

**CHARLES
WADDELL
CHESNUTT**

FREDERICK DOUGLASS

Charles Waddell Chesnutt

Frederick Douglass

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Charles W. Chesnutt

Frederick Douglass / A Biography

Preface

Frederick Douglass lived so long, and played so conspicuous a part on the world's stage, that it would be impossible, in a work of the size of this, to do more than touch upon the salient features of his career, to suggest the respects in which he influenced the course of events in his lifetime, and to epitomize for the readers of another generation the judgment of his contemporaries as to his genius and his character.

Douglass's fame as an orator has long been secure. His position as the champion of an oppressed race, and at the same time an example of its possibilities, was, in his own generation, as picturesque as it was unique; and his life may serve for all time as an incentive to aspiring souls who would fight the battles and win the love of mankind. The average American of to-day who sees, when his attention is called to it, and deplores, if he be a thoughtful and just man, the deep undertow of race prejudice that retards the progress of the colored people of our own generation, cannot, except by reading the painful records of the past, conceive of the mental and spiritual darkness to which slavery, as the inexorable condition of its existence, condemned its victims and, in a less measure, their oppressors, or of the blank wall of proscription and scorn by which free people of color were shut up in a moral and social Ghetto, the gates of which have yet not been entirely torn down.

From this night of slavery Douglass emerged, passed through the limbo of prejudice which he encountered as a freeman, and took his place in history. "As few of the world's great men have ever had so checkered and diversified a career," says Henry Wilson, "so it may at least be plausibly claimed that no man represents in himself more conflicting ideas and interests. His life is, in itself, an epic which finds few to equal it in the realms of either romance or reality." It was, after all, no misfortune for humanity that Frederick Douglass felt the iron hand of slavery; for his genius changed the drawbacks of color and condition into levers by which he raised himself and his people.

The materials for this work have been near at hand, though there is a vast amount of which lack of space must prevent the use. Acknowledgment is here made to members of the Douglass family for aid in securing the photograph from which the frontispiece is reproduced.

The more the writer has studied the records of Douglass's life, the more it has appealed to his imagination and his heart. He can claim no special qualification for this task, unless perhaps it be a profound and in some degree a personal sympathy with every step of Douglass's upward career. Belonging to a later generation, he was only privileged to see the man and hear the orator after his life-work was substantially completed, but often enough then to appreciate something of the strength and eloquence by which he impressed his contemporaries. If by this brief sketch the writer can revive among the readers of another generation a tithe of the interest that Douglass created for himself when he led the forlorn hope of his race for freedom and opportunity, his labor will be amply repaid.

Charles W. Chesnutt

Cleveland, October, 1899

CHRONOLOGY

1817

Frederick Douglass was born at Tuckahoe, near Easton, Talbot County, Maryland.

1825

Was sent to Baltimore to live with a relative of his master.

1833

March. Was taken to St. Michaels, Maryland, to live again with his master.

1834

January. Was sent to live with Edward Covey, slave-breaker, with whom he spent the year.

1835-36

Hired to William Freeland. Made an unsuccessful attempt to escape from slavery, Was sent to Baltimore to learn the ship-calkers trade.

1838

May. Hired his own time and worked at his trade.

September 3. Escaped from slavery and went to New York City. Married Miss Anna Murray. Went to New Bedford, Massachusetts. Assumed the name of "Douglass."

1841

Attended anti-slavery convention at New Bedford and addressed the meeting. Was employed as agent of the Massachusetts Anti-slavery Society.

1842

Took part in Rhode Island campaign against the Dorr constitution. Lectured on slavery. Moved to Lynn, Massachusetts.

1843

Took part in the famous "One Hundred Conventions" of the New England Anti-slavery Society.

1844

Lectured with Pillsbury, Foster, and others.

1845

Published *Frederick Douglass's Narrative*.

1845-46

Visited Great Britain and Ireland. Remained in Europe two years, lecturing on slavery and other subjects. Was presented by English friends with money to purchase his freedom and to establish a newspaper.

1847

Returned to the United States. Moved with his family to Rochester, New York. Established the *North Star*, subsequently renamed *Frederick Douglass's Paper*. Visited John Brown at Springfield, Massachusetts.

1848

Lectured on slavery and woman suffrage.

1849

Edited newspaper. Lectured against slavery. Assisted the escape of fugitive slaves.

1850

May 7. Attended meeting of Anti-slavery Society at New York City. Running debate with Captain Rynders.

1852

Supported the Free Soil party. Elected delegate from Rochester to Free Soil convention at Pittsburg, Pennsylvania. Supported John P. Hale for the Presidency.

1853

Visited Harriet Beecher Stowe at Andover, Massachusetts, with reference to industrial school for colored youth.

1854

Opposed repeal of Missouri Compromise.

June 12. Delivered commencement address at Western Reserve College, Hudson, Ohio.

1855

Published *My Bondage and My Freedom. March.* Addressed the New York legislature.

1856

Supported Fremont, candidate of the Republican party.

1858

Established *Douglass's Monthly*. Entertained John Brown at Rochester.

1859

August 20. Visited John Brown at Chambersburg, Pennsylvania.

May 12 [October]. Went to Canada to avoid arrest for alleged complicity in the John Brown raid.

November 12. Sailed from Quebec for England.

Lectured and spoke in England and Scotland for six months.

1860

Returned to the United States. Supported Lincoln for the Presidency.

1862

Lectured and spoke in favor of the war and against slavery.

1863

Assisted in recruiting Fifty-fourth and Fifty-fifth Massachusetts colored regiments. Invited to visit President Lincoln.

1864

Supported Lincoln for re-election.

1866

Was active in procuring the franchise for the freedmen.

September. Elected delegate from Rochester to National Loyalists' Convention at Philadelphia.

1869 [1870]

Moved to Washington, District of Columbia. Established [Edited and then bought] the *New National Era*.

1870

Appointed secretary of the Santo Domingo Commission by President Grant.

1872

Appointed councillor of the District of Columbia. [Moved family there after a fire (probably arson) destroyed their Rochester home and Douglass's newspaper files.] Elected presidential elector of the State of New York, and chosen by the electoral college to take the vote to Washington.

1876

Delivered address at unveiling of Lincoln statue at Washington.

1877

Appointed Marshal of the District of Columbia by President Hayes.

1878

Visited his old home in Maryland and met his old master.

1879

Bust of Douglass placed in Sibley Hall, of Rochester University. Spoke against the proposed negro exodus from the South.

1881

Appointed recorder of deeds for the District of Columbia.

1882

January. Published *Life and Times of Frederick Douglass*, the third and last of his autobiographies. *August 4*. Mrs. Frederick Douglass died.

1884

February 6. Attended funeral of Wendell Phillips. *February 9*. Attended memorial meeting and delivered eulogy on Phillips. Married Miss Helen Pitts.

1886

May 20. Lectured on John Brown at Music Hall, Boston.

September 11. Attended a dinner given in his honor by the Wendell Phillips Club, Boston.

September. Sailed for Europe.

Visited Great Britain, France, Italy, Greece, and Egypt, 1886-87.

1888

Made a tour of the Southern States.

1889

Appointed United States minister resident and consul-general to the Republic of Hayti and *chargé d'affaires* to Santo Domingo.

1890

September 22. Addressed abolition reunion at Boston.

1891

Resigned the office of minister to Hayti.

1893

Acted as commissioner for Hayti at World's Columbian Exposition.

1895

February 20. Frederick Douglass died at his home on Anacostia Heights, near Washington, District of Columbia.

In a few places in the text of *Frederick Douglass*, bracketed words have been inserted to indicate possible typographical errors, other unclear or misleading passages in the 1899 original edition, and identifications that were not needed in 1899 but may be needed in the twenty-first century.

I

If it be no small task for a man of the most favored antecedents and the most fortunate surroundings to rise above mediocrity in a great nation, it is surely a more remarkable achievement for a man of the very humblest origin possible to humanity in any country in any age of the world, in the face of obstacles seemingly insurmountable, to win high honors and rewards, to retain for more than a generation the respect of good men in many lands, and to be deemed worthy of enrolment among his country's great men. Such a man was Frederick Douglass, and the example of one who thus rose to eminence by sheer force of character and talents that neither slavery nor caste proscription could crush must ever remain as a shining illustration of the essential superiority of manhood to environment. Circumstances made Frederick Douglass a slave, but they could not prevent him from becoming a freeman and a leader among mankind.

The early life of Douglass, as detailed by himself from the platform in vigorous and eloquent speech, and as recorded in the three volumes written by himself at different periods of his career, is perhaps the completest indictment of the slave system ever presented at the bar of public opinion. Fanny Kemble's *Journal of a Residence on a Georgian Plantation*, kept by her in the very year of Douglass's escape from bondage, but not published until 1863, too late to contribute anything to the downfall of slavery, is a singularly clear revelation of plantation life from the standpoint of an outsider entirely unbiased by American prejudice. *Frederick Douglass's Narrative* is the same story told from the inside. They coincide in the main facts; and in the matter of detail, like the two slightly differing views of a stereoscopic picture, they bring out into bold relief the real character of the peculiar institution. *Uncle Tom's Cabin* lent to the structure of fact the decorations of humor, a dramatic plot, and characters to whose fate the touch of creative genius gave a living interest. But, after all, it was not Uncle Tom, nor Topsy, nor Miss Ophelia, nor Eliza, nor little Eva that made the book the power it proved to stir the hearts of men, but the great underlying tragedy then already rapidly approaching a bloody climax.

Frederick Douglass was born in February, 1817,—as nearly as the date could be determined in after years, when it became a matter of public interest,—at Tuckahoe, near Easton, Talbot County, on the eastern shore of Maryland, a barren and poverty-stricken district, which possesses in the birth of Douglass its sole title to distinction. His mother was a negro slave, tall, erect, and well-proportioned, of a deep black and glossy complexion, with regular features, and manners of a natural dignity and sedateness. Though a field hand and compelled to toil many hours a day, she had in some mysterious way learned to read, being the only person of color in Tuckahoe, slave or free, who possessed that accomplishment. His father was a white man. It was in the nature of things that in after years attempts should be made to analyze the sources of Douglass's talent, and that the question should be raised whether he owed it to the black or the white half of his mixed ancestry. But Douglass himself, who knew his own mother and grandmother, ascribed such powers as he possessed to the negro half of his blood; and, as to it certainly he owed the experience which gave his anti-slavery work its peculiar distinction and value, he doubtless believed it only fair that the credit for what he accomplished should go to those who needed it most and could justly be proud of it. He never knew with certainty who his white father was, for the exigencies of slavery separated the boy from his mother before the subject of his paternity became of interest to him; and in after years his white father never claimed the honor, which might have given him a place in history.

Douglass's earliest recollections centered around the cabin of his grandmother, Betsey Bailey, who seems to have been something of a privileged character on the plantation, being permitted to live with her husband, Isaac, in a cabin of their own, charged with only the relatively light duty of looking after a number of young children, mostly the offspring of her own five daughters, and providing for her own support.

It is impossible in a work of the scope of this to go into very elaborate detail with reference to this period of Douglass's life, however interesting it might be. The real importance of his life to us of another generation lies in what he accomplished toward the world's progress, which he only began to influence several years after his escape from slavery. Enough ought to be stated, however, to trace his development from slave to freeman, and his preparation for the platform where he secured his hearing and earned his fame.

Douglass was born the slave of one Captain Aaron Anthony, a man of some consequence in eastern Maryland, the manager or chief clerk of one Colonel Lloyd, the head for that generation of an old, exceedingly wealthy, and highly honored family in Maryland, the possessor of a stately mansion and one of the largest and most fertile plantations in the State. Captain Anthony, though only the satellite of this great man, himself owned several farms and a number of slaves. At the age of seven Douglass was taken from the cabin of his grandmother at Tuckahoe to his masters residence on Colonel Lloyd's plantation.

Up to this time he had never, to his recollection, seen his mother. All his impressions of her were derived from a few brief visits made to him at Colonel Lloyd's plantation, most of them at night. These fleeting visits of the mother were important events in the life of the child, now no longer under the care of his grandmother, but turned over to the tender mercies of his master's cook, with whom he does not seem to have been a favorite. His mother died when he was eight or nine years old. Her son did not see her during her illness, nor learn of it until after her death. It was always a matter of grief to him that he did not know her better, and that he could not was one of the sins of slavery that he never forgave.

On Colonel Lloyd's plantation Douglass spent four years of the slave life of which his graphic description on the platform stirred humane hearts to righteous judgment of an unrighteous institution. It is enough to say that this lad, with keen eyes and susceptible feelings, was an eye-witness of all the evils to which slavery gave birth. Its extremes of luxury and misery could be found within the limits of one estate. He saw the field hand driven forth at dawn to labor until dark. He beheld every natural affection crushed when inconsistent with slavery, or warped and distorted to fit the necessities and promote the interests of the institution. He heard the unmerited strokes of the lash on the backs of others, and felt them on his own. In the wild songs of the slaves he read, beneath their senseless jargon or their fulsome praise of "old master," the often unconscious note of grief and despair. He perceived, too, the debasing effects of slavery upon master and slave alike, crushing all semblance of manhood in the one, and in the other substituting passion for judgment, caprice for justice, and indolence and effeminacy for the more virile virtues of freemen. Doubtless the gentle hand of time will some time spread the veil of silence over this painful past; but, while we are still gathering its evil aftermath, it is well enough that we do not forget the origin of so many of our civic problems.

When Douglass was ten years old, he was sent from the Lloyd plantation to Baltimore, to live with one Hugh Auld, a relative of his master. Here he enjoyed the high privilege, for a slave, of living in the house with his master's family. In the capacity of house boy it was his duty to run errands and take care of a little white boy, Tommy Auld, the son of his mistress for the time being, Mrs. Sophia Auld. Mrs. Auld was of a religious turn of mind; and, from hearing her reading the Bible aloud frequently, curiosity prompted the boy to ask her to teach him to read. She complied, and found him an apt pupil, until her husband learned of her unlawful and dangerous conduct, and put an end to the instruction. But the evil was already done, and the seed thus sown brought forth fruit in the after career of the orator and leader of men. The mere fact that his master wished to prevent his learning made him all the more eager to acquire knowledge. In after years, even when most bitter in his denunciation of the palpable evils of slavery, Douglass always acknowledged the debt he owed to this good lady who innocently broke the laws and at the same time broke the chains that held a mind in bondage.

Douglass lived in the family of Hugh Auld at Baltimore for seven years. During this time the achievement that had the greatest influence upon his future was his learning to read and write. His mistress had given him a start. His own efforts gained the rest. He carried in his pocket a blue-backed *Webster's Spelling Book*, and, as occasion offered, induced his young white playmates, by the bribes of childhood, to give him lessons in spelling. When he was about thirteen, he began to feel deeply the moral yoke of slavery and to seek for knowledge of the means to escape it. One book seems to have had a marked influence upon his life at this epoch. He obtained, somehow, a copy of *The Columbian Orator*, containing some of the choicest masterpieces of English oratory, in which he saw liberty praised and oppression condemned; and the glowing periods of Pitt and Fox and Sheridan and our own Patrick Henry stirred to life in the heart of this slave boy the genius for oratory which did not burst forth until years afterward. The worldly wisdom of denying to slaves the key to knowledge is apparent when it is said that Douglass first learned from a newspaper that there were such people as abolitionists, who were opposed to human bondage and sought to make all men free. At about this same period Douglass's mind fell under religious influences. He was converted, professed faith in Jesus Christ, and began to read the Bible. He had dreamed of liberty before; he now prayed for it, and trusted in God. But, with the shrewd common sense which marked his whole life and saved it from shipwreck in more than one instance, he never forgot that God helps them that help themselves, and so never missed an opportunity to acquire the knowledge that would prepare him for freedom and give him the means of escape from slavery.

Douglass had learned to read, partly from childish curiosity and the desire to be able to do what others around him did; but it was with a definite end in view that he learned to write. By the slave code it was unlawful for a slave to go beyond the limits of his own neighborhood without the written permission of his master. Douglass's desire to write grew mainly out of the fact that in order to escape from bondage, which he had early determined to do, he would probably need such a "pass," as this written permission was termed, and could write it himself if he but knew how. His master for the time being kept a ship-yard, and in this and neighboring establishments of the same kind the boy spent much of his time. He noticed that the carpenters, after dressing pieces of timber, marked them with certain letters to indicate their positions in the vessel. By asking questions of the workmen he learned the names of these letters and their significance. He got up writing matches with sticks upon the ground with the little white boys, copied the italics in his spelling-book, and in the secrecy of the attic filled up all the blank spaces of his young master's old copy-books. In time he learned to write, and thus again demonstrated the power of the mind to overleap the bounds that men set for it and work out the destiny to which God designs it.

II

It was the curious fate of Douglass to pass through almost every phase of slavery, as though to prepare him the more thoroughly for his future career. Shortly after he went to Baltimore, his master, Captain Anthony, died intestate, and his property was divided between his two children. Douglass, with the other slaves, was part of the personal estate, and was sent for to be appraised and disposed of in the division. He fell to the share of Mrs. Lucretia Auld, his masters daughter, who sent him back to Baltimore, where, after a month's absence, he resumed his life in the household of Mrs. Hugh Auld, the sister-in-law of his legal mistress. Owing to a family misunderstanding, he was taken, in March, 1833, from Baltimore back to St. Michaels.

His mistress, Lucretia Auld, had died in the mean time; and the new household in which he found himself, with Thomas Auld and his second wife, Rowena, at its head, was distinctly less favorable to the slave boy's comfort than the home where he had lived in Baltimore. Here he saw hardships of the life in bondage that had been less apparent in a large city. It is to be feared that Douglass was not the ideal slave, governed by the meek and lowly spirit of Uncle Tom. He seems, by his own showing, to have manifested but little appreciation of the wise oversight, the thoughtful care, and the freedom from responsibility with which slavery claimed to hedge round its victims, and he was inclined to spurn the rod rather than to kiss it. A tendency to insubordination, due partly to the freer life he had led in Baltimore, got him into disfavor with a master easily displeased; and, not proving sufficiently amenable to the discipline of the home plantation, he was sent to a certain celebrated negro-breaker by the name of Edward Covey, one of the poorer whites who, as overseers and slave-catchers, and in similar unsavory capacities, earned a living as parasites on the system of slavery. Douglass spent a year under Covey's ministrations, and his life there may be summed up in his own words: "I had neither sufficient time in which to eat nor to sleep, except on Sundays. The overwork and the brutal chastisements of which I was the victim, combined with that ever-gnawing and soul-destroying thought, 'I am a slave,—a slave for life,' rendered me a living embodiment of mental and physical wretchedness."

But even all this did not entirely crush the indomitable spirit of a man destined to achieve his own freedom and thereafter to help win freedom for a race. In August, 1834, after a particularly atrocious beating, which left him wounded and weak from loss of blood, Douglass escaped the vigilance of the slave-breaker and made his way back to his own master to seek protection. The master, who would have lost his slave's wages for a year if he had broken the contract with Covey before the year's end, sent Douglass back to his taskmaster. Anticipating the most direful consequences, Douglass made the desperate resolution to resist any further punishment at Covey's hands. After a fight of two hours Covey gave up his attempt to whip Frederick, and thenceforth laid hands on him no more. That Covey did not invoke the law, which made death the punishment of the slave who resisted his master, was probably due to shame at having been worsted by a negro boy, or to the prudent consideration that there was no profit to be derived from a dead negro. Strength of character, re-enforced by strength of muscle, thus won a victory over brute force that secured for Douglass comparative immunity from abuse during the remaining months of his year's service with Covey.

The next year, 1835, Douglass was hired out to a Mr. William Freeland, who lived near St. Michael's, a gentleman who did not forget justice or humanity, so far as they were consistent with slavery, even in dealing with bond-servants. Here Douglass led a comparatively comfortable life. He had enough to eat, was not overworked, and found the time to conduct a surreptitious Sunday-school, where he tried to help others by teaching his fellow-slaves to read the Bible.

III

The manner of Douglass's escape from Maryland was never publicly disclosed by him until the war had made slavery a memory and the slave-catcher a thing of the past. It was the theory of the anti-slavery workers of the time that the publication of the details of escapes or rescues from bondage seldom reached the ears of those who might have learned thereby to do likewise, but merely furnished the master class with information that would render other escapes more difficult and bring suspicion or punishment upon those who had assisted fugitives. That this was no idle fear there is abundant testimony in the annals of the period. But in later years, when there was no longer any danger of unpleasant consequences, and when it had become an honor rather than a disgrace to have assisted a distressed runaway, Douglass published in detail the story of his flight. It would not compare in dramatic interest with many other celebrated escapes from slavery or imprisonment. He simply masqueraded as a sailor, borrowed a sailor's "protection," or certificate that he belonged to the navy, took the train to Baltimore in the evening, and rode in the negro car until he reached New York City. There were many anxious moments during this journey. The "protection" he carried described a man somewhat different from him, but the conductor did not examine it carefully. Fear clutched at the fugitive's heart whenever he neared a State border line. He saw several persons whom he knew; but, if they recognized him or suspected his purpose, they made no sign. A little boldness, a little address, and a great deal of good luck carried him safely to his journey's end.

Douglass arrived in New York on September 4, 1838, having attained only a few months before what would have been in a freeman his legal majority. But, though landed in a free State, he was by no means a free man. He was still a piece of property, and could be reclaimed by the law's aid if his whereabouts were discovered. While local sentiment at the North afforded a measure of protection to fugitives, and few were ever returned to bondage compared with the number that escaped, yet the fear of recapture was ever with them, darkening their lives and impeding their pursuit of happiness.

But even the partial freedom Douglass had achieved gave birth to a thousand delightful sensations. In his autobiography he describes this dawn of liberty thus:

"A new world had opened up to me. I lived more in one day than in a year of my slave life. I felt as one might feel upon escape from a den of hungry lions. My chains were broken, and the victory brought me unspeakable joy."

But one cannot live long on joy; and, while his chains were broken, he was not beyond the echo of their clanking. He met on the streets, within a few hours after his arrival in New York, a man of his own color, who informed him that New York was full of Southerners at that season of the year, and that slave-hunters and spies were numerous, that old residents of the city were not safe, and that any recent fugitive was in imminent danger. After this cheerful communication Douglass's informant left him, evidently fearing that Douglass himself might be a slave-hunting spy. There were negroes base enough to play this role. In a sailor whom he encountered he found a friend. This Good Samaritan took him home for the night, and accompanied him next day to a Mr. David Ruggles, a colored man, the secretary of the New York Vigilance Committee and an active antislavery worker. Mr. Ruggles kept him concealed for several days, during which time the woman Douglass loved, a free woman, came on from Baltimore; and they were married. He had no money in his pocket, and nothing to depend upon but his hands, which doubtless seemed to him quite a valuable possession, as he knew they had brought in an income of several hundred dollars a year to their former owner.

Douglass's new friends advised him to go to New Bedford, Massachusetts, where whaling fleets were fitted out, and where he might hope to find work at his trade of ship-calker. It was believed, too, that he would be safer there, as the anti-slavery sentiment was considered too strong to permit a fugitive slave's being returned to the South.

When Douglass, accompanied by his wife, arrived in New Bedford, a Mr. Nathan Johnson, a colored man to whom he had been recommended, received him kindly, gave him shelter and sympathy, and lent him a small sum of money to redeem his meagre baggage, which had been held by the stage-driver as security for an unpaid balance of the fare to New Bedford. In his autobiography Douglass commends Mr. Johnson for his "noble-hearted hospitality and manly character."

In New York Douglass had changed his name in order the better to hide his identity from any possible pursuer. Douglass's name was another tie that bound him to his race. He has been called "Douglass" by the writer because that was the name he took for himself, as he did his education and his freedom; and as "Douglass" he made himself famous. As a slave, he was legally entitled to but one name,—Frederick. From his grandfather, Isaac Bailey, a freeman, he had derived the surname Bailey. His mother, with unconscious sarcasm, had called the little slave boy Frederick Augustus Washington Bailey. The bearer of this imposing string of appellations had, with a finer sense of fitness, cut it down to Frederick Bailey. In New York he had called himself Frederick Johnson; but, finding when he reached New Bedford that a considerable portion of the colored population of the city already rejoiced in this familiar designation, he fell in with the suggestion of his host, who had been reading Scott's *Lady of the Lake*, and traced an analogy between the runaway slave and the fugitive chieftain, that the new freeman should call himself Douglass, after the noble Scot of that name [Douglas]. The choice proved not inappropriate, for this modern Douglass fought as valiantly in his own cause and with his own weapons as ever any Douglass [Douglas] fought with flashing steel in border foray.

Here, then, in a New England town, Douglass began the life of a freeman, from which, relieved now of the incubus of slavery, he soon emerged into the career for which, in the providence of God, he seemed by his multiform experience to have been especially fitted. He did not find himself, even in Massachusetts, quite beyond the influence of slavery. While before the law of the State he was the equal of any other man, caste prejudice prevented him from finding work at his trade of calker; and he therefore sought employment as a laborer. This he found easily, and for three years worked at whatever his hands found to do. The hardest toil was easy to him, the heaviest burdens were light; for the money that he earned went into his own pocket. If it did not remain there long, he at least had the satisfaction of spending it and of enjoying what it purchased.

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