

—3—

The next ingredient is a very remarkable one : *Good Temper*. "Love is not easily provoked". Nothing could be more striking than to find this here. We are inclined to look upon bad temper as a very harmless weakness. We speak of it as a mere infirmity of nature, a family failing, a matter of temperament, not a thing to take into very

serious account in estimating a man's character. And yet here, right in the heart of this analysis of love, it finds a place ; and the Bible again and again returns to condemn it as one of the most destructive elements in human nature. The peculiarity of ill temper is that it is the vice of the virtuous. It is often the one blot on an otherwise noble character. You know men who are all but perfect, and women who would be entirely perfect, but for an easily ruffled quick-tempered or "touchy" disposition. This compatibility of ill temper with high moral character is one of the strangest and saddest problems of ethics. The truth is there are two great classes of sins—sins of the *Body*, and sins of *Disposition*. The Prodigal son may be taken as a type of the first, the Elder Brother of the second. Now society has no doubt whatever as to which of these is the worse. Its brand falls, without a challenge, upon the Prodigal. But are we right ? We have no balance to weigh one another's sins, and coarser and finer are but human words ; but faults in the higher nature may be less venial than those in the lower, and to the eye of Him who is Love, a sin against Love may seem a hundred times more base. No form of vice, not worldliness, not greed of gold, not drunkenness itself does more to un-christianise society than evil temper. For embittering life, for breaking up communities, for destroying the most sacred relationships, for devastating homes, for withering up men and women, for taking the bloom off childhood ; in short for sheer gratuitous misery-producing power, this influence stands alone. Jealousy, anger, pride, uncharity, cruelty, self-righteousness, touchiness, doggedness, sullenness—in varying proportions these are the ingredients of all ill temper. Judge if such sins of the disposition are not worse to live in, and for others to live with than sins of the body. There is really no place in Heaven for a disposition like this. A man with such a mood could only make Heaven miserable for all the people in it.



—Henry Drummond

QUESTIONS

1. What is the popular notion about "bad temper"?
2. How is bad temper "the vice of the virtuous"?
3. Which class of sins is worse, and why—sins of the body, sins of the disposition?
4. Mention some evils of bad temper.
5. Why, according to the author, will there be no place in Heaven for bad-tempered folk?
6. Find words from the passage which mean: breaking up ; running ; scandalising ; souring ; easily or quickly offended.



Wren & Martin Exercise #03

(1)

The popular notion about "bad temper" is that it is not a very harmful trait of a man's character to take into notice. It is just a thing of nature, genetic's trait or just a matter of temperament nothing serious.

(2)

The bad temper is indeed "the vice of the virtuous" as it is a one bad aspect of otherwise good character of a man. A man or a woman ~~can~~ can be completely perfect in all manners but this one trait of bad temper can spoil a whole character.

(3)

According to the author, the sins of the disposition are worse as they cause more damage to the society than the sins of the body.

(4)

There are multiple evils of bad temper. It can lead to breaking up communities, destroying relationships, devastating homes. Also, it can cause for withering up men and women and for taking the bloom off childhood. Overall, it causes misery in the society.

(5)

According to the author, there will be no place in Heaven for bad-tempered folk because they could inflict misery upon other people in there. Also, make Heaven a miserable place overall.

(6)

Breaking up: withering up

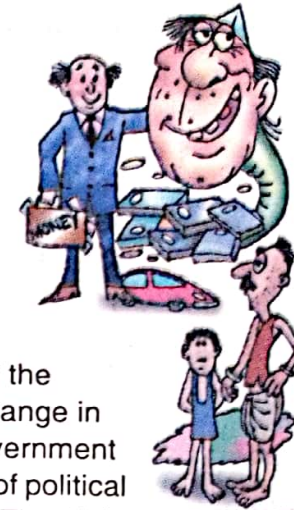
Running: Inclined to

Scandalising: un-christianise

Souring: misery-producing

Easily or quickly offended: Touchiness

The Voice had to be listened to, not only on account of its form but for the matter which it delivered. It gave a message to the country that it needed greatly. It brought to the common people a realization of their duty to concern themselves with their affairs. The common people were made to take an interest in the manner in which they were governed, in the taxes they paid, in the return they got from those taxes. This interest in public affairs—politics as you may call it—was to be the concern no longer of the highly educated few but of the many—the poor, the propertyless, the workingmen in town and country. Politics was not to be the concern of a small aristocracy of intellect or property of the masses. And with the change in the subjects of politics that Voice brought about also a change in the objects of politics. Till then politics had busied itself mainly with the machinery of Government towards making its personnel more and more native, with proposals for a better distribution of political power, with protests against the sins of omission and of commission of the administration. This Voice switched politics on to concern for the needs of the common people. The improvement of the lot of the poor was to be the main concern of politics and the politician. The improvement, especially of the lives of the people of the neglected villages, was to be placed before Governments and political organizations as the goal of all political endeavour. The raising of the standard of living of the people of the villages, the finding of subsidiary occupations which would give the agricultural poor work for their enforced leisure during the off season and an addition to their exiguous income, the improvement of the housing of the poor, the sanitation of the villages—these were to be the objectives to be kept in view. In the towns, the slums and *cheries* were to receive especial attention. There was especially a class of the poor for which that compassionate Voice pleaded and protested. This was for the so-called **depressed class, the outcastes of Hindu society**. The denial of elementary human rights to this class of people is considered the greatest blot on Hindu society and history. It raised itself in passionate protest against the age-old wrongs of this class and forced those that listened to it to endeavour to remove the most outrageous of them like **untouchability**. It caused a revolution in Hindu religious practice by having Hindu temples thrown open to these people. It made the care of them a religious duty of the Hindus by re-naming them Harijans.



—Mr. Ruthnasami

QUESTIONS

1. Why had people to listen to “The Voice” of Mahatma Gandhi ?
2. Why had people to take an interest in politics ?
3. What was the change brought about in the objects of politics ?
4. What improvements were made for the common man ?
5. Explain :—
 - (a) Sins of omission and of commission of the administration.
 - (b) No longer the monopoly of the classes, but the property of the masses.



Wren & Martin Exercise #02

(1)

The people had to listen to "The Voice" of Mahatma Gandhi because of the important message it carried for the common people. It made them realize their much needed participation in the political affairs to fight for their basic rights. Also, it informed the common people that politics is not just for a selected few but everyone.

(2)

The people had to take interest in politics because of its concentration into the hands of a selected few elites. These elites were not interested about the rights of the common people. They were only concerned about the political power distribution among themselves.

(3)

The change was brought about in the objects of the politics to decentralize the power and distribute it properly among the masses. Priorly, the politics was only limited to a few families and they were manipulating it into their favor. Later on, it was shifted to fulfill the needs of common people.

(4)

The number of improvements were made for the common man: Firstly, the living standard of the people was upgraded. Secondly, the farmers were given extra opportunities to work in the off season and earn a living. Thirdly, the housing and the sanitization of villages was also improved. Finally, the special attention was given to the neglected minorities.

(5)

2) It means the wrong doings of the government by not allowing common people to be a part of administration and just

continue governing them.

b) It implies that the politics is not just for the elites but it is for everyone. So, it shouldn't be limited to just a few families.