



Heritage Academy's

INDEPENDENCE

Spring 2016

AMERICAN FREEDOM

OUR MISSION

Thomas Jefferson stated, "If a nation expects to be ignorant and free, in a state of civilization, it expects what never was and never will be." It is the goal of Independence and Heritage Academy as a whole to keep our nation from a state of ignorance. To accomplish this, Independence will promote learning through the essays of Heritage Academy scholars.

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A NOTE FROM THE EDITORS:

You are reading something beautiful. Twenty years ago, Mr. Earl Taylor founded Heritage Academy to teach America's youth the principles upon which their country is founded. Now, Heritage has three campuses, and its message of founding principles has reached thousands of scholars. But we, those fortunate who are learning of the genius of the Founders, and of the exceptional nature of America, believe this message must reach farther. The ideas of self-government and independence should be sung from sea to shining sea. Only then can this, the last true bastion of freedom, be preserved.

So as you ponder these words, don't simply agree and move on, don't simply dismiss them as the ramblings of idiot teenagers. Learn, realize, apply, and live these principles, because you are reading something beautiful. Join Heritage Academy in saving America and building her heroes.

Thank you.

SUSAN B. ANTHONY ON FREEING WOMEN'S RIGHTS

SARAH WEST

The role of women in the nineteenth century was simple: run the household. They were expected to stay at home, take care of the children, and ensure all the necessary chores were done. Women were not to participate in political events, nor were they allowed to vote. For many years, wives were content with their purpose, but in the mid-1800s, attitudes began to change. For Susan B. Anthony, the turning point was after she became active in temperance. It upset her that she was not permitted to speak at temperance rallies simply because she was a woman. This spurred her to join the Women's Rights Movement in 1852. During her years involved in the movement, she delivered multiple memorable speeches, but perhaps the one that made the greatest impact was the address she gave after she was arrested for voting. Once she was released from jail, she toured Monroe County using this powerful oration to educate jurymen on women's rights. Because women in the 1800s had little credibility concerning political matters, in this speech Anthony chose to back up her logical and pathetic claims with the Aristotelian appeal of ethos.

Anthony uses logos to make clear statements in order to convince her audience of her points. She begins by quoting the preamble of the Constitution, and then breaks it down for her audience. In her analysis, she observes, "It was 'we, the people,' not 'we, the white male citizens,' nor yet 'we, the male citizens'" (Anthony). Here she isolates the words "we, the people." She points out that politicians have redefined words to suit their needs; to them, "we, the people," meant only the male citizens. Anthony forces people to contemplate what the words really mean. "We" is an all-inclusive word, meaning the nation's one body. People, as defined by Webster Dictionary, means, "human beings making up a

group or assembly or linked by a common interest" ("People"). No one can deny that the citizens of America, both male and female, share the common interest of freedom. Therefore, as Anthony points out, the women of America are one people and should not be divided by gender. Going on in her analysis, Anthony calls attention to the goal of the union. She reiterates that, "we formed it, not to give the blessings or liberty, but to secure them" (Anthony). She highlights that liberty is not given by the government to the people; the government should only protect the liberty that the people already have. Anthony is attempting to change her audience's mindset from women asking to be allowed to vote, to women struggling to free their right to vote from the government's controlling hand. Throughout her whole speech, Anthony continues to point out the shifted meaning of terms used by her opponents.

Susan B. Anthony creates powerful mental images by using the literary device of comparison. Her address for women's rights was given just seven years after the end of the civil war and the end of slavery. She uses the wounds slavery left on Americans' hearts to emphasize her points. She reminds her audience that, "If [a slave] was disobedient, the master had the right to use correction...if the wife refuses obedience to [her husband's] will, he may use moderate correction" (Anthony). Used in this context, correction meant punishment in order to fix "bad" behavior. Everyone knows how slaves were punished: whipping, shackling, hanging, beating, burning, mutilation, branding, and imprisonment ("Constitutional"). By relating wives to slaves, the mental image that comes to mind is of the husband beating his wife, or worse. This brings out people's protective instincts;

everyone wants to protect a defenseless woman, so this powerful comparison helps Anthony gain support for her movement. Continuing her comparison between marriage and slavery, Anthony states, "The slave had no right to the earnings of his hand... not a [woman] ever has a dollar, except shall it please her husband to let her have it" (Anthony). Here once again, the husband is being related to a slave owner. Slaves had no property, and in this time period, neither did women. By mentioning the trigger word "slave," Anthony reminds her audience that it's wrong for one man to have control over the earnings of another person. Anthony's comparisons bring out the protective side of her listeners, which motivate them to support her cause.

Susan B. Anthony provides support for her appeals by referring to the founders of the United States of America. She wants to explain that the thoughts of equality have been around since the Constitution was being created, so she quotes James Madison and Luther Martin (a delegate of the Constitutional Convention), who both expressed since the beginning that all citizens should be allowed to vote, because all citizens are free. She then takes care to restate their political role. The first half of her sentence says, "These assertions of the framers of the United States Constitution" (Anthony). She's restating the fact that the men she's quoting helped create the free government that she and her audience were living under. The American people held great respect to the founders of America, and believed they set up the best government possible. By quoting these men, she's saying her point must be valid

because great statesmen believed as she does. Later in her sentence she says, "[these assertions] have been affirmed and reaffirmed by the leading statesmen of the nation, throughout the entire history of our government" (Anthony). Now she's emphasizing the fact that these are statesmen who are saying this, which would make a significant impact on her audience. Statesmen are elected by the people to look after their government, and since the people, including those in her audience, have elected these men into office, the listeners are more likely to support Anthony's ideas. If the people didn't like the statesmen, or thought they weren't a good fit for the country, they wouldn't have been elected into office. But those in office did support Anthony's argument, which means Anthony's idea couldn't have been all bad. By linking herself to famous patriots and elected officials, Susan B. Anthony establishes herself as a credible speaker.

Anthony effectively uses ethos, pathos, and logos to successfully convince her audience to believe in her cause. In fact, Anthony's trial in which she was being charged for voting was moved to the United States Circuit Court at Canandaigua, where fewer jurors would be prejudiced in her favor. This means that Anthony made such valid and strong points, that the court was afraid she'd win her case, so they chose to take the easy way out and pull her away from jurors that may have been influenced by her speeches. In the end, Anthony may have not have won said trial, but she did promulgate the flaws in both laws and attitudes against women's rights all across America.

THE PRICE OF LIBERTY

KALEY REYNOLDS

History tends to repeat itself. It goes through cycles of tyranny to anarchy, rich to poor, pride to humility--until the cycle is broken. This disruption of the cycle is exactly what happened on that fateful day in 1776 in Philadelphia. A Declaration of Independence from Britain had been signed by choice men willing to give up their lives and commit treason against their mother country, knowing exactly what the British would do to them if they were caught. A mindset of freedom and understanding of inalienable rights was starting to blossom, and, with the birth of this new country, an experiment was begun. Being an unprecedented idea, research was performed, ancient texts were consulted, ideas were endlessly debated and, finally, a Constitution was drafted. This famous document puts forth principles of freedom and the protection thereof. The important principles of freedom and liberty and their existence are what make this country unique and well worth fighting for. In addition to the endless hours of debate that the creators of the Constitution had to battle through, soldiers and average citizens throughout the entire United States physically fought for their new-found freedoms. But what is this "freedom," and why is it so important?

Freedom... the composition of the word is humanity's greatest irony, for freedom isn't free. In a world comprised entirely of imperfect beings, how can anything ever truly be free? The freedom achieved by the colonists was purchased through a bloody eight-year war and hours of dedication and research. However, maintaining the constant state of freedom comes at a price that can never be repaid. Thomas Jefferson famously stated, "The tree of liberty must be refreshed from time to time with the blood of patriots and tyrants" (Jefferson). This tree of liberty can only grow with the constant watch

and care of the people it gives its protection to. The people under its protection should also be weary of others who will attempt to cut the tree down, such as dictators and the media.

In America today, it is plain to see a change in the people. The citizens of America, once previously protected by their liberty tree, are beginning to be exposed to humanity's vicious cycle. How could this have happened?

What caused the tree of liberty that early Americans cared so much about to shrivel and lie on its death bed? The well-known journalist Thomas Paine stated:

"It matters not where you live, or what rank of life you hold, the evil or the blessing will reach you all. The far and the near, the home countries and the back, the rich and the poor, will suffer and rejoice alike. The heart that feels not now is dead; the blood of his children will curse his cowardice, who shrinks back at a time when a little might have saved the whole, and made them happy. I love the man that can smile in trouble, that can gather strength from distress, and grow brave by reflection. 'Tis the business of little minds to shrink; but he whose heart is firm, and whose conscience approves his conduct, will pursue his principles unto death" (50).

Why is our tree of liberty dying? The answer is obvious: nobody cares enough to take care of it. The mindset now is not of concern for the freedom

and liberty of the whole, but for the preservation of our own; 'If it doesn't directly affect me, I don't care'.

A state of apathy is spreading like a virus, and the more victims it claims, the faster it spreads. America is on the verge of an epidemic, and the cure is slowly being pulled from our hands. In order to effectively swindle the people into giving up the cure, the would-be tyrants have learned how to convince the people that they are not being affected. The majority of citizens will praise with hollow

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words the freedom this country supposedly stands for, but they do not cherish and protect that freedom. Americans have been conditioned through lies and deception over many decades to value other things over freedom and liberty. Some value economic success, some value popularity, and some value military might. Most recently, the American people have been conditioned to value security over freedom. As long as the citizens feel safe, they do not mind giving up their freedom. This current mindset of personal security, not the preservation of the freedom for all, will continue to spread until one of two things happen: either the people realize they are digging themselves into a hole and attempt to rectify the situation, or the ground will fall from under them and drag them down into despotism.

The Price of Liberty is eternal vigilance. It is a constant battle—a war against the common cycles of humanity and those that would rob us of our freedom. As well as the quote above, Thomas Paine also famously proclaimed, “Tyranny, like hell, is not easily conquered; yet we have this consolation with us, that the harder the conflict, the more glorious the triumph. What we obtain too cheap, we esteem too lightly” (49). The many liberties that the people enjoy in this country are all too often taken for granted. The battle for freedom still continues on to this day, as it always will. Of course, people continue to fight in the battle, sometimes even at the front lines. However, soldiers keep abandoning their cause; they either seem to forget what they are fighting for, or are too easily frightened by the opposition. Their fear is understandable; the battle they are expected to fight in

never ceases, never yields, and never forgives. A front-line battle stance is not for everyone, and it was never meant to be. The average American citizen doesn’t need to be a hero. He doesn’t need to be a general, a game-changer, or a champion. He merely needs to be willing to fight. In his Farewell Address, George Washington said, “It is justly so...of that very liberty which you so highly prize...the point in your political fortress against which the batteries of internal and external enemies will be most constantly and actively directed, [and] it is of infinite moment that you should properly estimate the immense value of your national union to your collective and individual happiness...watching for its preservation with jealous anxiety” (Washington 82). The ‘jealous anxiety’ of the early Americans is the key factor to how they showed their appreciation for their liberty.

In the end, it is the average citizen who changes the course of this war. It is the humble gardener who keeps our precious tree of liberty alive and well. The position is not always enjoyable, and many are weary of the day that they are burdened with taking care of the tree. I believe with a full heart that it is worth all the hardships we must go through in order to defend freedom and liberty. And if we get discouraged during this never-ending battle, not knowing if we are making a difference in the fight, we can remember the words of Edward Everett Hale who said, “I am only one. But I am still one. I can’t do everything, but I can do something. The something I ought to do, I can do. And by the grace of God, I will do” (“Edward”).

AMERICAN FREEDOM TO ME MIRIAM GREGG

I can remember the first time I sang the Star-Spangled Banner. I can picture it clearly in my mind—a small girl of 4 or 5, old enough to know the words, but not quite old enough to truly understand what the words meant, blue eyes glimmering with childish excitement at the people around me. I was in church when I registered the words “And the rockets’ red glare, the bombs bursting

in air” etc. meant bright flashing lights and chaos (Scott Key 108). I did not really understand still, but I knew whatever happened with this song was important. I recall my mother explaining to me that the rockets were missiles of some kind, and cannon fire, that the “banner” was our colorful flag, and that I lived in the “land of the free and the home of the brave” (Scott Key 108). Land of the free?

What did that mean? Freedom? It is an abstract term that was difficult for me to comprehend as a child as anything other than 'I can do anything I want'. It was years later that I discovered what freedom really was. It seemed then a pretty, clean-sounding word that one would say when describing a peaceful time or a sort of light happiness. However, I now realize that freedom is not a word to be associated with leisure and ease. Freedom is not stagnant, imaginary, or complex. Those who are free are never left unbothered. But most notably of all—Freedom is not free. Freedom is earned and obtained by the sweat of one's brow, and the blood of their veins. The Revolutionary War holds many stories and evidences of the effort freedom requires; doctor's reports and letters home tell the tales of misery and intense hardship--all in the name of freedom. It is clear to see that these individuals--foot soldiers and the Founding Fathers alike--knew what American freedom would and did mean to them. American freedom to me is the ability to grow to be your best. American freedom means to liberate oneself from the imaginary chains of society, despite the odds which stand against you.

First and foremost, American freedom holds the connotation of personal liberation. People are often restrained from reaching their full potential by the roles placed on them by society. In any nation there is definitely a cultural norm—a popular culture reflected by the times. This includes gender roles and stereotyping, xenophobia, faddish fashions, or a consistent practice of cliquiness. Human behavior and cultural practices have a very serious impact on the growth and freedom of individuals. A society which embraces this practice of classification is "...one in which the members have suffered amputation from the trunk, and strut about so many walking monsters,—a good finger, a neck, a stomach, an elbow, but never a man" (Emerson 129). In America, although one's choices may not be the popular one, a person outside of the typical role assigned to them is within their own power. An important characteristic of American freedom is that one may work hard and liberate themselves from the pressure society places on them. The people have the power to be anyone they want to be, and to accomplish the goals they work to achieve. Americans may have to work very hard to attain their desires, but because of the

freedoms we possess as a people we can accomplish many things, regardless of our circumstances, if we take the initiative. We can escape the chains on feelings, roles, and normality of our society when we work to free ourselves.

Not only does American freedom allow us to escape societal barriers regardless of our starting situation, but so too does American freedom allow us to achieve material security. Many Americans are not born to the most fortunate or ideal circumstances. However, despite the inequality of this situation, Americans have the ability to rise to the occasion and work toward a more material equality. Americans with initiative can work to find ways of gaining rank in society. Children born in poor circumstances can work hard in school and get good grades, can apply for scholarships and financial aid—these students have countless resources to achieve their full potential on a material scale. Good education, whether it that be from trade school or college, has the potential to get a man a job which will keep him living comfortably in life. In this day and age, there are so many ways for people with motivation to achieve material security in their adult life, regardless of their beginnings. This aspect of American freedom is one that makes us truly equal, in that the opportunities available are equal. In America, among the hard-working "[e]ach individual has his own honest property, and the same rights as the most wealthy land proprietor" (Joseph 52).

Along with working for material equality, American freedom also provides a way for an individual to realize their educational pursuits. From our youth, we are taught that education will lead us to our best chance at success in the real world. Education is what provides us with a foundation in all practical aspects of life and gives us an opportunity to develop interests in various subjects, making it easier for us to specialize later. Americans from all backgrounds may be given the opportunity to receive an education, provided they choose to embrace the opportunity. It is incredible to see that an individual of humble beginnings can become just as educated as an individual with more financial support, given they put in the effort to keep their grades up in order to gain scholarships and other financial aid. A notable example of resourcefulness in this regard is Benjamin Franklin. All of our Founding Fathers were mostly self-educated, and it

goes to show what a person may do for themselves with the right amount of desire to do it. In addition, an American has the freedom to choose his educational path. He can specialize in what he desires, if he works and does well in that area. People are not forced into being whatever they have a knack for, and they are not forced into a job that seems “suitable for their type,” even though that may seem like the easier option. By being educated, an American can join society with a better understanding of the world around him, and better participate in the politics of his nation. To keep American freedom, individuals must take advantage of it while it is still here. They must educate themselves to protect the freedom they possess. American freedom promotes “as an object of primary importance, the institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened” (Washington

90). American freedom provides a way for an individual to pursue education, and better influence the world around them.

People face hardship all the time. People are born to many different circumstances, and oftentimes this creates an imaginary barrier on their growth. In many an era, people have been barred from their full potential based on their economic, social, personal, educational, or cultural circumstances. American freedom provides a way for individuals to escape these societal barriers, and achieve their goals despite the odds against them. The goal of American freedom is to allow personal growth and create opportunities for equality on all spectrums. To me, American freedom means that I can put forward the sweat of my brow and succeed. I am a young woman of humble circumstances, but because of American freedom I have the power to achieve greatness.

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