

470. The purpose of the passage as a whole is to
- (A) justify the desire to disobey
 - (B) expose the hypocrisy of leaders
 - (C) celebrate the power of the collective
 - (D) criticize group behavior
 - (E) make a case against democracy
471. According to the passage, the most salient feature of “formal conscience” (6–7) is that
- (A) its ends justify its means
 - (B) specific precepts are inconsequential
 - (C) its appetite is easily sated
 - (D) it contributes to sound rule
 - (E) prohibitions are often unconditional
472. The simile in line 10 compares
- (A) a need to an appetite
 - (B) a desire to satisfy to a desire to devour
 - (C) a follower to an omnivore
 - (D) content to an appetite
 - (E) a need to a content
473. The expression “moral hypocrisy of the commanding class” (20–21) refers to
- (A) leaders calling leadership a form of service
 - (B) the illegitimacy of the divine right of kings
 - (C) rulers taking advantage of their position
 - (D) the notion that might makes right
 - (E) herds lacking the need for guidance
474. The tone of the passage is
- (A) ironic
 - (B) apologetic
 - (C) apodictic
 - (D) polemical
 - (E) expository
475. The writer mentions Napoleon (35) as an example of
- (A) herd instinct gone awry
 - (B) command that requires no justification
 - (C) the corrupting influence of power
 - (D) a check on democratic institutions
 - (E) the difficulty in serving the common good

476. The first sentence in this passage can be described as
- I. loose
 - II. compound
 - III. complex
- (A) I only
(B) II only
(C) I and II only
(D) III only
(E) II and III only
477. According to the passage, human herds are all of the following *except*
- (A) reprehensible
 - (B) obdurate
 - (C) autocratic
 - (D) self-perpetuating
 - (E) transitory
478. The writer's attitude toward democratic institutions can best be described as
- (A) apathetic
 - (B) idealistic
 - (C) sanguine
 - (D) skeptical
 - (E) sarcastic
479. According to the writer, the inevitable consequence of the "herd-instinct of obedience" (14–15) is
- (A) a dearth of strong leadership
 - (B) constitutional representation
 - (C) tyrants such as Napoleon
 - (D) persistent class conflict
 - (E) cohesive public opinion
480. According to the writer, European leaders "[protect] themselves from their bad conscience" (21–22) by all of the following *except*
- (A) celebrating self-effacing virtues
 - (B) embracing public opinion
 - (C) vilifying rulers such as Napoleon
 - (D) encouraging collegiality
 - (E) respecting consensus