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Practice Test 2

ENGLISH LANGUAGE AND COMPOSITION

Three hours are allotted for this examination: 1 hour for Section I, which consists of multiple-choice questions, and 2 hours for Section II, which consists of essay questions. Section I is printed in this examination booklet. Section II is printed in a separate booklet.

SECTION I

Time—1 hour

Number of questions—54

Percent of total grade—45

Section I of this examination contains 54 multiple-choice questions. Therefore, please be careful to fill in only the ovals that are preceded by numbers 1 through 54 on your answer sheet.

General Instructions

DO NOT OPEN THIS BOOKLET UNTIL YOU ARE INSTRUCTED TO DO SO.

INDICATE ALL YOUR ANSWERS TO QUESTIONS IN SECTION I ON THE SEPARATE ANSWER SHEET. No credit will be given for anything written in this examination booklet, but you may use the booklet for notes or scratchwork. After you have decided which of the suggested answers is best, COMPLETELY fill in the corresponding oval on the answer sheet.

Example:

Chicago is a

(A) state
(B) city
(C) country
(D) continent
(E) village

Sample Answer

Many candidates wonder whether or not to guess the answers to questions about which they are not certain. Multiple choice scores are based on the number of questions answered correctly. Points are not deducted for incorrect answers, and no points are awarded for unanswered questions. Because points are not deducted for incorrect answers, you are encouraged to answer all multiple-choice questions. On any questions you do not know the answer to, you should eliminate as many choices as you can, and then select the best answer among the remaining choices.

Use your time effectively, working as rapidly as you can without losing accuracy. Do not spend too much time on questions that are too difficult. Go on to other questions and come back to the difficult ones later if you have time. It is not expected that everyone will be able to answer all the multiple-choice questions.

The inclusion of the passages in this examination is not intended as an endorsement by the College Board or Educational Testing Service of the content, ideas, values, or styles of the individual authors. The material has been selected from works of various historical periods by a committee of examiners who are teachers of language and literature and who have judged that the passages printed here reflect the content of a course of study for which this examination is appropriate.

ENGLISH LANGUAGE AND COMPOSITION

SECTION I

Time—1 hour

Directions: This part consists of selections from prose works and questions on their content, form, and style. After reading each passage, choose the best answer to each question and completely fill in the corresponding oval on the answer sheet.

Note: Pay particular attention to the requirement of questions that contain the words NOT, LEAST, or EXCEPT.

Questions 1-11. Read the following passage carefully before you choose your answers.

His exuberance of knowledge, and plenitude of ideas, sometimes obstruct the tendency of his reasoning and the clearness of his decisions: on whatever subject he employed his mind, there started up immediately so many images before him, that he lost one by grasping another. His memory supplied him with so many illustrations, parallel or dependent notions, that he was always starting into collateral considerations; but the spirit and vigour of his pursuit always gives delight; and the reader follows him, without reluctance, through his mazes, in themselves flowery and pleasing, and ending at the point originally in view.

"To have great excellencies and great faults, *'magnæ virtutes nec minora vitia*,' is the poesy," says our author, "of the best natures." This poesy may be properly applied to the style of Browne; it is vigorous, but rugged; it is learned, but pedantick; it is deep, but obscure; it strikes, but does not please; it commands, but does not allure; his tropes are harsh, and his combinations uncouth.

He fell into an age in which our language began to lose the stability which it had obtained in the time of Elizabeth; and was considered by every writer as a subject on which he might try his plastick skill, by moulding it according to his own fancy. Milton, in consequence of this encroaching license, began to introduce the Latin idiom: and Browne, though he gave less disturbance to our structures in phraseology, yet poured in a multitude of exotick words; many, indeed, useful and significant, which, if rejected, must be supplied by circumlocution, such as commensality, for the state of many living at the same table; but many superfluous, as a paralogical, for an unreasonable doubt; and some so obscure, that they conceal his meaning rather than explain it, as arthritical analogies, for parts that serve some animals in the place of joints.

His style is, indeed, a tissue of many languages; a mixture of heterogeneous words, brought together from distant regions, with terms originally appropriated to one art, and drawn by violence into the service of another. He must, however, be confessed to have augmented our philosophical diction; and, in defence of his uncommon words and expressions, we must consider, that he had uncommon sentiments, and was not content to express, in many words, that idea for which any language could supply a single term.

But his innovations are sometimes pleasing, and his temerities happy: he has many "verba ardentia" forcible expressions, which he would never have found, but by venturing to the utmost verge of propriety; and flights which would never have been reached, but by one who had very little fear of the shame of falling.

(1756)

1. The reader can infer from the first paragraph that some critics have
   (A) chastised Browne for his inability to reason
   (B) lauded Browne's frequent linear explanations
   (C) complained about Browne's lack of clarity
   (D) compared Browne with Shakespeare
   (E) compared the author of the passage with Browne

2. In context, "poesy" (line 14) most nearly means
   (A) poetry
   (B) inspiration for writing
   (C) sentimental thoughts
   (D) flowery writing
   (E) poetic dreaming

3. The meaning of the phrase *magnæ virtutes nec minora vitia* (lines 13-14)
   (A) can be ascertained only if one understands Latin
   (B) becomes clear at the end of the paragraph
   (C) is obvious
   (D) has been lost over the centuries
   (E) was known only to Browne

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4. In the second paragraph, the author

   (A) is openly critical of Browne's style
   (B) hints that Browne's writing is pedantic
   (C) justifies the strength of Browne's style
   (D) argues in favor of a reexamination of Browne's style
   (E) suggests that Browne's writing is too facile

5. The author modifies the strict parallelism of "it is vigorous, but rugged; it is learned, but pedantick; it is deep, but obscure; it strikes, but does not please; it commands, but does not allure; his tropes are harsh, and his combinations uncouth" (lines 16-20) to

   (A) better define his point of view
   (B) keep the reader off balance
   (C) maintain a sense of imbalance
   (D) show more respect for Browne's accomplishments
   (E) to obfuscate his real opinions

6. According to the author, Browne lived at a time of significant

   (A) linguistic experimentation
   (B) literary conservatism
   (C) linguistic stability
   (D) metaphorical license
   (E) impoverishment of the English language

7. In lines 27-36 ("Browne, though he gave less disturbance…in the place of joints"), the author classifies Browne's diction in a manner that proceeds from

   (A) interesting, to captivating, to intriguing
   (B) appropriate, to inappropriate, to superfluous
   (C) interesting, to intriguing, to disappointing
   (D) useful, to unhelpful, to deleterious
   (E) appropriate, to inappropriate, to intriguing

8. The author posits that Browne's unusual diction can be tied to his desire

   (A) to mystify his readers
   (B) to develop English phraseology
   (C) to enrich the English language
   (D) to set himself apart from other authors of his time
   (E) to express exactly his unusual thoughts

9. According to the author, Browne's style is marked by

   (A) heteroclite diction
   (B) homogeneous words
   (C) mundane vocabulary
   (D) humorous phrases
   (E) heterogeneous tropes

10. Which of the following best summarizes the passage?

    (A) an impartial reconsideration of Browne's style
    (B) a scathing critique by a rival
    (C) a manifesto by one of Browne's colleagues
    (D) a comparative study of Milton and Browne
    (E) a virulent polemic

11. The author's tone in this passage is best described as

    (A) sarcastic and doctrinaire
    (B) analytical and scholarly
    (C) expository and harsh
    (D) indulgent and condescending
    (E) capricious and sentimental

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Questions 12-20. Read the following passage carefully before you choose your answers.

But is it upon the heroines that we would cast a final glance. "I have always been finding out my religion since I was a little girl," says Dorothea Casaubon. "I used to pray so much—now I hardly ever pray. I try not to have desires merely for myself..." She is speaking for them all. That is their problem. They cannot live without religion, and they start out on the search for one when they are little girls. Each has the deep feminine passion for goodness, which makes the place where she stands in aspiration and agony the heart of the book—still and cloistered like a place of worship, but that she no longer knows to whom to pray. In learning they seek their goal; in the ordinary tasks of womanhood; in the wider service of their kind. They do not find what they seek, and we cannot wonder. The ancient consciousness of woman, charged with suffering and sensibility, and for so many ages dumb, seems in them to have brimmed and overflowed and uttered a demand for something—they scarcely know what—for something that is perhaps incompatible with the facts of human existence. George Eliot had far too strong an intelligence to tamper with those facts, and too broad a humour to mitigate the truth because it was a stern one. Save for the supreme courage of their endeavour, the struggle ends, for her heroines, in tragedy, or in a compromise that is even more melancholy. But their story is the incomplete version of the story that is George Eliot herself. For her, too, the burden and the complexity of womanhood were not enough; she must reach beyond the sanctuary and pluck for herself the strange bright fruits of art and knowledge. Clasping them as few women have ever clasped them, she would not renounce her own inheritance—the difference of view, the difference of standard—nor accept an inappropriate reward. Thus we behold her, a memorable figure, inordinately praised and shrinking from her fame, despondent, reserved, shuddering back into the arms of love as if there alone were satisfaction and, it might be, justification, at the same time reaching out with "a fastidious yet hungry ambition" for all that life could offer the free and inquiring mind and confronting her feminine aspirations with the real world of men. Triumphant was the issue for her, whatever it may have been for her creations, and as we recollect all that she dared and achieved, how with every obstacle against her—sex and health and convention—she sought more knowledge and more freedom till the body, weighted with its double burden, sank worn out, we must lay upon her grave whatever we have it in our power to bestow of laurel and rose.

(1919)

12. The speaker in the passage above can be described best as

(A) a family member of George Eliot
(B) a member of the clergy
(C) a student
(D) a chauvinist literary critic
(E) a professional writer

13. According to the speaker, George Eliot's heroines are "cloistered" (line 11) because they are

(A) in a church
(B) essentially alone
(C) in a monastery
(D) imprisoned in cloisters
(E) lost in prayer

14. In context, "the facts of human existence" (line 21)

(A) restrict both men and women
(B) restrict women only
(C) are only applicable to Eliot's heroines
(D) pertain to any literary character
(E) pertain to men only

15. "Save for" (line 24) most nearly means

(A) except for
(B) saving
(C) safe for
(D) guarding against
(E) keeping in mind

16. The "differences" mentioned in line 34 pertain to Eliot's

(A) profession
(B) class
(C) upbringing
(D) education
(E) gender

17. According to the speaker, Eliot

(A) enjoyed excellent health
(B) suffered from her independence and knowledge
(C) was prevented from attaining fame by men
(D) was very unlike the heroines of her books
(E) repudiated her feminine nature

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18. In the sentence beginning "Thus we behold her" (lines 36-43), the speaker employs all of the following EXCEPT

    (A) apposition
    (B) hyperbole
    (C) personification
    (D) relative clauses
    (E) parallelism

19. It is reasonable to assume that the phrase "a fastidious yet hungry ambition" (lines 40-41)

    (A) is spoken by one of Eliot's heroines
    (B) comes from one of the speaker's literary works
    (C) is borrowed from one of Eliot's critics
    (D) is not to be taken seriously
    (E) does not represent the speaker's point of view

20. Generally, the style of the entire passage is best defined as

    (A) effusive and disorganized
    (B) pedantic and terse
    (C) sympathetic and concrete
    (D) abstract and metaphysical
    (E) intellectual and cynical

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Questions 21-25. Read the following passage carefully before you choose your answers.

It will be readily admitted, that a population trained in regular habits of temperance, industry, and sobriety; of genuine charity for the opinions of all mankind, founded on the only knowledge that can implant true charity in the breast of any human being; trained also in a sincere desire to do good to the utmost of their power, and without any exception, to every one of their fellow creatures, cannot, even by their example alone, do otherwise than materially increase the welfare and advantages of the neighbourhood in which such a population may be situated. To feel the due weight of this consideration, only imagine to yourselves 2,000 or 3,000 human beings trained in habits of licentiousness, and allowed to remain in gross ignorance. How much, in such a case, would not the peace, quiet, comfort, and happiness of the neighbourhood be destroyed! But there is not anything I have done, or purpose to do, which is not intended to benefit my fellow-creatures to the greatest extent that my operations can embrace. I wish to benefit all equally; but circumstances limit my present measures for the public good within a narrow circle. I must begin to act at some point; and a combination of singular events has fixed that point at this establishment. The first and greatest advantages will therefore centre here. But, in unison with the principle thus stated, it has ever been my intention that as this Institution, when completed, will accommodate more than the children of parents resident at the village, any persons living at Lanark, or in the neighbourhood anywhere around, who cannot well afford to educate their children, shall be at liberty, on mentioning their wishes, to send them to this place, where they will experience the same care and attention as those who belong to the establishment. Nor will there be any distinction made between the children of those parents who are deemed the worst, and of those who may be esteemed the best, members of society: rather, indeed, would I prefer to receive the offspring of the worst, if they shall be sent at an early age; because they really require more of our care and pity; and by well training these, society will be more essentially benefited, than if the like attention were paid to those whose parents are educating them in comparatively good habits. The system now preparing, and which will ultimately be brought into full practice, is to effect a complete change in all our sentiments and conduct towards those poor miserable creatures whom the errors of past times have denominated the bad, the worthless, and the wicked. A more enlarged and better knowledge of human nature will make it evident that, in strict justice, those who apply these terms to their fellow-men are not only the most ignorant, but are themselves the immediate causes of more misery in the world than those whom they call the outcasts of society. They are, therefore, correctly speaking, the most wicked and worthless; and were they not grossly deceived, and rendered blind from infancy, they would become conscious of the lamentably extensive evils, which, by their well-intended but most mistaken conduct, they have, during so long a period, inflicted on their fellow-men. But the veil of darkness must be removed from their eyes; their erroneous proceedings must be made so palpable that they shall thenceforth reject them with horror. Yes! They will reject with horror even those notions which hitherto they have from infancy been taught to value beyond price.

(1816)

21. In general, the passage reveals a point of view that is

    (A) philanthropic and utopian
    (B) pessimistic and cynical
    (C) altruistic and elitist
    (D) quixotic and irrational
    (E) positivist and unreasonable

22. The Institution (line 27) is

    (A) a hospital
    (B) a town
    (C) an asylum
    (D) a school
    (E) a church

23. The sentence that begins "They are, therefore, correctly speaking, the most wicked and worthless…" (lines 55-61) serves to

    (A) explain a paradox
    (B) prepare an antithesis
    (C) present an analogy
    (D) resolve an inconsistency
    (E) summarize a theme

24. "They" (line 64) refers to

    (A) the poor
    (B) the wealthy
    (C) the inhabitants of Lanark
    (D) the inhabitants of neighboring areas
    (E) all of the above

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25. The speaker appears most interested in

(A) establishing mercantile and financial establishments
(B) creating more employment and cultural opportunities
(C) abolishing socioeconomic and cultural differences
(D) discussing social conduct and poverty
(E) imparting knowledge and moral values

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Questions 26-32. Read the following passage carefully before you choose your answers.

And yet, being a problem is a strange experience—peculiar even for one who has never been anything else, save perhaps in babyhood and in Europe. It is in the early days of rollicking boyhood that the revelation first bursts upon one, all in a day, as it were. I remember well when the shadow swept across me. I was a little thing, away up in the hills of New England, where the dark Housatonic winds between Hoosac and Taghkanic to the sea. In a wee wooden schoolhouse, something put it into the boys' and girls' heads to buy gorgeous visiting-cards—ten cents a package—and exchange. The exchange was merry, till one girl, a tall newcomer, refused my card—refused it peremptorily, with a glance. Then it dawned upon me with a certain suddenness that I was different from the others; or like, mayhap, in heart and life and longing, but shut out from their world by a vast veil. I had thereafter no desire to tear down that veil, to creep through; I held all beyond it in common contempt, and lived above it in a region of blue sky and great wandering shadows. That sky was bluest when I could beat my mates at examination-time, or beat them at a foot-race, or even beat their stringy heads. Alas, with the years all this fine contempt began to fade; for the worlds I longed for, and all their dazzling opportunities, were theirs, not mine. But they should not keep these prizes, I said; some, all, I would wrest from them. Just how I would do it I could never decide: by reading law, by healing the sick, by telling the wonderful tales that swam in my head—some way. With other black boys the strife was not so fiercely sunny: their youth shrunk into tasteless sycophancy, or into silent hatred of the pale world about them and mocking distrust of everything white; or wasted itself in a bitter cry, Why did God make me an outcast and a stranger in mine own house? The shades of the prison-house closed round about us all: walls strait and stubborn to the whitest, but relentlessly narrow, tall, and unscalable to sons of night who must plod darkly on in resignation, or beat unavailing palms against the stone, or steadily, half hopelessly, watch the streak of blue above.

Line (5) (10) (15) (20) (25) (30) (35) (40)

From *The Souls of Black Folk*, by W.E.B. Du Bois (1903)

26. The speaker was a problem because

(A) of his ambition
(B) he was involved in schoolyard fights
(C) he was contemptuous of his peers
(D) of his race
(E) of his upbringing

27. In this passage, the anecdote of the visiting-cards serves as

(A) an epiphany for the speaker
(B) a moment of triumph for the speaker
(C) a revelation for the reader
(D) a turning point for the school
(E) a chance for redemption for the speaker

28. After presenting the incident of the visiting-cards, the speaker controls the rest of the passage by employing

(A) repeated appeals to authority
(B) a series of euphemisms
(C) a series of analogies
(D) two extended metaphors
(E) self-deprecating humor

29. The "sons of night" (line 38) are

(A) evil young men
(B) African American boys
(C) sons of evil parents
(D) lost souls
(E) prisoners

30. One can infer from the passage all of the following EXCEPT that

(A) the speaker considered himself inferior to his white peers
(B) the speaker considered himself superior to his African American peers
(C) the other African American boys treated their white peers with deference
(D) the speaker was superior to his white peers in many ways
(E) the speaker felt isolated from both white and African American peers

31. The speaker's contempt wanes and is replaced by

(A) a commitment to become a famous professional
(B) a pledge to beat his peers in athletic contests
(C) a helpless rage against society
(D) a spirit of revenge
(E) actions that eventually lead him to prison

32. The tone of this passage can NOT be described as

(A) self-aware
(B) decisive
(C) fervent
(D) reflective
(E) laudatory

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Questions 33-39. Read the following passage carefully before you choose your answers.

Now, I hold that Illinois had a right to abolish and prohibit slavery as she did, and I hold that Kentucky has the same right to continue and protect slavery that Illinois had to abolish it. I hold that New York had as much right to abolish slavery as Virginia has to continue it, and that each and every State of this Union is a sovereign power, with the right to do as it pleases upon this question of slavery, and upon all its domestic institutions. Slavery is not the only question which comes up in this controversy. There is a far more important one to you, and that is, what shall be done with the free negro? We have settled the slavery question as far as we are concerned; we have prohibited it in Illinois forever, and in doing so, I think we have done wisely, and there is no man in the State who would be more strenuous in his opposition to the introduction of slavery than I would; but when we settled it for our selves, we exhausted all our power over that subject. We have done our whole duty, and can do no more. We must leave each and every other State to decide for itself the same question. In relation to the policy to be pursued toward the free negroes, we have said that they shall not vote; whilst Maine, on the other hand, has said that they shall vote. Maine is a sovereign State, and has the power to regulate the qualifications of voters within her limits. I would never consent to confer the right of voting and of citizenship upon a negro, but still I am not going to quarrel with Maine for differing from me in opinion. Let Maine take care of her own negroes, and fix the qualifications of her own voters to suit herself, without interfering with Illinois, and Illinois will not interfere with Maine. So with the State of New York. She allows the negro to vote provided he owns two hundred and fifty dollars' worth of property, but not otherwise. While I would not make any distinction whatever between a negro who held property and one who did not, yet if the sovereign State of New York chooses to make that distinction it is her business and not mine, and I will not quarrel with her for it. She can do as she pleases on this question if she minds her own business, and we will do the same thing. Now, my friends, if we will only act conscientiously and rigidly upon this great principle of popular sovereignty, which guarantees to each State and Territory the right to do as it pleases on all things, local and domestic, instead of Congress interfering, we will continue at peace one with another. Why should Illinois be at war with Missouri, or Kentucky with Ohio, or Virginia, with New York, merely because their institutions differ? Our fathers intended that our institutions should differ. They knew that the North and the South, having different climates, productions, and interests, required different institutions. This doctrine of Mr. Lincoln, of uniformity among the institutions of the different States, is a new doctrine, never dreamed of by Washington, Madison, or the framers of this government. Mr. Lincoln and the Republican party set themselves up as wiser than these men who made this government, which has flourished for seventy years under the principle of popular sovereignty, recognizing the right of each State to do as it pleased. Under that principle, we have grown from a nation of three or four millions to a nation of about thirty millions of people; we have crossed the Allegheny mountains and filled up the whole Northwest, turning the prairie into a garden, and building up churches and schools, thus spreading civilization and Christianity where before there was nothing but savage barbarism. Under that principle we have become, from a feeble nation, the most powerful on the face of the earth, and if we only adhere to that principle, we can go forward increasing in territory, in power, in strength, and in glory until the Republic of America shall be the north star that shall guide the friend of freedom throughout the civilized world. And why can we not adhere to the great principle of self-government upon which our institutions were originally based? I believe that this new doctrine preached by Mr. Lincoln and his party will dissolve the Union if it succeeds. They are trying to array all the Northern States in one body against the South, to excite a sectional war between the free States and the slave States, in order that the one or the other may be driven to the wall.

Stephen Douglas (1858)

33. In this passage the speaker's purpose is to

(A) analyze the causes of slavery
(B) argue in favor of states' rights
(C) criticize individual states
(D) describe the advantages of a federal government
(E) argue in favor of slavery

34. Which of the following best describes the tone of the passage?

(A) mock enthusiasm
(B) righteous indignation
(C) well-reasoned polemic
(D) objective rationalization
(E) ironic detachment

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35. In the first two sentences (lines 1-9), the speaker grounds his central idea on which of the following rhetorical strategies?

(A) inductive reasoning
(B) deductive reasoning
(C) description
(D) classification
(E) appeal to ignorance

36. The most significant rhetorical shift in the passage begins with

(A) "So with the State of New York." (lines 32-33)
(B) "Now, my friends…" (line 42)
(C) "Why should Illinois be at war with Missouri…" (line 48)
(D) "Under that principle…" (line 69)
(E) "I believe that this new doctrine…" (line 78)

37. The speaker substantiates his central idea with

(A) clever anecdotes
(B) innovative symbols
(C) unusual paradoxes
(D) extended metaphors
(E) appeal to authority

38. From the passage, it appears that the speaker's personal view is that African Americans should be

(A) slaves and should not be allowed to hold property
(B) should not be slaves and should be allowed to vote
(C) should not be free but should be allowed to hold some property
(D) should be free but not allowed to vote
(E) should be allowed to hold property and to vote

39. In the final lines of the passage, the speaker attempts to win over his audience by

(A) inspiring confidence
(B) shifting blame
(C) instilling fear
(D) reconciling differences
(E) overstating a problem

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Questions 40-46. Read the following passage carefully before you choose your answers.

Observe, the merchant's function (or manufacturer's, for in the broad sense in which it is here used the word must be understood to include both) is to provide for the nation. It is no more his function to get profit for himself out of that provision than it is a clergyman's function to get his stipend. This stipend is a due and necessary adjunct, but not the object of his life, if he be a true clergyman, any more than his fee (or honorarium) is the object of life to a true physician. Neither is his fee the object of life to a true merchant. All three, if true men, have a work to be done irrespective of fee—to be done even at any cost, or for quite the contrary of fee; the pastor's function being to teach, the physician's to heal, and the merchant's, as I have said, to provide. That is to say, he has to understand to their very root the qualities of the thing he deals in, and the means of obtaining or producing it; and he has to apply all his sagacity and energy to the producing or obtaining it in perfect state, and distributing it at the cheapest possible price where it is most needed.

And because the production or obtaining of any commodity involves necessarily the agency of many lives and hands, the merchant becomes in the course of his business the master and governor of large masses of men in a more direct, though less confessed way, than a military officer or pastor; so that on him falls, in great part, the responsibility for the kind of life they lead: and it becomes his duty, not only to be always considering how to produce what he sells, in the purest and cheapest forms, but how to make the various employments involved in the production, or transference of it, most beneficial to the men employed.

And as into these two functions, requiring for their right exercise the highest intelligence, as well as patience, kindness, and tact, the merchant is bound to put all his energy, so for their just discharge he is bound, as soldier or physician is bound, to give up, if need be, his life, in such way as it may be demanded of him. Two main points he has in his providing function to maintain: first, his engagements (faithfulness to engagements being the real root of all possibilities, in commerce); and, secondly, the perfectness and purity of the thing provided; so that, rather than fail in any engagement, or consent to any deterioration, adulteration, or unjust and exorbitant price of that which he provides, he is bound to meet fearlessly any form of distress, poverty, or labour, which may, through maintenance of these points, come upon him.

(1860)

40. The author relies principally on which rhetorical strategy?

(A) appeal to authority
(B) classification
(C) description
(D) induction
(E) analogy

41. According to the author, a merchant is

(A) not motivated primarily by the prospect of making a profit
(B) more devoted to material gain than a clergyman
(C) less focused on making money than is a physician
(D) essentially different from a manufacturer
(E) wholly dedicated to material gain

42. In line 7, "adjunct" most nearly means

(A) accompaniment
(B) evil
(C) adjustment
(D) bonus
(E) addition

43. "Agency" (line 23) is directly related semantically to

(A) "business" (line 25)
(B) "merchant" (line 24)
(C) "master" (line 25)
(D) "commodity" (line 23)
(E) "duty" (line 29)

44. The author uses "hands" (line 24)

(A) as a synecdoche
(B) to reinforce the manual aspect of most labor of his time
(C) to attenuate the repetition of the word "men"
(D) as a concrete image
(E) all of the above

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45. The "two functions" in line 34 are

(A) earning high profits and pacifying the workers
(B) manufacturing a good, cheap product and providing for workers
(C) exploiting the workers and maximizing profits
(D) manufacturing good products and making good profits
(E) dealing with unions and keeping profits high

46. Most likely, the author would

(A) support Marxism
(B) neither like nor dislike socialism
(C) support capitalism
(D) support anticlerical groups
(E) dislike the medical profession

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Questions 47-50. Read the following passage carefully before you choose your answers.

This archipelago consists of ten principal islands, of which five exceed the others in size. They are situated under the Equator, and between five and six hundred
Line miles westward of the coast of America. They are all
(5) formed of volcanic rocks; a few fragments of granite curiously glazed and altered by the heat, can hardly be considered as an exception. Some of the craters, surmounting the larger islands, are of immense size, and they rise to a height of between three and four
(10) thousand feet. Their flanks are studded by innumerable smaller orifices. I scarcely hesitate to affirm, that there must be in the whole archipelago at least two thousand craters. These consist either of lava or scoriae, or of finely-stratified, sandstone-like tuff. Most of the latter
(15) are beautifully symmetrical; they owe their origin to eruptions of volcanic mud without any lava: it is a remarkable circumstance that every one of the twenty-eight tuff-craters which were examined had their southern sides either much lower than the other
(20) sides, or quite broken down and removed. As all these craters apparently have been formed when standing in the sea, and as the waves from the trade wind and the swell from the open Pacific here unite their forces on the southern coasts of all the islands, this singular
(25) uniformity in the broken state of the craters, composed of the soft and yielding tuff, is easily explained.

(1839)

47. This passage is most notable for its

(A) meticulous classification
(B) unusual point of view
(C) precise description
(D) resourceful analogies
(E) lyrical prose

48. Most likely, the passage is extracted from

(A) an entry in a scientific journal
(B) a nineteenth-century novel
(C) a book on tourism
(D) a letter from a poet
(E) a book on volcanoes

49. In context, one can infer that tuff is

(A) an alternate spelling for tough
(B) a kind of sand
(C) made up principally of grass
(D) volcanic rock
(E) dense and resistant

50. In this passage, the speaker is most notably impressed by

(A) the flora on the islands
(B) the force of the Pacific Ocean
(C) the fragments of granite
(D) the symmetrical craters on the islands
(E) the topography of the smaller islands

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Questions 51-54. Read the following passage carefully before you choose your answers.

Art begins with abstract decoration, with purely imaginative and pleasurable work dealing with what is unreal and non-existent. This is the first stage. Then Life becomes fascinated with this new wonder, and asks to be admitted into the charmed circle. Art takes life as part of her rough material, re-creates it, and refashions it in fresh forms, is absolutely indifferent to fact, invents, imagines, dreams, and keeps between herself and reality the impenetrable barrier of beautiful style, of decorative or ideal treatment. The third stage is when Life gets the upper hand, and drives Art out into the wilderness. That is the true decadence, and it is from this that we are now suffering.

Take the case of the English drama. At first in the hands of the monks Dramatic Art was abstract, decorative and mythological. Then she enlisted Life in her service, and using some of life's external forms, she created an entirely new race of beings, whose sorrows were more terrible than any sorrow man has ever felt, whose joys were keener than lover's joys, who had the rage of the Titans and the calm of the gods, who had monstrous and marvelous sins, monstrous and marvelous virtues. To them she gave a language different from that of actual use, a language full of resonant music and sweet rhythm, made stately by solemn cadence, or made delicate by fanciful rhyme, jeweled with wonderful words, and enriched with lofty diction. She clothed her children in strange raiment and gave them masks, and at her bidding the antique world rose from its marble tomb. A new Caesar stalked through the streets of risen Rome, and with purple sail and flute-led oars another Cleopatra passed up the river to Antioch. Old myth and legend and dream took shape and substance. History was entirely rewritten, and there was hardly one of the dramatists who did not recognize that the object of Art is not simple truth but complex beauty. In this they were perfectly right. Art itself is really a form of exaggeration; and selection, which is the very spirit of art, is nothing more than an intensified mode of over-emphasis.

But Life soon shattered the perfection of the form. Even in Shakespeare we can see the beginning of the end. It shows itself by the gradual breaking-up of the blank-verse in the later plays, by the predominance given to prose, and by the overimportance assigned to characterization. The passages in Shakespeare—and they are many—where the language is uncouth, vulgar, exaggerated, fantastic, obscene even, are entirely due to Life calling for an echo of her own voice, and rejecting the intervention of beautiful style, through which alone should life be suffered to find expression. Shakespeare is not by any means a flawless artist. He is too fond of going directly to life, and borrowing life's natural utterance. He forgets that when Art surrenders her imaginative medium she surrenders everything.

(1889)

51. The author of this passage is most likely

(A) a poet
(B) a novelist
(C) an art critic
(D) a journalist
(E) an actor

52. The author relies principally on which of the following to substantiate his thesis?

(A) a faulty analogy
(B) process analysis
(C) deductive reasoning
(D) an accumulation of facts
(E) illustration by example

53. "…when Art surrenders her imaginative medium she surrenders everything" (lines 54-55) is in the form of

(A) a maxim
(B) a chiasmus
(C) an antithesis
(D) an understatement
(E) an analogy

54. Above all else, the author reveres

(A) beauty
(B) life
(C) Shakespeare
(D) Caesar
(E) English drama

END OF SECTION I

ENGLISH LANGUAGE AND COMPOSITION

SECTION II

Time—2 hours

Number of questions—3

Percent of total grade—55

Each question counts as one-third of the total essay section score.

Question 1 Synthesis Essay ..... suggested time—40 minutes

Question 2 Essay ..... suggested time—40 minutes

Question 3 Essay ..... suggested time—40 minutes

(Additional 15 minutes for reading sources at the beginning of Section II)

Section II of this examination requires answers in essay form. To help you use your time well, the coordinator will announce the time at which each question should be completed. If you finish any question before time is announced, you may go on to the following question. If you finish the examination in less than the time allotted, you may go back and work on any essay question you want.

Each essay will be judged on its clarity and effectiveness in dealing with the requirements of the topic assigned and on the quality of the writing. After completing each question, you should check your essay for accuracy of punctuation, spelling, and diction; you are advised, however, not to attempt many longer corrections. Remember that quality is far more important than quantity.

Write your essays with a pen, preferably in black or dark blue ink. Be sure to write CLEARLY and LEGIBLY. Cross out any errors you make.

The questions for Section II are printed in the green insert. You are encouraged to use the green insert to make notes and to plan your essays, but be sure to write your answers in the pink booklet. Number each answer as the question is numbered in the examination. Do not skip lines. Begin each answer on a new page in the pink booklet.

ENGLISH LANGUAGE AND COMPOSITION

SECTION II

Total Time—2 hours

Question 1

(Suggested reading time—15 minutes.)

(Suggested writing time—40 minutes.)

This question counts as one-third of the total essay section score.

Carefully read the following six sources, including the introductory information for each source. Then synthesize information from at least three of the sources and incorporate it into a coherent, well-developed essay that defends, challenges, or qualifies the claim that authoritative leadership is more effective than collaborative leadership.

Make sure that your argument is central; use the sources to illustrate and support your reasoning. Avoid merely summarizing the sources. Indicate clearly which sources you are drawing from, whether through direct quotation, paraphrase, or summary. You may cite the sources as Source A, Source B, etc., or by using the descriptions in parentheses.

Assignment: **Basing your answer on the information below, write an essay addressing this prompt: Countries define effective leadership in different ways. Some focus on fear and power, while others point to respect and propriety.**

You may refer to the sources by their titles (Source A, Source B, etc.) or by the descriptions in parentheses.

Source A	(Patton)
Source B	(Machiavelli)
Source C	(Plato)
Source D	(Confucius)
Source E	(David)
Source F	(Hobbes)

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Source A

George S. Patton was one of the most highly regarded generals in World War II

"Don't tell people how to do things, tell them what to do and let them surprise you with their results."

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Source B

Niccolo Macchiavelli, *The Prince*

Upon this a question arises: whether it be better to be loved than feared or feared than loved? It may be answered that one should wish to be both, but, because it is difficult to unite them in one person, it is much safer to be feared than loved, when, of the two, either must be dispensed with…that prince who, relying entirely on [the] promises [of his subjects], has neglected other precautions, is ruined;…men have less scruple in offending one who is beloved than one who is feared, for love is preserved by the link of obligation which, owing to the baseness of men, is broken at every opportunity for their advantage; but fear preserves you by a dread of punishment which never fails.

Nevertheless a prince ought to inspire fear in such a way that, if he does not win love, he avoids hatred; because he can endure very well being feared whilst he is not hated, which will always be as long as he abstains from the property of his citizens and subjects and from their women…But when a prince is with his army, and has under control a multitude of soldiers, then it is quite necessary for him to disregard the reputation of cruelty, for without it he would never hold his army united or disposed to its duties.

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Source C

Plato, *The Republic* (translated by Benjamin Jowett)

I said: Until philosophers are kings, or the kings and princes of this world have the spirit and power of philosophy, and political greatness and wisdom meet in one (and those commoner natures who pursue either to the exclusion of the other are compelled to stand aside) cities will never have rest from their evils—nor will the human race, as I believe—and then only will this our State have a possibility of life and behold the light of day. Such was the thought, my dear Glaucon, which I would fain have uttered if it had not seemed too extravagant; for to be convinced that in no other State can there be happiness private or public is indeed a hard thing.

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Source D

Confucius, *The Analects* (translated by James Legge, with alterationis for clarity)

13. The Master said, "If a prince can govern his kingdom with tolerance and propriety, what difficulty will he have? If he cannot govern it with that tolerance, how can there be propriety?"

18. The Master said, "In serving his parents, a son may remonstrate with them, but gently; when he sees that they do not incline to follow his advice, he shows an increased degree of reverence, but does not abandon his purpose; and should they punish him, he does not allow himself to murmur."

26. Ziyu said, "In serving a prince, frequent remonstrances lead to disgrace. Between friends, frequent reproofs make the friendship distant."

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Source E

Jacques-Louis David, *Napoleon Crossing the Alps*

This painting shows Napoleon Bonaparte, the French Emperor, crossing the Alps to invade Italy. The name at the lower left refers to Hannibal, the Carthaginian general who led elephants over the Alps, posing the most serious threat the Roman Empire ever faced.

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Source F

Thomas Hobbes, *Leviathan*, as updated to modern English

The only way to erect such a Common Power [as can] make [the people] secure… is to confer all their power and strength upon one man…that may reduce all their wills, by plurality of voices, unto one will: which is as much as to say, to appoint one man…to represent them all. And every person to own, and acknowledge himself to be author of, whatever this Man shall do, or cause to be done, in those things which concern the common peace and safety; and therein to submit their wills, every one, to that Man's will, and their judgments, to that Man's judgment. This is more than consent…it is a covenant of every man with every man…as if every man should say to every man, "I authorize and give up my right of governing myself to this Man…on the condition that you give up your right to him, and authorize all his actions in like manner."…For by this authority, given him by every particular man in the common-wealth, he hath the use of so much power and strength conferred on him, that by terror thereof, he is enabled to form the wills of them all, to peace at home, and mutual aid against their enemies abroad.

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Question 2

(Suggested time—40 minutes. This question counts as one-third of the total essay section score.)

The passage below is excerpted from one of Mark Twain's most famous essays, "Fenimore Cooper's Literary Offenses." At the time Twain wrote his essay, Cooper's novels were generally well liked and respected. Read the entire passage carefully. Then write an essay analyzing the rhetorical strategies that Twain uses to convey his attitude.

If Cooper had been an observer his inventive faculty would have worked better; not more interestingly, but more rationally, more plausibly. Cooper's proudest creations in the way of "situations" suffer noticeably from the absence of the observer's protecting gift. Cooper's eye was splendidly inaccurate. Cooper seldom saw anything correctly. He saw nearly all things as through a glass eye, darkly. Of course a man who cannot see the commonest little every-day matters accurately is working at a disadvantage when he is constructing a "situation." In the *Deerslayer* tale Cooper has a stream which is fifty feet wide where it flows out of a lake; it presently narrows to twenty as it meanders along for no given reason, and yet when a stream acts like that it ought to be required to explain itself. Fourteen pages later the width of the brook's outlet from the lake has suddenly shrunk thirty feet, and become "the narrowest part of the stream." This shrinkage is not accounted for. The stream has bends in it, a sure indication that it has alluvial banks and cuts them; yet these bends are only thirty and fifty feet long. If Cooper had been a nice and punctilious observer he would have noticed that the bends were often nine hundred feet long than short of it.

Cooper made the exit of that stream fifty feet wide, in the first place, for no particular reason; in the second place, he narrowed it to less than twenty to accommodate some Indians. He bends a "sapling" to form an arch over this narrow passage, and conceals six Indians in its foliage. They are "laying" for a settler's scow or ark which is coming up the stream on its way to the lake; it is being hauled against the stiff current by rope whose stationary end is anchored in the lake; its rate of progress cannot be more than a mile an hour. Cooper describes the ark, but pretty obscurely. In the matter of dimensions "it was little more than a modern canal boat." Let us guess, then, that it was about one hundred and forty feet long. It was of "greater breadth than common." Let us guess then that it was about sixteen feet wide. This leviathan had been prowling down bends which were but a third as long as itself, and scraping between banks where it only had two feet of space to spare on each side. We cannot too much admire this miracle. A low-roofed dwelling occupies "two-thirds of the ark's length"—a dwelling ninety feet long and sixteen feet wide, let us say—a kind of vestibule train. The dwelling has two rooms—each forty-five feet long and sixteen feet wide, let us guess. One of them is the bedroom of the Hutter girls, Judith and Hetty; the other is the parlor in the daytime, at night it is papa's bedchamber. The ark is arriving at the stream's exit now, whose width has been reduced to less than twenty feet to accommodate the Indians—say to eighteen. There is a foot to spare on each side of the boat. Did the Indians notice that there was going to be a tight squeeze there? Did they notice that they could make money by climbing down out of that arched sapling and just stepping aboard when the ark scraped by? No, other Indians would have noticed these things, but Cooper's Indian's never notice anything. Cooper thinks they are marvelous creatures for noticing, but he was almost always in error about his Indians. There was seldom a sane one among them.

The ark is one hundred and forty-feet long; the dwelling is ninety feet long. The idea of the Indians is to drop softly and secretly from the arched sapling to the dwelling as the ark creeps along under it at the rate of a mile an hour, and butcher the family. It will take the ark a minute and a half to pass under. It will take the ninety-foot dwelling a minute to pass under. Now, then, what did the six Indians do? It would take you thirty years to guess, and even then you would have to give it up, I believe. Therefore, I will tell you what the Indians did. Their chief, a person of quite extraordinary intellect for a Cooper Indian, warily watched the canal-boat as it squeezed along under him and when he had got his calculations fined down to exactly the right shade, as he judged, he let go and dropped. And missed the boat! That is actually what he did. He missed the house, and landed in the stern of

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the scow. It was not much of a fall, yet it knocked him silly. He lay there unconscious. If the house had been ninety-seven feet long he would have made the trip. The error lay in the construction of the house. Cooper
(85) was no architect.

There still remained in the roost five Indians. The boat has passed under and is now out of their reach. Let me explain what the five did—you would not be able to reason it out for yourself. No. 1 jumped for
(90) the boat, but fell in the water astern of it. Then No. 2 jumped for the boat, but fell in the water still further astern of it. Then No. 3 jumped for the boat, and fell a good way astern of it. Then No. 4 jumped for the boat, and fell in the water away astern. Then even No. 5
(95) made a jump for the boat—for he was a Cooper Indian. In that matter of intellect, the difference between a Cooper Indian and the Indian that stands in front of the cigar-shop is not spacious. The scow episode is really a sublime burst of invention; but it does not thrill,
(100) because the inaccuracy of details throw a sort of air of fictitiousness and general improbability over it. This comes of Cooper's inadequacy as observer.

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Question 3

(Suggested time—40 minutes. This question counts as one-third of the total essay section score.)

Read and think carefully about the following quotation. Then write an essay in which you refute, support, or qualify Voltaire's claim. Make sure to use appropriate evidence from literary, historical, or personal sources to develop your argument.

It is dangerous to be right in matters about which the established authorities are wrong.—*Voltaire*

END OF EXAMINATION