

Applied Practice
in

Nonfiction Selections
PRE-AP/AP**

By various authors

RESOURCE GUIDE

*AP and SAT are registered trademarks of the College Entrance Examination Board, which was not involved in the production of, and does not endorse, this product. Pre-AP is a trademark owned by the College Entrance Examination Board.

Copyright © 2019 by Applied Practice

All rights reserved. No part of the Answer Key and Explanation portion of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording, or any information storage and retrieval system, without permission in writing from the publisher.

Only the Student Practices portion of this publication may be reproduced in quantities limited to the size of an individual teacher's classroom. It is not permissible for multiple teachers to share a single Resource Guide.

Printed in the United States of America.

APPLIED PRACTICE
Resource Guide
Nonfiction Selections
Pre-AP*/AP* Version

Teacher Notes

A Note for Teachers.....5

Teaching Resources

Strategies for Multiple-Choice Questions.....9
Strategies for Free-Response Questions10
Vocabulary Lists by Passage12

Student Practices

Multiple-Choice Questions17
 “Idols of the Mind,” Francis Bacon.18
 The Declaration of Independence, Thomas Jefferson22
 Letter from Thomas Jefferson regarding George Washington27
 Nathaniel Hawthorne’s discussion of Abraham Lincoln32
 From *Walden*, Henry David Thoreau.....36
 From *Walden*, Henry David Thoreau.....40
 From *The Encantadas*, Herman Melville.....44
 From *What Life Means to Me*, Jack London.....48
 From *To the Person Sitting in Darkness*, Samuel Clemens.....51
Free-Response Questions.....55

Answer Key and Explanations

Multiple-Choice Answer Key63
Multiple-Choice Answer Explanations.....66

*Pre-AP and AP are registered trademarks of the College Entrance Examination Board, which was not involved in the production of, and does not endorse, this product.

Passage 8, Questions 67-74. 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.

(25) 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 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 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.

(35)

(40) 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 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.

- 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 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.

67. In the passage's second sentence ("A man may...diet"), the writer contrasts a hypothetical situation with his own primarily to
- (A) illustrate the double standard faced by working class men and women
 - (B) explain how grievously workers are treated
 - (C) emphasize the differences between the rich and the poor
 - (D) highlight the reason work sickened him
 - (E) state his position about being from the working class
68. 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 born into poverty
 - (E) an excuse for the author to skip over a time that would reveal his weakness
69. Which of the following best describes London's exigence in the passage?
- (A) The lack of interest in the plight of the poor
 - (B) The conflict between the working class and the upper class
 - (C) The broad disparity between manual labor and white collar labor
 - (D) The recognition that knowledge is more valuable than physical strength
 - (E) The limited resources available to laborers
70. In the third paragraph (lines 13-21), which of the following best characterizes London's position on the relevance of his topic for civilization?
- (A) "I saw the naked simplicities of the complicated civilization in which I lived"
 - (B) "Life was a matter of food and shelter"
 - (C) "...nearly all sold their honor"
 - (D) "All things were commodities"
 - (E) "The honor of labor had no price in the market-place"

71. The most significant shift in London's philosophy occurs when he realizes
- (A) he was born into the working class
 - (B) muscle is the only commodity available to the working class
 - (C) muscle does not renew as other commodities do
 - (D) the brain is a commodity
 - (E) he should begin to pursue knowledge
72. In the paragraphs in lines 38-53, London implies all of the following EXCEPT
- (A) his embrace of socialism stems from his pursuit of knowledge
 - (B) socialists are admirable
 - (C) socialists accept that violence sometimes is a necessary evil
 - (D) socialists come from all walks of life
 - (E) socialists look to the future
73. Based on the passage's style, in the first sentence of the sixth paragraph (reproduced below), which would be the best replacement transition from the previous paragraph?
- Then began a frantic pursuit of knowledge*
- (A) (keep as it is now)
 - (B) Similarly, I
 - (C) Furthermore, I
 - (D) In contrast to my life in the attic of society, I
 - (E) As a result of my delving into a topic about which I knew nothing, I
74. London's narrative style is characterized by chronological organization and
- (A) vague details
 - (B) uncomplicated syntax
 - (C) effusive exclamations
 - (D) dispassionate descriptions
 - (E) definition of difficult terms

ANSWER RATIONALES

Passage 1 – Bacon

1. **(D) seeks to create patterns and order out of perceived chaos.** Lines 1-4 clearly state that the mind seeks order and regular patterns, even where none exist.
2. **(A) Thus.** “Thus” and “hence” are synonymous. Both words mean “as a result.”
3. **(C) provide a concrete example of the author’s abstract assertion.** The anecdote provides a concrete example. There is no mention of what seamen believe, and the question raised in lines 22-23 would irritate rather than please religionists. The author never implies he was present at the incident recounted. The anecdote is recited in a serious rather than a humorous way.
4. **(C) reject opinions that oppose their own.** Bacon notes in lines 14-18 that once human understanding has “adopted an opinion,” it tends to reject opposing opinions and evidence.
5. **(B) briefly restate the main idea of the first two paragraphs.** The paragraph restates or summarizes the main idea that the mind supposes all things to be similar, to fit a preconceived pattern.
6. **(E) illustrate the writer’s belief that human understanding is “unable to rest.”** Bacon notes that human understanding cannot discern the notion of eternity and considers it something finite rather than infinite.
7. **(D) the majority.** The reference to “commonly believed” makes “majority” the best choice.
8. **(E) “For what a man had rather were true he more readily believes” (line 68).** Human understanding tends to believe those things that support its beliefs, thereby rejecting those things that contradict said beliefs.