

Passage 9, Questions 76-83. Read the following excerpt from Jack London's *What Life Means to Me* carefully before you choose your answers.

(5) This employer worked me nearly to death. A man may love oysters, but too many oysters will disincline him toward that particular diet. And so with me. Too much work sickened me. I did not wish ever to see work again. I fled from work. I became a tramp, begging my way from door to door, wandering over the United States and sweating bloody sweats in slums and prisons.

(10) I had been born in the working-class, and I was now, at the age of eighteen, beneath the point at which I had started. I was down in the cellar of society, down in the subterranean depths of misery about which it is neither nice nor proper to speak. I was in the pit, the abyss, the human cesspool, the shambles and charnel-house of our civilization. This is the part of the edifice of society that society chooses to ignore. Lack of space compels me here to ignore it, and I shall say only that the things I there saw gave me a terrible scare.

(15) I was scared into thinking. I saw the naked simplicities of the complicated civilization in which I lived. Life was a matter of food and shelter. In order to get food and shelter men sold things. The merchant sold shoes, the politician sold his manhood, and the representative of the people, with exceptions, of course, sold his trust; while nearly all sold their honor. Women, too, whether on the street or in the holy bond of wedlock, were prone to sell their flesh. All things were commodities, all people bought and sold. The one commodity that labor had to sell was muscle. (20) The honor of labor had no price in the market-place. Labor had muscle, and muscle alone, to sell.

But there was a difference, a vital difference. Shoes and trust and honor had a way of renewing themselves. They were imperishable stocks. Muscle, on the other hand, did not renew. As the shoe merchant sold shoes, he continued to replenish his (25) stock. But there was no way of replenishing the laborer's stock of muscle. The more he sold of his muscle, the less of it remained to him. It was his one commodity, and each day his stock of it diminished. In the end, if he did not die before, he sold out and put up his shutters. He was a muscle bankrupt, and nothing remained to him but to go down into the cellar of society and perish miserably.

(30) I learned, further, that brain was likewise a commodity. It, too, was different from muscle. A brain seller was only at his prime when he was fifty or sixty years old, and his wares were fetching higher prices than ever. But a laborer was worked out or broken down at forty-five or fifty. I had been in the cellar of society, and I did not like the place as a habitation. The pipes and drains were unsanitary, and the air (35) was bad to breathe. If I could not live on the parlor floor of society, I could, at any rate, have a try at the attic. It was true, the diet there was slim, but the air at least was pure. So I resolved to sell no more muscle, and to become a vender of brains.

Then began a frantic pursuit of knowledge. I returned to California and opened the books. While thus equipping myself to become a brain merchant, it was (40) inevitable that I should delve into sociology. There I found, in a certain class of books, scientifically formulated, the simple sociological concepts I had already worked out for myself. Other and greater minds, before I was born, had worked out all that I had thought and a vast deal more. I discovered that I was a socialist.

(45) The socialists were revolutionists, inasmuch as they struggled to overthrow the society of the present, and out of the material to build the society of the future. I, too, was a socialist and a revolutionist. I joined the groups of working-class and intellectual revolutionists, and for the first time came into intellectual living. Here I found keen-flashing intellects and brilliant wits; for here I met strong and alert-brained, withal horny-handed, members of the working-class; unfrocked preachers (50) too wide in their Christianity for any congregation of Mammon-worshippers; professors broken on the wheel of university subservience to the ruling class and flung out because they were quick with knowledge which they strove to apply to the affairs of mankind.

76. The analogy about the oysters serves primarily to

- (A) emphasize that the author was not a lazy person
- (B) provide comic relief for the depressing subject of poverty
- (C) reveal that the author, at some point in life, had known fine foods
- (D) contrast the life and food of the wealthy with that of tramps
- (E) explain why the author no longer cares for oysters

77. The comment in line 11, "Lack of space compels me here to ignore it," is

- (A) an honest explanation for the omission of that part of the author's experiences
- (B) a hint that the author prefers not to think about that time in his life
- (C) an indication that the author chooses to ignore the poor just as the rest of society does
- (D) a clue that the author harbors great anger for being forced into poverty
- (E) an excuse for the author to skip over a time that would reveal his weakness

78. Lines 13-14 contain an example of a(n)

- (A) synecdoche
- (B) analogy
- (C) tautology
- (D) paradox
- (E) anaphora

82. The overall tone of the passage could best be described as

- (A) bitter
- (B) detached
- (C) angry
- (D) cynical
- (E) hopeful

79. Lines 15-21 express the author's

- (A) avarice
- (B) focus on commercialism
- (C) cynicism
- (D) capitalistic tendencies
- (E) glorification of muscle over mind

83. The writing style of the author is characterized by

- I. chronological organization
- II. uncomplicated syntax
- III. elevated diction

80. In lines 22-37, the author develops his ideas primarily through

- (A) concrete details
- (B) similes
- (C) hyperbole
- (D) synecdoche
- (E) conceit

- (A) I only
- (B) I and II only
- (C) I and III only
- (D) II and III only
- (E) I, II, and III

81. In the paragraph in lines 44-53, the author implies all of the following EXCEPT

- (A) socialists were intelligent people
- (B) both workers and professionals were socialists
- (C) society tended to ostracize socialists
- (D) some ministers and professors were socialists
- (E) socialists tended to engage in violent activities