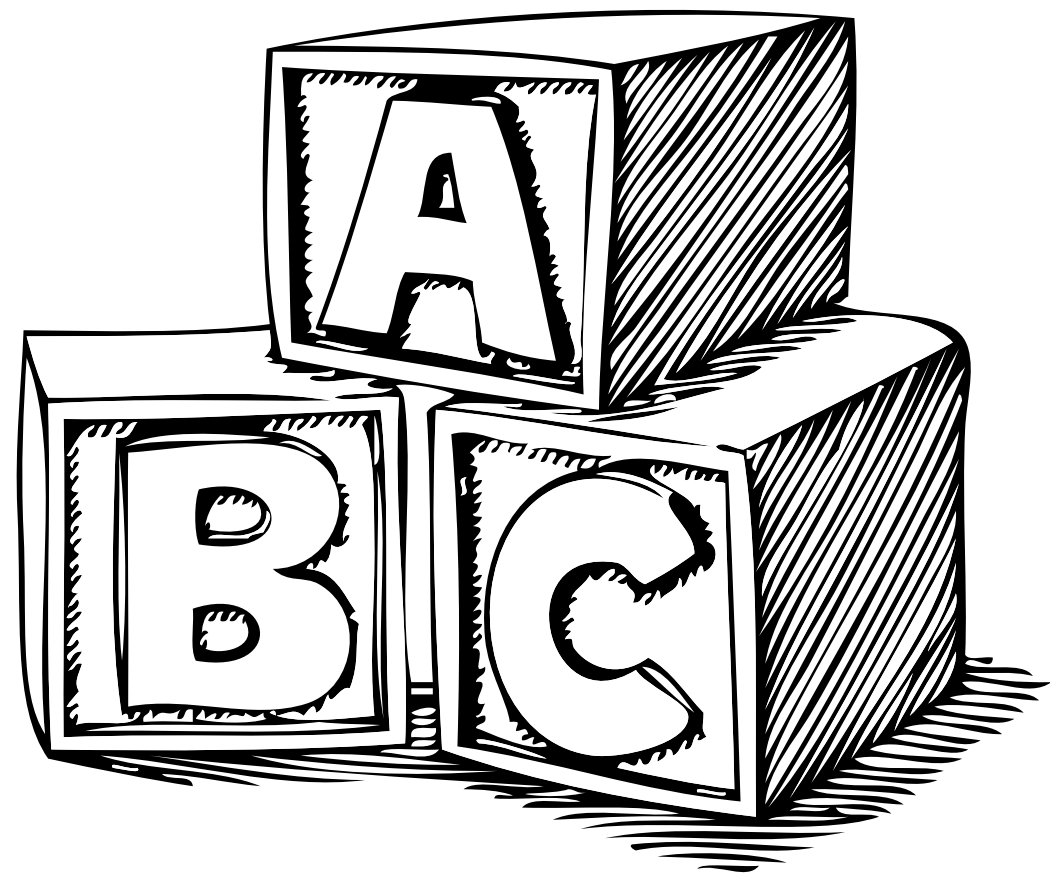


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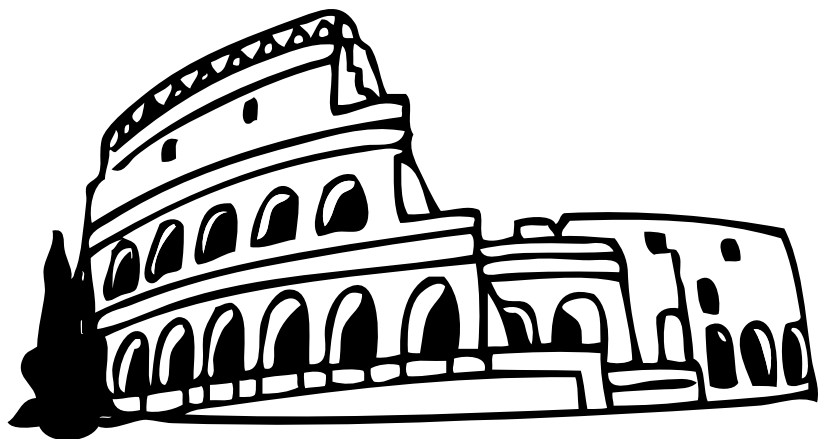


PART A

ENGLISH - READING COMPREHENSION PASSAGES

1. What, say some, can give us a more contemptible idea of a large State than to find it mostly governed by custom; to have few written laws and no boundaries to mark the jurisdiction between the Senate and the people? Among the number who speak in this manner is the great Montesquieu, who asserts that every nation is free in proportion to its written laws, and seems to hint at a despotic and arbitrary conduct in the present King of Prussia, who has abridged the laws of his country into a short compass.

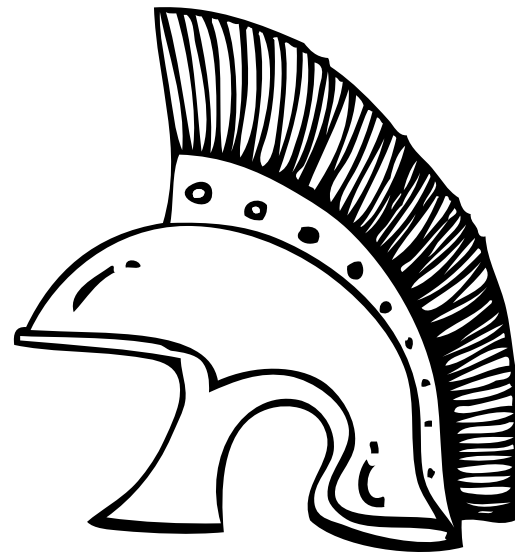
As getting the ancients on our side is half a victory, it will not be amiss to fortify the argument with an observation of Chrysostom's: "The enslaved are the fittest to be governed by laws, and free men by custom." Custom partakes of the nature of parental injunction; it is kept by the people themselves, and observed with a willing obedience. The observance of it must therefore be a mark of freedom, and coming originally to a State from the revered founders of its liberty, will be an encouragement and assistance to it in the defence of that blessing. But a conquered people, a nation of slaves, must pretend to none of this freedom or distinctions. And the conquest must be completed by giving laws, which may every moment serve to remind the people enslaved of their conquerors, nothing being more dangerous than to trust a lately subdued people with old customs that presently upbraid their degeneracy and provoke them to revolt.



The wisdom of the Roman republic in their veneration for custom, and backwardness to introduce a new law, was perhaps the cause of their long continuance and of the virtues of which they have set the world so many examples. But to show in what that wisdom consists, it may be proper to observe that the benefit of new written laws is merely confined to the consequences of their observance; but customary laws, keeping up veneration for the founders, engage men in the imitation of their virtues as well as policy. To this may be ascribed the religious regard the Romans paid to their forefathers' memory; and their adhering for so many ages to the practice of the same virtues, which nothing contributed more to efface than the introduction of a voluminous body of new ideas over the neck of venerable custom.

1. What is the main theme of the above passage?

- a. That the Romans should have not introduced written laws.
- b. That the King of Prussia is neither despotic nor arbitrary.
- c. A free state must govern itself by custom rather than written laws.
- d. Written laws are useful for preventing despotic and arbitrary conduct.



2. Which of these statements would the author not agree with?

- a. The decline of the Roman republic was due to the introduction of written laws.
- b. Custom is the hallmark of free nations.

- c. The King of Prussia is a despot.
- d. People find it easier to observe customary law than written law.

3. Choose the word whose meaning is opposite to the word 'veneration' used in the last paragraph?

- a. Disobedience
- b. Disdain
- c. Mistrust
- d. Dissuasion

4. According to Montesquieu, what has the King of Prussia done?

- a. He has proclaimed a large number of new written laws.
- b. He has abolished all the written laws.
- c. He has reduced the volume of the written laws.
- d. None of the above.

5. What is the correct inference to be drawn from the above passage?

- a. The author disagrees with both Montesquieu and Chrysostom.
- b. The author agrees with both Montesquieu and Chrysostom.
- c. The author agrees with Montesquieu but disagrees with Chrysostom.
- d. The author disagrees with Montesquieu but agrees with Chrysostom.

6. What is the opposite of the word 'amiss' as used in the passage?

- a. Appropriate
- b. Accurate

- c. Wise
- d. Useful

7. Who is Chrysostom according to your inference from the above passage?

- a. A King.
- b. An ancient artist.
- c. A traveller.
- d. A writer.



8. According to the writer, what was the result of the introduction of a voluminous body of new laws in Rome?

- a. The people of Rome revolted as this was against their ancient customs.
- b. The people of Rome stopped worshipping their ancestors.
- c. The people of Rome stopped imitating their ancestors' customs and practices.
- d. The people of Rome lost their liberties.

9. What is Montesquieu's argument?

- a. That large states must be governed by custom and not by written laws.
- b. That written laws are the hallmark of despotic governments.
- c. That the more the number of written laws, the greater freedom people have.
- d. That the lesser the number of written laws, the greater freedom people have.

10. How would Chrysostom and Montesquieu react to the actions of the King of Prussia?

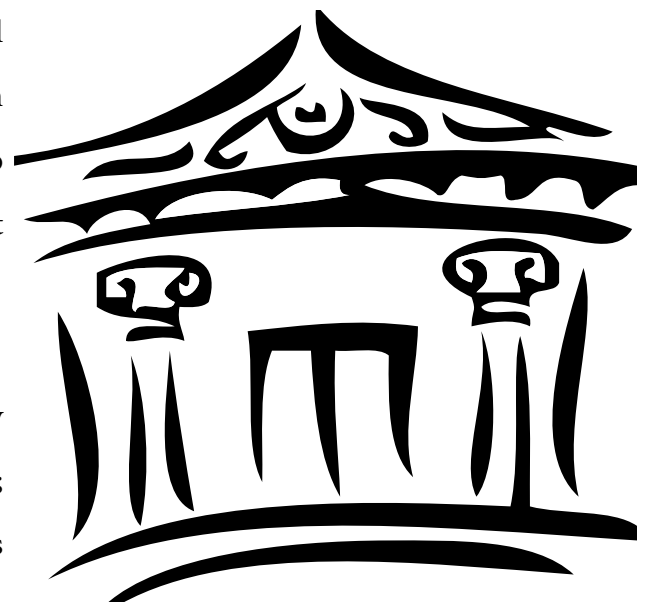
- a. Both Chrysostom and Montesquieu would approve of the King's actions.
- b. Neither Chrysostom nor Montesquieu would approve of the King's actions.
- c. Chrysostom would approve and Montesquieu disapprove of the King's actions.
- d. Chrysostom would not but Montesquieu would approve of the King's actions.

2. When Diogenes received a visit in his tub from Alexander the Great, and was asked, according to the ancient forms of royal courtesy, what petition he had to offer; "I have nothing," said he, "to ask, but that you would remove to the other side, that you may not by intercepting the sunshine take from me what you cannot give me."

Such was the demand of Diogenes from the greatest monarch of the earth; which those who have less power than Alexander may, with yet more propriety, apply to themselves. He that does much good may be allowed to do sometimes a little harm, but if the opportunities of beneficence be denied by fortune, innocence should at least be vigilantly preserved.

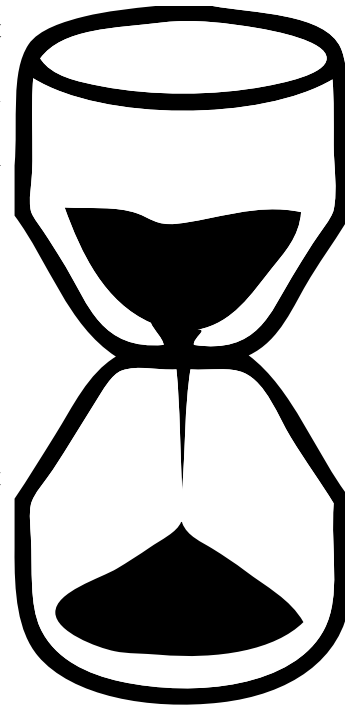
It is well known that time once past never returns, and that the moment which is lost is lost forever. Time therefore ought, above all other kinds of property, to be free from invasion; and yet there is no man who does not claim the power of wasting that time which is the right of others.

This usurpation is so general, that a very small part of the year is spent by choice; scarcely anything is done when it is



intended, or obtained when it is desired. Life is continually ravaged by invaders; one steals away an hour, and another a day; one conceals the robbery by hurrying us into business, another by lulling us with amusement; the depredation is continued through a thousand vicissitudes of tumult and tranquility, till having lost all we can lose no more.

To put every man in possession of his own time and rescue the day from this succession of usurpers is beyond my power and beyond my hope. Yet perhaps some stop might be put to this unmerciful persecution, if all would seriously reflect that whosoever pays a visit which is not desired, or talks longer than the hearer is willing to attend to him, is guilty of an injury which he cannot repair, and takes away that which he cannot give.



1. What is the main theme of this passage?

- a. One must not take what one cannot return.
- b. One must not prevent others from having what one cannot give them.
- c. Time is the most precious resource available to man.
- d. People must respect other people's time.

2. Which word must be used to replace the word 'courtesy' as used in the passage?

- a. Decency
- b. Respect
- c. Politeness
- d. Behaviour

3. Which word is closest in meaning to the word 'persecution' as used in the passage?

- a. Injury
- b. Insensitivity
- c. Cruelty
- d. Violence



4. Why did Diogenes ask Alexander to remove himself to the other side?

- a. Because Diogenes was bathing.
- b. Because Diogenes had nothing to ask of Alexander.
- c. Because Alexander was blocking the sunlight from Diogenes.
- d. Because Alexander could give nothing to Diogenes.

5. Which word most closely corresponds to the word 'intercepting' as used by Diogenes in the first paragraph?

- a. Diverting.
- b. Appropriating.
- c. Catching.
- d. Blocking.

ANSWER KEY

Passage 1

1-c 2-c 3-b 4-c 5-d 6-a 7-d 8-c 9-c 10-c

Passage 2

1-d 2-c 3-b 4-c 5-b

