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https://www.100test.com/kao_ti2020/122/2021_2022__E8_8B_B1_E8_AF_AD_E5_9B_9B_E7_c83_122452.htm It is a favorable thing to look back at some of the reforms which have long been an accepted part of our life, and to examine the opposition, usually bitter and very strange, sometimes dishonest but all too often honest, which had to be countered by the restless advocates of "grandmotherly" law. The reforms treated in this book are not the well-known measures like the abolition of slavery, the reform of Parliament, the vote of women which are recorded in the standard history books. Here are some of the less familiar struggles which, with one or two exceptions, social historians have tended to dismiss briefly. Yet these old controversies give no less revealing an insight into the minds of our grandfathers than do the major issues of the last century. The pulse of a generation can be taken just as effectively by considering its attitudes to the marrying of dead wives sisters, to the fetching of fathers beer or even to the sweeping of chimneys. Some of the reforms dealt with were carried out within living memory. none is older than the nineteenth century. They have been selected for the variety of their background and for the fertility (state of being fertile) and stimulus of the opposition against them. Misguided and complete unreasonable though some of this opposition now appears, it is doubtful whether it will seem any more peculiar, one hundred years hence, than some of the reasons we produce today for continual hardship and injustice. Our ancestors thought it strange

that wives should wish to keep their own earnings. our descendants may be astonished at our system which forces a man to maintain a woman, sometimes for life, after a hopeless marriage has been disrupted. It is likely that our descendants will derive as much heartless fun from thought of our divorce laws, and the reasons we use to defend them. They may also think that the indifference of the nineteenth century to death and suffering in the mills was fully matched by that of the twentieth century to death and suffering on the highways. 6. The author says of the reforms that we take for granted that _____. [A] it is good to look at the arguments against them [B] it is good that they have been accepted [C] they were healthier than we now appreciate [D] we should study the alternative 7. The trouble with the people who were against reforms in the past was that _____. [A] they were well-meaning in too many cases [B] all of them were too frequently sincere [C] they could only be successfully opposed by lawyers [D] they were nervous 8. The argument over the reforms _____. [A] were about reforms with more important results than other reforms [B] concerned reforms equally as important as any other reforms [C] are more instructive than other arguments [D] are instructive as regards the nineteenth century 9. As regards different generations attitudes, perhaps _____. [A] our descendants opposition to reform will be as absurd as ours [B] our ancestors objections to reform will seem justified to our descendants [C] our case against reforms is even more blind than our ancestors [D] our arguments against reform are as unreasonable as our ancestors 10. The author believes that in the future people will

be surprised that in our present society _____. [A] men are expected to keep their wives with the even after a marriage has broken down [B] men have to pay money to their wives even after separation [C] women do not share their husbands earnings [D] women expect to be supported by their men

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