

2010 AP Rhetorical Analysis Prompt

Benjamin Banneker, the son of former slaves, was a farmer, astronomer, mathematician, surveyor, and author. In 1791 he wrote to Thomas Jefferson, framer of the Declaration of Independence and secretary of state to President George Washington. Read the following excerpt from the letter and write an essay that analyzes how Banneker uses rhetorical strategies to argue against slavery.

100 Sir, suffer¹ me to recall to your mind that time in
101 which the arms and tyranny of the British Crown were
102 exerted with every powerful effort in order to reduce
103 you to a State of Servitude, look back I entreat you on
104 the variety of dangers to which you were exposed;
105 reflect on that time in which every human aid
106 appeared unavailable, and in which even hope and
107 fortitude were the aspect of inability to the conflict
108 and you cannot but be led to a serious and grateful
109 sense of your miraculous and providential
110 preservation; you cannot but acknowledge that the
111 present freedom and tranquility which you enjoy you
112 have mercifully received and that it is the peculiar
113 Blessing of Heaven.

114 This sir, was a time in which you clearly saw into
115 the injustice of a state of slavery and in which you had
116 just apprehensions of the horrors of its condition, it
117 was now, sir, that your abhorrence thereof was so
118 excited, that you publickly held forth this true and
119 valuable doctrine, which is worthy to be recorded and
120 remembered in all succeeding ages. "We hold these
121 truths to be self evident, that all men are created
122 equal, and that they are endowed by their creator with
123 certain unalienable rights, that among these are life,
124 liberty and the pursuit of happiness."

Here, sir, was a time in which your tender feelings
for yourselves had engaged you thus to declare; you
were then impressed with proper ideas of the great

valuation of liberty and the free possession of those
125 blessings to which you were entitled by nature; but,
126 sir, how painful is it to reflect that although you were
127 so fully convinced of the benevolence of the Father of
128 mankind and of his equal and impartial distribution of
129 these rights and privileges which he had conferred
130 upon them, that you should at the same time
131 countenance his mercies in detaining by fraud and
132 violence so numerous a part of my brethren under
133 groaning captivity and cruel oppression, that you
134 should at the same time be found guilty of that most
135 criminal act which you professedly detested in others
136 with respect to yourselves.

137 Sir, I suppose that your knowledge of the situation
138 of my brethren is too extensive to need a recital here;
139 neither shall I presume to prescribe methods by
140 which they may be relieved, otherwise than by
141 recommending to you and all others to wear
142 yourselves from those narrow prejudices which you
143 have imbibed with respect to them and as Job²
144 proposed to his friends, "put your souls in their souls
145 stead;" then shall your hearts be enlarged with
146 kindness and benevolence towards them, and then
147 shall you need neither the direction of myself or
148 others, in what manner to proceed herein.

¹ In the Bible, Job's righteous men elsewhere seek nothing.

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themselves Each essay concludes with a bibliography of research materials sources and locations of speech texts

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