

Questions 40-54. Read the following passage carefully before you choose your answers.

(This passage is from a work written near the end of the eighteenth century; the author is a woman.)

Line
5 To speak disrespectfully of love is, I know, high treason against sentiment and fine feelings; but I wish to speak the simple language of truth, and rather to address the head than the heart. To endeavour to reason love out of the world would be to out-Quixote Cervantes,¹ and equally offend against common sense; but an endeavour to restrain this tumultuous passion, and to prove that it should not be allowed to dethrone superior powers, or to usurp the sceptre which the understanding should ever coolly wield, appears less wild.

10 Youth is the season for love in both sexes; but in those days of thoughtless enjoyment provision should be made for the more important years of life, when reflection takes place of sensation. But Rousseau,² and most of the male writers who have followed his steps, have warmly indicated that the whole tendency of female education ought to be directed to one point—to render them pleasing.

20 Let me reason with the supporters of this opinion who have any knowledge of human nature. Do they imagine that marriage can eradicate the habitude of life? The woman who has only been taught to please will soon find that her charms are oblique sunbeams, and that they cannot have much effect on her husband's heart when they are seen every day, when the summer is passed and gone. Will she then have

30 sufficient native energy to look into herself for comfort, and cultivate her dormant faculties? or is it not more rational to expect that she will try to please other men, and, in the emotions raised by the experience of new conquests, endeavour to forget the mortification her love or pride has received? When the husband ceases to be a lover, and the time will inevitably come, her desire of pleasing will then grow languid, or become a spring of bitterness; and love, perhaps, the most evanescent of all passions, gives place to jealousy or vanity.

35 I now speak of women who are restrained by principle or prejudice. Such women, though they would shrink from an intrigue with real abhorrence, yet, nevertheless, wish to be convinced by the homage of gallantry that they are cruelly neglected by their husbands; or, days and weeks are spent in dreaming of the happiness enjoyed by congenial souls, till their health is undermined and their spirits broken by discontent. How then can the great art of pleasing be such a necessary study? it is only useful to a mistress. The chaste wife and serious mother should only consider her power to please as the polish of her virtues, and the affection of her husband as one of the comforts that render her task less difficult, and her life happier. But, whether she be loved or neglected, her first wish should be to make herself respectable, and not to rely for all her happiness on a being subject to like infirmities with herself.

¹Reference to the novel *Don Quixote* by the Spanish writer Miguel de Cervantes (1547-1616)

²Jean-Jacques Rousseau (1712-1778), French writer and philosopher

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40. The passage as a whole is best described as a
- (A) discussion of women's unique qualities
 - (B) criticism of the limited goals of women's education
 - (C) declaration of a woman's right to choose a husband
 - (D) plea for the eradication of an outdated female stereotype
 - (E) cynical parody of the attitude of males
41. In line 9, "sceptre" is used as a
- (A) symbol of queenly grace
 - (B) metaphor for physical strength
 - (C) synonym for the word "sword"
 - (D) symbol of authority
 - (E) metaphor for love
42. The first paragraph (lines 1-11) functions as
- (A) a reasoned introduction to an argument
 - (B) initial evidence to support a thesis
 - (C) the opening scene of a narrative
 - (D) basic historical background material
 - (E) an analysis of the boundaries of a case
43. In line 14, the phrase "the more important years of life" is best taken to mean the years when
- (A) instruction is first given
 - (B) youthful pleasures are pursued
 - (C) one has children of one's own
 - (D) maturity has been reached
 - (E) age forces reliance on other people
44. In lines 20-21, the author reveals her intention to
- (A) appeal to the intelligence of those who support Rousseau's theories
 - (B) argue with those who question Rousseau's theories
 - (C) acknowledge that young women may resist her ideas
 - (D) assume that her audience has little knowledge of human nature
 - (E) suggest that her audience has no personal experience of love
45. The author's approach to reasoning with "the supporters of this opinion" (line 20) is to pose questions that she
- (A) knows the supporters have considered
 - (B) answers with emotion rather than reason
 - (C) fears can never be answered by anyone
 - (D) intentionally answers with illogical responses
 - (E) answers from her own point of view
46. In line 24, the "sunbeams" are "oblique" because they are
- (A) very beautiful and very fleeting
 - (B) overly familiar and growing weaker
 - (C) shyly revealing and subtly ingratiating
 - (D) meaningless to the person casting them
 - (E) distorted by the person at whom they are directed
47. Which of the following is closest in meaning to the word "prejudice" as it is used in line 40?
- (A) Unfounded dislike
 - (B) A loss of faith
 - (C) Innovative thinking
 - (D) Fixed convictions
 - (E) Affectionate approval
48. Lines 39-47 ("I now speak . . . discontent") serve to
- (A) introduce a rationale for women to behave as men behave
 - (B) illustrate the futility of looking "into herself for comfort" (lines 28-29)
 - (C) explore the dilemma of how principle can coexist with prejudice
 - (D) exemplify how efforts to please inevitably displease
 - (E) develop the metaphor of the "spring of bitterness" (line 36)
49. In context, the author's regard for "the great art of pleasing" (line 47) is best described as
- (A) minimal
 - (B) deepening
 - (C) enthusiastic
 - (D) excessive
 - (E) ambivalent
50. In line 55, "a being" is best taken to mean a woman's
- (A) daughter
 - (B) friend
 - (C) father
 - (D) husband
 - (E) self

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