

GRADE 11

ENGLISH, FIRST QUARTER

1) I have thoroughly enjoyed reading this book about Patrick Henry. He was a man with amazing public speaking talents. Not only that, but he was a very good convincer.

Patrick was used by God, to uphold the standard in the government. Many things that could have ruined the government were stopped because God used Patrick to keep the bad from infiltrating in. God gives liberty to His children by creating laws for their own good. Patrick knew the importance of liberty, which is what he fought for and was willing to die for. This is how we should be for God's cause. Many men, women and children have already died for God's cause, they were true soldiers and believers in the laws of God. I should be like Patrick Henry, I should be willing to die for the King of Kings. The author of our faith. There is not a nobler cause than the cause of our God. Nothing can compare.

2) Jesus Himself was a great orator, as was Patrick. In fact, Jesus didn't have to say a word, all he had to do was look at a person or people, and the effect was greater than any great orator could have. Jesus did, and would speak to people. Patrick Henry and Jesus are alike in that they knew how to reach people with their words. Jesus, when talking to farmers, would use parables to explain heavenly things so that the average person could understand. Patrick, as well, would speak according to his situation. Both knew the importance of saying the right things at the right time, which is key to making a point. Both of them also knew how to put their point across and whether to speak eloquently or simply, whatever the situation demanded.

There have been many great orators in time besides Patrick Henry throughout history. One of which is Winston Churchill. He is very well known for his oratory talents. He had certain views on how to make a good speech. One of these views is found in one of his famous quotes which says, "A speech is like a woman's skirt. It should be long enough to cover the subject, yet short enough to create interest." Another well known orator is, believe it or not, Booker T. Washington. I did not know this before, however, I did know that he was an inventor. One of his quotes is, "To lift yourself up, lift up someone else." This was the philosophy of Christ, which He made this very plain throughout His life. Another orator is Deepak Chopra. He had a quote that shocked me. He said, "Every person is a God in embryo. It's only desire is to be born." I thought, "wow, that sounds like something that the devil would try to deceive people with." I was remembering how he wanted to be higher than God. That is also what he tried to get Eve to believe when he told her she would be like God, knowing good and evil if she ate the fruit. As it can be seen, not all orators are orators of truth, sadly. Nevertheless, there are many good orators, orators of truth. One of which is Paul, in the Bible. However, even orators like Chopra had good, wholesome quotes, but that does not mean that they are ALL good. Most all of these men, with the exception of Chopra, had good quotes. Some were questionable however.

3) I am afraid to say, I do not know any orators that I could rightfully call great. I researched, listened to a couple of speeches, but I am disappointed. I even listened to some speeches given by Harvard students on one of their celebrations, thinking that if I could find a young person that gave a good speech, that would be really good. Sadly, I was disappointed because one of the students' choice of words was not something that

anyone should listen to. I had to stop it right there. I have come the realization that there are very few, if any good orators in the world today, because the world is drawing father and father away from God.

“No man thinks more highly than I do of the patriotism, as well as the abilities, of the very worthy gentlemen who have just addressed the house. But different men often see the same subject in different lights; and, therefore, I hope it will not be thought disrespectful of those gentlemen if, entertaining as I do opinions very opposite to theirs, I shall speak forth my sentiments freely and without reserve. This is no time for ceremony. The question before the house is one of awful moment to this country. For my own part, I consider it as nothing less than a question of freedom or slavery; and in proportion to the magnitude of the subject ought to be the freedom of the debate. It is only in this way that we can hope to arrive at truth, and fulfill the great responsibility which we hold to God and our country. Should I keep back my opinions at such a time, through fear of giving offense I should consider myself as guilty of treason towards my country, and of an act of disloyalty towards the majesty of Heaven, which I revere above all earthly kings. Mister president, it is natural to man to indulge in the illusions of Hope. We are apt to shut our eyes against a painful truth, and listen to the song of that siren till she transforms us into beasts. Is this the part of wise men, engaged in a great and arduous struggle for liberty? Are we disposed to be of the number of those who, having eyes, see not, and having ears, hear not, the things which so nearly concern their temporal salvation? For my part, whatever anguish of spirit it may cost, I am willing to know the whole truth; to know the worst, and to provide for it. I have but one lamp by which my feet are guided, and that is the lamp of experience. I know of no way of judging the

future but by the past. And, comma, judging by the past, I wish to know what there has been in the conduct of the British ministry, for the last 10 years, to justify those hopes, with which gentlemen have been pleased to solace themselves and the house. Is that the insidious smile with which our petition has been received? Trust is not, sir; it will prove a snare to your feet. Suffer not yourselves to be betrayed with a kiss. Ask yourselves how this gracious reception of our petition comports with those war like preparations cover our water and darken our land. Are fleets and armies necessary to a work of love and reconciliation? We have shown ourselves so unwilling to be reconciled, that force must be called in to win back our love? Let us not deceive ourselves, sir. These are the implements of war and subjugation,- the last arguments to which kings resort. I ask gentlemen, sir, what means this martial array, if its purpose be not to force us to submission? Can gentlemen assign any other possible motive for it? Has Great Britain any enemy in this quarter of the world, to call for all this accumulation of navies and armies? No, sir, she has none. They are meant for us: they can be meant for no other. They are sent over to bind and rivet upon us those chains which the British ministry have been so long forging. And what have we to oppose them? Shall we try argument? Sir, we have been trying that for the last 10 years. Have we anything new to offer upon the subject? Nothing. We have held the subject up in every light of which it is capable; but it has been all in vain. Shall we resort to entreaty, and humble supplication? What turns shall we find which have not already been exhausted? Let us not, I beseech you, sir, deceive ourselves longer. Sir, we have done everything that could be done to avert the storm which is now coming on. We have petitioned; we have remonstrated; we have supplicated; we have prostrated ourselves before the throne, and have implored it's

interposition to arrest the tyrannical hands of the ministry and parliament. Our petitions have been slighted; our remonstrances have produced additional violence and insult; our supplications have been disregarded; and we have been spurned with contempt from the foot of the throne. In vain, after these things, may we indulge the fond hope of peace and reconciliation. There is no longer any room for hope. If we wish to be free; if we mean to preserve inviolate those inestimable privileges for which we have been so long contending; if we mean not basely to abandon the noble struggle in which we have been so long engaged, and which we have pledged ourselves never to abandon until the glorious object of our contest be obtained,- we must fight! I repeat it, sir,- we must fight! An appeal to arms, and to the God of Hosts, is all that is left us. They tell us, sir, that we are weak,- unable to cope with so formidable and adversary. But when shall we be stronger? Will it be the next week, or the next year? Will it be when we are totally disarmed, and when a British guard shall be stationed in every house? Shall we gather strength by irresolution and inaction? Shall we acquire the means of effectual resistance by lying supinely on our backs, and hugging the delusive phantom of hope, until our enemies shall have bound us hand and foot? Sir, we are not weak, if we make a proper use of those means which the God of nature hath placed in our power. Three millions of people armed in the holy cause of liberty, and in such a country as that which we possess, are invincibly by any force which our enemy can send against us. Besides, sir, we shall not fight our battles alone. There is a just God who presides over the destinies of nations, and who will raise up friends to fight our battles for us. The battle, sir, is not to the strong alone: it is to the vigilant, the active, the brave. Besides, sir, we have no election if we were base enough to desire it, it is now too late to retire from the contest. There is no

retreat but in submission and slavery. Our chains are forged. There clanking may be heard on the plains of Boston. The war is inevitable. And let it come! I repeat it, sir, let it come! It is in vain, sir, to extenuate the matter. Gentlemen may cry peace, peace, but there is no peace. The war is actually begun. The next gale that sweeps from the north will bring to our ears the clash of resounding arms. Our brethren are already in the field. Why stand we here idle? What is it gentlemen wish? What would they have? Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take, but as for me, give me liberty, or give me death!" This is the best speech of all time, I just know it.

4) Patrick Henry has indirectly affected my life in quite a few ways. One of which is intelligence of speech. Patrick Henry spoke so eloquently in his speeches, he sounded so very intelligent. I am very interested in improving my English, and Patrick Henry has really inspired me even more so. Another way that he has affected my life is his patriotism. I am would like to consider myself a patriotic person, and Patrick Henry made that flame of patriotism burn still brighter in my heart. Also, Patrick Henry was so courageous! I love that he knew what was right and he did it. I want to stand for truth like he did, so fearlessly.

5) The season of prayer held on the third day of the first congress held was something I am sure not one of those men soon forgot. Words would not do the season of prayer justice, nor the reactions of that men attending that day. All I can say is that it had divine affects on the attendees. It was the most moving time during the whole congress. Imagine what it was like to see these great men, kneeling before the Creator, humbling themselves before the King of kings. Big strong men cried that day it was such a

touching moment. I wish I could have been there that day. I am completely and utterly disappointed to say that I would not expect to see such a prayer meeting in congress today. We have drawn so far away from God, that it would take a miracle to see a thing like that happen. I wonder how the congress results would differ today with a prayer meeting such as was held in Patrick Henry's day. I know we would see marked results if men today would humble themselves in that way. I suppose it is too much to hope for. It is not that God could not work it out that way, but the people themselves are not willing, and God will not force Himself.