30. According to the speaker, all of the following are true of indolence EXCEPT
   (A) bodily suffering disappears
   (B) the ego enjoys applause
   (C) no tribulations disturb the soul
   (D) the heart is free of aspiration
   (E) the affections remain unexcited

31. The phrase, "Thou in her lids hung the sweet tears of May" (line 46) presents an example of
   (A) dramatic irony
   (B) run-on line
   (C) a lament
   (D) personification
   (E) paradox

32. This poem is written in which of the following?
   (A) Rime royal
   (B) Iambic pentameter
   (C) Trochaic hexameter
   (D) Ballad meter
   (E) Heroic couplets

QUESTIONS 33–45 are based on the following passage. Read the passage carefully before choosing your answers.

How ruinous a farm has man taken, in taking himself! How ready is the house every day to fall down, and how is all the ground overspread with weeds, all the body with diseases! where not only every turf, but every stone bears weeds; not only every muscle of the flesh, but every bone of the body, has some infirmity; every little flint upon the face of this soil, has some infectious weed, every tooth in our head, such a pain as a constant man is afraid of, and yet ashamed of that fear, of that sense of pain. How dear, and how often a rent does Man pay for this farm! he pays twice a day, in double meals, and how little time he has to raise his rent!

How many holy days to call him from his labor! Every day is half-holy day, half spent in sleep. What reparations, subsidies, and contributions he is put to, besides his rent! What medicines besides his diet! and what inmates he is fain to take in, besides his own family, what infectious diseases, from other men! Adam might have had Paradise for dressing and keeping it; and then his rent was not improved to such a labor, as would
have made his brow sweat; and yet he gave it over; how far greater a rent
do we pay for this farm, this body, who pay ourselves, who pay the farm
itself, and cannot live upon it! Neither is our labor at an end, when we have
cut down some weed, as soon as it sprung up, corrected some violent and
dangerous accident of a disease, which would have destroyed speedily;
nor when we have pulled up that weed, from the very root, recovered
entirely and soundly, from that particular disease; but the whole ground is
of an ill nature, the whole soil ill disposed; there are inclinations, there is a
propenseness to diseases in the body, out of which without any other
disorder, diseases will grow, and so we are put to a continual labor upon
this farm, to a continual study of the whole complexion and constitution of
our body. In the distempers and diseases of soils, sourness, dryness,
weeping, any kind of barrenness, the remedy and the physic, is, for a great
part, sometimes in themselves; sometimes the very situation relieves
them; the hangar of a hill, will purge and vent his own malignant moisture;
and the burning of the upper turf of some ground (as health from cauterizing)
puts a new and vigorous youth into that soil, and there rises a kind of
Phoenix out of the ashes, a fruitfulness out of that which was barren
before, and by that, which is the barrenest of all, ashes. And where the
ground cannot give itself physic, yet it receives physic from other grounds,
from other soils, which are not the worse, for having contributed that help
to them, from marl in other hills, or from slimy sand in other shores:
grounds help themselves, or hurt not other grounds, from whence they
receive help. But I have taken a farm at this hard rent, and upon those
heavy covenants, that it can afford itself no help; (no part of my body, if it
were cut off would cure another part; in some cases it might preserve a
sound part, but in no case recover an infected) and, if my body may have
any Physic, any Medicine from another body, one man from the flesh of
another man (as by Mummy, or any such composition), it must be from a
man that is dead, and not, as in other soils, which are never the worse for
contribution their marl, or their fat slime to my ground. There is nothing in
the same man, to help man, nothing in mankind to help one another (in this
sort, by way of Physic) but that he who ministers the help, is in an ill case,
as he that receives it would have been, if he had not had it; for he from
whose body the Physic comes, is dead. When therefore I took this farm,
undertook this body, I undertook to drain, not a marsh, but a moat, where
there was, not water mingled to offend, but all was water; I undertook to
perfume dung, where no one part, but all was equally unsavory; I under-
took to make such a thing wholesome, as was not poison by any manifest
quality, intense heat, or cold, but poison in the whole substance and in the
specific form of it. To cure the sharp accidents of diseases, is a great work;
to cure the disease itself is a greater; but to cure the body, the root, the
occasion of diseases, is a work reserved for the great Physician, which he does never any other way, but by glorifying these bodies in the next world.

"Meditation XXII," by John Donne

33. The passage contains all of the following rhetorical devices EXCEPT
   (A) repetition       (D) analogy
   (B) rhetorical question (E) hyperbole
   (C) allusion

34. It can be inferred from the passage that the speaker would agree with which of the following statements about the human body?
   (A) Man's infirmities come from both inside and outside the body
   (B) An illness patiently endured earns heavenly rewards
   (C) Health is ultimately a matter of bodily discipline
   (D) Cures are often achieved in one part of the body by amputating another part
   (E) Bodily perfection is a matter of healthy diet and prudent medical care

35. In lines 8–12, the speaker uses language that might describe the problems of
   (A) owning real estate       (D) a country parson
   (B) a country physician     (E) a sharecropper
   (C) a rent collector

36. The speaker is concerned that his farm may
   (A) yield more crops than he can consume
   (B) not be as productive as his neighbors
   (C) be an unwise business investment
   (D) possess insufficient marl and slimy sand
   (E) defy his efforts to live on it

37. It is most likely that the constant man is "ashamed of that fear" (line 7) because
   (A) neighbors will guess he bought a poor farm
(B) bearing pain uncomplainingly is considered manly

(C) infirmities of the body are his heritage from Adam

(D) infectious weeds will lower the productivity of the land

(E) impending poverty awaits the incompetent farmer

38. The comparison in lines 8–18 of the afflictions of life with rent suggest that these afflictions are all of the following EXCEPT

(A) inexorable

(B) physically tiring

(C) unrewarding

(D) efficacious

(E) threatening

39. In lines 14–16, the speaker suggests that the rent Adam owed for Paradise

(A) was dependent on his ability to clothe himself adequately

(B) was rejected because he failed to improve his surroundings

(C) was obtainable for a minimum of physical effort

(D) exceeded the rent we pay for our bodies

(E) was beyond his physical capability to achieve

40. The sentence beginning “Neither is our labor” (lines 18–27) supports the speaker’s proposition that the body

(A) achieves an immunity as it recovers its health

(B) is wearied by the unending need to remove weeds

(C) has a predisposition toward disease

(D) unites its entire constitution against the invasion of disease

(E) should be weeded of sin and temptation regularly

41. “It” in line 44 refers to

(A) Mummy (line 44)

(B) body (line 43)

(C) flesh (line 43)

(D) Physic (line 43)

(E) farm (line 39)

42. A more conventional, but still accurate, replacement for “improved” in line 15 would be
(A) increased       (D) cultivated  
(B) corrected       (E) limited  
(C) promoted  

43. At the conclusion, the speaker finds that he  
   (A) was able to improve the condition of the farm  
   (B) faced problems of intense heat and cold  
   (C) overcame a problem with food poisoning  
   (D) successfully managed a reclamation of the farm  
   (E) undertook an impossible task  

44. Which of the following best describes the function of the last sentence in the passage?  
   (A) It provides an answer to the dilemma presented in the passage.  
   (B) It refutes the argument developed in the passage.  
   (C) It digresses from the main argument of the passage.  
   (D) It provides a metaphorical application of the image of the farm.  
   (E) It makes a change from figurative language to literal language.  

45. Which of the following seems LEAST compatible with the speaker's concept of the human body?  
   (A) Predilection to disease as innate  
   (B) Perfection arrives through strenuous effort  
   (C) Expenditures always exceed income  
   (D) Infirmities plague every aspect  
   (E) Assistance from within is available  

QUESTIONS 46–60 are based on the following poem. Read the poem carefully before choosing your answers.

    Enlarge my life with multitude of days!  
    In health, in sickness, thus the suppliant prays;  
    Hides from himself his state, and shuns to know,  
    That life protracted is protracted woe.
Time hovers o'er, impatient to destroy,
And shuts up all the passages of joy;
In vain their gifts the bounteous seasons pour,
The fruit autumnal, and the vernal flower;
With listless eyes the dotard views the store,
He views, and wonders that they please no more;
Now pall the tasteless meats, and joyless wines,
And Luxury with sighs her slave resigns
Unnumbered maladies his joints invade,
Lay siege to life and press the dire blockade;
But unextinguished avarice still remains,
And dreaded losses aggravate his pains;
He turns, with anxious heart and crippled hands,
His bonds of debt, and mortgages of lands;
Or views his coffers with suspicious eyes,
Unlocks his gold, and counts it till he dies.
But grant, the virtues of a temperate prime
Bless with an age exempt from scorn or crime;
An age that melts with unperceived decay,
And glides in modest innocence away;
Whose peaceful day Benevolence endears,
Whose night congratulating Conscience cheers;
The general favorite as the general friend:
Such age there is, and who shall wish its end?
Yet even on this her load Misfortune flings,
To press the weary minutes' flagging wings;
New sorrow rises as the day returns,
A sister sickens, or a daughter mourns.
Now kindred Merit fills the sable bier,
Now lacerated Friendship claims a tear;
Year chases year, decay pursues decay,
Still drops some joy from withering life away;
New forms arise, and different views engage,
Superfluous lags the veteran on the stage,
Till pitying Nature signs the last release,
And bids afflicted Worth retire to peace.
But few there are whom hours like these await,
Who set unclouded in the gulfs of Fate.
The teeming mother, anxious for her race,
Begs for each birth the fortune of a face:
Ye nymphs of rosy lips and radiant eyes,
Whom Pleasure keeps too busy to be wise,
Whom Joys with soft varieties invite,
By day the frolic, and the dance by night;
Who frown with vanity, who smile with art,
And ask the latest fashion of the heart;
What care, what rules your heedless charms shall save,
Each nymph your rival, and each youth your slave?
Against your fame with Fondness Hate combines,
The rival batters, and the lover mines.

With distant voice neglected Virtue calls,
Less heard and less, the faint remonstrance falls;
Tired with contempt, she quits the slippery reign,
And Pride and Prudence take her seat in vain.
In crowd at once, where none the pass defend,
The harmless freedom, and the private friend.
The guardians yield, by force superior plied:
To Interest, Prudence; and to Flattery, Pride.
Now Beauty falls betrayed, despised, distressed,
And hissing Infamy proclaims the rest.

Where then shall Hope and Fear their objects find?
Must dull Suspence corrupt the stagnant mind?
Must helpless man, in ignorance sedate,
Roll darkling down the torrent of his fate?
Must no dislike alarm, no wishes rise,
No cries invoke the mercies of the skies?
Inquirer, cease; petitions yet remain,
Which Heaven may hear, nor deem religion vain.
Still raise for good the supplicating voice,
But leave to Heaven the measure and the choice.

From "The Vanity of Human Wishes," Samuel Johnson

46. In the first section of the poem (lines 1–12), the speaker seeks to convey a feeling of
   (A) contentment  (D) lamentation
   (B) weariness  (E) deliverance
   (C) resignation

47. In context, “hovers” (line 5) suggest that time
   (A) eagerly awaits an opportunity to end life
   (B) stands still when life’s end nears
(C) indifferently awaits life's end
(D) helplessly observes life's approaching end
(E) abhors the senseless destruction of life

48. The speaker gives metaphorical significance to which of the following?

I. Passages (line 6)    III. Seasons (line 7)
II. Gifts (line 7)     IV. Store (line 9)
(A) I and II only     (D) I, II and IV only
(B) III and IV only   (E) I, II, III, IV
(C) I, II and III only

49. Line 16 is best understood to mean which of the following?

(A) Medical failures aggravate his condition.
(B) Cumulative effects of disease increase his pain.
(C) Business setbacks worsen his pain.
(D) Deaths of close friends depress him.
(E) Losses occasioned by blockades depress him.

50. In lines 13–16 greed is compared to

(A) an invasion     (D) combat casualties
(B) a besieged town (E) a naval blockade
(C) a consuming flame

51. The speaker's description of a virtuous life (lines 21–40) emphasizes all of the following EXCEPT its

(A) tranquil days     (D) gentle aging
(B) untroubled sleep  (E) undiminished joys
(C) loss of loved ones

52. In lines 29-30 "Yet even to this ... flagging wings" suggests that

(A) virtue flings aside Misfortune's load
(B) virtue is not exempt from troubles
(C) time and patience will exhaust misfortune
(D) misfortune is a bird of prey
(E) minutes grow weary waiting for misfortune

53. Because “Misfortune” (line 29) enters every life, all of the following occur EXCEPT
(A) the body grows more decrepit
(B) the importance of our roles increase
(C) our fame fades
(D) old friends die
(E) each day brings new woes

54. In line 38, “Superfluous” functions as which of the following?
(A) An adjective modifying “veteran” (line 38)
(B) An adverb modifying “engage” (line 37)
(C) An adjective modifying “stage” (line 38)
(D) An adjective modifying “lags” (line 38)
(E) An adverb modifying “lags” (line 38)

55. In lines 41–42, the speaker compares
(A) the wicked to the dividing waters
(B) the virtuous to ships
(C) the virtuous to clear skies
(D) the wicked to passing hours
(E) salvation to a water passage

56. In the poem, beauty is, for the speaker, all of the following EXCEPT
(A) fickle
(B) jealous
(C) undefiled
(D) conceited
(E) hedonistic

57. Lines 55–64 can best be described as a
(A) restatement of an earlier argument
(B) metaphorical digression on beauty

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(C) summary of the speaker’s thesis
(D) warning on the dangers of beauty
(E) counterargument to the section on the virtuous life

58. In the last section of the poem, the speaker implies that petitions made to Heaven are unacceptable if they
(A) call down the mercy of the skies
(B) express concern for the fortunes of fate
(C) are unheard in Heaven
(D) corrupt the stagnant mind
(E) call for specific favors

59. It can be inferred that the speaker’s attitude toward the supplicant at the beginning of the poem and the sensuous beauties near the end is one of
(A) mild amusement       (D) uncritical awe
(B) measured disapproval  (E) violent hostility
(C) fond admiration

60. The poem is an example of which of the following verse forms?
(A) Heroic couplet       (D) Free verse
(B) Terza rima           (E) Blank verse
(C) Ballad meter