

CHAPTER III

THE INTRINSIC ANALYSIS OF THE STORY

The writer divides her analysis into two subchapters: the character and the setting of place and time in in Douglass' *Narrative of the Life of Frederick Douglass*. This description is essential because it is meant to support the next chapter, that is the analysis of the escape of Frederick Douglass from slavery, the central emphasis of this thesis.

A. Character Analysis

Douglass' physical characteristics are not much described in the story except that his mother, Harriet Bailey is a black woman and a slave. It is rumored that Douglass' father in fact is his own master, a white man; but the truth is never discovered openly and is restrained from Douglass' knowledge. That is why Douglass' complexion is not as black as the others. It happens in the following moment in his life that he is cursed as a "yellow devil" when he gets caught planning to run away and is put into jail.

We were all now tied; and just as we were to leave for Easton jail, Betsy Freeland, mother of William Freeland,

came to the door with her hands full of biscuits, and divided them between Henry and John. She then delivered herself of a speech, to the following effect:-addressing herself to me, she said, "*You devil! You yellow devil!* it was you that put it into the heads of Henry and John to run away. But for you, you long-legged mulatto devil! Henry nor John would never have thought of such a thing" (p96-97).

As a slave, and especially a colored man, Douglass is included as the smart one. He knows how to take every opportunities to gain his dreams. Firstly, when his Master Hugh forbids his wife to continue her alphabet lesson, Douglass' knowledge automatically stops. He can not continue his lesson to read and write. Realizing this fact, Douglass makes some plans to teach himself how to read by asking the aids to some little white boys he meets in the street. In return, Douglass will carry some bread left in the house with him. He does this because he knows that those white children are poor in the neighborhood.

This bread used to bestow upon the hungry little urchins, who, in return, would give me that more valuable bread of knowledge (p53).

Through some meetings, Douglass finally succeeds in learning to read.

Besides, Douglass smartness can also be seen in the way he learns to write. When he is in Durgin & Bailey's shipyard, he finds some marks as the direction for the ship carpenters where to put their work. He finds that each mark is the name of the part of ship for which their work is meant to put.

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 forward, 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 mark thus-"L. A." For starboard aft, it would be mark thus-"S.A." (p57).

Douglass then learns the names of those letters. He then tries to copy them and begins to be able to make the four letters named. He shows the letters to some white boys and asks them to correct his letter. In home, Douglass continues his learning by using Master Thomas' book (the son of his Master Hugh) copying what he has written. Finally, through his yearly effort, Douglass succeeds in learning how to write.

Douglass' success in learning to read and write also proves his intellegence for he learns it by himself, without a certain guiding teacher,

only some white friends, who, possibly do not master the knowledge. These white boys can make mistakes in spelling or pronunciation. They are only some white boys who know how to read and write, the first grade children who are also in the phase of learning the language. Douglass' intelligence in this case is very much seen in his ability to interpret the core of the lessons given by the white boys. The rest, Douglass develops and modifies it himself.

Moreover, Douglass has a strong will. Once he is determined to gain a certain ideal, he will go to reach it. That Douglass is strong minded can be shown in two cases. Firstly, it is seen in Douglass' eager to be able to read and write. He knows that his master and mistress are very much opposed to his learning to read and write. Yet, Douglass insists to continue his own lesson secretly.

Secondly it is described clearly when he decides to run away from slavery. He knows that such act is regarded as crime and that death will be the punishment. But, instead of giving up the thought of freedom, Douglass sets some plans to escape. Douglass' first act of defiance does not succeed well. His master finds him unsuitable anymore to his purpose, so he is sent to a slave breaker, the place where Douglass is almost broken physically and mentally. Douglass' first attempt to escape does not succeed at all. He gets caught and is almost sent to slave

market. Douglass finally succeeds to escape from slavery through his second effort. Even though the process of his escape is not clearly described in the story, it is stated there that he finally is able to reach New York before at last he moves to New Bedford. In this case Douglass' perserverance should be rewarded for he is able to endure all of the tortures he gets as the result of his courageousness. He has been inflicted by severe pain, has suffered from hunger and has been broken in body, soul and spirit. Still he continues his struggle.

Douglass is not a selfish man. He is loyal to his friends, especially to his Afro-American friends. Douglass realizes that every slave must have undergone some remarkable sufferings. He knows that those sufferings sometimes may have reached its limit that it will lead to despair. Douglass has experienced those horrible moments himself. Therefore, he would much like to take some friends of him to run away together.

But I was not willing to cherish this determination alone. My fellow-slaves were dear to me. I was anxious to have them participate with me in this, my life-giving determination (p91).

If finally he fails, it is beyond his capacity. He is betrayed by his unknown friend.

In relation with his desire to take his friends into freedom, Douglass holds a Sabbath school. This school is meant to give some knowledge to his fellow-slaves. He teaches them to learn to read and encourages them to fight for their liberty (p89). Besides, some years later after he gains liberty, Douglass does not leave his fellow-slaves behind. Douglass starts to speak for freedom for them. He becomes a well-known abolitionist.

In thinking about freedom and the risks that Douglass may face during his escape, his estimation is sometimes too far that it is somewhat imaginary. He depicts his thought and fear in romantic symbols, the appealing to the emotions by its imaginative and picturesque quality. As when Douglass realizes that he and all the slaves live in the dark circle between slavery, freedom and death. Each shows its terrible quality. Slavery, as they have undergone, is undoubtedly frightful; freedom, the thing that they always long for, gives its uncertain promise "a doubtful freedom-half frozen-beckoning us to come and share its hospitality"; while death is the most terrible final answer. In the mean time, while all the slaves are chasing freedom and fighting through some remarkable sufferings ".. stung by scorpions, chased by wild beasts, bitten by snakes", they also live in hesitation, whether they succeed or fail, and what will happen if they get caught " .. we were overtaken by our pursuers, and, in

our resistance, we were shot dead upon the spot! I say, this picture sometimes appalled us, and made us

"rather bear those ills we had,

Than fly to others, that we knew not of." (p92-93)

However, every man can make any plan, but still it is left to God who gives the final answer. Douglass very much realizes that. He is religious man who believes in God's power. He believes that every step in his life can not be taken for granted as a moment in one's life. It is also because of God's interference. Douglass goes to Him in both sadness and happiness.

I may be deemed superstitious, and even egotistical, in regarding this event as a special interposition of divine Providence in my favor (p47).

He is very much grateful to Him that he has been given spirit to be awake and conscious to improve his life "This good spirit was from God, and to Him I offer thanksgiving and praise" (p94).

B. Setting Analysis

The setting of the story moves around as the result of Douglass' moving experience from his first master to the last one. The setting

analysis starts from Douglass' early childhood until his last place before he escapes to New York.

Colonel Lloyd, Douglass' first master, seems to give the biggest contribution to the whole setting analysis because Frederick Douglass, as the author, exploits the most of the place and atmosphere of slavery in Colonel Lloyd's home plantation.

Nevertheless, the writer intends to divide the setting analysis into three parts: the home plantation of Colonel Edward Lloyd, Mr. Hugh Auld and Mr. Edward Covey. The writer limits her analysis to the places mentioned above because those places are considered the most significant in giving a vivid picture about living in slavery, so the readers will be able to grab the intention of the writer through the setting.

THE HOME PLANTATION OF COLONEL EDWARD LLOYD

Frederick Douglass opens his narrative by giving a clear picture of the plantation, its physical environment as well as the atmosphere and the mood of the people living in the same place as him. It is a description of where the plantation is located and what are the main products of the farm.

Colonel Lloyd's home plantation is located in Maryland. It is the place where Douglass is born in 1818. The exact location is Tuckahoe, near Hillsborough, about twelve miles north of Easton, in Talbot county on the border of Miles River. Since it is a home plantation, so the ownership of a slave is meant to set them to work in the farm. The main products of this farm are tobacco, corn and wheat which will be brought to market at Baltimore.

However, Frederick Douglass does not merely give the picture of the place. He gives also the atmosphere of the place which influences the personality of the people living in the place: the slaves, the slaveholder, and the overseers. The plantation is quite a great business place. It almost always gives a big supply to the market, Baltimore "... he was able to keep in almost constant employment a large sloop, in carrying them to market at Baltimore" (p27). This business success makes Colonel Lloyd and the overseers want to reach more. They make the slaves work harder. They threaten them. One of the ways to frighten them is by using Baltimore. Baltimore seems to be functioning as the pole of business success and a warning to the slaves as well. It is the center of trade of the whole twenty farms and the market of slaves. If a slave is caught of being defiant to his master, he will be brought to Baltimore and sold to a slave-trader. So, whenever Baltimore is mentioned, the

slaves are always reminded by their masters to remain good. Otherwise, the defiant slave will be sold and they will get the worse life than in the current place.

Starting from this point to the next chapters in the story, Frederick Douglass, as the author, provides a contrast description between the life of the masters and the slaves. While the masters are living in luxury, the slaves are suffering from poverty.

The colonel keeps some other wealthy establishments. There are a stable and a splendid carriage-house ".. contained three splendid coaches, three or four gigs, besides dearborns and barouches of the most, fashionable style" belong to him. He has some fine-healthy horses ".. the finest form and noblest blood" (p34). In spite of those wealthiness, the slaves live in a miserable poverty.

All the slaves, old and young, male and female, married and single are lodged on one common bed, "-the cold, damp floor-" (p29) and each uses their coarse blanket. Their monthly allowance of food is eight pounds of pork, or its equivalent in fish, and one bushel of corn meal. Their yearly clothing is two coarse linen shirts, one pair of linen trousers, like the shirts, one jacket, one pair of trousers for winter, made of coarse negro cloth, one pair of stockings, and one pair of shoes (p28). The children who are not able to work in the field will receive only two coarse

linen shirts per year. So, the almost naked children can be seen at all seasons of the year because those clothes are surely not sufficient to protect them until the next allowance day.

While the slaves own nothing except their miserable wealth, the slaveholder keeps an almost useless preference. Colonel Lloyd has a large and beautiful garden. A variety of fruits from various places "from the hardy apple of the north to the delicate orange of the south" (p33) are springing up there. This garden is so famous that during the summer months people from Baltimore, Easton and Annapolis come visiting the place. Colonel Lloyd has the garden for entirely a matter of liking. He does not sell the product of the garden and he does not share it with the slaves as well. He uses the place merely as an exhibition. Frederick Douglass in this case wants to show the slaveholder's selfishness for he will give nothing whether he has more than something.

Frederick Douglass is also eager to share the innermost hopes of the slaves to be delivered from the chain. To give the exact picture, he presents the Great House Farm, the place in Lloyd's plantation where all the mechanical and managerial operations are centered. It becomes an important place for the slaves because their monthly allowance of food and their yearly clothing are given from there. This allowance is usually picked by a certain slave chosen by his overseer. Nothing can be more

proudful for the slaves than to be elected to go to the Great House Farm. He, who is sent to that place, is considered as the brightest and the most trustworthy slave and who deserves enough to receive honor as a delegate. Being sent to the Great House Farm is also meant a constant escape from the overseer's lash. So, they, who are going to the place will sing an incoherent song expressing their joy as well as their sorrow:

"I am going away to the Great House Farm!

O,yea! O,yea! O!"

This song seems to be meaningless, but in fact, it is deep in meaning. "The song actually expresses their cry, their prayer and, complaint of soul" (p31). It is their hope of deliverance which they are trying to disguise behind the artificial happiness. In short, the Great House Farm also becomes a camouflage for their injured feeling and a secret hope of the slaves to get released from the dark circle of slavery, even for a while.

As to Douglass' experience while he lives on Colonel Lloyd's plantation is almost similar to other slave children. He suffers also from hunger and cold. Besides his poor cloths as other children, he uses a bag which is used for carrying corn to the mill as a blanket. While he sleeps, he wears it with his head in and feet out. The slave-children's food is

called *mush*, that is coarse corn meal boiled. This food is put on a large wooden tray and set down upon the ground. This food has to be enough for a number of children, who always jostle each other to get as much as they can "The children were then called, like so many pigs, and like so many pigs they would come and devour the mush; .." (p44).

From the above description the reader may be able to imagine the miserable condition of the child-slaves. Childhood is the period when one needs qualified food to help growing. In spite of getting enough food, they suffer severely from hunger most all the time. The masters does not give enough food. Indeed, this food has to be sufficient for a number of children regardless of the amount of it. Douglass gives the picture to show how the masters treat their slaves. The child-slaves are termed as "pigs" because of the way the master gives them food is typical to the way they feed animals.

MR.HUGH AULD'S RESIDENT

When Douglass is about seven and eight years old, he is sent by his old master (Anthony) to Baltimore. There Douglass finds a rather different view from which he has seen before. In Baltimore Douglass sees wonderful place, with its remarkable big buildings; a "large town"

especially because of its size "-more imposing even than the Great House Farm". People living there is more cheerful than those Douglass always meets in Maryland. There Douglass finds a smile on white people's face, the view he has never seen before "it was a white face beaming with the most kindly emotions" (p46). In short, the atmosphere of Baltimore is not as gloomy as Maryland; and Douglass accepts his going there as getting the most cheering prospect ahead.

The slaves live much more better in Baltimore. They live as almost a "freeman" (p50). They get better clothes and enough food. They also get better privileges. There is a sort of pride for the slaveholders in the city to be called a good master when he can feed his slaves well.

In Baltimore, Douglass' duty is to take care of little Thomas, the son of Mr. and Mrs. Hugh Auld. He also learns the alphabets from Mrs. Auld before her husband stops her from teaching Douglass. In this house, Douglass can find newspapers and some books, one of which is "The Columbian Orator"; and because he takes care of little Thomas, he can secretly use his copy-books to continue teaching himself to read and write. Mr. and Mrs. Auld also serve enough food to their slaves that sometimes there are some bread left in the house. This bread is then used by Douglass as the return for the aids given by the poor white children in the neighborhood. From this description, it can be

concluded that Douglass live much more better than the white children for he gets enough food than them. Douglass very much realizes this that he will not let any chance passed without giving any advantage to him.

MR. EDWARD COVEY'S PLANTATION

Several years later, Douglass moves to live with Mr. Edward Covey, a well-known slave breaker. It is on the 1st of January, 1833 that he come to his place. From the description it is obvious that Douglass has completely become "a field hand" because there he has to work in the farm. The field where he works is near to the woods, that is area of land, not as large as a forest, covered with growing trees.

When he visits the Chesapeake Bay, Douglass uses to stand still, all alone thinking about his life. There Douglass can see some beautiful vessels, robed with purest white, moving off to the ocean. It looks wonderful for a freeman, but they give the opposite impact to Douglass. His heart gets very painful and his eyes come to tear. He blames his fate and his heart screams for freedom. Douglass undergoes the untold sufferings in that place. He is tortured physically and mentally; his soul and spirit are broken as well. Douglass can only pour his complaint out to God.

C. The Escape Of Frederick Douglass from Slavery

Frederick Douglass is born in Tuckahoe, near Hillsborough, State of Maryland. Having no authentic record of the exact date, Douglass learns, one of those giving the clue is his master, that he is born in 1817. His first genealogical knowledge is his mother and grandparents' identity "My mother was named Harriet Bailey. She was the daughter of Isaac and Betsey Bailey, both colored, and quite dark" (21). Douglass' only memory about his mother are the few hasty visits made in the night on foot, after the day's tasks are over. This is one of the features of the slave system, that is to separate children from their mothers and leave them to the care of an old woman. Their ancestors are hired out at distances too far to admit of their meeting. So, Douglass never sees his mother at noon "she was with me in the night. She would lie down with me, and get me to sleep, but long before I waked she was gone". Not long after that his mother dies, out of Douglass' knowledge "She was gone long before I knew anything about it" (22).

Douglass knows nothing about his father. It is rumored that his absent and mysterious father is his own master, a white man, but the

sufficient information needed is never provided, so the truth is never known.

My father was a white man. He was admitted to be such by all I ever heard speak of my parentage. The opinion was also whispered that my master was my father; but the correctness of this opinion, I know nothing; the means of knowing was withheld from me (21-22).

"The means of knowing" actually should come from his mother. Still, until the end of her life, she never gives a slightest information of who his father is. Moreover, it is common in slavery that the masters are probably, also the fathers of the child-slaves. Thus, "by the law established, these mulatto children should in all cases follow the condition of their mothers, to be a slave" (23).

The story develops when Frederick Douglass is between seven and eight years old when he leaves Colonel Lloyd's plantation and moves to Baltimore. There he lives with Mr. and Mrs. Hugh Auld by taking care of their son, Thomas. This part can be marked as the significant moment in Douglass' life for his adventure starts continuously from here. In the house, Mrs. Auld taught Douglass the "A,B,C", and assists him in learning to spell words of three or four letters. When Mr. Auld finds out this class, he, at once, orders to stop the lesson. His reason is that "it

was unlawful, as well as unsafe, to teach a slave to read". Mr. Auld's next words then awake his thought of slavery and freedom :

"If you give a nigger an inch, he will take an ell. A nigger should know nothing but to obey his master-to do as he is told to do. Learning would spoil the best nigger in the world. Now," said he, "if you teach that nigger (speaking of myself) how to read, there would be no keeping him. It would forever unfit him to be a slave. He would at once become unmanageable, and of no value to his master. As to himself, it could do him no good, but a great deal of harm. It would make him discontented and unhappy".

These words seem to be just an anger bursting out from a furious person, but it gives a different impact to Douglass. It makes him begin to think how literacy does harm to the slave and the master as well, and what the interrelation between the achievement of literacy and freedom is. Nevertheless, at least, Douglass understands that there is "the pathway from slavery to freedom" (49).

Douglass' curiosity appeared, leads him to find out the answer to those questions. His eagerness grows stronger to continue his lesson no matter how it takes "Though conscious of the difficulty of learning without a teacher, I set out with high hope, and a fixed purpose, at

whatever cost of trouble, to learn how to read" (p49). He is motivated to find out the results that will flow from the ability to read.

Douglass, as has been explained before, is finally able to read on his own effort and the aid of some white boys in the neighborhood. He uses this ability to read newspapers in the house and some books, one of which is "The Columbian Orator". From the book, Douglass finds a very smart argumentation about slavery between a slave and his master. Douglass also finds out one of Sheridan's mighty speeches on and in behalf of Catholic emancipation. As the result, Douglass becomes aware of the moral truth of slavery, that slavery ".. was a bold denunciation" and a "powerful vindication of human rights" (55). From then on Douglass understands that his master's fear is reasonable. Reading the book opens Douglass' mind that slavery is such a corrupt and abusement to the concept of Christianity of the land and the Christianity of Christ, that what is believed as a justification of American slavery "God cursed Ham" (24) is the hypocritical Christianity of the land. All those lessons curve him to disgust and hate slavery "The more I read, the more I was led to abhor and detest my enslavers" (55). He curses his wretched condition without knowing what to do. What his master means by "reading would make the slave discontented and unhappy" comes to reality. After learning a lot about the

meaning of slavery, Douglass becomes tortured mentally. He regrets the stupidity of his fellow-slaves and his inability to having "no ladder upon which to get out". He suffers from thinking now. However, he begins to dream about freedom "the silver trump of freedom had roused my soul to eternal wakefulness. Freedom now appeared, to disappear no more forever". This part is then considered as the early process of Douglass' consciousness of the concept of freedom.

Douglass' next curiosity grows to knowing the meaning of the word abolition that he often hears. Through the city papers, that contain some petitions from the north that supporting the abolition of slavery in the District of Columbia, and the slave trade between the States, Douglass understand the term abolition and abolitionist. His hopes in freedom becomes stronger "The light broke in upon me by degrees" (56).

One day, he meets two Irishmen on the wharf of Mr. Waters. They ask if Douglass is a slave for life. They suggest that Douglass should run away to the North and be free there. For his own safety, Douglass makes no reply. Nevertheless, that advice means a lot to him. He memorizes it and resolves himself that someday he will escape to North.

Of Douglass' ability to write has enabled him to write his ownpass, as Douglass does that in the next chapters when he attempts to escape. This will be discussed later.

Douglass is now a smart person. He has known many things. His mind is opened. He has purposes in everything he does. Some years later, he works for Mr. Thomas Auld. There, Douglass suffers the greatest hunger. Compared to Mr. William Hamilton, Mr. Thomas' father-in-law who always gives his slaves enough to eat, Mr. Thomas is a mean man. He never gives sufficient food to his slaves. Frederick Douglass fully realizes this. He uses to let Mr. Thomas' horse run down to Mr. Hamilton's farm, so that he has a reason to get something to eat when he goes there. At last, Mr. Thomas gives up. He can not stand it any longer. He has given Douglass some whippings, yet Douglass is never cured of his habit. Mr. Thomas decides to send Douglass to Mr. Edward Covey, a high reputation nigger-breaker.

Frederick Douglass then live with Mr. Covey since January 1st, 1833. Not more than a week being there, Douglass has already got a very savage whipping "... cutting my back, causing the blood to run, and raising ridges on my flesh as large as my little finger" for his carelessness of not being able to control a team of unbroken oxen. The complete story is this: Douglass is sent, that morning to get a load of wood. Mr. Covey has him to ride a cart. Having unused to drive oxen before, Douglass awkwardly holds on upon the rope and starts to go to the woods. Not very long after his departure, the oxen takes fright, "...and started full tilt,

carrying the cart against trees, and over stumps, in the most frightful manner" (71). Douglass is crashed against the trees, the cart is scattered, and the oxen are entangled among the young tree. With his hard effort and no one to help him, Douglass succeeds to construct the cart and arrange the oxen. He continues to get a load of wood. He gets home then. Just as the cart going nearly the gate, again, the uncontrolled oxen rush to the gate causing a terrible crash to the cart as well as to Douglass. As Douglass tells Mr. Covey what has happened, he is ordered to go back to the woods. There, Douglass' clothes are torn and he is given the first severe whipping while he lives there.

During the first six months there, Douglass has endured weekly whippings mostly because of his awkwardness. The scars upon his back become his life-long mark. He is worked pitilessly in all weathers: rain, blow, hail or snow until he is almost entirely sapped.

This oppressive discipline has successfully changed Douglass. He is somewhat unmanageable when he first goes there. However after the few months, the hard work and the severe whippings has succeeded to break him. It is because whippings are not merely designed to cause pain, but it also means to reduce the slave psychologically to total obedience and humility. The routine whippings that are carried out for no clear reason has made Douglass both wearied in body and broken in spirit.

I was broken in body, soul and spirit. My natural elasticity was crushed, my intellect languished, the disposition to read departed, the cheerful spark that lingered about my eye died; the dark night of slavery closed in upon me; and behold a man transformed into a brute! (75).

Douglass' dreams of freedom sometimes emerge from his heart together with the rising of his hope, but suddenly it disappears. His heart is in pain ".. mourning over my wretched condition". It once crosses his mind that he will take his own life and the life of Mr.Covey, but his heart doubts "by a combination of hope and fear" (75). Douglass is mentally, broken.

Douglass' sufferings reach its climax when one day while working in fanning wheat with some other slaves, Douglass faints "my strength failed me; I was seized with a violent aching of the head, attended with extreme dizziness; I trembled in every limb" (77). To bring him back to consciousness, Mr.Covey gives him a series of brutal kicks, and a heavy blow upon Douglass' head "making a large wound, and the blood ran freely" (78). At that moment Douglass gives up. He makes no fight. He lets Mr.Covey does the worst.

That night, Douglass leaves Mr.Covey's place to seek refuge to Mr.Auld's place. He struggles seven miles through the dark "barefooted

and bareheaded" (79) to ask for his master's protection. Yet, Mr. Auld denies him and orders him back at once.

Then it is one morning that Douglass has to go and rub, curry, and feed the horses. While Douglass is working, Mr. Covey comes carrying a long rope. He tries to catch hold of Douglass' legs to tie them. Realizing the fact, Douglass gives a sudden spring. He fights back. The next time Covey tries to get a stick, he flings the white man to the ground "I seized him with both hands by his collar, and brought him by a sudden snatch to the ground" (82).

This event, as Douglass himself states, is the turning point in his career as a slave.

It rekindled the few expiring embers of freedom, and revived within me a sense of my own manhood. It recalled the departed self-confidence, and inspired me again with a determination to be free (82-83).

Douglass is now conscious of his existence. The fight has changed him, from nothing to a man. It brings back his crushed self-respect, and his self-confidence "my long-crushed spirit rose, cowardice departed, bold defiance took its place" (83). It inspires him with a determination to be a free man. During the next six months afterwards, Douglass never again receives a single whip from Mr. Covey.

Douglass leaves Mr.Covey to live with Mr.William Freeland on January 1st, 1834. Mr.Freeland, on the contrary, was an educated southern gentleman "...possess some regard for honor, some reverence for justice, and some respect for humanity" (86).Douglass lives much more better in this new place. Yet, the burning urge of freedom continues to intensify. Douglass begins to want to live "*upon free land as well as with Freeland*" (91).He prepares for a final struggle. He sets a plan to escape by sailing directly up the Chesapeake Bay using Mr.Hamilton's large canoe. The reason for taking the water route is that they want to be regarded as fishermen. With his ability to write, Douglass also writes several protections, for himself and his friends to avoid examinations.

The time to escape is about to come. Everything has all been well-prepared when Sandy, Douglass' friend informs that there is a betrayal among them. As they go back to the house for breakfast, some white men come, tie them up and throw them to Easton Jail. Douglass' first attempt to escape fails.

A few years later, Douglass is hired out by a number of substitute masters, though technically he is still the slave of Mr.Auld. They are Mr.William Gardner, Mr.Walter Price and Mr.Butler. Under the employment of Mr.Gardner, Douglass is supposed to learn how to calk.

However, when he gets there, there is no time to learn anything. Douglass is only worked to do what the carpenters ask him to do. He has to do this for eight months when after that Douglass has to be moved for having fought with some white carpenters. The cause of the fight basically is somewhat about color prejudice. The white ship-carpenters, who have been working side by side with the Black ones, all of sudden knock off. They state that they will not work with the Blacks anymore. Their reason is that they are afraid someday the Blacks will take over the trade, so that the poor white will be left unemployed. As the continuation of their protest, they start to treat the Blacks humiliatedly, including Douglass "they commenced making my condition as hard as they could, by hectoring me around, and sometimes striking me" (101). Meanwhile, Douglass, who has already gained his pride after his fight with Mr. Covey, fights back. A serious combat between him and some white carpenters is unavoidable. Since he fight alone, Douglass is badly wounded. He goes back to Master Hugh, who, in order to save Douglass, sends him to the employment of Mr. Walter Price.

Douglass is truly set to calking in the place of Mr. Price. Because of his intelligence, not long after he learns "the art of using my mallet and irons" (103), he becomes an important person to his master. He can bring the higher wages than the most experienced calkers there. After

having enough knowledge of calking, Douglass seeks his own employment and starts to earn money. He collects one dollar and fifty cents per day. Yet, all of this pay goes to his master Hugh:

"I contracted for it; I earned it; it was paid to me; it was rightfully on my own; yet, upon each returning Saturday night, I was compelled to deliver every cent of that money to Mater Hugh. And why? Not because he earned it,-not because he had any hand in earning it,-not because I owed it to him,nor because he possessed the slightest shadow of a right to it; but solely because he had the power to compel me, to give it up (104).

Now Douglass comes to understand the features of slavery. It raises from the questions of why he should give the money to his master. He formulates his answers as that the man who takes the earnings has to "had the power to compel me to give it up." He has to make the slaves believe that it is perfectly the master's right to do so. He does not always have to force the slave, it is that the slave must have believed that there is no higher law than the master's will. The slaves must perform absolute obedience to the master. In short, the master must have been able to influence the slave psychologically.

I have found that, to make a contented slave, it is necessary to make a thoughtless one. It is necessary to darken his moral and mental vision, and, as far as possible, to annihilate the power of reason. He must be able to detect no inconsistencies in slavery; he must be made to feel that slavery is right; and he can be brought to that only when he ceases to be a man (103-104).

As to Douglass, this excitement of earning money only adds his desire to be free and inspires him to set another plan to escape "whenever my condition was improved, instead of its increasing my contentment, it only increased my desire to be free, and set me to thinking of plans to gain my freedom"(103). His plan is that he will earn some money as much as he can. When Douglass applies to Master Thomas to hire his time, Master Thomas undoubtedly rejects the idea. He says that it will be Douglass' other plan to escape. Indeed, Master Thomas suggests that Douglass should not be defiant and thinking about the future "...he advised me to complete thoughtlessness of the future, and taught me to depend solely upon him for happiness" (107). This suggestion only increases Douglass' strong dislike to slavery.

At last, to collect money, Douglass takes a short way. While he gets opportunity, he goes out to seek employment in Mr. Butler's place. He

makes a great success in earning money there. The highest sum Douglass gets during his working for Mr. Butler is twenty-five cents "quite a large sum for a slaveholder to give a slave" (110).

Finally, on September 3rd, 1838, at the age of twenty-one, Frederick Douglass escapes to New York. How he escapes, he leaves it unexplained for his several reasons:

First, were I to give a minute statement of all the facts, it is not only possible, but quite probable, that others would thereby be involved in the most embarrassing difficulties. Secondly, such a statement would most undoubtedly induce greater vigilance on the part of slaveholders than existed heretofore among them; which would, of course, be the means of guarding a door whereby some dear brother bondman might escape his galling chain (105).

Douglass does not want to endanger his allies.

In New York, Mr. David Ruggles helps him to find shelter, and under his suggestion, Douglass moves to New Bedford. Meanwhile, Anna Murray, a free black girl, who later becomes Douglass' wife, comes to join him soon. They get married and together they set to make their home in New Bedford.

The third day after their arrival, Douglass gets employment in "stowing a sloop with a load of oil". He applies to be a calker there, the job appropriate with his skill, but he finds that New Bedford is also disrupted by racial prejudice "I went in pursuit of a job of calking; but such was the strength of prejudice against color, among the white calkers, that they refused to work with me, and of course I could get no employment" (117-118), so he does common labor.

Reading the "Liberator", Douglass learns every details of abolition "a pretty correct idea of the principles, measures and spirit of anti-slavery reform" (118). He attends several anti-slavery meeting before, at last, on the 11th of August, 1841, in an anti-slavery convention at Nantucket, Mr. William C. Coffin makes him speak for the first time in front of public. From then on Frederick Douglass becomes a well-known abolitionist.

CHAPTER IV

CONCLUSION