

Questions 31-41 are based on the following passages.

Passage 1 is adapted from Caroline H. Dall, *The College, the Market, and the Court; or, Woman's Relation to Education, Labor, and Law*. Originally published in 1867. Passage 2 is adapted from Sarah Cooper, "Woman Suffrage—Cui Bono?" Originally published in 1872.

Passage 1

[W]e don't care about *abstract rights*: what we want is our *own share* of the tangible acknowledged right which human governments confer. If in England this right depends on a property qualification, then we claim that there the property qualification shall endow woman as well as man with the right of suffrage. If in America it depends upon an inalienable right to life, liberty, and the pursuit of happiness, then we demand that our government recognize woman as so endowed, and receive her vote.

To the reviewer we say also, If the grounds of suffrage are vague and undetermined in *theory*, they may remain so, so far as our interference is concerned. What we ask to share is the steady right to vote, which has been actually granted, and never disputed, since our government was founded; and sufficiently pressed, we might add, that, if there is ever any chance of limiting the right of suffrage, we shall do all we can to secure its dependence on a certain amount of education, in preference to a certain amount of wealth. . . .

We intend to claim, in words, the right of suffrage; and why?

. . . [W]e claim the right of suffrage, because only through its possession can women protect themselves; only through its exercise can both sexes have equality of right and power before the law. Whenever this happened, character would get its legitimate influence; and it is just possible that men might become rational and virtuous in private, if association with women compelled them to *seem* so in public. . . .

The laws already existing prove conclusively to woman herself, that she has never had a real representative. What she seeks is to utter her own convictions, so that they shall redeem and save, not merely her own sex but the race.

That the right of suffrage would be a protection to women, we see from this fact, that it would at once put an end to three classes of laws:—

I. Those that protect her from violence.

II. Those made to protect her from fraud.

III. Those that protect society from the passions of both sexes.

The moment woman began to exercise this right, I think we should see moral significance streaming from every statute.

Passage 2

The fact that a large majority of women manifest so little interest in the question of suffrage, and are so palpably indifferent in regard to securing the privilege, is evidence of the absence of any very extended dissatisfaction with their present position. Female suffragists find their most formidable opponents among their own sex; and is not the instinct or inclination of this latter class as worthy of consideration as are the wishes and opinions of those who maintain the opposite view? Are they any less sincere? Should they be deemed illiberal, pusillanimous, apathetic, or imbecile, because they fail to discover in the ballot the Utopian glories of a redeemed womanhood?

There are those who believe women to be their own severest critics, their own harshest judges. Feeling thus, they have no tumultuous desire to secure the privilege of being tried by a so-called jury of their peers. They believe that, as a rule, the kindest judges of woman's strength or infirmity have been men; that in man she finds her truest and firmest champion. What women most lack, is charity and magnanimity to one another. Woman's weakness lies in her aptitude to forgive in the wrong place. . . . Will the ballot in woman's hand change all this? If so, God speed it. If men and women could only be made virtuous by Act of Congress, the prospect might be more re-assuring. The efforts hitherto made to legislate morality have not been very hopeful in their results. . . .

. . . The moral power which woman is capable of exerting might dominate the world, and in this lies her supreme potency. Man's political sovereignty could be made to dance attendance upon the behests of an uplifted, pure, exalted, and consecrated womanhood; but just in proportion as woman affects masculine accomplishments and becomes a *quasi* man, will the sentiments of respect, love, and reverence diminish, until they will eventually be reckoned among the lost arts; and, in the eager pursuit of coveted rights, woman should be wisely cautious to avoid the assumption and arrogance which she so sharply reprobrates in man.

31

Which choice provides the best evidence that Dall advocates for a concept of female suffrage grounded in political facts rather than theoretical considerations?

- A) Lines 1-3 (“[W]e don’t . . . confer”)
- B) Lines 3-7 (“If in England . . . suffrage”)
- C) Lines 7-11 (“If in America . . . vote”)
- D) Lines 15-17 (“What . . . founded”)

32

In the discussion of the qualifications needed for suffrage in Passage 1, Dall maintains that women

- A) will require additional education to be eligible to vote.
- B) can already meet the essential qualifications under which men are granted the right to vote.
- C) will be unable to vote until they become property owners.
- D) are hindered by the vagueness of the voting qualifications in some jurisdictions.

33

In Passage 1, Dall suggests that the right of suffrage would protect women by ultimately

- A) leading to a ban on certain practices that disadvantage women.
- B) allowing for the prosecution of men who deceive women.
- C) encouraging men to meet higher moral standards.
- D) permitting women to advance necessary legislation.

34

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

- A) Lines 25-28 (“[W]e claim . . . law”)
- B) Lines 30-33 (“and it . . . public”)
- C) Lines 34-36 (“The laws . . . representative”)
- D) Lines 39-41 (“That . . . laws”)

35

As used in line 46, “exercise” most nearly means

- A) improve.
- B) strengthen.
- C) utilize.
- D) enact.

36

In Passage 2, what does Cooper suggest about most women’s attitude toward the privilege of suffrage?

- A) They have shown little understanding of the meaning of suffrage.
- B) They have failed to subject the argument for female suffrage to a sustained critique.
- C) They have felt intimidated by those who support female suffrage.
- D) They have given no indication that they genuinely desire suffrage.

37

The main purpose of Cooper’s question in lines 59-62 (“Should . . . womanhood”) is to

- A) defend women who object to the pursuit of female suffrage.
- B) criticize women for their lack of interest in voting.
- C) concede that some women may be temperamentally unsuited to voting.
- D) challenge women to advocate for female suffrage.

38

The characterization of the relationship between men and women in the last paragraph of Passage 2 serves mainly to support Cooper's point that

- A) the achievements of women could rival those of ambitious men.
- B) men find some behavior of women to be objectionable.
- C) women routinely make demands of individuals in positions of power.
- D) women can most effectively improve society through means other than voting.

39

The passages most strongly suggest that Dall and Cooper share which view of men's and women's moral characters and obligations?

- A) Women have stronger moral values than men; therefore, women need to exert a positive moral influence over men.
- B) Women view men as morally lacking; therefore, women should make every attempt to play a more public role in politics.
- C) Both men and women are morally deficient; therefore, both would benefit from legislation addressing moral failings.
- D) Both men and women seek moral improvement; therefore, they should work together to bring about social changes that promote morality.

40

Based on the passages, which choice best identifies a key difference in how Dall (Passage 1) and Cooper (Passage 2) view women's influence over men?

- A) Dall argues that women will exert more influence over men if they share rights and power with men, whereas Cooper argues that women cannot influence men as long as they hold men in such low esteem.
- B) Dall asserts that women can influence men through rational discourse and well-argued positions, whereas Cooper asserts that women can influence men through their respect and admiration for men.
- C) Dall claims that women can influence men in public by insisting that men behave better in private, whereas Cooper claims that women will most successfully influence men in private by not challenging men in public.
- D) Dall assumes that women would gain influence if they entered the political sphere, whereas Cooper asserts that by remaining outside of politics, women are most successful at influencing men.

41

Cooper's use of the word "redeemed" in line 62 could be considered a response to Dall's use of "redeem" in line 37 in that Cooper

- A) shares Dall's belief that women need to reform themselves before attempting to reform others.
- B) questions Dall's claim that women can have a significant impact on men.
- C) mocks Dall's assertion that women can transform society through voting.
- D) disagrees with Dall's conclusion that women alone can restore the human race.