political and secular novels, Greene discusses the humanistic values of socialism against the biased and the corrupt system of capitalism and colonialism. He expresses the need of revolution against tyrannical rule: central characters of his political novels take up arms against dictatorship. Politics, in Greene, has an integral social dimension like religion and economics. No individual can exist out of society and out of politics because "politics are part of the air we breathe" (Interview with Maria Couto, September, 1986). Regarding politics, Greene again opines: "In our time political action is not an opinion that man can choose or decline-that we are all political whether we mean to be or not and that share political destinies" (*A Sort of Life* 10).

Greene's political commitment is expressed in his political novels such as *The Quiet American* (1955) and *The Human Factor* (1978). The theme of *The Quiet American* is commitment. The central character Pyle, through his belief in democracy and liberalism is committed to positive action. The novel gives clear picture of colonial system in Vietnam. Likewise, Greene's commitment to socialism is seen in *The Human Factor*. The two characters of the novel - - Carson, a South African and Halliday, a British, - - help others on the humanitarian ground. Both Carson and Halliday, believe in Marxism. In all his

secular novels, the author pleads for active participation in politics to solve current problems faced by mankind, and wants religion to involve in social and political affairs.

Greene's literary works thus stress humanistic values. The subject matter of humanity is clearly seen in his novel *The Honorary Consul* (1973) which deals with the problem of the inhabitants of Paraguay and Argentina of Latin America. The novel revolves around the central characters who sacrifice their life for the sake of humanity. *The Honorary Consul* is about the communist guerrillas or freedom fighters of Paraguay that are fighting against the tyrannical rulers of Paraguay and Argentina. Likewise, Father Leon Rivas has renounced his clerical profession to join hands with the revolutionaries in order to fight against dictatorship and unholy practice and the orthodox tradition of the Church. Father Leon Rivas and other freedom fighters are ready even to face death rather than surrender before the dictators. They are ready to sacrifice everything to freed on the path of truth and to work for the sake of the emancipation of the common oppressed people. So, the novel shows the light of Greene's appeal to humanism. Greene shows a kind of empathy with the people at the margin. He is saddened at their death. He advocates for the sake of saner and more civilized society, secular ethics, and for the eradication of every kind of orthodoxy.

Greene's *The Honorary Consul* has obtained a mixed reception since its publication in 1973. The novel has been critiqued both positively and negatively. The Russian critic Valentine Ivasheva opines that the novel has a religious tone:

The novel constitute the main body of his religious writing, and it has in common the central themes that fascinate Greene - sin and salvation. By examining man's relationship to himself, society, and God. Green explores the nature of evil and the possibility of man's redemption. The novel shows how a men is forced into committing sin in social life. Green attempts to show the possibility of redemption for the sinner. It also shows close relationship between religion and society. (118)

Another critic Richard Hoggart giving the political tone to the novel views that the novel emphasizes the political aspects of the society. He remarks:

The book has been written from a specific political point of view, he is raising voice against dictatorship. This is Greene's most overtly political novel which with a bold view strikes the authority and power of the upper class system. It gives the serious blow to the oppressor and plea for freedom. (qtd. in O'Prey 98)

In the opinion of some critics, Greene's popularity is the very source of suspicion. But the main charges brought against his novel are that they are 'obsessive' and 'narrowly catholic'. They maintain that Greene does not depict reality in his novels (despite a highly realistic technique) but projects a mythical 'Greenelands', a reality distorted by his own view of life. This criticism was expressed most forcefully by Richard Hoggart, in *Speaking to Each Other* (1970):

In Greene's novels we do not explore experience we meet Graham Greene. We enter continual reservations about what is being done to experience, but we find the novels upto a point arresting because they are forceful, melodramatic, presentations of a obsessed and imaginative personality. (O' Prey 8)

Greene's Catholicism is not bated on the orthodoxy, he does not agree with what religious leaders say about it. In this connection David Daiches in his work

A Critical History of English Literature states:

Roman Catholicism that comes into the novels of Graham Greene who in his more serious novels explores the disparities between human decency are theological virtue so as to shatter the complacency of religious readers who had always thought that good intentions on the humanist level were somehow related to divinely approved human behaviour. He has a profound sense of paradox in human affairs. He refuses to be content with easy obvious answers. His Catholicism is of very personal mind. (1171-1172)

Likewise, critic D.P. Jones has produced a study of religious men in Greene's novel. He says that Greene's "future stature as a novelist depends on the final resolution whether acquiescence or abandonment of the religious issues which have acquired so central a hold in his novel" (115).

In the same way critic like James L. Mc Donald views that Greene's deepest and most abiding concerns "have always been social and political". (198). In this way most of the critics believe that Greene is a novelist of realistic

tradition who paints the portrait of contemporary society, especially focusing on political as well as religious matters.

The novel has been observed from multidimensional angle but the present researcher has found that none of the critics listed above has even touched on Humanism in *The Honorary Consul*-a task that the present study tends to undertake with a view to fill up the gap seen in Greene criticism. Among the different types or forms of Humanism, the researcher finds Christian Humanism, a relevant tool for the textual analysis of *The Honorary Consul*. It is because the central character of the novel Father Leon Rivas is an ex-priest, who renounces his clerical profession and join hands with the freedom fighters of Paraguay and Argentina, who are against the dictatorial rule and the unholy practices of the Archbishop. They struggle for freedom of the motherland from the oppressing tyrants and freedom of the poor from the authoritarian Church. They decline a dictator to surrender before their enemies. For the reason, they are shot dead by Colonel Perez. They give up their life for the cause of their brothers and sisters – their fellow beings. Greene shows his humanistic feeling sympathetically showing the suffering of his characters - -the empathy that foregrounds appeal for humanism. So, the present research work, through the textual analysis of *The Honorary Consul*, tries to show Greene's humanistic concern that brings to the fore the human appeal in religion and political dimension of Paraguay and Argentina. The next chapter will discuss in detail the broad concept of humanism and its specific aspect find in the novel *The Honorary Consul*.

II. Humanism

Meaning and definition of Humanism

Humanism is a philosophical system centered to human being. It concerns about human beings, their place and position in relation to the world. It studies about the present and future of human beings. It raises voice for the common interest and betterment of human being. It seeks respect for human dignity. Its aim is to free human being from all types of injustice and atrocities. It strives to create beautiful world based on justice, love and fraternity. It does not believe any supernatural and omnipotent power like God and Goddess. It believes in the capability of human being. Man is the centre of its study. So, it gives a supreme value and responsibility to man. Humanism assumes that if there is something that can make human life worth and livable that is nothing other than human being. It keeps a firm belief that the present world can be changed with the effort of human being. It attempts to maintain right relation between man and man based on love, co-operation and fraternity. For this it appeals for the unity and good understanding among human beings. The term "Humanism" is defined in the Columbia Encyclopedia as:

A philosophical and literary movement in which man and his capabilities are the central concern. The term was originally restricted to a point of view prevalent among thinkers in the Renaissance. The distinctive characteristics of Renaissance humanism were its emphasis on classical studies or the humanities and a conscious return to classical ideals and forms. The movement

led to a restudy of the Scriptures and gave impetus to the reformation. Modern usage of the term has had diverse meaning but some contemporary emphasis are on lasting human values, cultivation of the classics and respect for scientific knowledge. (1123)

Humanism can be defined as the integrated system of human meaning, goal, values and harmonious program of human fulfillment, assures the dignity and the central position of man in the universe. On the other hand it is a system of belief that emphasizes on common human needs and seeks ways of solving human problems. Its interest in defending the values and freedom of man drew it from the traditional problems of God and providence and of the soul, its immorality, and its freedom. Humanist focuses on "the importance of the study of classical imaginative and philosophical, literature, but with emphasis on its moral and practical rather than aesthetic values" (79). Humanism seeks to clarify man's goal, values and ideals and to achieve his full human thought bringing him in ever deeper and more intimate kinship and harmony with the surrounding life and society. The humanists always struggle with human sufferings in order to achieve peace and order; Samuel Johnson, the eighteenth century humanist writes:

The truth is that the knowledge of external nature and the science which that knowledge requires or includes are not the frequent business of 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. (qtd. in Abrams 79)

Humanists always sacrifice their life for the betterment of human being.

Humanism has always emerged as a reaction to the threat to mankind, and humanism's central principle is man is the measure of all things. Humanist like Rousseau imagined a state of society where people lived free of any control of the state. According to him, man is born good and all evils are created by social institutions. He taught against the class domination of the few and exposed that art and culture is guided by vanity and self interest.

Because of the fast development in science and technology, man has become the machine. The sense of humanity and morality has, gradually been declined. In the situation where humanity has been struggling for the existence, some new humanists have argued strongly for a return to a primarily humanistic education and for a conservative view of moral, political and literary values based largely on classical literature. The recent structuralists and post-structuralists intend to dissolve or eliminate the traditional concept of humanity. They are not ready to regard man as one of the most important element of this universe. They "tend to reduce the human subject to an illusion; or effect engendered by the differential play of language"(Abrams, 80). In spite of the crises, the ebb and flow in the sense of humanism, it can be said that the humanists are worried for the classical concept of humanism. The humanistic feelings try to analyze the condition of human being in order to offer beauty, freedom, liberty and happiness, which are essential for the development of

human understanding. It is always a victory for total human understanding, feelings and values rather than for the mere intellect and reason. *In A Dictionary of Philosophy*, humanism is defined as "Especially in the English speaking world, humanism has since the nineteenth century come to designate a non- religious or anti- religious world view, usually based on a belief in man's capacity for self-cultivation and self improvement and in the progress of mankind" (194).

Humanism teaches as that it is immoral to wait for God to act for us. We must act to stop the wars and the crimes and the brutality of this and future ages. We have powers of a remarkable kind. We have a high degree of freedom in choosing what we will do. Humanism tells us that whatever our philosophy of the universe may be, ultimately the responsibility for the kind of world in which we live rests with us. Humanism is a philosophy focused upon human means for comprehending reality. Humanists reject arbitrary faith, authority, revelation and altered states of consciousness. It is a philosophy of compassion and concerned with meeting human needs and answering human problems-for both the individual and society - and devotes no attention to the satisfaction of the desires of supposed theological entities. Furthermore, in *A Glossary of Contemporary Literary Theory* Hawthorn asserts, "Humanism typically situates the human essence in individual human beings rather than in social structures or CULTURAL formations: humanism is thus idealistic, ahistorical, and individualistic" (156).

The time has come for widespread recognition of the radical changes in religious beliefs throughout the modern world. The time is past for mere revision

of traditional attitudes. Science and economic changes have disrupted the old beliefs. Religions, the world over are under the necessity of coming to terms with new conditions created by a vastly increased knowledge and experience. In every field of human activity, the vital movement is now in the direction of a candid and explicit humanism. According to *British Humanist Association*:

Humanism is the belief that we can live good lives without religious or superstitious beliefs. Humanists make sense of the world using reason, experience and shared human values. We seek to make the best of the one life, we have by creating meaning and purpose for ourselves. We take responsibility for our actions and work with others for the common good. (6)

Humanism is a broad category of active ethical philosophies that affirm the dignity and worth of all people, based on the ability to determine right and wrong by appeal to universal human qualities-particularly rationalism. Humanism is a component of a variety of more specific philosophical systems, and is also incorporated into some religious schools of thought.

In *Wikipedia Encyclopedia* the meaning of humanism has been presented to reflect the basic essence of humanism:

Humanism entails a commitment to the search for truth and morality through human means in support of human interests. In focusing on the capacity for self-determination, humanism rejects transcendental justifications, such as a dependence on faith, the supernatural or divinely revealed texts. Humanist endorses

universal morality based on the commonality of human nature, suggesting that solutions to our social and cultural problems cannot be parochial. (103)

Humanism is considered as a system of thought which considers that solving human problem with the help of reason is more important than religious belief. It emphasizes the fact that the basic, nature of human being is good but at its most basic humanism involves any concern with humanity (including human needs, human desires, and human experiences) first and foremost. Often this is also giving human being a special place in the universe on account of their abilities and faculties.

We can assert that humanism will: (a) affirm life rather than deny it; (b) seek to elicit the possibilities of life, not flee from them; and (c) endeavor to establish the conditions of a satisfactory life for all, not merely for the few. By this positive morale and intention humanism will be guided, and from this perspective and alignment the techniques and effect of humanism will flow.

Humanism, in sum, is not a particular philosophical system or a set of doctrines, or even a more specific system of belief. Instead, humanism is better described as an attitude or perspective on life and humanity which in turn serves to influence actual philosophies and systems of beliefs. It is characteristically human, not supernatural; it is that which belongs to man and not to external nature, that which raises man to the greatest satisfactions. It may be the responsible balance of life that the early humanists discovered in the Greeks; it may be merely the study of humanities; it may be the freedom from religiosity

and vivid interest in all sides of life; it may be the responsiveness to all human passions; or it may be a philosophy of which man is the centre and sanction.

Origin and Development of Humanism

The origin of the idea humanism is very long. Dr. D.R. Jatava writes, "A vague idea of humanism was known to the most primitive men in the form of natural sex attraction and group of life among the individual" (1). In the beginning of human civilization, the idea of humanism was not systematic and wide spread. It was confined within the members of family or just between the opposite sexes. It was not developed fully and systematically like of today. About the origin and development of humanism M. Petrosyan observes "even in the days when most men were slaves, when society was built on a system of slave-ownership, humanist ideas were characteristic of the ideology of the toiling masses"(16). This shows that the origin of the idea humanism is very long.

The study of history shows that the term " Humanism" originated from Italian word "Umanista" in the mid sixteenth century, which refers to the teacher, scholar or student engaged in that branch of studies known as Studia Humanitatis or humanities generally speaking of the general arts. It was indebted to a secular and anthropocentric cultural and educational program connected with the celebration and cultivation of human achievements for its origins.

Though the word " Humanism" came to be applied in nineteenth century but the birth of this concept had already taken place in the city states of ancient Greek about sixth century B.C. Greek philosopher Cicero (106-43 B.C.) is the first person who brought the concept of humanism. Greek humanism focuses on

rationality and integrity. Rationality is the ability of reason to yoke and put to creative and benevolent use of primal emotional energies and animalistic nature of human beings. Integrity is the courage to make word and action coincide. These terms bring certain clarity and set of standards to human existence and make an individual an individual. Indicating Cicero, Jostein Gaarder in his *Sophie's World* writes, " It was he who formed the very concept of " humanism"- that is, a view of life that has the individual at its central focus"(132). After some years, the stoic Seneca also said that mankind is holy which became a slogan for humanism ever since. According to stoics sickness and death are unbreakable natural laws. So that man must learn to accept his destiny. Every thing happens through necessity and nothing happens accidentally.

When we come to the medieval period humanism developed quite differently than that of ancient period. In medieval time, the concept of humanism was broadly used during the Renaissance period. In Renaissance period, Humanism was associated with imaginative subjects learned and taught differently from less imaginative ones like mathematics, science, natural philosophy and theology. M.H. Abrams mentions about Renaissance Humanism:

Renaissance humanism assumed the dignity and central position of human beings in the universe emphasized the importance of the study of classical imaginative and philosophical literature although with emphasis on its moral and practical rather than its aesthetic values; and insisted on the primacy, in ordering human life, of

reason (considered the distinctively human faculty) as opposed to the instinctual appetites and the animal passions. (83)

Renaissance humanism brought a new belief in man and his worth in striking contrast to the biased medieval concept on the sinful nature of man. They began to think on the rational ground. De Lamar Jensen in the book "*Renaissance Europe*" observes, "There was an implied acceptance of the worth of earthly existence for its own sake and a deep-rooted revolt against the 'other-worldliness' associated with medieval Christianity' (103). Renaissance humanism was characterized by individualism to a greater extent. It made an individual an individual and not a bee in the hive or an ant in the hill- that is, we are not only human beings but unique individuals. In this way Renaissance humanism became a popular pastime to dig up the knowledge of Greek humanism.

In modern period humanism shifts from the earlier interpretation.

Humanism has taken diverse forms in modern period. In this regard, M. H. Abrahams writes, "[I]n our time, 'humanist' often connotes a person who bases truth on human experience and bases values on human nature and culture, as distinct from people who regards religious revelation as the guarantor of all truth and values"(83). The humanist outlook of modern period differs from the ancient and medieval period. Science and its impact has widely effected change in the outlook of modern humanistic tradition. In modern times, the idea of humanism is exercised in different field like politics, literature, religion etc.

In eighteenth century Enlightenment humanists had extreme faith in human reason. They thought that reason and knowledge would make great

progress of humanity. For them, human reason was a gift of nature rather than of religion or of civilization. So, Enlightenment humanism is focus on human reason. Immanuel Kant is the father of Enlightenment humanism. For him enlightenment is man's leaving his self-caused immaturity. So Kant describes enlightenment as the movement when humanity is going to put its own reason to use without subjecting to any authority. Likewise in the first half of the twentieth century philosophers like Irving Babbitt and Paul Elmer brought the concept of New Humanism which argued strongly for the return to a primarily humanistic education, and for a very conservative view of moral, political, and literary values that is grounded mainly on classical literature. Its central idea is that man's place in the universe allows the free will to be guided by intuition.

Till now humanism seems to be limited only in the theory not in the ground of practicality. The Western liberal humanism focuses upon centre but not in margin. In the later half of the twentieth century structuralism and poststructuralist philosophical have come as an opposition to traditional humanism Michel Foucault has rejected the hitherto western humanism. For him humanism is entirely different. It is a theme or rather a set of themes that have reappeared on several occasions over time in European societies. In the history of humanism since the seventeenth century, humanism has been obliged to learn certain conception of man borrowed from religion, science and politics. The value of humanism is preserved in their own judgment. But anti-humanist thinkers like Foucault have de-centered the traditional concept of humanism. They believe that old concept of humanism is not applicable in

modern times. With the change of time, the concept of humanism is also changed but we are not able to define the change.

Foucault says that the definition of man cannot be universal and unchanged to disappear as soon as that knowledge has found a new form. For instance man is not rational and moral as defined by traditional humanist. According to him, man, the essence of the history, has been ceased to be fundamental, rational category that renders history intelligible. Man cannot define and explain anything properly according to the change of time. Because of the failure to explain anything he has been irrational, derisory and hollow. So, Foucault says that history should be read not from the center but from the margin. In this way, anti-humanists do not agree with traditional humanist in every aspect. They believe that the arrangement of traditional humanist thought is to be disappeared and man would be erased like faces drown into sand at the edge of sea.

The humanists, except some extreme ones, in general have not claimed finality and infallibility in human thinking. Because this attitude hampers the growth of free inquiry and examination and, moreover, things and thoughts are continuously changing. It is unreasonable to claim finality and infallibility in the changing world. The history of mankind is a meaningful world process in the life of men as humanists ought to see. We should hope that humanism can serve as binding thread among the individuals and societies of the world. The idea of humanism is ever-growing, ever creating new avenues and values for the happiness of all human beings.

Kinds of Humanism

There are many people who consider themselves humanists, and much variety in the exact kinds of humanism to which they subscribe. There is some disagreement over terminology and definitions, with some people using narrower or broader interpretations. Not all people who call themselves humanists hold beliefs that are genuinely humanistic and not all people who hold humanistic beliefs apply the label of humanism to themselves. As humanism has been divided into different kinds, some of them are listed below.

During the Renaissance, the period in cultural history which called itself the "humanistic period", classical learning and the study of antique work of art were put in the foreground, in contrast to the ecclesiastical studies of the Middle Ages. This tendency, as well as similar attitudes in later periods is called historical humanism.

Ethical humanism is any kind of movement where the interests of humanity as such are preponderant. Thus, the society of Ethical culture, the various pacifistic movements, the movements which lead fights for minorities, may all be called humanistic movements. Considered from this point of view, almost all religious movements automatically contain humanistic elements.

Philosophical humanism is a term which is sometimes used for pragmatism, as it was developed by Charles S. Pierce and William James. Since James interpreted pragmatism as the conviction that " the end of man is action", and since all philosophical endeavors are connected with man and mankind, the

word humanism could be applied to the system of pragmatism although some of its ideas are definitely contradictory to humanism as defined above.

Sociological humanism is used to define trends in applying typical characteristics of very close human relations as they prevail between families, common members of a small community etc., to larger impersonal groups. The ideals of sociological humanism are achieved when loyalty, pity, mutual service, and love outline the relationship of all men to each other and not only the relationship between members of a small group. So, sociological humanism becomes almost identical with what is more generally called humanitarianism.

Religious humanism developed from Unitarianism, and also it is best defined by a sentence from the so-called Humanist Manifesto (1933): "Religion consists of those actions, purposes, and experiences which are humanely significant. Nothing human is alien to the religious . . . (5)". In other words, any metaphysical motivation for ethical behaviours is denied. The Christian humanists base their way of life on human values. The future life is not held out as a reward or a punishment for ethical behaviour. In many ways, this concept is based on the ideas of August Comte.

Literary humanism is the term for an American movement, which is actually half philosophical, half literary. It was founded by Irving Babbitt and Paul Elmer More in the early 1900s. Its main idea is that man's place in the universe allows the free will to be guided by intuition. Man may strive for his own progress, unhampered either by theological or by scientific determinism. Thus, he has to fight against inhibitions of theological systems of the past as well

as against so-called modern mechanistic materialism. The intuition, which leads a man, means liberation from outer constraints and subjection to inner law. It is only logical that representatives of these ideas have found classical art and the philosophy of antiquity the human expressions nearest to their convictions and that they have considered these as the real crystallizations of cultural values. They have objected to the Romanticism and materialistic naturalism of the enlightenment, since both made men appear irresponsible.

Since 'Humanism' is a vast term, besides above described kinds, there are other various kinds as well. According to Dr. Jatava some of them are Realistic humanism, Naturalistic humanism, Pragmatic humanism, Creative humanism, Evolutionary humanism, Democratic humanism, Integral humanism, Existential humanism, Exuberant humanism, Perennial humanism, Liberal humanism, Christian humanism, Modern humanism, etc (3).

Christian Humanism

One of the various forms of humanism is Christian humanism. Christian humanism is the belief that human freedom and individualism are compatible with the practice of Christianity. It is the philosophical union of Christian and humanist principles. *The American Humanist Association* holds that "human beings can satisfy religious needs from within; discarding the concept of God as inconsistent with advanced thought and human freedom"(2). Christian humanism that emerged out of the Renaissance, emanating from an increased faith in the capabilities of Man, was brought by devoted Christian to the study of the philological sources of the Greek New Testament. Humanism values earthly

existence as something worthy in itself but Christian Humanism would value earthly existence, so long as it were combined with the Christian faith. Regarding Christian humanism, Giovanni Pico Mirandola in *Oration on the Dignity of Men*, stressed that "Men had the free will to travel up and down a moral Scale, with God and angels being at the top, and beasts and Satan being at the bottom" (2).

Christian humanism began as early as the second century with the writings of Justin Martyr. Petrarch (1304-74), great humanist, was considered a father of Christian humanism. Towards the end of the fifteenth century, however, some northern cities of Europe were becoming Humanist centers in their own right. Humanism outside Italy was essentially Christian in spirit and purpose, in contrast to the essentially secular nature of Italian humanism. Christian humanism had been laid out by the Italian Humanists of the stamp of Lorenzo Valla, founders of classical philology who showed how the critical methods used to study the classics ought to be applied to problems of biblical exegesis and translation as well as Church history.

According to *Encyclopedia Britannica*: "Christian Humanism was more than a program of scholarship, however it was fundamentally a conception of the Christian life that was grounded in the rhetorical, historical and ethical orientation of Humanism itself" (668). Christian humanism that came to the fore in the early sixteenth century was the result of a variety of factors, including the spiritual stresses of rapid social change and the inability of the ecclesiastical establishment to cope with the religious needs of an increasingly literate and self-confident laity.

By restoring the Gospel to the centre of Christian piety, Christian humanists were better serving the needs of ordinary people and make life better for human on this earth by being kind, helpful etc. They attacked scholastic theology as an arid intellectualization of simple faith, and they criticized the tendency of religious to become a ritual practiced vicariously through a priest. Likewise, Christian humanists also despised the whole late- medieval apparatus of relic mongering, hagiology; indulgences, and image worship, and they ridiculed it in their writings, sometime with devastating effect.

According to the Christian humanists, the fundamental law of Christianity was the law of love as revealed by Jesus Christ in the Gospel. Christianity that taught the supreme worth of the individual, linked itself with the doctrine of human equality. Love, Peace and simplicity were the aims of the good Christian and the life of Christ his perfect model. Christian revelation has a humanistic emphasis that man was made in the image of God, that Jesus Christ became man through the incarnation, and the worth of the individual is a consistent theme in the teaching of Jesus. Christ advised his listeners to "Love the Lord your God with all heart, and with all your soul, and with all your mind" and to "Love your neighbor as yourself" (Matt. 22:37, 39).

Some of the prominent Christian humanists are: T.S. Eliot, Erasmus, Christopher Fry, Soren Kierkegaard, Jacques Maritain, and Thomas More etc. Among them here we describe Desiderius Erasmus.

Erasmus (1466-1536), great Dutch humanist, is an outstanding figure in the history of humanism. He gave whole hearted support to the joyful living and

exuberance of human existence. He did not believe in the ascetic monk, but in a new type of universal man delighting in every kind of earthly achievement. He had the gift of presenting his 'conception' of "the philosophy of Christ", with gentle or biting satire as occasion demanded. His famous book on "*The Praise of Folly* (1509) which he named punningly drove away vice, ignorance and superstition, the three foes of humanity. This book which begins as a defense of the foibles of everyday life, becomes an attack upon the vicious follies of society's leaders, and ends in praise of the Gospel. He was uninterested in dogmatic differences and was early champions of religious tolerance.

Christian humanism has no belief in any supernatural force, old orthodoxal practices and belief. Their supreme belief is Man progression, love, freedom and co-operation among human beings. Christian humanists revolt against the other-worldiness of Christianity, a turning away from pre-occupation with personal immortality to making the best of life in this world. Christian humanists were against the authority of the Catholic Church and religious limitation on human knowledge. They confined it to the study of humanities. In the name of religion they had held human nature in bondage for so many centuries. Now Christian humanist turned it into almost pure to the human knowledge, by rejected the efficacy of Christian supernaturalism. Their main aim is to revolt against all blind traditions and cruel orthodoxy of Christianity as well as other social problems which mutilated the beauty and grace of human existence. Humanists have always tried to liberate the fettered humanity from the

clutches of injustice and barbarism prevalent in their time. They even risked their life to eradicate human problems and to free mankind from all sorts of injustice.

Graham Greene's *The Honorary Consul* is one of the novels which carry the theme of Christian humanism. Therefore, Christian humanism becomes a relevant tool for textual analysis of the novel. In *The Honorary Consul* the main character Father Leon renounces his clerical profession. The pontiffs and Fathers are primarily concerned with personal comfort and petty gains rather than serving the needy. The Paraguayan Archbishop enjoys party with the General Stressoner while the country people moan under the suppression of the tyrant. The Archbishop's priests ignore the common people of Argentina. So Father Leon joins hand with the revolutionaries to fight against Latin American dictatorship, and against the unholy practices of the Church authority and the social injustice rampant in the contemporary world. Father Leon embraces violence for the love of the suffering people. The Archbishop and his followers regard him insane for his companionship with the revolutionary groups and his changing of the clerical profession. The freedom fighters including the Father do not surrender to the Archbishop and the dictators rule. At last they are shot dead. Father Leon and other revolutionaries sacrifice their life to achieve freedom from the Church authority, the unholy practices of the Church and the dictatorship of the Paraguayan rulers.

Father Leon Rivas and other revolutionaries struggle and face death calmly for the freedom of Paraguayan people. Their dedication for truth and justice and their extreme love for the common, poor and oppressed people show their heroic

character in the novel. Though Father Leon Rivas is a priest, he renounces his clerical profession and dedicates his life to work for the welfare of the common human kind. Graham Greene shows his empathy with Father Leon and other revolutionaries. He praises the good deeds of these characters and raises them to the heights of tragic grandeur. Greene's empathy for people such as Father Leon foregrounds his Christian humanism. The next chapter analyses the novel in the light of Green's idea of Christian humanism.

III. Appeal for Christian Humanism in Graham Greene's Novel *The Honorary Consul*

Every writer writes with his own peculiar or unique vision. His/her perspective is shaped by the experience he/she gets of the world around him/her. Especially, the writers of realistic tradition always focus on bitter realities of contemporary human society. Graham Greene is one of the writers of realistic tradition, who paints the portrait of contemporary human situations, showing great sympathy for the poor, oppressed and ordinary people, who struggle hard to survive amidst the hardships of world. The author has keen interest in religion as well as politics but his main preoccupation has always been humanity. Graham Greene always raises voice in favor of human beings. The themes of his works are concerned with basic human situations that have a perennial significance. In his opinion, Religion especially Catholicism should play an active role in resolving social conflicts of society. Greene, in the same way, sees politics an inextricable part of secular society. He sides with revolutionaries to fight dictatorship and imperialism for the sake of the welfare of humanity.

Greene has always been interested in the contemporary situation of Latin America. His novels highlight the oppressive role of authoritarian Generals, who behave inhumanely towards the common people. The novel reveal the inexplicable miserable social life in Latin America, under the reign of the dictators who are equipped with modern arms and backed up by the United States. The novelist very clearly expresses the miserable condition prevalent in contemporary socio-political scenario of Latin America. Greene supports the freedom fighters as they are committed to set up equalitarian society for all

human beings. Many of Greene's novels introduce the religious vision of a deep concern about human problems. Religion, especially Catholicism, is shown to be working together with politics to address human problem with the objective of correcting orthodoxical and unholy practices and enriching the lives of the masses. Graham Greene appeals for humanism in religion as well as politics. An attempt, therefore, has been made in this chapter, to analyze the novel *The Honorary Consul* from the prospective or vision of humanism, especially Christian humanism.

Graham Greene's *The Honorary Consul* (1976) is based on political as well as religious dimensions but the issue is the same: the concern for humanity. Set on the Argentinean side of the border with Paraguay, the novel shows both religious and political people being against the tyrannical rule and inhuman behaviour of dictatorship. They come together to solve the problem faced by human beings.

Greene chose Corrientes, a province in Buenos Aires, Argentina as the setting of the novel. He chose this area because Argentina was bordered by a strong power at that time, Paraguay. Greene saw Paraguay as a place, "under the heavy rule of Stroessner where no guerrilla organization had been able to grow" (*Ways of Escape* 291). It shows that Stroessner, under his reign, allowed no political activities that could do anything in the direction of safeguarding the rights of the common people. It exposes the tendency of dictators to deprive people from raising voices in their own interests.

The action of the novel revolves around three main characters: Doctor Eduardo Plarr, Father Leon Rivas, and Charley Fortnum, the Honorary British consul. Plarr, a middle aged doctor is 'indifferent'. He is a burnt out case incapable of any form of commitment, whether political, religious or emotional. He becomes reluctantly involved in politics, by helping a group of Paraguayan freedom fighters in their attempt to kidnap the American Ambassador to Argentina. The guerrillas intend to kidnap the American Ambassador to assure the release of ten Paraguayan freedom fighters. But they mistakenly kidnap The Honorary Consul. Plarr's motives for helping them are mainly personal; the group is led by his old school friend, Leon Rivas a liberationist priest who has sided with the poor and oppressed to the extent that he has taken up arm in the struggle for their liberation, also the freedom of his English father, a political prisoner in Paraguay.

Henry Plarr, Dr. Plarr's father, had been a political activist in Paraguay. He had sent young Plarr and his mother to safety in Argentina while he stayed back and was probably imprisoned or killed. Dr. Plarr got no information about his father since their departure from him. His body was not found among the drowned prisoners but there were other worse options possible with his life. Dr. Plarr says about his father's fate as political prisoner: "His body was never identified among the corpses which were sometimes washed up on the Argentine side of the river with hands and legs tied with wire, but his might well have been one of those skeletons which remained for years undiscovered after they had been tossed from planes into the Chaco wastes" (77). This shows the brutal

treatment of General Stroossoner's authority on prisoners in Paraguay. Greene shows the intensity of brutality of General in Paraguay. In the prison of Paraguay, the prisoners are mutilated and tortured. One prisoner named Aquino loses his fingers in the prison. Apart from torture, the prisoners are also dropped from plane and drowned in the Parana river, hands and feet tied with wires. This shows the cruel and inhuman behaviour of human beings.

In the novel, Greene reveals the inexplicable miserable social life in Latin America under the rule of the dictator. Themselves leading a luxurious life, the dictators force the common people to live the life of miseries. The city where doctor Plarr resides is devoid of academic activities. "Doctor Plarr had never caught anyone else reading in the whole city" (21). This shows the backwardness of the citizens who, due to lack of education, lead a pitiable life. The novelist, depicting the exploitative nature of politics, presents the picture of places where people have no alternative but to live in a very poor condition. The ruler shows little sensitivity to the life of the poor. Here is the description of the place Dr. Plarr has taken to meet the kidnappers:

Diego led the way down aside turning where the mud was even deeper. It had not rained for two days, but in this barrio of the poor the mud lay permanently until the dry season was well advanced. There was nowhere for the water to drain yet, as Doctor Plarr knew well, the inhabitants had to walk as much as a mile in order to find a tap which gave water fit for drinking. The children-he had treated many of them-were big-bellied from protein deficiency. (38)

Greene shows in the above extract how the citizen or people are deprived of basic facilities. The poor become poorer day by day. Due to the poor condition children are the victim of malnutrition.

We get more information regarding the poor life of the people in Argentina when we find a character in the novel who is forced to adopt flesh trade for survival. Clara, a 16 years old girl, becomes a prostitute as she is the only bread earner in the family. Her father is an old man and cuts cane. As he is growing older he finds it difficult to work. Clara had a brother who left the house. Now it is the responsibility of Clara to feed her family members. She says about her family members: "They live on the money I send them. They would starve if I died" (117). Clara marries Charley Fortnum, 40 years older than her, for financial support. Through the character of Clara, Greene reflects the lives of the poor Argentineans. They are reeling under abject poverty due to the exploitative tendency of the dictators. Poverty of the place reflects in the poor living of an Argentinean novelist Saavedra who leads a poor life despite his popularity as a novelist. The dictators of Latin America live prosperous life with American help, whereas its impact on the common people is just the reverse. The Americans only offer help to the poor for bare survival, enabling them to protest or plan for revolution against tyranny. The American authority does everything to weaken the poor so that the poor will not be in a position to struggle for their independence and betterment. Father Leon Rivas presents this fact very clearly:

[. . .] Malnutrition is much safer for the rich than starvation.

Starvation makes a man desperate. Malnutrition makes him too

tired to raise a fist. The American understand that well-the aid they give us makes just that amount of difference. Our people do not starve-they wilt. The words used to stick on my lips-Suffer little children. (140)

Their policy has always been to weaken the people. The result of the aid is "[. . .] there are children sat in the front rows with their pot bellies and their navels sticking out like door knobs" (141).

The novel is quite successful in presenting a clear picture of tyranny in Latin America, which affects the common lives of ordinary people. The General of Paraguay takes no interest in life of other people, Dr. Plarr is trying to release Charley Fortnum, who is mistakenly seized by the revolutionaries. the revolutionaries intended to kidnap American Ambassador to ensure the release of Paraguayan freedom fighters. The revolutionaries declare that they will kill Fortnum, the honorary consul, if their friends are not released. Here Plarr wants to save Fortnum and asks the authorities concerned to take some step in Fortnum's case. But the authorities show no interest at all. the police officer-Colonel Perez, tells Plarr about the General Stroessoner's mentality. He reveals: "I doubt if the General worries much about any human life. Except his own, of course" (172). Now it becomes clear that the dictators pay little heed to the plight of the common people. On the contrary, they are concerned only about their own self-interests.

Apart from depicting the brutal and inhuman treatments of the dictators at the mercy of American government, the novel shows a group of revolutionaries working day and night to liberate the people from the shackles of tyranny. These activists are led by an ex-priest. They are fighting against the tyrannical rulers of Paraguay and Argentina. They have sacrificed their personal comfort and comfortable life for the objectives of equal society. It is a kind of struggle between the ruler and the ruled. The common people do not seem to be in the mood to live a life of exploitation and suppression any longer. The revolutionaries along with the priest, besides waging war against dictatorship, wish to give US a clear message that tyranny that flourished in Paraguay and Argentina is American's masterminding.

The novel *The Honorary Consul*, which represents liberation struggle in Argentina, bears witness to Greene's commitment to liberating the oppressed. On the other hand, Greene's attempt to unite religion and politics in dealing with social problem faced by the common people. Father Leon Rivas has renounced his comfortable parental house and clerical profession to join hand with the Paraguayan freedom fighter in order to fight against the dictators. He could have been enjoying a prosperous life, but it was his sympathy for the poor that forced him to take up arms. He is sympathetic to the oppressed, and committed to their cause. Rivas totally dislikes bourgeoisie society. He does not shy away even from criticizing his own father who is "one of the richest of the bourgeoisie in Paraguay" (215). He renounced his house in Asuncion with the great portico and the white columns and the marble bathrooms and all the orange and lemon trees

in the garden" (215). Rivas remembers his past: "friends of mine were never allowed inside the house there were so many things they might break or spoil. We had six servants" (215.). This details of his parental house speaks for his rich family background. Rivas saw the event of exploitation even in his own family. He unlike his parents, was sympathetic to his servant. From the very outset of his life. Rivas has been sympathetic to the poor. He reveals how his parents misbehaved with the servant:" [. . .] there was a gardener called Pedro – he was always sweeping up the petals – they were so untidy my mother said. I was very fond of Pedro, but my father threw him because he stole a few pesos which had been left on a garden seat" (215). All these details of his past throw light on the fact that Rivas is very sensitive to the interest of the poor. He goes to the extent of criticizing his father's tendency to support the dictators. It reveals the true spirit of a revolutionary and also his honesty. About his father, Rivas say "My Father Paid a lot of money every year to the Colorado party, so there was no trouble for him when the General came to power after the civil war" (215). He is quite unhappy with his father for not working for the poor. "He was a good 'abogado' but he never worked for a poor client" (215), Rivas Laments. Here, Rivas' father embodies the mentality of the bourgeoisie, always ready to exploit and humiliate the poor. On the contrary, Rivas stands for the poor, continuously pleading for the interests of the common people. He dislikes his father, owning huge property. Rivas says: "Everyone said he was a good father because he left plenty of cash behind him. Oh well, I suppose he was, in that way, it is not of the duties of a father to provide" (215).

Father Rivas repeatedly states that he has quit priestly job and joined politics to serve the poor. Although, the guerrillas have captured Charley Fortnum and declared their strategy to kill him if the Generals do not fulfill their demands, Rivas does not want Fortnum to die. He will kill him only under compelling circumstances. He says "we do not want him to die. Our job is of save lives" (31). It is obvious that the guerrillas, led by Rivas himself, have mistakenly kidnapped, Fortnum to ensure the release of the freedom fighters. Their intention is not to kill an innocent person; their aim is to make the dictators surrender. Rivas, who desires to bring both religious as well as political forces together to solve human problems, regret that he has not "yet seen any sign that he interferes in ours wars or our politics" (38). He sees the chances of Fortnum's survival "in the hands of the government; in the hand of God too" (387). This very expression shows his deep faith in God. He wants God's interference in human affairs.

The novel shows Greene's view about Catholic institution as practised in his time. It seems to be instigated by the wide range of corruption in Catholic institutions and the irresponsible attitude of the catholic priests. The pontiffs and fathers are primarily concerned with personal comfort and petty gains rather than serving the needy people. They act in way as if they are the dwellers of other world. The Paraguayan Archbishop enjoys party with the General Stroessoner while the people suffer under suppression of the dictator. The Archbishop's priests don't serve the common people of Argentina. Father Rivas laments: "The old Archbishop we had in those days was eating a fine fish from Igauzu and

drinking a French wine with the General" (140). This shows the fact that Archbishop were with the tyrant. Both seem antagonistic to people in general. Irresponsible behaviour of the priests to the common people is again seen when an old man named Jose visits Father Rivas' hideout, requesting him to anoint his dying wife. Rivas shows his inability to go but the old man insists on it. He says: 'the Archbishop's priest cares nothing for the poor" (230). In spite of the request of the old man, Rivas could not accompany him. If he had accompanied the old man, he would have endangered the lives of the guerillas or freedom fighter.

The corruptive and exploitative nature of both the leaders has greatly affected the characters of the novel. They try to attack tyranny from their respective position. Argentinean novelist Saavedra reveals his desire to write a novel. In his novel he wants to create a girl character with one leg. The 'one leg' will symbolize 'this poor crippled country' (57). He wants his novel to represent tyranny. Likewise, another character named Aquino received great torture from the dictator for his stance against tyranny. Aquino started his career as a poet. He was inspired by Rivas to write poems. Once he sent an article to the paper in Asuncion criticizing the Yankees. But in Paraguay writing anything against the Yankees was forbidden by the General. So they sent him to the prison and showing their brutal treatment, they cut his fingers, thus destroying his possibility in writing. It hampered Aquino's writing as "it takes a long time to learn to write anything with the left hand, and it is very slow work" (121). Aquino hates things which are slow. He says: "I would rather be a mouse than a tortoise, even though the tortoise lives a longer time" (121). Here he intend to intensify his struggle for

the human being, free from tyranny without any delay. He wants to commit crime for the betterment of the poor and oppressed. Aquino seems ready even to embrace death in his struggle against tyranny. He is ready to die to secure the lives of common people from injustice and brutality. This all show the sake for the humanity and all human beings.

Greene, in the novel, presents circumstance that forces a Father to take up arms. Both suppressive and exploitative nature of the General as well as Archbishop's intimacy with the dictators have hurt Father Leon Rivas forcing him to resort to violence. He is saddened by both religious as well as political system of his subcontinent, and, therefore, he wants revolution in both the systems. His revolution is to make both religion as well as politics responsive to the common people. He stops to follow the rules of church, finding such rules inadequate to solve current problems of the common people. He does what offends the Archbishop as the Archbishop favours dictatorship and shows total indifference in the affairs of the common people. Showing his faithlessness in church, he marries a women in the absence of a priest. Dismissing the significance of a priest, he says that "a priest at a marriage is never more than a witness" (123). He further states: "I am married for one thing. The Archbishop did not like that" (123). It shows the intensity of his disagreement with head of the church.

Rivas is also against the idea that confession has to be made to a priest. In the Judeo-Christian tradition, the acknowledgement of sinfulness in public or private is regarded as necessary to obtain divine forgiveness. It is known as

confession. It has been providing the priests of the churches an opportunity to earn. It has been a tradition in the Church which allows confession to the priest. To get divine forgiveness through the priest, people try to please the Priest. They give money or other things to the priest for that purpose. Rivas expresses his disagreement on this practice: "They want to please the Priest and give him something to do" (125). He dislikes the tendency of pleasing a Priest. He seems to be ready to accept or confess that he wants to be a murderer. He doesn't seem to be concerned about divine forgiveness. He says: "A murderer has only one thing on his mind, so he forgets all the rest perhaps worse things. One can deal with him very quickly (125). For Father Rivas to marry a woman is another example of his lost faith in the church: "I married when I lost faith" (125). But he hastens to add: "I only mean my faith in the church" (125). Father Rivas clarifies that he has not lost his faith in God, but has lost faith in the church because the church take no interest in problems of the human affairs.

Father Rivas is the leader of the revolutionary freedom fighters, who have mistakenly kidnapped Charley Fortnum, a whisky-sodden figure, though they had intended to kidnap American Ambassador to press their demand. Doctor Plarr, who is trying to free Fortnum is making all attempts to convince Rivas that kidnapping of Fortnum cannot serve their purpose. But Rivas considers it "a small tactical point gained in a long war" (36). He again plans to kidnap the American Ambassador. But Plarr does not agree to help him. Since Dr. Plarr and Rivas are old friends, Dr. Plarr raises several questions on Rivas 'decision to join politics. Dr. Plarr mocks at Father Rivas political commitment. But Rivas makes

his position clear to him. He does the same thing when Fortnum suggest him to get someone else to be a murderer, rather than himself. He mentions to Fortnum that he does not want to shift the gift-he is ready to take the blame of murder on his own. It shows his commitment to his purpose. He even feels ashamed of his profession as a priest. He says to Fortnum: "you are not able to understand how ashamed I felt of the things they made me read to people" (140). He refers to the order of church which made him read to people out of the gospels. He had worked as a priest among the poor in Asuncion. He had to read Gospels to the poor. In his opinion, reading Gospels to the people in Paraguay is meaningless, for the teaching of Gospels had no significance for the poor. The teaching of such religious books are not translated in reality by the Archbishop himself. Rivas is unhappy with the astrayed Archbishops who eat "a fine fish from Iguazu and drink French wine with the General" (140). About Gospels, he further says: "sell all and give to the poor" (140). Rather than adhering to the doctrine of religion, Rivas wants to solve human problems as the doctrine fails to offer solutions. Here we find Greene's attitude towards priests and religious institutions. In his views, observation of religious tenets is not essential for religiosity. It comes through love to human beings and experience of pain and suffering in life.

The scope of the Church, with the revolutionary objective of a catholic Father is present in the novel. Here in the novel the Church is seen as an inextricable part of the world. When Doctor Plarr accuses Rivas of leaving church, Rivas dismisses this allegation. He say: "The Church is the world the church is this barrio, this room. There is only one way any of us can leave the

church and that is to die" (238). For him, the church, the world, life and faith – all have become the same thing. Since the Church is part of this world, it can not escape from the problems of human life and human society. But Rivas dismisses doctrines of the Church. He admits that he does not know how to pray. Here, he is attacking the practices of religious institution: He deals with prayer mockingly. He calls it a kind of letter to be sent to the Lord Almighty a letter "nobody will deliver" (239). Aquino also ridicules the idea of prayer: "I used to pray in the police station. I prayed I would have a girl in bed with me again" (239). Here prayer is made a parody and an absurd object. Such expressions show Greene's motive of showing the uselessness of religious tenets in human life.

Father Leon Rivas is so fed up with contemporary social conditions that he seeks shelter in "the story of a dream-world where justice is always done" (247). According to Rivas, in the age of faith, "God used to be the only detective when people believed in Him. He was law. He was order. He was good" (247). Rivas does not clarify when "the age of faith" exited. But his expression displays his faith in God. He finds the world of God corrupted by people like the Generals of Paraguay and Argentina. Here he mentions the cruelty of dictators: "Now people like the General make law and order. Electric shocks on the genitals. Aquino's fingers. Keep the poor ill fed, and they do not have the energy to revolt. I prefer the deceive. I prefer God" (247). Rivas expresses this view when questioned by Doctor Plarr, while Rivas was reading detective stories. Here religion is seen as being contaminated by dirty politics of tyrants. Doctor Plarr, not realizing Father Rivas 'positive intentions, compares him with the Generals on the ground that

Rivas intends to kill Fortnum in case the General does not fulfill his demands. But there is a great difference between the General and Father Rivas. The General kills people to serve his personal interests; whereas Rivas aspires to kill an individual to save the life of the people, and he is risking his own life also. He, unlike the General does not want to inflict pain on others. Accusing Rivas, Plarr says: "you are a bit like the General yourself " (248). Clarifying his intention not to hurt Fortnum, Rivas replies: "I do not torture him" (248). Rivas talks about the detective story again. He wonders about the peaceful world in the story. His praise for the world in the story make it clear that he is very unhappy in the real world in the world of Latin American. When peace seems elusive owing to the tyrannical rule. About the world of the story, he puts: "Everything is so well ordered. There are no problems. There is an answer to every question" (249). On the contrary, Rivas real world's totally disordered, but even under such hopeless circumstances, Rivas has not lost hope. And his struggle against the brutal, inhuman behaviour, is a big evidence of his hopefulness. In his opinion, hope is the only way out: "the only thing we can do is hope" (149). His dream is to create a world of social justice, peace and order where human freedom is there. In course of his attempt to convince Father Rivas to release Fortnum, Doctor Plarr tells him that it is not proper on the path of a priest to capture an innocent person old enough to be their father. At this, Rivas expresses his frustration about his own father, who displayed no sympathy for the poor. Rivas is resolute to fight for the cause of the oppressed at all costs. Asked by Plarr if his priesthood has come to an end, Rivas answers in the negative: "No, I never believed that. Not for a

moment. I thought the church and I wanted the same thing" (259). Again and again, he mentions that Church is nothing other than the world itself. At the same time, he regrets that the tenets of religion are unable to solve human problem: "moral theology is the bugbear in every seminary. You learn the rules and find they don't apply to any human case" (260). He is against the view of adhering to theology as lessons of theology supply no answer to the contemporary burning issues of humanity. He calls his departure from the church 'a separation by mutual consent" (260). He declares that he will never belong wholly to anyone else. His only intention is to involve church is worldly affairs – especially in affairs of the common people or human being. His emotion for the church "is regret, no hate" (260). As a priest, his desire has always been to serve the poor. His complaint against the church is obvious: " I think she (the church) could have used me easily for a good purpose if she had understood a little better, I mean about the world as it is (260). Here again, he targets the Archbishop for not allowing him to stand in favour of the needy people. He considers that religious people should extend their support to the oppressed rather than helping the dictators.

Doctor Plarr is also very upset and unhappy with the situation he is forced to be in. He recalls his past memories when he had seen Father Rivas dressed like a diminutive monk with a rope round his waist. He, though reluctantly, asks Rivas about his changed stand on the church. Responding to his query, Rivas says to Plarr that even Christ had not imagined about an age in which we live. He opines: "Christ was good man. Some of the rules He laid down were only the

rules of a good man. A man who live in his own province, in his own particular day. He had no idea of the kind of world we would be living in now" (261).

Rivas has a great sense of respect for Christ. But his emphasis is on the changed scenario of the world destroyed by tyranny. Christ lived in the world for peace, justice and order. But the present situation is quite different from the time of Christ. Thus, the rules laid down by Christ are not applicable toady. He wants the Church to change according to the time. He is unhappy with the complacency of the Bishops. He expresses his anger for the Archbishop: "The Archbishop sits down to dinner with the General" (261). Rivas does not believe in "The Great Church beyond our time and space" (261). He intends to relate the Church to the present time.

Doctor Plarr again reminds Rivas of religious rules: "Thou Shalt not commit murder" (261). Plarr's purpose is to make Rivas reconsider his decision. His only desire is to free Charley Fortnum. Plarr even finds it hard to understand Father Rivas deep motives. But, Rivas shows how faith is losing its ground. Here we see Greene's negative reasoning about God in the novel Rivas says: "If I kill him it will be God's fault as much as mine" (261). He does not spare even God for failing to solve human problems. Here, Greene's Catholicism is eroded by doubt and an inclination to skepticism. His faith is shaken by the miseries of the contemporary society. In the novel Greene aspires to challenge the belief of catholics that God is perfect and unchanging. In Greene's view, God is imperfect as evil exists in this world. partly because of God himself. He entertains the idea that the creator, the "First cause' or "Creative Will' has been creating blindly and

human beings possess the awareness that their creator lacks. Rivas argues that it is God who inspires him to take up arms. "He made me what I am now. He will have loaded the gun and steadied my hand" (262). He believes that he has decided to grab gun with God's consent. Refuting his argument, Plarr mentions the teachings of church regarding God: "I though the Churches that he's love" (262). But Rivas categorically rejects the teaching of the Church. He questions: "was it love which sent six million Jews to the gas oven? It was not love which cut off Aquino's fingers. The police stations where such things happens. He created them" (262). He holds God: responsible for every bad things happening around the world. Because he believes that if God is the creator of the whole world, God is responsible for all its creation entirely. In his views, God cannot create only the good thing. He creates even bad things- murderers, dictators and the like. But at the same time, Rivas even defends God: "I don't blame Him. I pity Him" (262). He does not want to blame God, for he does not believe that God is perfect. He pities because he thinks that God alone cannot solve the riddle of the world. By pitying God, Rivas seems to be referring to the strength of the Generals, and also to their ambition to act like God. The Generals do not seem to be showing any respect and sympathy for the common people- the creation of God himself. This apart, the Archbishop, who claims to represent and implement God's commands has submitted himself to the Generals. Thus Rivas finds God in a weak position and believes that he is working on God's behalf to defeat these self proclaimed Gods i.e. the Generals of Paraguay and Argentina.

Father Rivas shows hollowness of religious practice simultaneously. He is an ex-priest with long experience of priestly job. In the novel, Father Rivas is seen as a priest, who, having been disillusioned by religious practices and religious institutions, abandons the church and join to the freedom fighter on the ground of social service. Here Greene want to advocates secular religion especially Christian. He is talking about Christianity that is influenced by its social and other ideal, but bereft of its specifically religious practices, doctrines, or institutions. He condemns religious practices and doctrine as outdated. In this novel, prayer, confession, mass are not only ridiculed but also condemned as irrelevant in modern age. Father Leon seem to be showing no respect for the practices in the church because religious doctrines are full of orthodoxy. Graham Greene is now more concerned to expose the defects of Catholicism and its harmful impact on individual life. The defects of religious practices are fully exposed when even children, who lack the ability to discriminate between good and bad deeds, are forcibly involved in religious practices. Father Rivas says: Confessions twice a week. It was mostly the old women who came and of course the children. The children were forced to come. They were beaten if they did not come" (265). Rivas had to give even sweets to both 'good' and 'bad' children" to make them feel happy while they knelt in that stuffy box" (265). These practices appear nonsense and useless to Rivas. Exposing the absurdity of such rituals, he further talks about his experience s priest: "And when I gave them a penance I tried to make it a game we played together, a reward not a punishment" (265). It also shows that religious practices are not truly and sensibly observed even in the

churches. Thus, Greene is successful in exposing the hollowness of religious practices. His aim is to put such outdated practices to an end, and thereby involve the church and the Fathers to work for the service of human kind, the poor and the common people, rather than wasting time in such futile practices based on orthodoxy and superstitions.

Towards the end of the novel, we find that Greene introduces his evolutionary heresy, thereby shows how God himself is engaged in the struggle against the evil, which is also part of God. God is in the process of evolution and so is man. This new idea challenges the traditional belief in Christianity that God is perfect. Father Rivas appears to advocate Greene's ideas about God. Rivas criticizes the Archbishop who turns a blind eye and deaf ear to the miseries of the people in the name of Free Will. Rivas opines: "Free will was the excuse for everything. It was God's alibi. They had never read Freud. Evil was made by man or satan. But I could never believe in satan. It was much easier to believe that God was evil" (268). The Fathers call evil man's responsibility and Free Will. Their claim is that God has given human beings Free Will: the ability to choose for themselves what to do. So, according to the Fathers, man alone is responsible for every evil act. On the contrary, Rivas takes this view as an excuse: "Not one of the Fathers was of any use to me. They saw no problem. They just sat comfortably down in the presence of the horror like the old Archbishop at the General's table and they talked about man's responsibility and Free Will. Free Will was the excuse for every thing" (268). Rivas discards the books he had read in the seminary as use less. He says: "In the seminary there were lots of books in

which I could read all about the love of God, but they were of no help to me" (268). He is not to believe in what is there in religious books because the concept of God explained in such books has no use in the contemporary society, Rivas says, good and evil are two sides of God. Since human beings are also a part of God, defeating the evil is shared responsibility of both God and man. Rivas says: "I believe in the evil of God, but I believe in His goodness too" (269). God's evil side creates monsters like Hitler, kills children and destroys cities and good side offers goodness and redemption.

Rivas believes that "God must be responsible for all the evils as well as for all the saints" (269). He has to be a God made in our image with a night-side as well as a day-side Rivas further argues that when we speak of the horror, we are speaking to the night-side of God. He also believes that "the time will come when the night – side will wither away" (269). He assures Aquino that one day they will see only the simple day light of the good God. Regarding evolution, he opines that it is in progress, "even though sometimes whole generations of men slip backward to the beasts" (270). For him the evolution is a long struggle and a long suffering. He says: "I believe God is suffering the same evolution that we are, but perhaps with more pain (270). God is experiencing more pain because he is being tortured by his own creation-dictatorship is also night side of God. Both God and man will have to struggle for a long time to do away with such evil forces. According to Rivas, God's evolution depend on man's evolution. Good acts of man strengthen good side of God; bad acts of man consolidate God's evil side. Men have to join hands with God with their good acts to eliminate the evil

side of God. Thus, there is an interaction between God and man. Father Rivas opines: "God is joined to us in a sort of blood transfusion. His good blood is in our veins, and our tainted blood runs through His" (271). Both God and man are inextricably linked. Rivas even believes in the redemption of God as well as of man. Good deeds of both God and man will compensate for bad deeds. Rivas strongly asserts that combined efforts of God as well as man will certainly put evil to an end, and that the life of evil is very short. By taking evil of the Generals as night time face of God and believing that God himself is struggling to defeat such evils. Struggle against the tyranny is not only a political activity but also a religious one for God himself is engaged in the fight against the bad and inhuman cruel and brutal condition of people. So, struggle against the Generals as well as other social problems is shared responsibility of people such struggle will fulfill human desire to establish goodness in the world. There is no demarcation in various factors when God is joined to man in a sort of blood transfusion, to quote Rivas beliefs. Since tyranny, as Rivas believes, reflects evil of God himself, struggle against it should be taken as both religious and political mission, in which God, too, is involved. While expressing these views, Rivas totally rejects catechism. When his wife reminds him that his concept of God are not there in the catechism, Rivas says that he is expressing his personal faith about God "but the catechism is not the faith" (271). Here once again, Greene pleads for secular religion by sidelining religious doctrines as useless Rivas does not bother about what catechism says about God, for, in the view of Rivas, catechism cannot be followed in present times. Religious doctrines do not offer appropriate solution to

social problems faced by the common people Rivas, sidelining such useless doctrines of religion. For Rivas serving the interests of the poor is nothing other than strengthening God's good side which is his religiosity.

Father Rivas, the epitome of both religious and revolutionary spirit, find it very hard to kill Charley Fortnum. "I never believed it would come to this. You see if it had been the American Ambassador-they would have given way. And I would have saved ten men's lives. I never believed I would have to take a life" (290). This shows his true spiritual state. He had faith that ultimately the General would give in, but the tyrants showed no sign of compromise, leaving Rivas with no alternative other than killing Fortnum, he also expresses regret for his failure to capture the American Ambassador. As he is to kill Fortnum he feels extreme sorrow. He requests Fortnum like a beggar to make an act of contrition for him: he asks Fortnum to speak, pious words for his own killer. Here Rivas look totally broken. He says: "I am sorry I did not live in an age when the rules of the church seemed more easy to keep" (291). He seems to be loosing his balance at the thought of killing a man that he never intended. But in the mean time, events take a new turn. The police discovers the place where Rivas along with Doctor Plarr and other freedom fighter hide out or lived. Rivas is shot dead by Colonel Perez and in this way he is saved from committing a murder.

Hence we see that Father Leon Rivas attains martyrdom in struggle against Archbishop and dictatorship. He represents the demand of time and spirit of age: to help the needy people. It is a social duty and social responsibility of Catholics to fight against social problems and endeavour to assist the poor

people, as the love for humanity is the real substratum of Christian belief. So Rivas sacrifice his life for the freedom of Argentinean and Paraguayan people from the suppression of outdated religious doctrines, unholy practice and for the whole humanity. Father Leon is an ex-priest, he rejects his priesthood and join hands with revolutionaries to freedom for the people and free from religiosity. His struggle is against inhuman practices, against religious practices and dictators, his struggle against human suffering and exploitation of common innocent people in the name of religion as well as politics. In his opinion dictatorship in religion and politics are the root cause for human suffering. He believes in the religion of humanity that represent the demand of time and spirit of age. Religion is not a rigid dogma but a life sustaining ideology with profound social purpose. He put human suffering at the top of his priorities. He realizes that in the name of religion Archbishop and political leaders done inhuman to the common people. Father Leon's works should be in favour of human values like liberty and justice from religion.

This chapter is the exploration of Greene's deliberate attempt to treat the issue of appeal for humanism in his novels. The selected novel is analyzed showing appeal for humanism in religion and politics. The novel depicts inhuman treatment of the dictators together with Archbishops alliance with the tyrants. Showing corruption in both religious as well as political institutions and their insensitivity to the problems of the common people, the novel displays how people interact with the objective of solving social and political as well as others problems. In the matter of politics, the novel strongly opposes dictatorship,

showing characters struggling to end it, there by ensuring welfare of the humanity. On the issue of religion, it speaks for the need of such religion which is guided by social ideals. The novel wants the church to be a social institution, fully devoted to the service of people. Religious doctrines and practices are rejected for being inadequate to solve problems of human kind. Demarcation among religion and politics is omitted by showing a priest who takes up arms to fight dictatorship. Dictatorship is the main thing which hampers humanity. Tyranny is a shared challenge for both people and join each other for the service of human beings.

IV. Conclusion

The study of the novel shows *The Honorary Consul* as a humanistic novel. It has been said that Graham Greene is humanistic thinker as well as a versatile and prolific writer of realistic traditions in the twentieth century. His writing were immensely influenced by the contemporary human society. They intended to improve, promote and enhance human dignity. Greene as a writer shows his concern in favour of the suppressed, the poor and the oppressed section of society. He shares his feelings, experiences and sentiments with his characters in the novel to show great concern for the problem of sorrow and misery faced by the down trodden people. Through the creative work of literature and art, he always raises voice in favour of humanism. In fact Greene plays a powerful role through his literary works to mend social evils prevalent in religion as well as the politics. His works always concerns with basic human situation and show great sympathy for the common people. His interest is always in politics and religion and the main issue raised has always been humanity.

Graham Greene is a humanist. And here in this novel, *The Honorary Consul* Greene explores Christian humanism. The core of all form of humanism is the same - - that is the concern of human beings in the present world. But the way and method of all humanism is different. Christian humanism strives to change the condition of Christian doctrine and make the society harmonious. Christian humanist have always been against dead orthodoxy of Christianity and the Churches offer the interpretation of Christian doctrines on individualism, i.e. about the welfare of an individual. Man should be at liberty to take religion in his

own way and religion should be related to pragmatism. Christian humanists tend to maintain that religion should be a life sustaining ideology with profound social purpose and help to cultivate a sense of love, justice and equality. It is a social duty and responsibility to fight against social problem and endeavor to uplift the life of the poor people and spread the message of love that nurtures for humanity. Graham Greene explores the same in the novel *The Honorary Consul*.

Greene always interrelates religion with politics. Politics has religious dimension and religion is assimilated with politics. He shows that both work together with a sense of humanitarian ideal. He appeals for humanism in both realms of religion and politics. Greene very often in his novels depicts contemporary politics of Latin America where the countries like Haiti, Paraguay and Argentina are under the grip of dictatorship, which flourishes due to American support. He is dead against tyrannical rule and also is against the US foreign policy, particularly the policy of supporting South American dictatorship. But he appeals for humanism and supports the freedom fighters who are struggling against tyranny. In the novel, the main character Father Leon Rivas, an ex-priest, join hands with the freedom fighters to fight the dictators of Paraguay and Argentina. The novel presents the picture of the exploitative nature of the dictators, that destroy the human being, simultaneously showing people engaged in struggle against them. Even Father Leon, is engaged in violence for the welfare of humanity. Here Greene, shows how people are working together for the sake of humanity.

In the religious matter, Greene pleads for a religion influenced by social and political ideas but bereft of religious practices and doctrines. Religious doctrine are condemned as outdated in his novels. Like Father Leon Rivas, his protagonists reject such doctrines, finding them useless in human situation. The revolutionary Fathers of Green's literary world wage war against unholy practices of the church authority and social injustice flourishing in the contemporary world. The combination between the Archbishop and the dictators is criticized in the novel showing that both leaders are enjoying while the common people - - the poor and the oppressed - - are suffering. The Archbishop is shown as supporting the tyrants but his intimacy with the ruler is condemned in strongest terms. In the novel, Greene seems to be influenced by liberation theology, a form of Catholicism for the poor and oppressed in Latin America and many others parts of the world. Liberation theology was a counter-hegemonic resistance to the mainstream catholic churches that were effectively giving ideological justification to capitalist exploitation of developing countries. The protagonists of his novel resist the Church, support to the exploiters. Moreover, Greene desires to see the church as a social institution devoted to solve the prevalent problems of mankind.

In *The Honorary Consul*, the author disapproves of the ideas that God is perfect. On the contrary, he believes that God is in the process of evolution, and so is man. Good and evil are seen as two sides of God. The novel presents that God's evil side creates monsters like Hitler, kills children and destroys cities and his good side offers goodness and redemption. In the light of this idea

dictatorship in Argentina and Paraguay is viewed as the evil side of God, and against this evil God himself is waging war. In the process of his evolution, God is struggling to defeat his own evil side. Again, Greene maintains that God's evolution depends on man's evolution. Good acts of man strengthen good side of God; but bad acts of man consolidate God's evil side. Men have to join hands with God with their good acts to eliminate evil side of God. So the novel supposes that there is an interaction between God and man. Father Lean Rivas takes up arms to defeat the tyrants - -the evil side of God. Tyrannical rule is seen as shared challenge to both God and man. Defeating tyranny their shared responsibility and be kind by the human suffering. In this sense dictatorship is seen in both but struggle against it is not only a political activity but also a religious one. Greene, through his novels, proposes the ideas that both religious and political people should join hands to defeat the evil forces of the world, and to address the current problems of human beings suffering. This brief study holds that Greene deliberates attempts to speak for humanism by showing that people are against corruption, inhuman behaviour and they join each other for the common goal of the service of mankind.

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