

# Eton College King's Scholarship Examination 2017

## ENGLISH

(One and a half hours)

**Remember to write your candidate number on every sheet of paper.**

*You are advised to spend twenty minutes reading the speech extracts, about forty minutes on Question 1 and about thirty minutes on Question 2. Attempt both questions.*

*Start each question on a NEW sheet of paper.*

**Do not turn over until told to do so.**

*The following two speeches were delivered, respectively, by the American President Abraham Lincoln during the American Civil War in 1863 and by the American preacher and political rights activist Martin Luther King in 1963. Read the two speeches slowly and carefully and then answer all the questions that follow.*

***SPEECH 1: The Gettysburg Address***

Four score and seven years ago our fathers brought forth on this continent, a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battle-field of that war. We have come to dedicate a portion of that field, as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

But, in a larger sense, we can not dedicate - we can not consecrate - we can not hallow - this ground. The brave men, living and dead, who struggled here, have consecrated it, far above our poor power to add or detract. The world will little note, nor long remember what we say here, but it can never forget what they did here. It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us - that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion - that we here highly resolve that these dead shall not have died in vain - that this nation, under God, shall have a new birth of freedom -- and that government of the people, by the people, for the people, shall not perish from the earth.

**Abraham Lincoln, 19 November 1863**

## *SPEECH 2: 'I Have a Dream'*

I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.

Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity.

But one hundred years later, the Negro still is not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languished in the corners of American society and finds himself an exile in his own land. And so we've come here today to dramatize a shameful condition.

In a sense we've come to our nation's capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men, yes, black men as well as white men, would be guaranteed the "unalienable Rights" of "Life, Liberty and the pursuit of Happiness." It is obvious today that America has defaulted on this promissory note, insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check, a check which has come back marked "insufficient funds." (...)

We cannot walk alone.

And as we walk, we must make the pledge that we shall always march ahead.

We cannot turn back.

There are those who are asking the devotees of civil rights, "When will you be satisfied?" We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality. We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as the negro's basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as our children are stripped of their self-hood and robbed of their dignity by signs stating, "For Whites Only." We cannot be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied, and we will not be satisfied until "justice rolls down like waters, and righteousness like a mighty stream."

I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow jail cells. And some of you have come from areas where your quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive. Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed.

Let us not wallow in the valley of despair, I say to you today, my friends.  
And so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream.  
I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident, that all men are created equal."  
I have a dream that one day on the red hills of Georgia, the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.  
I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.  
I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.  
I have a *dream* today! (...)  
I have a dream that one day every valley shall be exalted, and every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight; "and the glory of the Lord shall be revealed and all flesh shall see it together."  
This is our hope, and this is the faith that I go back to the South with.  
With this faith, we will be able to hew out of the mountain of despair a stone of hope.  
With this faith, we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith, we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day. (...)

And if America is to be a great nation, this must become true.  
And so let freedom ring from the prodigious hilltops of New Hampshire.  
Let freedom ring from the mighty mountains of New York.  
Let freedom ring from the heightening Alleghenies of Pennsylvania.  
Let freedom ring from the snow-capped Rockies of Colorado.  
Let freedom ring from the curvaceous slopes of California.

But not only that:  
Let freedom ring from Stone Mountain of Georgia.  
Let freedom ring from Lookout Mountain of Tennessee.  
Let freedom ring from every hill and molehill of Mississippi.  
From every mountainside, let freedom ring.

And when this happens, and when we allow freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when *all* of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual:

*Free at last! Free at last!*  
*Thank God Almighty, we are free at last!*

**Martin Luther King, 28 August 1963**

1. As you can see the speeches were written a hundred years apart. Describe what they share in terms of style and in the treatment of their subject matter. You might like to consider aspects such as vocabulary, syntax, punctuation, imagery, similes and metaphors as well as the speakers' attitudes towards what they describe and their intended impact on their listeners. You might also want to consider any interesting differences between the two speeches.  
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2. Write a short speech set in the present in which a new U.S. President addresses the nation for the first time. Credit will be given for a lively use of language and for the creation of a vivid sense of character.  
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**End of paper**