**Practice Verbal Reasoning 1**

**Number of Items: 40**

**Time Allowed: 60 minutes**

**DIRECTIONS:** There are seven passages in the VerbalReasoning test. Each passage is followed by several questions. After reading a passage, select the one best answer to each question. If you are not certain of an answer, eliminate the alternatives that you know to be incorrect then select an answer from the remaining alternatives. Indicate your selection by clicking on the answer bubble next to it.

**Passage I**

Scientists have long made two claims about their discipline: that it requires freedom to flourish and progress and that it is inherently international, transcending the divisions of national and political boundaries. These are related claims since the internationalism of science lies partly in the freedom to communicate openly with all of one’s scientific colleagues, wherever they may live. Though these ideals have not always been attained, especially in the area of international scientific relations, they have served as normative assumptions for most scientists.

Before this, challenges to these assumptions came primarily from religious quarters—such as Galileo’s trial by the Catholic Church and the controversy surrounding Darwin’s Descent of Man. But in this century, they have come largely from political and ideological pressures growing out of the increasing importance of science to social and national life. The close link between science and national governments, largely spurred by scientific contributions to warfare and defense in World War I and even more decisively in World War II, facilitated large and expensive projects, such as the particle accelerator and space programs, which would have been difficult to fund through private sources. But the connection also channeled the direction of scientific research increasingly toward military defense; scientific knowledge had become closely linked with national security and could no longer be so freely communicated to all scientific colleagues without any restrictions. One of the most interesting and complex challenges to science’s normative assumptions involves the diverse developments related to science that have arisen in Russia since the Bolshevik Revolution of 1917. The new Soviet state based itself on science in a way no previous government ever had. Yet Soviet scientists occupied an ambiguous position from the beginning, for while the government encouraged and generally supported scientific research, it simultaneously imposed significant restrictions on science and scientists.

The Soviets strongly emphasized planned science, sparking criticism from many Western scientists who charged that planned science could not be free since the choice of investigation had been taken from the researcher and that without such freedom science could not progress. A strong nationalistic emphasis on science led at times to the dismissal of all non-Russian scientific work as irrelevant to Soviet science. One leading Soviet philosopher wrote, in 1940, that “it is impossible to speak of a world science as something single, whole and continuous.” A 1973 article in Literatunaya Gazeta, a Soviet publication, insisted that: “World science is based upon national schools, so the weakening of one or another national school inevitably leads to stagnation in the development of world science.” Scientific internationalism was further challenged in a more profound way by the assertion that there are two kinds of science—a socialist science and a capitalistic, or bourgeois, science—each developing out of the particular economic organization of the society in which it arises. According to the Soviet regime, socialist science must be consistent with, and in fact grows out of the Marxism-Leninism political ideology. Soviet scientists were exhorted to build a genuinely socialist science rather than to conduct an impartial search for nature’s truths.

Toward these ends, the Soviet regime curtailed many of the freedoms considered essential for the advancement of science. Where scientific work conflicted with political criteria, the work was often disrupted. During the Stalinist purges of the 1930s, many Soviet scientists simply disappeared. In the 1970s, Soviet scientists who were part of the refusenik movement lost their

jobs, were barred from access to scientific resources, were shunned by colleagues, and were even imprisoned. The government even sought to erase their previous contributions by removing their books and articles from libraries and by excising citations to their work from the scientific literature. Some scientific theories or fields, such as relativity, and genetics, were criticized, or even abolished, because they deviated from Marxism-Leninism.

Of course, hindrances to scientific freedom and scientific internationalism in this century are not limited to the Soviet Union. In the 1930s a nationalistic science promoted in Nazi Germany proclaimed the existence of a Deutsche Physik, which the Nazis distinguished from “Jewish physics.” More recently, scientists in South American countries, especially Argentina, were fired from their positions or arrested for political reasons. But the Soviet Union constitutes the longest-lived instance of a seemingly contradictory situation which couples a strong dependence on, and support for, science with stringent restrictions on that very scientific activity.

1. In stating that scientific knowledge had become closely linked with national security and could no longer be freely communicated, the author implies that
	1. expensive research projects such as the particle accelerator and space programs apply technology that can also be applied toward projects relating to national security
	2. governments have subordinated the ideal of scientific freedom to national security interests
	3. without free access to new scientific knowledge, scientists in different countries are less able to communicate with one another
	4. governments should de-emphasize scientific projects related to military defense and emphasize instead research that can be shared freely within the international scientific community
2. The author quotes an article from Literatunaya Gazeta most probably in order to:
	1. illustrate the general sentiment among members of the international scientific community during the time period
	2. underscore the Soviet emphasis on the notion of a national science
	3. show the disparity of views within the Soviet intellectual community regarding the proper role of science
	4. underscore the point that only those notions about science that conformed to the Marxist-Leninist ideal were sanctioned by the Soviet government
3. Which of the following statements is LEAST supported by the passage?
	1. Intervention by the Soviet government in scientific research reached its zenith during the Stalinist era of the 1930s.
	2. Soviet attempts to suppress scientific freedom during the 1970s resembled those made by the Argentinean government.
	3. Like the Soviet regime, the Nazi regime promoted the notion of a national science and attempted to distinguish it from other science.
	4. Western scientists opposed the notion of planned science on the grounds that it restricts the scientist’s freedom.
4. Which of the following best characterizes the “ambiguous position” in which Soviet scientists were placed during the decades that followed the Bolshevik Revolution?
	1. The Soviet government demanded that their research result in scientific progress, although funding was insufficient to accomplish this goal.
	2. They were exhorted to strive toward scientific advancements, while at the same time the freedoms necessary to make such advancements were restricted.
	3. While required to direct their research entirely toward military defense, most advancements in this field were being made by non-Soviet scientists with whom the Soviet scientists were prohibited contact.
	4. They were encouraged to collaborate with Soviet colleagues but were prohibited from any discourse with scientists from other countries.
5. Which of the following does the author identify as a fundamental cause of twentieth-century challenges to scientific freedom?
	1. the increasing role that science has played in national life
	2. religious intolerance, particularly in the Soviet Union and in Nazi Germany
	3. the Bolshevik Revolution of 1917 and the Marxism-Leninism political ideology
	4. increasing disloyalty on the part of scientists to their governments
6. The author’s primary purpose in the passage is to
	1. examine the events leading up to the suppression of the Soviet refusenik movement of the 1970s
	2. define and dispel the notion of a national science as promulgated by the post-revolution Soviet regime
	3. describe specific attempts by the modern Soviet regime to suppress scientific freedom
	4. examine the major twentieth-century challenges to the normative assumptions that science requires freedom and that it is inherently international

**Passage II**

While the organization of society can reduce the dangers of disease, trade and urbanization, with their consequent problems of sanitation and pollution, can also exacerbate such dangers. Epidemiological phenomena can be seen most starkly in the colonization of the New World by Europeans. As is well known, European settlement wreaked havoc on the native population by exposing it to Old World diseases. Even within the white settlements of North America, however, it was urbanization (without adequate sanitation) accompanied by international trade that brought forth repeated epidemics of yellow fever and cholera, and, later, the enduring epidemic of tuberculosis. Even in the mid-twentieth century, during the brief calm between the polio and AIDS epidemics when communicable disease seemed anachronistic, epidemic health risks associated with carcinogens from polluted air threatened the industrialized world.

To the economist, efforts to combat these risks are at least partially public goods. The benefits from public goods are indivisible among beneficiaries. A sole private purchaser of health care would give others in society a “free ride” with respect to the benefits obtained. For example,

one’s vaccination protects another from infection. Conversely, the costs of failing to pay for such goods may be borne by others. To market theorists, such goods are legitimate objects of governmental intervention in the market. While the theory of public goods helps explain aspects of public health law and assists in fitting it into modern economic theory, it omits a critical point. Ill health is not a mere byproduct of economic activity. It is an inevitable concomitant of human existence. As a result, wherever there is human society, there will be public health. Every society has to face the risks of disease. And because it must, every society searches to make disease, like mortality, comprehensible within the context of the society’s own particular culture, theology, or science. In this sense, health care is public not only because its benefits are indivisible and threats to it arise from factors outside of the individual but also because communal life gives individuals the cultural context in which to understand it.

Governments typically have assumed an active role with respect to health care, acting as if their role were obligatory. How governments have fulfilled that duty has varied throughout time and across societies, according not only to the wealth and scientific sophistication of the culture but also to its fundamental values—because health is defined in part by a community’s belief system, public health measures will necessarily reflect cultural norms and values. In highly religious societies, the preservation and regulation of health is intermingled with theological considerations. In our more secular era, governments rely on less theistic approaches, such as investment in medical research.

Those who criticize the United States government today for not providing health care to all citizens equate the provision of health care with insurance coverage for the costs of medical expenses. By this standard, seventeenth- and eighteenth-century America lacked any significant conception of public health law. However, despite the general paucity of bureaucratic organization in pre-industrial America, the vast extent of health regulation and provision stands out as remarkable. Of course the public role in the protection and regulation of eighteenth-century health was carried out in ways quite different from those today. Organizations responsible for health regulation were less stable than modern bureaucracies, tending to appear in crises and wither away in periods of calm. The focus was on epidemics which were seen as unnatural and warranting a response, not to the many endemic and chronic conditions which were accepted as part and parcel of daily life. Additionally, and not surprisingly, religious influence was significant, especially in the seventeenth century. Finally, in an era which lacked sharp demarcations between private and governmental bodies, many public responsibilities were carried out by what we would now consider private associations. Nevertheless, the extent of public health regulation long before the dawn of the welfare state is remarkable and suggests that the founding generation’s assumptions about the relationship between government and health were more complex than is commonly assumed.

1. In the passage, the author’s primary purpose is to:
	1. present and evaluate different views regarding the proper role of government in the provision of health care
	2. argue for the expansion of the United States government’s role regarding the provision of health care
	3. trace the historical development of the United States government’s role in the provision of health care
	4. discuss the societal causes of epidemic disease and propose a policy for addressing those causes
2. Based upon the information in the passage, the author would agree that health care is inherently a public concern for all of the following reasons EXCEPT:
	1. The benefits of health care are indivisible among its beneficiaries.
	2. The health of an individual person is affected in part by societal factors.
	3. Governments have typically acted as if they have a duty to provide health care.
	4. Disease is fully comprehended only within the context of one’s particular culture.
3. Which of the following best characterizes the market theorists’ argument for public health care as viewed by the author of the passage?
	1. theoretically sound
	2. empirically unsupported
	3. politically biased
	4. cogent but inadequate
4. Among the following statements about the United States government’s role in the provision of health care, which finds the least support in the passage?
	1. The government today addresses health concerns that formerly were not considered serious enough to warrant government involvement.
	2. Many public health care functions were served by the private sector.
	3. Philosophical considerations play a less significant role today in the formulation of public health care policies than in previous centuries.
	4. Public health care today is guided largely by secular rather than religious values.
5. Which of the following best expresses the author’s point of contention with “those who criticize the United States government for not providing health care to all citizens”?
	1. Their standard for measuring such provision is too narrow.
	2. They underestimate the role that insurance plays in the provision of health care today.
	3. They fail to recognize that government plays a more significant role today in health care than in previous eras.
	4. They misunderstand the intent of the founding generation with respect to the proper role of the government in the area of health care.
6. Which of the following best expresses the main point of the last paragraph in the passage?
	1. The government’s role in health care has not expanded over time to the extent that many critics have asserted.
	2. The government should limit its involvement in health care to epidemiological problems.
	3. Health problems plaguing pre-industrial America resulted largely from inadequate public health care.
	4. History suggests that the United States government has properly played a significant role in provision of health care.

**Passage III**

The metaphysical first principles can never fail of exemplification. We can never catch the actual world taking a holiday from their sway. However, for the discovery of metaphysics, the method of pinning down thought to the strict systematization of detailed discrimination, already effected by antecedent observation, breaks down. This collapse of the method of rigid empiricism is not confined to metaphysics. It occurs whenever we seek the larger generalities. In natural science this rigid method is the Baconian method of induction, a method which, if consistently pursued, would have left science where it found it.

What Bacon omitted was the play of free imagination, controlled by the requirements of coherence and logic. The true method of discovery is like the flight of an airplane. It starts from the ground of particular observation; it makes a flight in the thin air of imaginative generalization; and it again lands for renewed observation rendered acute by rational interpretation. The reason for the success of this method of imaginative rationalization is that when the method of discrimination fails, factors which are constantly present may yet be obsessed under the influence of imaginative thought. Such thought supplies the connections which the direct observation lacks, it can even play with inconsistency, and can thus throw light on the consistent, and persistent, elements in experience by comparison with what in imagination is inconsistent with them. The negative judgment is the peak of mentality.

But the conditions for the success of imaginative construction must be rigidly adhered to. In the first place, this construction must have its origin in the generalization of particular factors discerned in particular topics of human interest, for example in physics, or in physiology, or in psychology, or in aesthetics, or in ethical beliefs, or in sociology, or in languages conceived as store-houses of human experience.

In this way the prime requisite, that there shall be some important and extended application of the imaginative construct, is secured; the success of the imaginative experiment is always to be tested by the applicability of its results beyond the restricted locus from which it originates. In default of such expanded application, a generalization started from physics, for instance, remains merely an alternative expression of notions applicable to physics; a successful philosophic generalization will find applications in fields of experience beyond physics. It will enlighten observation in those remote fields so that in examinations of the process of illustration, universal principles can be discerned which, in the absence of the imaginative generalization, would be obscured by their persistent particular exemplification.

1. Which of the following does the author believe is lacking in a strict use of the inductive method in the natural sciences?
	1. the use of generalizations
	2. emphasis on systematic and discriminatory laboratory techniques
	3. a rigid adherence to the use of hypothesis
	4. a free imagination, controlled by logic and coherence
2. The factor which makes imaginative rationalization successful is
	1. exclusive reliance upon detailed discriminatory observation
3. its basis in logical consistencies and persistencies
4. its ability to illuminate the ostensibly inconsistent and disconnected present factors
5. its capacity to account for irrational interpretations
6. Which of the following could characterize an application of the “true method of discovery” to an investigation of variant behavior of deaf infants?
7. analysis of the intonation patterns of the sounds the infants themselves make
8. quantitative observation of motor response to very loud noise
9. concluding that persistently unpredictable behavior is characteristic of deaf infants and thus dropping what appears to be fruitless investigation in favor of more

promising areas of research

IV. elimination from the sample of infants who do not respond same way as the control group

1. analysis of response patterns of deaf adults who have learned sign language and comparison of the results with the responses of the infants
	1. I only
	2. II and III
	3. I, II, and V
	4. III and IV
2. According to the author, one can measure the success of the imaginative construct by
	1. assessing its utility as an alternative expression of its original application
	2. showing how strictly it adhered to the Baconian method of induction
	3. discriminating analysis of the observed data which the imaginative construct attempts to account for
	4. its applicability to areas other than the restricted one of its origin
3. The author believes a successful philosophical generalization should be able to
	1. explain particular facts in systematic detail
	2. discern universal principles obscured by particular facts
	3. summarize coherently and logically the results of persistent consistent experimental phenomena
	4. validate the strict application of the Baconian method of induction

**Passage IV**

Although accounts differ as to which of two men—Hiawatha or Degandawida—played a more significant role in founding the Iroquois League of Indian nations, it is generally agreed among anthropologists and historians that the principles on which the League was founded were formulated by Degandawida, while Hiawatha served as his advocate. Because the League proposed by Degandawida was a radical step in an unfamiliar direction for the warring and fiercely-autonomous Iroquois nations, acceptance required that the League be tied to familiar Iroquois customs and institutions.

Degandawida’s philosophy that warring nations could lay down their arms and become partners was embraced by the Iroquois only by his associating this notion with the Iroquois custom by which the families of slain warriors adopted war prisoners into the tribe to prevent the tribe’s male population from dwindling. Degandawida also used unquestioned social institutions as symbols. He compared the League to the traditional Iroquois clan in which several families share a “Longhouse,” likening the Great Council, comprised of representatives from each member nation, to the ever-burning Council Fire of the Longhouse. To ease the Iroquois’ fear of losing national identity, Degandawida assigned a meaningful League title as well as specific duties to each nation. The powerful Mohawks, for example, were given the title “Keepers of the Eastern Door” and were given a council veto, while the Onondagas, who were centrally-positioned geographically, were made “Fire Keepers” or perpetual hosts. Degandawida also replicated the power structure of the traditional Iroquois clan. Each of the five Iroquois nations was comprised of matriarchal totemic clans in which, although the clan’s chiefs were men, the heads of the clan were women. A chief’s children were considered members of his wife’s clan. Degandawida determined that the heads of each nation should select their League representatives, thereby effectively precluding the possibility of League representatives passing their power on to their sons as well as decreasing the likelihood that a pro-war representative would be appointed.

Unification of the Iroquois nations lasted for over two hundred years, until the American Revolution of 1776 when disagreement as to whether they should become involved in the war divided the Iroquois. Due to the success of the revolutionaries and the encroachment upon Iroquois lands that followed, many Iroquois resettled in Canada while those who remained behind lost the respect they had enjoyed among other Indian nations. The introduction of distilled spirits resulted in widespread alcoholism, leading in turn to the rapid decline of both the culture and the population. The influence of the Quakers impeded, yet in another sense contributed to, this decline. By establishing schools for the Iroquois and by introducing them to modern technology for agriculture and husbandry, the Quakers instilled in the Iroquois some hope for the future yet undermined the Iroquois’ sense of national identity.

Ironically, it was the alcoholic half-brother of Seneca Cornplanter, perhaps the most outspoken proponent among the Iroquois for assimilation of white customs and institutions, who can be credited with reviving the Iroquois culture. Inspired by a near-death vision in 1799, Handsome Lake, a former member of the Great Council, established a new religion among the Iroquois that tied the more useful aspects of Christianity to traditional Indian beliefs and customs. Within a year, Handsome Lake had converted most of the Iroquois to his religion and had assumed an unprecedented position of power in the tribe. His teachings became firmly entrenched among the Iroquois and sparked reunification and renewed confidence, while also helping to end rampant alcoholism. The influence of Handsome Lake is still evident today; many modern-day Iroquois belong to both the religion of Handsome Lake and to one or another Christian sect. However, due in part to this dualism and in part to an absence of hierarchy, organization, or even a name, the extent of his influence upon modern-day Iroquois culture is not readily determinable.

1. In stating that the heads of the nations should select council representatives, thereby “decreasing the likelihood that a pro-war representative would be appointed,” the author implies that
	1. women were more likely to select peace-loving representatives than were men
	2. heads of the nations were less likely to select pro-war representatives than were heads of the individual totemic clans
	3. war was more likely where power was passed down by a chief to his children
	4. a chief’s children were more likely to favor war than were other members of the totemic clan
2. Which of the following best characterizes the structure of the passage as a whole?
	1. A theory is presented and then applied to two related historical phenomena.
	2. Two historical figures are introduced; then the nature and extent of their influence are compared.
	3. The inception of an historical phenomenon is examined; then the subsequent life of the phenomenon is traced.
	4. Competing views respecting an historical phenomenon are presented and then evaluated based upon empirical evidence.
3. The passage mentions all of the following events as contributing to the decline of the Iroquois culture EXCEPT:
	1. new educational opportunities for the Iroquois people
	2. divisive power struggles among the leaders of the Iroquois nations
	3. introduction of new farming technologies
	4. territorial threats against the Iroquois nations
4. Among the following reasons, it is most likely that the author considers Handsome Lake’s leading a revival of the Iroquois culture to be “ironic” because
	1. he was a former member of the Great Council
	2. he was not a full-blooded relative of Seneca Cornplanter
	3. he was related by blood to a chief proponent of assimilation
	4. he was alcoholic
5. Assuming that the reasons asserted in the passage for the decline of the Iroquois culture are historically representative of the decline of cultural minorities, which of the following developments would most likely contribute to the demise of a modern-day ethnic minority?
	1. a bilingual education program in which children who are members of the minority group learn to read and write in both their traditional language and the language prevalent in the present culture
	2. a tax credit for residential-property owners who lease their property to members of the minority group
	3. increased efforts by local government to eradicate the availability of illegal drugs
	4. a government-sponsored program to assist minority-owned businesses in using computer technology to improve efficiency
6. Based upon the information in the passage, the author would agree that Degandawida and Handsome Lake most resembled each other in which of the following respects?
	1. They combined traditional Iroquois religious beliefs and the most useful aspects of Christianity.
	2. They drew upon their knowledge of Iroquois customs and traditions to persuade the

Iroquois people.

1. Their policies were aimed at uniting the Iroquois people against the white settlers.
2. Their efforts resulted in peace among the formerly feuding Iroquois factions.

**Passage V**

The development of moulding technology parallels the study of resinification since it was only by fabricating the synthetic laboratory products that these materials could be turned into articles of commerce. The art of moulding developed following Charles Goodyear’s discovery of the vulcanization of rubber about 1839; this involved the use of a simple hand type hydraulic press. This type of press came into use for all types of moulding operations where the mould is sufficiently light to warrant manual handling. With the development of phenolic resins, larger objects could be moulded, and this necessitated the improvement of compression moulding in order to increase the output of any individual mould. Automatic presses were developed and pins were incorporated into the mould itself to permit automatic ejection of the pieces from the mould. Where metallic inserts had to be introduced into the specimen during moulding, semiautomatic presses were constructed, enabling the introduction of inserts in an efficient manner. To eliminate error further and to speed production, automatic presses were fashioned which can measure the charge, preheat the charge, load it into the cavity, close the mould, mould the object, open the mould and eject the final piece. Still greater mould efficiencies are achieved by electronic preheating of the plastic prior to its introduction into the mould.

The conventional type of compression moulding is both awkward and expensive when applied to thermoplastic materials. When compression moulding is used on thermosetting materials the mould can be kept at a uniform and constant temperature. During the moulding and curing operations chemical reaction occurs, causing the plasticity to decrease, with the result that the product is sufficiently rigid while hot to be ejected from the mould. Thermoplastic resins, on the other hand, do not undergo any chemical change, and after fabrication of the piece it is necessary to cool the mould in order to decrease the plasticity to the point where the object can be taken out as a single entity. The idea arose that if it were possible to inject the hot plastic into a cool mould, utilizing the procedure used in the die-casting of metals, it would obviate the periodic heating and cooling of the mould. It is of interest to note that the first experiments directed toward injection moulding were made by John and Isaiah Hyatt, who were also instrumental in first commercializing nitrocellulose but they abandoned the work. Later the technique of injection moulding wag again revived, this time in Germany. The first presses had an injection capacity of from about 5 oz. to 15 oz. per cycle and were useful only for the manufacture of small objects such as buttons, combs, and costume jewellery. Once the value of these presses was demonstrated and a suitable plastic composition developed, larger and larger presses were designed until it became possible to inject 32 oz. of plastic into a mould in a single cycle.

The advent of the injection type of equipment speeded up the production of thermoplastic resins, and in order to increase the mould capacity of the thermosetting resins a type of injection moulding was developed for the thermosetting type of material. This is known as transfer moulding. Since thermosetting resins remain plastic for only a very short time, they cannot be preheated in the manner employed for thermoplastic resins, the heating chamber must be loaded

afresh for each cycle and the heated charge forced into a hot mould. Not only does transfer moulding decrease the time of moulding of certain objects, but it allows the introduction of inserts which sometimes cannot be introduced into conventional compression mouldings. The plastic enters the mould in a highly fluid state and will not displace or break such fragile inserts as glass and fine metal parts. Moreover, the reparation of resin and filler are minimized by this type of moulding, and the resulting moulded objects are stronger, of more uniform density, and freer of gas pockets.

1. According to the passage, greater efficiency in compression molding can be achieved by
	* 1. keeping the plastic at a uniform and constant temperature
		2. minimizing the separation of resin and filler
		3. injecting the hot plastic into a cool mould, utilizing the procedure used in the die-casting of metals
		4. electronically preheating the plastic prior to pouring it into the mould
2. According to the passage, all of the following contributed to the improvement of compression moulding except
	* 1. the desire to increase the output of any individual mould
		2. the inability of compression moulding to adequately process thermoplastic moulds
		3. the development of phenolic resins
		4. the need to eject pieces automatically from the mould
	1. What reason does the author give for the development of semiautomatic presses for use in compression moulding?
		1. to decrease the plasticity of thermoplastic resins
		2. to facilitate the introduction of metal inserts into the specimen during the moulding process
		3. to eliminate error and speed production
		4. to maintain a constant and uniform temperature for moulding thermosetting resins
3. According to the author, the transfer moulding process is best utilized in which of the following operations?
	1. all types of moulding operations where the mould is sufficiently light to warrant manual handling
	2. only for the manufacture of small objects such as buttons, combs, and costume jewelry
	3. for use with thermoplastic materials
	4. for use with thermosetting materials
4. The author mentions as advantages of transfer moulding all of the following except
	1. shorter moulding time for some products
	2. minimal separation of resin and filler
	3. more uniform density of the product
	4. accelerated production of thermoplastic resins
5. The main theme expressed by the author of this passage is
6. bigger and better plastic products can be developed through the various techniques of moulding
7. the effect of heat on resins greatly affects the choice of moulding process in the manufacture of plastics
8. the rubber industry was a prime casual agent in the development of moulding technology
9. moulding technology developed in conjunction with the ability to synthesize resins in the laboratory

**Passage VI**

“The painter of the future will be a colorist such as there has never been before.” This phrase underlined by Van Gogh in a letter to his brother Theo, is all the more prophetic in that the painter adds: “This will be seen in the generation to follow.”

Coming upon Japanese art after his discovery of Delacroix, Van Gogh first regarded color in terms of classical technique, regretting that he had not been taught to handle it sooner. His correspondence is full of comments which, however naive and over-simple, demonstrate his enthusiasm for color. He urged his brother to send him books on painting “provided that they deal with technique.” His first visit to Antwerp brought him a revelation of color that, in its effect upon him, was comparable to the conviction of his evangelical mission. As he had not yet embarked on his great creative phase, he associated tones along traditional lines: “A reddish grey containing relatively little red will appear more or less red according to the colors around it.” The

Impressionists had already been aware of this, but Van Gogh’s conception was quite different from theirs in that he not only approved the use of black (anathema to the Impressionists), but openly maintained that darkness in itself was a color not to be dispensed with contending, furthermore, that to express form effectively it was preferable to use an almost monochrome color scheme whose tones differed only in their intensity and values. More and more frequently, however, he was inspired by a discoverer whose possibilities he was, in time, to exploit to the full: “Color in itself expresses something.” We find him declaring too that, while he had no scruples about borrowing from others, he continued to “see with his own eyes and to conceive things in his own way.”

During his stay in Antwerp (1885-86), Van Gogh also hit upon the rudiments of a system of color symbols not far removed from the technique employed by certain primitive artists who, in their frescos, stained glass and illuminations, attributed special meanings to the various colors. For instance, he was to qualify cobalt as “divine” and carmine as “warm and heady, like wine.” Perhaps his novel conception of the role of color was to come out most strongly in his moments of crisis. To his way of thinking, all the refinements of traditional technique could not “finish off a picture.” “I shall become an arbitrary colorist,” he was to say. He would try to “paint infinity” behind a commonplace wall, “to express hope by a star” and “human aspiration by a ray from the setting sun.” Emancipating himself from the tones of nature, he would employ “colors suggesting some emotion, warmth, personality.” About the same time, he was to speak of expressing “those terrible things, men’s passions” in red and green, and repeatedly to assert his fondness for yellow, which he considered as the color of faith, triumph, or love. Even the black contour lines he was to

employ were not intended to serve any purely painterly or technical function but to produce “something of a feeling of anguish.” He finally concluded that “exact color or exact drawing could not produce these emotions in themselves.”

Van Gogh, then, was to go beyond the traditional idea of painting as an exclusively visual art, thus opening up a wide field of experiment for painters to come. The present-day conception of art as individual creation and self-expression undoubtedly owes much to the idea so clearly expressed by Van Gogh in the following lines: “In life, and in painting too, I can very well dispense with God, but as a man acquainted with suffering, I can’t do without something greater than myself, which is my very life: the power to create.”

1. According to the author, we can learn most about Van Gogh’s enthusiasm and attitudes about color through
	* 1. his paintings
		2. his correspondence
		3. his brother Theo’s books on painting
		4. his classical technique
2. In which of the following ways did Van Gogh originally regard color?
	* 1. as dealing only with technique
		2. with the conviction of an evangelical mission
		3. as most effective in almost monochromatic color schemes
		4. as expressive in itself
	1. The author indicates that Van Gogh’s later ideas about color were
3. traditional
4. arbitrary

III. prophetic

IV. experimental

1. Impressionistic
	1. I and II
	2. I and V
	3. I, III, and V
	4. II, III, and IV
2. All of the following factors are given in the passage as contributing directly or indirectly to Van Gogh’s particular attitudes about color except
	1. his stay in Antwerp in 1885-86
	2. his moments of crisis
	3. the color tones of nature
	4. his study of Japanese art
3. According to the passage, all of the following are characteristic of Van Gogh’s use of color except
	1. the use of a monochromatic color scheme to express form
4. the use of red and green to express men’s passions
5. the use of black contour lines to produce a feeling of anguish
6. the use of exact color to express emotions

**Passage VII**

World War I marks a great divide in the history of progressive education. Merely the founding of the Progressive Education Association in 1919 would have changed the movement significantly, since what had formerly been a rather loosely defined revolt against academic formalism now gained a vigorous organizational voice. But there were deeper changes, in the image of progressivism itself, that were bound to influence the course and meaning of educational reform.

Malcolm Cowley, in his delightful reminiscences of the twenties, Exile’s Return, describes these changes well. He notes insightfully that intellectual protest in prewar years had mingled two quite different sorts of revolt: bohemianism and radicalism. The one was essentially an individual revolt against puritan restraint; the other, primarily a social revolt against the evils of capitalism. World War I, he argues, brought a parting of the ways. People were suddenly forced to decide what kinds of rebels they were. If they were merely rebels against puritanism, they could exist safely in Mr. Wilson’s world; if they were radicals, they had no place in it.

Cowley’s analysis provides a key to one of the important intellectual shifts of the twenties. With the end of the War, radicalism seemed no longer in fashion among the avant garde, particularly the artists and literati who flocked to the Greenwich Villages of New York, Chicago, and San Francisco. It did not die; it was merely eclipsed by a polyglot system of ideas which combined the doctrines of self-expression, liberty, and psychological adjustment into a confident, iconoclastic individualism that fought the constraints of Babbitry and the discipline of social reform as well. And just as pre-war progressivism had given rise to a new educational outlook, on which cast the school as a lever of social change, so this post-war protest developed its own characteristic pedagogical argument: the notion that each individual has uniquely creative potentialities, and that a school in which children are encouraged freely to develop these potentialities is the best guarantee of a larger society truly devoted to human worth and excellence.

Now those who had read Schools of Tomorrow must certainly have recognized this essentially Rousseauean stance; it had been at the heart of several of the schools Dewey had described. Yet readers who had troubled to follow Dewey’s argument to the end, and who had accepted his analysis incorporating Rousseau’s insights into a larger social reformism, must have noted a curious difference of emphasis here. For just as radicalism seemed eclipsed in the broader protests of the twenties, so it seemed to disappear from the progressive pedagogy of the decade. For all intents and purposes, the avant garde pedagogues expanded one part of what progressive education had formerly meant into its total meaning.

Nowhere is this transformation more clearly documented than in the characteristic exegesis of progressive education during the twenties, The Child-centered School. Written by Harold Rugg and Ann Shumaker in 1928, the volume attempts for the movement in its time what Schools of

Tomorrow had done a decade earlier. Its pages teem with pedagogical experiments illustrating the new articles of pedagogical faith: freedom, child-interest, pupil initiative, creative self-expression, and personality development. And just as Dewey had seen a central connection with democracy as the crux of the earlier movement, so Rugg and Shumaker saw the relationship with the creative revolution of the twenties as the essential meaning of this one. To grasp the significance of the child-centered schools, they urged, one had to comprehend the historic battle of the artist against the standardization, the superficiality, and the commercialism of industrial civilization. The key to the creative revolution of the twenties was the triumph of self-expression, in art and in education as well. Hence, in creative self-expression they found the quintessential meaning of the progressive education movement.

1. All of the following reasons are given in the passage for the significant change which occurred in progressive education after World War I except
	1. the emergence of a progressive educational organization which gave a public voice to the progressive movement
	2. a factional split within the progressive intellectual protest movement between Bohemians and radicals
	3. the unification of bohemians and radicals under the auspices of the Progressive Education Association
	4. the falling out of fashion of radicalism among the post-war avant garde
2. The chief difference between Dewey’s ideas of progressive education and those of other educators mentioned in the passage is that Dewey
	1. believed in the unique creative potential of each individual student
	2. saw the essential meaning of progressive education as a war against industrial civilization
	3. believed in the triumph of self-expression in art and in education as well
	4. saw the school as a lever of social change
3. It was argued during the 1920’s that in order to grasp the significance of the child-centered schools, a person ought to be
	1. Rousseauean
	2. pedagogically experimental
	3. avant garde
	4. united against the evils of capitalism
4. It can be inferred from the passage that after World War I teachers in America became
	1. more socially conscious
	2. more interested in child psychology
	3. less free
	4. more democratic
5. Which of the following did the post-war movement believe should be the essential motivations or reference points of progressive education?
6. the creative revolution of the twenties

II. the need for individual expression of creative potential

1. democracy

IV. the need for social reform

1. radicalism
	1. I and III
	2. I, II, and IV
	3. II and III
	4. I and II
2. The main idea of this selection is that
	1. the post-war progressive education movement expanded the bohemian current of the prewar movement into a pedagogical doctrine of iconoclastic individualism
	2. World War I was responsible for pushing American progressive education in a new direction
	3. the Progressive Education Association enabled the movement to make a change in emphasis that would otherwise have been impossible
	4. radicalism as an article of pedagogical faith faded from the post-war scene

**Practice Verbal Reasoning 1**

***Explanatory Answers***

**Passage I**

1. B

Governments are placing a higher value on national security than on scientific freedom since scientific knowledge related to military defense is typically kept secret (presumably to prevent advantageous knowledge from leaking to enemy countries). A is unsupported. No connection is implied between the particle accelerator and space programs and national security. C is not responsive to the question and is a bit nonsensical. Even if C were turned around to make some logical sense (e.g., “Without the ability to communicate with scientists from other countries, scientists do not have free access to new scientific knowledge”), the statement would still not respond to the question. D is unsupported. The author neither states nor suggests which areas of scientific research should be emphasized.

1. B

The fourth paragraph is concerned exclusively with pointing out evidence of the Soviet emphasis on a national science; given the content of the excerpt from *Literatunaya Gazeta,* it can be reasonably inferred that the author is quoting this article as one such piece of evidence. D is the second-best response. The quoted article does indeed reflect the Marxist-Leninist ideal (at least as interpreted and promulgated by the government) and may in fact have been published only because it was sanctioned (approved) by the Soviet government. However, statement D is not likely to be the author’s purpose in quoting the article, since this conclusion would require speculation and since the quoted excerpt makes no mention of government approval or disapproval of certain scientific notions. Statement A distorts the nature of the quoted article and runs contrary to the passage. The article illustrates the official Soviet position and possibly the sentiment among some members of the Soviet intellectual or scientific community. However, the article does not necessarily reflect the views of scientists from other countries. In fact, the reaction of Western scientists mentioned in the same paragraph suggests that scientists from other countries disagreed with this view. C is not likely to be the author’s purpose in quoting the article since the author argues that the notion of a national science pervaded the Soviet consciousness, not that there was a great deal of disagreement and debate among Soviet intellectuals.

1. A

Statement A provides the best response since it calls for an unwarranted inference that is unsupported by the passage. Although the author does refer in the fifth paragraph to the Stalinist purges of the 1930s, nowhere does the author state or suggest that the events of this particular time period marked the peak (zenith) of government interference with scientific research. B is strongly supported; the final paragraph mentions scientists losing their jobs and being arrested in Argentina, while the second last paragraph mentions similar acts of suppression against Soviet refuseniks (scientists were fired and/or imprisoned). C is less explicit in the passage than either B or D; nevertheless, C is supported by the passage; while the Soviets distinguished socialist science from capitalistic science, the Nazis distinguished their *Deutsche Physik* from Jewish physics. D is mentioned explicitly in the fourth paragraph.

1. B

According to the passage, the ambiguous position of Soviet scientists was that the Soviet government encouraged (exhorted) and generally supported scientific research, while at the same time it imposed significant restrictions upon its scientists. Statement B restates this idea. A is unsupported. The author neither states nor suggests that the Soviets lacked sufficient funding; moreover, although statement B, if true, would indicate an ambiguous position for scientists, it is not the nature of the ambiguity referred to in the passage. C is wholly unsupported. The author neither states nor suggests either assertion made in statement C. D is supported (albeit, not explicitly) by the passage and, if true, would present an ambiguous position for Soviet scientists. However, as with A and C, the ambiguity referred to in B fails to reflect the nature of the ambiguity referred to in the passage.

1. A

The passage states explicitly in the second paragraph that twentieth-century challenges to science’s normative assumptions (i.e., scientific freedom) have grown “out of the increasing importance of science to social and national life.” C is the second-best response. The question asks for the fundamental cause of a general phenomenon, not of the specific challenges of the Soviet regime. Thus, C is too narrow. B is unsupported. The passage makes no mention of religious intolerance in the twentieth-century Soviet Union and alludes only briefly in the last paragraph to Jewish physics, which reference suggests more of a racial bias than a religious one on the part of the Nazis. D is unsupported; nowhere in the passage does the author either state or suggest that disloyalty of scientists prompted restrictions upon their freedom.

1. D

The first paragraph identifies the two normative assumptions, while the remainder of the passage discusses how those assumptions have been challenged. Although the passage looks primarily at the Soviet Union, the last paragraph briefly discusses other attempts at suppression of scientific freedom in the twentieth century. C is the second-best response. While the fourth and fifth paragraphs are indeed concerned with describing Soviet attempts to suppress scientific freedom, C is too narrow in that ignores the rest of the passage, omitting the broader historical perspective. A is off focus and far too narrow; moreover, the author does not actually discuss any specific events that might have caused the suppression of the refusenik movement; rather, this historical phenomenon is mentioned simply as another example of the Soviet regime’s longterm pattern of suppression. B is off focus and misses the author’s attitude. Although the author does define the concept of national science, no attempt is made to dispel or disprove the concept.

**Passage II**

1. A

In the passage, the author presents and critiques both the economists’ point of view (second paragraph) and the view of modern-day critics of the government (fourth paragraph) regarding the proper role of government in health care. Admittedly, Response A does not embrace the entire passage—it does not encompass the discussion in the third paragraph regarding the extent and manner in which governments have historically provided health care, nor does it encompass the author’s suggestion at the close of the passage regarding the founding generation’s probable intent as to the proper role of government in health care. However, in the context of this short passage, these two areas of discussion are not of primary concern to the author. B is unsupported. Although the author takes the position that government should play a significant role in health care, nowhere does the author go so far as to suggest that the United States government’s role in health care today is too small. Although, in the last paragraph, the author rebuts the critics’ argument that government is not providing health care to all citizens, the author does not go so far as to assert that the government’s present role should be expanded. C is too narrow. Although the last paragraph discusses some of the changes regarding the U.S. government’s role in health care over the last three centuries, the author’s broader concern is to point out that the government has always played a significant role in this area because health care is inherently a public concern. D is unsupported. Although epidemic diseases are inherently associated with communal life, the author argues more broadly that health care is inherently a public concern and should be addressed by government. Also, the author does not offer a prescription for dealing with the underlying causes of epidemics; thus, the second portion of D is off focus and is unsupported.

1. C

Although C may be a true statement, it does not respond to the question. The fact that governments have typically acted as if they had a health care obligation is not mentioned by the author as a reason why health care is inherently a public concern, but rather as empirical evidence that health care is inherently a public concern. A and B restate arguments made by market theorists (second paragraph) in favor of the inherently public nature of health care. Although the author asserts that the market theorists’ explanation is inadequate (“misses a critical point”), the author nevertheless expresses some agreement with their explanation (“the theory of public goods helps explain aspects of public health law...”). D expresses the author’s sociological argument, contained in the latter portion of the second paragraph, for the inherently public nature of health care.

1. D

This question deals with the author’s evaluation of the market theory of public goods. The author views the theory as cogent (valid; appealing to reason) in that it “help[s] to explain an aspect of modern public health law.” At the same time, however, the author views the theory as inadequate in that “it omits a critical point.” A is the second-best response. In acknowledging that the market theory of public goods “help[s] to explain an aspect of modern public health law and assists in fitting it into modern economic theory,” the author is suggesting that the theory is a sound one. Accordingly, Response A is incomplete, since it fails to acknowledge the author’s criticism of the theory. B runs contrary to the author’s evaluation of the public goods theory. C is unsupported. The author never suggests that the market theorists are biased.

* 1. C

Statement C is unsupported; nowhere does the author suggest that the government polices today regarding health care are guided less by philosophical considerations than in previous eras. The term “philosophical” should not be equated with the term “religious” (otherwise, C and D would be essentially the same responses). A is the second-best response. Support for A is less explicit than for any other incorrect answer choice. Nevertheless, A finds support from the author’s point in that many non-epidemic diseases were not formerly addressed by the government because they were considered part and parcel of daily life. It can be reasonably inferred from this excerpt that epidemic diseases were considered a greater threat (i.e., more serious), thereby warranting government’s attention. B restates the author’s assertion that “many public responsibilities were carried out by what we would now consider private associations.” D is readily inferable from the last paragraph. The author asserts that the public role in health care is carried out in different ways today than in prior centuries. The author then points out that “religious influence was significant, especially in the seventeenth century.” It is reasonably inferable, then, that religion does not play a significant role today in public health care decisions.

1. A

According to the author, the critics equate the degree (extent) of health care provision with insurance coverage. The author contends that by this standard of measurement, public health care during the eighteenth century was practically non-existent. In fact, however, the government played a significant role in health care during that century in ways other than providing insurance to its citizens. Thus, the critics’ standard for measuring the extent of the government’s role in health care is far too narrow in that it ignores all of the other possible ways in which government can play a role in health care. B is unsupported. Nowhere does the author state or imply that insurance plays a larger role in health care than the critics contend; also, Statement B makes no distinction between private and public insurance. C is not well supported. Based upon the information in the last paragraph, it appears that the United States government has played a significant role in health care throughout history; the author does not contend that the government ’s role in health care is greater today than in previous eras (implicitly, some of the evidence in the last paragraph supports this contention, while other evidence undermines it). Moreover, even if C were strongly supported by the passage, the statement is nevertheless not the author’s point of contention with the critics. D is unsupported and does not respond to the question. The author makes no attempt to evaluate the critics’ understanding of the founding generation’s intent. Even if Statement D were supported by the passage, the statement is nevertheless not the author’s point of contention with the critics.

1. D

In the last paragraph, the author rebuts the critics’ argument that government is not providing health care to all citizens and implies, at the close of the passage, that the founding generation probably intended that government play a significant (“complex”) role in health care. A is unsupported and runs contrary to the passage. The evidence in the last paragraph is conflicting as to whether the government’s role has in fact expanded over time, and the author does not really address this issue. Also, according to the

passage, the critics assert that the government plays too small a role in health

care; thus, A actually tends to run contrary to the critics’ contention. B is unsupported, calling for an unwarranted inference. Although acknowledging that the government in fact has expanded its health concerns from epidemics to chronic and endemic disorders, the author does not take a position on whether such expansion is desirable or proper. C is wholly unsupported. Although the first paragraph of the passage does identify the fundamental causes of certain epidemics occurring in the United States (during the twentieth as well as previous centuries), the author makes no attempt in the last paragraph to further identify the health problems of pre-industrial America or their causes.

**Passage III**

1. D

The inductive method in the natural sciences is the “Baconian method” and the author says this method omits “free imagination, controlled by the requirements of coherence and logic.” The author implies that B *is* a part of induction. A and C are not covered in the author’s discussion of strict induction.

1. C

The author states that imaginative rationalization is successful because the observable “present” factors can be connected and made consistent with such thought. A is characteristic of strict induction. B is a distortion of the language of the passage: “consistencies and persistencies” may or may not be logical. In any case they are *illuminated* by“imaginative rationalization”and are not the cause of its success. D isincorrect since “irrationality” is not considered in the passage.

1. C

The “true method of discovery” is described as grounded in particular observations (I and II), extending from there into imaginative consideration of the observations, and returning to the original observations with imaginative insight. The method can work with inconsistencies by making comparisons (V). III and IV represent a refusal to consider inconsistencies and any answers which include them are incorrect.

1. D

Note the slight difference the author draws between the “imaginative construct” itself and the subsequent “philosophical generalizations” considered in question 6. The “success of the imaginative experiment” is measured by extension of its application. A is a failure in such application. B is incorrect since the point of imaginative thinking is to transcend strict induction. While C may be included in the imaginative method, it is primarily characteristic of induction and certainly is not the measure of imaginative success.

1. B

The “successful philosophic generalization” will not only extend to fields beyond its origin, but also illuminate “universal principles” which particularity would obscure.

**Passage IV**

1. A

The passage states that the heads of each nation were women, while the chiefs were men. The passage goes on to state that, according to Degandawida, the clan heads (women) rather than the chiefs (men) should select League representatives because the likelihood that a pro-war representative would be appointed would be decreased thereby. Among the four responses, the only one that is inferable from this information is that Degandawida believed the men to be more pro-war than the women, i.e., statement A. Statement D is of the same nature substantively as Statement A. Qualitatively, however, D calls for an unwarranted inference. The passage does imply a connection between a chiefs passing power down to his children and the children’s propensity for war, but only insofar as men (e.g., chiefs) are more likely to choose pro-war representatives than are women. However, the additional inference that a chiefs children are more likely to favor war than all other clan members is unwarranted based upon the information in the passage. Although the passage supports the idea that women are less likely than men to select pro-war representatives, the passage does not suggest that, of the male population in a clan, a chief’s children have the greatest propensity for war. Statement D suggests a comparison (in terms of propensity for war) between the chiefs’ children and the children of the clan heads. However, the passage does not support the inference that children of a clan head will be less likely than any other member of the clan to want war. Statement B is unsupported and distorts the information in the passage. The author makes no comparison in terms of the propensity for war between clan heads and nation heads because a nation’s heads and the heads of that nation’s clans were one and the same. Statement B suggests, however, that a nation’s heads are different people from the clan heads. Statement C confuses the information presented in the pertinent part of the passage. The author does not make a connection between family dynasties and the propensity for war.

1. C

The first and second paragraphs are concerned with the inception of the Iroquois League, while the third and fourth paragraphs outline the subsequent history of the League from its decline through its subsequent resurgence under Handsome Lake. Statement C recapitulates this overall structure. Statement A is the second-best response. It could be argued that the author is presenting a “theory” as to how the Iroquois were swayed by Degandawida and later by Handsome Lake and that the “two related historical phenomena” mentioned in Statement A refer to the inception of the League (under Degandawida) and its revival (under Handsome Lake). However, the author presents the information as historical facts rather than as theories; that is, the passage merely recounts historical events rather than seeking to explain them by way of a more fundamental theory. Moreover, Statement A omits the discussion in the third paragraph concerning the decline of the Iroquois culture; in this sense, then, A is too narrow. Statement B distorts the overall view of the passage. Although two historical figures, Degandawida and Hiawatha, are indeed introduced in the first paragraph, the author makes no attempt to trace Hiawatha’s influence or to compare the influence of these two men. An argument can be made that Statement B refers to Degandawida and Handsome Lake (not to Degandawida and Hiawatha) since the passage does examine the

influence of both of these men. However, no attempt is made to compare their influence. Also, although Handsome Lake is not mentioned until the last paragraph, Statement B suggests that the two historical figures are introduced early in the passage. Statement D is unsupported. Nowhere in the passage are “competing views” presented or evaluated.

1. B

Power struggles are not mentioned at all. Although the third paragraph refers to a dispute among the Iroquois leaders, the dispute concerned the role that the Iroquois should play in the American Revolution. Statements A, C, and D are explicitly mentioned in the third paragraph as factors contributing to the decline of the Iroquois culture.

1. C

The passage states that Cornplanter was an outspoken proponent of assimilation and that Handsome Lake was related to Cornplanter as a half-brother. The fact that Lake was responsible for the Iroquois reasserting their national identity is ironic, then, in light of Lake’s blood relationship to Cornplanter. Statements A, B, and D are all accurate statements, based upon the information in the passage. However, they do not respond to the question.

1. D

According to the passage, the Quaker’s introduction of new technology to the Iroquois was partly responsible for the decline of the Iroquois culture in that it contributed to their loss of national identity. D presents a similar situation. Statement A is the second-best response.

Insofar as the children referred to in scenario A learn the language of the prevailing culture, assimilation and a resulting loss of ethnic identity might tend to occur. However, this sense of identity might be reinforced by their learning to read and write in their traditional language as well. Therefore, A is not as likely to lead to the demise of the minority group as D, at least based upon the Iroquois’ experience as discussed in the passage. Statement B is too vague and is not supported. Whether a government incentive to provide housing for members of the minority group actually undermines the group’s sense of ethnic identity would probably depend upon whether the incentives result in integration or segregation. Moreover, since the passage does not address whether the Iroquois became geographically integrated (assimilated), scenario B is insupportable. Statement C would probably carry the opposite result from that called for in the question. The scenario posed in C would actually contribute to the minority group’s retaining its ethnic identity, at least based upon the information in the passage. According to the passage, the introduction of spirits to the Iroquois population led to rampant alcoholism, which in turn contributed to the culture’s decline. Similarly, widespread drug abuse might have a similar effect today. Accordingly, any effort to curb such abuse, such as scenario C, would tend to impede a decline rather than contribute to it.

1. B

Both men had a thorough understanding of Iroquois traditions. Degandawida used Iroquois traditions as symbols to convey concepts and as models for the structure of his League, all with the goal of persuading the nations to join his League. Similarly, Handsome Lake’s use of traditional religious beliefs helped convert the Iroquois people to his new

religion. Statement D is the second-best response. Statement D is only partly supported by the passage. Although Degandawida’s efforts did result in a new and lasting peace among the Iroquois, the author does not make a similar claim with respect to Handsome Lake. Admittedly, the passage does mention a dispute among the Iroquois as to their proper role in the American Revolution. However, it is unwarranted to infer from this fact that the Iroquois factions were feuding amongst themselves just prior to Lake or that Lake’s influence was responsible for some sort of new peace. Statement A is not supported. Although the author explicitly mentions that Handsome Lake combined Christianity and the traditional Iroquois religion, there is no indication in the passage of any similar efforts by Degandawida. Statement C is not supported. Although the policies of both men were indeed aimed at uniting the Iroquois, the author does not suggest that either man’s efforts were directed toward establishing an opposing force against the white settlers.

**Passage V**

1. D

The first paragraph of this passage deals with compression moulding, the second with the

development of injection moulding, and the last with the transfer type of injection moulding. The last sentence of the 1st paragraph refers to “greater efficiency in compression moulding.” A refers only to the use of compression moulding for thermosetting materials. B is an advantage of transfer moulding. C was a technique instrumental to the development of injection moulding.

1. B

The passage cites the inability of compression moulding to process thermoplastic materials as instrumental to the development of injection moulding. All of the other answers are mentioned as leading to the “improvement of compression moulding.”

1. B

See middle of 1st paragraph. A, the need to decrease the plasticity of thermoplastic resins, was responsible for developing injection moulding. C is characteristic of automatic, not semi-automatic, presses. D is simply a property of the compression moulding process when used on thermosetting materials.

1. D

The passage states that the transfer moulding type of injection process was developed for thermosetting materials

1. D

According to the passage, injection equipment “speeded up the production of thermoplastic resins.” Moreover, the resins are what is moulded in the various moulding methods; they are not advantages of any given method.

1. D

The author opens his article with the comment that “The development of moulding

technology parallels the study of resinification,” and points out that because we had the new substances, we had to invent methods to employ them. He re-emphasizes the idea several more times in the passage.

**Passage VI**

1. B

The author specifically cites Van Gogh’s correspondence as demonstrating his “enthusiasm” about color. One can infer that the subsequent quotations about color are also from the correspondence

1. D

According to the passage, Van Gogh turned from Delacroix to Japanese art, and in Japanese art, he “first regarded color in terms of classical technique.” The word “first” in the passage tells you that D is a better answer for Van Gogh’s original view of color than A.

1. D

The point of the passage is Van Gogh’s “prophetic” understanding of color, and how he moves away from his early classical and traditional views. II is found in the 2nd last paragraph, III in the 1st paragraph; IV is a clear implication of the author’s discussion of the uniqueness of Van Gogh’s ideas about and work with color.

1. C

The passage states that Van Gogh “emancipated” himself from the tones of nature. D is a little tricky: the main idea of the passage is a consideration of Van Gogh’s attitudes toward color; when the author says that our ideas of art as individual expression come from Van Gogh’s, he is talking both about Van Gogh’s color symbology and the quotation with which he concludes the passage.

1. D

The author quotes Van Gogh specifically that “*exact* color … could not” express emotions.

**Passage VII**

1. C

The author notes that the pre-war movement mingled bohemianism and radicalism, and then he states that after World War I there was a “parting of the ways.” A is given as in itself able to change the movement “significantly.” B is the opposite of C.

1. D

The author says the pre-war movement “cast the school as the lever of social change.” One can infer from the following paragraph that Dewey is connected with the pre-war movement - the author tells us Dewey argued for social reformism. A is true of Dewey:

the Rousseauean emphasis on individual creativity was “recognized” by the prewar movement, but the “difference of emphasis,” which the question asks for, is found in the stress on radical social reform. B is the substance of prewar “radical” intellectual protest, but it isn’t the chief difference between Dewey’s and later educational ideas.

1. D

This is quite clear from the last paragraph. A, B, and C are characteristics of the post-war attitudes, but they are not the key to grasping its “significance.”

1. B

The “new articles of pedagogical faith” emphasize “personality development.” A and D would be characteristic of prewar progressive teachers. Post-war teachers emphasized freedom, making C incorrect.

1. D

I: “the relationship with the creative revolution of the twenties” is the “essential meaning” of the post-war movement. II is the “characteristic pedagogical argument” of post-war progressivism. III is wrong because Dewey, who is pre-war, saw the “central connection with democracy as the crux of the earlier movement.” IV: Dewey also emphasized social reform. V: radicalism is the intellectual current at the heart of educational emphasis on social reform.

1. A

Statement A provides the best summary statement because it covers the relationship of pre-and post-war movements, the nature of the change, and the content of the post-war movement. B is a slight distortion of the passage: change accompanied the war, but the author does not draw any explicit cause and effect relationships. C is not true. D is too confined to cope with the passage as a whole, and thus does not make a good answer to a question on the main idea