

Passage 6, Questions 39-46. Read the following passage from *Candide*, by Voltaire, carefully before you choose your answers.

(5) This last speech determined Candide; he went and threw himself at the feet of his charitable Anabaptist, Jacques, and drew so touching a picture of the state to which his friend was reduced that the good easy man did not hesitate to succor Pangloss; he had him cured at his own expense. In this cure Pangloss only lost one eye and one ear. He could write well and knew arithmetic perfectly. The Anabaptist made him his bookkeeper. At the end of two months he was compelled to go to Lisbon on business and took his two philosophers on the boat with him. Pangloss explained to him how everything was for the best. Jacques was not of this opinion.

(10) "Men," said he, "must have corrupted nature a little, for they were not born wolves, and they have become wolves. God did not give them twenty-four-pounder cannons or bayonets, and they have made bayonets and cannons to destroy each other. I might bring bankruptcies into the account and Justice which seizes the goods of bankrupts in order to deprive the creditors of them."

(15) "It was all indispensable," replied the one-eyed doctor, "and private misfortunes make the public good, so that the more private misfortunes there are, the more everything is well."

(20) While he was reasoning, the air grew dark, the winds blew from the four quarters of the globe and the ship was attacked by the most horrible tempest in sight of the port of Lisbon.

(25) Half the enfeebled passengers, suffering from that inconceivable anguish which the rolling of a ship causes in the nerves and in all the humors of bodies shaken in contrary directions, did not retain strength enough even to trouble about the danger. The other half screamed and prayed; the sails were torn, the masts broken, the vessel leaking. Those worked who could, no one cooperated, no one commanded. The Anabaptist tried to help the crew a little; he was on the main deck; a furious sailor struck him violently and stretched him on the deck; but the blow he delivered gave him so violent a shock that he fell head-first out of the ship. He remained hanging and clinging to part of the broken mast. The good Jacques ran to his aid, helped him to climb back, and from the effort he made was flung into the sea in full view of the sailor, who allowed him to drown without condescending even to look at him. Candide came up, saw his benefactor reappear for a moment and then be engulfed for ever. He tried to throw himself after him into the sea; he was prevented by the philosopher Pangloss, who proved to him that the Lisbon roads had been expressly created for the Anabaptist to be drowned in them. While he was proving this a *priori*, the vessel sank, and every one perished except Pangloss, Candide and the brutal sailor who had drowned the virtuous Anabaptist; the blackguard swam successfully to the shore and Pangloss and Candide were carried there on a plank.

(40) When they had recovered a little, they walked toward Lisbon; they had a little money by the help of which they hoped to be saved from hunger after having escaped the storm. Weeping the death of their benefactor, they had scarcely set foot in the town when they felt the earth tremble under their feet; the sea rose in foaming masses in the port and smashed the ships which rode at anchor. Whirlwinds of flame and ashes covered the streets and squares; the houses collapsed, the roofs were thrown upon the foundations, and the foundations were scattered; thirty thousand inhabitants of every age and both sexes were crushed under the ruins. Whistling and swearing, the sailor said: "There'll be something to pick up here."

(50) "What can be the sufficient reason for this phenomenon?" said Pangloss.

"It is the last day!" cried Candide.

The sailor immediately ran among the debris, dared death to find money, found

- it, seized it, got drunk, and having slept off his wine, purchased the favors of the first woman of good will he met on the ruins of the houses and among the dead and dying. Pangloss, however, pulled him by the sleeve. "My friend," said he, "this is not well, you are disregarding universal reason, you choose the wrong time."
- (55) "Blood and 'ounds!" he retorted, "I am a sailor and I was born in Batavia; four times have I stamped on the crucifix during four voyages to Japan; you have found the right man for your universal reason!"
- Candide had been hurt by some falling stones; he lay in the street covered with debris. He said to Pangloss: "Alas! Get me a little wine and oil; I am dying."
- (60) "This earthquake is not a new thing," replied Pangloss. "The town of Lima felt the same shocks in America last year; similar causes produce similar effects; there must certainly be a train of sulphur underground from Lima to Lisbon."
- "Nothing is more probable," replied Candide; "but, for God's sake, a little oil and wine."
- (65) "What do you mean, probable?" replied the philosopher; "I maintain that it is proved."
- Candide lost consciousness, and Pangloss brought him a little water from a neighboring fountain.
- (70) Next day they found a little food as they wandered among the ruins and regained a little strength. Afterwards they worked like others to help the inhabitants who had escaped death. Some citizens they had assisted gave them as good a dinner as could be expected in such a disaster; true, it was a dreary meal; the hosts watered their bread with their tears, but Pangloss consoled them by assuring them that things could not be otherwise. "For," said he, "all this is for the best; for, if there is a volcano at Lisbon, it cannot be anywhere else; for it is impossible that things should not be where they are; for all is well."
- (75) After the earthquake which destroyed three-quarters of Lisbon, the wise men of that country could discover no more efficacious way of preventing a total ruin than by giving the people a splendid *auto-da-fé*. It was decided by the university of Coimbre that the sight of several persons being slowly burned in great ceremony is an infallible secret for preventing earthquakes. Consequently they had arrested a Biscayan convicted of having married his fellow-godmother, and two Portuguese who, when eating a chicken, had thrown away the bacon; after dinner they came and bound Dr. Pangloss and his disciple Candide, one because he had spoken and the other because he had listened with an air of approbation; they were both carried separately to extremely cool apartments, where there was never any discomfort from the sun; a week afterwards each was dressed in a sanbenito and their heads were ornamented with paper mitres; Candide's mitre and sanbenito were painted with flames upside down and with devils who had neither tails nor claws; but Pangloss's devils had claws and tails, and his flames were upright.
- (80) Dressed in this manner they marched in procession and listened to a most pathetic sermon, followed by lovely plain song music. Candide was flogged in time to the music, while the singing went on; the Biscayan and the two men who had not wanted to eat the bacon were burned, and Pangloss was hanged, although this is not the custom. The very same day, the earth shook again with a terrible clamor.
- (85) Candide, terrified, dumbfounded, bewildered, covered with blood, quivering from head to foot, said to himself: "If this is the best of all possible worlds, what are the others? Let it pass that I was flogged, for I was flogged by the Bulgarians, but O my dear Pangloss! The greatest of philosophers! Must I see you hanged without knowing why! O my dear Anabaptist! The best of men! Was it necessary that you should be drowned in port! O Mademoiselle Cunegonde! The pearl of women! Was it necessary that your belly should be slit!"
- (90) He was returning, scarcely able to support himself, preached at, flogged, absolved and blessed, when an old woman accosted him and said: "Courage, my son, follow me."
- (105)

39. In context, the statement that “Pangloss only lost one eye and one ear” (lines 4-5) could best be described as
- (A) hyperbole
  - (B) understatement
  - (C) fact
  - (D) pathos
  - (E) symbolism
40. Based on what Pangloss says in line 8, his philosophy is that of a(n)
- (A) cynic
  - (B) optimist
  - (C) realist
  - (D) pessimist
  - (E) stoic
41. The Anabaptist’s actions in lines 26-32, in relation to his words in lines 10-14, are
- (A) understandable
  - (B) expected
  - (C) horrifying
  - (D) miraculous
  - (E) contradictory
42. The author’s presentation of the three characters’ responses to the earthquake is most likely intended to
- (A) develop each character’s motivation
  - (B) add depth to the plot development
  - (C) epitomize different philosophical beliefs
  - (D) criticize people who talk rather than act
  - (E) induce the reader to analyze the effects of earthquakes
43. Pangloss’s words in lines 75-77 present all of the following EXCEPT
- (A) syllogistic reasoning
  - (B) circular logic
  - (C) sophistry
  - (D) scientific analysis
  - (E) platitudes

44. Which of the following contributes LEAST to the satirical tone of the paragraph which begins in line 78?
- (A) "no more efficacious way of preventing a total ruin" (line 79)
  - (B) "is an infallible secret for preventing earthquakes" (lines 81-82)
  - (C) "came and bound Dr. Pangloss and his disciple Candide" (lines 84-85)
  - (D) "extremely cool apartments where there was never any discomfort from the sun" (lines 87-88)
  - (E) "painted with flames upside down and with devils who had neither tails nor claws" (lines 89-90)
45. The sentence in line 96 serves to
- I. mock the practice of human sacrifice to control nature
  - II. emphasize man's lack of control over natural phenomena
  - III. show the frequency of earthquakes in Lisbon
- (A) I only
  - (B) II only
  - (C) III only
  - (D) I and II only
  - (E) I, II, and III
46. The last two paragraphs contain all of the following EXCEPT
- (A) hyperbole
  - (B) apothegm
  - (C) rhetorical question
  - (D) apostrophe
  - (E) irony

Passage 7, Questions 47-53. Read the following passage from *Candide*, by Voltaire, carefully before you choose your answers.

"This country," said Candide, "is better than Westphalia."

(5) He landed with Cacambo near the first village he came to. Several children of the village, dressed in torn gold brocade, were playing quoits outside the village. Our two men from the other world amused themselves by looking on; their quoits were large round pieces, yellow, red and green which shone with peculiar lustre. The travellers were curious enough to pick up some of them; they were gold, emeralds and rubies, the least of which would have been the greatest ornament in the Mogul's throne.

(10) "No doubt," said Cacambo, "these children are the sons of the King of this country playing at quoits."

At that moment the village schoolmaster appeared to call them into school.

"This," said Candide, "is the tutor of the Royal Family."

(15) The little beggars immediately left their game, abandoning their quoits and everything with which they had been playing. Candide picked them up, ran to the tutor, and presented them to him humbly, giving him to understand by signs that their Royal Highnesses had forgotten their gold and their precious stones. The village schoolmaster smiled, threw them on the ground, gazed for a moment at Candide's face with much surprise and continued on his way. The travellers did not fail to pick up the gold, the rubies and the emeralds.

(20) "Where are we?" cried Candide. "The children of the King must be well brought up, since they are taught to despise gold and precious stones."

(25) Cacambo was as much surprised as Candide. At last they reached the first house in the village, which was built like a European palace. There were crowds of people round the door and still more inside; very pleasant music could be heard and there was a delicious smell of cooking. Cacambo went up to the door and heard them speaking Peruvian; it was his maternal tongue, for everyone knows that Cacambo was born in a village of Tucuman where nothing else is spoken.

"I will act as your interpreter," he said to Candide, "this is an inn, let us enter."

(30) Immediately two boys and two girls of the inn, dressed in cloth of gold, whose hair was bound up with ribbons, invited them to sit down to the table d'hôte. They served four soups each garnished with two parrots, a boiled condor which weighed two hundred pounds, two roast monkeys of excellent flavor, three hundred colibris in one dish and six hundred hummingbirds in another, exquisite ragouts and delicious pastries, all in dishes of a sort of rock crystal. The boys and girls brought  
(35) several sorts of drinks made of sugarcane. Most of the guests were merchants and coachmen, all extremely polite, who asked Cacambo a few questions with the most delicate discretion and answered his in a satisfactory manner.

(40) When the meal was over, Cacambo, like Candide, thought he could pay the reckoning by throwing on the table two of the large pieces of gold he had picked up; the host and the hostess laughed until they had to hold their sides. At last they recovered themselves.

(45) "Gentlemen," said the host, "we perceive you are strangers; we are not accustomed to seeing them. Forgive us if we began to laugh when you offered us in payment the stones from our highways. No doubt you have none of the money of this country, but you do not need any to dine here. All the hotels established for the utility of commerce are paid for by the government. You have been ill entertained here because this is a poor village; but everywhere else you will be received as you deserve to be."

(50) Cacambo explained to Candide all that the host had said, and Candide listened in the same admiration and disorder with which his friend Cacambo interpreted. "What can this country be," they said to each other, "which is unknown to the rest

of the world and where all nature is so different from ours? Probably it is the country where everything is for the best; for there must be one country of that sort. And, in spite of what Dr. Pangloss said, I often noticed that everything went very ill in Westphalia.”

(55) Cacambo informed the host of his curiosity, and the host said: “I am a very ignorant man and am all the better for it; but we have here an old man who has retired from the court and who is the most learned and most communicative man in the kingdom.” And he at once took Cacambo to the old man. Candide now played (60) only the second part and accompanied his valet. They entered a very simple house, for the door was only of silver and the panelling of the apartments in gold, but so tastefully carved that the richest decorations did not surpass it. The antechamber indeed was only encrusted with rubies and emeralds; but the order with which everything was arranged atoned for this extreme simplicity.

(65) The old man received the two strangers on a sofa padded with colibri feathers, and presented them with drinks in diamond cups; after which he satisfied their curiosity in these words: “I am a hundred and seventy-two years old and I heard from my late father, the King’s equerry, the astonishing revolutions of Peru of which he had been an eye-witness. The kingdom where we now are is the ancient (70) country of the Incas, who most imprudently left it to conquer part of the world and were at last destroyed by the Spaniards. The princes of their family who remained in their native country had more wisdom; with the consent of the nation, they ordered that no inhabitants should ever leave our little kingdom, and this it is that has preserved our innocence and our felicity. The Spaniards had some vague (75) knowledge of this country, which they called Eldorado, and about a hundred years ago an Englishman named Raleigh came very near to it; but, since we are surrounded by inaccessible rocks and precipices, we have hitherto been exempt from the rapacity of the nations of Europe who have an inconceivable lust for the pebbles and mud of our land and would kill us to the last man to get possession of (80) them.”

The conversation was long; it touched upon the form of the government, manners, women, public spectacles and the arts. Finally Candide, who was always interested in metaphysics, asked through Cacambo whether the country had a religion.

(85) The old man blushed a little. “How can you doubt it?” said he. “Do you think we are ingrates?”

Cacambo humbly asked what was the religion of Eldorado.

The old man blushed again. “Can there be two religions?” said he. “We have, I think, the religion of every one else; we adore God from evening until morning.”

(90) “Do you adore only one God?” said Cacambo, who continued to act as the interpreter of Candide’s doubts.

“Manifestly,” said the old man, “there are not two or three or four. I must confess that the people of your world ask very extraordinary questions.”

(95) Candide continued to press the old man with questions; he wished to know how they prayed to God in Eldorado.

“We do not pray,” said the good and respectable sage, “we have nothing to ask from him; he has given us everything necessary and we continually give him thanks.”

Candide was curious to see the priests; and asked where they were.

(100) The good old man smiled. “My friends,” said he, “we are all priests; the King and all the heads of families solemnly sing praises every morning, accompanied by five or six thousand musicians.”

“What! Have you no monks to teach, to dispute, to govern, to intrigue and to burn people who do not agree with them?”

(105) “For that, we should have to become fools,” said the old man; “here we are all of the same opinion and do not understand what you mean with your monks.”

47. From lines 1-21, the reader can infer all of the following EXCEPT
- (A) Candide and Cacambo make inferences based on their own beliefs
  - (B) the children are obedient to their teacher
  - (C) Candide and Cacambo are greedy but honest men
  - (D) the children in this place are better behaved than those in Westphalia
  - (E) the school teacher is not used to encountering strangers
48. The sentence that begins in line 18, in relation to the next paragraph, serves to
- (A) glorify the upbringing of children of royalty
  - (B) underline the immense wealth of the new land
  - (C) mock society's obsession with material goods
  - (D) emphasize the good breeding of Candide and Cacambo
  - (E) satirize a civilization that fails to value wealth
49. In context, "for everyone knows that Cacambo was born in a village of Tucuman" (lines 26-27) is an example of
- (A) litotes
  - (B) ad hoc argument
  - (C) generalization
  - (D) equivocation
  - (E) historical fallacy
50. In the paragraph which begins in line 42, it is ironic that
- I. Candide thought his two pieces of gold were a valuable payment
  - II. the servers apologize for a "poor meal"
  - III. the servers had expected no strangers
- (A) I only
  - (B) II only
  - (C) III only
  - (D) I and II only
  - (E) I, II, and III
51. Which of the following is an example of irony?
- I. "a very ignorant man and . . . all the better for it" (lines 56-57)
  - II. "a very simple house, for the door was only of silver" (lines 60-61)
  - III. "The antechamber indeed was only encrusted with rubies" (lines 62-63)
  - IV. "the order with which everything was arranged atoned for this extreme simplicity" (lines 63-64)
- (A) I and II only
  - (B) II and III only
  - (C) III and IV only
  - (D) I, II, and IV only
  - (E) I, II, III, and IV

52. The best definition of “imprudently” as used in line 70 would be

- (A) greedily
- (B) unwisely
- (C) rudely
- (D) intelligently
- (E) selfishly

53. From Candide's discussion of religion with “the old man,” the reader can infer that the author

- (A) is probably polytheistic in his beliefs
- (B) is less sympathetic toward prayers of thanksgiving than prayers of request
- (C) thinks a religion without monks is shocking
- (D) believes debate over religious issues is necessary
- (E) believes religion in his time has been subverted by its priests