

AP LANGUAGE AND COMPOSITION: SUMMER WORK 2015-2016

Background: AP Language and Composition is a college-level course that demands careful, analytic reading and writing. Specifically, students are required to identify and analyze the rhetorical strategies used by authors across a range of writing; clearly articulate, support, refute or modify the central argument in a text; and synthesize a variety of sources. This summer assignment is designed to assess your skills in rhetorical analysis, argument, and synthesis, while also introducing you to one of the overarching questions of the course: why do writers write?

Reading: You will read two book-length works: *In Cold Blood* by Truman Capote and *The Grapes of Wrath* by John Steinbeck. The writing assignments that accompany these books are described below. In addition, read and annotate the following six essays (attached). Your notes should prepare you to write analytically about the essays in class within the first week of school.

T. S. Eliot, "Tradition and the Individual Talent"
Annie Dillard, "Death of a Moth" and "How I Wrote the Moth Essay and Why"
Edgar Allan Poe, "The Philosophy of Composition"
Joan Didion, "On Keeping a Notebook"
Frederick Douglass, "Learning to Read and Write"

Rhetorical Analysis: Read and annotate Truman Capote's *In Cold Blood*. Then, write an essay of no more than 500 words in which you analyze the ways in which Capote uses tone, diction and imagery to create suspense. Your response should draw on specific passages from throughout the text.

Tone: refers to the author's attitude toward the reader (e.g. formal, intimate, pompous) or to the subject matter (e.g. ironic, light, solemn, satiric, sentimental).

Diction: refers to the choice of words used in a literary work. A writer's diction may be characterized, for example as formal, colloquial, abstract, concrete, literal or figurative.

Imagery: refers to the use of language in a literary work that evokes sense-impressions by literal or figurative reference to perceptible or "concrete" objects, scenes, actions, or states as distinct from the language or abstract argument or exposition. The imagery of a literary work thus comprises the set of images that it uses to appeal to senses (including, but not limited to sight).

Argument: Since its publication in 1939, John Steinbeck's *The Grapes of Wrath* has been dogged by controversy. On the one hand, the novel has been lauded as a masterwork of American fiction and as a stirring tribute to the power of the human spirit. In fact, *Grapes* won two of the literary world's most prestigious awards—the Pulitzer Prize and the Nobel Prize for Literature. On the other hand, critics accuse the novel of being a heavy-handed piece of Marxist propaganda, while some have attempted to ban the book on the basis of its perceived obscenity. To this day, *The Grapes of Wrath* is one of the most frequently banned books in the United States. Given this background information and your own reading of the novel, write a 500 word essay in which you support, refute, or qualify the claim that *The Grapes of Wrath* should be banned. Be sure to use textual evidence to support your ideas.

Synthesis: During the first week of school, you will write an AP essay simulation. This timed writing assessment will require you to draw on your nuanced understanding of each of the six essays in this packet.

Policies and Rubrics: Late work will not be accepted. Completion of the summer assignment is a prerequisite for enrollment in the class. In this packet, you will find the rubric I will use to assess your work. If you have any questions, please contact us via email. Ms. Hilton can be reached at khilton@fairfieldschools.org and Ms. Ruegger can be reached at cruegger@fairfieldschools.org.

Literary Analysis Rubric

A Range

- Essay is thoughtful and perceptive, demonstrating an advanced level of insight.
- The thesis statement is insightful, original, and specific.
- Student demonstrates a sophisticated understanding of the text, as well as the author's use of language.
- Ideas are thoroughly explained and well supported with specific evidence from the text.
- Student demonstrates an exceptional control of language—the essay is very well written, and is free of distracting grammatical errors.
- Ideas within the essay flow in an organized and logical manner.
- The requirements of the assignment have been met, possibly even exceeded.

B Range

- Essay is thoughtful, perceptive, and demonstrates insight.
- The thesis statement is fairly specific.
- Student demonstrates a solid understanding of the text, as well as the author's use of language.
- Ideas are adequately explained and supported with specific evidence from the text.
- Student demonstrates good control of language—the essay is well written, and is generally free of distracting grammatical errors.
- Ideas within the essay flow in an organized and logical manner, though there may be some lapses.
- The requirements of the assignment have been met.

C Range

- Essay demonstrates some insight, but the analysis tends to be superficial and/or spends too much time on summary.
- The thesis statement is vague.
- Student demonstrates some understanding of the text, as well as the author's use of language.
- Ideas are explained and supported, but lack specificity and development.
- Student demonstrates some control of language—grammatical errors may distract the reader.
- There is a sense that the writing is organized, but the progression of ideas may not always be clear to the reader.
- Most of the requirements of the assignment have been met.

D Range

- Essay demonstrates little insight; the analysis is superficial and/or merely summarizes the text.
- The thesis statement is vague, unclear, and/or merely summarizes the text.
- Student demonstrates little understanding of the text and/or the author's use of language.
- Ideas are explained and supported in a cursory way; little time is spent of textual support or development.
- Student demonstrates little control of language, and numerous grammatical errors distract the reader.
- Organization has been attempted, but the progression of ideas may be difficult to follow.
- Some of the requirements of the assignment have been met.

F

- Essay demonstrates little to no original insight, and may provide only a summary of the text.
- There is no clear thesis statement.
- It is not clear that the student understood the text.
- Ideas are not explained or supported in any meaningful way.
- Student demonstrates little to no control of language, and numerous grammatical errors distract the reader.
- There is little sense that the writing is organized, making the writing hard to follow.
- Few or none of the requirements of the assignment have been met.

T.S. Eliot (1888–1965). *The Sacred Wood*. 1921.
Tradition and the Individual Talent

I

IN English writing we seldom speak of tradition, though we occasionally apply its name in deploring its absence. We cannot refer to “the tradition” or to “a tradition”; at most, we employ the adjective in saying that the poetry of So-and-so is “traditional” or even “too traditional.” Seldom, perhaps, does the word appear except in a phrase of censure. If otherwise, it is vaguely approbative, with the implication, as to the work approved, of some pleasing archaeological reconstruction. You can hardly make the word agreeable to English ears without this comfortable reference to the reassuring science of archæology.

Certainly the word is not likely to appear in our appreciations of living or dead writers. Every nation, every race, has not only its own creative, but its own critical turn of mind; and is even more oblivious of the shortcomings and limitations of its critical habits than of those of its creative genius. We know, or think we know, from the enormous mass of critical writing that has appeared in the French language the critical method or habit of the French; we only conclude (we are such unconscious people) that the French are “more critical” than we, and sometimes even plume ourselves a little with the fact, as if the French were the less spontaneous. Perhaps they are; but we might remind ourselves that criticism is as inevitable as breathing, and that we should be none the worse for articulating what passes in our minds when we read a book and feel an emotion about it, for criticizing our own minds in their work of criticism. One of the facts that might come to light in this process is our tendency to insist, when we praise a poet, upon those aspects of his work in which he least resembles anyone else. In these aspects or parts of his work we pretend to find what is individual, what is the peculiar essence of the man. We dwell with satisfaction upon the poet’s difference from his predecessors, especially his immediate predecessors; we endeavour to find something that can be isolated in order to be enjoyed. Whereas if we approach a poet without this prejudice we shall often find that not only the best, but the most individual parts of his work may be those in which the dead poets, his ancestors, assert their immortality most vigorously. And I do not mean the impressionable period of adolescence, but the period of full maturity.

Yet if the only form of tradition, of handing down, consisted in following the ways of the immediate generation before us in a blind or timid adherence to its successes, “tradition” should positively be discouraged. We have seen many such simple currents soon lost in the sand; and novelty is better than repetition. Tradition is a matter of much wider significance. It cannot be inherited, and if you want it you must obtain it by great labour. It involves, in the first place, the historical sense, which we may call nearly indispensable to anyone who would continue to be a poet beyond his twenty-fifth year; and the historical sense involves a perception, not only of the pastness of the past, but of its presence; the historical sense compels a man to write not merely with his own generation in his bones, but with a feeling that the whole of the literature of Europe from Homer and within it the whole of the literature of his own country has a simultaneous existence and composes a simultaneous order. This historical sense, which is a sense of the timeless as well as of the temporal and of the timeless and of the temporal together, is what makes a writer traditional. And it is at the same time what makes a writer most acutely conscious

of his place in time, of his contemporaneity.

No poet, no artist of any art, has his complete meaning alone. His significance, his appreciation is the appreciation of his relation to the dead poets and artists. You cannot value him alone; you must set him, for contrast and comparison, among the dead. I mean this as a principle of æsthetic, not merely historical, criticism. The necessity that he shall conform, that he shall cohere, is not one-sided; what happens when a new work of art is created is something that happens simultaneously to all the works of art which preceded it. The existing monuments form an ideal order among themselves, which is modified by the introduction of the new (the really new) work of art among them. The existing order is complete before the new work arrives; for order to persist after the supervention of novelty, the *whole* existing order must be, if ever so slightly, altered; and so the relations, proportions, values of each work of art toward the whole are readjusted; and this is conformity between the old and the new. Whoever has approved this idea of order, of the form of European, of English literature, will not find it preposterous that the past should be altered by the present as much as the present is directed by the past. And the poet who is aware of this will be aware of great difficulties and responsibilities.

In a peculiar sense he will be aware also that he must inevitably be judged by the standards of the past. I say judged, not amputated, by them; not judged to be as good as, or worse or better than, the dead; and certainly not judged by the canons of dead critics. It is a judgment, a comparison, in which two things are measured by each other. To conform merely would be for the new work not really to conform at all; it would not be new, and would therefore not be a work of art. And we do not quite say that the new is more valuable because it fits in; but its fitting in is a test of its value—a test, it is true, which can only be slowly and cautiously applied, for we are none of us infallible judges of conformity. We say: it appears to conform, and is perhaps individual, or it appears individual, and may conform; but we are hardly likely to find that it is one and not the other.

To proceed to a more intelligible exposition of the relation of the poet to the past: he can neither take the past as a lump, an indiscriminate bolus, nor can he form himself wholly on one or two private admirations, nor can he form himself wholly upon one preferred period. The first course is inadmissible, the second is an important experience of youth, and the third is a pleasant and highly desirable supplement. The poet must be very conscious of the main current, which does not at all flow invariably through the most distinguished reputations. He must be quite aware of the obvious fact that art never improves, but that the material of art is never quite the same. He must be aware that the mind of Europe—the mind of his own country—a mind which he learns in time to be much more important than his own private mind—is a mind which changes, and that this change is a development which abandons nothing *en route*, which does not superannuate either Shakespeare, or Homer, or the rock drawing of the Magdalenian draughtsmen. That this development, refinement perhaps, complication certainly, is not, from the point of view of the artist, any improvement. Perhaps not even an improvement from the point of view of the psychologist or not to the extent which we imagine; perhaps only in the end based upon a complication in economics and machinery. But the difference between the present and the past is that the conscious present is an awareness of the past in a way and to an extent which the past's awareness of itself cannot show.

Some one said: "The dead writers are remote from us because we *know* so much more than they did." Precisely, and they are that which we know. 7

I am alive to a usual objection to what is clearly part of my programme for the *métier* of poetry. The objection is that the doctrine requires a ridiculous amount of erudition (pedantry), a claim which can be rejected by appeal to the lives of poets in any pantheon. It will even be affirmed that much learning deadens or perverts poetic sensibility. While, however, we persist in believing that a poet ought to know as much as will not encroach upon his necessary receptivity and necessary laziness, it is not desirable to confine knowledge to whatever can be put into a useful shape for examinations, drawing-rooms, or the still more pretentious modes of publicity. Some can absorb knowledge, the more tardy must sweat for it. Shakespeare acquired more essential history from Plutarch than most men could from the whole British Museum. What is to be insisted upon is that the poet must develop or procure the consciousness of the past and that he should continue to develop this consciousness throughout his career. 8

What happens is a continual surrender of himself as he is at the moment to something which is more valuable. The progress of an artist is a continual self-sacrifice, a continual extinction of personality. 9

There remains to define this process of depersonalization and its relation to the sense of tradition. It is in this depersonalization that art may be said to approach the condition of science. I shall, therefore, invite you to consider, as a suggestive analogy, the action which takes place when a bit of finely filiated platinum is introduced into a chamber containing oxygen and sulphur dioxide. 10

II 11

Honest criticism and sensitive appreciation is directed not upon the poet but upon the poetry. If we attend to the confused cries of the newspaper critics and the susurrus of popular repetition that follows, we shall hear the names of poets in great numbers; if we seek not Blue-book knowledge but the enjoyment of poetry, and ask for a poem, we shall seldom find it. In the last article I tried to point out the importance of the relation of the poem to other poems by other authors, and suggested the conception of poetry as a living whole of all the poetry that has ever been written. The other aspect of this Impersonal theory of poetry is the relation of the poem to its author. And I hinted, by an analogy, that the mind of the mature poet differs from that of the immature one not precisely in any valuation of "personality," not being necessarily more interesting, or having "more to say," but rather by being a more finely perfected medium in which special, or very varied, feelings are at liberty to enter into new combinations.

The analogy was that of the catalyst. When the two gases previously mentioned are mixed in the presence of a filament of platinum, they form sulphurous acid. This combination takes place only if the platinum is present; nevertheless the newly formed acid contains no trace of platinum, and the platinum itself is apparently unaffected; has remained inert, neutral, and unchanged. The mind of the poet is the shred of platinum. It may partly or exclusively operate upon the experience of the man himself; but, the more perfect the artist, the more completely separate in him will be the man who suffers and the mind which creates; the more perfectly will the mind digest and transmute the passions which 12

are its material.

The experience, you will notice, the elements which enter the presence of the transforming catalyst, are of two kinds: emotions and feelings. The effect of a work of art upon the person who enjoys it is an experience different in kind from any experience not of art. It may be formed out of one emotion, or may be a combination of several; and various feelings, inhering for the writer in particular words or phrases or images, may be added to compose the final result. Or great poetry may be made without the direct use of any emotion whatever: composed out of feelings solely. Canto XV of the *Inferno* (Brunetto Latini) is a working up of the emotion evident in the situation; but the effect, though single as that of any work of art, is obtained by considerable complexity of detail. The last quatrain gives an image, a feeling attaching to an image, which "came," which did not develop simply out of what precedes, but which was probably in suspension in the poet's mind until the proper combination arrived for it to add itself to. The poet's mind is in fact a receptacle for seizing and storing up numberless feelings, phrases, images, which remain there until all the particles which can unite to form a new compound are present together.

13

If you compare several representative passages of the greatest poetry you see how great is the variety of types of combination, and also how completely any semi-ethical criterion of "sublimity" misses the mark. For it is not the "greatness," the intensity, of the emotions, the components, but the intensity of the artistic process, the pressure, so to speak, under which the fusion takes place, that counts. The episode of Paolo and Francesca employs a definite emotion, but the intensity of the poetry is something quite different from whatever intensity in the supposed experience it may give the impression of. It is no more intense, furthermore, than Canto XXVI, the voyage of Ulysses, which has not the direct dependence upon an emotion. Great variety is possible in the process of transmutation of emotion: the murder of Agamemnon, or the agony of Othello, gives an artistic effect apparently closer to a possible original than the scenes from Dante. In the *Agamemnon*, the artistic emotion approximates to the emotion of an actual spectator; in *Othello* to the emotion of the protagonist himself. But the difference between art and the event is always absolute; the combination which is the murder of Agamemnon is probably as complex as that which is the voyage of Ulysses. In either case there has been a fusion of elements. The ode of Keats contains a number of feelings which have nothing particular to do with the nightingale, but which the nightingale, partly, perhaps, because of its attractive name, and partly because of its reputation, served to bring together.

14

The point of view which I am struggling to attack is perhaps related to the metaphysical theory of the substantial unity of the soul: for my meaning is, that the poet has, not a "personality" to express, but a particular medium, which is only a medium and not a personality, in which impressions and experiences combine in peculiar and unexpected ways. Impressions and experiences which are important for the man may take no place in the poetry, and those which become important in the poetry may play quite a negligible part in the man, the personality.

15

I will quote a passage which is unfamiliar enough to be regarded with fresh attention in the light—or darkness—of these observations:

16

And now methinks I could e'en chide myself

For doating on her beauty, though her death
Shall be revenged after no common action.
Does the silkworm expend her yellow labours
For thee? For thee does she undo herself?
Are lordships sold to maintain ladyships
For the poor benefit of a bewildering minute?
Why does yon fellow falsify highways,
And put his life between the judge's lips,
To refine such a thing—keeps horse and men
To beat their valours for her?...

In this passage (as is evident if it is taken in its context) there is a combination of positive and negative emotions: an intensely strong attraction toward beauty and an equally intense fascination by the ugliness which is contrasted with it and which destroys it. This balance of contrasted emotion is in the dramatic situation to which the speech is pertinent, but that situation alone is inadequate to it. This is, so to speak, the structural emotion, provided by the drama. But the whole effect, the dominant tone, is due to the fact that a number of floating feelings, having an affinity to this emotion by no means superficially evident, have combined with it to give us a new art emotion.

It is not in his personal emotions, the emotions provoked by particular events in his life, that the poet is in any way remarkable or interesting. His particular emotions may be simple, or crude, or flat. The emotion in his poetry will be a very complex thing, but not with the complexity of the emotions of people who have very complex or unusual emotions in life. One error, in fact, of eccentricity in poetry is to seek for new human emotions to express; and in this search for novelty in the wrong place it discovers the perverse. The business of the poet is not to find new emotions, but to use the ordinary ones and, in working them up into poetry, to express feelings which are not in actual emotions at all. And emotions which he has never experienced will serve his turn as well as those familiar to him. Consequently, we must believe that "emotion recollected in tranquillity" is an inexact formula. For it is neither emotion, nor recollection, nor, without distortion of meaning, tranquillity. It is a concentration, and a new thing resulting from the concentration, of a very great number of experiences which to the practical and active person would not seem to be experiences at all; it is a concentration which does not happen consciously or of deliberation. These experiences are not "recollected," and they finally unite in an atmosphere which is "tranquil" only in that it is a passive attending upon the event. Of course this is not quite the whole story. There is a great deal, in the writing of poetry, which must be conscious and deliberate. In fact, the bad poet is usually unconscious where he ought to be conscious, and conscious where he ought to be unconscious. Both errors tend to make him "personal." Poetry is not a turning loose of emotion, but an escape from emotion; it is not the expression of personality, but an escape from personality. But, of course, only those who have personality and emotions know what it means to want to escape from these things.

17

III

ὁ δὲ νόστος ἰσως θεώτερόν τι καὶ ἀπαθές ἐστιν

This essay proposes to halt at the frontier of metaphysics or mysticism, and confine itself to such practical conclusions as can be applied by the responsible person interested in poetry. To divert interest from the poet to the poetry is a laudable aim: for it would conduce to a juster estimation of actual poetry, good and bad. There are many people who appreciate the expression of sincere emotion in verse, and there is a smaller number of people who can appreciate technical excellence. But very few know when there is expression of *significant* emotion, emotion which has its life in the poem and not in the history of the poet. The emotion of art is impersonal. And the poet cannot reach this impersonality without surrendering himself wholly to the work to be done. And he is not likely to know what is to be done unless he lives in what is not merely the present, but the present moment of the past, unless he is conscious, not of what is dead, but of what is already living.

ing resembling moths, so that I should hesitate to call them moths, except that I have had some experience with the figure Moth reduced to a nub.

Two summers ago I was camping alone in the Blue Ridge Mountains in Virginia. I had hauled myself and gear up there to read, among other things, James Ramsey Ullman's *The Day on Fire*, a novel about Rimbaud that had made me want to be a writer when I was sixteen;² I was hoping it would do it again. So I read, lost, every day sitting under a tree by my tent, while warblers swung in the leaves overhead and bristle worms trailed their inches over the twiggy dirt at my feet; and I read every night by candlelight, while barred owls called in the forest and pale moths massed round my head in the clearing, where my light made a ring.

Moths kept flying into the candle. They would hiss and recoil, lost upside down in the shadows among my cooking pans. Or they would singe their wings and fall, and their hot wings, as if melted, would stick to the first thing they touched—a pan, a lid, a spoon—so that the snagged moths could flutter only in tiny arcs, unable to struggle free. These I could release by a quick flip with a stick; in the morning I would find my cooking stuff gilded with torn flecks of moth wings, triangles of shiny dust here and there on the aluminum. So I read, and boiled water, and replenished candles, and read on.

One night a moth flew into the candle, was caught, burnt dry, and held. I must have been staring at the candle, or maybe I looked up when a shadow crossed my page; at any rate, I saw it all. A golden female moth, a biggish one with a two-inch wingspan, flapped into the fire, dropped her abdomen into the wet wax, stuck, flamed, frazzled and fried in a second. Her moving wings ignited like tissue paper, enlarging the circle of light in the clearing and creating out of the darkness the sudden blue sleeves of my sweater, the green leaves of jewelweed by my side, the ragged red trunk of a pine. At once the light contracted again and the moth's wings vanished in a fine, foul smoke. At the same time her six legs clawed, curled, blackened, and ceased, disappearing utterly. And her head jerked in spasms, making a spattering noise; her antennae

²French poet Arthur Rimbaud (1854–1891) himself began writing at age sixteen and produced his major work before he was twenty. Ullman's novel was published in 1958.

ANNIE DILLARD

THE DEATH OF A MOTH

XX
 I live on northern Puget Sound, in Washington State, alone. I have a gold cat, who sleeps on my legs, named Small. In the morning I joke to her blank face, Do you remember last night? Do you remember? I throw her out before breakfast, so I can eat.

There is a spider, too, in the bathroom, with whom I keep a sort of company. Her little outfit always reminds me of a certain moth. I helped to kill. The spider herself is of uncertain lineage, bulbous at the abdomen and drab. Her six-inch mess of a web works, works somehow, works miraculously, to keep her alive and me amazed. The web itself is in a corner behind the toilet, connecting tile wall to tile wall and floor, in a place where there is, I would have thought, scant traffic. Yet under the web are sixteen or so corpses she has tossed to the floor.

The corpses appear to be mostly sow bugs, those little armadillo creatures who live to travel flat out in houses, and die round. There is also a new shred of earwig, three old spider skins crinkled and clenched, and two moth bodies, wingless and huge and empty, moth bodies I drop to my knees to see.

Today the earwig shines darkly and gleams, what there is of him: a dorsal curve of thorax and abdomen, and a smooth pair of cerci¹ by which I knew his name. Next week, if the other bodies are any indication, he will be shrunken and gray, webbed to the floor with dust. The sow bugs beside him are hollow and empty of color, fragile, a breath away from brittle fluff. The spider skins lie on their sides, translucent and ragged, their legs drying in knots. And the moths, the empty moths, stagger against each other, headless, in a confusion of arching strips of chitin like peeling varnish, like a jumble of buttresses for cathedral domes, like noth-

¹plural of cercus, posterior "feeler" of an insect.

crisped and burned away and her heaving mouth parts crackled like pistol fire. When it was all over, her head was, so far as I could determine, gone, gone the long way of her wings and legs. Had she been new, or old? Had she mated and laid her eggs, had she done her work? All that was left was the glowing horn shell of her abdomen and thorax—a fraying, partially collapsed gold tube jammed upright in the candle's round pool.

And then this moth-essence, this spectacular skeleton, began to act as a wick. She kept burning. The wax rose in the moth's body from her soaking abdomen to her thorax to the jagged hole where her head should be, and widened into flame, a saffron-yellow flame that robbed her to the ground like any immolating monk. That candle had two wicks, two flames of identical height, side by side. The moth's head was fire. She burned for two hours, until I blew her out.

She burned for two hours without changing, without bending or leaning—only glowing within, like a building fire glimpsed through silhouetted walls, like a hollow saint, like a flame-faced virgin gone to God, while I read by her light, kindled, while Rimbaud in Paris burnt out his brains in a thousand poems, while night pooled wetly at my feet.

And that is why I believe those hollow crisps on the bathroom floor are moths. I think I know moths, and fragments of moths, and chips and tatters of utterly empty moths, in any state. How many of you, I asked the people in my class, which of you want to give your lives and be writers? I was trembling from coffee, or cigarettes, or the closeness of faces all around me. (Is this what we live for? I thought; is this the only final beauty: the color of any skin in any light, and living, human eyes?) All hands rose to the question. (You, Nick? Will you? Margaret? Randy? Why do I want them to mean it?) And then I tried to tell them what the choice must mean: you can't be anything else. You must go at your life with a broadax. . . . They had no idea what I was saying. (I have two hands, don't I? And all this energy, for as long as I can remember. I'll do it in the evenings, after skiing, or on the way home from the bank, or after the children are asleep. . . .) They thought I was raving again. It's just as well.

I have three candles here on the table which I disentangle from the plants and light when visitors come. Small usually avoids them, although once she came too close and her tail caught fire; I rubbed it out before she noticed. The flames move light over everyone's skin, draw light to the surface of the faces of my friends. When the people leave I never blow the candles out, and after I'm asleep they flame and burn.

XXXXXXXXXXXXXXXXXXXX FOR DISCUSSION XXXXXXXXXXXXXXXXXXXXXXXXXX

1. What is Annie Dillard referring to in paragraph 10 when she says, "I'll do it in the evenings, after skiing, or on the way home from the bank . . . " ?
2. What is the CLIMACTIC or most dramatic event of Dillard's NARRATIVE? How does she connect it with what she sees in her bathroom?
3. Dillard draws an extended ANALOGY between the burning moth and the writer. What does this analogy imply about the nature of the writer's calling as Dillard sees it?
4. What is "miraculous" about the spider's web in paragraph 2? How would you DESCRIBE Dillard's attitude toward nature and the natural world throughout her essay?
5. What would you say to George, the student who recently posted the following on the www.bookcritics.org Web site: "I need to know the significance of the butterfly in Annie Dillard's 'Death of a Moth.' This essay made absolutely no sense to me so I really need some help."

ANNIE DILLARD

HOW I WROTE THE MOTH ESSAY— AND WHY

XX

1
It was November 1975. I was living alone, as described, on an island in Puget Sound, near the Canadian border. I was thirty years old. I thought about myself a lot (for someone thirty years old), because I couldn't figure out what I was doing there. What was my life about? Why was I living alone, when I am gregarious? Would I ever meet someone, or should I reconcile myself to all this solitude? I disliked celibacy; I dreaded childlessness. I couldn't even think of anything to write. I was examining every event for possible meaning.

2
I was then in full flight from success, from the recent fuss over a book of prose I'd published the previous year called *Pilgrims at Tinker Creek*. There were offers from editors, publishers, and Hollywood and network producers. They tempted me with world travel, film and TV work, big bucks. I was there to turn from literary and commercial success and to rededicate myself to art and to God. That's how I justified my loneliness to myself. It was a feeble justification and I knew it, because you certainly don't need to live alone either to write or to pray. Actually I was there because I had picked the place from an atlas, and I was alone because I hadn't yet met my husband.

3
My reading and teaching fed my thoughts. I was reading Simone Weil, *First and Last Notebooks*. Simone Weil was a twentieth-century French intellectual, born Jewish, who wrote some of the most interesting Christian theology I've ever read. She was brilliant, but a little nuts; her doctrines were harsh. "Literally," she wrote, "it is total purity or death." This sort of fanaticism attracted and appalled me. Weil had deliberately starved herself to death to call attention to the plight of French workers. I was taking extensive notes on Weil.

In the classroom I was teaching poetry writing, exhorting myself (in the guise of exhorting my students), and convincing myself by my own rhetoric: commit yourself to a useless art! In art alone is meaning! In sacrifice alone is meaning! These, then, were issues for me at that time: dedication, purity, sacrifice.

Early that November morning I noticed the hollow insects on the bathroom floor. I got down on my hands and knees to examine them and recognized some as empty moth bodies. I recognized them, of course, only because I'd seen an empty moth body already—two years before, when I'd camped alone and had watched a flying moth get stuck in a candle and burn.

Walking back to my desk, where I had been answering letters, I realized that the burning moth was a dandy visual focus for all my recent thoughts about an empty, dedicated life. Perhaps I'd try to write a short narrative about it.

I went to my pile of journals, hoping I'd taken some nice, specific notes about the moth in the candle. What I found disappointed me at first: that night I'd written a long description of owl sounds, and only an annoyed aside about bugs flying into the candle. But the next night, after pages of self-indulgent drivel, I'd written a fuller description, a description of the moth which got stuck in candle wax.

The journal entry had some details I could use (bristleworms on the ground, burnt moths' wings sticking to pans), some phrases (her body acted as a wick, the candle had 2 flames, the moth burned until I blew it out), and, especially, some verbs (hiss, recoil, stick, spatter, jerked, crackled).

Even in the journals, the moth was female. (From childhood reading I'd learned to distinguish moths by sex.) And, there in the journal, was a crucial detail: on that camping trip, I'd been reading about Rimbaud. Arthur Rimbaud—the French symbolist poet, a romantic, hotheaded figure who attracted me enormously when I was sixteen—had been young and self-destructive. When he was sixteen, he ran away from home to Paris, led a dissolute life, shot his male lover (the poet Verlaine), drank absinthe which damaged his brain, deranged his senses with drunkenness



Two summers ago, I ~~was~~ ^{was} camping alone on the Blue Ridge mountains in Virginia. I had killed myself and gear up there to read, ~~complete~~, ^{complete} Jerry Samsky Ullman's ~~novel~~ ^{novel} *The Day on Fire*, a novel that had made a whole ~~space~~ ^{space} when I was sixteen; I was hoping it would do it again. So I read ~~at~~ ^{at} day sitting under a tree by my tent, ~~pretending to eat~~ ^{pretending to eat} ~~peas or~~ ^{peas or} ~~fruits~~ ^{fruits} and ~~was~~ ^{was} ~~not~~ ^{not} ~~reading~~ ^{reading} ~~at~~ ^{at} ~~all~~ ^{all} ~~the~~ ^{the} ~~time~~ ^{time} ~~because~~ ^{because} I'd been looking so hard and so long for connections, meanings. The connections were all there, and seemed solid enough: I saw a moth burnt and on fire; I was reading Rimbaud hoping to rededicate myself to writing (this one bald statement of motive was unavoidable); I live alone. So the writer is like the moth, and like a religious contemplative: emptying himself so he can be a channel for his work. Of course you can reinforce connections with language: the bathroom moths are like a jumble of butresses for cathedral domes; the female moth is like an immolating monk, like a hollow saint, a flame-faced virgin gone to God; Rimbaud burnt out his brains with poetry while night pooled wetly at my feet.

I liked the piece enough to rewrite it. I took out a couple of paragraphs—one about why I didn't have a dog, another that ran on about the bathroom spider. This is the kind of absurdity you fall into when you write about anything, let alone about yourself. You're so pleased and grateful to be writing at all, especially at the beginning, that you babble. Often you don't know where the work is going, so you can't tell what's irrelevant.

It doesn't hurt much to babble in a first draft, so long as you have the sense to cut out irrelevancies later. If you are used to analyzing texts, you will be able to formulate a clear statement of what your draft turned out to be about. Then you make a list of what you've already written, paragraph by paragraph, and see what doesn't fit and cut it out. (All this requires is nerves of steel and lots of coffee.) Most of the time you'll have to add to the beginning, ensuring that it gives a fair idea of what the point might be, or at least what is about to happen. (Suspense is for mystery writers. The most inept writing has an inadvertent element of

OPPOSITE: Page from the first draft of "The Death of a Moth."

and sleeplessness, and wrote mad vivid poetry which altered the course of Western literature. When he was in his twenties, he turned his back to the Western world and vanished into Abyssinia as a gunrunner.

With my old journal beside me, I took up my current journal and scribbled and doodled my way through an account of my present life and the remembered moth. It went extraordinarily well; it was not typical. It seemed very much "given"—given, I think, because I'd asked, because I'd been looking so hard and so long for connections, meanings. The connections were all there, and seemed solid enough: I saw a moth burnt and on fire; I was reading Rimbaud hoping to rededicate myself to writing (this one bald statement of motive was unavoidable); I live alone. So the writer is like the moth, and like a religious contemplative: emptying himself so he can be a channel for his work. Of course you can reinforce connections with language: the bathroom moths are like a jumble of butresses for cathedral domes; the female moth is like an immolating monk, like a hollow saint, a flame-faced virgin gone to God; Rimbaud burnt out his brains with poetry while night pooled wetly at my feet.

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AP LANGUAGE AND COMPOSITION SUMMER WORK

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suspense: the reader constantly asks himself, where on earth is this going?) Usually I end up throwing away the beginning: the first part of a poem, the first few pages of an essay, the first scene of a story, even the first few chapters of a book. It's not holy writ. The paragraphs and sentences are tesserae—tiles for a mosaic. Just because you have a bunch of tiles in your lap doesn't mean your mosaic will be better if you use them all. In this atypical case, however, there were very few extraneous passages. The focus was tight, probably because I'd been so single-minded before I wrote it.

I added stuff, too, to strengthen and clarify the point. I added some speculation about the buzzing moth: had she mated and laid her eggs, had she done her work? Near the end I added a passage about writing class: which of you want to give your lives and become writers?

Ultimately I sent it to *Harper's* magazine, which published it. The early drafts, and the *Harper's* version, had a different ending, a kind of punch line that was a series of interlocking statements:

I don't mind living alone. I like eating alone and reading. I don't mind sleeping alone. The only time I mind being alone is when something is funny; then, when I am laughing at something funny, I wish someone were around. Sometimes I think it is pretty funny that I sleep alone.

I took this ending out of the book version, which is the version you have. I took it out because the tone was too snappy, too clever; it reduced everything to celibacy, which was really a side issue; it made the reader forget the moth; and it called too much attention to the narrator. The new ending was milder. It referred back to the main body of the text.

Revising is a breeze if you know what you're doing—if you can look at your text coldly, analytically, manipulatively. Since I've studied texts, I know what I'm doing when I revise. The hard part is devising the wretched thing in the first place. How do you go from nothing to something? How do you face the blank page without fainting dead away?

To start a narrative, you need a batch of things. Not feelings, not opinions, not sentiments, not judgments, not arguments, but specific

objects and events: a cat, a spider web, a mess of insect skeletons, a candle, a book about Rimbaud, a burning moth. I try to give the reader a story, or at least a scene (the flimsiest narrative occasion will serve), and something to look at. I try not to hang on the reader's arm and bore him with my life story, my fancy self-indulgent writing, or my opinions. He is my guest; I try to entertain him. Or he'll throw my pages across the room and turn on the television.

I try to say what I mean and not "hide the hidden meaning." "Clarity is the sovereign courtesy of the writer," said J. Henri Fabre, the great French entomologist, "I do my best to achieve it." Actually, it took me about ten years to learn to write clearly. When I was in my twenties, I was more interested in showing off.

What do you do with these things? You juggle them. You toss them around. To begin, you don't need a well defined point. You don't need "something to say"—that will just lead you to reiterating clichés. You need bits of the world to toss around. You start anywhere, and join the bits into a pattern by your writing about them. Later you can throw out the ones that don't fit.

I like to start by describing something, by ticking off the five senses. Later I go back to the beginning and locate the reader in time and space. I've found that if I take pains to be precise about things, feelings will take care of themselves. If you try to force a reader's feelings through dramatic writing ("writhe," "ecstasy," "scream"), you make a fool of yourself, like someone at a party trying too hard to be liked.

I have piles of materials in my journals—mostly information in the form of notes on my reading, and to a lesser extent, notes on things I'd seen and heard during the day. I began the journals five or six years after college, finding myself highly trained for taking notes and for little else. Now I have thirty-some journal volumes, all indexed. If I want to write about arctic exploration, say, or star chemistry, or monasticism, I can find masses of pertinent data under that topic. And if I browse I can often find images from other fields that may fit into what I'm writing, if only as metaphor or simile. It's terrific having all these materials handy. It saves and makes available all those years of reading. Otherwise, I'd forget everything, and life wouldn't accumulate, but merely pass.

The moth essay I wrote that November day was an "odd" piece—"freighted with heavy-handed symbolism," as I described it to myself just after I wrote it. The reader must be startled to watch this apparently calm, matter-of-fact account of the writer's life and times turn before his eyes into a mess of symbols whose real subject matter is their own relationship. I hoped the reader wouldn't feel he'd been had. I tried to ensure that the actual, historical moth wouldn't vanish into idea, but would stay physically present.

A week after I wrote the first draft I considered making it part of the book (*Holy the Firm*) I had been starting. It seemed to fit the book's themes. (Actually, I spent the next fifteen months fitting the book to its themes.) In order to clarify my thinking I jotted down some notes:

moth in candle:

the poet— materials of world, of bare earth at feet, sucked up, transformed, subsumed to spirit, to air, to light

the mystic—not through reason

but through emptiness

the martyr—virgin, sacrifice, death with meaning.

I prefaced these notes with the comical word "Hothead."

It had been sheer good luck that the different aspects of the historical truth fit together so nicely. It had actually been on that particular solo camping trip that I'd read the Rimbaud novel. If it hadn't been, I wouldn't have hesitated to fiddle with the facts. I fiddled with one fact, for sure: I foully slandered my black cat, Small, by saying she was "gold"—to match the book's moth and little blonde burnt girl. I actually had a gold cat at that time, named Kindling. I figured no one would believe it. It was too much. In the book, as in real life, the cat was spayed.

This is the most personal piece I've ever written—the essay itself, and these notes on it. I don't recommend, or even approve, writing personally. It can lead to dreadful writing. The danger is that you'll get lost in the contemplation of your wonderful self. You'll include things for the lousy

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reason that they actually happened, or that you feel strongly about them; you'll forget to ensure that the reader feels anything whatever. You may hold the popular view that art is self-expression, or a way of understanding the self—in which case the artist need do nothing more than babble uncontrolledly about the self and then congratulate himself that, in addition to all his other wonderfully interesting attributes, he is also an artist. I don't (evidently) hold this view. So I think that this moth piece is a risky one to read: it seems to enforce these romantic and giddy notions of art and the artist. But I trust you can keep your heads.

XXXXXXXXXXXXXXXXXXXX FOR DISCUSSION XXXXXXXXXXXXXXXXXXXXXXX

1. Why is Annie Dillard opposed, as a rule, to "writing personally" (25)? What dangers does she advise you to avoid when you write a personal essay? How well do you think she herself avoids these pitfalls? Please point to specific passages in her two essays that support your opinion.

2. According to Dillard, what's the value to a writer of keeping a journal? Again, please point to specific statements in her essays.

3. In which paragraphs does Dillard explicitly DESCRIBE the process of revising the moth essay? What did she omit in the second draft? How and when did she change the ending? What's the nature of the changes? Why did she make them?

4. Think about the ways you generally go about starting to write. Where do you start? What kind of research do you do? How much time do you spend revising? How does your writing process COMPARE with Dillard's?

Text: Edgar Allan Poe, "The Philosophy of Composition" (A), Graham's Magazine, vol. XXVIII, no. 4, April 1846, 28:163-167

[page 163, full page:]

THE PHILOSOPHY OF COMPOSITION.

BY EDGAR A. POE.

[column 1:]

CHARLES DICKENS, in a note now lying before me, alluding to an examination I once made of the mechanism of "Barnaby Rudge," says — "By the way, are you aware that Godwin wrote his 'Caleb Williams' backwards? He first involved his hero in a web of difficulties, forming the second volume, and then, for the first, cast about him for some mode of accounting for what had been done."

I cannot think this the *precise* mode of procedure on the part of Godwin — and indeed what he himself acknowledges, is not altogether in accordance with Mr. Dickens' idea — but the author of "Caleb Williams" was too good an artist not to perceive the advantage derivable from at least a somewhat similar process. Nothing is more clear than that every plot, worth the name, must be elaborated to its *dénouement* before any thing be attempted with the pen. It is only with the *dénouement* constantly in view that we can give a plot its indispensable air of consequence, or causation, by making the incidents, and especially the tone at all points, tend to the development of the intention.

There is a radical error, I think, in the usual mode of constructing a story. Either history affords a thesis — or one is suggested by an incident of the day — or, at best, the author sets himself to work in the combination of striking events to form merely the basis of his narrative — designing, generally, to fill in with description, dialogue, or aurtorial comment, whatever crevices of fact, or action, may, from page to page, render themselves apparent.

I prefer commencing with the consideration of an *effect*. Keeping originality *always* in view — for he is false to himself who ventures to dispense with so obvious and so easily attainable a source of interest — I say to myself, in the first

place, "Of the innumerable effects, or impressions, of which the heart, the intellect, or (more generally) the soul is susceptible, what one shall I, on the present occasion, select?" Having chosen a novel, first, and secondly a vivid effect, I consider whether it can best be wrought by incident or tone — whether by ordinary incidents and peculiar tone, or the converse, or by peculiarity both of incident and tone — afterward looking about me (or rather within) for such combinations of event, or tone, as shall best aid me in the construction of the effect.

I have often thought how interesting a magazine paper might be written by any author who would — that is to say, who could — detail, step by step, the processes by which any one of his compositions attained its ultimate point of completion. Why such [column 2:] a paper has never been given to the world, I am much at a loss to say — but, perhaps, the autorial vanity has had more to do with the omission than any one other cause. Most writers — poets in especial — prefer having it understood that they compose by a species of fine frenzy — an ecstatic intuition — and would positively shudder at letting the public take a peep behind the scenes, at the elaborate and vacillating crudities of thought — at the true purposes seized only at the last moment — at the innumerable glimpses of idea that arrived not at the maturity of full view — at the fully matured fancies discarded in despair as unmanageable — at the cautious selections and rejections — at the painful erasures and interpolations — in a word, at the wheels and pinions — the tackle for scene-shifting — the step-ladders and demon-traps — the cock's feathers, the red paint and the black patches, which, in ninety-nine cases out of the hundred, constitute the properties of the literary *histrion*.

I am aware, on the other hand, that the case is by no means common, in which an author is at all in condition to retrace the steps by which his conclusions have been attained. In general, suggestions, having arisen pell-mell, are pursued and forgotten in a similar manner.

For my own part, I have neither sympathy with the repugnance alluded to, nor, at any time, the least difficulty in recalling to mind the progressive steps of any of my compositions; and, since the interest of an analysis, or reconstruction, such as I have considered a *desideratum*, is quite independent of any real or fancied interest in the thing analyzed, it will not be regarded as a breach of decorum on my part to show the *modus operandi* by which some one of my own works was put together. I select "The Raven," as most generally known. It is my design to render it manifest that no one point in its composition is referrible either to accident or intuition — that the work proceeded, step by step, to its completion with the precision and rigid consequence of a mathematical problem.

Let us dismiss, as irrelevant to the poem *per se*, the circumstance — or say the necessity — which, in the first place, gave rise to the intention of composing a poem that should suit at once the popular and the critical taste.

We commence, then, with this intention.

The initial consideration was that of extent. If any literary work is too long to be read at one sitting, we must be content to dispense with the immensely important effect derivable from unity of impression — [page 164:] for, if two sittings be required, the affairs of the world interfere, and every thing like totality is at once destroyed. But since, *ceteris paribus*, no poet can afford to dispense with *any thing* that may advance his design, it but remains to be seen whether there is, in extent, any advantage to counterbalance the loss of unity which attends it. Here I say no, at once. What we term a long poem is, in fact, merely a succession of brief ones — that is to say, of brief poetical effects. It is needless to demonstrate that a poem is such, only inasmuch as it intensely excites, by elevating, the soul; and all intense excitements are, through a psychal necessity, brief. For this reason, at least one half of the "Paradise Lost" is essentially prose — a succession of poetical excitements interspersed, *inevitably*, with corresponding depressions — the whole being deprived, through the extremeness of its length, of the vastly important artistic element, totality, or unity, of effect.

It appears evident, then, that there is a distinct limit, as regards length, to all works of literary art — the limit of a single sitting — and that, although in certain classes of prose composition, such as "Robinson Crusoe," (demanding no unity,) this limit may be advantageously overpassed, it can never properly be overpassed in a poem. Within this limit, the extent of a poem may be made to bear mathematical relation to its merit — in other words, to the excitement or elevation — again in other words, to the degree of the true poetical effect which it is capable of inducing; for it is clear that the brevity must be in direct ratio of the intensity of the intended effect: — this, with one proviso — that a certain degree of duration is absolutely requisite for the production of any effect at all.

Holding in view these considerations, as well as that degree of excitement which I deemed not above the popular, while not below the critical, taste, I reached at once what I conceived the proper *length* for my intended poem — a length of about one hundred lines. It is, in fact, a hundred and eight.

My next thought concerned the choice of an impression, or effect, to be conveyed: and here I may as well observe that, throughout the construction, I kept steadily in view the design of rendering the work *universally* appreciable. I should be carried too far out of my immediate topic were I to demonstrate a point upon which I have repeatedly insisted, and which, with the poetical, stands not in the slightest need of demonstration — the point, I mean, that Beauty is the sole legitimate province of the poem. A few words, however, in elucidation of my real meaning, which some of my friends have evinced a disposition to misrepresent. That pleasure which is at once the most intense, the most elevating, and the most pure, is, I believe, found in the contemplation of the beautiful. When, indeed, men speak of Beauty, they mean, precisely, not a quality, as is supposed, but an effect — they refer, in short, just to that intense and pure elevation of *soul* — *not* of intellect, or of heart — upon which I have commented, and which is experienced in

consequence of contemplating "the beautiful." Now I designate [column 2:] Beauty as the province of the poem, merely because it is an obvious rule of Art that effects should be made to spring from direct causes — that objects should be attained through means best adapted for their attainment — no one as yet having been weak enough to deny that the peculiar elevation alluded to, is *most readily* attained in the poem. Now the object, Truth, or the satisfaction of the intellect, and the object Passion, or the excitement of the heart, are, although attainable, to a certain extent, in poetry, far more readily attainable in prose. Truth, in fact, demands a precision, and Passion, a *homeliness* (the truly passionate will comprehend me) which are absolutely antagonistic to that Beauty which, I maintain, is the excitement, or pleasurable elevation, of the soul. It by no means follows from any thing here said, that passion, or even truth, may not be introduced, and even profitably introduced, into a poem — for they may serve in elucidation, or aid the general effect, as do discords in music, by contrast — but the true artist will always contrive, first, to tone them into proper subservience to the predominant aim, and, secondly, to enveil them, as far as possible, in that Beauty which is the atmosphere and the essence of the poem.

Regarding, then, Beauty as my province, my next question referred to the *tone* of its highest manifestation — and all experience has shown that this tone is one of *sadness*. Beauty of whatever kind, in its supreme development, invariably excites the sensitive soul to tears. Melancholy is thus the most legitimate of all the poetical tones.

The length, the province, and the tone, being thus determined, I betook myself to ordinary induction, with the view of obtaining some artistic piquancy which might serve me as a key-note in the construction of the poem — some pivot upon which the whole structure might turn. In carefully thinking over all the usual artistic effects — or more properly *points*, in the theatrical sense — I did not fail to perceive immediately that no one had been so universally employed as that of the *refrain*. The universality of its employment sufficed to assure me of its intrinsic value, and spared me the necessity of submitting it to analysis. I considered it, however, with regard to its susceptibility of improvement, and soon saw it to be in a primitive condition. As commonly used, the *refrain*, or burden, not only is limited to lyric verse, but depends for its impression upon the force of monotone — both in sound and thought. The pleasure is deduced solely from the sense of identity — of repetition. I resolved to diversify, and so vastly heighten, the effect, by adhering, in general, to the monotone of sound, while I continually varied that of thought: that is to say, I determined to produce continuously novel effects, by the variation of *the application* of the *refrain* — the *refrain* itself remaining, for the most part, unvaried.

These points being settled, I next bethought me of the *nature* of my *refrain*. Since its application was to be repeatedly varied, it was clear that the *refrain* itself must be brief, for there would have been an insurmountable difficulty in frequent variations of [page 165:] application in any sentence of length. In proportion to the brevity of the sentence, would, of course, be the facility of the variation. This led

me at once to a single word as the best *refrain*.

The question now arose as to the *character* of the word. Having made up my mind to a *refrain*, the division of the poem into stanzas was, of course, a corollary: the *refrain* forming the close to each stanza. That such a close, to have force, must be sonorous and susceptible of protracted emphasis, admitted no doubt: and these considerations inevitably led me to the long *o* as the most sonorous vowel, in connection with *r* as the most producible consonant.

The sound of the *refrain* being thus determined, it became necessary to select a word embodying this sound, and at the same time in the fullest possible keeping with that melancholy which I had predetermined as the tone of the poem. In such a search it would have been absolutely impossible to overlook the word "Nevermore." In fact, it was the very first which presented itself.

The next *desideratum* was a pretext for the continuous use of the one word "nevermore." In observing the difficulty which I at once found in inventing a sufficiently plausible reason for its continuous repetition, I did not fail to perceive that this difficulty arose solely from the pre-assumption that the word was to be so continuously or monotonously spoken by a *human* being — I did not fail to perceive, in short, that the difficulty lay in the reconciliation of this monotony with the exercise of reason on the part of the creature repeating the word. Here, then, immediately arose the idea of a *non*-reasoning creature capable of speech; and, very naturally, a parrot, in the first instance, suggested itself, but was superseded forthwith by a Raven, as equally capable of speech, and infinitely more in keeping with the intended *tone*.

I had now gone so far as the conception of a Raven — the bird of ill omen — monotonously repeating the one word, "Nevermore," at the conclusion of each stanza, in a poem of melancholy tone, and in length about one hundred lines. Now, never losing sight of the object *supremeness*, or perfection, at all points, I asked myself — "Of all melancholy topics, what, according to the *universal* understanding of mankind, is the *most* melancholy?" Death — was the obvious reply. "And when," I said, "is this most melancholy of topics most poetical?" From what I have already explained at some length, the answer, here also, is obvious — "When it most closely allies itself to *Beauty*: the death, then, of a beautiful woman is, unquestionably, the most poetical topic in the world — and equally is it beyond doubt that the lips best suited for such topic are those of a bereaved lover."

I had now to combine the two ideas, of a lover lamenting his deceased mistress and a Raven continuously repeating the word "Nevermore" — I had to combine these, bearing in mind my design of varying, at every turn, the *application* of the word repeated; but the only intelligible mode of such combination is that of imagining the Raven employing the word in [column 2:] answer to the queries of the lover. And here it was that I saw at once the opportunity afforded for the effect on which I had been depending — that is to say, the effect of the *variation of*

application. I saw that I could make the first query propounded by the lover — the first query to which the Raven should reply "Nevermore" — that I could make this first query a commonplace one — the second less so — the third still less, and so on — until at length the lover, startled from his original *nonchalance* by the melancholy character of the word itself — by its frequent repetition — and by a consideration of the ominous reputation of the fowl that uttered it — is at length excited to superstition, and wildly propounds queries of a far different character — queries whose solution he has passionately at heart — propounds them half in superstition and half in that species of despair which delights in self-torture — propounds them not altogether because he believes in the prophetic or demoniac character of the bird (which, reason assures him, is merely repeating a lesson learned by rote) but because he experiences a phrenzied pleasure in so modeling his questions as to receive from the *expected* "Nevermore" the most delicious because the most intolerable of sorrow. Perceiving the opportunity thus afforded me — or, more strictly, thus forced upon me in the progress of the construction — I first established in mind the climax, or concluding query — that to which "Nevermore" should be in the last place an answer — that in reply to which this word "Nevermore" should involve the utmost conceivable amount of sorrow and despair.

Here then the poem may be said to have its beginning — at the end, where all works of art should begin — for it was here, at this point of my preconsiderations, that I first put pen to paper in the composition of the stanza:

"Prophet," said I, "thing of evil! prophet still if bird or devil!
By that heaven that bends above us — by that God we both adore,
Tell this soul with sorrow laden, if within the distant Aidenn,
It shall clasp a sainted maiden whom the angels name Lenore —
Clasp a rare and radiant maiden whom the angels name Lenore."
Quoth the raven — "Nevermore."

I composed this stanza, at this point, first that, by establishing the climax, I might the better vary and graduate, as regards seriousness and importance, the preceding queries of the lover — and, secondly, that I might definitely settle the rhythm, the metre, and the length and general arrangement of the stanza — as well as graduate the stanzas which were to precede, so that none of them might surpass this in rhythmical effect. Had I been able, in the subsequent composition, to construct more vigorous stanzas, I should, without scruple, have purposely enfeebled them, so as not to interfere with the climacteric effect.

And here I may as well say a few words of the versification. My first object (as usual) was originality. The extent to which this has been neglected, in versification, is one of the most unaccountable things in the world. Admitting that there is little [page 166:] possibility of variety in mere *rhythm*, it is still clear that the possible varieties of metre and stanza are absolutely infinite — and yet, *for centuries, no man, in verse, has ever done, or ever seemed to think of doing, an original thing.*

The fact is, originality (unless in minds of very unusual force) is by no means a matter, as some suppose, of impulse or intuition. In general, to be found, it must be elaborately sought, and although a positive merit of the highest class, demands in its attainment less of invention than negation.

Of course, I pretend to no originality in either the rhythm or metre of the "Raven." The former is trochaic — the latter is octametre acatalectic, alternating with heptameter catalectic repeated in the *refrain* of the fifth verse, and terminating with tetrameter catalectic. Less pedantically — the feet employed throughout (trochees) consist of a long syllable followed by a short: the first line of the stanza consists of eight of these feet — the second of seven and a half (in effect two-thirds) — the third of eight — the fourth of seven and a half — the fifth the same — the sixth three and a half. Now, each of these lines, taken individually, has been employed before, and what originality the "Raven" has, is in their *combination into stanza*; nothing even remotely approaching this combination has ever been attempted. The effect of this originality of combination is aided by other unusual, and some altogether novel effects, arising from an extension of the application of the principles of rhyme and alliteration.

The next point to be considered was the mode of bringing together the lover and the Raven — and the first branch of this consideration was the *locale*. For this the most natural suggestion might seem to be a forest, or the fields — but it has always appeared to me that a close *circumscription of space* is absolutely necessary to the effect of insulated incident: — it has the force of a frame to a picture. It has an indisputable moral power in keeping concentrated the attention, and, of course, must not be confounded with mere unity of place.

I determined, then, to place the lover in his chamber — in a chamber rendered sacred to him by memories of her who had frequented it. The room is represented as richly furnished — this in mere pursuance of the ideas I have already explained on the subject of Beauty, as the sole true poetical thesis.

The *locale* being thus determined, I had now to introduce the bird — and the thought of introducing him through the window, was inevitable. The idea of making the lover suppose, in the first instance, that the flapping of the wings of the bird against the shutter, is a "tapping" at the door, originated in a wish to increase, by prolonging, the reader's curiosity, and in a desire to admit the incidental effect arising from the lover's throwing open the door, finding all dark, and thence adopting the half-fancy that it was the spirit of his mistress that knocked.

I made the night tempestuous, first, to account for the Raven's seeking admission, and secondly, for the effect of contrast with the (physical) serenity within the chamber.

I made the bird alight on the bust of Pallas, also for [column 2:] the effect of contrast between the marble and the plumage — it being understood that the bust

was absolutely *suggested* by the bird — the bust of *Pallas* being chosen, first, as most in keeping with the scholarship of the lover, and, secondly, for the sonorousness of the word, *Pallas*, itself.

About the middle of the poem, also, I have availed myself of the force of contrast, with a view of deepening the ultimate impression. For example, an air of the fantastic — approaching as nearly to the ludicrous as was admissible — is given to the Raven's entrance. He comes in "with many a flirt and flutter."

Not the *least obeisance made he* — not a moment stopped or stayed he,
But with mien of lord or lady, perched above my chamber door.

In the two stanzas which follow, the design is more obviously carried out: —

Then this ebony bird beguiling my sad fancy into smiling
By the *grave and stern decorum of the countenance it wore*,
"Though thy *crest be shorn and shaven* thou," I said, "art sure no craven,
Ghastly grim and ancient Raven wandering from the nightly shore —
Tell me what thy lordly name is on the Night's Plutonian shore!"
Quoth the Raven "Nevermore."

Much I marvelled *this ungainly fowl* to hear discourse so plainly,
Though its answer little meaning — little relevancy bore;
For we cannot help agreeing that no living human being
*Ever yet was blessed with seeing bird above his chamber door —
Bird or beast upon the sculptured bust above his chamber door,*
With such name as "Nevermore."

The effect of the *dénouement* being thus provided for, I immediately drop the fantastic for a tone of the most profound seriousness: — this tone commencing in the stanza directly following the one last quoted, with the line,

But the Raven, sitting lonely on that placid bust, spoke only, etc.

From this epoch the lover no longer jests — no longer sees any thing even of the fantastic in the Raven's demeanor. He speaks of him as a "grim, ungainly, ghastly, gaunt, and ominous bird of yore," and feels the "fiery eyes" burning into his "bosom's core." This revolution of thought, or fancy, on the lover's part, is intended to induce a similar one on the part of the reader — to bring the mind into a proper frame for the *dénouement* — which is now brought about as rapidly and as *directly* as possible.

With the *dénouement* proper — with the Raven's reply, "Nevermore," to the lover's final demand if he shall meet his mistress in another world — the poem, in its obvious phase, that of a simple narrative, may be said to have its completion. So far, every thing is within the limits of the accountable — of the real. A raven, having learned by rote the single word "Nevermore," and having escaped from the custody of its owner, is driven, at midnight, through the violence of a storm, to seek admission at a window from which a light still gleams — the chamber-window of a student, occupied half in poring over a volume, half in dreaming of a beloved mistress deceased. [page 167:] The casement being thrown open at the fluttering of the bird's wings, the bird itself perches on the most convenient seat out of the immediate reach of the student, who, amused by the incident and the oddity of the visitor's demeanor, demands of it, in jest and without looking for a reply, its name. The raven addressed, answers with its customary word, "Nevermore" — a word which finds immediate echo in the melancholy heart of the student, who, giving utterance aloud to certain thoughts suggested by the occasion, is again startled by the fowl's repetition of "Nevermore." The student now guesses the state of the case, but is impelled, as I have before explained, by the human thirst for self-torture, and in part by superstition, to propound such queries to the bird as will bring him, the lover, the most of the luxury of sorrow, through the anticipated answer "Nevermore." With the indulgence, to the utmost extreme, of this self-torture, the narration, in what I have termed its first or obvious phase, has a natural termination, and so far there has been no overstepping of the limits of the real.

But in subjects so handled, however skilfully, or with however vivid an array of incident, there is always a certain hardness or nakedness, which repels the artistical eye. Two things are invariably required — first, some amount of complexity, or more properly, adaptation; and, secondly, some amount of suggestiveness — some under-current, however indefinite of meaning. It is this latter, in especial, which imparts to a work of art so much of that *richness* (to [column 2:] borrow from colloquy a forcible term) which we are too fond of confounding with *the ideal*. It is the *excess* of the suggested meaning — it is the rendering this the upper instead of the under-current of the theme — which turns into prose (and that of the very flattest kind) the so called poetry of the so called transcendentalists.

Holding these opinions, I added the two concluding stanzas of the poem — their suggestiveness being thus made to pervade all the narrative which has preceded them. The under-current of meaning is rendered first apparent in the lines —

"Take thy beak from out *my heart*, and take thy form from off my door!"
Quoth the Raven "Nevermore!"

It will be observed that the words, "from out my heart," involve the first metaphorical expression in the poem. They, with the answer, "Nevermore," dispose the mind to seek a moral in all that has been previously narrated. The reader begins now to regard the Raven as emblematical — but it is not until the very last line of

the very last stanza, that the intention of making him emblematical of *Mournful and Never-ending Remembrance* is permitted distinctly to be seen:

And the Raven, never flitting, still is sitting, still is sitting,
On the pallid bust of Pallas just above my chamber door;
And his eyes have all the seeming of a demon's that is dreaming,
And the lamplight o'er him streaming throws his shadow on the floor;
And my soul *from out that shadow* that lies floating on the floor
Shall be lifted — nevermore.

Notes:

The quotations from "The Raven" are centered here for the convenience of the reader. As the columns are rather narrow, these quotations are not centered, or even indented, in the original, but presumably would have been had space allowed.

from detail, which is achieved not just through the use of adjectives but also through the inclusion of concrete nouns, specific adverbs, and sharp dialogue. Find three paragraphs in this essay that you feel are especially vivid. What specific words and phrases contribute to this vividness? How?

3. "Consider, if you will, my hair," Eric Liu writes in "Notes of a Native Speaker" (p. 251). In an early-1980s world of feathered hairstyles much more easily achieved by those with tamer Caucasian hair, the stubbornness of Liu's hair comes to stand for the outsider status he feels as an Asian American. Compare Liu's feelings about being an ethnic minority to Cooper's feelings about being a homosexual—a sexual minority, if you will—and being Jewish. What are the similarities and differences between ethnicity and sexual orientation?
4. When recounting his looking up of *homosexual* in the school library dictionary, Cooper writes, "I read the definition again and again, hoping the words would yield more than they could" (par.33). As in the earlier moment when he wonders about the note passed between two male teachers, Cooper is looking for external information about his identity, in these cases looking to an "authoritative" definition and to others similarly defined. Write about any one aspect of your identity that you could reduce to a term and look up in a dictionary. What would that word be? Looking it up, does it tell you anything about yourself? Is the dictionary definition accurate? Does it capture everything there is to know about you?

JOAN DIDION

On Keeping a Notebook

Joan Didion, a fifth-generation Californian born in 1934, has been an essayist since her undergraduate days. Known for a reflexive, self-conscious yet cool style, and a sharp political eye, Didion has, in essays and novels, carved out a unique place in American letters. Best known for her essay collections Slouching Towards Bethlehem (1968) and The White Album (1979), her novels, including Play It as It Lays (1970) and The Last Thing He Wanted (1996), are also widely read. Her latest book, The Year of Magical Thinking (2005), chronicles her grief after her husband's sudden death.

"On Keeping a Notebook," one of the essays in Slouching Towards Bethlehem, displays Didion's distinctive voice. Note how from the beginning of the essay Didion's approach to her subject is quite direct—quoting from a notebook in an essay on keeping notebooks—and yet also indirect, only slowly working toward the questions raised by her examination of this old note. Notice also how, as in the opening moments, Didion at the end of her essay grounds her thoughts in the concrete, sandwiching her abstract considerations in among the stuff of everyday life.

"That woman Estelle," the note reads, "is partly the reason why George Sharp and I are separated today.' Dirty crepe-de-Chine wrapper, hotel bar, Wilmington RR, 9:45 a.m. August Monday morning."

Since the note is in my notebook, it presumably has some meaning to me. I study it for a long while. At first I have only the most general notion of what I was doing on an August Monday morning in the bar of the hotel across from the Pennsylvania Railroad station in Wilmington, Delaware (waiting for a train? missing one? 1960? 1961? why Wilmington?), but I do remember being there. The woman in the dirty crepe-de-Chine wrapper had come down from her room for a beer, and the bartender had

heard before the reason why George Sharp and she were separated today. "Sure," he said, and went on mopping the floor. "You told me." At the other end of the bar is a girl. She is talking, pointedly, not to the man beside her but to a cat lying in the triangle of sunlight cast through the open door. She is wearing a plaid silk dress from Peck & Peck, and the hem is coming down.

Here is what it is: the girl has been on the Eastern Shore, and now she is going back to the city, leaving the man beside her, and all she can see ahead are the viscous summer sidewalks and the 3 a.m. long-distance calls that will make her lie awake and then sleep drugged through all the steaming mornings left in August (1960? 1961?). Because she must go directly from the train to lunch in New York, she wishes that she had a safety pin for the hem of the plaid silk dress, and she also wishes that she could forget about the hem and the lunch and stay in the cool bar that smells of disinfectant and malt and make friends with the woman in the crepe-de-Chine wrapper. She is afflicted by a little self-pity, and she wants to compare Estelles. That is what that was all about.

Why did I write it down? In order to remember, of course, but exactly what was it I wanted to remember? How much of it actually happened? Did any of it? Why do I keep a notebook at all? It is easy to deceive oneself on all those scores. The impulse to write things down is a peculiarly compulsive one, inexplicable to those who do not share it, useful only accidentally, only secondarily, in the way that any compulsion tries to justify itself. I suppose that it begins or does not begin in the cradle. Although I have felt compelled to write things down since I was five years old, I doubt that my daughter ever will, for she is a singularly blessed and accepting child, delighted with life exactly as life presents itself to her, unafraid to go to sleep and unafraid to wake up. Keepers of private notebooks are a different breed altogether, lonely and resistant rearrangers of things, anxious malcontents, children afflicted apparently at birth with some presentiment of loss.

My first notebook was a Big Five tablet, given to me by my mother with the sensible suggestion that I stop whining and learn to amuse myself by writing down my thoughts. She returned the tablet to me a few years ago; the first entry is an account of a woman who believed herself to be freezing to death in the Arctic night, only to find, when day broke, that she had stumbled onto

the Sahara Desert, where she would die of the heat before lunch. I have no idea what turn of a five-year-old's mind could have prompted so insistently "ironic" and exotic a story, but it does reveal a certain predilection for the extreme which has dogged me into adult life; perhaps if I were analytically inclined I would find it a truer story than any I might have told about Donald Johnson's birthday party or the day my cousin Brenda put Kitty Litter in the aquarium.

So the point of my keeping a notebook has never been, nor is it now, to have an accurate factual record of what I have been doing or thinking. That would be a different impulse entirely, an instinct for reality which I sometimes envy but do not possess. At no point have I ever been able successfully to keep a diary; my approach to daily life ranges from the grossly negligent to the merely absent, and on those few occasions when I have tried dutifully to record a day's events, boredom has so overcome me that the results are mysterious at best. What is this business about "shopping, typing piece, dinner with E, depressed"? Shopping for what? Typing what piece? Who is E? Was this "E" depressed, or was I depressed? Who cares?

In fact I have abandoned altogether that kind of pointless entry; instead I tell what some would call lies. "That's simply not true," the members of my family frequently tell me when they come up against my memory of a shared event. "The party was *not* for you, the spider was *not* a black widow, it *wasn't that way at all*." Very likely they are right, for not only have I always had trouble distinguishing between what happened and what merely might have happened, but I remain unconvinced that the distinction, for my purposes, matters. The cracked crab that I recall having for lunch the day my father came home from Detroit in 1945 must certainly be embroidery, worked into the day's pattern to lend verisimilitude; I was ten years old and would not now remember the cracked crab. The day's events did not turn on cracked crab. And yet it is precisely that fictitious crab that makes me see the afternoon all over again, a home movie run all too often, the father bearing gifts, the child weeping, an exercise in family love and guilt. Or that is what it was to me. Similarly, perhaps it never did snow that August in Vermont; perhaps there never were flurries in the night wind, and maybe no one else felt

the ground hardening and summer already dead even as we pretended to bask in it, but that was how it felt to me, and it might as well have snowed, could have snowed, did snow.

How it felt to me: that is getting closer to the truth about a notebook. I sometimes delude myself about why I keep a notebook, imagine that some thrifty virtue derives from preserving everything observed. See enough and write it down, I tell myself, and then some morning when the world seems drained of wonder, some day when I am only going through the motions of doing what I am supposed to do, which is write—on that bankrupt morning I will simply open my notebook and there it will all be, a forgotten account with accumulated interest, paid passage back to the world out there: dialogue overheard in hotels and elevators and at the hat-check counter in Pavillon (one middle-aged man shows his hat check to another and says, "That's my old football number"); impressions of Bettina Aptheker and Benjamin Sonnenberg and Teddy ("Mr. Acapulco") Stauffer; careful *aperçus*° about tennis burns and failed fashion models and Greek shipping heiresses, one of whom taught me a significant lesson (a lesson I could have learned from F. Scott Fitzgerald, but perhaps we all must meet the very rich for ourselves) by asking, when I arrived to interview her in her orchid-filled sitting room on the second day of a paralyzing New York blizzard, whether it was snowing outside.

I imagine, in other words, that the notebook is about other people. But of course it is not. I have no real business with what one stranger said to another at the hat-check counter in Pavillon; in fact I suspect that the line "That's my old football number" touched not my own imagination at all, but merely some memory of something once read, probably "The Eighty-Yard Run." Nor is my concern with a woman in a dirty crepe-de-Chine wrapper in a Wilmington bar. My stake is always, of course, in the unmentioned girl in the plaid silk dress. *Remember what it was to be me:* that is always the point.

It is a difficult point to admit. We are brought up in the ethic¹⁰ that others, any others, all others, are by definition more interesting than ourselves; taught to be diffident, just this side of self-effacing. ("You're the least important person in the room and

aperçus: Insights (French). [Ed.]

don't forget it," Jessica Mitford's governess would hiss in her ear on the advent of any social occasion; I copied that into my notebook because it is only recently that I have been able to enter a room without hearing some such phrase in my inner ear.) Only the very young and the very old may recount their dreams at breakfast, dwell upon self, interrupt with memories of beach picnics and favorite Liberty lawn dresses and the rainbow trout in a creek near Colorado Springs. The rest of us are expected, rightly, to affect absorption in other people's favorite dresses, other people's trout.

And so we do. But our notebooks give us away, for however dutifully we record what we see around us, the common denominator of all we see is always, transparently, shamelessly, the implacable "I." We are not talking here about the kind of notebook that is patently for public consumption, a structural conceit for binding together a series of graceful *pensées*;^o we are talking about something private, about bits of the mind's string too short to use, an indiscriminate and erratic assemblage with meaning only for its maker.

And sometimes even the maker has difficulty with the meaning. There does not seem to be, for example, any point in my knowing for the rest of my life that, during 1964, 720 tons of soot fell on every square mile of New York City, yet there it is in my notebook labeled "FACT." Nor do I really need to remember that Ambrose Bierce liked to spell Leland Stanford's name "feland \$tanford" or that "smart women almost always wear black in Cuba," a fashion hint without much potential for practical application. And does not the relevance of these notes seem marginal at best?:

In the basement museum of the Inyo County Courthouse in Independence, California, sign pinned to a mandarin coat: "THIS MANDARIN COAT WAS OFTEN WORN BY Mrs. Minnie S. Brooks when giving lectures on her TEAPOI COLLECTION."

Redhead getting out of car in front of Beverly Wilshire Hotel, chinchilla stole, Vuitton bags with tags reading:

MRS LOU FOX
HOTEL SAHARA
VEGAS

pensées: Thoughts, reflections (French). [Ed.]

Well, perhaps not entirely marginal. As a matter of fact, Mrs. Minnie S. Brooks and her MANDARIN COAT pull me back into my own childhood, for although I never knew Mrs. Brooks and did not visit Inyo County until I was thirty, I grew up in just such a world, in houses cluttered with Indian relics and bits of gold ore and ambergris and the souvenirs my Aunt Mercy Farnsworth brought back from the Orient. It is a long way from that world to Mrs. Lou Fox's world, where we all live now, and is it not just as well to remember that? Might not Mrs. Minnie S. Brooks help me to remember what I am? Might not Mrs. Lou Fox help me to remember what I am not?

But sometimes the point is harder to discern. What exactly did I have in mind when I noted down that it cost the father of someone I know \$650 a month to light the place on the Hudson in which he lived before the Crash? What use was I planning to make of this line by Jimmy Hoffa: "I may have my faults, but being wrong ain't one of them"? And although I think it interesting to know where the girls who travel with the Syndicate have their hair done when they find themselves on the West Coast, will I ever make suitable use of it? Might I not be better off just passing it on to John O'Hara? What is a recipe for sauerkraut doing in my notebook? What kind of magpie keeps this notebook? *"He was born the night the Titanic went down."* That seems a nice enough line, and I even recall who said it, but is it not really a better line in life than it could ever be in fiction?

But of course that is exactly it: not that I should ever use the line, but that I should remember the woman who said it and the afternoon I heard it. We were on her terrace by the sea, and we were finishing the wine left from lunch, trying to get what sun there was, a California winter sun. The woman whose husband was born the night the *Titanic* went down wanted to rent her house, wanted to go back to her children in Paris. I remember wishing that I could afford the house, which cost \$1,000 a month. "Someday you will," she said lazily. "Someday it all comes." There in the sun on her terrace it seemed easy to believe in someday, but later I had a low-grade afternoon hangover and ran over a black snake on the way to the supermarket and was flooded with inexplicable fear when I heard the checkout clerk explaining to the man ahead of me why she was finally divorcing her husband. "He left me no choice," she said over and over as she punched the reg-

ister. "He has a little seven-month-old baby by her, he left me no choice." I would like to believe that my dread then was for the human condition, but of course it was for me, because I wanted a baby and did not then have one and because I wanted to own the house that cost \$1,000 a month to rent and because I had a hangover.

It all comes back. Perhaps it is difficult to see the value in having one's self back in that kind of mood, but I do see it; I think we are well advised to keep on nodding terms with the people we used to be whether we find them attractive company or not. Otherwise they turn up unannounced and surprise us, come hammering on the mind's door at 4 a.m. of a bad night and demand to know who deserted them, who betrayed them, who is going to make amends. We forget all too soon the things we thought we could never forget. We forget the loves and the betrayals alike, forget what we whispered and what we screamed, forget who we were. I have already lost touch with a couple of people I used to be; one of them, a seventeen-year-old, presents little threat, although it would be of some interest to me to know again what it feels like to sit on a river levee drinking vodka-and-orange-juice and listening to Les Paul and Mary Ford and their echoes sing "How High the Moon" on the car radio. (You see I still have the scenes, but I no longer perceive myself among those present, no longer could even improvise the dialogue.) The other one, a twenty-three-year-old, bothers me more. She was always a good deal of trouble, and I suspect she will reappear when I least want to see her, skirts too long, shy to the point of aggravation, always the injured party, full of recriminations and little hurts and stories I do not want to hear again, at once saddening me and angering me with her vulnerability and ignorance, an apparition all the more insistent for being so long banished.

It is a good idea, then, to keep in touch, and I suppose that keeping in touch is what notebooks are all about. And we are all on our own when it comes to keeping those lines open to ourselves: your notebook will never help me, nor mine you. "So *what's new in the whiskey business?*" What could that possibly mean to you? To me it means a blonde in a Pucci bathing suit sitting with a couple of fat men by the pool at the Beverly Hills Hotel. Another man approaches, and they all regard one another in silence for a while. "So what's new in the whiskey business?"

one of the fat men finally says by way of welcome, and the blonde stands up, arches one foot and dips it in the pool, looking all the while at the cabana where Baby Pignatari is talking on the telephone. That is all there is to that, except that several years later I saw the blonde coming out of Saks Fifth Avenue in New York with her California complexion and a voluminous mink coat. In the harsh wind that day she looked old and irrevocably tired to me, and even the skins in the mink coat were not worked the way they were doing them that year, not the way she would have wanted them done, and there is the point of the story. For a while after that I did not like to look in the mirror, and my eyes would skim the newspapers and pick out only the deaths, the cancer victims, the premature coronaries, the suicides, and I stopped riding the Lexington Avenue IRT because I noticed for the first time that all the strangers I had seen for years—the man with the seeing-eye dog, the spinster who read the classified pages every day, the fat girl who always got off with me at Grand Central—looked older than they once had.

It all comes back. Even that recipe for sauerkraut: even that brings it back. I was on Fire Island when I first made that sauerkraut, and it was raining, and we drank a lot of bourbon and ate the sauerkraut and went to bed at ten, and I listened to the rain and the Atlantic and felt safe. I made the sauerkraut again last night and it did not make me feel any safer, but that is, as they say, another story.

For Discussion and Writing

1. List the different possible reasons for keeping a notebook mentioned by Didion.
2. What larger point does Didion make by writing about the process she follows in keeping her notebooks?
3. Compare "On Keeping a Notebook" and James Baldwin's "Notes of a Native Son" (p. 60) as examples of personal essays. How do Didion and Baldwin use stories of their experiences to think not just about their own lives but also about the way people live generally?
4. Write a letter from yourself at a younger age to yourself today, and then write a letter back to your younger self. Reflect on the exchange. If you were to meet your younger self now, what would you think, and vice versa?

ANNIE DILLARD

Death of a Moth

Born in 1945 in Pittsburgh, Annie Dillard is best known as a nature writer. Pilgrim at Tinker Creek (1974) won a Pulitzer Prize and established her as a writer whose nature walks lead not just into the woods but also upward, to spiritual considerations. In her nonfiction, fiction, and poetry, including her autobiographical An American Childhood (1987), she has continued to describe the world around her in close detail and then to leap off into the metaphysical. Dillard is professor emerita at Wesleyan University in Connecticut.

"The Death of a Moth" was originally published in Harper's magazine in 1976, then, in slightly altered form, in Dillard's Holy the Firm (1977); the later version appears here. As you read, keep an eye out for Dillard's famous use of description, looking not only for the variety of ways in which she describes things but also for the thematic uses to which she puts descriptive details.

I live on northern Puget Sound, in Washington State, alone. I have a gold cat, who sleeps on my legs, named Small. In the morning I joke to her blank face, Do you remember last night? Do you remember? I throw her out before breakfast, so I can eat.

There is a spider, too, in the bathroom, with whom I keep a sort of company. Her little outfit always reminds me of a certain moth I helped to kill. The spider herself is of uncertain lineage, bulbous at the abdomen and drab. Her six-inch mess of a web works, works somehow, works miraculously, to keep her alive and me amazed. The web itself is in a corner behind the toilet, connecting tile wall to tile wall and floor, in a place where there is, I would have thought, scant traffic. Yet under the web are sixteen or so corpses she has tossed to the floor.

The corpses appear to be mostly sow bugs, those little armadillo creatures who live to travel flat out in houses, and die round. There is also a new shred of earwig, three old spider skins

human being was not only wrong, but dangerously so. Slavery proved as injurious to her as it did to me. When I went there, she was a pious, warm, and tender-hearted woman. There was no sorrow or suffering for which she had not a tear. She had bread for the hungry, clothes for the naked, and comfort for every mourner that came within her reach. Slavery soon proved its ability to divest her of these heavenly qualities. Under its influence, the tender heart became stone, and the lamb-like disposition gave way to one of tiger-like fierceness. The first step in her downward course was in her ceasing to instruct me. She now commenced to practise her husband's precepts. She finally became even more violent in her opposition than her husband himself. She was not satisfied with simply doing as well as he had commanded; she seemed anxious to do better. Nothing seemed to make her more angry than to see me with a newspaper. She seemed to think that here lay the danger. I have had her rush at me with a face made all up of fury, and snatch from me a newspaper, in a manner that fully revealed her apprehension. She was an apt woman; and a little experience soon demonstrated, to her satisfaction, that education and slavery were incompatible with each other.

From this time I was most narrowly watched. If I was in a separate room any considerable length of time, I was sure to be suspected of having a book, and was at once called to give an account of myself. All this, however, was too late. The first step had been taken. Mistress, in teaching me the alphabet, had given me the *inch*, and no precaution could prevent me from taking the *ell*.

The plan which I adopted, and the one by which I was most successful, was that of making friends of all the little white boys whom I met in the street. As many of these as I could, I converted into teachers. With their kindly aid, obtained at different times and in different places, I finally succeeded in learning to read. When I was sent of errands, I always took my book with me, and by going one part of my errand quickly, I found time to get a lesson before my return. I used also to carry bread with me, enough of which was always in the house, and to which I was always welcome; for I was much better off in this regard than many of the poor white children in our neighborhood. This bread I used to bestow upon the hungry little urchins, who, in return, would give me that more valuable bread of knowledge. I am strongly tempted to give the names of two or three of those little boys, as a

FREDERICK DOUGLASS

Learning to Read and Write

Frederick Douglass was born a slave in 1818 in Maryland. He learned to read and write, escaped to New York, and became a leader in the abolitionist movement. He engaged in speaking tours and edited North Star, a newspaper named for the one guide escaping southern slaves could rely on to find their way to freedom. Douglass is best known for his autobiography, Narrative of the Life of Frederick Douglass (1845), from which "Learning to Read and Write" is excerpted. In this selection, Douglass tells the story of his coming to literacy. As you read, keep your eye on the ways in which Douglass describes the world opening up for him as he learns his letters and the range of emotions this process evokes in him.

I lived in Master Hugh's family about seven years. During this time, I succeeded in learning to read and write. In accomplishing this, I was compelled to resort to various stratagems. I had no regular teacher. My mistress, who had kindly commenced to instruct me, had, in compliance with the advice and direction of her husband, not only ceased to instruct, but had set her face against my being instructed by any one else. It is due, however, to my mistress to say of her, that she did not adopt this course of treatment immediately. She at first lacked the depravity indispensable to shutting me up in mental darkness. It was at least necessary for her to have some training in the exercise of irresponsible power, to make her equal to the task of treating me as though I were a brute.

My mistress was, as I have said, a kind and tender-hearted woman; and in the simplicity of her soul she commenced, when I first went to live with her, to treat me as she supposed one human being ought to treat another. In entering upon the duties of a slaveholder, she did not seem to perceive that I sustained to her the relation of a mere chattel, and that for her to treat me as a

testimonial of the gratitude and affection I bear them; but prudence forbids: not that it would injure me, but it might embarrass them; for it is almost an unpardonable offence to teach slaves to read in this Christian country. It is enough to say of the dear little fellows, that they lived on Philpot Street, very near Durgin and Bailey's ship-yard. I used to talk this matter of slavery over with them. I would sometimes say to them, I wished I could be as free as they would be when they got to be men. "You will be free as soon as you are twenty-one, but I am a slave for life! Have not I as good a right to be free as you have?" These words used to trouble them; they would express for me the liveliest sympathy, and console me with the hope that something would occur by which I might be free.

I was now about twelve years old, and the thought of being a *slave for life* began to bear heavily upon my heart. Just about this time, I got hold of a book entitled "The Columbian Orator." Every opportunity I got, I used to read this book. Among much of other interesting matter, I found in it a dialogue between a master and his slave. The slave was represented as having run away from his master three times. The dialogue represented the conversation which took place between them, when the slave was retaken the third time. In this dialogue, the whole argument in behalf of slavery was brought forward by the master, all of which was disposed of by the slave. The slave was made to say some very smart as well as impressive things in reply to his master—things which had the desired though unexpected effect; for the conversation resulted in the voluntary emancipation of the slave on the part of the master.

In the same book, I met with one of Sheridan's mighty speeches on and in behalf of Catholic emancipation. These were choice documents to me. I read them over and over again with unabated interest. They gave tongue to interesting thoughts of my own soul, which had frequently lashed through my mind, and died away for want of utterance. The moral which I gained from the dialogue was the power of truth over the conscience of even a slaveholder. What I got from Sheridan was a bold denunciation of slavery, and a powerful vindication of human rights. The reading of these documents enabled me to utter my thoughts, and to meet the arguments brought forward to sustain slavery; but while they relieved me of one difficulty, they brought on another even more

painful than the one of which I was relieved. The more I read, the more I was led to abhor and detest my enslavers. I could regard them in no other light than a band of successful robbers, who had left their homes, and gone to Africa, and stolen us from our homes, and in a strange land reduced us to slavery. I loathed them as being the meanest as well as the most wicked of men. As I read and contemplated the subject, behold! that very discontentment which Master Hugh had predicted would follow my learning to read had already come, to torment and sting my soul to unutterable anguish. As I writhed under it, I would at times feel that learning to read had been a curse rather than a blessing. It had given me a view of my wretched condition, without the remedy. It opened my eyes to the horrible pit, but to no ladder upon which to get out. In moments of agony, I envied my fellow-slaves for their stupidity. I have often wished myself a beast. I preferred the condition of the meanest reptile to my own. Any thing, no matter what, to get rid of thinking! It was this everlasting thinking of my condition that tormented me. There was no getting rid of it. It was pressed upon me by every object within sight or hearing, animate or inanimate. The silver trumpet of freedom had roused my soul to eternal wakefulness. Freedom now appeared, to disappear no more forever. It was heard in every sound, and seen in every thing. It was ever present to torment me with a sense of my wretched condition. I saw nothing without seeing it, I heard nothing without hearing it, and felt nothing without feeling it. It looked from every star, it smiled in every calm, breathed in every wind, and moved in every storm.

I often found myself regretting my own existence, and wishing myself dead; and but for the hope of being free, I have no doubt but that I should have killed myself, or done something for which I should have been killed. While in this state of mind, I was eager to hear any one speak of slavery. I was a ready listener. Every little while, I could hear something about the abolitionists. It was some time before I found what the word meant. It was always used in such connections as to make it an interesting word to me. If a slave ran away and succeeded in getting clear, or if a slave killed his master, set fire to a barn, or did any thing very wrong in the mind of a slaveholder, it was spoken of as the fruit of *abolition*. Hearing the word in this connection very often, I set about learning what it meant. The dictionary afforded me little or no

help. I found it was "the act of abolishing"; but then I did not know what was to be abolished. Here I was perplexed. I did not dare to ask any one about its meaning, for I was satisfied that it was something they wanted me to know very little about. After a patient waiting, I got one of our city papers, containing an account of the number of petitions from the north, praying for the abolition of slavery in the District of Columbia, and of the slave trade between the States. From this time I understood the words *abolition* and *abolitionist*, and always drew near when that word was spoken, expecting to hear something of importance to myself and fellow-slaves. The light broke in upon me by degrees. I went one day down on the wharf of Mr. Waters; and seeing two Irishmen unloading a scow of stone, I went, unasked, and helped them. When we had finished, one of them came to me and asked me if I were a slave. I told him I was. He asked, "Are ye a slave for life?" I told him that I was. The good Irishman seemed to be deeply affected by the statement. He said to the other that it was a pity so fine a little fellow as myself should be a slave for life. He said it was a shame to hold me. They both advised me to run away to the north; that I should find friends there, and that I should be free. I pretended not to be interested in what they said, and treated them as if I did not understand them; for I feared they might be treacherous. White men have been known to encourage slaves to escape, and then, to get the reward, catch them and return them to their masters. I was afraid that these seemingly good men might use me so; but I nevertheless remembered their advice, and from that time I resolved to run away. I looked forward to a time at which it would be safe for me to escape. I was too young to think of doing so immediately; besides, I wished to learn how to write, as I might have occasion to write my own pass. I consoled myself with the hope that I should one day find a good chance. Meanwhile, I would learn to write.

The idea as to how I might learn to write was suggested to me by being in Durgin and Bailey's ship-yard, and frequently seeing the ship carpenters, after hewing, and getting a piece of timber ready for use, write on the timber the name of that part of the ship for which it was intended. When a piece of timber was intended for the larboard side, it would be marked thus—"L." When a piece was for the starboard side, it would be marked thus—"S." A piece for the larboard side forward, would be

marked thus—"L. F." When a piece was for starboard side forward, it would be marked thus—"S. F." For larboard aft, it would be marked thus—"L. A." For starboard aft, it would be marked thus—"S. A." I soon learned the names of these letters, and for what they were intended when placed upon a piece of timber in the ship-yard. I immediately commenced copying them, and in a short time was able to make the four letters named. After that, when I met with any boy who I knew could write, I would tell him I could write as well as he. The next word would be, "I don't believe you. Let me see you try it." I would then make the letters which I had been so fortunate as to learn, and ask him to beat that. In this way I got a good many lessons in writing, which it is quite possible I should never have gotten in any other way. During this time, my copy-book was the board fence, brick wall, and pavement; my pen and ink was a lump of chalk. With these, I learned mainly how to write. I then commenced and continued copying the Italics in Webster's Spelling Book, until I could make them all without looking on the book. By this time, my little Master Thomas had gone to school, and learned how to write, and had written over a number of copy-books. These had been brought home, and shown to some of our near neighbors, and then laid aside. My mistress used to go to class meeting at the Wilk Street meetinghouse every Monday afternoon, and leave me to take care of the house. When left thus, I used to spend the time in writing in the spaces left in Master Thomas's copy-book, copying what he had written. I continued to do this until I could write a hand very similar to that of Master Thomas. Thus, after a long, tedious effort for years, I finally succeeded in learning how to write.

For Discussion and Writing

1. List the different ways Douglass taught himself to read and write. List also some other things he learns.
2. The main focus of this passage is the process by which Douglass began to become literate. Who else in the passage undergoes a "learning" process, and what are the results?
3. Douglass teaches himself to read and write in a society that condemns literacy for people like him; the education and the society Malcolm X describes in "Learning to Read" (p. 281) are very different. How are they similar?