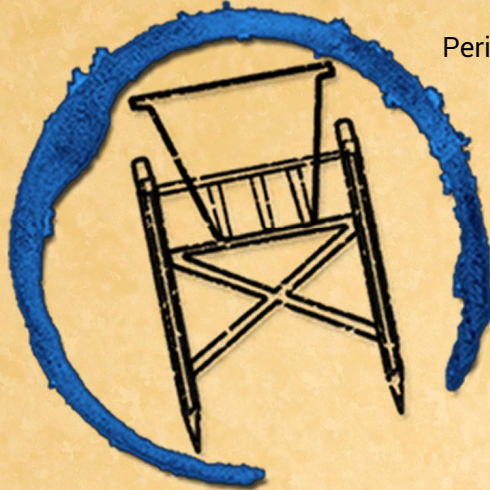


# PVPHS AVID Juniors SAT/ACT Prep 2017/2018

Name \_\_\_\_\_

Date \_\_\_\_\_ # \_\_\_\_\_

Period \_\_\_\_\_



# STUDY HUT TUTORING

Turn in Packet #9 and #10 with  
the Assessment 9/10

Packet #10: SAT Reading  
Part B

- Packet #9
- Packet #10
- Assessment 9/10

**STUDYHUT.COM**





## MARK UP THE PASSAGE, BUT DON'T MAKE A MESS OF IT!

When marking up the passage, be careful not to overdo it and make a mess. Remember that underlining everything is worse than underlining nothing at all. Also, remember that an underline has the same effect as a circle but is faster and won't get in the way of the text.

Read a full paragraph at a time before underlining, circling, or making notes in the margins. This approach helps you to avoid overdoing it.

Step 1. Read a paragraph.

Step 2. Pause a moment to consider of the paragraph's:

Direction	<i>(same direction? new direction?)</i>
Role in the passage	<i>(background info, explain a problem, etc.)</i>
Use of vocabulary	<i>(key terms? multiple meanings?)</i>
Use of evidence	<i>(analogous situation? statistic?, etc. )</i>

Step 3. Mark up the paragraph with notes that you'll find useful later.

Step 4. Jot down a few words in the margin to summarize the paragraph.

Step 5. Move on to the next paragraph and repeat the process.

This process also forces you to consider the paragraph you've just read instead of proceeding to the next paragraph before filling your head with more information.

Until you get the hang of this method, be sure to exaggerate the pause when you consider the paragraph in Step 2.

Your instructor may have some special techniques for marking up the passage. Use the space below to jot down some notes.



## Mark Up The Passage

The following passage is adapted from Herbert Kaufman, *The Clock That Had No Hands*. (1912) Here, Kaufman considers new developments in business and advertising.

Newspaper advertising is to business what hands are to a clock. It is a direct and certain means of letting the public know what you are doing. In these days of intense and vigilant commercial contest, a dealer who does not advertise is like a clock that has no hands. He has no way of recording his movements. He can no more expect a twentieth century success with nineteenth century methods than he can wear the same sized shoes as a man which fitted him in his boyhood.

True enough our parents dealt “around the corner” in one-story enterprises which depended upon the immediate friends of the shopkeeper for support. So long as the city was made up of such neighborhood units, each with a full outfit of butchers, bakers, clothiers, jewelers, furniture dealers and shoemakers, it was possible for the proprietors of these little establishments to exist and profit.

But as population increased, people relocated, city sections became specialized, block after block was entirely devoted to stores, and mile after mile became solely occupied by homes. The purchaser and the storekeeper grew farther and farther apart. It was necessary for the merchant to find a substitute for his direct personality, which no longer served to draw customers to his door. Rapid transit eliminated the physical distance, but at the same time created the need to inform a larger segment of potential customers of one's location and what goods he had to sell. It was a natural outgrowth of changed conditions—the beginning of a new era in trade, which no longer relied upon personal acquaintance for success.

Advertising is neither a luxury nor a debatable policy; it has proven its case. Its record is traced in the skylines of cities where a hundred towering buildings stand as a lesson of reproach to the men who had the opportunity but not the foresight, and furnish a constant inspiration to the young merchant at the threshold of his career.

Business is no longer a man to man contact, in which the seller and the buyer establish a personal bond, any more than war is a hand-to-hand grapple wherein bone and muscle and sinew decide the outcome. Trade as well as war has changed aspect — both are now fought at long range.

Just as a present day army of heroes would have no opportunity to display the individual valor of its members, so too a merchant who counts upon his direct acquaintanceship for success, is a relic of the past — *a business dodo bird*.

55 Japan changed its policy of excluding outsiders after a fleet of warships battered down the Satsuma fortifications. The Samurai, who had hitherto considered their blades and bows efficient, discovered that one cannon was mightier than all the swords in creation—if they could not get near enough to use them.

60 The merchant who doesn't advertise is pretty much in the same position as that in which Japan stood when her eyes were opened to “the fact that times had changed.” The long-range publicity of a competitor will as surely destroy his business as the cannon of the foreigners crumbled the walls of Satsuma. Unless you realize the importance of advertising, not only as a means of extending your business, but for defending it as well, you must be prepared to face the consequences of a folly as great as that of a duelist who expects to survive in a contest in which his adversary bears a sword twice the length of his own.

75 Newspaper advertising has reduced the value of being locally prominent, and five cent street car fares have cut out the advantage of being “around the corner.” A store five miles away can reach out through the columns of the daily newspaper and draw your next door neighbor to its aisles, while you sit by and see the people on your own block enticed away, without your being able to retaliate or secure new customers to take their place.

85 It is not a question of your ability to stand the cost of advertising but of being able to survive without it. The thing you have to consider is not only an extension of your business but of holding what you already have.

90 Advertising is an investment, the cost of which is in the same proportion to its returns as seeds are to the harvest. And it is just as preposterous for you to consider publicity as an expense as it would be for a farmer to hesitate over purchasing a fertilizer, if he discovered that he could profitably increase his crops by employing it.



The following passage is adapted from Herbert Kaufman, *The Clock That Had No Hands*. (1912) Here, Kaufman considers new developments in business and advertising.

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True enough our parents dealt "around the corner" in one-story enterprises which depended upon the immediate friends of the shopkeeper for support. So long as the city was made up of such neighborhood units, each with a full outfit of butchers, bakers, clothiers, jewelers, furniture dealers and shoemakers, it was possible for the proprietors of these little establishments to exist and profit.

But as population increased, people relocated, city sections became specialized, block after block was entirely devoted to stores, and mile after mile became solely occupied by homes. The purchaser and the storekeeper grew farther and farther apart. It was necessary for the merchant to find a substitute for his direct personality, which no longer served to draw customers to his door. Rapid transit eliminated the physical distance, but at the same time created the need to inform a larger segment of potential customers of one's location and what goods he had to sell. It was a natural outgrowth of changed conditions—the beginning of a new era in trade, which no longer relied upon personal acquaintance for success.

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Business is no longer a man to man contact, in which the seller and the buyer establish a personal bond, any more than war is a hand-to-hand grapple wherein bone and muscle and sinew decide the outcome. Trade as well as war has changed aspect—both are now fought at long range.

Just as a present day army of heroes would have no opportunity to display the individual valor of its members, so too a merchant who counts upon his direct acquaintanceship for success, is a relic of the past—a business dodo bird.

No advertising → R.I.P.

55 Japan changed its policy of excluding outsiders after a fleet of warships battered down the Satsuma fortifications. The Samurai, who had hitherto considered their blades and bows efficient, discovered that one cannon was mightier than all the swords in creation—if they could not get near enough to use them.

Samurai vs. new tech → adoption of new tech

The merchant who doesn't advertise is pretty much in the same position as that in which Japan stood when her eyes were opened to "the fact that 65 times had changed." The long-range publicity of a competitor will as surely destroy his business as the cannon of the foreigners crumbled the walls of Satsuma. Unless you realize the importance of advertising, not only as a means of extending your business, but for defending it as well, you must be prepared to face the consequences of a folly as great as that of a duelist who expects to survive in a contest in which his adversary bears a sword twice the length of his own.

Learn from Samurai's (+) example

Newspaper advertising has reduced the value of being locally prominent, and five cent street car fares have cut out the advantage of being "around the corner." A store five miles away can reach out through the columns of the daily newspaper and draw your next door neighbor to its aisles, while you sit by and see the people on your own block enticed away, without your being able to retaliate or secure new customers to take their place.

Don't lose customers!

It is not a question of your ability to stand the cost of advertising but of being able to survive without it. The thing you have to consider is not only an extension of your business but of holding what you already have.

You can't afford NOT to advertise

Advertising is an investment, the cost of which is in the same proportion to its returns as seeds are to the harvest. And it is just as preposterous for you to consider publicity as an expense as it would be for a farmer to hesitate over purchasing a fertilizer, if he discovered that he could profitably increase his crops by employing it.

Comp: Advertising to biz = fertilizer to farmer.

New Cities cause changes in business & need for advertising

Advertising Proven Successful

Comp: business w/o advertising = hand-to-hand combat in a range-war



1

The main purpose of the passage is to

- A) counter the myth that modern advertising is not cost effective.
- B) provide examples of how advertising has helped individual businesses succeed.
- C) detail the ways in which changes in advertising have brought about changes in people and cities.
- D) convince the reader that a variety of changes require modern businesses to advertise.

2

In the passage, Kaufman anticipates which of the following objections to his statements about advertising?

- A) Advertising is ineffective.
- B) Advertising is expensive.
- C) Advertising is unproven.
- D) Advertising is dishonest.

3

In the final sentence of the first paragraph, the author directly suggests that

- A) advertising is a luxury that is worth the expense.
- B) some old practices have become inadequate for the needs of modern businesses.
- C) all businesses must grow if they expect to prosper.
- D) the business of shoemaking is analogous to all businesses.

4

As it is used in line 12, "dealt" most nearly means

- A) merchandized.
- B) negotiated.
- C) shopped.
- D) distributed.

5

Kaufman claims that which of the following has contributed to the need for businesses to advertise?

- A) the decline of newspaper readership
- B) the rise of consumerism in America
- C) the growth of rapid transit systems
- D) new attention being paid to food production

6

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

- A) Lines 1-2 ("Newspaper . . . clock")
- B) Lines 29-33 ("Rapid . . . sell")
- C) Lines 44-48 ("Business . . . range")
- D) Lines 89-91 ("Advertising . . . harvest ")

7

The author most likely mentions "Samurai" (line 57) in order to

- A) draw a comparison between Samurai and business owners who recognize the need for advertising.
- B) endorse a particular theory about the the origins of modern advertising techniques.
- C) imply that succeeding in business requires a fierce attitude.
- D) provide an example of a group for whom advertising had become necessary.



It can reasonably be inferred that Kaufman believes which of the following about business owners who plan to continue relying on personal relationships to attract customers?

- A) The owners will need to relocate the businesses to locations that are more convenient for customers.
- B) It is quite likely that the businesses will lose to competitors who employ a greater number of employees.
- C) The owners will eventually find it impossible to remain in business.
- D) They are likely intimidated by the powerful new tools of advertising.

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

- A) Lines 26-29 ("It was . . . door")
- B) Lines 50-54 ("Just as . . . bird")
- C) Lines 75-78 ("Newspaper . . . corner")
- D) Lines 89-91 ("Advertising . . . harvest")

As it is used in line 76, "prominent" most nearly means

- A) common.
- B) large.
- C) noticeable.
- D) emphatic.



**REMEMBER:**  
Enter your answers  
online for instant scoring  
and video solutions!



# The General Strategy Review

1. **Actively read the passage first.**
2. **Read the question slowly, carefully, and twice if necessary!**
3. **Review the relevant portion of the passage.**
4. **\*\*\* ANSWER THE QUESTION IN YOUR HEAD! \*\*\***
5. **Grade each answer choice: Pass or Fail.**
6. **Compare the remaining answer choices that "passed" in step 5.**
7. **Make sure you haven't chosen a Trap Answer.**
8. **Bubble in your final answer - or take a guess - and move on.**

## **Make Sure You've Prepared for:**

**Process of Elimination (Common Wrong Answer Types)**

**The Frequently Asked Question Types**

**Infographics**

**Paired Passages**

**The Less-Frequently Asked Question Types**

## **Spend some time with the Vocabulary Resources**

**Reading Vocabulary: Tone / Attitude Words (105)**

**Reading Vocabulary: Other Essential Words (109)**

**Reading Vocabulary: Word Roots (113)**

**Vocabulary Builder - Synonym Clusters (507)**

## **Read as Much as Possible From the Recommended Reading Lists**

**Challenging Magazines and Newspapers (47)**

**100 Books You Should Have Read in School (48)**

**Founding Documents & The Global Conversation (49)**



The following passage is taken from a history textbook. It describes the main doctrines of Epicureanism, a Greek philosophy founded by Epicurus (341 – 270 BCE).

Though not the most influential philosophical system developed during the Hellenistic period, Epicureanism had its share of followers in the Roman Empire. Among the notable adherents was the poet Horace, whose famous statement *Carpe Diem* (“Seize the day.”) illustrates the philosophy. The principal tenet of Epicureanism is the pursuit of pleasure, leading many to accuse Epicurus, the man behind Epicureanism, and his followers of hedonism — the pursuit of earthly pleasure — by a different name. Yet properly understood, the idea of pleasure espoused by Epicurus is quite different from what most people today think of as pleasure.

To understand the Epicurean doctrine of pursuing pleasure, one must first understand Epicurean metaphysics (metaphysics is the branch of philosophy that deals with concepts like being, knowing, substance, space, and time). Epicurus believed in the neutrality of the gods, meaning that they did not interfere with the affairs of humans. Additionally, Epicurus argued for an atomistic view of the universe. In his opinion, all living things are made up of atoms, and these atoms disperse after someone or something dies. Thus, according to Epicurus there was no hope of immortality or life after death. Without the hope of immortality, he reasoned, humans have no choice but to maximize enjoyment of the single life they have to live. Hence, Epicurus argued that the pursuit of pleasure was the highest good.

Epicurus defined pleasure as two types of freedom: somatic pleasure (relating to the body) meant freedom from physical pain, while psychic pleasure (relating to the soul/mind) meant freedom from anxiety. The key to living a pleasurable life was to avoid anything that would cause pain or produce anxiety. For example, Epicurus argued that people must abandon superstitious thoughts, such as the idea that walking under ladders causes bad luck. Such superstitions hold no basis in reality, according to Epicurus, and only cause people to fret needlessly. The highest aim of Epicureanism is ataraxia, a Greek word that is nearer in meaning to “tranquility” than “pleasure.”

In practice, Epicureanism requires a great deal of meditation. Every single choice must be contemplated in order to discover if it may eventually lead to pain. Meals, for instance, required followers of Epicurus to consider whether eating a certain type of food would, though pleasurable in the present, lead to discomfort in the future. His philosophy recommended that people eat bland food, and only enough of it to satisfy their hunger. Eating rich foods could upset the stomach, or potentially lead a person to desire more rich food. The desire for ever richer foods could in turn lead to anxiety about how to procure

such delicacies, thus leading to a diminishment of overall psychic pleasure. As for drink, Epicurus recommended simply water.

Epicurus also stressed camaraderie as a vital ingredient for happiness, and his school, called “The Garden,” was comprised of likeminded people, united in their quest for pleasure, as defined according to Epicureanism. Though often mischaracterized at the time as a simplistic form of Hedonism, Epicureanism actually promotes a relatively austere lifestyle. Epicurus and his followers shunned most activities meant to provide immediate gratification. That much is a matter of historical record, but how would Epicurus have counseled his adherents regarding today’s popular forms of entertainment, like watching movies, attending sporting events, and interacting on social media?

To be clear, it’s not that any of these activities would be considered inherently moral or immoral. That said, Epicurus would likely have advised that indulging in them could prevent an individual from devoting sufficient time to the discovery of the sources of pleasure and pain in his or her life. Thus, watching a movie, which most would agree is a pleasurable activity, would likely not be advisable under Epicurean philosophy, as it would take away time from the pursuit of ataraxia.

1

What is the primary purpose of the passage?

- A) To identify a commonly held misconception about hedonism.
- B) To draw a distinction between Epicureanism and Hedonism.
- C) To describe the background and life of an ancient philosopher.
- D) To endorse Epicureanism over Hedonism.

2

As used in line 7 “tenet” most nearly means

- A) gripe.
- B) misconception.
- C) doubt.
- D) doctrine.



3

How does the third paragraph (lines 32-45) support the argument of the first paragraph (1-14)?

- A) The third paragraph suggests a link between somatic pleasure and psychic pain.
- B) The third paragraph describes the dietary implications of adhering to Epicureanism.
- C) The third paragraph highlights the difference between Epicurus' definition of pleasure and more commonly held definitions of pleasure.
- D) The third paragraph identifies superstition as the primary source of psychic anxiety.

4

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

- A) Lines 11-14 (“Yet . . . today”)
- B) Lines 32-36 (“Epicurus . . . anxiety”)
- C) Lines 41-43 (“Such . . . needlessly”)
- D) Lines 43-45 (“The highest . . . tranquility”)

5

Assuming Epicurus followed the philosophy of Epicureanism, which of the following statements is the most accurate description of him?

- A) He neither ate nor drank in excess.
- B) He did not believe in the existence of the gods.
- C) He lived alone and rarely interacted with other people.
- D) He frequented public entertainment events such as live theater and musical performances.

6

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

- A) Lines 20-22 (“Epicurus . . . humans”)
- B) Lines 23-25 (“In his . . . dies”)
- C) Lines 53-54 (“His . . . hunger”)
- D) Lines 66-69 (“Though . . . lifestyle”)

7

The author of the passage begins paragraph 4 (lines 46-61) with the phrase “In practice...” in order to

- A) introduce examples of the contradictions inherent to Epicureanism.
- B) offer an alternative view of Epicurean philosophy.
- C) make it clear that this paragraph will deal with popular opinions about Epicureanism rather than established historical facts.
- D) describe the day to day considerations of an Epicurean adherent.

8

As used in line 58 “procure” most nearly means

- A) acquire.
- B) prepare.
- C) devour.
- D) slaughter.

9

What function does the discussion of movies in the final paragraph (lines 77-86) serve?

- A) It establishes that hedonism is a subset of Epicurean philosophy.
- B) It provides an unexpected answer to a question raised in the previous paragraph.
- C) It questions whether depictions of Epicureanism in pop culture have contributed to the ongoing misapprehensions about it.
- D) It appeals to Epicurean ideals to suggest that modern pleasures are no less trivial than those enjoyed in the ancient world.



The author of the passage would most likely agree with which of the following statements?

- A) Pleasure is defined more narrowly in Epicureanism than in Hedonism.
- B) Epicureanism is often mistaken as a form of Hedonism, when in reality the two have nothing in common.
- C) In practice, the philosophies of Epicureanism and Hedonism are virtually identical.
- D) Hedonism tends to focus on more long term pleasures than those emphasized under Epicureanism.