

Q2 rhetorical analysis

Name _____

1. The two passages below, both written by noted contemporary scientist Edward O. Wilson, appear in Wilson's book *The Future of Life* (2002). In the passages, Wilson satirizes the language of two groups that hold opposing attitudes about environmentalism. Read each passage carefully. Then write an essay in which you analyze how Wilson's satire illustrates the unproductive nature of such discussions.

THE PEOPLE-FIRST CRITIC STEREOTYPES THE ENVIRONMENTALISTS

Environmentalists or conservationists is what they usually call themselves. Depending on how angry we are, we call them greens, enviros, environmental extremists, or environmental wackos. Mark my word, conservation pushed by these people always goes too far, because it is an instrument for gaining political power. The wackos have a broad and mostly hidden agenda that always comes from the left, usually far left. How to get power? is what they're thinking. Their aim is to expand government, especially the federal government. They want environmental laws and regulatory surveillance to create government supported jobs for their kind of bureaucrats, lawyers, and consultants. The New Class, these professionals have been called. What's at stake as they busy themselves are your tax dollars and mine, and ultimately our freedom too. Relax your guard when these people are in power and your property rights go down the tube. Some Bennington College student with a summer job will find an endangered red spider on your property, and before you know what happened the Endangered Species Act will be used to shut you down. Can't sell to a developer, can't even harvest your woodlot. Business investors can't get at the oil and gas on federal lands this country badly needs. Mind you, I'm all for the environment, and I agree that species extinction is a bad thing, but conservation should be kept in perspective. It is best put in private hands. Property owners know what's good for their own land. They care about the plants and animals living there. Let them work out conservation. They are the real grass roots in this country. Let them be the stewards and handle conservation. A strong, growing free-market economy, not creeping socialism, is what's best for America—and it's best for the environment too.

THE ENVIRONMENTALIST STEREOTYPES THE PEOPLE-FIRST CRITICS

"Critics" of the environmental movement? That may be what they call themselves, but we know them more accurately as anti-environmentalists and brown lashers or, more locally out west, wise users (their own term, not intended to be ironic) and sagebrush rebels. In claiming concern of any kind for the natural environment, these people are the worst bunch of hypocrites you'll ever not want to find. What they are really after, especially the corporate heads and bigtime landowners, is unrestrained capitalism with land development über alles.* They keep their right-wing political agenda mostly hidden when downgrading climate change and species extinction, but for them economic growth is always the ultimate, and maybe the only, good. Their idea of conservation is stocking trout streams and planting trees around golf courses. Their conception of the public trust is a strong military establishment and subsidies for loggers and ranchers. The anti-environmentalists would be laughed out of court if they weren't tied so closely to the corporate power structure. And notice how rarely international policy makers pay attention to the environment. At the big conferences of the World Trade Organization and other such gatherings of the rich and powerful, conservation almost never gets so much as a hearing. The only recourse we have is to protest at their meetings. We hope to attract the attention of the media and at least get our unelected rulers to look out the window. In America the right-wingers have made the word "conservative" a mockery. What exactly are they trying to conserve? Their own selfish interests, for sure, not the natural environment.

* German for "above everything else"



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Please respond on separate paper, following directions from your teacher.

2. The selections below are taken from a speech delivered in 1861 by Wendell Phillips, a prominent white American abolitionist. The speech, written near the beginning of the Civil War, when Northerners were debating whether to allow African Americans to serve in the military, celebrates the achievements of the Haitian general Toussaint-Louverture (c. 1744-1803). Toussaint-Louverture was a former slave who led the struggle to liberate other enslaved Haitians. At one time, he was the most powerful leader in Haiti, which was threatened alternately by French, Spanish, and British armies.

Read the selections carefully. Then write an essay in which you analyze the strategies that the speaker uses to praise his subject and move his audience.

If I stood here tonight to tell the story of Napoleon, I should take it from the lips of Frenchmen, who find

no language rich enough to paint the great captain of the nineteenth century. Were I here to tell you the story of Washington, I should take it from your hearts,—you, who think no marble white enough on which to carve the name of the Father of his Country. [Applause.] I am about to tell you the story of a negro who has left hardly one written line. I am to glean it from the reluctant testimony of Britons, Frenchmen, Spaniards,—men who despised him as a negro and a slave, and hated him because he had beaten them in many a battle. All the materials for his biography are from the lips of his enemies. . . .

[Toussaint] forged a thunderbolt and hurled it at what? At the proudest blood in Europe, the Spaniard, and sent him home conquered [cheers]; at the most warlike blood in Europe, the French, and put them under his feet; at the pluckiest blood in Europe, the English, and they skulked home to Jamaica. [Applause.] Now if Cromwell¹ was a general, at least this man was a soldier. I know it was a small territory; it was not as large as the continent; but it was as large as that Attica², which, with Athens for a capital, has filled the earth with its fame for two thousand years. We measure genius by quality, not by quantity. . . .

I would call him Cromwell, but Cromwell was only a soldier, and the state he founded went down with him into his grave. I would call him Washington, but the great Virginian held slaves. This man risked his empire rather than permit the slave-trade in the humblest village of his dominions.

You think me a fanatic tonight, for you read history, not with your eyes, but with your prejudices. But fifty years hence, when Truth gets a hearing, the Muse of History will put Phocion for the Greek, and Brutus for the Roman, Hampden for England, Fayette for France, choose Washington as the bright, consummate flower of our earlier civilization, and John Brown the ripe fruit of our noonday [thunders of applause], then, dipping her pen in the sunlight, will write in the clear blue, above them all, the name of the soldier, the statesman, the martyr, Toussaint-Louverture. [Long-continued applause.]

¹

Oliver Cromwell: 1599-1658. Important English political leader known for military skill



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Classical Greece



Please respond on separate paper, following directions from your teacher.

3. The passage below is from *The Horizontal World*, Debra Marquart’s 2006 memoir about growing up in North Dakota. Read the passage carefully. Then, in a well-written essay, analyze the strategies Marquart uses to characterize the upper Midwest.

Driving west from Fargo on I–94, the freeway that cuts through the state of North Dakota, you’ll encounter a road so lonely, treeless, and devoid of rises and curves in places that it will feel like one long-held pedal steel guitar note. If your tires are in proper alignment, you’ll only need to tap your steering wheel to keep your car on a straight-ahead path.

Now you are driving deep into the square states. This is the way I recently heard a comedian describe the column of states that holds down the center of the country—the Dakotas, Nebraska, Kansas, Oklahoma—a region that spawns both tornadoes and Republicans.

TV news anchors often hail from this part of the world, as do the most innocent female characters in movies and prime-time TV dramas. Being blond, fresh-faced, and midwestern makes their descent into ruthless behavior in places like Los Angeles and New York all the more tragic.

“We are the folks presidents talk to when times require,” Sylvia Griffith Wheeler wrote in her poem “Earthlings.” Networks make up women to look like us “who will not trade their bleaches, soaps for anything.”

This is a region that contains both Garrison Keillor’s Lake Wobegon¹ (“where all the women are strong, all the men are good-looking, and all the children are above average”) and the Coen Brothers’ *Fargo*,² the macabre land of murder-by-woodchipper. Aside from this myth making, the Midwest is a place that’s been considered devoid of stories, a flyover region one must endure to get to more interesting places.

Despite its easy inclines and farmable plains, the region was equally unimpressive to its earliest assessors. In the 1820s, Edwin James, the official chronicler of Major Stephen Long’s survey, declared the region “a dreary plain, wholly unfit for cultivation,” and, of course, “uninhabitable by a people depending upon agriculture for subsistence.” It was Edwin James who dubbed the area between the Mississippi and the Rockies the Great American Desert, an indignity from which the region has struggled to recover ever since.

This is the Heartland, the place where Jefferson’s idea of a rectangular cadastral survey, the land grid system outlined in the Land Ordinance of 1785, found its most perfect confluence of longitude, latitude, and countryside so well behaved that it laid itself down in neat, even squares for the surveyor’s instruments.

Soon enough, as the surveying expedition moved west, the neatness of the grid was foiled by steep



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valleys, rivers, foothills, and mountains, but here in the monotonous square states, the survey subdivided the land easily into square upon square, each measuring six miles by six miles. What followed, Richard Manning observed in *Grassland*,³ was a war on roots: “The place was a mess, and it became a young nation’s job to fix it with geometry, democracy, seeds, steam, steel, and water.”

Such is the situation all of my great-grandparents and grandparents encountered when they arrived between the years of 1885 and 1911. They traveled to the Midwest by train to what was then the end of the line—Eureka, South Dakota. *Eureka*—from the Greek word *heureka*, meaning “I have found it”—is reported to have been the word that Archimedes cried when he found a way to test the purity of Hiero’s crown. My grandparents wouldn’t have known the etymology of the word, but they would have felt it, the anticipation, as they waited along with the other immigrants from Russia to receive their allotments of land.

1 a fictitious town in Keillor’s radio show, *A Prairie Home Companion*

2 a 1996 film produced and directed by Joel and Ethan Coen

3 a nonfiction book about the American prairie published in 1995



Please respond on separate paper, following directions from your teacher.

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4. The passage below is from *Last Child in the Woods* (2008) by Richard Louv. Read the passage carefully. Then, in a well-developed essay, analyze the rhetorical strategies Louv uses to develop his argument about the separation between people and nature. Support your analysis with specific references to the text.

Researchers at the State University of New York at Buffalo are experimenting with a genetic technology through which they can choose the colors that appear on butterfly wings. The announcement of this in 2002 led writer Matt Richtel to conjure a brave new advertising medium: “There are countless possibilities for moving ads out of the virtual world and into the real one. Sponsorship-wise, it’s time for nature to carry its weight.” Advertisers already stamp their messages into the wet sands of public beaches. Cash-strapped municipalities hope corporations agree to affix their company logo on parks in exchange for dollars to keep the public spaces maintained. “The sheer popularity” of simulating nature or using nature as ad space “demands that we acknowledge, even respect, their cultural importance,” suggests Richtel. Culturally important, yes. But the logical extension of synthetic nature is the irrelevance of “true” nature—the certainty that it’s not even worth looking at.

True, our experience of natural landscape “often occurs within an automobile looking out,” as Elaine Brooks said. But now even that visual connection is optional. A friend of mine was shopping for a new luxury car to celebrate her half-century of survival in the material world. She settled on a Mercedes SUV, with a Global Positioning System: just tap in your destination and the vehicle not only provides a map on the dashboard screen, but talks you there. But she knew where to draw the line. “The salesman’s jaw dropped when I said I didn’t want a backseat television monitor for my daughter,” she told me. “He almost refused to let me leave the dealership until he could understand why.” Rear-seat and in-dash “multimedia entertainment products,” as they are called, are quickly becoming the hottest add-on since rearview mirror fuzzy dice. The target market: parents who will pay a premium for a little



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backseat peace. Sales are brisk; the prices are falling. Some systems include wireless, infrared-connected headsets. The children can watch *Sesame Street* or play Grand Theft Auto on their PlayStation without bothering the driver.

Why do so many Americans say they want their children to watch less TV, yet continue to expand the opportunities for them to watch it? More important, why do so many people no longer consider the physical world worth watching? The highway's edges may not be postcard perfect. But for a century, children's early understanding of how cities and nature fit together was gained from the backseat: the empty farmhouse at the edge of the subdivision; the variety of architecture, here and there; the woods and fields and water beyond the seamy edges—all that was and is still available to the eye. This was the landscape that we watched as children. It was our drive-by movie.

Perhaps we'll someday tell our grandchildren stories about our version of the nineteenth-century Conestoga wagon.

"You did *what*?" they'll ask.

"Yes," we'll say, "it's true. We actually *looked out the car window*." In our useful boredom, we used our fingers to draw pictures on fogged glass as we watched telephone poles tick by. We saw birds on the wires and combines in the fields. We were fascinated with roadkill, and we counted cows and horses and coyotes and shaving-cream signs. We stared with a kind of reverence at the horizon, as thunderheads and dancing rain moved with us. We held our little plastic cars against the glass and pretended that they, too, were racing toward some unknown destination. We considered the past and dreamed of the future, and watched it all go by in the blink of an eye.



Please respond on separate paper, following directions from your teacher.

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5. The passage below is from "The Indispensable Opposition," an article by Walter Lippmann; it appeared in *The Atlantic Monthly* in 1939. Read the passage carefully. Then write an essay in which you analyze the rhetorical strategies Lippmann uses to develop his argument.

Were they pressed hard enough, most men would probably confess that political freedom—that is to say, the right to speak freely and to act in opposition—is a noble ideal rather than a practical necessity. As the case for freedom is generally put to-day, the argument lends itself to this feeling. It is made to appear that, whereas each man claims his freedom as a matter of right, the freedom he accords to other men is a matter of toleration. Thus, the defense of freedom of opinion tends to rest not on its substantial, beneficial, and indispensable consequences, but on a somewhat eccentric, a rather vaguely benevolent, attachment to an abstraction.

It is all very well to say with Voltaire, 'I wholly disapprove of what you say, but will defend to the death your right to say it,' but as a matter of fact most men will not defend to the death the rights of other men: if they disapprove sufficiently what other men say, they will somehow suppress those men if they can.



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So, if this is the best that can be said for liberty of opinion, that a man must tolerate his opponents because everyone has a ‘right’ to say what he pleases, then we shall find that liberty of opinion is a luxury, safe only in pleasant times when men can be tolerant because they are not deeply and vitally concerned.

Yet actually, as a matter of historic fact, there is a much stronger foundation for the great constitutional right of freedom of speech, and as a matter of practical human experience there is a much more compelling reason for cultivating the habits of free men. We take, it seems to me, a naïvely self-righteous view when we argue as if the right of our opponents to speak were something that we protect because we are magnanimous, noble, and unselfish. The compelling reason why, if liberty of opinion did not exist, we should have to invent it, why it will eventually have to be restored in all civilized countries where it is now suppressed, is that we must protect the right of our opponents to speak because we must hear what they have to say.

We miss the whole point when we imagine that we tolerate the freedom of our political opponents as we tolerate a howling baby next door, as we put up with the blasts from our neighbor’s radio because we are too peaceable to heave a brick through the window. If this were all there is to freedom of opinion, that we are too good-natured or too timid to do anything about our opponents and our critics except to let them talk, it would be difficult to say whether we are tolerant because we are magnanimous or because we are lazy, because we have strong principles or because we lack serious convictions, whether we have the hospitality of an inquiring mind or the indifference of an empty mind. And so, if we truly wish to understand why freedom is necessary in a civilized society, we must begin by realizing that, because freedom of discussion improves our own opinions, the liberties of other men are our own vital necessity.

The Atlantic Monthly



Please respond on separate paper, following directions from your teacher.

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6. The passage below is an excerpt from Jennifer Price’s recent essay “The Plastic Pink Flamingo: A Natural History.” The essay examines the popularity of the plastic pink flamingo in the 1950s. Read the passage carefully. Then write an essay in which you analyze how Price crafts the text to reveal her view of United States culture.

When the pink flamingo splashed into the fifties market, it staked two major claims to boldness. First, it was a *flamingo*. Since the 1930s, vacationing Americans had been flocking to Florida and returning home with flamingo souvenirs. In the 1910s and 1920s, Miami Beach’s first grand hotel, the Flamingo, had made the bird synonymous with wealth and pizzazz. . . . [Later], developers built hundreds of more modest hotels to cater to an eager middle class served by new train lines—and in South Beach, especially, architects employed the playful Art Deco style, replete with bright pinks and flamingo motifs.

This was a little ironic, since Americans had hunted flamingos to extinction in Florida in the late 1800s, for plumes and meat. But no matter. In the 1950s, the new interstates would draw working-class tourists



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down, too. Back in New Jersey, the Union Products flamingo inscribed one's lawn emphatically with Florida's cachet of leisure and extravagance. The bird acquired an extra fillip of boldness, too, from the direction of Las Vegas—the flamboyant oasis of instant riches that the gangster Benjamin “Bugsy” Siegel had conjured from the desert in 1946 with his Flamingo Hotel. Anyone who has seen Las Vegas knows that a flamingo stands out in a desert even more strikingly than on a lawn. In the 1950s, namesake Flamingo motels, restaurants, and lounges cropped up across the country like a line of semiotic sprouts.

And the flamingo was pink—a second and commensurate claim to boldness. The plastics industries of the fifties favored flashy colors, which Tom Wolfe called “the new electrochemical pastels of the Florida littoral: tangerine, broiling magenta, livid pink, incarnadine, fuchsia demure, Congo ruby, methyl green.” The hues were forward-looking rather than old-fashioned, just right for a generation, raised in the Depression, that was ready to celebrate its new affluence. And as Karal Ann Marling has written, the “sassy pinks” were “the hottest color of the decade.” Washing machines, cars, and kitchen counters proliferated in passion pink, sunset pink, and Bermuda pink. In 1956, right after he signed his first recording contract, Elvis Presley bought a pink Cadillac.

Why, after all, call the birds “pink flamingos”—as if they could be blue or green? The plastic flamingo is a hotter pink than a real flamingo, and even a real flamingo is brighter than anything else around it. There are five species, all of which feed in flocks on algae and invertebrates in saline and alkaline lakes in mostly warm habitats around the world. The people who have lived near these places have always singled out the flamingo as special. Early Christians associated it with the red phoenix. In ancient Egypt, it symbolized the sun god Ra. In Mexico and the Caribbean, it remains a major motif in art, dance, and literature. No wonder that the subtropical species stood out so loudly when Americans in temperate New England reproduced it, brightened it, and sent it wading across an inland sea of grass.

The American Scholar, Spring 1999



Please respond on separate paper, following directions from your teacher.

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7. The passage below is an excerpt from a letter written by the eighteenth-century author Lord Chesterfield to his young son, who was traveling far from home. Read the passage carefully. Then, in a well-written essay, analyze how the rhetorical strategies that Chesterfield uses reveal his own values.

Bath, October 4, 1746

Dear Boy,

Though I employ so much of my time in writing to you, I confess I have often my doubts whether it is to any purpose. I know how unwelcome advice generally is; I know that those who want it most, like it and follow it least; and I know, too, that the advice of parents, more particularly, is ascribed to the moroseness, the imperiousness, or the garrulity of old age. But then, on the other hand, I flatter myself, that as your own reason, though too young as yet to suggest much to you of itself, is however, strong



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enough to enable you, both to judge of, and receive plain truths: I flatter myself (I say) that your own reason, young as it is, must tell you, that I can have no interest but yours in the advice I give you; and that consequently, you will at least weigh and consider it well: in which case, some of it will, I hope, have its effect. Do not think that I mean to dictate as a parent; I only mean to advise as a friend, and an indulgent one too: and do not apprehend that I mean to check your pleasures; of which, on the contrary, I only desire to be the guide, not the censor. Let my experience supply your want of it, and clear your way, in the progress of your youth, of those thorns and briars which scratched and disfigured me in the course of mine. I do not, therefore, so much as hint to you, how absolutely dependent you are upon me; that you neither have, nor can have a shilling in the world but from me; and that, as I have no womanish weakness for your person, your merit must, and will, be the only measure of my kindness. I say, I do not hint these things to you, because I am convinced that you will act right, upon more noble and generous principles: I mean, for the sake of doing right, and out of affection and gratitude to me.

I have so often recommended to you attention and application to whatever you learn, that I do not mention them now as duties; but I point them out to you as conducive, nay, absolutely necessary to your pleasures; for can there be a greater pleasure than to be universally allowed to excel those of one's own age and manner of life? And, consequently, can there be anything more mortifying than to be excelled by them? In this latter case, your shame and regret must be greater than anybody's, because everybody knows the uncommon care which has been taken of your education, and the opportunities you have had of knowing more than others of your age. I do not confine the application which I recommend, singly to the view and emulation of excelling others (though that is a very sensible pleasure and a very warrantable pride); but I mean likewise to excel in the thing itself; for, in my mind, one may as well not know a thing at all, as know it but imperfectly. To know a little of anything, gives neither satisfaction nor credit; but often brings disgrace or ridicule.



Please respond on separate paper, following directions from your teacher.

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8. The passage below is an excerpt from a lecture delivered in Boston in 1832 by Maria W. Stewart, an African American educator and writer. Read the passage carefully. Then write an essay in which you analyze the rhetorical strategies Stewart uses to convey her position.

Few white persons of either sex, who are calculated for any thing else, are willing to spend their lives and bury their talents in performing mean, servile labor. And such is the horrible idea that I entertain respecting a life of servitude, that if I conceived of there being no possibility of my rising above the condition of a servant, I would gladly hail death as a welcome messenger. O, horrible idea, indeed! to possess noble souls aspiring after high and honorable acquirements, yet confined by the chains of ignorance and poverty to lives of continual drudgery and toil. Neither do I know of any who have enriched themselves by spending their lives as house-domestics, washing windows, shaking carpets, brushing boots, or tending upon gentlemen's tables. I can but die for expressing my sentiments; and I am as willing to die by the sword as the pestilence; for I am a true born American; your blood flows in my veins, and your spirit fires my breast.

I observed a piece in the *Liberator*¹ a few months since, stating that the colonizationists² had published



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a work respecting us, asserting that we were lazy and idle. I confute them on that point. Take us generally as a people, we are neither lazy nor idle; and considering how little we have to excite or stimulate us, I am almost astonished that there are so many industrious and ambitious ones to be found: although I acknowledge, with extreme sorrow, that there are some who never were and never will be serviceable to society. And have you not a similar class among yourselves? Again. It was asserted that we were “a ragged set, crying for liberty.” I reply to it, the whites have so long and so loudly proclaimed the theme of equal rights and privileges, that our souls have caught the flame also, ragged as we are. As far as our merit deserves, we feel a common desire to rise above the condition of servants and drudges. I have learnt, by bitter experience, that continual hard labor deadens the energies of the soul, and benumbs the faculties of the mind; the ideas become confined, the mind barren, and, like the scorching sands of Arabia, produces nothing; or, like the uncultivated soil, brings forth thorns and thistles.

Again. Continual hard labor irritates our tempers and sours our dispositions; the whole system becomes worn out with toil and fatigue; nature herself becomes almost exhausted, and we care but little whether we live or die. It is true, that the free people of color throughout these United States are neither bought nor sold, nor under the lash of the cruel driver; many obtain a comfortable support; but few, if any, have an opportunity of becoming rich and independent; and the employments we most pursue are as unprofitable to us as the spider’s web or the floating bubbles that vanish into air. As servants, we are respected; but let us presume to aspire any higher, our employer regards us no longer. And were it not that the King Eternal has declared that Ethiopia³ shall stretch forth her hands unto God, I should indeed despair.

¹ An abolitionist newspaper

² The American Colonization Society was founded in 1817. The colonizationists were White Americans who advocated the return of free African Americans to Africa as a way of dealing with the issue of race.

³ Biblical designation for Africans



Please respond on separate paper, following directions from your teacher.

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9. The passage below is an excerpt from “On the Want of Money,” an essay written by nineteenth-century author William Hazlitt. Read the passage carefully. Then write an essay in which you analyze the rhetorical strategies Hazlitt uses to develop his position about money.

Literally and truly, one cannot get on well in the world without money. To be in want of it, is to pass through life with little credit or pleasure; it is to live out of the world, or to be despised if you come into it; it is not to be sent for to court, or asked out to dinner, or noticed in the street; it is not to have your opinion consulted or else rejected with contempt, to have your acquirements carped at and doubted, your good things disparaged, and at last to lose the wit and the spirit to say them; it is to be scrutinized by strangers, and neglected by friends; it is to be a thrall to circumstances, an exile in one’s own country; to forego leisure, freedom, ease of body and mind, to be dependent on the good-will and caprice of others, or earn a precarious and irksome livelihood by some laborious employment; it is to be



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compelled to stand behind a counter, or to sit at a desk in some public office, or to marry your landlady, or not the person you would wish; or to go out to the East or West Indies, or to get a situation as judge abroad, and return home with a liver-complaint; or to be a law-stationer, or a scrivener or scavenger, or newspaper reporter; or to read law and sit in court without a brief; or to be deprived of the use of your fingers by transcribing Greek manuscripts, or to be a seal-engraver and pore yourself blind; or to go upon the stage, or try some of the Fine Arts; with all your pains, anxiety, and hopes, and most probably to fail, or, if you succeed, after the exertions of years, and undergoing constant distress of mind and fortune, to be assailed on every side with envy, back-biting, and falsehood, or to be a favourite with the public for awhile, and then thrown into the background—or a gaol,* by the fickleness of taste and some new favourite; to be full of enthusiasm and extravagance in youth, of chagrin and disappointment in after-life; to be jostled by the rabble because you do not ride in your coach, or avoided by those who know your worth and shrink from it as a claim on their respect or their purse; to be a burden to your relations, or unable to do anything for them; to be ashamed to venture into crowds; to have cold comfort at home; to lose by degrees your confidence and any talent you might possess; to grow crabbed, morose, and querulous, dissatisfied with every one, but most so with yourself; and plagued out of your life, to look about for a place to die in, and quit the world without any one's asking after your will. The *wiseacres* will possibly, however, crowd round your coffin, and raise a monument at a considerable expense, and after a lapse of time, to commemorate your genius and your misfortunes!

(1827)

* jail



Please respond on separate paper, following directions from your teacher.

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10. The letter below was written in 1866 by the English novelist Marian Evans Lewes (who used the pen name George Eliot) in response to a letter from an American woman, Melusina Fay Peirce. Read the letter carefully. Then write an essay in which you analyze the rhetorical strategies Lewes uses to establish her position about the development of a writer.

My dear Madam

I do not usually answer letters unless they demand an answer, finding the days too short for much correspondence; but I am so deeply touched by your words of tenderness and by the details you tell me about yourself, that I cannot keep total silence towards you.

My consciousness is not of the triumphant kind your generous joy on my behalf leads you to imagine. Exultation is a dream before achievement, and rarely comes after. What comes after, is rather the sense that the work has been produced within one, like offspring, developing and growing by some force of which one's own life has only served as a vehicle, and that what is left of oneself is only a poor husk. Besides, the vision of something that life might be and that one's own ignorance and incompleteness have hindered it from being, presses more and more as time advances. The only problem for us, the only hope, is to try and unite the utmost activity with the utmost resignation. Does this seem melancholy? I think it is less melancholy than any sort of self-flattery.



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I want to tell you not to fancy yourself old because you are thirty, or to regret that you have not yet written anything. It is a misfortune to many that they begin to write when they are young and give out all that is genuine and peculiar in them when it can be no better than trashy, unripe fruit. There is nothing more dreary than the life of a writer who has early exhausted himself. I enter into those young struggles of yours to get knowledge, into the longing you feel to do something more than domestic duties while yet you are held fast by womanly necessities for neatness and household perfection as well as by the lack of bodily strength. Something of all that I have gone through myself. I have never known perfect health, and I have known what it was to have close ties making me feel the wants of others as my own and to have very little money by which these wants could be met. Before that, I was too proud and ambitious to write: I did not believe that I could do anything fine, and I did not choose to do anything of that mediocre sort which I despised when it was done by others. I began, however, by a sort of writing which had no great glory belonging to it, but which I felt certain I could do faithfully and well. This resolve to work at what did not gratify my ambition, and to care only that I worked faithfully, was equivalent to the old phrase—"using the means of grace." Not long after that, I wrote fiction which has been thought a great deal of—but the satisfaction I have got out of it has not been exactly that of ambition. When we are young we say, "I should be proud if I could do that." Having done it, one finds oneself the reverse of proud.

I will say no more about myself except that you must not imagine my position to be at all like Romola's.¹ I have the best of husbands, the most sympathetic of companions; indeed, I have more than my share of love in a world where so many are pining for it. Mr. Lewes,² who cares supremely for science, is interested in what you say of your husband's labours; and he is so delighted when anything good or pretty comes to me that I think he is more grateful to you than I am for your generous, affectionate words. Yet I too am not insensible, but shall remain always

Yours in grateful memory
M. E. Lewes.

¹ Romola: the isolated, unhappily married main character in one of Eliot's novels

² Mr. Lewes: Eliot's common-law husband, a prominent philosopher



Please respond on separate paper, following directions from your teacher.

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11. The letter below was written by Samuel Johnson in response to a woman who had asked him to obtain the archbishop of Canterbury's patronage to have her son sent to the university. Read the letter carefully. Then write an essay in which you analyze how Johnson crafts his denial of the woman's request.

MADAM,

I hope you will believe that my delay in answering your letter could proceed only from my unwillingness to destroy any hope that you had formed. Hope is itself a species of happiness, and, perhaps, the chief happiness which this world affords: but, like all other pleasures immoderately



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enjoyed, the excesses of hope must be expiated by pain; and expectations improperly indulged, must end in disappointment. If it be asked, what is the improper expectation which it is dangerous to indulge, experience will quickly answer, that it is such expectation as is dictated not by reason, but by desire; expectation raised, not by the common occurrences of life, but by the wants of the expectant; an expectation that requires the common course of things to be changed, and the general rules of action to be broken.

When you made your request to me, you should have considered, Madam, what you were asking. You ask me to solicit a great man, to whom I never spoke, for a young person whom I had never seen, upon a supposition which I had no means of knowing to be true. There is no reason why, amongst all the great, I should chuse* to supplicate the Archbishop, nor why, among all the possible objects of his bounty, the Archbishop should chuse your son. I know, Madam, how unwillingly conviction is admitted, when interest opposes it; but surely, Madam, you must allow, that there is no reason why that should be done by me, which every other man may do with equal reason, and which, indeed, no man can do properly, without some very particular relation both to the Archbishop and to you. If I could help you in this exigence by any proper means, it would give me pleasure: but this proposal is so very remote from usual methods, that I cannot comply with it, but at the risk of such answer and suspicions as I believe you do not wish me to undergo.

I have seen your son this morning; he seems a pretty youth, and will, perhaps, find some better friend than I can procure him; but though he should at last miss the University, he may still be wise, useful, and happy.

June 8, 1762

*choose



Please respond on separate paper, following directions from your teacher.

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12. The following passage was written by Richard Rodriguez, the first college-educated member of his family. Read the passage carefully. Then write an essay analyzing how Rodriguez's presentation of the events in the passage suggests his attitude toward his family and himself. You might consider such elements as narrative structure, selection of detail, manipulation of language, and tone.

My mother is not surprised that her children are well-off. Her two daughters are business executives. Her oldest son is a lawyer. She predicted it all long ago. "Someday," she used to say when we were young, "you will all grow up and all be very rich. You'll have lots of money to buy me presents. But I'll be a little old lady. I won't have any teeth or hair. So you'll have to buy me soft food and put a blue wig on my head. And you'll buy me a big fur coat. But you'll only be able to see my eyes."

Every Christmas now the floor around her is carpeted with red and green wrapping paper. And her feet are wreathed with gifts.

By the time the last gift is unwrapped, everyone seems very tired. The room has become uncomfortably



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warm. The talk grows listless. (“Does anyone want coffee or more cake?” Somebody groans.) Children are falling asleep. Someone gets up to leave, prompting others to leave. (“We have to get up early tomorrow.”)

“Another Christmas,” my mother says. She says that same thing every year, so we all smile to hear it again.

Children are bundled up for the fast walk to the car. My mother stands by the door calling good-bye. She stands with a coat over her shoulders, looking into the dark where expensive foreign cars idle sharply. She seems, all of a sudden, very small. She looks worried.

“Don’t come out, it’s too cold,” somebody shouts at her or at my father, who steps out onto the porch. I watch my younger sister in a shiny mink jacket bend slightly to kiss my mother before she rushes down the front steps. My mother stands waving toward no one in particular. She seems sad to me. How sad? Why? (Sad that we all are going home? Sad that it was not quite, can never be, the Christmas one remembers having had once?) I am tempted to ask her quietly if there is anything wrong. (But these are questions of paradise, Mama.)

My brother drives away.

“Daddy shouldn’t be outside,” my mother says. “Here, take this jacket out to him.”

She steps into the warmth of the entrance hall and hands me the coat she has been wearing over her shoulders.

I take it to my father and place it on him. In that instant I feel the thinness of his arms. He turns. He asks if I am going home now. It is, I realize, the only thing that he has said to me all evening.



Please respond on separate paper, following directions from your teacher.

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- 13.** The following passage concludes an essay by Edward Abbey about Aravaipa Canyon in New Mexico. Read the passage carefully. Then write an essay in which you characterize Abbey’s attitudes toward nature and analyze how Abbey conveys these views.

Once, years before, I had glimpsed a mountain lion in this canyon, following me through the twilight. It was the only mountain lion I had ever seen, so far, in the wild. I stopped, the big cat stopped, we peered at each other through the gloom. Mutual curiosity: I felt more wonder than fear. After a minute, or perhaps it was five minutes, I made a move to turn. The lion leaped up into the rocks and melted away.

We see no mountain lions this evening. Nor any of the local deer, either Sonoran whitetail or the desert mule deer, although the little heart-shaped tracks of the former are apparent in the sand. Javelina, or peccary, too, reside in this area; piglike animals with tusks, oversized heads, and tapering bodies, they roam the slopes and gulches in family bands, living on roots, tubers, and innards of barrel cactus, on grubs, insects, and carrion. Omnivorous, like us, and equally playful, if not so dangerous. Any desert



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canyon with permanent water, like Aravaipa, will be as full of life as it is beautiful.

We stumble homeward over the stones and through the anklebone-chilling water. The winter day seems alarmingly short; it is.

We reach the mouth of the canyon and the old trail uphill to the roadhead in time to see the first stars come out. Barely in time. Nightfall is quick in this arid climate and the air feels already cold. But we have earned enough memories, stored enough mental-emotional images in our heads, from one brief day in Aravaipa Canyon, to enrich the urban days to come. As Thoreau found a universe in the woods around Concord, any person whose senses are alive can make a world of any natural place, however limited it might seem, on this subtle planet of ours.

“The world is big but it is comprehensible,” says R. Buckminster Fuller. But it seems to me that the world is not nearly big enough and that any portion of its surface, left unpaved and alive, is infinitely rich in details and relationships, in wonder, beauty, mystery, comprehensible only in part. The very existence of existence is itself suggestive of the unknown—not a problem but a mystery.

We will never get to the end of it, never plumb the bottom of it, never know the whole of even so small and trivial and useless and precious a place as Aravaipa. Therein lies our redemption.

—*Down the River*, 1982



Please respond on separate paper, following directions from your teacher.

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14. The following article is a mock press release from *The Onion*, a publication devoted to humor and satire. Read the article carefully. Then write an essay in which you analyze the strategies used in the article to satirize how products are marketed to consumers.

MASSILLON, OH—Stressed and sore-footed Americans everywhere are clamoring for the exciting new MagnaSoles shoe inserts, which stimulate and soothe the wearer’s feet using no fewer than five forms of pseudoscience.

“What makes MagnaSoles different from other insoles is the way it harnesses the power of magnetism to properly align the biomagnetic field around your foot,” said Dr. Arthur Bluni, the pseudoscientist who developed the product for Massillon-based Integrated Products. “Its patented Magna-Grid design, which features more than 200 isometrically aligned Contour Points™, actually soothes while it heals, restoring the foot’s natural bioflow.”

“MagnaSoles is not just a shoe insert,” Bluni continued, “it’s a total foot-rejuvenation system.”

According to scientific-sounding literature trumpeting the new insoles, the Contour Points™ also take advantage of the semi-plausible medical technique known as reflexology. Practiced in the Occident for over eleven years, reflexology, the literature explains, establishes a correspondence between every point on the human foot and another part of the body, enabling your soles to heal your entire body as you



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walk.

But while other insoles have used magnets and reflexology as keys to their appearance of usefulness, MagnaSoles go several steps further. According to the product’s Web site, “Only MagnaSoles utilize the healing power of crystals to restimulate dead foot cells with vibrational biofeedback . . . a process similar to that by which medicine makes people better.”

In addition, MagnaSoles employ a brand-new, cutting-edge form of pseudoscience known as Terranometry, developed specially for Integrated Products by some of the nation’s top pseudoscientists.

“The principles of Terranometry state that the Earth resonates on a very precise frequency, which it imparts to the surfaces it touches,” said Dr. Wayne Frankel, the California State University biotrician who discovered Terranometry. “If the frequency of one’s foot is out of alignment with the Earth, the entire body will suffer. Special resonator nodules implanted at key spots in MagnaSoles convert the wearer’s own energy to match the Earth’s natural vibrational rate of 32.805 kilofrankels. The resultant harmonic energy field rearranges the foot’s naturally occurring atoms, converting the pain-nuclei into pleasing comfortrons.”

Released less than a week ago, the \$19.95 insoles are already proving popular among consumers, who are hailing them as a welcome alternative to expensive, effective forms of traditional medicine.

“I twisted my ankle something awful a few months ago, and the pain was so bad, I could barely walk a single step,” said Helene Kuhn of Edison, NJ. “But after wearing MagnaSoles for seven weeks, I’ve noticed a significant decrease in pain and can now walk comfortably. Just try to prove that MagnaSoles didn’t heal me!”

Equally impressed was chronic back-pain sufferer Geoff DeAngelis of Tacoma, WA.

“Why should I pay thousands of dollars to have my spine realigned with physical therapy when I can pay \$20 for insoles clearly endorsed by an intelligent-looking man in a white lab coat?” DeAngelis asked. “MagnaSoles really seem like they’re working.”

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Please respond on separate paper, following directions from your teacher.

15. In 2017 United States Senator Ben Sasse of Nebraska released his book *The Vanishing American Adult*. Shortly after the release of the book, Senator Sasse wrote an op-ed in the *New York Times* in which he argued for the importance of teaching young people the value of work. The following passage is excerpted from Sasse’s essay. Read the passage carefully, then complete the following tasks:

1. Identify a claim made by Sasse and explain the reasoning underlying this claim.
2. List at least two pieces of supporting evidence from the passage, and briefly explain how they



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support the claim you have identified in task 1.

FREMONT, Neb. — Summer break 1985 was defined by my 4:30 a.m. alarm. The bus rolled up at 5, and my friends and I stumbled on, fighting off sleep until we arrived at the fields. Detasseling corn was a rite of passage in this Nebraska town: In order to cross-pollinate top-notch seed corn in those days, you needed people, lots of them, to walk through the fields to pull corn tassels manually from individual rows.

The job stank. It's wet and chilly in the field that early. Giant sprinklers called center pivots often got stuck and flooded acres with ankle-deep cold water. We'd start out wearing sweatshirts underneath trash bag ponchos, but by 10, as temperatures approached triple digits, we'd shed layers. For the rest of the day, our bare skin would brush against sharp corn leaves until it was marked with innumerable paper cuts.

We would get home covered in nasty rashes, caked in mud and bone-tired. I'd go to bed in the late afternoon and sleep straight through till the alarm sounded again, for weeks on end.

That was our summer vacation. What do our kids do today?

It's not an idle question. Nearly a quarter-century on, when I became the president of Midland University back in this same Nebraska town, one of the first things I noticed was how few of our students had done any hard physical work before college. Detasseling corn, like a lot of agricultural work, is now done mostly by machine.

And parents, on the whole, had fewer household labor needs and could afford to spare their kids the less pleasant experiences of their own childhoods, while providing them with things they wish they'd had, as well as opportunities to cultivate new skills. The time our students didn't spend in school was mostly spent consuming: products, media and entertainment, especially entertainment.

Another thing I noticed was an unnerving passivity. When I saw students doing their campus jobs, they seemed to have a tough time. Over and over, faculty members and administrators noted how their students' limited experience with hard work made them oddly fuzzy-headed when facing real-world problems rather than classroom tests.

I was worried. How would these kids survive once they left home for good? And how would an America built on self-discipline and deferred gratification survive?

Adolescence is a great thing, but we've made it too long. It's supposed to be a protected space in which kids who've become biologically adult are not obligated to immediately become emotionally, morally and financially adult. Done right, adolescence is a greenhouse phase, but adolescence should not be an escape from adulthood; it should be when we learn *how* to become adults.

We're parenting too much, too long. Our efforts to protect our kids from hurt feelings, tedious chores, money worries and the like are well intentioned. But many of us, perhaps especially middle-class parents, are unwittingly enabling many of our kids to not grow up.

What can we do about it — especially during these long summer months when our kids expect to be



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entertained? What's the modern equivalent of detasseling corn?

My wife, Melissa, and I, together with our neighbors, try to create experiences for our kids that build character. We want our kids to exercise their muscles and their minds.

Last year, we sent our eldest child, Corrie, then 14, to spend a month working on a cattle ranch. When we dropped her off, she was nervous but eager. Between checking cows for pregnancies—a job that involves a shoulder-length glove—and bottle-feeding orphaned heifers, she loved it and hated it. But she knew that her mild suffering was also a formative experience for a lifetime.

Not everyone lives in a big cattle state, and younger kids require more parental supervision. I also don't romanticize agrarian life—there's too much manure around for it to be truly idyllic—but meaningful work for kids is less about any particular task than the habits the hours teach. The effort involved and the struggles, once overcome, become the scar tissue of future character.

Look around your neighborhood and see what ways your kids could serve their community. Even in this digital age, lawns need to be mowed and lemonade stands can break even.

Older folks will benefit from the help, and your kids will gain from the perspective of people who've been on the planet longer than they have. Younger kids can work alongside Mom and Dad, too (just know that everything will take twice as long). The point isn't how perfect your neighbor's lawn looks; the point is that your kids can learn to work toward making a contribution to their community.

from "What to Do With the Kids This Summer? Put 'Em to Work" by Ben Sasse © 2017 by Ben Sasse. Used by permission.



Please respond on separate paper, following directions from your teacher.

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16. Read the following passage from "America Needs Its Nerds" by Leonid Fridman. Then write an essay in which you analyze how Fridman develops his argument.

There is something very wrong with the system of values in a society that has only derogatory terms like nerd and geek for the intellectually curious and academically serious.

A geek, according to *Webster's New World Dictionary*, is a street performer who shocks the public by biting off heads of live chickens. It is a telling fact about our language and our culture that someone dedicated to pursuit of knowledge is compared to a freak biting the head off a live chicken.

Even at a prestigious academic institution like Harvard, anti-intellectualism is rampant: Many students are ashamed to admit, even to their friends, how much they study. Although most students try to keep up their grades, there is a minority of undergraduates for whom pursuing knowledge is the top priority during their years at Harvard. Nerds are ostracized while athletes are idolized.

The same thing happens in U.S. elementary and high schools. Children who prefer to read books rather



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than play football, prefer to build model airplanes rather than get wasted at parties with their classmates, become social outcasts. Ostracized for their intelligence and refusal to conform to society's anti-intellectual values, many are deprived of a chance to learn adequate social skills and acquire good communication tools.

Enough is enough.

Nerds and geeks must stop being ashamed of who they are. It is high time to face the persecutors who haunt the bright kid with thick glasses from kindergarten to the grave. For America's sake, the anti-intellectual values that pervade our society must be fought.

There are very few countries in the world where anti-intellectualism runs as high in popular culture as it does in the U.S. In most industrialized nations, not least of all our economic rivals in East Asia, a kid who studies hard is lauded and held up as an example to other students.

In many parts of the world, university professorships are the most prestigious and materially rewarding positions. But not in America, where average professional ballplayers are much more respected and better paid than faculty members of the best universities.

How can a country where typical parents are ashamed of their daughter studying mathematics instead of going dancing, or of their son reading Weber* while his friends play baseball, be expected to compete in the technology race with Japan or remain a leading political and cultural force in Europe? How long can America remain a world-class power if we constantly emphasize social skills and physical prowess over academic achievement and intellectual ability?

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* Maximilian Weber (1864–1920), German political economist and sociologist



Please respond on separate paper, following directions from your teacher.

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17. Read carefully the following passage from the introduction to *Days of Obligation* by Richard Rodriguez. Then, in a well-written essay, analyze how Rodriguez uses contrasts between Mexico and California to explore and convey his conflicting feelings.

For the last several years, I have told friends that I was writing a book about California and Mexico. That was not saying enough. I've been writing a book about comedy and tragedy. In my mind, in my life, Mexico plays the tragic part; California plays the role of America's wild child.

Or was I writing a book about competing theologies?

Josiah Royce, another Californian, another writer, became a famous Harvard professor. Royce wrote about California with disappointment from the distance of New England. Royce believed that some epic opportunity had been given California—the chance to reconcile the culture of the Catholic south and the



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Protestant north. California had the chance to heal the sixteenth-century tear of Europe. But the opportunity was lost. The Catholic—the Mexican— impulse was pushed back, vanquished by comedy; a Protestant conquest.

I use the word “comedy” here as the Greeks used it, with utmost seriousness, to suggest a world where youth is not a fruitless metaphor; where it is possible to start anew; where it is possible to escape the rivalries of the Capulets and the McCoys; where young women can disprove the adages of grandmothers.

The comedy of California was constructed on a Protestant faith in individualism. Whereas Mexico knew tragedy.

My Mexican father, as his father before him, believed that old men know more than young men; that life will break your heart; that death finally is the vantage point from which a life must be seen.

I think now that Mexico has been the happier place for being a country of tragedy. Tragic cultures serve up better food than optimistic cultures; tragic cultures have sweeter children, more opulent funerals. In tragic cultures, one does not bear the solitary burden of optimism. California is such a sad place, really—a state where children run away from parents, a state of pale beer, and young old women, and divorced husbands living alone in condos. But at a time when Californians are driven to despair by the relentless optimism of their state, I can only marvel at the comic achievement of the place, California’s defiance of history, the defiance of ancestors.

Something hopeful was created in California through the century of its Protestant settlement. People believed that in California they could begin new lives. New generations of immigrants continue to arrive in California, not a few of them from Mexico, hoping to cash in on comedy.

It is still possible in California to change your name, change your sex, get a divorce, become a movie star. My Mexican parents live in a California house with four telephones, three televisions, and several empty bedrooms.

How could California ever reconcile comedy and tragedy? How could there not have been a divorce between Mexico and California in the nineteenth century?

The youth of my life was defined by Protestant optimism. Now that I am middle-aged, I incline more toward the Mexican point of view, though some part of me continues to resist the cynical conclusions of Mexico.

Which leaves me with at least a literary problem to start with: How shall I present the argument between comedy and tragedy, this tension that describes my life? Shall I start with the boy’s chapter, then move toward more “mature” tragic conclusions? But that would underplay the boy’s wisdom. The middle-aged man would simply lord over the matter.

No, I will present this life in reverse. After all, the journey my parents took from Mexico to America was a journey from an ancient culture to a youthful one— backward in time. In their path I similarly move, if only to honor their passage to California, and because I believe the best resolution to the debate between comedy and tragedy is irresolution, since both sides can claim wisdom.



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(1992)



Please respond on separate paper, following directions from your teacher.

18. Prior to the mid-nineteenth century, individuals who could not pay their debts were commonly sent to debtors' prisons. In the following excerpt from "Debtors' Prisons (2)," author Samuel Johnson (1709-1784) responds to comments made about a letter he had sent to a British lawmaker. Read the passage carefully. Then, in a well-written essay, analyze the rhetorical strategies Johnson uses to argue his position on debtors' prisons. Support your analysis with specific references to the text.

Since the publication of the letter concerning the condition of those who are confined in gaols* by their creditors, an enquiry is said to have been made by which it appears that more than twenty thousand are at this time prisoners for debt.

We often look with indifference on the successive parts of that which, if the whole were seen together, would shake us with emotion. A debtor is dragged to prison, pitied for a moment, and then forgotten; another follows him, and is lost alike in the caverns of oblivion; but when the whole mass of calamity rises up at once, when twenty thousand reasonable beings are heard all groaning in unnecessary misery, not by the infirmity of nature, but the mistake or negligence of policy, who can forbear to pity and lament, to wonder and abhor?

There is here no need of declamatory vehemence; we live in an age of commerce and computation; let us therefore coolly enquire what is the sum of evil which the imprisonment of debtors brings upon our country.

It seems to be the opinion of the later computists that the inhabitants of England do not exceed six millions, of which twenty thousand is the three-hundredth part. What shall we say of the humanity or the wisdom of a nation that voluntarily sacrifices one in every three hundred to lingering destruction!

The misfortunes of an individual do not extend their influence to many; yet, if we consider the effects of consanguinity and friendship, and the general reciprocation of wants and benefits, which make one man dear or necessary to another, it may reasonably be supposed that every man languishing in prison gives trouble of some kind to two others who love or need him. By this multiplication of misery we see distress extended to the hundredth part of the whole society.

If we estimate at a shilling a day what is lost by the inaction and consumed in the support of each man thus chained down to involuntary idleness, the public loss will rise in one year to three hundred thousand pounds; in ten years to more than a sixth part of our circulating coin.

I am afraid that those who are best acquainted with the state of our prisons will confess that my conjecture is too near the truth when I suppose that the corrosion of resentment, the heaviness of sorrow, the corruption of confined air, the want of exercise, and sometimes of food, the contagion of diseases from which there is no retreat, and the severity of tyrants against whom there can be no resistance, and all the complicated horrors of a prison put an end every year to the life of one in four of



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those that are shut up from the common comforts of human life.

Thus perish yearly five thousand men, overborne with sorrow, consumed by famine, or putrified by filth; many of them in the most vigorous and useful part of life; for the thoughtless and imprudent are commonly young, and the active and busy are seldom old.

According to the rule generally received, which supposes that one in thirty dies yearly, the race of man may be said to be renewed at the end of thirty years. Who would have believed till now that of every English generation a hundred and fifty thousand perish in our gaols! That in every century, a nation eminent for science, studious of commerce, ambitious of empire, should willingly lose, in noisome dungeons, five hundred thousand of its inhabitants: a number greater than has ever been destroyed in the same time by the pestilence and sword!

A very late occurrence may show us the value of the number which we thus condemn to be useless; in the reestablishment of the trained bands, thirty thousand are considered as a force sufficient against all exigencies: while, therefore, we detain twenty thousand in prison, we shut up in darkness and uselessness two thirds of an army which ourselves judge equal to the defence of our country.

*jails



Please respond on separate paper, following directions from your teacher.

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19. On the tenth anniversary of the assassination of Dr. Martin Luther King, Jr., labor union organizer and civil rights leader Cesar Chavez published an article in the magazine of a religious organization devoted to helping those in need. Read the following excerpt from the article carefully. Then, in a well-written essay, analyze the rhetorical choices Chavez makes to develop his argument about nonviolent resistance.

Dr. King's entire life was an example of power that nonviolence brings to bear in the real world. It is an example that inspired much of the philosophy and strategy of the farm workers' movement. This observance of Dr. King's death gives us the best possible opportunity to recall the principles with which our struggle has grown and matured.

Our conviction is that human life is a very special possession given by God to man and that no one has the right to take it for any reason or for any cause, however just it may be.

We are also convinced that nonviolence is more powerful than violence. Nonviolence supports you if you have a just and moral cause. Nonviolence provides the opportunity to stay on the offensive, and that is of crucial importance to win any contest.

If we resort to violence then one of two things will happen: either the violence will be escalated and there will be many injuries and perhaps deaths on both sides, or there will be total demoralization of the workers.



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Nonviolence has exactly the opposite effect. If, for every violent act committed against us, we respond with nonviolence, we attract people's support. We can gather the support of millions who have a conscience and would rather see a nonviolent resolution to problems. We are convinced that when people are faced with a direct appeal from the poor struggling nonviolently against great odds, they will react positively. The American people and people everywhere still yearn for justice. It is to that yearning that we appeal.

But if we are committed to nonviolence only as a strategy or tactic, then if it fails our only alternative is to turn to violence. So we must balance the strategy with a clear understanding of what we are doing. However important the struggle is and however much misery, poverty and exploitation exist, we know that it cannot be more important than one human life. We work on the theory that men and women who are truly concerned about people are nonviolent by nature. These people become violent when the deep concern they have for people is frustrated and when they are faced with seemingly insurmountable odds.

We advocate militant nonviolence as our means of achieving justice for our people, but we are not blind to the feelings of frustration, impatience and anger which seethe inside every farm worker. The burdens of generations of poverty and powerlessness lie heavy in the fields of America. If we fail, there are those who will see violence as the shortcut to change.

It is precisely to overcome these frustrations that we have involved masses of people in their own struggle throughout the movement. Freedom is best experienced through participation and self-determination, and free men and women instinctively prefer democratic change to any other means.

Thus, demonstrations and marches, strikes and boycotts are not only weapons against the growers, but our way of avoiding the senseless violence that brings no honor to any class or community. The boycott, as Gandhi taught, is the most nearly perfect instrument of nonviolent change, allowing masses of people to participate actively in a cause.

When victory comes through violence, it is a victory with strings attached. If we beat the growers at the expense of violence, victory would come at the expense of injury and perhaps death. Such a thing would have a tremendous impact on us. We would lose regard for human beings. Then the struggle would become a mechanical thing. When you lose your sense of life and justice, you lose your strength.

The greater the oppression, the more leverage nonviolence holds. Violence does not work in the long run and if it is temporarily successful, it replaces one violent form of power with another just as violent. People suffer from violence.

Examine history. Who gets killed in the case of violent revolution? The poor, the workers. The people of the land are the ones who give their bodies and don't really gain that much for it. We believe it is too big a price to pay for not getting anything. Those who espouse violence exploit people. To call men to arms with many promises, to ask them to give up their lives for a cause and then not produce for them afterwards, is the most vicious type of oppression.

We know that most likely we are not going to do anything else the rest of our lives except build our union. For us there is nowhere else to go. Although we would like to see victory come soon, we are willing to wait. In this sense, time is our ally. We learned many years ago that the rich may have money, but the poor have time.



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Please respond on separate paper, following directions from your teacher.

20. On April 10, 1962, as the United States was emerging from a recession, the nation’s largest steel companies raised steel prices by 3.5 percent. President John F. Kennedy, who had repeatedly called for stable prices and wages as part of a program of national sacrifice during a period of economic distress, held a news conference on April 11, 1962, which he opened with the following commentary regarding the hike in steel prices. Read Kennedy’s remarks carefully. Then write an essay in which you analyze the rhetorical strategies President Kennedy uses to achieve his purpose. Support your analysis with specific references to the text.

Simultaneous and identical actions of United States Steel and other leading steel corporations, increasing steel prices by some 6 dollars a ton, constitute a wholly unjustifiable and irresponsible defiance of the public interest.

In this serious hour in our nation’s history, when we are confronted with grave crises in Berlin and Southeast Asia, when we are devoting our energies to economic recovery and stability, when we are asking Reservists to leave their homes and families for months on end, and servicemen to risk their lives—and four were killed in the last two days in Viet Nam—and asking union members to hold down their wage requests, at a time when restraint and sacrifice are being asked of every citizen, the American people will find it hard, as I do, to accept a situation in which a tiny handful of steel executives whose pursuit of private power and profit exceeds their sense of public responsibility can show such utter contempt for the interests of 185 million Americans.

If this rise in the cost of steel is imitated by the rest of the industry, instead of rescinded, it would increase the cost of homes, autos, appliances, and most other items for every American family. It would increase the cost of machinery and tools to every American businessman and farmer. It would seriously handicap our efforts to prevent an inflationary spiral from eating up the pensions of our older citizens, and our new gains in purchasing power.

It would add, Secretary McNamara* informed me this morning, an estimated one billion dollars to the cost of our defenses, at a time when every dollar is needed for national security and other purposes. It would make it more difficult for American goods to compete in foreign markets, more difficult to withstand competition from foreign imports, and thus more difficult to improve our balance of payments position, and stem the flow of gold. And it is necessary to stem it for our national security, if we are going to pay for our security commitments abroad. And it would surely handicap our efforts to induce other industries and unions to adopt responsible price and wage policies.

The facts of the matter are that there is no justification for an increase in the steel prices. The recent settlement between the industry and the union, which does not even take place until July 1st, was widely acknowledged to be non-inflationary, and the whole purpose and effect of this Administration’s role, which both parties understood, was to achieve an agreement which would make unnecessary any increase in prices.

Steel output per man is rising so fast that labor costs per ton of steel can actually be expected to decline



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in the next twelve months. And in fact, the Acting Commissioner of the Bureau of Labor Statistics informed me this morning that, and I quote: “Employment costs per unit of steel output in 1961 were essentially the same as they were in 1958.”

The cost of the major raw materials, steel scrap and coal, has also been declining, and for an industry which has been generally operating at less than two thirds of capacity, its profit rate has been normal and can be expected to rise sharply this year in view of the reduction in idle capacity. Their lot has been easier than that of a hundred thousand steel workers thrown out of work in the last three years. The industry’s cash dividends have exceeded 600 million dollars in each of the last five years, and earnings in the first quarter of this year were estimated in the February 28th Wall Street Journal to be among the highest in history.

In short, at a time when they could be exploring how more efficiency and better prices could be obtained, reducing prices in this industry in recognition of lower costs, their unusually good labor contract, their foreign competition and their increase in production and profits which are coming this year, a few gigantic corporations have decided to increase prices in ruthless disregard of their public responsibilities.

The Steel Workers Union can be proud that it abided by its responsibilities in this agreement, and this government also has responsibilities, which we intend to meet.

The Department of Justice and the Federal Trade Commission are examining the significance of this action in a free, competitive economy.

The Department of Defense and other agencies are reviewing its impact on their policies of procurement, and I am informed that steps are underway by those Members of the Congress who plan appropriate inquiries into how these price decisions are so quickly made, and reached, and what legislative safeguards may be needed to protect the public interest.

Price and wage decisions in this country, except for very limited restrictions in the case of monopolies and national emergency strikes, are and ought to be freely and privately made, but the American people have a right to expect in return for that freedom, a higher sense of business responsibility for the welfare of their country than has been shown in the last two days.

Some time ago I asked each American to consider what he would do for his country and I asked the steel companies. In the last 24 hours we had their answer.

* Robert S. McNamara, secretary of defense from 1961 to 1968



Please respond on separate paper, following directions from your teacher.

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21. Jane Addams (1860–1935) was a well-known and respected activist who devoted her career to social services in Chicago. On February 23, 1903, she delivered the following address to the city’s Union League Club—a civic organization—to commemorate the birthday of George Washington, the first



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president of the United States. Read the excerpt carefully. Then, in a well-organized essay, analyze the rhetorical strategies Addams uses to communicate her views on the significance of George Washington's legacy. Support your analysis with specific references to the text.

What is a great man who has made his mark upon history? Every time, if we think far enough, he is a man who has looked through the confusion of the moment and has seen the moral issue involved; he is a man who has refused to have his sense of justice distorted; he has listened to his conscience until conscience becomes a trumpet call to like-minded men, so that they gather about him and together, with mutual purpose and mutual aid, they make a new period in history.

Let us assume for a moment that if we are going to make this day of advantage to us, we will have to take this definition of a great man. We will have to appeal to the present as well as to the past. We will have to rouse our national consciences as well as our national pride, and we will all have to remember that it lies with the young people of this nation whether or not it is going to go on to a finish in any wise worthy of its beginning.

If we go back to George Washington, and ask what he would be doing were he bearing our burdens now, and facing our problems at this moment, we would, of course, have to study his life bit by bit; his life as a soldier, as a statesman, and as a simple Virginia planter.

First, as a soldier. What is it that we admire about the soldier? It certainly is not that he goes into battle; what we admire about the soldier is that he has the power of losing his own life for the life of a larger cause; that he holds his personal suffering of no account; that he flings down in the gage of battle his all, and says, "I will stand or fall with this cause." That, it seems to me, is the glorious thing we most admire, and if we are going to preserve that same spirit of the soldier, we will have to found a similar spirit in the civil life of the people, the same pride in civil warfare, the spirit of courage, and the spirit of self-surrender which lies back of this.

If we look out upon our national perspective, do we not see certainly one great menace which calls for patriotism? We see all around us a spirit of materialism—an undue emphasis put upon material possessions; an inordinate desire to win wealth; an inordinate fear of losing wealth; an inordinate desire to please those who are the possessors of wealth. Now, let us say, if we feel that this is a menace, that with all our power, with all the spirit of a soldier, we will arouse high-minded youth of this country against this spirit of materialism. We will say to-day that we will not count the opening of markets the one great field which our nation is concerned in, but that when our flag flies anywhere it shall fly for righteousness as well as for increased commercial prosperity; that we will see to it that no sin of commercial robbery shall be committed where it floats; that we shall see to it that nothing in our commercial history will not bear the most careful scrutiny and investigation; that we will restore commercial life, however complicated, to such honor and simple honesty as George Washington expressed in his business dealings.

Let us take, for a moment, George Washington as a statesman. What was it he did, during those days when they were framing a constitution, when they were meeting together night after night, and trying to adjust the rights and privileges of every class in the community? What was it that sustained him during all those days, all those weeks, during all those months and years? It was the belief that they were founding a nation on the axiom that all men are created free and equal. What would George Washington say if he found that among us there were causes constantly operating against that equality? If he knew



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that any child which is thrust prematurely into industry has no chance in life with children who are preserved from that pain and sorrow; if he knew that every insanitary street, and every insanitary house, cripples a man so that he has no health and no vigor with which to carry on his life labor; if he knew that all about us are forces making against skill, making against the best manhood and womanhood, what would he say? He would say that if the spirit of equality means anything, it means like opportunity, and if we once lose like opportunity we lose the only chance we have toward equality throughout the nation.

Let us take George Washington as a citizen. What did he do when he retired from office, because he was afraid holding office any longer might bring a wrong to himself and harm to his beloved nation? We say that he went back to his plantation on the Potomac. What were his thoughts during the all too short days that he lived there? He thought of many possibilities, but, looking out over his country, did he fear that there should rise up a crowd of men who held office, not for their country's good, but for their own good? Would he not have foreboded evil if he had known that among us were groups and hordes of professional politicians, who, without any blinking or without any pretense that they did otherwise, apportioned the spoils of office, and considered an independent man as a mere intruder, as a mere outsider; if he had seen that the original meaning of office-holding and the function of government had become indifferent to us, that we were not using our foresight and our conscience in order to find out this great wrong which was sapping the foundations of self-government? He would tell us that anything which makes for better civic service, which makes for a merit system, which makes for fitness for office, is the only thing which will tell against this wrong, and that this course is the wisest patriotism.



Please respond on separate paper, following directions from your teacher.

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22. J. Hector St. John de Crèvecoeur (1735-1813) was a French aristocrat who traveled widely in the American colonies and bought a farm in New York, where he settled for a time. In this passage from his 1782 collection of essays, *Letters from an American Farmer*, Crèvecoeur defines Americans. In a well-organized essay, analyze the rhetorical strategies Crèvecoeur uses to make his argument about colonial American society.

In this great American asylum, the poor of Europe have by some means met together and in consequence of various causes; to what purpose should they ask one another what countrymen they are? Alas, two thirds of them had no country. Can a wretch who wanders about, who works and starves, whose life is a continual scene of sore affliction or pinching penury, can that man call England or any other kingdom his country? A country that had no bread for him, whose fields procured him no harvest, who met with nothing but the frowns of the rich, the severity of the laws, with jails and punishments; who owned not a single foot of the extensive surface of this planet? No! urged by a variety of motives, here they came. Everything has tended to regenerate them: new laws, a new mode of living, a new social system; here they are become men; in Europe they were as so many useless plants, wanting vegetative mold¹ and refreshing showers; they withered and were mowed down by want, hunger, and war; but now by the power of transplantation, like all other plants they have taken root and flourished! Formerly they were not numbered in any civil lists of their country, except in those of the poor; here



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they rank as citizens. By what invisible power has this surprising metamorphosis been performed? By that of the laws and that of their industry. The laws, the indulgent laws, protect them as they arrive, stamping on them the symbol of adoption; they receive ample rewards for their labors; these accumulated rewards procure them lands; those lands confer on them the title of freemen, and to that title every benefit is affixed which men can possibly require. This is the great operation daily performed by our laws. From whence proceed these laws? From our government. Whence the government? It is derived from the original genius and strong desire of the people ratified and confirmed by the crown. This is the great chain which links us all. . . .

What attachment can a poor European emigrant have for a country where he had nothing? The knowledge of the language, the love of a few kindred as poor as himself were the only cords that tied him; his country is now that which gives him land, bread, protection, and consequence; *Ubi panis ibi patria*² is the motto of all emigrants. What then is the American, this new man? He is either an European or the descendant of an European, hence that strange mixture of blood, which you will find in no other country. I could point out to you a family whose grandfather was an Englishman, whose wife was Dutch, whose son married a French woman, and whose present four sons have now four wives of different nations. *He* is an American who, leaving behind him all his ancient prejudices and manners, receives new ones from the new mode of life he has embraced, the new government he obeys, and the new rank he holds. He becomes an American by being received in the broad lap of our great *Alma Mater*³. Here individuals of all nations are melted into a new race whose labors and posterity will one day cause great changes in the world. Americans are the western pilgrims who are carrying along with them that great mass of arts, sciences, vigor, and industry which began long since in the east; they will finish the great circle. The Americans were once scattered all over Europe; here they are incorporated into one of the finest systems of population which has ever appeared and which will hereafter become distinct by the power of the different climates they inhabit.

¹Soil

²Where there is bread, there is the homeland.

³Cherishing or fostering mother



Please respond on separate paper, following directions from your teacher.

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23. In the passage below from *Staying Put: Making a Home in a Restless World*, Scott Russell Sanders responds to an essay by Salman Rushdie, a writer who left his native India for England. Rushdie describes the “effect of mass migrations” as being “the creation of radically new types of human being: people who root themselves in ideas rather than places.” Read the Sanders passage carefully. Then write an essay in which you analyze the strategies Sanders uses to develop his perspective about moving.

Claims for the virtues of shifting ground are familiar and seductive to Americans, this nation of restless movers. From the beginning, our heroes have been sailors, explorers, cowboys, prospectors, speculators, backwoods rambler, rainbow-chasers, vagabonds of every stripe. Our Promised Land has always been over the next ridge or at the end of the trail, never under our feet. One hundred years after



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the official closing of the frontier, we have still not shaken off the romance of unlimited space. If we fish out a stream or wear out a field, or if the smoke from neighbor's chimney begins to crowd the sky, why, off we go to a new stream, a fresh field, a clean sky. In our national mythology, the worst fate is to be trapped on a farm, in a village, in the sticks, in some dead-end job or unglamorous marriage or played-out game. Stand still, we are warned, and you die. Americans have dug the most canals, laid the most rails, built the most roads and airports of any nation. In the newspaper I read that, even though our sprawling system of interstate highways is crumbling, the president has decided that we should triple it in size, and all without raising our taxes a nickel. Only a populace drunk on driving, a populace infatuated with the myth of the open road, could hear such a proposal without hooting.

So Americans are likely to share Rushdie's enthusiasm for migration, for the "hybridity, impurity, intermingling, the transformation that comes of new and unexpected combinations of human beings, cultures, ideas, politics, movies, songs." Everything about us is mongrel, from race to language, and we are stronger for it. Yet we might respond more skeptically when Rushdie says that "to be a migrant is, perhaps, to be the only species of human being free of the shackles of nationalism (to say nothing of its ugly sister, patriotism)." Lord knows we could do with less nationalism (to say nothing of its ugly siblings, racism, religious sectarianism, or class snobbery). But who would pretend that a history of migration has immunized the United States against bigotry? And even if, by uprooting ourselves, we shed our chauvinism, is that all we lose?

In this hemisphere, many of the worst abuses—of land, forests, animals, and communities—have been carried out by "people who root themselves in ideas rather than places." Rushdie claims that "migrants must, of necessity, make a new imaginative relationship with the world, because of the loss of familiar habitats." But migrants often pack up their visions and values with the rest of their baggage and carry them along. The Spaniards devastated Central and South America by imposing on this New World the religion, economics, and politics of the Old. Colonists brought slavery with them to North America, along with smallpox and Norway rats. The Dust Bowl of the 1930s was caused not by drought but by the transfer onto the Great Plains of farming methods that were suitable to wetter regions. The habit of our industry and commerce has been to force identical schemes onto differing locales, as though the mind were a cookie-cutter and the land were dough.

I quarrel with Rushdie because he articulates as eloquently as anyone the orthodoxy that I wish to counter: the belief that movement is inherently good, staying put is bad; that uprooting brings tolerance, while rootedness breeds intolerance; that imaginary homelands are preferable to geographical ones; that to be modern, enlightened, fully of our time is to be displaced. Wholesale dis-placement may be inevitable; but we should not suppose that it occurs without disastrous consequences for the earth and for ourselves. People who root themselves in places are likelier to know and care for those places than are people who root themselves in ideas. When we cease to be migrants and become inhabitants, we might begin to pay enough heed and respect to where we are. By settling in, we have a chance of making a durable home for ourselves, our fellow creatures, and our descendants.

(1993)



Please respond on separate paper, following directions from your teacher.



Q2 rhetorical analysis

24. In the following passage, the composer Igor Stravinsky discusses orchestra conductors. In a well-organized essay, analyze the language and the rhetorical devices Stravinsky uses to convey his point of view.

Conducting, like politics, rarely attracts original minds, and the field is more for the making of careers and the exploitation of personalities—another resemblance to politics—than a profession for the application of exact and standardized disciplines. A conductor may actually be less well equipped for his work than his players, but no one except the players need know it, and his career is not dependent on them in any case, but on the society women (including critics) to whom his musical qualities are of secondary importance. The successful conductor can be an incomplete musician, but he must be a compleat angler. His first skill has to be power politics.

In such people the incidence of ego disease is naturally high to begin with, and I hardly need add that the disease grows like a tropical weed under the sun of a pandering public. The results are that the conductor is encouraged to impose a purely egotistical, false, and arbitrary authority, and that he is accorded a position out of all proportion to his real value in the musical, as opposed to the music-business, community. He soon becomes a "great" conductor, in fact, or as the press agent of one of them recently wrote me, a "titan of the podium," and as such is very nearly the worst obstacle to genuine music-making. "Great" conductors, like "great" actors, are unable to play anything but themselves; being unable to adapt themselves to the work, they adapt the work to themselves, to their "style," their mannerisms. The cult of the "great" conductor also tends to substitute looking for listening, so that to conductor and audience alike (and to reviewers who habitually fall into the trap of describing a conductor's appearance rather than the way he makes music sound, and of mistaking the conductor's gestures for the music's meanings), the important part of the performance becomes the gesture.

If you are incapable of listening, the conductor will show you what to feel. Thus, the film-actor type of conductor will act out a life of Napoleon in "his" *Eroica*,¹ wear an expression of noble suffering on the retreat from Moscow (TV having circumvented the comparatively merciful limitation to the dorsal view) and one of ultimate triumph in the last movement, during which he even dances the Victory Ball. If you are unable to listen to the music, you watch the corybantics,² and if you *are* able, you had better not go to the concert.

¹ Beethoven's Third Symphony, originally dedicated to Napoleon

² Wild, frenzied dancing



Please respond on separate paper, following directions from your teacher.



Q2 rhetorical analysis

25. In the following passage from *The Great Influenza*, an account of the 1918 flu epidemic, author John M. Barry writes about scientists and their research. Read the passage carefully. Then, in a well-written essay, analyze how Barry uses rhetorical strategies to characterize scientific research.

Certainty creates strength. Certainty gives one something upon which to lean. Uncertainty creates weakness. Uncertainty makes one tentative if not fearful, and tentative steps, even when in the right direction, may not overcome significant obstacles.

To be a scientist requires not only intelligence and curiosity, but passion, patience, creativity, self-sufficiency, and courage. It is not the courage to venture into the unknown. It is the courage to accept—indeed, embrace—uncertainty. For as Claude Bernard, the great French physiologist of the nineteenth century, said, “Science teaches us to doubt.”

A scientist must accept the fact that all his or her work, even beliefs, may break apart upon the sharp edge of a single laboratory finding. And just as Einstein refused to accept his own theory until his predictions were tested, one must seek out such findings. Ultimately a scientist has nothing to believe in but the process of inquiry. To move forcefully and aggressively even while uncertain requires a confidence and strength deeper than physical courage.

All real scientists exist on the frontier. Even the least ambitious among them deal with the unknown, if only one step beyond the known. The best among them move deep into a wilderness region where they know almost nothing, where the very tools and techniques needed to clear the wilderness, to bring order to it, do not exist. There they probe in a disciplined way. There a single step can take them through the looking glass into a world that seems entirely different, and if they are at least partly correct their probing acts like a crystal to precipitate an order out of chaos, to create form, structure, and direction. A single step can also take one off a cliff.

In the wilderness the scientist must create . . . *everything*. It is grunt work, tedious work that begins with figuring out what tools one needs and then making them. A shovel can dig up dirt but cannot penetrate rock. Would a pick be best, or would dynamite be better—or would dynamite be too indiscriminately destructive? If the rock is impenetrable, if dynamite would destroy what one is looking for, is there another way of getting information about what the rock holds? There is a stream passing over the rock. Would analyzing the water after it passes over the rock reveal anything useful? How would one analyze it?

Ultimately, if the researcher succeeds, a flood of colleagues will pave roads over the path laid, and those roads will be orderly and straight, taking an investigator in minutes to a place the pioneer spent months or years looking for. And the perfect tool will be available for purchase, just as laboratory mice can now be ordered from supply houses.

Not all scientific investigators can deal comfortably with uncertainty, and those who can may not be creative enough to understand and design the experiments that will illuminate a subject—to know both where and how to look. Others may lack the confidence to persist. Experiments do not simply work. Regardless of design and preparation, experiments—especially at the beginning, when one proceeds by intelligent guesswork—rarely yield the results desired. An investigator must make them work. The less known, the more one has to manipulate and even force experiments to yield an answer.



Q2 rhetorical analysis



Please respond on separate paper, following directions from your teacher.

26. In the following passage from *Rising Tide: The Great Mississippi Flood of 1927 and How It Changed America*, contemporary writer John M. Barry describes the complex mechanics of the Mississippi River. Read the passage carefully. Then, in a well-written essay, analyze how Barry communicates his fascination with the river to his readers.

The river's characteristics represent an extraordinarily dynamic combination of turbulent effects, and river hydraulics quickly go beyond the merely complex. Indeed, studies of flowing water in the 1970s helped launch the new science of chaos, and James Gleick in his book on the subject quotes physicist Werner Heisenberg, who stated that on his deathbed he would like to ask God two questions: why relativity? and, why turbulence? Heisenberg suggested, "I really think God may have an answer to the first question."

Anything from a temperature change to the wind to the roughness of the bottom radically alters a river's internal dynamics. Surface velocities, bottom velocities, midstream and mid-depth velocities—all are affected by friction or the lack of friction with the air, the riverbank, the riverbed.

But the complexity of the Mississippi exceeds that of nearly all other rivers. Not only is it acted upon; it acts. It generates its own internal forces through its size, its sediment load, its depth, variations in its bottom, its ability to cave in the riverbank and slide sideways for miles, and even tidal influences, which affect it as far north as Baton Rouge. Engineering theories and techniques that apply to other rivers, even such major rivers as the Po, the Rhine, the Missouri, and even the upper Mississippi, simply do not work on the lower Mississippi, which normally runs far deeper and carries far more water. (In 1993, for example, the floodwaters that overflowed, with devastating result, the Missouri and upper Mississippi put no strain on the levees along the lower Mississippi.)

The Mississippi never lies at rest. It roils. It follows no set course. Its waters and currents are not uniform. Rather, it moves south in layers and whorls, like an uncoiling rope made up of a multitude of discrete fibers, each one following an independent and unpredictable path, each one separately and together capable of snapping like a whip. It never has one current, one velocity. Even when the river is not in flood, one can sometimes see the surface in one spot one to two feet higher than the surface close by, while the water swirls about, as if trying to devour itself. Eddies of gigantic dimensions can develop, sometimes accompanied by great spiraling holes in the water. Humphreys observed an eddy "running *upstream* at seven miles an hour and extending half across the river, whirling and foaming like a whirlpool."

The river's sinuosity itself generates enormous force. The Mississippi snakes seaward in a continual series of S curves that sometimes approach 180 degrees. The collision of river and earth at these bends creates tremendous turbulence: currents can drive straight down to the bottom of the river, sucking at whatever lies on the surface, scouring out holes often several hundred feet deep. Thus the Mississippi is a series of deep pools and shallow "crossings," and the movement of water from depth to shallows adds still further force and complexity.



Q2 rhetorical analysis

Please respond on separate paper, following directions from your teacher.

27. In the following passage from her autobiography, *One Writer's Beginnings*, Eudora Welty recalls early experiences of reading and books that had later impact on her craft as a writer of fiction. In a well-organized essay, analyze how Welty's language conveys the intensity and value of these experiences.

I never knew anyone who'd grown up in Jackson without being afraid of Mrs. Calloway, our librarian. She ran the Library absolutely by herself, from the desk where she sat with her back to the books and facing the stairs, her dragon eye on the front door, where who knew what kind of person might come in from the public? SILENCE in big black letters was on signs tacked up everywhere. She herself spoke in her normally commanding voice; every word could be heard all over the Library above a steady seething sound coming from her electric fan; it was the only fan in the Library and stood on her desk, turned directly onto her streaming face.

As you came in from the bright outside, if you were a girl, she sent her strong eyes down the stairway to test you; if she could see through your skirt she sent you straight back home: you could just put on another petticoat if you wanted a book that badly from the public library. I was willing; I would do anything to read.

My mother was not afraid of Mrs. Calloway. She wished me to have my own library card to check out books for myself. She took me in to introduce me and I saw I had met a witch. "Eudora is nine years old and has my permission to read any book she wants from the shelves, children or adult," Mother said. "With the exception of *Elsie Dinsmore*,"* she added. Later she explained to me that she'd made this rule because Elsie the heroine, being made by her father to practice too long and hard at the piano, fainted and fell off the piano stool. "You're too impressionable, dear," she told me. "You'd read that and the very first thing you'd do, you'd fall off the piano stool." "Impressionable" was a new word. I never hear it yet without the image that comes with it of falling straight off the piano stool.

Mrs. Calloway made her own rules about books. You could not take back a book to the Library on the same day you'd taken it out; it made no difference to her that you'd read every word in it and needed another to start. You could take out two books at a time and two only; this applied as long as you were a child and also for the rest of your life, to my mother as severely as to me. So two by two, I read library books as fast as I could go, rushing them home in the basket of my bicycle. From the minute I reached our house, I started to read. Every book I seized on, from *Bunny Brown and His Sister Sue at Camp Resta- While to Twenty Thousand Leagues Under the Sea*, stood for the devouring wish to read being instantly granted. I knew this was bliss, knew it at the time. Taste isn't nearly so important; it comes in its own time. I wanted to read *immediately*. The only fear was that of books coming to an end.

My mother was very sharing of this feeling of insatiability. Now, I think of her as reading so much of the time while doing something else. In my mind's eye *The Origin of Species* is lying on the shelf in the pantry under a light dusting of flour—my mother was a bread maker; she'd pick it up, sit by the kitchen window and find her place, with one eye on the oven. I remember her picking up *The Man in Lower Ten* while my hair got dry enough to unroll from a load of kid curlers trying to make me like my idol,



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Mary Pickford. A generation later, when my brother Walter was away in the Navy and his two little girls often spent the day in our house, I remember Mother reading the new issue of *Time* magazine while taking the part of the Wolf in a game of “Little Red Riding Hood” with the children. She’d just look up at the right time, long enough to answer—in character—“The better to eat you with, my dear,” and go back to her place in the war news.

(1983)

*Elsie Dinsmore was the long-suffering young heroine in a popular series of children’s books written by Martha Finley and first published in 1868.



Please respond on separate paper, following directions from your teacher.

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28. In the following passage from George Bernard Shaw’s play *Saint Joan*, which is based on the life of Joan of Arc (1412 ?-1431), Joan, a young French woman, is on trial in a church court for allegedly spreading heresy (beliefs at variance with established religious doctrine). Dressed in armor, Joan led the French troops against the English. She was eventually captured, turned over to the English, and then tried by French clerics who supported the English. The most serious crime she was charged with was her claim that she had received direct inspiration from God.

Carefully read the Inquisitor’s speech to the church court whose members were to decide Joan’s fate. Then, in a well-written essay, analyze the rhetorical strategies the Inquisitor uses to argue his case against Joan.

THE INQUISITOR [*dropping his blandness and speaking very gravely*] If you had seen what I have seen of heresy, you would not think it a light thing even in its most apparently harmless and even lovable and pious origins. Heresy begins with people who are to all appearance better than their neighbors. A gentle and pious girl, or a young man who has obeyed the command of our Lord by giving all his riches to the poor, and putting on the garb of poverty, the life of austerity, and the rule of humility and charity, may be the founder of a heresy that will wreck both Church and Empire if not ruthlessly stamped out in time. The records of the holy Inquisition are full of histories we dare not give to the world, because they are beyond the belief of honest men and innocent women; yet they all began with saintly simpletons. I have seen this again and again. Mark what I say: the woman who quarrels with her clothes, and puts on the dress of a man, is like the man who throws off his fur gown and dresses like John the Baptist: they are followed, as surely as the night follows the day, by bands of wild women and men who refuse to wear any clothes at all. When maids will neither marry nor take regular vows, and men reject marriage and exalt their lusts into divine inspirations, then, as surely as the summer follows the spring, they begin with polygamy, and end by incest. Heresy at first seems innocent and even laudable; but it ends in such a monstrous horror of unnatural wickedness that the most tender-hearted among you, if you saw it at work as I have seen it, would clamor against the mercy of the Church in dealing with it. For two hundred years the Holy Office has striven with these diabolical madnesses; and it knows that they begin always by vain and ignorant persons setting up their own judgment against the Church, and taking it upon themselves to be the interpreters of God’s will. You must not fall into the common error of mistaking these simpletons for liars and hypocrites. They believe honestly and sincerely that their diabolical inspiration is divine. Therefore you must be on your guard



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against your natural compassion. You are all, I hope, merciful men: how else could you have devoted your lives to the service of our gentle Savior? You are going to see before you a young girl, pious and chaste; for I must tell you, gentlemen, that the things said of her by our English friends are supported by no evidence, whilst there is abundant testimony that her excesses have been excesses of religion and charity and not of worldliness and wantonness. This girl is not one of those whose hard features are the sign of hard hearts, and whose brazen looks and lewd demeanor condemn them before they are accused. The devilish pride that has led her into her present peril has left no mark on her countenance. Strange as it may seem to you, it has even left no mark on her character outside those special matters in which she is proud; so that you will see a diabolical pride and a natural humility seated side by side in the selfsame soul. Therefore be on your guard. God forbid that I should tell you to harden your hearts; for her punishment if we condemn her will be so cruel that we should forfeit our own hope of divine mercy were there one grain of malice against her in our hearts. But if you hate cruelty—and if any man here does not hate it I command him on his soul’s salvation to quit this holy court—I say, if you hate cruelty, remember that nothing is so cruel in its consequences as the toleration of heresy.



Please respond on separate paper, following directions from your teacher.

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29. In the following letter, Abigail Adams (1744–1818) writes to her son John Quincy Adams, who is traveling abroad with his father, John Adams, a United States diplomat and later the country’s second president. Read the letter carefully. Then, in a well-developed essay, analyze the rhetorical strategies Adams uses to advise her son. Support your analysis with specific references to the text.

12 January, 1780.

MY DEAR SON,

I hope you have had no occasion, either from enemies or the dangers of the sea, to repent your second voyage to France. If I had thought your reluctance arose from proper deliberation, or that you were capable of judging what was most for your own benefit, I should not have urged you to accompany your father and brother when you appeared so averse to the voyage.

You, however, readily submitted to my advice, and, I hope, will never have occasion yourself, nor give me reason, to lament it. Your knowledge of the language must give you greater advantages now than you could possibly have reaped whilst ignorant of it; and as you increase in years, you will find your understanding opening and daily improving.

Some author, that I have met with, compares a judicious traveller to a river, that increases its stream the further it flows from its source; or to certain springs, which, running through rich veins of minerals, improve their qualities as they pass along. It will be expected of you, my son, that, as you are favored with superior advantages under the instructive eye of a tender parent, your improvement should bear some proportion to your advantages. Nothing is wanting with you but attention, diligence, and steady application. Nature has not been deficient.

These are times in which a genius would wish to live. It is not in the still calm of life, or the repose of a



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acific station, that great characters are formed. Would Cicero have shone so distinguished an orator if he had not been roused, kindled, and inflamed by the tyranny of Catiline, Verres, and Mark Anthony? The habits of a vigorous mind are formed in contending with difficulties. All history will convince you of this, and that wisdom and penetration are the fruit of experience, not the lessons of retirement and leisure. Great necessities call out great virtues. When a mind is raised and animated by scenes that engage the heart, then those qualities, which would otherwise lie dormant, wake into life and form the character of the hero and the statesman. War, tyranny, and desolation are the scourges of the Almighty, and ought no doubt to be deprecated. Yet it is your lot, my son, to be an eyewitness of these calamities in your own native land, and, at the same time, to owe your existence among a people who have made a glorious defence of their invaded liberties, and who, aided by a generous and powerful ally, with the blessing of Heaven, will transmit this inheritance to ages yet unborn.

Nor ought it to be one of the least of your incitements towards exerting every power and faculty of your mind, that you have a parent who has taken so large and active a share in this contest, and discharged the trust reposed in him with so much satisfaction as to be honored with the important embassy which at present calls him abroad.

The strict and inviolable regard you have ever paid to truth, gives me pleasing hopes that you will not swerve from her dictates, but add justice, fortitude, and every manly virtue which can adorn a good citizen, do honor to your country, and render your parents supremely happy, particularly your ever affectionate mother,

A. A.



Please respond on separate paper, following directions from your teacher.

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30. In the following excerpt from her memoirs, Virginia Woolf (1882-1941) reflects upon her childhood summers spent in a seaside village in Cornwall, England. Read the passage carefully. Then write an essay in which you analyze how Woolf uses language to convey the lasting significance of these moments from her past.

Better than these walks, a treat announced perhaps once a fortnight, was an afternoon sailing. We would hire a lugger;¹ the fisherman went with us. But once Thoby was allowed to steer us home. “Show them you can bring her in, my boy,” father said, with his usual trust and pride in Thoby. And Thoby took the fisherman’s place; and steered; flushed and with his blue eyes very blue, and his mouth set, he sat there, bringing us round the point, into harbour, without letting the sail flap. One day the sea was full of pale jelly fish, like lamps, with streaming hair; but they stung you if you touched them. Sometimes lines would be handed us; baited by gobbets cut from fish; and the line thrilled in one’s fingers as the boat tossed and shot through the water; and then—how can I convey the excitement?—there was a little leaping tug; then another; up one hauled; up through the water at length came the white twisting fish; and was slapped on the floor. There it lay flapping this way and that in an inch or two of water.

Once, after we had hung about, tacking, and hauling in gurnard after gurnard, dab after dab,² father said



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to me: “Next time if you are going to fish I shan’t come; I don’t like to see fish caught but you can go if you like.” It was a perfect lesson. It was not a rebuke; not a forbidding; simply a statement of his own feeling, about which I could think and decide for myself. Though my passion for the thrill and the tug had been perhaps the most acute I then knew, his words slowly extinguished it; leaving no grudge, I ceased to wish to catch fish. But from the memory of my own passion I am still able to construct an idea of the sporting passion. It is one of those invaluable seeds, from which, since it is impossible to have every experience fully, one can grow something that represents other people’s experiences. Often one has to make do with seeds; the germs of what might have been, had one’s life been different. I pigeonhole ‘fishing’ thus with other momentary glimpses; like those rapid glances, for example, that I cast into basements when I walk in London streets.

—Moments of Being

¹ A lugger is a type of small fishing boat.

² Gurnards and dabs are varieties of fish.



Please respond on separate paper, following directions from your teacher.

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31. In his Second Inaugural Address, given one month before the end of the Civil War, United States President Abraham Lincoln surprised his audience—which expected a lengthy speech on politics, slavery, and states’ rights—with a short speech in which he contemplated the effects of the Civil War and offered his vision for the future of the nation. Read the address carefully. Then write an essay in which you analyze the rhetorical strategies President Lincoln used to achieve his purpose. Support your analysis with specific references to the text.

At this second appearing to take the oath of the Presidential office there is less occasion for an extended address than there was at the first. Then, a statement somewhat in detail of a course to be pursued seemed fitting and proper. Now, at the expiration of four years, during which public declarations have been constantly called forth on every point and phase of the great contest which still absorbs the attention and engrosses the energies of the nation, little that is new would be presented. The progress of our arms, upon which all else chiefly depends, is as well known to the public as to myself, and it is, I trust, reasonably satisfactory and encouraging to all. With high hope for the future, no prediction in regard to it is ventured.

On the occasion corresponding to this, four years ago all thoughts were anxiously directed to an impending civil war. All dreaded it, all sought to avert it. While the inaugural address was being delivered from this place, devoted altogether to saving the Union without war, insurgent agents were in the city seeking to destroy it without war, seeking to dissolve the Union and divide effects by negotiation. Both parties deprecated war, but one of them would make war rather than let the nation survive, and the other would accept war rather than let it perish, and the war came.

One-eighth of the whole population were colored slaves, not distributed generally over the Union, but localized in the southern part of it. These slaves constituted a peculiar and powerful interest. All knew



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that this interest was somehow the cause of the war. To strengthen, perpetuate, and extend this interest was the object for which the insurgents would rend the Union, even by war; while the Government claimed no right to do more than to restrict the territorial enlargement of it. Neither party expected for the war the magnitude or the duration which it has already attained. Neither anticipated that the cause of the conflict might cease with, or even before, the conflict itself should cease. Each looked for an easier triumph, and a result less fundamental and astounding. Both read the same Bible and pray to the same God, and each invoked His aid against the other. It may seem strange that any men should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces, but let us judge not, that we be not judged. The prayers of both could not be answered. That of neither has been answered fully. The Almighty has His own purposes. "Woe unto the world because of offenses; for it must needs be that offenses come, but woe to that man by whom the offense cometh." If we shall suppose that American slavery is one of those offenses which, in the providence of God, must needs come, but which, having continued through His appointed time, He now wills to remove, and that He gives to both North and South this terrible war as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to Him? Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said "the judgments of the Lord are true and righteous altogether."

With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nation's wounds, to care for him who shall have borne the battle and for his widow and his orphan, to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations.

(March 4, 1865)



Please respond on separate paper, following directions from your teacher.

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32. In August 1995, environmental historian William Cronon published an essay in the *New York Times* in which he argued for the need to rethink the idea of wilderness in modern culture. Carefully read the following excerpt from Cronon's essay. Then write a well-developed essay in which you analyze the choices Cronon makes to challenge our habitual ways of thinking about wilderness.

Thus it is that wilderness serves as the unexamined
foundation on which so many of the quasi-religious
values of modern environmentalism rest. The critique
of modernity that is one of environmentalism's most



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(5) important contributions to the moral and political discourse of our time more often than not appeals, explicitly or implicitly, to wilderness as the standard against which to measure the failings of our human world. Wilderness is the natural, unfallen antithesis (10) of an unnatural civilization that has lost its soul. It is a place of freedom in which we can recover the true selves we have lost to the corrupting influences of our artificial lives. Most of all, it is the ultimate landscape of authenticity. Combining the sacred grandeur of the (15) sublime with the primitive simplicity of the frontier, it is the place where we can see the world as it really is, and so know ourselves as we really are — or ought to be.

But the trouble with wilderness is that it quietly (20) expresses and reproduces the very values its devotees seek to reject. The flight from history that is very nearly the core of wilderness represents the false hope of an escape from responsibility, the illusion that we can somehow wipe clean the slate of our past and (25) return to the *tabula rasa** that supposedly existed before we began to leave our marks on the world.

The dream of an unworked natural landscape is very much the fantasy of people who have never themselves had to work the land to make a



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(30) living — urban folk for whom food comes from a supermarket or a restaurant instead of a field, and for whom the wooden houses in which they live and work apparently have no meaningful connection to the

forests in which trees grow and die. Only people

(35) whose relation to the land was already alienated could hold up wilderness as a model for human life in nature, for the romantic ideology of wilderness leaves precisely nowhere for human beings actually to make their living from the land.

(40) This, then, is the central paradox: wilderness embodies a dualistic vision in which the human is entirely outside the natural. If we allow ourselves to believe that nature, to be true, must also be wild, then our very presence in nature represents its fall. The

(45) place where we are is the place where nature is not. If this is so — if by definition wilderness leaves no place for human beings, save perhaps as contemplative sojourners enjoying their leisurely reverie in God's natural cathedral — then also by definition it can offer

(50) no solution to the environmental and other problems that confront us. To the extent that we celebrate wilderness as the measure with which we judge civilization, we reproduce the dualism that sets humanity and nature at opposite poles. We thereby



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(55) leave ourselves little hope of discovering what an ethical, sustainable, *honorable* human place in nature might actually look like.

Worse: to the extent that we live in an urban-industrial civilization but at the same time pretend to

(60) ourselves that our *real* home is in the wilderness, to just that extent we give ourselves permission to evade responsibility for the lives we actually lead. We inhabit civilization while holding some part of ourselves —

what we imagine to be the most precious part — aloof

(65) from its entanglements. We work our nine-to-five jobs

in its institutions, we eat its food, we drive its cars

(not least to reach the wilderness), we benefit from

the intricate and all too invisible networks with which

it shelters us, all the while pretending that these things

(70) are not an essential part of who we are. By imagining

that our true home is in the wilderness, we forgive

ourselves the homes we actually inhabit. In its flight

from history, in its siren song of escape, in its

reproduction of the dangerous dualism that sets

(75) human beings outside of nature — in all of these

ways, wilderness poses a serious threat to responsible

environmentalism at the end of the twentieth century.

* a blank slate, used especially to refer to a mind not yet affected by experiences or impressions



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Please respond on separate paper, following directions from your teacher.

33. In 1997, then United States Secretary of State Madeleine Albright gave the commencement speech to the graduating class of Mount Holyoke College, a women's college in Massachusetts. Read the following excerpt from her speech carefully. Then write a well-developed essay in which you analyze the choices Albright makes to convey her message to the audience.

As individuals, each of us must choose whether to live our lives narrowly, selfishly and complacently, or to act with courage and faith.

(Line 5) As a nation, America must choose whether to turn inward and betray the lessons of history, or to seize the opportunity before us to shape history. Today, under the leadership of President Clinton, America is making the right choice.

The Berlin Wall is now a memory. We could be *(10)* satisfied with that. Instead, we are enlarging and adapting NATO¹ and striving to create a future for Europe in which every democracy—including Russia — is our partner and every partner is a builder of peace.

(15) Largely because of U.S. leadership, nuclear weapons no longer target our homes. We could relax. Instead, we are working to reduce nuclear arsenals further, eliminate chemical weapons, end the child-maiming scourge of land mines and ratify a *(20)* treaty that would ban nuclear explosions forever.

The fighting in Bosnia has stopped. We could turn our backs now and risk renewed war. Instead, we are renewing our commitment, and insisting that the parties meet theirs, to implement the Dayton *(25)* Accords.² And we are backing the War Crimes Tribunal, because we believe that those responsible for ethnic cleansing should be held accountable and those who consider rape just another tactic of war should answer for their crimes

(30) We have built a growing world economy in which those with modern skills and available capital have



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done very well. We could stop there. Instead, we are pursuing a broader prosperity, in which those entrapped by poverty and discrimination are (35) empowered to share, and in which every democracy on every continent will be included.

In our lifetimes, we have seen enormous advances in the status of women. We could now lower our voices and — as some suggest — sit sedately down. (40) Instead, women everywhere — whether bumping against a glass ceiling or rising from a dirt floor — are standing up, spreading the word that we are ready to claim our rightful place as full citizens and full participants in every society on Earth.

(45) Mount Holyoke is the home, to borrow Wendy Wasserstein’s phrase, of “uncommon women.” But we know that there are uncommon women in all corners of the globe.

In recent years, I have met in Sarajevo with women (50) weighted down by personal grief reaching out across ethnic lines to rebuild their shattered society. In Burundi, I have seen women taking the lead in efforts to avoid the fate of neighboring Rwanda, where violence left three-quarters of the population (55) female, and one-half of the women widows.

In Guatemala, I have talked to women striving to ensure that their new peace endures and is accompanied by justice and an end to discrimination and abuse.

(60) And in Burma, I have met with a remarkable woman named Aung San Suu Kyi, who risks her life every day to keep alive the hope for democracy in her country.

These women have in common a determination to (65) chart their own path, and by so doing, to alter for the better the course of their country or community. Each has suffered blows, but each has proceeded with courage. Each has persevered.

As you go along your own road in life, you will, if (70) you aim high enough, also meet resistance, for as Robert Kennedy once said, “if there’s nobody in your



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way, it's because you're not going anywhere." But no matter how tough the opposition may seem, have courage still —and persevere.

(75) There is no doubt, if you aim high enough, that you will be confronted by those who say that your efforts to change the world or improve the lot of those around you do not mean much in the grand scheme of things. But no matter how impotent you may (80) sometimes feel, have courage still —and persevere.

It is certain, if you aim high enough, that you will find your strongest beliefs ridiculed and challenged; principles that you cherish may be derisively dismissed by those claiming to be more practical or (85) realistic than you. But no matter how weary you may become in persuading others to see the value in what you value, have courage still —and persevere.

Inevitably, if you aim high enough, you will be buffeted by demands of family, friends and (90) employment that will conspire to distract you from your course. But no matter how difficult it may be to meet the commitments you have made, have courage still —and persevere.

It has been said that all work that is worth anything (95) is done in faith.

This morning, in these beautiful surroundings, at this celebration of warm memory and high expectation, I summon you in the name of this historic college and of all who have passed through its (100) halls, to embrace the faith that your courage and your perseverance will make a difference; and that every life enriched by your giving, every friend touched by your affection, every soul inspired by your passion and every barrier to justice brought down by your (105) determination, will ennoble your own life, inspire others, serve your country, and explode outward the boundaries of what is achievable on this earth.

1. military alliance established by the North Atlantic Treaty of April 4, 1949

2. peace agreement ending the war in Bosnia, signed in 1995



Please respond on separate paper, following directions from your teacher.



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34. In 1847 Eliza Stacey, a frontier farmer's wife in Canada, wrote to Edward Stacey, her father-in-law back in England. Her father-in-law had previously helped her husband, George, when he had fallen into debt. Read the letter carefully. Then write an essay in which you explain *how* Eliza Stacey's letter functions rhetorically as an attempt to persuade her father-in-law to help her family once more.

March 1847

My dear Father-in-law,

I have noticed through life that my spirits have never been duly elated, or my hopes of worldly advantage apparently about to be increased, but the hopes are frustrated and more than equally depressed by disappointment. Certainly such is the fallacy of relying upon worldly expectations.

Some time ago George was sued by a man of the name of Crosby for a debt of 12 pounds which he had been owing a long time, and as he had not liquidated¹ it they sent a bailiff to put an execution on the house and seized what comforts we were blessed with. George advised his lawyer on this debt, and was led to believe that things were going on favourably.

We had not felt guilty of this debt, for the whole affair is due to an unscrupulous rogue, and the lawyer had agreed. The fellow hired our horse about four years ago, on which he rode to Montreal so hard, and in such terrible weather, that he killed him. We never heard from him, nor were we paid one farthing for the hire of the horse nor its loss. We had given the matter up as a bad debt, and thought that the 12 pounds George owed him would serve to settle the hire and loss of our horse. But not so.

Last Wednesday after supper the bailiff arrived in a sleigh, arrested George and took him to Sherbrooke gaol.² You can imagine my distress and tears, and poor George was distraught at leaving me suddenly with everything to do, and my baby due in about two weeks' time. No entreaty served to bring mercy, and George was driven away in the bitter cold to the prison he had been condemned to once before.

After all this time we had put George's debt out of our minds and considered we had been generous to the rogue Crosby, and now we are told that our debt, with the interest and legal expenses, might come to near 100 pounds.

George has been taken at the worst time of the year, for he and Fred [Eliza and George's son] were busy logging, and he has a hired man in the house to assist. The ground is hard and at its best for dragging the timber. I am afraid to dismiss the hired man, for how can I manage? I expect to be confined³ in two weeks' time, and Fred cannot carry the whole farm upon his young shoulders, and if we cannot get the timber out we shall fall into terrible trouble at sawing time.

I have worked very hard all the time of my pregnancy. I now never lay my weary body full of pain on my bed but I think that before morning those pains may change to those of travail,⁴ and assisted only by my children, and the labouring man in the house, how can I survive? To be without the comfort of my husband's consolation at such a time is indeed hard to bear.

During the winter we have brought our bed into the kitchen, the cold being so intense that our bedroom



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was icy. We made the bedroom into a convenient lumber room. George and I fixed next week to put it again in order for my use during my approaching sickness. How can I now do it?

How long George will be held in prison I do not know, but at least they are not seizing everything we have, so perhaps it is the lesser of two evils.

Fred visited him the day after he was taken, and he is going tomorrow with Alfred [another son]. George wished me to send little Eugene to be his companion.⁵ He has always appeared to be fondest of him than any of our babes. He is a great talker and very original, but I have not allowed him to go.

George knows I am writing to you. I have always received so much kindness from you, it relieves my over-burdened mind to pour out my troubles to you. I cannot do so to Papa, particularly in his present weak state. I am glad Dr. Atkinson was able to help his gout, and the high manner in which you speak of him and my dear sister is very gratifying. Sarah-Allen has always been the most dutiful of daughters. She would not think of coming out to Canada some years ago because she was certain her place was with her parents.

I feel most particularly your goodness in consulting the doctor about George's leg, and sending a prescription for him. I do so hope it will benefit my dear husband.

Adieu, my dear Father. I dare not dwell longer on our serious situation for fear of distressing you too much, and causing myself an upset just at this time when I can least sustain it. I must keep calm for the babe's sake.

We do not feel responsible for this debt, as the weight of it is on Mr. Crosby's side, not on ours, and we have been generous towards the rogue. It has not brought us any reward.

I remain, your deeply afflicted daughter,

Eliza Stacey

¹ paid off (a debt)

² Jail; until the mid-nineteenth century, people were routinely imprisoned for debt in debtors' prisons, sometimes for decades.

³ undergoing childbirth

⁴ the labor and pain of childbirth

⁵ Family members were allowed to live with inmates in debtors' prisons.



Please respond on separate paper, following directions from your teacher.

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35. In 1830, John Downe, a weaver, traveled to the United States from England and took a job so that he could earn enough money to enable his wife and children to join him. Read the following letter from



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Downe to his wife. Then write an essay in which you analyze the rhetorical strategies that Downe uses to convince his wife to emigrate to the United States.

New York, United States
August 12, 1830

My dear wife,

I have got a situation in a Factory, in a very pleasant vale about 7 miles from Hudson, and I am to have the whole management of the factory and the master is going to board me till you come in his house. A Farmer took me one day in his waggon into the country, from Hudson, to see a factory, and I dined with him, and he would not have a farthing, and told me I was welcome to come to his house at any time; they had on the table pudding, pyes, and fruit of all kind that was in season, and preserves, pickles, vegetables, meat, and everything that a person could wish, and the servants set down at the same table with their masters. They do not think of locking the doors in the country, and you can gather peaches, apples, and all kinds of fruit by the side of the roads. And I can have a barrel of cider holding 32 gallons, for 4s., and they will lend me the barrel till I have emptied it. And I can have 100 lbs. of Beef for 10s. English money. Lamb is about five farthings the pound, and the butcher brings it to your door. And as for the bullocks' heads, sheep and lambs', they are thrown away, no one will eat them. I went into the market yesterday at New York, and on the outside of the market there was bullocks' and sheep and lambs' heads laying underfoot like dogs' meat. They cut the tongue, and throw the rest away. And I can go into a store, and have as much brandy as I like to drink for three half-pence and all other spirits in proportion. If a man like work he need not want victuals. It is a foolish idea that some people have, that there is too many people come here, it is quite the reverse; there was more than 1000 emigrants came in the day after I landed, and there is four ships have arrived since with emigrants. But there is plenty of room yet, and will for a thousand years to come.

My dear Sukey, all that I want now is to see you, and the dear children here, and then I shall be happy, and not before. You know very well that I should not have left you behind me, if I had money to have took you with me. It was sore against me to do it. But I do not repent of coming, for you know that there was nothing but poverty before me, and to see you and the dear children want was what I could not bear. *I would rather cross the Atlantic ten times than hear my children cry for victuals once.* Now, my dear, if you can get the Parish to pay for your passage, come directly; for I have not a doubt in my mind I shall be able to keep you in credit. You will find a few inconveniences in crossing the Atlantic, but it will not be long, and when that is over, all is over, for I know that you will like America.

America is not like England, for here no man thinks himself your superior. There is no improper or disgusting equality, for Character has its weight and influence, and the man which is really your superior does not plume himself on being so. An American, however low his station, never feels himself abashed when entering the presence of the highest. This is a country where a man can stand as a man, and where he can enjoy the fruits of his own exertions, with rational liberty to its fullest extent.

There is much attention paid to dress as at any of the watering places in England. Out in the country where I have been you see the young women with their veils and parasols, at the lowest that I saw. Poverty is unknown here. You see no beggars.

Give all the little ones a kiss for me, etc.



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Please respond on separate paper, following directions from your teacher.

36. In 1930 Mohandas “Mahatma” Gandhi led a nonviolent march in India protesting Britain’s colonial monopoly on and taxation of an essential resource: salt. The Salt March, as it came to be known, was a triggering moment for the larger civil disobedience movement that eventually won India independence from Britain in 1947. Shortly before the Salt March, Gandhi had written to Viceroy Lord Irwin, the representative of the British crown in India. The passage below is the conclusion of that letter. Read the passage carefully. Then, in a well-written essay, analyze the rhetorical choices Gandhi makes to present his case to Lord Irwin.

In your response you should do the following:

- Respond to the prompt with a thesis that analyzes the writer’s rhetorical choices.
- Select and use evidence to develop and support your line of reasoning.
- Explain the relationship between the evidence and your thesis.
- Demonstrate an understanding of the rhetorical situation.
- Use appropriate grammar and punctuation in communicating your argument.

I know that in embarking on non-violence, I shall be running what might fairly be termed a mad risk. But the victories of truth have never been won without risks, often of the gravest character. Conversion of a nation that has consciously or unconsciously preyed upon another, far more numerous, far more ancient, and no less cultured than itself, is worth any amount of risk.

I have deliberately used the word conversion. For my ambition is no less than to convert the British people through non-violence, and thus to make them see the wrong they have done to India. I do not seek to harm your people. I want to serve them even as I want to serve my own. I believe that I have always served them.

I served them up to 1919, blindly. But when my eyes were opened and I conceived non-co-operation, the object still was to serve them. I employed the same weapon that I have, in all humility, successfully used against the dearest members of my family. If I have equal love for your people with mine, it will not long remain hidden. It will be acknowledged by them, even as the members of my family acknowledged, after they had tried me for several years. If the people join me, as I expect they will, the sufferings they will undergo, unless the British nation sooner retraces its steps, will be enough to melt the stoniest hearts.

The plan through civil disobedience will be to combat such evils as I have sampled out. If we want to sever the British connection it is because of such evils. When they are removed, the path becomes easy. Then the way to friendly negotiation will be open. If the British commerce with India is purified of greed, you will have no difficulty in recognizing our independence. I invite you then to pave the way for immediate removal of those evils, and thus open a way for a real conference between equals, interested only in promoting the common good of mankind through voluntary fellowship and in arranging terms of mutual help and commerce equally suited to both. You have unnecessarily laid stress



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upon communal problems that unhappily affect this land. Important though they undoubtedly are for the consideration of any scheme of Government they have little bearing on the greater problems which are above communities and which affect them all equally. But if you cannot see your way to deal with these evils and my letter makes no appeal to your heart, on the eleventh day of this month, I shall proceed with such co-workers of the Ashram^[1] as I can take, to disregard the provisions of the salt laws. I regard this tax to be the most iniquitous of all from the poor man's standpoint. As the independence movement is essentially for the poorest in the land, the beginning will be made with this evil. The wonder is that we have submitted to the cruel monopoly for so long. It is, I know, open to you to frustrate my design by arresting me. I hope that there will be tens of thousands ready, in a disciplined manner, to take up the work after me, and, in the act of disobeying the Salt Act^[2], to lay themselves open to the penalties of a law that should never have disfigured the statute book.

I have no desire to cause you unnecessary embarrassment, or any at all, so far as I can help. If you think that there is any substance in my letter, and if you will care to discuss matters with me, and if to that end you would like me to postpone publication of this letter, I shall gladly refrain on receipt of a telegram to that effect soon after this reaches you. You will, however, do me the favour not to deflect me from my course, unless you can see your way to conform to the substance of this letter.

This letter is not in any way intended as a threat, but is a simple and sacred duty, peremptory on a civil resister. Therefore, I am having it specially delivered by a young English friend who believes in the Indian cause and is a full believer in non-violence and whom Providence seems to have sent to me, as it were, for the very purpose.

¹ A spiritual retreat or monastery for a community of Hindus

² The India Salt Act (1882) enforced the British colonial government's monopoly on the collection, manufacture, and sale of salt in India.



Please respond on separate paper, following directions from your teacher.

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37. French writer Victor Hugo, author of *The Hunchback of Notre Dame*, *Les Misérables*, and other works, was banished by Napoleon III, emperor of France, for writings that were deemed critical of the government. In April of 1857 English poet Elizabeth Barrett Browning wrote a letter (which she never mailed) imploring Napoleon III to pardon Hugo. Read the letter carefully and write a well-developed essay that analyzes the rhetorical strategies Browning uses to petition Napoleon.

SIRE,

I am only a woman and have no claim on your Majesty's attention except that of the weakest on the strongest. Probably my very name as the wife of an English poet and as named itself a little among English poets, is unknown to your Majesty. I never approached my own sovereign with a petition, nor am skilled in the way of addressing kings. Yet having, through a studious and thoughtful life, grown used to great men (among the Dead at least) I cannot feel entirely at a loss in speaking to the Emperor Napoleon.

And I beseech you to have patience with me while I supplicate you. It is not for myself nor for mine.



Q2 rhetorical analysis

I have been reading with wet eyes and a swelling heart (as many who love and some who hate your Majesty have lately done) a book called the ‘Contemplations’ of a man who has sinned deeply against you in certain of his political writings, and who expiates rash phrases and unjustifiable statements in exile in Jersey.¹ I have no personal knowledge of this man; I never saw his face; and certainly I do not come now to make his apology. It is indeed precisely because he cannot be excused, that, I think, he might worthily be forgiven. For this man, whatever else he is not, is a great poet of France, and the Emperor who is the guardian of her other glories should remember him and not leave him out.

Ah sire, what was written on “Napoleon le petit”² does not touch your Majesty; but what touches you is, that no historian of the age should have to write hereafter, “While Napoleon the Third reigned Victor Hugo lived in exile.” What touches you is, that when your people count gratefully the men of commerce, arms and science secured by you to France, no voice shall murmur, “But where is our poet?” What touches you is, that, however statesmen and politicians may justify his exclusion, it may draw no sigh from men of sentiment and impulse, yes, and from women like myself. What touches you is, that when your own beloved young prince shall come to read these poems (and when you wish him a princely nature, you wish, sire, that such things should move him) he may exult to recall that his imperial father was great enough to overcome this great poet with magnanimity.

Ah Sire, you are great enough! You can allow for the peculiarity of the poetical temperament, for the temptations of high gifts, for the fever in which poets are apt to rage and suffer beyond the measure of other men. You can consider that when they hate most causelessly, there is a divine love in them somewhere, —and that when they see most falsely they are loyal to some ideal light. Forgive this enemy, this accuser, this traducer. Disprove him by your generosity. Let no tear of an admirer of his poetry drop upon your purple.³ Make an exception of him as God made an exception of him when He gave him genius, and call him back without condition to his country and his daughter’s grave.

I have written these words without the knowledge of any. Naturally I should have preferred as a woman to have addressed them through the mediation of the tender-hearted Empress Eugénie,—but, a wife myself, I felt it would be harder for her majesty to pardon an offence against the Emperor Napoleon, than it could be for the Emperor.

And I am driven by an irresistible impulse to your Majesty’s feet to ask this grace. It is a woman’s voice, Sire, which dares to utter what many yearn for in silence. I have believed in Napoleon the Third. Passionately loving the democracy, I have understood from the beginning that it was to be served throughout Europe in you and by you. I have trusted you for doing greatly. I will trust you besides for pardoning nobly. You will be Napoleon in this also.

Elizabeth Barrett Browning

1 One of the Channel Islands, located between England and France

2 Napoleon the small (translated from the French)

3 Purple robes are associated with royalty.



Please respond on separate paper, following directions from your teacher.



Q2 rhetorical analysis

38. Florence Kelley (1859-1932) was a United States social worker and reformer who fought successfully for child labor laws and improved conditions for working women. She delivered the following speech before the convention of the National American Woman Suffrage Association in Philadelphia on July 22, 1905. Read the speech carefully. Then write an essay in which you analyze the rhetorical strategies Kelley uses to convey her message about child labor to her audience. Support your analysis with specific references to the text.

We have, in this country, two million children under the age of sixteen years who are earning their bread. They vary in age from six and seven years in the cotton mills of Georgia) and eight, nine and ten years (in the coal-breakers of Pennsylvania), to fourteen, fifteen and sixteen years in more enlightened states.

No other portion of the wage earning class increased so rapidly from decade to decade as the young girls from fourteen to twenty years. Men increase, women increase, youth increase, boys increase in the ranks of the breadwinners; but no contingent so doubles from census period to census period (both by percent and by count of heads), as does the contingent of girls between twelve and twenty years of age. They are in commerce, in offices, in manufacturing.

Tonight while we sleep, several thousand little girls will be working in textile mills, all the night through, in the deafening noise of the spindles and the looms spinning and weaving cotton and wool, silks and ribbons for us to buy.

In Alabama the law provides that a child under sixteen years of age shall not work in a cotton mill at night longer than eight hours, and Alabama does better in this respect than any other southern state. North and South Carolina and Georgia place no restriction upon the work of children at night; and while we sleep little white girls will be working tonight in the mills in those states, working eleven hours at night.

In Georgia there is no restriction whatever! A girl of six or seven years, just tall enough to reach the bobbins, may work eleven hours by day or by night. And they will do so tonight, while we sleep.

Nor is it only in the South that these things occur. Alabama does better than New Jersey. For Alabama limits the children's work at night to eight hours, while New Jersey permits it all night long. Last year New Jersey took a long backward step. A good law was repealed which had required women and [children] to stop work at six in the evening and at noon on Friday. Now, therefore, in New Jersey, boys and girls, after their 14th birthday, enjoy the pitiful privilege of working all night long.

In Pennsylvania, until last May it was lawful for children, 13 years of age, to work twelve hours at night. A little girl, on her thirteenth birthday, could start away from her home at half past five in the afternoon, carrying her pail of midnight luncheon as happier people carry their midday luncheon, and could work in the mill from six at night until six in the morning, without violating any law of the Commonwealth.

If the mothers and the teachers in Georgia could vote, would the Georgia Legislature have refused at every session for the last three years to stop the work in the mills of children under twelve years of age?



Q2 rhetorical analysis

Would the New Jersey Legislature have passed that shameful repeal bill enabling girls of fourteen years to work all night, if the mothers in New Jersey were enfranchised? Until the mothers in the great industrial states are enfranchised, we shall none of us be able to free our consciences from participation in this great evil. No one in this room tonight can feel free from such participation. The children make our shoes in the shoe factories; they knit our stockings, our knitted underwear in the knitting factories. They spin and weave our cotton underwear in the cotton mills. Children braid straw for our hats, they spin and weave the silk and velvet wherewith we trim our hats. They stamp buckles and metal ornaments of all kinds, as well as pins and hat-pins. Under the sweating system, tiny children make artificial flowers and neckwear for us to buy. They carry bundles of garments from the factories to the tenements, little beasts of burden, robbed of school life that they may work for us.

We do not wish this. We prefer to have our work done by men and women. But we are almost powerless. Not wholly powerless, however, are citizens who enjoy the right of petition. For myself, I shall use this power in every possible way until the right to the ballot is granted, and then I shall continue to use both.

What can we do to free our consciences? There is one line of action by which we can do much. We can enlist the workingmen on behalf of our enfranchisement just in proportion as we strive with them to free the children. No labor organization in this country ever fails to respond to an appeal for help in the freeing of the children.

For the sake of the children, for the Republic in which these children will vote after we are dead, and for the sake of our cause, we should enlist the workingmen voters, with us, in this task of freeing the children from toil!



Please respond on separate paper, following directions from your teacher.

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39. The following passage is an excerpt from *Desert Solitaire*, published in 1968 by American writer Edward Abbey, a former ranger in what is now Arches National Park in Utah. In the book, Abbey opposes the forces of modern development, arguing for the importance of preserving a portion of the southwestern United States landscape as wilderness. Read the passage carefully. Then, write an essay that analyzes the rhetorical choices Abbey makes to develop a particular vision of how human beings might coexist with the natural world.

In your response you should do the following:

- Respond to the prompt with a thesis that analyzes the writer's rhetorical choices.
- Select and use evidence to develop and support your line of reasoning.
- Explain the relationship between the evidence and your thesis.
- Demonstrate an understanding of the rhetorical situation.
- Use appropriate grammar and punctuation in communicating your argument.

Rain and puddles bring out other amphibia, even in the desert. It's a strange, stirring, but not uncommon



Q2 rhetorical analysis

thing to come on a pool at night, after an evening of thunder and lightning and a bit of rainfall, and see the frogs clinging to the edge of their impermanent pond, bodies immersed in water but heads out, all croaking away in tricky counterpoint. They are windbags: with each croak the pouch under the frog's chin swells like a bubble, then collapses.

Why do they sing? What do they have to sing about? Somewhat apart from one another, separated by roughly equal distances, facing outward from the water, they clank and croak all through the night with tireless perseverance. To human ears their music has a bleak, dismal, tragic quality, dirgelike rather than jubilant. It may nevertheless be the case that these small beings are singing not only to claim their stake in the pond, not only to attract a mate, but also out of spontaneous love and joy, a contrapuntal choral celebration of the coolness and wetness after weeks of desert fire, for love of their own existence, however brief it may be, and for joy in the common life.

Has joy any survival value in the operations of evolution? I suspect that it does; I suspect that the morose and the fearful are doomed to a quick extinction. Where there is no joy there can be no courage; and without courage all other virtues are useless. Therefore the frogs, the toads, keep on singing even though we know, if they don't, that the sound of their uproar must surely be luring all the snakes and ringtail cats and kit foxes and coyotes and great horned owls toward the scene of their happiness.

What then? A few of the little amphibians will continue their metamorphosis by way of the nerves and tissues of one of the higher animals, in which process the joy of one becomes the contentment of the second. Nothing is lost, except an individual consciousness here and there, a trivial perhaps even illusory phenomenon. The rest survive, mate, multiply, burrow, estivate,* dream, and rise again. The rains will come, the potholes shall be filled. Again. And again. And again.

More secure are those who live in and around the desert's few perennial waterholes, those magical hidden springs that are scattered so austere through the barren vastness of the canyon country. Of these only a rare few are too hot or too briny or too poisonous to support life—the great majority of them swarm with living things. Here you will see the rushes and willows and cottonwoods, and four-winged dragonflies in green, blue, scarlet and gold, and schools of minnows in the water, moving from sunlight to shadow and back again. At night the mammals come—deer, bobcat, cougar, coyote, fox, jackrabbit, bighorn sheep, wild horse and feral burro—each in his turn and in unvarying order, under the declaration of a truce. They come to drink, not to kill or be killed.

Finally, in this discussion of water in the desert, I should make note of a distinctive human contribution, one which has become a part of the Southwestern landscape no less typical than the giant cactus, the juniper growing out of solid rock or the red walls of a Navajo canyon. I refer to the tiny oasis formed by the drilled well, its windmill and storage tank. The windmill with its skeleton tower and creaking vanes is an object of beauty as significant in its way as the cottonwood tree, and the open tank at its foot, big enough to swim in, is a thing of joy to man and beast, no less worthy of praise than the desert spring.

Water, water, water. . . . There is no shortage of water in the desert but exactly the right amount, a perfect ratio of water to rock, of water to sand, insuring that wide, free, open, generous spacing among plants and animals, homes and towns and cities, which make the arid West so different from any other part of the nation. There is no lack of water here, unless you try to establish a city where no city should be.

* To pass the summer in a state of inactivity



Q2 rhetorical analysis

Please respond on separate paper, following directions from your teacher.

40. Carefully read the following passage from “Owls” by Mary Oliver. Then write an essay in which you analyze how Oliver’s style conveys the complexity of her response to nature.

When the great horned [owl] is in the trees its razor-tipped toes rasp the limb, flakes of bark fall through the air and land on my shoulders while I look up at it and listen to the heavy, crisp, breathy snapping of its hooked beak. The screech owl I can imagine on my wrist, also the delicate saw-whet that flies like a big soft moth down by Great Pond. And I can imagine sitting quietly before that luminous wanderer the snowy owl, and learning, from the white gleam of its feathers, something about the Arctic. But the great horned I can’t imagine in any such proximity—if one of those should touch me, it would be to the center of my life, and I must fall. They are the pure wild hunters of our world. They are swift and merciless upon the backs of rabbits, mice, voles, snakes, even skunks, even cats sitting in dusky yards, thinking peaceful thoughts. I have found the headless bodies of rabbits and bluejays, and known it was the great horned owl that did them in, taking the head only, for the owl has an insatiable craving for the taste of brains. I have walked with prudent caution down paths at twilight when the dogs were puppies. I know this bird. If it could, it would eat the whole world.

In the night, when the owl is less than exquisitely swift and perfect, the scream of the rabbit is terrible. But the scream of the owl, which is not of pain and hopelessness, and the fear of being plucked out of the world, but of the sheer rollicking glory of the death-bringer, is more terrible still. When I hear it resounding through the woods, and then the five black pellets of its song dropping like stones into the air, I know I am standing at the edge of the mystery, in which terror is naturally and abundantly part of life, part of even the most becalmed, intelligent, sunny life—as, for example, my own. The world where the owl is endlessly hungry and endlessly on the hunt is the world in which I live too. There is only one world.

Sometimes, while I have stood listening to the owl’s auguring song drifting through the trees, when it is ten degrees above nothing and life for any small creature is hard enough without that, I have found myself thinking of summer fields. Fields full of flowers—poppies or lupines. Or, here, fields where the roses hook into the dunes, and their increase is manyfold. All summer they are red and pink and white tents of softness and nectar, which wafts and hangs everywhere—a sweetness so palpable and excessive that, before it, I’m struck, I’m taken, I’m conquered, I’m washed into it, as though it was a river, full of dreaming and idleness—I drop to the sand, I can’t move; I am restless no more; I am replete, supine, finished, filled to the last edges with an immobilizing happiness. And is this not also terrible? Is this not also frightening?

Are the roses not also—even as the owl is—excessive? Each flower is small and lovely, but in their sheer and silent abundance the roses become an immutable force, as though the work of the wild roses was to make sure that all of us who come wandering over the sand may be, for a while, struck to the heart and saturated with a simple happiness. Let the mind be teased by such stretches of the imagination, by such balance. Now I am cringing at the very sound of the owl’s dark wings opening over my head—not long ago I could do nothing but lounge on the sand and stare into the cities of the



Q2 rhetorical analysis

ROSES.

Excerpt from “Owls” in *BLUE PASTURES*, copyright © 1995, 1992, 1991 by Mary Oliver, reprinted by permission of Harcourt, Inc.



Please respond on separate paper, following directions from your teacher.

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- 41. In 1933 British journalist and writer Vera Brittain (1893–1970) published *Testament of Youth*, a volume of memoirs that depicted her coming-of-age and maturation during the years 1900–1925. The following passage is an excerpt from Brittain’s memoir in which she reflects on her early educational experiences. Read the passage carefully. Compose a thesis statement you might use for an essay analyzing the rhetorical choices Brittain makes to convey her perspective on education for British girls in the early twentieth century. Then select at least four pieces of evidence from the passage and explain how they support your thesis.**

In your response you should do the following:

- Respond to the prompt with a thesis that analyzes the writer’s rhetorical choices.
- Select and use evidence to develop and support your line of reasoning.
- Explain the relationship between the evidence and your thesis.

When I was eleven our adored governess departed, and my family moved from Macclesfield to a tall grey stone house in Buxton, the Derbyshire “mountain spa,” in order that Edward and I might be sent to “good” day-schools. His was a small preparatory school of which a vigorous Buxton man was then headmaster; mine inevitably described itself as “a school for the daughters of gentlemen.” My brother’s school, which certainly gave him a better grounding than I received from mine, will always be associated in my recollection with one significant experience.

Soon after Edward went there I happened, on my way to the town, to pass the school playground at a time when the boys were uproariously enjoying an afternoon break. Seeing Edward, I stopped; he called several of his newly made cronies, and we spent a few moments of pleasant “ragging”^[1] across the low wall. I felt no consciousness of guilt, and was unaware that I had been seen, on their return home along an adjacent road, by my mother and an aunt who was staying with us. At tea-time a heavy and to me inexplicable atmosphere of disapproval hung over the table; shortly afterwards the storm exploded, and I was severely reprimanded for my naughtiness in thus publicly conversing with Edward’s companions. (I think it was the same aunt who afterwards informed me that the reason why our letters had to be left open at my school was “in case any of the girls should be so wicked as to write to boys.” Probably this was true of most girls’ schools before the War.)

The small incident was my first intimation that, in the eyes of the older generation, free and unself-conscious association between boys and girls was more improper than a prudish suspicion of the opposite sex. It aroused in me a rebellious resentment that I have never forgotten. I had not heard, in those days, of co-educational schools, but had I been aware of their experimental existence and been able to foresee my far-distant parenthood, I should probably have decided, then and there, that my own



Q2 rhetorical analysis

son and daughter should attend them.

I do not remember much about my day-school except that when I first went there I was badly bullied by two unpleasant little girls, who soon tired of the easy physical advantage given them by their superior age and stature, and instead endeavoured to torment my immature mind by forcing upon it items of sexual information in their most revolting form. My parents, who had suffered such qualms of apprehension over my entirely wholesome friendliness with Edward's riotous companions, remained completely unaware of this real threat to my decency and my peace. I never mentioned it to them owing to a bitter sense of shame, which was not, however, aroused by my schoolfellows' unaesthetic^[2] communications, but by my inability to restrain my tears during their physical assaults. So ambitious was I already, and so indifferent to sex in all its manifestations, that their attempts to corrupt my mind left it as innocent as they found it, and I resented only the pinchings and wrist-twistings which always accompanied my efforts to escape.

Though my school took a few boarders,^[3] most of its pupils were local; in consequence the class-room competition was practically non-existent. At the age of twelve I was already preening the gay feathers of my youthful conceit in one of the top forms, where the dull, coltish girls of sixteen and seventeen so persistently treated me as a prodigy that I soon lost such small ability as I had possessed to estimate my modest achievements at their true and limited worth.

¹ teasing

² unattractive, ugly

³ boarding school students who pay fees in exchange for regular lodging and meals at school



Please respond on separate paper, following directions from your teacher.

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42. 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.

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

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



Q2 rhetorical analysis

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 blessings to which you were entitled by nature; but, sir, how pitiable is it to reflect that although you were so fully convinced of the benevolence of the Father of mankind and of his equal and impartial distribution of those rights and privileges which he had conferred upon them, that you should at the same time counteract his mercies in detaining by fraud and violence so numerous a part of my brethren under groaning captivity and cruel oppression, that you should at the same time be found guilty of that most criminal act which you professedly detested in others with respect to yourselves.

Sir, I suppose that your knowledge of the situation of my brethren is too extensive to need a recital here; neither shall I presume to prescribe methods by which they may be relieved, otherwise than by recommending to you and all others to wean yourselves from those narrow prejudices which you have imbibed with respect to them and as Job² proposed to his friends, “put your souls in their souls stead,” thus shall your hearts be enlarged with kindness and benevolence towards them, and thus shall you need neither the direction of myself or others, in what manner to proceed herein.

1
allow

2
In the Bible, Job is a righteous man who endures much suffering.



Please respond on separate paper, following directions from your teacher.

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43. Alfred M. Green delivered the following speech in Philadelphia in April 1861, the first month of the Civil War. African Americans were not yet permitted to join the Union army, but Green felt that they should strive to be admitted to the ranks and prepare to enlist. Read the speech carefully. Then write an essay in which you analyze the methods that Green uses to persuade his fellow African Americans to join the Union forces.

The time has arrived in the history of the great Republic when we may again give evidence to the world of the bravery and patriotism of a race in whose hearts burns the love of country, of freedom, and of civil and religious toleration. It is these grand principles that enable men, however proscribed, when possessed of true patriotism, to say, “My country, right or wrong, I love thee still!”

It is true, the brave deeds of our fathers, sworn and subscribed to by the immortal Washington of the Revolution of 1776, and by Jackson and others in the War of 1812, have failed to bring us into recognition as citizens, enjoying those rights so dearly bought by those noble and patriotic sires.

It is true that our injuries in many respects are great; fugitive-slave laws, Dred Scott* decisions, indictments for treason, and long and dreary months of imprisonment. The result of the most unfair rules of judicial investigation has been the pay we have received for our solicitude, sympathy and aid in the dangers and difficulties of those “days that tried men’s souls.”

Our duty, brethren, is not to cavil over past grievances. Let us not be derelict to duty in the time of need. While we remember the past and regret that our present position in the country is not such as to create



Q2 rhetorical analysis

within us that burning zeal and enthusiasm for the field of battle which inspires other men in the full enjoyment of every civil and religious emolument, yet let us endeavor to hope for the future and improve the present auspicious moment for creating anew our claims upon the justice and honor of the Republic; and, above all, let not the honor and glory achieved by our fathers be blasted or sullied by a want of true heroism among their sons.

Let us, then, take up the sword, trusting in God, who will defend the right, remembering that these are other days than those of yore; that the world today is on the side of freedom and universal political equality; that the war cry of the howling leaders of Secession and treason is: “Let us drive back the advance guard of civil and religious freedom; let us have more slave territory; let us build stronger the tyrant system of slavery in the great American Republic.” Remember, too, that your very presence among the troops of the North would inspire your oppressed brethren of the South with zeal for the overthrow of the tyrant system, and confidence in the armies of the living God—the God of truth, justice and equality to all men.

* A slave who sued in federal court for his and his family’s freedom



Please respond on separate paper, following directions from your teacher.

44. (This question counts for one-third of the total essay section score.)

The passage below is the opening to a speech made in 1960 by American journalist and politician Clare Boothe Luce to journalists at the Women’s National Press Club. In this speech, Luce went on to criticize the tendency of the American press to sacrifice journalistic integrity in favor of the perceived public demand for sensationalist stories. Read the passage carefully. Then, in a well-developed essay, analyze *how* Luce uses this introduction to prepare the audience for her message. Support your analysis of her rhetoric with specific references to the text.

I am happy and flattered to be a guest of honor on this always exciting and challenging occasion. But looking over this audience tonight, I am less happy than you might think and more challenged than you could know. I stand here at this rostrum invited to throw rocks at you. You have asked me to tell you what’s wrong with *you*— the American press. The subject not only is of great national significance but also has, one should say, infinite possibilities—and infinite perils to the rock thrower.

For the banquet speaker who criticizes the weaknesses and pretensions, or exposes the follies and sins, of his listeners — even at their invitation — does not generally evoke an enthusiastic — no less a friendly — response. The delicate art of giving an audience hell is always one best left to the Billy Grahams and the Bishop Sheens.*

But you are an audience of journalists. There is no audience anywhere who should be more bored —indeed, more revolted — by a speaker who tried to fawn on it, butter it up, exaggerate its virtues, play down its faults, and who would more quickly see through any attempt to do so. I ask you only to remember that I am not a volunteer for this subject tonight. You asked for it!



Q2 rhetorical analysis

For what is good journalism all about? On a working, finite level it is the effort to achieve illuminating candor in print and to strip away cant. It is the effort to do this not only in matters of state, diplomacy, and politics but also in every smaller aspect of life that touches the public interest or engages proper public curiosity. It is the effort to explain everything from a summit conference to why the moon looks larger coming over the horizon than it does when it has fully risen in the heavens. It is the effort, too, to describe the lives of men — and women— big and small, close at hand or thousands of miles away, familiar in their behavior or unfamiliar in their idiosyncrasies. It is — to use the big word — the pursuit of and the effort to state the truth.

No audience knows better than an audience of journalists that the pursuit of the truth, and the articulation of it, is the most delicate, hazardous, exacting, and inexact of tasks. Consequently, no audience is more forgiving (I hope) to the speaker who fails or stumbles in his own pursuit of it. The only failure this audience could never excuse in any speaker would be the failure to try to tell the truth, as he sees it, about his subject.

In my perilous but earnest effort to do so here tonight, I must begin by saying that if there is much that is wrong with the American press, there is also much that is right with it.

I know, then, that you will bear with me, much as it may go against your professional grain, if I ask you to accept some of the good with the bad — even though it may not make such good copy for your newspapers.

For the plain fact is that the U. S. daily press today is not inspiringly good; it is just far and away the best press in the world.

* Billy Graham, an American Christian evangelist, and Fulton John Sheen, an American Catholic archbishop, both became renowned for their religious oratory. Their speeches were widely broadcast on radio and television.



Please respond on separate paper, following directions from your teacher.