



CHAPTER 7

16th and 17th Centuries

Passage 7a: Niccolo Machiavelli, *The Prince*

Commencing then with the first of the above-named characteristics, I say that it would be well to be reputed liberal. Nevertheless, liberality exercised in a way that does not bring you the reputation for it, injures you; for if one exercises it honestly and as it should be exercised, it may not become known, and you will not avoid the reproach of its opposite. Therefore, any one wishing to maintain among men the name of liberal is obliged to avoid no attribute of magnificence; so that a prince thus inclined will consume in such acts all his property, and will be compelled in the end, if he wish to maintain the name of liberal, to unduly weigh down his people, and tax them, and do everything he can to get money. This will soon make him odious to his subjects, and becoming poor he will be little valued by any one; thus, with his liberality, having offended many and rewarded few, he is affected by the very first trouble and imperiled by whatever may be the first danger; recognizing this himself, and wishing to draw back from it, he runs at once into the reproach of being miserly.

Therefore, a prince, not being able to exercise this virtue of liberality in such a way that it is recognized, except to his cost, if he is wise he ought not to fear the reputation of being mean, for in time he will come to be more considered than if liberal, seeing that with his economy his revenues are enough, that he can defend himself against all attacks, and is able to engage in enterprises without burdening his people; thus it comes to pass that he exercises liberality towards all from whom he does not take, who are numberless, and meanness towards those to whom he does not give, who are few.

We have not seen great things done in our time except by those who have been considered mean; the rest have failed. Pope Julius the Second was assisted in reaching the papacy by a reputation for liberality, yet he did not strive afterwards to keep it up, when he made war on the King of France; and he made many wars without imposing any extraordinary tax on his subjects, for he supplied his additional expenses out of his long thriftiness. The present King of Spain would not have undertaken or conquered in so many enterprises if he had been reputed liberal. A prince, therefore, provided that he has not to rob his subjects, that he can defend himself, that he does not become poor and abject, that he is not forced to become

rapacious, ought to hold of little account a reputation for being mean, for it is one of those vices which will enable him to govern.

And if any one should say: Caesar obtained empire by liberality, and many others have reached the highest positions by having been liberal, and by being considered so, I answer: Either you are a prince in fact, or in a way to become one. In the first case this liberality is dangerous, in the second it is very necessary to be considered liberal; and Caesar was one of those who wished to become pre-eminent in Rome; but if he had survived after becoming so, and had not moderated his expenses, he would have destroyed his government. And if any one should reply: Many have been princes, and have done great things with armies, who have been considered very liberal, I reply: Either a prince spends that which is his own or his subjects' or else that of others. In the first case he ought to be sparing, in the second he ought not to neglect any opportunity for liberality. And to the prince who goes forth with his army, supporting it by pillage, sack, and extortion, handling that which belongs to others, this liberality is necessary, otherwise he would not be followed by soldiers. And of that which is neither yours nor your subjects' you can be a ready giver, as were Cyrus, Caesar, and Alexander; because it does not take away your reputation if you squander that of others, but adds to it; it is only squandering your own that injures you.

And there is nothing wastes so rapidly as liberality, for even whilst you exercise it you lose the power to do so, and so become either poor or despised, or else, in avoiding poverty, rapacious and hated. And a prince should guard himself, above all things, against being despised and hated; and liberality leads you to both. Therefore it is wiser to have a reputation for meanness which brings reproach without hatred, than to be compelled through seeking a reputation for liberality to incur a name for rapacity which begets reproach with hatred.

301. In order for being liberal to have positive results for the prince, it must be enacted with:

- (A) consistency
- (B) dishonesty
- (C) honesty
- (D) free will
- (E) obligation

302. The primary mode of composition of the first paragraph is:

- (A) narration
- (B) description
- (C) cause and effect
- (D) argument
- (E) compare and contrast

303. According to the first paragraph, being liberal (as a prince) leads to all of the following results *except*:
- (A) being loved
 - (B) becoming poor
 - (C) being despised
 - (D) being in danger
 - (E) being considered miserly
304. In context, the word “odious” in line 10 most nearly means:
- (A) pitied
 - (B) valued
 - (C) sympathetic
 - (D) detestable
 - (E) patronizing
305. The pronoun “it” in line 13 refers to the antecedent:
- (A) subjects
 - (B) becoming poor
 - (C) liberality
 - (D) money
 - (E) danger
306. The primary mode of composition of the third paragraph is:
- (A) narration
 - (B) description
 - (C) definition
 - (D) classification
 - (E) example
307. Paragraph four is primarily developed by the use of:
- (A) counterargument
 - (B) expert testimony
 - (C) syllogism
 - (D) anecdote
 - (E) warrant

308. The writer's major claim that being liberal is dangerous and disastrous, as presented in the sentence "And a prince should guard himself, above all things, against being despised and hated; and liberality leads you to both," is an example of:
- (A) antithesis
 - (B) paradox
 - (C) allusion
 - (D) climax
 - (E) juxtaposition
309. The passage as a whole primarily appeals to:
- I. ethos
 - II. logos
 - III. pathos
- (A) I
 - (B) II
 - (C) III
 - (D) I and II
 - (E) I, II, and III
310. The tone of the passage can best be described as:
- (A) poignant
 - (B) solemn
 - (C) forthright
 - (D) despairing
 - (E) aloof

Passage 7b: Thomas More, *Utopia*

They [the residents of Utopia] think it is an evidence of true wisdom for a man to pursue his own advantage as far as the laws allow it, they account it piety to prefer the public good to one's private concerns, but they think it unjust for a man to seek for pleasure by snatching another man's pleasures from him; and, on the contrary, they think it a sign of a gentle and good soul for a man to dispense with his own advantage for the good of others, and that by this means a good man finds as much pleasure one way as he parts with another; for as he may expect the like from others when he may come to need it, so, if that should fail him, yet the sense of a good action, and the reflections that he makes on the love and gratitude of those whom he has so obliged, gives the mind more pleasure than the body could have found in that from which it had restrained itself. They are also persuaded that God will make up the loss of those small pleasures with a vast and endless joy, of which religion easily convinces a good soul.

Thus, upon an inquiry into the whole matter, they reckon that all our actions, and even all our virtues, terminate in pleasure, as in our chief end and greatest happiness; and they call every motion or state, either of body or mind, in which Nature teaches us to delight, a pleasure. Thus they cautiously limit pleasure only to those appetites to which Nature leads us; for they say that Nature leads us only to those delights to which reason, as well as sense, carries us, and by which we neither injure any other person nor lose the possession of greater pleasures, and of such as draw no troubles after them. But they look upon those delights which men by a foolish, though common, mistake call pleasure, as if they could change as easily the nature of things as the use of words, as things that greatly obstruct their real happiness, instead of advancing it, because they so entirely possess the minds of those that are once captivated by them with a false notion of pleasure that there is no room left for pleasures of a truer or purer kind.

There are many things that in themselves have nothing that is truly delightful; on the contrary, they have a good deal of bitterness in them; and yet, from our perverse appetites after forbidden objects, are not only ranked among the pleasures, but are made even the greatest designs, of life. Among those who pursue these sophisticated pleasures they reckon such as I mentioned before, who think themselves really the better for having fine clothes; in which they think they are doubly mistaken, both in the opinion they have of their clothes, and in that they have of themselves. For if you consider the use of clothes, why should a fine thread be thought better than a coarse one? And yet these men, as if they had some real advantages beyond others, and did not owe them wholly to their mistakes, look big, seem to fancy themselves to be more valuable, and imagine that a respect is due to them for the sake of a rich garment, to which they would not have pretended if they had been more meanly clothed, and even resent it as an affront if that respect is not paid them. It is also a great folly to be taken with outward marks of respect, which signify nothing; for what true or real pleasure can one man find in another's standing bare or making legs to him? Will the bending another man's knees give ease to yours? and will the head's being bare cure the madness of yours? And yet it is wonderful to see how this false notion of pleasure bewitches many who delight themselves with the fancy of their nobility, and are pleased with this conceit—that they are descended from ancestors who have been held for some successions rich, and who have had great possessions; for this is all that makes nobility at present. Yet they do not think themselves a whit the less noble, though their immediate parents have left none of this wealth to them, or though they themselves have squandered it away.

311. According to the first paragraph, goodness can be equated with:

- (A) honesty
- (B) selflessness
- (C) charity
- (D) generosity
- (E) gratitude

312. The use of the pronoun “he” in paragraph one refers to:
- (A) a good man
 - (B) a resident of Utopia
 - (C) a wise man
 - (D) a gentle and good soul
 - (E) God
313. In paragraph two, “Nature” is an example of:
- (A) a metaphor
 - (B) an allusion
 - (C) an analogy
 - (D) personification
 - (E) hyperbole
314. The use of the pronouns “us” and “our” in paragraph two refers to:
- (A) residents of Utopia
 - (B) human beings
 - (C) men
 - (D) women
 - (E) minds
315. According to paragraph two, all of the following are reasons that the pursuit of delight obstructs happiness *except*:
- (A) it leaves no room for true pleasure
 - (B) it provides a false notion of pleasure
 - (C) it is the result of a foolish, though common, mistake
 - (D) it entirely possesses the minds of those captivated
 - (E) it is a result of us following Nature
316. The primary mode of composition of paragraph two is:
- (A) narration
 - (B) description
 - (C) process analysis
 - (D) definition
 - (E) compare and contrast
317. In context, the word “perverse” in line 29 most nearly means:
- (A) open to arguments
 - (B) directed away from what is right or good
 - (C) relating to a specific manner
 - (D) lasting for eternity
 - (E) deadly and destructive

318. Paragraph three is developed largely by the rhetorical strategy of:
- (A) allusions
 - (B) anecdotes
 - (C) rhetorical questions
 - (D) hyperbole
 - (E) understatement
319. All of the following pairs are explored as opposites in the passage *except*:
- (A) public and private
 - (B) mind and body
 - (C) true and false
 - (D) pursue and dispense
 - (E) perverse and forbidden
320. The passage as a whole most appeals to:
- I. ethos
 - II. logos
 - III. pathos
- (A) I
 - (B) II
 - (C) III
 - (D) II and III
 - (E) I, II, and III

Passage 7c: Thomas Hobbes, *Leviathan*

It is true, that certain living creatures, as Bees, and Ants, live sociably one with another, (which are therefore by Aristotle numbered amongst Political creatures;) and yet have no other direction, than their particular judgments and appetites; nor speech, whereby one of them can signify to another, what he thinks expedient for the common benefit: and therefore some man may perhaps desire to know, why Man-kind cannot do the same. To which I answer, 5

First, that men are continually in competition for Honour and Dignity, which these creatures are not; and consequently amongst men there ariseth on that ground, Envy and Hatred, and finally Warre; but amongst these not so.

Secondly, that amongst these creatures, the Common good differeth not from the Private; and being by nature inclined to their private, they procure thereby the common benefit. But man, whose Joy consisteth in comparing himselfe with other men, can relish nothing but what is eminent. 10

Thirdly, that these creatures, having not (as man) the use of reason, do not see, nor think they see any fault, in the administration of their common businesses: whereas amongst men, there are very many, that think themselves wiser, and abler to govern the Publique, better than the rest; and these strive to reforme and inno- 15

vate, one this way, another that way; and thereby bring it into Distraction and Civill warre.

Fourthly, that these creatures, though they have some use of voice, in making knowne to one another their desires, and other affections; yet they want that art of words, by which some men can represent to others, that which is Good, in the likenesse of Evill; and Evill, in the likenesse of Good; and augment, or diminish the apparent greatnesse of Good and Evill; discontenting men, and troubling their Peace at their pleasure.

Fiftly, irrationall creatures cannot distinguish betweene Injury, and Dammage; and therefore as long as they be at ease, they are not offended with their fellowes: whereas Man is then most troublesome, when he is most at ease: for then it is that he loves to shew his Wisdome, and controule the Actions of them that governe the Common-wealth.

Lastly, the agreement of these creatures is Naturall; that of men, is by Covenant only, which is Artificiall: and therefore it is no wonder if there be somewhat else required (besides Covenant) to make their Agreement constant and lasting; which is a Common Power, to keep them in awe, and to direct their actions to the Common Benefit.

321. According to the first paragraph of the passage, what does it mean that mankind cannot “do the same”?
- (A) mankind cannot live sociably one with another
 - (B) mankind cannot have direction
 - (C) mankind cannot be directed by his particular judgments and appetites
 - (D) mankind cannot signify to another
 - (E) mankind cannot speak what he feels expedient for the common benefit
322. In context, the word “want” in line 21 most nearly means to:
- (A) require
 - (B) desire
 - (C) request
 - (D) lack
 - (E) seek
323. The pronouns “their” and “their” in lines 24 and 25 refer to:
- (A) men
 - (B) others
 - (C) creatures and men, respectively
 - (D) men and others, respectively
 - (E) others and men, respectively

324. In paragraph six, the statement “whereas Man is then most troublesome, when he is most at ease,” can be described as:
- (A) figurative
 - (B) ironic
 - (C) antithetical
 - (D) sarcastic
 - (E) facetious
325. The creatures capable of living sociably with one another are described as all of the following *except*:
- (A) political
 - (B) ambitious
 - (C) irrational
 - (D) communicative
 - (E) at ease
326. The overall structure of the passage is accomplished by:
- (A) chronological sequence
 - (B) enumeration
 - (C) general to specific
 - (D) specific to general
 - (E) brief to long
327. The primary mode of composition of the passage as a whole is:
- (A) narration
 - (B) description
 - (C) comparison and contrast
 - (D) cause and effect
 - (E) process analysis
328. The structure and mode of the passage appeal mostly to:
- I. ethos
 - II. logos
 - III. pathos
- (A) I
 - (B) II
 - (C) III
 - (D) I and III
 - (E) I, II, and III

329. The overall purpose of the passage as a whole is to:
- (A) inform readers why men cannot live sociably with one another
 - (B) argue that men are incapable of living sociably with one another
 - (C) refute the argument that men can live sociably with one another
 - (D) describe the ways in which men cannot live sociably with one another
 - (E) entertain readers with narrative accounts of men not living sociably with one another
330. The tone of the passage as a whole can best be described as:
- (A) bantering
 - (B) indifferent
 - (C) patronizing
 - (D) poignant
 - (E) learned

Passage 7d: John Milton, *Areopagitica*

For books are as meats and viands are; some of good, some of evil substance; and yet God, in that unapocryphal vision, said without exception, RISE, PETER, KILL AND EAT, leaving the choice to each man's discretion. Wholesome meats to a vitiated stomach differ little or nothing from unwholesome; and best books to a naughty mind are not unapplicable to occasions of evil. Bad meats will scarce 5 breed good nourishment in the healthiest concoction; but herein the difference is of bad books, that they to a discreet and judicious reader serve in many respects to discover, to confute, to forewarn, and to illustrate. Whereof what better witness can ye expect I should produce, than one of your own now sitting in Parliament, the chief of learned men reputed in this land, Mr. Selden; whose volume of natural and 10 national laws proves, not only by great authorities brought together, but by exquisite reasons and theorems almost mathematically demonstrative, that all opinions, yea errors, known, read, and collated, are of main service and assistance toward the speedy attainment of what is truest. I conceive, therefore, that when God did enlarge the universal diet of man's body, saving ever the rules of temperance, he 15 then also, as before, left arbitrary the dieting and repasting of our minds; as wherein every mature man might have to exercise his own leading capacity.

How great a virtue is temperance, how much of moment through the whole life of man! Yet God commits the managing so great a trust, without particular law or prescription, wholly to the demeanour of every grown man. And therefore when 20 he himself tabled the Jews from heaven, that omer, which was every man's daily portion of manna, is computed to have been more than might have well sufficed the heartiest feeder thrice as many meals. For those actions which enter into a man, rather than issue out of him, and therefore defile not, God uses not to captivate 25 under a perpetual childhood of prescription, but trusts him with the gift of reason

to be his own chooser; there were but little work left for preaching, if law and compulsion should grow so fast upon those things which heretofore were governed only by exhortation. Solomon informs us, that much reading is a weariness to the flesh; but neither he nor other inspired author tells us that such or such reading is unlawful: yet certainly had God thought good to limit us herein, it had been much more expedient to have told us what was unlawful than what was wearisome. As for the burning of those Ephesian books by St. Paul's converts; 'tis replied the books were magic, the Syriac so renders them. It was a private act, a voluntary act, and leaves us to a voluntary imitation: the men in remorse burnt those books which were their own; the magistrate by this example is not appointed; these men practised the books, another might perhaps have read them in some sort usefully. Good and evil we know in the field of this world grow up together almost inseparably; and the knowledge of good is so involved and interwoven with the knowledge of evil, and in so many cunning resemblances hardly to be discerned, that those confused seeds which were imposed upon Psyche as an incessant labour to cull out, and sort asunder, were not more intermixed. It was from out the rind of one apple tasted, that the knowledge of good and evil, as two twins cleaving together, leaped forth into the world. And perhaps this is that doom which Adam fell into of knowing good and evil, that is to say of knowing good by evil. As therefore the state of man now is; what wisdom can there be to choose, what continence to forbear without the knowledge of evil? He that can apprehend and consider vice with all her baits and seeming pleasures, and yet abstain, and yet distinguish, and yet prefer that which is truly better, he is the true warfaring Christian.

I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary but slinks out of the race, where that immortal garland is to be run for, not without dust and heat. Assuredly we bring not innocence into the world, we bring impurity much rather; that which purifies us is trial, and trial is by what is contrary. That virtue therefore which is but a youngling in the contemplation of evil, and knows not the utmost that vice promises to her followers, and rejects it, is but a blank virtue, not a pure; her whiteness is but an excremental whiteness. Which was the reason why our sage and serious poet Spenser, whom I dare be known to think a better teacher than Scotus or Aquinas, describing true temperance under the person of Guion, brings him in with his palmer through the cave of Mammon, and the bower of earthly bliss, that he might see and know, and yet abstain. Since therefore the knowledge and survey of vice is in this world so necessary to the constituting of human virtue, and the scanning of error to the confirmation of truth, how can we more safely, and with less danger, scout into the regions of sin and falsity than by reading all manner of tractates and hearing all manner of reason? And this is the benefit which may be had of books promiscuously read.

331. Paragraph one is developed by use of:
- (A) syllogism
 - (B) analogy
 - (C) anecdote
 - (D) understatement
 - (E) expert testimony
332. According to the first paragraph, the difference between meats and books is that:
- (A) some books are good and some are evil while all meat is good
 - (B) good meats are beneficial to a person while good books cannot help them
 - (C) God created us as omnivores so that we can eat all meats but has laws as to what we should read
 - (D) bad books and their errors can lead us to attaining the truth while bad meats cannot offer good nourishment
 - (E) all books (even the Bible) have questionable material, while some food is not completely wholesome
333. The thesis of the passage, provided at the end of paragraph one, is that:
- (A) God created us as eaters with particular tastes and needs but expects us to be omnivorous in mind, reading all that is available to us
 - (B) God created us as omnivores in both body and mind and leads us to exercise our judgment in making choices
 - (C) God created us an omnivores in body but not in mind, expecting us to practice temperance
 - (D) God created us as omnivores in both body and mind, but we as people are not mature enough to follow the rules of temperance
 - (E) God created us as omnivores in body, expecting us to disregard the rules of temperance, and as omnivores in mind, expecting us to exercise our judgment
334. In discussing temperance, in the first statement of paragraph two, the tone can best be described as:
- (A) cynical
 - (B) sarcastic
 - (C) fanciful
 - (D) laudatory
 - (E) perplexed

335. In context, the word “prescription” in line 25 most nearly means:
- (A) a written order for the preparation and administration of medicine
 - (B) a medicine that is prescribed
 - (C) having rules set down
 - (D) a depiction
 - (E) a formal pronouncement
336. Paragraph three contains all of the following rhetorical techniques *except*:
- (A) anaphora
 - (B) allusion
 - (C) simile
 - (D) personification
 - (E) rhetorical questions
337. Paragraph three primarily appeals to:
- I. ethos
 - II. logos
 - III. pathos
- (A) I
 - (B) II
 - (C) III
 - (D) I and III
 - (E) I, II, and III
338. The writer argues that he cannot praise a virtue that is all of the following *except*:
- (A) fleeing
 - (B) secluded
 - (C) unused
 - (D) not living
 - (E) adversarial
339. The primary purpose of the passage as a whole is to:
- (A) define temperance and illustrate its use
 - (B) argue against the censorship of books
 - (C) classify books as good or evil
 - (D) describe virtue in its proper form
 - (E) narrate the story of the eating from the Tree of Knowledge of Good and Evil

340. The style of the passage as a whole can best be described as:

- (A) complex and allusive
- (B) disjointed and abstract
- (C) terse and concrete
- (D) evocative and humorous
- (E) objective and unbiased

Passage 7e: Samuel Pepys, *Diary of Samuel Pepys*

[August 1665] 16th. Up, and after doing some necessary business about my accounts at home, to the office, and there with Mr. Hater wrote letters, and I did deliver to him my last will, one part of it to deliver to my wife when I am dead. Thence to the Exchange, where I have not been a great while. But, Lord! how sad a sight it is to see the streets empty of people, and very few upon the 'Change. 5
Jealous of every door that one sees shut up, lest it should be the plague; and about us two shops in three, if not more, generally shut up. From the 'Change to Sir G. Smith's with Mr. Fenn, to whom I am nowadays very complaisant, he being under payment of my bills to me, and some other sums at my desire, which he readily do. Mighty merry with Captain Cocke and Fenn at Sir G. Smith's, and 10
a brave dinner, but I think Cocke is the greatest epicure that is, eats and drinks with the greatest pleasure and liberty that ever man did. Very contrary newes to-day upon the 'Change, some that our fleete hath taken some of the Dutch East India ships, others that we did attaque it at Bergen and were repulsed, others that our fleete is in great danger after this attaque by meeting with the great body now 15
gone out of Holland, almost 100 sayle of men of warr. Every body is at a great losse and nobody can tell. Thence among the goldsmiths to get some money, and so home, settling some new money matters, and to my great joy have got home L500 more of the money due to me, and got some more money to help Andrews first advanced. This day I had the ill news from Dagenhams, that my poor lord of 20
Hinchingbroke his indisposition is turned to the small-pox. Poor gentleman! that he should be come from France so soon to fall sick, and of that disease too, when he should be gone to see a fine lady, his mistresse. I am most heartily sorry for it. So late setting papers to rights, and so home to bed.

17th. Up and to the office, where we sat all the morning, and at noon dined 25
together upon some victuals I had prepared at Sir W. Batten's upon the King's charge, and after dinner, I having dispatched some business and set things in order at home, we down to the water and by boat to Greenwich to the Bezan yacht, where Sir W. Batten, Sir J. Minnes, my Lord Bruneker and myself, with some servants (among others Mr. Carcasse, my Lord's clerk, a very civil gentleman), 30
embarked in the yacht and down we went most pleasantly, and noble discourse I had with my Lord Bruneker, who is a most excellent person. Short of Gravesend it grew calme, and so we come to an anchor, and to supper mighty merry, and after

it, being moonshine, we out of the cabbin to laugh and talk, and then, as we grew sleepy, went in and upon velvet cushions of the King's that belong to the yacht 35
fell to sleep, which we all did pretty well till 3 or 4 of the clock, having risen in the night to look for a new comet which is said to have lately shone, but we could see no such thing.

18th. Up about 5 o'clock and dressed ourselves, and to sayle again down to the Sovereigne at the buoy of the *Nore*, a noble ship, now rigged and fitted and 40
manned; we did not stay long, but to enquire after her readinesse and thence to Sheernesse, where we walked up and down, laying out the ground to be taken in for a yard to lay provisions for cleaning and repairing of ships, and a most proper place it is for the purpose. Thence with great pleasure up the Meadeway, our yacht contending with Commissioner Pett's, wherein he met us from Chatham, and he 45
had the best of it. Here I come by, but had not tide enough to stop at Quinbrough, a with mighty pleasure spent the day in doing all and seeing these places, which I had never done before. So to the Hill house at Chatham and there dined, and after dinner spent some time discoursing of business. Among others arguing with the Commissioner about his proposing the laying out so much money upon Sheere- 50
nesse, unless it be to the slighting of Chatham yarde, for it is much a better place than Chatham, which however the King is not at present in purse to do, though it were to be wished he were. Thence in Commissioner Pett's coach (leaving them there). I late in the darke to Gravesend, where great is the plague, and I troubled to stay there so long for the tide. At 10 at night, having supped, I took boat alone, 55
and slept well all the way to the Tower docke about three o'clock in the morning. So knocked up my people, and to bed.

341. In the beginning of the first paragraph (August 16th diary entry), the phrase "But, Lord!" is an example of:

- (A) an absolute phrase
- (B) a prepositional phrase
- (C) an appositive
- (D) an exclamation
- (E) a conjunction

342. The line "Jealous of every door that one sees shut up, lest it should be the plague" is the following type of sentence:

- (A) sentence fragment
- (B) simple sentence
- (C) imperative sentence
- (D) interrogative sentence
- (E) cumulative sentence

343. The phrase “mighty merry” in the sentence “Mighty merry with Captain Cocke and Fenn at Sir G. Smith’s, and a brave dinner, but I think Cocke is the greatest epicure that is, eats and drinks with the greatest pleasure and liberty that ever man did” is an example of:
- (A) allusion
 - (B) metonymy
 - (C) synecdoche
 - (D) alliteration
 - (E) assonance
344. The portion of the sentence that reads, “but I think Cocke is the greatest epicure that is, eats and drinks with the greatest pleasure and liberty that ever man did” from the same sentence just cited is an example of:
- (A) litotes
 - (B) hyperbole
 - (C) anaphora
 - (D) epistrophe
 - (E) symbolism
345. In context, the word “repulsed” in line 14 most nearly means:
- (A) rejected
 - (B) rebuffed
 - (C) disgusted
 - (D) refused
 - (E) repelled
346. According to the details provided in the first paragraph (August 16th), the occasion for this diary entry is which of the following:
- I. war
 - II. plague
 - III. personal turmoil
- (A) I
 - (B) II
 - (C) III
 - (D) I and II
 - (E) I, II, and III

347. In the diary entry for August 17th, the tone of the line “embarked in the yacht and down we went most pleasantly, and noble discourse I had with my Lord Bruneker, who is a most excellent person” can best be described as:
- (A) compassionate
 - (B) complimentary
 - (C) conciliatory
 - (D) confident
 - (E) comic
348. In describing a noble ship as “now rigged and fitted and manned,” the writer uses:
- (A) anaphora
 - (B) epistrophe
 - (C) asyndeton
 - (D) polysyndeton
 - (E) antithesis
349. In line 41, the pronoun “her” refers to:
- (A) ourselves
 - (B) the Nore
 - (C) the Sovereigne
 - (D) the buoy
 - (E) Sheernesse
350. The primary mode of composition of the passage as a whole is:
- (A) narration
 - (B) description
 - (C) classification
 - (D) definition
 - (E) argument