

Questions 1-10 are based on the following passage.

1.01

Adapted from *The Prince*, a sixteenth-century tract on the principles of effective government and statesmanship written by Niccolo Machiavelli.

It makes a prince hated above all things, as I have said, to be rapacious, and to be a violator of the property of his subjects, from which he must abstain. And when neither their
 Line property nor their honor is touched, the majority of men live
 5 content, and he has only to contend with the ambition of a few, whom he can curb with ease in many ways.

It makes him contemptible to be considered fickle, frivolous, mean-spirited, irresolute, from all of which a prince should guard himself as from a rock; and he should endeavour
 10 to show in his actions greatness, courage, gravity, and fortitude; and in his private dealings with his subjects let him show that his judgments are irrevocable, and maintain himself in such reputation that no one can hope either to deceive him or to get round him.

15 That prince is highly esteemed who conveys this impression of himself, and he who is highly esteemed is not easily conspired against; for, provided it is well known that he is an excellent man and revered by his people, he can only be attacked with difficulty. For this reason a prince ought to
 20 have two fears, one from within, on account of his subjects, the other from without, on account of external powers. From the latter he is defended by being well armed and having good allies, and if he is well armed he will have good friends, and affairs will always remain quiet within when they are quiet
 25 without, unless they should have been already disturbed by conspiracy; and even should affairs outside be disturbed, if he has carried out his preparations and has lived as I have said, as long as he does not despair, he will resist every attack, as I said Nabis the Spartan did.

30 But concerning his subjects, when affairs outside are disturbed he has only to fear that they will conspire secretly, from which a prince can easily secure himself by avoiding being hated and despised, and by keeping the people satisfied with him, which it is most necessary for him to accomplish,
 35 as I said above at length. And one of the most efficacious remedies that a prince can have against conspiracies is not to be hated and despised by the people, for he who conspires against a prince always expects to please them by his removal; but when the conspirator can only look forward to offending
 40 them, he will not have the courage to take such a course, for the difficulties that confront a conspirator are infinite. And as experience shows, many have been the conspiracies, but few have been successful; because he who conspires cannot act alone, nor can he take a companion except from those whom
 45 he believes to be malcontents, and as soon as you have opened your mind to a malcontent you have given him the material

with which to content himself, for by denouncing you he can look for every advantage; so that, seeing the gain from this course to be assured, and seeing the other to be doubtful and
 50 full of dangers, he must be a very rare friend, or a thoroughly obstinate enemy of the prince, to keep faith with you.

And, to reduce the matter into a small compass, I say that, on the side of the conspirator, there is nothing but fear, jealousy, prospect of punishment to terrify him; but on the
 55 side of the prince there is the majesty of the principality, the laws, the protection of friends and the state to defend him; so that, adding to all these things the popular goodwill, it is impossible that any one should be so rash as to conspire. For whereas in general the conspirator has to fear before
 60 the execution of his plot, in this case he has also to fear the sequel to the crime; because on account of it he has the people for an enemy, and thus cannot hope for any escape.

1

According to Machiavelli, rulers can best protect themselves from violence by

- A) building up strong military forces.
- B) being well respected by their subjects.
- C) studying history and political theory.
- D) monitoring and punishing possible rebels.

2

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

- A) Lines 15-17 ("That prince . . . against")
- B) Lines 19-21 ("For this . . . powers")
- C) Lines 27-29 ("as long . . . did")
- D) Lines 41-43 ("And as . . . successful")

3

Which best describes the developmental pattern of the passage?

- A) A course of action is recommended and its positive consequences are outlined.
- B) A set of virtues is described and a few possible drawbacks are explained.
- C) A policy is proposed and a debate over its usefulness is recapitulated.
- D) A historical example is introduced and a new analysis of that example is set forward.

4

Which of the following statements, if true, would most effectively contradict the assertion in lines 35-41 ("And one . . . infinite?")

- A) Conspiracies are most common in countries with strong armies.
- B) The leaders of conspiracies tend to be politicians themselves.
- C) Many historical conspiracies have been directed against popular leaders.
- D) Most conspirators are aware that their plans run a high risk of failure.

5

One of the qualities of an exceptional ruler that Machiavelli cites is

- A) innovativeness.
- B) religiosity.
- C) respect for tradition.
- D) decisiveness.

6

As used in line 21, "external" most nearly means

- A) superficial.
- B) irrelevant.
- C) foreign.
- D) unmistakable.

7

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

- A) depiction.
- B) implementation.
- C) decapitation.
- D) legalization.

8

According to the passage, one factor that undermines groups of conspirators is

- A) limited financial resources.
- B) weak and suspect loyalties.
- C) awareness that rebellion is unjust.
- D) excessive and irrational confidence.

9

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

- A) Lines 30-33 ("But concerning . . . despised")
- B) Lines 39-41 ("but when the . . . infinite")
- C) Lines 48-51 ("so that . . . you")
- D) Lines 54-56 ("on the side . . . him")

10

Throughout the passage, Machiavelli builds his argument about how to govern by presenting

- A) allusions to his own era in history.
- B) descriptions of predictable behaviors.
- C) references to established laws.
- D) differences between local and international politics.

Questions 1-10 are based on the following passage.

1.02

Adapted from Francis Bacon, "Of the Vicissitude of Things" (1601).

Upon the breaking and shivering of a great state and empire, you may be sure to have wars. For great empires, while they stand, do enervate and destroy the forces of the natives
 Line which they have subdued, resting upon their own protecting
 5 forces; and then when they fail also, all goes to ruin, and they become a prey. So was it in the decay of the Roman empire; and likewise in the empire of Almaigne, after Charles the Great, every bird taking a feather; and were not unlike to befall to Spain, if it should break. The great accessions and unions of
 10 kingdoms, do likewise stir up wars; for when a state grows to an over-power, it is like a great flood, that will be sure to overflow. As it hath been seen in the states of Rome, Turkey, Spain, and others. Look when the world hath fewest barbarous peoples, but such as commonly will not marry or generate,
 15 except they know means to live (as it is almost everywhere at this day, except Tartary), there is no danger of inundations of people; but when there be great shoals of people, which go on to populate, without foreseeing means of life and sustentation, it is of necessity that once in an age or two, they discharge a
 20 portion of their people upon other nations; which the ancient northern people were wont to do by lot; casting lots what part should stay at home, and what should seek their fortunes. When a warlike state grows soft and effeminate, they may be sure of a war. For commonly such states are grown rich in the time of
 25 their degenerating; and so the prey inviteth, and their decay in valor, encourageth a war.

As for the weapons, it hardly falleth under rule and observation: yet we see even they, have returns and vicissitudes. For certain it is, that ordnance was known in the city of the
 30 Oxidrakes in India; and was that, which the Macedonians called thunder and lightning, and magic. And it is well known that the use of ordnance, hath been in China above two thousand years. The conditions of weapons, and their improvement, are; First, the fetching afar off; for that outruns the danger; as it is seen in
 35 ordnance and muskets. Secondly, the strength of the percussion; wherein likewise ordnance exceeds all arietations and ancient inventions. The third is, the commodious use of them; as that they may serve in all weathers; that the carriage may be light and manageable; and the like.

40 For the conduct of the war: at the first, men rested extremely upon number; they did put the wars likewise upon main force and valor; pointing days for pitched fields, and so trying it out upon an even match and they were more ignorant in ranging and arraying their battles. After, they grew to
 45 rest upon number rather competent, than vast; they grew to advantages of place, cunning diversions, and the like: and they grew more skilful in the ordering of their battles.

In the youth of a state, arms do flourish; in the middle age of a state, learning; and then both of them together
 50 for a time; in the declining age of a state, mechanical arts and merchandize. Learning hath his infancy, when it is but beginning and almost childish; then his youth, when it is luxuriant and juvenile; then his strength of years, when it is solid and reduced; and lastly, his old age, when it waxeth dry
 55 and exhausted. But it is not good to look too long upon these turning wheels of vicissitude, lest we become giddy. As for the philology of them, that is but a circle of tales, and therefore not fit for this writing.

1

According to Bacon, wars can be caused by

- A) the creation of a new technology.
- B) either the expansion or the collapse of a nation.
- C) either repressive measures or attempted reforms.
- D) a needless emphasis on learning and the arts.

2

Over the course of the first three paragraphs Bacon shifts his focus from

- A) whether war is advisable to why war is common.
- B) how armies use terrain to how armies use technology.
- C) wars fought by primitive nations to wars fought by highly advanced nations.
- D) why wars originate to how battles are fought.

3

According to Bacon, failing countries tend to be

- A) devoted to their traditions.
- B) extremely belligerent.
- C) materially prosperous.
- D) allied to younger nations.

4

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

- A) Lines 1-2 ("Upon the breaking . . . wars")
- B) Lines 29-31 ("For certain . . . magic")
- C) Lines 31-32 ("And it is . . . years")
- D) Lines 48-51 ("In the youth . . . merchandize")

5

The main purpose of the third paragraph (lines 40-47) is to

- A) summarize different stages of evolution in how wars have been waged.
- B) urge the military strategists of Bacon's own time to improve their practices.
- C) explain why China will become a more formidable military power.
- D) indicate that Rome could have prevented its own collapse.

6

According to Bacon, a major change in how wars were fought involved a shift from

- A) field warfare to siege warfare.
- B) limited participation to national involvement.
- C) brute force to clever strategy.
- D) the use of citizen soldiers to the use of mercenaries.

7

As used in line 36, "exceeds" most nearly means

- A) is more powerful than.
- B) is more famous than.
- C) is more costly than.
- D) is less regulated than.

8

Which action, on the basis of the passage, would be characteristic of a great military power?

- A) Sending political dissidents into exile
- B) Forming alliances and reducing its military commitments
- C) Accepting numerous short-term defeats to achieve larger goals
- D) Conquering and controlling indigenous populations

9

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

- A) Lines 2-5 ("For great . . . forces")
- B) Lines 17-20 ("but when . . . nations")
- C) Lines 44-45 ("After . . . vast")
- D) Lines 55-56 ("But it . . . giddy")

10

As used in line 58, "fit" most nearly means

- A) attractive.
- B) appropriate.
- C) energetic.
- D) competent.

Questions 1-10 are based on the following passage.
1.03

Adapted from John Locke, "Of the Beginning of Political Societies," a chapter of Locke's *Second Treatise of Government* (1690).

Men being, as has been said, by nature, all free, equal, and independent, no one can be put out of this estate, and subjected to the political power of another, without his own consent. The only way whereby any one divests himself of his natural liberty, and puts on the bonds of civil society, is by agreeing with other men to join and unite into a community for their comfortable, safe, and peaceable living one amongst another, in a secure enjoyment of their properties, and a greater security against any, that are not of it. This any number of men may do, because it injures not the freedom of the rest; they are left as they were in the liberty of the state of nature. When any number of men have so consented to make one community or government, they are thereby presently incorporated, and make one body politic, wherein the majority have a right to act and conclude the rest.

For when any number of men have, by the consent of every individual, made a community, they have thereby made that community one body, with a power to act as one body, which is only by the will and determination of the majority: for that which acts any community, being only the consent of the individuals of it, and it being necessary to that which is one body to move one way; it is necessary the body should move that way whither the greater force carries it, which is the consent of the majority: or else it is impossible it should act or continue one body, one community, which the consent of every individual that united into it, agreed that it should; and so every one is bound by that consent to be concluded by the majority. And therefore we see, that in assemblies, empowered to act by positive laws, where no number is set by that positive law which empowers them, the act of the majority passes for the act of the whole, and of course determines, as having, by the law of nature and reason, the power of the whole.

And thus every man, by consenting with others to make one body politic under one government, puts himself under an obligation, to every one of that society, to submit to the determination of the majority, and to be concluded by it; or else this original compact, whereby he with others incorporates into one society, would signify nothing, and be no compact, if he be left free, and under no other ties than he was in before in the state of nature. For what appearance would there be of any compact? what new engagement if he were no farther tied by any decrees of the society, than he himself thought fit, and did actually consent to? This would be still as great a liberty, as he himself had before his compact, or any one else in the state of nature hath, who may submit himself, and consent to any acts of it if he thinks fit.

For if the consent of the majority shall not, in reason, be

received as the act of the whole, and conclude every individual; nothing but the consent of every individual can make any thing to be the act of the whole: but such a consent is next to impossible ever to be had, if we consider the infirmities of health, and avocations of business, which in a number, though much less than that of a commonwealth, will necessarily keep many away from the public assembly. To which if we add the variety of opinions, and contrariety of interests, which unavoidably happen in all collections of men, the coming into society upon such terms would be only like Cato's coming into the theatre, only to go out again. Such a constitution as this would make the mighty Leviathan of a shorter duration, than the feeblest creatures, and not let it outlast the day it was born in: which cannot be supposed, till we can think, that rational creatures should desire and constitute societies only to be dissolved: for where the majority cannot conclude the rest, there they cannot act as one body, and consequently will be immediately dissolved again.

1

As used in line 22, "greater" most nearly means

- A) more noble.
- B) more oppressive.
- C) more famous.
- D) more abundant.

2

Locke's main purpose in writing this passage is to

- A) outline the motives and structure behind a functioning civil society.
- B) describe the ideal society and show how social disputes can be eliminated.
- C) present a broad political theory in response to recent events.
- D) argue that governments based on popular rule are more stable than authoritarian governments.

3

Which of the following is a major feature of the type of “community” (line 16) that Locke analyzes?

- A) Members of the community discard property rights and work together for common defense.
- B) Members of the community must arrive at unanimous decisions in order to take action.
- C) Members of the majority will naturally attempt to form alliances with members of smaller communities.
- D) Members of the minority consent to popular decisions that may not reflect their beliefs.

4

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

- A) Lines 3-7 (“The only . . . another”)
- B) Lines 15-17 (“For when . . . as one body”)
- C) Lines 32-35 (“And thus . . . by it”)
- D) Lines 42-45 (“This would be . . . thinks fit”)

5

As explained in the passage, the state of nature does not involve

- A) awareness of political principles.
- B) any appreciable education or culture.
- C) the possession of private property.
- D) clear obligations to other people.

6

Which of the following assumptions about the formation of a government is present in this passage?

- A) The majority of people in any consolidated government will tend to make decisions that are morally just.
- B) The people who make up any government may not at any time reinterpret that government’s founding principles.
- C) Those who wish to remain outside a government will not be harmed by the creation of that government.
- D) Those who initially remain outside a government will eventually decide that they are better off supporting that government.

7

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

- A) Lines 9-11 (“This any . . . nature”)
- B) Lines 21-23 (“it is necessary . . . majority”)
- C) Lines 39-42 (“For what . . . consent to?”)
- D) Lines 62-64 (“for where . . . again”)

8

Locke uses the term “mighty Leviathan” (line 58) to describe

- A) a citizen who has escaped the state of nature.
- B) a nation that faces a special set of circumstances.
- C) a political arrangement that cannot exist in reality.
- D) a leader whose actions should serve as a cautionary tale.

9

As used in line 38, “free” most nearly means

- A) with generosity.
- B) with autonomy.
- C) with forgiveness.
- D) with honesty.

10

In the final paragraph, Locke suggests that consent of the majority is

- A) a practical necessity, because more elaborate attempts to consider public opinion would lead to chaos.
- B) a necessary evil, because this mode of government tends to undermine the pursuit of learning.
- C) a fanciful construct, because most countries have adopted political systems based on the authority of a single leader.
- D) an undeniable asset, because no individual would willingly re-enter the state of nature.

Questions 1-10 are based on the following passage.

1.04

Adapted from Adam Smith, *The Wealth of Nations* (1776). In the reading that follows, Smith considers the role of open and competitive trade in society: throughout his book, Smith compares a freely-operating and largely self-regulating commercial system (known today as "capitalism") with older economic practices.

The increase and riches of commercial and manufacturing towns contributed to the improvement and cultivation of the countries to which they belonged, in three different ways:

Line First, by affording a great and ready market for the
5 rude produce of the country, they gave encouragement to its cultivation and further improvement. This benefit was not even confined to the countries in which they were situated, but extended more or less to all those with which they had any dealings. To all of them they afforded a market for
10 some part either of their rude or manufactured produce, and, consequently, gave some encouragement to the industry and improvement of all. Their own country, however, on account of its neighbourhood, necessarily derived the greatest benefit from this market. Its rude produce being charged with less
15 carriage, the traders could pay the growers a better price for it, and yet afford it as cheap to the consumers as that of more distant countries.

Secondly, the wealth acquired by the inhabitants of cities was frequently employed in purchasing such lands as
20 were to be sold, of which a great part would frequently be uncultivated. Merchants are commonly ambitious of becoming country gentlemen, and, when they do, they are generally the best of all improvers. A merchant is accustomed to employ his money chiefly in profitable projects; whereas a mere country
25 gentleman is accustomed to employ it chiefly in expense. The one often sees his money go from him, and return to him again with a profit; the other, when once he parts with it, very seldom expects to see any more of it. Those different habits naturally affect their temper and disposition in every sort of business.

30 The merchant is commonly a bold, a country gentleman a timid undertaker. The one is not afraid to lay out at once a large capital upon the improvement of his land, when he has a probable prospect of raising the value of it in proportion to the expense; the other, if he has any capital, which is not
35 always the case, seldom ventures to employ it in this manner. If he improves at all, it is commonly not with a capital, but with what he can save out of his annual revenue. Whoever has had the fortune to live in a mercantile town, situated in an unimproved country, must have frequently observed how much
40 more spirited the operations of merchants were in this way, than those of mere country gentlemen. The habits, besides, of order, economy, and attention, to which mercantile business naturally forms a merchant, render him much fitter to execute,

with profit and success, any project of improvement.

45 Thirdly, and lastly, commerce and manufactures gradually introduced order and good government, and with them the liberty and security of individuals, among the inhabitants of the country, who had before lived almost in a continual state of war with their neighbours, and of servile
50 dependency upon their superiors. This, though it has been the least observed, is by far the most important of all their effects. Mr Hume is the only writer who, so far as I know, has hitherto taken notice of it.

In a country which has neither foreign commerce nor
55 any of the finer manufactures, a great proprietor, having nothing for which he can exchange the greater part of the produce of his lands which is over and above the maintenance of the cultivators, consumes the whole in rustic hospitality at home. If this surplus produce is sufficient to
60 maintain a hundred or a thousand men, he can make use of it in no other way than by maintaining a hundred or a thousand men. He is at all times, therefore, surrounded with a multitude of retainers and dependants, who, having no equivalent to give in return for their maintenance, but being
65 fed entirely by his bounty, must obey him, for the same reason that soldiers must obey the prince who pays them. . . . It seems to be common in all nations to whom commerce and manufactures are little known. I have seen, says Doctor Pocock, an Arabian chief dine in the streets of a town where
70 he had come to sell his cattle, and invite all passengers, even common beggars, to sit down with him and partake of his banquet.

1

Which of the following best describes the developmental pattern of the passage?

- A) A discussion of a few distinct yet related premises
- B) A series of recommendations for more effective governance
- C) An explanation of a controversy that Smith hopes to resolve
- D) An economic treatise informed by Smith's travels

2

Which of the following does Smith believe about the connection between commerce and government?

- A) It is a fact of life that members of the aristocracy refuse to accept.
- B) It is a consequential though not widely considered area of inquiry.
- C) A good government will intervene in the economy.
- D) A good government will not be impacted by changes in the economy.

3

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

- A) Lines 14-17 (“Its rude . . . countries”)
- B) Lines 37-41 (“Whoever has had . . . gentlemen”)
- C) Lines 50-53 (“This, though . . . of it”)
- D) Lines 62-66 (“He is at . . . pays them”)

4

As used in line 19, “employed in” most nearly means

- A) kept interested by.
- B) hired for.
- C) preoccupied with.
- D) utilized for.

5

In lines 10 and 14, Smith’s use of the word “rude” is intended primarily to

- A) criticize older and outdated economic ideas.
- B) criticize cities that preferred agriculture to trade.
- C) distinguish between two different types of goods.
- D) distinguish between two different levels of technological advancement.

6

According to Smith, compared to country gentlemen merchants are more willing to

- A) make considerable investments.
- B) assist their neighbors.
- C) travel abroad.
- D) better themselves through education.

7

As used in line 42, “economy” most nearly means

- A) resourcefulness.
- B) stinginess.
- C) income.
- D) brevity.

8

One of the major advantages of a commercial and trading town is that it

- A) enables people to access new forms of luxury and entertainment.
- B) has helped merchants to grow in political power.
- C) has caused democratic institutions to become more popular.
- D) does not merely improve the economic life of the nation where it is located.

9

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

- A) Lines 1-3 (“The increase . . . ways”)
- B) Lines 6-9 (“This benefit . . . dealings”)
- C) Lines 23-25 (“A merchant . . . expense”)
- D) Lines 45-48 (“Thirdly, and . . . the country”)

10

As described in the passage, the “mere country gentleman” (lines 24-25) and the “great proprietor” (line 55) are similar in that both

- A) are more concerned with their reputations than with earnings and profit.
- B) consume resources instead of finding new endeavors and investments.
- C) cultivate large and diverse social circles.
- D) only visit commercial towns a few times a year.

Questions 1-10 are based on the following passage.
1.05

Adapted from the essay "On True Happiness," which appeared in *The Memoirs of Benjamin Franklin*.

The desire of happiness in general is so natural to us, that all the world are in pursuit of it; all have this one end in view, though they take such different methods to attain it, and are so much divided in their notions of it.

5 Evil, as evil, can never be chosen; and, though evil is often the effect of our own choice, yet we never desire it, but under the appearance of an imaginary good.

Many things we indulge ourselves in may be considered by us as evils, and yet be desirable; but then they are only considered as evils in their effects and consequences, not as evils at present, and attended with immediate misery.

Reason represents things to us not only as they are at present, but as they are in their whole nature and tendency; passion only regards them in the former light. When this governs us, we are regardless of the future, and are only affected with the present. It is impossible ever to enjoy ourselves rightly, if our conduct be not such as to preserve the harmony and order of our faculties, and the original frame and constitution of our minds; all true happiness, as all that is truly beautiful, can only result from order.

While there is a conflict between the two principles of passion and reason, we must be miserable in proportion to the struggle; and when the victory is gained, and reason so far subdued as seldom to trouble us with its remonstrances, the happiness we have then is not the happiness of our rational nature, but the happiness only of the inferior and sensual part of us, and, consequently, a very low and imperfect happiness to what the other would have afforded us.

If we reflect upon any one passion and disposition of mind, abstract from virtue, we shall soon see the disconnexion between that and true, solid happiness. It is of the very essence, for instance, of envy to be uneasy and disquieted. Pride meets with provocations and disturbances upon almost every occasion. Covetousness is ever attended with solicitude and anxiety. Ambition has its disappointments to sour us, but never the good fortune to satisfy us; its appetite grows the keener by indulgence, and all we can gratify it with at present serves but the more to inflame its insatiable desires.

The passions, by being too much conversant with earthly objects, can never fix in us a proper composure and acquiescence of mind. Nothing but an indifference to the things of this world, an entire submission to the will of Providence here, and a well-grounded expectation of happiness hereafter, can give us a true, satisfactory enjoyment of ourselves. Virtue is the best guard against the many unavoidable evils incident to us; nothing better alleviates the weight of the afflictions, or gives a truer relish of the blessings, of human life.

What is without us has not the least connexion with happiness, only so far as the preservation of our lives and health depends upon it. Health of body, though so far necessary that we cannot be perfectly happy without it, is not sufficient to make us happy of itself. Happiness springs immediately from the mind; health is but to be considered as a condition or circumstance, without which this happiness cannot be tasted pure and unabated.

Virtue is the best preservation of health, as it prescribes temperance, and such a regulation of our passions as is most conducive to the well-being of the animal economy; so that it is, at the same time, the only true happiness of the mind, and the best means of preserving the health of the body.

If our desires are to the things of this world, they are never to be satisfied. If our great view is upon those of the next, the expectation of them is an infinitely higher satisfaction than the enjoyment of those of the present.

There is no happiness, then, but in a virtuous and self-approving conduct. Unless our actions will bear the test of our sober judgments and reflections upon them, they are not the actions, and, consequently, not the happiness, of a rational being.

1

In the first paragraph, Franklin describes a situation that is

- A) paradoxical.
- B) absurd.
- C) tragic.
- D) misunderstood.

2

Franklin draws a contrast between good and evil by indicating that

- A) evil things are commonplace, while good things are difficult to obtain.
- B) evil things are only harmful based on circumstances, while good things are always objectively good.
- C) evil things are not knowingly chosen, while people consciously seek goodness.
- D) evil is associated with passion, while goodness is the result of education.

3

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

- A) Lines 5-7 (“Evil . . . good”)
- B) Lines 9-11 (“they . . . misery”)
- C) Lines 12-14 (“Reason . . . light”)
- D) Lines 21-23 (“While there . . . struggle”)

4

As used in line 7, “imaginary” most nearly means

- A) visionary.
- B) creative.
- C) illusory.
- D) immature.

5

Franklin would most likely agree with which of the following statements about health?

- A) Health is not the root of happiness, but facilitates the enjoyment of happiness.
- B) Health has been subjected to scientific study and can be regulated with increased precision.
- C) Health motivates individuals who would naturally choose evil to choose good instead.
- D) Health produces a form of happiness that is totally unrelated to the happiness produced by the intellect.

6

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

- A) Lines 16-20 (“It is impossible . . . order”)
- B) Lines 50-52 (“Health of . . . itself”)
- C) Lines 52-55 (“Happiness . . . unabated”)
- D) Lines 56-58 (“Virtue is . . . economy”)

7

True happiness, according to Franklin, is the product of

- A) prosperity and generosity.
- B) health and passion.
- C) intellect and ambition.
- D) morality and logic.

8

As used in line 52, “immediately” most nearly means

- A) promptly.
- B) directly.
- C) rapidly.
- D) candidly.

9

In lines 61-64 (“If our . . . present”), Franklin presents

- A) a set of conditions.
- B) an impossible goal.
- C) a surprising digression.
- D) a personal narrative.

10

Franklin mentions “Pride” (line 32), “Covetousness” (line 34), and “Ambition” (line 35) as examples of qualities that

- A) should be rigorously avoided, but are seldom found together in a single person.
- B) are detrimental to true happiness, but can still confer clear social benefits.
- C) may appear to be conducive to happiness, but are in fact present sources of unease.
- D) have often been understood as similar, but are in fact completely distinct from one another.

Questions 1-10 are based on the following passage.

1.06

Adapted from *A Treatise of Human Nature* (1738) by David Hume.

Nothing is more certain, than that men are, in a great measure, governed by self-interest, and that even when they extend their concern beyond themselves, it is not to any great distance; nor is it usual for them, in common life, to look farther than their nearest friends and acquaintance. It is no less certain, that it is impossible for men to consult, their interest in so effectual a manner, as by an universal and inflexible observance of the rules of justice, by which alone they can preserve society, and keep themselves from falling into that wretched and savage condition, which is commonly represented as the state of nature. And as this interest, which all men have in the upholding of society, and the observation of the rules of justice, is great, so is it palpable and evident, even to the most rude and uncultivated of human race; and it is almost impossible for any one, who has had experience of society, to be mistaken in this particular. Since, therefore, men are so sincerely attached to their interest, and their interest is so much concerned in the observance of justice, and this interest is so certain and avowed, it may be asked how any disorder can ever arise in society, and what principle there is in human nature so powerful as to overcome so strong a passion, or so violent as to obscure so clear a knowledge?

It has been observed, in treating of the passions, that men are mightily governed by the imagination, and proportion their affections more to the light, under which any object appears to them, than to its real and intrinsic value. What strikes upon them with a strong and lively idea commonly prevails above what lies in a more obscure light; and it must be a great superiority of value, that is able to compensate this advantage. Now as every thing, that is contiguous to us, either in space or time, strikes upon us with such an idea, it has a proportional effect on the will and passions, and commonly operates with more force than any object, that lies in a more distant and obscure light. Though we may be fully convinced, that the latter object excels the former, we are not able to regulate our actions by this judgment; but yield to the solicitations of our passions, which always plead in favour of whatever is near and contiguous.

This is the reason why men so often act in contradiction to their known interest; and in particular why they prefer any trivial advantage, that is present, to the maintenance of order in society, which so much depends on the observance of justice. The consequences of every breach of equity seem to lie very remote, and are not able to counter-balance any immediate advantage, that may be reaped from it. They are, however, never the less real for being remote; and as all men are, in some degree, subject to the same weakness,

it necessarily happens, that the violations of equity must become very frequent in society, and the commerce of men, by that means, be rendered very dangerous and uncertain. You have the same propension, that I have, in favour of what is contiguous above what is remote. You are, therefore, naturally carried to commit acts of injustice as well as me. Your example both pushes me forward in this way by imitation, and also affords me a new reason for any breach of equity, by showing me, that I should be the cully of my integrity, if I alone should impose on myself a severe restraint amidst the licentiousness of others.

This quality, therefore, of human nature, not only is very dangerous to society, but also seems, on a cursory view, to be incapable of any remedy. The remedy can only come from the consent of men; and if men be incapable of themselves to prefer remote to contiguous, they will never consent to any thing, which would oblige them to such a choice, and contradict, in so sensible a manner, their natural principles and propensities. Whoever chooses the means, chooses also the end; and if it be impossible for us to prefer what is remote, it is equally impossible for us to submit to any necessity, which would oblige us to such a method of acting.

1

As used in line 27, "lively" most nearly means

- A) humorous.
- B) sociable.
- C) chaotic.
- D) vivid.

2

According to Hume, people are most strongly affected by things that are

- A) closely and clearly related to them.
- B) interesting yet distant from them.
- C) new and unusual.
- D) sanctioned by tradition.

3

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

- A) Lines 19-22 ("it may be . . . knowledge?")
- B) Lines 30-34 ("Now as every . . . light")
- C) Lines 43-45 ("The consequences . . . from it")
- D) Lines 66-70 ("Whoever chooses . . . acting")

4

- Hume employs a question in lines 16-22 in order to
- A) call attention to a puzzling phenomenon that is later explained.
 - B) suggest that earlier commentators on human nature have been mistaken.
 - C) encourage policymakers to re-examine their assumptions.
 - D) indicate that injustice is impossible to oppose.

5

In presenting his ideas on society, Hume uses language that

- A) is notable for its use of anecdotes from everyday life.
- B) indicates the need for specific social and political reforms.
- C) is meant to impress the reader with its use of imagery.
- D) relates his specific ideas to both the reader and himself.

6

As used in line 43, “breach” most nearly means

- A) uprising.
- B) gulf.
- C) violation.
- D) division.

7

According to Hume, which of the following explains why people follow established social rules?

- A) Patriotic beliefs and sentiments
- B) Disdain for less advanced civilizations
- C) Generosity towards others
- D) Fear of widespread chaos

8

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

- A) Lines 5-11 (“It is no . . . nature”)
- B) Lines 23-26 (“It has been . . . value”)
- C) Lines 54-56 (“Your example . . . equity”)
- D) Lines 59-61 (“This quality . . . any remedy”)

9

The “quality” that Hume mentions in line 59 is best defined as the tendency of people to

- A) prefer democratic government to non-representative government.
- B) prioritize immediate self-interest over broad collective interests.
- C) vainly pursue material wealth.
- D) rebel against established authorities.

10

Hume’s purpose in writing this passage is to explain a phenomenon that

- A) determines how effectively society functions.
- B) will be eliminated through self-discipline.
- C) has led to political and cultural revolutions.
- D) is prevalent mainly in primitive societies.

Questions 1-10 are based on the following passages.

1.07

Passage 1 is adapted from the "Preface" to the *Letters of Lady Mary Wortley Montagu* (1725), most likely written by Montagu herself; Passage 2 is adapted from *Essays for Young Ladies* (compiled in 1777) by Hannah More.

Passage 1

I confess, I am malicious enough to desire, that the world should see to how much better purpose the LADIES travel than their LORDS; and that, whilst it is surfeited with
 Line Male travels, all in the same tone, and stuffed with the same
 5 trifles; a lady has the skill to strike out a new path, and to embellish a worn-out subject with variety of fresh and elegant entertainment. For, besides the vivacity and spirit which enliven every part, and that inimitable beauty which spreads through the whole; besides the purity of the style, for which it
 10 may justly, be accounted the standard of the English tongue; the reader will find a more true and accurate account of the customs and manners of the several nations with whom this lady conversed, than he can in any other author. But, as her ladyship's penetration discovers the inmost follies of the heart,
 15 so the candour of her temper passed over them with an air of pity, rather than reproach; treating with the politeness of a court, and the gentleness of a lady, what the severity of her judgment could not but condemn.

In short, let her own sex at least, do her justice; lay
 20 aside diabolical Envy, and its brother Malice . . . with all their accursed company, sly whispering, cruel back-biting, spiteful detraction, and the rest of that hideous crew, which, I hope, are very falsely said to attend the Tea-table, being more apt to think, they frequent those public places, where
 25 virtuous women never come. Let the men malign one another, if they think fit, and strive to pull down merit, when they cannot equal it. Let us be better natured, than to give way to any unkind or disrespectful thought of so bright an ornament of our sex, merely because she has better sense; for
 30 I doubt not but our hearts will tell us, that this is the real and unpardonable offence, whatever may be pretended. Let us be better Christians, than to look upon her with an evil eye, only because the giver of all good gifts has entrusted and adorned her with the most excellent talents. Rather let us freely own the
 35 superiority, of this sublime genius, as I do, in the sincerity of my soul; pleased that a woman triumphs, and proud to follow in her train.

Passage 2

It appears then, that notwithstanding the great and real improvements, which have been made in the affair of
 40 female education, and notwithstanding the more enlarged and generous views of it, which prevail in the present day,

that there is still a very material defect, which it is not, in general, enough the object of attention to remove. This defect seems to consist in this, that too little regard is paid
 45 to the dispositions of the mind, that the indications of the temper are not properly cherished, nor the affections of the heart sufficiently regulated.

In the first education of girls, as far as the customs which fashion establishes are right, they should undoubtedly
 50 be followed. Let the exterior be made a considerable object of attention, but let it not be the principal, let it not be the only one.—Let the graces be industriously cultivated, but let them not be cultivated at the expense of the virtues.—Let the arms, the head, the whole person be carefully polished, but
 55 let not the heart be the only portion of the human anatomy, which shall be totally overlooked.

The neglect of this cultivation seems to proceed as much from a bad taste, as from a false principle. The generality of people form their judgment of education by
 60 slight and sudden appearances, which is certainly a wrong way of determining. Music, dancing, and languages, gratify those who teach them, by perceptible and almost immediate effects; and when there happens to be no imbecillity in the pupil, nor deficiency in the matter, every superficial observer
 65 can, in some measure, judge of the progress.—The effects of most of these accomplishments address themselves to the senses; and there are more who can see and hear, than there are who can judge and reflect.

1

In Passage 1, Montagu establishes a contrast between

- A) travel within England and travel abroad.
- B) religious ideals and artistic appreciation.
- C) aristocratic travelers and less wealthy travelers.
- D) typical male and female temperaments.

2

The second paragraph of Passage 1 (lines 19-37) resembles the second paragraph of Passage 2 (lines 48-56) in that both paragraphs use

- A) references to religion that elevate and dignify a specific course of studies.
- B) impassioned rhetoric that underscores the differences between men and women.
- C) extended analogies to express the hope that conditions for women will improve.
- D) similar sentence structures to make recommendations about female conduct.

3

As used in line 29, “ornament of” most nearly means

- A) excess of.
- B) luxury of.
- C) reward for.
- D) credit to.

4

Montagu in Passage 1 argues that women should not

- A) voice unconventional opinions.
- B) envy other women.
- C) resent talented men.
- D) become comfortable with domestic life.

5

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

- A) Lines 5-7 (“a lady . . . entertainment”)
- B) Lines 13-16 (“But, as . . . reproach”)
- C) Lines 25-27 (“Let men malign . . . equal it”)
- D) Lines 31-34 (“Let us be . . . talents”)

6

A major difference between Passage 1 and Passage 2 is that Passage 2

- A) argues that pleasant appearances are more important than high principles.
- B) presents anecdotes about women’s education.
- C) argues that women do not need to travel.
- D) does not at any point address the issue of travel.

7

In Passage 2, More suggests that the flaws in female education can be linked to

- A) a belief that morality cannot be taught.
- B) an emphasis on immoral pursuits.
- C) a problematic system of priorities.
- D) a poor understanding of how people think.

8

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

- A) Lines 43-46 (“This defect . . . cherished”)
- B) Lines 48-50 (“In the first . . . followed”)
- C) Lines 58-60 (“The generality . . . appearances”)
- D) Lines 61-63 (“Music, dancing . . . effects”)

9

As used in line 59, “generality” most nearly means

- A) theorization.
- B) vagary.
- C) multitude.
- D) extension.

10

Which statement best describes the contrast between how the two passages depict women?

- A) As politically empowered in Passage 1; as intelligent but widely oppressed in Passage 2.
- B) As willing to venture beyond their communities in Passage 1; as enthusiastic about established customs in Passage 2.
- C) As incisive observers in Passage 1; as requiring considerable refinement in Passage 2.
- D) As uncomfortable with their virtues in Passage 1; as intellectually and spiritually vibrant in Passage 2.

Questions 1-10 are based on the following passages.

1.08

Passage 1 is adapted from "Colonies and the British Constitution," a speech delivered in 1775 by British politician Edmund Burke; Passage 2 is adapted from "Liberty or Death!" by American politician Patrick Henry, a speech that was also delivered in 1775.

Passage 1

My hold of the colonies is in the close affection which grows from common names, from kindred blood, from similar privileges, and equal protection. These are ties, which, though
 Line light as air, are as strong as links of iron. Let the colonies
 5 always keep the idea of their civil rights associated with your government;—they will cling and grapple to you; and no force under heaven will be of power to tear them from their allegiance. But let it be once understood that your government may be one thing, and their privileges another; that these two
 10 things may exist without any mutual relation; the cement is gone; the cohesion is loosened; and everything hastens to decay and dissolution. As long as you have the wisdom to keep the sovereign authority of this country as the sanctuary of liberty, the sacred temple consecrated to our common
 15 faith, wherever the chosen race and sons of England worship freedom, they will turn their faces towards you. The more they multiply, the more friends you will have; the more ardently they love liberty, the more perfect will be their obedience. Slavery they can have anywhere. It is a weed that grows in
 20 every soil. They may have it from Spain, they may have it from Prussia. But, until you become lost to all feeling of your true interest and your natural dignity, freedom they can have from none but you. This is the commodity of price, of which you have the monopoly. This is the true act of navigation,
 25 which binds to you the commerce of the colonies, and through them secures to you the wealth of the world. Deny them this participation of freedom, and you break that sole bond, which originally made, and must still preserve, the unity of the empire. Do not entertain so weak an imagination, as that your
 30 registers and your bonds, your affidavits and your sufferances, your cockets and your clearances, are what form the great securities of your commerce. Do not dream that your letters of office, and your instructions, and your suspending clauses, are the things that hold together the great contexture of this
 35 mysterious whole. These things do not make your government. Dead instruments, passive tools as they are, it is the spirit of the English communion that gives all their life and efficacy to them. It is the spirit of the English constitution, which, infused through the mighty mass, pervades, feeds, unites, invigorates,
 40 vivifies every part of the empire, even down to the minutest member.

Passage 2

They tell us, sir, that we are weak; unable to cope with so formidable an adversary. But when shall we be stronger? Will it be the next week, or the next year? Will it be when
 45 we are totally disarmed, and when a British guard shall be stationed in every house? Shall we gather strength by irresolution and inaction? Shall we acquire the means of effectual resistance, by lying supinely on our backs, and hugging the delusive phantom of hope, until our enemies
 50 shall have bound us hand and foot? Sir, we are not weak if we make a proper use of those means which the God of nature hath placed in our power. Three millions of people, armed in the holy cause of liberty, and in such a country as that which we possess, are invincible by any force which our
 55 enemy can send against us. Besides, sir, we shall not fight our battles alone. There is a just God who presides over the destinies of nations; and who will raise up friends to fight our battles for us. The battle, sir, is not to the strong alone; it is to the vigilant, the active, the brave. Besides, sir, we
 60 have no election. If we were base enough to desire it, it is now too late to retire from the contest. There is no retreat but in submission and slavery! Our chains are forged! Their clanking may be heard on the plains of Boston! The war is inevitable and let it come! I repeat it, sir, let it come.
 65 It is in vain, sir, to extenuate the matter. Gentlemen may cry, Peace, Peace but there is no peace. The war is actually begun! The next gale that sweeps from the north will bring to our ears the clash of resounding arms! Our brethren are already in the field! Why stand we here idle? What is it that
 70 gentlemen wish? What would they have? Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty or give me death!

1

One of the main assumptions behind Burke's argument in Passage 1 is that

- A) the colonists are well aware of the oppressive conditions in other countries.
- B) shared values can ensure obedience more effectively than specific policies.
- C) the colonies would have weak economies without British support.
- D) current laws should be abolished in order to prevent rebellion.

2

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

- A) Lines 1-3 ("My hold . . . protection")
- B) Lines 16-18 ("The more they . . . obedience")
- C) Lines 19-21 ("Slavery they . . . Prussia")
- D) Lines 35-38 ("These things . . . them")

3

In Passage 1, Burke explains the nature and value of liberty by presenting

- A) personal reminiscences.
- B) a sequence of analogies.
- C) a new theory of politics.
- D) a synopsis of British history.

4

As used in line 36, "passive" most nearly means

- A) deferential.
- B) tactful.
- C) relatively unimportant.
- D) fundamentally peaceful.

5

As used in line 61, "retire from" most nearly means

- A) settle down after.
- B) renounce the society of.
- C) decline to participate in.
- D) leave the employment of.

6

Unlike Burke in Passage 1, Henry in Passage 2 argues that liberty is

- A) a virtue that unites the British and the colonists.
- B) a principle that the British have fully compromised.
- C) a quality that can only be found in a few countries.
- D) a value that the colonists associate primarily with religion.

7

In Passage 2, Henry seeks to move his listeners to action by claiming that

- A) their countrymen have already taken initiative and may be in peril.
- B) the colonies can raise a greater number of soldiers than the British can.
- C) British policies are reducing the colonies to poverty.
- D) polite debate has never solved a tense political dispute.

8

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

- A) Lines 44-47 ("Will it be the . . . inaction?")
- B) Lines 52-55 ("Three millions . . . against us")
- C) Lines 65-66 ("Gentlemen may . . . peace")
- D) Lines 67-69 ("The next . . . idle?")

9

Which choice best describes the relationship between the two passages in their depiction of Britain and the Colonies?

- A) Passage 1 praises the values of the British; Passage 2 shows why the colonists have rejected these values.
- B) Passage 1 points out the futility of rebellion; Passage 2 indicates that rebellion can be pragmatic and beneficial.
- C) Passage 1 criticizes past British policies; Passage 2 expresses hope that the British will renounce their current approach.
- D) Passage 1 explains how conflict can be avoided; Passage 2 asserts that conflict has become impossible to avoid.

10

Henry in Passage 2 would most likely characterize Burke in Passage 1 as

- A) one of the "enemies" (line 49).
- B) one of the "vigilant" (line 59).
- C) one of the "Gentlemen" (line 65).
- D) one of the "brethren" (line 68).

Questions 1-10 are based on the following passages.

1.09

These readings are taken from the correspondence of John and Abigail Adams. Passage 1 is from a letter by John Adams dated September 29, 1774, while Passage 2 is from one of Abigail Adams's letters, dated October 16, 1774. Both discuss the increasing hostility between the American colonies and Great Britain. At the time of writing, Adams was meeting with other American politicians to determine a course of action for the colonies.

Passage 1

Sitting down to write you is a scene almost too tender for the state of my nerves.

It calls up to my view the anxious, distressed state you
 Line must be in, amidst the confusion and dangers which surround
 5 you. I long to return and administer all the consolation in my
 power, but when I shall have accomplished all the business
 I have to do here, I know not, and if it should be necessary
 to stay here till Christmas, or longer, in order to effect our
 purposes, I am determined patiently to wait.
 10 Patience, forbearance, long-suffering, are the lessons
 taught here for our province, and, at the same time, absolute
 and open resistance to the new Government. I wish I could
 convince gentlemen of the danger or impracticability, of this as
 fully as I believe it myself. The art and address of ambassadors
 15 from a dozen belligerent powers of Europe; nay, of a conclave
 of cardinals at the election of a Pope; or of the princes in
 Germany at the choice of an Emperor, would not exceed the
 specimens we have seen; yet the Congress all profess the same
 political principles. They all profess to consider our province
 20 as suffering in the common cause, and indeed they seem to feel
 for us as if for themselves. We have had as great questions to
 discuss as ever engaged the attention of men, and an infinite
 multitude of them.

Passage 2

My much loved friend—I dare not express to you, at
 25 three hundred miles' distance, how ardently I long for your
 return. I have some very miserly wishes, and cannot consent
 to your spending one hour in town, till, at least, I have had
 you twelve. The idea plays about my heart, unnerves my hand,
 whilst I write; awakens all the tender sentiments that years
 30 have increased and matured, and which, when with me, every
 day was dispensing to you. The whole collected stock of ten
 weeks' absence knows not how to brook any longer restraint,
 but will break forth and flow through my pen. May the like
 sensations enter thy breast, and (spite of all the weighty cares
 35 of state) mingle themselves with those I wish to communicate;
 for, in giving them utterance, I have felt more sincere pleasure
 than I have known since the 10th of August. Many have been

the anxious hours I have spent since that day; the threatening
 aspect of our public affairs, the complicated distress of this
 40 province, the arduous and perplexed business in which you
 are engaged, have all conspired to agitate my bosom with
 fears and apprehensions to which I have heretofore been a
 stranger; and, far from thinking the scene closed, it looks
 as though the curtain was but just drawn, and only the first
 45 scene of the infernal plot disclosed. And whether the end
 will be tragical, Heaven alone knows. You cannot be, I
 know, nor do I wish to see you, an inactive spectator; but if
 the sword be drawn, I bid adieu to all domestic felicity, and
 look forward to that country where there are neither wars nor
 50 rumors of war, in a firm belief, that through the mercy of its
 King we shall both rejoice there together.

I greatly fear that the arm of treachery and violence
 is lifted over us, as a scourge and heavy punishment
 from Heaven for our numerous offenses, and for the
 55 misimprovement of our great advantages. If we expect to
 inherit the blessings of our fathers, we should return a little
 more to their primitive simplicity of manners, and not sink
 into inglorious ease. We have too many high-sounding
 words, and too few actions that correspond with them. I have
 60 spent one Sabbath in town since you left. I saw no difference
 in respect to ornament, etc.; but in the country you must look
 for that virtue, of which you find but small glimmerings in
 the metropolis. Indeed, they have not the advantages, nor
 the resolution, to encourage our own manufactories, which
 65 people in the country have. To the mercantile part, it is
 considered as throwing away their own bread; but they must
 retrench their expenses, and be content with a small share of
 gain, for they will find but few who will wear their livery. As
 for me, I will seek wool and flax, and work willingly with
 70 my hands; and indeed there is occasion for all our industry
 and economy.

1

Both John Adams in Passage 1 and Abigail Adams in Passage 2 desire to

- A) see each other once again.
- B) make peace with Britain.
- C) debate political problems.
- D) contribute goods to the defense of the colonies.

2

The two passages differ in that Passage 1

- A) celebrates the accomplishments of specific politicians, while Passage 2 criticizes those same politicians.
- B) argues that the Colonies should rebel, while Passage 2 argues that such rebellion is doomed to fail.
- C) calls attention to intellectual discourse, while Passage 2 argues that practical measures are needed.
- D) envisions a quick and easy resolution, while Passage 2 laments the possibility of new troubles.

3

As used in line 6, “power” most nearly means

- A) government.
- B) ability.
- C) dominance.
- D) divinity.

4

In Passage 1, the “Congress” is described in a general tone of

- A) ambivalence.
- B) amusement.
- C) annoyance.
- D) admiration.

5

As used in line 29, “tender” most nearly means

- A) affectionate.
- B) awkward.
- C) young.
- D) vulnerable.

6

Which choice provides the best evidence that John Adams in Passage 1 “cannot be” an “inactive spectator” (lines 46-47), as described by Abigail in Passage 2?

- A) Lines 1-2 (“Sitting down . . . nerves”)
- B) Lines 5-7 (“I long . . . know not”)
- C) Lines 10-12 (“Patience . . . Government”)
- D) Lines 19-21 (“They all . . . themselves”)

7

The third paragraph of Passage 1 (lines 10-23) indicates that John Adams

- A) is beginning to doubt his earlier beliefs.
- B) is uninterested in further discussion of politics.
- C) is determined to take a more belligerent stance against Great Britain.
- D) is not in complete agreement with his allies.

8

It can be inferred from Passage 2 that residents of the “country” (line 65) are superior to residents of the city in terms of

- A) individual health.
- B) moral values.
- C) education.
- D) sociability.

9

According to Passage 2, one problem with the Colonies’ present situation is that too many of the colonists

- A) have turned against established religion.
- B) are being led by emotion rather than by reason.
- C) prefer expressing ideals to taking action.
- D) have participated in risky business ventures.

10

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

- A) Lines 31-33 (“The whole . . . my pen”)
- B) Lines 52-55 (“I greatly . . . advantages”)
- C) Lines 58-59 (“We have . . . them”)
- D) Lines 65-68 (“To the mercantile . . . gain”)

Questions 1-10 are based on the following passages.

1.10

The first of these readings is an excerpt from *The Social Contract* (1762) by Jean-Jacques Rousseau, while the second consists of excerpts from the Declaration of Independence of the United States.

Passage 1

If we ask in what precisely consists the greatest good of all, which should be the end of every system of legislation, we shall find it reduce itself to two main objects, liberty and equality—liberty, because all particular dependence means
 5 so much force taken from the body of the State, and equality, because liberty cannot exist without it.

I have already defined civil liberty; by equality, we should understand, not that the degrees of power and riches are to be absolutely identical for everybody; but that power shall never
 10 be great enough for violence, and shall always be exercised by virtue of rank and law; and that, in respect of riches, no citizen shall ever be wealthy enough to buy another, and none poor enough to be forced to sell himself: which implies, on the part of the great, moderation in goods and position, and, on the side
 15 of the common sort, moderation in avarice and covetousness.

Such equality, we are told, is an unpractical ideal that cannot actually exist. But if its abuse is inevitable, does it follow that we should not at least make regulations concerning it? It is precisely because the force of circumstances tends
 20 continually to destroy equality that the force of legislation should always tend to its maintenance.

But these general objects of every good legislative system need modifying in every country in accordance with the local situation and the temper of the inhabitants; and these
 25 circumstances should determine, in each case, the particular system of institutions which is best, not perhaps in itself, but for the State for which it is destined.

Passage 2

When in the Course of human events, it becomes necessary for one people to dissolve the political bands which
 30 have connected them with another, and to assume, among the Powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness.—That to secure these rights, Governments are instituted among Men, deriving
 40 their just powers from the consent of the governed,—That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish

it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shown, that mankind are more disposed to suffer, while evils are
 45 sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security.—Such
 50 has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. . .

We, therefore, the Representatives of the United States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name, and by the Authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be
 60 Free and Independent States; that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War,
 65 conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do. And for the support of this Declaration, with a firm reliance on the Protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes and
 70 our sacred Honor.

1

As used in line 2, “end” most nearly means

- A) demise.
- B) objective.
- C) finale.
- D) division.

2

On the basis of Passage 1, Rousseau would most likely define “equality” as

- A) a theory of harmony that is irrelevant to reality.
- B) a quality interchangeable with liberty.
- C) even redistribution of wealth.
- D) a spirit of temperance and tolerance.

3

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

- A) Lines 1-4 (“If we ask . . . equality”)
- B) Lines 7-9 (“by equality . . . everybody”)
- C) Lines 13-15 (“on the part . . . covetousness”)
- D) Lines 17-19 (“But if its . . . it?”)

4

In the final paragraph of Passage 2, the authors specify

- A) the military strategy that will be used to resist Britain.
- B) the many capabilities of their newly-formed country.
- C) the measures that will be used to publicize their decision.
- D) the allied nations that will assist and defend America.

5

As used in line 47, “light” most nearly means

- A) nimble.
- B) pale.
- C) easygoing.
- D) insignificant.

6

An important difference between the two passages is that Passage 1 focuses on

- A) how government generally should protect individual subjects, while Passage 2 focuses on a single government that has wronged its subjects.
- B) the economic causes of injustice, while Passage 2 lists specific military policies that have perpetuated injustice.
- C) how a government can encourage greater participation among its subjects, while Passage 2 explains how efforts of this sort can backfire.
- D) how ideas about equality and liberty originated, while Passage 2 argues that these early ideas must be discarded.

7

The main purpose of Passage 2 is to

- A) inspire the colonists by pointing out their military advantages.
- B) renounce the political ideas popular in Europe.
- C) show how religion and government are related.
- D) explain and justify a decisive course of action.

8

Which choice best describes the relationship between the two passages?

- A) Passage 2 outlines a course of action based on principles addressed in Passage 1.
- B) Passage 2 predicts the worldwide acceptance of the ideals endorsed in Passage 1.
- C) Passage 2 explains a drawback to the measures advocated in Passage 1.
- D) Passage 2 directly celebrates the author of Passage 1.

9

Which choice provides the best evidence that the authors of Passage 2 adhere to the principles presented in the final paragraph (lines 22-27) of Passage 1?

- A) Lines 32-34 (“a decent . . . separation”)
- B) Lines 35-36 (“We hold . . . equal”)
- C) Lines 48-51 (“all experience . . . accustomed”)
- D) Lines 55-58 (“Such has . . . Government”)

10

According to both Passage 1 and Passage 2, the central purpose of government is to

- A) offer a forum for debate.
- B) maintain a strong army.
- C) protect the rights and welfare of citizens.
- D) ensure that business is fair and prosperous.

Answer Key: CHAPTER ONE

SAT

1.01	1.02	1.03	1.04	1.05
1. B	1. B	1. D	1. A	1. A
2. A	2. D	2. A	2. B	2. C
3. A	3. C	3. D	3. C	3. A
4. C	4. D	4. C	4. D	4. C
5. D	5. A	5. D	5. C	5. A
6. C	6. C	6. C	6. A	6. C
7. B	7. A	7. A	7. A	7. D
8. B	8. D	8. B	8. D	8. B
9. C	9. A	9. B	9. B	9. A
10. B	10. B	10. A	10. B	10. C

1.06	1.07	1.08	1.09	1.10
1. D	1. D	1. B	1. A	1. B
2. A	2. D	2. D	2. C	2. D
3. B	3. D	3. B	3. B	3. C
4. A	4. B	4. C	4. D	4. B
5. D	5. D	5. C	5. A	5. D
6. C	6. D	6. B	6. B	6. A
7. D	7. C	7. A	7. D	7. D
8. A	8. A	8. D	8. B	8. A
9. B	9. C	9. D	9. C	9. D
10. A	10. C	10. C	10. C	10. C