English Writing Skills

This chapter requires a companion activity book in which students respond to questions on text content. Answers are found in the *Teacher's Resource Kit*.



Chapter 2

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Writing Skills

Chapter 2

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"The power of words is immense. A well-chosen word has often sufficed to stop a flying army, to change defeat into victory, and to save an empire."

—Emile de Girardin





Lesson 1

Critical Thinking

Chapter 2

BARBARIANS AND CIVILIZED PEOPLE

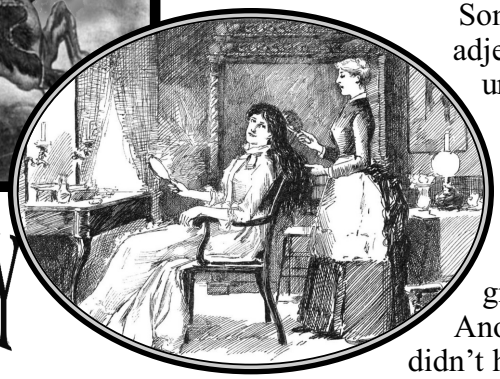
Section 1

Lessons 1-5



A wise teacher once conducted a contrasting study of ***barbarous*** and ***civilized*** societies. The teacher asked his students to describe the characteristics of barbarous cave men, cliff dwellers and primitive, ancient African, Asian, and European tribal groups. The teacher listed several categories and asked the students to comment and make observations.

Hair was the first category. "How would you describe the hair of a primitive barbarian?" asked the teacher.



Some of the students called out adjectives such as: "stringy, long, uncombed, matted, dirty."

The teacher then asked, "Why would the hair be like that?"

One of the students said, "Primitives did not have tools, such as scissors or clippers, for grooming."

Another student added, "Primitives didn't have shampoo or soap, either."

Gina, a young girl of impeccable grooming, grimaced, "Eeeewwww, did they have hair dryers or hair spray?" Everyone groaned.

Gary yelled, "Yeah Gina, you wouldn't make a day without your hair spray."

Beth asked the teacher, "Do you know what the history of natty hair is?"

"Yeah, where did dreadlocks come from?" asked Greg.

"'Dreadlocks,' as you call them, have been around for thousands of years. The first evidence of dreadlocks is found in the Veda scriptures of India, the earliest piece of Veda scriptures is dated to 1800 BC. Throughout history, many people groups have worn 'dreadlocks': the Germanic tribes, which include Germany and the Scandinavians (Vikings), Greeks, Nazarites, Israelites, Pacific islanders, such as the Samoans, Fijians, Micronesians, and Polynesians. The Naga Indians also wore dreadlocks. King Tut of Egypt wore 'dreadlocks,' which are still intact to this day. The Mau Mau tribe of Kenya wore 'dreadlocks.' The ancient emperor of

VOCABULARY

Barbarous: considered by others to be uncivilized; cruel, savage, or brutal

Civilized: an environment in which people improve and develop through education, refinement and laws by adherence to the universal moral codes of love, charity, compassion, hospitality and justice

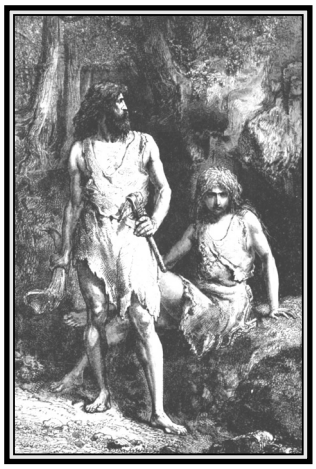
Knit: to weave thread using two wands

Crochet: to weave thread using one hooked wand

Synthetic: not genuine; artificial

Rome, Caesar, claimed that Celtic tribal groups of western Europe wore 'dreadlocks' and described the hair as 'like snakes.' The modern term "dreadlocks" came from Jamaica. A group of Jamaicans called "Rastamen" or "Rastafarians" (followers of Ras Tafari) style their hair in long, matted braids (dreadlocks) to resemble the appearance of a lion, which is part of the Rasta religion. Okay, let's move on to another category. Describe some typical clothing of primitive barbarians," said the teacher.

Students called out terms such as, "Animal skins, loin clothes and leather thongs." Giggles and laughter erupted when someone mentioned naked natives.



Animal skin clothing

The wise teacher then asked, "Why do you think primitive men dressed in animal skins?"

The students began to list reasons such as, "Primitives did not have sewing machines or factories to make cloth."

"What is the purpose of clothing?" asked the teacher.

The class thought for a moment, then a myriad of answers began: "To protect your private parts . . . to protect your feet . . . to protect your body . . . to keep you warm . . . ."

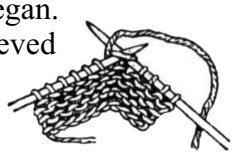
"Excellent!" said the teacher. "Clothing was used to protect primitive people from the environment and the elements. Even though primitives did not have textile mills, primitives did use bones and sticks to sew leather clothing. Does anyone know what name is used to describe leather clothing?" queried the teacher.

"I know," said Matthew waving his hand, "it is called 'buckskin.' We tanned and made buckskin clothes as a project in scouts group. Man, it was a really hard project. I really respect the Indians' ability to make strong clothes, because ours fell apart almost instantly, plus they looked awful!"

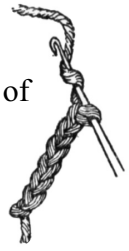
The class burst out laughing and started teasing Matthew about being a pathetic pioneer. He looked at the teacher and asked, "May I explain something about clothing I read in a book recently?"

"Please do," encouraged the teacher.

Matthew cleared his throat and looked at his classmates nervously. He began. "***Knitting*** and ***crocheting*** are believed to have been developed by primitive men using roots and grasses to make clothing. As a matter of fact, knitted artifacts have been found dating back to 100 B.C. in Peru. No one is sure exactly when primitive men gave up leather in favor of woven material, but linen is the oldest known cloth made from vegetable fibers. As the cost of textiles became less costly, then manufactured clothing was no longer for just the wealthy.



Knitting



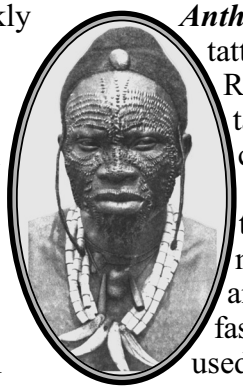
Crocheting

VOCABULARY

Anthropologist: a person who studies the origins of cultures and development of humans
Plunder: to intrude, raid, and take items
Didgeridoo: a long, wooden, musical, wind instrument, often elaborately painted and carved; played by blowing wind through and vibrating the lips
Hieroglyphics: a system of writing in which pictures represent sounds, words or ideas
Graffiti: a drawing or inscription made on a wall or other public place
Dowry: money or property given to a husband by the father of a bride at the wedding ceremony
Analogy: a comparison
Homophones: words pronounced alike but different in meaning, derivation or spelling

Today many fabrics are made from ***synthetic*** materials, and clothes have become inexpensive, allowing most people to have a large selection of clothing."

"Excellent, Matthew," said the teacher. "As primitive cultures are introduced to modern textiles and sewing, you quickly find the cultures abandoning their 'buckskins' in favor of an easier and more efficient way of making clothes. A modern example of that can be seen in Papua, New Guinea. The island community was introduced to European culture in 1884. As the natives were introduced to 'modern' clothing, many natives gave up their traditional garb. However, many tribal members decided to keep their traditional dress. You can see primitive, traditionally dressed natives standing right beside natives dressed in blue jeans and t-shirts."



scarification

The teacher then asked, "In general would you say barbarians were likely to wear less clothing than civilized people?" The class nodded in agreement as several girls nervously tugged at short hem lines and fingered buttons on open-necked blouses.

One boy cast a frown at a girl in a skimpy halter top and shorts. He started to raise one hand as if to ask a question while pointing the other hand at the girl's exposed belly button. The boy changed his mind and lowered his hand when the girl snatched the boy's jacket and put it on in order to cover herself. The teacher's voice interrupted further comments, "Let's consider another characteristic of barbarians and primitive people. How were families, clans and tribes identified?"

A boy with a backward hat said, "Well, they probably dressed in some sort of tribal garb."

"Yeah," a girl added, "like certain kinds of feathers or beads in their hair."

Another girl suggested, "I've seen photos of scars on the faces of some tribe members. I guess primitive people cut their faces with certain designs to identify their tribes."

"The term for scars is called 'scarification'," the teacher added.

"Tattoos," blunted a burley boy.

"The word *tattoo* comes from the Tahitian word 'tatu', which means 'to mark something'," explained the teacher.

Anthropologists have found evidence of tattoos as far back as 4000 B.C. Both the Romans and the Japanese utilized tattooing as a way of marking criminals and slaves."

"In addition to being decorative," said the teacher, "tattoos send cultural messages: a commitment to a group, an emblem of a rite of passage, even a fashion statement. Tattooing has been used to indicate high rank in some societies, rebellion and low status in others."

"I saw a magazine with photos of people with rings in their noses, lips and cheeks. The article said the rings were used to identify clans, religious groups or families!" said a girl.

"Wow!" exclaimed a boy. "That sounds like the gangs in our city. They identify themselves with the 'colors' they display. Hey! . . . those gangs really ARE barbarians." The class broke out with laughter and 'high fives'."

The teacher pointed out that a 'high five' was a modern version of a primitive ritual. The teacher went on to explain, "Handshaking is an ancient ritual with reports dating back as long ago as 2800 B.C. in Egypt. Historians speculate that because the right hand is usually the weapon hand, presenting it open and without a sword came to be seen as a sign of peace and acceptance. Though archaic in origin, the handshake is still the accepted form of greeting in our society for both social and business situations. A 'high five' is a modified version of the handshake.

Let's consider another contrast between barbarians and civilized people groups," said the teacher. "How would they be different regarding exchange of goods, obtaining personal property or establishing ownership?"

A student observed, "My dad works in a bank. He talks about things like escrow accounts, mortgage loans, property deeds, retirement funds, credit limits, bank drafts, copyrights and patents. Civilized people buy and sell property and goods to make a profit. Banks and investment firms allow people to borrow venture capital to expand their businesses."

Another student added, "Civilized people get paid for working."

A girl suggested, "Barbarians did not do that. They would do some farming, hunting and gathering, but they also stole, robbed and ***plundered*** neighboring tribes. Their philosophy was to take what they wanted without getting killed or captured."

"What do you think happened to them if they were captured?" asked the teacher.

"African tribes sold their captured enemies into slavery," said Hudson.

"Six hundred years before Europeans went into Africa, the Muslims were there buying slaves from the Africans. Even though the buying of slaves has been outlawed in America since the Civil War, some Africans are still selling their countrymen into slavery. The toughest and meanest war lords still rule in many areas of Africa today."

"That is sort of like some guys in my neighborhood," added Chris." They are constantly ripping off people and beating up folks who work to earn their money or property."

"You are observant," said the teacher.

"Now let's look at music and dancing. How would you define the differences between civilized people and barbarians who had limited access to instruments and means of communicating their ideas and feelings?"



Didgeridoo

"Well," offered Mariah, "would not primitive people without song books or instruments express themselves through chants and ritualistic dances?"

"I personally like the ***didgeridoo***!" said Stephen. "It is a musical instrument from Australia that the Aborigines play. It has a haunting and weird sound."

The teacher then asked, "How would that type of music be different from civilized cultures?"

"I would like to answer that," said a boy who had recently won UIL music competition. "Classical music like Handel's Messiah and Beethoven's compositions require rhythm, harmony, melody and an understanding of mathematics. Chanting simply could not meet that standard. Therefore barbarians would be limited to simple chants with rhythm expressed through physical gestures like stomping, twisting, jumping and hopping; although many tribes could sing with beautiful multi-part harmony."

"Hey," shouted a boy in the back row, "that sounds like the stuff my sister does. She calls it music, but it sounds like wild stomping and yelling to me."

"Are you saying your sister is a barbarian?" asked one of the boy's classmates.

The teacher interrupted. "Let's consider another contrast. What would be the most common way for barbarians and civilized societies to transfer their heritage and culture from one generation to the next?"

"In our country, culture is transferred through schools, churches and families—and I guess television, art, radios and newspapers," said a well-dressed boy.

"Yeah," added a girl, "but barbarians would rely on folklore, stories, ***hieroglyphics***, sand painting and tribal customs."

The teacher said, "Some American Indians communicated with hieroglyphics. But, can anyone think of a way a tribe might be able to tell tribal history without a written language?"

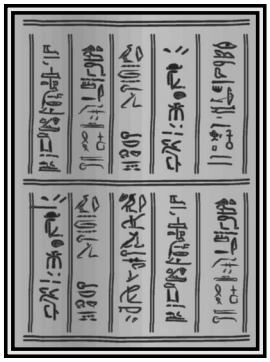
Lani, a native Hawaiian raised her hand. "I can definitely think of a way that barbarians might preserve their stories without a written language. My family is from Hawaii. Since I was a little girl, my

grandmother has been teaching me the stories of my ancestors through a dance called the Hula."

"Yeah," said Jamail, "in my neighborhood, kids are expressing themselves all over the place making the whole place look run down and nasty—the expression is called ***Grafitti***." Everyone laughed.

The teacher typed three words on the power point screen: LAW AND ORDER and asked, "What about these?"

"May I answer that one?" asked Jevy whose father was a police officer. "My dad has sworn to uphold the law and to give his life to protect us, the 'common man.' Barbarian warriors relied on their brute strength, fear, superstition and intimidation to control the people. They didn't protect the 'common people,' they usually protected the life and interests of rich rulers."



Ancient hieroglyphics and pictographs

"Barbaric behavior has many explanations," said the teacher. "An often overlooked reason is the people's religion, or lack of religion. Authorities on modern culture record that the root word of 'culture' comes from the word 'cult.' In other words, culture is based upon some form of religious or spiritual world view.

Religion provides the set of standards that govern a nation. Historian Will Durant said, 'There is no significant example in history, before our time, of a society successfully maintaining moral life without the aid of religion.' How would that contrast with civilized cultures?" asked the teacher.

"I think I know," offered a girl whose father was a pastor. "Civilized cultures rely on principles and values. People who are controlled by internal principles need fewer external rules. Civilized cultures have representative government to pass laws and statutes that maintain an orderly society. Most laws of civilized cultures are based on morals and religion. I also think that traditional families help keep cultures civilized. When families breakdown, so does the culture."

If a group of people worships a god that is violent or "blood thirsty" then the people will tend toward barbaric expressions to try to please that god. If the god the people worship is compassionate, loving and just, then the actions of the people will reflect that."

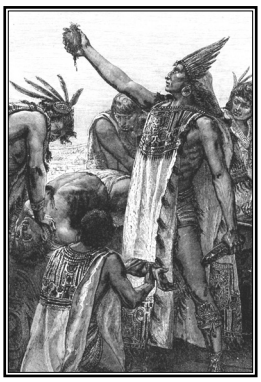
"You are offering good insight," praised the teacher. "Now let's look at one more component. How do barbarians and civilized cultures differ regarding weak or helpless members of society, such as handicapped or deformed babies and elderly people who began to degenerate?"

The students reflected on the probing question with wrinkled eyebrows. Some of them looked at Nikki, a wheel chair bound student. After a long silence, Lani raised her hand and said softly, "I think I know. Some primitive cultures do not have a lot of regard for life. I was born with a cleft palate, which is a fixable birth defect, but my grandmother told me that if I had been born in Hawaii during the ancient days, they would have thrown me into the ocean to drown because of the birth defect."

The teacher nodded.

The girl continued, "Many barbaric tribes did not regard life as sacred. They often thought that for a person to be valuable, he or she had to be useful to the tribe's way of life. Also, many tribal people were superstitious. If a child was an orphan or was deformed, then the child was often left to die, maybe on the ice to freeze to death, or left in the jungle for animals to eat, or thrown into the sea for the fish; sometimes deformed babies were buried alive. The same principle applied to crippled or diseased elderly people. Some primitive ideas were even more wacked out than those—for example, if a child was born with a physical defect, then that child might be killed, and then a perfectly normal child might be sacrificed to the tribe's gods to remove the curse that had made the other child deformed."

"Today, plenty of people are still superstitious," said Tony from the middle of the classroom. "I was just reading about a girl in India whose tooth didn't come in right. The family thought the girl was under some kind of 'evil spell.' The family was too poor to provide the girl with a ***dowry***, but they believed she had to be married in order to break the curse; so they married her to a dog!" Tony exclaimed. "I guess 'modern' doesn't mean *civilized*," Tony observed.



Quetzaicoatl tribal chief in Mexico holding up the bloody heart of a sacrifice victim

"Would you like to contrast that perspective with a civilized culture?" asked the teacher.

"Yes," said Nikki. "Civilized people sustain and protect life through hospitals, institutions, orphanages, rescue centers and adoption organizations."

"Does our modern society protect and sustain life?" queried the teacher.

Most of the class nodded their heads and agreed that in the modern world, people cherish life and sustain it, but one lone voice spoke out.

"If by cherishing and sustaining life you mean that in our 'civilized' world, we do not try to destroy life," said Stephen, "Then I would have to say no, as a culture we do not. My mom is always working to raise money to fund crisis pregnancy centers, so that the women who go there will have options to abortion. Also, I was just reading about trying to pass laws in America that make it alright to help old or terminally ill people commit suicide. So, obviously, some people in our culture are not trying to preserve and sustain life."

After a bit, Jamail said softly, "Sadly, even though we are 'civilized,' we still seem barbaric in many ways. I do not think that killing babies and old people says much about our civilization."

The bell rang. The students filed out in noisy chatter. Some pushed and shoved. A distinct command was heard: "Hey barbarian, quit shoving!" Laughter drifted back to the teacher as the students shuffled down the hall to the next classroom.

(adapted from a speech by a U.S. senator)

RECOGNIZING SIMPLE ANALOGIES

An ***analogy*** is a comparison of two things that are alike in some way. Analogies are often expressed in formulas such as A : B :: C : D, which reads like this: A is to B as C is to D. Word pair analogies are made up of two pairs of words. Both pairs of words should have the same kind of relationship, such as: WARRIOR : CHIEF :: SOLDIER : COMMANDER. Read the analogy like this: "*Warrior* is to *chief* as *soldier* is to *commander*" or "A warrior is subordinate to a chief, like a soldier is subordinate to a commander." Below are some steps to solving analogy questions.

- Establish a specific relationship between the words in the given pair.
- State the relationship precisely.
- Be sure you have not ignored a possible second meaning for one of the words.
- Read all the choices before choosing an answer.
- Practice recognizing relationships between word pairs.

Another example of an analogy is: (Trust : doubt :: true : _____). To find the relationship, you should read the analogy like this: "*Trust* is to *doubt* as *true* is to 'blank.'" Then ask yourself: What is the relationship between trust and doubt? They are antonyms (words that have opposite meanings). The second pair of words must also be antonyms. Fill in the blank with a word that means the opposite of *true*, and you have solved the analogy. *False* is the best answer. (trust : doubt :: true : false)

Analogy word pairs may be in categories such as the following.



- "Same type" as in (puppy : dog)—a puppy is the "same type" of animal as a dog.
- Cause/Effect as in (sadness : crying)—sadness (the cause) leads to crying (the effect).
- "Is used to" as in (piano : music)—a piano "is used to" play music or (knife : cut)—a knife "is used to" cut something.
- "Without" as in (thirsty : drink) or (hungry : food)—you are thirsty "without" a drink; you are hungry "without" food.
- "Is a place where" as in (theater : movie) or (city hall : council meeting)—a theater "is a place where" movies are played; city hall "is a place where" council meetings are held.

Read the following analogies:

"Same type":	baby : adult :: puppy : dog kitten : cat :: chick : chicken
Cause/Effect	funny : laughing :: tragic : crying candy : sweet :: vinegar : sour
"Is used to"	knife : cut :: pen : write eye : see :: teeth : chew
"Without"	tired : sleep :: hungry : food blind: sight :: bald : hair
"Is a place where"	hangar : airplane :: garage : car theater : movie :: grocery store : food
Synonyms	honest : truthful :: kind : caring loyal : trustworthy :: faithful : devoted
Antonyms	helpful : destructive :: generous : stingy barbaric : civilized :: filthy : clean
Descriptive	sky : blue :: grass : green pig : pork :: steer : beef
"Part to whole"	finger : hand :: elbow : arm soldier : army :: ship : convoy
"Item to category"	robin : bird :: locket : jewelry wrench : tool :: toaster : appliance
Homophones	hair : hare :: pair : pear here : hear :: there : their

You are doing well and are learning some good concepts. Continue to the Activities.

Life Principle



"The best way to avoid worry is to live right and make good decisions."

—Dr. Ron Johnson



Lesson 2

Critical Thinking

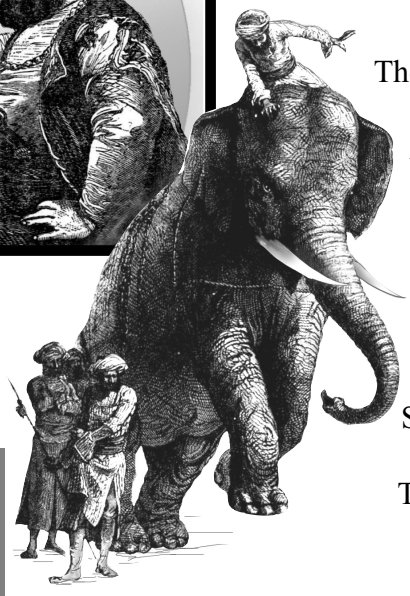
Chapter 2

Section 1

Lessons 1-5

THE BLIND MEN AND THE ELEPHANT





It was six men of ***Indostan***
To learning much inclined,
Who went to see the Elephant
(Though all of them were blind),
That each by observation
Might satisfy his mind.

The First approached the Elephant,
And happening to fall
Against his broad and sturdy side,
At once began to ***bawl***:
"God bless me! but the Elephant
Is very like a wall!"

The Second, feeling of the tusk,
Cried, "Ho! what have we here,
So very round and smooth and sharp?
To me 'tis mighty clear
This wonder of an Elephant
Is very like a spear!"

The Third approached the animal,
And happening to take
The squirming trunk within his hands,
Thus boldly up and spake:
"I see," ***quoth*** he, "the Elephant
Is very like a snake!"

The Fourth reached out an eager hand,
And felt about the knee.
"What most this wondrous beast is like
Is mighty plain," quoth he:
"'Tis clear enough the Elephant
is very like a tree!"

VOCABULARY

Indostan: an ancient empire surrounding and including India and parts of Asia
Bawl: to cry loudly
Quoth: Middle English word meaning "said"
Grope: to feel about blindly or uncertainly
Theologic: pertaining to religion
Disputant: a person engaged in an argument
Prate: to talk at length and to little purpose
False analogy: an analogy in which the relationship between the first pair of words and the second pair of words is not congruent

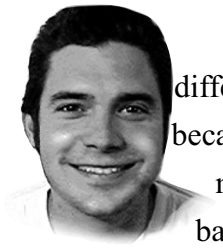
The Fifth, who chanced to touch the ear,
Said: "E'en the blindest man
Can tell what this resembles most;
Deny the fact who can
This marvel of an Elephant
Is very like a fan!"

The Sixth no sooner had begun
About the beast to ***grope***,
Than, seizing on the swinging tail
That fell within his scope,
"I see," quoth he, "the Elephant
Is very like a rope!"

And so these men of Indostan
Disputed loud and long,
Each in his own opinion
Exceeding stiff and strong,
Though each was partly in the right,
And all were in the wrong!

Moral:
So oft in ***theologic*** wars,
The ***disputants***, I ween,
Rail on in utter ignorance
Of what each other mean,
And ***prate*** about an Elephant
Not one of them has seen!
(by John Godfrey Saxe)

RECOGNIZING FALSE ANALOGIES



In the poem, each blind man compared the elephant to something different (side=wall; tusk=spear; trunk=snake; knee=tree; ear=fan; tail=rope), because each man wrongly presumed the entire elephant was like the part each man touched/perceived/experienced. Each blind man jumped to conclusions based on limited experience and first impressions.

In this lesson, you will learn how to recognize false analogies. Remember, an analogy is a way of <u>comparing</u> two things that are alike in some way and are logically connected. For an analogy to be true, the relationship of the first pair of words and the second pair of words must be the same. A ***false analogy*** occurs when the relationship between the first pair of words and the second pair of words is not the same/congruent.

To determine if an analogy is false, look at the relationship between the first word pair and the second word pair. Decide if the second word pair has the same kind of relationship as the first word pair. For example, look at the word pairs *day : night :: sun : son*. The first word pair is antonyms; the second word pair is homophones. The relationship is not the same or congruent between the first and second word pairs; therefore, the analogy is false.

Read the following false analogies, and notice how they are corrected.

False Analogy #1: refrigerator : cool :: thermos : hot
- Both word pairs are descriptive; however, the degree or description is not congruent.
- For the analogy to be true, either "hot" should be changed to "warm," or "cool" should be changed to "cold."

Correction: Refrigerator: cool :: thermos : warm

False Analogy #2: telephone : ear :: television : nose
- Both word pairs are the "is used to" type; however, the relationship is not congruent. Ears are used to hear telephone conversations; but noses are not used to watch television.
- For the analogy to be true, the word "nose" should be changed to "eye."

Correction: Telephone: ear :: television: eye

False Analogy #3: Shoe : foot :: glove : head
- Shoes belong on feet; but gloves do not belong on heads.
- Both word pairs are the "Is a place where" type; however, the relationship is not congruent.
- For the analogy to be true, the word "head" should be changed to "hand."

Correction: Shoe: foot :: glove : hand

You are doing well and learning important lessons. Continue to the Activities.

Life Principle



"We would have to be blind not to see that the world was purposefully made by a designer who cares about everything."

—Patrick Marsh,
scenic designer for the movie "Jaws"



Lesson 3

Critical Thinking

Chapter 2

AMERICA'S BLUE LADY

Section 1

Lessons 1-5



* Ethel Waters

Ethel Waters, one of the world's most highly acclaimed Christian and ***secular*** singers, was born October 31, 1900, in Chester, Pennsylvania. Ethel was born to a 12-year-old mother who had been brutally raped at knife point. Ethel's mother rejected the baby and was not very affectionate or attentive to the child's needs. The young girl grew up poverty stricken and prone to crime. By the age of 8, Ethel was a professional pick-pocket.

Even though desperately poor and immersed in negative circumstances, Ethel's mother was a devout Catholic who insisted that Ethel attend church. Ethel began stage performances at the age of five in children's church programs where she earned the nickname "Baby Star." Providentially, at age 11, Ethel was able to enroll in a Catholic school where her life changed for the better. However, at age 13, Ethel dropped out of school to help with family finances. Academically equipped for little else, she became employed as a ***domestic worker***. Throughout that time, she continued with musical performances.

She first worked on stage at the Lincoln Theatre in Baltimore, Maryland, where she sang "St. Louis Blues." Because of her extremely slim figure, she earned the nickname "Sweet Mama Stringbean."

In 1919, Ethel moved to New York City where she recorded her first popular songs, "The New York Glide" and "At the New Jump Steady Ball" with Cardinal Records. Waters also played in *Hello, 1919!* at the Lafayette Theatre in Harlem. Then in 1921, she was hired by Black Swan Records to record "Down Home Blues" and "Oh, Daddy," which became best sellers. Waters went on a promotional tour in the South with Fletcher Henderson and the Black Swan Troubadours. After this, the singer continued to play the ***vaudeville*** circuit and worked in several theatrical ***revues***.

VOCABULARY

Secular: pertaining to worldly things rather than spiritual or religious things

Domestic worker: a person employed in the management of a household or private place of residence; a maid

Vaudeville: a staged entertainment popular in theaters in the early 20th century

Revues: a light theatrical entertainment consisting of brief items

* Library of Congress, Prints & Photographs Division, Carl Van Vechten collection

Waters appeared on Broadway for the first time in 1927 in *Africana*, and played in *Europe* in 1930. Two of Water's more popular songs were "Dinah" (1925) and "Stormy Weather" (1933). By refining the lyrics and the performance, Waters introduced urban ***blues*** to a white audience. Her stylistic alterations created a niche for black singers who gained popularity from the 1930s through the 1950s.

By the end of the 1930s, Ethel was a big star on Broadway, but she did not limit her expertise to the stage. She appeared in a couple of films, including *Check and Double Check* with Duke Ellington and the comedy team Amos 'n' Andy. In 1949, Ethel Waters was nominated for an Oscar for best supporting actress in the film "Pinky," and the next year, she won the New York Drama Critics Award for best actress. In the late 1950s, Ethel returned to her roots as a Gospel singer and became best known for her rendition of "His Eye is on the Sparrow." From the 1950s until her death in 1977, she performed and toured with ***evangelist*** Billy Graham. ■

DRAWING ANALOGIES



To draw an analogy, you need two or more separate pieces of information. Study the information, then compare the people, situations or circumstances by making a statement (drawing an analogy).

To draw an analogy, use the words "like" or "as." Use the formula A (is to) B (as) C (is to) D, or ("blank") is to ("blank") *as* ("blank") is to ("blank"). Study the analogies below.

1st piece of information: Rick Perry is the governor of Texas.

2nd piece of information: Jeb Bush is the governor of Florida.

Analogy: Rick Perry is to Texas as Jeb Bush is to Florida.
- Both men are governors of states.

1st piece of information: Sidney Poitier was a black actor who broke the ***color barrier*** in Hollywood.

2nd piece of information: Jackie Robinson was a black athlete who broke the color barrier in major league baseball.

Analogy: Sidney Poitier changed Hollywood like Jackie Robinson changed major league baseball.
- Both men broke the "color barriers" that otherwise would have kept the men from accomplishing their goals.

1st piece of information: A hawk is a determined hunter. It fixes its eye on prey and follows through with tenacity.

2nd piece of information: Tim is very sympathetic toward poor families. He always finds ways to help.

Analogy: As a hawk fixes its eye on prey, Tim directs his attention toward helping needy families.

OR

Like a hawk that follows through with tenacity, Tim finds ways to help people in need.

Read the following vignette about Sidney Poitier. Watch for analogies between Mr. Poitier and Ms. Waters.

Born in Miami in 1924 and raised on a tomato farm in the Bahama Islands, Sidney Poitier was not the first black man to act in movies, but he was the first black actor whose status rose so high that he was twice named the top male movie star in the country.

As a young man he withstood rejection from the American Negro Theater because of his thick Caribbean accent. But, after six months of working on the rhythms of his speech, he was accepted and appeared on stage with the Harlem Company.

His feature film debut was "No Way Out" in 1950. Poitier played a doctor whose passion for justice required him to make painful personal choices against a background of race riots. The film and the role were a perfect beginning for a career as notable for its honor as its ability to entertain. Nominated for an Academy Award for his role as Noah Cullin in "The Defiant Ones" (1958), Poitier eventually became the first African-American male to win the best actor Oscar, for his role as Homer Smith, a handyman in "Lilies of the Field" who reluctantly built a chapel for a group of German nuns.

Sidney Poitier was to Hollywood what Jackie Robinson was to major league baseball—the man who broke the color barrier. As an actor, director and producer, Poitier, by rising to superstar status, forever altered the racial perceptions long held by motion picture audiences and executives. Sidney Poitier, being a trailblazer for black actors in Hollywood, paved the way for actors such as Bill Cosby, Eddie Murphy and Denzel Washington.

Beyond acting, Poitier has received many honors, including recognition from the American Museum of the Moving Image (1989) and the first Thurgood Marshall Lifetime Achievement Award in 1993.

Notice the analogies that can be drawn between Ethel Waters and Sidney Poitier, such as, "Ethel Waters affected the music industry as Sidney Poitier affected the movie industry," or "Like Ethel Waters influenced Broadway, Sidney Poitier influenced Hollywood," or "Just as Sidney Poitier overcame the challenges of color bias, Ethel Waters overcame the challenges of poverty and lack of education," or "Just as Poitier opened the doors for other black actors, Waters opened the door for other black musicians and singers." You may be able to think of more analogies between Ethel Waters and Sidney Poitier. If you can, then you are catching on!

VOCABULARY

Blues: music composed and sung in a style originating among the American Negroes, characterized typically by the use of three-line stanzas in which the words of the second line repeat the first, expressing a mood of longing or melancholy
Evangelist: a traveling preacher
Color barrier: a common practice in the United States that prohibited black people from participating in certain events

On the next page, read the short biographies of Dr. Benjamin Carson and Dr. Ramon Castroviejo. In the Activities, you will draw analogies between the lives of the two men.





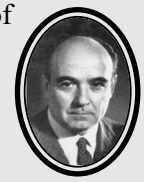
Dr. Benjamin S. Carson grew up in the ghettos of Detroit. He was raised by Sonya Carson, a single mother with two young sons. As a child and teenager, Ben had a terrible temper and low expectations of himself—he was just another kid from a poor family in the ghetto. Sonya Carson emphasized to her children that the only way out of the slums was through education.

Education was especially difficult for Ben. He was teased in school by his fellow classmates. They called him "dumb" and "stupid" and other disdainful names. However, Sonya was determined to raise her sons the best she could, regardless of the difficulties. She restricted the boy's hours of viewing television to two programs a week. These programs were carefully selected by the caring mother. She also required the boys to read two books per week. This rigid schedule paid off: when Benjamin was in the sixth grade, his science teacher asked the class what a certain kind of rock was. Ben Carson was the only student who was able to answer the question and correctly responded, "obsidian." Earlier that year, Ben's mother had required him to read a book about rocks.

That episode at school was a turning point for Ben. He began to see the benefits of studying. He determined to go to college. After long hours of study, Ben was accepted to Yale University on a scholarship. From there, he went to Michigan for medical school. After he graduated from medical school, he became employed at Johns Hopkins University. While there, he worked his was up to Director of Pediatric Surgery. He was 32 when he achieved this distinguished title. He was the youngest surgeon in the nation to hold such a position.

Dr. Carson became known as one of the most distinguished and innovative neurosurgeons in the country. He was thrust into the worldwide spotlight in 1987 when he successfully separated Siamese twins connected at the back of the head.

Dr. Carson performs over 500 critical operations a year—three times the amount of the average neurosurgeon. Dr. Carson gives the credit to God for being able to stay focused. Dr. Carson says, "The first thing I do is pray." He gives many speeches a year on "Thinking Big," and accomplishing dreams. He himself is an excellent example. He thought big, worked hard and accomplished his goals against difficult circumstances.



Ramon Castroviejo was born in Spain and came to the United States at the age of 24 years. Ramon had finished medical school and ophthalmalic school, when he accepted a position as an assistant at the Chicago Eye & Ear Hospital. When Ramon was 25, he began working on experimental corneal transplantation. The cornea is the clear, dome-shaped covering at the front of the eyeball. Prior to cornea transplantation, many people suffered blindness from either injury or diseases affecting the cornea. Attempts at corneal transplantation were made 100 years before Dr. Castroviejo, but the operations were never successful. During the 1930s, Dr. Ramon Castroviejo successfully made grafts to the cornea utilizing a square graft rather than a circular graft. The medical community was slow to recognize Castroviejo's method; however, eventually he was recognized for his successful sight-saving corneal tissue transplant techniques.

Over the course of his lifetime, he trained many ophtholmalic surgeons. His drive and energy produced the techniques and the instruments that made corneal grafting a successful operation and that changed medical history. The Castroviejo Cornea Society was formed in 1975 in honor of the innovative, medical pioneer. Corneal transplants are the most successful of all tissue transplants. An estimated 30,000 such operations are performed in the United States every year.

Continue with enthusiasm
as you work the Activities.
You are doing well!



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Life Principle
"We are all gifted."
—Ethel Waters



Critical Thinking

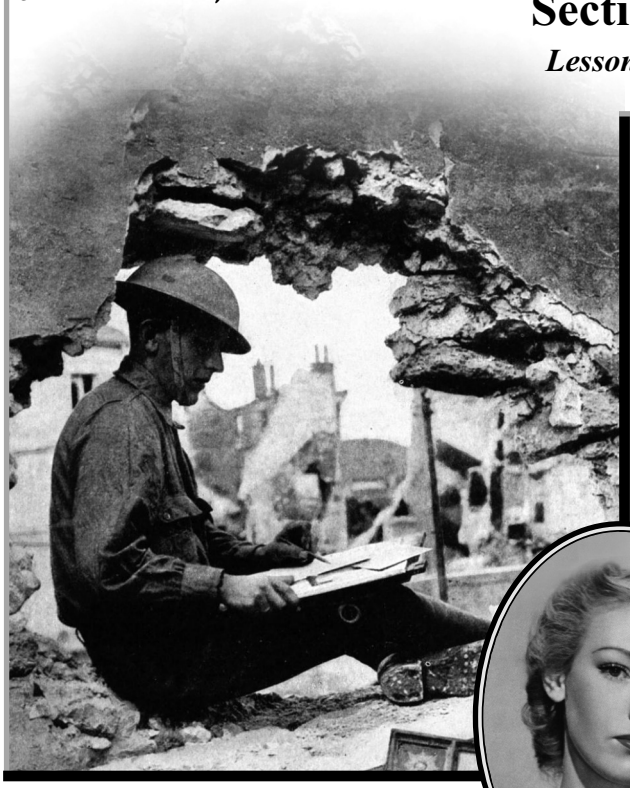
Lesson 4

Chapter 2

A TEST OF MOTIVE

Section 1

Lessons 1-5



John Blanchard stood up from the bench, straightened his Army uniform, and studied the crowd of people making their way through ***Grand Central Station***. He looked for the girl whose heart he knew, but whose face he had never seen, the girl with the rose. John's interest in the girl had begun thirteen months before in a Florida library. Taking a book off the shelf he had found himself ***intrigued***, not with the words of the book, but with the notes penciled in the margin. The handwritten words reflected a thoughtful soul and insightful mind. In the front of the book, John had discovered the previous owner's name, Miss Hollis Maynell. With time and effort, John located Ms. Maynell's address. She lived in New York City. He wrote her a letter introducing himself and inviting her to ***correspond***.



The next day, John was shipped overseas for military service in the Pacific arena of World War II. During the next 13 months, he and Miss Maynell grew to know each other through the mail. Each letter was a seed falling on a ***fertile heart***. Romance was budding. Blanchard requested a photograph, but Miss Maynell refused. She felt that if John really cared about her, what she looked like would not matter. When the day finally arrived for John to return from the Pacific, he and Miss Maynell scheduled their first meeting—7:00 p.m. at the Grand Central Station in New York. "You'll recognize me," wrote

VOCABULARY

Grand Central Station: a huge railroad station in New York City
Intrigue: to interest or cause desire or curiosity
Correspond: to communicate through letters
Fertile heart: a heart ready to receive the "seeds" of love and friendship
Provocative: something that causes an action or emotion

Miss Maynell, "by the red rose I'll be wearing on my dress." At 7:00 p.m., John was in the station looking for a girl whose heart he loved, but whose face he had never seen.

As he eagerly searched the train, he saw a young woman walking toward him, her figure long and slim. Her blonde hair lay back in curls from her delicate ears; her eyes were blue as flowers. Her lips and chin had a gentle firmness, and in her pale green suit, she was like springtime come alive. Blanchard started toward her, entirely forgetting to notice that she was not wearing a rose. As he moved, a small, ***provocative*** smile curved her lips. "Going my way, sailor?" she said in a low voice as she passed. Almost uncontrollably, John made a step to follow the girl, and then John saw Hollis Maynell.

She was standing almost directly behind the girl. A woman well past 40, Hollis had graying hair tucked under a worn hat. She was more than plump; her thick ankled feet thrust into low-heeled shoes. The girl in the green suit was walking quickly away. John felt as though he were split in two, so keen was his desire to follow the young woman, and yet so deep was his longing to meet the woman who had become so dear to him over the last several months. And there she stood. Her pale, plump face was gentle and sensible, her gray eyes had a warm and kindly twinkle. John's fingers gripped the small worn blue leather copy of the book that was to identify him to Hollis. He choked back the disappointment. This would not be romantic love, he consoled himself, but it would be a special friendship for which he had been and must ever be grateful.

He squared his shoulders and saluted, then held out the book to the woman. "I'm Lieutenant John Blanchard, and you must be Miss Maynell. I am so glad we could meet; may I take you to dinner?" The woman's face broadened into a tolerant smile. "I don't know what this is about, son," she answered, "but the young lady in the green suit who just went by begged me to wear this rose on my coat. She said that if you were to ask me to dinner, I should tell you that she is waiting for you in the big restaurant across the street. She said this was some kind of test!" ■ (Anonymous)

Understanding and admiring Miss Maynell's wisdom is not difficult. The true nature of a heart is seen in its response to the unattractive. "Tell me whom you love," Houssaye wrote, "And I will tell you who you are."

THE PROCESS OF ELIMINATION



Have you ever wanted to be a detective? When you use the process of elimination, you use the same problem-solving skills as a detective. The fictional, English detective, Sherlock Holmes, once said, "If you can eliminate all the other choices, the remaining choice, no matter how improbable, is the answer."

The *process of elimination* is a method by which choices are rejected, narrowing the possible answers until the correct answer is revealed.

Example: Who was the first President of the United States?

A. George Washington	C. George W. Bush	E. Elizabeth I
B. William (Bill) Clinton	D. Michelangelo	F. Benjamin Franklin

- First, read all the answer choices.
- Secondly, eliminate the answers that are incorrect.
  - You can eliminate "B" and "C" because Bill Clinton and George Bush are recent figures in our society.
  - You can eliminate "D" because you remember that Michelangelo was a famous Italian artist/painter.
  - You can eliminate "E" for two reasons: 1) Elizabeth I was a queen of England; 2) the United States has not yet had a woman for a president.
  - You can eliminate "F" because you know that Benjamin Franklin was a Founding Father but not a president of the United States.
- The process of elimination has left answer "A" (George Washington) as the best and only correct answer to the question.

Sometimes, you may need to use the process of elimination to find a hidden element among other elements that look alike. To do this, first, find the theme of the elements. Then, proceed by removing elements that are not congruent with the theme.

Example #1: trumpet flute bugle guitar
- theme: musical instruments
- trumpet, flute and bugle are <u>woodwind or brass</u> instruments
- guitar is a <u>stringed</u> instrument
- guitar is eliminated or rejected

Example #2: pond river brook stream
- theme: water
- river, brook and stream have <u>flowing</u> water
- pond has <u>still</u> water
- pond is eliminated

Example #3: dagger shield arrow spear
- theme: weapons
- dagger, arrow and spear are <u>offensive</u> weapons
- shield is a <u>defensive</u> weapon
- shield is eliminated

Example #4: paper crayon pen pencil
- theme: writing
- crayon, pen and pencil are <u>active</u> writing instruments
- paper is a <u>passive</u> writing instrument
- paper is eliminated

Example #5: chair sofa stool table
- theme: furniture
- chair, sofa and stool are furniture <u>on</u> which to sit
- table is furniture <u>at</u> which you sit
- table is eliminated

The process of elimination may also be applied to mathematical questions. For example, a teacher once asked her students to solve the following problem.

What is the largest, two-digit number that is divisible by 3 whose digits differ by 2?

Step One to solving the problem: Identify what the question is asking. The question asks you to find a certain number.

Step Two: Choose a strategy. Ask yourself, What strategy will help me find the answer? The question asks for a two-digit number, therefore eliminate any number greater than 99 or less than 10. Counting backward from 99, list all numbers that might fit the criteria.

99, 98, 97, 96, 95, 94, 93, 92, 91, 90, 89, 88, 87, 86, 85,
84, 83, 82, 81, 80, 79, 78, 77, 76, 75, 74, 73, 72, 71, 70,

69, 68, 67, 66, 65, 64, 63, 62, 61, 60, 59, 58, 57, 56, 55,
54, 53, 52, 51, 50, 49, 48, 47, 46, 45, 44, 43, 42, 41, 40,

39, 38, 37, 36, 35, 34, 33, 32, 31, 30, 29, 28, 27, 26, 25,
24, 23, 22, 21, 20, 19, 18, 17, 16, 15, 14, 13, 12, 11, 10

Step Three: Select numbers from the list whose digits differ by 2. (The answer must be a number whose digits differ by 2.)

97, 86, 79, 75, 68, 64, 57, 53, 46, 42, 35, 31, 24, 20, 13

The number 97 has the digits 9 and 7; they differ by 2 because 9-7=2.

The number 86 has the digits 8 and 6; they differ by 2 because 8-6=2.

The number 79 has the digits 7 and 9; they differ by 2 because 9-7=2.

The number 75 has the digits 7 and 5; they differ by 2 because 7-5=2.

You can see how the rest of the numbers follow the same pattern (the digits differing by 2).

Step Four: Select the number from the above list that is divisible by 3. Start at the beginning of the list, and eliminate all numbers that cannot be divided by the number 3.

97/3=32.3 86/3=28.7 79/3=26.3 75/3=25

Step Five: Choose the largest number divisible by three. 75/3=25
Step Six: Celebrate, because you just solved the problem!

You are doing so well!
Continue to the Activities.



Life Principle

"Don't sacrifice your future by insisting on immediate pleasure."

—Dr. Charles Stanley



Lesson 5

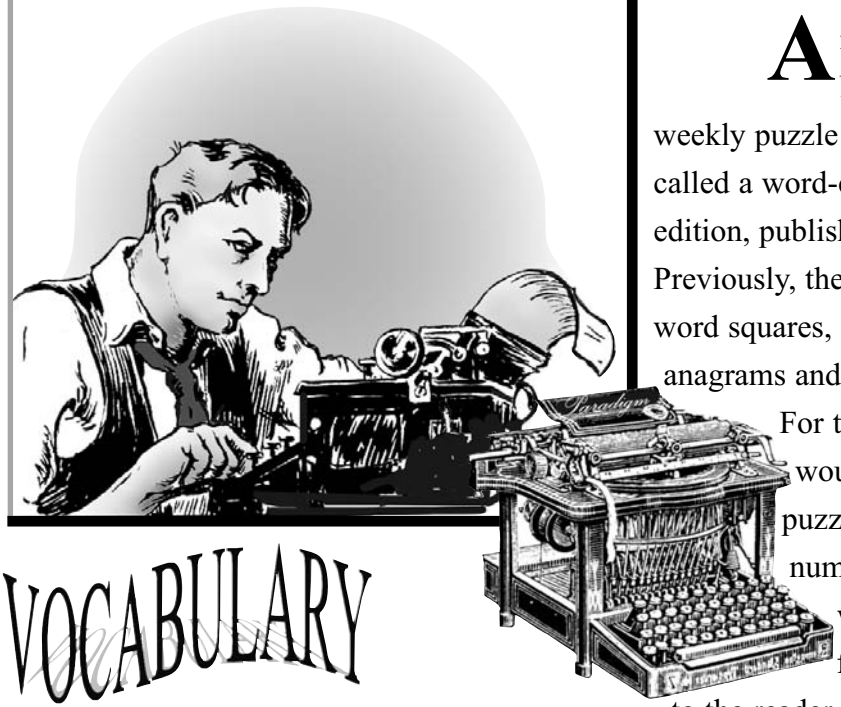
Critical Thinking

Chapter 2

Section 1

Lessons 1-5

THE FIRST CROSS WORD



Arthur Wynne worked at the New York World ***devising*** the weekly puzzle page. He created what he called a word-cross for the Christmas 1913 edition, published on December 21. Previously, the puzzle page featured plenty of word squares, ***rebuses***, hidden words, anagrams and connect-the-dots drawings. For this edition, Wynne decided he would try something new. His puzzle was diamond shaped. He numbered the start and end of each word and wrote definition clues for the words. The instruction to the reader was: "Fill in the small squares with words which agree with the following definitions."

The new puzzle became popular immediately. The name was changed from "word-cross" to "cross-word." Sometime later, the ***hyphen*** was eliminated, and the "Cross-word" became the "Crossword."

Readers began sending in crosswords, and Wynne used them on a regular basis. However, the crosswords sent from the readers caused too many ***typesetting*** errors, so the ***editor*** decided to drop the crossword puzzle entirely. An immediate howl of outrage emitted from the public; so, the crossword was ***reinstated*** after an absence of only one week. ■

VOCABULARY

Devise: to plan or scheme
Rebuses: puzzles that use words, pictures, or symbols to represent sounds that resemble the words of the solution
Hyphen: a punctuation mark (-) used between compound words
Typesetting: setting into type with a machine; typing; composing with a typewriter
Editor: a person who prepares and supervises scripts for publication
Reinstated: replaced, put back

ANAGRAMS



In the vignette, you learned about the first crossword puzzle. In this lesson, you will learn about another type of puzzle: the *anagram*. An anagram involves rearranging letters, words or phrases to form new words or phrases, such as *framer* to *farmer.* The following are examples of anagrams.

- break to *baker*
- idea to *aide*
- leader to *dealer*
- remain to *airmen* or *marine*

Some anagrams unscramble to reveal the names of countries, states, cities and even animals.

Countries:	States:	Cities:	Animals:
• chain = *China*	• a hut = *Utah*	• animal = *Manila*	• act = *cat*
• tangerine = *Argentina*	• africa lion = *California*	• hasten = *Athens*	• bare = *bear*

Anagrams can be tricky and even funny. In some anagrams, the new word(s) describe the original word.

- dormitory = *dirty room*
- schoolmaster = *the classroom*
- Clint Eastwood = *old west action*
- Western Union = *no wire unsent*
- the Morse Code = *here come dots*
- butterfly = *flutter-by*
- heavy rain? = *Hire a Navy*!
- the detectives = *detect thieves*

Anagrams may also be the answers to riddles. Enjoy the anagram riddles below. The anagrams themselves are italicized so you can find them easily.

Q: Where do all the aviators moor their boats?
A: They moor their boats at an *airman marina*.

Q: Who guards the doors?
A: The *portal police* guard the doors.

Several anagrams can be found in the same sentence. Read the brain teasers below.

- Two sides to every story the *verbose* tell: so *observe* the *obverse* as well.
- The artist sees *farmable* fields as a *framable* scene.
- His *groundless* assumption was that *groundsels* would sell.

Wow! You are learning some neat tricks! Continue to the Activities and practice more brain teasers!

LIFE PRINCIPLE



"Success is made out of wise responses to struggles."

—T. D. Jakes



Lesson 6

Critical Thinking

Chapter 2

Section 2

Lessons 6-10

THE NAVAJO CODE TALKERS



Navajo Code Talkers display in Pentagon Museum in Washington, D.C.

President George W. Bush honored the ***Navajo Code Talkers*** in July 2001. Guadalcanal, Tarawa, Peleliu, Iwo Jima: the Navajo code talkers took part in every battle the U.S. Marines endured in the Pacific from 1942 to 1945. Navajo Americans served in all Marine divisions, transmitting messages by telephone and radio in their native language—a code that the Japanese never broke.

The idea to use Navajo for secure communications came from Philip Johnston, the son of a Christian missionary to the Navajo people and one of the few non-Navajos who spoke the tribal language fluently. Johnston, reared on the Navajo ***reservation***, was a World War I veteran who knew of the military's search for a code that would withstand all enemy attempts to ***decipher***. Johnston also knew that another Native American language—Choctaw—had been used in World War I to encode messages.



Johnston believed the Navajo language answered the military criteria for an undecipherable code because Navajo is an unwritten language of extreme complexity. Its ***syntax*** and tonal qualities and its many dialects, make it unintelligible to anyone without extensive exposure and training. Until recently, the Navajo language had no alphabet or symbols and was spoken only on the Navajo lands of the American Southwest.

Early in 1942, Johnston met with Major General Clayton B. Vogel, the commanding general of the Amphibious Corps, Pacific Fleet, and his staff to convince them of the Navajo language's value as a code. Johnston staged tests under simulated combat conditions, demonstrating that Navajos could encode, transmit, and decode a three-line English message in 20 seconds. Convinced, General Vogel recommended that the Marine Corp recruit 200 Navajo men.

In 1942, Navajo tribes had approximately 50,000 members. By 1945, as many as 540 Navajos served as Marines; 375 to 420 of those trained as code talkers. The rest served in other capacities.

In May 1942, the first 29 Navajo recruits attended ***boot camp***. Then, at Camp Pendleton, Oceanside, California, this first group created the Navajo code. They developed a dictionary and

VOCABULARY

Navajo Code Talkers: Navajo Marines and military personnel in World War II who transmitted messages by telephone and radio in the Navajo language
Reservation: a tract of public land set aside for the occupancy of Native Americans
Decipher: to discover and distinguish the meaning
Syntax: the arrangement of words
Boot camp: a station for the basic training of newly enlisted military personnel
Deployed: sent
Theater: a place where action occurs
Accrued: gathered, grew in volume or momentum
Signal officer: an officer who sends and receives signals

VOCABULARY

International Code of Signals: a system of signals utilizing flags of various colors
Morse Code: a system in which letters of the alphabet, numbers, and punctuation marks are represented by dots and dashes or long and short sounds or light flashes

numerous words for military terms. The dictionary and all code words had to be memorized during training. When Navajo code talkers completed their training, they were sent to Marine units ***deployed*** in the Pacific ***theater***.

When a Navajo code talker received a message, what he heard was a string of seemingly unrelated Navajo words. The code talker first had to translate each Navajo word into its English equivalent. Then he used only the first letter of the English equivalent in spelling. Thus, the Navajo words "wol-la-chee" (ant), "be-la-sana" (apple) and "tse-nill" (axe) all stood for the letter "a." One way to say the word "Navy" in Navajo code would be "tsah (needle) wol-la-chee (ant) ah-keh-di-glini (victor) tsah-ah-dzoh (yucca)."

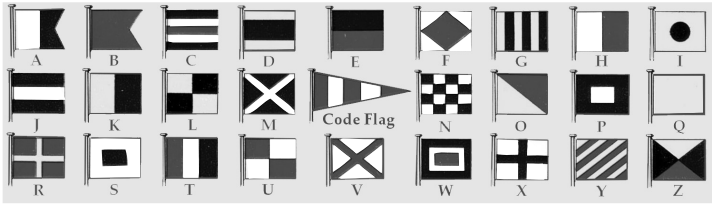
Not all words had to be spelled letter by letter. The developers of the original code assigned Navajo words to represent approximately 450 frequently used military terms that did not exist in the Navajo language. Several examples: "besh-lo" (iron fish) meant "submarine," "dah-he-tih-hi" (hummingbird) meant "fighter plane" and "debeh-li-zine" (black street) meant "squad."

Praise for their skill, speed and accuracy ***accrued*** throughout the war. At Iwo Jima, Major Howard Connor, 5th Marine Division ***signal officer***, declared, "Were it not for the Navajos, the Marines would never have taken Iwo Jima." Connor had six Navajo code talkers working around the clock during the first two days of the battle. Those six men sent and received more than 800 messages, all without error.



The Japanese, who were skilled code breakers, remained baffled by the Navajo language. The Japanese chief of intelligence, Lieutenant General Seizo Arisue, said that while they were able to decipher the codes used by the U.S. Army and Army Air Corps, the Japanese never cracked the code used by the Marines. ■

(compiled from various government, Navajo and Navy sources)



International Code for alphabetical letters

CODES

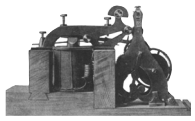
Since the beginning of time, humans have invented ways and means of communicating. Some tribes in Africa used a system of drum beating, in which the tone and rhythm sent certain messages. During the 1800s, some Native Americans, cowboys and prairie families used smoke signals to send messages. During the American Revolution, the colonists used combinations of three items for signaling: a barrel, a basket, or a flag placed in different positions atop a post. In the early days of railroading, flags or lamps signaled dangerous areas such as tunnels and sharp curves. Blinking lights are used by naval units. At night, flash lamps using Morse Code may be used for signaling. Fog horns are commonly used by vessels at sea and lighthouses when visual warnings become ineffective due to fog.

The ***International Code of Signals*** is a system of flag signals developed in 1857 by Britain and adopted by other nations as an international method of communication. The International Code of Signals was amended in 1901 to the present system. It utilizes flags of various colors and designs; each flag representing a letter of the alphabet or number.

While radio and telephone apparatus have largely superseded many of these earlier devices, they are still used as backup systems of communication. In modern times, aerial, land and marine craft are commonly given directional data through land-based radios or from orbiting satellites.

MORSE CODE

Morse Code [named for Samuel F. B. Morse] is a set of signals used to send messages by sound or light flashes. The international (or continental) Morse Code is a simplified form generally used in radio telegraphy. The American Morse Code differs from the international Morse Code in 11 letters, in all the numerals except the numeral 4, and in punctuation. The unit of the code is the dot, representing a very brief depression of the telegraph key. The dash represents a depression lasting three times as long as a dot. Between the depressions is a pause equal in time to one dot, except in a few letters and signs, when the wait is that of two dots. The pause between letters in a word lasts as long as one dash, between words it lasts as long as two dashes.



1943 telegraphing machine

Morse Code is now mainly used by amateur (ham) radio operators. The U.S. Coast Guard stopped monitoring Morse Code transmissions in 1995 when their use in sending distress calls had been almost entirely superseded by automated systems using satellite relay.

International Morse Code

ALPHABETICAL LETTERS

A	· –	H	· · · ·	O	– – –	V	· · · –
B	– · · ·	I	· ·	P	· – – ·	W	· – –
C	– · – ·	J	· – – –	Q	– – · –	X	– · · –
D	– · ·	K	– · –	R	· – ·	Y	– · – –
E	·	L	· – · ·	S	· · ·	Z	– – · ·
F	· · – ·	M	– –	T	–		
G	– – ·	N	– ·	U	· · –		

NUMBERS

						PUNCTUATION	
1	· – – – –	4	· · · · –	7	– – · · ·		
2	· · – – –	5	· · · · ·	8	– – – · ·	Period	· – · – · –
3	· · · – –	6	– · · · ·	9	– – – – ·	Comma	– – · · – –
				0	– – – – –	Question	· · – – · ·

American Morse Code

American Morse Code differs from International Morse Code in the following symbols:

LETTERS				NUMBERS			
C	· · ·	P	· · · · ·	1	· – – – ·	6	· · · · ·
F	· – ·	Q	· · – ·	2	· · – – · ·	7	– – · ·
J	– · – ·	R	· · ·	3	· · · – – ·	8	– · · · ·
L	– – – –	X	· – · ·	4	· · · · –	9	– · · –
O	· ·	Y	· · – – · ·	5	– – –	0	– – – – – –

PUNCTUATION

Period · · – – · · Comma · – · – Question – · · – ·

BREAKING CODES

Breaking codes is always challenging. You must either know the key such as Morse Code or you have to decipher the code by applying your logic and critical thinking skills. Read the encoded message below, given in American Morse Code.

–		· · · ·	·		· – –	· ·	– – – –	– – – –		· · – – · ·	· ·	· · –							
T		H	E		W	I	L	L		Y	O	U							
–	· · ·	· · –	–	· · · ·		· · ·	·	–		· – ·	·	· ·	·	·					
T	R	U	T	H		S	E	T		F	R	E	E						

Some people make up their own codes. After school on Monday, Sherry found in her locker the following encoded note:

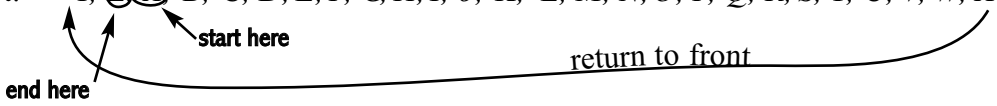
Yg ctg jcxkpi c uwtrtkug rctva hqt Ou. Dtqyp.

Sherry stared at the seemingly jumbled mess of letters that did not make sense. Then, Karen whispered in Sherry's ear, "M stands for K." "What does this mean?" asked Sherry. "Figure it out!" said Amelia as she and Karen sauntered toward the door. With Karen's clue, Sherry knew she could crack the code. She just needed some time. She concluded that the alphabet had been shifted to the right by 2 letters. Sherry had to develop a strategy to unscramble the code.

STRATEGY: Write the alphabet. Write a second alphabet below the first alphabet. Start the second alphabet with the *A* below the *C* of the first alphabet. At the end of the second alphabet, return to the front and write *Y, Z.*

True Alphabet: *A, B, C, D, E, F, G, H, I, J, K, L, M, N, O, P, Q, R, S, T, U, V, W, X, Y, Z*

Code Alphabet: *Y, Z, A, B, C, D, E, F, G, H, I, J, K, L, M, N, O, P, Q, R, S, T, U, V, W, X*



Watch how Sherry compared the coded alphabet letters to the true alphabet letters.

Y	g	c	t	g	j	c	x	k	p	i	c	u	w	t	r	t	k	u	g	r	c	t	v	a	h	q	t	O	u	D	t	q	y	p
W	e	a	r	e	h	a	v	i	n	g	a	s	u	r	p	r	i	s	e	p	a	r	t	y	f	o	r	M	s	B	r	o	w	n

To break the code, Sherry divided the letters into words; and thereby discovered this message:

We are having a surprise party for Ms. Brown.

Hidden Words

Sometimes words are hidden in sentences or paragraphs. Hezekiah was a high ranking agent for the U.S. Department of Homeland Security (DHS). For approximately 9 months, he had been training 13 special agents to infiltrate terrorist organizations. The agents were assigned code names to protect their true identities. In a seemingly ridiculous letter, Hezekiah hid the agents' code names in the following message:

> *I once made a remark about finding other employment. It was a lulu, kept my boss scrambling. Some were in a jam especially because the economy was so low. But the truth finally struck home. A most fascinating idea is that, yes there are some jobs hard to find, but those are the most fun. Can a human being really find them? At the worst, a person could draw unemployment. I will admit it usually takes a while to find acceptable employment. What keeps folks from answering the challenge of a low economy? Perhaps it is the fear of trying to compete. Remember, diligence is the key.*

Hidden in Hezekiah's message were the code names of the 13 agents. The names were: Mark, Luke, James, Ruth, Amos, Esther, Job, Hosea, Nahum, Matthew, Titus, Roman and Peter. Are you able to spot the names?

Keep up the good work.
Continue to the Activities.



LIFE PRINCIPLE

"Listen, or your tongue will keep you deaf."

—Native American Proverb



Lesson 7

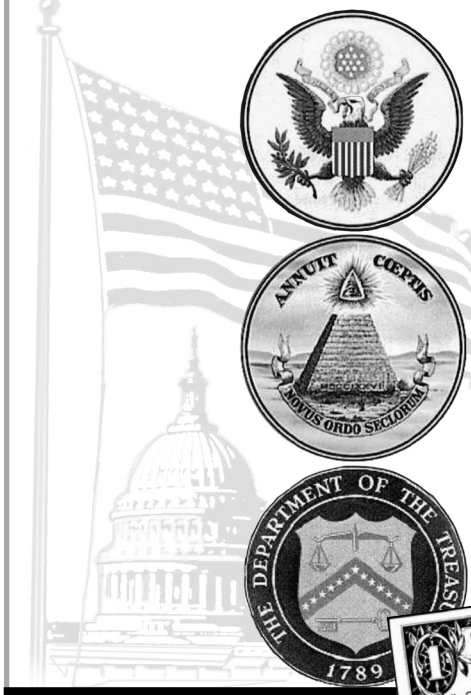
Critical Thinking

Chapter 2

Section 2

Lessons 6-10

SYMBOLS ON THE DOLLAR BILL



On the front of the United States one-dollar bill, to the right of George Washington's picture, you will see the United States Treasury Seal. Inside the seal, you will see a ***coat of arms***. On the coat of arms are balancing scales (to represent justice), a ***chevron*** with thirteen stars (to represent the original states), and a key (to represent official authority).

If you turn the bill over, you will see two circles. Between the circles is the ***denomination*** of the bill: ONE. The national motto, "IN GOD WE TRUST," is ***emblazoned*** above the number ONE.



The circles together comprise the ***obverse*** and reverse of the Great Seal of the United States. On July 4, 1776, the Continental Congress passed a resolution authorizing a committee to design a seal for the United States of America. This mission did not become a reality until June 20, 1782. Symbolically, the seal reflects the beliefs and values of the Founding Fathers, which they wished to pass on to ***posterity***.

On the obverse side of the seal is the Bald Eagle—selected as a symbol for courage. Notice that it wears no material crown. The United States was not designed to be a ***monarchy***, but rather a ***republic***. On the banner in the Eagle's beak are the words, "E PLURIBUS UNUM," meaning, "Out of Many, One." Above the Eagle are thirteen stars representing the thirteen original Colonies. The stars are in the midst of clouds, representing the

VOCABULARY

Coat of arms: a shield containing symbols that indicate distinction
Chevron: a "V" shaped emblem or ornament
Denomination: a unit of specified value
Emblazoned: written boldly
Obverse: the side that is considered the front
Posterity: the next generations; descendants
Monarchy: a system of government in which one ruler (king or queen) is the ultimate authority

United States taking her place among the other nations of the world. Notice that in its right talon, the Eagle holds an olive branch, signifying America's desire for peace. In its left talon, the Eagle holds 13 arrows, signifying America's willingness to fight for what is right when necessary. The Eagle faces the olive branch. This was intended by the designers to signify that the United States prefers to pursue peace rather than war. The shield, or ***escutcheon***, bearing the pattern of the United States flag, is "***born*** on the breast of an American Eagle without any other supports to denote that the United States of America ought to rely on her own Virtue."

The reverse side of the seal, often called the spiritual side, is dominated by a pyramid. It symbolizes strength and durability. The unfinished pyramid means that the United States will always grow, improve and build. At the ***summit*** of the pyramid is the Eye of Providence in a triangle surrounded by a Glory (rays of light), crowned with the motto *Annuit Coeptis*, which means, "He (God) has favored our undertakings." The Latin below the pyramid, NOVUS ORDO SECLORUM, means, "a new, social order," signifying that America would bring a new and better system of government to the world to give people hope. At the base of the pyramid are the Roman Numerals for 1776. ■



SYMBOLS IN AMERICAN CULTURE

A *symbol* is an item or image of an item that represents a larger idea. For example, a heart is a symbol that represents the idea of love. America has many symbols that represent liberty and patriotism. These symbols include the United States Flag, the bald eagle, the Statute of Liberty, the Liberty Bell and Uncle Sam.

The United States flag has 13 red and white stripes that represent the 13 original colonies. The colors of the flag are also symbolic: White signifies purity and innocence, Red, hardiness and valor, and Blue signifies vigilance, perseverance and justice. The first and last stripes are red. In the top, left corner of the flag is a blue, square area with 50 white stars in rows. Each star represents a state in the Union. The original flag had 13 stars in a circle on the dark blue background. Nicknames for the U.S. flag are "Old Glory," the "Stars and Stripes" and the "Star-Spangled Banner."

The bald eagle is a large, powerful, brown bird with a white head and tail. In 1782, the Founding Fathers chose the bald eagle to be the national bird of the United States. This majestic bird can only be found in North America. The word "bald" does not mean that this bird has no feathers. Instead, the word "bald" comes from the word *piebald*, an old word which means "marked with white." The bald eagle is a symbol of the United State's power, majesty and courage.

The Statue of Liberty is located in New York and represents freedom. The Statue was a gift from the people of France. The Statue's full name is *Liberty Enlightening the World*. She also has some nicknames: "Lady Liberty" or simply "The Lady." A broken chain at her feet symbolizes the escape from tyranny. In her right, upward, outstretched hand, she holds a torch which represents liberty and enlightenment. In her left arm, "The Lady" clutches a tablet on which is engraved America's birthdate, July 4, 1776, in Roman numerals. The twenty-five windows in the crown represent the natural minerals of the world. The seven rays of light in the crown represent the seven continents of the world, to which America spreads hope. The ***toga*** represents the ancient Republic of Rome, which was known for learning and civil advancement.



Statue of Liberty



Liberty Bell

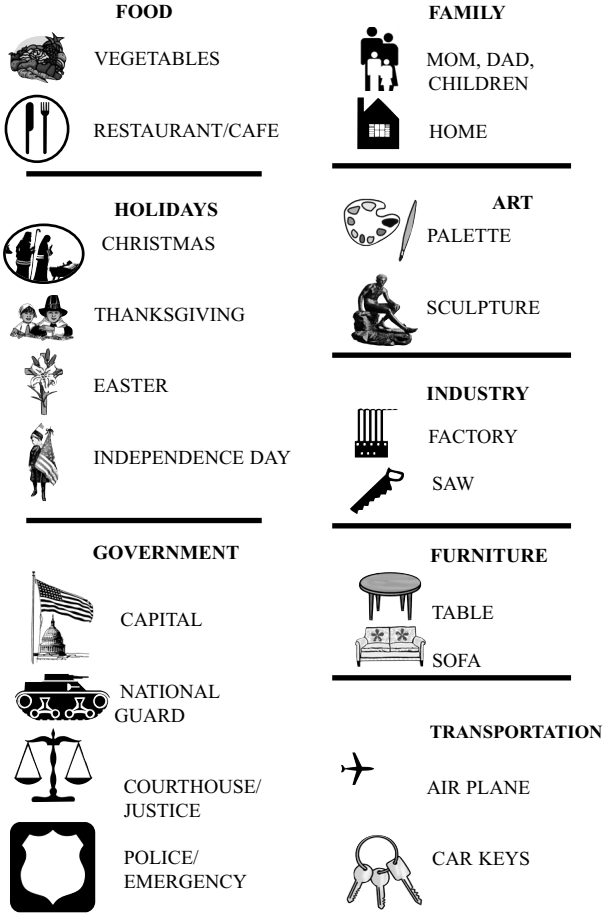
The Liberty Bell represents America's declaration of liberty. Liberty Bell rang when the Continental Congress signed the Declaration of Independence. The original Bell was ***cast*** in London, England in 1752 and was made mostly of copper and tin. After it arrived in the United States, the Bell cracked. A new bell was made from the metal of the old one, but this one also cracked. A third bell was built from the same metal. It, too, developed a crack when it rang on February 23, 1846 for George Washington's birthday celebration. Today, the Liberty Bell hangs in Philadelphia for all to see. The Bell carries three inscriptions: the last names of the last men who cast the Bell (Pass and Stowe), the location where the Bell was cast, and part of a Bible verse from Leviticus 25:10 which states, "Proclaim liberty throughout all the land unto all the inhabitants there of . . . ."



Uncle Sam

The Uncle Sam cartoon was used to ***personify*** the United States government. Uncle Sam is derived from the initials U.S. and was first popularized on supply containers during the War of 1812. The first visual representation or ***caricature*** of an Uncle Sam figure, attired in stars and stripes, appeared in political cartoons in 1832. Uncle Sam is usually depicted with a short beard, tall hat and tailed coat. In 1961, the U.S. Congress adopted the figure as a national symbol of the government.

You see symbols every day as you travel to and from home, work and school. These symbols may represent agriculture, communication, emotions, science, government, military, family, art, architecture, fashion, furniture, transportation, economics, industry, food, religion, holidays, athletics, music or mathematics.



VOCABULARY

Republic: a system of government in which the people of a country elect by popular vote the officials who rule over the people
Escutcheon: a shield or shield-shaped emblem bearing a symbol
Born: past tense of "bear" meaning "to carry"; carried
Summit: top
Toga: a loose-fitting gown or robe
Cast: made by molding in a hot forge
Personify: to represent something as though it were a living being or person
Caricature: a drawing with exaggerated features

RELIGION


BIBLE WITH CROSS


STEEPLE WITH CROSS

AGRICULTURE/FARM/DAIRY/RANCH


FARM AND RANCH


COWBOY


TRACTOR


POULTRY


WHEAT AND SCYTHE


DAIRY COW

COMMUNICATION


FAX MACHINE
TELEPHONE


RADIO

TECHNOLOGY


COMPUTER

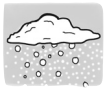

SPACE SHUTTLE

WEATHER


CLOUDY


SUNNY


RAIN

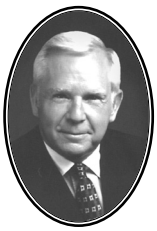

SNOW

You can probably think of hundreds of other symbols used in our culture. Think of all the signs on the highways that indicate to travelers directions, lodging, food, hospitals and rest areas. Think of the thousands of companies that use unique symbols to indicate their products. Think of the thousands of high schools, colleges and universities that have mascots. All around you are thousands and thousands of symbols that indicate special facets of our society. Never stop learning. Absorb all you can and observe the symbols that make our country special.

Continue to the Activities.

Life Principle

"You can simply say 'No' when people want you to do something wrong."



—Dr. Gerald Mann



Critical Thinking

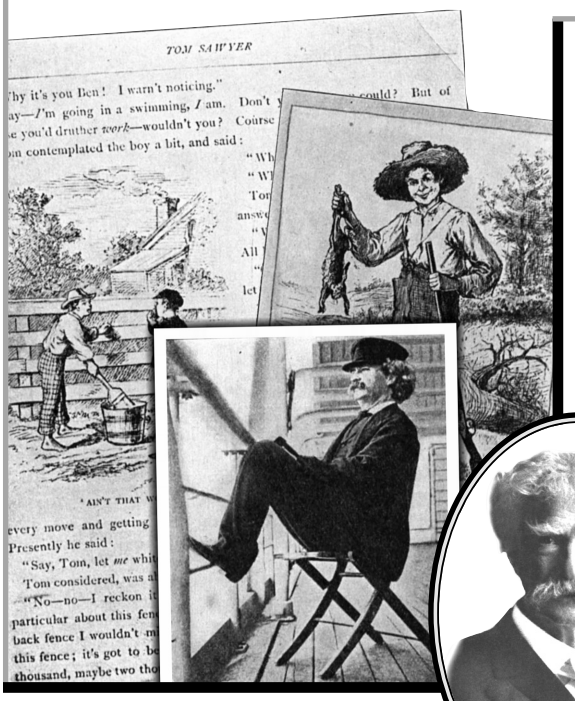
Lesson 8

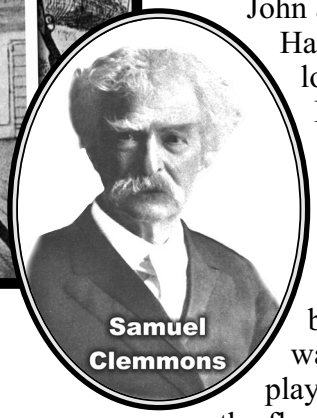
Chapter 2

Section 2

Lessons 6-10

THE STORY OF "MARK TWAIN"





The untamed wilderness and the experiences of childhood shaped Samuel Langhorne Clemens into one of America's most beloved authors. Born prematurely on a bleak day in November of 1835 in Florida, Missouri, Clemens remained a delicate child until he was about 5 years old. His family referred to him as "Little Sam" because of his fragile health.

Shortly after he was born, Samuel's parents, John and Jane Lampton Clemens, moved to Hannibal, Missouri. It was a small town located on the banks of the Mississippi River. During this period in history, many people traveled by boat on the Mississippi River because few roads, highways or railroads were developed.

As a child, "Little Sam" hated being indoors. If he was not constantly watched, he would run to the river to play. He preferred being on the banks of the flowing "highway" exploring and developing his already vivid imagination. During his school years, Samuel and his friends explored every cave, field and forest in the county.

In March of 1847, Samuel's father, Judge John Clemens, died. The death of Samuel's father caused Sam to regret his wildness and explorations that had been in disobedience to his father's wishes. Both as a child and as an adult, Samuel was a serious person. Upon the death of his father, Samuel made a promise to his mother to be a "faithful, ***industrious*** and upright man like father." Because Samuel had to go to work to help support his mother, Samuel ended his formal education at age twelve. He and his mother discussed Sam's future and decided that he should ***apprentice*** to become a printer. Being an apprentice in those days was a common means of acquiring a skill to earn a living. The payment or

VOCABULARY

Industrious: prone to steady, honest work that produces results

Apprentice: to place oneself under the direction of a master of a trade in order to learn the trade, often without payment

Affluent: being comfortable financially; almost wealthy

Choctaw: an American Indian people originally from central/south Mississippi

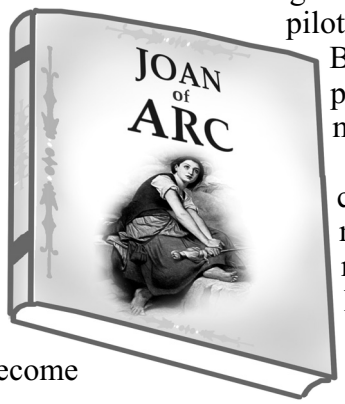
Pretentious: boastful or false

wage of Samuel's apprenticeship was food, lodging and two sets of clothing a year.

Samuel kept his promise to his mother and soon became the office favorite and chief stand-by. He was soon in charge of circulation. Telegraph wires had reached Hannibal, Missouri, and current news about significant events could be known very quickly; so being the boy who delivered exciting news to the rest of the United States was quite a prestigious job. On occassions when his boss, Ament, was not in the office, and a special newspaper edition was needed, Samuel became not only a typesetter, but also an editor. At this time in Samuel's life, he had not developed an ambition to write. Samuel had hated school and formal learning, but that was all about to change. Walking home one afternoon from the office, he spotted a square piece of paper being swept along by the wind. He ran to catch the paper. Samuel examined the types of print used and the layout of the pages because he himself was a printer; but he also began to read the leaflet. Sam read about Joan of Arc and pictured her in the tower of Rouen being mistreated and mocked by her captors. Sam had never heard of Joan of Arc and wanted to learn more. He began to read everything he could find about her. Through this reading, Samuel discovered a love for learning and began to study the German and Latin languages. The reading and studying shaped him, and Sam became a hater of tyranny and a champion for weak and oppressed people.

By this time, Sam had entered into his late teens and was wanting to see more of the world. He told his mother that he was going to visit his sister, Pamela, who lived in St. Louis. This began a time of frequent moving about for Sam. He worked for a while in St. Louis, then moved to New York City. He found a job as a printer at Gray and Green, general printers on Cliff street. Samuel was paid four dollars a week but could read the thousands of volumes of books in the printer's library. The young boy who had hated school had become a dedicated student. He traveled to different cities in a bit of a gypsy lifestyle working as a printer, then moving on. He found that he liked Philadelphia with its libraries, art galleries and historic landmarks. He considered his job as a printer as a means to pay for his learning and acquiring knowledge. He was then about 18 years old and began to be homesick. His brother, Orion, had bought a newspaper business in Muscatine, Iowa. Samuel boarded a train and headed toward Iowa to work for Orion. The trip took 36 hours, and Samuel arrived too early to awaken the family, so he sat down and waited. While he was waiting, he noticed a small piece of paper flutter against a building. He picked up the paper and was surprised to discover a fifty-dollar bill! Later Samuel recalled he had been tempted to pocket the money, but his conscience would not allow him to do so. He advertised in the paper about finding a large sum of money, but no one came forward to claim it. As time passed, Sam decided to use the fifty dollars to travel the Amazon River and region in Brazil. He figured the fifty dollars would take him as far as New Orleans. While riding down the Mississippi, on the "Paul Jones," an old ambition was rekindled. Sam, like many other young men who grew up on the banks of the Mississippi River, dreamed of being a riverboat pilot.

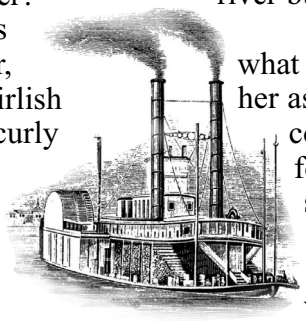
Samuel Clemens was about twenty-one-years old when he set out toward New Orleans. As the boat steamed south, that old dream, the "permanent ambition" of boyhood, returned, while the call of the far-off Amazon grew faint. Samuel went to the pilot of the "Paul Jones," Horace Bixby, and said in a slow, pleasant voice, "Good morning."



Bixby was a small, clean-cut man. "Good morning, sir," he replied, rather briskly, without looking around.

Bixby did not much care for visitors in the

pilothouse. This one entered and stood a little behind the pilot and said, "How would you like a young man to learn the river?"



The pilot glanced over his shoulder and saw a rather slender, loose-limbed youth with a fair, girlish complexion and a great mass of curly auburn hair. "I wouldn't like it," replied Bixby. "Cub pilots are more trouble than they're worth. A great deal more trouble than profit."

"I am a printer by trade," the easy voice continued. "It doesn't agree with me. I thought I'd go to South America."

Bixby listened and was curious about Samuel's interesting accent and asked, "What makes you pull your words that way?"

The young man, now seated comfortably on the visitors' bench, said more slowly than ever: "You'll have to ask my mother—she pulls hers, too."

Pilot Bixby laughed. The manner of the reply amused him.

Samuel took encouragement from Bixby's response and continued, saying, "Do you know the Bowen boys, pilots in the St. Louis and New Orleans trade?"

Bixby answered, "I know them well—all three of them. William Bowen did his first steering for me; a mighty good boy. I know Sam, too, and Bart."

Samuel told about his relationship to the Bowens by saying, "Old schoolmates of mine in Hannibal. Sam and Will, especially, were my chums."

Bixby's tone became friendly. "Come over and stand by me," he said. "What is your name?" The applicant told him, and the two stood looking out on the sunlit water.

"Do you drink?"

"No."

"Do you gamble?"

"No, sir."

"Do you swear?"

"N-not for amusement; only under pressure."

"Do you chew?"

"No, sir, never."

"Did you ever do any steering?"

"I have steered everything on the river but a steamboat, I guess."

"Very well. Take the wheel and see what you can do with a steamboat. Keep her as she is—toward that lower cottonwood snag." Bixby had a sore foot and was glad for a little relief. He sat on the bench where he could keep a careful eye on the course. By and by Bixby said, "There is just one way I would take a young man to learn the river—that is, for money."

"What do you charge?" asked Sam.

"Five hundred dollars, and I am to be at no expense whatever." In those days, pilots were allowed to carry a learner, or "cub," board free. Mr. Bixby meant that he would not pay for any expenses (food, clothing, housing or incidentals) when Samuel left the boat to go ashore. Mr. Bixby's terms seemed discouraging to Samuel.

"I haven't got five hundred dollars in money," Sam said. "I've got a lot of Tennessee land worth two bits an acre. I'll give you two thousand acres of that."

Bixby shook his head. "No," he said, "I don't want any unimproved real estate. I have too much already."

Sam reflected. He thought he might be able to borrow one hundred dollars from William Moffett, Pamela's husband, without straining his credit. "Well, then," he proposed, "I'll give you one hundred dollars cash, and the rest when I earn it."

Something about this young man had won Horace Bixby's heart: the slow, pleasant speech, his unhurried, quiet manner at the wheel, his evident simplicity and sincerity—the inner qualities of mind and heart which would make the world love him. The terms were accepted. The first payment was to be in cash; the others were to begin when the pupil had learned the river and was earning

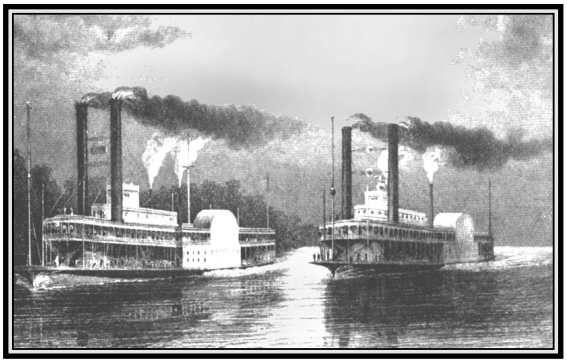


wages. During the rest of the trip to New Orleans, the new pupil was often at the wheel, while Mr. Bixby nursed his sore foot and gave directions.

Any literary ambitions that Samuel Clemens still nourished waned rapidly. By the time Sam reached New Orleans, he had almost forgotten his experiences as a printer. Regarding the Amazon in Brazil, why, no ship had sailed in that direction from New Orleans for years, and for one to do so was unlikely, a fact that rather amused the would-be adventurer, since Providence seemed to have regulated his affairs in accordance with Samuel's oldest and longest cherished dream. Thus began Samuel's four years as a Mississippi riverboat pilot.

The riverboat years were some of the happiest times in Samuel's life. He had plenty of money, and he could help his mother financially and save a hundred dollars a month for himself. He had few cares, and he loved the ease, romance and independence of his work. Samuel never loved anything as much as being a riverboat pilot. He was very popular on the river. Sam was always telling humorous stories in his quaint accent, which never failed to draw crowds who found themselves convulsing in laughter while Samuel's expression remained perfectly sober.

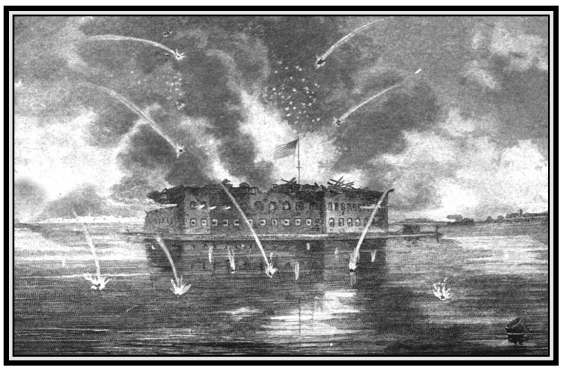
Other pilots of his day said that when Samuel was not piloting or spinning yarns, he was writing. He also liked to do impressions of other people, especially that of an old riverboat captain named Isaiah Sellers. Capt. Sellers liked to impart his knowledge; so on a regular basis he submitted stories for print. The fact that Samuel did impressions of Isaiah Sellers might not seem very significant, except that his association with Sellers is how Samuel aquired his pen name—"Mark Twain," which means two fathoms deep. (When a riverboat pilot called out "mark twain," the crew knew they were in deep water and could sail without fear of running aground on a sand bar.) Old Captain Sellers would always sign the articles he had published in the papers



"Mark Twain." Other young pilots began to imitate Sellers and would submit articles using his name. One such young pilot was Samuel Clemens. He wrote a story about an impossible trip, that was supposed to have taken place in 1763 with a Chinese captain and a ***Choctaw*** crew. The story was regarded as a masterpiece of wit. It appeared in the "True Delta" in 1859 and broke Captain Seller's heart. Sellers never wrote another paragraph. Samuel always deeply regretted his mockery of the captain, and as a way to pay tribute to the old man Sam had thoughtlessly, but unintentionally, harmed, Samuel revived the name of Mark Twain when he began his own literary career.

The advent of the Civil War changed Samuel Clemen's career once again. By April, 1860, Fort Sumter had been fired upon, and the Civil War began. It was a feverish time for riverboat pilots. Some vowed to fight for the North and some for the South. Samuel Clemens volunteered for the Confederacy. However, after a short while with the Confederacy, Samuel left the army and moved to be with his brother in Nevada, where Samuel became an abolitionist.

In 1852, Virginia City, Nevada was among the most flourishing mining towns. A miner named Comstock had discovered a vein of gold of such richness that it became known as the "Comstock Lode." Mr. Comstock himself got very little of the fortune, but the miners who followed Comstock became wealthy. Miners, speculators and adventurers swarmed into the city. The streets seethed with an eager, ***affluent***, boisterous throng whose chief



Fort Sumter

business seemed to be to spend carelessly the gold extracted from a seemingly endless source. Samuel Clemens was pulled by the allure of being able to scoop up his fortune in gold. However, he discovered, as many did, that gaining wealth by mining was not simple.

J. T. Goodman, a miner who was also a printer and a man of literary taste, had joined another printer, Dennis McCarthy, to purchase a struggling Virginia City paper and renamed it the "Enterprise." The newspaper gained a reputation for brilliant editorial management and became a widely respected journal in the western states. Goodman was a fine, forceful writer, and he surrounded himself with able men. He was a young man, full of health and vigor, overflowing with the fresh spirit and humor of the West. Comstockers would always laugh at a joke, and Goodman was always willing to give it to them. Samuel Clemens fitted precisely into this group. Samuel brought with him a new turn of thought and expression; he saw things with new eyes and wrote of them in a fresh, wild way that Comstockers loved. Here, he was allowed the freedom that produced "Mark Twain."

Many writers wrote under "pen names." Samuel discussed the idea with his friend and publisher, J.T. Goodman. Clemens told Goodman about the name "Mark Twain" and it's meaning. Goodman considered the name for a moment and said, "Very well, Sam, that sounds like a good name." Today that pen name is recognized as the greatest pen name ever chosen.

Twain wrote his first short story—the adventures of a jumping frog—and sent it to a friend, Artemus Ward, who wanted to use the story in a small book. Unfortunately, the story arrived too late to be published in Ward's book, so he gave the story to the editor of the "Saturday Press." The "Press" was a struggling paper and was glad to receive the story. The frog story first appeared in the November 18, 1867 edition. The story was at once copied and quoted far and near. It carried the name of Mark Twain across the mountains, to the prairies of the Middle West, and up and down the Atlantic slope.

The story was published in book form on the 1st of May and was called the "The Celebrated Jumping Frog of Calaveras County, and Other Sketches." Mark Twain seemed rather pleased with the appearance of his first book. The book sold well, and while it brought neither great fame nor fortune to its author, the book was by no means a failure. It launched Mark Twain's writing career.

During the time between newspaperman and successful author, Twain toured as a lecturer and became very successful. Twain first spoke in public in 1864 when someone had arranged to have a mock "legislature" event as a church fund raiser. Twain was asked to be the "governor," and deliver a message. Twain did a comedy review of all public officials, from the real governor down. The building was packed—the aisles full. The audience was ready for fun, and he gave it to them. Nobody escaped ridicule. From beginning to end the house was a storm of laughter and applause. This was the beginning of a lifelong series of triumphs as a public speaker.

While on the lecture circuit, Twain left New York in 1867, on the steamer "Quaker City" and wrote dispatches from Europe and the Holy Land for the *Alta California*, a San Francisco newspaper. Fellow passenger, Charles Langdon, of Elmira, N.Y., showed Clemens a cameo of Charles' sister, Olivia Langdon. Clemens said he fell in love with Olivia from the moment

he saw the cameo. Charles asked Samuel to dine with his family at a hotel two days before Christmas. Samuel went very willingly. The lovely face of that miniature had often been a part of Twain's dreams. Long afterward, he said: "It is forty years ago. From that day to this, she has never been out of my mind." On February 2, 1870, Twain married Olivia Langdon, his forever love, in Elmira, New York. Gentle "Livy" Langdon and Twain read the proofs of his books together. Samuel Clemens realized that the woman he had chosen had a delicate literary judgment. She became Samuel's editor—a position she held until her death. Her refining influence had much to do with Mark Twain's success. Olivia and Samuel had four children. Langdon, the only son, died at a very young age. Langdon had been born prematurely and had held onto life until he was two years old. After the death of their thirteen-year-old daughter, Susy, to spinal meningitis, the family retreated to Europe to heal.



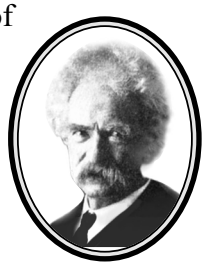
Advertisement for Mark Twain's lecture in 1869

Olivia had never been of strong health, and after a number of years of suffering, she died in Florence, Italy in early June of 1904. Before his wife's death, Twain wrote, "At a quarter-past nine, this evening, she, that was the life of my life, passed to the relief and the peace of death, after twenty-two months of unjust and unearned suffering. I first saw her thirty-seven years ago, and now I have looked upon her face for the last time. I was full of remorse for things done and said in these thirty-four years of married life that hurt Livy's heart."

With the approach of Twain's seventieth birthday in November of 1905, he was asked to attend a dinner in honor of his literary successes. On that evening, more than two hundred American and English men and women assembled to pay honor to an American literary icon. Never before did Mark Twain deliver a more perfect speech. He began with the beginning of his life and sketched quaintly and delightfully the habits of his life. He told how he had reached seventy by following a plan of living that would probably kill anybody else; how, in fact, he believed he had no valuable habits at all!

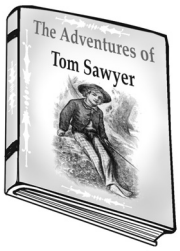
During Twain's later years, his daughter, Jean, who had been his faithful friend and caregiver, had been preparing for the Christmas holidays, wrapping gifts, putting up tinsel, taking care of all the arrangements for the celebration. In doing so, Jean caught a bad cold and died suddenly from an epileptic seizure on the morning of December 24. Twain expressed his grief in his journal by writing, "From my window I saw the hearse and the carriages wind along the road and gradually grow vague and spectral in the falling snow, and presently disappear. Jean was gone out of my life, and would not come back any more. The cousin she had played with when they were babies together—he and her beloved old Katy—were conducting her to her distant childhood home, where she will lie by her mother's side once more, in the company of Susy and Langdon."

The following year, Mark Twain's health began to decline. On Thursday, the 21st of April, 1910, at about half-past six, he passed away. The worn-out body had reached its journey's end; but his spirit had never grown old. Twain had once humorously predicted that, because his birth had coincided with the appearance of Halley's comet, Twain's death would come when the comet next returned. His "off-the-cuff" prediction came true. The day before his death, the comet had become visible in the night sky once again.



Mark Twain







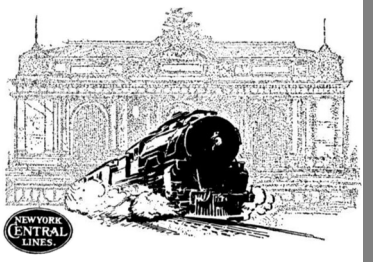


ADVERTISEMENTS

Advertising has been around for thousands of years. Advertising is mass promotion of a product or idea. Some of the first types of advertising were outdoor displays or eye-catching painted signs. Archaeologists have uncovered many such signs in the ruins of Rome and Pompeii, Italy.

From the Medieval Times through the 1700s, advertisers employed "criers" who were men hired to shout the praises of merchants and their products. As people walked or rode through cities, instead of seeing advertisements posed on billboards, the people would hear men shouting about food, cloth, carriages, vessels, etc. The printed media began to take a much larger role in advertising after the invention of the printing press by Johannes Gutenberg in 1456. The Gutenberg Press was originally invented to print Bibles; however, merchants soon realized how the printing press would be a powerful tool for all kinds of publications, not just for Scriptures.

The late 1800s (1860-1899) heralded a new era in advertising in the United States. New methods of manufacturing and transportation enabled goods to be mass produced and dispersed nationwide. Railroad systems sprang up and transported goods quickly across the nation. Telegraph lines networked the continent right alongside the railroads. Nation wide distribution of goods and rapid communication raised the need for nation wide advertising.



By the 1920s, merchants began to realize the vast potential of radio advertising. Radio advertisements were attractive to the marketing industry for several reasons. Advertisers who purchased ad space in a publication (newspaper or magazine) could only hope that consumers would glance at a page and see an ad. Radio did not wait for the eye; it presented information to the ear, whether or not the consumer sought the information. This enabled merchants to have a much wider audience. A second reason radio advertising was so attractive to merchants was the large number of uneducated or illiterate persons at that time in the United States, due to tremendous numbers of people immigrating from other countries. Radio advertisements did not require that consumers know how to read. Radio enabled illiterate consumers to be aware of products without having to ask someone to read the newspaper. Making advertisements available to illiterate consumers widened the pool of potential customers.





The 1950s brought the development of television which quickly became the number one advertising media. With television, advertisers could ensure that consumers would both read and hear the message about a particular product.

Today, advertisers spend millions of dollars on advertising campaigns. Advertising has become both an art and a science. Because advertising is both an art and a science, a number of standardized or agreed upon characteristics should be incorporated in advertising slogans. A good advertisement will include certain elements and will exclude certain other elements.

An advertisement should

- be memorable
- include a benefit of the product
- reflect the product's personality
- impart positive feelings
- be original
- be simple
- be believable

An advertisement should not

- be bland
- prompt a negative response
- be ***pretentious***
- be complicated, confusing or clumsy

What an Advertisement Should Be

Memorable: If an advertisement is memorable, it can be remembered unaided by the potential consumer. Advertisers often utilize tools to help people remember the product. These tools include: alliteration, coined words or phrases, puns, and rhymes.
Alliteration is the repetition of the same letter sound at the beginning of two or more words, such as *Rochestman's Ridiculous Reductions that Save you Money! Tom's Tremendous Tools that Get It Right Every Time!* or *Pappy's Pancakes that Keep You Comin' Back for More!*

Coined words are made-up words that are not correct or proper grammatically and are not acceptable in formal speech. For example, Mark Twain coined the word "Pudd'nhead" to describe a character in one of Twain's books. The book was titled *Pudd'nhead Wilson*. Other coined words or phrases include *jaywalking, hillbilly, chick flick, brown bagging, soccer mom, dead beat dad, mosaic generation, lip service, home boy, teacher's pet, eye service, cornball, fast track, jet set, globalism, velvet chain*. You can probably think of hundreds of coined phrases used in conversations daily.

A pun or a "play on words" is also an effective advertising tool. A shop in Tokyo advertised ladies' nylons with the following slogan: *Our nylons cost more, but you'll find they are best in the long run.* An advertisement by the Noslan Foundation, a political group that lobbied to support the 2nd Amendment, advertised: "Bare your arms, because we can't bear to lose you."

Rhymes are especially memorable. Read the examples below.

Saragon Tissue: When a runny nose is an issue, blow in our tissue.

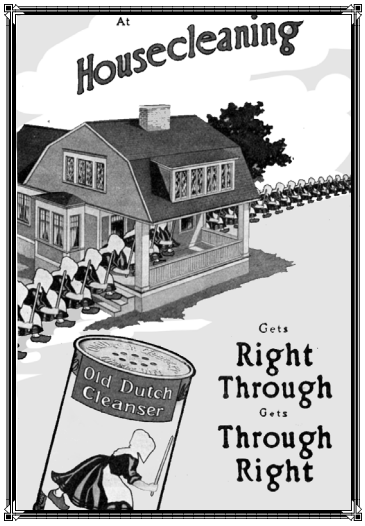
Jalapux Scrap Metals: After the dust settles, we're still here.

Salleville Flower Shop: Flower Power for when words fail.

Paladin Wilderness Youth Camp and Venturing Crew: For youth who seek the truth. Ask Paladin. We'll make a man out of you.

Each of these types of tools (alliteration, coined words, puns or rhymes) makes the advertisement memorable to consumers.

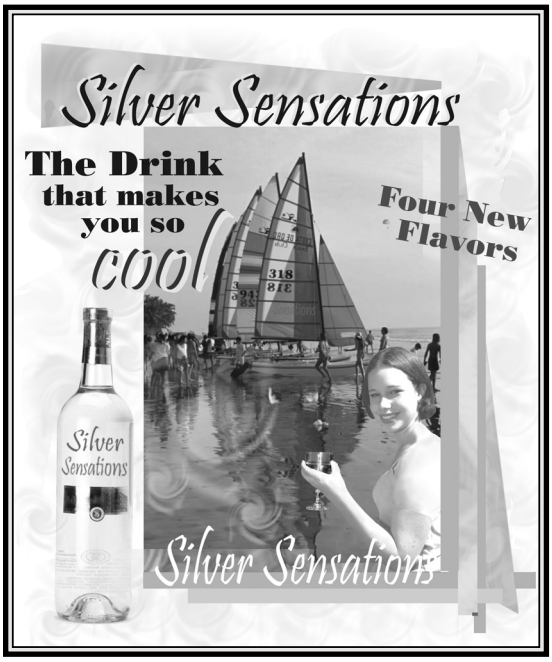
Include a benefit: The consumer should be convinced that the product will meet the consumer's need and will be money well spent. For example, an advertisement might read: "Relentless Roach Killer: for the relentless pursuit of unwanted pests in your home." The ad indicates that if a person needs to get rid of roaches, this particular roach poison will help the customer take care of his need.



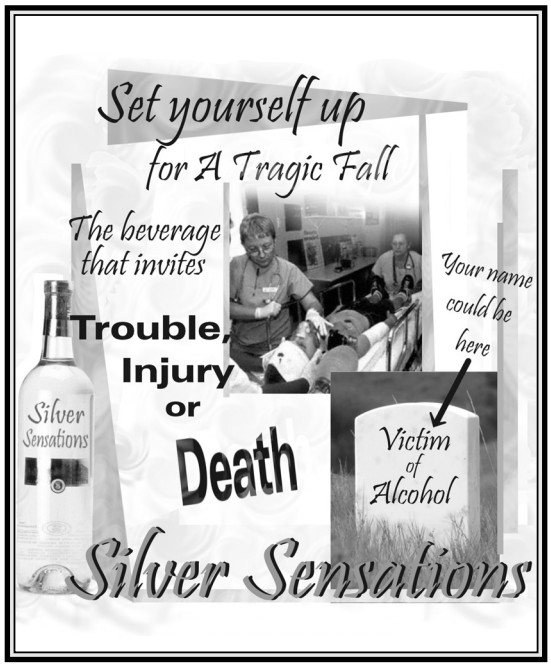
Reflect the product's personality: Products tend to have personality. For example, running shoes "take on" an athletic personality; body lotion usually "takes on" a soft, gentle personality. An advertisement should give an appropriate personality for your product. Even though you want your advertisement to be unique, stay away from ideas that might alienate consumers. For example, a rugged construction worker advertising delicate women's nylon stockings would probably not convince potential female customers to purchase the product.

Impart positive feelings for the product: An advertisement should give consumers positive feelings toward the product. Negative feelings do not sell. For example, a company that sells alcoholic beverages depicts pleasure surrounding young people who drink. A beer or liquor company will not advertise that a young person who drinks alcoholic beverages may lose control of himself, endanger others, become an addict or shorten his life. Study the following two advertisements. Which one do you think would sell more products for the company?

The Big Lie!

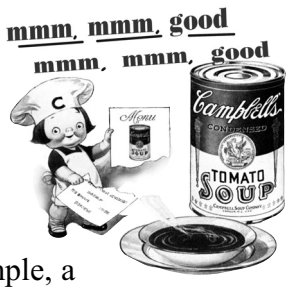


The Truth!



Notice how the ad on the left makes the product look attractive. The ad insinuates that if consumers drink the product, the consumers will be "cool" and have safe "fun." Notice the play on the word "cool." The word could mean that the drink cools off a person in the summer, or the word could mean that the person becomes more socially acceptable by drinking the beverage. The ad on the right is horrible and shocking. It makes a person recoil and not want the product. The negative ad may be more true than the positive ad, but some advertisers do not necessarily advertise what is true. Rather, they advertise what will sell products. Deception is not ethical, and honest advertisers do not use false means of manipulating consumers.

Original: Consumers are so bombarded with advertising, that new and original ads are welcomed. Fresh, new ideas attract attention. Copycating does not impress most consumers.



Simple: Slogans are best kept simple! Long, drawn-out slogans tend not to be memorable or enjoyable for consumers.

Believable: Advertisements should not be greatly exaggerated. For example, a shoe commercial should not state that you will be able to fly if you wear specific shoes; a medicine commercial should not state that you will grow six inches if you drink the advertised liquid or that you will never have any more medical problems. Good advertisements do not make ridiculous claims that insult the intelligence of consumers.

What an Advertisement Should Not Be

Bland: Slogans that are bland bore consumers. Statements such as "We're the one for you," "We're the Best," "We're waiting for your call" or "We're better than the other company" are overused and have become bland. Smart advertisers spice up their ads with originality.

Prompt a negative response: Using sarcasm or negative words can have a sarcastic and negative rebound effect. Advertisers should not ridicule another company or include a script in which one character in a commercial ridicules another. For example, a certain commercial showed a man putting coins into an automatic, beverage machine. He paused while thinking which soft drink to select. A pretty woman approached and said, "Uh, uh, uh, that's bad for you! Don't you know what's good for you?" The woman then pushed the button for bottled water rather than a soda drink. The woman smiled as the man drank the water. When he was finished, the woman asked in a condescending tone, "Now, wasn't that better?" The message that the advertiser was probably trying to send is that a certain type of water is the best type of beverage to drink. While the water company may have accomplished that goal, it may also have alienated some consumers who were repulsed by the fact that one adult in the commercial was treating the other adult like a child.

Pretentious: False advertising is illegal and costly and causes consumers to lose trust in the company and product. Integrity in advertising is very important.

Complicated, confusing or clumsy: Advertisements that are complicated or clumsy will not capture the attention of the prospective buyer; the writing needs to be clear and concise. Confusion can be avoided by placing modifiers in correct places. Read the funny mistakes made by some advertising companies.

> An advertisement for a cemetery in Moscow stated:
> "You are welcome to visit the cemetery where famous Russian and Soviet composers, artists, and writers are buried daily except Thursday."
>
> A Dutch airline ticket office advertised: "We take your bags and send them in all directions."
>
> An Italian doctor advertised: "Specialist in women and other diseases."

The companies meant to convey customer-friendly messages; but through poor word choices and misplaced modifiers, the companies advertised confusing and perhaps offensive messages.

Read the radio advertisement about "talking" textbooks. You will analyze it in the Activities.

TALKING TEXTBOOKS JINGLE

Once, your fingers did the walking,
Now your books can do the talking -
Everybody's clamoring to get on board!

Soon your students won't be balking
And your teachers won't be "walking"-
Everybody's clamoring to get on board!

Now your students won't be flunking,
Or their classes blithely dropping -
Everybody's watching test grades soar!

Special student needs are rising
Yet, your teachers will be smiling -
Everybody can afford to get on board!

Now you're talkin'!

In the Activities, you will write an advertisement for one of Samuel Clemens (Mark Twain's) books. Continue with enthusiasm!

LIFE PRINCIPLE



"Think about what you are thinking about."

—Joel Osteen



Lesson 9

Critical Thinking

Chapter 2

Section 2

Lessons 6-10

A CONGRESS-MAN'S RESPONSE TO 9/11



The following speech was given by the Honorable Bob Etheridge, Congressman (D-North Carolina), on September 12, 2001, to the U.S. House of Representatives.

"Attacks on America"

Mr. Speaker, I rise today on behalf of the people of North Carolina to speak about yesterday's outrageous attacks on America. First and foremost, I want to express my sympathy and ***condolences*** to the victims of these attacks and their families. The unimaginable suffering they have been forced to endure will forever give them a unique place in America's collective heart. We pray that the Good Lord in His mercy will comfort the innocent and help them find a path to perseverance. And we resolve that their loss will never be forgotten in this country where we share in their ***profoundly*** immeasurable grief.



Bob Etheridge*

I commend the many acts of heroism we have witnessed performed by ***civilians***, police officers, fire fighters and countless others. The response of the American people has been overwhelming as people give of their time, their prayers and their blood to assist our fallen brothers and sisters. Americans of all walks of life have shown their true colors in this crisis, and those colors are unmistakably red, white and blue. Yesterday, we witnessed multiple acts of extreme cowardice, ***perpetrated*** by individuals so twisted with hate as to slaughter innocent civilians—men, women and children who had done them no harm and posed them no threat. The people of this country feel these attacks deeply because we know that the target of this assault was every man, woman and child in this country. Freedom itself and our way of life came under attack yesterday, and we must answer the call to protect them.

VOCABULARY

Condolences: expressions of sympathy to another in sorrow or grief
Profoundly: very deeply or immensely
Civilians: non-military residents of a country
Perpetrated: committed, done
Elusive: difficult to grasp or pursue
Imperative: urgent, calling for or demanding immediate attention
Legislative bill: a proposal introduced to the legislature to be made law

*** photograph courtesy of Congressman Bob Etheridge**

Make no mistake about it: yesterday's deliberate sneak attacks were acts of war. The wretched individuals that carried out this assault are no mere criminals but are mortal enemies of the United States of America. We must respond in kind. We must pursue them to the ends of the earth and take all necessary steps to eliminate this threat forever. Mr. Speaker, in the last century, another foreign threat looked across the Atlantic Ocean and imagined weakness in America's open society, human freedoms and democracy. But as President Franklin Roosevelt correctly stated then, "We . . . , born to freedom, and believing in freedom, are willing to fight to maintain freedom. We, and all others who believe as deeply as we do, would rather die on our feet than live on our knees." Adolf Hitler learned the hard way that when you challenge America, you lose. This new enemy will learn that lesson too.



Ash and Debris from Twin Towers*

America stands today bruised and bloodied, but she stands nonetheless. America stands unbowed. We will recover from this assault. We will bury our dead. We will rebuild. And we will fight to maintain our freedom. Our enemy in this war may be ***elusive***, but he is not invisible. Our enemy may be sophisticated, but he is not invincible. Our enemy is certainly ruthless, but he will live to know America's resolve.

The people of my district and across America want to put an end to this threat once and for all. The time for measured responses and sending signals has passed with yesterday's attacks. We must employ whatever time, money, resources and manpower necessary to prosecute this war to its successful conclusion and achieve our ***imperative*** goal to remove this threat forever. By joining together, we can and will do this. Thank you, Mr. Speaker, and may God bless America. ■

CAUSES AND EFFECTS IN OUR CULTURE



Every *effect* is preceded by a *cause*. Cause/effect events take place around you many times a day. As a citizen, observing the causes and effects that occur daily in your country is your responsibility. Citizens should notice the cultural, moral and political changes in America and the world.

On September 11, 2001, the men who highjacked four commercial airplanes and flew them into the World Trade Centers, Pentagon and a Pennsylvania field changed the lives of all Americans forever. Americans responded in various ways to the attacks by the enemy. United States President George W. Bush responded by reassuring the American people that America was strong and would respond appropriately. The president assured citizens that they would endure

VOCABULARY

Joint resolution: a bill (proposal) from either the House of Representatives or the Senate that is agreed upon by the other (House or Senate) and filed jointly (together)
Beneficiary: a person who legally benefits from the death or tragedy of a family member; an heir
Mitigate: to cause to become less; to reduce
Procurement: items purchased
Rotunda: large, round room with a high ceiling
Vigil: a time of devotion set aside for a special purpose

*photograph courtesy of New York State Department

and be victorious. He encouraged Americans to be vigilant. He surrounded himself with competent people and devised a plan to eliminate the threat by making terrorists unable to organize such an attack against Americans again. He established the Department of Homeland Security (DHS) to provide a unified front consisting of law enforcement, intelligence, and fire and emergency medical personnel to help prevent future attacks against Americans and to respond effectively if America is attacked again.



People running from falling Twin Towers*

Law enforcement personnel focused on local issues such as being vigilant and alert to possible terrorist activity in neighborhoods and cities. Law enforcement in border areas became more careful about allowing certain immigrants to cross borders. Local law enforcement agencies were tasked with maintaining security and advising citizens. Local law enforcement personnel were tasked to be the first line of defense against terroristic efforts. Local police departments are now educated on things of which they previously had little or no knowledge, such as anthrax and explosive devices. Federal and local agencies also now share intelligence with each other—something not previously done. Before 9/11, each agency operated on its own intelligence and primarily used its own resources. Since 9/11, agencies share information and resources with each other in order to ensure a more secure America.

Overwhelmingly, the public responded to the 9/11 terrorist attacks with a display of patriotism, apprehension and fear, yet with strong resolve to defend America. Citizens began to reevaluate values and priorities, such as family, friends, faith and planning for the future. Citizens experienced renewed faith in public servants and gave more vocal support to emergency personnel such as policemen, firemen and paramedics.

Some segments of the public challenged patriotism while clamoring for the civil rights of Arab Americans suspected of collaborating with terrorist organizations. Some people spoke out against the President's declaration of war on terrorism because they did not want to offend or anger the Islamic community, were doubtful of victory, and did not believe that military force to defeat the enemy was appropriate. Some citizens did not want the United States to respond to the terrorists alone but wanted more "moral legitimacy" through leadership of the United Nations.

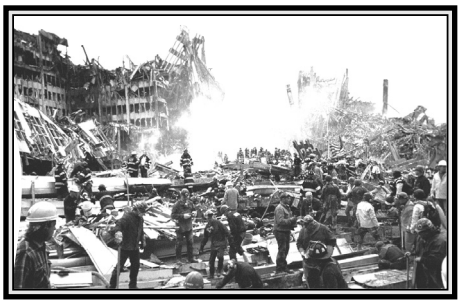
Some Congressmen, like Bob Etheridge, responded by giving heartfelt addresses about the loss and tragedy of the 9/11 attacks. The majority of the Congress and citizens responded by strongly supporting the president, military and police and passing ***legislative bills*** and ***joint resolutions*** that enable law enforcement agencies to maintain a more secure nation.

Bills and Joint Resolutions following 9/11

HR2882: Public Safety Officer Benefits resolution requires the Director of the Bureau of Justice Assistance to authorize payment (within 30 days of employing agency certification) of death or permanent disability benefits to qualified ***beneficiaries*** of public safety officers who were killed or who suffered a catastrophic injury as a direct and proximate result of a personal injury sustained in the line of duty in connection with the rescue or recovery efforts related to the terrorist attacks of September 11, 2001. HR2888: 2001 Emergency Supplemental Appropriations Act for Recovery from and Response to Terrorist Attacks on the United States resolution makes $40 billion available to the Executive Office of the President and Funds Appropriated to the President for the Emergency Response Fund for such expenses, including for the costs of: (1) providing Federal, State, and local preparedness for ***mitigating*** and

***photograph courtesy of New York State Department**

responding to the attacks; (2) providing support to counter, investigate, or prosecute domestic or international terrorism; (3) providing increased transportation security; (4) repairing damaged public facilities and transportation systems; and (5) supporting national security.



Aftermath of Twin Towers Attack*

H.J.Res. 71: Designating September 11 as Patriot Day resolution designates September 11 as Patriot Day. Requests the President to issue a proclamation each year regarding the observation of Patriot Day and the display of the U.S. flag at half staff in honor of individuals who lost their lives as a result of the terrorist attacks of September 11, 2001.

S1438: National Defense Authorization Act for Fiscal Year 2002 bill authorizes appropriations for FY 2002 for the Army, Navy, Marine Corps, and Air Force for aircraft, missiles, weapons and tracked combat vehicles, ammunition, shipbuilding and conversion, and other ***procurement***.

S.J.Res. 22: A joint resolution expressing the sense of the Senate and House of Representatives regarding the terrorist attacks launched against the United States on September 11, 2001. Condemns the terrorists who planned and carried out the September 11, 2001, attacks against the United States, as well as their sponsors. Extends condolences to the victims and their families, friends, and loved ones. Declares that Congress is certain that the people of the United States will stand united as our Nation begins the process of recovering and rebuilding in the aftermath of these attacks. Commends the heroic actions of the rescue workers, volunteers, and State and local officials who responded to these tragic events. Declares that these premeditated attacks struck not only at the people of America, but also at the symbols and structures of our economic and military strength, and that the United States is entitled to respond under international law.

S.J.Res. 23: Authorization for Use of Military Force authorizes the President as commander-in-chief of U.S. military operations to use all necessary and appropriate force against those nations, organizations, or persons that U.S. military intelligence determines planned, authorized, committed, or aided the terrorist attacks that occurred on September 11, 2001, or harbored such organizations or persons, in order to prevent any future acts of international terrorism against the United States by such nations, organizations, or persons.

H.Con.Res. 223: Authorizing the use of the ***rotunda*** of the Capitol for a prayer ***vigil*** in memory of those who lost their lives in the events of September 11, 2001.

H.Con.Res. 225: Expressing the sense of the Congress that, as a symbol of solidarity following the terrorist attacks on the United States on September 11, 2001, every United States citizen is encouraged to display the flag of the United States.

H.Con.Res. 227: Condemning bigotry and violence against Arab-Americans, American Muslims, and Americans from South Asia in the wake of terrorist attacks in New York City, New York, and Washington, D.C., on September 11, 2001.

Continue to the Activities.

Life Principle



"We will rebuild. We will fight to maintain our freedom."

—Congressman Bob Etheridge

***photograph courtesy of New York State Department**



Critical Thinking

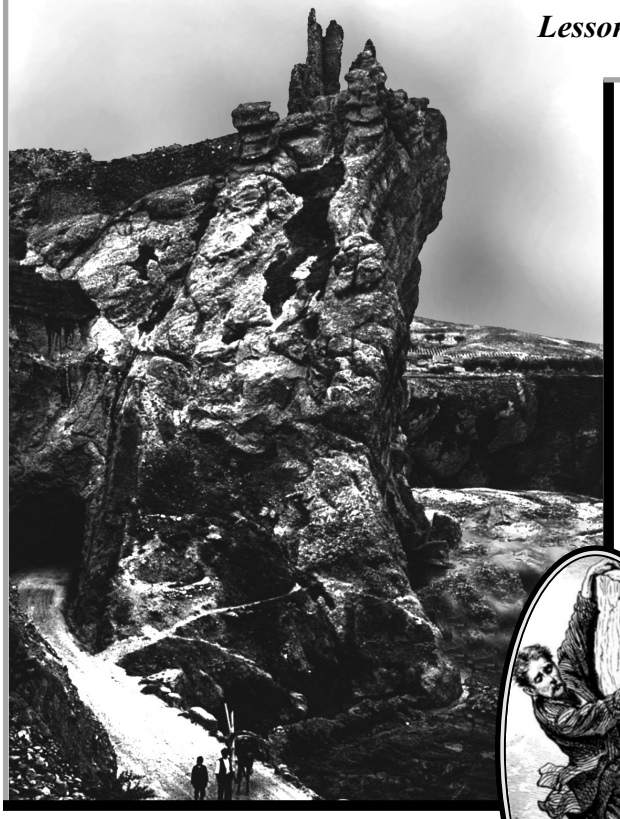
Lesson 10

Chapter 2

Section 2

Lessons 6-10

THE FENCE OR THE AMBULANCE





'T was a dangerous cliff,
as they freely confessed,
Though to walk near its ***crest***
was so pleasant;
For over its terrible edge there had slipped
A duke and full many a peasant;
So the people said something
would have to be done,
But their project did not at all tally.
Some said,
"Put a fence up'round the edge of the cliff";
Some, "An ambulance down in the valley."

But the cry for the
ambulance carried the day,
For it spread through
the neighboring city;
A fence may be useful or not, it is true;
But each heart became ***brimful*** of pity
For those who slipped
over the dangerous cliff;
So the dwellers in highway and alley
Gave pounds or gave ***pence***,
not to put up a fence,
But an ambulance down in the valley.

"For the cliff is all right
if you're careful," they said,
"And if folks even slip and are dropping,
It isn't the slipping that hurts so much
As the shock down below when they're stopping."
So day after day as these mishaps occurred,
Quick forth would the rescuers ***sally***,
To pick up the victims who fell off the cliff,
With their ambulance down in the valley.

VOCABULARY

Crest: highest point of a mountain
Brimful: ready to overflow
Pence: penny
Sally: to leap or rush forth
Prevent: to keep from happening by using precautionary measures
Temptation: to entice to do wrong
Argument: a persuasive reason

Then an old sage remarked: "It's a marvel to me
That people give far more attention
To repairing results than to stopping the cause
When they'd much better aim at ***prevention***.
Let us stop at its source all this mischief," cried he,
"Come neighbors and friends, let us rally;
If the cliff we will fence, we might almost dispense
With the ambulance down in the valley."

Better guide well the young than reclaim them when old,
For the voice of true wisdom is calling:
"To rescue the fallen is good, but 'tis best
To prevent other people from falling."
Better close up the source of ***temptation*** and crime,
Than deliver from dungeon or galley;
Better put a strong fence 'round the top of the cliff,
Than an ambulance down in the valley.

—Joseph Malin

PREMISE



A *premise* is an idea upon which an ***argument*** is based or a conclusion is drawn. When you read a piece of literature, in which either the author or the characters engage in an argument, look carefully at the premise upon which the argument is based. Not all arguments are valid or logical.

In the poem, the townspeople had opposing view points on how to address the problem of people getting hurt on the mountain. Both sides agreed that the cliff was very dangerous; however, each side concluded that a different solution was necessary based on different premises. One group wanted to put a fence around the cliff to keep people from falling to their deaths. The other group wanted to put an ambulance in the valley to help the people who had already fallen off the cliff. One group's argument was based on the premise that *prevention* was the best way to address the problem by protecting people from potential danger. The other group's argument was based on the premise that a *cure* was the best way to address the problem by helping people after they had fallen.

Group 1

Problem: People are falling off a dangerous cliff and dying or being seriously injured.

Argument: Put a fence around the edge of the cliff.

Premise: Preventing people from falling off the cliff in the first place is the best answer to the problem.

Group 2

Problem: People are falling off a dangerous cliff and dying or being seriously injured.

Argument: Put an ambulance in the valley.

Premise: Helping people after they fall off the cliff is the best answer to the problem.

Read the poem on the following page. You will analyze the poem in the Activities.

Somebody's Mother

The woman was old, and ragged, and gray,
And bent with the chill of the winter's day;
The street was wet with a recent snow,
And the woman's feet were aged and slow.
She stood at the crossing and waited long
Alone, uncared for, amid the throng
Of human beings who passed her by,
None heeded the glance of her anxious eye.

Down the street, with laughter and shout,
Glad in the freedom of school let out,
Came the boys, like a flock of sheep,
Hailing the snow piled white and deep;
Past the woman so old and gray
Hastened the children on their way,
Nor offered a helping hand to her,
So meek, so timid, afraid to stir
Lest the carriage wheels or the horses' feet
Should crowd her down in the slippery street.

At last one came of the merry troupe,
The most popular laddie of all the group;
He paused beside her, and whispered low,
"I'll help you across, if you wish to go."
Her aged hands on his strong, young arm
She placed, and so without hurt or harm,
He guided her trembling feet along,
Proud that his own were firm and strong;
Then back again to his friends he went,
His young heart happy and well content.

"She's somebody's mother, boys, you know,
For all she's old, and poor, and slow;
And I hope some fellow will lend a hand
To help my mother, you understand,
When her own dear boy is far away."
And "somebody's mother" bowed her head
In her home that night, and the prayer she said
Was, "God, be kind to the noble boy
Who is somebody's son, and pride, and joy."

—Anonymous



LIFE PRINCIPLE

"You do great things only when you expect great things of yourself."



—Dr. Howard Fuller

Read the Life Principle then continue to the Activities.

Lesson 11

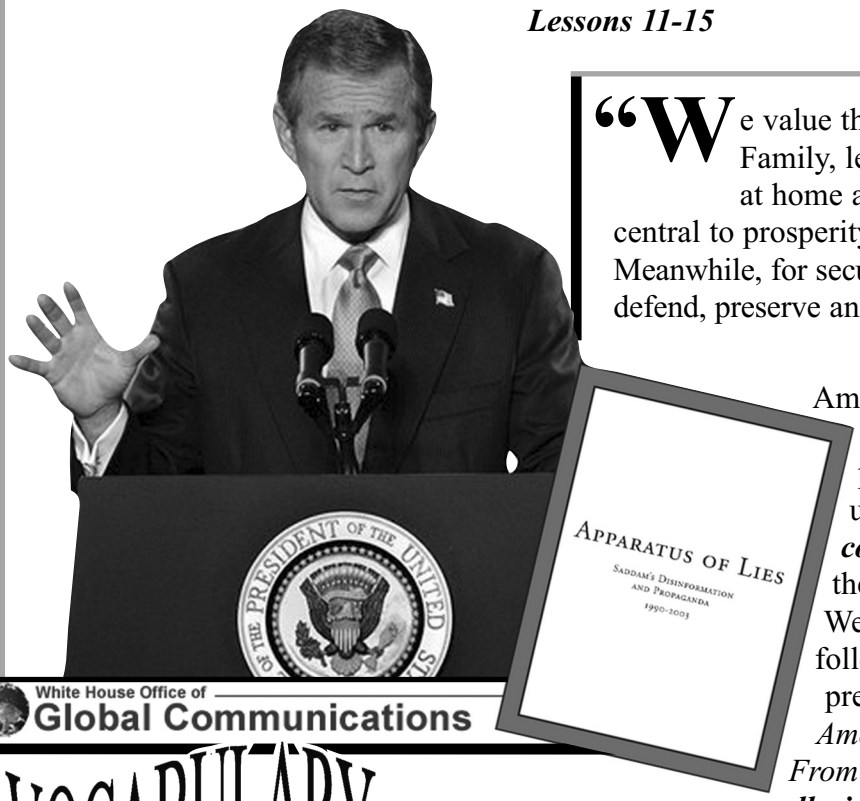
Critical Thinking

Chapter 2

AMERICA'S MESSAGE TO THE WORLD

Section 3

Lessons 11-15



"We value the dignity of all human life. Family, learning and generosity, both at home and around the world, are central to prosperity and peace for all. Meanwhile, for security's sake, we seek to defend, preserve and extend the peace."

—Pres. George W. Bush

America's agenda is to champion freedom and peace. President Bush understood the importance of ***conveying*** America's agenda to the world. On the Whitehouse Website on May 31, 2003, the following message by the president was posted: *This is America's agenda in the world: From the defeat of terror, to the* ***alleviation*** *of disease and hunger, to the spread of human liberty, we welcome and we need the help, advice and wisdom of friends and allies.*

Many countries want to join the United States in liberating people and keeping peace but are unsure or critical of some of the United States' policies. The president realized that global cooperation was necessary if America's message was to be conveyed effectively.

The President's ***strategy*** for securing peace and freedom was clear. Peace is defended by ***deposing*** terror and tyranny. Peace is preserved with good relations among great powers, and peace is extended by encouraging free and open societies. The President contended that the United States must always stand for freedom. "Freedom is God's gift to every single person. Freedom is also the one true model for national success. Different circumstances require different methods—we help societies so they can choose for themselves the rewards of political and economic freedom."

VOCABULARY

Conveying: passing from one place or person to another
Alleviation: the act of removing or making lighter
Strategy: an intelligent plan designed to complete a goal
Deposing: removing from power, taking down
Disseminate: to spread throughout the public
Coalition: a temporary alliance of distinct parties, persons, or states for joint action or to achieve a common purpose

To reach the world with America's message of freedom and peace, the Office of Global Communications (OGC) was formed in 2002 to coordinate strategic communications of the truthful theme of American policies. After its formation, the Office began effectively assisting the president in communicating his message of dignity, peace and freedom for all people, everywhere. The OGC advises the president and his key representatives of world wide events of interest to the United States and assists in the development of communications that ***disseminate*** truthful, accurate, and effective messages about the American people and their government. These messages are intended to prevent misunderstanding and conflict, build support for and among United States ***coalition*** partners and better inform international audiences.

Countering propaganda and ***disinformation*** is an important role for the OGC. In January 2003, the OGC produced "Apparatus of Lies," a collection of persuasive documents explaining the use of propaganda by Saddam Hussein and his ***regime***. The OGC papers were written to counter disinformation about America, the coalition, and Western intentions in Iraq. This collection of papers helped undermine Hussein's distortions of truth during the American-led liberation of Iraq. In addition, Global Communications documents and updates the world on brutality in Iraq, the liberation of the Iraqi people, and the improvements of Iraqi children and Afghani women. ■

PROPAGANDA



The word *propagate* means "to reproduce, spread, make known." The word *propaganda* means "the spreading of a doctrine or cause." The actual Latin root word *propagand* means "that which ought to be spread." Our culture is immersed in propaganda everyday. Propaganda may take the form of advertisements, radio talk shows, television commentaries or literature. Propaganda may be conveyed through posters, commercials, news broadcasts or government reports. Whatever ideas a company, organization or individual is trying to "spread" is propaganda. For example, a certain toothpaste company may try to persuade you that a certain brand of toothpaste is best. The toothpaste company spreads the idea that customers should buy only one brand of toothpaste. That is propaganda. The way the company spreads the idea is through posters, advertisements and commercials.

VOCABULARY

Disinformation: false information
Regime: a certain administration within a government; usually a negative term
Pope: world leader of the Roman Catholic Church headquartered in Rome, Italy
Cardinals: high-ranking officials of the Roman Catholic Church, second only to the pope
Touted: described or advertised boastfully
Chagrined: upset over disappointment or humiliation
Detrimental: harmful, damaging

Some propaganda is much weightier than commercials for toothpaste. Propaganda can have world wide audiences. For example, in 1622, ***Pope*** Gregory XV founded the "Congregation of the Propaganda," a committee of ***Cardinals*** who were to oversee the spreading of Christianity through missionaries sent to non-Christian countries. The Catholic Church spread its ideas (propaganda) through people (missionaries) rather than media.

Originally, the word "propaganda" simply meant "to spread the news," however, over time, the word has taken on a negative meaning of "deception or falsehood." Nowadays, if someone uses propaganda, that person may appear to be persuading the public of a false idea; however,

for the purposes of this lesson, you will learn the true meaning of the word: "the spreading of an idea" whether that idea is good or bad.

Sometimes people are so deceived by bad propaganda, that they will not believe good propaganda. For example, during the United State's war with Iraq, the military used airplanes and helicopters to drop pamphlets filled with propaganda which encouraged the Iraqi people to rise up against Saddam Hussein and to help liberate their country. The U.S. propaganda was an effort by the United States to help the Iraqi people free themselves from the evil tyrant who had killed thousands of Iraqis. However, Hussein had filled the ears of the Iraqi people with lies about the United States and threatened to torture and kill anyone who helped the Americans. Many of the Iraqi people had listened to Hussein's propaganda for so long, that they did not trust or believe Americans.



Remember that the purpose of propaganda is to persuade people to accept an idea. That is okay if the idea is good. We should be open to information that increases the value of life and improves moral character; however, we should not accept ideas that would cause us to make choices harmful for ourselves or others.

Types of Propaganda

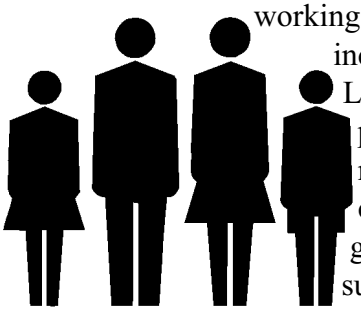
Religious Propaganda—One of the earliest applications of propaganda involved religious activities. Paul of Tarsus was a propagandist who spread Christianity and established the first Christian churches in Asia Minor, Greece and Italy. Today, many Christian evangelists and preachers, such as Billy Graham and T.D. Jakes, spread Christianity. Some television networks, such as the Trinity Broadcasting Network (TBN) and the 700 Club, focus entirely on propagandizing the Christian faith. Morman missionaries spread Mormonism; Catholic priests spread Catholicism; Buddhist monks spread Buddhism; "holy men" spread Islam, Hinduism, and Shintoism; Humanists propagate evolution and atheism; and occultists spread witchcraft, satanism and other occultic practices. All of these religious groups spread their beliefs through application of propaganda via people, media and/or publications.

Political Propaganda—Political campaigns have utilized propaganda throughout history. The patriots of the American Revolution (1776-1783) spread propaganda to encourage people to join the war against Britain. Samuel Adams circulated letters, gave speeches and instigated meetings to inform and unify American opinion concerning Great Britain. Thomas Paine wrote "The Crisis" to rally Americans when the struggle got tough. Every war in which the United States has participated has been influenced by and involved propaganda. For example, prior to and during the Civil War (1860-1865), abolitionists used propaganda to turn public sentiment from supporting the institution of slavery to abolishing it.

Adolph Hitler used propaganda in Germany to persuade citizens to vote for him. When he was elected, he seized the country in a dictatorship and began persecuting German citizens (1937-1945). Hitler used propaganda to deceive the Germans into thinking that all of their financial problems were the fault of Jewish people who lived in Germany. The Germans became so brainwashed that they approved of Hitler's scheme to murder millions of Jewish men, women and children.

In Russia, the Communist Party overthrew the monarchy by using propaganda to turn the citizens against their own government. The Communists were masters at propaganda. Through pamphlets, school textbooks and radio programs, the Communists brainwashed the Russian people and ruled them for approximately 70 years (1917-1987) with a very harsh regime that resulted in the deaths of millions of Russians. During the "Cold War" between the United States and the Soviet Union (1950-1990), Communists once again used propaganda to persuade Russians to fear and hate America by telling the Russians that America was an evil, backward and oppressive nation that was determined to rule the world. At the same time, Russia, with its slave labor camps for citizens who disagreed with the communist government, was ***touted*** by Communists as the "workers' paradise." After the fall of communism in the Soviet Union, Russians who were able to visit the United States were amazed at America's plentiful supply of goods, friendly spirit and freedoms. Russians were also ***chagrined*** to realize that their communist government had lied to them repeatedly in an effort to control the citizenry.

In the United States, two sides of issues are often presented in political propaganda: the conservative side and the liberal side. American conservatives are most known for their desire to propagate the values on which the United States was founded, including the right for individuals to own property, practice faith, engage in entrepreneurialism, be self reliant, exhibit patriotism, protect innocent life, punish criminals, support the family unit (man, woman, children) in marriage, engage in free enterprise, exercise individual responsibility, maintain a strong military for protection, keep the right to defend self against crime, and minimize government intrusion into business and private lives. American liberals generally support government controls and regulations of business and private lives. Liberals generally oppose competition and the free enterprise system. Liberals question or oppose public displays of the Christian faith, and oppose a strong military. Liberals embrace socialism (a system in which working people are taxed heavily to support federal government programs, including a welfare system, that supports people who do not work). Liberals often do not strongly support traditional marriage, but prefer to allow couples to cohabit (live together without being married). People of liberal persuasion generally do not believe that citizens should possess guns for self defense, but prefer to let the government protect citizens against crime. Liberals also tend to support the monopoly of government schools rather than allowing parents to have options (educational choice). Conservatives and liberals rarely agree on public policy.



According to surveys, most Americans tend to think conservatively. For this reason, the United States has many conservative talk shows on radio and television to spread conservative propaganda to their viewers or listeners. Conservative talk shows are supported financially by corporations, organizations and individuals who agree with the conservative ideals propagated by the shows. Liberals have attempted to operate radio talk shows, but the American people as a whole do not tend to support liberal radio talk shows. However, several popular television programs propagate liberal views through talk shows and "late shows."

Some people make a living by spreading propaganda. Some popular propagandists are Rush Limbaugh and Sean Hannity (conservative radio talk show hosts), Ann Coulter and Walter Williams (conservative authors), Chris Matthews (conservative television talk show host), Phil Donahue (liberal television talk show host), Jim Hightower (liberal spokesman and columnist), and Cal Thomas (conservative columnist). Some organizations operate their own radio shows or issue press releases and provide testimony (propaganda) at state legislature and Congressional hearings in support of traditional family values, such as Focus on the Family (conservative) and the Family Research Council (conservative). Other propagandists make speeches, such as Alan Keys (conservative), Hillary Clinton (liberal), Bill Bennett (conservative), Al Gore (liberal), Charlton Heston (conservative), David Barton (conservative) and Jesse Jackson (liberal).

Social Propaganda—Social issues are often addressed from different perspectives by both conservative and liberal groups. Both spread propaganda about certain social issues in an effort to get public support for their causes. Some social issues are also religious or political; for example, the problem of underage drinking or child abuse is a social issue, but it also involves legal, political, religious and moral issues.

Social propaganda is spread in several ways. One way is through marches and demonstrations. Certain groups are more prone to exercise this method. During the early 1900s, the Salvation Army marched through the streets of New York City to spread the news of salvation through Christ. Although the Salvation Army had a religious message, their major goal was to create a society of people whose lifestyles reflected responsible living through positive and moral behaviors. Due to their efforts, alcohol consumption and crimes dropped dramatically during that period. Martin Luther King, Jr, a preacher in Alabama during the 1960s, became famous for his Civil Rights marches in the streets to spread the idea that black people needed to be treated with the same courtesy and respect and have the same privileges and opportunities as anyone else. Dr. King's social movement had foundations in the Christian doctrine that reinforced the idea that we should treat others as we would like to be treated. Even though his Civil Rights movement had religious overtones, it was largely a social issue. Some homosexual and environmental groups have marched in streets and conducted public protests to spread their propaganda. Anti-abortion groups, as well as anti-war groups, have also marched and held protests. You may have seen media coverage during the recent U.S. war with Iraq, in which several groups protested against President Bush. Public demonstrations are effective methods of propagating views and getting public attention through the media.



Martin Luther King

Many social interest groups propagate their views through literature, magazines, newsletters, ad space in newspapers and websites. One such group in the late 1800s was the National Woman's Christian Temperance Union (WCTU) which distributed literature to counter-act prevalent alcoholism in the United States. Some recent groups include the National Rifle Association (NRA) (conservative) that propagates the right to own guns for self defense and Concerned Women for America (CWA) (conservative) that propagates conservative lifestyles for Americans. The National Education Association (NEA) (liberal) and American Federation of Teachers (AFT) (liberal) support government monopoly of schools. Planned Parenthood

(liberal) promotes abortion and sex-education in schools. The Anti-Defamation League (ADL) (liberal) opposes the display and practice of Christian values and faith on public property.

The movie and film industry is a common way to spread social propaganda. As you watch television or movies, you may recognize propaganda in the actions or words of characters. Much of the propaganda in films leans toward liberal ideals, and often negatively portrays conservative ideals such as traditional family values, obedience of the law, gun ownership, property rights, and practice of faith. For example, a wife who chooses to stay at home and make motherhood her career rather than a business career may be cast as overly simple, cowed by her husband, "naggy," "prudish," uneducated or ignorant; a police officer may be cast as prejudiced or idiotic; a man who owns a gun may be cast as a lunatic, cruel, unsympathetic or overly religious; a corporation that enables its executives to become wealthy may be cast as crooked and greedy; or a preacher may be cast as a hypocrite or a bigot. This method of propaganda is very effective and powerful, because so many people believe what they watch on television. Movies may glamorize certain lifestyles that are more appealing to liberals, such as not committing to marriage, leaving a husband or wife who doesn't live up to expectations, or not submitting to an authority figure because of differing opinions. An astute viewer can soon determine the philosophy of the media producers by the values and lifestyles portrayed in the programs (liberal or conservative).



Social propaganda is also spread through political involvement. Certain groups will take up a social cause, then influence and pressure senators and congressmen to pass laws in support of that issue. For example, women's suffrage (the right to vote) was championed as a social issue which turned into a political issue and was later passed into law. If political pressure does not succeed, interest groups may use the judicial system to further a cause. For example, the American Civil Liberties Union (ACLU) (liberal) has historically initiated court action against organizations that promote the Christian heritage of the United States. In Alabama, the ACLU filed suit against Judge Moore to force him to remove a stone monument which displayed the Ten Commandments in the court house. The ACLU also sued in an unsuccessful attempt to force the Boy Scouts to hire homosexual Scout masters. Another example of using the court system to propagate a social issue was when the People for the American Way (liberal) opposed school vouchers in Ohio and fought not to allow students to have access to educational choice. The American Center for Law and Justice (ACLJ) (conservative) is a group that propagates their views through supporting or defending people sued by the ACLU. The ACLJ has successfully supported the rights of students to pray or practice their Christian faith in public schools. The Christian Law Association (CLA) (conservative) supports pastors who refuse to hire homosexuals or atheists for church employment.

Propaganda is effective because it appeals to its audience's sense of moral purpose, emotions, and intellect. Certain propaganda causes people to feel good, to feel a sense of rightness and to feel that they are correct. As an American, you have certain privileges and rights due to the willingness of individuals and groups in the past who championed certain causes. Every American's responsibility is to propagate that which is good and right, and not to propagate that which is ***detrimental*** to the liberty, peace and well being of the people of the United States.

You are doing well.
Continue to the Activities.



Life Principle

"Persistent honor has the ability to win over the hardest of hearts."

—Dr. Creflo Dollar



Lesson 12

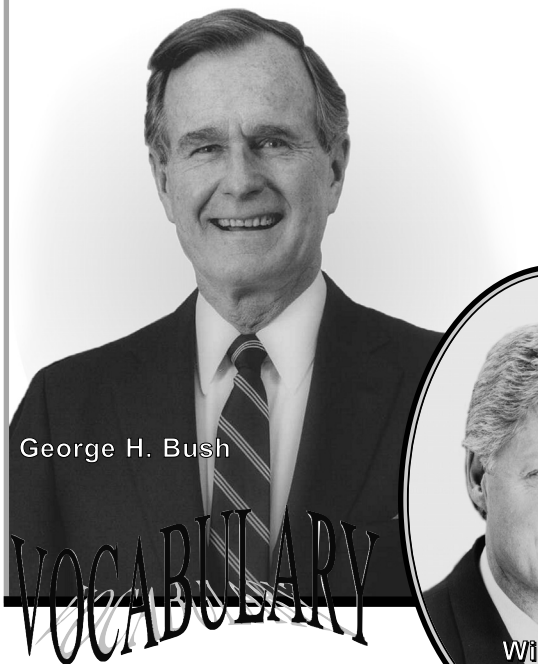
Critical Thinking

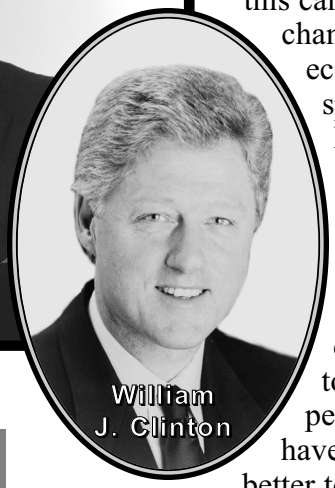
Chapter 2

Section 3

Lessons 11-15

DEBATING THE PRESIDENCY





VOCABULARY

Distinction: difference
Trickle-down: an economic theory that financial benefits given to big businesses will in turn pass down to smaller businesses and to consumers
Mind-boggling: mentally or emotionally exciting or overwhelming
Index: a ratio or other number derived from a series of observations and used as an indicator or measure
Scandals: loss of or damage to reputation caused by actual or apparent violation of morality or propriety
Record: an account in writing or print
Bankrupt: financially ruined; being in so much debt that the creditors take over the property to pay the debts

The Clinton-Bush Presidential Debate, October 11, 1992

LEHRER (moderator): The first topic tonight is, What separates each of you from the other?

CLINTON: The most important ***distinction*** in this campaign is that I represent real hope for change, a departure from ***trickle-down*** economics, a departure from tax and spend economics, to invest in growth. But before I can do that, I must challenge the American people to change, and they must decide. Tonight I have to say to the President: Mr. Bush, for 12 years you've had it your way. You've had your chance, and it didn't work. It's time to change. I want to bring that change to the American people. But we must all decide first if we have the courage to change for hope and a better tomorrow.

LEHRER: President Bush, one minute response, sir.

PRESIDENT BUSH: Well, I think one thing that distinguishes is experience. I think we've dramatically changed the world. I'll talk about that a little bit later, but the changes are ***mind-boggling*** for world peace. Kids go to bed at night without the same fear of nuclear war. And change for change sake isn't enough. We saw that message in the late '70s when we heard a lot about change, and what happened—the misery ***index*** went right through the roof. But my economic program is the kind of change we want. And the way we're going to get it done is we're going to have a brand new Congress. A lot of them are thrown out because of all the ***scandals***. I'll sit down with them, Democrats and Republicans alike, and work for my agenda for American renewal, which represents real change. But I'd say, if you had to separate out, I think it's experience at this level.

LEHRER: Governor Clinton, how do you respond to the President on the . . . question of experience? He says that is what distinguishes him from . . . you.

CLINTON: I believe experience counts, but it's not everything. Values, judgment, and the ***record*** that I have amassed in my state also should count for something. I've worked hard to create good jobs and to educate people. My state now ranks first in the country in job growth this year, fourth in income growth, fourth in reduction of poverty, third in overall economic performance, according to a major news magazine. That's because we believe in investing in education and in jobs. And we have to change in this country. You know, my wife, Hillary, gave me a book about a year ago in which the author defined insanity as just doing the same old thing over and over again and expecting a different result. We have got to have the courage to change. Experience is important, yes. I've gotten a lot of good experience in dealing with ordinary people over the last year and month. I've touched more people's lives and seen more heartbreak and hope, more pain and more promise, than anybody else who's run for president this year. I think the American people deserve better than they're getting. We have gone from first to thirteenth in the world in the last twelve years, since Mr. Bush and Mr. Reagan have been in. Personal income has dropped while people have worked harder. In the last four years, there have been twice as many ***bankruptcies*** as new jobs created. We need a new approach. ■

RHETORIC

Rhetoric is language (words or speech) used to defend, explain, inform, persuade and influence. Just like any thing said or written, rhetoric may be true, or it may not be true. A listener must evaluate what the speaker says before jumping on the speaker's "bandwagon." Some bandwagons are good to join, and others are not. Study an issue carefully before getting involved.

Aristotle once stated that rhetoric was the ability to use words to persuade an audience under certain circumstances. Rhetoric makes language more noticeable and memorable by use of certain words or phrases that "reach out and touch" the audience's emotions. One of the most common uses of rhetoric is during a presidential campaign. Each candidate wants to persuade the people to vote for him or her.

In the Clinton - Bush debate, both candidates used rhetoric to try to "get in touch" with the people and to present relevant issues that concerned the citizens. Both candidates explained their positions on issues and tried to persuade the listeners and viewers to appreciate the candidate's point of view. Rhetoricians may use different techniques to communicate with the audience, such as ***mud slinging***, referring to past successes and providing ***vision*** for the future, suggesting change, challenging people to improve, promising hope and security, appealing to people's emotions, elevating themselves as leaders and tapping into people's desires for recognition and praise.



Governor Clinton: Mr. Bush, for 12 years you've had it your way. You've had your chance and it didn't work. It's

VOCABULARY

Aristotle: (384-322 B.C.), a renowned, ancient, Greek philosopher and scientist
Mud slinging: pointing out faults in another person's career, personality or choices
Vision: plans for future success
Fourscore: an old English term meaning the number 80; "score" meaning 20 years; therefore; 20 times 4 equalling 80
Consecrate: to set aside for a holy purpose
Detract: to take from, to reduce in meaning
Vain: empty, without substance
Manacles: shackles; heavy iron handcuffs designed to restrict freedom of movement
Inalienable: that which cannot be taken; unable to be separated
Defaulted: failed to perform or fulfill a task, responsibility, or obligation
Promissory: a written promise to pay a certain amount at a certain time and place
Asunder: to split apart
Subversion: sneaky attempts to destroy, ruin or corrupt

time to change. I want to bring that change to the American people. But we must all decide first if we have the courage to change for hope and a better tomorrow.

•Notice how Mr. Clinton used "mud slinging" by claiming that Mr. Bush's way had not worked for 12 years. (That was inaccurate, but Mr. Clinton said it anyway.) He also used the technique of suggesting change, challenging the people to try something different and promising hope (and a better tomorrow). Mr. Clinton suggested change just for the sake of change—not necessarily for a good reason.

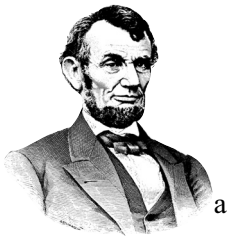
President Bush: I think we've dramatically changed the world . . . . the changes are mind-boggling for world peace. Kids go to bed at night without the same fear of nuclear war. . . . But my economic program is the kind of change we want.

•Notice how Mr. Bush referred to past events and referred to a sense of security, as well as suggesting that economic change was on the way.

Governor Clinton: I've touched more people's lives and seen more heartbreak and hope, more pain and more promise, than anybody else who's run for president this year. I think the American people deserve better than they're getting. We have gone from first to thirteenth in the world in the last twelve years, since Mr. Bush and Mr. Reagan have been in. Personal income has dropped while people have worked harder. In the last four years, there have been twice as many bankruptcies as new jobs created. We need a new approach.

•Notice how Mr. Clinton appealed to the audience's emotions by making them think that he knew about their emotional pains, hopes and fears. Mr. Clinton also elevated himself as the one who could solve America's problems. He also tapped into the audience's desire to be recognized and praised by suggesting that the American people "deserved better." Then, in his last statement, Mr. Clinton returned to "mud slinging" by pointing out past failures of Mr. Bush (which were also false, but Mr. Clinton said them anyway).

Some rhetoric in the United States has been historical in content and even changed the course of the nation. Three such examples are speeches by President Abraham Lincoln, Dr. Martin Luther King, Jr. and President John F. Kennedy (JFK).



"The Gettysburg Address"
Abraham Lincoln
November 19, 1863
Gettysburg, Pennsylvania

[1] ***Fourscore*** and seven years ago our fathers brought forth on this continent, a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal.

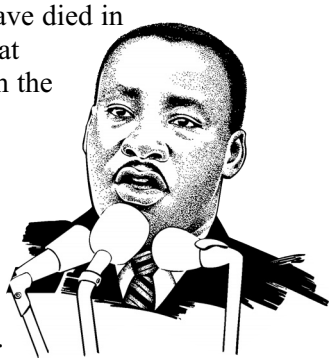
[2] Now we are engaged in a great civil war, testing whether that nation or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

[3] But, in a larger sense, we cannot dedicate - we cannot ***consecrate*** - we cannot hallow - this ground. The brave men, living

VOCABULARY

Belabor: to keep bringing up, reminding over and over
Eradicate: to remove, to get rid of
Beachhead: a position held against an enemy, a position of control, the first steps in a successful endeavor
Tribulation: difficult times

and dead, who struggled here, have consecrated it, far above our poor power to add or ***detract***. The world will little note, nor long remember what we say here, but it can never forget what they did here. It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us - that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion - that we here highly resolve that these dead shall not have died in ***vain*** - that this nation, under God, shall have a new birth of freedom - and that government of the people, by the people, for the people, shall not perish from the earth."



"I Have a Dream"
Martin Luther King, Jr.
August 28, 1963
Washington, D.C.

[1] I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.

[2] Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves, who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity.

[3] But one hundred years later, the Negro still is not free. One hundred years later, the life of the Negro is still sadly crippled by the ***manacles*** of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languished in the corners of American society and finds himself an exile in his own land. And so we've come here today to dramatize a shameful condition.

[4] In a sense we have come to our nation's capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men, yes, black men as well as white men, would be guaranteed the ***inalienable*** rights of life, liberty, and the pursuit of happiness. It is obvious today that America has ***defaulted*** on this ***promissory*** note, insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check, a check which has come back marked "insufficient funds."

[5] But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. And so we have come to cash this check, a check that will give us upon demand the riches of freedom and the security of justice.

[6] We have also come to this hallowed spot to remind America of the fierce urgency of Now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to make real the promises of democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood. Now is the time to make justice a reality for all of God's children.

[7] It would be fatal for the nation to overlook the urgency of the moment. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end but a beginning. Those who hope that the Negro needed to blow off steam and will now be

content will have a rude awakening if the nation returns to business as usual. There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.

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

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

[10] And as we walk, we must make the pledge that we shall always march ahead. We cannot turn back. There are those who are asking the devotees of civil rights, "When will you be satisfied?" We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality. We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.

[11] I am not unmindful that some of you have come here out of great trials and ***tribulations***. Some of you have come fresh from narrow jail cells. Some of you have come from areas where your quest for freedom left you battered by the storms of persecutions and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive. Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed. Let us not wallow in the valley of despair, I say to you today, my friends. And so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream.

[12] I have a dream that one day this nation will rise up and live out the true meaning of its creed: We hold these truths to be self-evident that all men are created equal.

[13] I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.

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



[15] I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character. I have a dream today!

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

able to join hands with little white boys and white girls as sisters and brothers. I have a dream today!

[17] I have a dream that one day every valley shall be exalted, and every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed and all flesh shall see it together.

[18] This is our hope. This is the faith that I will go back to the South with. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day. And this will be the day, this will be the day when all of God's children will be able to sing with new meaning, "My country 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the Pilgrim's pride, from every mountainside, let freedom ring!" And if America is to be a great nation, this must become true.

[19] And so let freedom ring — from the prodigious hilltops of New Hampshire.
Let freedom ring — from the mighty mountains of New York.
Let freedom ring — from the heightening Alleghenies of Pennsylvania.
Let freedom ring — from the snow-capped Rockies of Colorado.
Let freedom ring — from the curvaceous slopes of California.
But not only that.
Let freedom ring — from Stone Mountain of Georgia.
Let freedom ring — from Lookout Mountain of Tennessee.
Let freedom ring — from every hill and molehill of Mississippi, from every mountainside, let freedom ring!

[20] And when this happens, when we allow freedom to ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, "Free at last, free at last. Thank God Almighty, we are free at last."

Inaugural Address
John F. Kennedy
January 20, 1961
Washington, D.C.



[1] Vice President Johnson, Mr. Speaker, Mr. Chief Justice, President Eisenhower, Vice President Nixon, President Truman, reverend clergy, fellow citizens, we observe today not a victory of party, but a celebration of freedom—symbolizing an end, as well as a beginning—signifying renewal, as well as change. For I have sworn before you and Almighty God the same solemn oath our forebears prescribed nearly a century and three quarters ago.

[2] The world is very different now. For man holds in his mortal hands the power to abolish all forms of human poverty and all forms of human life. And yet the same revolutionary beliefs for which our forebears fought are still at issue around the globe—the belief that the rights of man come not from the generosity of the state, but from the hand of God.

[3] We dare not forget today that we are the heirs of that first revolution. Let the word go forth from this time and place, to friend and foe alike, that the torch has been passed to a new generation of Americans—born in this century, tempered by war, disciplined by a hard and bitter peace, proud of our ancient heritage—and unwilling to witness or permit the slow undoing of those human rights to which this Nation has

always been committed, and to which we are committed today at home and around the world.

[4] Let every nation know, whether it wishes us well or ill, that we shall pay any price, bear any burden, meet any hardship, support any friend, oppose any foe, in order to assure the survival and the success of liberty.

[5] This much we pledge—and more.

[6] To those old allies whose cultural and spiritual origins we share, we pledge the loyalty of faithful friends. United, there is little we cannot do in a host of cooperative ventures. Divided, there is little we can do—for we dare not meet a powerful challenge at odds and split ***asunder***.

[7] To those new States whom we welcome to the ranks of the free, we pledge our word that one form of colonial control shall not have passed away merely to be replaced by a far more iron tyranny. We shall not always expect to find them supporting our view. But we shall always hope to find them strongly supporting their own freedom—and to remember that, in the past, those who foolishly sought power by riding the back of the tiger ended up inside.

[8] To those peoples in the huts and villages across the globe struggling to break the bonds of mass misery, we pledge our best efforts to help them help themselves, for whatever period is required—not because the Communists may be doing it, not because we seek their votes, but because it is right. If a free society cannot help the many who are poor, it cannot save the few who are rich.

[9] To our sister republics south of our border, we offer a special pledge—to convert our good words into good deeds—in a new alliance for progress—to assist free men and free governments in casting off the chains of poverty. But this peaceful revolution of hope cannot become the prey of hostile powers. Let all our neighbors know that we shall join with them to oppose aggression or ***subversion*** anywhere in the Americas. And let every other power know that this Hemisphere intends to remain the master of its own house.

[10] To that world assembly of sovereign states, the United Nations, our last best hope in an age where the instruments of war have far outpaced the instruments of peace, we renew our pledge of support—to prevent it from becoming merely a forum for invective—to strengthen its shield of the new and the weak—and to enlarge the area in which its writ may run.

[11] Finally, to those nations who would make themselves our adversary, we offer not a pledge but a request: that both sides begin anew the quest for peace, before the dark powers of destruction unleashed by science engulf all humanity in planned or accidental self-destruction.

[12] We dare not tempt them with weakness. For only when our arms are sufficient beyond doubt can we be certain beyond doubt that they will never be employed.

[13] But neither can two great and powerful groups of nations take comfort from our present course—both sides overburdened by the cost of modern weapons, both rightly alarmed by the steady spread of the deadly atom, yet both racing to alter that uncertain balance of terror that stays the hand of mankind's final war.

[14] So let us begin anew—remembering on both sides that civility is not a sign of weakness, and sincerity is always subject to proof. Let us never negotiate out of fear. But let us never fear to negotiate.

[15] Let both sides explore what problems unite us instead of ***belaboring*** those problems which divide us.

[16] Let both sides, for the first time, formulate serious and precise proposals for the inspection and control of arms—and bring the absolute power to destroy other nations under the absolute control of all nations.



[17] Let both sides seek to invoke the wonders of science instead of its terrors. Together let us explore the stars, conquer the deserts, ***eradicate*** disease, tap the ocean depths, and encourage the arts and commerce.

[18] Let both sides unite to heed in all corners of the earth the command of Isaiah—to "undo the heavy burdens . . . and to let the oppressed go free."

[19] And if a ***beachhead*** of cooperation may push back the jungle of suspicion, let both sides join in creating a new endeavor, not a new balance of power, but a new world of law, where the strong are just and the weak secure and the peace preserved.

[20] All this will not be finished in the first 100 days. Nor will it be finished in the first 1,000 days, nor in the life of this Administration, nor even perhaps in our lifetime on this planet. But let us begin.

[21] In your hands, my fellow citizens, more than in mine, will rest the final success or failure of our course. Since this country was founded, each generation of Americans has been summoned to give testimony to its national loyalty. The graves of young Americans who answered the call to service surround the globe.

[22] Now the trumpet summons us again—not as a call to bear arms, though arms we need; not as a call to battle, though embattled we are—but a call to bear the burden of a long twilight struggle, year in and year out, "rejoicing in hope, patient in ***tribulation***"—a struggle against the common enemies of man: tyranny, poverty, disease, and war itself.

[23] Can we forge against these enemies a grand and global alliance, North and South, East and West, that can assure a more fruitful life for all mankind? Will you join in that historic effort?

[24] In the long history of the world, only a few generations have been granted the role of defending freedom in its hour of maximum danger. I do not shrink from this responsibility—I welcome it. I do not believe that any of us would exchange places with any other people or any other generation. The energy, the faith, the devotion which we bring to this endeavor will light our country and all who serve it—and the glow from that fire can truly light the world.

[25] And so, my fellow Americans: ask not what your country can do for you—ask what you can do for your country.

[26] My fellow citizens of the world: ask not what America will do for you, but what together we can do for the freedom of man.

[27] Finally, whether you are citizens of America or citizens of the world, ask of us the same high standards of strength and sacrifice which we ask of you. With a good conscience our only sure reward, with history the final judge of our deeds, let us go forth to lead the land we love, asking His blessing and His help, but knowing that here on earth God's work must truly be our own.

You have read some of America's most influential speeches by some of her most influential leaders. Read the Life Principle on the next page, then continue to the Activities.



Life Principle

"You are today who you decided yesterday to be."

—John Hagee

Chapter 2

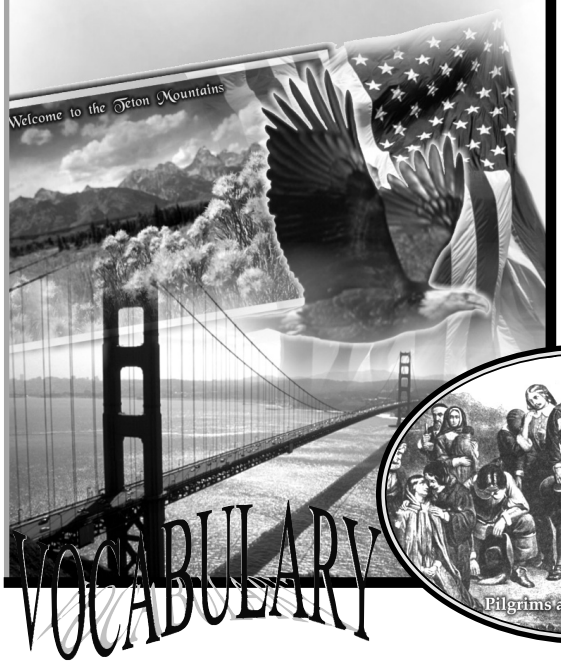
Lesson 13

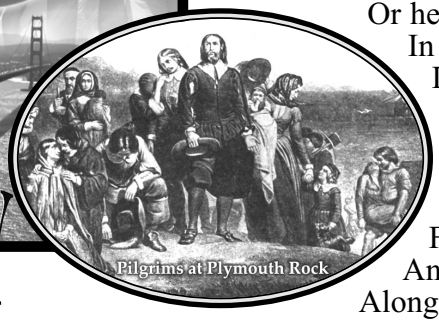
Critical Thinking

Section 3

Lessons 11-15

WHY I LOVE HER (AMERICA)





You ask me Why I Love Her?
Well, give me time, and I'll explain.
Have you seen a Kansas sunset
Or an Arizona rain?
Have you drifted on a bayou
Down Louisiana way?
Have you seen a cold fog drifting
Over San Francisco Bay?
Have you heard a ***bobwhite*** calling
In the Carolina pines,

Or heard the ***bellow*** of a diesel
In the Appalachia mines?
Does the call of Niagara thrill you
When you hear her waters roar?
Do you look with awe and wonder
At a Massachusetts shore,
Where men who braved a hard new world
First stepped on Plymouth's rock?
And do you think of them when you stroll
Along a New York City dock?

Have you seen a snowflake drifting
In the Rockies, way up high?
Have you seen the sun come blazing down
From a bright Nevada sky?
Do you hail to the ***Columbia***
As she rushes to the sea,
Do you bow your head at Gettysburg
At our struggle to be free?

Have you seen the mighty ***Tetons***?
Have you watched an eagle soar?
Have you seen the Mississippi
Roll along Missouri's shore?
Have you felt a chill at Michigan
When on a winter's day
Her waters rage along the shore
In thunderous display?
Does the word "***Aloha***" make you warm?
Do you stare in disbelief
When you see the surf
Come roaring in at ***Waimea Reef***?
From Alaska's cold to the Everglades,

VOCABULARY

Bobwhite: a bird approximately ten inches in length and mottled with gray, brownish red and white; of the eastern and central United States
Bellow: to utter or cry out in a deep, loud voice; a deep, loud cry
Columbia: a river in southwestern Canada & northwestern United States
Tetons: mountains in Wyoming, some of which rise to 13,770 ft.
Aloha: an Hawaiian word often used to express greeting or farewell
Waimea Reef: a reef located off of Waimea Bay on the North Shore of Oahu, Hawaii

From the Rio Grand to Maine,
My heart cries out, my pulse runs fast
At the might of her domain.

You ask me Why I Love Her?
I've a million reasons why:
My Beautiful America,
Beneath God's wide, wide sky.

—John Mitchum (used by permission)

*Note: in 2003, "America, Why I Love Her" was nominated as America's National Poem.

LITERARY TECHNIQUES (Part I)



Successful writers and rhetoricians use several techniques to make speeches or compositions interesting and relevant. In this lesson, you will study the techniques of *description, symbolism, simile, metaphor, personification* and *onomatopoeia*.

DESCRIPTION

Description is a very powerful technique. Anytime a writer or speaker can appeal to the audience's five senses (sight, hearing, smell, touch, taste) or emotions, the writer or speaker has "gotten in touch" with the audience. The point of a speech or composition is to get the audience to respond or appreciate. This is best done when the audience can "identify with" the speaker or writer. Notice how well the writer of the poem "Why I Love Her" used description to appeal to the patriotism and pride Americans feel about their beloved country. John Mitchum described sounds, motions, sights and feelings. For example, when Mitchum wrote: "Have you *seen* a Kansas sunset?" he was bringing to the reader's mind a picture of a sunset. When Mitchum wrote: "Have you *drifted* on a bayou?" he was describing a motion. When he wrote: "Have you *heard* a bob white calling?" he was bringing to mind a sound. When he wrote: "Does the call of Niagara *thrill* you?" he was describing an emotion. Look for other places in the poem that are descriptive. Each stanza has many descriptions of different aspects of the United States.

SYMBOLISM

Symbolism is the use of symbols in literature. Many writers and speakers mention symbols in stories, compositions, poems and speeches. Remember that a symbol is an object that represents a greater event or idea. John Mitchum used symbolism when he wrote: "Do you look with awe and wonder at a Massachusetts shore, where men who braved a hard new world first stepped on *Plymouth's rock*?" Because Plymouth Rock is the first place the Pilgrims stepped ashore, Plymouth Rock is a symbol of the discovery of America and of her Christian heritage. In the poem "The Fence or the Ambulance," the author used symbolism. The fence was a symbol of prevention; the ambulance was a symbol of cure. Read more examples of symbolism next.

Example #1: On his desk, the man had a sculpture of a bald eagle.
- The bald eagle is a symbol representing the United States. The man may be American.

Example #2: During the Revolutionary War, General George Washington wore around his neck a locket containing a picture of his wife, Martha.
- Wearing a locket is a symbol of love and devotion.

Example #3: The two brothers fought, and a glass was heard breaking in the background.
- The breaking glass could be a symbol of the relationship falling or "breaking" apart.

SIMILE



A *simile* attributes characteristics from one thing to another thing and usually includes the words *like* or *as*. For example, if you were describing a victorious moment in your life and said, "I was so excited, I bellowed like a bear!" you would have used a simile. You took the characteristics of a bear and applied them to yourself. Another example could be the statement, "She bounced down the hill like a ball." The person who made the statement took a characteristic from a ball and applied it to whomever bounced down the hill. Read more examples of similes below.

Example #1: My hamster hops like a rabbit.
Example #2: His daughter runs as fast as a horse.
Example #3: The boat went down like a rock.
Example #4: His eyes were as green as emeralds.

METAPHOR

A *metaphor* is similar to a simile in that a metaphor attributes the characteristics of one thing to something else that does not usually have those characteristics. However, a metaphor does not use the word *like* or *as*. A metaphor actually substitutes one thing for another. For example, if you were to say, "Hezekiah is a jewel!" You do not literally mean he is a piece of a rock or metal and is worth money. What you mean is that he is very valuable and precious to you. Read more metaphors below.

Example #1: She is a sly fox.
- The metaphor does not mean that she is literally an animal, but means rather that she has the characteristics of a certain animal.

Example #2: Your eyes are the lamps of your body.
- The metaphor does not mean that your eyes burn with electricity or fire, but rather that your eyes enable people to "see" into your soul to see who you really are.

PERSONIFICATION

Personification is a literary technique that gives human or animal characteristics to objects or ideas. For example, John Mitchum wrote: "[Have you] heard the *bellow* of a diesel in the Appalachia mines?" A bellow is a characteristic that a bull or moose might have. The author of the poem assigned the animal characteristic to an object (the diesel). Again, Mitchum used personification when he wrote: "Does the *call* of Niagara thrill you when you hear her waters *roar*?" A person calls to someone, but a waterfall does not. Mitchum took the human characteristic of calling and applied it to the Niagara. A person might expect to hear a roar from a lion or bear. Mitchum assigned that animal characteristic to an object (the waters). Read more examples of personification below.

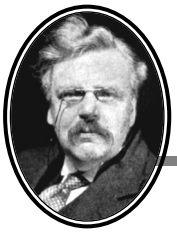
Example #1: The Columbia rushes to the sea.	• Rushing is a human characteristic.
Example #2: Her waters rage along the shore.	• Raging is a human or animal characteristic.
Example #3: My car was happy at being washed.	• Being happy is a human or animal characteristic.
Example #4: Necessity is the mother of invention.	• Being a mother is a human characteristic.
Example #5: Cruelty has a thousand faces in Iraq.	• A face is a human or animal characteristic.

ONOMATOPOEIA

Onomatopoeia is the use of words with pronunciations that imitate the sounds of the words. For example, the words *slam, crush, sizzle, crunch, buzz, ring, roar, bellow, pow, bang, zip, blam, splash, zap, screech, honk, growl, crackle, pop, crunch, snap, hum* and *cackle* sound like they are spelled. Using this literary technique is one way to make your writings more interesting. Read more examples of onomatopoeia below.

Example #1: The diesel bellowed.
Example #2: The waterfall roared.
Example #3: The bone snapped.
Example #4: The lion crunched the bones.
Example #5: The geese honked.

Congratulations! You are doing well. Continue to the Activities.



Life Principle

"The most dangerous people are those who have cut off their cultural roots."

—G.K. Chesterton



Lesson 14

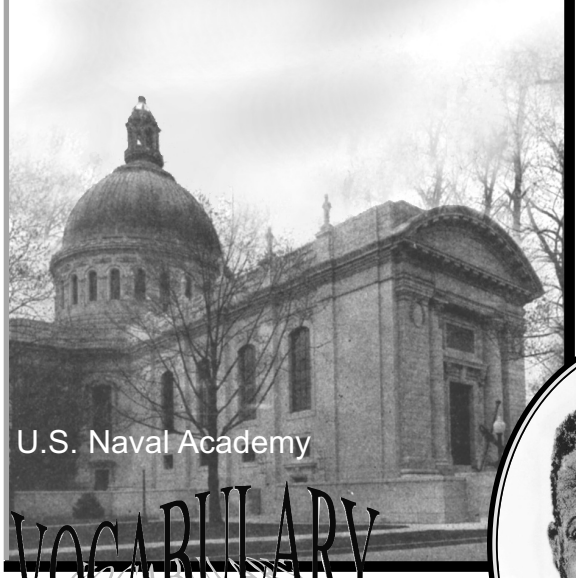
Critical Thinking

Chapter 2

Section 3

Lessons 11-15

MASSIE, THE AMAZING CHEMIST



U.S. Naval Academy

VOCABULARY

One-room school house: a school in which students of all ages and all grades are taught in the same room and all by the same teacher
Collaborated: worked together
Mentor: an older person who voluntarily becomes responsible for the academic, moral or spiritual education of another
Manhattan Project: the science project sponsored by the United States government that led to the development of the atom bomb
Smithsonian Institute: an institution in Washington, D.C. that houses an immense collection of American history, including scientific findings
Floundering: faltering, unsteady, unstable

Perseverence was not new to Samuel Proctor Massie—it was a tradition.

Massie came from humble beginnings. He grew up in Little Rock, Arkansas during the late 1920s. Both of his parents were school teachers. Samuel spent his early childhood at his mother's side, while she taught in a ***one-room school house***.



By the time Samuel was two years old, he had already learned to read, and he graduated from high school when he was thirteen years old.

Samuel did not start to college immediately; instead he went to work for a white family, across the street, who owned a grocery store. Massie said that working for this family was one of the "luckiest breaks in my life." By working for them, he learned that all whites were not prejudiced or unkind. The white family encouraged Massie to attend college by saying, "Young Proctor, [Everyone called him Proctor in those days.] you have thoughts and ideas. Go on to college."



Massie did go to college and earned a Bachelor of Science (B.S.) in chemistry from Arkansas AM&N College and a Master of Science (M.S.) at Fisk University in Nashville. At the time he took his graduate school entrance exams, Samuel's scores were higher than those recorded by any other African American to date. By the tender age of 21, Massie had earned his Ph.D from Iowa State University, where 50 years earlier, George Washington Carver, another famous African American scientist, had received his M.S. degree.

Samuel's inspiration for studying chemistry was his love for his father who suffered from asthma. Samuel hoped that through chemistry he could find a cure to the cruel illness

that afflicted his father. Although Samuel was not able to find a cure for asthma, his research did change other people's lives. He received awards for his studies on drugs that combated malaria and meningitis. He received a patent for his work on gonorrhea. He worked on drugs to fight herpes and developed a protective foam guard to use against nerve gasses.

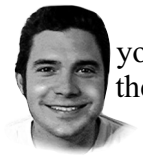
While he was at Iowa State University, Massie ***collaborated*** with his ***mentor*** professor, Henry Gilman, on silicon research and atomic bomb research. Because of his advances in science, Massie was selected to be part of the team for the ***Manhattan Project***. The Manhattan Project allowed the United States to unlock the mysteries of the atom which produced the most devestating weapon known to mankind. This new discovery revolutionized warfare and forever changed history. Because of his contribution to the development of the atomic bomb, Massie's picture hangs in the ***Smithsonian Institute***. Massie said, "You can build or destroy with anything, so it is not a matter of what we build but what we do with it."

After teaching appointments at Fisk and Howard Universities and an associate directorship at the National Science Foundation, Dr. Massie became the president of North Carolina College in Durham in 1963. During his presidency at North Carolina, Dr. Massie came to the attention of U.S. President Lyndon B. Johnson who appointed Massie to a professorship at the U.S. Naval Academy in Annapolis, Maryland. Dr. Massie was the first African American to hold such a position. He stayed at Annapolis for 28 years, influencing and instructing naval officers, many of whom still write letters of thanks to Dr. Massie for the high expectations he set and for the compassion he showed to ***floundering*** students. Dr. Samuel Massie's motto was: "You've never failed until you've tried for the last time, and you've never lost until you quit." ■

VOCABULARY

Catalyst: something that causes change
Coherent: understandable, rational

LITERARY TECHNIQUES (Part II)



Successful authors make use of literary techniques to appeal to audiences. As you listen and read other people's works, be aware of how the authors are conveying their messages to you. The techniques you will learn in this lesson are *oxymoron, allusion, illusion/disillusion, rhetorical question, hyperbole* and *alliteration*.

OXYMORON

Oxymorons are phrases that contradict themselves. Examples include *deafening silence, planned chaos, bitter sweet, virtual reality, perfectly wrong, imitation leather* and *icy hot*. To decide if a phrase is an oxymoron, look at the first word and then the second and see if they are opposites.

- If something is deafening, it is terribly loud. Silence is the absence of sound; therefore, the words *deafening* and *silence* are opposites.
- If something is planned, it is orderly. Chaos is the absence of order; therefore, the words *planned* and *chaos* are opposites.
- The words *bitter* and *sweet* are opposites; the phrase *bitter sweet* is an oxymoron.
- If something is virtual, it is not real. The words *virtual* and *reality* are incongruous; therefore, the phrase *virtual reality* is an oxymoron.
- If something is perfect, it does not need correcting. The words *perfect* and *wrong* are opposites; therefore, the phrase *perfectly wrong* is an oxymoron.
- If something is imitation, it is not natural. Leather is a natural material; therefore, the words *imitation* and *leather* are opposites.
- The words *icy* and *hot* are opposites; therefore, the phrase *icy hot* is a oxymoron.

ALLUSION

To *allude* to something is to refer to it without giving details or very much information. When a speaker or writer makes an allusion, he briefly mentions a "tid-bit" of information to interest the reader or listener. For example, Dr. Massie, in a speech about success, may have said that he came "from the basement next to the rats." He then continued in his speech about success, never explaining the statement "from the basement next to the rats." He was alluding to (briefly mentioning) a time in his life when he was permitted to study chemistry only in the basement because he was not allowed to study in the classroom with Anglo students; however, he did not mention all that. He only said, "from the basement next to the rats," so he was alluding to a past event. Read more examples of allusions below.

Example #1: The chemistry professor said, "Now, these two chemicals must be kept far from each other, or they will cause an explosion, as Billy demonstrated so well the other day."

- The professor was alluding to an earlier event in which Billy had incorrectly mixed two chemicals.

Example #2: Dad said, "Some of America's greatest heroes have overcome incredible odds, as in Mr. Massie's case."

- The dad was alluding to Samuel Massie's difficulties in accomplishing his goals.

ILLUSION/DISILLUSION

Illusion and *allusion* sound very similar. However, carefully distinguish between the two: an *allusion* is a brief mention of an event or situation; an *illusion* is a perception of reality—hope or false hope. As an American, you are barraged by illusions every day. Some illusions will cause you to move forward and improve; unfortunately, some may cause you to become *disillusioned* (disappointed) and lose hope or become discouraged.

Many illusions are portrayed in advertisements for items such as cars, clothing or beverages. For example, an advertisement may show a young man being rejected by a pretty girl who then accepts an invitation from another man in a fancy, sports car. The first young man has the illusion that a nice car is what will make him attractive to girls. He goes in debt to buy a nice, red, sports car. Then, he asks for a date with a pretty girl who goes with the young man. The advertisement is designed to sell cars to young men. Young people viewing the advertisement may be *disillusioned* into thinking that a car is what makes people attractive, when in reality, character is what counts.



Sometimes illusions can work in your favor. For example, Dr. Massie was told as a young man that if he went to college, he would be successful. In reality, that is an illusion—going to college is not a guarantee of success. It may be a step toward success, but by itself will not guarantee success. Dr. Massie went to college where he experienced racial barriers. He had to study in different rooms, endure prejudiced behavior, and receive a lower quality education. He could have become disillusioned with the "American Dream" of opportunity for success. He could have himself become prejudiced; however, he used his experiences as a ***catalyst*** to establish new hopes and new goals. Dr. Massie did not become disillusioned; rather, he became one of America's greatest chemists and scientists.



Read the advertisement (Ad #1) on the next page. Notice how the advertiser used a "party" atmosphere to make eggnog attractive. Does eggnog REALLY make a party more fun? No. People are what make parties fun and exciting. The advertiser knows that young people like to be popular and accepted. Therefore, the advertiser will use whatever means he/she can to get young people to believe

the advertisement and to buy the product. A young person may be disillusioned into thinking that she needs eggnog to make her accepted among friends. Read the next advertisement (Ad #2). You will analyze it in the Activities.



Ad #1

Rhetorical Question

A *rhetorical* question is a technique used by writers and speakers to cause an audience to think but not actually to respond. In fact, the speaker does not expect an answer to the question. You have already read rhetorical questions, but you may not have known it at the time. In the poem, "America, Why I Love Her," the first line is a rhetorical question: *You ask me why I love her?* The poem has many rhetorical questions. The author does not expect you to answer those questions. He is only bringing those questions to mind to get you to focus on the issue.

Rhetorical questions are often used in persuasive speeches—especially ones that defend a position on a political, social or religious issue. For example, during a speech, President Ronald Reagan said, "Until someone can prove the unborn child is not a life, shouldn't we give it the benefit of the doubt and assume it is?" President Reagan did not expect a response. By using the rhetorical question technique, he was "driving home" a point with his audience. President Wilson, in his annual address to Congress said, "Before I close, may I say a few words upon two topics . . . upon which . . . our judgements should be clear, definite, and steadfast?" President Wilson was asking a rhetorical question. He was not really requesting Congress' permission, but was telling them that he was about to discuss those two topics.



Ad #2

Hyperbole

Hyperbole is exaggeration. Sometimes authors and speakers use this technique to drive home a point or to emphasize something. In American culture, hyperbole is used often. Americans have a tendency to overact. For example, a woman might say, "I would give my right arm for that picture." Of course, she would not actually sell her arm to have a picture; however, she is using hyperbole to make her audience understand that she would very much like to have that picture. Read more examples of hyperbole below.

Example #1: You could have knocked me over with a feather.
- The person was using hyperbole to mean that he was very surprised.

Example #2: That music is so loud it can be heard in Alaska!
- The person was using hyperbole to mean that the music was too loud.

ALLITERATION

Alliteration is a fun technique to interest readers. *Alliteration* is the repetition of a sound. A common use of alliteration is in tongue twisters.

Peter Piper picked a peck of pickled peppers.
- The "P" sound was repeated throughout the sentence.

She sold sea shells down by the sea shore.
- The "S" sound was repeated throughout the sentence.

Q: How much wood would a woodchuck chuck if a woodchuck could chuck wood?
A: A woodchuck would chuck all the wood he could chuck, if a woodchuck could chuck wood.
- The "Ch," "Ck," "W" and "D" sounds were repeated throughout the sentence.

"Let us go forth to lead the land we love." —John F. Kennedy
- The "L" sound was repeated throughout the sentence.

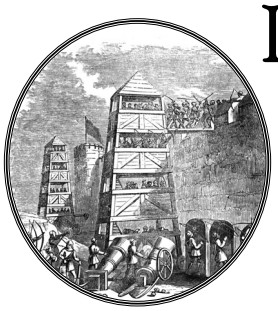
British author, Alaric Alexander Watts, used alliteration in his poem, "The Siege of Belgrade." Notice how he went from *A* to *Z* then back to *A* in his alliteration, while composing a ***coherent*** poem. What creativity!

"The Siege of Belgrade"

An Austrian army, awfully arrayed,
Boldly by battery besieged Belgrade.
Cossack commanders cannonading come,
Dealing destruction's devastating doom.
Every endeavor engineers essay,
For fame, for fortune fighting - furious fray!
Generals 'gainst generals grapple - gracious God!
How honors Heaven heroic hardihood!
Infuriate, indiscriminate in ill,
Kindred kill kinsmen, kinsmen kindred kill.
Labor low levels longest, loftiest lines;
Men march 'mid mounds, 'mid moles, 'mid murderous mines;
Now noxious, noisy numbers nothing, naught
Of outward obstacles, opposing ought;
Poor patriots, partly purchased, partly pressed,
Quite quaking, quickly "Quarter! Quarter!" quest.
Reason returns, religious right redounds,
Suwarrow stops such sanguinary sounds.
Truce to thee, Turkey! Triumph to thy train,
Unwise, unjust, unmerciful Ukraine!
Vanish vain victory! vanish, victory vain!
Why wish we warfare? Wherefore welcome were
Xerxes, Ximenes, Xanthus, Xavier?
Yield, yield, ye youths! ye yeomen, yield your yell!
Zeus', Zarpater's, Zoroaster's zeal,
Attracting all, arms against acts appeal!

—Alaric Alexander Watts

Have no illusions—you are doing well! Continue to the Activities.



LIFE PRINCIPLE

"The battle for the mind must be won through the heart."

—LaNeil Spivy



Lesson 15

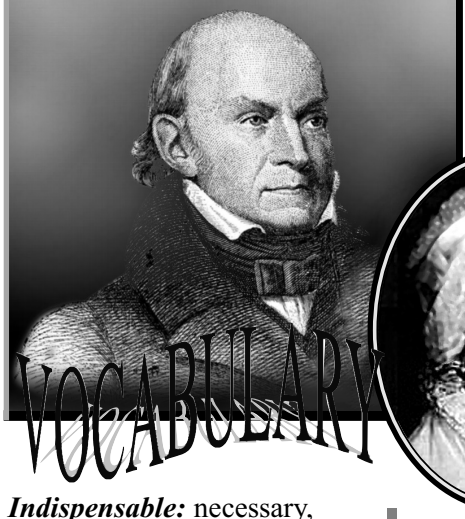
Critical Thinking

Chapter 2

AN ORNAMENT OF SOCIETY

Section 3

Lessons 11-15



*I consider it an **indispensable requisite** that every American wife should herself know how to order and regulate her family, how to govern her domestics, and train up her children. For this purpose the all-wise Creator made woman a **helpmeet** for man, and she who fails in these duties does not answer the end of her creation.*

—ABIGAIL ADAMS, 1744 -1818

Wise beyond her years and training, Abigail Smith Adams became the wife of the second President of the United States, John Adams, and the mother of the sixth president, John Quincy Adams.

A study of Abigail Adams' life and letters provides ample proof that wisdom is far more desirable than any other ***acquisition***, including knowledge.

The nobility of Abigail's principles glows in these words written to her son, John Quincy, while he was abroad serving as a foreign ambassador:

*Improve your understanding for acquiring useful knowledge and **virtue**, such as will render you an ornament to society, an honor to your country and a blessing to your parents. Great learning and superior abilities, should you ever process them, will be of little value and small estimation, unless virtue, honour, truth and integrity are added to them. Adhere to those religious sentiments and principles which are early instilled into your mind and remember that you are accountable to your Maker for all your words and actions. . . . Dear as you are to me, I had much rather you should have found your grave in the ocean you have crossed, or that any untimely death should crop you in your infant years, than see you an immoral, **profligate**, or graceless child.*

Abigail Smith was born in Weymouth, Massachusetts, in 1744. Her father was a Congregational minister who placed great emphasis on moral values. At home, Abigail's mother taught her sickly daughter the academic subjects important for colonial girls: math, reading, music and needlework. Abigail was an ***insatiable*** reader, consuming works by Melton and Shakespeare, Pope and Thomson. Because Abigail was a strong reader, very little was beyond her grasp. She became fluent in French and developed keen insight into political issues.

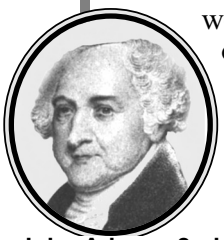
VOCABULARY

Indispensable: necessary, essential
Requisite: required by the nature of things or by circumstances
Helpmeet: companion or someone who completes another
Acquisition: a thing gained
Virtue: moral excellence, integrity of character
Profligate: abandoned to vice and corruption
Insatiable: incapable of being satisfied
Dysfunctional: one failing to serve a useful or adjustive purpose in society
Benevolence: an act of kindness
Incumbent: the holder of an office especially a public or academic office
Precarious: dependent on chance circumstances, unknown conditions, or uncertain developments

Abigail was a great patriot from her youth, and she astutely understood the sacrifices necessary to birth a nation. Without bitterness, she raised her children, most of the time by herself. Yet her family was anything but ***dysfunctional***. The prudence with which she conducted herself and interpreted her circumstances left no room for today's prevalent spirit of victimization. She wrote: "I feel a pleasure in being able to sacrifice my selfish passions to the general good, and in imitating the example which has taught me to consider myself and family but as the small dust of the balance, when compared with the great community." To John Quincy, she wrote: "Justice, humanity and ***benevolence*** are the duties you owe to society in general. To your Country the same duties are ***incumbent*** upon you with the additional obligation of sacrificing ease, wealth, pleasure, and life itself for its defense and security." These ideals are found only in the hearts of great souls!

The children of Abigail Adams were all greatly blessed, especially John Quincy, who became the sixth President of the United States. Abigail was chiefly responsible for preparing him for greatness as a President, senator, and famous advocate of abolition. She laid for him a solid foundation of values and changed the world through the life of her son. The "Hell-hound of Slavery," as John Quincy Adams was called, executed honorable actions based upon timeless truths learned from his mother.

Abigail's husband, John Adams, served as vice president under George Washington and later was elected President. The Adams family resided in New York, then Philadelphia, and finally Washington, D.C. The United States was still in its infancy and brought the first couple more trials than happiness. They were the first presidential family to live in the White House, which remained unfinished during Adams' term in office. Discomforts and inconveniences became a way of life, and anxieties and disappointments followed upon each other's heels. In addition, the couple received their share of criticism, which is ever the lot of the great. Countless demands were placed upon the ***precarious*** health of the First Lady. She personally hosted many official dinners and served as her husband's press secretary, speech editor, and "sounding board" for national policy.



John Adams, 2nd U.S. President

Abigail Adams contracted typhoid fever in October 1818 and died a few weeks before her seventy-fourth birthday. She lived long enough to see her son, John Quincy, elevated to secretary of state under President Monroe. Although she did not live to see her son serve in the country's highest office, Abigail's prudence again impacted America through her son. To her credit and character, Abigail Adams held the distinction of being the only woman to have had both a husband and a son in the White House until 2001, when George W. Bush became the 43rd President of the United States. His mother, Barbara Bush was both wife and mother of two presidents, George Herbert Bush (husband) and George Walker Bush (son). ■

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LITERARY TECHNIQUES (Part III)

This is the last lesson on literary techniques. You have done very well and learned a lot of important material. In this lesson, you will learn the techniques *apostrophe, euphemism, anaphora* and *antithesis.*

APOSTROPHE

An *apostrophe* is an address to a person usually not present or not living, an object or an abstract idea. Remember, to *address* someone or something is to call him, her, or it, by name. In the apostrophe below, the author addresses Greed.

"Ode to Greed"

Greed, you have been my constant companion—Your influence keeps me never satisfied or happy.
Oh Greed, you are not my friend!
When you whisper discontent in my ear, I will no longer hear.
I have joined together with Gratefulness, and I will replace my discontent with contentedness.

Another example of apostrophe is when Jesus of Nazareth wept over the choices the people of Jerusalem were making. Recorded in the Book of Luke are these words:

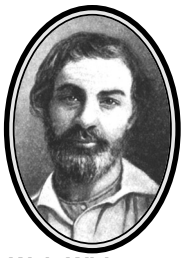
O Jerusalem, Jerusalem, the city that kills the prophets and stones those sent to her! How often I wanted to gather your children together, just as a hen gathers her brood under her wings, and you would not have it!

In that address, Jesus made an apostrophe to a city (Jerusalem).

Walt Whitman (1819–1892)

Leaves of Grass

"O Captain! My Captain!"



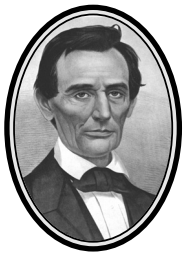
Walt Whitman

O CAPTAIN! my Captain! our fearful trip is done;
The ship has weather'd every rack, the prize we sought is won;
The port is near, the bells I hear, the people all exulting,
While follow eyes the steady keel, the vessel grim and daring:
But O heart! heart! heart!
O the bleeding drops of red,
Where on the deck my Captain lies,
Fallen cold and dead.

O Captain! my Captain! rise up and hear the bells;
Rise up—for you the flag is flung—for you the bugle trills;
For you bouquets and ribbon'd wreaths—for you the shores a-crowding;
For you they call, the swaying mass, their eager faces turning;
Here Captain! dear father!
This arm beneath your head;
It is some dream that on the deck,
You've fallen cold and dead.

My Captain does not answer, his lips are pale and still;
My father does not feel my arm, he has no pulse nor will;
The ship is anchor'd safe and sound, its voyage closed and done;
From fearful trip, the victor ship, comes in with object won;
Exult, O shores, and ring, O bells!
But I, with mournful tread,
Walk the deck my Captain lies,
Fallen cold and dead.

One of America's greatest poets, Walt Whitman, wrote an apostrophe to Abraham Lincoln. In the poem, Whitman called President Lincoln "Captain."



President Abraham Lincoln

EUPHEMISM

Euphemism is a literary technique used to substitute a disagreeable or offensive word with a word or expression more pleasant. For example, instead of saying, "The president died today," a sensitive person might replace the word *died* with an euphemism, and instead say, "The president *passed away* today." An euphemism may also be used when expressing an opinion of someone. You may choose words with kind meanings rather than unkind meanings. For example, if someone did not like the way First Lady Abigail Adams reared her children, that person might say, "First Lady Abigail Adams reared her children harshly." However, a person who saw the positive aspects of how Mrs. Adams reared her children might use an euphemism to substitute the unkind word *harsh*, and instead say, "First Lady Abigail Adams raised her children *firmly*."

ANAPHORA

An *anaphora* is a repetition of a word or words at the beginning of successive clauses or verses. A speaker will use anaphora for dramatic effect to be sure his point is taken seriously. Notice the anaphoras in the statements below.

"My Republican Party today . . . is not a conservative Party. It is soft on globalism. It is soft on big government. It is soft on the 2nd Amendment. It is soft on life."

—Pat Buchanan, Radio interview with Rush Limbaugh

"To raise a happy, healthy, and hopeful child, it takes a family; it takes teachers; it takes clergy; it takes business people; it takes community leaders; it takes those who protect our health and safety. It takes all of us."

—Hillary Clinton, 1996 Democratic National Convention Address

"We are a people in a quandary about the present. We are a people in search of our future. We are a people in search of a national community."

—Barbara Jordan, 1976 Democratic Convention Keynote Address

"Yesterday, the Japanese government also launched an attack against Malaya. Last night, Japanese forces attacked Hong Kong. Last night, Japanese forces attacked Guam. Last night, Japanese forces attacked the Philippine Islands. Last night, the Japanese attacked Wake Island. And this morning, the Japanese attacked Midway Island."

—Franklin Delano Roosevelt, Pearl Harbor Address

ANTITHESIS

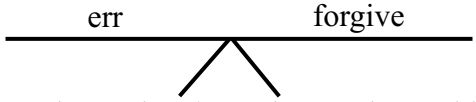
An *antithesis* is contrasting or opposing words in a clause. The words are combined in such a way as to give emphasis to contrasting ideas. This may be a difficult concept to grasp, but you will learn it easily when you read the examples below.

"To err is human, to forgive divine." —English poet Alexander Pope

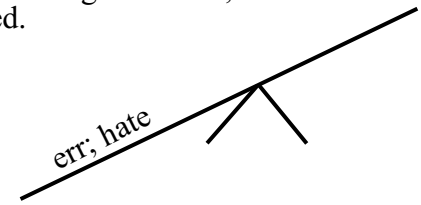
"My experience has been that folks who have no vices have very few virtues." —Abraham Lincoln

"One small step for man—one giant leap for mankind." —Neil Armstrong

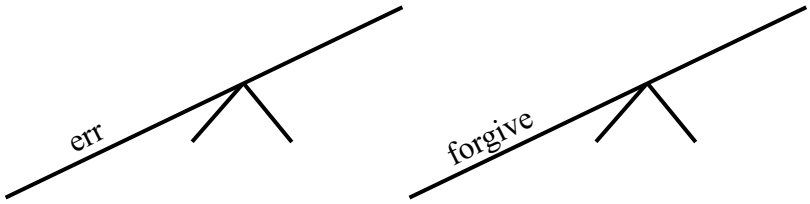
When reading an antithesis, imagine a see-saw. The contrasting words should balance the statement. In the statement, "To err is human, to forgive divine," Alexander Pope used an antitheses: err and forgive are [1] contrasting and [2] balancing.



If the word *forgive* were changed to *hate*, the words would no longer contrast; the "see-saw" would become unbalanced.



In order to be an *antithesis*, the contrasting words must be in the same statement. For instance, if Alexander Pope had written two separate statements, "To err is human" and "To forgive is divine," the statements would not constitute an antithesis. The statements would be two independent sentences, each complete in itself and not balancing the other.



In an antithesis, remember to look for contrasting words that balance each other in one sentence. Neil Armstrong's quote, "One small step for man—one giant step for mankind," is a good example.



You are doing well. Continue to the Activities.



Life Principle

"Great learning and superior abilities . . .will be of little value and small estimation, unless virtue, honour, truth and integrity are added to them."

—Abigail Adams