

Question 1-11 are based on the following passage.

This passage is taken from Thomas Paine's preface to *Rights of Man*, originally published in 1791. *Rights of Man* was initially written as a response to Irish statesman Edmund Burke's attack on the French Revolution.

From the part Mr. Burke took in the American Revolution, it was natural that I should consider him a friend to mankind; and as our acquaintance commenced on that ground, it would
 Line have been more agreeable to me to have had cause to
 5 continue in that opinion than to change it.

At the time Mr. Burke made his violent speech last winter in the English Parliament against the French Revolution and the National Assembly, I was in Paris, and had written to him but a short time before to inform him how prosperously
 10 matters were going on. Soon after this I saw his advertisement of the Pamphlet he intended to publish: As the attack was to be made in a language but little studied, and less understood in France, and as everything suffers by translation, I promised some of the friends of the Revolution
 15 in that country that whenever Mr. Burke's Pamphlet came forth, I would answer it. This appeared to me the more necessary to be done, when I saw the flagrant misrepresentations which Mr. Burke's Pamphlet contains; and that while it is an outrageous abuse on the French
 20 Revolution, and the principles of Liberty, it is an imposition on the rest of the world.

...
 I had seen enough of the miseries of war, to wish it might never more have existence in the world, and that some other
 25 mode might be found out to settle the differences that should occasionally arise in the neighbourhood of nations. This certainly might be done if Courts were disposed to set honesty about it, or if countries were enlightened enough not to be made the dupes of Courts. The people of America had
 30 been bred up in the same prejudices against France, which at that time characterised the people of England; but experience and an acquaintance with the French Nation have most effectually shown to the Americans the falsehood of those prejudices; and I do not believe that a more cordial and
 35 confidential intercourse exists between any two countries than between America and France.

When I came to France, in the spring of 1787, the Archbishop of Thoulouse was then Minister, and at that time highly esteemed. I became much acquainted with the private
 40 Secretary of that Minister, a man of an enlarged benevolent heart; and found that his sentiments and my own perfectly agreed with respect to the madness of war, and the wretched impolicy of two nations, like England and France, continually worrying each other, to no other end than that of
 45 a mutual increase of burdens and taxes. That I might be assured I had not misunderstood him, nor he me, I put the substance of our opinions into writing and sent it to him; subjoining a request, that if I should see among the people of

England, any disposition to cultivate a better understanding
 50 between the two nations than had hitherto prevailed, how far I might be authorised to say that the same disposition prevailed on the part of France? He answered me by letter in the most unreserved manner, and that not for himself only, but for the Minister, with whose knowledge the letter was
 55 declared to be written.

I put this letter into the hands of Mr. Burke almost three years ago, and left it with him, where it still remains; hoping, and at the same time naturally expecting, from the opinion I had conceived of him, that he would find some opportunity
 60 of making good use of it, for the purpose of removing those errors and prejudices which two neighbouring nations, from the want of knowing each other, had entertained, to the injury of both.

When the French Revolution broke out, it certainly
 65 afforded to Mr. Burke an opportunity of doing some good, had he been disposed to it; instead of which, no sooner did he see the old prejudices wearing away, than he immediately began sowing the seeds of a new inveteracy, as if he were afraid that England and France would cease to be enemies.
 70 That there are men in all countries who get their living by war, and by keeping up the quarrels of Nations, is as shocking as it is true; but when those who are concerned in the government of a country make it their study to sow discord and cultivate prejudices between Nations, it becomes
 75 the more unpardonable.

1

- In the passage, Paine expresses the opinion that war is
- A) a practice that encourages additional clashes within a nation.
 - B) a barbaric activity that fails to resolve longstanding conflicts.
 - C) an undesirable method of settling disputes between nations.
 - D) an effective way to end religious disputes but not land disputes.

2

- Which of the following situations, if true, would significantly weaken Paine's argument against Burke?
- A) Burke publishes a second pamphlet encouraging the British to support the French people during the French Revolution.
 - B) Burke moves to America to encourage American support of the French Revolution.
 - C) Burke responds to the Secretary's letter and accuses him of ignoring the grievances of the French people.
 - D) Burke decides to leave politics to become a practicing lawyer.

CONTINUE 

3

The main purpose of the third paragraph (lines 23–36), is to

- A) accuse court representatives of endorsing violence rather than negotiating.
- B) draw parallels between the American Revolution and the French Revolution.
- C) provide an example of a peaceful resolution between quarreling nations.
- D) suggest that the American people encouraged the violent overthrow of the French monarchy.

5

It can reasonably be inferred from the passage that both Paine and the Archbishop of Tholouse hope for

- A) a violent overthrow of the French monarchy.
- B) a peaceful resolution to the people’s grievances in France.
- C) the creation of a multi-party democracy in France.
- D) stronger ties between the Church and the French monarchy.

5

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

- A) lines 37–39 (“When . . . esteemed”)
- B) lines 39–42 (“I became . . . war”)
- C) lines 45–47 (“That I . . . to him”)
- D) lines 52–55 (“He answered . . . written”)

6

In line 49, the word “cultivate” most nearly means

- A) develop.
- B) harvest.
- C) prepare.
- D) discipline.

7

It can reasonably be inferred that, at the onset of the French Revolution, Burke

- A) was unaware of the existence of the Secretary’s letter.
- B) strove to encourage peace between England and France.
- C) pledged his complete devotion to the French revolutionaries.
- D) stirred animosity against the French in England.

8

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

- A) lines 1–5 (“From . . . change it”)
- B) lines 23–26 (“I had . . . of nations”)
- C) lines 66–68 (“instead . . . inveteracy”)
- D) lines 70–72 (“That . . . is true”)

9

In line 68, the word “sowing” most nearly means

- A) spreading.
- B) pitching.
- C) scattering.
- D) drilling.

10

In the last sentence of the passage, Paine refers to “those who are concerned in the government” most likely to

- A) suggest that Burke should be held to a different standard than ordinary citizens.
- B) highlight Paine’s own importance in governmental affairs.
- C) attack the French monarchy for being unresponsive to the French people.
- D) imply that politicians are more intelligent than ordinary citizens.

11

Paine would most likely support which of the following 20th-century movements?

- A) The African-American civil rights movement, because he suggests that segregation is unethical.
- B) The women’s suffrage movement in England, because he suggests that all citizens should have the right to vote.
- C) The civil disobedience movement in India, because he suggests that violence should be avoided as a means of fixing social problems.
- D) The fascist movement in Germany and Italy, because he suggests that authoritarian governments promote national unity.