CATHOLIC HIGH SCHOOL

MID YEAR EXAMINATION

Secondary 3

1

Read the following passages and answer all the questions that follow them.

PASSAGE A

1 Eight o'clock struck and a bugle call, desolately thin in the wet air, floated from the distant barracks. The superintendent of the jail, who was standing apart from the rest of us, moodily prodding the gravel with his stick, raised his head at the sound. He was an army doctor, with a grey toothbrush moustache and a gruff voice. "For God's sake hurry up, Francis," he said irritably. "The man ought to have been dead by this time. Aren't you ready yet?"

2 Francis, the head jailer, a fat Dravidian in white drill suit and gold spectacles, waved his black hand. "Yes sir, yes sir," he bubbled. "All is satisfactorily prepared. The hangman is waiting. We shall proceed."

3 "Well, quick march, then. The prisoners can't get their breakfast till this job's over."

4 We set out for the gallows. Two warders marched on either side of the prisoner, with their files at the slope; two others marched close against him, gripping him by arm and shoulder, as though at once pushing and supporting him. The rest of us, magistrates and the like, followed behind. Suddenly, when we had gone ten yards, the procession stopped short without any order or warning. A dreadful thing had happened – a dog, come goodness knows whence, had appeared in the yard. It came bounding among us with a loud volley of barks, and leapt round us wagging its whole body, wild with glee at finding so many human beings together. It was a large woolly dog, half Airedale, half pariah. For a moment it pranced round us, and then, before anyone could stop it, it had made a dash for the prisoner, and jumping up tried to lick his face. Everyone stood aghast, too taken aback even to grab at the dog.

5 "Who let that bloody brute in here?" said the superintendent angrily. "Catch it, someone!"

6 A warder, detached from the escort, charged clumsily after the dog, but it danced and gamboled just out of his reach, taking everything as part of the game. A young Eurasian jailer picked up a handful of gravel and tried to stone the dog away, but it dodged the stones and came after us again. Its yaps echoed from the jail walls. The prisoner, in the grasp of the two warders, looked on incuriously, as though this was another formality of the hanging. It was several minutes before someone managed to catch the dog. Then we put my handkerchief through its collar and moved off once more, with the dog still straining and whimpering.

7 It was about forty yards to the gallows. I watched the bare brown back of the prisoner marching in front of me. He walked clumsily with his bound arms, but quite steadily, with that bobbing gait of the Indian who never straightens his knees. At each step his muscles slid neatly into place, the lock of hair on his scalp danced up and down, his feet printed themselves on the wet gravel. And once, in spite of the men who gripped him by each shoulder, he stepped slightly aside to avoid a puddle on the path.

8 It is curious, but till that moment I had never realized what it means to destroy a healthy, conscious man. When I saw the prisoner step aside to avoid the puddle, I saw the mystery, the unspeakable wrongness, of cutting a life short when it is in full tide. This man was not dying, he was alive just as we were alive. All the organs of his body were working – bowels digesting food, skin renewing itself, nails growing, tissues forming – all toiling away in solemn foolery. His nails would still be growing when he stood on the drop, when he was falling through the air with a tenth of a second to live. His eyes saw the yellow gravel and the grey walls, and his brain still remembered, foresaw, reasoned – reasoned even about puddles. He and we were a part of men walking together, seeing, hearing, feeling, understanding the same world; and in two minutes, with a sudden snap, one of us would be gone – one mind less, one world less.

A Hanging – George Orwell

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PASSAGE B

1 It would not be quite true to say that "some of my best friends are hunters." Nevertheless, I do number among my respected acquaintances some who not only kill for the sake of killing but count it among their keenest pleasures. I can think of no better illustration of the fact that men may be separated at some point by a fathomless abyss yet share elsewhere much common ground.

2 To me it is inconceivable how anyone should think an animal more interesting dead than alive. I can also easily prove to my own satisfaction that killing "for sport" is the perfect type of that pure evil for which metaphysicians have sometimes sought.

3 Most wicked deeds are done because the doer proposes some good to himself. The liar lies to gain some end; the swindler and thief want things which, if honestly got, might be good in themselves. Even the murderer may be removing an impediment to normal desires or gaining possession of something which his victim keeps from him. None of these usually does evil for evil's sake. They are selfish or unscrupulous, but their deeds are not gratuitously evil. The killer for sport has no such comprehensible motive. He prefers death to life, darkness to light. He gets nothing except the satisfaction of saying, "Something which wanted to live is dead. There is that much less vitality, consciousness, and, perhaps, joy in the universe. I am the Spirit that Denies." When a man wantonly destroys one of the works of man we call him Vandal. When he wantonly destroys one of the works of God we call him Sportsman.

4 The hunter-for-food may be as wicked and as misguided as vegetarians sometimes say; but he does not kill for the sake of killing. The rancher and the farmer who exterminate all living things not immediately profitable to them may sometimes be working against their own best interests; but whether they are or are not, they hope to achieve some supposed good by their exterminations. If to do evil not in the hope of gain but for evil's sake involves the deepest guilt by which man can be stained, then killing for killing's sake is a terrifying phenomenon and as strong a proof as we could have of that "reality of evil" with which present-day theologians are again concerned.

5 Despite all this I know that sportsmen are not necessarily monsters. Even if the logic of my position is unassailable, the fact still remains that men are not logical creatures; that most if not all are blind to much they might be expected to see and are habitually inconsistent; that both the blind spots and the inconsistencies vary from person to person.

6 To say as we all do: "Any man who would do A would do B," is to state a proposition mercifully proved false almost as often as it is stated. The murderer is not necessarily a liar any more than the liar is necessarily a murderer, and few men feel that if they break one commandment there is little use in keeping the others. Many have been known to say that they considered adultery worse than homicide but not all adulterers are potential murderers and there are even murderers to whom incontinence would be unthinkable. So the sportsman may exhibit any of the virtues – including compassion and respect for life – everywhere except in connection with his "sporting" activities. It may even be often enough true that, as "anti-sentimentalists" are fond of pointing out, those tenderest toward animals are not necessarily most philanthropic. They no more than sportsmen are always consistent.

7 When the Winchester gun company makes a propaganda movie concluding with a scene in which a "typical American boy" shoots a number of quail and when it then ends with the slogan "Go hunting with your boy and you'll never have to go hunting for him," I may suspect that the gun company is moved by a desire to sell more guns at least as much as by a determination to do what it can toward reducing the incidence of delinquency. I will certainly add also my belief that there are even better ways of diminishing the likelihood that a boy will grow up to do even worse things. Though it seems to me that he is being taught a pure evil I know that he will not necessarily cultivate a taste for all or, for that matter, any one of the innumerable other forms under which evil may be loved.

The Vandal and the Sportsman – Joseph Wood Krutch

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You are recommended to answer the questions in the order set. The mark for each question is indicated in [ ] behind each question.

Mistakes in spelling punctuation and grammar may be penalized in any part of the paper.
Note: when a question asks you to answer in your own words, you must not copy the words in the passage in your answer.

Passage A

From Paragraph 1

1 Quote two consecutive words that suggest that the atmosphere that morning was a miserable one. [1]

From Paragraph 2 – 3

2 Pick out a word in this paragraph that shows that the mood of the head jailer was in direct contrast with that of the superintendent. [1]

3 "The prisoners can't get their breakfast till this job's over".
Explain the irony in these words. [2]

From Paragraph 4

4 "A dreadful thing had happened ... tried to lick his face". What was inappropriate about the dog's behaviour? [1]

From paragraph 7

5 Which action of the condemned man made the author feel that the occasion was a poignant one? [1]

From Paragraph 8

6 In your own words explain what the author meant by "the unspeakable wrongness, of cutting a life short when it is in full tide." [2]

7 Apart from showing his aversion to the execution, what does the author imply when he describes the prisoner's death as "one mind less, one world less"? (Read the last sentence in this paragraph carefully.) [2]

Passage B

From Paragraph 1

8 Quote two consecutive words that show that the author will never understand why his friends kill animals for pleasure. [1]

From Paragraph 3

9 Explain why hunting for sport is "*gratuitously evil*"? [1]

10 "When a man wantonly destroys one of the works of man we call him Vandal. When he wantonly destroys one of the works of God we call him Sportsman."
How would you describe the tone of the author here? [1]

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From Paragraph 4

11 What difference is implied by the author about the hunter-for-food and the hunter-for-sport? [2]

From Paragraph 5

12 In your own words state the author's claim *about his own opinion* on hunting for sport. [2]

From Paragraph 6

13 In your own words explain the misperception people frequently have about animal-lovers. [2]

From Paragraph 7

14 Quote the word that implies that the Winchester gun company's slogan "Go hunting with your boy and you'll never have to go hunting for him" was prompted by an ulterior motive. [1]

From both Passage A and B

15 For each of the following words or phrases, give one word or short phrase (of not more than seven words) which has the same meaning that the word or phrase has in the passage. [5]

Passage A
(a) glee (line 17)
(b) incuriously (line 28)

Passage B
(c) inconceivable (line 6)
(d) wantonly (line 17)
(e) potential (line 36)

From Passage B

16 In this passage, the author argues that killing for sport is the worst kind of evil that people can commit and yet, ironically, such hunters are not necessarily evil people.

Using your own words as far as possible, summarize the author's arguments to explain why killing for sport is evil and yet why hunters-for-sport are not necessarily evil people.

USE MATERIALS FROM PARAGRAPH 3 TO PARAGRAPH 6.

Your summary, which must be in continuous writing (not note form), must not be more than 150 words (not counting the 10 words given below to help you begin).

Begin your summary as follows:

Most wicked deeds are done because the doer hopes to ... [25]

END OF PAPER

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Answer Sheets

Catholic High Paper 2 2009

Passage A

Q1. The two consecutive words are 'desolately thin'.

Q2. The word is 'bubbled'.

Q3. The irony in the words was that the prisoners in the jail can only be fed and kept alive only after their fellow inmate's life is ended, a direct contrast when it comes to the grave reality of the situation.

Q4. A dog will welcome and show affection for one by licking and barking gleefully only during a joyful occasion. However in this case, the mood was a direct opposite of that mentioned above, and yet the dog executed that much joy by licking the prisoner on impending death, showing totally inappropriate behavior.

Q5. The condemned man, despite of his impending death, could actually bother to step aside and avoid a puddle on the ground while being bound to and dragged along by the accompanying wardens.

Q6. The author meant that it was totally against nature and incorrect to end the life of a healthy and well man, who can be put to good use by adding productivity in any area within the society. However, such thoughts had to be kept to oneself due to the fact that the condemned man had to pay for his wrong deeds with his life.

Q7. With the snap of the rope marks the end of a life of a man who was previously walking abreast with those among the execution party, having an understanding of the things around him, similar to everyone else, thinking and reasoning all the time. However, within minutes, that mind will no longer be able to think and have its own world of understanding and reasoning.

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Answer Sheets

Catholic High Paper 2

Passage B

Q8. The two consecutive words are 'fathomless abyss'.

Q9. Hunting for sport is 'gratuitously evil' as the hunter hunts and ends the life of an animal for no apparent good reason, benefitting neither himself nor others.

Q10. The author's tone used here showed that he mockingly disapproves the irony of how society's view on destroying differs among situations.

Q11. The author implied that the hunter-for-food derives some good out of the evil that he does by killing. Conversely, the hunter-for-sport kills for no tangible purpose but just for the sake of killing.

Q12. The author's claim about his own opinion on hunting for sport might not apply to all men but that most men non-logical creatures and are blinded by their own opinions and inconsistencies.

Q13. The common misconception is that animal lovers may exhibit love for animals, but they may not exactly show tender, loving care to their own kind in times of need, emphasizing yet again the inconsistencies in Man's behavior.

Q14. The word is 'propaganda'.

Q15.
a) Jubilant delight
b) Without any exceptional curiosity
c) Unimaginable
d) Maliciously
e) Possible

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Q16. Points Should Include:

- Killing for sport has no tangible good to the hunter.
- Evil deeds like lying, killing brings a gain in the end, and does evil for a good cause for the doer, and not just for the sake of evil.
- The killer for sport has no intangible and understandable motive, but merely gained satisfaction from abruptly ending the life of a living thing forcefully and denying it the chance to live on, a grave misdeed by going against the course of Nature.
- Being non-logical creatures, sport-hunters are inconsistent and blind to their deeds and to the effects of their deeds, with varying inconsistencies from person to person.
- Murderers may not necessarily be liars as much as liars are potential murderers, depicting the discrepancies and inconsistencies mentioned.
- Drawing parallels to the above, the sportsman may exhibit compassion and respect for life in every aspect except for their chosen sport, just as animal lovers may not necessarily be philanthropic to their own kind.

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