

Questions 1-10 are based on the following passage.

2.01

Adapted from Anna Laetitia Barbauld, "Sins of the Government, Sins of the Nation" (1793).

Societies being composed of individuals, the faults of Societies proceed from the Same bad passions, the Same pride, Selfishness and thirst of gain, by which individuals are led to transgress the rules of duty; they require therefore the Same curb to restrain them, and hence the necessity of a national religion. You will probably assert, that most nations have one; but, by a national religion, I do not mean the burning a few wretches twice or thrice in a year in honour of God, nor yet the exacting Subscription to Some obscure tenets, believed by few, and understood by none; nor yet the investing a certain order of men dressed in a particular habit, with civil privileges and Secular emolument; by national religion I understand, the extending to those affairs in which we act in common and as a body, that regard to religion, by which, when we act Singly, we all profess to be guided. Nothing seems more obvious; and yet there are men who appear not insensible to the rules of morality as they respect individuals, and who unaccountably disclaim them with respect to nations. They will not cheat their opposite neighbor, but they will take a pride in over-reaching a neighboring State; they would Scorn to foment dissensions in the family of an acquaintance, but they will do So by a community without Scruple; they would not join with a gang of house-breakers to plunder a private dwelling, but they have no principle which prevents them from joining with a confederacy of princes to plunder a province. As private individuals, they think it right to pass by little injuries, but as a people they think they cannot carry too high a principle of proud defiance and Sanguinary revenge.

This Sufficiently Shows, that whatever rule they may acknowledge for their private conduct, they have nothing that can be properly called national religion; and indeed, it is very much to be Suspected, that their religion in the former case, is very much assisted by the contemplation of those pains and penalties which Society has provided against the crimes of individuals. But the united will of a whole people cannot make wrong right, or Sanction one act of rapacity, injustice, or breach of faith. The first principle, therefore, we must lay down, is, that we are to Submit our public conduct to the Same rules by which we are to regulate our private actions: A nation that does this, is, as a nation, religious; a nation that does it not, though it Should fast, and pray, and wear Sackcloth, and pay tithes, and build churches, is, as a nation, profligate and unprincipled.

The vices of nations may be divided into those which relate to their own internal proceedings, or to their relations with other States. With regard to the first, the causes for humiliation are various. Many nations are guilty of the crime of permitting oppressive laws and bad governments to remain amongst them,

by which the poor are crushed, and the lives of the innocent are laid at the mercy of wicked and arbitrary men. This is a national Sin of the deepest dye, as it involves in it most others. It is painful to reflect how many atrocious governments there are in the world; and how little even they who enjoy good ones, Seem to understand their true nature. We are apt to Speak of the happiness of living under a mild government, as if it were like the happiness of living under an indulgent climate; and when we thank God for it, we rank it with the blessings of the air and of the Soil; whereas we ought to thank God for the wisdom and virtue of living under a good government; for a good government is the first of national duties. It is indeed a happiness, and one which demands our most grateful thanks, to be born under one which Spares us the trouble and hazard of changing it; but a people born under a good government, will probably not die under one, if they conceive of it as of an indolent and passive happiness, to be left for its preservation, to fortunate conjunctures, and the floating and variable chances of incalculable events—our Second duty is to keep it good.

1

According to Barbauld, "national religion" is

- A) a rarity even among civilized and prosperous countries.
- B) a code of behavior that makes the observation of more traditional religious practices unnecessary.
- C) an extension of the morality practiced by individuals to public affairs.
- D) incompatible with popular ideas about international politics.

2

Which choice provides the best evidence for the answer to the previous question?

- A) Line 6 ("You will . . . have one")
- B) Lines 7-12 ("by a national . . . emolument")
- C) Lines 12-15 ("by national . . . guided")
- D) Lines 43-45 ("The vices . . . States")

3

As used in line 13, "affairs" most nearly means

- A) intrigues.
- B) situations.
- C) political negotiations.
- D) business transactions.

4

The irony that Barbauld describes in lines 18-25 ("They will not . . . province") is that

- A) people who cause public discord often claim to be the most patriotic of all.
- B) people who are averse to harming individuals are not averse to harming large groups of people.
- C) participation in government can lead to disrespect for individual property rights.
- D) people are often most agitated by relatively minor injuries.

5

Barbauld states that people are strongly persuaded against committing social wrongs by

- A) fear of punishment.
- B) religious rituals.
- C) the good deeds of the people around them.
- D) the example set by the government.

6

Which choice provides the best evidence for the answer to the previous question?

- A) Lines 31-35 ("and indeed . . . individuals")
- B) Lines 39-42 ("A nation . . . unprincipled")
- C) Lines 53-55 ("We are apt . . . climate")
- D) Lines 59-62 ("It is indeed . . . changing it")

7

Barbauld states that it is the duty of individuals to

- A) report cases even of minor wrongdoing to the authorities.
- B) actively ensure that their government remains just.
- C) interact with government officials on a daily basis.
- D) abandon religious rituals that no longer serve any clear purpose.

8

As used in line 54, "mild" most nearly means

- A) subtle.
- B) unremarkable.
- C) non-oppressive.
- D) affectionate.

9

Barbauld characterizes the happiness offered by a "good government" (line 58) as

- A) absolute.
- B) precarious.
- C) undefinable.
- D) unappreciated.

10

Throughout the passage, Barbauld develops her argument by presenting

- A) a series of distinctions.
- B) recommendations for specific reforms.
- C) historical anecdotes.
- D) criticisms of her own government.

Questions 1-10 are based on the following passages.

2.02

Passage 1 is taken from "On Freedom of Speech and the Press," an essay that appeared in *The Memoirs of Benjamin Franklin*; Passage 2 is taken from "Liberty of the Press" by Thomas Paine.

Passage 1

Freedom of speech is a principal pillar of a free government: when this support is taken away, the constitution of a free society is dissolved, and tyranny is erected on its ruins. Republics and limited monarchies derive their strength
5 and vigour from a popular examination into the actions of the magistrates; this privilege, in all ages, has been, and always will be, abused. The best of men could not escape the censure and envy of the times they lived in. Yet this evil is not so great as it may appear at first sight. A magistrate who sincerely aims at
10 the good of society will always have the inclinations of a great majority on his side, and an impartial posterity will not fail to render him justice.

Those abuses of the freedom of speech are the exercises of liberty. They ought to be repressed; but to whom dare we
15 commit the care of doing it? An evil magistrate, intrusted with power to punish for words, would be armed with a weapon the most destructive and terrible. Under pretence of pruning off the exuberant branches, he would be apt to destroy the tree.

It is certain that he who robs another of his moral
20 reputation, more richly merits a gibbet than if he had plundered him of his purse on the highway. Augustus Cæsar, under the specious pretext of preserving the character of the Romans from defamation, introduced the law whereby libelling was involved in the penalties of treason against the state. This law established
25 his tyranny; and for one mischief which it prevented, ten thousand evils, horrible and afflicting, sprung up in its place. Thenceforward every person's life and fortune depended on the vile breath of informers. The construction of words being arbitrary, and left to the decision of the judges, no man could
30 write or open his mouth without being in danger of forfeiting his head.

Passage 2

The writer of this remembers a remark made to him by Mr. Jefferson concerning the English newspapers, which at that time, 1787, while Mr. Jefferson was Minister at Paris,
35 were most vulgarly abusive. The remark applies with equal force to the Federal papers of America. The remark was, that "the licentiousness of the press produces the same effect as the restraint of the press was intended to do, if the restraint was to prevent things being told, and the licentiousness of the press
40 prevents things being believed when they are told." We have in this state an evidence of the truth of this remark. The number of Federal papers in the city and state of New York are more

than five to one to the number of Republican papers, yet the majority of the elections go always against the Federal papers;
45 which is demonstrative evidence that the licentiousness of those papers is destitute of credit.

Whoever has made observation on the characters of nations will find it generally true that the manners of a nation, or of a party, can be better ascertained from the character of
50 its press than from any other public circumstance. If its press is licentious, its manners are not good. Nobody believes a common liar, or a common defamer.

Nothing is more common with printers, especially of newspapers, than the continual cry of the Liberty of the Press,
55 as if because they are printers they are to have more privileges than other people.

1

What is a primary difference between the two passages?

- A) Passage 1 considers evidence taken primarily from the author's own life in politics, while Passage 2 considers evidence taken primarily from history.
- B) Passage 1 considers freedom of the press a mostly advantageous practice, while Passage 2 considers freedom of the press a practice with no real benefits.
- C) Passage 1 considers freedom of speech as it relates to foreign affairs, while Passage 2 considers freedom of speech as it relates to domestic politics.
- D) Passage 1 considers the legal and judicial aspects of freedom of speech, while Passage 2 considers how the popular press makes use of this freedom.

2

As used in line 2, "constitution" most nearly means

- A) foundation.
- B) legislation.
- C) formation.
- D) anatomy.

3

The author of Passage 1 would most likely respond to the remarks in lines 37-38 of Passage 2 (“the licentiousness . . . to do”) by arguing that

- A) freedom of the expression cannot do any harm to a truly virtuous individual.
- B) freedom of expression will be abused less often as democratic principles become more popular.
- C) limiting free expression is a strategy that has disastrous effects on education and the arts.
- D) limiting free expression can have more destructive consequences than freedom of the press.

4

Which choice provides the best evidence for the answer to the previous question?

- A) Lines 1-2 (“Freedom of . . . government”)
- B) Lines 4-7 (“Republics . . . abused”)
- C) Lines 13-14 (“Those . . . repressed”)
- D) Lines 23-26 (“libelling was . . . place”)

5

The author of Passage 1 uses the comparison in lines 19-21 (“It is . . . highway”) to convey

- A) the fragility of the right to freedom of speech.
- B) the immorality of misusing freedom of speech.
- C) the mentality of an unfair magistrate.
- D) the illogicality of the measures instituted by Augustus Caesar.

6

The author of Passage 2 argues which of the following points about the “Federal papers” (line 36)?

- A) They follow tactics that are neither ethical nor particularly effective.
- B) They were at one point supportive of measures that would strategically limit freedom of speech.
- C) They are a root cause of America’s sharply diminishing reputation abroad.
- D) They have until only recently been outnumbered by the Republican papers.

7

Which choice provides the best evidence for the answer to the previous question?

- A) Lines 37-39 (“the licentiousness . . . told”)
- B) Lines 41-43 (“The number . . . papers”)
- C) Lines 43-46 (“the majority . . . credit”)
- D) Lines 47-50 (“Whoever . . . circumstance”)

8

Both Passage 1 and Passage 2 articulate the idea that

- A) Americans have used free speech more rationally than people from other cultures have.
- B) efforts to restrict free speech can make a society paranoid and insecure.
- C) free speech is a foundational right that makes all other rights possible.
- D) national identity is strongly defined by how a nation utilizes free speech.

9

As used in line 49, “character” most nearly means

- A) traits.
- B) personality.
- C) individuality.
- D) integrity.

10

The final paragraph of Passage 2 (lines 53-56) mainly serves to

- A) characterize members of the press as more corrupt than members of other professions.
- B) suggest that the public has helped printers to claim bizarre and extravagant privileges.
- C) highlight a recent and specific abuse of freedom of speech.
- D) comment on how the press uses the ideal of freedom of speech to justify libel.

Questions 1-10 are based on the following passage.
2.03

Adapted from Mary Wollstonecraft, *A Vindication of the Rights of Woman* (1792).

Women are every where in this deplorable state; for, in order to preserve their innocence, as ignorance is courteously termed, truth is hidden from them, and they are made to assume an artificial character before their faculties have acquired any strength. Taught from their infancy, that beauty is woman's sceptre, the mind shapes itself to the body, and, roaming round its gilt cage, only seeks to adorn its prison. Men have various employments and pursuits which engage their attention, and give a character to the opening mind; but women, confined to one, and having their thoughts constantly directed to the most insignificant part of themselves, seldom extend their views beyond the triumph of the hour. But was their understanding once emancipated from the slavery to which the pride and sensuality of man and their short sighted desire, like that of dominion in tyrants, of present sway, has subjected them, we should probably read of their weaknesses with surprise. I must be allowed to pursue the argument a little farther.

Perhaps, if the existence of an evil being was allowed, who, in the allegorical language of scripture, went about seeking whom he should devour, he could not more effectually degrade the human character than by giving a man absolute power.

This argument branches into various ramifications. Birth, riches, and every intrinsic advantage that exalt a man above his fellows, without any mental exertion, sink him in reality below them. In proportion to his weakness, he is played upon by designing men, till the bloated monster has lost all traces of humanity. And that tribes of men, like flocks of sheep, should quietly follow such a leader, is a solecism that only a desire of present enjoyment and narrowness of understanding can solve. Educated in slavish dependence, and enervated by luxury and sloth, where shall we find men who will stand forth to assert the rights of man; or claim the privilege of moral beings, who should have but one road to excellence? Slavery to monarchs and ministers, which the world will be long in freeing itself from, and whose deadly grasp stops the progress of the human mind, is not yet abolished.

Let not men then in the pride of power, use the same arguments that tyrannic kings and venal ministers have used, and fallaciously assert, that woman ought to be subjected because she has always been so. But, when man, governed by reasonable laws, enjoys his natural freedom, let him despise woman, if she do not share it with him; and, till that glorious period arrives, in descanting on the folly of the sex, let him not overlook his own.

Women, it is true, obtaining power by unjust means, by practising or fostering vice, evidently lose the rank which

reason would assign them, and they become either abject slaves or capricious tyrants. They lose all simplicity, all dignity of mind, in acquiring power, and act as men are observed to act when they have been exalted by the same means.

It is time to effect a revolution in female manners, time to restore to them their lost dignity, and make them, as a part of the human species, labour by reforming themselves to reform the world.

1

The passage focuses primarily on the

- A) economic difficulties and social oppression that women have faced.
- B) various theories on the nature of power and validity of these ideologies.
- C) efforts of women to be seen as equals and to achieve as much power as men.
- D) effects of the restriction and possession of power on men and women.

2

Which of the following best describes the function of the first sentence of the passage?

- A) It prepares for the central thesis by mentioning a common struggle of both genders.
- B) It provides a specific example of a phenomenon which the author will later argue against.
- C) It introduces an argument for which support will be given later in the paragraph.
- D) It acknowledges a potential counterargument and discusses the flaw of that argument.

3

Wollstonecraft makes what distinction between men and women?

- A) Men are given absolute power in areas outside the home, while women are given power in domestic spheres.
- B) Men are given the opportunity to pursue various careers and walks of life, while women are only assigned one role.
- C) Men are accustomed to freedom and take advantage of their privilege, while women are unsure of what to do with their power.
- D) Men allow themselves to become mindless followers of tyrants and monarchs, while women challenge those in positions of power.

4

Which choice provides the best evidence for the answer to the previous question?

- A) Lines 7-10 ("Men . . . one")
- B) Lines 12-15 ("But . . . them")
- C) Lines 31-34 ("Educated . . . excellence?")
- D) Lines 34-37 ("Slavery . . . abolished")

5

The passage indicates that men born into privilege can be all of the following EXCEPT:

- A) greedy and power-hungry opportunists.
- B) tyrannical and abusive of their power.
- C) leaders whom other men follow blindly.
- D) lazy and materialistic followers.

6

As used in line 30, "solve" most nearly means

- A) correct.
- B) change.
- C) explain.
- D) settle.

7

The sentence that begins in line 38 ("Let not . . .") marks a shift from

- A) a discursive musing to a direct argument.
- B) a discussion of a problem to a proposed solution.
- C) a historical perspective to a contemporary one.
- D) a skeptical stance to a more optimistic one.

8

As used in line 53, "lost" most nearly means

- A) baffled.
- B) compromised.
- C) wandering.
- D) irretrievable.

9

Wollstonecraft states that in order to gain their rights, women must

- A) improve their own characters so that they do not become corrupted by power.
- B) demand that men use their education and privilege to expose discrimination.
- C) assert their own power by demanding legislation giving women and men equal rights.
- D) allow themselves to gain power through dishonest or immoral ways.

10

Which choice provides the best evidence for the answer to the previous question?

- A) Lines 18-22 ("Perhaps . . . power")
- B) Lines 46-48 ("Women . . . them")
- C) Lines 49-51 ("They . . . means")
- D) Lines 53-55 ("make . . . world")

Questions 1-10 are based on the following passage.
2.04

Adapted from the First Inaugural Address (1801)
 delivered by Thomas Jefferson.

A rising nation, spread over a wide and fruitful land,
 traversing all the seas with the rich productions of their
 industry, engaged in commerce with nations who feel power
 and forget right, advancing rapidly to destinies beyond the
 5 reach of mortal eye—when I contemplate these transcendent
 objects, and see the honor, the happiness, and the hopes of this
 beloved country committed to the issue and the auspices of
 this day, I shrink from the contemplation, and humble myself
 before the magnitude of the undertaking. Utterly, indeed,
 10 should I despair did not the presence of many whom I here
 see remind me that in the other high authorities provided by
 our Constitution I shall find resources of wisdom, of virtue,
 and of zeal on which to rely under all difficulties. To you,
 then, gentlemen, who are charged with the sovereign functions
 15 of legislation, and to those associated with you, I look with
 encouragement for that guidance and support which may
 enable us to steer with safety the vessel in which we are all
 embarked amidst the conflicting elements of a troubled world.

During the contest of opinion through which we have
 20 passed the animation of discussions and of exertions has
 sometimes worn an aspect which might impose on strangers
 unused to think freely and to speak and to write what they
 think; but this being now decided by the voice of the nation,
 announced according to the rules of the Constitution, all will,
 25 of course, arrange themselves under the will of the law, and
 unite in common efforts for the common good. All, too, will
 bear in mind this sacred principle, that though the will of
 the majority is in all cases to prevail, that will to be rightful
 must be reasonable; that the minority possess their equal
 30 rights, which equal law must protect, and to violate would be
 oppression. Let us, then, fellow-citizens, unite with one heart
 and one mind. Let us restore to social intercourse that harmony
 and affection without which liberty and even life itself are but
 dreary things. And let us reflect that, having banished from our
 35 land that religious intolerance under which mankind so long
 bled and suffered, we have yet gained little if we countenance
 a political intolerance as despotic, as wicked, and capable
 of as bitter and bloody persecutions. During the throes and
 convulsions of the ancient world, during the agonizing spasms
 40 of infuriated man, seeking through blood and slaughter his
 long-lost liberty, it was not wonderful that the agitation of the
 billows should reach even this distant and peaceful shore; that
 this should be more felt and feared by some and less by others,
 and should divide opinions as to measures of safety. But every
 45 difference of opinion is not a difference of principle. We have
 called by different names brethren of the same principle. We
 are all Republicans, we are all Federalists.

If there be any among us who would wish to dissolve
 this Union or to change its republican form, let them
 stand undisturbed as monuments of the safety with which
 50 error of opinion may be tolerated where reason is left free
 to combat it. I know, indeed, that some honest men fear
 that a republican government can not be strong, that this
 Government is not strong enough; but would the honest
 55 patriot, in the full tide of successful experiment, abandon
 a government which has so far kept us free and firm on
 the theoretic and visionary fear that this Government,
 the world's best hope, may by possibility want energy to
 preserve itself? I trust not. I believe this, on the contrary,
 60 the strongest Government on earth. I believe it the only one
 where every man, at the call of the law, would fly to the
 standard of the law, and would meet invasions of the public
 order as his own personal concern. Sometimes it is said that
 man can not be trusted with the government of himself. Can
 65 he, then, be trusted with the government of others? Or have
 we found angels in the forms of kings to govern him? Let
 history answer this question.

1

Over the course of the first paragraph, Jefferson shifts from

- A) recapitulating America's history to listing the policies that will shape its future.
- B) addressing the populace at large to praising a small group of privileged citizens.
- C) pessimistically describing America's present to optimistically envisioning its later progress.
- D) celebrating America's prospects to explaining how the country will address its challenges.

2

The stance that Jefferson takes in the passage is best described as that of

- A) an engaged American promoting cooperation.
- B) an idealistic leader proposing major reforms.
- C) a disillusioned scholar reflecting on the past.
- D) a pragmatic politician seeking to glorify his accomplishments.

3

Which choice provides the best evidence for the answer to the previous question?

- A) Lines 5-8 ("I contemplate . . . this day")
- B) Lines 9-13 ("Utterly, indeed . . . difficulties")
- C) Lines 19-23 ("During the . . . think")
- D) Lines 31-34 ("Let us, then . . . things")

4

It can be inferred that the "contest of opinion" mentioned in line 19 is

- A) an earlier phase that has given way to a more tranquil time.
- B) a stage of development when America was at its most powerful.
- C) a dispute that nearly destroyed the American government.
- D) a condition that Jefferson hopes to re-create.

5

According to Jefferson, a republican government is especially potent because it

- A) can raise a larger military than a non-republican government.
- B) facilitates intellectual and spiritual growth.
- C) can engage in free commerce with foreign powers.
- D) fosters immense loyalty among its citizens.

6

Which choice provides the best evidence for the answer to the previous question?

- A) Lines 38-42 ("During the . . . shore")
- B) Lines 44-46 ("But every . . . principle")
- C) Lines 52-54 ("I know, indeed . . . enough")
- D) Lines 60-63 ("I believe it . . . concern")

7

As used in line 14, "charged with" most nearly means

- A) accused of.
- B) agitated by.
- C) entrusted with.
- D) billed for.

8

As used in line 50, "monuments" most nearly means

- A) institutions.
- B) edifices.
- C) prominent specimens.
- D) grand commemorations.

9

In the final paragraph, Jefferson presents a contrast between

- A) democracy and dictatorship.
- B) doubt and confidence.
- C) spirituality and practicality.
- D) publicity and privacy.

10

Which of the following does Jefferson hope will be eliminated from American social life?

- A) Religious intolerance
- B) Political intolerance
- C) Differences of opinion
- D) Excessive patriotism

Questions 1-10 are based on the following passage.
2.05

Adapted from "Parties in the United States," a section of *Democracy in America* (1835) by Alexis de Tocqueville.

When the citizens entertain different opinions upon subjects which affect the whole country alike, such, for instance, as the principles upon which the government is to be conducted, then distinctions arise which may correctly be styled parties. Parties are a necessary evil in free governments; but they have not at all times the same character and the same propensities.

At certain periods a nation may be oppressed by such insupportable evils as to conceive the design of effecting a total change in its political constitution; at other times the mischief lies still deeper, and the existence of society itself is endangered. Such are the times of great revolutions and of great parties. But between these epochs of misery and of confusion there are periods during which human society seems to rest, and mankind to make a pause. This pause is, indeed, only apparent, for time does not stop its course for nations any more than for men; they are all advancing towards a goal with which they are unacquainted; and we only imagine them to be stationary when their progress escapes our observation, as men who are going at a foot-pace seem to be standing still to those who run.

But however this may be, there are certain epochs at which the changes that take place in the social and political constitution of nations are so slow and so insensible that men imagine their present condition to be a final state; and the human mind, believing itself to be firmly based upon certain foundations, does not extend its researches beyond the horizon which it describes. These are the times of small parties and of intrigue.

The political parties which I style great are those which cling to principles more than to their consequences; to general, and not to especial cases; to ideas, and not to men. These parties are usually distinguished by a nobler character, by more generous passions, more genuine convictions, and a more bold and open conduct than the others. In them private interest, which always plays the chief part in political passions, is more studiously veiled under the pretext of the public good; and it may even be sometimes concealed from the eyes of the very persons whom it excites and impels.

Minor parties are, on the other hand, generally deficient in political faith. As they are not sustained or dignified by a lofty purpose, they ostensibly display the egotism of their character in their actions. They glow with a factitious zeal; their language is vehement, but their conduct is timid and irresolute. The means they employ are as wretched as the end at which they aim. Hence it arises that when a calm state of things succeeds a violent revolution, the leaders of society seem

suddenly to disappear, and the powers of the human mind to lie concealed. Society is convulsed by great parties, by minor ones it is agitated; it is torn by the former, by the latter it is degraded; and if these sometimes save it by a salutary perturbation, those invariably disturb it to no good end.

America has already lost the great parties which once divided the nation; and if her happiness is considerably increased, her morality has suffered by their extinction. When the War of Independence was terminated, and the foundations of the new Government were to be laid down, the nation was divided between two opinions—two opinions which are as old as the world, and which are perpetually to be met with under all the forms and all the names which have ever obtained in free communities—the one tending to limit, the other to extend indefinitely, the power of the people. The conflict of these two opinions never assumed that degree of violence in America which it has frequently displayed elsewhere. Both parties of the Americans were, in fact, agreed upon the most essential points; and neither of them had to destroy a traditionary constitution, or to overthrow the structure of society, in order to ensure its own triumph.

1

One of Tocqueville's primary objectives in this passage is to

- A) draw a clear distinction between great and minor political parties.
- B) explain the principles of America's two great political parties.
- C) show why great political parties are more common in America than in Europe.
- D) demonstrate that minor parties must be tolerated even in the most prosperous nations.

2

As used in line 16, "course" most nearly means

- A) studies.
- B) area.
- C) passage.
- D) plan.

3

Tocqueville suggests that the men who “imagine their present condition to be a final state” (line 25) are

- A) mistaken.
- B) agitated.
- C) dishonest.
- D) thoughtful.

4

It can be reasonably inferred that Tocqueville would define a minor political party as one that

- A) can only result from the collapse and fragmentation of a major party.
- B) is in large part the product of economic and military insecurity.
- C) was created mainly to support a few specific policies and politicians.
- D) can help a chaotic country to become more peaceful.

5

Which choice provides the best evidence for the answer to the previous question?

- A) Lines 5-7 (“Parties are . . . propensities”)
- B) Lines 30-32 (“The political . . . men”)
- C) Lines 49-51 (“Society is . . . degraded”)
- D) Lines 63-65 (“The conflict . . . elsewhere”)

6

Which of the following, according to the passage, was a point of difference between America’s two main political parties?

- A) How much political power they thought the public should wield.
- B) How necessary they believed social and cultural revolution to be.
- C) How willing they were to embrace minor parties.
- D) How long each one lasted before radically altering its identity.

7

Which choice provides the best evidence for the answer to the previous question?

- A) Lines 35-39 (“In them . . . impels”)
- B) Lines 53-55 (“America has . . . extinction”)
- C) Lines 58-63 (“the nation was . . . the people”)
- D) Lines 65-69 (“Both parties . . . triumph”)

8

As used in line 35, “private” most nearly means

- A) secret.
- B) intimate.
- C) unsociable.
- D) individual.

9

One of the functions of the first paragraph is to

- A) provide Tocqueville’s definition of a political party.
- B) suggest that political parties do not have any good effects.
- C) present Tocqueville’s system for classifying political parties.
- D) imply that most political parties are easily confused.

10

Tocqueville believes that a minor political party, in contrast to a major political party, is more likely to be prominent

- A) when a country is at war.
- B) when a country is stable.
- C) when a country is expanding.
- D) when a country is in decline.

Questions 1-10 are based on the following passage.
2.06

From "Abolition Fanaticism in New York," a speech delivered in 1847 by anti-slavery activist and former slave Frederick Douglass.

I am very glad to be here. I am very glad to be present at this Anniversary—glad again to mingle my voice with those with whom I have stood identified, with those with whom I have labored, for the last seven years, for the purpose of undoing the burdens of my brethren, and hastening the day of their emancipation.

I do not doubt but that a large portion of this audience will be disappointed, both by the manner and the matter of what I shall this day set forth. The extraordinary and unmerited eulogies which have been showered upon me, here and elsewhere, have done much to create expectations which, I am well aware, I can never hope to gratify. I am here, a simple man, knowing what I have experienced in Slavery, knowing it to be a bad system, and desiring, by all Christian means, to seek its overthrow. I am not here to please you with an eloquent speech, with a refined and logical address, but to speak to you the sober truths of a heart overborne with gratitude to God that we have in this land, cursed as it is with Slavery, so noble a band to second my efforts and the efforts of others in the noble work of undoing the Yoke of Bondage, with which the majority of the States of this Union are now unfortunately cursed.

Since the last time I had the pleasure of mingling my voice with the voices of my friends on this platform, many interesting and even trying events have occurred to me. I have experienced, within the last eighteen or twenty months, many incidents, all of which it would be interesting to communicate to you; but many of these I shall be compelled to pass over at this time, and confine my remarks to giving a general outline of the manner and spirit with which I have been hailed abroad, and welcomed at the different places which I have visited during my absence of twenty months.

You are aware, doubtless, that my object in going from this country, was to get beyond the reach of the clutch of the man who claimed to own me as his property. I had written a book giving a history of that portion of my life spent in the gall and bitterness and degradation of Slavery, and in which I also identified my oppressors as the perpetrators of some of the most atrocious crimes. This had deeply incensed them against me, and stirred up within them the purpose of revenge, and my whereabouts being known, I believed it necessary for me, if I would preserve my liberty, to leave the shores of America, and take up my abode in some other land, at least until the excitement occasioned by the publication of my Narrative had subsided. I went to England, Monarchical England, to get rid of Democratic Slavery, and I must confess that, at the very threshold, I was satisfied that I had gone to the right place.

Say what you will of England—of the degradation—of the poverty—and there is much of it there—say what you will of the oppression and suffering going on in England at this time, there is Liberty there—there is Freedom there, not only for the white man, but for the black man also. The instant I stepped upon the shore, and looked into the faces of the crowd around me, I saw in every man a recognition of my manhood, and an absence, a perfect absence, of everything like that disgusting hate with which we are pursued in this country. I looked around in vain to see in any man's face a token of the slightest aversion to me on account of my complexion. Even the cabmen demeaned themselves to me as they did to other men, and the very dogs and pigs of old England treated me as a man! I cannot, however, my friends, dwell upon this anti-Prejudice, or rather the many illustrations of the absence of Prejudice against Color in England—but will proceed, at once, to defend the Right and Duty of invoking English aid and English sympathy for the overthrow of American Slavery, for the education of Colored Americans, and to forward in every way, the interests of humanity.

1

Over the course of the passage, Douglass's focus shifts from

- A) a recognition of the efforts made against American slavery to a narration of his experiences after publishing his narrative.
- B) a brief summary of his argument against slavery to a series of anecdotes depicting his treatment in America and abroad.
- C) an earnest statement of gratitude to his audience to a synopsis of the oppression he has encountered in countries outside America.
- D) an illustration of the state of affairs in America regarding slavery to a more optimistic outlook on the future of African Americans.

2

Based on the passage, Douglass's audience is most likely comprised of

- A) former slaves.
- B) free African Americans.
- C) fellow abolitionists.
- D) white slaveowners.

3

Which choice provides the best answer for the answer to the previous question?

- A) Lines 3-6 ("with those . . . emancipation")
- B) Lines 22-24 ("Since . . . me")
- C) Lines 38-39 ("This . . . revenge")
- D) Lines 53-55 ("I saw . . . country")

4

According to Douglass, the primary purpose of his speech is

- A) to clarify misconceptions the public might have about him and to speak against the spread of slavery.
- B) to persuade the English to abolish slavery and to promote education among African American youths.
- C) to recall his struggle for freedom and to recount his travels during his twenty-month absence.
- D) to express his gratitude and appreciation to those who work towards the abolition of slavery.

5

Which choice provides the best evidence for the answer to the previous question?

- A) Lines 11-15 ("have . . . overthrow")
- B) Lines 16-20 ("to speak . . . Bondage")
- C) Lines 24-27 ("I have . . . time")
- D) Lines 62-66 ("to defend . . . humanity")

6

Douglass states that while racial relations during his visit to England were much better than those in America

- A) he would not stay in England but would follow his duty to pursue equality and promote progress.
- B) his circumstances while traveling were an exception among other instances of racial prejudice in England.
- C) conditions in America had improved during his absence and it was now safe to return to the United States.
- D) he was motivated to leave England upon noticing the heightened danger slaves faced in America.

7

In lines 47-51 ("Say . . . also"), Douglass primarily draws a contrast between

- A) attitudes towards Douglass in America and attitudes towards Douglass in England.
- B) his expectations of England before his visit and his circumstances after his arrival.
- C) the supposed democracy of America and the democracy put into effect in England.
- D) the dire social and economic state of England and the seemingly paradoxical racial equality he experienced.

8

As used in line 54, "perfect" most nearly means

- A) absolute.
- B) sublime.
- C) ideal.
- D) exact.

9

As used in line 55, "with which we are pursued" most nearly means

- A) which binds us.
- B) which we seek.
- C) which defines us.
- D) which has persisted.

10

Douglass mentions his trip to England for all of the following reasons EXCEPT:

- A) to show the contrast between the racial discrimination in America and the lack thereof in England.
- B) to provide an explanation of his prolonged absence after the publication of his memoir.
- C) to contrast the English to Americans who are aware of the horrors of slavery but allow it to continue.
- D) to indicate that he has advocated and spoken against slavery in countries other than America.

Questions 1-10 are based on the following passage.
2.07

Adapted from Henry David Thoreau, "Resistance to Civil Government" (1849), an essay more commonly known as "Civil Disobedience."

I heartily accept the motto, "That government is best which governs least"; and I should like to see it acted up to more rapidly and systematically. Carried out, it finally amounts to this, which also I believe—"That government is best which governs not at all"; and when men are prepared for it, that will be the kind of government which they will have. Government is at best but an expedient; but most governments are usually, and all governments are sometimes, inexpedient. The objections which have been brought against a standing army, and they are many and weighty, and deserve to prevail, may also at last be brought against a standing government. The standing army is only an arm of the standing government. The government itself, which is only the mode which the people have chosen to execute their will, is equally liable to be abused and perverted before the people can act through it. Witness the present Mexican war, the work of comparatively a few individuals using the standing government as their tool; for in the outset, the people would not have consented to this measure.

This American government—what is it but a tradition, though a recent one, endeavoring to transmit itself unimpaired to posterity, but each instant losing some of its integrity? It has not the vitality and force of a single living man; for a single man can bend it to his will. It is a sort of wooden gun to the people themselves. But it is not the less necessary for this; for the people must have some complicated machinery or other, and hear its din, to satisfy that idea of government which they have. Governments show thus how successfully men can be imposed upon, even impose on themselves, for their own advantage. It is excellent, we must all allow. Yet this government never of itself furthered any enterprise, but by the alacrity with which it got out of its way. It does not keep the country free. It does not settle the West. It does not educate. The character inherent in the American people has done all that has been accomplished; and it would have done somewhat more, if the government had not sometimes got in its way. For government is an expedient, by which men would fain succeed in letting one another alone; and, as has been said, when it is most expedient, the governed are most let alone by it. Trade and commerce, if they were not made of India-rubber, would never manage to bounce over obstacles which legislators are continually putting in their way; and if one were to judge these men wholly by the effects of their actions and not partly by their intentions, they would deserve to be classed and punished with those mischievous persons who put obstructions on the railroads.

But, to speak practically and as a citizen, unlike those who call themselves no-government men, I ask for, not at once no

government, but at once a better government. Let every man make known what kind of government would command his respect, and that will be one step toward obtaining it.

After all, the practical reason why, when the power is once in the hands of the people, a majority are permitted, and for a long period continue, to rule is not because they are most likely to be in the right, nor because this seems fairest to the minority, but because they are physically the strongest. But a government in which the majority rule in all cases can not be based on justice, even as far as men understand it. Can there not be a government in which the majorities do not virtually decide right and wrong, but conscience?—in which majorities decide only those questions to which the rule of expediency is applicable? Must the citizen ever for a moment, or in the least degree, resign his conscience to the legislator? Why has every man a conscience then? I think that we should be men first, and subjects afterward.

1

Thoreau's primary purpose in the passage is to

- A) critically evaluate the relationship between the American government and the people it serves.
- B) expose new ideologies that threaten to disrupt the basic functions of American society.
- C) demonstrate why American elected officials have become oblivious to the wishes of their constituents.
- D) characterize the American government as an increasingly belligerent institution.

2

Thoreau would agree with the "no-government men" (line 46) that

- A) a government should not impede economic activity.
- B) a government should not be able to wage war.
- C) all governments are heavily reliant on propaganda.
- D) all governments should be systematically abolished.

3

In the second paragraph, Thoreau indicates that the American government is often

- A) ineffectual, even though it fulfills a psychological need.
- B) useful, even though its workings are not well understood.
- C) ineffectual, and is undergoing a series of major reforms.
- D) useful, and has enabled Americans to take greater initiative in commerce and exploration.

4

As used in line 14, “execute” most nearly means

- A) assess.
- B) eliminate.
- C) enact.
- D) nominate.

5

Thoreau indicates that the citizens of the United States

- A) are extremely hostile to any effort to radically change how they live.
- B) could have been more successful if the government had been less restrictive.
- C) participate in the government only in order to achieve personal gain.
- D) are in agreement that the influence of the government must be drastically reduced.

6

Which choice provides the best evidence for the answer to the previous question?

- A) Lines 4-6 (“That government . . . have”)
- B) Lines 21-23 (“It has . . . will”)
- C) Lines 32-35 (“The character . . . way”)
- D) Lines 45-49 (“But, to . . . obtaining it”)

7

With which of the following general statements would Thoreau most likely agree?

- A) The legislators in democratic governments are often interested in redistributing wealth.
- B) Democratic governments tend to make foreign policy choices based on short-term gain.
- C) The citizens of democratic governments are seldom interested in moral disputes.
- D) Democratic governments are not necessarily based on moral principles.

8

Which choice provides the best evidence for the answer to the previous question?

- A) Lines 15-18 (“Witness the . . . measure”)
- B) Lines 38-41 (“Trade and . . . way”)
- C) Lines 50-54 (“After all . . . strongest”)
- D) Lines 61-63 (“Why has . . . afterward”)

9

As used in line 57, “virtually” most nearly means

- A) deceptively.
- B) effectually.
- C) fleetingly.
- D) imaginatively.

10

In the final paragraph (lines 50-63), Thoreau transitions from

- A) describing an oppressive government to praising its surprising potential to improve.
- B) explaining a broad situation to articulating a specific principle.
- C) paraphrasing an established political theory to offering a new speculation.
- D) questioning a longstanding tradition to praising a new policy.

Questions 1-10 are based on the following passages.

2.08

Starting in the summer of 1858, Senator Stephen A. Douglas of Illinois and Congressman Abraham Lincoln, also of Illinois, engaged in a series of debates regarding slavery, legislation, and Constitutional rights. Passage 1 is from a speech by Douglas, while Passage 2 is from Lincoln's immediate response to Douglas's remarks. Both passages refer to the 1854 Kansas-Nebraska Act, which allowed the territories of Kansas and Nebraska to determine whether they would enter the Union as free states or slave states.

Passage 1

If there is any one principle dearer and more sacred than all others in free governments, it is that which asserts the exclusive right of a free people to form and adopt their own fundamental law, and to manage and regulate their own internal affairs and domestic institutions.

When I found an effort being made during the recent session of Congress to force a slave state Constitution upon the people of Kansas against their will, and to force that State into the Union with a Constitution which her people had rejected by more than 10,000, I felt bound as a man of honor and a representative of Illinois, bound by every consideration of duty, of fidelity, and of patriotism, to resist to the utmost of my power the consummation of that fraud. With others I did resist it, and resisted it successfully until the attempt was abandoned. We forced them to refer that Constitution back to the people of Kansas, to be accepted or rejected as they shall decide at an election, which is fixed for the first Monday in August next. It is true that the mode of reference, and the form of the submission, was not such as I could sanction with my vote, for the reason that it discriminated between Free States and Slave States; providing that if Kansas consented to come in under the Lecompton Constitution it should be received with a population of 35,000; but that if she demanded another Constitution, more consistent with the sentiments of her people and their feelings, that it should not be received into the Union until she has 93,420 inhabitants. I did not consider that mode of submission fair, for the reason that any election is a mockery which is not free, that any election is a fraud upon the rights of the people which holds out inducements for affirmative votes, and threatens penalties for negative votes.

Passage 2

I am not master of language; I have not a fine education; I am not capable of entering into a disquisition upon dialectics, as I believe you call it; but I do not believe the language I employed bears any such construction as Judge Douglas puts upon it. But I don't care about a quibble in regard to words. I know what I mean, and I will not leave this crowd in doubt, if I

can explain it to them, what I really mean.

I am not, in the first place, unaware that this government has endured eighty-two years half slave and half free. I know that. I am tolerably well acquainted with the history of the country, and I know that it has endured eighty-two years half slave and half free. I believe—and that is what I meant to allude to there—I believe it has endured because during all that time, the public mind did rest all the time in the belief that slavery was in course of ultimate extinction. That was what gave us the rest that we had through that period of eighty-two years—at least, so I believe. I have always hated slavery, I think, as much as any Abolitionist—I have been an Old Line Whig—I have always hated it; but I have always been quiet about it until this new era of the introduction of the Kansas-Nebraska Bill began. I always believed that everybody was against it, and that it was in course of ultimate extinction. The great mass of the nation have rested in the belief that slavery was in course of ultimate extinction. They had reason so to believe.

The adoption of the Constitution and its attendant history led the people to believe so; and that such was the belief of the framers of the Constitution itself, why did those old men, about the time of the adoption of the Constitution, decree that slavery should not go into the new Territory, where it had not already gone? Why declare that within twenty years the African slave trade, by which slaves are supplied, might be cut off by Congress? Why were all these acts? I might enumerate more of these acts; but enough. What were they but a clear indication that the framers of the Constitution intended and expected the ultimate extinction of that institution?

The "fraud" that Douglass condemns in line 13 of Passage 1 is best understood to be

- A) the misrepresentation of recent voting statistics by Kansas officials.
- B) the promotion of slavery in new states by an order of Congress.
- C) the creation of a Kansas state constitution that promotes immoral behavior.
- D) the adoption of a measure that is not wanted by a majority of Kansas voters.

2

The author of Passage 2 would most likely interpret Passage 1 as

- A) a “quibble in regard to words” (line 35).
- B) a foreshadowing of slavery’s “ultimate extinction” (line 45).
- C) evidence of a discordant “new era” (line 50).
- D) a condemnation of the “framers of the Constitution” (line 58).

3

As used in lines 10 and 11, “bound” most nearly means

- A) obligated.
- B) restricted.
- C) forced.
- D) secured.

4

The author of Passage 2 suggests that the idea that slavery would disappear was

- A) articulated in the Constitution.
- B) unpopular for many decades.
- C) at one point almost universal.
- D) misinterpreted by earlier politicians.

5

Which choice provides the best evidence for the answer to the previous question?

- A) Lines 35-37 (“I know what . . . mean”)
- B) Lines 38-40 (“I am not . . . that”)
- C) Lines 52-55 (“The great . . . believe”)
- D) Lines 56-58 (“The adoption . . . itself”)

6

As used in line 45, “ultimate” most nearly means

- A) powerful.
- B) eventual.
- C) quintessential.
- D) exaggerated.

7

What principles, respectively, are promoted by the author of Passage 1 and the author of Passage 2?

- A) The acceptance of slavery as a permanent institution; the abolition of slavery as a moral necessity
- B) Self-determination at the local level; elimination of injustice at the national level
- C) Expansion into new territories; acceptance of America’s present boundaries as final
- D) Voting based primarily on economic self-interest; voting based primarily on party loyalty

8

The author of each passage presents himself as

- A) a defender of state law as more important than federal law.
- B) a supporter of a concerted movement for humanitarian reform.
- C) an opponent of measures that would make slavery more prevalent.
- D) a strict adherent to the principles laid out in the federal Constitution.

9

In Passage 2, Lincoln does which of the following in presenting his argument?

- A) Sums up a specific viewpoint using rhetorical questions
- B) Praises his opponent before offering a more assertive stance
- C) Criticizes those who would attack him as uneducated
- D) Acknowledges that his viewpoint has become a political liability

10

Which choice provides the best evidence for the answer to the previous question?

- A) Lines 31-33 (“I am not . . . call it”)
- B) Lines 33-35 (“I do not . . . words”)
- C) Lines 49-51 (“I have always hated . . . began”)
- D) Lines 63-66 (“Why were . . . institution?”)

Questions 1-10 are based on the following passage.
2.09

Adapted from the English Edition of the *Communist Manifesto* (1888) by Karl Marx and Friedrich Engels. In Marx's terminology, the "bourgeoisie" is the materialistic middle class of society, while the "proletariat" is the working or laboring class that serves the bourgeoisie.

The history of all hitherto existing societies is the history of class struggles.

Freeman and slave, patrician and plebeian, lord and serf, guild-master and journeyman, in a word, oppressor and oppressed, stood in constant opposition to one another, carried on an uninterrupted, now hidden, now open fight, a fight that each time ended, either in a revolutionary re-constitution of society at large, or in the common ruin of the contending classes.

In the earlier epochs of history, we find almost everywhere a complicated arrangement of society into various orders, a manifold gradation of social rank. In ancient Rome we have patricians, knights, plebeians, slaves; in the Middle Ages, feudal lords, vassals, guild-masters, journeymen, apprentices, serfs; in almost all of these classes, again, subordinate gradations.

The modern bourgeois society that has sprouted from the ruins of feudal society has not done away with class antagonisms. It has but established new classes, new conditions of oppression, new forms of struggle in place of the old ones. Our epoch, the epoch of the bourgeoisie, possesses, however, this distinctive feature: it has simplified the class antagonisms. Society as a whole is more and more splitting up into two great hostile camps, into two great classes, directly facing each other: Bourgeoisie and Proletariat.

From the serfs of the Middle Ages sprang the chartered burghers of the earliest towns. From these burgesses the first elements of the bourgeoisie were developed.

The discovery of America, the rounding of the Cape, opened up fresh ground for the rising bourgeoisie. The East-Indian and Chinese markets, the colonisation of America, trade with the colonies, the increase in the means of exchange and in commodities generally, gave to commerce, to navigation, to industry, an impulse never before known, and thereby, to the revolutionary element in the tottering feudal society, a rapid development.

The feudal system of industry, under which industrial production was monopolised by closed guilds, now no longer sufficed for the growing wants of the new markets. The manufacturing system took its place. The guild-masters were pushed on one side by the manufacturing middle class; division of labour between the different corporate guilds vanished in the face of division of labour in each single workshop.

Meantime the markets kept ever growing, the demand ever rising. Even manufacture no longer sufficed. Thereupon, steam

and machinery revolutionised industrial production. The place of manufacture was taken by the giant, Modern Industry, the place of the industrial middle class, by industrial millionaires, the leaders of whole industrial armies, the modern bourgeois.

Modern industry has established the world-market, for which the discovery of America paved the way. This market has given an immense development to commerce, to navigation, to communication by land. This development has, in its time, reacted on the extension of industry; and in proportion as industry, commerce, navigation, railways extended, in the same proportion the bourgeoisie developed, increased its capital, and pushed into the background every class handed down from the Middle Ages.

We see, therefore, how the modern bourgeoisie is itself the product of a long course of development, of a series of revolutions in the modes of production and of exchange. . .

. . . The bourgeoisie, historically, has played a most revolutionary part.

The bourgeoisie, wherever it has got the upper hand, has put an end to all feudal, patriarchal, idyllic relations. It has pitilessly torn asunder the motley feudal ties that bound man to his "natural superiors," and has left remaining no other nexus between man and man than naked self-interest, than callous "cash payment." It has drowned the most heavenly ecstasies of religious fervour, of chivalrous enthusiasm, of philistine sentimentalism, in the icy water of egotistical calculation. It has resolved personal worth into exchange value, and in place of the numberless and indefeasible chartered freedoms, has set up that single, unconscionable freedom—Free Trade. In one word, for exploitation, veiled by religious and political illusions, naked, shameless, direct, brutal exploitation.

1

Which statement best describes the developmental pattern of the passage?

- A) A conflict is described, and attempts to permanently resolve that conflict are investigated.
- B) A theory is formulated, and examples that could disprove that theory are assessed.
- C) An improved state of society is imagined, and the factors that prevent that state from being attained are listed.
- D) A principle is presented, and specific historical phenomena are linked to that principle.

2

As used in line 8, “common” most nearly means

- A) unremarkable.
- B) majority-based.
- C) mutual.
- D) normal.

3

The information in lines 10-15 (“In the earlier . . . gradations”) primarily serves to

- A) present a scheme of organization that sets the context for Marx’s later discussion.
- B) show how the proletariat and bourgeoisie evolved from earlier social classes.
- C) imply that earlier systems of organizing society were needlessly complicated.
- D) indicate that the Middle Ages successfully emulated Rome’s political system.

4

According to Marx, the bourgeoisie is notable for

- A) oppressing the populations of newly-discovered lands.
- B) treating successful businessmen as heroic figures.
- C) relying on dishonest trade negotiations.
- D) disrupting traditional forms of loyalty.

5

Which choice provides the best evidence for the answer to the previous question?

- A) Lines 28-29 (“The discovery . . . bourgeoisie”)
- B) Lines 45-48 (“The place . . . bourgeois”)
- C) Lines 58-60 (“We see . . . exchange”)
- D) Lines 64-66 (“It has . . . superiors”)

6

Which of the following, according to the passage, is a characteristic of the modern era?

- A) The promotion of travel and infrastructure spending
- B) The satisfactory resolution of most class conflicts
- C) The creation of two classes that do not have any goals in common
- D) A declining number of functioning religious institutions

7

Which choice provides the best evidence for the answer to the previous question?

- A) Lines 16-18 (“The modern . . . antagonisms”)
- B) Lines 22-24 (“Society . . . Proletariat”)
- C) Lines 52-55 (“This development . . . extended”)
- D) Lines 68-70 (“It has drowned . . . calculation”)

8

Which of the following developments does Marx link to the rise of the “manufacturing middle class” (line 40)?

- A) The expansion of commerce well beyond Europe
- B) The pursuit of greater profits by the guild-masters
- C) A widespread decline in moral standards
- D) A breakthrough in steam engine technology

9

In the final paragraph, what does Marx suggest about the relationship between the bourgeoisie and religion?

- A) The bourgeoisie is forced to hide its own strong religious sentiments for the sake of material gain.
- B) The bourgeoisie has often used traditional religious terminology to explain its new materialistic mentality.
- C) The bourgeoisie is mostly indifferent to religion, but will manipulate religious notions for practical gain.
- D) The bourgeoisie has found a way to promote public morals without promoting formal religion.

10

As used in lines 45 and 47, “place” most nearly means

- A) function.
- B) location.
- C) assignment.
- D) identity.

Questions 1-10 are based on the following passage.
2.10

Adapted from *Our Androcentric Culture* (or *The Man-Made World*, first published in 1911) by Charlotte Perkins Gilman.

The origin of education is maternal. The mother animal is seen to teach her young what she knows of life, its gains and losses; and, whether consciously done or not, this is education. In our human life, education, even in its present state, is the most important process. Without it we could not maintain ourselves, much less dominate and improve conditions as we do; and when education is what it should be, our power will increase far beyond present hopes.

In lower animals, speaking generally, the powers of the race must be lodged in each individual. No gain of personal experience is of avail to the others. No advantages remain, save those physically transmitted. The narrow limits of personal gain and personal inheritance rigidly hem in sub-human progress. With us, what one learns may be taught to the others. Our life is social, collective. Our gain is for all, and profits us in proportion as we extend it to all. As the human soul develops in us, we become able to grasp more fully our common needs and advantages; and with this growth has come the extension of education to the people as a whole. Social functions are developed under natural laws, like physical ones, and may be studied similarly.

In the evolution of this basic social function, what has been the effect of wholly masculine influence?

The original process, instruction of individual child by individual mother, has been largely neglected in our man-made world. That was considered as a subsidiary sex-function of the woman, and as such, left to her "instinct." This is the main reason why we show such great progress in education for older children, and especially for youths, and so little comparatively in that given to little ones.

We have had on the one side the natural current of maternal education, with its first assistant, the nursemaid, and its second, the "dame-school"; and on the other the influence of the dominant class, organized in university, college, and public school, slowly filtering downward.

Educational forces are many. The child is born into certain conditions, physical and psychic, and "educated" thereby. He grows up into social, political and economic conditions, and is further modified by them. All these conditions, so far, have been of androcentric character; but what we call education as a special social process is what the child is deliberately taught and subjected to; and it is here we may see the same dominant influence so clearly.

This conscious education was, for long, given to boys alone, the girls being left to maternal influence, each to learn what her mother knew, and no more. This very clear instance of

the masculine theory is glaring enough by itself to rest a case on. It shows how absolute was the assumption that the world was composed of men, and men alone were to be fitted for it.

Women were no part of the world, and needed no training for its uses. As females they were born and not made; as human beings they were only servants, trained as such by their servant mothers.

This system of education we are outgrowing more swiftly with each year. The growing humanness of women, and its recognition, is forcing an equal education for boy and girl. When this demand was first made, by women of unusual calibre, and by men sufficiently human to overlook sex-prejudice, how was it met? What was the attitude of woman's "natural protector" when she began to ask some share in human life?

Under the universal assumption that men alone were humanity, that the world was masculine and for men only, the efforts of the women were met as a deliberate attempt to "unsex" themselves and become men. To be a woman was to be ignorant, uneducated; to be wise, educated, was to be a man. Women were not men, visibly; therefore they could not be educated, and ought not to want to be.

Under this androcentric prejudice, the equal extension of education to women was opposed at every step, and is still opposed by many. Seeing in women only sex, and not humanness, they would confine her exclusively to feminine interests. This is the masculine view, par excellence. In spite of it, the human development of women, which so splendidly characterizes our age, has gone on; and now both woman's colleges and those for both sexes offer "the higher education" to our girls, as well as the lower grades in school and kindergarten.

1

Over the course of the first two paragraphs (lines 1-21), Gilman shifts from

- A) noting a parallel between humans and other animals to describing a distinction between humans and other animals.
- B) outlining a recently-developed theory in the study of human culture to explaining why that theory cannot apply to the study of animals.
- C) stating the presumed benefits of education to demonstrating why modern forms of education are so often counterproductive.
- D) analyzing nurturing and maternal influences to arguing that masculine social norms completely undermine these influences.

2

Gilman's main purpose in writing this passage is to

- A) criticize specific groups of men who have questioned the value of women's education.
- B) describe a series of practical improvements that are taking place in women's education.
- C) persuade her audience to support a radical new proposal in women's education.
- D) explain the origins of specific perceptions surrounding women and women's education.

3

With which of the following statements about the "masculine influence" (line 23) would Gilman most likely agree?

- A) Its prevalence leads men to show little affection for the women in their families.
- B) It is wrongly idealized by women and does not have any useful social functions.
- C) Its negative effects have not prevented women from making measurable progress.
- D) It is a fallacy promoted mainly by those who wish to limit opportunities for women.

4

Which choice provides the best evidence for the answer to the previous question?

- A) Lines 24-26 ("The original . . . world")
- B) Lines 44-46 ("This conscious . . . more")
- C) Lines 62-65 ("Under the universal . . . men")
- D) Lines 74-78 ("the human . . . kindergarten")

5

Which of the following, according to Gilman, was traditionally regarded as a defining characteristic of women?

- A) Spirituality
- B) Obedience
- C) Practicality
- D) Impulsiveness

6

As used in line 9, "lower" most nearly means

- A) shorter.
- B) humbler.
- C) less advanced.
- D) less rebellious.

7

As used in line 57, "unusual" most nearly means

- A) remarkable.
- B) outlandish.
- C) idiosyncratic.
- D) puzzling.

8

According to Gilman, "equal education for boy and girl" (line 56) is

- A) a radical departure from earlier practices.
- B) an idea supported by new social research.
- C) a reform supported mainly by influential men.
- D) a foreshadowing of even greater progress for women.

9

Overall, Gilman understands education as

- A) segregated on the basis of both class and gender.
- B) not purely reliant on formal institutions.
- C) a reliable route to respect and prosperity.
- D) a means of inhibiting women's progress.

10

Which choice provides the best evidence for the answer to the previous question?

- A) Lines 14-16 ("With us, what . . . to all")
- B) Lines 36-37 ("Educational . . . thereby")
- C) Lines 54-56 ("This system . . . and girl")
- D) Lines 69-71 ("Under this . . . many")

Questions 1-10 are based on the following passage.

2.11

Adapted from Susan B. Anthony, "Women's Right to the Suffrage" (1873).

Friends and fellow citizens: I stand before you tonight under indictment for the alleged crime of having voted at the last presidential election, without having a lawful right to vote.

It shall be my work this evening to prove to you that in thus voting, I not only committed no crime, but, instead, simply exercised my citizen's rights, guaranteed to me and all United States citizens by the National Constitution, beyond the power of any state to deny.

The preamble of the Federal Constitution says:

"We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

It was we, the people; not we, the white male citizens; nor yet we, the male citizens; but we, the whole people, who formed the Union. And we formed it, not to give the blessings of liberty, but to secure them; not to the half of ourselves and the half of our posterity, but to the whole people—women as well as men. And it is a downright mockery to talk to women of their enjoyment of the blessings of liberty while they are denied the use of the only means of securing them provided by this democratic-republican government—the ballot.

For any state to make sex a qualification that must ever result in the disfranchisement of one entire half of the people, is to pass a bill of attainder, or, an ex post facto law, and is therefore a violation of the supreme law of the land. By it the blessings of liberty are forever withheld from women and their female posterity.

To them this government has no just powers derived from the consent of the governed. To them this government is not a democracy. It is not a republic. It is an odious aristocracy; a hateful oligarchy of sex; the most hateful aristocracy ever established on the face of the globe; an oligarchy of wealth, where the rich govern the poor. An oligarchy of learning, where the educated govern the ignorant, or even an oligarchy of race, where the Saxon rules the African, might be endured; but this oligarchy of sex, which makes father, brothers, husband, sons, the oligarchs over the mother and sisters, the wife and daughters, of every household—which ordains all men sovereigns, all women subjects, carries dissension, discord, and rebellion into every home of the nation.

Webster, Worcester, and Bouvier* all define a citizen to be a person in the United States, entitled to vote and hold office.

The only question left to be settled now is: Are women persons? And I hardly believe any of our opponents will have

the hardihood to say they are not. Being persons, then, women are citizens; and no state has a right to make any law, or to enforce any old law, that shall abridge their privileges or immunities. Hence, every discrimination against women in the constitutions and laws of the several states is today null and void, precisely as is every one against Americans of African heritage.

* Three dictionaries that would be familiar to audiences of Anthony's era

1

In line 2, Anthony uses the word "alleged" to suggest that

- A) she is not fully aware of the laws surrounding women's suffrage.
- B) she has faced widespread criticism for her actions.
- C) her actions have not been officially documented.
- D) her actions should not be interpreted as unlawful.

2

As used in line 6, "exercised" most nearly means

- A) strengthened.
- B) invigorated.
- C) utilized.
- D) agitated.

3

In lines 10-24 ("We, the people . . . ballot"), Anthony transitions from

- A) praising the writers of the Constitution to condemning the politicians of her own era.
- B) presenting an ideal state of society to encouraging women to make that ideal a reality.
- C) citing a set of national principles to explaining how those principles are being transgressed.
- D) quoting an important American document to urging a dramatic revision to that document.

4

As used in line 46, "settled" most nearly means

- A) pacified.
- B) evened out.
- C) resolved.
- D) nullified.

5

Anthony uses which of the following devices in her discussion of the oppression of women in the United States?

- A) Extended analysis of the virtues and intellectual capacities of women
- B) Comparison to other forms of society that are premised on inequality
- C) Refutation of an unflattering stereotype
- D) A concession to opponents of women's suffrage

6

Which choice provides the best evidence for the answer to the previous question?

- A) Lines 5-8 ("I not only . . . deny")
- B) Lines 21-24 ("And it is . . . ballot")
- C) Lines 33-36 ("It is an . . . poor")
- D) Lines 46-48 ("The only . . . are not")

7

Anthony considers the answer to the "question" in lines 46-47 to be

- A) controversial.
- B) complex.
- C) obvious.
- D) boring.

8

According to Anthony, instituting inequality between men and women is dangerous because it can lead to

- A) tension and conflict in everyday domestic life.
- B) criticism from nations otherwise friendly to America.
- C) discrimination based on race.
- D) discrimination based on class and education.

9

With which statement about African-Americans would Anthony most likely agree?

- A) They should be allowed to enjoy voting rights and civil rights alongside women.
- B) The Federal Constitution must be altered in order to fully protect their civil rights.
- C) There is an ongoing controversy as to whether they are defined as citizens.
- D) Their rights have been promoted in a manner that undermines women's rights.

10

Which choice provides the best evidence for the answer to the previous question?

- A) Lines 16-18 ("It was we . . . Union")
- B) Lines 36-38 ("An oligarchy . . . endured")
- C) Lines 44-45 ("Webster . . . office")
- D) Lines 51-54 ("Hence, every . . . heritage")

Questions 1-10 are based on the following passage.
2.12

This reading is adapted from *The Red Cross in Peace and War* by Clara Barton (1898). Here, Barton offers an excerpt from an 1881 address in which she urged the creation of Red Cross emergency relief societies in the United States.

In attempting to present to the people of this country the plan of the Red Cross societies, it is proper to explain that originally and as operating in other countries these societies recognize only the miseries arising from war. Their humanities, although immense, are confined to this war centre. The treaty does not cover more than this, but the resolutions for the establishment of societies under the treaty, permit them to organize in accordance with the spirit and needs of their nationalities. By our geographical position and isolation we are far less liable to the disturbances of war than the nations of Europe, which are so frequently called upon that they do well to keep in readiness for the exigencies of war alone. But no country is more liable than our own to great overmastering calamities, various, widespread and terrible. Seldom a year passes that the nation from sea to sea is not, by the shock of some sudden, unforeseen disaster, brought to utter consternation, and stands shivering like a ship in a gale, powerless, horrified, and despairing. Plagues, cholera, fires, flood, famine, all bear upon us with terrible force. Like war these events are entirely out of the common course of woes and necessities. Like death they are sure to come in some form and at some time, and like it no mortal knows where, how or when.

What have we in readiness to meet these emergencies save the good heart of our people and their impulsive, generous gifts? Certainly no organized system for collection, reception nor distribution; no agents, nurses nor material, and, worst of all, no funds; nowhere any resources in reserve for use in such an hour of peril and national woe; every movement crude, confused and unsystematized, every thing as unprepared as if we had never known a calamity before and had no reason to expect one again.

Meanwhile the suffering victims wait! True, in the shock we bestow most generously, lavishly even. Men "on Change" plunge their hands into their pockets and throw their gold to strangers, who may have neither preparation nor fitness for the work they undertake, and often no guaranty for honesty. Women, in the terror and excitement of the moment and in their eagerness to aid, beg in the streets and rush into fairs, working day and night, to the neglect of other duties in the present, and at the peril of all health in the future—often an enormous outlay for very meagre returns. Thus our gifts fall far short of their best, being hastily bestowed, irresponsibly received and wastefully applied. We should not, even if to

some degree we might, depend upon our ordinary charitable and church societies to meet these great catastrophes; they are always overtaxed. Our communities abound in charitable societies, but each has its specific object to which its resources are and must be applied; consequently they cannot be relied upon for prompt and abundant aid in a great and sudden emergency. This must necessarily be the case with all societies which organize to work for a specific charity. And this is as it should be; it is enough that they do constantly bestow.

Charity bears an open palm, to give is her mission. But I have never classed these Red Cross societies with charities, I have rather considered them as a wise national provision which seeks to garner and store up something against an hour of sudden need. In all our land we have not one organization of this nature and which acts upon the system of conserved resources. Our people have been more wise and thoughtful in the establishment of means for preventing and arresting the destruction of property than the destruction of human life and the lessening of consequent suffering. They have provided and maintain at an immense cost, in the aggregate, a system of fire departments with their expensive buildings and apparatus, with their fine horses and strong men kept constantly in readiness to dash to the rescue at the first dread clang of the fire bell. Still, while the electric current may flash upon us at any moment its ill tidings of some great human distress, we have no means of relief in readiness such as these Red Cross societies would furnish.

1

The contrast between Europe and America that Barton establishes is premised on the different types of

- A) ideologies that are popular in these regions.
- B) diseases that proliferate in these regions.
- C) governments that prevail in these regions.
- D) disasters that are likely in these regions.

2

As used in line 26, "system" most nearly means

- A) set of procedures.
- B) code of beliefs.
- C) theoretical explanation.
- D) grand bureaucracy.

3

As used in line 48, "object" most nearly means

- A) obstacle.
- B) goal.
- C) possession.
- D) device.

4

Which of the following best describes the developmental structure of the second and third paragraphs (lines 24-54)?

- A) A general deficiency is indicated and flawed approaches are outlined.
- B) A dilemma is explained and a new measure is described at great length.
- C) An idealistic perspective is depicted and its advantages are elaborated.
- D) A defunct institution is explained and its reasons for failure are put in perspective.

5

Which of the following best describes the main purpose of the passage?

- A) To describe American society using a series of ironies.
- B) To imply that existing institutions should be replaced.
- C) To offer a specific solution to a broad national problem.
- D) To explain why the United States is not threatened by war.

6

According to Barton, relief efforts in the United States have tended to be

- A) promising.
- B) poorly publicized.
- C) innovative.
- D) inept.

7

Which choice provides the best evidence for the answer to the previous question?

- A) Lines 9-13 ("By our geographical . . . alone")
- B) Lines 29-32 ("every movement . . . again")
- C) Lines 47-49 ("Our communities . . . applied")
- D) Line 55 ("Charity . . . mission")

8

Barton uses the image of an "electric current" (lines 69-70) to suggest

- A) the moral vigor of the Red Cross societies.
- B) the enormous public response to even distant tragedies.
- C) the suddenness with which calamity can strike.
- D) the high efficiency of most modern fire departments.

9

It can be reasonably inferred that the Red Cross societies proposed by Barton for the United States are

- A) unprecedented.
- B) impractical.
- C) much-anticipated.
- D) controversial.

10

Which choice provides the best evidence for the answer to the previous question?

- A) Lines 6-9 ("The treaty . . . nationalities")
- B) Lines 19-23 ("Like war . . . or when")
- C) Lines 59-61 ("In all our . . . resources")
- D) Lines 61-64 ("Our people . . . suffering")

Questions 1-10 are based on the following passages.
2.13

Passage 1 is adapted from *Random Reminiscences of Men and Events* (1909) by John D. Rockefeller; Passage 2 is adapted from *How the Other Half Lives: Studies Among the Tenements of New York* (1890) by Jacob Riis.

Passage 1

The best philanthropy, the help that does the most good and the least harm, the help that nourishes civilization at its very root, that most widely disseminates health, righteousness, and happiness, is not what is usually called charity. It is, in my judgment, the investment of effort or time or money, carefully considered with relation to the power of employing people at a remunerative wage, to expand and develop the resources at hand, and to give opportunity for progress and healthful labour where it did not exist before. No mere money-giving is comparable to this in its lasting and beneficial results.

If, as I am accustomed to think, this statement is a correct one, how vast indeed is the philanthropic field! It may be urged that the daily vocation of life is one thing, and the work of philanthropy quite another. I have no sympathy with this notion. The man who plans to do all his giving on Sunday is a poor prop for the institutions of the country.

The excuse for referring so often to the busy man of affairs is that his help is most needed. I know of men who have followed out this large plan of developing work, not as a temporary matter, but as a permanent principle. These men have taken up doubtful enterprises and carried them through to success often at great risk, and in the face of great scepticism, not as a matter only of personal profit, but in the larger spirit of general uplift.

Passage 2

The practical question is what to do with the tenement. I watched a Mott Street landlord, the owner of a row of barracks that have made no end of trouble for the health authorities for twenty years, solve that question for himself the other day. His way was to give the wretched pile a coat of paint, and put a gorgeous tin cornice on with the year 1890 in letters a yard long. From where I stood watching the operation, I looked down upon the same dirty crowds camping on the roof, foremost among them an Italian mother with two stark-naked children who had apparently never made the acquaintance of a wash-tub. That was a landlord's way, and will not get us out of the mire.

The "flat" is another way that does not solve the problem. Rather, it extends it. The flat is not a model, though it is a modern, tenement. It gets rid of some of the nuisances of the low tenement, and of the worst of them, the overcrowding—if it gets rid of them at all—at a cost that takes it at once out of

the catalogue of "homes for the poor," while imposing some of the evils from which they suffer upon those who ought to escape from them.

There are three effective ways of dealing with the tenements in New York:

- I. By law.
- II. By remodelling and making the most out of the old houses.
- III. By building new, model tenements.

Private enterprise—conscience, to put it in the category of duties, where it belongs—must do the lion's share under these last two heads. Of what the law has effected I have spoken already. The drastic measures adopted in Paris, in Glasgow, and in London are not practicable here on anything like as large a scale. Still it can, under strong pressure of public opinion, rid us of the worst plague-spots. The Mulberry Street Bend will go the way of the Five Points when all the red tape that binds the hands of municipal effort has been unwound. Prizes were offered in public competition, some years ago, for the best plans of modern tenement-houses. It may be that we shall see the day when the building of model tenements will be encouraged by subsidies in the way of a rebate of taxes. Meanwhile the arrest and summary punishment of landlords, or their agents, who persistently violate law and decency, will have a salutary effect. If a few of the wealthy absentee landlords, who are the worst offenders, could be got within the jurisdiction of the city, and by arrest be compelled to employ proper overseers, it would be a proud day for New York.

1

As used in line 5, "judgment" most nearly means

- A) accusation.
- B) carefulness.
- C) cleverness.
- D) assessment.

2

In Passage 1, Rockefeller argues that effective philanthropy is

- A) inseparable from day-to-day considerations.
- B) indistinguishable from acts of charitable giving.
- C) almost entirely due to the activity of the wealthy.
- D) exciting but widely misunderstood.

3

Which choice provides the best evidence for the answer to the previous question?

- A) Lines 1-4 ("The best . . . charity")
- B) Lines 11-12 ("If, as I am . . . field!")
- C) Lines 12-15 ("It may be . . . notion")
- D) Lines 17-18 ("The excuse . . . needed")

4

In analyzing philanthropy efforts, the two passages differ in that Passage 1

- A) analyzes the general causes of poverty, while Passage 2 depicts the effect of poverty on a single city.
- B) calls for new political measures, while Passage 2 attests that legal and legislative action are ineffectual.
- C) raises the possibility of creating employment, while Passage 2 focuses on basic living necessities.
- D) praises powerful and industrious Americans, while Passage 2 argues that the wealthy only worsen the condition of the poor.

5

According to Passage 2, it is difficult to hold some tenement owners accountable because they

- A) hold important government positions.
- B) live far from the tenement jurisdictions.
- C) have earned the loyalty of their tenants.
- D) use bribes to avoid legal penalties.

6

Which choice provides the best evidence for the answer to the previous question?

- A) Lines 29-31 ("His way . . . long")
- B) Lines 56-58 ("Still it can . . . spots")
- C) Lines 62-64 ("It may be . . . taxes")
- D) Lines 67-70 ("If a few . . . New York")

7

Unlike Rockefeller in Passage 1, Riis in Passage 2 builds his argument by presenting

- A) a statistical survey.
- B) a series of faulty assumptions.
- C) a broad recommendation.
- D) a personal anecdote.

8

In Passage 2, Riis indicates that a practical approach to American tenement reform

- A) cannot emulate foreign models.
- B) will involve wealth redistribution.
- C) should use the "flat" model as a starting point.
- D) is underway outside New York.

9

As used in line 59, "binds" most nearly means

- A) gathers.
- B) restricts.
- C) creates affection among.
- D) exhibits loyalty to.

10

The authors of the two passages would be in clear agreement that

- A) those who have prospered should actively help the disadvantaged.
- B) better education can be used to combat a variety of social problems.
- C) initiatives that improve job conditions can address the broader problem of poverty.
- D) the greatest form of suffering in poor communities is the unsanitary lifestyle of their inhabitants.

Questions 1-10 are based on the following passage.
2.14

Adapted from *Hero Tales from American History* (1895), co-authored by Henry Cabot Lodge and Theodore Roosevelt.

To understand George Washington at all we must first strip off all the myths which have gathered about him. We must cast aside into the dust-heaps all the wretched inventions of the cherry-tree variety, which were fastened upon him nearly seventy years after his birth. We must look at him as he looked at life and the facts about him, without any illusion or deception . . .

Washington did not refuse the opportunity to take control of the country, because he feared heavy responsibility, but solely because, as a high-minded and patriotic man, he did not believe in meeting the situation in that way. He was, moreover, entirely devoid of personal ambition, and had no vulgar longing for personal power. After resigning his commission once the Revolution had run its course he returned quietly to Mount Vernon, but he did not hold himself aloof from public affairs. On the contrary, he watched their course with the utmost anxiety. He saw the feeble Confederation breaking to pieces, and he soon realized that that form of government was an utter failure. In a time when no American statesman except Hamilton had yet freed himself from the local feelings of the colonial days, Washington was thoroughly national in all his views. Out of the thirteen jarring colonies he meant that a nation should come, and he saw—what no one else saw—the destiny of the country to the westward. He wished a nation founded which should cross the Alleghanies, and, holding the mouths of the Mississippi, take possession of all that vast and then unknown region. For these reasons he stood at the head of the national movement, and to him all men turned who desired a better union and sought to bring order out of chaos. With him Hamilton and Madison consulted in the preliminary stages which were to lead to the formation of a new system. It was his vast personal influence which made that movement a success, and when the convention to form a constitution met at Philadelphia, he presided over its deliberations, and it was his commanding will which, more than anything else, brought a constitution through difficulties and conflicting interests which more than once made any result seem well-nigh hopeless. When the Constitution formed at Philadelphia had been ratified by the States, all men turned to Washington to stand at the head of the new government. As he had borne the burden of the Revolution, so he now took up the task of bringing the government of the Constitution into existence. For eight years he served as president. He came into office with a paper constitution, the heir of a bankrupt, broken-down confederation. He left the United States, when he went out of office, an effective and vigorous government.

When he was inaugurated, we had nothing but the clauses of the Constitution as agreed to by the Convention. When he laid down the presidency, we had an organized government, an established revenue, a funded debt, a high credit, an efficient system of banking, a strong judiciary, and an army. We had a vigorous and well-defined foreign policy; we had recovered the western posts, which, in the hands of the British, had fettered our march to the west; and we had proved our power to maintain order at home, to repress insurrection, to collect the national taxes, and to enforce the laws made by Congress. Thus Washington had shown that rare combination of the leader who could first destroy by revolution, and who, having led his country through a great civil war, was then able to build up a new and lasting fabric upon the ruins of a system which had been overthrown. . .

Washington stands among the greatest men of human history, and those in the same rank with him are very few. Whether measured by what he did, or what he was, or by the effect of his work upon the history of mankind, in every aspect he is entitled to the place he holds among the greatest of his race. Few men in all time have such a record of achievement. Still fewer can show at the end of a career so crowded with high deeds and memorable victories a life so free from spot, a character so unselfish and so pure, a fame so void of doubtful points demanding either defense or explanation.

1

The authors point out the “myths” (line 2) that are associated with Washington in order to

- A) introduce a method that will improve how biographies are written.
- B) suggest that Washington’s popularity is explained mostly by popular delusions.
- C) criticize earlier ideas and introduce their own project.
- D) summarize the views of Washington’s peers.

2

As used in line 28, “movement” most nearly means

- A) uprising.
- B) initiative.
- C) pilgrimage.
- D) retreat.

3

The main purpose of the passage is to

- A) explain how the American statesmen of a new era can fulfill the high moral standards set by Washington.
- B) demonstrate why few statesmen have attained Washington's level of renown.
- C) argue that strengthening and expanding the federal government is the best course for a struggling nation.
- D) clarify Washington's pivotal role in the formation of the early United States government.

4

In the development of the passage as a whole, the second paragraph (lines 8-61) is important mainly because it presents

- A) biography combined with analysis.
- B) chronology combined with speculation.
- C) a critique of Washington's successors.
- D) a description of Washington's personal life.

5

According to the passage, Washington was motivated to re-enter public life by

- A) personal ambitions.
- B) deep-seated concerns.
- C) respect for his peers.
- D) patriotic idealism.

6

According to the passage, Washington's virtues were

- A) multi-faceted and for the most part unparalleled.
- B) the product of his belief in settling new territory.
- C) unexpected in a former military leader.
- D) only capable of finding expression within a democratic society.

7

Which choice provides the best evidence for the answer to the previous question?

- A) Lines 8-11 ("Washington did . . . that way")
- B) Lines 24-27 ("He wished . . . region")
- C) Lines 40-43 ("As he had . . . existence")
- D) Lines 64-67 ("Whether measured . . . race")

8

As used in line 60, "fabric" most nearly means

- A) commodity.
- B) textile.
- C) way of life.
- D) means of protection.

9

As described in the passage, Washington and Hamilton are similar in that both of these men

- A) mentored Madison and promoted his career.
- B) were proponents of westward expansion.
- C) were popular and often-mythologized leaders.
- D) prioritized federal over regional interests.

10

Which choice provides the best evidence for the answer to the previous question?

- A) Lines 19-22 ("In a time . . . views")
- B) Lines 22-24 ("Out of the . . . westward")
- C) Lines 27-30 ("For these . . . chaos")
- D) Lines 30-32 ("With him . . . system")

Questions 1-10 are based on the following passage.

2.15

Adapted from *The Souls of Black Folk* (1903) by African-American author and activist W.E.B. Du Bois.

The problem of the twentieth century is the problem of the color-line—the relation of the darker to the lighter races of men in Asia and Africa, in America and the islands of the sea. Line It was a phase of this problem that caused the Civil War; and 5 however much they who marched South and North in 1861 may have fixed on the technical points, of union and local autonomy, all nevertheless knew, as we know, that the question of Negro slavery was the real cause of the conflict. Curious it was, too, how this deeper question ever forced itself to the 10 surface despite effort and disclaimer. No sooner had Northern armies touched Southern soil than this old question, newly disguised, sprang from the earth,—What shall be done with Negroes? Peremptory military commands this way and that, could not answer the query; the Emancipation Proclamation 15 seemed but to broaden and intensify the difficulties; and the War Amendments made the Negro problems of today.

It is the aim of this essay to study the period of history from 1861 to 1872 so far as it relates to the American Negro. In effect, this tale of the dawn of Freedom is an account of 20 that government of men called the Freedmen's Bureau,—one of the most singular and interesting of the attempts made by a great nation to grapple with vast problems of race and social condition.

The war has naught to do with slaves, cried Congress, 25 the President, and the Nation; and yet no sooner had the armies, East and West, penetrated Virginia and Tennessee than fugitive slaves appeared within their lines. They came at night, when the flickering camp-fires shone like vast unsteady stars along the black horizon: old men and thin, with 30 gray and tufted hair; women with frightened eyes, dragging whimpering hungry children; men and girls, stalwart and gaunt,—a horde of starving vagabonds, homeless, helpless, and pitiable, in their dark distress. Two methods of treating these newcomers seemed equally logical to opposite sorts 35 of minds. Ben Butler, in Virginia, quickly declared slave property contraband of war, and put the fugitives to work; while Fremont, in Missouri, declared the slaves free under martial law. Butler's action was approved, but Fremont's was hastily countermanded, and his successor, Halleck, saw things 40 differently. "Hereafter," he commanded, "no slaves should be allowed to come into your lines at all; if any come without your knowledge, when owners call for them deliver them." Such a policy was difficult to enforce; some of the black refugees declared themselves freemen, others showed that their 45 masters had deserted them, and still others were captured with forts and plantations. Evidently, too, slaves were a source of strength to the Confederacy, and were being used as laborers

and producers. "They constitute a military resource," wrote Secretary Cameron, late in 1861; "and being such, that 50 they should not be turned over to the enemy is too plain to discuss." So gradually the tone of the army chiefs changed; Congress forbade the rendition of fugitives, and Butler's "contrabands" were welcomed as military laborers. This complicated rather than solved the problem, for now the 55 scattering fugitives became a steady stream, which flowed faster as the armies marched.

Then the long-headed man with care-chiselled face who sat in the White House saw the inevitable, and emancipated the slaves of rebels on New Year's, 1863. A month later 60 Congress called earnestly for the Negro soldiers whom the act of July, 1862, had half grudgingly allowed to enlist. Thus the barriers were levelled and the deed was done. The stream of fugitives swelled to a flood, and anxious army officers kept inquiring: "What must be done with slaves, arriving 65 almost daily? Are we to find food and shelter for women and children?"

... This much all men know: despite compromise, war, and struggle, the Negro is not free. In the backwoods of the Gulf States, for miles and miles, he may not leave the 70 plantation of his birth; in well-nigh the whole rural South the black farmers are peons, bound by law and custom to an economic slavery, from which the only escape is death or the penitentiary. In the most cultured sections and cities of the South the Negroes are a segregated servile caste, with 75 restricted rights and privileges. Before the courts, both in law and custom, they stand on a different and peculiar basis. Taxation without representation is the rule of their political life.

1

As used in line 6, "fixed on" most nearly means

- A) attached.
- B) emphasized.
- C) repaired.
- D) embellished.

2

It can be inferred that Du Bois would respond to the idea that "The war has naught to do with slaves" (line 24) with

- A) unabashed mockery.
- B) measured skepticism.
- C) respectful tolerance.
- D) vigorous disagreement.

3

Which choice provides the best evidence for the answer to the previous question?

- A) Lines 7-8 (“all nevertheless . . . the conflict”)
- B) Lines 13-16 (“Peremptory . . . today”)
- C) Lines 33-35 (“Two methods . . . minds”)
- D) Lines 53-56 (“This complicated . . . marched”)

4

In describing fugitive slaves, Du Bois calls attention primarily to their

- A) bravery and endurance.
- B) secrecy and calculation.
- C) desperation and poverty.
- D) exhaustion and distrust.

5

According to Du Bois, the conditions faced by the African Americans of his own era

- A) are disturbingly similar to the conditions faced by slaves.
- B) can only be improved through legal and political reform.
- C) are slowly being improved by organizations modeled on the Freedmen’s Bureau.
- D) have been neglected by all but a few American scholars.

6

Which choice provides the best evidence for the answer to the previous question?

- A) Lines 1-3 (“The problem . . . the sea”)
- B) Lines 19-23 (“In effect . . . condition”)
- C) Lines 68-73 (“In the backwoods . . . penitentiary”)
- D) Lines 75-78 (“Before the . . . life”)

7

The passage suggests that the Northern army decided not to return fugitive slaves primarily for what reason?

- A) Slavery was regarded as unjust by the soldiers.
- B) Returning escaped slaves was complicated and time-consuming.
- C) Fugitive slaves possessed knowledge of Southern terrain and tactics.
- D) Returned fugitive slaves could help the Southern war effort.

8

The “policy” mentioned in line 43 could not be effectively enforced because it

- A) was strongly opposed on moral grounds by Ben Butler.
- B) led to a rebellion among the fugitive slaves.
- C) did not account for the different circumstances of the fugitive slaves.
- D) required an enormous amount of planning and manpower to be put into practice.

9

One of the main problems that Du Bois addresses is that

- A) even momentous efforts to aid African Americans have had unsatisfactory results.
- B) the history of American military policy is not well understood.
- C) African Americans have made greater social progress than is widely believed.
- D) welfare and enrichment programs that benefit African Americans are being rapidly eliminated.

10

As used in line 50, “plain” most nearly means

- A) disciplined.
- B) austere.
- C) evident.
- D) honest.

Answer Key: CHAPTER TWO

SAT

2.01 2.02 2.03 2.04 2.05

1. C	1. D	1. D	1. D	1. A
2. C	2. A	2. C	2. A	2. C
3. B	3. D	3. B	3. D	3. A
4. B	4. D	4. A	4. A	4. C
5. A	5. B	5. A	5. D	5. B
6. A	6. A	6. C	6. D	6. A
7. B	7. C	7. B	7. C	7. C
8. C	8. D	8. B	8. C	8. D
9. B	9. A	9. A	9. B	9. A
10. A	10. D	10. D	10. B	10. B

2.06 2.07 2.08 2.09 2.10

1. A	1. A	1. D	1. D	1. A
2. C	2. A	2. C	2. C	2. D
3. A	3. A	3. A	3. A	3. C
4. D	4. C	4. C	4. D	4. D
5. B	5. B	5. C	5. D	5. B
6. A	6. C	6. B	6. A	6. C
7. D	7. D	7. B	7. C	7. A
8. A	8. C	8. C	8. A	8. A
9. D	9. B	9. A	9. C	9. B
10. C	10. B	10. D	10. A	10. B

2.11 2.12 2.13 2.14 2.15

1. D	1. D	1. D	1. C	1. B
2. C	2. A	2. A	2. B	2. D
3. C	3. B	3. C	3. D	3. A
4. C	4. A	4. C	4. A	4. C
5. B	5. C	5. B	5. B	5. A
6. C	6. D	6. D	6. A	6. C
7. C	7. B	7. D	7. D	7. D
8. A	8. C	8. A	8. C	8. C
9. A	9. A	9. B	9. D	9. A
10. D	10. C	10. A	10. A	10. C