

Questions 1-10 are based on the following passages. Passage 1 is adapted from Edmund Burke, *Reflections on the Revolution in France*. Originally published in 1790. Passage 2 is adapted from Thomas Paine, *Rights of Man*. Originally published in 1791.

Passage 1

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

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

Passage 2

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

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

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

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

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

1. In Passage 1, Burke indicates that a contract between a person and society differs from other contracts mainly in its
 - A) brevity and prominence.
 - B) complexity and rigidity.
 - C) precision and usefulness.
 - D) seriousness and permanence.
2. As used in line 4, “state” most nearly refers to a
 - A) style of living.
 - B) position in life.
 - C) temporary condition.
 - D) political entity.
3. As used in line 23, “low” most nearly means
 - A) petty.
 - B) weak.
 - C) inadequate.
 - D) depleted.
4. It can most reasonably be inferred from Passage 2 that Paine views historical precedents as
 - A) generally helpful to those who want to change society.
 - B) surprisingly difficult for many people to comprehend.
 - C) frequently responsible for human progress.
 - E) largely irrelevant to current political decisions.
5. How would Paine most likely respond to Burke’s statement in lines 32-36, Passage 1 (“As the... born”)?
 - A) He would assert that the notion of a partnership across generations is less plausible to people of his era than it was to people in the past.
 - B) He would argue that there are no politically meaningful links between the dead, the living, and the unborn.
 - C) He would question the possibility that significant changes to a political system could be accomplished within a single generation.
 - D) He would point out that we cannot know what judgments the dead would make about contemporary issues.
6. Which choice provides the best evidence for the answer to the previous question?
 - A) Lines 44-46 (“Every... it”)
 - B) Lines 46-48 (“The vanity... tyrannies”)
 - C) Lines 60-61 (“It is... accommodated”)
 - D) Lines 70-76 (“What... time”)
7. Which choice best describes how Burke would most likely have reacted to Paine’s remarks in the final paragraph of Passage 2?
 - A) With approval, because adapting to new events may enhance existing partnerships.
 - B) With resignation, because changing circumstances are an inevitable aspect of life.
 - C) With skepticism, because Paine does not substantiate his claim with examples of governments changed for the better.
 - D) With disapproval, because changing conditions are insufficient justification for changing the form of government.
8. Which choice provides the best evidence for the answer to the previous question?
 - A) Lines 1-4 (“To avoid... state”)
 - B) Lines 6-10 (“he should... solicitude”)
 - C) Lines 29-31 (“It is... perfection”)
 - D) Lines 37-41 (“The municipal... community”)
9. Which choice best states the relationship between the two passages?
 - A) Passage 2 challenges the primary argument of Passage 1.
 - B) Passage 2 advocates an alternative approach to a problem discussed in Passage 1.
 - C) Passage 2 provides further evidence to support an idea introduced in Passage 1.
 - D) Passage 2 exemplifies an attitude promoted in Passage 1.
10. The main purpose of both passages is to
 - A) suggest a way to resolve a particular political struggle.
 - B) discuss the relationship between people and their government.
 - C) evaluate the consequences of rapid political change.
 - D) describe the duties that governments have to their citizens.

QUESTION 1 – Difficulty: medium

Choice D is the best answer. In lines 27-31, Burke describes the contract between a person and society as one that is “not a partnership in things subservient only to the gross animal existence of a temporary and perishable nature. It is a partnership in all science; a partnership in all art; a partnership in every virtue, and in all perfection.” Describing that contract as a partnership in all things indicates its seriousness, while describing it as not being a “temporary and perishable nature” implies its permanence. Choice A is incorrect because line 29 states that the contract between a person and society is not “temporary or perishable,” meaning it is not brief. Choices B and C are incorrect because the passage does not compare the contracts in terms of complexity or precision.

QUESTION 2 – Difficulty: medium

Choice D is the best answer. In lines 1-9, Burke explains that people have “consecrated the state” to “avoid . . . the evils of inconstancy and versatility,” and that people should examine “the faults of the state . . . with pious awe and trembling solitude.” Burke then explains that society is taught to “look with horror on those children of their country who want to hack that aged parent in pieces” (lines 11-12). Burke is arguing that children want to revise the state, or “this aged parent,” by amending its faults. In this context, “state” refers to a political entity, or government, that attempts to protect its citizens from “the evils of inconstancy and versatility.” Choices A, B, and C are incorrect because in this context, “state” does not mean style of living, position in life, or temporary condition.

QUESTION 3 – Difficulty: medium

Choice A is the best answer. In lines 18-29, Burke argues that “subordinate contracts,” are simply business agreements over traded goods, while the state is not merely “a partnership agreement in a trade . . . or some other such low concern . . . but a partnership in all science; a partnership in all art; a partnership in every virtue, and in all perfection.” In this context, Burke is stating that the state is not a contract consisting of “low” or petty concerns. Choices B, C, and D are incorrect because in this context, “low” does not mean weak, inadequate, or depleted.

QUESTION 4 – Difficulty: medium

Choice D is the best answer. In lines 44-46, Paine asserts that “Every age and generation must be as free to act for itself, in all cases, as the ages and generations which preceded it.” He later states that deceased citizens of a state should no longer have “any authority in directing who shall be its governors, or how its government shall be organized, or how administered” (lines 64-66). Paine doesn’t believe, in other words, that the decisions of previous generations should dictate the conditions of modern life and government. Choices A, B, and C are incorrect because they do not accurately characterize the way Paine views historical precedents.

QUESTION 5 – Difficulty: medium

Choice B is the best answer. In lines 30-34, Burke describes societal contracts as long-term agreements that preserve the interests of past generations and link the living and the dead into a “partnership.” Paine, however, states that past generations have no “control” over the decisions made by living (line 75) because the dead have “no longer any participation in the concerns of this world” (lines 63-64). Choices A, C, and D are incorrect because they do not accurately characterize how Paine would respond to Burke’s claim that societal contracts link past and current generations.

QUESTION 6 – Difficulty: medium

Choice D is the best answer. Lines 70-76 provide the best evidence that Paine would respond to Burke's statement that society is a "partnership" between past and current generations (lines 29-34) with the explanation that the current generation cannot know what judgments the dead would make about contemporary issues. In these lines Paine explains: "What possible obligation, then, can exist between them; what rule or principle can be laid down, that two nonentities, the one out of existence, and the other not in, and who never can meet in this world, that the one should control the other to the end of time?" Choices A, B, and C are incorrect because the lines cited do not provide the best evidence that Paine would respond to Burke's statement that society is a "partnership" between past and current generations (lines 29-34) by arguing that the current generation cannot know what judgments the dead would make about contemporary issues.

QUESTION 7 – Difficulty: hard

Choice D is the best answer. Paine concludes Passage 2 with the argument that because social issues change over time, the living should not try to adhere to decisions made by former generations (lines 77-74). Burke, however, states that living citizens exist within a "universal kingdom" (lines 37-38) comprised of the living, the dead, and those who are not yet born. Burke argues that the living do not have the right to change their government based on "their speculations of a contingent improvement" (lines 39-40). Therefore, Burke would disapprove of Paine's concluding argument, as he believes the living do not have sufficient justification for changing the existing governmental structure. Choices A, B, and C are incorrect because they do not accurately describe how Burke would likely have responded to Paine's remarks in the final paragraph of Passage 2.

QUESTION 8 – Difficulty: hard

Choice D is the best answer. Lines 37-41 provide the best evidence that Burke would disapprove of Paine's remarks in the final paragraph of Passage 2: "The municipal corporations of that universal kingdom are not morally at liberty at [the living's] pleasure, and on their speculations of a contingent improvement, wholly to separate and tear asunder the bands of their subordinate community." In these lines, Burke is arguing that the living do not have sufficient justification to change the existing governmental structure. Choices A, B, and C do not provide the best evidence that Burke would disapprove of Paine's remarks in the final paragraph of Passage 2, as Burke believes the living do not have sufficient justification for changing the existing governmental structure.

QUESTION 9 – Difficulty: medium

Choice A is the best answer. The primary argument of Passage 1 is that an inviolable contract exists between a people and its government, one that is to be "looked on with other reverence" (line 26). Passage 1 suggests that this contract exists between past and future generations as well; in effect, current and future generations should be governed by decisions made in the past. Passage 2 challenges these points, as it argues that current and future generations are not obligated to preserve past generations' beliefs: "The Parliament or the people of 1688, or of any other period, had no more right to dispose of the people of the present day, or to bind or to control them in any shape whatever, than the parliament or the people of the present day have to dispose of, bind, or control those who are to live a hundred or a thousand years hence" (lines 51-57). Choices B, C, and D are incorrect because Passage 2 does not offer an alternative approach to Passage 1, support an idea introduced in Passage 1, or exemplify an attitude promoted in Passage 1.

QUESTION 10 – Difficulty: medium

Choice B is the best answer. Passage 1 argues that the government is sacred (lines 3-6) and that no person should interfere with it (lines 6-9). Passage 2 argues that people have the right to make changes to their government: "The circumstances of the world are continually changing, and the opinions of men change also; and as government is for the living, and not for the dead, it is the living only that has any right in it" (lines 77-81). Choices A, C, and D are incorrect because they do not identify the main purpose of both passages.