

Section I: Multiple-Choice Questions

Time 60 minutes

56 questions

Directions: This section consists of selections from prose works and questions on their content, form, and style. Read each selection carefully. Choose the best answer of the five choices.

Questions 1–14. Read the following passage carefully before you begin to answer the questions.

First Passage

(5) Here then was I (call me Mary Beton, Mary Seton, or Mary Carmichael or by any name you please — it is not a matter of any importance) sitting on the banks of a river a week or two ago in fine October weather, lost in thought. That collar I have spoken of, women and fiction, the need of coming to some conclusion on a subject that raises all sorts of prejudices and passions, bowed my head (10) to the ground. To the right and left bushes of some sort, golden and crimson, glowed with the colour, even it seemed burnt with the heat, of fire. On the further bank the willows wept in perpetual lamentation, their hair about their shoulders. The river reflected whatever it chose of sky and bridge and burning tree, and when the undergraduate had (15) oared his boat through the reflections they closed again, completely, as if he had never been. There one might have sat the clock round lost in thought. Thought — to call it by a prouder name than it deserved — had let its line down (25)

into the stream. It swayed, minute after minute, hither and thither among the reflections and weeds, letting the water lift it and sink it, until — you know the little tug — the sudden conglomeration of an idea at the end of one's line: and then the cautious hauling of it in, and the careful laying of it out? Alas, laid on the grass how small, how insignificant this (30) thought of mine looked; the sort of fish that a good fisherman puts back into the water so that it may grow fatter and be one day worth cooking and eating. I will not trouble you with that thought now, (35) though if you look carefully you may find it for yourselves. . . .

But however small it was, it had, nevertheless, the mysterious property of its kind — put back into the mind, it became at once very exciting and important; and as it darted and sank, and flashed hither and thither, set up such a wash and tumult of ideas that it was impossible to sit still. It was thus that I (45) found myself walking with extreme (50)

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rapidity across a grass plot. Instantly a man's figure rose to intercept me. Nor did I at first understand that the gesticulations of a curious-looking object, in a cut-away coat and evening shirt, were aimed at me. His face expressed horror and indignation. Instinct rather than reason came to my help; he was a Beadle; I was a woman. This was the turf; there was the path. Only the Fellows and Scholars are allowed here; the gravel is the place for me. Such thoughts were the work of a moment. As I regained the path the arms of the Beadle sank, his face assumed its usual repose, and thought turf is better walking than gravel, no very great harm was done. The only charge I could bring against the Fellows and scholars of whatever the college might happen to be was that in protection of their turf, which has been rolled for 300 years in succession, they had sent my little fish into hiding.

What an idea it had been that had sent me so audaciously trespassing I could not now remember. The spirit of peace descended like a cloud from heaven, for if the spirit of peace dwells anywhere, it is in the courts and quadrangles of Oxbridge on a fine October morning. Strolling through those colleges past those ancient halls the roughness of the present seemed smoothed away; the body seemed contained in a miraculous glass cabinet through which no sound could penetrate, and the mind, freed from any contact with facts (unless one trespassed on the turf again), was at liberty to settle down upon whatever meditation was in harmony with the moment.

As chance would have it, some stray memory of some old essay about revisiting Oxbridge in the long vacation brought Charles Lamb to mind. . . .

Indeed, among all the dead . . . Lamb is one of the most congenial. . . . For his essays are superior . . . because of that wild flash of imagination that lightning crack of genius in the middle of them which leaves them flawed and imperfect, but starred with poetry. . . . It then occurred to me that the very manuscript itself which Lamb had looked at was only a few hundred yards away, so that one could follow Lamb's footsteps across the quadrangle to that famous library where the treasure is kept. Moreover, I recollected, as I put this plan into execution, it is in this famous library that the manuscript of Thackeray's *Esmond* is also preserved . . . but here I was actually at the door which leads to the library itself. I must have opened it, for instantly there issued, like a guardian angel barring the way with a flutter of black gown instead of white wings, a deprecating, silvery, kindly gentleman, who regretted in a low voice as he waved me back that ladies are only admitted to the library if accompanied by a Fellow of the College or furnished with a letter of introduction.

That a famous library has been cursed by a woman is a matter of complete indifference to a famous library. Venerable and calm, with all its treasures safe locked within its breast, it sleeps forever. Never will I wake those echoes, never will I ask for that hospitality again.

1. According to the passage, the narrator uses several names (lines 1–2) in order to
 - A. make a universal statement about all humankind
 - B. deemphasize her personal identity
 - C. introduce her many pseudonyms as an author
 - D. attempt to impress the reader with her literacy
 - E. mask her true identity from the reader
2. The literary device used to describe the speaker's thought "Thought . . . eating." (lines 24–38) is
 - A. a simile
 - B. a metaphor
 - C. personification
 - D. an apostrophe
 - E. hyperbole
3. In the phrase "you know the little tug" (lines 29–30), the speaker abstractly refers to
 - A. a fish's pull on a fishing line
 - B. the Beadle's insisting she move off the lawn
 - C. the annoying loss of a thought
 - D. the sudden awareness of an idea
 - E. the pull of her guilty conscience
4. The effect that the Beadle has on the narrator is to
 - A. encourage her pursuit of knowledge
 - B. cause her thoughts to retreat
 - C. assure her of correct directions
 - D. condemn the women's movement
 - E. inquire if she needs additional assistance
5. It can be inferred that the narrator realizes that she cannot remember her thought because
 - A. it passes so quickly
 - B. the student rowing by interrupts it
 - C. it is not important enough
 - D. it does not compare to great author's ideas
 - E. it is so carefully and slowly thought out
6. The lawn and library serve the purpose of
 - A. symbolizing the obstacles that women face
 - B. reminding readers of the rigors of university study
 - C. contrasting relaxation with research
 - D. introducing the existence of equality for women
 - E. minimizing the author's point about women's roles

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7. The passage contains all of the following rhetorical devices EXCEPT
- A. personification
 - B. metaphor
 - C. simile
 - D. literary allusion
 - E. allegory
8. The author's purpose in the passage is to
- A. explain her anger at the Beadle
 - B. personify nature's splendor
 - C. illustrate how men can inhibit women's intellectual pursuits
 - D. recall the enticing glory of university study
 - E. preach her beliefs about women's roles in society
9. The organization of the passage could be best characterized as
- A. stream of consciousness mixed with narration of specific events
 - B. comparison and contrast of two incidents
 - C. exposition of the women's movement and the author's opinions
 - D. description of both external reality and the author's thoughts
 - E. flowing smoothly from general ideas to specific statements
10. The pacing of the sentence "But however small it was . . . it was impossible to sit still" (lines 42–49)
- A. reflects the acceleration of her thoughts
 - B. represents a continuation of the pace of the description of the river
 - C. contrasts with the fish metaphor
 - D. suggests a sluggishness before the Beadle's interruption
 - E. parallels that of the description of the library doorman
11. The speaker's description of the Beadle and the library doorman serves to
- A. confirm the horror of what she has done
 - B. frighten women away from universities
 - C. encourage women to rebel against men
 - D. contrast the men's manners
 - E. satirize the petty men who enforce the rules
12. The phrase "for instantly there issued . . . waved me back" (lines 114–119) can best be characterized as containing
- A. obvious confusion from the doorman
 - B. metaphorical reference to a jailer
 - C. awed wonder at the man's position
 - D. humorous yet realistic description
 - E. matter-of-fact narration

13. At the time of the occurrences she describes, the speaker probably felt all of the following EXCEPT

- A. indignation
- B. bewilderment
- C. delight
- D. exasperation
- E. repression

14. The pattern of the passage can best be described as

- A. alternating between a description of external reality and internal commentary
- B. the presentation of a social problem followed by its resolution
- C. general statements followed by illustrative detail
- D. presentation of theory followed by exceptions to that theory
- E. comparison and contrast of great authors' ideas

Questions 15–26. Read the following passage carefully before you begin to answer the questions.

Second Passage

[Alexander Pope] professed to have learned his poetry from Dryden, whom, whenever an opportunity was presented, he praised through his whole life with unvaried liberality; and perhaps his character may receive some illustration if he be compared with his master.

Integrity of understanding and nicety of discernment were not allotted in a less proportion to Dryden than to Pope. The rectitude of Dryden's mind was sufficiently shown by the dismissal of his poetical prejudices, and then rejection of unnatural thoughts and rugged numbers. But Dryden never desired to apply all the judgment that he had. He wrote, and professed to write, merely for the people, and when he pleased others, he contented himself. He spent no time in struggles to rouse latent powers; he never attempted to make that better which was already good, nor often to

mend what he must have known to be faulty. He wrote, as he tells us, with very little consideration; when occasion or necessity called upon him, he poured out what the present moment happened to supply, and, when once it had passed the press, ejected it from his mind: for when he had no pecuniary interest, he had no further solicitude.

Pope was not content to satisfy; he desired to excel, and therefore always endeavored to do his best: he did not court the candor, but dared the judgment of his reader, and, expecting no indulgence from others, he showed none to himself. He examined lines and words with minute and punctilious observation, and retouched every part with indefatigable diligence, till he had left nothing to be forgiven. . . .

His declaration that his care for his works ceased at their publication was

(45) not strictly true. His paternal attention never abandoned them; what he found amiss in the first edition, he silently corrected in those that followed. He appears to have revised the *Iliad*, and freed it

(50) from some of its imperfections, and the *Essay on Criticism* received many improvements after its first appearance. It will seldom be found that he altered without adding clearness, elegance, or

(55) vigor. Pope had perhaps the judgment of Dryden; but Dryden certainly wanted the diligence of Pope.

In acquired knowledge, the superiority must be allowed to Dryden, whose

(60) education was more scholastic, and who before he became an author had been allowed more time for study, with better means of information. His mind has a

(65) larger range, and he collects his images and illustrations from a more extensive circumference of science. Dryden knew more of man in his general nature, and Pope in his local manners. The notions

(70) of Dryden were formed by comprehensive speculation, and those of Pope by minute attention. There is more dignity in the knowledge of Dryden, and more certainty in that of Pope.

Poetry was not the sole praise of either; for both excelled likewise in prose; but Pope did not borrow his prose from his predecessor. The style of Dryden is capricious and varied; that of Pope is cautious and uniform. Dryden obeys the

(75) motions of his own mind; Pope constrains his mind to his own rules of composition. Dryden is sometimes vehement and rapid; Pope is always smooth, uniform, and gentle. Dryden's page is a

(80)

(85) natural field, rising into inequalities, and diversified by the varied exuberance of abundant vegetation; Pope's is a velvet lawn, shaven by the scythe, and leveled by the roller.

(90) Of genius, that power which constitutes a poet; that quality without which judgment is cold, and knowledge is inert, that energy which collects, combines, amplifies, and animates; the superiority must, with some hesitation, be allowed to Dryden. It is not to be inferred that of this poetical vigor Pope had only a little, because Dryden had more; for every other writer since

(100) Milton must give place to Pope; and even of Dryden it must be said, that, if he has brighter paragraphs, he has not better poems. Dryden's performances were always hasty, either excited by

(105) some external occasion, or extorted by domestic necessity; he composed without consideration, and published without correction. What his mind could supply at call, or gather in one excursion, was

(110) all that he sought, and all that he gave. The dilatory caution of Pope enabled him to condense his sentiments, to multiply his images, and to accumulate all that study might produce or chance

(115) might supply. If the flights of Dryden therefore are higher, Pope continues longer on the wing. If of Dryden's fire the blaze is brighter, of Pope's the heat is more regular and constant. Dryden often

(120) surpasses expectation, and Pope never falls below it. Dryden is read with frequent astonishment, and Pope with perpetual delight.

15. The essay's organization could best be described as
- exposition of a thesis followed by illustrations
 - chronological presentation of each author's works
 - presenting ideas based on their order of importance
 - basing each paragraph on a different argument
 - comparison of and contrast between the two writers
16. In context, "candor" (line 35) can be interpreted to mean
- kindness
 - criticism
 - excellence
 - sincerity
 - indifference
17. In each of the following pairs of words, the first refers to Dryden, the second to Pope. Which pair best describes their prose style?
- Dignified vs. simplistic
 - Passionate vs. lyrical
 - Unsystematic vs. harmonious
 - Punctilious vs. careless
 - Pedantic vs. impetuous
18. Which of the following best describes Pope's attitude toward his own writing?
- "[he] dared the judgment of his reader" (lines 35–36)
 - "His parental attention never abandoned them" (lines 45–46)
 - "It will seldom be found that he altered without adding clearness" (lines 52–54)
 - "Pope is cautious and uniform" (lines 78–79)
 - "Pope continues longer on the wing" (lines 116–117)
19. The passage's points could be more convincing if the writer were to offer
- less emphasis on Pope's writing and editing diligence
 - more direct language to present his ideas about the authors
 - more discussion of Dryden's editing theories
 - more point-by-point comparisons of each author's prose
 - specific examples from each poet's work to support his opinions
20. Which of the following is NOT found in the essay?
- For Pope, good writing meant rewriting.
 - Both authors were productive.
 - Dryden is the superior prose writer.
 - Dryden follows his own mind more than Pope does.
 - Pope's writing is like a manicured lawn.

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21. Which of the following best characterizes Dryden's method of writing?
- A. "he never attempted to make better that which was already good" (lines 20–22)
 - B. "he poured out what the present moment happened to supply" (lines 26–28)
 - C. "when he had no pecuniary interest, he had no further solicitude" (lines 30–31)
 - D. "His mind has a larger range" (lines 63–64)
 - E. "the superiority must, with some hesitation, be allowed to Dryden" (lines 94–96)
22. Although Pope did not have as strong a scholastic background as did Dryden, the writer implies that Pope
- A. chose subjects unrelated to Dryden's
 - B. had great familiarity with his subject matter
 - C. feigned completing university study
 - D. compensated by emulating Dryden
 - E. undermined any effort on his behalf
23. According to the passage, genius can invigorate which of the following in an author?
- I. Judgment
 - II. Knowledge
 - III. Power
- A. I only
 - B. III only
 - C. I and II only
 - D. II and III only
 - E. I, II, and III
24. What does the writer suggest as the main reason that Dryden's writing style labels him as genius?
- A. The apparent effortlessness of his writing
 - B. He "continues longer on the wing" (lines 116–117)
 - C. That his prose is a "natural field"
 - D. That his academic studies prepare him so well
 - E. That the age he lived in was noted for intelligence
25. In lines 84–89 ("Dryden's page . . . roller"), which of the following literary devices is used to summarize the differences between Dryden's and Pope's prose?
- A. Syllogism
 - B. Personification
 - C. Understatement
 - D. Metaphor
 - E. Simile
26. Of the following, which is NOT a major distinction the writer draws between Dryden and Pope?
- A. Their educational foundation
 - B. Their prose style
 - C. Their skill in writing
 - D. Their vigor in writing
 - E. Their editing practice

Questions 27–41. Read the following passage carefully before you begin to answer the questions.

Third Passage

- It is remarkable that there is little or nothing to be remembered written on the subject of getting a living; how to make getting a living not merely honest and honorable, but altogether inviting and glorious; for if *getting* a living is not so, then living is not. One would think, from looking at literature, that this question had never disturbed a solitary individual's musings. Is it that men are too much disgusted with their experience to speak of it? The lesson of value which money teaches, which the Author of the Universe has taken so much pains to teach us, we are inclined to skip altogether. As for the means of living, it is wonderful how indifferent men of all classes are about it, even reformers, so called, — whether they inherit, or earn, or steal it. I think that Society has done nothing for us in this respect, or at least has undone what she has done. Cold and hunger seem more friendly to my nature than those methods which men have adopted and advise to ward them off.
- The title *wise* is, for the most part, falsely applied. How can one be a wise man, if he does not know any better how to live than other men? — if he is only more cunning and intellectually subtle? Does Wisdom work in a tread-mill? or does she teach how to succeed *by her example*? Is there any such thing as wisdom not applied to life? Is she merely the miller who grinds the finest logic? Is it pertinent to ask if Plato got his *living* in a better way or more successfully than his contemporaries, — or did he succumb to the difficulties of life like other men? Did he seem to prevail over

- some of them merely by indifference, or by assuming grand airs? Or find it easier to live, because his aunt remembers him in her will? The ways in which most men get their living, that is, live, are mere makeshifts, and a shirking of the real business of live, — chiefly because they do not know, but partly because they do not mean, any better.
- The rush to California, for instance, and the attitude, not merely of merchants, but of philosophers and prophets, so called, in relation to it, reflect the greatest disgrace on mankind. That so many are ready to live by luck, and so get the means of commanding the labor of others less lucky, without contributing any value to society! And that is called enterprise! I know of no more startling development of the immorality of trade, and all the common modes of getting a living. The philosophy and poetry and religion of such a mankind are not worth the dust of a puffball. The hog that gets his living by rooting, stirring up the soil so, would be ashamed of such company. If I could command the wealth of all the world by lifting my finger, I would not pay *such* a price for it. Even Mahomet knew that God did not make this world in jest. It makes God to be a moneyed gentleman who scatters a handful of pennies in order to see mankind scramble for them. The world's raffle! A subsistence in the domains of Nature a thing to be raffled for! What a comment, what a satire, on our institutions! The conclusion will be, that mankind will hang itself upon a tree. And have all the precepts in all the

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Bibles taught men only this? and is the last and most admirable invention of the human race only an improved much-rake? Is this the ground on which Orientals and Occidentals meet? Did God direct us so to get our living, digging where we never planted, — and He would, perchance, reward us with lumps of gold? God gave the righteous man a certificate entitling him to food and raiment, but the unrighteous man found a facsimile of the same in God's coffers, and appropriated it, and obtained food and raiment like the former. It is one of the most extensive systems of counterfeiting that the world has ever seen. I did not know that mankind was suffering for want of gold. I have seen a little of it. I know that it is very malleable, but not so malleable as wit. A grain of gold will gild a great surface, but not so much as a grain of wisdom.

27. The author believes that "getting a living" must be both

- A. moral and pious
- B. ethical and admirable
- C. accessible and sensible
- D. desirable and attainable
- E. humble and profitable

28. According to the author, although man must earn money, he is indifferent to

- A. religion
- B. society
- C. cold and hunger
- D. lessons of value
- E. laborers

The gold-digger in the ravines of the mountains is as much a gambler as his fellow in the saloons of San Francisco. What difference does it make whether you shake dirt or shake dice? If you win, society is the loser. The gold-digger is the enemy of the honest laborer, whatever checks and compensations there may be. It is not enough to tell me that you worked hard to get your gold. So does the Devil work hard. The way of transgressors may be hard in many respects. The humblest observer who goes to the mines sees and says that gold-digging is of the character of a lottery; the gold thus obtained is not the same thing with the wages of honest toil. But, practically, he forgets what he has seen, for he sees only the fact, not the principle, and goes into trade there, that is, buys a ticket in what commonly proves another lottery, where the fact is not so obvious.

29. The author asserts that

- A. we have forgotten the proper value of money
- B. good, hard work will save mankind
- C. the world operates solely on luck
- D. religion fails to address the merit of labor
- E. gold-digging is acceptable under certain conditions

30. The "Author of the Universe" (lines 13–14) can be interpreted as

- A. symbol for cosmic consciousness
- B. metaphor for a contemporary writer
- C. symbol for judgment
- D. metaphor for all artists
- E. metaphor for God

31. The author's purpose in referring to Plato seems to be to
- make the point about gold-digging more universal and timeless
 - qualify the assertions about gold-digging and their luck
 - question whether ancient philosophers faced the same dilemmas that others do
 - consider the ancient philosopher's premises about morality in society
 - create an authoritative tone to lend credence to the argument
32. What is the antecedent for "it" (line 69)?
- "immorality" (line 60)
 - "philosophy" (line 62)
 - "hog" (line 64)
 - "wealth" (line 68)
 - "world" (line 68)
33. Which of the following is the best example of aphorism?
- "The ways in which most men . . . any better." (lines 44–49)
 - "Nature a thing to be raffled for!" (line 76)
 - "A grain of gold . . . a grain of wisdom." (lines 101–103)
 - "What difference does it make . . . shake dice?" (lines 107–108)
 - "So does the Devil work hard." (lines 118–119)
34. An unstated assumption of the author is that
- philosophers should work harder to apply their teachings
 - a pig would be mortified by some men
 - society is gradually improving
 - true wisdom comes only through hard work
 - what appears honest to one can be harmful to society
35. The author's comments about the California gold rush serve the purpose of
- comparing gold-diggers to the ancient Greeks
 - illustrating how immorally men are earning a living
 - explaining the relationship of Orientals to Occidentals
 - sensationalizing a topical and popular occupation
 - criticizing those who think gold-digging romantic
36. Which of the following negative phrases is, in context, a qualified negative?
- "men are . . . disgusted with their experience" (lines 10–11)
 - "Cold and hunger" (lines 22–23)
 - "the greatest disgrace on mankind" (line 54)
 - "the unrighteous man" (line 92)
 - "society is the loser" (line 109)

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37. The essay contains all of the following devices EXCEPT
- A. simile
 - B. historical allusion
 - C. rhetorical question
 - D. syllogistic reasoning
 - E. religious reference
38. The sentence "A grain of gold . . . a grain of wisdom" (lines 101–103) can best be restated as
- A. knowledge is more valuable than gold
 - B. gold-diggers must work harder than philosophers
 - C. gold will last longer than knowledge
 - D. erudition takes longer to achieve than money
 - E. money has no practical purpose
39. The tone of the essay can best be described as
- A. condescending
 - B. skeptical
 - C. worrisome
 - D. indignant
 - E. pedestrian
40. Which of the following is NOT part of the author's argument against gold-digging?
- A. "The hog . . . would be ashamed of such company." (lines 64–67)
 - B. "digging where we never planted" (lines 87–88)
 - C. "I know that it is very malleable" (lines 99–100)
 - D. "the enemy of the honest laborer" (line 110)
 - E. "of the character of a lottery" (line 123)
41. Which of the following is NOT discussed in the passage?
- A. Man can learn to improve his lot in life.
 - B. Authors have not addressed "getting a living."
 - C. Gamblers have damaged society.
 - D. The title "wise" may be misapplied.
 - E. Men are easily lured by monetary rewards.

Questions 42–56. Read the following passage carefully before you begin to answer the questions.

Fourth Passage

The object of this essay is to assert one very simple principle, as entitled to govern absolutely the dealings of society with the individual in the way of compulsion and control, whether the means used be physical force in the form of legal penalties or the moral coercion of public opinion. That principal is that the sole end for which mankind are warranted, individually or collectively, in interfering with the liberty of action of any of their number is self-protection. That the only purpose for which power can be rightfully exercised over any member of civilized community, against his will, is to prevent harm to others. His own good, either physical or moral, is not sufficient warrant. He cannot rightfully be compelled to do or forbear because it will be better for him to do so, because it will make him happier, because, in the opinions of others, to do so would be wise or even right. These are good reasons for remonstrating with him, or reasoning with him, or persuading him, or entreating him, but not for compelling him or visiting him with any evil in case he do otherwise. To justify that, the conduct from which it is desired to deter him must be calculated to produce evil to someone else. The only part of the conduct of anyone for which he is amenable to society is that which concerns others. In the part which merely concerns himself, his independence is, of right, absolute. Over himself, over his won body and mind, the individual is sovereign.

It is, perhaps, hardly necessary to say that this doctrine is meant to apply only to human beings in the maturity of their

faculties. We are not speaking of children or of young persons below the age which the law may fix as that of manhood or womanhood. Those who are still in a state to require being taken care of by others must be protected against their own actions as well as against external injury. For the same reason we may leave out of consideration those backward states of society in which the race itself may be considered as in its nonage. The early difficulties in the way of spontaneous progress are so great that there is seldom any choice of means for overcoming them; and a ruler full of the spirit of improvement is warranted in the use of any expedients that will attain an end perhaps otherwise unattainable. Despotism is a legitimate mode of government in dealing with barbarians, provided the end be their improvement and the means justified by actually effecting that end. Liberty, as a principle, has no application to any state of things anterior to the time when mankind have become capable of being improved by free and equal discussion. Until then, there is nothing for them but implicit obedience to an Akbar or a Charlemagne, if they are so fortunate as to find one. But as soon as mankind have attained the capacity of being guided to their own improvement by conviction or persuasion (a period long since reached in all nations with whom we need here concern ourselves), compulsion, either in the direct form or in that of pains and penalties for noncompliance, is no longer admissible as a means to their own good, and justifiable only for the security of others.

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42. The “one very simple principle” (line 2) is that
- A. the individual should comply with the government’s principles under all conditions
 - B. a domineering government is an effective government
 - C. the government should coerce an individual only when that individual’s actions will harm others
 - D. individuals have the right to ignore the government’s wishes
 - E. children do not have sovereignty
43. The predicate nominative that complements “That principal,” the subject of the second sentence (lines 8–13), is
- A. “sole end”
 - B. “warranted”
 - C. “liberty of action”
 - D. “self-protection”
 - E. “that the sole end . . . self-protection”
44. According to the passage, which of the following may society compel to act correctly?
- A. Those who act selfishly
 - B. Those who harm only themselves
 - C. Those who demonstrate personal corruption
 - D. Those who harm others
 - E. Those who protect against despotism
45. The sentence “These are good reasons . . . otherwise” (lines 23–28) is effective because of its
- A. abstract meaning
 - B. parallel syntax
 - C. metaphorical references
 - D. ironic understatement
 - E. personification of government
46. The principle embodied in the phrase “the individual is sovereign” (lines 37–38) is limited to actions that
- A. adversely affect all society
 - B. are legal
 - C. affect only the individual
 - D. society generally ignores
 - E. are directed at political enemies
47. According to the passage, which of the following groups may be forced to act in a particular way?
- I. Children
 - II. Adults
 - III. Immature societies
- A. I only
 - B. II only
 - C. I and II only
 - D. I and III only
 - E. I, II, and III

48. It can be inferred from the passage that despotism is NOT acceptable when
- A. the government's actions do not produce the necessary improvement in its citizens
 - B. barbarians are allowed to do as they wish
 - C. the government's actions harm children
 - D. society in general is insecure and unsafe
 - E. the people voice opinions against the despot
49. Which of the following are given as allowable methods for preventing member of society from harming other individuals?
- I. Physical force
 - II. Moral coercion of public opinion
 - III. Legal penalties
- A. I only
 - B. II only
 - C. I and II only
 - D. II and III only
 - E. I, II, and III
50. Which of the following does the passage imply the author values most highly?
- A. Unlimited individual freedom
 - B. Protection of the members of society
 - C. Law and order in society
 - D. Despotism by the leaders
 - E. The sovereignty of children
51. The second paragraph relates to the first paragraph in that it
- A. gives exceptions to the principle of individual sovereignty discussed in the first paragraph
 - B. illustrates the actions a government can take in controlling its citizens
 - C. lists evidence supporting the assertions made in the first paragraph
 - D. gives concrete examples of effective governments
 - E. provides anecdotal evidence of individuals acting in self-protection
52. With which of the following would the author most likely agree?
- A. Children should be allowed sovereignty.
 - B. Charlemagne would make a good ruler in a society able to be "guided" to its "own improvement."
 - C. Forced obedience will always be necessary for mankind.
 - D. The only appropriate reason to inhibit a citizen having mature faculties is to prevent harm to others.
 - E. Despots will always exist.
53. Which term best describes the tone of the essay?
- A. Sarcastic
 - B. Cynical
 - C. Optimistic
 - D. Matter of fact
 - E. Pessimistic

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54. Which of the following would the author be LEAST likely to encourage?

- A. Despotism for barbarians
- B. Control over children
- C. Absolute freedom of action
- D. Reasoning and persuasion
- E. Self-destructive actions

55. Which of the following rhetorical devices can be found in the essay?

- A. Metaphor
- B. Personification
- C. Syllogistic reasoning
- D. Simile
- E. Historical allusion

56. A major purpose of the passage is to

- A. preach against despotism
- B. clarify the conditions under which a government may coerce citizens to act a certain way
- C. alert society to the potential harm of individual rights
- D. explain why a government should allow individual freedoms
- E. assert the sovereign rights of every individual

IF YOU FINISH BEFORE TIME IS CALLED, CHECK YOUR WORK ON THIS SECTION ONLY. DO NOT WORK ON ANY OTHER SECTION IN THE TEST.



Answers and Explanations for Practice Test 2

Section I: Multiple-Choice Questions

First Passage

From Virginia Woolf's *A Room of One's Own*.

1. **B.** The phrase that follows the list of names explains this answer: "call me . . . by any name you please — it is not a matter of any importance."
2. **B.** The speaker uses a metaphor as she describes her thought, imagining it to be on a fishing line that "swayed . . . among the reflections." The thought becomes a metaphorical fish that she hauls to shore on the line. The device is not personification (**C**) because here an abstract is given animal characteristics rather than human (her thought is compared to a fish caught on a line). The remaining choices are not used in this part of the passage.
3. **D.** The phrase that follows the quotation clearly identifies the answer: "the sudden conglomeration of an idea at the end of one's line." Choice **A** names not the abstract meaning but the literal meaning on which the metaphor is based. Choices **B** and **C** mention later occurrences unrelated to this "tug." There is no suggestion that the author has a guilty conscience (**E**).
4. **B.** Being made aware that she is in an area in which only "Fellows and Scholars" are allowed to walk sends her metaphorical "fish into hiding." The Beadle doesn't encourage, direct, or ask her questions — **A**, **C**, and **E**. The women's movement (**D**) is not addressed in the passage.
5. **C.** In the fish metaphor, the author points out "how small, how insignificant" her thought is when examined. There is no evidence that the thought passes very quickly (**A**) or is carefully thought out (**E**) or that either has to do with her forgetting. Notice of the rower (**B**) occurs before mention of the thought and does not cause her to forget.
6. **A.** The lawn that the author may not walk on and the library that she may not enter are symbols of the obstructions all women face. Choice **D** contradicts the purpose of the passage — to point out *inequality*. Choice **E** is incorrect because these two symbols reinforce, not distract from, the author's point.
7. **E.** There is no allegory, the use of characters to symbolize truths about humanity, in this passage. The passage does use personification ("willows wept in perpetual lamentation"), metaphor (the "fish" sequence"), simile ("like a guardian angel"), and literary allusion (to *Esmond*).

8. **C.** The vignettes demonstrate how men have told women where they may and may not go; on a deeper level, they suggest that men's attitudes inhibit women in their intellectual pursuits. The author *is* angry (**A**) and touches on nature (**B**), but neither fact names the purpose of the essay. Choice **D** contradicts the passage; women have been *kept away* from university study. Choice **E** overstates. The author neither preaches nor discusses society and women's roles in general.
9. **D.** The passage presents external reality, such as the descriptions of the environs of the university and the actions of the Beadle and the doorman, while interspersing the author's thoughts about the events. The passage is too logical and grammatical to be classified as a stream of consciousness (**A**) (which is a narrative technique not a structural element). The passage doesn't compare or contrast the two events (**B**) or address the women's movement (**C**). While choice **E** might be a method of organization, it is not used here.
10. **A.** The sentence accelerates as do her thoughts — "it became at once very exciting, and important; . . . it darted and sank . . . flashed hither and thither . . . tumult of ideas . . . impossible to sit still."
11. **E.** The description of the men, of their pompous behavior and dress, satirically emphasizes how trifling are the author's supposed crimes, walking on the grass and attempting to enter the library, and how foolish is the men's self-important enforcement of discriminating rules. Choices **A** and **B** contradict the passage. The author doesn't consider what she's done a "horror" nor would she intend to frighten women away from universities. Choice **C** is not addressed. Choice **D** is incorrect because the men's manners are similar, not contrasting.
12. **D.** The description of the gentleman is realistic but also takes a humorous turn in describing a simple doorman as "like a guardian angel barring the way with a flutter of black gown instead of white wings . . . deprecating" as he bars the author from entering the library. The doorman is not confused (**A**), and the reference is not to a jailer (**B**), but to a guardian angel.
13. **C.** It is highly unlikely that the events described produced a feeling of delight.
14. **A.** The author blends a presentation of her thoughts as she walks with description of external reality, such as the Beadle and the library doorman. Choice **B** is incorrect because there is no resolution to her problem. Choices **C**, **D**, and **E** are not accurate descriptions of the passage's pattern.

Second Passage

From *The Lives of the English Poets* by Samuel Johnson.

15. **E.** The essay compares and contrasts the two authors, Dryden and Pope. Johnson begins by explaining that Dryden was a strong influence on Pope. Hence, Johnson sets out to "compare [Pope] with his master." The second paragraph explains Dryden's method of writing; the two following paragraphs discuss the care Pope took in writing and editing. The fifth paragraph explains the differences in the author's educational backgrounds, and the sixth compares their prose skills. The essay's concluding paragraph continues to draw

comparisons and contrasts, ultimately calling Dryden the better poet, while acknowledging both men's strengths. The essay is primarily one of opinion. There is no thesis given and no extensive use of illustrations (A) (other than mention of the *Iliad* and the *Essay on Criticism*). Both choices B and C are inaccurate. Johnson does not present a different argument in each paragraph (D) or strictly present *arguments* at all. The passage is an *analysis* of their styles.

16. A. In the eighteenth century, the word “candor” meant kindness, a meaning that fits in context here. Pope did not court his readers’ kindness, but “dared [their] judgment.” Because the sentence sets up an opposition, “criticism,” “excellence,” “sincerity” (the modern meaning of “candor”), and “indifference” make little sense, as they are not good opposites of “judgment.”
17. C. In the sixth paragraph (lines 74–89), Dryden’s prose style is described as “capricious,” obeying the motions of his own mind,” sometimes “vehement and rapid,” producing prose that is a “natural field, rising into inequalities . . . diversified” — that is, unsystematic, written quickly and without a preconceived order. Pope’s prose, on the other hand, is described as “uniform,” while he “constrains his mind to . . . rules of composition.” Pope’s prose is “smooth, uniform, and gentle,” a “velvet lawn.” If you check the first word of each answer pair, you will see that choices A, D, and E can be quickly eliminated as they are not suggested or inappropriate to refer to Dryden’s prose. Finally, you can eliminate choice B. While Dryden might be considered passionate, there is no suggestion that Pope is lyrical. (Note: In answering questions of this sort, you can also begin by checking the second term of each pair.)
18. B. Pope’s *attitude* toward his own writing is best seen in “His parental attention never abandoned them,” which suggests a nurturing attitude toward his work. Choice A shows not so much an attitude toward his writing as it does an attitude toward his audience. While a possible answer, choice C deals with the outcome of Pope’s editing and is not as clearly an *attitude* as is choice B. Choices D and E are primarily Johnson’s opinions of Pope’s work.
19. E. A reader might be more convinced that Johnson’s opinions are valid if presented with some evidence, some examples. He mentions Pope’s editing of the *Iliad* but never explains exactly what was changed. He calls Dryden’s prose “vehement and rapid” but, again, offers no proof. A reader might be left to wonder what Johnson had read of Pope’s and Dryden’s works that led him to reach these conclusions, and some examples would help. Choice A is incorrect because *less* emphasis would hardly provide a *more* convincing argument. The language of the passage is direct (B), and point-by-point comparisons (D) are made; more of the same is unlikely to more thoroughly convince the reader. Dryden, it seems, did little editing (C), so additional discussion here would not be helpful either.
20. C. Johnson makes no definitive claim about the superiority of either author’s prose. In the sixth paragraph, they are presented as different in style but not necessarily in quality. It is Dryden’s poetry that Johnson says is superior (although with some hesitation).
21. B. Johnson explains how quickly Dryden wrote: “He spent no time in struggles to rouse latent powers,” and “He wrote, as he tells us, with very little consideration.” Choice A deals with Dryden’s *lack* of rewriting, not his method of writing — what he did not do rather than what he did.

22. **B.** Johnson claims that even though Pope did not have the same education opportunities that Dryden enjoyed, Pope gave his subjects his “minute attention”; he had “more certainty” than Dryden, suggesting that Pope knew his subjects well.
23. **C.** Genius invigorates judgments (without which it is cold) and knowledge (without which it is inert). Genius is not said to invigorate power, rather it *is* power.
24. **A.** The author suggests Dryden’s ease in writing as a component of his genius. The fact that Dryden could produce great poetry and admirable prose so quickly and without laborious rewriting and editing attests to Dryden’s genius. The quotation given in choice **B** refers to Pope, not to Dryden. Choice **C** may be an apt description of Dryden’s prose, but Johnson claims Dryden is genius in his *poetry*. Although Dryden had a strong educational foundation (**D**), Johnson does not address Dryden’s education in relation to his genius.
25. **D.** Johnson uses an effective pair of metaphors to summarize his opinion of the two authors’ prose: Dryden’s is a “natural field,” while Pope’s is a “velvet lawn.” The remaining choices are not used in this sentence.
26. **C.** Johnson clearly acknowledges that both authors are gifted, skillful, and talented and levels little criticism of either writer. All other distinctions given are addressed in the essay.

Third Passage

From Henry David Thoreau’s “Life Without Principle.”

27. **B.** Thoreau insists that “getting a living” should be “not merely honest and honorable” (ethical), “but altogether inviting and glorious” (admirable).
28. **D.** Thoreau explains that “the lesson of value which money teaches . . . we are inclined to skip altogether” (lines 12–16).
29. **A.** A major assertion of the essay is that people no longer understand the proper value of money. The author claims that people get money in the wrong way and use it based on the wrong principles. Thoreau never addresses what will “save mankind” (**B**). And while he acknowledges that gold-digging may be “hard work,” “gold thus obtained is not the same thing with the wages of honest toil” and “society is the loser.” Although Thoreau believes that gold-diggers rely on luck to find gold, he doesn’t believe that the entire world operates this way (**C**). Neither **D** nor **E** is suggested in the essay.
30. **E.** The “Author of the Universe” to this author is God. None of the other choices is a reasonable answer.
31. **C.** The author wonders if Plato had to face the same dilemmas that others do, if Plato lived his life more admirably than did his contemporaries. The author’s points about gold-digging — **A** and **B** — are not addressed in the discussion of Plato. Thoreau doesn’t mention Plato’s premises about morality (**D**). Mentioning Plato does nothing to change the tone of the essay (**E**), and it is highly unlikely that the author uses Plato merely to impress his readers.
32. **D.** Thoreau claims that he would not raise a finger for all the wealth of the world.
33. **C.** An aphorism, a brief, pointed statement of fundamental truth, is similar to proverb. Choice **C** fits this definition.

34. **E.** Thoreau suggests that, although gold-digging may appear to be an honest way to earn “food and raiment” to some, it harms society in the same way that gambling does; it “is not the same thing with the wages of honest toil.” The author never implies that philosophers should work harder (**A**), that society is improving (**C**), or that hard work produces wisdom (**D**). In fact, he suggests the opposite: hard work can be the “enemy.” Choice **B** is not an unstated assumption, but a paraphrase of an explicit statement.
35. **B.** The California gold rush, which some saw as an example of hard-working men diligently trying to get ahead, is used by this author as an example of immorality, of gambling in life. Thoreau doesn’t compare gold-diggers to Greeks (**A**), explore relations of Orientals and Occidentals (**C**) (that relationship is only touched on), sensationalize (**D**), or criticize those who saw the gold rush as romantic (**E**) (he directly criticizes those who participate in the gold-digging).
36. **B.** Thoreau states that “cold and hunger seem more friendly to my nature.” Cold and hunger, generally undesirable states, are here seen as better than man’s methods of warding them off.
37. **D.** There is no syllogistic reasoning in this essay. The author does use simile (“The gold-digger . . . is as much gambler as his fellow in the saloons” — lines 104–106), historical allusion (to Plato and to the gold rush), rhetorical question (for example, “Does Wisdom work in a tread-mill?”), and religious reference (for example, mention of Mahomet and God).
38. **A.** Knowledge is more valuable than gold; wisdom will gild more surface than gold will.
39. **D.** The author is angry, indignant at mankind’s unseemly pursuit of money.
40. **C.** This quotation is not part of the argument against gold-digging. It simply states a fact about gold.
41. **A.** Thoreau doesn’t directly address man’s improving his lot in life, although one can infer that he probably believes man should do so.

Fourth Passage

From “On Liberty” by John Stuart Mill.

42. **C.** The author makes this clear distinction in lines 13–17: the “only purpose for which power can be rightfully exercised over any member . . . is to prevent harm to others.” Choices **A** and **B** are inaccurate statements of Mill’s ideas, and choice **D** is not addressed. Mill does contend that children do not have sovereignty (**E**), but that contention is not the “one very simple principle.”
43. **E.** The predicate nominative is the entire clause “that the sole end . . . self-protection.” The clause states precisely what “That principle” is.
44. **D.** Mill insists that the only justification for controlling the acts of an individual is to prevent harm to others. No other answer choice names such individuals.
45. **B.** Parallel syntax is evident in the repetition of “or” plus a gerund: “or reasoning . . . or persuading . . . or entreating.” None of the other answer choices can be found in this sentence.

46. C. Individuals have complete freedom in actions that affect only themselves — as Mill puts it, “Over himself, over his own body and mind.” Choice A contradicts the passage, and B, D, and E are not addressed.
47. D. Children and “those backward states of society in which the race itself may be considered as in its nonage” (immaturity) may be forced to behave in a particular way by parent or government.
48. A. Despotism is acceptable “when dealing with barbarians” and when that form of government produces the improvement of its citizens. If this end is *not* achieved, despotism is unacceptable.
49. E. All of the choices, according to Mill, are allowable.
50. B. It can be inferred that, of the choices given, the author values the protection of society most highly. The essay deals primarily with the sovereignty of the individual except in matters of self-protection. But sovereignty of the individual is not among the answer choices. Choice A is incorrect because of the word “unlimited.” Mill places restriction on individual freedom; it is not absolute.
51. A. The second paragraph gives exceptions to the general principle of individual sovereignty — in the case of children and of “backward states of society.” The second paragraph does none of the things listed in choices B through E.
52. D. This is the major thrust of the essay. Choice A contradicts the passage. We have no way to determine Mill’s opinion on whether Charlemagne would rule a mature society well (B); he is mentioned only as ruling a “backward society.” Choices C and E can be eliminated because of the word “always.”
53. D. The passage is presented in a matter-of-fact, analytical tone, without emotional wording. There is no evidence of sarcasm, cynicism, or pessimism. Nor is there any evidence of optimism; by acknowledging that it is at times necessary for a government to interfere in citizens’ lives, Mill is more realistic than optimistic.
54. C. As we’ve seen, Mill does not encourage “absolute” freedom of action. He does not encourage behavior that harms others. While it is unlikely that Mill would strongly encourage people to indulge in “self-destructive” actions, he does assert that an individual should be free to do so, leaving C as the best answer.
55. E. Historical allusions are made to the governments of Akbar and Charlemagne. None of the other rhetorical devices is present in the essay.
56. B. The first paragraph is devoted to the assertion that a government may control individuals only to keep others from harm; the second paragraph gives exceptions to this general principle and lists children and barbarians as those who must be kept from harming themselves. Therefore, the purpose of the passage is one of explanation, of clarification. Mill does not preach against despotism (A), mention the harm of individual rights (C), or assert the sovereign rights of *every* individual (E). Choice D is incorrect. Mill suggests circumstances in which individual freedoms should be allowed, but he does not discuss “why” that is so.