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The phrase “liquid gold” (line 71) most directly suggests that

- A) GTC has invested a great deal of money in the microinjection technique.
- B) GTC’s milking parlors have significantly increased milk production.
- C) transgenic goats will soon be a valuable asset for dairy farmers.
- D) ATryn has proved to be a financially beneficial product for GTC.

Questions 32-41 are based on the following passages.

Passage 1 is adapted from Edmund Burke, *Reflections on the Revolution in France*. Originally published in 1790. Passage 2 is adapted from Thomas Paine, *Rights of Man*. Originally published in 1791.

Passage 1

To avoid . . . the evils of inconstancy and versatility, ten thousand times worse than those of obstinacy and the blindest prejudice, we have consecrated the state, that no man should approach
 5 to look into its defects or corruptions but with due caution; that he should never dream of beginning its reformation by its subversion; that he should approach to the faults of the state as to the wounds of a father, with pious awe and trembling solicitude. By
 10 this wise prejudice we are taught to look with horror on those children of their country who are prompt rashly to hack that aged parent in pieces, and put him into the kettle of magicians, in hopes that by their poisonous weeds, and wild incantations, they may
 15 regenerate the paternal constitution, and renovate their father’s life.

Society is indeed a contract. Subordinate contracts for objects of mere occasional interest may be dissolved at pleasure—but the state ought not to be
 20 considered as nothing better than a partnership agreement in a trade of pepper and coffee, calico or tobacco, or some other such low concern, to be taken up for a little temporary interest, and to be dissolved by the fancy of the parties. It is to be looked on with
 25 other reverence; because it is not a partnership in things subservient only to the gross animal existence of a temporary and perishable nature. It is a partnership in all science; a partnership in all art; a partnership in every virtue, and in all perfection.
 30 As the ends of such a partnership cannot be obtained in many generations, it becomes a partnership not only between those who are living, but between those who are living, those who are dead, and those who are to be born. . . . The municipal corporations of
 35 that universal kingdom are not morally at liberty at their pleasure, and on their speculations of a contingent improvement, wholly to separate and tear asunder the bands of their subordinate community, and to dissolve it into an unsocial, uncivil,
 40 unconnected chaos of elementary principles.

Passage 2

Every age and generation must be as free to act for itself, *in all cases*, as the ages and generations which preceded it. The vanity and presumption of governing beyond the grave, is the most ridiculous
45 and insolent of all tyrannies.

Man has no property in man; neither has any generation a property in the generations which are to follow. The Parliament or the people of 1688, or of any other period, had no more right to dispose of the
50 people of the present day, or to bind or to control them in any shape whatever, than the parliament or the people of the present day have to dispose of, bind, or control those who are to live a hundred or a thousand years hence.

55 Every generation is, and must be, competent to all the purposes which its occasions require. It is the living, and not the dead, that are to be accommodated. When man ceases to be, his power and his wants cease with him; and having no longer
60 any participation in the concerns of this world, he has no longer any authority in directing who shall be its governors, or how its government shall be organized, or how administered. . . .

Those who have quitted the world, and those who
65 are not yet arrived at it, are as remote from each other, as the utmost stretch of mortal imagination can conceive. What possible obligation, then, can exist between them; what rule or principle can be laid down, that two nonentities, the one out of existence,
70 and the other not in, and who never can meet in this world, that the one should control the other to the end of time? . . .

The circumstances of the world are continually changing, and the opinions of men change also; and
75 as government is for the living, and not for the dead, it is the living only that has any right in it. That which may be thought right and found convenient in one age, may be thought wrong and found inconvenient in another. In such cases, who is to
80 decide, the living, or the dead?

32

In Passage 1, Burke indicates that a contract between a person and society differs from other contracts mainly in its

- A) brevity and prominence.
- B) complexity and rigidity.
- C) precision and usefulness.
- D) seriousness and permanence.

33

As used in line 4, “state” most nearly refers to a

- A) style of living.
- B) position in life.
- C) temporary condition.
- D) political entity.

34

As used in line 22, “low” most nearly means

- A) petty.
- B) weak.
- C) inadequate.
- D) depleted.

35

It can most reasonably be inferred from Passage 2 that Paine views historical precedents as

- A) generally helpful to those who want to change society.
- B) surprisingly difficult for many people to comprehend.
- C) frequently responsible for human progress.
- D) largely irrelevant to current political decisions.