

Questions 33-42 are based on the following passage.

This passage is adapted from Elizabeth Cady Stanton's address to the 1869 Woman Suffrage Convention in Washington, DC.

I urge a sixteenth amendment, because "manhood suffrage," or a man's government, is civil, religious, and social disorganization. The male element is a destructive force, stern, selfish, aggrandizing, loving war, violence, conquest, acquisition, breeding in the material and moral world alike discord, disorder, disease, and death. See what a record of blood and cruelty the pages of history reveal! Through what slavery, slaughter, and sacrifice, through what inquisitions and imprisonments, pains and persecutions, black codes and gloomy creeds, the soul of humanity has struggled for the centuries, while mercy has veiled her face and all hearts have been dead alike to love and hope!

The male element has held high carnival thus far; it has fairly run riot from the beginning, overpowering the feminine element everywhere, crushing out all the diviner qualities in human nature, until we know but little of true manhood and womanhood, of the latter comparatively nothing, for it has scarce been recognized as a power until within the last century. Society is but the reflection of man himself, untempered by woman's thought; the hard iron rule we feel alike in the church, the state, and the home. No one need wonder at the disorganization, at the fragmentary condition of everything, when we remember that man, who represents but half a complete being, with but half an idea on every subject, has undertaken the absolute control of all sublunary matters.

People object to the demands of those whom they choose to call the strong-minded, because they say "the right of suffrage will make the women masculine." That is just the difficulty in which we are involved today. Though disfranchised, we have few women in the best sense; we have simply so many reflections, varieties, and dilutions of the masculine gender. The strong, natural characteristics of womanhood are repressed and ignored in

dependence, for so long as man feeds woman she will try to please the giver and adapt herself to his condition. To keep a foothold in society, woman must be as near like man as possible, reflect his ideas, opinions, virtues, motives, prejudices, and vices. She must respect his statutes, though they strip her of every inalienable right, and conflict with that higher law written by the finger of God on her own soul. . . .

. . . [M]an has been molding woman to his ideas by direct and positive influences, while she, if not a negation, has used indirect means to control him, and in most cases developed the very characteristics both in him and herself that needed repression. And now man himself stands appalled at the results of his own excesses, and mourns in bitterness that falsehood, selfishness, and violence are the law of life. The need of this hour is not territory, gold mines, railroads, or specie payments but a new evangel of womanhood, to exalt purity, virtue, morality, true religion, to lift man up into the higher realms of thought and action.

We ask woman's enfranchisement, as the first step toward the recognition of that essential element in government that can only secure the health, strength, and prosperity of the nation. Whatever is done to lift woman to her true position will help to usher in a new day of peace and perfection for the race.

In speaking of the masculine element, I do not wish to be understood to say that all men are hard, selfish, and brutal, for many of the most beautiful spirits the world has known have been clothed with manhood; but I refer to those characteristics, though often marked in woman, that distinguish what is called the stronger sex. For example, the love of acquisition and conquest, the very pioneers of civilization, when expended on the earth, the sea, the elements, the riches and forces of nature, are powers of destruction when used to subjugate one man to another or to sacrifice nations to ambition.

Here that great conservator of woman's love, if permitted to assert itself, as it naturally would in freedom against oppression, violence, and war, would hold all these destructive forces in check, for woman knows the cost of life better than man does, and not with her consent would one drop of blood ever be shed, one life sacrificed in vain.

33

The central problem that Stanton describes in the passage is that women have been

- A) denied equal educational opportunities, which has kept them from reaching their potential.
- B) prevented from exerting their positive influence on men, which has led to societal breakdown.
- C) prevented from voting, which has resulted in poor candidates winning important elections.
- D) blocked by men from serving as legislators, which has allowed the creation of unjust laws.

34

Stanton uses the phrase “high carnival” (line 15) mainly to emphasize what she sees as the

- A) utter domination of women by men.
- B) freewheeling spirit of the age.
- C) scandalous decline in moral values.
- D) growing power of women in society.

35

Stanton claims that which of the following was a relatively recent historical development?

- A) The control of society by men
- B) The spread of war and injustice
- C) The domination of domestic life by men
- D) The acknowledgment of women’s true character

36

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

- A) Lines 3-7 (“The male . . . death”)
- B) Lines 15-22 (“The male . . . century”)
- C) Lines 22-25 (“Society . . . home”)
- D) Lines 48-52 (“[M]an . . . repression”)

37

As used in line 24, “rule” most nearly refers to

- A) a general guideline.
- B) a controlling force.
- C) an established habit.
- D) a procedural method.

38

It can reasonably be inferred that “the strong-minded” (line 32) was a term generally intended to

- A) praise women who fight for their long-denied rights.
- B) identify women who demonstrate intellectual skill.
- C) criticize women who enter male-dominated professions.
- D) condemn women who agitate for the vote for their sex.

39

As used in line 36, “best” most nearly means

- A) superior.
- B) excellent.
- C) genuine.
- D) rarest.

40

Stanton contends that the situation she describes in the passage has become so dire that even men have begun to

- A) lament the problems they have created.
- B) join the call for woman suffrage.
- C) consider women their social equals.
- D) ask women how to improve civic life.

41

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

- A) Lines 25-30 (“No one . . . matters”)
- B) Lines 53-55 (“And now . . . life”)
- C) Lines 56-60 (“The need . . . action”)
- D) Lines 61-64 (“We ask . . . nation”)

42

The sixth paragraph (lines 67-78) is primarily concerned with establishing a contrast between

- A) men and women.
- B) the spiritual world and the material world.
- C) bad men and good men.
- D) men and masculine traits.