

# 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.

160        Sir, suffer<sup>1</sup> me to recall to your mind that time in  
161        which the arms and tyranny of the British Crown were  
162        exerted with every powerful effort in order to reduce  
163        you to a State of Servitude, look back I entreat you on  
164        the variety of dangers to which you were exposed;  
165        reflect on that time in which every human aid  
166        appeared unavailable, and in which even hope and  
167        fortitude were the aspect of inability to the conflict  
168        and you cannot but be led to a serious and grateful  
169        sense of your miraculous and providential  
170        preservation; you cannot but acknowledge that the  
171        present freedom and tranquility which you enjoy you  
172        have mercifully received and that it is the peculiar  
173        blessing of Heaven.

174        This sir, was a time in which you clearly saw into  
175        the injustice of a state of slavery and in which you had  
176        just apprehensions of the horrors of its condition, it  
177        was now, sir, that your abhorrence thereof was so  
178        excited, that you publickly held forth this true and  
179        valuable doctrine, which is worthy to be recorded and  
180        remembered in all succeeding ages. "We hold these  
181        truths to be self-evident, that all men are created  
182        equal, and that they are endowed by their creator with  
183        certain unalienable rights, that among these are life,  
184        liberty and the pursuit of happiness."

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

188        valuation of liberty and the free possession of those  
189        blessings to which you were entitled by nature; but,  
190        sir, how painful is it to reflect that although you were  
191        so fully convinced of the benevolence of the Father of  
192        mankind and of his equal and impartial distribution of  
193        these rights and privileges which he had conferred  
194        upon them, that you should at the same time  
195        countenance his mercies in detaining by fraud and  
196        violence so numerous a part of my brethren under  
197        groaning captivity and cruel oppression, that you  
198        should at the same time be found guilty of that most  
199        criminal act which you professedly detested in others  
200        with respect to yourselves.

201        Sir, I suppose that your knowledge of the situation  
202        of my brethren is too extensive to need a recital here;  
203        neither shall I presume to prescribe methods by  
204        which they may be relieved, otherwise than by  
205        recommending to you and all others to wear  
206        yourselves from those narrow prejudices which you  
207        have imbibed with respect to them and as Job<sup>2</sup>  
208        proposed to his friends, "put your souls in their souls  
209        stead," then shall your hearts be enlarged with  
210        kindness and benevolence towards them, and then  
211        shall you need neither the direction of myself or  
212        others, in what manner to proceed herein.

<sup>1</sup> In the Bible, Job's righteous men elsewhere seek nothing.

<sup>2</sup> Job 22.

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**Julia Schneider**



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