

**Passage 67**

The—paradox of tolerance admonishes us that tolerance of the intolerant leads to intolerance. The Universal Declaration of Human Rights and the constitutions and laws of Western European democracies that adhere to the principle of freedom of speech all heed the warning of this conundrum and do not afford legal protection to extremist speech.

While in Western European democracies, the speech of non-democratic extremists has been successfully outlawed, in the United States the first amendment right to freedom of speech has been interpreted to encompass radical oration. The traditional justifications of this American stance originate in the belief that speech is entitled to greater tolerance than other kinds of activity. They are based on the belief that speech itself is valuable, and thus ascribe positive value to a very broad range of speech.

According to the classical model, freedom of speech serves an indispensable function in the process of democratic self-government.

From this perspective, the free speech principle need only protect political speech, comprised of all the facts, theories, and opinions relating to any issue on which the citizens must vote. Proponents of this view insist that even extremist views cannot be concealed from voting citizens, if these views bear on any public issue before them.

Protection of free speech serves the collective self-interests of a self-governing society made up of all rational, equal, and fully participating citizens who take their civic duties seriously. The fortress model is built on a foundation of pessimism, individualism, relativism, and self-doubt.

At its deepest level, the fortress model values freedom of speech as a necessary precondition to the discovery and preservation of truth, but even at this level the function of speech remains primarily negative.

From this perspective, the government and a majority of the people pose a great danger of intolerance. In spite of the high probability that their beliefs will eventually prove to be false, it is argued, people nonetheless tend to feel certain about them and, consequently, feel justified in requiring others to conform. Thus, the fortress model's prescription for combating the tendency to censor nonconforming views is to overprotect speech by providing a broad—buffer zone that encompasses extremist speech because its protection substantially diminishes the probability that inherently valuable speech will be suppressed.

1. Which of the following scenarios, if true, would most weaken the argument contained in the paradox of tolerance which —admonishes us that tolerance of the intolerant leads to intolerance?

- A. Islandia's government has decided to outlaw extremist political groups in order to protect its democratic political system.
  - B. Islandia has a non-democratic government, despite its suppression of extremist political groups.
  - C. Islandia's government became democratic only after extremist political groups were outlawed.
  - D. Islandia has had a stable democratic government for decades, even though it has never outlawed extremist political groups
  - E. Islandia has tried and failed repeatedly to have a stable government
2. All of the following actions have been put forth by one or another group in this country as being of value in our society. Which actions would violate a principle of the classical model of free speech?
- A. Banning an individual from making derogatory comments about various ethnic groups
  - B. Banning an individual from yelling —fire in a crowded movie theater
  - C. Banning an individual from claiming that the government should be voted out of existence
  - D. Banning an individual from making false statements about a company's products
  - E. Banning an individual for abusing his parents
3. The fortress model is —built on a foundation of pessimism, individualism, relativism, and self-doubt. Based on information in the passage, each of the following statements is a view held by those who believe in the fortress model of free speech EXCEPT:
- A. extremist political speech should be prohibited because it threatens democratic government.
  - B. freedom of political speech is necessary in order to protect democratic government.
  - C. a ban on extremist political speech raises the probability that more important political speech will also be banned.
  - D. the government is unlikely to permit political speech that it finds objectionable unless the law prevents it from curbing political speech.
  - E. the government should ensure that extremist speech, as long as it is political, is protected

**Passage 68**

The original Hellenistic community was idealized, the Greeks' own golden dream—a community never achieved but only imagined by the Macedonian Alexander, who was possessed of the true faith of all converts to a larger vision. The evolving system of city-states had produced not only unity with a healthy diversity but also narrow rivalries.

No Hellenic empire arose, only scores of squabbling cities pursuing bitter feuds born of ancient wrongs and

existing ambitions. It was civil strife made possible by isolation from the great armies and ambitions of Asia.

Greek history could arguably begin in July of 776 B.C., the First Olympiad, and end with Theodosius's ban on the games in 393 A.D.

Before this there had been a long era of two tribes, the Dorians and Ionians, scarcely distinguishable to the alien eye, but distinctly separate in their own eyes until 776. After Theodosius' ban most of the Mediterranean world was Greek-like, in fact, but the central core had been rendered impotent by diffusion.

During the eventful Greek millennium, the Olympics reflected not the high ideals of Hellenes but rather the mean reality of the times. Its founders had created a monster, games that twisted the strategists' aspirations to unity to fit the unpleasant reality of the Hellenistic world.

The games not only mirrored the central practices of the Greek world that reformers would deny but also imposed the flaws of that world. Like the atomic theory of the Greek philosophers, the Greek gamers' theories were far removed from reality; they were elegant, consistent, logical, and irrelevant.

Part religious ritual, part game rite, in the five-day Olympic Games, various athletes coming together under the banner of their cities; winning became paramount, imposing defeat a delight. As Greek society evolved, so, too, did the games, but rarely as a unifying force. Athletes supposedly competing for the laurel of accomplishment in the name of idealism found that dried olive leaves changed to gold. Each local polis (city-state) sought not to contribute to the grandeur of Greece, but to achieve its own glory. As in the real world, in the games no Greek could trust another, and each envied rivals' victories. The Olympic spirit was not one of communal bliss but bitter lasting competition institutionalized in games.

1. Considering the arguments made in the passage, with which of the following statements would the author be most likely to agree?
  - A. The Olympics is the oldest organized sporting event in history.
  - B. Greece had more internal divisions than other ancient civilizations.
  - C. Sporting events sometimes create more problems than they solve.
  - D. Alexander was the most successful military leader of ancient Greece.
  - E. Sporting events are the best way to solve political problems
2. For which of the following statements does the passage provide some evidence or explanation?
  - I. Alexander united ancient Greece through a series of military conquests.
  - II. The divisions among Greek city-states were reflected in the Olympics.
  - III. The Olympic Games could not have occurred

without a city-state system.

- A. II only
  - B. III only
  - C. I and II
  - D. II and III
  - E. I, II and III
3. The statement: —The Olympic spirit was not one of communal bliss but bitter lasting competition institutionalized in games indicates that the author believes that:
    - A. the Greeks were more internally divided than other Mediterranean civilizations.
    - B. the Greek millennium was a period of constant warfare.
    - C. the Olympic Games did not serve a beneficial national purpose.
    - D. the First Olympiad in 776 B.C. began the decline of Greek civilization.
    - E. the Olympic games fostered a feeling of hatred amongst the member nations

### Passage 69

In all battles two things are usually required of the Commander-in-Chief: to make a good plan for his army and to keep a strong reserve. Both of these are also obligatory for the painter. To make a plan, thorough reconnaissance of the country where the battle is to be fought is needed.

Its fields, its mountains, its rivers, its bridges, its trees, its flowers, its atmosphere—all require and repay attentive observation from a special point of view.

I think this is one of the chief delights that have come to me through painting. No doubt many people who are lovers of art have acquired it to a high degree without actually practicing. But I expect that nothing will make one observe more quickly or more thoroughly than having to face the difficulty of representing the thing observed. And mind you, if you do observe accurately and with refinement, and if you do record what you have seen with tolerable correspondence, the result follows on the canvas with startling obedience.

But in order to make his plan, the General must not only reconnoitre the battle-ground; he must also study the achievements of the great Captains of the past. He must bring the observations he has collected in the field into comparison with the treatment of similar incidents by famous chiefs.

Considering this fact, the galleries of Europe take on a new—and to me at least — a severely practical interest. You see the difficulty that baffled you yesterday; and you see how easily it has been overcome by a great or even by a skilful painter. Not only is your observation of Nature sensibly improved and developed, but also your comprehension of the masterpieces of art.

But it is in the use and withholding of their reserves that the great commanders have generally excelled. After all, when once the last reserve has been thrown in, the commander's part is played. If that does not win the

battle, he has nothing else to give. Everything must be left to luck and to the fighting troops. But these last reserves, in the absence of high direction, are apt to get into sad confusion, all mixed together in a nasty mess, without order or plan—and consequently without effect.

Mere masses count no more. The largest brush, the brightest colours cannot even make an impression. The pictorial battlefield becomes a sea of mud mercifully veiled by the fog of war. Even though the General plunges in himself and emerges bespattered, as he sometimes does, he will not retrieve the day. In painting, the reserves consist in Proportion or Relation. And it is here that the art of the painter marches along the road which is traversed by all the greatest harmonies in thought. At one side of the palette there is white, at the other black; and neither is ever used neat. Between these two rigid limits all the action must lie, all the power required must be generated. Black and white themselves placed in juxtaposition make no great impression; and yet they are the most that you can do in pure contrast.

1. As the author creates the analogy between war and painting in the passage, the Commander-in-Chief is to the battleground as the:
  - A. painter is to the subject being painted.
  - B. painter is to the canvas of the painting.
  - C. painter is to the paint colours.
  - D. painter is to the art gallery.
  - E. painter is to the brush
2. Following the example of the master Manet, the young Matisse often inserted in his pictures areas of white such as tablecloths or crockery that allowed for striking contrasts with black objects such as a knife or a dark bottle. What is the relevance of this information to the passage?
  - A. It supports the author's claim that the great artists are worthy of imitation.
  - B. It supports the author's claim that neither black nor white is ever used neat.
  - C. It weakens the author's claim that black and white themselves placed in juxtaposition make no great impression.
  - D. It weakens the author's claim that great painters take Nature as their subject.
  - E. This information has no relevance to the information in the passage
3. The author's statement —But [the fighting troops], in the absence of high direction, are apt to get into sad confusion, all mixed together in a nasty mess, without order or plan—and consequently without effect assumes that:
  - A. chaotic painting cannot have an unintended artistic effect.
  - B. an artist naturally resists direction from another

individual.

- C. a painting cannot help but reflect the mental state of its painter.
- D. it is impossible for painters to collaborate on a work without confusion.
- E. troops always need someone to guide them

### Passage 70

In public Greek life, a man had to make his way at every step through the immediate persuasion of the spoken word. Whether it be addressing an assembly, a law-court or a more restricted body, his oratory would be a public affair rather than under the purview of a quiet committee, without the support of circulated commentary, and with no backcloth of daily reportage to make his own or others' views familiar to his hearers. The oratory's immediate effect was all-important; it would be naive to expect that mere reasonableness or an inherently good case would equate to a satisfactory appeal. Therefore, it was early realized that persuasion was an art, up to a point teachable, and a variety of specific pedagogy was well established in the second half of the fifth century.

When the sophists claimed to teach their pupils how to succeed in public life, rhetoric was a large part of what they meant, though, to do them justice, it was not the whole.

Skill naturally bred mistrust. If a man of good will had need of expression advanced of mere twaddle, to learn how to expound his contention effectively, the truculent or pugnacious could be taught to dress their case in well-seeming guise. It was a standing charge against the sophists that they made the worse appear the better cause, and it was this immoral lesson which the hero of Aristophanes' *Clouds* went to learn from, of all people, Socrates. Again, the charge is often made in court that the opponent is an adroit orator and the jury must be circumspect so as not to let him delude them. From the frequency with which this crops up, it is patent that the accusation of cleverness might damage a man. In Greece, juries, of course, were familiar with the style, and would recognize the more evident artifices, but it was worth a litigant's while to get his speech written for him by an expert. Persuasive oratory was certainly one of the pressures that would be effective in an Athenian law-court.

A more insidious danger was the inevitable desire to display this art as an art. It is not easy to define the point at which a legitimate concern with style shades off into preoccupation with manner at the expense of matter, but it is easy to perceive that many Greek writers of the fourth and later centuries passed that danger point. The most influential was Isocrates, who polished for long years his pamphlets, written in the form of speeches, and taught to many pupils the smooth and easy periods he had perfected. Isocrates took to the

written word in compensation for his inadequacy in live oratory; the tough and nervous tones of a Demosthenes were far removed from his, though they, too, were based on study and practice. The exaltation of virtuosity did palpable harm. The balance was always delicate, between style as a vehicle and style as an end in itself.

We must not try to pinpoint a specific moment when it, once and for all, tipped over; but certainly, as time went on, virtuosity weighed heavier.

While Greek freedom lasted, and it mattered what course of action a Greek city decided to take, rhetoric was a necessary preparation for public life, whatever its side effects. It had been a source of strength for Greek civilization that its problems, of all kinds, were thrashed out very much in public. The shallowness which the study of rhetoric might (not must) encourage was the corresponding weakness.

1. If the author of the passage travelled to a political convention and saw various candidates speak he would most likely have the highest regard for an orator who:
  - A. roused his hearers to immediate and decisive action.
  - B. understood that rhetoric serves an aesthetic as well as a practical purpose.
  - C. relied on facts and reason rather than on rhetorical devices in making his case.
  - D. passed on the techniques he had perfected to many students.
  - E. made use of flowery and inflated words
2. Historians agree that those seeking public office in modern America make far fewer speeches in the course of their campaign than those seeking a public position in ancient Greece did. The author would most likely explain this by pointing out that:
  - A. speeches are now only of limited use in the abrupt vicissitudes of politics.
  - B. modern politicians need not rely exclusively on speeches to make themselves known.
  - C. modern audiences are easier to persuade through rhetoric than were the Greek audiences.
  - D. modern politicians do not make a study of rhetoric as did the Greeks.
  - E. modern America is not much different from ancient Greece
3. Implicit in the statement that the exaltation of virtuosity was not due mainly to Isocrates because public display was normal in a world that talked far more than it read is the assumption that:
  - A. Isocrates was actually concerned as much with the content of his speeches as with their style.
  - B. excessive concern with style is bound to arise in a world dominated by public display.
  - C. the Greeks were guilty of exalting virtuosity in their public art and architecture as well.

D. Isocrates was less influential than previous historians estimated.

E. there should be no connection between communication style and public display of thoughts

### Passage 71

Those who opine lose their impunity when the circumstances in which they pontificate are such that generate from their expression a positive instigation of some mischievous act. An opinion that corn dealers are starvers of the poor, or that owning private property is robbery, ought to be unmolested when simply circulated through the press, but may justly incur punishment when delivered orally to an excited mob assembled before the house of a corn dealer, or when handed about among the same mob in the form of a placard. Acts, of whatever kind, which without justifiable cause do harm to others, may be, and in the more important cases are absolutely required to be, controlled by the unfavourable sentiments, and, when needful, by the active interference of mankind.

The liberty of the individual must be thus far limited; he must not make himself a nuisance to other people. But if he refrains from molesting others in matters that concern them, and merely acts according to his own inclination and judgment in matters which concern himself he should be allowed, without molestation, to carry his opinions into practice at his own cost. As it is useful that while mankind are imperfect there should be different opinions, so it is that there should be different experiments of living, that free scope should be given to varieties of character, short of injury to others, and that the worth of different modes of life should be proved practically, when anyone thinks fit to try them. Where not the person's own character but the traditions and customs of other people are the rule of conduct, there is wanting one of the principal ingredients of individual and social progress.

It would be absurd to pretend that people ought to live as if nothing whatever had been known in the world before they came into it; as if experience had as yet done nothing toward showing that one mode of existence, or of conduct, is preferable to another. Nobody denies that people should be so taught and trained in youth as to know and benefit by the ascertained results of human experience. But it is the privilege and proper condition of a human being, arrived at the maturity of his faculties, to use and interpret experience in his own way. It is for him to find out what part of recorded experience is properly applicable to his own circumstances and character. The traditions and customs of other people are, to a certain extent, evidence of what their experience has taught them—presumptive evidence, and as such, have a claim to his deference—but, in the first place, their experience may be too narrow, or they may have not interpreted it rightly. Secondly, their interpretation

of experience may be correct, but unsuited to him. Customs are made for customary circumstances and customary characters, and his circumstances or his character may be uncustomary. Thirdly, though the customs be both good as customs and suitable to him, yet to conform to custom merely as custom does not educate him or develop in him any of the qualities which are the distinctive endowments of a human being. He gains no practice either in discerning or desiring what is best.

1. Based on information in the passage, with which of the following statements about opinions would the author most likely NOT disagree?
  - A. Different opinions exist because people are imperfect.
  - B. An opinion can be relatively harmless in one context and dangerous in another.
  - C. Opinions directed specifically against fellow human beings should be punished.
  - D. All expressions of opinion should really be considered actions.
  - E. An opinion always has an additional unintended effect
2. The author holds that one should not necessarily defer to the traditions and customs of other people. The author supports his position by arguing that:
  - I. traditions and customs are usually the result of misinterpreted experiences.
  - II. customs are based on experiences in the past, which are different from modern experiences.
  - III. customs can stifle one's individual development.
  - A. II only
  - B. III only
  - C. I and III only
  - D. II and III only
  - E. None
3. The existence of which of the following phenomena would most strongly challenge the author's argument about —conforming to custom merely as custom ?
  - A. A class in morality taught at a parochial high school
  - B. An important discovery made by a researcher who uses unconventional methods
  - C. A culture in which it is traditional to let children make their own decisions
  - D. A custom that involves celebrating a noteworthy historical event
  - E. a culture in which only the seniormost person takes the important decisions

### Passage 72

The woman-suffrage campaign was indeed as much evangelism—a kind of social gospel—as it was politics. The copious documentation left behind in the wake of the suffragist movement recounts a story of missionary zeal, untiring political tuition, and a commitment to the conception of America as an experiment in civic justice. Underpinning this ideology were strands of American exceptionalism laced with occasional self-righteousness

and appeals to female moral superiority revealing suffragists as having an eclectic social philosophy oscillating between the poles of preaching women's superior virtues and proclaiming their essential humanity.

Leading suffragists exploited political rhetoric, effectively turning the great American narratives, biblical and civic, stories of new beginnings, brave struggles, repentance and renewal, to their own purposes. Southern suffragists often coupled panegyrics to woman's purity with appeals to racial and ethnic prejudices. One leader argued openly in 1903 that —enfranchisement of women would insure immediate and durable white supremacy.

Educated adults of the day—and the suffragists were overwhelmingly drawn from the ranks of the educated—knew their Bunyan, understood that overcoming adversity was a test of character, and even believed that overcoming adversity was the way character was formed. Above all, suffragists saw in the vote a great engine for social change, a way to tap woman's greater capacity for human empathy, her status as —the mother of the race. Women, they believed, would vote en bloc, for the good of humanity, and the world would look different forever. Some argued that if the moral power of women could be utilized through the ballot, human suffering would be alleviated; social wrongs would be righted; a new democratic age would begin.

No consensus has been reached on the dimensions of the gender gap, its importance or its potential for affecting the outcome of elections or public policy more generally. Our attention should be focused not so much on whether women will vote or govern differently from men, but rather on why suffrage is so vital to a democratic society. Suffrage is to the individual what sovereignty is to states. Civic emancipation, of which the franchise is the indispensable feature, is the only sure and certain basis for democratic political life even if it cannot accomplish every good end.

Even more moderate suffragists believed that American women who know history —will always resent the fact that American men chose to enfranchise Negroes fresh from slavery before enfranchising American wives and mothers, and allowed hordes of European immigrants totally unfamiliar with the traditions and ideals of American government to be enfranchised and thus qualified to pass upon the question of the enfranchisement of American women. Suffragists sought to capitalize on this anti-immigrant, anti-black sentiment in order to promote their own ends—a story that has been told, and lamented, by later generations of feminists and historians.

1. In the context of the passage, political rhetoric, as it is used in the second paragraph, refers to:
  - A. The guidelines used by political speechwriters.

- B. The suffragettes' effective presentation of American ideology in order to make political gains.
- C. The suffragettes' circumlocution of historical facts and ideas in an attempt to confuse voters.
- D. The code that successful politicians must follow during an election campaign.
- E. the distinct oratory styles of certain politicians
2. With which of the following statements would the author most likely agree?
- A. Suffragette exploitation of American ideology was a severe violation of moral principles.
- B. Due to their lack of education, the suffragettes believed that their prejudice against blacks and immigrants had no similarity to the prejudice they experienced as women.
- C. Suffragists were ahead of their time in believing that —women...would vote en bloc...for the good of humanity....
- D. The end result suffragettes achieved, civic emancipation, is essential to maintaining a democratic society.
- E. The overall impact of the suffrage movement was undoubtedly negative
3. The passage implies that modern-day feminists and historians would most likely feel that tactics used by suffragists were:
- A. valid, yet often hurt minorities such as immigrants and blacks.
- B. useless and functioned to prevent women from finally gaining the right to vote.
- C. effective, but compromised the integrity of their pursuit of equality.
- D. ignorant since the suffragists did not consider other groups.
- E. absolutely valid and justified and that they would have done the same

### Passage 73

The recent centennial of the founding of the American Historical Association has given historians a properly historical reason for considering the present state of their discipline. The profession's introspectionist analysis may be said to have begun a few years ago with the publication of *The Past Before Us: Contemporary Historical Writing in the United States*, an upbeat and self-congratulatory volume intended by the sponsoring AHA as a demonstration of —state of the art historiography. Introducing this volume, editor Michael Kammen stated that after a changing of the guard in the 1970s, the professional historical community is mainly concerned with questions of social history, intergenerational conflict, and human responses to structures of power.

Having repudiated the basic commitments to nationalism and the ideal of scholarly detachment that

had always sustained historical writing in the United States, professional historians found themselves—not surprisingly, one might add—cut off from their cultural environment. That this situation is markedly different from the formative period of historical scholarship can be seen in centennial numbers of the *American Historical Review*, the most recent expression of the profession's reflective tendency, which have explored the nature of historical thinking at the time of the association's founding a century ago.

What has been all but ignored in these official efforts at intellectual stocktaking is the enduring body of historical writing produced by American scholars between the end of the founding period in the early twentieth century and the onset of the excitement of the 1970s. Perhaps it is the thoroughness with which scholars have for two decades described the shift from progressive consensus to New Left history that accounts for this neglect. Whatever its reason, however, the oversight is fortunately rectified by the appearance of an —unofficial volume on American historiography, *Twentieth-Century American Historians* which describes an approach to history that reminds us that until very recently history faithfully maintained its literary orientation and narrative character. It is a bit astonishing to learn that historians like Douglas Southall Freeman were nationally known figures whose books sold in the hundreds of thousands. It is instructive to recall that several of the most widely read and influential writers of history, such as Allan Nevins, Claude G. Bowers, and James Truslow Adams, possessed no formal historical training. And it is heartening to read of a time when, despite its academic institutional setting, cultural alienation was not asserted as a sign of intellectual sophistication and certification.

Although by no means uncritical, the authors of the essays in *Twentieth-Century American Historians* have approached their subject with an attitude of respectful admiration for the accomplishments of their intellectual mentors. It is unusual, moreover, to find in contemporary scholarship the open-mindedness to conservative points of view, and immunity to orthodox liberal assumptions, that inform this volume.

1. If the claims made in the passage are correct, how would contemporary historians of the American Historical Association be expected to respond to a work that provides a nationalistic interpretation of American history?
- A. They would probably embrace it because it reflects the New Left approach to American history.
- B. They would probably embrace it because it appeals to their sense of national pride.
- C. They would probably denounce it because it conflicts with their philosophical orientation.
- D. They would probably denounce it because it

- violates the principle of scholarly objectivity.
- E. They would be indifferent to such a work because it has no connection with their beliefs
2. Based on information in the passage, which of the following statements is NOT true?
- A. Contemporary historians have largely overlooked the scholarly contributions of historians who published in the early decades of this century.
- B. Contemporary historians are generally less interested in economic history than social history.
- C. Contemporary historians are generally not receptive to conservative interpretations of history.
- D. Contemporary historians have usually closely analysed the works of earlier historians such as Allan Nevins, Claude G. Bowers, and James Truslow Adams.
- E. Twentieth-Century American Historians is not an officially sanctioned historical work
3. Which of the following assertions would most strengthen the author's claim that many contemporary historians are —cut off from their cultural environment (line 19)?
- A. They are very familiar with the writings of earlier historians like James Truslow Adams.
- B. The only people who read their books are other professional historians.
- C. They are criticized by the authors of essays in Twentieth-Century American Historians.
- D. Their intellectual sophistication has made them receptive to the conservative perspective
- E. Some contemporary historians don't actively participate in cultural events

### Passage 74

One of the most important tasks of ethical analysis is to deliver us from our unrecognized prejudices about right and wrong. For ethicist Paul Taylor perhaps no prejudice is so deeply ingrained as speciesism, the view that members of the human species deserve treatment superior to that accorded members of other species.

In place of speciesism, Taylor proposes a new theory of environmental ethics based on —the biocentric outlook. This outlook asserts that humans are equal members of the earth's community of life and that they and members of other species are interdependent. It further sees all organisms as teleological centres of life in the sense that each is a unique individual pursuing its own best interests by its own means and that —humans are not inherently superior to other living things.

Taylor claims that the theory provides the foundation and justification for —respect for nature, the only moral attitude suitable to have towards earth's creatures. Respect for nature requires both recognizing

that wild plants and animals have inherent worth, and following the moral norm that —living things ought not to be harmed or interfered with in nature.

Taylor claims that human behaviour toward nonhumans ought to be guided by the rules of non-maleficence and non-interference, as well the rule of fidelity and the rule of restitutive justice. These rules prohibit, respectively: harming any entity in the natural environment; restricting the freedom of natural entities or ecosystems so that they cannot exist in a wild state; mistreating any wild animal, as often occurs during hunting or fishing; and failing to make amends when one wrongs a wild plant or animal in any way.

One problem is with Taylor's scheme that both accords —inherent worth to all plants, animals, and humans, and then requires compensation for every intrusion, use, or control (done even for a good reason) affecting any living entity. If everyone has duties of compensation to virtually every other living entity, as indeed we must under Taylor's scheme, then applying Taylor's ethics is complex, cumbersome, and unworkable.

Taylor claims repeatedly that —all wild living things in the Earth's natural ecosystems possess inherent worth. Yet he admits that there are very few wild things in genuinely natural ecosystems—ecosystems wholly free from any human intrusion. This raises at least two problems. First, why does Taylor claim that we have duties only to wild living things in natural ecosystems? If we have only these duties, and if most living things are not wild and not in natural ecosystems, then Taylor may fail to deal with the bulk of problems arising in environmental ethics. Also, if natural ecosystems are those that have experienced no human intrusion or control, then Taylor seems to say that humans are not part of the —natural world. This contradicts Taylor's claim that humans are members of earth's community —in the same sense as plants and animals.

Taylor does deserve praise because he avoids many of the errors of earlier theorists of environmental ethics. For example, Taylor explicitly rejects Leopold's highly questionable belief that inanimate objects can be moral subjects; he also disavows an organicist or Gaia view of environmental ethics, as pursued by Leopold, Goodpaster, Lovelock, and others, and shows why organicism errs in giving no place to the good of individual organisms.

1. Which of the following statements reflects one of the author's criticisms of Taylor's theory?
- A. The theory denies the claim that humans have moral responsibilities to inanimate objects.
- B. The theory fails to take into account the superiority of humans to other species.
- C. The theory is overly concerned with the welfare of individual organisms.
- D. The theory is not comprehensive enough to deal



with many ethical issues.

- E. The theory is strongly biased towards one particular group
2. According to the passage, which of the following behaviours is most likely to be exhibited by people who practice speciesism?
- A. They take their family to see the wild tigers and elephants in the zoo.
- B. Their diet consists mainly of fruits and vegetables rather than meat and fish.
- C. They plant a new tree for every one that they cut down for their own use.
- D. They almost always live in rural areas where farming is necessary for survival.
- E. They forbid pets from entering community parks
3. Suppose that one is hiking in the Sierra Nevadas outside of Yosemite and is suddenly attacked by a mountain lion. One could save oneself from the attack, but only by seriously injuring or killing the mountain lion. According to Taylor's ethical scheme, what should one do?
- A. One should kill the mountain lion in order to save oneself.
- B. One should not kill the mountain lion and thereby sacrifice oneself.
- C. One should attempt to seriously injure but not kill the mountain lion in order to save oneself.
- D. Taylor's scheme does not give a clear answer about what to do in this case.
- E. One should avoid hiking in the Sierra Nevada region

### Passage 75

The palette of sights and sounds that reach the conscious mind are not neutral perceptions that people then evaluate: they come with a value already tacked onto them by the brain's processing mechanisms. Tests show that these evaluations are immediate and unconscious and applied even to things people have never encountered before, like nonsense words: —juvalamu is intensely pleasing and —bargulum moderately so, but —chakaka is loathed by English-speakers. These conclusion come from psychologists who have developed a test for measuring the likes and dislikes created in the moment of perceiving a word, sound or picture. The findings, if confirmed, have possibly unsettling implications for people's ability to think and behave objectively. This is all part of preconscious processing, the mind's perception and organization of information that goes on before it reaches awareness—these judgments are lightning fast in the first moment of contact between the world and the mind.

Some scientists disagree with the claim that virtually every perception carries with it an automatic judgment, though they, too, find that such evaluations are made in many circumstances. These scientists

believe that people don't have automatic attitudes for everything, but rather, for areas of interest.

In responding to a stimulus, a signal most likely travels first to the verbal cortex, then to the amygdala, where the effect is added, and then back. The circuitry involved can do all this in a matter of a hundred milliseconds or so, long before there is conscious awareness of the word.

This creates an initial predisposition that gets things off on a positive or negative footing. These reactions have the power to largely determine the course of a social interaction by defining the psychological reality of the situation from the start.

The—quick-and-dirty judgment tends to be more predictive of how people actually behave than is their conscious reflection on the topic. This may represent a new, more subtle tool for research on people's attitudes, allowing scientists to assess what people feel without their having any idea of what exactly is being tested. You could detect socially sensitive attitudes people are reluctant to admit, like ethnic biases because these automatic judgments occur outside a person's awareness, as part of an initial perception. They are trusted in the same way senses are trusted, not realizing that seemingly neutral first perceptions are already biased.

Conclusions from both camps are based on a method that allows them to detect subtle evaluations made within the first 250 milliseconds—a quarter of a second—of perception of words. The measurement of liking can be made outside the person's awareness because if the first word is presented in less than a quarter of a second the reaction to it never registers in consciousness, though it can still be read.

1. According to the passage and with regards to words like bargulum, juvalamu, and chakaka, —preconscious processing (line 14-15) would most influence which of the following?
- A. Subconscious memories concerning traumatic childhood events
- B. Perception of a stranger on first sighting
- C. Formulation of arguments after intense research
- D. Thought processes involved in creating an intricate novel
- E. Reuniting with one's children after a long trip overseas
2. Scientists that disagree with the idea that humans place a value on all perceptions would most likely agree with which of the following statements?
- A. Most perceptions receive a value due to a familiarity with the stimulus.
- B. The mind cannot possibly interpret information in an interval as short as a quarter of a second.
- C. Preconscious processing would have no effect on behaviour patterns.
- D. The senses are not used when placing a value on stimuli presented during an experiment.



- E. Some perceptions are too valuable to actually put a value on
3. Based on information in the passage, in the author's view, which of the following statements is NOT true?
- A. Information regarding external stimuli is processed so quickly that it does not become part of our conscious awareness.
- B. Automatic judgments occur on stimuli with which there is great familiarity.
- C. Nonsense words have little or no effect on a person's mood.
- D. Ethnic biases may be influenced by attitudes of which we are unaware.
- E. The measurement of liking could be made outside of a person's awareness

### Passage 76

The recurring theme of equality in the United States has flared into a fervent moral issue at crucial stages: the Revolutionary and Jacksonian periods, the Civil War, the populist and progressive eras, the New Deal, and the 1960s and 1980s. The legitimacy of American society is challenged by some set of people unhappy with the degree of equality.

New claims are laid, new understandings are reached, and new policies for political or economic equality are instituted. Yet the equality issue endures outside these moments of fervour. Ideologies in favour of extending equality are arrayed against others that would limit its scope; advocates of social justice confront defenders of liberty.

In the moments of egalitarian ascendancy, libertarians are on the defensive. In the moments of retrenchment, egalitarians cling to previous gains. And in either period the enemy is likely to be the —special interests that have too much power. In egalitarian times, these are the moneyed interests. In times of retrenchment, these are labour or big government and its beneficiaries.

The moments of creedal passion, in Samuel Huntington's words, have usually been outbursts of egalitarianism. In part, the passion springs from the self-interest of those who would benefit from a more equal distribution of goods or political influence. But the passion also springs from ideology and values, including deep religious justifications for equality.

The passion accompanying the discovery or rediscovery that ideals do not match reality is particularly intense when the ideal is as deeply felt as is equality. Yet there can be passion on the non-egalitarian side as well.

The self-interested passion to protect an established position may be even more powerful than the passion to redress inequality, though its expression may be more muted.

Devotion to inequality may also be based on ideals, such as liberty, individualism, and the free market, which are no less ancient and venerable. Like the ideals of equality, these alternative ideals serve as yardsticks for measuring whether society has moved away from its true principles.

Yet the spirit of reform during Reconstruction dissipated in the face of spent political struggles, sluggish social institutions, and outright mendacity. Society's entrepreneurial energy was channelled into economic activity, and the courts failed to endorse many of the reformers' grandest visions. The egalitarian thrust of the Populists around the turn of the century inspired an anti-egalitarian counterthrust over the next two decades.

Americans do not have an ideology that assigns clear priority to one value over any other. At every historical juncture where equality was an issue, its proponents failed to do all that they had set out to do. Swings in the equality of social conditions are restrained not just by institutional obstacles but by fundamental conflicts of values that are a traditional element of American politics. Faith in the individualistic work ethic and belief in the legitimacy of unequal wealth retard progression to the egalitarian left. As for conservatism, the indelible tenet of political equality firmly restrains the right and confirms a commitment to the disadvantaged. In seeking equal opportunity over equal result, Americans forego a ceiling, not a floor.

1. Suppose there is a government plan to raise taxes to pay for more social programs for the disadvantaged. If the information that the author presents in the passage about libertarians is correct, how would libertarians be expected to react this plan?
  - A. They would support the plan because they think that the government should help the disadvantaged.
  - B. They would condemn the plan because they do not think that the government should use its power to redistribute wealth.
  - C. They would neither support nor condemn the plan because it does not address political values.
  - D. They would call on the government to let private welfare agencies look after the disadvantaged.
  - E. They would partly support and partly condemn the plan
2. The existence of which of the following would most strongly challenge the author's view about the American public's ideology?
  - A. A study that demonstrates that Americans have always favoured equality above all other political values
  - B. A book that asserts that Americans have always believed in the economic principle of unequal wealth

- C. An article that suggests that Americans are willing to support the taxation of the rich in order to assist the poor
- D. A lecture that shows that Americans have grown increasingly tolerant of minority political views since the turn of the century
- E. a report stating that Americans value capitalism over everything else
3. According to the passage, none of the following statements are true EXCEPT:
- A. the political upheaval of the Civil War increased the popularity of progressive ideals among the American public.
- B. eras of egalitarian reform in American history have been followed by eras of retrenchment.
- C. those who endorse non-egalitarian ideals have generally been less committed to their position than those who endorse egalitarian ideals.
- D. special interests have always had too much political power within the American government.
- E. very soon a third group of people is likely to emerge which will be opposed to both egalitarians and libertarians

### Passage 77

Although many may argue with my stress on the continuity of the essential traits of American character and religion, few would question the thesis that our business institutions have reflected the constant emphasis in the American value system on individual achievement. From the earliest comments of foreign travellers down to the present, individuals have identified a strong materialistic bent as a characteristic American trait. The worship of the dollar, the desire to make a profit, the effort to get ahead through the accumulation of possessions, all have been credited to the egalitarian character of the society.

A study of the comments on American workers of various nineteenth-century foreign travellers reveals that most of these European writers, among whom were a number of socialists, concluded that social and economic democracy in America has an effect contrary to mitigating compensation for social status. American secular and religious values both have facilitated the—triumph of American capitalism, and fostered status striving.

The focus on equalitarianism and individual opportunity has also prevented the emergence of class consciousness among the lower classes. The absence of a socialist or labour party, and the historic weakness of American trade-unionism, appear to attest to the strength of values which depreciated a concern with class.

Although the American labour movement is similar to others in many respects, it differs from those of other stable democracies in ideology, class solidarity, tactics,

organizational structure, and patterns of leadership behaviour. American unions are more conservative; they are more narrowly self-interested; their tactics are more militant; they are more decentralized in their collective bargaining; and they have more full-time salaried officials, who are on the whole much more highly paid. American unions have also organized a smaller proportion of the labour force than have unions in these other nations.

The growth of a large trade-union movement during the 1930s, together with the greater political involvement of labour organizations in the Democratic party, suggested to some that the day—long predicted by Marxists—was arriving in which the American working class would finally follow in the footsteps of its European brethren. Such changes in the structure of class relations seemed to these observers to reflect the decline of opportunity and the hardening of class lines. To them, such changes could not occur without modification in the traditional value system.

A close examination of the character of the American labour movement suggests that it, like American religious institutions, may be perceived as reflecting the basic values of the larger society. Although unions, like all other American institutions, have changed in various ways consistent with the growth of an urban industrial civilization, the essential traits of American trade unions, as of business corporations, may still be derived from key elements in the American value system.

1. If the claims made in the passage about American and foreign labour unions are correct, how would the unions be expected to react during a strike against a corporation?
- A. American labour unions would be less likely than foreign unions to use violence against a corporation.
- B. American labour unions would be more likely than foreign unions to use violence against a corporation.
- C. American labour unions would be less likely than foreign unions to bargain with a corporation.
- D. American labour unions would be more likely than foreign unions to bargain with a corporation.
- E. American labour unions would be more likely than foreign unions to agree to the proposals of a corporation.
2. If a critic of the author's viewpoint brought up examples as a rebuttal to the passage, the existence of which of the following phenomena would most strongly challenge the information in the passage?
- A. American union leaders who are highly paid to negotiate on behalf of workers
- B. American labour organizations that avoid involvement in non-labour issues
- C. American workers with a weak sense of group

- solidarity
- D. American corporations that are more interested in helping people than in making a profit
- E. The primary motive of American companies is to make profits
3. Based on the information given in the passage, which of the following is/are NOT true?
- I. American society emphasizes class solidarity over individual achievement.
- II. American unions are less interested in non-labour issues than unions in other democracies.
- III. American labour organizations and American religious institutions share some of the same values.
- A. I only                                      B. II only  
C. II and III                                      D. I, II and III  
E. None

### Passage 78

The following is an exchange between two art historians over the recent restoration of the Sistine Chapel.

#### Scholar A

I shudder to think what Michelangelo's reaction would be if he were to gaze up today at the famous frescoes he painted on the ceiling of the Sistine Chapel over four centuries ago. He was a practical man and would not have been surprised by the effects of time and environment on his masterpiece. He would have been philosophical about the damage wrought by mineral salts left behind when rainwater leaked through the roof. He would also probably have taken in stride the layers of dirt and soot from the coal braziers that heated the chapel—if that dirt had not been removed during the restoration.

#### Scholar B

The armament of the restorer is no longer limited to artistic sensibility and historical knowledge. A chemist on the Vatican restoration team identified the composition of the layers swathing Michelangelo's primary hues. Since there was a stratum of dirt between the painting and the first layer of glaze, it was clear that several decades had elapsed between the completion of the ceiling and the application of the glaze. This justified the use of cleaning solvents that would lift off all but that final layer of dirt, which was kept for the sake of protection of the frescoes.

#### Scholar A

The Vatican restoration team revelled in inducing a colourful transformation in the frescoes with their special cleaning solvents and computerized analysis equipment. But he would have been appalled at the ravages inflicted on his work by the restorers.

This effect was not, as they claim, achieved merely by removing the dirt and animal glue (which was, by the

way, employed by earlier restorers to revive muted colours). They removed Michelangelo's final touches as well. The ceiling no longer has its essential quality of suppressed anger and thunderous pessimism. That quality was not an artefact of grime, not a misleading monochrome imposed on the ceiling by time. Michelangelo himself applied a veil of glaze to the frescoes to darken them after he had deemed his work too bright. I think the master would have felt compelled to add a few more layers of glaze had the ceiling radiated forth as it does now. It is clear that the solvents of the restorers did not just strip away the shadows. They also reacted chemically with Michelangelo's pigments to produce hues the painter himself never beheld.

#### Scholar B

The particular solvent they employed, AB 57, was chosen because of the overall neutral action of its two chemicals on pigments: one temporarily tones them down, but the other livens them up to the same degree. Thus, the colours that emerged from the shadows are truly what Michelangelo intended to be seen.

The luminous figures are without doubt the work of a master craftsman who executed typical Renaissance painting techniques to perfection. This is the source of the difficulty you have with the restoration: the ceiling of the Sistine Chapel no longer seems to be the fruit of the wayward genius, defiant of Renaissance fresco-painting protocol, that you always thought Michelangelo was. You don't like the fact that the painter seems, like a vagabond given a good scrubbing, to be a complete stranger, rational and traditional and devoid of fearfulness and anger. But the veil that led to the misperceptions of Michelangelo has now been lifted, and we may better acquaint ourselves with him.

#### Scholar A

Of course, the restorers left open an avenue for the reversal of their own—lifting of the veil. Since the layers of animal glue are no longer there to serve as protection, the atmospheric pollutants from the city of Rome now have direct access to the frescoes. In fact, we've already noticed significant darkening in some of the restored work, and it's only been four years since the restoration was completed. It remains to be seen whether the measure introduced to arrest this process—an extensive climate-control system—will itself have any long-term effect on the chapel's ceiling.

1. Scholar B's argument that the presence of dirt between the painting and the first layer of glaze justified the use of cleaning solvents to remove the glaze assumes that:
- A. the dirt was laid down several decades after the painting's completion.
- B. the cleaning solvents would never actually touch the frescoes. C. Michelangelo intended the glaze to be relatively temporary.



DNA of a different dinosaur

3. The findings of Woodward are by no means universally accepted. Which of the following findings, if true, would MOST contradict the researchers who question the identity of Woodward's dinosaur DNA?
- A. Variations in the cytochrome b sequence of Woodward's DNA have been directly linked to hybrid DNA.
  - B. Carbon dating proved that the bone fragments retrieved by Woodward were from the Cretaceous era.
  - C. More elaborate PCR traced the cytochrome b sequence in Woodward's sample to one species of dinosaur.
  - D. Utah's state palaeontologist confirmed that dinosaurs were abundant in the areas where the researchers excavated.
  - E. An independent study reported that the DNA discovered by Woodward in fact belongs to a hen

### Passage 80

The eminent sixteenth-century philosopher and jurist Jean Bodin denounced those who scoffed at the belief in the existence of witches. Their protestations of disbelief, he declared, showed that they were most likely witches themselves. He wrote of the pact that—confessed witches said they had signed with Satan. It obliged them to ridicule all talk of witchcraft as superstitious invention and contrary to reason. They persuaded many naive persons, Bodin insisted, whose arrogance and self-deception was such that they would dismiss as impossible even the actions of witches that were right before their eyes.

Because self-deception and secrecy from self-point to self-inflicted and often harmful ignorance, they invite moral concern: judgments about responsibility, efforts to weigh the degree of harm imposed by such ignorance, and questions of how to help reverse it. If the false belief is judged harmless and even pleasurable, as may be the case with the benevolent light in which most of us see our minor foibles, few would consider interfering. But clearly there are times when people are dangerously wrong about themselves. The anorexic girl close to starving to death who thinks that she looks fat in the mirror, and the alcoholic who denies having a drinking problem, are both in need of help.

Yet the help cannot consist merely in interference, but must somehow bring about a recognition on the individuals' part of their need and the role they play in not perceiving their problem accurately. Judgments about when and how to try to help people one takes to be in self-inflicted danger depend on the nature and the seriousness of the danger, as well as on how rational one thinks they are. To attribute self-deception to people is to regard them as less than rational concerning the danger

one takes them to be in, and makes intervention, by contrast, seem more legitimate. But this is itself dangerous because of the difficulties of establishing that there is self-deception in the first place.

Some feel as certain that anyone who does not believe in their deity, their version of the inevitable march of history, or their views of the human psyche deceives himself as they might feel about the self-deception of the anorexic and the alcoholic. Frequently, the more improbable their own views, the stronger is their need to see the world as divided up into those who perceive the self-evident and those who persist in deluding themselves.

Aiding the victims of such imputed self-deception can be hard to resist for true believers and enthusiasts of every persuasion. If they come to believe that all who do not share their own views are not only wrong but actually know they are wrong in one part of their selves that keeps the other in the dark, they can assume that it is an act of altruism to help the victimized, deceived part see through the secrecy and the self-deception.

Zealots can draw on their imputing self-deception to nonbelievers to nourish any tendency they might have to a conspiracy theory. If they see the self—their own and that of others—as a battleground for a conspiracy, they may then argue that anyone who disagrees with them there by offers proof that his mind has been taken over by the forces they are striving to combat.

It is not long before they come to see the most disparate events not only as connected but as intended to connect. There are no accidents, they persuade themselves. Calling something trivial or far-fetched counts, for holders of such theories, as further evidence of its significance. And denying what they see as self-evident is still more conclusive proof.

1. Focus on the main ideas of the passage. Which of the following general theories would be LEAST in disagreement with the theme of the passage?
  - A. One's own beliefs shape one's judgment of the beliefs of others.
  - B. One should strive to rid oneself of all self-deception.
  - C. One is always aware at least to some degree of one's self-delusions.
  - D. One can never conclusively show that another person is deceiving himself.
  - E. One should never interfere in other people's affairs
2. Suppose one knows that a friend is not nearly as physically fit as the friend believes himself to be. According to the passage, one should:
  - A. attempt to persuade the friend that he is deceiving himself.
  - B. prevent the friend from engaging in strenuous physical activity.

- C. disabuse the friend of his belief if his lack of fitness endangers him.
- D. realize that one may be wrong about the friend's level of physical fitness.
- E. tell the friend frankly on his face that he is wrong in his belief
3. Based on the information in the passage, the author believes that someone with very unorthodox views of the human psyche is:
- A. probably suffering from harmless self-deception.
- B. acting as irrationally as an alcoholic or an anorexic.
- C. likely to perceive differing views as self-delusional.
- D. unable to establish the presence of self-delusion in others.
- E. in need of psychiatric help

### Passage 81

In Manhattan, the beauty of the night sky is only a faded metaphor, the shopworn verse of an outdated love song. The stars shine no brighter at midnight in midtown than the ones depicted on the time-dimmed ceiling of the waiting room at Grand Central Terminal. The eternal orange glow of the city lights leaves only the faintest hints of the blackness beyond.

And when the sky is truly clear and the clouds do not reflect this amber aura, the brightness of the city environs constrict the pupils so much that only the moon can be seen on most evenings. But over the last few weeks it has been possible, even in Manhattan, to watch the evening star—Venus—descending in the west, presenting her orbit, edgewise, to viewers on Earth.

Venus is the luminous body hanging over New Jersey to the west in the early evening. In spite of the fact that it emanates no light of its own—only reflecting light from its neighbour and provider, the sun—it is brighter than any heavenly object visible from Earth except the sun and the moon. For the moment, Venus becomes apparent at twilight, about a third of the way up the western sky, and it sets around 11. Every night people go to bed wondering what strangely bright star that is. To those who live in New York City, it may be the only star they see when trapped on this tiny little island. Whatever the case, in the morning no one remembers that luminous body any longer.

To say, as one must, that Venus is not a star but a planet seems ungrateful, almost pedantic. Astronomers might have us know that this distinction is not a mere splitting of hairs, but the most basic of divisions, not unlike that of plants and animals. Be that as it may, it is the kind of technicality the English essayist Charles Lamb had in mind when defending the generosity of his personal ignorance almost 200 years ago.

—I guess at Venus, he wrote, —only by her brightness. Lamb was no Copernican, and neither are

most of us. We are little Ptolemies every one. The sun rises and sets upon us. When one lies upon a meadow late at night, etherized by the fullness of the sky, it is all one can do to imagine the simplest of celestial motions—the pivoting of constellations around the North Star. To impart to each point of light the motions that are proper to it—to do the unimaginable calculus of all those interfering rotations, those intersecting gravities—is simply impossible. It is easier to imagine that one is staring at the ceiling of a celestial waiting room, forever spinning around and around above our heads.

But at the moment, one can almost picture the motion of Venus in its orbit, as if one were looking at a diagram of the solar system. Imagine a line between the sun, at sunset, and Venus, glittering high above the horizon. That, roughly speaking, is the path of the Venusian orbit. When Venus moves toward Earth, as it is doing now, it is the evening star, and when it moves away from Earth, it is the morning star. Even this, to some, might seem like a stretch of the abilities of conceptualization, but it is worth the challenge. For if one can muddle through this mental errand for a moment, it will become clear that a change is about to take place. The moment of transition will occur on June 10, when Venus passes between the sun and Earth. As May wears on, Venus will appear nearer and nearer the sun, until the planet is engulfed by twilight. Venus will come back into view, at dawn, sometime in late July.

For now, the evening star—Hesperus, as it was anciently known—is a steadily waning crescent, no matter how star-like or globular its light appears. It will not return to its present position until sometime in December 1997. And who knows where we will be by then? Surely someone, but not me, not one of the little Ptolemies, that stares up into the night sky and sees a most beautiful display, arranged every night for his personal enjoyment.

1. Which of the following would support the author's phrase, —We are little Ptolemies (line 35)?
- A. Most people visualize the night sky from a geocentric point of view and in this way are unable to understand the complex paths of the numerous celestial motions in space.
- B. Most people are not as knowledgeable about space as Copernicus or Ptolemy and for them, it is impossible to understand the complexities of numerous celestial motions in space.
- C. Those who have studied astronomy are the ones most likely to understand the complexities of numerous celestial motions in space.
- D. Those who are aware that Venus is a planet and not a star are still likely to refer to Venus as a star because of its beauty and resemblance to a star in the night sky.
- E. Those who are confused as to whether Venus is a planet or a star would do well to read the works

of Ptolemy

2. Taking into account all the points made within the context of the passage, the author would most likely support which of the following statements?
  - A. Venus can be observed in the sky only once every several years and only between May and late July.
  - B. Venus may be observed first in the western sky and then in the eastern sky between May and late July.
  - C. Without the astronomical skills of Copernicus, those on Earth are unable to comprehend Venus' orbit even though they may identify it by its brightness.
  - D. Environmental and clean-up efforts should be made in Manhattan so that Venus and the other wonders of the night sky are again visible to those that reside there.
  - E. Those who think Venus is a star should be educated as to why it is not so.
3. According to information given within the context of the passage, Hesperus is known as the evening star for all of the following reasons EXCEPT:
  - A. as Hesperus passes between the sun and Earth, it is globular in form and appears star-like.
  - B. until June 10, Hesperus can only be seen at twilight until about eleven o'clock at night.
  - C. Hesperus' path toward Earth can be observed only in the evening as it descends in the western sky.
  - D. except for the sun and the moon, Hesperus is sometimes the brightest object visible from Earth during the early evening.
  - E. Hesperus is the brightest of all the nine planets and almost as bright as a star.

### Passage 82

I eschew the notion of racial kinship. I do so in order to be free to claim what the distinguished political theorist Michael Sandel labels —the unencumbered self. The unencumbered self is free and independent, —unencumbered by aims and attachments it does not choose for itself, Sandel writes. —Freed from the sanctions of custom and tradition and inherited status, unbound by moral ties antecedent to choice, the self is installed as sovereign, cast as the author of the only obligations that constrain. Sandel believes that the unencumbered self is an illusion and that the yearning for it is a manifestation of a shallow liberalism that —cannot account for certain moral and political obligations that we commonly recognize, even prize — —obligations of solidarity, religious duties, and other moral ties that may claim us for reasons unrelated to a choice, which are —indispensable aspects of our moral and political experience.

Sandel's objection to those who, like me, seek the unencumbered self is that they fail to appreciate loyalties that should be accorded moral force partly because they influence our identity, such that living by these attachments —is inseparable from understanding ourselves as the particular persons we are—as members of this family or city or nation or people, as bearers of that history, as citizens of this republic. There is an important virtue in this assertion of the value of black life. It combats something still eminently in need of challenge: the assumption that because of their race black people are stupid, ugly, and low, and that because of their race white people are smart, beautiful, and righteous.

But within some of the forms that this assertiveness has taken are important vices—including the belief that because of racial kinship blacks ought to value blacks more highly than others.

I shun racial pride because of my conception of what should properly be the object of pride for an individual: something that he or she has accomplished. I cannot feel pride in some state of affairs that is independent of my contribution to it. The colour of my skin, the width of my nose, the texture of my hair, and the various other signs that prompt people to label me black constitute such a state of affairs. I did not achieve my racial designation. It was something I inherited—like my creed and socio-economic starting place and sex—and therefore something I should not be credited with.

In taking this position I follow Frederick Douglass, the great nineteenth-century reformer, who declared that —the only excuse for pride in individuals is in the fact of their own achievements. I admire Sandel's work and have learned much from it. But a major weakness in it is a conflation of —is and —ought. Sandel privileges what exists and has existed so much that his deference to tradition lapses into historical determinism. He faults the model of the unencumbered self because, he says, it cannot account for feelings of solidarity and loyalty that most people have not chosen to impose upon themselves but that they cherish nonetheless. This represents a fault, however, only if we believe that the unchosen attachments Sandel celebrates should be accorded moral weight. I am not prepared to do that simply on the basis that such attachments exist, have long existed, and are passionately felt. Feelings of primordial attachment often represent mere prejudice or superstition, a hangover of the childhood socialization from which many people never recover.

1. With an eye towards the passage as a whole, which of the following represents the author's primary focus?
  - A. Identity formation as self-definition according to family, history, and culture, or as self-definition according to independent accomplishment



- B. The individual, unencumbered self and the validity of Michael Sandel's position on this type of identity
- C. Racial kinship and how its rejection results in accomplishment
- D. Individual versus group consciousness
- E. A critique of the encumbered and the unencumbered self
2. Through his discussion of the works and beliefs of Michael Sandel, the author suggests all of the following characteristics of the encumbered self EXCEPT:
- A. it maintains many of the interpersonal connections established in childhood.
- B. it is influenced by history.
- C. it is the product of independent accomplishment.
- D. it is manifested in those who embrace racial kinship. E. it is neither free nor independent
3. Which of the following might the author find antithetical to his stance on identity, racial kinship, and racial pride?
- A. The right of every student to equal treatment by professors and teachers
- B. The Million Man March, in which 500,000 African-American men gathered for a demonstration of racial solidarity in Washington, DC in 1995
- C. The stance of public municipal hospital emergency rooms to provide all citizens with healthcare regardless of whether or not they are indigent
- D. The recognition of Elijah Lovejoy, a white man murdered in the early nineteenth century for supporting the abolition of slavery
- E. Employees of a company protesting against the retrenchment of a large number of workers by the company.

### Passage 83

Later Maya occupations of the Yucatan Peninsula site called Colha have undergone excavation since 1979. In 1993, researchers made the first systematic effort to document a pre-ceramic presence at the tropical, forested location. Early Colha farmers inhabited the area in two phases.

There are stone tools in deeper soil layers dating from 2500 B.C. to 1700 B.C., based on radiocarbon age estimates of accompanying charcoal bits. Comparable dates come from an adjacent swamp, where pollen analysis documents forest clearance by 2500 B.C.

The pollen provides evidence for the existence of several cultivated crops soon thereafter, mainly corn and manioc, a starchy plant. From about 1400 B.C. to 1000 B.C., Colha residents made foot-shaped stone tools that were chipped and sharpened on one side. Preliminary scanning electron microscope analysis of polish on these

tools suggests that inhabitants used them to cut away vegetation after controlled burning of trees, and, perhaps, also to dig.

An example of the same tool, known as a constricted uniface, also emerged last year at Pulltrouser Swamp, a Maya site 20 miles northwest of Colha with a preliminary radiocarbon date of 1300 B.C. to 1000 B.C. for the artefact. Its unusual design led researchers to suspect that Colha might have harboured an extremely early Maya population. Another sharpened stone point retrieved at Pulltrouser Swamp dates to between 2500 B.C. and 2000 B.C. Several other sites in Belize have yielded constricted uniface, but archaeologists have been unsure of their ages and origins.

Techniques used to manufacture constricted uniface show gradual refinement and modification in stone tools of Colha residents living after 1000 B.C. Continuity in stone tool design and manufacture suggests that pre-ceramic Maya inhabited Colha, rather than non-Maya peoples who migrated to the area and later left or were incorporated into Maya villages. —None of us had any reason to suppose that Colha would produce a pre-ceramic Maya occupation, remarks the director of excavations at Cuello, a Maya site that dates to about 1000 B.C. —This is a bit of archaeological serendipity. This is evidence of the earliest known Maya, who cleared and farmed land bordering swamps by 2,500 B.C. The earliest Central American farmers probably settled at the edges of swampland that they had cleared and cultivated. Excavations of pre-ceramic Colha so far have focused on quarry and field areas. However, some pottery may still show up in early residential structures.

1. The recent findings presented by the author in the passage provide new insight into Mayan civilization because:
- A. Mayans may have settled extensively throughout the Yucatan peninsula.
- B. ceramic pottery may have been used by the Mayans.
- C. Mayans may have settled in regions much earlier than previously thought.
- D. stone tools were never used by the Mayans. E. Mayans may actually be linked to Red Indians
2. In the context of the passage, the author quotes the use of the term —archaeological serendipity (line 40) to refer to:
- A. the discovery of stone tools.
- B. the unexpected findings that gave researchers a new understanding of ancient settlements.
- C. the method used by archaeologists to excavate ancient civilizations.
- D. the Mayan's ability to work with their environment.
- E. the possibility that Mayans may actually have used tools made of ceramics
3. According to the information presented by the author

in the passage, analysis of the stone tools retrieved from Colha led researchers to believe all of the following EXCEPT:

- A. a population of pre-ceramic Mayans existed who used and designed stone tools.
- B. Mayans had settlements prior to 1000 B.C.
- C. non-Maya peoples inhabited the area before the Mayans migrated and took over.
- D. the tools underwent various stages of development.
- E. tools used by the Mayans were not only restricted to ceramic material

### Passage 84

Those amused by all the evidence of gullibility should remember the Cardiff Giant. In 1868, in upstate New York, what seemed to be the remnants of a gigantic human being were unearthed. Thousands came to see it at a dollar a view. The director of the New York State Museum called it —the most remarkable object yet brought to light in this country. The first human had been found and was American. The Giant was in fact a badly made gypsum statue, aged with ink, sand, and acid.

Britain has just completed a Research Assessment Exercise in which ten thousand scientists were graded by their supposed peers. A low score means no more money, a high one an extra slice of cake. Its results were predictable. Those who have get more; those who have not get nothing. Expect a wave of fraud inquiries the next time the government inspectors come round. The deceptions will be less fun to unravel than was Piltown since those who commit them are making pathetic efforts to save a career rather than grandiose attempts at fame. There is, certainly, some dishonesty. Perhaps there is more than there was. It can be blamed on the intrusion into the laboratory of the moral of the marketplace.

What to accept about the past is, too often, a matter of the spirit of the time. The first human fossil, Neanderthal Man, was, in 1856, dismissed as the remains of a soldier who had crept into a cave and died during Napoleon's retreat from Moscow. A society later entranced by evolution was not yet ready to believe even genuine evidence. As soon as it was, though, the bones brought a political message.

The delighted Germans upon whose territory Neanderthal Man was found ascribed his prominent brow ridges to a habit of frowning while deep in Teutonic thought. Science is the easiest place for a villain to make a living. It is not at all like working in a bank: far from the meticulous process of cross-checking that is its public image, science is a profession that depends uniquely on faith. Nearly all results are accepted and the

question of audit scarcely arises. Usually a fraud is safe enough.

More than half of all scientific papers are never referred to again, even by their authors.

No doubt there lurk in that academic undergrowth great monsters of deceit. Most, though, have done no harm apart from unmerited tenure for their begetters. Why bother to transplant skin from a black to a white mouse when you can get the same effect with a felt-tip pen? Why not claim that intestinal worms cause cancer (a Nobel Prize was won for that) or that water retains a memory of the substances once dissolved in it even when diluted a billion times? Checking the scientific books is a task as joyless as accountancy. Nowadays, though, the clerks have taken over. There is a new demand for double-entry bookkeeping.

Some years ago the U.S. Congress set up the Office of Research Integrity to check a supposed crisis of scientific cheating. Its credentials were dubious, but the inquisitors entangled many scientists in a web of innuendo. More than a hundred fell into its clutches. Nearly all were found innocent but many had their careers damaged. Scientific fraud is quite extraordinarily rare. The reason is simple. Science is a card game against Nature, the ultimate opponent. The hope is to deduce the hand she holds from the few clues she is willing to disclose. It is possible to win every time by faking one's own cards, but that removes the whole point of playing the game.

1. Through his repeated references to banking and accountancy, the author of this passage demonstrates his belief that:
  - A. scientists are becoming more like accountants.
  - B. scientists are too eager for government grants.
  - C. science thrives where there is mutual trust.
  - D. science thrives with constant external scrutiny.
  - E. banking and accountancy are the only noble professions
2. Several years ago two professors from Utah claimed to have fused atomic nuclei in a test-tube. They received worldwide attention for a few weeks. According to the author, all of the following may have motivated their —cold fusion lie EXCEPT:
  - A. their need for grant money
  - B. their contempt for oversight bureaucracies
  - C. their desire for international recognition
  - D. their attempt to protect their job security
  - E. their lack of finances
3. Which of the following statements is best inferred from the author's observation that one should —expect a wave of fraud inquiries the next time the government inspectors come round ?
  - A. Government inspectors tend to be like inquisitors and entangle scientists in a web of suspicion.

- B. A new oversight policy is likely to reduce the amount of scientific fraud in Britain.
- C. Scientists who receive low scores in the Research Assessment Exercise are no less competent than those who receive high scores.
- D. Scientists who receive low scores in the Research Assessment Exercise are under pressure to produce interesting research.
- E. Government inspectors are corrupt and can be handled by offering a bribe

### Passage 85

Boccaccio's *donnée* is of an upper-class milieu where girls and young men can meet socially at ease and move—thanks to wealth—out of plague-stricken Florence. In fact, it daringly reverses the standard form of morality, well summed up nearly contemporaneously by Traini's famous *Triumph of Death* fresco in the Campo Santo at Pisa. There, an upper-class, amorous, hedonistic group of young people is depicted as doomed to die. Boccaccio's group consists very much of stylish survivors.

The code of behaviour they assume and also promulgate is impressively liberal, civilized and unprudish. Seven girls who have met by chance at Mass at Santa Maria Novella plan their adventure and then co-opt three young men who happen to enter the church. The three are already known to them, but it is the girls who take the initiative, in a tactful, well-bred way, making it clear from the start that this is no invitation to rape. One has only to try to imagine Victorian girls—in fiction or in fact—behaving with such a degree of sophistication to see that society by no means advances century by century. Boccaccio is a highly complex personality who, like many another writer, may have felt that his most famous work was not his best. But the *Decameron* became famous early on, and was avidly read and frequently translated throughout Europe.

The *Decameron* is a thoroughly Florentine book and a thoroughly social one, down to its structure. After the poetry of the *Divine Comedy*, it is very much prose, in every way. It glories in being undidactic, entertaining and openly—though by no means totally—scabrous.

Eventually it shocked and frightened its creator, who thus unwittingly or not recognized the force of its literary power. He repented and turned moralist and academic, leaving Florence for the small Tuscan town of Certaldo where he had probably been born and where in 1375 he died.

Part of his religious repentance was perhaps expressed by commissioning two altarpieces (sadly, not extant) for a local church. Whatever the medievalism enshrined in the *Divine Comedy*, the *Decameron* speaks for a robustly changed, relaxed vision, one set firmly upon earth. It is the opposite of lonely and ecstatic. It is a vision closer to that of *Canterbury Tales* than to the spiritual one of *Piers Plowman*.

It has female protagonists who seem mundane if not precisely modern compared with the real women mystics and saints of central Italy of a few generations before, women whose fierce, intense, sometimes horrifyingly palpable and semi-erotic visions read like real-life cantos from Dante's poem. No doubt Boccaccio has idealized a little, but he puts forward a calm, sane case for freedom and humour and good manners between the sexes which, however palely, foreshadows the Shakespearean world of *Beatrice and Benedick*.

The theme of the stories his group exchange is human behaviour—often as it is manifested under the pressure of lust or love. But the group is also shown indulging in chess and music and dancing (even bathing though separated by sex). The ladies frequently laugh and occasionally blush, while never losing their self-possession and their implicit command of the situation.

That the diversions of the *Decameron* are set brightly against the gruesome darkness of the Black Death is effective and also realistic. The plague is seen working psychologically as well as physically, horribly corrupting manners and morals, in addition to destroying life. Diversion and escape seem not frivolous but prudent, especially when provided by a pleasantly sited, well-stocked villa outside Florence, with amenities that extend to agreeable pictures in its rooms.

1. Which of the following statements best summarizes the author's opinion in the passage regarding Boccaccio's view of his own work?
  - A. Boccaccio held more regard for the *Decameron* than for his later works.
  - B. Boccaccio was later dismayed but nonetheless convinced by the literary power of the *Decameron*.
  - C. Boccaccio felt that Dante was a literary figure worthy of high regard.
  - D. Boccaccio was heartened that the *Decameron* was avidly read and translated.
  - E. Boccaccio was overly critical of his own work
2. According to the author, the *Decameron* differs markedly from its Italian predecessor *The Divine Comedy*. From the information presented in the passage, which of the following statements can the reader NOT assume about *The Divine Comedy*?
  - A. It is written in poetic verse.
  - B. It is set in Florence.
  - C. It is written in a didactic style.
  - D. It has a tendency to be tedious.
  - E. It was actually not humorous in content
3. The contrast of Boccaccio's heroines to Victorian girls is noted in paragraph to support all of the following conclusions EXCEPT:
  - A. an age of liberalism of thought and action went into decline with the Victorian era.
  - B. society advances in a logical progression from

- century to century.
- C. Boccaccio's heroines display a seemingly anachronistic amount of courage and practicality.
- D. the Decameron's sophisticated interaction between the sexes foreshadowed that of Shakespeare's plays.
- E. advances in society can happen in a random manner

### Passage 86

The term "editor" covers a number of functions ranging from one who makes acceptance decisions or is responsible for commissioning and organizing a publishing program; to someone internal who deals with the production process (production editor) or is responsible for copy-editing typescript and/or electronic manuscripts. Most copy-editors of literature consider it their main duty to present the text as the writer intended. As Thomas McCormack says, —the primary rule of editing is, first do no harm. This sounds simple, but aside from the question of whether the author's intentions can ever be known, it is not necessarily clear what is actually intended. The actual cases are so diverse that any singular maxim probably does more harm than good.

Circumstances abound in which pressure has been applied to authors by their editors to alter their work. The publisher of the first edition of *The Red Badge of Courage* moderated Stephen Crane's uncompromising depiction of the horrors of war. The publisher of the first edition of *Women in Love* toned down much of the explicit nature of D.H. Lawrence's sexual passages. In both cases, the changes were—authorized insofar as the authors accepted them. But then, on the other hand, what other option did they face except not seeing their work published at all. Can this situation be construed as the authors' —free acceptance of the editorial alterations, and do the author's intentions endure?

More recently, there has arisen a trend in editing that is well illustrated by the declaration adopted in 1992 by the Board of Directors of the Association of American University Presses: —Books...should also be at the forefront in recognizing how language encodes prejudice. They should also be agents for change and the redress of past mistakes. This —politically correct movement seeks to eliminate un-intended perpetuation of prejudices in literature, but with obvious, inherent dangers and difficulties.

Not all difficult problems for editors are caused by moral, political, ethical or even marketing issues. Punctuation, mainly thought of as part of an author's individual style, is not usually considered controversial. In spite—and partly because—of this, punctuation is what publishers traditionally feel most free to alter as mere, neutral —correction (a gross example is the unskilled and unnecessary editing of Emily Dickinson's

eccentric, but eloquent, punctuation in early editions of her works).

First editions in particular tend to present the publisher's —house style rather than the author's own punctuation. The obvious course for an editor might be to return to the author's manuscript wherever possible.

But publishing-house re-punctuation is so routine that many authors have actually counted on it for the correct punctuation of their work; in such cases, the manuscript would contain punctuation (or a lack thereof) that the author never expected to see reproduced in print. *Jane Eyre* provides an interesting quandary for an editor. We have Charlotte Brontë's original manuscript. We also have a letter from Brontë to her publisher, thanking him for correcting her punctuation. Which punctuation is more authentically —Brontëan : Brontë's own, or that which Brontë explicitly preferred to her own?

The thorniest situation of all, perhaps, involves authorial revisions made long after publication. W.H. Auden, in subsequent editions of his work, altered his own earlier poems to accord with his later political and religious opinions. One fancies that the young Auden would have been furious at the old Auden's liberties. Yet both are Auden—which has the greater authority?

1. Which of the following can be inferred about the text of *Jane Eyre* from the passage?
  - A. Following the punctuation of the manuscript would make the book more difficult to read.
  - B. The punctuation of the first edition misrepresents the intentions of the author.
  - C. Bronte made a mistake by allowing her publisher to correct her punctuation.
  - D. Bronte requested that the publisher make corrections to her punctuation.
  - E. Bronte was not very good with punctuation
2. Based on information in the passage, which of the following new discoveries would potentially be a legitimate basis for a new edition of a literary work?
  - I. An author's original manuscript
  - II. A first edition incorporating the publisher's revisions
  - III. A second edition thoroughly emended by the author
  - A. I only
  - B. III only
  - C. I and II only
  - D. I and III only
  - E. I, II and III only
3. Based on the information given in the passage, which of the following situations would the author probably consider the most difficult decision for an editor?
  - A. Pope rewrote *The Dunciad*, directing the satire against a completely different person.
  - B. Dickens changed the ending of *Great Expectations* at a friend's suggestion before its

publication in book form.

- C. Whitman printed *Leaves of Grass* himself and continued to produce new, expanded editions for almost 40 years.
- D. James Joyce's poor eyesight made it difficult for him to proofread his manuscripts.
- E. Shakespeare's works that had been edited by Thomas Bowdler to make it more acceptable to families

### Passage 87

Virginia Woolf made an original contribution to the form of the novel, but was also a distinguished essayist, a critic for *The Times Literary Supplement*, and a central figure of the Bloomsbury group. Dialogic in style and continually questioning what may be the reader's opinion (her rejection of an authoritative voice links her to the tradition of Montaigne), her critical essays, when examined carefully, reveal a thematic and technical complexity that rivals her novels.

Some of her most rigorous essays suggest that the personality of the author can be fixed if sufficient evidence can be amassed and if its logical implications are followed. In *—The Novels of Turgenev*, Woolf pursues the problem of interpretation on the part of the reader by providing a detailed report of her own response to Turgenev. She does this in order to make possible the question that leaps the gap between reader and text. That question—what principles guided Turgenev?—focuses on the fictional strategies that must have been in operation in order to have produced Woolf's experience. Thus Woolf accounts for this by reconstructing Turgenev's method. But she pushes farther insofar as she asserts that the method must be a sign of a deeper informing power, the mind of Turgenev itself. This distance can be traversed by interpretation, Woolf argues, because writers like Turgenev achieve a level of personality beneath the surface distinctions among individuals. Her greatest examples of this impersonal power in the English language are Jane Austen and Shakespeare. According to Woolf, these authors write with a *—clarity of heart and spirit* that allows their potential for genius to express itself *—whole an entire*. Unencumbered by impediments that would be erected by such feelings on their part as fear, hatred, or dependency, we are allowed by their art to make contact with what is most deeply personal, and therefore most widely human, in them.

But one of the riches of Woolf's essays is that they critique this very same possibility of closing the gap that exists between author and audience. This is evinced in Woolf's awareness of the contemporary artist's self-consciousness: the enemy of human contact and knowing. There seem to be so many barriers on the road to the deepest level of self that the journey there is impossible, but it is this level of self through which the gap must be closed. In fact, Woolf asserts that the

journey is impossible for the modern writer. In *—How It Strikes a Contemporary*, Woolf contrasts writers of the past—Chaucer is her most powerful example—who believed wholeheartedly in an atemporal order verified by the entire culture, with modern writers who have lost this advantage.

Woolf suggests that, if, for writer and reader, no way to a shared, universal level of experience is available, the very ground of the interpretive enterprise is removed.

1. Which of the following would most weaken Woolf's assertion that the distance between reader and writer can be traversed by interpretation?
  - A. Contemporary writers are unable to construct a deep meaning for each reader because they focus primarily on personal distinctions rather than similarities.
  - B. Every reader reacts differently to the same text and yet each constructs for himself/herself a similar idea of the author's personality and presence.
  - C. Past writers were governed by a strong sense of individualism, which made it impossible for them to appeal to human commonalities.
  - D. Authorial intent or perspective remains an abstract idea unless the writer is able to confirm or deny the reader's interpretation.
  - E. Most readers are not learned enough to be able to understand the deeper meaning that is implied by the author
2. According to the points elucidated by the author within the passage, all of the following are characteristic of Woolf's essays EXCEPT that:
  - A. they focus primarily on examining whether or not a reader's experience of a text can reveal the original authorial presence.
  - B. they are written in a more technically and thematically complex manner than are her fictional works.
  - C. they betray Woolf's skepticism about the very idea she is attempting to demonstrate and justify.
  - D. they frequently utilize examples from other writers in order to illustrate and support her conclusions.
  - E. they are as complex as her other works
3. The passage implies that, in her essay *—The Novels of Turgenev*, Woolf assumes that:
  - A. stable and defining qualities of an author's personality are discernible in his or her fiction.
  - B. interpretation involves a compromise between the reader's perspective and the perspective of the author.
  - C. a reader's experience of a novel's text is determined by a standard set of fictional principles.

- D. making contact with an author's mind requires the use of critical reasoning more than intuition.
- E. an author's literary work must reflect the various facets of the author's personality

### Passage 88

Lee Bollinger, rejecting traditional models of the defense of free speech as inadequate, defends it with a model designed to take into account changes in the function of speech attributable to the emergence of a society marked by stability and widespread consensus on essential values.

This new, —self-restraint model justifies free speech from a different perspective. Although staunchly supporting free speech, the self-restraint model inverts the relationship between speech and tolerance. Under traditional models, the value of tolerance is subordinated to the value of speech. The self-restraint model, however, often subordinates the value of speech to that of tolerance. Traditional justifications of the free speech principle originated in the belief that speech is entitled to greater tolerance than other kinds of activity.

A review of the traditional justifications reveals two distinct models of explanation. Although both these models link the need to protect speech to its inherent value, they agree on little else. According to the classical model, freedom of speech serves an indispensable function in democratic self-government. Meiklejohn uses the traditional New England town meeting as a paradigm for a self-governing society.

From this perspective, the free speech principle need only protect political speech—the facts, theories, and opinions relating to any issue on which the citizens must vote. Meiklejohn insists that even extremist views cannot be withheld from voting citizens, if these views bear on any public issue. Protection of free speech, including extremist political speech, serves the collective interests of a self-governing society, made up of all rational, equal, and fully participating citizens. Predicated on the belief that speech itself is valuable, this theory ascribes positive value to a very broad range of speech, including any that may be offensive to many people.

In contrast to the serene and optimistic, the fortress model is built on a foundation of pessimism, individualism, relativism, and self-doubt.

According to Holmes, speech represents not so much a free marketplace of ideas as a kind of —counsel of despair. Freedom of speech is necessary to the discovery of truth; but, although any belief held by an individual is ultimately likely to prove false, individuals tend to feel certain about their beliefs and consequently justified in requiring others to conform. From Holmes' perspective, the government and any majority of the people pose a great danger of intolerance. In order to protect speech from the natural tendency to censor nonconforming

views, the fortress model prescribes overprotection of speech. This strategy establishes a broad "buffer zone" that encompasses extremist speech because its protection substantially diminishes the probability that inherently valuable speech will be suppressed. Even if speech is so extreme that it cannot seriously be considered to contribute to the discovery of truth—like the most extreme views propounded by the Nazis—it still ought not to be censored, for once unleashed censorship cannot be reasonably expected to remain confined to worthless views.

1. It can be inferred from the passage that speech is viewed as a fundamental value in the:
  - I. classical model.
  - II. fortress model.
  - III. self-restraint model.
  - A. I only
  - B. I and II only
  - C. II and III only
  - D. I, II and III
  - E. I and III only
2. Turning an eye to the greater structure of the passage, which of the following best describes the function of the last three paragraphs of the passage?
  - A. The author describes two theories and links each to the historical situation in which it was proposed.
  - B. The author refers to a traditional way of viewing a question and examines two contrasting approaches that spring from that view.
  - C. The author establishes contrasts between two approaches to a question and then explores their points of agreement.
  - D. The author discusses two theories and the opposed conclusions that follow from them.
  - E. The author reconciles two competing theories for a particular phenomenon
3. The author indicates that Meiklejohn's and Holmes' understanding of free speech is similar in that both:
  - A. believe that free speech ultimately leads to the discovery of truth.
  - B. favour extending the right of speech to those who express extremist doctrines.
  - C. consider that censorship involves the suppression of valuable speech.
  - D. justify free speech by referring to the citizen's right to be informed of all views relevant to public issues.
  - E. are against blindly supporting free speech

### Passage 89

Because it impinges upon so much—from bilingual education, political correctness, and Afro-centred curricula, to affirmative action and feminism—the

current discussion on multiculturalism is essential to understanding Western academic culture today. Charles Taylor's account of the development of multiculturalism out of classical liberalism traces it through changing conceptions of what he terms "the politics of recognition."

Deft as his historical account may be, any analysis of the motivations for multiculturalism solely in terms of —recognition must remain fundamentally incomplete. In his analysis are two central demands for recognition underlying classical liberal thought: the demand for the equal recognition of human dignity, and for recognition and respect of all human beings as independent, self-defining individuals. Multiculturalism, according to Taylor, rejects both of these ideals and their political application in an official —difference-blind law (which focuses on what is the same in us all). Instead, it embraces laws and public institutions that recognize and even foster particularity—that cater to the well-being of specific groups. These two modes of politics, then, both having come to be based on the notion of equal respect, come into conflict.

Taylor acknowledges that it can be viewed as a betrayal of the liberal ideal of equality when the multiculturalist calls for a recognition of difference rather than similarity, and seeks special treatment for certain groups—such as aboriginal hunting privileges or the "distinct society" of Quebec. However, he plausibly argues that to recognize only sameness is to fail to recognize much that is necessary for real —recognition, since we are all cultured individuals with personal histories and community ties. Still, Taylor does not stray far from classical liberalism, insisting that multiculturalism be able to —offer adequate safeguards for fundamental rights.

The more extreme forms of multiculturalism, which Taylor disavows, commit the crucial error of reducing all ethical and normative standards to mere instruments of power, because in doing so any distinctly moral arguments for these positions become absurd. Though Taylor seems correct to reject this diminution, he's wrong to think that the —recognition model alone can sufficiently account for the demands made by various minority groups for both the promotion of discrete cultural identities and the transformation of the dominant culture. For what many in these groups desire is much more than mere recognition or approval: it is the power to more effectively and independently control their own destinies. It's even become common to disdain the respect or solidarity professed by those in the dominant group in an attempt to consolidate separate cultural identities. How Taylor misses this fact is not clear, since even his favourite example of Quebec's distinct society presents a case in which the primary function of the demand for recognition is to acquire the power necessary for those within to maintain, promote and even enforce their way of life. Taylor understands that the Quebecois want more than to merely preserve their culture, or to

have others appreciate it. They also want to create a dynamic, autonomous society in which future generations will participate as part of a common project. Unfortunately, he does not consider how this fact undercuts the notion of —recognition as an adequate lens through which to view their project.

1. The author's primary purpose in the passage is to:
  - A. criticize Taylor's definition of liberalism.
  - B. define the concept of multiculturalism.
  - C. defend an account of the historical development of multiculturalism.
  - D. assess the adequacy of a thesis about the nature of multiculturalism.
  - E. praise Taylor's definition of multiculturalism
2. The author's two references to the —distinct society of Quebec are primarily intended to:
  - I. give an example of a multiculturalist demand.
  - II. give an example for which Taylor's analysis is inadequate.
  - III. give an example of a group for which special treatment is sought.

A. I only	B. III only
C. I and II only	D. I, II, and III
E. None	
3. Which of the following can most reasonably be inferred from the passage about the author's attitude toward the two classical liberal ideals of equality mentioned in the passage?
  - A. They are adequate for most contexts in which recognition is demanded.
  - B. They do not safeguard fundamental rights for individuals in aboriginal groups.
  - C. They reflect a disguised attempt by a privileged group to maintain its power over other groups.
  - D. They reflect an impoverished conception of the individual person.
  - E. They are vital for the survival of democracy in a country
4. In the context of the passage as whole, the statements made in paragraph 3 can best be characterized as which of the following?
  - A. A criticism of an argument is raised, and then shown to be superficial.
  - B. A weakness in an argument is revealed, and then developed.
  - C. An opinion is related, and then a subsequent position is stated.
  - D. A cultural trend is outlined, and then a defense of that trend is given.
  - E. A cultural trend is defined and then criticised severely

### Passage 90

The recognition of exclusive chattels and estate has really harmed and obscured Individualism. It has led



Individualism entirely astray. It has made gain, not growth, its aim, so that man has thought that the important thing is to have, and has not come to know that the important thing is to be. The true perfection of man lies, not in what man has, but in what man is.

This state has crushed true Individualism, and set up an Individualism that is false. It has debarred one part of the community from being individual by starving them. It has debarred the other part of the community from being individual by putting them on the wrong road and encumbering them. Indeed, so completely has man's personality been absorbed by his trinkets and entanglements that the law has always treated offenses against a man's property with far more severity than offenses against his person.

It is clear that no authoritarian socialism will do. For while under the present system a very large number of people can lead lives of a certain amount of freedom and expression and happiness, under an industrial barrack system, or a system of economic tyranny, nobody would be able to have any such freedom at all. It is to be regretted that a portion of our community should be practically in slavery, but to propose to solve the problem by enslaving the entire community is childish. Every man must be left quite free to choose his own work.

No form of compulsion must be exercised over him. If there is, his work will not be good for him, will not be good in itself, and will not be good for others. I hardly think that any socialist, nowadays, would seriously propose that an inspector should call every morning at each house to see that each citizen rose up and did manual labour for eight hours. Humanity has got beyond that stage, and reserves such a form of life for the people whom, in a very arbitrary manner, it chooses to call criminals.

Many of the socialistic views that I have come across seem to me to be tainted with ideas of authority, if not of actual compulsion. Of course, authority and compulsion are out of the question. All association must be quite voluntary. It is only in voluntary associations that man is fine. It may be asked how Individualism, which is now more or less dependent on the existence of private property for its development, will benefit by the abolition of such private property. The answer is very simple. It is true that, under existing conditions, a few men who have had private means of their own, such as Byron, Shelley, Browning, Victor Hugo, Baudelaire, and others, have been able to realize their personality, more or less completely.

Not one of these men ever did a single day's work for hire. They were relieved from poverty. They had an immense advantage. The question is whether it would be for the good of Individualism that such an advantage be taken away. Let us suppose that it is taken away. What happens then to Individualism? How will it benefit?

Under the new conditions Individualism will be far freer, far finer, and far more intensified than it is now. I am not talking of the great imaginatively realized Individualism of such poets as I have mentioned, but of the great actual Individualism latent and potential in mankind generally.

1. The author of the passage most likely mentions Byron, Shelly, Browning, Hugo, and Baudelaire in an effort to:
  - A. give examples of the harmful effect of money on Individualism and art.
  - B. call attention to the rarity of artistic genius.
  - C. define what is meant by the phrase —realize their personality .
  - D. stress the importance of financial independence
  - E. add credibility to his claims
2. Which of the following would the author be most likely to consider an example of —enslaving the entire community ?
  - I. South Africa under apartheid, where rights of citizenship were denied to the Black majority, and granted in full only to the White minority
  - II. Cambodia under the Khmer Rouge, where the urban population was forcibly deported to the countryside to perform agricultural labour
  - III. Sweden under the Social Democrats, where all citizens pay high taxes to support extensive social programs
  - A. I only
  - B. II only
  - C. I and II
  - D. II and III
  - E. I, II and III
3. Suppose for a moment that Baudelaire was actually not wealthy, and often had to work to earn money. What relevance would this information have to the arguments posed by the author within the passage?
  - A. It would refute the author's claim that artists require independent wealth to create.
  - B. It would refute the author's claim that poets are people who can realize their own personality.
  - C. It would strengthen the author's claim that the acquisition of wealth leads Individualism astray.
  - D. The central thesis of the passage would remain equally valid.
  - E. It would strongly weaken the main argument made by the author in the passage

### Passage 91

Until the 1970s it was assumed that, despite the very large number of species that appeared during the Cambrian explosion, nearly all fit into the same rather small number of phyla that exist today. Each phylum—a group of organisms with the same basic pattern of

organization, such as the radial symmetry of jellyfish and other coelenterates or the segmented structure of worms and other annelids—was seen as evolutionarily stable.

Innumerable individual species have arisen and died out, but development and extinction were assumed to take place within existing phyla; the elimination of entire phyla was thought to be extremely rare. A diverse group of marine fossils, known collectively as the *Problematica*, present difficulties for this interpretation. They show patterns of organization so bizarre that it is hard to fit any of them into present-day phyla. They include the banana-shaped *Tullimonstrum* and the spiked, spiny *Hallucigenia*, creatures whose very names reflect the classifier's discomfort.

The —Ediacaran fauna, which respired, absorbed nutrients, and eliminated wastes directly through their external surfaces, are also included among the *Problematica*. There was an approach taken by only a few modern multicelled creatures (such as tapeworms) that are otherwise totally unlike them. Several theorists have argued that the *Problematica* are not just hard to classify—they are evidence that the conventional view of the Cambrian explosion is wrong. They contend that the Cambrian explosion represented the simultaneous appearance of a much larger number of animal phyla than exists today. Each was a separate—experiment in basic body design, and the Cambrian seas teemed with many different phyla, or basic body plans, each represented by only a few species.

Today, the number of phyla has fallen drastically, but each surviving phylum contains a much larger number of species. The *Problematica*, then, were not unsuccessful variants within present-day phyla; each represented a distinct phylum in its own right. Revisionists contend that the selection process eliminated not only particular unfavourable traits, but entire body plans and approaches to survival. The Ediacaran fauna, for example, represented a particular structural solution to the basic problems of gas and fluid exchange with the environment.

This approach to body engineering was discarded at the same time as the Ediacaran fauna themselves were wiped out; given the improbability of duplicating an entire body plan through chance mutation, it was unlikely that this particular approach would ever be tried again.

Revisionists and conventional theorists agree that modern marine species are products of natural selection. Up until 30 years ago, the pattern of early marine animal evolution seemed to be well established. Most present-day marine animal phyla had appeared during the —Cambrian explosion, an extraordinary burgeoning of multicellular life in the warm seas of the Cambrian period, between 570 and 500 million years ago.

1. The description by the author in the third paragraph

of how the Ediacaran fauna carried out respiration, absorption, and excretion tends to support the view that the Ediacaran fauna:

- A. were probably not members of any present-day phylum.
  - B. had physiological processes different from those of any other known organisms.
  - C. could not absorb or excrete fluids.
  - D. were members of the same phylum as *Tullimonstrum*.
  - E. were not much dissimilar from other existing fauna
2. The passage implies that conventional and revisionist theorists disagree about all of the following EXCEPT:
- A. the accuracy of the conventional view of early marine evolution.
  - B. the probable number of marine animal phyla during the Cambrian period.
  - C. the likelihood of entire phyla becoming extinct.
  - D. the applicability of the theory of natural selection to the Cambrian period.
  - E. the number of species within individual phyla
3. According to the passage, the *Problematica* are difficult to classify because:
- I. some had unusual shapes.
  - II. some of them functioned physiologically differently from modern organisms.
  - III. they became extinct at the end of the Cambrian period.
- A. I only
  - B. II only
  - C. I and II only
  - D. I and III only
  - E. I, II and III

### Passage 92

In general, the impossible must be justified by reference to artistic requirements, or to the higher reality, or to received opinion. With respect to the requirements of art, a probable impossibility is to be preferred to a thing improbable and yet possible. And by extrapolation, it goes without saying that the improbable impossibility makes for a not too enticing option while the probable possibility will not even be discussed here as it, by its very nature, tends towards the mundane.

The poet being an imitator, like a painter or any other artist, must of necessity imitate one of three objects – things as they were or are, in the past – be it ancient or near – and in the present – as he observes those things around him or those things that are observed by others contemporary to him; things as they are said or thought to be, be they products of philosophical discourse, a study in divinity, or the mythos of a people; or things as they ought to be as often expressed in laments for the state of affairs in a society. The vehicle of expression is language – either current terms or, it may be, rare words or metaphors. There are also many modifications of language which we concede to

the poets. Add to this that the standard of correctness is not the same in poetry and politics, any more than in poetry and any other art.

Within the art of poetry itself there are two kinds of faults – those which touch its essence, and those which are of the cause of a lack of advertence. If a poet has chosen to imitate something, but has fallen short through want of capacity, the error is inherent in the poetry. But if the failure is due to a wrong choice – if he has represented a horse as throwing out both his off legs at once, or introduces technical inaccuracies in medicine, for example, or in any other art – the error is not essential to the poetry. These are the points of view from which we should consider and answer the objections raised by the critics.

As to matters which concern the poet's own art. If he describes the impossible, he is guilty of an error; but the error may be justified, if the end of the art be thereby attained – if, that is, the effect of this or any other part of the poem is thus rendered more striking. If, however, the end might have been as well, or better, attained without violating the special rules of the poetic art, the error is not justified, for every kind of error should, if possible, be avoided. Again, does the error touch the essentials of the poetic art, or some accident of it? For example, not to know that a hind has no horns is a less serious matter than to paint it inartistically.

Further, if it be objected that the description is not true to fact, the poet may perhaps reply – —But the objects are as they ought to be : just as Sophocles said that he drew men as they ought to be; Euripides, as they are. In this way the objection may be met. If, however, the representation is of neither kind, the poet may answer – —This is how men say the thing is. This applies to tales about the gods. It may well be that these stories are not higher than fact nor yet true to fact. But anyhow,—this is what is said. Again, a description may be no better than the fact.

1. Assuming that the poet's artistic goals are achieved, the passage implies that which of the following would NOT be an example of a justifiable error?
  - A. Describing a lioness as a hunter in a metaphor for the behaviour of predatory government officials
  - B. Using awkward language to create an analogy between a ruler's hand as a symbol of authority and a city's capitol as a symbol of power
  - C. Creating anachronistic errors by mentioning inappropriate historical or contemporary events
  - D. Representing human characters as improbably courageous or strong
  - E. Comparing soldiers with ancient Greek warriors who could not be killed
2. The author brings up the ancient Greek poets Sophocles and Euripides to make a point within the

passage. According to the information cited in the passage, they differ from each other in that:

- A. Euripides' characters provide ideal models of human behaviour.
  - B. Sophocles portrays people as common public opinion supposed them to be.
  - C. the characters in Sophocles' work are meant to inspire improved human behaviour and actions.
  - D. humans are unfavourably described by Euripides in order to show detrimental behaviour to avoid.
  - E. one of them makes a much greater use of metaphors than the other
3. The author's argument that the poet is —an imitator, like a painter or any other artist suggests that the author would be most likely to agree with which of the following statements?
    - A. Different types of creative or aesthetic talent have different means of representation.
    - B. Creating text and chiselling marble are similar forms of representation.
    - C. The visual arts are superior to the rhetorical arts.
    - D. The forms of imitation found in poetry are inefficient.
    - E. painting is easier than writing poems

### Passage 93

Some writers have so confounded society with government, as to leave little or no distinction between them, whereas they are not only entirely different, but have different origins. Society is a blessing brought forth naturally by our wants, uniting our affections and promoting our happiness.

Government is a necessary evil originating from the need to restrain our vices. Suppose a small number of persons represent the first peopling of any country, or of the world. In this state of natural liberty, a thousand motives will excite them to society: the strength of one is so unequal to his wants, and his mind so unfitted for perpetual solitude, that he is soon obliged to seek assistance and relief from another, who in turn requires the same. Considering the slavish times in which it developed, the form of government known as —constitutional monarchy is granted to have been a noble creation. When the world was overrun with tyranny, the least remove therefrom was a glorious rescue. However, government, if unchecked, evolves over time to a form so complex that a nation may suffer for years without being able to discover in which part the fault lies; and every political physician will advise a different medicine.

Four or five united in a society would be able to raise a dwelling, but one might labour out the period of life without accomplishing anything.

Disease or misfortune could soon reduce an

individual to a state in which he could easily perish. As time passes, however, in proportion as they surmount their early difficulties, the people will inevitably relax in their duty and attachment to each other; and this laxity will point out the necessity for each to surrender a part of his property in order to establish some form of government to protect the rest. Here then is the origin of government: the inability of moral virtue to govern the world; here, too, is the design and end of government: freedom and security.

And it unanswerably follows that whatever form of government which appears most likely to ensure the protection which constitutes government's essential purpose, with the least expense, is preferable to all others. As the community expands, public concerns will increase and the distance at which the members are separated may render it inconvenient for all to meet on every occasion. Thus the members may consent to leave

the legislative part to be managed by a number of chosen representatives, who are supposed to have the same concerns as those who appointed them, and who will act in the same manner as the whole would, if present.

That the interest of every part of the colony may be attended to, the whole may be divided into convenient parts, each part sending its proper number.

And so that there be assured a common interest with every part of the community, on which the strength of government depends, prudence will point to the need for frequent elections, thereby assuring that the elected return and mix often with the community.

1. As evidenced by the arguments posed by the author in each paragraph, the primary purpose of the passage is to:
  - A. chronicle the development of a particular form of government.
  - B. advocate a simple form of representative government.
  - C. contrast society and government.
  - D. distinguish representative government from constitutional monarchy.
  - E. criticise all forms of government as an unnecessary burden on people
2. The author concluded in the passage that the essential purpose of government is protection of property. In doing so the author assumes that:
  - I. there actually existed a time in which the disparity between an individual's needs and wants motivated cooperation, and not transgressions against property.
  - II. the part of property surrendered to establish some form of government is less than that which would be lost if it were left unprotected.
  - III. the moral laxity resulting from reduction in hardship results in acts against property, rather than failure to assist those experiencing disease or misfortune.

- A. I, II, and III
- B. II and III only
- C. I and II only
- D. I and III only
- E. II only

3. It can be inferred from the passage that its author would most probably respond to the view that the resources of government should be employed to relieve the effects of poverty by stating that:
  - A. since the strength of an individual must be recognized to, at times, be unequal to his needs, it is natural for government, once it has evolved, to perform such functions.
  - B. these activities should be performed by individuals or associations outside of government.
  - C. since poverty is correlated with crime against property, government must perform these functions if non-governmental efforts are not fully effective.
  - D. this should be decided by the representatives elected by the people as a whole.
  - E. relieving poverty would be impossible unless efforts were taken to reduce illiteracy
4. A contemporary of the author wrote: —Government is a contrivance of human wisdom to provide for human wants. Men have a right that these wants should be provided for by this wisdom. Based on this quotation and the passage, it can be inferred that the two authors would probably agree with respect to:
  - A. what constitutes the essential purpose of the government.
  - B. whether government is justified because it is necessary or because it is beneficial.
  - C. whether the best form of government is the simplest.
  - D. whether certain rights of an individual should be recognized in relation to the state.
  - E. whether dictatorship is better or democracy

### Passage 94

Frailty of understanding is in itself no proper target for scorn and mockery. But the unintelligent forfeit their claim to compassion when they begin to indulge in self-complacent airs, and to call themselves sane critics, meaning that they are mechanics. And when, relying upon their numbers, they pass from self-complacency to insolence, and reprove their betters for using the brains which God has not denied them, they dry up the fount of pity.

If a hale man walks along the street upon two sound legs, he is not liable to be chased by crowds of cripples vociferating 'Go home and fetch your crutch.' If a reasoning man edits a classic rationally, he is. What a critic is, and what advantage he has over those who are not critics, can easily be shown by one example. Cicero's oration pro rege Deiotaro was edited between 1830 and 1840 by Klotz, Soldan, and Benecke. The best MS then

known was the Erfurtensis, and all three editors pounced on this authority and clung to it, believing themselves safe. In 1841, Madvig, maintaining reason against superstition in Cicero's text as I now maintain it in Juvenal's, impugned 17 readings adopted from the Erfurtensis by these editors, and upheld the readings of inferior MSS. We now possess MSS still better than the Erfurtensis, and in 12 of the 17 places they contradict it; they confirm the inferior MSS and the superior critic.

But there are editors destitute of this discriminating faculty, so destitute that they cannot even conceive it to exist; and these are entangled in a task for which nature has neglected to equip them. What are they now to do? Set to and try to learn their trade? That is forbidden by sloth. Stand back and leave room for their superiors? That is forbidden by vanity. They must have a rule, a machine to do their thinking for them. If the rule is true, so much the better; if false, that cannot be helped: but one thing is necessary, a rule. A hundred years ago it was their rule to count the MSS and trust the majority. But this pillow was snatched from under them by the great critics of the 19 century, and the truth that MSS must be weighed, not counted, is now too widely known to be ignored.

The sluggard has lost his pillow, but he has kept his nature, and must needs find something else to loll on; so he fabricates, to suit the change of season, his precious precept of following one MS wherever possible. Engendered by infirmity and designed for comfort, no wonder if it misses the truth at which it was never aimed. Its aim was purely humanitarian: to rescue incompetent editors alike from the toil of editing and from the shame of acknowledging that they cannot edit.

1. The author's discussion takes the reader to the topic of the Erfurtensis MS in paragraph two. The example of this manuscript is relevant to the claim that:
  - A. the Erfurtensis MS is not very reliable.
  - B. no single MS can be assumed to be always right.
  - C. Madvig was a lazy editor.
  - D. MSS must be weighed, not counted.
  - E. every MS is either right or wrong
2. According to the various arguments put forth by the author of the passage, which of the following are true about the editing of classics?
  - I. It has not been undertaken in the case of Cicero.
  - II. It is sometimes undertaken by people who are unable to do it correctly.
  - III. There were important advances in the field during the 19 century.

A. I and II only	B. II and III only
C. I and III only	D. I, II and III
E. None	
3. Suppose that the author is present at a panel

discussion on the topic of this passage where all of the following statements are made by other panellists. According to the arguments he has put forth in the text, the author is LEAST likely to agree with which of the following statements?

- A. It should not be assumed that the majority of the MSS of a classical text are correct.
  - B. Madvig was a better editor than Klotz, Soldan, or Benecke.
  - C. It is a mistake to think that one MS of a particular text is better than another.
  - D. There is no simple rule for editing that eliminates the need for critical discrimination.
  - E. The Erfurtensis was one of the best known MS in the period 1830-1840
4. In spite of what may or may not appear in the first paragraphs of the passage, the bulk of the passage is devoted to showing:
    - A. that incompetent editors have developed methods for avoiding the difficulties of responsible editing.
    - B. that the Erfurtensis MS is no longer considered the best MS of Cicero's pro rege Deiotaro.
    - C. that it was discovered in the nineteenth century that MSS must be weighed, not merely counted.
    - D. that Cicero was editing more often during the 1830s than during any other decade.
    - E. that responsible editing has become an extinct concept

### Passage 95

Should the soft spring breath of kindly appreciation warm the current chilly atmosphere, flowers of greater luxuriance and beauty would soon blossom forth, to beautify and enrich our literature. If these anticipations are not realized, it will not be because there is anything in our country that is uncongenial to poetry. If we are deprived of many of the advantages of older countries, our youthful country provides ample compensation not only in the ways in which nature unveils her most majestic forms to exalt and inspire, but also in our unshackled freedom of thought and broad spheres of action. Despite the unpropitious circumstances that exist, some true poetry has been written in our country, and represents an earnest of better things for the future and basis to hope that it will not always be winter with our native poetry.

Whenever things are discovered that are new, in the records of creation, in the relations of phenomenon, in the mind's operations, or in forms of thought and imagery, some record in the finer forms of literature will always be demanded. There is probably no country in the world, making equal pretensions to natural intelligence and progress in education, where the claims of native literature are so little felt, and where every effort in poetry has been met with so much coldness and

indifference, as in ours.

The common method of accounting for this, by the fact almost everyone is engaged in the pursuit of the necessities of life, and that few possess the wealth and leisure necessary to enable devotion of time or thought to the study of poetry and kindred subjects, is by no means satisfactory. This state of things is doubtless unfavourable to the growth of poetry; but there are other causes less palpable, which exert a more subtle but still powerful antagonism. Nothing so seriously militates against the growth of our native poetry as the false conceptions that prevail respecting the nature of poetry.

Stemming either from a natural incapacity for appreciating the truths which find their highest embodiment in poetry or from familiarity only with more widely available, but lower forms, such notions conceive of poetry as fanciful, contrived, contrary to reason, or lacking the justification of any claim to practical utility. These attitudes, which admittedly may have some origin in the imperfection that even the most partial must confess to finding in our native poetry, nevertheless also can have the effect of discouraging native writers of undoubted genius from the sustained application to their craft that is essential to artistic excellence.

Poetry, like Truth, will unveil her beauty and dispense her honours only to those who love her with a deep and reverential affection. There are many who are not gifted with the power of giving expression to the deeper sensibilities who nevertheless experience them throbbing in their hearts. To them poetry appeals. But where this tongue-less poetry of the heart has no existence, or exists in a very feeble degree, the conditions for appreciating poetic excellence are wanting. Let no one, therefore, speak of disregard for poetry as if it indicated superiority.

Rather, it is an imperfection to be endured as a misfortune. Despite prevailing misconceptions, there always remain at least a few who appreciate fine literature. Why do these not provide sufficient nourishment for our native artists? Here, we must acknowledge the difficulty that so many of us, as emigrants from the Old Country, cling to memories of the lands we have left, and that this throws a charm around literary efforts originating in our former home, and it is indisputable that the productions of our young country suffer by comparison.

1. In the passage, the author makes various inferences regarding the country being written of. Which of the following inferences about the country is LEAST supported by evidence from the passage?
  - A. It was recently settled by immigrants.
  - B. It possesses unspoiled beauty.
  - C. It lacks a system of higher education.
  - D. It is characterized by a relatively low standard of living.
  - E. Most of the people are from low income groups

2. The passage asserts that which of the following are reasons for the indifference toward native poetry that the author finds in his country?
  - I. There has been insufficient edification of most of the population.
  - II. The highest achievements of native poets do not rise to the level achieved by poets of the immigrants' homeland.
  - III. Nostalgic feelings orient readers toward the literature of their former home.
  - A. I and II only
  - B. II and III only
  - C. I and III only
  - D. I, II, and III
  - E. None
3. Which of the following statements, made by poets about the creative process, is closest to the opinions expressed in the passage about what constitutes—true poetry?
  - A. Like a piece of ice on a hot stove the poem must ride on its own melting. A poem may be worked over once it is in being, but may not be worried into being.
  - B. My method is simple: not to bother about poetry. It must come of its own accord. Merely whispering its name drives it away.
  - C. If there's room for poets in this world . . . their sole work is to represent the age, their own age, not Charlemagne's.
  - D. The only way of expressing emotion in the form of art is by finding an—objective correlative ; in other words, a set of objects, a situation, a chain of events which shall be the formula of that particular emotion; such that when the external facts, which must terminate in sensory experience, are given, the emotion is immediately evoked.
  - E. None of the above

### Passage 96

With equal justice, the council of Pisa deposed the popes of Rome and Avignon; the conclave was unanimous in the choice of Alexander V, and his vacant seat was soon filled by a similar election of John XXIII, the most profligate of mankind. But instead of extinguishing the schism, the rashness of the French and Italians had given a third pretender to the chair of St. Peter.

Such new claims of the synod and conclave were disputed: three kings, of Germany, Hungary, and Naples, adhered to the cause of Gregory XII, and Benedict XIII, himself a Spaniard, was acknowledged by the devotion and patriotism of that powerful nation. The rash proceedings of Pisa were corrected by the council of Constance; the emperor Sigismond acted a conspicuous part as the advocate or protector of the Catholic church; and the number and weight of civil and ecclesiastical members might seem to constitute the states-general of Europe. Of the three popes, John XXIII was the first

victim: he fled and was brought back a prisoner: the most scandalous charges were suppressed; the vicar of Christ was only accused of piracy, murder, rape, sodomy, and incest; and after subscribing his own condemnation, he expiated in prison the imprudence of trusting his person to a free city beyond the Alps.

Gregory XII, whose obedience was reduced to the narrow precincts of Rimini, descended with more honour from the throne; and his ambassador convened the session, in which he renounced the title and authority of lawful pope. To vanquish the obstinacy of Benedict XIII and his adherents, the emperor in person undertook a journey from Constance to Perpignan.

The kings of Castile, Arragon, Navarre, and Scotland, obtained an equal and honourable treaty; with the concurrence of the Spaniards, Benedict was deposed by the council.

The harmless old man was left in a solitary castle to excommunicate twice each day the rebel kingdoms which had deserted his cause and the synod of Constance proceeded with slow and cautious steps to elect the sovereign of Rome and the head of the church. On this momentous occasion, the college of twenty-three cardinals was fortified with thirty deputies, six of whom were chosen in each of the five great nations of Christendom, — the Italian, the German, the French, the Spanish, and the English: the interference of strangers was softened by their generous preference of an Italian and a Roman, and the hereditary, as well as personal, merit of Otho Colonna recommended him to the conclave. Rome accepted with joy and obedience the noblest of her sons; the ecclesiastical state was defended by his powerful family; and the elevation of Martin V is the era of the restoration and establishment of the popes in the Vatican.

1. For what purpose does the author distinguish between —the most scandalous charges against John XXIII, and the charges of which he was actually accused?
  - A. To demonstrate the leniency of the Council of Constance
  - B. To suggest how serious the suppressed charges must have been
  - C. To give an example of John XXIII's political influence
  - D. To show the importance of electing an Italian to the papacy
  - E. To demonstrate the frivolous nature of the actual charges
2. Reflecting on the various points brought up by the author in the passage, how did the Spanish contribute to the resolution of the division within the Catholic Church?
  - A. They encouraged the cardinals to revolt, and they deposed the two reigning popes.

- B. They opposed the French and Italians, and they supported Benedict XIII.
  - C. They protected the Catholic Church, and they prosecuted John XXIII.
  - D. They agreed to the deposal of Benedict XIII, and they helped to elect Martin V.
  - E. They encouraged the French to attack Spain
3. It can be inferred that the author would agree with which of the following statements about Benedict XIII, Gregory XII, and John XXIII?
    - A. Benedict XIII was the best of the three.
    - B. Gregory XII was the best of the three.
    - C. None of the three deserved to be pope.
    - D. John XXIII had the best claim to having been legitimately elected.
    - E. At least one of these was a deserving candidate for papacy

### Passage 97

The best-known platonic depiction of tyranny appears in Republic, where the tyrant is beastly, subject to base and unnecessary appetites: power, vainglory, luxury, lust, and gluttony. To the extent that passions control him—a decidedly male figure—the tyrant is a sort of slave, who depends on both taxation to support him and his —drink-mates...and...mistresses, as well as bodyguards to protect him from assassins and other —worthless creatures who proliferate under tyrannical rule.

An argument recently propounded by the historian of philosophy Matteo Giovannini threatens to unsettle this widely held view of the platonic tyrant as a brutish slave. According to Giovannini, the traditional view, while sound as far as it goes, is incomplete in that it ignores insights into the tyrannical character that are offered by Plato in the earlier and more obscure dialogue, Lysis.

If the ancient Greeks first inspired the ideological commitment to democracy that gripped Western thought especially during and after the Enlightenment, the Greek philosophers contributed to this development less by their embrace of the democratic principle than by their rejection of tyranny. In Aristotle's schema, tyranny is the most perverse of six types of government; Plato designated five types, with tyranny the least desirable, followed by democracy. Yet less clear than Plato's disregard for the tyrannical character is his sense of its basic constitution.

Giovannini's account purports to complicate the one-dimensional view of tyranny associated with Republic. But this account, while ingenious and provocative, is not beyond question. Most significantly, Giovannini appears not to have anticipated an obvious objection to his research design. While Lysis first appeared during Plato's formative period of aporetic dialogues in which the principal interlocutors frequently pose questions but



rarely provide lasting answers, Republic dates from a later, more mature period in the development of Plato's thought, when conclusions are more frequent and less concealed. If Plato intended the conception of tyranny that appears in Republic to be somehow bound up in a paradox with the conception of tyranny in Lysis, he would presumably have hinted as much.

Absent such indications, the danger is heightened that Giovannini may have invented, rather than discovered, subtle interconnections in Plato's thought.

According to Giovannini, Lysis forms a counterpoint to Republic by depicting a tyrant whose status derives, not from his slavish dependency, but from his utter self-sufficiency; he is complete, or (to use the language of the ancient philosophers) perfect. For such a figure, friendship—for many of the Greek philosophers, the foundation of healthy political community—is ultimately impossible, because—the one who is perfect does not depend on the many who are imperfect, but the many who are imperfect depend on the one who is perfect. In short, Giovannini argues, the tyranny found in Lysis is the wake of a doomed union between the needy masses and the singular, complete one. Viewed in the double light of Republic and Lysis, the platonic tyrant depicted by Giovannini is a paradoxical figure: here a slave; there the epitome of wholeness.

1. The author makes a few different points throughout the passage. In paragraph 4, the author is primarily concerned with:
  - A. providing a richer alternative to the one-dimensional view of tyranny furnished in Republic.
  - B. establishing a relationship between the content of platonic dialogues and the order in which they first appeared.
  - C. dismissing Giovannini's findings on the grounds that they are more imagined than real.
  - D. supplying an overall assessment of Giovannini's argument about the platonic conception of tyranny.
  - E. mildly criticising Giovannini's findings but also indirectly supporting them
2. According to the information put forth by the author in the passage, what does Giovannini suggest about tyrannical regimes as depicted in Lysis?
  - A. They fulfil the brutish desires of the tyrant.
  - B. They are typically incompatible with the political community.
  - C. They result from a severe imbalance in the relationship between the ruler and the ruled.
  - D. They promote strength and self-reliance among the general populace.
  - E. They are an anomaly in the otherwise benevolent regimes of other rulers
3. Suppose conclusive evidence emerged that, in order to shield his audience from confusion, Plato on

occasion intentionally avoided revealing complex or seemingly contradictory conclusions in his dialogues. What relevance would this information have to the passage?

- A. It would weaken Giovannini's claim that the platonic tyrant is a paradoxical figure.
- B. It would verify the author's assertion that Republic provides a reasonable but only partial depiction of Plato's conception of the tyrannical character.
- C. It would weaken the author's major criticism of Giovannini's research.
- D. It would weaken the author's assessment of Giovannini's work as ingenious and provocative
- E. It would have no impact on the claims made in the passage

### Passage 98

It is still an open question precisely how Hobbes conceptualized the state of nature; neither he nor his interpreters have been completely clear. Hobbes offers three scenarios. In De Cive, the state of nature is an empirical physical location in which war —is perpetuated in its own nature....They of America are examples hereof. In Leviathan, Hobbes appears to conceive of the state of nature as a facet of personality, accessible through introspection or intuition: —Nosce teipsum, read thyself...whosoever looketh into himself...shall thereby read and know what are the thoughts and passions of all other men.

In De Corpore, Hobbes suggests that principles of human nature can be derived by ratiocination from —the first part of philosophy, namely, geometry and physics. Among Hobbes scholars consensus lacks regarding how, and indeed whether, these scenarios reconcile. Conclusions seem to change sometimes within a single tract. Within the space of two lines in Konstantin's influential Leviathan Logic, the state of nature changes from a mere—act of imagination into a far more ambitious —ideal conception. (What is more, Konstantin's assertion that the state of nature could never be empirically observed contradicts Hobbes's own reference to —they of America.) LaJoie calls the state of nature a creation of logic, not history, while for Saccente the state of nature is a —thought-experiment designed not to chronicle the essential condition of humankind, but to illuminate it.

It has long been a commonplace idea that a state of nature is the conceptual starting point of Hobbesian political thought. A war in which every man is Enemy to every man chiefly characterizes this state in which, because of limited resources and the absence of any summum bonum to fortify a moral order, anarchy rules and life is never without want and fear. Even scholars who offer otherwise contrasting readings of Hobbes agree that its foundation is the state of nature. For LaJoie, Hobbes's state of nature —sets in motion the dominoes of

deduction from which ultimately issue the politics proper. Saccante cautions against framing Hobbes's thought within an —architectural analogue according to which the state of nature is the foundation of a structure and civil philosophy is its roof, yet she too maintains that for Hobbes —civil philosophy begins with knowledge of human nature. Hobbes presents no exception to the rule that at the outset, every social theorist, whatever else he or she argues, of necessity makes fundamental and seminal assumptions concerning human nature.

To the extent that it involves a politics—what Hobbes calls civil philosophy—built on a philosophy of human nature, Hobbes's thought constitutes a system in which the problems of political life in civil society are intertwined with the basic nature of the human condition. By this view, humankind exists in a universe the entire content of which is no more or less than matter and motion. A strict, raw, nominalist materialism circumscribes reality in this billiard-ball world of efficient causes, which manifest in personality as the passions that drive behaviour.

What is usually termed 'will' is unreal, nothing more than the final derivative of appetite or aversion. To understand the operation of these passions in human behaviour, we are invited by Hobbes to explore a setting in which nothing impedes people's acting on appetites and aversions. This setting is, of course, the state of nature. In addition to the absence in this state of any positive law, there is also no natural law in the scholastic sense of providentially-prescribed rational commands of right conduct for everyone. 'Good' is radically individual and utilitarian; it is always and only that to which appetite or aversion drives a person. Possessed of a natural liberty to compete for limited resources and to win what security they can by whatever means they choose, actors in the natural state vie, according to the famous phrase, for —Power after power, that ceaseth only on Death.

1. Of all of the following, which is NOT addressed by the author in the passage?
  - A. The relationship between physics and human nature
  - B. Hobbes's basic conception of the nature of universe
  - C. The role of self-reflection in relation to the principles of human nature
  - D. The requirements for emergence from the state of nature into civil society
  - E. Hobbes's definition of 'will'
2. Which of the following best characterizes the claim that —every social theorist, whatever else he or she argues, of necessity makes fundamental and seminal assumptions concerning human nature?
  - A. It supports a viewpoint regarded by the author as widespread but groundless.

- B. It is at odds with the subsequent claim that Hobbes's conception of the state of nature is an open question.
  - C. It broadens the scope of a claim with which the author agrees.
  - D. It demonstrates the systemic character of Hobbesian thought.
  - E. It narrows the views of the author about a particular claim
3. According to the author, which of the following would be most analogous to conditions in the state of nature?
    - A. In a nuclear family, parents allow children to share in decision-making as the children develop a capacity to communicate increasingly thoughtful opinions.
    - B. In warfare, belligerents adhere to principles such as proportionality, non-combatant immunity, and other norms of the —just war principle.
    - C. In international politics, sovereign states pursue their individual interests without reference to an overarching authority whose laws are backed by the threat of coercive force.
    - D. In a crime-ridden neighbourhood, a paroled criminal burgles homes and businesses despite the emergence of a vigilante group of hostile neighbourhood residents convinced that police are incapable of capturing the criminal.
    - E. In a classroom one student is punished severely for not having completed his homework while another is pardoned for the same

### Passage 99

Never accept anything as true that you do not clearly know to be so; that is, carefully avoid jumping to conclusions, and include nothing in judgments, other than what presents itself so clearly and distinctly to the spirit that you would never have any occasion to doubt it. Then, divide each of the difficulties being examined into as many parts as can be created and would be required to better resolve them. Order your thoughts, by starting with the simplest ideas, which are the easiest to comprehend, to advance little by little, by degrees, up to the most complex ideas, even believing that an order exists among those which do not naturally follow one another. And last, always make deductions so complete, and reviews so general, so as to be assured of omitting nothing.

When I was younger, I had studied a bit—in the field of philosophy, logic, and in the field of math, geometric analysis and algebra—the three arts or sciences that seemed as though they should contribute something to my methodological approach.

But while examining these fields, I noticed that, in logic, syllogisms and the bulk of other logical theorems

serve only to explain to others the things that one already knows, or even to speak without judgment of things that one doesn't know, rather than to teach others anything; and, although logic contains, in effect, many true and just precepts, there are yet among these so many others mixed in, which are superfluous or refutable, that it is almost sickening to separate one from the other.

As for geometric analysis and modern algebra, in addition to the fact that they don't treat anything except abstract ideas, which seem to be of no use whatsoever, geometry is always so restricted to the consideration of figures that it can't stretch the intellect without exhausting the imagination; and algebra subjects one to certain rules and numbers, so that it has become a confused and obscure art that troubles the spirit rather than a science that cultivates it.

All of this made me think that it was necessary to look for some other methodological approach which, comprising the advantages of these three, was at the same time exempt from their defaults. And, just as the multitude of laws often provides rationalization for vice, such that any State is better ruled if, having but a few vices, it closely monitors them, thus likewise, instead of following the great number of precepts which compose logic, I thought that I would have enough with the four preceding, as long as I made a firm and constant resolution never – not even once – to neglect my adherence to them.

1. According to the passage, the author gave up the study of logic. He did so for all of the following reasons EXCEPT:
  - A. he did not gain sufficient knowledge to impart his learning to others.
  - B. he was unable to separate valid logical theories from those which seemed invalid.
  - C. he could not understand the rational methodology upon which logic is based.
  - D. he did not learn anything new from his philosophical and analytical studies.
  - E. he found it very difficult to distinguish between accurate and superfluous precepts
2. According to the passage, which of the following statements are true about geometry?
  - I. Geometric analysis is not useful for a logical methodology.
  - II. Geometry focuses too narrowly on shapes and lines.
  - III. Geometry is largely visual, so comprehension requires both intellect and imagination.
  - A. II only
  - B. I and II
  - C. I, II, and III
  - D. III only
  - E. None
3. The author would be LEAST likely to agree with which of the following statements?

- A. Logic is an inappropriate field of research for young scholars.
- B. A scholar should always treat the subject of his or her study in its entirety.
- C. Orderly study is based on the principle that a whole is the sum of its parts.
- D. Teaching is one of the motivations for studying abstract ideas and theories.
- E. Geometric analysis almost entirely concerns itself with the treatment of abstract ideas