

away again with their reputations still unsoiled and the affairs of the world in good trim. Even at the present time, if half of the politicians in Europe would belinquish the notion that laziness is crime and go away and do nothing for a little space, we should certainly gain by it. Other examples come crowding into mind. Thus, every now and then, certain religious sects hold conferences; but though there are evils abroad that are mountains high, though the fate of civilization is still doubtful, the members who attend these conferences spend their time condemning the length of ladies' skirts and the noisiness of dance bands. They would all be better employed lying flat on their backs somewhere, staring at the sky and recovering their mental health.

Q 3. Read the following passage carefully and answer the questions that follow: (20)

Education ought to teach us how to be in love and what to be in love with. The great things of history have been done by the great lovers, by the saints and men of science, and artists, and the problem of civilization is to give every man a chance of being a saint, a man of science, or an artist. But this problem cannot be attempted, much less solved, unless men desire to be saints, men of science, and artists. And if they are to desire that continuously and consciously they must be taught what it means to be these. We think of the man of science or the artist, if not of the saint, as a being with peculiar gifts, not as one who exercises, more precisely and incessantly perhaps, activities which we all ought to exercise. It is a commonplace now that art has ebbed away out of our ordinary life, out of all the things which we use, and that it is practiced no longer by workmen but only by a few painters and sculptors. That has happened because we no longer recognize the aesthetic activity of the spirit, so common to all men. We do not know that when a man makes anything he ought to make it beautiful for the sake of doing so, and that when a man buys anything he ought to demand beauty in it, for the sake of beauty. We think of beauty if we think of it at all as a mere source of pleasure, and therefore it means to us ornament, added to things for which we can pay extra as we choose. But beauty is not an ornament to life, or to the things made by man. It is an essential part of both. The aesthetic activity, when it reveals itself in things made by men, reveals itself in design, just as it reveals itself in the design of all natural things. It shapes objects as the moral activity shapes actions, and we ought to recognize it in the objects and value it, as we recognize and value moral activity in actions. And as actions empty of the moral activity are distasteful to us, so should objects be that are empty of the aesthetic activity. But this is not so with most of us. We do not value it; do not even recognize it, or the lack of it, in the work of others. The artist, of whatever kind, is a man so much aware of the beauty of the universe that he must impart the same beauty to whatever he makes. He has exercised his aesthetic activity in the discovery of the beauty in the universe before he exercises it in imparting beauty to that which he makes. He has seen things in that relation in his own work, whatever it may be. And just as he sees that relation for its own sake, so he produces it for its own sake and satisfies the desire of his spirit in doing so. And we should value his work; we should desire that relation in all things made by man, if we too have the habit of seeing that relation in the universe, and if we knew that, when we see it, we are exercising an activity of the spirit and satisfying a spiritual desire. And we should

also know that work without beauty means unsatisfied spiritual desire in the worker; that it is waste of life and common evil and danger, like thought without truth, or action without righteousness.

Questions: (4 marks each)

- 1 What has been lamented in the text? (4)
- 2 What is the difference between ordinary man and an artist? (4)
- 3 How can we make our lives beautiful and charming? (4)
- 4 What does the writer actually mean when he says, "Beauty is not an ornament to life"? (4)
- 5 Do art and beauty affect our practical life and morals? Justify whether you agree or disagree. (4)

Q: 4 (a) Correct only FIVE of the following: (5)

- i In the accident one of my arms was broken and my legs bruised.
- ii The people who had been raising slogans against the government for many hours they wanted increase in their salaries.
- iii You have been working very hard for the last two years. Isn't it?
- iv John could hardly do no better than to have caught a bass of such dimensions.
- v I who have no chance to meet him would rather go with you instead of sitting at home.
- vi He not only comes there for swimming but also for coaching new swimmers.
- vii When he visited the fair last time, he bought no less than twenty school bags.
- viii Ten cattles were grazing in the field.

(b) Re-write the following sentences (Only FIVE) after filling in the blanks appropriately: (5)

- (i) I cannot buy this car _____ this price.
(a) for (b) in (c) at (d) on
- (ii) Send these books _____ my home address.
(a) on (b) at (c) in (d) to
- (iii) Monkeys live _____ trees.
(a) in (b) at (c) upon (d) on
- (iv) I said it _____ his face.
(a) at (b) on (c) to (d) upon
- (v) The manager _____ the receipt of my letter promptly.
(a) accepted (b) realized
(c) recognized (d) acknowledged
- (vi) Most foreign students don't like American coffee, and _____.
(a) I don't too (b) either don't
(c) neither don't I (d) neither do I
- (vii) We _____ take care of our parents when they are old.
(a) could (b) would (c) might (d) ought to

Q3. Comprehension

Q1. Civilization gives every man a chance to be a saint, a man of science, and an artist. It is because of this feature of civilization people think that the man of science, the artist and/or the saint enjoy benefits without noticing their acts. These are the acts which all the people ought to be exercised. Therefore, the text ~~shows lament on~~ the ignorance of exercise of necessary activities.
^{laments}

Q2. An ordinary man ~~is~~ not aware ^{of} ~~to~~ the beauty of the universe. He does not work for the satisfaction of his own spirit, whereas the artist is the man who ~~much~~

is aware ~~with~~^{of} the beauty of the universe. After that, he must impart this beauty in his production. Moreover, he works for his own sake and for the satisfaction of his own soul.

Q3. People can make their lives beautiful and charming by recognizing the essence of moral activity, and by adopting the notion of moral activity in action.

Q4. Beauty is not an ornament to life means that it is wrong to consider beauty ~~a~~ source of happiness and pleasure. Beauty is not an ornament, but it is an essential part of life and things.

Q5. Art and beauty affect human's practical life and mores. Art urges human ~~for~~ to work for the satisfaction of soul while keeping in moral values. On the other hand, beauty implants the feelings of confidence in human, leading to follow the lesson of moral values.

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