

The Unofficial Guide for New SAT®

新SAT®考试

阅读模拟真经

新SAT®考试 你准备好了吗?

张旭◎编著



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本书按照最新的 SAT 考试阅读新题型进行编号, 由 SAT 考试一线教师将 SAT 阅读考试文章按类型分为 11 大类, 并在每个类型下配备 4 篇 SAT 长阅读模拟文章。涉及的话题包括: 种族问题、社会热点、美学欣赏、心里认知、政治历史、小说散文、图表分析、科学技术、经济商业和经典文献, 在本书最后, 为了符合真题出题形式而给出双篇对比。这些都是 SAT 考试常考的内容, 能够有效地帮助考生在打好应试基础的同时, 通过扩展阅读更有效地提高考试分数。

本书完全参照 SAT 考试形式进行编排, 适合 SAT 考生强化练习并延展阅读, 帮助考生获得理想的考试成绩!

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前言

新 SAT 改革后将于 2016 年 5 月在亚洲地区进行考试，而美国考生在 2016 年的 3 月就会遇到改革后的新题型。此次改革使新 SAT 考试变化较大，主要包含以下 3 个方面：

1. 语法部分不再计入总分，但从官方指南中的样题来看，语法部分在考试中还是存在的，难度和老 SAT 不分伯仲，且题目多了些。
2. 新 SAT 考试由原来的阅读、数学、写作均计分变成了只计阅读和数学分数，各为 800 分，总分 1600 分。数学题目变难了，数量也增多了，但这个难度对于高中阶段水平的考生是能应对自如的。
3. 写作部分不计入总分，写作时间缩短了，由原来的 60 分钟变成了 50 分钟，考题也变成了通过阅读一篇短文完成一篇分析、驳论、立论的文章。

纵观整个考试改革，变化最大的部分还在阅读。根据 SAT 官方指南的样题分析，要求考生在 65 分钟内完成 52 道阅读题，一共包括 6 篇长篇文章：1~10 题是第一篇文章，阅读行数大约为 90 行（这是阅读考试行数长度！而不是普通长度）；11~20 题是第二篇文章，阅读行数大约为 85 行；21~30 题是第三篇文章，阅读行数大约为 75 行，包含一到两个图形或表格；31~41 题是第四篇和第五篇两篇文章，我们称之为“双篇对比”的文章，这两篇文章加起来大约 85 行；42~52 题是第六篇文章，大约 70 行，包含一两个表格或图表。

SAT 考试数学部分是我国考生的强项，考生只需多加练习几次，做好 SAT 考试数学部分的应试准备即可；语法和写作因不再计入总分，在这里暂且不表；而 SAT 考试阅读部分我们在此重点说明：

1. 经过对官方指南中的样题分析，6 篇阅读文章均超过 60 行阅读行数（其中包括对图表和表格进行分析的一般为二篇，合成“双篇对比”），每篇文章 10 道题，只有图表题会各多出一道题，题目总数为 52 道题，而受考试时间的限制，基本上要求考生在一分多钟就要完成一道题，对于考生来说就是：马不停蹄、紧赶慢赶且不能出错地完成阅读考试。速度和熟练程度成为考生最大的挑战。
2. 在阅读文章的选材和出题方式上，也发生了一些改变。出题方式有了显著变化，其一，所有阅读题目选项变成了四个而不是老题的五个；其二，每个选项都不是特别长，一般长句的选项只会有一两道题，也就是长的选项在整个考试中最多有 12~13 道题，其他的基本选项都简单易读。当然，在选项简单的情况下，并不意味着题就好做了，这是因为在阅读量大的情况下，准确完成这些选项是比较困难的事。同时，新 SAT 考试的阅读有几个很独特的题型特征，如最显著的是越来越注重考查考生选

辑理解定位方面。之前在旧 SAT 考试中也出现过，但都考得不多，因为比较而言，这类题母难度略大，所以考试中心似乎不太愿意考这样的题目，但现在改革了，反而频繁出现了。

新 SAT 考试的难度是加大了还是变小了？这无法衡量。一方面，题目看似简单了，虽然文章阅读量加大了，但适应了那些平时就强化练习的同学，也让他们比以前更容易拿到高分。但另一方面，文章多了，还得仔细看，无法跳读，做题时间也缩短了。

面对改革，考生是考新 SAT 考试还是转考 ACT 考试？笔者在此提醒考生，ACT 考试也会发生变化的，就现在来说，SAT 考试还是比 ACT 考试的接受程度要大一些。其次，SAT 考试改革明显是针对国际考生的，为了将该考试能更好地融入大学课堂，SAT 此次改革着实令人称赞，将 SAT 考试题目变得更加和大学的学习内容相关，使得 SAT 考试更具备指导意义。如观点的阐述，论证的论点、论据等，都更加符合了大学的要求，而且，阅读量的增大也更适合大学的海量快速阅读。

如何准备新 SAT 考试？考生应在英语基础上做好充分的准备，多做练习，毕竟“打铁还要自身硬”。而且申请名校的考生应坚持考 SAT，毕竟此次改革使得该考试明显更加合理，更能看出考生的真实水平，且大学录取委员会会慢慢地接受这个事实。

2016 年 1 月亚洲最后一次进行旧题型的 SAT 考试，对申请 2017 年入学的考生有没有帮助？考试中心宣布 SAT 考试改革后，美国绝大多数学校都接受了这个事实。CB 做了巨大的努力，使改革后的新 SAT 考试更加科学、理性。就目前为止，尚未发现哪个学校明确提出 SAT 考试改革之后就不再接受新的 SAT 考试了（唯有乔治华盛顿大学声明申请该院校可以不提交 SAT 成绩——但请注意：你可以不提交，但后果自负）。由此我们可以看出，对于 2016 年申请美国本科院校 2017 年入学的考生，新 SAT 考试是考生的最佳选择。为什么？例如：一个考生的新 SAT 考试考了 1300 分，而旧 SAT 考试考了 2200 分，考官会怎么想？会给考官造成投机取巧（考了旧 SAT 考试而避免考新 SAT 考试）错觉的，因此，望考生们慎重考虑。在此建议考生，一定要坚持拿到新 SAT 考试成绩，除非你选择 ACT 考试。

改革后的新 SAT 考试，阅读部分的改革逐步向 ACT 考试方向靠拢，首次加入了考查考生对表格（逻辑思维中较抽象）的理解，如果看不懂表格的话，就算是英文水平再高，也不适合申请理工科留学。所以，无论是文科考生还是理工科考生，平时的阅读练习就不仅限于文字性的内容，还需要多思考，多做一些表格类的阅读文章练习。

此外，从新 SAT 考试阅读文章的布局来看，第一篇文章有可能是一篇小说或者传记类的作品；第二篇可能是一篇社会时政评论性的文章（可能有表格）；第三篇可能是一篇经济类的文章（也可能有表格）；而第四篇可能是经典文字之类的文章，如关于法国革命的思考之类的等，这类文章也可以是政治、历史、考古题材；最后一篇文章一般会放一篇科学类的（可能有图表）、研究性的或技术型的文章。所以，如果哪次 SAT 考试阅读测试部分从马克思的文章里摘下了一段进行考试，请考生一定不要见怪，因为早已明确说明了像《独立宣言》之类的文章都是有可能会考到的。因此，考生的阅读范围一定要广，就像刚才提到的马克思的文章、美国

宪法的法庭判决等都要涉猎。比如最近美国最高法院判同性恋婚姻合法，再如堕胎合不合法、关于国家政府有没有权力动用军队去占用私人土地等，像这类惊天动地的判决或划时代的判决，就很可能属于经典文字这一类，考生就必须看一看。

本着更有效地帮助考生参加新 SAT 考试并取得阅读高分的目的，我们编写了本书，旨在帮助考生对新 SAT 考试准备得更充分些，更加自信地面对新 SAT 考试。

张 旭
2015.10.10
北 京

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SAT Practice Test

1

种族问题

SAT[®] Practice Test

IMPORTANT REMINDERS

1

**A No. 2 pencil is required for the test.
Do not use a mechanical pencil or pen.**

2

**Sharing any questions with anyone
is a violation of Test Security
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in your scores being canceled.**

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Reading Test

65 MINUTES, 52 QUESTIONS

Turn to Section 1 of your answer sheet to answer the questions in this section.

DIRECTIONS

Each passage or pair of passages below is followed by a number of questions. After reading each passage or pair, choose the best answer to each question based on what is stated or implied in the passage or passages and in any accompanying graphics (such as a table or graph).

Questions 1-13 are based on the following passage.

This 1996 article discusses W.E.B. Du Bois, and his famous "To the Nations of the World" (1900).

At the dawn of the last century, W. E. B. Du Bois coined a phrase that was at once a prophecy and a preface. In July 1900, he came to London from France, where he had helped install the American Negro exhibit at the grandiose bilan du siècle of the Paris Universal Exposition on the banks of the Seine. Du Bois crossed the Channel to join such figures as African American feminist Anna Julia Cooper, Haitian politician Benito Sylvain, black British composer Samuel Coleridge-Taylor, and well-known former slave Henry "Box" Brown at the Pan-African Conference organized by Trinidadian lawyer Henry Sylvester Williams. In the final sessions of the conference in Westminster Town Hall, Du Bois gave a speech titled "To the Nations of the World" that opened with a stunning paragraph:

"In the metropolis of the modern world, in this closing year of the nineteenth century there has been assembled a congress of men and women of African blood, to deliberate solemnly upon the present situation and outlook of the darker races of mankind. The problem of the twentieth century is the problem of the color line, the question as to how far differences of race are going to be made, hereafter, the basis of denying to over half the world the right of sharing to their utmost ability, opportunities and privileges of modern civilization."

The second sentence ("the problem of the twentieth century is the problem of the colour line") would reverberate three years later in the famous "Fore-thought" to Du Bois's masterwork, *The Souls of Black Folk*, in a formulation

that is often considered an inauguration for thinking about the significance of race in the modern world.

African Conference necessitates coming to terms with the ways that the phrase emphatically frames the "color line" not in the U.S. debates and civil rights struggles that are commonly taken to be its arena, but in the much broader sphere of "modern civilization" as a whole. This preface addresses "the nations of the world" but from the setting and in the name of a transnational gathering of men and women. Although the conference gathered intellectuals of African descent, it aimed to "deliberate" on and even speak for a larger population of the colonized and oppressed, the "darker races of the world." Or as Du Bois would underline again in the next few years, the "Negro problem" in the United States is only a "local phase" of a much greater problem: "The color line belts the world." If the Pan-African Conference was an ephemeral organization with little lasting impact, still Du Bois phrase set the tone for the eruption of black expressive culture and political initiatives in the 1920s. As he put it later, a "world view" on the color line was all the more indispensable in the wake of a series of earthshaking events in the second decade of the century, most of all "that great event of these great years, the World War." What Nathan Huggins terms the "post-war effort to thrust Negro social thought into an international arena" is a constant thread in the work of black intellectuals of the period no matter what their ideological outlook, whether Du Bois or Marcus Garvey, whether Jessie Fauset or W. A. Domingo, whether Claude McKay or Lamine Senghor. The cosmopolite Howard University philosophy professor

- Alain Locke claimed in the introduction to his 1925 anthology. The New Negro that his title was partly an allusion to the Negro's "new internationalism," which
- 65 represented one of the few "constructive channels" for black cultural institution building beyond the "cramped horizons" of postwar U.S. racism and segregation. With very different aims, the brilliant black socialist orator Hubert Harrison picked up the internationalist implications of Du Bois
- 70 "color line" right after the war, calling for attention to the self-determination struggles of the peoples of Egypt, India, China, and Africa, and prescribing that "before the Negroes of the Western world can play any effective part they must first acquaint themselves with what is taking
- 75 place in that larger world whose millions are in motion. If our problem here is really a part of a great world-wide problem, we must make our attempts to solve our part link up with the attempts being made elsewhere to solve the other parts."

1

Which choice best describes the primary purpose of this passage?

- A) It counters a previously mistaken concept with evidences.
- B) It analyzes the impacts of one important concept.
- C) It provides a sensible comparison of two ideas.
- D) It discusses the development of a colloquial term.

2

In line 1, the word "coin" most nearly means

- A) generate.
- B) invent.
- C) cook up.
- D) make.

3

The author's description from lines 2-11 serves primarily to

- A) describe the theoretical foundation of Du Bois's thoughts.
- B) introduce the historical background of a specific idea.
- C) usher in the particularities of the specific context of an issue.
- D) deliberate on the very reason for Du Bois's later actions.

4

The quote by the author in line 15 and line 24 of the passage primarily serves to

- A) clarify an important claim made earlier in the article.
- B) define a crucial term that has been introduced to the readers.
- C) place a qualification to a notion previously held to be incorrect.
- D) emphasize a concept that is central to the overall discussion.

5

The author talks about the "Fore Thought" in line 27 mainly in order to

- A) emphasize the importance of The Souls of Black Folk.
- B) give concrete examples why the concept of color line is stunning.
- C) demonstrate that Du Bois's concept brings about a new starting point.
- D) specify the impacts of Du Bois's brand-new ideas.

6

The framing the "color line" in line 33 most directly demonstrates

- A) a broadened scope of struggle for the color people in the world.
- B) an innovative approach for the Negro to face the new challenges.
- C) an elevated ideological framework to look at the race issue.
- D) a metropolitan view on cultural diversity and civilization.

7

As used in the passage, "belt" is closest in meaning to

- A) encompass.
- B) encounter.
- C) encircle.
- D) entrench.

8

Which choice, if true, would most likely weaken the author's point raised in lines 38-46?

- A) Du Bois fails to see that the "Negro Problem" is largely linked to the economic rights of people in the under-developed nations.
- B) The political rights, in particular, the Suffrage, is the issue commonly shared then among the color people's campaigns.
- C) Around 80% of the conference participants who claim to have African Decent, only half of them actually have real African blood ancestry.
- D) Food shortage and water problem are the top priorities for the Third World people in Asia, South America and around the world.

9

The author mentions the "world view" in line 50 mainly to

- A) stress the importance of internationalism as to the Negro movements.
- B) form a sharp contrast of the new ideology and the old conceptualization.
- C) analyze the extent to which Du Bois has influenced the new generation of black artists.
- D) announce that this revolutionary concept is the great event of these great years.

10

The reference to professor Alain Locke in line 62 serves to

- A) provide the evidence so concrete that it becomes irrefutable.
- B) exemplify the support from the academia of a specific concept.
- C) entertain a developing thought from a academia.
- D) lend gratitude to a committed freedom fighter.

11

Which choice can be inferred from the author's discussion of constructive channels for black people?

- A) Few cultural institution existed before the Great War in 1900s for the color people.
- B) The WWI did not make a great change in terms of intellectual awakening or improvement for the blacks.
- C) Racism and segregation became more rampantly vicious to the majority of blacks.
- D) Harlem Renaissance started partially because there were many informed black intellectuals after the Great War.

12

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

- A) Lines 15-24 ("In...civilization")
- B) Lines 36-42 ("This...world")
- C) Lines 50-60 ("As...Senghor")
- D) Lines 67-75 ("With...motion")

13

Which choice best summarizes the central theme of this article?

- A) The concept of color line builds the intellectual foundation for the new black arts in the civil rights movement.
- B) The importance of Du Bois's conceptualization of color line reshapes the landscape of the local black movement agenda to a more internationalized context.
- C) Generations of black activists Marcus Garvey, Jessie Fauset, Claude McKay or Lamine Senghor have benefited from the political wisdom of Du Bois.
- D) The success of black movement can be attributed to the new intellectual horizon and the cosmopolitan perspective.

Questions 14-26 are based on the following passage.

This passage is adapted from George Wallace's article in 1963, "segregation now, segregation tomorrow, segregation forever."

We find we have replaced faith with fear and though we may give lip service to the Almighty in reality, government has become our god. It is, therefore, a basically ungodly government and its appeal to the pseudo-intellectual and the politician is to change their status from servant of the people to master of the people to play at being God without faith in God and without the wisdom of God. It is a system that is the very opposite of Christ for it feeds and encourages everything degenerate and base in our people as it assumes the responsibilities that we ourselves should assume. Its pseudo-liberal spokesmen and some Harvard advocates have never examined the logic of its substitution of what it calls "human rights" for individual rights, for its propaganda play on words has appeal for the unthinking. Its logic is totally material and irresponsible as it runs the full gamut of human desires including the theory that everyone has voting rights without the spiritual responsibility of preserving freedom. Our founding fathers recognized those rights but only within the framework of those spiritual responsibilities. But the strong, simple faith and sane reasoning of our founding fathers has long since been forgotten as the so-called "progressives" tell us that our Constitution was written for "horse and buggy" days so were the Ten Commandments.

Not so long ago men stood in marvel and awe at the cities, the buildings, the schools, the autobahns that the government of Hitler's Germany had built just as centuries before they stood in wonder of Rome's building but it could not stand for the system that built it had rotted the souls of the builders and in turn rotted the foundation of what God meant that men should be. Today that same system on an international scale is sweeping the world. It is the "changing world" of which we are told it is called "new" and "liberal". It is as old as the oldest dictator. It is degenerate and decadent. As the national racism of Hitler's Germany persecuted a national minority to the whim of a national majority, so the international racism of the liberals seek to persecute the international white minority to the whim of the international colored majority so that we are foot balled about according to the favor of the Afro-Asian bloc. But the Belgian survivors of the Congo cannot present their case to a war crimes commission nor the Portuguese of Angola nor the survivors of Castro nor the citizens of Oxford, Mississippi.

It is this theory of international power politic that led a group of men on the Supreme Court for the first time in American history to issue an edict, based not on legal precedent, but upon a volume, the editor of which said our Constitution is

outdated and must be changed and the writers of which, some had admittedly belonged to as many as half a hundred communist-front organizations. It is this theory that led this same group of men to briefly bare the ungodly core of that philosophy in forbidding little school children to say a prayer, and we find the evidence of that ungodliness even in the removal of the words "in God we trust" from some of our dollars, which was placed there as like evidence by our founding fathers as the faith upon which this system of government was built. It is the spirit of power thirst that caused a President in Washington to take up Caesar's pen and with one stroke of it make a law. A Law which the law making body of Congress refused to pass a law that tells us that we can or cannot buy or sell our very homes, except by his conditions and except at HIS discretion. It is the spirit of power thirst that led the same President to launch a full offensive of twenty-five thousand troops against a university of all places in his own country and against his own people, when this nation maintains only six thousand troops in the beleaguered city of Berlin. We have witnessed such acts of "might makes right" over the world as men yielded to the temptation to play God, but we have never before witnessed it in America. We reject such acts as free men. We do not defy, for there is nothing to defy since as free men we do not recognize any government right to give freedom or deny freedom. No government erected by man has that right. As Thomas Jefferson said, "The God who gave us life, gave us liberty at the same time; no King holds the right of liberty in his hands." Nor does any ruler in American government.

We intend, quite simply, to practice the free heritage as bequeathed to us as sons of free fathers. We intend to re-vitalize the truly new and progressive form of government that is less than two hundred years old, a government first founded in this nation simply and purely on faith that there is a personal God who rewards good and punishes evil that hard work will receive its just deserts that ambition and ingenuity and inventiveness and profit of such are admirable traits and goals that the individual is encouraged in his spiritual growth and from that growth arrives at a character that enhances his charity toward others and from that character and that charity so is influenced business, and labor and farmer and government. We intend to renew our faith as God-fearing men not government-fearing men nor any other kind of fearing-men. We intend to roll up our sleeves and pitch in to develop this full bounty God has given us to live full and useful lives and in absolute freedom from all fear. Then can we enjoy the full richness of the Great American Dream.

14

Which choice best summarizes the article?

- A) A declaration of intent to support certain actions with a solid reasoning.
- B) An essay that neither attacks its enemy nor defends its own ideal.
- C) An editorial that identifies the key issues at hand to its readers.
- D) A critique on pervasive thoughts and practices with proposal of its own agenda.

15

The author, by referring to “ungodly government” in lines 3-4, means that

- A) the government no longer serves the people’s interests in the legitimate ways.
- B) the positions and stances of the government contradict god’s wisdom.
- C) there is no such thing called a godly administration in our times.
- D) law can be made godly if government abides with the Holy Bible.

16

The word “base” in line 9 can be best replaced by

- A) immoral.
- B) shameful.
- C) profligate.
- D) appalling.

17

The two phrases with quotation marks, the “progressives” in line 22 and “horse and buggy” in line 23 suggest that

- A) the author disapproves strongly what they stand for.
- B) the liberals err when abandoning the spiritual necessities while moving forward.
- C) the genuine moral guidelines all exist in historical teachings.
- D) the so-called progressives are no different from those from the old days.

18

The article shifts in lines 25-27 to discussion of “government of Hitler’s Germany” and “wonder of Rome’s” so that

- A) more concrete examples can be presented to readers as additional references.
- B) an comparison can be made to strengthen the central argument.
- C) the wrongful path taken by the current regime can be examined in analogies.
- D) an intensified attack can be made possible by realistic contrasts.

19

Which choice serves as the strongest evidence to prove the “international racism of the liberals” in line 35?

- A) The War Crimes committed by Hitler Germany.
- B) The rises of Afro-Asian blocs of the world.
- C) The international colored majority prevails over the wills of white minority of the world.
- D) The atrocities inflicted upon the Portuguese of Angola and the citizens of Oxford, Mississippi.

20

The author must have based his statement between line 43 and line 49 on which of the following assumptions?

- A) The volume had never before become part of the legal precedents for the Court.
- B) Membership in radical-front organization couldn’t negatively affect its impartiality
- C) The Supreme Court Judges were not affected in any way by the volume.
- D) The editor was correct that our Constitution must be changed.

21

As used in the passage in line 50, the word “bare” most nearly means

- A) bear.
- B) expose.
- C) deplete.
- D) exploit.

22

In lines 60-61, the author mentions “except by his conditions and except at HIS discretion” in order to

- A) highlight no government can by law or discretion to deprive citizens’ liberty.
- B) raise objections to a specific act because of its ungodliness.
- C) emphasize that the property right commands the central place of this debate.
- D) form a contrast to show how ridiculous such a law may seem to American citizens.

23

The purpose of citing Thomas Jefferson in lines 73-75 is

- A) to identify that the real essence of a government is by the people and for the people.
- B) to distinguish between the wisdom of Thomas Jefferson and the poor statesmanship.
- C) to lend support to the author’s reasoning discussed above on government rights.
- D) to stress the importance of opinions by the Founding Fathers in this particular issue.

24

The structure of this article is best described as

- A) criticizing certain practices and ideas with concrete evidences.
- B) presenting the data and analysis before making the central thesis.
- C) denouncing the targeted issue followed by a discussion of the central claim.
- D) making the hypothesis in comparison to other detailed precedents.

25

In lines 88-89, the author intends to “renew our faith as God-fearing men not government-fearing men” by

- A) living out in full the great American Dream.
- B) making the government repent for its sins with actions.
- C) resuming passionate pursuits of spiritual freedom.
- D) resetting the morals that reward good and punish evil.

26

The general tone of the article can be best described as

- A) sarcastic and stern.
- B) grave and vehement.
- C) acute and admonishing.
- D) tolerant and appreciative.

Questions 27-39 are based on the following passage.

This passage is adapted from Frederick Douglass, "What to the Slave is the Fourth of July?" A speech made in 1852 Rochester, New York.

In prosecuting the anti-slavery enterprise, we have been asked to spare the church, to spare the ministry; but how, we ask, could such a thing be done? We are met on the threshold of our efforts for the redemption of the slave, by the church and ministry of the country, in battle arrayed against us; and we are compelled to fight or flee. From what quarter, I beg to know, has proceeded a fire so deadly upon our ranks, during the last two years, as from the Northern pulpit? As the champions of oppressors, the chosen men of American theology have appeared — men, honored for their so-called piety, and their real learning. The Lords of Buffalo, the Springs of New York, the Lathrops of Auburn, the Coxes and Spencers of Brooklyn, the Gannets and Sharps of Boston, the Deweys of Washington, and other great religious lights of the land have, in utter denial of the authority of Him by whom they professed to be called to the ministry, deliberately taught us, against the example or the Hebrews and against the remonstrance of the Apostles, they teach that we ought to obey man's law before the law of God.

One is struck with the difference between the attitude of the American church towards the anti-slavery movement, and that occupied by the churches in England towards a similar movement in that country. There, the church, true to its mission of ameliorating, elevating, and improving the condition of mankind, came forward promptly, bound up the wounds of the West Indian slave, and restored him to his liberty. There, the question of emancipation was a high religious question. It was demanded, in the name of humanity, and according to the law of the living God. The Sharps, the Clarksons, the Wilberforces, the Buxtons, and Burchells and the Knibbs, were alike famous for their piety, and for their philanthropy. The anti-slavery movement there was not an anti-church movement, for the reason that the church took its full share in prosecuting that movement: and the anti-slavery movement in this country will cease to be an anti-church movement, when the church of this country shall assume a favorable, instead of a hostile position towards that movement.

Americans! Your republican politics, not less than your republican religion, are flagrantly inconsistent. You boast of your love of liberty, your superior civilization, and your pure Christianity, while the whole political power of the nation (as embodied in the two great political parties), is solemnly pledged to support and perpetuate the enslavement of three millions of your countrymen. You hurl your anathemas at the crowned headed tyrants of Russia and Austria, and pride

yourself on your Democratic institutions, while you yourselves consent to be the mere tools and body-guards of the tyrants of Virginia and Carolina. You invite to your shores fugitives of oppression from abroad, honor them with banquets, greet them with ovations, cheer them, toast them, salute them, protect them, and pour out your money to them like water; but the fugitives from your own land you advertise, hunt, arrest, shoot and kill. You glory in your refinement and your universal education yet you maintain a system as barbarous and dreadful as ever stained the character of a nation — a system begun in avarice, supported in pride, and perpetuated in cruelty. You shed tears over fallen Hungary, and make the sad story of her wrongs the theme of your poets, statesmen and orators, till your gallant sons are ready to fly to arms to vindicate her cause against her oppressors; but, in regard to the ten thousand wrongs of the American slave, you would enforce the strictest silence, and would hail him as an enemy of the nation who dares to make those wrongs the subject of public discourse! You are all on fire at the mention of liberty for France or for Ireland; but are as cold as an iceberg at the thought of liberty for the enslaved of America. You discourse eloquently on the dignity of labor; yet, you sustain a system which, in its very essence, casts a stigma upon labor. You can bare your bosom to the storm of British artillery to throw off a threepenny tax on tea; and yet wring the last hard-earned farthing from the grasp of the black laborers of your country. You profess to believe "that, of one blood, God made all nations of men to dwell on the face of all the earth," and hath commanded all men, everywhere to love one another; yet you notoriously hate, (and glory in your hatred), all men whose skins are not colored like your own. You declare, before the world, and are understood by the world to declare, that you "hold these truths to be self evident, that all men are created equal; and are endowed by their Creator with certain inalienable rights; and that, among these are, life, liberty, and the pursuit of happiness" and yet, you hold securely, in a bondage which, according to your own Thomas Jefferson, "is worse than ages of that which your fathers rose in rebellion to oppose" a seventh part of the inhabitants of your country.

Fellow-citizens! I will not enlarge further on your national inconsistencies. The existence of slavery in this country brands your republicanism as a sham, your humanity as a base pretense, and your Christianity as a lie. It destroys your moral power abroad; it corrupts your politicians at home. It saps the foundation of religion; it makes your name a hissing, and a bye-word to a mocking earth. It is the antagonistic force in your government, the only thing that seriously disturbs and endangers your Union. It fetters your progress; it is the enemy of improvement, the deadly foe of education; it fosters pride; it breeds insolence; it promotes vice; it

shelters crime; it is a curse to the earth that supports it; and yet, you cling to it, as if it were the sheet anchor of all your hopes. Oh! Be warned! Be warned! A horrible reptile is coiled up in your nation's bosom; the venomous creature is nursing at the tender breast of your youthful republic; for the love of God, tear away, and fling from you the hideous monster, and let the weight of twenty millions crush and destroy it forever!

27

The article is mainly about

- A) pronouncing an action agenda.
- B) imploring to public discourse on a specific issue.
- C) revealing some grave social anomalies.
- D) identifying several key factors for a plan.

28

The author's question in lines 2-3 can be answered that

- A) the churches of England should be the models for American ministries.
- B) the American churches couldn't be pardoned for their stances in slavery.
- C) the Negroes suffered more from the regime than from the aloofness of churches.
- D) the battle for black rights should be rallied against the churches.

29

By the "Northern pulpit" in line 8, the author refers to

- A) the religious institutions of northern England.
- B) the ministries and churches of the free states of the America.
- C) the priests serving on posts for the churches across the nation.
- D) the agencies and commissions comprised of religious figures.

30

The word "champion" in line 9 has the closest meaning to

- A) defendant.
- B) apologist.
- C) guardian.
- D) isolationist.

31

In the passage, the author based his argument of the church positions toward slavery on

- A) a careful enunciation of wrongdoings by some institutions.
- B) a thorough theoretical analysis of logic within the decision process.
- C) a comparison made with counterparts with similar circumstance.
- D) a disclosure of the contradictory natures of certain actions.

32

In line 23, the article considers the England church's truthfulness to its mission

- A) an act that signifies the nobility of human kindness.
- B) a true compassion to sufferings of West Indian slaves.
- C) a devout and humanistic act to oppose slavery as evil.
- D) a sincere commitment to human freedom and liberty.