

**Questions 33-42 are based on the following passages.**

Passage 1 is adapted from Abraham Lincoln, "Address to the Young Men's Lyceum of Springfield, Illinois." Originally delivered in 1838. Passage 2 is from Henry David Thoreau, "Resistance to Civil Government." Originally published in 1849.

**Passage 1**

Let every American, every lover of liberty, every well wisher to his posterity, swear by the blood of the Revolution, never to violate in the least particular, the laws of the country; and never to tolerate their  
 5 violation by others. As the patriots of seventy-six did to the support of the Declaration of Independence, so to the support of the Constitution and Laws, let every American pledge his life, his property, and his sacred honor;—let every man remember that to violate the  
 10 law, is to trample on the blood of his father, and to tear the character of his own, and his children's liberty. Let reverence for the laws, be breathed by every American mother, to the lisping babe, that prattles on her lap—let it be taught in schools, in  
 15 seminaries, and in colleges;—let it be written in Primers, spelling books, and in Almanacs;—let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. And, in short, let it become the *political religion* of the nation;  
 20 and let the old and the young, the rich and the poor, the grave and the gay, of all sexes and tongues, and colors and conditions, sacrifice unceasingly upon its altars. . . .

When I so pressingly urge a strict observance of  
 25 all the laws, let me not be understood as saying there are no bad laws, nor that grievances may not arise, for the redress of which, no legal provisions have been made. I mean to say no such thing. But I do mean to say, that, although bad laws, if they exist,  
 30 should be repealed as soon as possible, still while they continue in force, for the sake of example, they should be religiously observed. So also in unprovided cases. If such arise, let proper legal provisions be made for them with the least possible delay; but, till  
 35 then, let them if not too intolerable, be borne with.

There is no grievance that is a fit object of redress by mob law. In any case that arises, as for instance, the promulgation of abolitionism, one of two positions is necessarily true; that is, the thing is right  
 40 within itself, and therefore deserves the protection of all law and all good citizens; or, it is wrong, and therefore proper to be prohibited by legal enactments; and in neither case, is the interposition of mob law, either necessary, justifiable, or excusable.

**Passage 2**

Unjust laws exist; shall we be content to obey  
 45 them, or shall we endeavor to amend them, and obey them until we have succeeded, or shall we transgress them at once? Men generally, under such a government as this, think that they ought to wait  
 50 until they have persuaded the majority to alter them. They think that, if they should resist, the remedy would be worse than the evil. But it is the fault of the government itself that the remedy is worse than the evil. It makes it worse. Why is it not more apt to  
 55 anticipate and provide for reform? Why does it not cherish its wise minority? Why does it cry and resist before it is hurt? . . .

If the injustice is part of the necessary friction of the machine of government, let it go, let it go;  
 60 perchance it will wear smooth—certainly the machine will wear out. If the injustice has a spring, or a pulley, or a rope, or a crank, exclusively for itself, then perhaps you may consider whether the remedy will not be worse than the evil; but if it is of such a  
 65 nature that it requires you to be the agent of injustice to another, then, I say, break the law. Let your life be a counter friction to stop the machine. What I have to do is to see, at any rate, that I do not lend myself to the wrong which I condemn.

As for adopting the ways which the State has  
 70 provided for remedying the evil, I know not of such ways. They take too much time, and a man's life will be gone. I have other affairs to attend to. I came into this world, not chiefly to make this a good place to  
 75 live in, but to live in it, be it good or bad. A man has not everything to do, but something; and because he cannot do everything, it is not necessary that he should do something wrong. . . .

I do not hesitate to say, that those who call  
80 themselves Abolitionists should at once effectually  
withdraw their support, both in person and property,  
from the government . . . and not wait till they  
constitute a majority of one, before they suffer the  
right to prevail through them. I think that it is  
85 enough if they have God on their side, without  
waiting for that other one. Moreover, any man more  
right than his neighbors constitutes a majority of one  
already.

33

In Passage 1, Lincoln contends that breaking the law has which consequence?

- A) It slows the repeal of bad laws.
- B) It undermines and repudiates the nation's values.
- C) It leads slowly but inexorably to rule by the mob.
- D) It creates divisions between social groups.

34

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

- A) Lines 9-12 ("let every man . . . liberty")
- B) Lines 20-23 ("and let . . . altars")
- C) Lines 33-35 ("If such . . . borne with")
- D) Lines 36-37 ("There . . . law")

35

As used in line 24, "urge" most nearly means

- A) hasten.
- B) stimulate.
- C) require.
- D) advocate.

36

The sentence in lines 24-28 ("When . . . made") primarily serves which function in Passage 1?

- A) It raises and refutes a potential counterargument to Lincoln's argument.
- B) It identifies and concedes a crucial shortcoming of Lincoln's argument.
- C) It acknowledges and substantiates a central assumption of Lincoln's argument.
- D) It anticipates and corrects a possible misinterpretation of Lincoln's argument.