“These wonderful narrations inspired me with strange feelings. Was man, indeed, at once so powerful, so virtuous and magnificent, yet so vicious and base? He appeared at one time a mere scion of the evil principle, and at another as all that can be conceived of noble and godlike. To be a great and virtuous man appeared the highest honour that can befall a sensitive being; to be base and vicious, as many on record have been, appeared the lowest degradation, a condition more abject than that of the blind mole or harmless worm. For a long time I could not conceive how one man could go forth to murder his fellow, or even why there were laws and governments; but when I heard details of vice and bloodshed, my wonder ceased, and I turned away with disgust and loathing.

“Every conversation of the cottagers now opened new wonders to me. While I listened to the instructions which Felix bestowed upon the Arabian, the strange system of human society was explained to me. I heard of the division of property, of immense wealth and squalid poverty; of rank, descent, and noble blood.

“The words induced me to turn towards myself. I learned that the possessions most esteemed by your fellow-creatures were high and unsullied descent united with riches. A man might be respected with only one of these advantages; but, without either, he was considered, except in very rare instances, as a vagabond and a slave, doomed to waste his powers for the profits of the chosen few! And what was I? Of my creation and creator I was absolutely ignorant; but I knew that I possessed no money, no friends, no kind of property. I was, besides, endowed with a figure hideously deformed and loathsome; I was not even of the same nature as man. I was more agile than they, and could subsist upon coarser diet; I bore the extremes of heat and cold with less injury to my frame; my stature far exceeded theirs. When I looked around, I saw and heard of none like me. Was I then a monster, a blot upon the earth, from which all men fled, and whom all men disdained?

“I cannot describe to you the agony that these reflections inflicted upon me. I tried to dispel them, but sorrow only increased with knowledge. Oh, that I had for ever remained in my native wood, nor known nor felt beyond the sensations of hunger, thirst, and heat!”

“Oh, of what strange nature is knowledge! It clings to the mind, when it has once seized on it, like a lichen on the rock. I wished sometimes to shake off all thought and feeling, but I learned that there was but one means to overcome the sensation of pain, and that was death—a state which I feared yet did not understand. I admired virtue and good feelings, and loved the gentle manners and amiable qualities of my cottagers; but I was shut out from intercourse with them, except through means which I obtained by stealth, when I was unseen and unknown, and which rather increased than satisfied the desire I had of becoming one among my fellows. The gentle words of Agatha, and the animated smiles of the charming Arabian, were not for me. The mild exhortations of the old man, and the lively conversation of the loved Felix, were not for me. Miserable, unhappy wretch!

“Other lessons were impressed upon me even more deeply. I heard of the difference of sexes; and the birth and growth of children; how the father doated on the smiles of the infant, and the lively sallies of the older child; how all the life and cares of the mother were wrapped up in the precious charge; how the mind of youth expanded and gained knowledge; of brother, sister, and all the various relationships which bind one human being to another in mutual bonds.

“But where were my friends and relations? No father had watched my infant days, no mother had blessed me with smiles and caresses; or if they had, all my past life was now a blot, a brand of poverty in which distinguished nothing. From my earliest remembrance I had been as I then was in height and proportion. I had never yet seen a being resembling me, or who claimed any intercourse with me. What was I? The question again recurred, to be answered only with groans.

“I will soon explain to what these feelings tended; but allow me now to return to the cottagers, whose story excited in me such various feelings of indignation, delight, and wonder, but which all terminated in additional love and reverence for my protectors (for so I loved, in an innocent, half painful self-deceit, to call them).
39. Which of the following is NOT evident in lines 1-17?

(A) paradox
(B) anaphora
(C) absolutes
(D) understatement
(E) analogy

40. Lines 19-33 serve primarily

(A) to highlight the narrator's naiveté
(B) to reveal the growing intellectual capacity of the narrator
(C) as authorial criticism of society's values
(D) to highlight the importance of respect and possessions
(E) as reinforcement of the narrator's unfitness for society

41. The sentences in lines 51-57 utilize all of the following literary techniques EXCEPT

(A) anaphora
(B) ellipsis
(C) hyperbole
(D) personification
(E) simile

42. From the passage as a whole, the reader can infer that the primary cause of the narrator's unhappiness is his

(A) lack of a childhood
(B) lack of family
(C) misunderstanding of society's values
(D) deformities
(E) loneliness

43. The arrangement of the passage is best described as

(A) moving from philosophical to factual
(B) deductive narration
(C) progressing from global to personal
(D) inductive exposition
(E) disorganized to reflect the narrator's confusion

44. The narrator is presented as one who is

I. analytical
II. emotional
III. introspective

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

45. The passage as a whole serves primarily to

(A) provide a factual account of cultural conditions of the era
(B) reveal the intellectual and psychological state of the narrator
(C) offer extensive information about the cottagers and their guest
(D) emphasize the importance of family ties
(E) criticize the narrator's attitude toward society