

Reading: Question 1

Questions 1-9 are based on the following passage.

This passage is adapted from Mark Slouka, *Brewster: A Novel*. ©2013 by Mark Slouka.

Line This was a time trial, he said—a one-mile time trial, four laps—not a race. It was meant to give an idea of where we stood, no more.

 We'd gathered around the middle of the long side of the track, just ten or twelve of us, including three others who seemed new like me,
5 jogging back and forth in the wind, loosening up. The rest had walked over to the other side of the field.

 Falvo took me aside. "Warmed up? How're the shoes?"

 "Fine." In the distance I could see kids walking toward the parking lot. The sun stabbed out from under the clouds, glancing off the
10 windshields.

 He raised his voice over the wind. "All right, I want you all to stay contained, stay smooth. I don't want to see anybody draining the well today—that means you, Mr. McCann." A tall, tough-looking kid with red hair and a tight face smiled like a gunslinger.

15 He turned to me. "I don't want you doing anything stupid, Mosher. Some of these boys have been at it for a while. Don't think about them, think about yourself."

 I shrugged.

 "Pace yourself. Let them do what they do. They'll be about thirty
20 yards ahead after the first lap. Don't worry about them. Go out slow, feel your way, then bring it home as best you can. OK?"

 "Sure," I said.

 "Remember, it's a time trial. Not a race."

25 There was no starting gun. We lined up in the gusty wind, Falvo standing in the soggy infield in his dress shoes holding his clipboard like a small high table against his chest with his left hand and his stopwatch in his right and then he barked, "Runners . . . marks? Go!"

 They didn't run, they flowed—the kid in the headband, the
30 red-headed kid, and two or three others in particular—with a quiet,

aggressive, sustained power that looked like nothing but felt like murder and I was with them and then halfway through the third turn they were moving away smooth as water and I could hear them talking among themselves, and I was slowing, burning, leaning back
35 like there was a rope around my neck. “Too fast, Mosher, too fast,” I heard Falvo yelling, and his ax-sharp face came out of nowhere looking almost frantic and then it was gone and there was just the sound of my breathing and the crunch of my sneakers slapping the dirt. The group, still in a tight cluster, wasn’t all that far ahead of me.

40 By the end of the second lap I heard someone far away yelling “Stop, Mosher, that’s enough,” and then at some point someone else calling “Coming through—inside,” and they passed me like a single mass, all business now, and I remember staggering after them, gasping, drowning, my chest, my legs, my throat filling with lead and
45 looking up through a fog of pain just in time to see the kid with the headband, halfway down the backstretch, accelerating into a sustained, powerful sprint.

I don’t know why. I can’t explain it. By the end of the third lap I was barely moving, clawing at the air, oblivious to everything except the
50 dirt unfolding endlessly in front of me. “Let him go,” I heard somebody say. They’d all finished by then, recovered, and now stood watching as I staggered past them like something shot. “C’mon . . .” I heard someone start to call out uneasily, and then, “What’s his name?” A small crowd, I found out later, sensing something going on, had
55 gathered by the fence to the parking lot. The last of the newcomers had passed me long ago.

I remember seeing him appear in front of me like I was coming up from underwater and trying to swerve but I was barely standing and I walked right into him and he caught me as I fell, his one good arm
60 around my back, saying over and over, “All right, easy now, easy, you’re done, keep walking, walk it off,” like he was gentling a horse. I threw up on the infield grass.

“What we have here,” he was saying, “is a failure to communicate. Stay within yourself, I said. Don’t drain the well, I said.”

65 “What did I get?” I couldn’t seem to hold my head up, or open my eyes—the pain kept coming in waves.

“What?”

“Time. What time did I get?”

He laughed—that bitter Falvo laugh—ha!—like he’d just been
70 vindicated. “He wants to know what he got,” he said, like there was somebody with us. “You want to know what you got? I’ll tell you what you got: proof you could beat yourself senseless—something I very much doubt you needed.”

Based on the passage, which character would most likely agree with the idea that, when trying something new, it is best not to push one’s limits?

- A. Falvo
- B. McCann
- C. Mosher
- D. The person who said “Let him go”

Choice A is the best answer. Falvo believes that when trying something new it’s important to not overdo it. This can be seen most clearly when Falvo admonishes the newest runner to control his impulses and not to run too fast or try too hard when racing with more experienced runners: “I don’t want you doing anything stupid, Mosher. Some of these boys have been at it for a while. Don’t think about them, think about yourself” [lines 15-17](#).

Choice B is incorrect because McCann is described as a “tough-looking kid [who] smiled like a gunslinger” [lines 13-14](#), implying that he is a risk-taker who is likely to push limits. Choice C is incorrect because in the passage Mosher pushes himself until he makes himself physically sick. Choice D is incorrect because the person who said “let him go” was watching Mosher “stagger” past after he had already pushed himself past his limits.

Question Difficulty: Easy

Reading: Question 2

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5 track, just ten or twelve of us, including three others who seemed new like me, jogging back and forth in the wind, loosening up. The rest had walked over to the other side of the field.

 Falvo took me aside. "Warmed up? How're the shoes?"
10 "Fine." In the distance I could see kids walking toward the parking lot. The sun stabbed out from under the clouds, glancing off the windshields.

 He raised his voice over the wind. "All right, I want you all to stay contained, stay smooth. I don't want to see
15 anybody draining the well today—that means you, Mr. McCann." A tall, tough-looking kid with red hair and a tight face smiled like a gunslinger.

 He turned to me. "I don't want you doing anything stupid, Mosher. Some of these boys have been at it for a while.
20 Don't think about them, think about yourself."

 I shrugged.

 "Pace yourself. Let them do what they do. They'll be about thirty yards ahead after the first lap. Don't worry about them. Go out slow, feel your way, then bring it home as best
25 you can. OK?"

 "Sure," I said.

 "Remember, it's a time trial. Not a race."

 There was no starting gun. We lined up in the gusty
30 wind, Falvo standing in the soggy infield in his dress shoes

holding his clipboard like a small high table against his chest with his left hand and his stopwatch in his right and then he barked, “Runners . . . marks? Go!”

They didn’t run, they flowed—the kid in the headband, 35 the red-headed kid, and two or three others in particular—with a quiet, aggressive, sustained power that looked like nothing but felt like murder and I was with them and then halfway through the third turn they were moving away smooth as water and I could hear them talking among 40 themselves, and I was slowing, burning, leaning back like there was a rope around my neck. “Too fast, Mosher, too fast,” I heard Falvo yelling, and his ax-sharp face came out of nowhere looking almost frantic and then it was gone and there was just the sound of my breathing and the crunch of 45 my sneakers slapping the dirt. The group, still in a tight cluster, wasn’t all that far ahead of me.

By the end of the second lap I heard someone far away yelling “Stop, Mosher, that’s enough,” and then at some point someone else calling “Coming through—inside,” and 50 they passed me like a single mass, all business now, and I remember staggering after them, gasping, drowning, my chest, my legs, my throat filling with lead and looking up through a fog of pain just in time to see the kid with the headband, halfway down the backstretch, accelerating into 55 a sustained, powerful sprint.

I don’t know why. I can’t explain it. By the end of the third lap I was barely moving, clawing at the air, oblivious to everything except the dirt unfolding endlessly in front of me. “Let him go,” I heard somebody say. They’d all finished by 60 then, recovered, and now stood watching as I staggered past them like something shot. “C’mon . . .” I heard someone start to call out uneasily, and then, “What’s his name?” A small crowd, I found out later, sensing something going on, had gathered by the fence to the parking lot. The

65 last of the newcomers had passed me long ago.

I remember seeing him appear in front of me like I was coming up from underwater and trying to swerve but I was barely standing and I walked right into him and he caught me as I fell, his one good arm around my back, saying over

70 and over, “All right, easy now, easy, you’re done, keep walking, walk it off,” like he was gentling a horse. I threw up on the infield grass.

“What we have here,” he was saying, “is a failure to communicate. Stay within yourself, I said. Don’t drain the

75 well, I said.”

“What did I get?” I couldn’t seem to hold my head up, or open my eyes—the pain kept coming in waves.

“What?”

“Time. What time did I get?”

80 He laughed—that bitter Falvo laugh—ha!—like he’d just been vindicated. “He wants to know what he got,” he said, like there was somebody with us. “You want to know what you got? I’ll tell you what you got: proof you could beat yourself senseless—something I very much doubt you

85 needed.”

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

- A. [lines 13-16](#) (“All right . . . McCann”)
- B. [lines 18-20](#) (“He turned . . . yourself”)
- C. [lines 52-57](#) (“I remember . . . sprint”)
- D. [lines 71-74](#) (“he caught . . . horse”)

Choice B is the best answer. The previous question asks which character believes one shouldn’t push his or her limits when trying something new: the running coach Falvo. The best evidence in support of that choice is [lines 18-20](#), when Falvo instructs Mosher to control himself when running with the experienced racers by saying “I don’t want you doing anything stupid, Mosher. Some of these boys have been at it for a while. Don’t think about them, think about yourself.”

Choice A is incorrect because while [lines 13-16](#) show Falvo encouraging McCann not to “drain the well” they do not address the issue of McCann “trying something new,” which is a central part of the previous question. Choices C and D are incorrect because [lines 52-57](#) and [lines 71-75](#) both show that Mosher pushed himself too hard, not that he controlled himself.

Question Difficulty: Medium

Reading: Question 3

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 Falvo took me aside. "Warmed up? How're the shoes?"
10 "Fine." In the distance I could see kids walking toward the parking lot. The sun stabbed out from under the clouds, glancing off the windshields.

 He raised his voice over the wind. "All right, I want you all to stay contained, stay smooth. I don't want to see
15 anybody draining the well today—that means you, Mr. McCann." A tall, tough-looking kid with red hair and a tight face smiled like a gunslinger.

 He turned to me. "I don't want you doing anything stupid, Mosher. Some of these boys have been at it for a while.
20 Don't think about them, think about yourself."

I shrugged.

 "Pace yourself. Let them do what they do. They'll be about thirty yards ahead after the first lap. Don't worry about them. Go out slow, feel your way, then bring it home as best
25 you can. OK?"

"Sure," I said.

"Remember, it's a time trial. Not a race."

 There was no starting gun. We lined up in the gusty
30 wind, Falvo standing in the soggy infield in his dress shoes

holding his clipboard like a small high table against his chest with his left hand and his stopwatch in his right and then he barked, “Runners . . . marks? Go!”

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35 the red-headed kid, and two or three others in particular—with a quiet, aggressive, sustained power that looked like nothing but felt like murder and I was with them and then halfway through the third turn they were moving away smooth as water and I could hear them talking among
40 themselves, and I was slowing, burning, leaning back like there was a rope around my neck. “Too fast, Mosher, too fast,” I heard Falvo yelling, and his ax-sharp face came out of nowhere looking almost frantic and then it was gone and there was just the sound of my breathing and the crunch of
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I remember seeing him appear in front of me like I was coming up from underwater and trying to swerve but I was barely standing and I walked right into him and he caught me as I fell, his one good arm around my back, saying over

70 and over, “All right, easy now, easy, you’re done, keep walking, walk it off,” like he was gentling a horse. I threw up on the infield grass.

“What we have here,” he was saying, “is a failure to communicate. Stay within yourself, I said. Don’t drain the

75 well, I said.”

“What did I get?” I couldn’t seem to hold my head up, or open my eyes—the pain kept coming in waves.

“What?”

“Time. What time did I get?”

80 He laughed—that bitter Falvo laugh—ha!—like he’d just been vindicated. “He wants to know what he got,” he said, like there was somebody with us. “You want to know what you got? I’ll tell you what you got: proof you could beat yourself senseless—something I very much doubt you

85 needed.”

In the context of Falvo’s instructions to the runners, the main purpose of [lines 22-25](#) (“Pace . . . OK”) is to

- A. provide useful general information to the group.
- B. emphasize and elaborate on advice given earlier.
- C. introduce a philosophy applicable to sports and life.
- D. reveal Falvo’s underlying motivation.

Choice B is the best answer. “Pace yourself. Let them do what they do. They’ll be about thirty yards ahead after the first lap. Don’t worry about them. Go out slow, feel your way, then bring it home as best you can. OK?” [lines 22-25](#). These lines indicate Falvo believes Mosher should run for himself and not focus on what the other, more experienced runners in the time trial are doing. The main purpose of these lines is to reemphasize what Falvo had said earlier in the passage about not overdoing it when trying new things.

Choice A is incorrect because [lines 22-25](#) were addressed specifically to Mosher, not the group. Choice C is incorrect because [lines 22-25](#) are instructions to one runner about a specific race. Choice D is incorrect because [lines 22-25](#) do not reveal anything about Falvo’s beliefs as much as they repeat or reemphasize what he had said

earlier.

Question Difficulty: Medium

Reading: Question 4

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10 "Fine." In the distance I could see kids walking toward the parking lot. The sun stabbed out from under the clouds, glancing off the windshields.

 He raised his voice over the wind. "All right, I want you all to stay contained, stay smooth. I don't want to see
15 anybody draining the well today—that means you, Mr. McCann." A tall, tough-looking kid with red hair and a tight face smiled like a gunslinger.

 He turned to me. "I don't want you doing anything stupid, Mosher. Some of these boys have been at it for a while.
20 Don't think about them, think about yourself."

 I shrugged.

 "Pace yourself. Let them do what they do. They'll be about thirty yards ahead after the first lap. Don't worry about them. Go out slow, feel your way, then bring it home as best
25 you can. OK?"

 "Sure," I said.

 "Remember, it's a time trial. Not a race."

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30 wind, Falvo standing in the soggy infield in his dress shoes

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35 the red-headed kid, and two or three others in particular—with a quiet, aggressive, sustained power that looked like nothing but felt like murder and I was with them and then halfway through the third turn they were moving away smooth as water and I could hear them talking among
40 themselves, and I was slowing, burning, leaning back like there was a rope around my neck. “Too fast, Mosher, too fast,” I heard Falvo yelling, and his ax-sharp face came out of nowhere looking almost frantic and then it was gone and there was just the sound of my breathing and the crunch of
45 my sneakers slapping the dirt. The group, still in a tight cluster, wasn’t all that far ahead of me.

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70 and over, “All right, easy now, easy, you’re done, keep walking, walk it off,” like he was gentling a horse. I threw up on the infield grass.

“What we have here,” he was saying, “is a failure to communicate. Stay within yourself, I said. Don’t drain the

75 well, I said.”

“What did I get?” I couldn’t seem to hold my head up, or open my eyes—the pain kept coming in waves.

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80 He laughed—that bitter Falvo laugh—ha!—like he’d just been vindicated. “He wants to know what he got,” he said, like there was somebody with us. “You want to know what you got? I’ll tell you what you got: proof you could beat yourself senseless—something I very much doubt you

85 needed.”

In the context of the passage, “I shrugged” [line 21](#) and “‘Sure,’ I said” [line 26](#) mainly serve to show the narrator’s

- A. shyness.
- B. dismissiveness.
- C. dishonesty.
- D. hostility.

Choice B is the best answer. In the passage, the narrator, Mosher, shrugged after Falvo told him not to do anything stupid and then said “sure” when the coach warned him not to worry about the other runners, responses that both indicate that Mosher was ignoring the coach’s advice (or being dismissive of it).

Choices A, C, and D are incorrect because when Mosher shrugs at or offers a one-word response to the coach’s advice, it can be inferred that he is simply ignoring it, not that he is a shy, dishonest, or hostile person.

Question Difficulty: Easy

Reading: Question 5

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I shrugged.

 "Pace yourself. Let them do what they do. They'll be about thirty yards ahead after the first lap. Don't worry about them. Go out slow, feel your way, then bring it home as best
25 you can. OK?"

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85 needed.”

Based on the passage, how did the experienced runners respond to Falvo’s advice?

- A. They enthusiastically embraced it.
- B. They acted like they hadn’t heard it.
- C. They generally accepted it.
- D. They only pretended to take it seriously.

Choice C is the best answer. Falvo’s advice to the runners at the beginning of the passage was not to push themselves too hard. Even if the more experienced runners did not verbally respond to that advice, it’s clear they followed it because their running was described throughout the passage as having a “quiet, aggressive, sustained power that looked like nothing” [lines 36-37](#) and being as “smooth as water” [line 39](#). When passing Mosher on the track, those runners were also said to be “all business now” [lines 51-52](#), describing efficiency without too much effort; those runners were not pushing themselves too hard.

Choices A, B, and D are incorrect because the passage never states how the more experienced runners responded to Falvo’s advice (except for McCann’s smiling at the idea he shouldn’t “drain the well” that day), so it’s

impossible to know if those runners were enthusiastic about it, ignored it, or only pretended to heed it. However, the way those racers were said to have run the time trial (“all business”) does show that they generally accepted what their coach had said.

Question Difficulty: Medium

Reading: Question 6

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60 then, recovered, and now stood watching as I staggered past them like something shot. “C’mon . . .” I heard someone start to call out uneasily, and then, “What’s his name?” A small crowd, I found out later, sensing something going on, had gathered by the fence to the parking lot. The

65 last of the newcomers had passed me long ago.

I remember seeing him appear in front of me like I was coming up from underwater and trying to swerve but I was barely standing and I walked right into him and he caught me as I fell, his one good arm around my back, saying over

70 and over, “All right, easy now, easy, you’re done, keep walking, walk it off,” like he was gentling a horse. I threw up on the infield grass.

“What we have here,” he was saying, “is a failure to communicate. Stay within yourself, I said. Don’t drain the

75 well, I said.”

“What did I get?” I couldn’t seem to hold my head up, or open my eyes—the pain kept coming in waves.

“What?”

“Time. What time did I get?”

80 He laughed—that bitter Falvo laugh—ha!—like he’d just been vindicated. “He wants to know what he got,” he said, like there was somebody with us. “You want to know what you got? I’ll tell you what you got: proof you could beat yourself senseless—something I very much doubt you

85 needed.”

What does the narrator say about his motivation for performing as he did in the time trial?

- A. That he was determined to keep up with the other runners
- B. That he wanted to prove something to himself
- C. That he wished to improve on his previous time
- D. That he was unable to provide a reason for his behavior

Choice D is the best answer. The passage makes clear that Mosher ignores Falvo’s advice to stay contained as a runner during the time trial. Later he makes it clear that he had no idea why he hadn’t followed Falvo’s advice: “I don’t know why. I can’t explain it” [line 58](#).

Choices A, B, and C are incorrect because [line 58](#) is explicit in stating that the narrator did not have a good reason to ignore Falvo’s advice, not that he did so just because he was determined to keep up with the other runners, wanted to prove something to himself, or wanted to improve on his previous time.

Question Difficulty: Hard

Reading: Question 7

Questions 1-9 are based on the following passage.

This passage is adapted from Mark Slouka, *Brewster: A Novel*. ©2013 by Mark Slouka.

Line This was a time trial, he said—a one-mile time trial, four laps—not a race. It was meant to give an idea of where we stood, no more.

 We'd gathered around the middle of the long side of the
5 track, just ten or twelve of us, including three others who seemed new like me, jogging back and forth in the wind, loosening up. The rest had walked over to the other side of the field.

 Falvo took me aside. "Warmed up? How're the shoes?"
10 "Fine." In the distance I could see kids walking toward the parking lot. The sun stabbed out from under the clouds, glancing off the windshields.

 He raised his voice over the wind. "All right, I want you all to stay contained, stay smooth. I don't want to see
15 anybody draining the well today—that means you, Mr. McCann." A tall, tough-looking kid with red hair and a tight face smiled like a gunslinger.

 He turned to me. "I don't want you doing anything stupid, Mosher. Some of these boys have been at it for a while.
20 Don't think about them, think about yourself."

 I shrugged.

 "Pace yourself. Let them do what they do. They'll be about thirty yards ahead after the first lap. Don't worry about them. Go out slow, feel your way, then bring it home as best
25 you can. OK?"

 "Sure," I said.

 "Remember, it's a time trial. Not a race."

 There was no starting gun. We lined up in the gusty
30 wind, Falvo standing in the soggy infield in his dress shoes

holding his clipboard like a small high table against his chest with his left hand and his stopwatch in his right and then he barked, “Runners . . . marks? Go!”

They didn’t run, they flowed—the kid in the headband,
35 the red-headed kid, and two or three others in particular—with a quiet, aggressive, sustained power that looked like nothing but felt like murder and I was with them and then halfway through the third turn they were moving away smooth as water and I could hear them talking among
40 themselves, and I was slowing, burning, leaning back like there was a rope around my neck. “Too fast, Mosher, too fast,” I heard Falvo yelling, and his ax-sharp face came out of nowhere looking almost frantic and then it was gone and there was just the sound of my breathing and the crunch of
45 my sneakers slapping the dirt. The group, still in a tight cluster, wasn’t all that far ahead of me.

By the end of the second lap I heard someone far away yelling “Stop, Mosher, that’s enough,” and then at some point someone else calling “Coming through—inside,” and
50 they passed me like a single mass, all business now, and I remember staggering after them, gasping, drowning, my chest, my legs, my throat filling with lead and looking up through a fog of pain just in time to see the kid with the headband, halfway down the backstretch, accelerating into
55 a sustained, powerful sprint.

I don’t know why. I can’t explain it. By the end of the third lap I was barely moving, clawing at the air, oblivious to everything except the dirt unfolding endlessly in front of me. “Let him go,” I heard somebody say. They’d all finished by
60 then, recovered, and now stood watching as I staggered past them like something shot. “C’mon . . .” I heard someone start to call out uneasily, and then, “What’s his name?” A small crowd, I found out later, sensing something going on, had gathered by the fence to the parking lot. The

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I remember seeing him appear in front of me like I was coming up from underwater and trying to swerve but I was barely standing and I walked right into him and he caught me as I fell, his one good arm around my back, saying over

70 and over, “All right, easy now, easy, you’re done, keep walking, walk it off,” like he was gentling a horse. I threw up on the infield grass.

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“What?”

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85 needed.”

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

- A. [lines 34-36](#) (“They didn’t . . . power”)
- B. [line 58](#) (“I don’t . . . explain it”)
- C. [lines 69-71](#) (“I remember . . . into him”)
- D. [lines 86-88](#) (“I’ll . . . needed”)

Choice B is the best answer. The previous question asks for Mosher’s motivation for pushing himself too hard in the time trial. In [line 58](#), Mosher offers no concrete explanation for why he ran the time trial the way he did: “I don’t know why. I can’t explain it.”

Choice A is incorrect because [lines 34-37](#) describe the other runners in the time trial but not the narrator. Choice C is incorrect because [lines 69-71](#) explain Mosher’s physical condition, not his internal motivation, at the end of the time trial. Choice D is incorrect because [lines 85-88](#) explain Falvo’s reaction to Mosher’s race.

Question Difficulty: Hard

Reading: Question 8

Questions 1-9 are based on the following passage.

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 Falvo took me aside. "Warmed up? How're the shoes?"
10 "Fine." In the distance I could see kids walking toward the parking lot. The sun stabbed out from under the clouds, glancing off the windshields.

 He raised his voice over the wind. "All right, I want you all to stay contained, stay smooth. I don't want to see
15 anybody draining the well today—that means you, Mr. McCann." A tall, tough-looking kid with red hair and a tight face smiled like a gunslinger.

 He turned to me. "I don't want you doing anything stupid, Mosher. Some of these boys have been at it for a while.
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I shrugged.

 "Pace yourself. Let them do what they do. They'll be about thirty yards ahead after the first lap. Don't worry about them. Go out slow, feel your way, then bring it home as best
25 you can. OK?"

"Sure," I said.

"Remember, it's a time trial. Not a race."

 There was no starting gun. We lined up in the gusty
30 wind, Falvo standing in the soggy infield in his dress shoes

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40 themselves, and I was slowing, burning, leaning back like there was a rope around my neck. “Too fast, Mosher, too fast,” I heard Falvo yelling, and his ax-sharp face came out of nowhere looking almost frantic and then it was gone and there was just the sound of my breathing and the crunch of
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85 needed.”

Based on the passage, when Falvo says, “Don’t drain the well” [lines 77-78](#), he most probably means

- A. don’t use up all of your energy.
- B. don’t get sick.
- C. don’t try to outdo one another.
- D. don’t quit before you’re finished.

Choice A is the best answer. Falvo says to the exhausted Mosher: “‘What we have here,’ he was saying, ‘is a failure to communicate. Stay within yourself, I said. Don’t drain the well, I said’” [lines 76-78](#). By then Mosher had pushed himself so hard that he’d become physically ill and used up all his energy.

Choice B is incorrect because “don’t drain the well” means don’t use up the valuable energy one has, not “don’t get sick.” Choices C and D are incorrect because in the passage Falvo tells Mosher to maintain his own pace and run his own race, not that he should be concerned with the other runners or that he shouldn’t quit if tired.

Question Difficulty: Easy

Reading: Question 9

Questions 1-9 are based on the following passage.

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85 needed.”

As used in [line 84](#), “vindicated” most nearly means

- A. avenged.
- B. set free.
- C. defended against.
- D. proven right.

Choice D is the best answer. [lines 83-84](#) state “He laughed—that bitter Falvo laugh—ha!—like he’d just been vindicated.” “Vindicated” means to be justified or proven correct, which is apt in this context because by running himself into sickness and exhaustion, Mosher had proven correct Falvo’s belief that Mosher might overdo it.

Choice A is incorrect because “avenged” means to exact vengeance or satisfaction. Choices B and C are incorrect because in this passage no one is either set free or defended against; rather, Falvo is simply proven correct that Mosher might push too hard in the time trial.

Question Difficulty: Medium

Reading: Question 10

Questions 10-18 are based on the following passage and supplementary material.

The number of democracies in the world today is unprecedented. And remarkably, even the remaining autocratic countries are less authoritarian than before, with electoral systems gaining strength and people empowered by new forms of contestation that repressive rulers are poorly geared to suppress. Local crises and setbacks are real, but the global trend is strong: power continues to flow away from autocrats and become more fleeting and dispersed.

Line undefined

This passage is adapted from Moisés Naím, *The End of Power: From Boardrooms to Battlefields and Churches to States, Why Being in Charge Isn't What It Used to Be*.

5 ©2013 by Moisés Naím. undefined
undefined undefined

The data confirm this transformation: 1977 was the high-water mark of authoritarian rule, with 90 authoritarian countries. A respected source, Freedom House, assessed whether countries are electoral democracies, based on
10 whether they hold elections that are regular, timely, open, and fair, even if certain other civic and political freedoms may be lacking. In 2011 it counted 117 of 193 surveyed countries as electoral democracies. Compare that with 1989, when only 69 of 167 countries made the grade. Put
15 another way, the proportion of democracies in the world increased by just over half in only two decades.

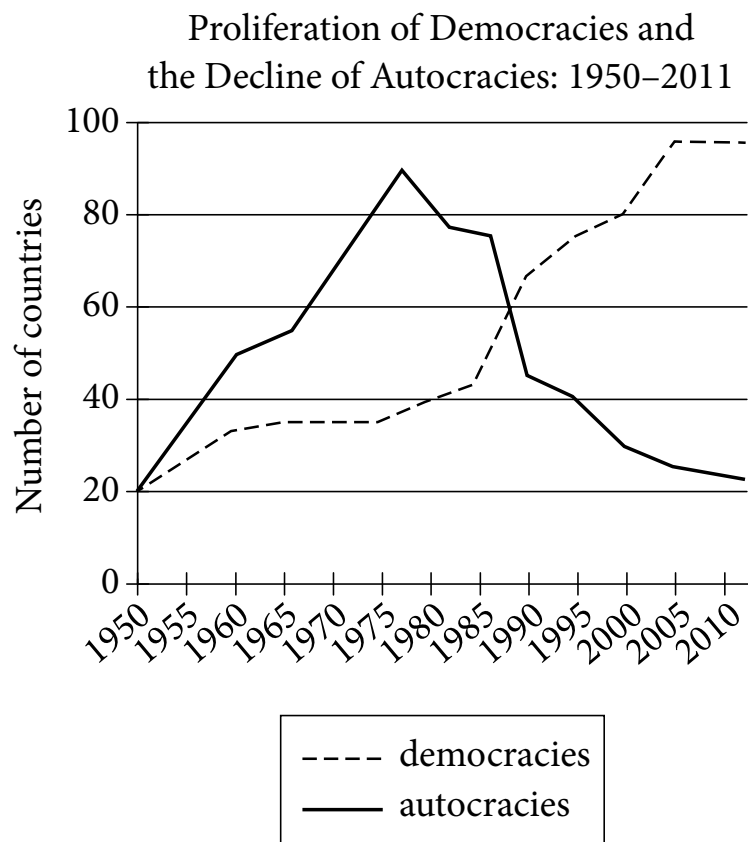
What caused this global transformation? Obviously local factors were at work, but scholar Samuel Huntington noted some big forces as well. Poor economic management by
20 many authoritarian governments eroded their popular standing. A rising middle class demanded better public services, greater participation, and eventually more political freedom. Western governments and activists encouraged dissent and held out rewards for reform, such as
25 membership in NATO or the EU or access to funds from international financial institutions. A newly activist Catholic Church under Pope John Paul II empowered opposition in

Poland, El Salvador, and the Philippines. Above all, success
begat success, a process accelerated by the new reach and
30 speed of mass media. As news of democratic triumphs
spread from country to country, greater access to media by
increasingly literate populations encouraged emulation. In
today's digital culture, the force of that factor has exploded.

There have been exceptions, of course—not just
35 countries where democracy has yet to spread but others
where it has experienced reversals. Larry Diamond, a
leading scholar in this field, calls the stalling in recent years
in countries like Russia, Venezuela, or Bangladesh a
“democratic recession.” Yet against this is mounting
40 evidence that public attitudes have shifted. In Latin
America, for example, despite persistent poverty and
inequality, and constant corruption scandals, opinion polls
show greater confidence in civilian government than in the
military.

45 Even autocracies are less autocratic today. According to
one study of the world's democratic electoral systems,
Brunei may be the only country where “electoral politics has
failed to put down any meaningful roots at all.” With far
fewer repressive regimes in the world, one might have
50 expected the holdouts to be places where freedom and
political competition are increasingly suppressed. But in fact
the opposite is true. How? Elections are central to
democracy but they are not the only indicator of political
openness. Freedom of the press, civil liberties, checks and
55 balances that limit the power of any single institution
(including that of the head of state), and other measures
convey a sense of a government's grip on society. And the
data show that on average, even as the number of
authoritarian regimes has gone down, the democracy
60 scores of countries that remain politically closed have gone
up. The sharpest improvement occurred in the early 1990s,

suggesting that the same forces that pushed so many countries into the democratic column at that time had profound liberalizing effects in the remaining nondemocratic countries as well.



Adapted from Monty G. Marshall, Keith Jagers, and

Ted Robert Gurr. "Political Regime Characteristics and

Transitions, 1800–2010," Polity IV Project.

Over the course of the passage, the main focus shifts from

- A. a discussion of the increase in democracies and political openness to an analysis of the causes of the increase.
- B. a claim that electoral democracies have become less politically open to a discussion of the effects of the decreased openness.
- C. an explanation of one set of data about a trend toward political openness to an explanation of a conflicting set of data.
- D. a positive portrayal of democracy to a strong denunciation of autocracy.

Choice A is the best answer. The passage begins with “the number of democracies in the world today is unprecedented” and then continues in the second paragraph by providing the specific numbers in support of that claim: [lines 12-13](#) state that in 2011, 117 of 193 countries were identified as electoral democracies but that only 69 of 167 countries had been so labeled in 1989. Beginning in [line 18](#), however, the passage moves away from

the simple claim that the number of political democracies in the world was increasing (unprecedented) and begins to analyze the reason for that change: “What caused this global transformation?” The remainder of the passage then focuses more closely on the reasons there are more democracies today, including the local factors ([lines 18-19](#)) involved, “poor economic management by many authoritarian governments” ([lines 20-21](#)), and “new reach and speed of mass media” ([lines 31-32](#)).

Choice B is incorrect because the passage doesn't claim there is less political openness in the world but more. Choice C is incorrect because the passage doesn't start with one set of data and then switch to a conflicting set. Choice D is incorrect because the passage neither supports nor denounces either democracies or autocracies but simply discusses their increasing and/or decreasing numbers in the modern world.

Question Difficulty: Medium

Reading: Question 11

Questions 10-18 are based on the following passage and supplementary material.

The number of democracies in the world today is unprecedented. And remarkably, even the remaining autocratic countries are less authoritarian than before, with electoral systems gaining strength and people empowered by new forms of contestation that repressive rulers are poorly geared to suppress. Local crises and setbacks are real, but the global trend is strong: power continues to flow away from autocrats and become more fleeting and dispersed.

Line undefined

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5 ©2013 by Moisés Naím. undefined
undefined undefined

The data confirm this transformation: 1977 was the high-water mark of authoritarian rule, with 90 authoritarian countries. A respected source, Freedom House, assessed whether countries are electoral democracies, based on
10 whether they hold elections that are regular, timely, open, and fair, even if certain other civic and political freedoms may be lacking. In 2011 it counted 117 of 193 surveyed countries as electoral democracies. Compare that with
15 another way, the proportion of democracies in the world increased by just over half in only two decades.

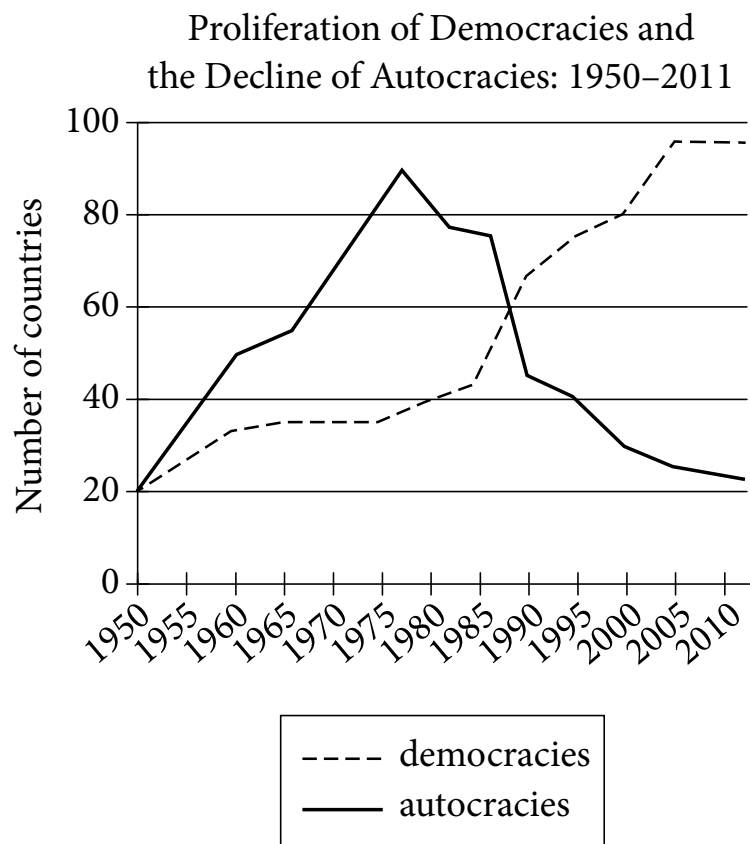
What caused this global transformation? Obviously local factors were at work, but scholar Samuel Huntington noted some big forces as well. Poor economic management by
20 many authoritarian governments eroded their popular standing. A rising middle class demanded better public services, greater participation, and eventually more political freedom. Western governments and activists encouraged dissent and held out rewards for reform, such as
25 membership in NATO or the EU or access to funds from international financial institutions. A newly activist Catholic Church under Pope John Paul II empowered opposition in

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today's digital culture, the force of that factor has exploded.

There have been exceptions, of course—not just
35 countries where democracy has yet to spread but others
where it has experienced reversals. Larry Diamond, a
leading scholar in this field, calls the stalling in recent years
in countries like Russia, Venezuela, or Bangladesh a
“democratic recession.” Yet against this is mounting
40 evidence that public attitudes have shifted. In Latin
America, for example, despite persistent poverty and
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Adapted from Monty G. Marshall, Keith Jagers, and
Ted Robert Gurr. "Political Regime Characteristics and
Transitions, 1800–2010," Polity IV Project.

As used in [line 15](#), “put” most nearly means

- A. imposed.
- B. placed.
- C. incited.
- D. stated.

Choice D is the best answer. [lines 12-13](#) state that in 2011, 117 of 193 surveyed countries were identified as electoral democracies but that only 69 of 167 countries were labeled as such in 1989. Then those statistics are further explained by being “put another way” in [line 15](#), or stated another way.

Choices A, B, and C are incorrect because to “put” the statistics in [lines 12-13](#) “another way” means to explain or state them another way, not to inflict something on someone by will or force (“impose”), physically set something up (“place”), or encourage or arouse (“incite”).

Question Difficulty: Easy

Reading: Question 12

Questions 10-18 are based on the following passage and supplementary material.

The number of democracies in the world today is unprecedented. And remarkably, even the remaining autocratic countries are less authoritarian than before, with electoral systems gaining strength and people empowered by new forms of contestation that repressive rulers are poorly geared to suppress. Local crises and setbacks are real, but the global trend is strong: power continues to flow away from autocrats and become more fleeting and dispersed.

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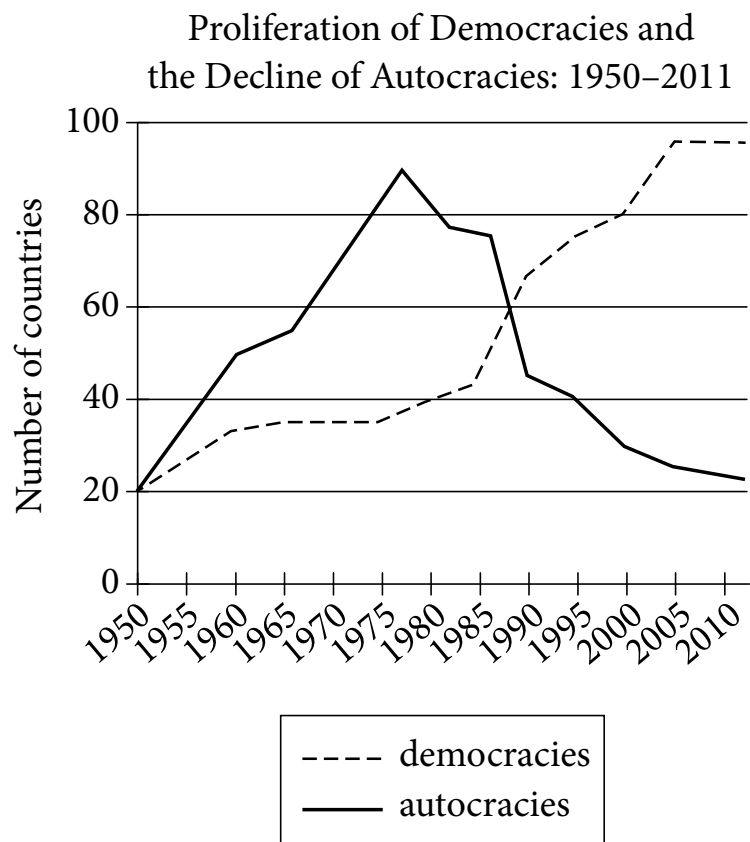
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inequality, and constant corruption scandals, opinion polls
show greater confidence in civilian government than in the
military.

45 Even autocracies are less autocratic today. According to
one study of the world's democratic electoral systems,
Brunei may be the only country where “electoral politics has
failed to put down any meaningful roots at all.” With far
fewer repressive regimes in the world, one might have
50 expected the holdouts to be places where freedom and
political competition are increasingly suppressed. But in fact
the opposite is true. How? Elections are central to
democracy but they are not the only indicator of political
openness. Freedom of the press, civil liberties, checks and
55 balances that limit the power of any single institution
(including that of the head of state), and other measures
convey a sense of a government's grip on society. And the
data show that on average, even as the number of
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60 scores of countries that remain politically closed have gone
up. The sharpest improvement occurred in the early 1990s,

suggesting that the same forces that pushed so many countries into the democratic column at that time had profound liberalizing effects in the remaining nondemocratic countries as well.



Adapted from Monty G. Marshall, Keith Jagers, and
Ted Robert Gurr. "Political Regime Characteristics and
Transitions, 1800–2010," Polity IV Project.

As used in [line 25](#), “held out” most nearly means

- A. resisted.
- B. awaited.
- C. avoided.
- D. offered.

Choice D is the best answer. [lines 24-26](#) explain that one way democracy was supported around the world was that “Western governments and activists encouraged dissent and held out rewards for reform.” In this context, the rewards being “held out” in [line 25](#) means the rewards being offered.

Choices A, B, and C are incorrect because the rewards being “held out” by Western governments and activists refers to the rewards being offered, not that those rewards were being resisted, awaited, or avoided.

Question Difficulty: Easy

Reading: Question 13

Questions 10-18 are based on the following passage and supplementary material.

The number of democracies in the world today is unprecedented. And remarkably, even the remaining autocratic countries are less authoritarian than before, with electoral systems gaining strength and people empowered by new forms of contestation that repressive rulers are poorly geared to suppress. Local crises and setbacks are real, but the global trend is strong: power continues to flow away from autocrats and become more fleeting and dispersed.

Line undefined

This passage is adapted from Moisés Naím, *The End of Power: From Boardrooms to Battlefields and Churches to States, Why Being in Charge Isn't What It Used to Be*.

5 ©2013 by Moisés Naím. undefined
undefined undefined

The data confirm this transformation: 1977 was the high-water mark of authoritarian rule, with 90 authoritarian countries. A respected source, Freedom House, assessed whether countries are electoral democracies, based on
10 whether they hold elections that are regular, timely, open, and fair, even if certain other civic and political freedoms may be lacking. In 2011 it counted 117 of 193 surveyed countries as electoral democracies. Compare that with 1989, when only 69 of 167 countries made the grade. Put
15 another way, the proportion of democracies in the world increased by just over half in only two decades.

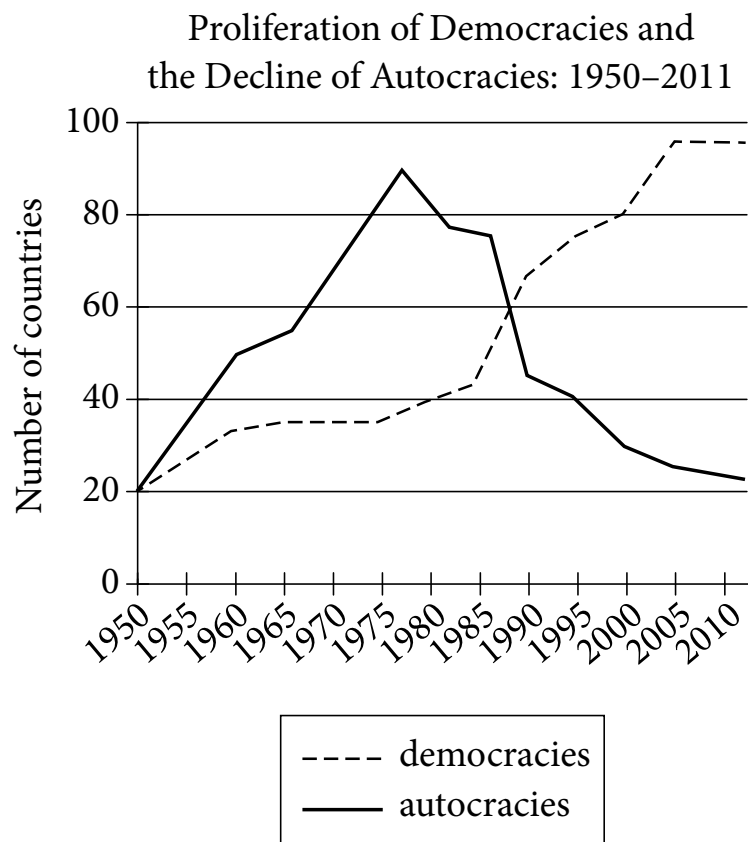
What caused this global transformation? Obviously local factors were at work, but scholar Samuel Huntington noted some big forces as well. Poor economic management by
20 many authoritarian governments eroded their popular standing. A rising middle class demanded better public services, greater participation, and eventually more political freedom. Western governments and activists encouraged dissent and held out rewards for reform, such as
25 membership in NATO or the EU or access to funds from international financial institutions. A newly activist Catholic Church under Pope John Paul II empowered opposition in

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today's digital culture, the force of that factor has exploded.

There have been exceptions, of course—not just
35 countries where democracy has yet to spread but others
where it has experienced reversals. Larry Diamond, a
leading scholar in this field, calls the stalling in recent years
in countries like Russia, Venezuela, or Bangladesh a
“democratic recession.” Yet against this is mounting
40 evidence that public attitudes have shifted. In Latin
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Ted Robert Gurr. "Political Regime Characteristics and
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Which choice best supports the claim that increased political openness is a widespread, global trend?

- A. [line 18](#) (“What . . . transformation”)
- B. [lines 20-22](#) (“Poor . . . standing”)
- C. [lines 34-36](#) (“In today’s . . . exploded”)
- D. [lines 48-51](#) (“According . . . all”)

Choice D is the best answer. [lines 48-51](#) state that “according to one study of the world’s democratic electoral systems, Brunei may be the only country where ‘electoral politics has failed to put down any meaningful roots at all.’” These lines support the claim that there’s been a global trend toward political openness as they make clear that there’s only one country on Earth (Brunei) where such openness cannot be found.

Choice A is incorrect because [line 18](#) asks a question related to the proportion of democracies in the world but nothing about “political openness.” Choice B is incorrect because [lines 20-22](#) explain one reason authoritarian regimes have failed. Choice C is incorrect because [lines 34-36](#) address the factor of the modern media in politics.

Question Difficulty: Hard

Reading: Question 14

Questions 10-18 are based on the following passage and supplementary material.

The number of democracies in the world today is unprecedented. And remarkably, even the remaining autocratic countries are less authoritarian than before, with electoral systems gaining strength and people empowered by new forms of contestation that repressive rulers are poorly geared to suppress. Local crises and setbacks are real, but the global trend is strong: power continues to flow away from autocrats and become more fleeting and dispersed.

Line undefined

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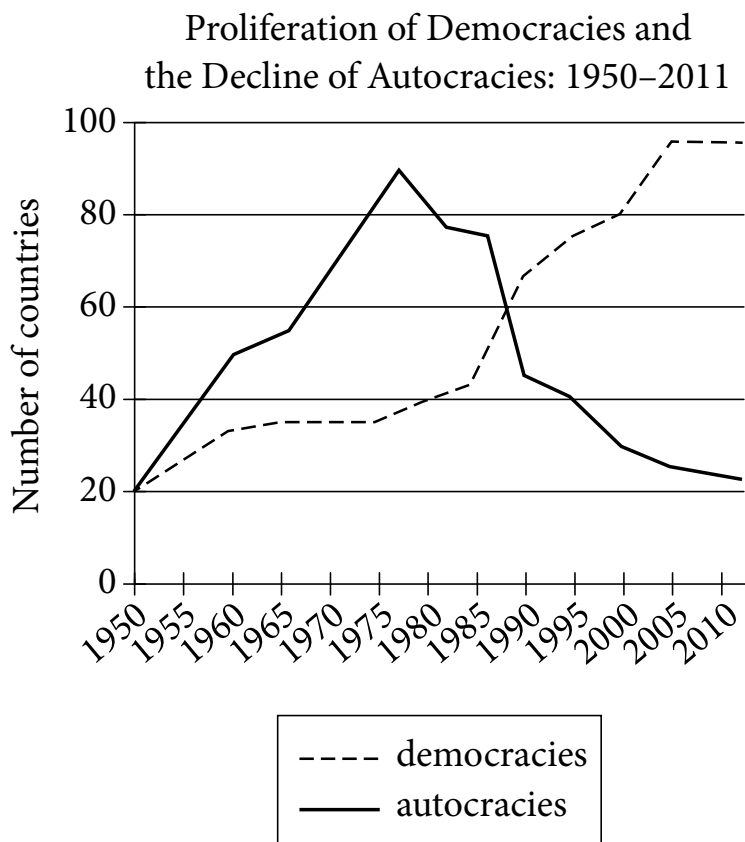
What caused this global transformation? Obviously local factors were at work, but scholar Samuel Huntington noted some big forces as well. Poor economic management by
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The passage characterizes the state of political openness in autocratic regimes as unexpected in that

- A. instead of becoming more oppressive, autocracies are becoming more democratic.
- B. data indicate that the regimes are becoming less democratic, while opinion polls indicate that the public believes regimes are becoming more democratic.
- C. despite the recent, well-publicized trend toward democratization, there have been many local setbacks.
- D. in a reversal of the trend over the last decade, political openness in autocracies is on the decline.

Choice A is the best answer. While the passage states and supports the idea that there are more democracies and fewer autocracies in the world today, it further explains that, perhaps surprisingly, even those autocracies are becoming more open: "With far fewer repressive regimes in the world, one might have expected the holdouts to be places where freedom and political competition are increasingly suppressed. But in fact the opposite is true" ([lines 51-55](#)).

Choices B, C, and D are incorrect because in [lines 51-55](#), the passage explicitly supports the idea that freedom in modern autocracies is not being “increasingly suppressed” (“in fact the opposite is true”), but the passage says nothing about conflicting data and opinion polls regarding life in those autocracies (choice B), that democracy has faced a number of local setbacks (choice C), or that political openness in autocratic countries has declined (choice D).

Question Difficulty: Medium

Reading: Question 15

Questions 10-18 are based on the following passage and supplementary material.

The number of democracies in the world today is unprecedented. And remarkably, even the remaining autocratic countries are less authoritarian than before, with electoral systems gaining strength and people empowered by new forms of contestation that repressive rulers are poorly geared to suppress. Local crises and setbacks are real, but the global trend is strong: power continues to flow away from autocrats and become more fleeting and dispersed.

Line undefined

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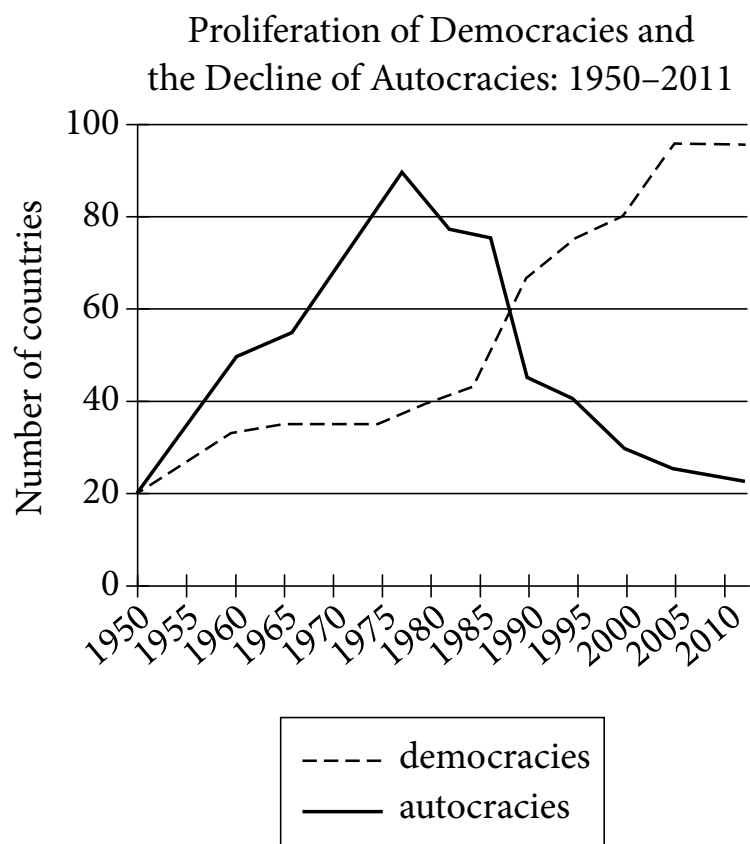
What caused this global transformation? Obviously local factors were at work, but scholar Samuel Huntington noted some big forces as well. Poor economic management by
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Brunei may be the only country where “electoral politics has
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Ted Robert Gurr. "Political Regime Characteristics and
Transitions, 1800–2010," Polity IV Project.

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

- A. [lines 13-17](#) (“Compare . . . decades”)
- B. [lines 39-43](#) (“Larry . . . shifted”)
- C. [lines 51-55](#) (“With far . . . true”)
- D. [lines 64-68](#) (“The sharpest . . . well”)

Choice C is the best answer. The previous question asks about the unexpected state of political openness in autocratic regimes, with [lines 51-55](#) clearly explaining that there is more political openness to be found in those regimes than might have been assumed: “With far fewer repressive regimes in the world, one might have expected the holdouts to be places where freedom and political competition are increasingly suppressed. But in fact the opposite is true.”

Choices A, B, and D are incorrect because the previous question asks about how politically open modern autocratic regimes tend to be, but [lines 13-17](#) discuss the proportion of democracies in the world today; [lines 39-43](#) describe shifts in public attitudes towards democracy; and [lines 64-68](#) analyze reasons why some political autocracies may have changed.

Question Difficulty: Hard

Reading: Question 16

Questions 10-18 are based on the following passage and supplementary material.

The number of democracies in the world today is unprecedented. And remarkably, even the remaining autocratic countries are less authoritarian than before, with electoral systems gaining strength and people empowered by new forms of contestation that repressive rulers are poorly geared to suppress. Local crises and setbacks are real, but the global trend is strong: power continues to flow away from autocrats and become more fleeting and dispersed.

Line undefined

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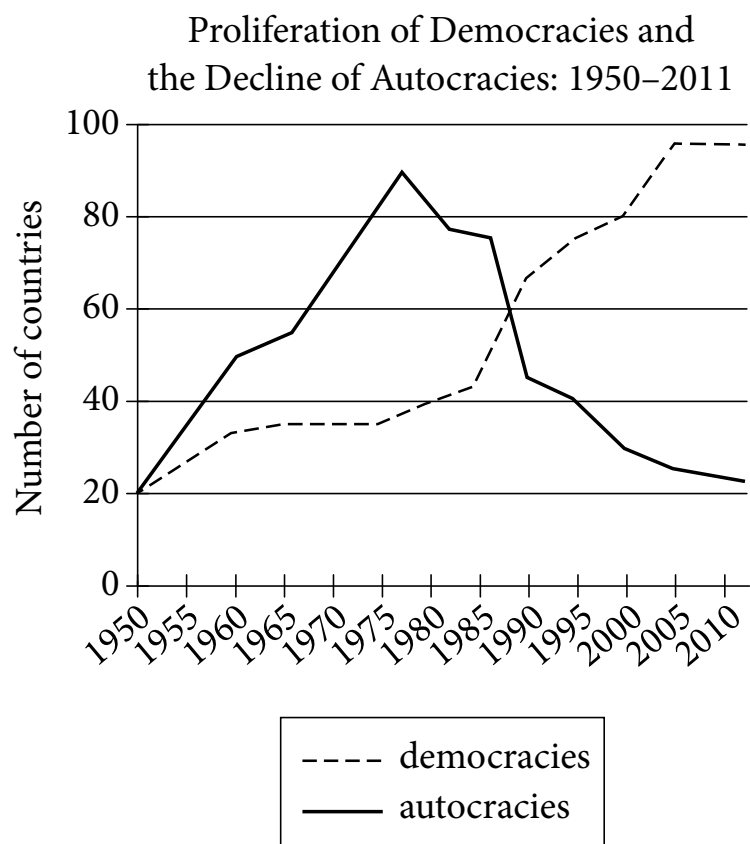
What caused this global transformation? Obviously local factors were at work, but scholar Samuel Huntington noted some big forces as well. Poor economic management by
20 many authoritarian governments eroded their popular standing. A rising middle class demanded better public services, greater participation, and eventually more political freedom. Western governments and activists encouraged dissent and held out rewards for reform, such as
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Adapted from Monty G. Marshall, Keith Jagers, and
Ted Robert Gurr. "Political Regime Characteristics and
Transitions, 1800–2010," Polity IV Project.

Which of the following is cited in the passage as an indicator of political openness?

- A. A strong head of state
- B. Freedom of the press
- C. Confidence in the military
- D. Presence of a digital culture

Choice B is the best answer. [lines 55-56](#) explain that while elections are central to democracy, other indicators of the openness of a society include “freedom of the press, civil liberties, [and] checks and balances that limit the power of any single institution” ([lines 57-58](#)).

Choices A, C, and D are incorrect because “freedom of the press” is clearly cited in [line 57](#) as being an indicator of political openness, but the passage says nothing similar about a strong head of state, confidence in the military, or the presence of a digital culture.

Question Difficulty: Medium

Reading: Question 17

Questions 10-18 are based on the following passage and supplementary material.

The number of democracies in the world today is unprecedented. And remarkably, even the remaining autocratic countries are less authoritarian than before, with electoral systems gaining strength and people empowered by new forms of contestation that repressive rulers are poorly geared to suppress. Local crises and setbacks are real, but the global trend is strong: power continues to flow away from autocrats and become more fleeting and dispersed.

Line undefined

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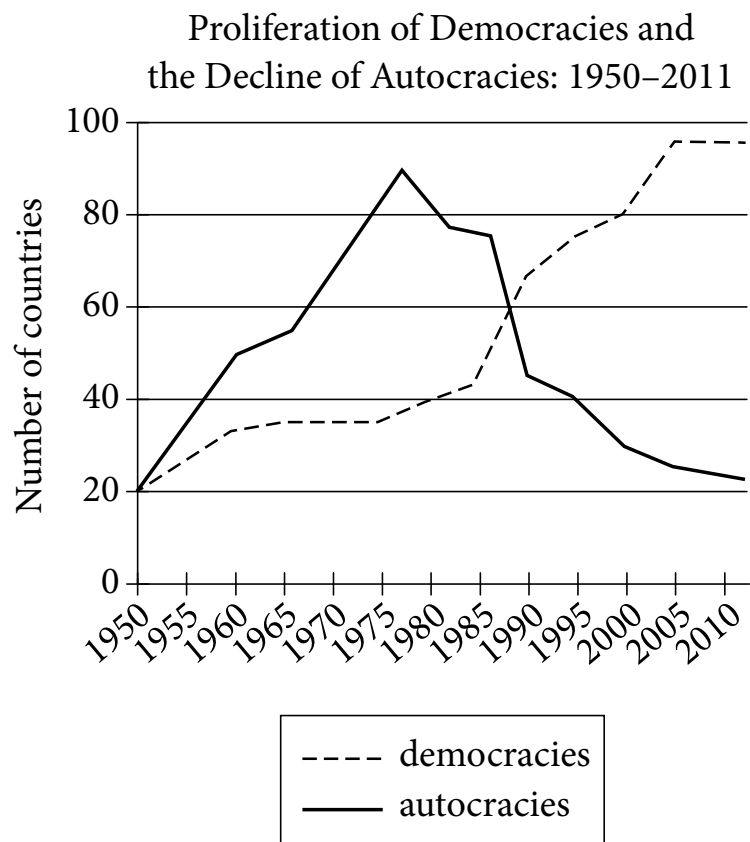
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Transitions, 1800–2010," Polity IV Project.

According to the graph, the number of autocracies in 1975 was less than the number of

- A. democracies in 1950.
- B. democracies in 1995.
- C. autocracies in 2011.
- D. democracies in 2011.

Choice D is the best answer. While the graph shows there were more than 80 autocracies around the world in 1975, that number is smaller than the number of democracies (nearly 100) that the graph shows existed in 2011.

Choice A is incorrect because the graph shows that approximately only 20 democracies existed in 1950. Choice B is incorrect because the graph shows that fewer than 80 democracies existed in 1995. Choice C is incorrect because the graph shows that approximately only 20 autocracies existed in 2011.

Question Difficulty: Easy

Reading: Question 18

Questions 10-18 are based on the following passage and supplementary material.

The number of democracies in the world today is unprecedented. And remarkably, even the remaining autocratic countries are less authoritarian than before, with electoral systems gaining strength and people empowered by new forms of contestation that repressive rulers are poorly geared to suppress. Local crises and setbacks are real, but the global trend is strong: power continues to flow away from autocrats and become more fleeting and dispersed.

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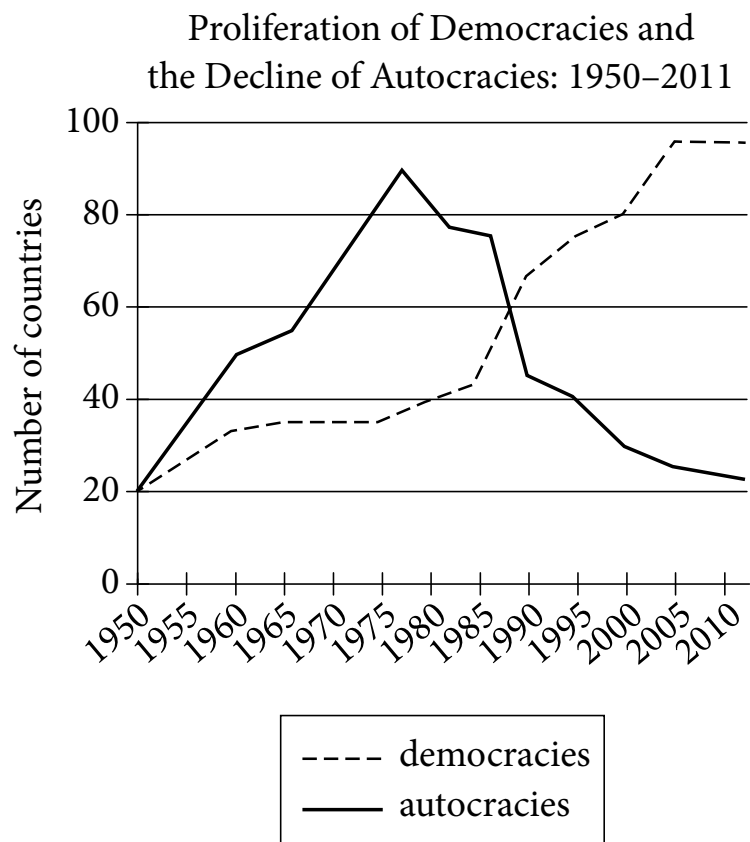
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Ted Robert Gurr. "Political Regime Characteristics and
Transitions, 1800–2010," Polity IV Project.

According to the graph, the number of democracies was roughly equal to the number of autocracies in which of the following ranges?

- A. 1975–1980
- B. 1985–1990
- C. 1995–2000
- D. 2005–2010

Choice B is the best answer. The graph shows the lines representing the number of autocracies and the number of democracies intersecting from 1985–1990, when there were approximately 60 of each of those types of government around the world.

Choice A is incorrect because the graph shows there were more autocracies than democracies in the world from 1975–1980. Choices C and D are incorrect because the graph shows there were more democracies than autocracies in the world from 1995–2000 and 2005–2010.

Question Difficulty: Easy

Reading: Question 19

Questions 19-28 are based on the following passage and supplementary material.

This passage is adapted from Bettina Boxall, “Yellowstone Wolves Boost Berry Diet for Grizzlies, Study Says.” ©2013 by Los Angeles Times.

Line In another example of how the return of a top predator
can have far-reaching ecological effects, researchers have
found that the reintroduction of the gray wolf to Yellowstone
National Park has boosted an important food source for the
5 threatened grizzly bear. A study published in the Journal of
Animal Ecology is essentially a tale of who eats what.

When wolves were reintroduced to the park in 1995 after
a 70-year absence, they preyed on elk herds that browsed
trees and shrubs. The elk population, which had exploded
10 without the wolves, dropped. The over-browsed plants
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The main purpose of the passage is to

- A. discuss an ecological phenomenon.
- B. analyze a scientific experiment.
- C. resolve an environmental debate.
- D. draw attention to a historic discovery.

Choice A is the best answer. The first paragraph states the main idea: "researchers have found that the reintroduction of the gray wolf to Yellowstone National Park has boosted an important food source for the threatened grizzly bear. A study published in the *Journal of Animal Ecology* is essentially a tale of who eats what" ([lines 2-7](#)). The remainder of the passage then explains how adding gray wolves back into the Yellowstone food web affected various plant and animal species (elk, grizzly bears, fruit-bearing shrubs, aspen, and cottonwood trees), with the main purpose of the passage therefore summarized as a discussion of an ecological phenomenon.

Choices B, C, and D are incorrect because the passage is a full discussion of a certain ecological phenomenon (what happened when gray wolves returned to Yellowstone) and does not specifically mention any scientific experiment, environmental debate, or historic discovery.

Question Difficulty: Medium

Reading: Question 20

Questions 19-28 are based on the following passage and supplementary material.

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According to the passage, what was a direct result of the drop in the elk population at Yellowstone National Park?

- A. An investigation of the grizzly bear population
- B. A decrease in the number of aspen trees
- C. An increase in fruit-bearing plants
- D. A surge in the wolf population

Choice C is the best answer. [lines 8-14](#) of the passage highlight what happened in Yellowstone after wolves were introduced back into the park: "When wolves were reintroduced to the park in 1995 after a 70-year absence, they preyed on elk herds that browsed trees and shrubs. The elk population, which had exploded without the wolves, dropped. The over-browsed plants began to rebound, including berry-producing shrubs that provide nutritious summer meals for grizzlies when they are fattening up for hibernation." In other words, when the reintroduced wolves began to prey on elk herds, fewer grazing elk led to an increase in fruit-bearing plants found in the area.

Choice A is incorrect because even though the passage discusses a study of the ecology in Yellowstone National Park after the reintroduction of wolves, neither the study nor any investigation of grizzly bears occurred specifically due to the drop in the elk population. Choice B is incorrect because the passage states that fewer elk in Yellowstone led to a resurgence of aspen trees, not a decrease in their numbers. Choice D is incorrect because the drop in the elk population in Yellowstone did not result in a surge in the wolf population there; rather, the addition of wolves to the park resulted in the drop in the elk population.

Question Difficulty: Medium

Reading: Question 21

Questions 19-28 are based on the following passage and supplementary material.

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

- A. [lines 5-7](#) ("A study . . . what")
- B. [lines 11-14](#) ("The over-browsed . . . hibernation")
- C. [lines 38-42](#) ("When . . . beavers")
- D. [lines 44-46](#) ("We put . . . course")

Choice B is the best answer. The previous question asks about a direct result of the decrease in elk population in Yellowstone National Park, with the answer being that fewer grazing elk meant more fruit-bearing plants. That idea is supported in [lines 11-14](#): "The over-browsed plants began to rebound, including berry-producing shrubs that provide nutritious summer meals for grizzlies when they are fattening up for hibernation."

Choices A and D are incorrect because [lines 5-7](#) and [lines 44-46](#) address the study in question but not a direct result of the decrease in elk population in Yellowstone. Choice C is incorrect because while [lines 38-42](#) discuss the resurgence of certain trees in Yellowstone that occurred when the elk population decreased, those lines do not support the answer to the previous question that fewer elk led to more fruit-bearing plants.

Question Difficulty: Medium

Reading: Question 22

Questions 19-28 are based on the following passage and supplementary material.

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According to the passage, one potential challenge to the survival of the grizzly bear population in Yellowstone National Park is a shortage of

- A. elk.
- B. beetles.
- C. cottonwood trees.
- D. whitebark pine trees.

Choice D is the best answer. The passage specifically mentions one potential challenge to the survival of grizzly bears in [lines 46-49](#): "In the case of the grizzly, the paper's authors said increasing berry production could help make up for the loss of another bear food threatened by climate change, whitebark pine nuts."

Choices A, B, and C are incorrect because [lines 46-49](#) specifically identify dwindling whitebark pine nuts as a potential threat to grizzly bear survival but the passage says nothing similar about elk, beetles, or cottonwood trees.

Question Difficulty: Easy

Reading: Question 23

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

- A. [lines 24-27](#) ("Over . . . fell")
- B. [lines 46-49](#) ("In the . . . nuts")
- C. [lines 54-55](#) ("Ripple . . . regrow")
- D. [lines 55-56](#) ("It may . . . grizzlies")

Choice B is the best answer. The previous question asks what the passage identifies as a possible challenge to grizzly bear survival, with [lines 46-49](#) explaining the answer that the loss of a food source could prove problematic for that species: "In the case of the grizzly, the paper's authors said increasing berry production could help make up for the loss of another bear food threatened by climate change, whitebark pine nuts."

Choice A is incorrect because [lines 24-27](#) discuss the proportion of fruit found in grizzly bear scat over a certain time period. Choices C and D are incorrect because [lines 54-55](#) and [lines 55-56](#) discuss the return of fruit-bearing plants in Yellowstone, a change that would not threaten the grizzly bear but benefit it.

Question Difficulty: Medium

Reading: Question 24

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1987	17,007	0	0
1988	18,913	0	0
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Adapted from Patrick J. White and R. A. Garrott, "Northern Yellowstone Elk after Wolf Restoration." ©2005 by John Wiley & Sons, Inc.

As used in [lines 9-10](#), "browsed" most nearly means

- A. inspected.
- B. skimmed.
- C. destroyed.
- D. grazed.

Choice D is the best answer. [lines 8-10](#) of the passage state that "when wolves were reintroduced to the park in 1995 after a 70-year absence, they preyed on elk herds that browsed trees and shrubs." In this context, saying the elk herds "browsed" on trees and shrubs means they ate them or grazed on them.

Choices A, B, and C are incorrect because in this context, saying the elk herds "browsed trees and shrubs" means they ate those trees and shrubs, not that the elk inspected, skimmed, or destroyed the trees and shrubs.

Question Difficulty: Medium

Reading: Question 25

Questions 19-28 are based on the following passage and supplementary material.

This passage is adapted from Bettina Boxall, “Yellowstone Wolves Boost Berry Diet for Grizzlies, Study Says.” ©2013 by Los Angeles Times.

Line In another example of how the return of a top predator
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fruit found in grizzly bear scat (animal fecal droppings) to
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25 fruit in grizzly scat rose significantly after wolves returned to
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"We're in the early stages of this ecosystem recovery.
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Which choice most closely captures the meaning of the figurative "big silver bullet" referred to in [lines 55-56](#)?

- A. Unexpected outcome
- B. Tempting choice
- C. Definitive solution
- D. Dangerous event

Choice C is the best answer. [lines 55-56](#) of the passage offer one scientist's opinion that the return of berry-producing shrubs may not solve all the grizzlies' food problems: "It may not be a panacea or a big silver bullet as a food item for the grizzlies." A "panacea" is a cure-all, so saying the return of berry-producing shrubs may not be a "big silver bullet" means that the return of those shrubs may not be a definitive solution for the grizzlies' food problems.

Choices A, B, and D are incorrect because in the context of this sentence, the "big silver bullet" is equated to a panacea or cure-all; the phrase is clearly meant to imply a definitive solution, not an unexpected outcome, tempting choice, or dangerous event.

Question Difficulty: Medium

Reading: Question 26

Questions 19-28 are based on the following passage and supplementary material.

This passage is adapted from Bettina Boxall, “Yellowstone Wolves Boost Berry Diet for Grizzlies, Study Says.” ©2013 by Los Angeles Times.

Line In another example of how the return of a top predator
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35 Ecosystem, the wildest in the lower 48 states. Ripple's work
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"We're in the early stages of this ecosystem recovery.
This is what we call passive restoration," Ripple said. "We
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shrubs to regrow. "It may not be a panacea or a big silver
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The main purpose of the final paragraph of the passage is to

- A. advise the reader of some potential limitations of Ripple's conclusions about the nutritional needs of the grizzly bear.
- B. extend the implications of the relationship between wolves and grizzlies in a particular environment to other animals and contexts.
- C. describe a certain experiment that Ripple will be undertaking in the future to corroborate his findings.
- D. suggest the potential ramifications of reintroducing another species into an already fragile ecosystem.

Choice B is the best answer. The passage concludes in [lines 57-62](#) by stating that the story of the gray wolf's return to Yellowstone may be more than just the story of one animal: "The wolf-bear connection in Yellowstone offers a broader lesson, Ripple said. 'We should be looking much farther and much more holistically at large mammal or predator management,' he suggested. 'There could be far reaching effects that we have not considered in the past. And they can be very important.'" The main purpose of the final paragraph can therefore be seen as a lesson that what happened to the gray wolves in Yellowstone could happen with other large mammal species in other places.

Choices A, C, and D are incorrect because the final paragraph is clear that the story of the gray wolf's return to Yellowstone could have far-reaching effects in studying animal ecology, not that there may have been limitations to the scientist's conclusions, that another experiment will be undertaken in the future, or that there may be potential ramifications to returning another species to some ecosystems.

Question Difficulty: Medium

Reading: Question 27

Questions 19-28 are based on the following passage and supplementary material.

This passage is adapted from Bettina Boxall, “Yellowstone Wolves Boost Berry Diet for Grizzlies, Study Says.” ©2013 by Los Angeles Times.

Line In another example of how the return of a top predator can have far-reaching ecological effects, researchers have found that the reintroduction of the gray wolf to Yellowstone National Park has boosted an important food source for the
5 threatened grizzly bear. A study published in the Journal of Animal Ecology is essentially a tale of who eats what.

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15 prey of the wolf uses,” said William Ripple, an Oregon State University professor of forest ecosystems and lead author of the study. “The reintroduction of one top predator is potentially affecting another top predator through this food web.”

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"We're in the early stages of this ecosystem recovery.
This is what we call passive restoration," Ripple said. "We
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According to the table, the wolf/elk ratio experienced a decrease between which of the following years?

- A. 1998 and 1999
- B. 1999 and 2000
- C. 2000 and 2001
- D. 2003 and 2004

Choice B is the best answer. The table shows a decrease in the wolf/elk ratio between the years 1999 (4.09) and 2000 (3.03).

Choices A, C, and D are incorrect because the table shows an increase in the wolf/elk ratio between the years 1998 (2.73) and 1999 (4.09); 2000 (3.03) and 2001 (5.37); and 2003 (9.12) and 2004 (12.72).

Question Difficulty: Medium

Reading: Question 28

Questions 19-28 are based on the following passage and supplementary material.

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Which claim from the passage is most directly supported by the data given in the table?

- A. Elk numbers in Yellowstone National Park showed an overall decline as a result of the introduction of wolves.
- B. Elk numbers in Yellowstone National Park declined every year following the introduction of wolves.
- C. Elk numbers in Yellowstone National Park in any given year decreased as the ratio of wolves to elk that year increased.
- D. Elk numbers in Yellowstone National Park stabilized after an initial decline as wolf population numbers stabilized.

Choice A is the best answer. The passage's claim that the reintroduction of gray wolves to Yellowstone National Park led to an overall decline in the number of elk is supported by the table, which shows the number of winter elk in Yellowstone going from more than 16,000 in 1995 to only about 8,000 in 2004.

Choice B is incorrect because the table shows that while the number of elk went down most years after the reintroduction of the gray wolf, it actually went up between the years 1998 (11,736) and 1999 (11,742) and the years 1999 (11,742) and 2000 (14,539). Choice C is incorrect because, while the table shows the wolf/elk ratio increasing between 1998 and 1999 (from 2.73 to 4.09), the number of elk actually increased those years too (from 11,736 to 11,742). Choice D is incorrect because the table clearly shows that the stabilization of wolf numbers in Yellowstone ultimately led to a reduction in the overall number of elk (from about 16,000 in 1995 to 8,000 in 2004), not a stabilization of the elk population.

Question Difficulty: Medium

Reading: Question 29

Questions 29-38 are based on the following passages.

Passage 1 is adapted from Henry David Thoreau, "Resistance to Civil Government." Originally published in 1849. Passage 2 is adapted from Martin Luther King, Jr., "Letter from Birmingham Jail." ©1986 by the Estate of Martin Luther King, Jr. Thoreau wrote at a time when slavery was legal in the United States. In 1963, King was arrested while protesting racial segregation in Birmingham, Alabama; he wrote this letter while in jail.

Line **Passage 1**

Must the citizen ever for a moment, or in the least degree, resign his conscience to the legislator? Why has every man a conscience, then? I think that we should be
 5 men first, and subjects afterward. It is not desirable to cultivate a respect for the law, so much as for the right. The only obligation which I have a right to assume is to do at any time what I think right. It is truly enough said that a corporation has no conscience; but a corporation of
 10 conscientious men is a corporation with a conscience. Law never made men a whit more just; and, by means of their respect for it, even the well-disposed are daily made the agents of injustice. . . .

The mass of men serve the state . . . not as men mainly,
 15 but as machines, with their bodies. They are the standing army, and the militia, jailers, constables, . . . etc. In most cases there is no free exercise whatever of the judgment or of the moral sense; but they put themselves on a level with wood and earth and stones; and wooden men can perhaps
 20 be manufactured that will serve the purpose as well. Such command no more respect than men of straw or a lump of dirt. They have the same sort of worth only as horses and dogs. Yet such as these even are commonly esteemed good citizens. Others, as most legislators, politicians,
 25 lawyers, ministers, and office-holders, serve the state chiefly with their heads; and, as they rarely make any moral distinctions, they are as likely to serve the devil, without intending it, as God. A very few, as heroes, patriots,

martyrs, reformers in the great sense, and men, serve the
 30 state with their consciences also, and so necessarily resist
 it for the most part; and they are commonly treated as
 enemies by it. . . .

How does it become a man to behave toward this
 American government to-day? I answer, that he cannot
 35 without disgrace be associated with it. I cannot for an
 instant recognize that political organization as my
 government which is the slave's government also.

Passage 2

You express a great deal of anxiety over our willingness
 40 to break laws. This is certainly a legitimate concern. Since
 we so diligently urge people to obey the Supreme Court's
 decision of 1954 outlawing segregation in the public
 schools, at first glance it may seem rather paradoxical for
 us consciously to break laws. One may well ask: "How can
 45 you advocate breaking some laws and obeying others?"
 The answer lies in the fact that there are two types of laws:
 just and unjust. I would be the first to advocate obeying just
 laws. One has not only a legal but a moral responsibility to
 obey just laws. Conversely, one has a moral responsibility
 50 to disobey unjust laws. I would agree with St. Augustine that
 "an unjust law is no law at all."

Now, what is the difference between the two? How does
 one determine whether a law is just or unjust? A just law is
 a man-made code that squares with the moral law or the
 55 law of God. An unjust law is a code that is out of harmony
 with the moral law. To put it in the terms of St. Thomas
 Aquinas: An unjust law is a human law that is not rooted in
 eternal law and natural law. Any law that uplifts human
 personality is just. Any law that degrades human personality
 60 is unjust. All segregation statutes are unjust because
 segregation distorts the soul and damages the personality.
 It gives the segregator a false sense of superiority and the

segregated a false sense of inferiority. . . . Thus it is that I
can urge men to obey the 1954 decision of the Supreme
65 Court, for it is morally right; and I can urge them to disobey
segregation ordinances, for they are morally wrong. . . .

In no sense do I advocate evading or defying the law, as
would the rabid segregationist [by refusing to comply with
the Supreme Court ruling]. That would lead to anarchy. One
70 who breaks an unjust law must do so openly, lovingly, and
with a willingness to accept the penalty. I submit that an
individual who breaks a law that conscience tells him is
unjust, and who willingly accepts the penalty of
imprisonment in order to arouse the conscience of the
75 community over its injustice, is in reality expressing the
highest respect for law.

As used in [line 21](#), “command” most nearly means

- A. order.
- B. dominate.
- C. overlook.
- D. deserve.

Choice D is the best answer. In the second paragraph, Thoreau discusses men who blindly serve the state or government without considering how just their actions might be. In the context of saying these types of men “command no more respect than men of straw or a lump of dirt” ([lines 21-22](#)), Thoreau uses the word “command” to mean “deserve.”

Choices A, B, and C are incorrect because in the context of saying certain men don’t command respect, Thoreau means they haven’t earned it or don’t deserve it, not that they ordered, dominated, or overlooked that respect.

Question Difficulty: Hard

Reading: Question 30

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 10 conscientious men is a corporation with a conscience. Law never made men a whit more just; and, by means of their respect for it, even the well-disposed are daily made the agents of injustice. . . .

The mass of men serve the state . . . not as men mainly,
 15 but as machines, with their bodies. They are the standing army, and the militia, jailers, constables, . . . etc. In most cases there is no free exercise whatever of the judgment or of the moral sense; but they put themselves on a level with wood and earth and stones; and wooden men can perhaps
 20 be manufactured that will serve the purpose as well. Such command no more respect than men of straw or a lump of dirt. They have the same sort of worth only as horses and dogs. Yet such as these even are commonly esteemed good citizens. Others, as most legislators, politicians,
 25 lawyers, ministers, and office-holders, serve the state chiefly with their heads; and, as they rarely make any moral distinctions, they are as likely to serve the devil, without intending it, as God. A very few, as heroes, patriots,

martyrs, reformers in the great sense, and men, serve the
 30 state with their consciences also, and so necessarily resist
 it for the most part; and they are commonly treated as
 enemies by it. . . .

How does it become a man to behave toward this
 American government to-day? I answer, that he cannot
 35 without disgrace be associated with it. I cannot for an
 instant recognize that political organization as my
 government which is the slave's government also.

Passage 2

You express a great deal of anxiety over our willingness
 40 to break laws. This is certainly a legitimate concern. Since
 we so diligently urge people to obey the Supreme Court's
 decision of 1954 outlawing segregation in the public
 schools, at first glance it may seem rather paradoxical for
 us consciously to break laws. One may well ask: "How can
 45 you advocate breaking some laws and obeying others?"
 The answer lies in the fact that there are two types of laws:
 just and unjust. I would be the first to advocate obeying just
 laws. One has not only a legal but a moral responsibility to
 obey just laws. Conversely, one has a moral responsibility
 50 to disobey unjust laws. I would agree with St. Augustine that
 "an unjust law is no law at all."

Now, what is the difference between the two? How does
 one determine whether a law is just or unjust? A just law is
 a man-made code that squares with the moral law or the
 55 law of God. An unjust law is a code that is out of harmony
 with the moral law. To put it in the terms of St. Thomas
 Aquinas: An unjust law is a human law that is not rooted in
 eternal law and natural law. Any law that uplifts human
 personality is just. Any law that degrades human personality
 60 is unjust. All segregation statutes are unjust because
 segregation distorts the soul and damages the personality.
 It gives the segregator a false sense of superiority and the

segregated a false sense of inferiority. . . . Thus it is that I
 can urge men to obey the 1954 decision of the Supreme
 65 Court, for it is morally right; and I can urge them to disobey
 segregation ordinances, for they are morally wrong. . . .

In no sense do I advocate evading or defying the law, as
 would the rabid segregationist [by refusing to comply with
 the Supreme Court ruling]. That would lead to anarchy. One
 70 who breaks an unjust law must do so openly, lovingly, and
 with a willingness to accept the penalty. I submit that an
 individual who breaks a law that conscience tells him is
 unjust, and who willingly accepts the penalty of
 imprisonment in order to arouse the conscience of the
 75 community over its injustice, is in reality expressing the
 highest respect for law.

Thoreau makes which point about people who follow their consciences?

- A. They often band together with other entities to form corporations.
- B. They tend to have mutually antagonistic relationships with their governments.
- C. They generally believe that the exercise of the moral sense is what makes them human.
- D. They hold their legislators to a different moral standard than that to which they hold themselves.

Choice B is the best answer. In [lines 29-33](#), Thoreau explains what happens to the people who follow their consciences instead of blindly adhering to the possibly unjust rules of the state: “A very few, as heroes, patriots, martyrs, reformers in the great sense, and men, serve the state with their consciences also, and so necessarily resist it for the most part; and they are commonly treated as enemies by it. . . .” As those heroes are said to resist the state and are treated as enemies by it, it would be accurate to characterize the relationship between the two as mutually antagonistic.

Choice A is incorrect because while Thoreau says “a corporation of conscientious men” forming a “corporation with a conscience” is possible, he does not suggest such organizations often occur. Choices C and D are incorrect because at no point in the passage does Thoreau refer to conscientious people’s moral sense as making them human or suggest that that such people hold legislators to a different moral standard than they hold themselves.

Question Difficulty: Hard

Reading: Question 31

Questions 29-38 are based on the following passages.

Passage 1 is adapted from Henry David Thoreau, "Resistance to Civil Government." Originally published in 1849. Passage 2 is adapted from Martin Luther King, Jr., "Letter from Birmingham Jail." ©1986 by the Estate of Martin Luther King, Jr. Thoreau wrote at a time when slavery was legal in the United States. In 1963, King was arrested while protesting racial segregation in Birmingham, Alabama; he wrote this letter while in jail.

Line **Passage 1**

Must the citizen ever for a moment, or in the least degree, resign his conscience to the legislator? Why has every man a conscience, then? I think that we should be
 5 men first, and subjects afterward. It is not desirable to cultivate a respect for the law, so much as for the right. The only obligation which I have a right to assume is to do at any time what I think right. It is truly enough said that a corporation has no conscience; but a corporation of
 10 conscientious men is a corporation with a conscience. Law never made men a whit more just; and, by means of their respect for it, even the well-disposed are daily made the agents of injustice. . . .

The mass of men serve the state . . . not as men mainly,
 15 but as machines, with their bodies. They are the standing army, and the militia, jailers, constables, . . . etc. In most cases there is no free exercise whatever of the judgment or of the moral sense; but they put themselves on a level with wood and earth and stones; and wooden men can perhaps
 20 be manufactured that will serve the purpose as well. Such command no more respect than men of straw or a lump of dirt. They have the same sort of worth only as horses and dogs. Yet such as these even are commonly esteemed good citizens. Others, as most legislators, politicians,
 25 lawyers, ministers, and office-holders, serve the state chiefly with their heads; and, as they rarely make any moral distinctions, they are as likely to serve the devil, without intending it, as God. A very few, as heroes, patriots,

martyrs, reformers in the great sense, and men, serve the
 30 state with their consciences also, and so necessarily resist
 it for the most part; and they are commonly treated as
 enemies by it. . . .

How does it become a man to behave toward this
 American government to-day? I answer, that he cannot
 35 without disgrace be associated with it. I cannot for an
 instant recognize that political organization as my
 government which is the slave's government also.

Passage 2

You express a great deal of anxiety over our willingness
 40 to break laws. This is certainly a legitimate concern. Since
 we so diligently urge people to obey the Supreme Court's
 decision of 1954 outlawing segregation in the public
 schools, at first glance it may seem rather paradoxical for
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 The answer lies in the fact that there are two types of laws:
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 laws. One has not only a legal but a moral responsibility to
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 "an unjust law is no law at all."

Now, what is the difference between the two? How does
 one determine whether a law is just or unjust? A just law is
 a man-made code that squares with the moral law or the
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 Aquinas: An unjust law is a human law that is not rooted in
 eternal law and natural law. Any law that uplifts human
 personality is just. Any law that degrades human personality
 60 is unjust. All segregation statutes are unjust because
 segregation distorts the soul and damages the personality.
 It gives the segregator a false sense of superiority and the

segregated a false sense of inferiority. . . . Thus it is that I
 can urge men to obey the 1954 decision of the Supreme
 65 Court, for it is morally right; and I can urge them to disobey
 segregation ordinances, for they are morally wrong. . . .

In no sense do I advocate evading or defying the law, as
 would the rabid segregationist [by refusing to comply with
 the Supreme Court ruling]. That would lead to anarchy. One
 70 who breaks an unjust law must do so openly, lovingly, and
 with a willingness to accept the penalty. I submit that an
 individual who breaks a law that conscience tells him is
 unjust, and who willingly accepts the penalty of
 imprisonment in order to arouse the conscience of the
 75 community over its injustice, is in reality expressing the
 highest respect for law.

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

- A. [lines 2-3](#) (“Must . . . legislator”)
- B. [lines 8-11](#) (“It is . . . conscience”)
- C. [lines 17-21](#) (“In most . . . well”)
- D. [lines 29-33](#) (“A very . . . by it”)

Choice D is the best answer. The previous question asks what point Thoreau makes about the people who follow their consciences, with the answer being that those people usually resist the state and end up its enemies. The best evidence in support of that answer is found in [lines 29-33](#), which state, “A very few, as heroes, patriots, martyrs, reformers in the great sense, and men, serve the state with their consciences also, and so necessarily resist it for the most part; and they are commonly treated as enemies by it. . . .”

Choice A is incorrect because [lines 2-3](#) ask a rhetorical question but do not identify the point Thoreau makes about people who follow their conscience. Choice B is incorrect because [lines 8-11](#) address corporations with a conscience, not people. Choice C is incorrect because [lines 17-21](#) address people who do not follow their conscience but adhere blindly to the rules of the state instead.

Question Difficulty: Hard

Reading: Question 32

Questions 29-38 are based on the following passages.

Passage 1 is adapted from Henry David Thoreau, "Resistance to Civil Government." Originally published in 1849. Passage 2 is adapted from Martin Luther King, Jr., "Letter from Birmingham Jail." ©1986 by the Estate of Martin Luther King, Jr. Thoreau wrote at a time when slavery was legal in the United States. In 1963, King was arrested while protesting racial segregation in Birmingham, Alabama; he wrote this letter while in jail.

Line **Passage 1**

Must the citizen ever for a moment, or in the least degree, resign his conscience to the legislator? Why has every man a conscience, then? I think that we should be
 5 men first, and subjects afterward. It is not desirable to cultivate a respect for the law, so much as for the right. The only obligation which I have a right to assume is to do at any time what I think right. It is truly enough said that a corporation has no conscience; but a corporation of
 10 conscientious men is a corporation with a conscience. Law never made men a whit more just; and, by means of their respect for it, even the well-disposed are daily made the agents of injustice. . . .

The mass of men serve the state . . . not as men mainly,
 15 but as machines, with their bodies. They are the standing army, and the militia, jailers, constables, . . . etc. In most cases there is no free exercise whatever of the judgment or of the moral sense; but they put themselves on a level with wood and earth and stones; and wooden men can perhaps
 20 be manufactured that will serve the purpose as well. Such command no more respect than men of straw or a lump of dirt. They have the same sort of worth only as horses and dogs. Yet such as these even are commonly esteemed good citizens. Others, as most legislators, politicians,
 25 lawyers, ministers, and office-holders, serve the state chiefly with their heads; and, as they rarely make any moral distinctions, they are as likely to serve the devil, without intending it, as God. A very few, as heroes, patriots,

martyrs, reformers in the great sense, and men, serve the
 30 state with their consciences also, and so necessarily resist
 it for the most part; and they are commonly treated as
 enemies by it. . . .

How does it become a man to behave toward this
 American government to-day? I answer, that he cannot
 35 without disgrace be associated with it. I cannot for an
 instant recognize that political organization as my
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Passage 2

You express a great deal of anxiety over our willingness
 40 to break laws. This is certainly a legitimate concern. Since
 we so diligently urge people to obey the Supreme Court's
 decision of 1954 outlawing segregation in the public
 schools, at first glance it may seem rather paradoxical for
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 laws. One has not only a legal but a moral responsibility to
 obey just laws. Conversely, one has a moral responsibility
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 "an unjust law is no law at all."

Now, what is the difference between the two? How does
 one determine whether a law is just or unjust? A just law is
 a man-made code that squares with the moral law or the
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 with the moral law. To put it in the terms of St. Thomas
 Aquinas: An unjust law is a human law that is not rooted in
 eternal law and natural law. Any law that uplifts human
 personality is just. Any law that degrades human personality
 60 is unjust. All segregation statutes are unjust because
 segregation distorts the soul and damages the personality.
 It gives the segregator a false sense of superiority and the

segregated a false sense of inferiority. . . . Thus it is that I
can urge men to obey the 1954 decision of the Supreme
65 Court, for it is morally right; and I can urge them to disobey
segregation ordinances, for they are morally wrong. . . .

In no sense do I advocate evading or defying the law, as
would the rabid segregationist [by refusing to comply with
the Supreme Court ruling]. That would lead to anarchy. One
70 who breaks an unjust law must do so openly, lovingly, and
with a willingness to accept the penalty. I submit that an
individual who breaks a law that conscience tells him is
unjust, and who willingly accepts the penalty of
imprisonment in order to arouse the conscience of the
75 community over its injustice, is in reality expressing the
highest respect for law.

According to King, an unjust statute should not be

- A. regarded as having moral authority.
- B. broken in a manner intended to attract attention.
- C. viewed as detrimental to the human spirit.
- D. used to enforce obedience to moral law.

Choice A is the best answer. [lines 50-53](#) explain that King does not believe unjust laws and statutes should be followed or have any moral authority: “Conversely, one has a moral responsibility to disobey unjust laws. I would agree with St. Augustine that ‘an unjust law is no law at all.’”

Choice B is incorrect because at no point does King ever argue to do anything simply to attract attention. Choice C is incorrect because King says “any law that degrades human personality is unjust” ([lines 61-62](#)), which is the opposite of saying an unjust law is not detrimental to the human spirit. Choice D is incorrect because King says an unjust law is “out of harmony with the moral law” ([lines 57-58](#)), not that an unjust law should be used to enforce moral law.

Question Difficulty: Hard

Reading: Question 33

Questions 29-38 are based on the following passages.

Passage 1 is adapted from Henry David Thoreau, "Resistance to Civil Government." Originally published in 1849. Passage 2 is adapted from Martin Luther King, Jr., "Letter from Birmingham Jail." ©1986 by the Estate of Martin Luther King, Jr. Thoreau wrote at a time when slavery was legal in the United States. In 1963, King was arrested while protesting racial segregation in Birmingham, Alabama; he wrote this letter while in jail.

Line **Passage 1**

Must the citizen ever for a moment, or in the least degree, resign his conscience to the legislator? Why has every man a conscience, then? I think that we should be
 5 men first, and subjects afterward. It is not desirable to cultivate a respect for the law, so much as for the right. The only obligation which I have a right to assume is to do at any time what I think right. It is truly enough said that a corporation has no conscience; but a corporation of
 10 conscientious men is a corporation with a conscience. Law never made men a whit more just; and, by means of their respect for it, even the well-disposed are daily made the agents of injustice. . . .

The mass of men serve the state . . . not as men mainly,
 15 but as machines, with their bodies. They are the standing army, and the militia, jailers, constables, . . . etc. In most cases there is no free exercise whatever of the judgment or of the moral sense; but they put themselves on a level with wood and earth and stones; and wooden men can perhaps
 20 be manufactured that will serve the purpose as well. Such command no more respect than men of straw or a lump of dirt. They have the same sort of worth only as horses and dogs. Yet such as these even are commonly esteemed good citizens. Others, as most legislators, politicians,
 25 lawyers, ministers, and office-holders, serve the state chiefly with their heads; and, as they rarely make any moral distinctions, they are as likely to serve the devil, without intending it, as God. A very few, as heroes, patriots,

martyrs, reformers in the great sense, and men, serve the
 30 state with their consciences also, and so necessarily resist
 it for the most part; and they are commonly treated as
 enemies by it. . . .

How does it become a man to behave toward this
 American government to-day? I answer, that he cannot
 35 without disgrace be associated with it. I cannot for an
 instant recognize that political organization as my
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Passage 2

You express a great deal of anxiety over our willingness
 40 to break laws. This is certainly a legitimate concern. Since
 we so diligently urge people to obey the Supreme Court's
 decision of 1954 outlawing segregation in the public
 schools, at first glance it may seem rather paradoxical for
 us consciously to break laws. One may well ask: "How can
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 The answer lies in the fact that there are two types of laws:
 just and unjust. I would be the first to advocate obeying just
 laws. One has not only a legal but a moral responsibility to
 obey just laws. Conversely, one has a moral responsibility
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 "an unjust law is no law at all."

Now, what is the difference between the two? How does
 one determine whether a law is just or unjust? A just law is
 a man-made code that squares with the moral law or the
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 Aquinas: An unjust law is a human law that is not rooted in
 eternal law and natural law. Any law that uplifts human
 personality is just. Any law that degrades human personality
 60 is unjust. All segregation statutes are unjust because
 segregation distorts the soul and damages the personality.
 It gives the segregator a false sense of superiority and the

segregated a false sense of inferiority. . . . Thus it is that I
 can urge men to obey the 1954 decision of the Supreme
 65 Court, for it is morally right; and I can urge them to disobey
 segregation ordinances, for they are morally wrong. . . .

In no sense do I advocate evading or defying the law, as
 would the rabid segregationist [by refusing to comply with
 the Supreme Court ruling]. That would lead to anarchy. One
 70 who breaks an unjust law must do so openly, lovingly, and
 with a willingness to accept the penalty. I submit that an
 individual who breaks a law that conscience tells him is
 unjust, and who willingly accepts the penalty of
 imprisonment in order to arouse the conscience of the
 75 community over its injustice, is in reality expressing the
 highest respect for law.

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

- A. [lines 47-48](#) (“The answer . . . unjust”)
- B. [lines 49-50](#) (“One . . . laws”)
- C. [lines 50-53](#) (“one . . . all”)
- D. [lines 61-62](#) (“Any . . . unjust”)

Choice C is the best answer. The previous question asks how King characterizes unjust statutes, with [lines 50-53](#) providing evidence in support of the idea that King believed those statutes have no moral authority: “one has a moral responsibility to disobey unjust laws. I would agree with St. Augustine that ‘an unjust law is no law at all.’”

Choice A is incorrect because [lines 47-48](#) highlight what King considers the two different types of laws, just and unjust. Choice B is incorrect because [lines 49-50](#) explain King’s belief that one has a responsibility to follow just laws. Choice D is incorrect because [lines 61-62](#) explain King’s definition of what makes a law unjust but not how he believes people should respond to such a law.

Question Difficulty: Hard

Reading: Question 34

Questions 29-38 are based on the following passages.

Passage 1 is adapted from Henry David Thoreau, "Resistance to Civil Government." Originally published in 1849. Passage 2 is adapted from Martin Luther King, Jr., "Letter from Birmingham Jail." ©1986 by the Estate of Martin Luther King, Jr. Thoreau wrote at a time when slavery was legal in the United States. In 1963, King was arrested while protesting racial segregation in Birmingham, Alabama; he wrote this letter while in jail.

Line **Passage 1**

Must the citizen ever for a moment, or in the least degree, resign his conscience to the legislator? Why has every man a conscience, then? I think that we should be
 5 men first, and subjects afterward. It is not desirable to cultivate a respect for the law, so much as for the right. The only obligation which I have a right to assume is to do at any time what I think right. It is truly enough said that a corporation has no conscience; but a corporation of
 10 conscientious men is a corporation with a conscience. Law never made men a whit more just; and, by means of their respect for it, even the well-disposed are daily made the agents of injustice. . . .

The mass of men serve the state . . . not as men mainly,
 15 but as machines, with their bodies. They are the standing army, and the militia, jailers, constables, . . . etc. In most cases there is no free exercise whatever of the judgment or of the moral sense; but they put themselves on a level with wood and earth and stones; and wooden men can perhaps
 20 be manufactured that will serve the purpose as well. Such command no more respect than men of straw or a lump of dirt. They have the same sort of worth only as horses and dogs. Yet such as these even are commonly esteemed good citizens. Others, as most legislators, politicians,
 25 lawyers, ministers, and office-holders, serve the state chiefly with their heads; and, as they rarely make any moral distinctions, they are as likely to serve the devil, without intending it, as God. A very few, as heroes, patriots,

martyrs, reformers in the great sense, and men, serve the
30 state with their consciences also, and so necessarily resist
it for the most part; and they are commonly treated as
enemies by it. . . .

How does it become a man to behave toward this
American government to-day? I answer, that he cannot
35 without disgrace be associated with it. I cannot for an
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Passage 2

You express a great deal of anxiety over our willingness
40 to break laws. This is certainly a legitimate concern. Since
we so diligently urge people to obey the Supreme Court's
decision of 1954 outlawing segregation in the public
schools, at first glance it may seem rather paradoxical for
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obey just laws. Conversely, one has a moral responsibility
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"an unjust law is no law at all."

Now, what is the difference between the two? How does
one determine whether a law is just or unjust? A just law is
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the Supreme Court ruling]. That would lead to anarchy. One
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individual who breaks a law that conscience tells him is
unjust, and who willingly accepts the penalty of
imprisonment in order to arouse the conscience of the
75 community over its injustice, is in reality expressing the
highest respect for law.

As used in [line 55](#), “determine” most nearly means

- A. establish.
- B. regulate.
- C. direct.
- D. limit.

Choice A is the best answer. [lines 54-55](#) ask the question “How does one determine whether a law is just or unjust?” In this context, to “determine” whether a law is just means to establish whether a law is just.

Choices B, C, and D are incorrect because in the context of trying to determine whether a law is just or unjust, the word “determine” means to establish what the law is, not regulate, direct, or limit it.

Question Difficulty: Easy

Reading: Question 35

Questions 29-38 are based on the following passages.

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Line **Passage 1**

Must the citizen ever for a moment, or in the least degree, resign his conscience to the legislator? Why has every man a conscience, then? I think that we should be
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The mass of men serve the state . . . not as men mainly,
 15 but as machines, with their bodies. They are the standing army, and the militia, jailers, constables, . . . etc. In most cases there is no free exercise whatever of the judgment or of the moral sense; but they put themselves on a level with wood and earth and stones; and wooden men can perhaps
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martyrs, reformers in the great sense, and men, serve the
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 it for the most part; and they are commonly treated as
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How does it become a man to behave toward this
 American government to-day? I answer, that he cannot
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Passage 2

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 with a willingness to accept the penalty. I submit that an
 individual who breaks a law that conscience tells him is
 unjust, and who willingly accepts the penalty of
 imprisonment in order to arouse the conscience of the
 75 community over its injustice, is in reality expressing the
 highest respect for law.

The primary purpose of each passage is to

- A. make an argument about the relationship between the individual and the law.
- B. advance a view on how laws could be made more just.
- C. question a claim that the morality of actions depends on their consequences.
- D. discuss a change in the nature of the state and its power over the individual.

Choice A is the best answer. The main purpose of each passage is to argue how individuals should respond to the law (especially unjust laws). Thoreau says that people of conscience need to become enemies of the state and King believes that “an unjust law is no law at all” ([lines 52-53](#)). That the primary purpose of each passage is to discuss the relationship between the individual and law can be seen from the first sentence of the Thoreau passage: “Must the citizen ever for a moment, or in the least degree, resign his conscience to the legislator?” ([lines 2-3](#)) and the last sentence of the King passage: “I submit that an individual who breaks a law that conscience tells him is unjust, and who willingly accepts the penalty of imprisonment in order to arouse the conscience of the community over its injustice, is in reality expressing the highest respect for law” ([lines 75-79](#)).

Choices B, C, and D are incorrect because neither passage forwards a view on how to make laws more just (only on how people of conscience should respond to them), equates the morality of actions with their consequences, or discusses ways the state’s power over an individual may change.

Question Difficulty: Medium

Reading: Question 36

Questions 29-38 are based on the following passages.

Passage 1 is adapted from Henry David Thoreau, "Resistance to Civil Government." Originally published in 1849. Passage 2 is adapted from Martin Luther King, Jr., "Letter from Birmingham Jail." ©1986 by the Estate of Martin Luther King, Jr. Thoreau wrote at a time when slavery was legal in the United States. In 1963, King was arrested while protesting racial segregation in Birmingham, Alabama; he wrote this letter while in jail.

Line **Passage 1**

Must the citizen ever for a moment, or in the least
degree, resign his conscience to the legislator? Why has
every man a conscience, then? I think that we should be
5 men first, and subjects afterward. It is not desirable to
cultivate a respect for the law, so much as for the right. The
only obligation which I have a right to assume is to do at
any time what I think right. It is truly enough said that a
corporation has no conscience; but a corporation of
10 conscientious men is a corporation with a conscience. Law
never made men a whit more just; and, by means of their
respect for it, even the well-disposed are daily made the
agents of injustice. . . .

The mass of men serve the state . . . not as men mainly,
15 but as machines, with their bodies. They are the standing
army, and the militia, jailers, constables, . . . etc. In most
cases there is no free exercise whatever of the judgment or
of the moral sense; but they put themselves on a level with
wood and earth and stones; and wooden men can perhaps
20 be manufactured that will serve the purpose as well. Such
command no more respect than men of straw or a lump of
dirt. They have the same sort of worth only as horses and
dogs. Yet such as these even are commonly esteemed
good citizens. Others, as most legislators, politicians,
25 lawyers, ministers, and office-holders, serve the state
chiefly with their heads; and, as they rarely make any moral
distinctions, they are as likely to serve the devil, without
intending it, as God. A very few, as heroes, patriots,

martyrs, reformers in the great sense, and men, serve the
30 state with their consciences also, and so necessarily resist
it for the most part; and they are commonly treated as
enemies by it. . . .

How does it become a man to behave toward this
American government to-day? I answer, that he cannot
35 without disgrace be associated with it. I cannot for an
instant recognize that political organization as my
government which is the slave's government also.

Passage 2

You express a great deal of anxiety over our willingness
40 to break laws. This is certainly a legitimate concern. Since
we so diligently urge people to obey the Supreme Court's
decision of 1954 outlawing segregation in the public
schools, at first glance it may seem rather paradoxical for
us consciously to break laws. One may well ask: "How can
45 you advocate breaking some laws and obeying others?"
The answer lies in the fact that there are two types of laws:
just and unjust. I would be the first to advocate obeying just
laws. One has not only a legal but a moral responsibility to
obey just laws. Conversely, one has a moral responsibility
50 to disobey unjust laws. I would agree with St. Augustine that
"an unjust law is no law at all."

Now, what is the difference between the two? How does
one determine whether a law is just or unjust? A just law is
a man-made code that squares with the moral law or the
55 law of God. An unjust law is a code that is out of harmony
with the moral law. To put it in the terms of St. Thomas
Aquinas: An unjust law is a human law that is not rooted in
eternal law and natural law. Any law that uplifts human
personality is just. Any law that degrades human personality
60 is unjust. All segregation statutes are unjust because
segregation distorts the soul and damages the personality.
It gives the segregator a false sense of superiority and the

segregated a false sense of inferiority. . . . Thus it is that I
 can urge men to obey the 1954 decision of the Supreme
 65 Court, for it is morally right; and I can urge them to disobey
 segregation ordinances, for they are morally wrong. . . .

In no sense do I advocate evading or defying the law, as
 would the rabid segregationist [by refusing to comply with
 the Supreme Court ruling]. That would lead to anarchy. One
 70 who breaks an unjust law must do so openly, lovingly, and
 with a willingness to accept the penalty. I submit that an
 individual who breaks a law that conscience tells him is
 unjust, and who willingly accepts the penalty of
 imprisonment in order to arouse the conscience of the
 75 community over its injustice, is in reality expressing the
 highest respect for law.

Both authors would most likely agree with which statement about people who obey their government's statutes?

- A. They fail to follow the guidance of their consciences.
- B. They are incapable of exercising moral judgment.
- C. They may not be acting in accordance with justice.
- D. They value personal morality over the public good.

Choice C is the best answer. Both Thoreau and King argue that having respect for existing law does not mean one necessarily acts justly, and the people who blindly follow all rules aren't always acting in accordance with justice. "Law never made men a whit more just; and, by means of their respect for it, even the well-disposed are daily made the agents of injustice" (Thoreau, [lines 11-13](#)). King echoes Thoreau's sentiment: "and I can urge them to disobey segregation ordinances, for they are morally wrong" (King, [lines 67-69](#)).

Choices A, B, and D are incorrect because King does not discuss in detail the consciences, the moral judgement, or the personal moral values of law-abiding people.

Question Difficulty: Hard

Reading: Question 37

Questions 29-38 are based on the following passages.

Passage 1 is adapted from Henry David Thoreau, "Resistance to Civil Government." Originally published in 1849. Passage 2 is adapted from Martin Luther King, Jr., "Letter from Birmingham Jail." ©1986 by the Estate of Martin Luther King, Jr. Thoreau wrote at a time when slavery was legal in the United States. In 1963, King was arrested while protesting racial segregation in Birmingham, Alabama; he wrote this letter while in jail.

Line **Passage 1**

Must the citizen ever for a moment, or in the least degree, resign his conscience to the legislator? Why has every man a conscience, then? I think that we should be
 5 men first, and subjects afterward. It is not desirable to cultivate a respect for the law, so much as for the right. The only obligation which I have a right to assume is to do at any time what I think right. It is truly enough said that a corporation has no conscience; but a corporation of
 10 conscientious men is a corporation with a conscience. Law never made men a whit more just; and, by means of their respect for it, even the well-disposed are daily made the agents of injustice. . . .

The mass of men serve the state . . . not as men mainly,
 15 but as machines, with their bodies. They are the standing army, and the militia, jailers, constables, . . . etc. In most cases there is no free exercise whatever of the judgment or of the moral sense; but they put themselves on a level with wood and earth and stones; and wooden men can perhaps
 20 be manufactured that will serve the purpose as well. Such command no more respect than men of straw or a lump of dirt. They have the same sort of worth only as horses and dogs. Yet such as these even are commonly esteemed good citizens. Others, as most legislators, politicians,
 25 lawyers, ministers, and office-holders, serve the state chiefly with their heads; and, as they rarely make any moral distinctions, they are as likely to serve the devil, without intending it, as God. A very few, as heroes, patriots,

martyrs, reformers in the great sense, and men, serve the
 30 state with their consciences also, and so necessarily resist
 it for the most part; and they are commonly treated as
 enemies by it. . . .

How does it become a man to behave toward this
 American government to-day? I answer, that he cannot
 35 without disgrace be associated with it. I cannot for an
 instant recognize that political organization as my
 government which is the slave's government also.

Passage 2

You express a great deal of anxiety over our willingness
 40 to break laws. This is certainly a legitimate concern. Since
 we so diligently urge people to obey the Supreme Court's
 decision of 1954 outlawing segregation in the public
 schools, at first glance it may seem rather paradoxical for
 us consciously to break laws. One may well ask: "How can
 45 you advocate breaking some laws and obeying others?"
 The answer lies in the fact that there are two types of laws:
 just and unjust. I would be the first to advocate obeying just
 laws. One has not only a legal but a moral responsibility to
 obey just laws. Conversely, one has a moral responsibility
 50 to disobey unjust laws. I would agree with St. Augustine that
 "an unjust law is no law at all."

Now, what is the difference between the two? How does
 one determine whether a law is just or unjust? A just law is
 a man-made code that squares with the moral law or the
 55 law of God. An unjust law is a code that is out of harmony
 with the moral law. To put it in the terms of St. Thomas
 Aquinas: An unjust law is a human law that is not rooted in
 eternal law and natural law. Any law that uplifts human
 personality is just. Any law that degrades human personality
 60 is unjust. All segregation statutes are unjust because
 segregation distorts the soul and damages the personality.
 It gives the segregator a false sense of superiority and the

segregated a false sense of inferiority. . . . Thus it is that I
 can urge men to obey the 1954 decision of the Supreme
 65 Court, for it is morally right; and I can urge them to disobey
 segregation ordinances, for they are morally wrong. . . .

In no sense do I advocate evading or defying the law, as
 would the rabid segregationist [by refusing to comply with
 the Supreme Court ruling]. That would lead to anarchy. One
 70 who breaks an unjust law must do so openly, lovingly, and
 with a willingness to accept the penalty. I submit that an
 individual who breaks a law that conscience tells him is
 unjust, and who willingly accepts the penalty of
 imprisonment in order to arouse the conscience of the
 75 community over its injustice, is in reality expressing the
 highest respect for law.

In the passages, a significant difference in how the two authors discuss morality is that Thoreau indicates that

- A. very few people follow their consciences, while King indicates that most people consistently adhere to moral laws.
- B. people should do what they judge to be right, while King indicates that people should follow a universal moral code.
- C. the morality of an action derives from its legal status, while King indicates that morality and human law are distinct.
- D. even morally good laws should be disobeyed, while King indicates that people should follow just laws.

Choice B is the best answer. In [lines 6-8](#), Thoreau argues that people should first follow their consciences: “The only obligation which I have a right to assume is to do at any time what I think right.” King, on the other hand, suggests that it is not conscience that must be heard first but something else: “One has not only a legal but a moral responsibility to obey just laws” ([lines 49-50](#)). A significant difference between the two could therefore be identified as Thoreau’s emphasis on the importance of conscience and King’s emphasis on morality.

Choice A is incorrect because Thoreau suggests that few people follow their consciences. “Must the citizen . . . resign his conscience to the legislator?” ([lines 2-3](#)). King differentiates between just and unjust laws ([lines 47-48](#)) but never suggests how many people might or might not “adhere to moral law.” Choice C is incorrect because Thoreau argues that legality was secondary to conscience, not that conscience (or morality) resulted from legality. Choice D is incorrect because Thoreau does not suggest “good laws” should be disobeyed; he actually says the opposite.

Question Difficulty: Hard

Reading: Question 38

Questions 29-38 are based on the following passages.

Passage 1 is adapted from Henry David Thoreau, "Resistance to Civil Government." Originally published in 1849. Passage 2 is adapted from Martin Luther King, Jr., "Letter from Birmingham Jail." ©1986 by the Estate of Martin Luther King, Jr. Thoreau wrote at a time when slavery was legal in the United States. In 1963, King was arrested while protesting racial segregation in Birmingham, Alabama; he wrote this letter while in jail.

Line **Passage 1**

Must the citizen ever for a moment, or in the least degree, resign his conscience to the legislator? Why has every man a conscience, then? I think that we should be
 5 men first, and subjects afterward. It is not desirable to cultivate a respect for the law, so much as for the right. The only obligation which I have a right to assume is to do at any time what I think right. It is truly enough said that a corporation has no conscience; but a corporation of
 10 conscientious men is a corporation with a conscience. Law never made men a whit more just; and, by means of their respect for it, even the well-disposed are daily made the agents of injustice. . . .

The mass of men serve the state . . . not as men mainly,
 15 but as machines, with their bodies. They are the standing army, and the militia, jailers, constables, . . . etc. In most cases there is no free exercise whatever of the judgment or of the moral sense; but they put themselves on a level with wood and earth and stones; and wooden men can perhaps
 20 be manufactured that will serve the purpose as well. Such command no more respect than men of straw or a lump of dirt. They have the same sort of worth only as horses and dogs. Yet such as these even are commonly esteemed good citizens. Others, as most legislators, politicians,
 25 lawyers, ministers, and office-holders, serve the state chiefly with their heads; and, as they rarely make any moral distinctions, they are as likely to serve the devil, without intending it, as God. A very few, as heroes, patriots,

martyrs, reformers in the great sense, and men, serve the
 30 state with their consciences also, and so necessarily resist
 it for the most part; and they are commonly treated as
 enemies by it. . . .

How does it become a man to behave toward this
 American government to-day? I answer, that he cannot
 35 without disgrace be associated with it. I cannot for an
 instant recognize that political organization as my
 government which is the slave's government also.

Passage 2

You express a great deal of anxiety over our willingness
 40 to break laws. This is certainly a legitimate concern. Since
 we so diligently urge people to obey the Supreme Court's
 decision of 1954 outlawing segregation in the public
 schools, at first glance it may seem rather paradoxical for
 us consciously to break laws. One may well ask: "How can
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 obey just laws. Conversely, one has a moral responsibility
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Now, what is the difference between the two? How does
 one determine whether a law is just or unjust? A just law is
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 It gives the segregator a false sense of superiority and the

segregated a false sense of inferiority. . . . Thus it is that I
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 65 Court, for it is morally right; and I can urge them to disobey
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 70 who breaks an unjust law must do so openly, lovingly, and
 with a willingness to accept the penalty. I submit that an
 individual who breaks a law that conscience tells him is
 unjust, and who willingly accepts the penalty of
 imprisonment in order to arouse the conscience of the
 75 community over its injustice, is in reality expressing the
 highest respect for law.

Assuming that he agrees with the assertions in the final paragraph of Passage 1, King would most likely recommend which course of action to Thoreau?

- A. Thoreau should obey laws upholding slavery while they are in force but should work to repeal them.
- B. Thoreau should view laws upholding slavery as immoral but should not break them since doing so would lead to anarchy.
- C. Thoreau should break laws upholding slavery and in doing so should neither hide his actions nor try to avoid punishment.
- D. Thoreau should openly criticize laws upholding slavery but should follow them since committing a crime would degrade his personality.

Choice C is the best answer. [lines 73-75](#) expressly state how King believes one should respond to unjust laws: “One who breaks an unjust law must do so openly, lovingly, and with a willingness to accept the penalty.” This suggests King would recommend that if Thoreau were truly against slavery, he should publicly break those laws and then willingly accept whatever consequences might result.

Choices A, B, and D are incorrect because King explicitly states in the passage that people have a moral responsibility to disobey unjust laws. King would not recommend that Thoreau obey unjust laws while working to change them (choice A), break unjust laws (choice B), or uphold unjust laws he is critical of (choice D).

Question Difficulty: Medium

Reading: Question 39

Questions 39-47 are based on the following passage.

This passage is adapted from Ed Yong, “Gut Bacteria Allows Insect Pest to Foil Farmers.” ©2013 by National Geographic Society.

Line Here is a lesson that we’re going to be taught again and again in the coming years: Most animals are not just animals. They’re also collections of microbes. If you really want to understand animals, you’ll also have to understand
5 the world of microbes inside them. In other words, zoology is ecology.

 Consider the western corn rootworm—a beetle that’s a serious pest of corn in the United States. The adults have strong preferences for laying eggs in corn fields, so that
10 their underground larvae hatch into a feast of corn roots. This life cycle depends on a continuous year-on-year supply of corn. Farmers can use this dependency against the rootworm, by planting soybean and corn in alternate years. These rotations mean that rootworms lay eggs into corn
15 fields but their larvae hatch among soybean, and die.

 But the rootworms have adapted to this strategy by reducing their strong instincts for laying eggs in corn. These rotation-resistant females might lay among soybean fields, so their larvae hatch into a crop of corn.

20 There are almost certainly genetic differences that separate the rotation-resistant rootworms from their normal peers, but what are they? Researchers at the University of Illinois have been studying the problem since 2000 and, despite generating a vast mountain of data, have failed to
25 find the genes in question. “The western corn rootworm has been an enigma for a long time,” says Manfredo Seufferheld. “This insect has the ability to adapt to practically all control methods deployed against it, including crop rotation. After many years of research about the

30 mechanisms of rotation resistance, results were mostly
inconclusive.”

So, Seufferheld looked elsewhere. Rather than focusing
on the rootworm’s own genes, he studied the genes of the
bacteria in its gut . . . and found some answers. The
35 rotation-resistant varieties have very different gut bacteria
from the normal ones. And when the team killed these
microbes with antibiotics, they severely reduced the beetle’s
ability to cope with rotation.

“The bad guy in the story—the western corn
40 rootworm—was actually part of a multi-species conspiracy,”
says Joe Spencer, who was part of the study.

The team, including graduate student Chia-Ching Chu,
found that a third of the rootworms’ gut bacteria comprise
species that are unique to either the resistant or normal
45 varieties. These two factions also differ in the relative
numbers of the bacteria that they share.

These different microbes give the resistant beetles an
edge when eating soybeans. The rootworms digest the
protein in their meals using enzymes called cysteine
50 proteases, and soybeans defend themselves with
substances that can block these enzymes. But Chu found
that the more the beetles’ bacteria differed from the normal
set, the higher the levels of cysteine proteases in their guts.
By avoiding indigestion, these beetles were better at
55 surviving among soybeans, and more likely to lay their eggs
there.

The team proved that the bacteria were responsible by
killing them with antibiotics. Sure enough, this drastically
lowered the cysteine protease activity in the guts of the
60 rotation-resistant beetles and wrecked their ability to thrive
among soybeans.

Over the course of the passage, the main focus shifts from a

- A. statement about the challenge posed by a particular insect to an indication of why that challenge was easy to overcome.
- B. summary of a once-unexplained natural phenomenon to a biography of the scientists who researched that phenomenon.
- C. description of a problem affecting agriculture to an explanation of how scientists identified the cause of that problem.
- D. discussion about a scientific field to an anecdote showing how research is done in that field.

Choice C is the best answer. The passage first identifies an agricultural problem: “Consider the western corn rootworm—a beetle that’s a serious pest of corn in the United States” ([lines 7-8](#)). By the conclusion of the passage, however, the way the rootworm’s “gut bacteria” ([line 44](#)) aided the insect’s survival in both corn and soybean fields has been fully explained: “The team proved that the bacteria were responsible by killing them with antibiotics. Sure enough, this drastically lowered the cysteine protease activity in the guts of the rotation-resistant beetles and wrecked their ability to thrive among soybeans” ([lines 58-62](#)). Overall, the passage can therefore be summarized as having a focus shifting from the identification of an agricultural problem to an explanation of its cause.

Choice A is incorrect because the passage does not state that the challenge posed by the western corn rootworm was easy to overcome. Choice B is incorrect because the passage provides virtually no biographical information about the scientists involved (other than the fact they worked at the University of Illinois). Choice D is incorrect because while the passage ends its first paragraph by stating the belief that “zoology is ecology,” it otherwise does not discuss any particular scientific field.

Question Difficulty: Medium

Reading: Question 40

Questions 39-47 are based on the following passage.

This passage is adapted from Ed Yong, “Gut Bacteria Allows Insect Pest to Foil Farmers.” ©2013 by National Geographic Society.

Line Here is a lesson that we’re going to be taught again and again in the coming years: Most animals are not just animals. They’re also collections of microbes. If you really want to understand animals, you’ll also have to understand
5 the world of microbes inside them. In other words, zoology is ecology.

Consider the western corn rootworm—a beetle that’s a serious pest of corn in the United States. The adults have strong preferences for laying eggs in corn fields, so that
10 their underground larvae hatch into a feast of corn roots. This life cycle depends on a continuous year-on-year supply of corn. Farmers can use this dependency against the rootworm, by planting soybean and corn in alternate years. These rotations mean that rootworms lay eggs into corn
15 fields but their larvae hatch among soybean, and die.

But the rootworms have adapted to this strategy by reducing their strong instincts for laying eggs in corn. These rotation-resistant females might lay among soybean fields, so their larvae hatch into a crop of corn.

20 There are almost certainly genetic differences that separate the rotation-resistant rootworms from their normal peers, but what are they? Researchers at the University of Illinois have been studying the problem since 2000 and, despite generating a vast mountain of data, have failed to
25 find the genes in question. “The western corn rootworm has been an enigma for a long time,” says Manfredo Seufferheld. “This insect has the ability to adapt to practically all control methods deployed against it, including crop rotation. After many years of research about the

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The team proved that the bacteria were responsible by
killing them with antibiotics. Sure enough, this drastically
lowered the cysteine protease activity in the guts of the
60 rotation-resistant beetles and wrecked their ability to thrive
among soybeans.

The statement “zoology is ecology” ([line 6](#)) mainly serves to

- A. propose that two areas of scientific knowledge be merged.
- B. point out that knowledge obtained in one field of research will lead to expertise in another.
- C. assert a point about biological science that is supported by the example in the passage.
- D. suggest that one field of scientific research has completely supplanted another.

Choice C is the best answer. The first paragraph of the passage says that animals aren't just animals but collections of microbes, with the remainder of the passage going on to explain that scientists found the way to control the western corn rootworm only after coming to understand its gut bacteria. The statement "zoology is ecology" ([line 6](#)) implies that the study of animals (zoology) is really the study of ecology (the relationship between organisms), as is shown to be the case through the example of the western corn rootworm's relationship with its gut bacteria. In other words, it asserts a general point that is supported by an example.

Choices A, B, and D are incorrect because the phrase "zoology is ecology" in [line 6](#) means that the study of animals is greatly affected by studying the ways organisms interact (i.e., the way the western corn rootworm's gut bacteria has affected its growth and survival), not that those two fields of study should be merged, that knowledge obtained in one of those fields would lead to expertise in the other, or that one of those fields supplanted another.

Question Difficulty: Hard

Reading: Question 41

Questions 39-47 are based on the following passage.

This passage is adapted from Ed Yong, “Gut Bacteria Allows Insect Pest to Foil Farmers.” ©2013 by National Geographic Society.

Line Here is a lesson that we’re going to be taught again and again in the coming years: Most animals are not just animals. They’re also collections of microbes. If you really want to understand animals, you’ll also have to understand
5 the world of microbes inside them. In other words, zoology is ecology.

 Consider the western corn rootworm—a beetle that’s a serious pest of corn in the United States. The adults have strong preferences for laying eggs in corn fields, so that
10 their underground larvae hatch into a feast of corn roots. This life cycle depends on a continuous year-on-year supply of corn. Farmers can use this dependency against the rootworm, by planting soybean and corn in alternate years. These rotations mean that rootworms lay eggs into corn
15 fields but their larvae hatch among soybean, and die.

 But the rootworms have adapted to this strategy by reducing their strong instincts for laying eggs in corn. These rotation-resistant females might lay among soybean fields, so their larvae hatch into a crop of corn.

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The team proved that the bacteria were responsible by
killing them with antibiotics. Sure enough, this drastically
lowered the cysteine protease activity in the guts of the
60 rotation-resistant beetles and wrecked their ability to thrive
among soybeans.

According to the passage, one similarity between rotation-resistant rootworms and normal rootworms is that they both

- A. reduce crop productivity by extracting nutrients from the soil.
- B. produce larvae that feed on the plant roots of crops.
- C. adapt to crop rotation by maintaining high levels of enzymes in their guts.
- D. contain the same quantity and composition of bacteria in their guts.

Choice B is the best answer. Normal rootworms lay their eggs in corn fields “so that their underground larvae hatch into a feast of corn roots” ([lines 9-11](#)). “These rotation-resistant females might lay among soybean fields, so their larvae hatch into a crop of corn” ([lines 18-20](#)). Combined, these statements indicate a similarity: both normal and rotation-resistant rootworms produce larvae whose first food will be the roots of crops.

Choice A is incorrect because the passage doesn’t state that either type of rootworm reduces crop productivity by extracting nutrients from the soil. Choice C is incorrect because the passage clearly states that in the face of crop rotation, the normal rootworm will die rather than adapt. Choice D is incorrect because the passage says the normal and rotation-resistant rootworms have very different gut bacteria.

Question Difficulty: Medium

Reading: Question 42

Questions 39-47 are based on the following passage.

This passage is adapted from Ed Yong, “Gut Bacteria Allows Insect Pest to Foil Farmers.” ©2013 by National Geographic Society.

Line Here is a lesson that we’re going to be taught again and again in the coming years: Most animals are not just animals. They’re also collections of microbes. If you really want to understand animals, you’ll also have to understand
5 the world of microbes inside them. In other words, zoology is ecology.

 Consider the western corn rootworm—a beetle that’s a serious pest of corn in the United States. The adults have strong preferences for laying eggs in corn fields, so that
10 their underground larvae hatch into a feast of corn roots. This life cycle depends on a continuous year-on-year supply of corn. Farmers can use this dependency against the rootworm, by planting soybean and corn in alternate years. These rotations mean that rootworms lay eggs into corn
15 fields but their larvae hatch among soybean, and die.

 But the rootworms have adapted to this strategy by reducing their strong instincts for laying eggs in corn. These rotation-resistant females might lay among soybean fields, so their larvae hatch into a crop of corn.

20 There are almost certainly genetic differences that separate the rotation-resistant rootworms from their normal peers, but what are they? Researchers at the University of Illinois have been studying the problem since 2000 and, despite generating a vast mountain of data, have failed to
25 find the genes in question. “The western corn rootworm has been an enigma for a long time,” says Manfredo Seufferheld. “This insect has the ability to adapt to practically all control methods deployed against it, including crop rotation. After many years of research about the

30 mechanisms of rotation resistance, results were mostly
inconclusive.”

So, Seufferheld looked elsewhere. Rather than focusing
on the rootworm’s own genes, he studied the genes of the
bacteria in its gut . . . and found some answers. The
35 rotation-resistant varieties have very different gut bacteria
from the normal ones. And when the team killed these
microbes with antibiotics, they severely reduced the beetle’s
ability to cope with rotation.

“The bad guy in the story—the western corn
40 rootworm—was actually part of a multi-species conspiracy,”
says Joe Spencer, who was part of the study.

The team, including graduate student Chia-Ching Chu,
found that a third of the rootworms’ gut bacteria comprise
species that are unique to either the resistant or normal
45 varieties. These two factions also differ in the relative
numbers of the bacteria that they share.

These different microbes give the resistant beetles an
edge when eating soybeans. The rootworms digest the
protein in their meals using enzymes called cysteine
50 proteases, and soybeans defend themselves with
substances that can block these enzymes. But Chu found
that the more the beetles’ bacteria differed from the normal
set, the higher the levels of cysteine proteases in their guts.
By avoiding indigestion, these beetles were better at
55 surviving among soybeans, and more likely to lay their eggs
there.

The team proved that the bacteria were responsible by
killing them with antibiotics. Sure enough, this drastically
lowered the cysteine protease activity in the guts of the
60 rotation-resistant beetles and wrecked their ability to thrive
among soybeans.

Which choice most clearly provides information indicating how some rootworms have overcome farmers' efforts to eradicate them?

- A. [lines 14-16](#) ("These . . . die")
- B. [lines 17-18](#) ("But . . . corn")
- C. [lines 23-26](#) ("Researchers . . . question")
- D. [lines 37-39](#) ("And . . . rotation")

Choice B is the best answer. The passage states that one way farmers have tried to eradicate the western corn rootworm is by rotating their crops (thereby reducing the viable fields for the rootworms), with the question of how some rootworms have overcome that problem being specifically answered in [lines 17-18](#): "But the rootworms have adapted to this strategy by reducing their strong instincts for laying eggs in corn."

Choices A, C, and D are incorrect because the lines cited do not specifically answer the question of how some rootworms have overcome the farmers' efforts to eradicate them. Rather, [lines 14-16](#) provide one way the farmers have been able to eradicate rootworms; [lines 23-26](#) explain some of the challenges being faced by researchers studying the rootworm; and [lines 37-39](#) identify a problem for the rootworms, not how these beetles have adapted to the farmers' eradication efforts.

Question Difficulty: Medium

Reading: Question 43

Questions 39-47 are based on the following passage.

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15 fields but their larvae hatch among soybean, and die.

But the rootworms have adapted to this strategy by reducing their strong instincts for laying eggs in corn. These rotation-resistant females might lay among soybean fields, so their larvae hatch into a crop of corn.

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The central claim in the fourth paragraph ([lines 21-32](#)) is that

- A. extensive study of the rootworm's genes was insufficient to determine why some rootworms are rotation resistant.
- B. the rootworm's ability to adapt to pest control methods is unique among insects.
- C. the genetic profile of rootworms is significantly more complex than researchers initially believed.
- D. our current understanding of genetics is inadequate to allow researchers to understand why some rootworms are rotation resistant.

Choice A is the best answer. The point of the fourth paragraph is to explain how hard it was for scientists to determine what made the rotation-resistant rootworms different from the normal ones. "After many years of research [focused on genes] . . . results were mostly inconclusive" ([lines 30-32](#)).

Choices B, C, and D are incorrect because the central claim of the fourth paragraph is simply that many years of research led to only "inconclusive" results about differences between rotation-resistant and normal rootworms. Neither that paragraph nor any part of the passage claims that the rootworm's adaptation ability is unique, that its genetic make-up was more complex than originally thought, or that inadequate understanding of genetics in general was the reason the rootworm remained such a mystery.

Question Difficulty: Medium

Reading: Question 44

Questions 39-47 are based on the following passage.

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Consider the western corn rootworm—a beetle that’s a serious pest of corn in the United States. The adults have strong preferences for laying eggs in corn fields, so that
10 their underground larvae hatch into a feast of corn roots. This life cycle depends on a continuous year-on-year supply of corn. Farmers can use this dependency against the rootworm, by planting soybean and corn in alternate years. These rotations mean that rootworms lay eggs into corn
15 fields but their larvae hatch among soybean, and die.

But the rootworms have adapted to this strategy by reducing their strong instincts for laying eggs in corn. These rotation-resistant females might lay among soybean fields, so their larvae hatch into a crop of corn.

20 There are almost certainly genetic differences that separate the rotation-resistant rootworms from their normal peers, but what are they? Researchers at the University of Illinois have been studying the problem since 2000 and, despite generating a vast mountain of data, have failed to
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The team proved that the bacteria were responsible by
killing them with antibiotics. Sure enough, this drastically
lowered the cysteine protease activity in the guts of the
60 rotation-resistant beetles and wrecked their ability to thrive
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As used in [lines 21-22](#), “separate” most nearly means

- A. distinguish.
- B. discharge.
- C. extract.
- D. scatter.

Choice A is the best answer. “There are almost certainly genetic differences that separate the rotation-resistant rootworms from their normal peers, but what are they?” ([lines 21-23](#)) In the context of genetic differences separating two types of insects, the word “separate” means to distinguish or differentiate.

Choices B, C, and D are incorrect because in the context of genetic differences separating two types of rootworms, “separate” means to distinguish or differentiate, not to discharge, extract, or scatter.

Question Difficulty: Easy

Reading: Question 45

Questions 39-47 are based on the following passage.

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Line Here is a lesson that we’re going to be taught again and again in the coming years: Most animals are not just animals. They’re also collections of microbes. If you really want to understand animals, you’ll also have to understand
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Consider the western corn rootworm—a beetle that’s a serious pest of corn in the United States. The adults have strong preferences for laying eggs in corn fields, so that
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15 fields but their larvae hatch among soybean, and die.

But the rootworms have adapted to this strategy by reducing their strong instincts for laying eggs in corn. These rotation-resistant females might lay among soybean fields, so their larvae hatch into a crop of corn.

20 There are almost certainly genetic differences that separate the rotation-resistant rootworms from their normal peers, but what are they? Researchers at the University of Illinois have been studying the problem since 2000 and, despite generating a vast mountain of data, have failed to
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The team proved that the bacteria were responsible by
killing them with antibiotics. Sure enough, this drastically
lowered the cysteine protease activity in the guts of the
60 rotation-resistant beetles and wrecked their ability to thrive
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According to the passage, the gut bacteria of rotation-resistant rootworms

- A. help the rootworms survive in soybean crops.
- B. are responsible for lowering the amount of cysteine protease in the rootworms' guts.
- C. make the rootworms less vulnerable to being killed by antibiotics.
- D. are transferred to the larvae that hatch from the rootworms' eggs.

Choice A is the best answer. After the passage states that normal rootworms can't survive in soybean fields but that rotation-resistant rootworms can, it explains that the difference between the two is their respective gut bacteria. [lines 48-49](#) state that "these different microbes give the resistant beetles an edge when eating soybeans."

Choice B is incorrect because the passage says that gut bacteria in rotation-resistant rootworms results in more cysteine proteases in their stomachs, not fewer. Choice C is incorrect because in the passage antibiotics are being used to kill microbes (or gut bacteria) only, not the rootworms themselves. Choice D is incorrect because the passage never mentions anything being transferred to the larvae.

Question Difficulty: Medium

Reading: Question 46

Questions 39-47 are based on the following passage.

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 But the rootworms have adapted to this strategy by reducing their strong instincts for laying eggs in corn. These rotation-resistant females might lay among soybean fields, so their larvae hatch into a crop of corn.

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The team proved that the bacteria were responsible by
killing them with antibiotics. Sure enough, this drastically
lowered the cysteine protease activity in the guts of the
60 rotation-resistant beetles and wrecked their ability to thrive
among soybeans.

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

- A. [lines 26-28](#) (“The western . . . Seufferheld”)
- B. [lines 36-37](#) (“The rotation-resistant . . . ones”)
- C. [lines 40-42](#) (“The bad . . . study”)
- D. [lines 48-49](#) (“These . . . soybeans”)

Choice D is the best answer. The previous question asks what the gut bacteria of rotation-resistant rootworms do, with the correct answer being that they allow that variation of beetle to survive in the soybean fields where normal rootworms cannot. This answer is supported specifically in [lines 48-49](#), which state that “these different microbes give the resistant beetles an edge when eating soybeans.”

Choices A, B, and C are incorrect because the lines cited do not explain what the gut bacteria of rotation-resistant rootworms do. Rather, [lines 26-28](#) explain that understanding the western corn rootworm was a challenge to researchers; [lines 36-37](#) state only that normal rootworms and rotation-resistant ones have very different microbes in their stomachs; and [lines 40-42](#) explain that the difference in rootworms was not so much simple genetics as a multispecies conspiracy.

Question Difficulty: Medium

Reading: Question 47

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killing them with antibiotics. Sure enough, this drastically
lowered the cysteine protease activity in the guts of the
60 rotation-resistant beetles and wrecked their ability to thrive
among soybeans.

The main idea of the last paragraph is that

- A. cysteine proteases are harmful to rootworms when present in large quantities in the body.
- B. eggs laid by rotation-resistant rootworms will hatch into crops of soybeans.
- C. bacteria unique to rotation-resistant rootworms allow them to digest soybeans.
- D. rotation-resistant rootworms do not digest soybeans using cysteine proteases.

Choice C is the best answer. The main idea of the last paragraph is that it is the gut bacteria of rotation-resistant rootworms that allow them, but not normal rootworms, to thrive in soybean fields. “The team proved that the bacteria were responsible by killing them with antibiotics. Sure enough, this drastically lowered the cysteine protease activity in the guts of the rotation-resistant beetles and wrecked their ability to thrive among soybeans” ([lines 58-62](#)).

Choice A is incorrect because the second-to-last paragraph of the passage says cysteine proteases allow rootworms to survive in soybean fields, not that they are in any way harmful to the rootworms. Choice B is incorrect because the eggs laid by rotation-resistant rootworms among soybeans will hatch into crops of corn, not of soybeans. Choice D is incorrect because the passage clearly states that rotation-resistant rootworms do use cysteine proteases to digest soybeans, not that they do not use them for that task.

Question Difficulty: Medium