

# 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, suffer<sup>1</sup> me to recall to your mind that time in  
105     which the arms and tyranny of the British Crown were  
110     exercised with every powerful effort in order to reduce  
115     you to a State of Servitude, look back I entreat you on  
120     the variety of dangers to which you were exposed;  
125     reflect on that time in which every human aid  
130     appeared unavailable, and in which even hope and  
135     fortitude were the aspect of inability to the conflict  
140     and you cannot but be led to a serious and grateful  
145     sense of your miraculous and providential  
150     preservation; you cannot but acknowledge that the  
155     present freedom and tranquility which you enjoy you  
160     have mercifully received and that it is the peculiar  
165     Blessing of Heaven.

170     This sir, was a time in which you clearly saw into  
175     the injustice of a state of slavery and in which you had  
180     just apprehensions of the horrors of its condition, it  
185     was now, sir, that your abhorrence thereof was so  
190     excited, that you publickly held forth this true and  
195     valuable doctrine, which is worthy to be recorded and  
200     remembered in all succeeding ages. "We hold these  
205     truths to be self-evident, that all men are created  
210     equal, and that they are endowed by their creator with  
215     certain unalienable rights, that among these are life,  
220     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  
225     blessings to which you were entitled by nature; but,  
230     sir, how painful is it to reflect that although you were  
235     so fully convinced of the benevolence of the Father of  
240     mankind and of his equal and impartial distribution of  
245     these rights and privileges which he had conferred  
250     upon them, that you should at the same time  
255     countenance his mercies in detaining by fraud and  
260     violence so numerous a part of my brethren under  
265     groaning captivity and cruel oppression, that you  
270     should at the same time be found guilty of that most  
275     criminal act which you professedly detested in others  
280     with respect to yourselves.

285     Sir, I suppose that your knowledge of the situation  
290     of my brethren is too extensive to need a recital here;  
295     neither shall I presume to prescribe methods by  
300     which they may be relieved, otherwise than by  
305     recommending to you and all others to wear  
310     yourselves from those narrow prejudices which you  
315     have imbibed with respect to them and as Job<sup>2</sup>  
320     proposed to his friends, "put your souls in their souls  
325     stead;" then shall your hearts be enlarged with  
330     kindness and benevolence towards them, and then  
335     shall you need neither the direction of myself or  
340     others, in what manner to proceed herein.

<sup>2</sup> In the Bible, Job's righteous men who refused such suffering.

<sup>1</sup> allow

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**J Spring**



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