

Charas wala RC

Now and then, in the course of the century, a great man of science, like Darwin; a great poet, like Keats; a fine critical spirit, like M. Renan; a supreme artist, like Flaubert, has been able to isolate himself, to keep himself out of reach of the clamorous claims of others, to stand 'under the shelter of the wall,' as Plato puts it, and so to realise the perfection of what was in him, to his own incomparable gain, and to the incomparable and lasting gain of the whole world. These, however, are exceptions. The majority of people spoil their lives by an unhealthy and exaggerated altruism— are forced, indeed, so to spoil them. They find themselves surrounded by hideous poverty, by hideous ugliness, by hideous starvation. It is inevitable that they should be strongly moved by all this. The emotions of man are stirred more quickly than man's intelligence; and, as I pointed out some time ago in an article on the function of criticism, it is much easier to have sympathy with suffering than it is to have sympathy with thought. Accordingly, with admirable, though misdirected intentions, they very seriously and very sentimentally set themselves to the task of remedying the evils that they see. But their remedies do not cure the disease: they merely prolong it. Indeed, their remedies are part of the disease

They try to solve the problem of poverty, for instance, by keeping the poor alive; or in the case of a very advanced school, by amusing the poor. But this is not a solution: it is an aggravation of the difficulty. The proper aim is to try and reconstruct society on such a basis that poverty will be impossible. And the altruistic virtues have really prevented the carrying out of this aim. Just as the worst slave-owners were those who were kind to their slaves, and so prevented the horror of the system being realised by those who suffered from it, and understood by those who contemplated it, so, in the present state of things in England, the people who do most harm are the people who try to do most good; and at last we have had the spectacle of men who have really studied the problem and know the life—educated men who live in the East End—coming forward and imploring the community to restrain its altruistic impulses of charity, benevolence, and the like. They do so on the ground that such charity degrades and demoralises. They are perfectly right. Charity creates a multitude of sins.

1). Why does the author say that charity creates a multitude of sins?

1. The resources that charity uses in order to alleviate the evils are the very sources that create these evils.
 2. Charity is an inadequate mode of partial restitution.
 3. The poor are grateful for charity because they do not realize the motive behind it.
 4. Charity postpones the recognition of wrong.
- (a) 2 and 4 (b) 1, 2 and 3 (c) Only 4 (d) 1, 2 and 4

2). In the passage, the author states that "But this is not a solution". Which of the following is in line with the author's view as a possible solution to the problem discussed in the passage?

- (a) Realign the social structure so that each member of the society share the general prosperity and happiness of the society.
- (b) Converting private property into public wealth, and substituting co-operation for competition.
- (c) Making possible the availability of necessities for the poor.
- (d) None of the above

3). The tone of the author in the passage is

- (a) persuasive (b) opinionated (c) didactic (d) caviling