

Directions: This part consists of selections from important American speeches and questions on their content, form, and style. After reading each passage, choose the best answer to each question.

Note: Pay particular attention to the requirement of questions that contain the words NOT, LEAST, or EXCEPT.

Passage 1, Questions 1-15. The following speech was delivered by Dr. Martin Luther King, Jr., on August 28, 1963. Dr. King, then president of the Southern Christian Leadership Conference, spoke at the outdoor gathering of the Civil Rights March on Washington, D.C. The speech was given from the steps of the Lincoln Memorial. Read the speech carefully before you choose your answers.

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.

5 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
10 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
15 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 languishing in the corners of American society and finds himself an exile in his own land.

20 So we have come here today to dramatize a shameful condition. In a sense we have 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,
25 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 inalienable rights of life, liberty, and the pursuit of happiness.

30 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
35 "insufficient funds." But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. So we have come to cash this check, a check that will give us upon demand the riches of freedom and the security of justice.
40

We have also come to this hallowed spot to remind America of the fierce urgency of now. This is

no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the
45 time to make real the promises of democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood. Now
50 is the time to make justice a reality for all of God's children. It would be fatal for the nation to overlook the urgency of the moment. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and
55 equality.

Nineteen sixty-three is not an end, but a beginning. And those who hope that the Negro
needed to blow off steam and will now be content will have a rude awakening if the nation returns to
60 business as usual. There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.

65 But there is something I must say to my people who stand on the warm threshold which leads into the palace of justice. In the process of gaining our rightful place we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for
70 freedom by drinking from the cup of bitterness and hatred. We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again we must rise to the
75 majestic heights of meeting physical force with soul force.

The marvelous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white
80 brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny. They have come to realize that their freedom is inextricably bound to our freedom. We cannot walk alone.

85 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
90 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 a Negro in
95 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.

100 I am not unmindful that some of you have come
here out of great trials and tribulation. Some of you
come fresh from narrow jail cells. Some of you have
come from areas where your quest for freedom left
you battered by the storms of persecution and
105 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
110 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, even though we
115 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
120 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 slaveowners will be able to sit down together
at the table of brotherhood.

125 I have a dream that one day, even the state of
Mississippi, a state sweltering with the heat of
injustice, a state sweltering with the heat of
oppression, will be transformed into an oasis of
freedom and justice.

130 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.

135 I have a dream that one day, down in Alabama,
with its vicious racists, with its governor having his
lips dripping with the words of interposition and
nullification, that one day right down in Alabama,
little black boys and black girls will be able to join

hands with little white boys and white girls as sisters
140 and brothers. I have a dream today.

I have a dream that one day every valley shall be
exalted, 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
145 shall be revealed and all flesh shall see it together.

This is our hope. 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
150 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, knowing that we will be free one day. This
will be the day, this will be the day when all of God's
155 children will be able to sing with new meaning, "My
country 'tis of thee, / sweet land of liberty, / of thee I
sing, / Land where my fathers died, / land of the
Pilgrims' pride, / from every mountainside, / let
freedom ring!" And if America is to be a great
160 nation, this must become true.

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.
165 Let freedom ring from the snowcapped 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
170 freedom ring from every hill and molehill of
Mississippi. From every mountainside, let freedom
ring.

And when this happens, when we allow freedom
to ring, when we let it ring from every village and
175 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
180 spiritual, "Free at last, free at last. Thank God
Almighty, we are free at last."

1. In the second paragraph, King evokes Abraham Lincoln without referring to him by name by means of
- I. an allusion to one of Lincoln's speeches
 - II. a reference to a concrete symbol of Lincoln
 - III. a reference to one of Lincoln's presidential accomplishments
- (A) I only
 (B) II only
 (C) I and II only
 (D) II and III only
 (E) I, II, and III
2. In the third paragraph (lines 11-19), the primary purpose of King's repetition of "One hundred years later" is most likely to
- (A) remind his listeners that it is 1963
 (B) show that the changes he proposes are long overdue
 (C) show that the Emancipation Proclamation was a flawed decree
 (D) emphasize the specifics of the inequities he is describing
 (E) highlight the inevitable sluggishness of progress
3. The main point King makes with the comparison to cashing a check (lines 23-46) is that
- (A) African Americans have been denied economic opportunities
 (B) a prosperous nation should provide equal opportunities to all
 (C) Americans are sometimes unethical in economic matters
 (D) African Americans are entitled to the rights he is addressing
 (E) the founders of the nation ignored the rights of African Americans
4. The transition which begins in line 65 is most likely aimed at those who
- (A) believe King may be condoning violence
 (B) do not believe King is completely sincere
 (C) think King is not passionate enough in his beliefs
 (D) are not completely committed to King's position
 (E) doubt that justice for everyone will ever come
5. In the paragraph that begins in line 65, King makes his case against physical violence primarily by
- (A) condemning those who offer violence as an alternative
 (B) alluding to activists who have been effective without violence
 (C) using positive words to contrast with the idea of violence
 (D) pointing out that violence is not a practical solution
 (E) showing that violence has been ineffective thus far
6. King answers those who ask, "When will you be satisfied?" (line 88) primarily by employing
- (A) metaphorical allusions
 (B) specific examples
 (C) historical analogies
 (D) rhetorical questions
 (E) atypical syntax
7. The tone of the paragraph that begins in line 100 could best be described as
- (A) imperious
 (B) pedantic
 (C) exhortative
 (D) condescending
 (E) fawning

8. The paragraph that begins in line 134 is particularly effective because of the contrast between
- (A) Alabama and other states
 - (B) boys and girls
 - (C) racists and the governor
 - (D) King's qualifications and the governor's actions
 - (E) a negative situation and a positive vision
9. In the paragraph that begins in line 146, the first-person pronouns serve to show that King
- I. is a Southerner
 - II. identifies with his audience
 - III. considers himself an American
- (A) II only
 - (B) I and II only
 - (C) I and III only
 - (D) II and III only
 - (E) I, II, and III
10. In line 167, "But not only that" emphasizes King's belief that
- (A) racism is a particularly severe problem in the South
 - (B) the entire country is ready to enact great changes
 - (C) the writers of "My Country 'Tis of Thee" were not referring to the South
 - (D) the South is enthusiastic about implementing his ideas
 - (E) his speech will change attitudes, even in the South
11. The effect of the numerous Biblical allusions is to
- I. highlight King's position as a minister
 - II. emphasize that King is speaking only to Christians
 - III. elevate King's quest to a "mission"
- (A) I only
 - (B) III only
 - (C) I and III only
 - (D) II and III only
 - (E) I, II, and III
12. All of the following are employed in this passage EXCEPT
- (A) alliteration
 - (B) understatement
 - (C) allusion
 - (D) metaphor
 - (E) parallelism
13. The primary device King uses in the passage to add emphasis to his points is
- (A) invective
 - (B) anaphora
 - (C) simile
 - (D) hyperbole
 - (E) aphorism
14. The diction of this speech could best be characterized as
- (A) pejorative and direct
 - (B) a mixture of colloquial and inflated language
 - (C) elevated and erudite
 - (D) a mixture of scholarly language and slang
 - (E) almost exclusively allusive
15. King's primary purpose in the speech is apparently to
- (A) appease by affirming common beliefs
 - (B) educate by citing specific examples
 - (C) provoke by inciting angry responses
 - (D) inspire by suggesting possibilities
 - (E) soothe by providing hope