Table of Contents

Unit 1

Lesson 1 SAT Reading Passage 1
Vocabulary: Context Answers
Writing Practice: Pronouns 1
Vocabulary: Choosing the Right Use
Vocabulary: Synonyms and Antonyms

Lesson 2 SAT Reading Passage 13
Vocabulary: Context Answers
Writing Practice: Modifier Placement 1
Vocabulary: Choosing the Right Use
Vocabulary: Synonyms and Antonyms

Lesson 3 SAT Reading Passage 23
Vocabulary: Context Answers
Writing Practice: Fragments and Run-Ons
Vocabulary: Choosing the Right Use
Vocabulary: Synonyms and Antonyms

Lesson 4 SAT Reading Passage 35
Vocabulary: Context Answers
Writing Practice: Pronouns 2
Vocabulary: Choosing the Right Use
Vocabulary: Synonyms and Antonyms

Lesson 5 SAT Reading Passage: Paired Passages 44
Vocabulary: Context Answers
Writing Practice: Parallel Construction
Vocabulary: Choosing the Right Use
Vocabulary: Synonyms and Antonyms

Lesson 6 SAT Writing and Language Passage 58
Vocabulary: Context Answers
Writing Practice: Modifier Placement 2
Vocabulary: Choosing the Right Use
Vocabulary: Synonyms and Antonyms

Lesson 7 SAT Writing and Language Passage 68
Vocabulary: Context Answers
Writing Practice: Restrictive/Nonrestrictive Clauses
Vocabulary: Choosing the Right Use
Vocabulary: Synonyms and Antonyms

Lesson 8 SAT Writing and Language Passage 79
Vocabulary: Context Answers
Writing Practice: Commonly Confused Words 1
Vocabulary: Choosing the Right Use
Vocabulary: Synonyms and Antonyms

Lesson 9 SAT Writing and Language Passage 88
Vocabulary: Context Answers
Writing Practice: Commonly Confused Words 2
Vocabulary: Choosing the Right Use
Vocabulary: Synonyms and Antonyms

Lesson 10 SAT Essay Writing Prompt 96

Unit 2

Lesson 11 SAT Reading Passage 97
Vocabulary: Context Answers
Writing Practice: Pronouns 1
Vocabulary: Choosing the Right Use
Vocabulary: Synonyms and Antonyms

Lesson 12 SAT Reading Passage 107
Vocabulary: Context Answers
Writing Practice: Modifier Placement 1
Vocabulary: Choosing the Right Use
Vocabulary: Synonyms and Antonyms

Lesson 13 SAT Reading Passage 117
Vocabulary: Context Answers
Writing Practice: Fragments and Run-Ons
Vocabulary: Choosing the Right Use
Vocabulary: Synonyms and Antonyms

Lesson 14 SAT Reading Passage 128
Vocabulary: Context Answers
Writing Practice: Commonly Confused Words 1
Vocabulary: Choosing the Right Use
Vocabulary: Synonyms and Antonyms

Lesson 15 SAT Reading Passage: Paired Passages 137
Vocabulary: Context Answers
Writing Practice: Parallel Construction
Vocabulary: Choosing the Right Use
Vocabulary: Synonyms and Antonyms

Lesson 16 SAT Writing and Language Passage 152
Vocabulary: Context Answers
Writing Practice: Modifier Placement 2
Vocabulary: Choosing the Right Use
Vocabulary: Synonyms and Antonyms

Lesson 17 SAT Writing and Language Passage 163
Vocabulary: Context Answers
Writing Practice: Restrictive/Nonrestrictive Clauses
Vocabulary: Choosing the Right Use
Vocabulary: Synonyms and Antonyms

Lesson 18 SAT Writing and Language Passage 175
Vocabulary: Context Answers
Writing Practice: Commonly Confused Words 1
Vocabulary: Choosing the Right Use
Vocabulary: Synonyms and Antonyms

Lesson 19 SAT Writing and Language Passage 185
Vocabulary: Context Answers
Writing Practice: Commonly Confused Words 2
Vocabulary: Choosing the Right Use
Vocabulary: Synonyms and Antonyms

Lesson 20 SAT Essay Writing Prompt 195
Scoring Guide for SAT Writing

Glossary: Vocabulary Terms 198
Lesson 1

Questions 1–11 are based on the following passage.

This passage is adapted from Edgar Allan Poe's short story “The Imp of the Perverse,” published 1845.

In the consideration of the faculties and impulses—of the prima mobile of the human soul, the phrenologists have failed to make room for a propensity which, although obviously existing as a radical, primitive, irreducible sentiment, has been equally overlooked by all the moralists who have preceded them. In the pure arrogance of the reason, we have all overlooked it. We have suffered its existence to escape our senses solely through want of belief—of faith;—whether it be faith in Revelation, or faith in the Kabbalah. The idea of it has never occurred to us, simply because of its supererogation. We saw no need of impulse—for the propensity. We could not perceive its necessity. We could not understand, that is to say, we could not have understood, had the notion of this primum mobile ever obtruded itself;—we could not have understood in what manner it might be made to further the objects of humanity, either temporal or eternal. It cannot be denied that phrenology and, in great measure, all metaphysicianism have been concocted from theory. The intellectual or logical man, rather than the understanding or observant man, set himself to imagine designs—to dictate purposes to God. Having thus fathomed, to his satisfaction, the intentions of Jehovah, out of these intentions he built his innumerable systems of mind.

Real evidence would have brought science to admit, as an innate and primitive principle of human action, a paradoxical something, which we may call perverseness, for want of a more characteristic term. In the sense I intend, it is, in fact, a mobile without motive. Through its promptings we act without comprehensible object; or, if this shall be understood as a contradiction in terms, we may so far modify the proposition as to say, that through its promptings, we act, for the reason that we should not. In theory, no reason can be more unreasonable; but, in fact, there is none more strong. With certain minds, under certain conditions it becomes absolutely irresistible. I am not more certain that I breathe, than that the assurance of the wrong or error of any action is often the one unconquerable force which impels us, and alone impels us to its prosecution. Nor will this overwhelming tendency to do wrong for the wrong’s sake, admit of analysis, or resolution into ulterior elements. It is radical, a primitive impulse—elementary. It will be said, I am aware, that when we persist in acts because we feel we should not persist in them, our conduct is but a modification of that which ordinarily springs from a tendency to defend or resist. But a glance will show the fallacy of this idea.

Combativeness has, for its essence, the necessity of self-defense. It is our safeguard against injury. Its principle regards our well-being; and thus the desire to be well is excited simultaneously with its development. It follows, that the desire to be well must be excited simultaneously with any principle which shall be merely a modification of combativeness, but in the case of that something which I term perverseness, the desire to be well is aroused, but a strongly antagonistic sentiment prevails.

An appeal to one’s own heart is, after all, the best reply to the sophistry just noticed. No one who trustingly consults and thoroughly questions his own soul, will be disposed to deny the entire radicalness of the propensity in question. It is not more incomprehensible than distinctive. There lives no man who at some period has not been tormented, for example, by an earnest desire to tantalize a listener by circumlocution. The speaker is aware that he displeases, he has every intention to please; he is usually curt, precise, and clear; the most laconic and luminous language is struggling for utterance upon his tongue; it is only with difficulty that he restrains himself from giving it flow; he dreads and deprecates the anger of him whom he addresses; yet, the thought strikes him, that by certain involutions and parentheses this anger may be engendered. That single thought is enough. The impulse increases to a wish, the wish to a desire, the desire to an
Lesson 1 continued:

uncontrollable longing, and the longing (to the deep regret and mortification of the speaker, and in defiance of all consequences) is indulged.

We stand upon the brink of a precipice. We peer into the abyss—we grow sick and dizzy. Our first impulse is to shrink from the danger. Unaccountably we remain. By slow degrees our sickness and dizziness and horror become merged in a cloud of unnamable feeling. By gradations, still more imperceptible, this cloud assumes shape, as did the vapor from the bottle out of which arose the genie in the Arabian Nights. But out of this our cloud upon the precipice’s edge, there grows into palpability, a shape, far more terrible than any genius or any demon of a tale, and yet it is but a thought, although a fearful one, and one which chills the very marrow of our bones with the fierceness of the delight of its horror. It is merely the idea of what would be our sensations during the sweeping precipitancy of a fall from such a height. And this fall—this rushing annihilation—for the very reason that it involves that one most ghastly and loathsome of all the most ghastly and loathsome images of death and suffering which have ever presented themselves to our imagination—for this very cause do we now the most vividly desire it. And because our reason violently deters us from the brink, therefore do we the most impetuously approach it. There is no passion in nature so demonically impatient as that of him who, shuddering upon the edge of a precipice, thus meditates a plunge. To indulge, for a moment, in any attempt at thought, is to be inevitably lost; for reflection but urges us to forbear, and therefore it is, I say, that we cannot. If there be no friendly arm to check us, or if we fail in a sudden effort to prostrate ourselves backward from the abyss, we plunge, and are destroyed.

Examine these and similar actions as we will, we shall find them resulting solely from the spirit of the Perverse. We perpetrate them merely because we feel that we should not. Beyond or behind this there is no intelligible principle; and we might, indeed, deem this perverseness a direct instigation of the arch-fiend, were it not occasionally known to operate in furtherance of good.

I have said thus much, that in some measure I may answer your question—that I may explain to you why I am here—that I may assign to you something that shall have at least the faint aspect of a cause for my wearing these fetters, and for my tenanting this cell of the condemned. Had I not been thus prolix, you might either have misunderstood me altogether, or, with the rabble, have fancied me mad. As it is, you will easily perceive that I am one of the many uncounted victims of the Imp of the Perverse.

It is impossible that any deed could have been wrought with a more thorough deliberation. For weeks, for months, I pondered upon the means of the murder. I rejected a thousand schemes, because their accomplishment involved a chance of detection. At length, in reading some French memoirs, I found an account of a nearly fatal illness that occurred to Madame Pilau, through the agency of a candle accidentally poisoned. The idea struck my fancy at once. I knew my victim’s habit of reading in bed. I knew, too, that his apartment was narrow and ill-ventilated. But I need not vex you with impertinent details. I need not describe the easy artifices by which I substituted, in his bed-room candle stand, a wax-light of my own making for the one which I there found. The next morning he was discovered dead in his bed, and the coroner’s verdict was—‘Death by the visitation of God.’

Having inherited his estate, all went well with me for years. The idea of detection never once entered my brain. Of the remains of the fatal taper I had myself carefully disposed. I had left no shadow of a clue by which it would be possible to convict, or even suspect, me of the crime. It is inconceivable how rich a sentiment of satisfaction arose in my bosom as I reflected upon my absolute security. For a very long period of time I was accustomed to revel in this sentiment. It afforded me more real delight than all the mere worldly advantages accruing from my sin. But there arrived at length an epoch, from which the pleasurable feeling grew, by scarcely perceptible gradations, into a haunting and harassing thought. It harassed me because it haunted.

I could scarcely get rid of it for an instant. It is quite a common thing to be thus annoyed with the ringing in our ears, or rather in our memories, of the burthen of some ordinary song, or some unimpressive snatches from an opera. Nor will we be the less tormented if the song in itself be good, or the opera air meritorious. In this manner, at last, I would perpetually catch myself pondering upon my security, and repeating, in a low under-tone, the phrase, ‘I am safe.’

One day, whilst sauntering along the streets, I arrested myself in the act of murmuring, half aloud, these customary syllables. In a fit of petulance I remodeled them thus: “I am safe—I am safe—yes—if I be not fool.
Lesson 1 continued:

enough to make open confession.”

No sooner had I spoken these words, than I felt an icy chill creep to my heart. I had had some experience in these fits of perversity (whose nature I have been at some trouble to explain), and I remembered well that in no instance I had successfully resisted their attacks. And now my own casual self-suggestion, that I might possibly be fool enough to confess the murder of which I had been guilty, confronted me, as if the very ghost of him whom I had murdered—and beckoned me on to death.

At first, I made an effort to shake off this nightmare of the soul. I walked vigorously—faster—still faster—at length I ran. I felt a maddening desire to shriek aloud. Every succeeding wave of thought overwhelmed me with new terror, for, alas! I well, too well, understood that to think, in my situation, was to be lost. I still quickened my pace. I bounded like a madman through the crowded thoroughfares. At length, the populace took the alarm and pursued me. I felt then the consummation of my fate. Could I have torn out my tongue, I would have done it—but a rough voice resounded in my ears—a rougher grasp seized me by the shoulder. I turned—I gasped for breath. For a moment I experienced all the pangs of suffocation; I became blind, and deaf, and giddy; and then some invisible fiend, I thought, struck me with his broad palm upon the back. The long-imprisoned secret burst forth from my soul.

They say that I spoke with a distinct enunciation, but with marked emphasis and passionate hurry, as if in dread of interruption before concluding the brief but pregnant sentences that assigned me to the hangman and to hell.

Having related all that was necessary for the fullest judicial conviction, I fell prostrate in a swoon.

But why shall I say more? Today I wear these chains, and am here! Tomorrow I shall be fetterless!—but where?

1

As it is used in line 2, the phrase **prima mobilia** most nearly means

A) existence.
B) rights.
C) motives.
D) errors.

2

The specific human tendency, or propensity, at the central focus of the passage is best described as

A) lying frequently.
B) living in the past.
C) inventing illnesses.
D) perverse behavior.

3

Choose the lines from the passage that provide the best evidence for your answer to the previous question.

A) lines 2-3 ("phrenologists have...propensity")
B) lines 6-8 ("In the...it")
C) lines 13-16 ("We could...itself")
D) lines 26-30 ("Real evidence...motive")

4

According to the author, the type of people who claim to understand the workings of the human mind are people who

A) ignore reality.
B) see more than others do.
C) understand better.
D) are unintelligent.
Lesson 1 continued:

5. Choose the term the author uses to describe the human tendency to do “wrong for the wrong’s sake.”
   A) proposition  
   B) perverseness  
   C) revelation  
   D) phrenology

6. The impulsive tendency, the author reasons, cannot be a function of self-defense because
   A) it occurs only in dangerous situations.  
   B) human reason controls physical response.  
   C) criminals usually exhibit the tendency.  
   D) it sometimes undermines personal safety.

7. As it is used in line 67, the word *circumlocution* most nearly means
   A) speaking in a reluctant tone.  
   B) skill in efficient conversation in discussions about art, science, or history.  
   C) intentionally dragging out a story by being vague.  
   D) accidentally giving away secrets or divulging personal information.

8. The main purpose of paragraph 4 (lines 80-110) is to
   A) provide an example situation in which perverseness manifests.  
   B) refute the scientific theories about the cause of human impulsiveness.  
   C) relate perverseness to a personal anecdote of the narrator.  
   D) explain the fragile psychology of the human mind.

9. The narrator claims that he is
   A) without a conscience.  
   B) a master of self-discipline.  
   C) guided by his faith.  
   D) no match against impulsive behavior.

10. Choose the lines from the passage that provide the best evidence for your answer to the previous question.
    A) lines 174-175 (“No sooner…heart”)  
    B) lines 177-178 (“I remembered…attacks”)  
    C) lines 183-184 (“At first…soul”)  
    D) lines 186-188 (“Every succeeding…lost”)

11. Of the following choices, the overall passage is best described as
    A) the confession of a murderer.  
    B) an argument against the legal system.  
    C) a scientific report.  
    D) a personal narrative.
Lesson 1 continued:

Vocabulary: Context Answers

The following sentences contain vocabulary words used in the reading passage. Choose the answer that best completes the sentence. There may be more than one technically correct answer, but one will better exemplify the italicized vocabulary word than the others will.

1) One of the faculties that some people lose in old age is their _____.
   A. savings
   B. relationships
   C. memory
   D. license
   E. coworkers

2) Sophia considered her innate desire to help others to be a[n] _____ of her identity.
   A. indicator
   B. essential part
   C. false representation
   D. unnecessary piece
   E. criticism

3) Winifred had no tolerance for David’s sophistry, so she pointed out his _____ to everyone in attendance at the debate.
   A. miscalculation
   B. ignorance
   C. excellent argument
   D. deceptive reasoning
   E. poor manners

4) Rachel was not offended by Ethan’s _____ answer; he was often unintentionally curt.
   A. short and impolite
   B. soft and sweet
   C. loud and angry
   D. offensive and thoughtless
   E. quick and excited

5) Microblogging platforms like Twitter require laconic writing because each tweet must be _____.
   A. interesting
   B. brief
   C. multifaceted
   D. beautiful
   E. accessible

6) Every time her older brother deprecates her, Sally feels _____.
   A. better
   B. upset
   C. belittled
   D. pleased
   E. excited

7) Gradations of dress colors at the school dance _____.
   A. changed throughout the night
   B. meant that most wore the same color palette
   C. meant that everyone wore either red or purple
   D. required everyone to wear white
   E. progressed from deep red to lavender

8) Making impetuous decisions will not be good for the business; instead, _____.
   A. consider each option carefully
   B. act on impulse
   C. consult with no one
   D. be willing to change
   E. arrive at a solution quickly
Lesson 1 continued:

9) Attempts to compromise brought out Sandy’s petulance; she was _____.
   A. pleased when everyone agreed
   B. nervous when the compromise took too long
   C. accepting of change
   D. upset when she did not get what she wanted
   E. glad to facilitate the discussion

10) A[n] _____ proved to be the consummation of Albert’s string of crimes.
    A. arrest
    B. trial
    C. guilty verdict
    D. interrogation
    E. arraignment

11) To Allison’s mortification, her family shouted her name as she walked out onto the basketball court, _____ her.
    A. pleasing
    B. embarrassing
    C. upsetting
    D. cheering for
    E. relieving

12) What seemed most ridiculous to Aaliyah was the _____ her friends had concocted.
    A. idea
    B. window
    C. photograph
    D. outfit
    E. plan
Lesson 1 continued:

Writing Practice

The underlined portion of each sentence possibly contains a flaw related to pronoun use. Select the answer that best corrects the flaw. Select NO CHANGE if the underlined portion is correct.

1) The host asked each of the party guests to bring their dish to the potluck dinner.
   A. NO CHANGE
   B. to bring his or her
   C. to bring one’s
   D. to brings their

2) I’m not sure; is it both your brothers or just your brother Ken who has skipped a grade?
   A. NO CHANGE
   B. have skipped
   C. had skipped
   D. are skipping

3) That evening, some of the chickens was eaten by a fox.
   A. NO CHANGE
   B. was ate
   C. have been eaten
   D. were eaten

4) Every cat will meow until their owner remembers to feed it.
   A. NO CHANGE
   B. his
   C. her
   D. its

5) The movie’s cast members were rehearsing their lines.
   A. NO CHANGE
   B. was rehearsing their lines
   C. were rehearsing our lines
   D. was rehearsing its lines

6) The laundry detergent restored the grass-stained pants to its original condition.
   A. NO CHANGE
   B. their
   C. it’s
   D. the

7) If there are any discrepancies in the paycheck, please make sure to report it to the payroll manager.
   A. NO CHANGE
   B. If there are any discrepancy in the paycheck, please make sure to report it to the payroll manager.
   C. If there are any discrepancies in the paycheck, please make sure to report them to the payroll manager.
   D. If there is any discrepancies in the paycheck, please make sure to report it to the payroll manager.
Lesson 1 continued:

8) The star swimmer always wins because they have no hesitation when the gun signals the start of the race.
   A. NO CHANGE
   B. he or she have
   C. they has
   D. she has

9) I read a book about the Mafia called *The Valachi Papers* that reveal a series of amazing secrets about the mob.
   A. NO CHANGE
   B. *Papers* that reveals a series of amazing secrets
   C. *Papers* that reveal amazing secrets
   D. *Papers*, that reveals a series of amazing secrets

10) Neither Mrs. Herman, the manager, nor the employees want to give up his or her break to attend the company seminar.
    A. NO CHANGE
    B. her
    C. their
    D. one's