Advanced Placement in
English Literature and Composition

Individual Learning Packet

Teaching Unit

Narrative of the Life of Frederick Douglass

by Frederick Douglass

written by Rita Truschel

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Narrative of the Life of Frederick Douglass

Objectives

By the end of this Unit, the student will be able to

1. identify the writing conventions of autobiography, memoir and journalism.

2. trace the development of Frederick Douglass's character from childhood to manhood, noting how and why he reached his life crisis and chose to act.

3. analyze antagonists and their role in Douglass's life and narrative.

4. identify and analyze the effective use of literary elements such as impressions, understatement, sarcasm, analogy, allusion, symbols, personification, irony, paradox, parallel structure, antithesis, persona and internal monologue.

5. identify and analyze techniques and examples of logic and argument, including logical fallacies.

6. analyze the effect of word choice and sentence structure to express meaning, tone and theme.

7. analyze the depiction of women in the book.

8. analyze the development of religion in the book.

9. analyze the relationship between Douglass's purpose and audience and his narrative's elements and structure.

10. offer a close reading of *Narrative of the Life of Frederick Douglass* and support interpretations and assertions using evidence from the text and knowledge of his biography, literary allusions, and period history.

11. respond to multiple-choice questions similar to those that will appear on the Advanced Placement in English Literature and Composition Exam.

12. respond to writing prompts similar to those that will appear on the Advanced

Questions for Essay and Discussion

1. To what extent can a reader accept the *Narrative* as a historical account?

2. To what extent must a reader evaluate the personal, subjective aspects of the account?

3. How much of his own personality does Douglass reveal in his narrative? To what extent do his personal revelations affect the impact of his *Narrative*?

Introductory Lecture

I. AUTOBIOGRAPHY

Autobiography is the story of a person's life, written by that person. Since ancient times, autobiography has been the purview of people with important and lasting accomplishments, for the purposes of explanation, self-justification, public instruction, moral example, and entertainment. With the rise of the popular press in the 17th century, autobiography expanded to include popular celebrities and lesser persons with significant or scandalous experiences.

Memoir is a form of autobiography, typically focused on meaningful incidents within a related timespan. Memoir relies heavily on the author's memories, feelings, and interpretations of events' significance.

Confession is a subgenre of autobiography in which private, secret, or shocking details of an author's life are revealed. In 2006, author James Frey drew heavy criticism when it was revealed that his *Million Little Pieces*, which had been published and acclaimed as a memoir, turned out to have been largely fabricated. The book is now marketed as "semi-fictional."

Autobiography has value as a record of an author's direct and intimate knowledge and perceptions as well as an admittedly non-objective record of the *milieu* and ambience of a historical period or foreign culture.

However, the autobiographer's necessary need of the first person point of view limits content to that one person's perspective. Authors writing about themselves may be unreliable narrators who withhold or misjudge information out of ignorance, faulty memory, bias, or self-protection. Pay attention to the author's *persona*, the image of the writer projected to readers.

II. JOURNALISM

Journalism is the recording of news reports and opinion essays in publications and broadcasts. News writing is judged by the standards of factual accuracy, completeness of reports and impartial perspective. Opinion writing, such as editorials and columns, relies on interpretation, analysis and persuasive argument.

Frederick Douglass's career as an abolition advocate, newspaper editor, political commentator, and author encompassed several literary genres.

III. ARGUMENT

The Narrative of the Life of Frederick Douglass is an argument against slavery, written for the purpose of persuading readers to challenge laws and social norms that kept black people in bondage. The book is a model of persuasive writing worth examining by part and as a whole.

A good argument requires **evidence**. Evidence can be objective, based on accurate and complete facts, or it can be subjective and include personal feelings, beliefs or opinion. Relevant examples and experience are often used as evidence as well; they can be cited in either an objective or subjective manner. The best evidence comes from authoritative and reliable sources, is pertinent to the issue under discussion, and supports the writer's **thesis** and **conclusion**.

An effective argument acknowledges factual exceptions and differences of opinion without undermining itself. It does not misquote or misrepresent evidence or ignore important alternatives. A persuasive argument should thoroughly cover all key points and address opponents' strongest points.

Logic is a method of reasoning to a correct conclusion. There are two main approaches.

- **Deduction** guides thinking from a general statement to a specific point.
- **Induction** proceeds from specific details to a general conclusion.

A **syllogism** is an example of deductive argument. A syllogism states a major premise that supplies the predicate of the conclusion; then a minor premise that changes the subject; then the conclusion that relates the two premises. Be careful that the premise is not off target, leading to an incorrect conclusion.

One faulty syllogism from Douglass's book involves Douglass's observation that wealthy Southerners owned slaves, while poor Southerners did not. Hence, Douglass concluded, owning slaves created wealth. If owning slaves created wealth (major premise), and Northerners did not own slaves (minor premise), then Northerners could not be wealthy (conclusion). Of course, since Douglass's major premise was not accurate, his conclusion was a fallacy, and he was surprised to see evidence of wealth when he finally arrived in Massachusetts.

Rationalism relies on such abstract knowledge and reasoning. Its counterpoint is *empiricism*, which gives greater value to direct sensory experience.

Both rationalism and empiricism can give rise to **logical fallacies**—errors in reasoning. Such fallacies include:

- assuming universal truths (ideas that seem basic, general, obvious or eternal)
- absolute extremes (strong and uncompromising positions)
- relativism (the view that some aspects of experience or society depend on other aspects)
- emotional appeals (excited feelings are more important than facts or reasoning).

Other logical fallacies include the

- *non sequitur* (a statement that does not follow what precedes it, or a conclusion unrelated to premise or evidence)
- straw man (arguing an irrelevant point to distract from the real topic)
- *ad hominem* attack (attacking an irrelevant characteristic of a person rather than the topic idea)
- begging the question (a premise assumes what is to be proved)
- circular argument (using a conclusion as a premise).

Readers of argumentative texts must be aware of the author's use—or misuse—of any of these reasoning techniques or fallacies. Whether the author uses them intentionally or unintentionally, the reader does not want to be led into accepted a flawed or blatantly incorrect conclusion.

IV. FREDERICK DOUGLASS'S LIFE AFTER PUBLICATION OF *THE NARRATIVE OF THE LIFE*…

The American Anti-Slavery Society published *The Narrative of the Life of Frederick Douglass, an American Slave, Written by Himself*, in 1845. Fearing that his book revealed his former identity and exposed him to capture as a future slave, Douglass left the United States and undertook a lecture tour of Ireland, Scotland, England, and Wales. English friends raised funds to buy Douglass's freedom from Hugh Auld.

Douglass returned to the United States in 1847 and moved to Rochester, N.Y., a reform-minded station on the Underground Railroad route to Canada. He founded the *North Star, Frederick Douglass' Paper* and *Douglass' Monthly* newspapers there. He and Anna were also conductors on the Underground Railroad. They raised their five children.

In 1848, Douglass attended the first women's rights convention in Seneca Falls, N.Y., and supported women's right to vote.

His speaking tours continued, and in 1855 he published *My Bondage and My Freedom*.

After radical abolitionist John Brown's failed raid at Harper's Ferry in 1859, his association with Douglass cast suspicion on the former slave. Douglass spent months in England to avoid arrest.

Douglass recruited black soldiers for the 54th Massachusetts Infantry during the Civil War. He met with President Abraham Lincoln in 1863 and 1864 to discuss pay discrimination against black troops and the prospects of former slaves in free society.

After the war, he spoke on behalf of equality and voting rights for blacks and women, as well as Republican Party politics. In the 1872 presidential election against incumbent Ulysses S. Grant, the Equal Rights Party nominated Victoria Woodhull for president (the first woman candidate) and Frederick Douglass for vice president.

He moved his family to Washington, D.C., in 1872 after a fire destroyed their Rochester house. In Washington, he became president of the insolvent Freedman's Savings and Trust Company, which eventually failed. He became editor of the *New National Era* newspaper and was appointed U.S. marshal and recorder of deeds for the District of Columbia.

His 1882 autobiography, *The Life and Times of Frederick Douglass*, included these later experiences. His wife, Anna, died that year. Douglass married Helen Pitts, a white woman and feminist, in 1884. Though their union was opposed by both their families, Douglass responded, "My first wife was the color of my mother, my second is the color of my father."

He was appointed and served as consul general to Haiti from 1889 to 1891.

Douglass died at his home on Feb. 20, 1895 after speaking to the National Council of Women that morning. He is buried in Mt. Hope Cemetery in Rochester, N.Y.

Helen Pitts Douglass worked to preserve his legacy at Cedar Hill, the family home in Washington, D.C. The house is a historic site managed by the National Park Service.

V. SLAVE NARRATIVES

American slave autobiographies—also commonly called confessions and narratives—have been published since before the American Revolution. They were usually personal tales of suffering, survival, and resilience, descriptions of regional life, and testimonials on behalf of abolition organizations. The most popular ones sold tens of thousands of copies.

Examples include William Wells Brown's *Narrative* (1847); *The Narrative of Sojourner Truth: A Northern Slave* (1850); William and Ellen Craft's *Running a Thousand Miles for Freedom*_ (1860); and Harriet Jacobs' *Incidents in the Life of a Slave Girl* (1861).

Abolitionist Harriet Beecher Stowe researched slaves' narratives and slave accounts published in newspapers while she wrote her famous *Uncle Tom's Cabin* (1851) in Cincinnati, Ohio.

William Gilmore Simms, a South Carolina novelist, responded with a pro-Southern white supremacist story *The Sword and the Distaff* (1852).

After the Civil War, and into the 20th century, former slaves continued to publish autobiographies. William Still, a free black man and chairman of the Pennsylvania Society for the Abolition of Slavery, published *The Underground Railroad* in 1872. Still had interviewed and kept documents about the fugitives and abolitionists he aided as the railroad's Philadelphia conductor.

During the Depression years 1936 to 1938, the Federal Writers' Project recorded 2,300 interviews with former slaves. The project includes 500 black-and-white photographs. This collection is accessible online at the Library of Congress.

VI. THE SLAVE TRADE

Forms of slavery have existed around the globe, including ancient and medieval Europe, African kingdoms, Asia, and the Arab world. There were prisoners of war, serfs, bonded and indentured laborers and chattel slaves. There were black slaves in Europe, particularly Portugal.

In 1452, Pope Nicholas V gave King Alfonso V of Portugal the power to permanently enslave any non-Christians. By turns, Portuguese, Spanish, Dutch, French, and English slave traders established fortresses in West Africa as a competitive business.

The slave trade to the colonized American hemisphere dates to the early 16th century, to provide labor for tropical gold mines and sugar and tobacco plantations in Brazil and the Caribbean.

Ocean winds and currents drove a triangular circuit of European trade goods to Africa, human cargo westward, and the colonies' produce and treasure back to Europe.

Scholars estimate between 10 million to 13 million Africans were transported to the Western Hemisphere. Only a small portion of them landed in what would be the United States.

British pirates sold about 20 captured Africans at Jamestown in Virginia in 1619. There were black indentured servants and free residents in the American colonies as well.

History professor Ronald L.F. Davis of California State University, Northridge, put the number of transported slaves in the United States at 500,000. Most of them were brought between 1680 and 1808, according to the National Parks Service.

The ideology of the American and French revolutions and colonial slave uprisings had moral and political repercussions. Early economists also criticized slavery as expensive, inefficient, and damaging to the work ethic.

British and French abolitionists organized in 1788.

Denmark abolished the slave trade first in 1792.

France abolished slavery in 1794, including in its colonies. Napoleon reinstated slavery in 1802. A second permanent ban was imposed in 1848.

Britain abolished the slave trade in 1807 and pursued and fined ship captains transporting slaves under the flag of the Royal Navy. Continued European involvement in the trade was condemned at the Congress of Vienna in 1815, as a violation of human rights. Britain freed all the slaves in the Empire in 1833.

The United States stopped its transatlantic slave trade in 1808. Captives' American-born descendants remained trapped. The plantations of the South used their labor to grow tobacco, rice, sugar cane and cotton. Slaves also worked at skilled trades and domestic service.

There were about four million U.S. slaves by 1860, according to *World Book Encyclopedia*.

VII. U.S. CONSTITUTIONAL DEBATE

After the American Revolution, the first weak government under the Articles of Confederation failed. A Constitutional Convention was called in 1787. One important point in the debate over a new federal government was how to achieve the a balance between representing the people directly (which would favor large, highly populated states) and providing every state equal representation (an important issue for smaller states). The Great Compromise determined that seats in the House of Representatives would be apportioned by a state's population, while the Senate would give each state two members.

Whether or not—and how—to count slaves as population to determine a state's representation in Congress then became a critical point. Regulation of commerce, import and export taxes also involved the slave trade, on which the South relied economically. The American war for liberty had made slavery a moral contradiction: The United States was, on the one hand, founded upon principles of equality, freedom, and justice; yet a significant proportion of its population were chattel.

Northern and Southern delegates to the Constitutional Convention finally arrived at what has come to be known as the "Three-Fifth Compromise." Every five slaves would be counted as three residents with the right of representation. Thus, a slave was valued as three-fifths of a human being. The compromise included provisions that the U.S. slave trade could continue for 20 years, until 1808, and imported slaves would be taxed. The Constitution also required that runaway slaves be returned across state lines to their owners. This was the first time in United States history that the return of runaway slaves was required by law.

It took the Civil War (1861 to 1865) to end slavery in the United States. President Abraham Lincoln's Emancipation Proclamation freed slaves in the rebellious states in 1863. Congress passed the Thirteenth Amendment to the U.S. Constitution to finally outlaw slavery in 1865.

VIII. RELIGIOUS REVIVAL

There have been several periods of religious revival in America, all of which began in Britain and Europe. During the **First Great Awakening** was from 1730 to 1770, evangelical Protestant preachers emphasized personal belief and biblical truth over intellectual reasoning, perfunctory participation, social hierarchy, and stability. This led to the formation of new religious denominations, a spirit of equality and rebellion against authority. To some believers, slavery went against this spirit.

In the early 19th century, the **Second Great Awakening** inspired revival and camp meetings as the United States expanded to the West. Besides bringing Presbyterian, Methodist and Baptist clergy and congregations to frontier states, it emphasized personal and social reform.

Religious conversion meant admitting sinfulness, fear of damnation, accepting God's salvation and doing God's will. The abolition, women's suffrage, temperance and prison reform movements were borne of this religious revival.

VIIII. AMERICAN ABOLITION MOVEMENT

In 1758, Quakers (officially the Religious Society of Friends) meeting in Philadelphia made participation in the slave trade an offence and cause for exclusion. In 1761, the London meeting of Friends also disowned slave traders. Early Methodists opposed slavery as well.

Abolition societies organized in Pennsylvania in 1775, New York in 1784, then New Jersey, Connecticut, Rhode Island, Maryland, Virginia and Kentucky. They offered education and legal aid to harassed free blacks and fugitive slaves.

Congress passed a Fugitive Slave Act in 1793, which ordered that runaways be arrested and returned to their owners from any state or territory. Slave hunters were allowed to pursue fugitives, and even free blacks were not safe from apprehension. Anyone aiding a fleeing slave would be fined.

In 1794, state abolition delegates petitioned Congress to end the slave trade, and urged state legislatures to abolish slavery.

In 1820, Congress enacted the Missouri Compromise as settlement expanded across the continent. Maine became a free state without slavery. Missouri became a slaveholding state. Other territory in the Louisiana Purchase north of Missouri's southern border would ban slavery. Residents in territory to the south could decide the slavery issue for themselves. Southern slave owners moved into Texas.

There were then 12 free states and 12 slave states. Any new states would be created to maintain a balance of free and slave-holding territory.

In the early 1800s, the American Colonization Society began sending free blacks to the colony of Liberia in Africa.

The American Anti-Slavery Society formed in 1833. Under leader William Lloyd Garrison, the society attracted 150,000 members in local chapters. The society published newspapers and almanacs, and sent speakers such as Frederick Douglass on lecture tours to persuade audiences. Petitions were also sent to Congress.

The American Anti-Slavery Society called for the immediate end of slavery and equal rights for black people. This alarmed even Northerners with racial prejudices, who doubted that former slaves could adjust to freedom. Garrison and other abolitionists opposed colonization as a scheme to reduce the black American population.

In 1839, a slave mutiny on the *Amistad*, a Spanish ship from Cuba galvanized abolitionists. The hijacked ship docked on Long Island, N.Y. Former president John Quincy Adams argued for the captives' freedom. The U.S. Supreme Court agreed, and the captured returned to Africa in 1841.

Abolitionists divided in 1840 after Garrison called the U.S. Constitution illegal because it upheld slavery. He said the North should secede and form its own country if the South would not end slavery. Garrison also supported women as leaders in the movement, which was controversial.

Less radical abolitionists formed the Liberty Party to elect politicians who would change the laws.

Frederick Douglass agreed with Garrison's views when he and Garrison first became associated. But Douglass later aligned himself with the moderate Liberty Party, and wrote that the Constitution was fundamentally against slavery and that the North and South should not divide.

In 1850, another Fugitive Slave Act ordered federal courts and marshals in every state and Washington, D.C., to arrest runaways and forcibly return them to their owners. Marshals were awarded a bounty for every slave they caught. Free black people were also legally kidnapped. Seized fugitives could not testify on their own behalf in court. Any person aiding a fugitive slave would be fined and jailed.

The 1850 Fugitive Slave Act also admitted California to the Union as a free state. The law's provisions requiring the apprehension and return of fugitive slaves outraged abolitionists.

In 1855, radical abolitionist John Brown and his five sons moved to Kansas to join anti-slavery settlers, and in 1856, the Browns killed five pro-slavery men.

In 1859, Brown came to believe he could start a slave rebellion across the South by providing guns and a strategy for unified and organized action. Brown told Frederick Douglass and others about his guerrilla campaign. On Oct. 16, 1859, Brown and 22 followers raided the U.S. Armory at Harpers Ferry, W.Va., to get weapons. He believed slaves would get word of his plan and join him. Instead, federal soldiers led by Col. Robert E. Lee killed most of the raiders and captured Brown. Brown was tried for treason and hanged. He was quickly elevated to the status of martyr to the abolitionist cause.

X. THE UNDERGROUND RAILROAD

From the earliest days of American slavery, men and women escaped into the wilderness. They fled south to Florida, Mexico, and the Caribbean, and north to Canada.

Other slaves, free blacks and white sympathizers offered runaways food, shelter, clothes, jobs and money, as well as information, legal help and moral support.

To describe its network of escape routes across the country, the "underground railroad" borrowed its name and lexicon from commercial railroads that began to operate in 1830. Guides were called "conductors" and refuges were "stations."

Runaway slaves would be secretly directed or transported between stops along the way. They went by foot, wagon, boats and ships, then actual trains too.

Assistance wasn't always secret. In the North, vigilance committees were organized in communities to aid and protect runaways in open defiance of the fugitive slave laws.

Practice Free-Response Questions

PRACTICE FREE-RESPONSE ITEM 1

In the following passage from the opening chapter of *Narrative of the Life of Frederick Douglass*, the author makes several references to parents and parenthood. Read the passage and then write a well-organized essay in which you compare and contrast the examples of parenthood and explain their significance beyond exposition.

> My mother was named Harriet Bailey. She was the daughter of Isaac and Betsey Bailey, both colored, and quite dark. My mother was of a darker complexion than either my grandmother or grandfather.
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> 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 of the correctness of this opinion, I know nothing; the means of knowing was withheld from me. My mother and I were separated when I was but an infant—before I knew her as my mother. It is a common custom, in the part of Maryland from which I ran away, to part children from their mothers at a very early age. Frequently, before the child has reached its twelfth month, its mother is taken from it, and hired out on some farm a considerable distance off, and the child is placed under the care of an old woman, too old for field labor. For what this separation is done, I do not know, unless it be to hinder the development of the child's affection toward its mother, and to blunt and destroy the natural affection of the mother for the child. This is the inevitable result.
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> I never saw my mother, to know her as such, more than four or five times in my life; and each of these times was very short in duration, and at night. She was hired by a Mr. Stewart, who lived about twelve miles from my home. She made her journeys to see me in the night, travelling the whole distance on foot, after the performance of her day's work. She was a field hand, and a whipping is the penalty of not being in the field at sunrise, unless a slave has special permission from his or her master to the contrary—a permission which they seldom get, and one that gives to him that gives it the proud name of being a kind master. I do not recollect of ever seeing my mother by the light of day. 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. Very little communication ever took place between us. Death soon ended what little we could have while she lived, and with it her hardships and suffering. She died when I was about seven years old, on one of my master's farms, near Lee's Mill. I was not allowed to be present during her illness, at her death, or burial. She was gone long before I knew any thing about it. Never having enjoyed, to any considerable extent, her soothing presence, her tender and watchful care, I received the tidings of her death with much the same emotions I should have probably felt at the death of a stranger.

Called thus suddenly away, she left me without the slightest intimation of who my father was. The whisper that my master was my father, may or may not be true; and, true or false, it is of but little consequence to my purpose whilst the fact remains, in all its glaring odiousness, that slaveholders have ordained, and by law established, that the children of slave women shall in all cases follow the condition of their mothers; and this is done too obviously to administer to their own lusts, and make a gratification of their wicked desires profitable as well as pleasurable; for by this cunning arrangement, the slaveholder, in cases not a few, sustains to his slaves the double relation of master and father.

I know of such cases; and it is worthy of remark that such slaves invariably suffer greater hardships, and have more to contend with, than others. They are, in the first place, a constant offence to their mistress. She is ever disposed to find fault with them; they can seldom do any thing to please her; she is never better pleased than when she sees them under the lash, especially when she suspects her husband of showing to his mulatto children favors which he withholds from his black slaves. The master is frequently compelled to sell this class of his slaves, out of deference to the feelings of his white wife; and, cruel as the deed may strike any one to be, for a man to sell his own children to human fleshmongers, it is often the dictate of humanity for him to do so; for, unless he does this, he must not only whip them himself, but must stand by and see one white son tie up his brother, of but few shades darker complexion than himself, and ply the gory lash to his naked back; and if he lisp one word of disapproval, it is set down to his parental partiality, and only makes a bad matter worse, both for himself and the slave whom he would protect and defend.

Every year brings with it multitudes of this class of slaves. It was doubtless in consequence of a knowledge of this fact, that one great statesman of the south predicted the downfall of slavery by the inevitable laws of population. Whether this prophecy is ever fulfilled or not, it is nevertheless plain that a very different-looking class of people are springing up at the south, and are now held in slavery, from those originally brought to this country from Africa; and if their increase do no other good, it will do away the force of the argument, that God cursed Ham, and therefore American slavery is right. If the lineal descendants of Ham are alone to be scripturally enslaved, it is certain that slavery at the south must soon become unscriptural; for thousands are ushered into the world, annually, who, like myself, owe their existence to white fathers, and those fathers most frequently their own masters.

I have had two masters. My first master's name was Anthony. I do not remember his first name. He was generally called Captain Anthony–a title which, I presume, he acquired by sailing a craft on the Chesapeake Bay. He was not considered a rich slaveholder. He owned two or three farms, and about thirty slaves. His farms and slaves were under the care of an overseer. The overseer's name was Plummer. Mr. Plummer was a miserable drunkard, a profane swearer, and a savage monster. He always went armed with a cowskin and a heavy cudgel. I have known him to cut and slash the women's heads so horribly, that even master would be enraged at his cruelty, and would threaten to whip him if he did not mind himself.

PRACTICE FREE-RESPONSE ITEM 2

Writers confront the challenge of rendering sensory impressions in words, as in this passage from Chapter 2 of *Narrative of the Life of Frederick Douglass*. Read the passage carefully. Then write a well-organized essay in which you analyze how the senses are described and what uses the author makes of them in this text.

> The slaves selected to go to the Great House Farm, for the monthly allowance for themselves and their fellow-slaves, were peculiarly enthusiastic. While on their way, they would make the dense old woods, for miles around, reverberate with their wild songs, revealing at once the highest joy and the deepest sadness. They would compose and sing as they went along, consulting neither time nor tune. The thought that came up, came out—if not in the word, in the sound;—and as frequently in the one as in the other. They would sometimes sing the most pathetic sentiment in the most rapturous tone, and the most rapturous sentiment in the most pathetic tone. Into all of their songs they would manage to weave something of the Great House Farm. Especially would they do this, when leaving home. They would then sing most exultingly the following words:—
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> "I am going away to the Great House Farm! O, yea! O, yea! O!"
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> This they would sing, as a chorus, to words which to many would seem unmeaning jargon, but which, nevertheless, were full of meaning to themselves. I have sometimes thought that the mere hearing of those songs would do more to impress some minds with the horrible character of slavery, than the reading of whole volumes of philosophy on the subject could do. I did not, when a slave, understand the deep meaning of those rude and apparently incoherent songs. I was myself within the circle; so that I neither saw nor heard as those without might see and hear. They told a tale of woe which was then altogether beyond my feeble comprehension; they were tones loud, long, and deep; they breathed the prayer and complaint of souls boiling over with the bitterest anguish. Every tone was a testimony against slavery, and a prayer to God for deliverance from chains. The hearing of those wild notes always depressed my spirit, and filled me with ineffable sadness. I have frequently found myself in tears while hearing them. The mere recurrence to those songs, even now, afflicts me; and while I am writing these lines, an expression of feeling has already found its way down my cheek. To those songs I trace my first glimmering conception of the dehumanizing character of slavery. I can never get rid of that conception. Those songs still follow me, to deepen my hatred of slavery, and quicken my sympathies for my brethren in bonds. If any one wishes to be impressed with the soul-killing effects of slavery, let him go to Colonel Lloyd's plantation, and, on allowance-day, place himself in the deep pine woods, and there let him, in silence, analyze the sounds that shall pass through the chambers of his soul,—and if he is not thus impressed, it will only be because "there is no flesh in his obdurate heart."

I have often been utterly astonished, since I came to the north, to find persons who could speak of the singing, among slaves, as evidence of their contentment and happiness. It is impossible to conceive of a greater mistake.

Slaves sing most when they are most unhappy. The songs of the slave represent the sorrows of his heart; and he is relieved by them, only as an aching heart is relieved by its tears. At least, such is my experience. I have often sung to drown my sorrow, but seldom to express my happiness. Crying for joy, and singing for joy, were alike uncommon to me while in the jaws of slavery. The singing of a man cast away upon a desolate island might be as appropriately considered as evidence of contentment and happiness, as the singing of a slave; the songs of the one and of the other are prompted by the same emotion.

PRACTICE FREE-RESPONSE ITEM 3

Read the following passage from Chapter 4 of Frederick Douglass's *Narrative of the Life of Frederick Douglass* and write a well-supported essay in which you evaluate the effectiveness of Mr. Gore as a literary antagonist.

> Mr. Gore was proud, ambitious, and persevering. He was artful, cruel, and obdurate. He was just the man for such a place, and it was just the place for such a man. It afforded scope for the full exercise of all his powers, and he seemed to be perfectly at home in it. He was one of those who could torture the slightest look, word, or gesture, on the part of the slave, into impudence, and would treat it accordingly. There must be no answering back to him; no explanation was allowed a slave, showing himself to have been wrongfully accused. Mr. Gore acted fully up to the maxim laid down by slaveholders,—"It is better that a dozen slaves should suffer under the lash, than that the overseer should be convicted, in the presence of the slaves, of having been at fault." No matter how innocent a slave might be—it availed him nothing, when accused by Mr. Gore of any misdemeanor. To be accused was to be convicted, and to be convicted was to be punished; the one always following the other with immutable certainty. To escape punishment was to escape accusation; and few slaves had the fortune to do either, under the overseership of Mr. Gore. He was just proud enough to demand the most debasing homage of the slave, and quite servile enough to crouch, himself, at the feet of the master. He was ambitious enough to be contented with nothing short of the highest rank of overseers, and persevering enough to reach the height of his ambition. He was cruel enough to inflict the severest punishment, artful enough to descend to the lowest trickery, and obdurate enough to be insensible to the voice of a reproving conscience. He was, of all the overseers, the most dreaded by the slaves. His presence was painful; his eye flashed confusion; and seldom was his sharp, shrill voice heard, without producing horror and trembling in their ranks.
>
> Mr. Gore was a grave man, and, though a young man, he indulged in no jokes, said no funny words, seldom smiled. His words were in perfect keeping with his looks, and his looks were in perfect keeping with his words. Overseers will sometimes indulge in a witty word, even with the slaves; not so with Mr. Gore. He spoke but to command, and commanded but to be obeyed; he dealt sparingly with his words, and bountifully with his whip, never using the former where the latter would answer as well. When he whipped, he seemed to do so from a sense of duty, and feared no consequences. He did nothing reluctantly, no matter how disagreeable; always at his post, never inconsistent. He never promised but to fulfil. He was, in a word, a man of the most inflexible firmness and stone-like coolness.

His savage barbarity was equalled only by the consummate coolness with which he committed the grossest and most savage deeds upon the slaves under his charge. Mr. Gore once undertook to whip one of Colonel Lloyd's slaves, by the name of Demby. He had given Demby but few stripes, when, to get rid of the scourging, he ran and plunged himself into a creek, and stood there at the depth of his shoulders, refusing to come out. Mr. Gore told him that he would give him three calls, and that, if he did not come out at the third call, he would shoot him. The first call was given. Demby made no response, but stood his ground. The second and third calls were given with the same result. Mr. Gore then, without consultation or deliberation with any one, not even giving Demby an additional call, raised his musket to his face, taking deadly aim at his standing victim, and in an instant poor Demby was no more. His mangled body sank out of sight, and blood and brains marked the water where he had stood.

A thrill of horror flashed through every soul upon the plantation, excepting Mr. Gore. He alone seemed cool and collected. He was asked by Colonel Lloyd and my old master, why he resorted to this extraordinary expedient. His reply was, (as well as I can remember,) that Demby had become unmanageable. He was setting a dangerous example to the other slaves,—one which, if suffered to pass without some such demonstration on his part, would finally lead to the total subversion of all rule and order upon the plantation. He argued that if one slave refused to be corrected, and escaped with his life, the other slaves would soon copy the example; the result of which would be, the freedom of the slaves, and the enslavement of the whites. Mr. Gore's defence was satisfactory. He was continued in his station as overseer upon the home plantation. His fame as an overseer went abroad. His horrid crime was not even submitted to judicial investigation. It was committed in the presence of slaves, and they of course could neither institute a suit, nor testify against him; and thus the guilty perpetrator of one of the bloodiest and most foul murders goes unwhipped of justice, and uncensured by the community in which he lives.

PRACTICE FREE-RESPONSE ITEM 4

Read the following passage from Chapter 7 of Frederick Douglass's *Narrative of the Life of Frederick Douglass*. Then write a well-organized essay in which you define and analyze the conflict confronting the protagonist in this passage. Be certain to explain the crisis and the denouement it foreshadows.

> I was now about twelve years old, and the thought of being *a slave for life* began to bear heavily upon my heart. Just about this time, I got hold of a book entitled "The Columbian Orator." Every opportunity I got, I used to read this book. Among much of other interesting matter, I found in it a dialogue between a master and his slave. The slave was represented as having run away from his master three times. The dialogue represented the conversation which took place between them, when the slave was retaken the third time. In this dialogue, the whole argument in behalf of slavery was brought forward by the master, all of which was disposed of by the slave. The slave was made to say some very smart as well as impressive things in reply to his master-things which had the desired though unexpected effect; for the conversation resulted in the voluntary emancipation of the slave on the part of the master.
>
> In the same book, I met with one of Sheridan's mighty speeches on and in behalf of Catholic emancipation. These were choice documents to me. I read them over and over again with unabated interest. They gave tongue to interesting thoughts of my own soul, which had frequently flashed through my mind, and died away for want of utterance. The moral which I gained from the dialogue was the power of truth over the conscience of even a slaveholder. What I got from Sheridan was a bold denunciation of slavery, and a powerful vindication of human rights. The reading of these documents enabled me to utter my thoughts, and to meet the arguments brought forward to sustain slavery; but while they relieved me of one difficulty, they brought on another even more painful than the one of which I was relieved. The more I read, the more I was led to abhor and detest my enslavers. I could regard them in no other light than a band of successful robbers, who had left their homes, and gone to Africa, and stolen us from our homes, and in a strange land reduced us to slavery. I loathed them as being the meanest as well as the most wicked of men. As I read and contemplated the subject, behold! that very discontentment which Master Hugh had predicted would follow my learning to read had already come, to torment and sting my soul to unutterable anguish. As I writhed under it, I would at times feel that learning to read had been a curse rather than a blessing. It had given me a view of my wretched condition, without the remedy. It opened my eyes to the horrible pit, but to no ladder upon which to get out. In moments of agony, I envied my fellow-slaves for their stupidity. I have often wished myself a beast. I preferred the condition of the meanest reptile to my own. Anything, no matter what, to get rid of thinking!

PRACTICE FREE-RESPONSE ITEM 5

Read the following passage from Chapter 8 of Frederick Douglass's *Narrative of the Life of Frederick Douglass.* Then write a well-organized and –supported essay in which you analyze the author's reasons for imagining this particular experience and the methods he uses to organize its progress. Be sure to judge its effectiveness in service to the writer's theme.

> If any one thing in my experience, more than another, served to deepen my conviction of the infernal character of slavery, and to fill me with unutterable loathing of slaveholders, it was their base ingratitude to my poor old grandmother. She had served my old master faithfully from youth to old age. She had been the source of all his wealth; she had peopled his plantation with slaves; she had become a great grandmother in his service. She had rocked him in infancy, attended him in childhood, served him through life, and at his death wiped from his icy brow the cold death-sweat, and closed his eyes forever. She was nevertheless left a slave—a slave for life—a slave in the hands of strangers; and in their hands she saw her children, her grandchildren, and her great-grandchildren, divided, like so many sheep, without being gratified with the small privilege of a single word, as to their or her own destiny. And, to cap the climax of their base ingratitude and fiendish barbarity, my grandmother, who was now very old, having outlived my old master and all his children, having seen the beginning and end of all of them, and her present owners finding she was of but little value, her frame already racked with the pains of old age, and complete helplessness fast stealing over her once active limbs, they took her to the woods, built her a little hut, put up a little mud-chimney, and then made her welcome to the privilege of supporting herself there in perfect loneliness; thus virtually turning her out to die! If my poor old grandmother now lives, she lives to suffer in utter loneliness; she lives to remember and mourn over the loss of children, the loss of grandchildren, and the loss of great-grandchildren. They are, in the language of the slave's poet, Whittier,—
>
> "Gone, gone, sold and gone
> To the rice swamp dank and lone,
> Where the slave-whip ceaseless swings,
> Where the noisome insect stings,
> Where the fever-demon strews
> Poison with the falling dews,
> Where the sickly sunbeams glare
> Through the hot and misty air:—
> Gone, gone, sold and gone
> To the rice swamp dank and lone,
> From Virginia hills and waters—
> Woe is me, my stolen daughters!"

The hearth is desolate. The children, the unconscious children, who once sang and danced in her presence, are gone. She gropes her way, in the darkness of age, for a drink of water. Instead of the voices of her children, she hears by day the moans of the dove, and by night the screams of the hideous owl. All is gloom. The grave is at the door. And now, when weighed down by the pains and aches of old age, when the head inclines to the feet, when the beginning and ending of human existence meet, and helpless infancy and painful old age combine together—at this time, this most needful time, the time for the exercise of that tenderness and affection which children only can exercise towards a declining parent—my poor old grandmother, the devoted mother of twelve children, is left all alone, in yonder little hut, before a few dim embers. She stands-she sits—she staggers—she falls—she groans—she dies—and there are none of her children or grandchildren present, to wipe from her wrinkled brow the cold sweat of death, or to place beneath the sod her fallen remains. Will not a righteous God visit for these things?

PRACTICE FREE-RESPONSE ITEM 6

The writer of an autobiography may naturally tell the story of his or her life as a first-person narrative, even though the author himself is aware of other perspectives. In a well-organized essay, analyze the relationship between Frederick Douglass's point of view and his purpose in writing the narrative of his life. Be certain to consider such elements of writing as diction, syntax, imagery, tone, structure and theme.

PRACTICE FREE-RESPONSE ITEM 7

Symbols that reoccur in a literary work develop meaning on both a literal and suggestive level; the writer can be fully aware of presenting a symbol or may be unconscious that some element has attained symbolic status. Select a symbolic element from *Narrative of the Life of Frederick Douglass* and write a well-organized essay in which you explain this symbol's specific and general meaning. Be sure to consider how your example is characterized throughout the text to attain significance.

PRACTICE FREE-RESPONSE ITEM 8

An author often reveals a character's state of mind using a variety of techniques, including internal monologue. In a well-organized essay, analyze Frederick Douglass's own character and his persona as a writer. Be certain to cite the text to support your thesis.

PRACTICE FREE-RESPONSE ITEM 9

For centuries philosophers and political authorities have argued over whether human rights are universal or subject to social order. Having read Douglass's autobiography, explain what specific rights he considered to be violated by slavery. Make an argument explaining whether you think a particular right is universal or relative in culture.

PRACTICE FREE-RESPONSE ITEM 10

The fundamental principles of modern American journalism are accuracy, fairness, balance, and distinction between factual reporting and opinion. After the publication of his autobiography, Frederick Douglass became a prominent orator and newspaper publisher who commented on public issues. In a well-organized essay, evaluate the narrative of Douglass's life in terms of journalistic ethics.

Practice Multiple-Choice Questions

PRACTICE MULTIPLE-CHOICE QUESTIONS 1-6

Carefully read the following passage from the beginning of *The Narrative of the Life of Frederick Douglass* before selecting the best answers to the multiple-choice questions that follow:

I was born in Tuckahoe, near Hillsborough, and about twelve miles from Easton, in Talbot county, Maryland. I have no accurate knowledge of my age, never having seen any authentic record containing it. By far the larger part of the slaves know as little of their ages as horses know of theirs, and it is the wish of most masters within my knowledge to keep their slaves thus ignorant. I do not remember to have ever met a slave who could tell of his birthday. They seldom come nearer to it than planting-time, harvest-time, cherrytime, spring-time, or fall-time. A want of information concerning my own was a source of unhappiness to me even during childhood. The white children could tell their ages. I could not tell why I ought to be deprived of the same privilege. I was not allowed to make any inquiries of my master concerning it. He deemed all such inquiries on the part of a slave improper and impertinent, and evidence of a restless spirit. The nearest estimate I can give makes me now between twenty-seven and twenty-eight years of age. I come to this, from hearing my master say, some time during 1835, I was about seventeen years old. My mother was named Harriet Bailey. She was the daughter of Isaac and Betsey Bailey, both colored, and quite dark. My mother was of a darker complexion than either my grandmother or grandfather.

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 of the correctness of this opinion, I know nothing; the means of knowing was withheld from me. My mother and I were separated when I was but an infant—before I knew her as my mother. It is a common custom, in the part of Maryland from which I ran away, to part children from their mothers at a very early age. Frequently, before the child has reached its twelfth month, its mother is taken from it, and hired out on some farm a considerable distance off, and the child is placed under the care of an old woman, too old for field labor. For what this separation is done, I do not know, unless it be to hinder the development of the child's affection toward its mother, and to blunt and destroy the natural affection of the mother for the child. This is the inevitable result.

I never saw my mother, to know her as such, more than four or five times in my life; and each of these times was very short in duration, and at night. She was hired by a Mr. Stewart, who lived about twelve miles from my home. She made her journeys to see me in the night, travelling the whole distance on foot, after the performance of her day's work. She was a field hand, and a whipping is the penalty of not being in the field at sunrise, unless a slave has special permission from his or her master to the contrary—a permission which they seldom get, and one that gives to him the proud name of being a kind master. I do not recollect of ever seeing my mother by the light of day. 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. Very little communication ever took place between us. Death soon

ended what little we could have while she lived, and with it her hardships and suffering. She died when I was about seven years old, on one of my master's farms, near Lee's Mill. I was not allowed to be present during her illness, at her death, or burial. She was gone long before I knew any thing about it. Never having enjoyed, to any considerable extent, her soothing presence, her tender and watchful care, I received the tidings of her death with much the same emotions I should have probably felt at the death of a stranger.

Called thus suddenly away, she left me without the slightest intimation of who my father was. The whisper that my master was my father, may or may not be true; and, true or false, it is of but little consequence to my purpose whilst the fact remains, in all its glaring odiousness, that slaveholders have ordained, and by law established, that the children of slave women shall in all cases follow the condition of their mothers; and this is done too obviously to administer to their own lusts, and make a gratification of their wicked desires profitable as well as pleasurable; for by this cunning arrangement, the slaveholder, in cases not a few, sustains to his slaves the double relation of master and father.

I know of such cases; and it is worthy of remark that such slaves invariably suffer greater hardships, and have more to contend with, than others. They are, in the first place, a constant offence to their mistress. She is ever disposed to find fault with them; they can seldom do any thing to please her; she is never better pleased than when she sees them under the lash, especially when she suspects her husband of showing to his mulatto children favors which he withholds from his black slaves. The master is frequently compelled to sell this class of his slaves, out of deference to the feelings of his white wife; and, cruel as the deed may strike any one to be, for a man to sell his own children to human fleshmongers, it is often the dictate of humanity for him to do so; for, unless he does this, he must not only whip them himself, but must stand by and see one white son tie up his brother, of but few shades darker complexion than himself, and ply the gory lash to his naked back; and if he lisp one word of disapproval, it is set down to his parental partiality, and only makes a bad matter worse, both for himself and the slave whom he would protect and defend.

Every year brings with it multitudes of this class of slaves. It was doubtless in consequence of a knowledge of this fact, that one great statesman of the south predicted the downfall of slavery by the inevitable laws of population. Whether this prophecy is ever fulfilled or not, it is nevertheless plain that a very different-looking class of people are springing up at the south, and are now held in slavery, from those originally brought to this country from Africa; and if their increase do no other good, it will do away the force of the argument, that God cursed Ham, and therefore American slavery is right. If the lineal descendants of Ham are alone to be scripturally enslaved, it is certain that slavery at the south must soon become unscriptural; for thousands are ushered into the world, annually, who, like myself, owe their existence to white fathers, and those fathers most frequently their own masters.

I have had two masters. My first master's name was Anthony. I do not remember his first name. He was generally called Captain Anthony–a title which, I presume, he acquired by sailing a craft on the Chesapeake Bay. He was not considered a rich slaveholder. He owned two or three farms, and about thirty slaves. His farms and slaves were under the care of an overseer. The overseer's name was Plummer. Mr. Plummer was a miserable drunkard, a profane swearer, and a savage monster. He always went armed with a cowskin and a heavy cudgel. I have known him to cut and slash the women's heads so horribly, that even master would be enraged at his cruelty, and would threaten to whip him if he did not mind himself.

1. The comparison between slaves and horses (lines 3-4) is an example of an
   A. inference.
   B. absurdity.
   C. idiom.
   D. analogy.
   E. allegory.

2. Frederick Douglass determined his age through the process of
   A. induction.
   B. inquiry.
   C. observation.
   D. records.
   E. opinion.

3. The writer's statements about what he does not know are
   A. impersonal.
   B. omniscient.
   C. idealistic.
   D. impertinent.
   E. authentic.

4. Douglass's use of the phrase "kind master" (line 35) is
   A. explanatory.
   B. praise.
   C. sarcasm.
   D. pathos.
   E. parody.

5. The tone of the passage suggests that memories of his mother made Douglass feel
   A. disinterest.
   B. happiness.
   C. anger.
   D. longing.
   E. disgust.

6. In the context of this passage, the phrase "dictate of humanity" (line 60) means
   A. conflict.
   B. favoritism.
   C. kindness.
   D. disapproval.
   E. prejudice.

PRACTICE MULTIPLE-CHOICE QUESTIONS 7-11

Carefully read the following passage from Chapter 3 of *Narrative of the Life of Frederick Douglass* and then select the best answers to the multiple-choice questions that follow.

Colonel Lloyd kept a large and finely cultivated garden, which afforded almost constant employment for four men, besides the chief gardener, (Mr. M'Durmond.) This garden was probably the greatest attraction of the place. During the summer months, people came from far and near—from Baltimore, Easton, and Annapolis—to see it. It abounded in fruits of almost every description, from the hardy apple of the north to the delicate orange of the south. This garden was not the least source of trouble on the plantation. Its excellent fruit was quite a temptation to the hungry swarms of boys, as well as the older slaves, belonging to the colonel, few of whom had the virtue or the vice to resist it. Scarcely a day passed, during the summer, but that some slave had to take the lash for stealing fruit. The colonel had to resort to all kinds of stratagems to keep his slaves out of the garden. The last and most successful one was that of tarring his fence all around; after which, if a slave was caught with any tar upon his person, it was deemed sufficient proof that he had either been into the garden, or had tried to get in. In either case, he was severely whipped by the chief gardener. This plan worked well; the slaves became as fearful of tar as of the lash. They seemed to realize the impossibility of touching *tar* without being defiled.

The colonel also kept a splendid riding equipage. His stable and carriagehouse presented the appearance of some of our large city livery establishments. His horses were of the finest form and noblest blood. His carriage-house contained three splendid coaches, three or four gigs, besides dearborns and barouches of the most fashionable style.

This establishment was under the care of two slaves—old Barney and young Barney—father and son. To attend to this establishment was their sole work. But it was by no means an easy employment; for in nothing was Colonel Lloyd more particular than in the management of his horses. The slightest inattention to these was unpardonable, and was visited upon those, under whose care they were placed, with the severest punishment; no excuse could shield them, if the colonel only suspected any want of attention to his horses—a supposition which he frequently indulged, and one which, of course, made the office of old and young Barney a very trying one. They never knew when they were safe from punishment. They were frequently whipped when least deserving, and escaped whipping when most deserving it. Everything depended upon the looks of the horses, and the state of Colonel Lloyd's own mind when his horses were brought to him for use. If a horse did not move fast enough, or hold his head high enough, it was owing to some fault of his keepers. It was painful to stand near the stable-door, and hear the various complaints against the keepers when a horse was taken out for use. "This horse has not had proper attention. He has not been sufficiently rubbed and curried, or he has not been properly fed; his food was too wet or too dry; he got it too soon or too late; he was too hot or too cold; he had too much hay, and not enough of grain; or he had too much grain, and not enough of hay; instead of old Barney's attending to the horse, he had very improperly left it to his son." To all these complaints, no matter how unjust, the slave must answer never a word. Colonel Lloyd could not brook any contradiction

from a slave. When he spoke, a slave must stand, listen, and tremble; and such was literally the case. I have seen Colonel Lloyd make old Barney, a man between fifty and sixty years of age, uncover his bald head, kneel down upon the cold, damp ground, and receive upon his naked and toil-worn shoulders more than thirty lashes at the time. Colonel Lloyd had three sons—Edward, Murray, and Daniel,—and three sons-in-law, Mr. Winder, Mr. Nicholson, and Mr. Lowndes. All of these lived at the Great House Farm, and enjoyed the luxury of whipping the servants when they pleased, from old Barney down to William Wilkes, the coach-driver. I have seen Winder make one of the house-servants stand off from him a suitable distance to be touched with the end of his whip, and at every stroke raise great ridges upon his back.

7. The paragraph about the garden of tempting fruit is an example of an
   A. appeal.
   B. allusion.
   C. aside.
   D. argument.
   E. oxymoron.

8. In line 8, "few of whom had the virtue or the vice to resist" refers to
   A. knowing right from wrong.
   B. admitting innocence or guilt.
   C. having strength or cunning.
   D. being lucky or unlucky.
   E. eating enough or starving.

9. The conclusion that "this plan worked well" (line 14) represents a shift in
   A. time.
   B. action.
   C. perspective.
   D. diction.
   E. tone.

10. The situation of old Barney and young Barney shows that
   A. horses were hard to manage.
   B. mistakes were inevitable from overwork.
   C. slaves were denied proper instructions.
   D. the colonel took responsibility seriously.
   E. complaints and punishment were arbitrary.

11. The phrase "suitable distance" (line 49) implies
   A. designated place.
   B. public spectacle.
   C. specific measurement.
   D. deliberate cruelty.
   E. fitting punishment.

PRACTICE MULTIPLE-CHOICE QUESTIONS 12-16

Carefully read the following passage from Chapter 5 of *Narrative of the Life of Frederick Douglass* and then select the best answers to the multiple-choice questions that follow.

As to my own treatment while I lived on Colonel Lloyd's plantation, it was very similar to that of the other slave children. I was not old enough to work in the field, and there being little else than field work to do, I had a great deal of leisure time. The most I had to do was to drive up the cows at evening, keep the fowls out of the garden, keep the front yard clean, and run of errands for my old master's daughter, Mrs. Lucretia Auld. The most of my leisure time I spent in helping Master Daniel Lloyd in finding his birds, after he had shot them. My connection with Master Daniel was of some advantage to me. He became quite attached to me, and was a sort of protector of me. He would not allow the older boys to impose upon me, and would divide his cakes with me.

I was seldom whipped by my old master, and suffered little from anything else than hunger and cold. I suffered much from hunger, but much more from cold. In hottest summer and coldest winter, I was kept almost naked—no shoes, no stockings, no jacket, no trousers, nothing on but a coarse tow linen shirt, reaching only to my knees. I had no bed. I must have perished with cold, but that, the coldest nights, I used to steal a bag which was used for carrying corn to the mill. I would crawl into this bag, and there sleep on the cold, damp, clay floor, with my head in and feet out. My feet have been so cracked with the frost, that the pen with which I am writing might be laid in the gashes.

We were not regularly allowanced. Our food was coarse corn meal boiled. This was called *mush*. It was put into a large wooden tray or trough, and set down upon the ground. The children were then called, like so many pigs, and like so many pigs they would come and devour the mush; some with oystershells, others with pieces of shingle, some with naked hands, and none with spoons. He that ate fastest got most; he that was strongest secured the best place; and few left the trough satisfied.

I was probably between seven and eight years old when I left Colonel Lloyd's plantation. I left it with joy. I shall never forget the ecstasy with which I received the intelligence that my old master (Anthony) had determined to let me go to Baltimore, to live with Mr. Hugh Auld, brother to my old master's son-in-law, Captain Thomas Auld. I received this information about three days before my departure. They were three of the happiest days I ever enjoyed. I spent the most part of all these three days in the creek, washing off the plantation scurf, and preparing myself for my departure.

The pride of appearance which this would indicate was not my own. I spent the time in washing, not so much because I wished to, but because Mrs. Lucretia had told me I must get all the dead skin off my feet and knees before I could go to Baltimore; for the people in Baltimore were very cleanly, and would laugh at me if I looked dirty. Besides, she was going to give me a pair of trousers, which I should not put on unless I got all the dirt off me. The thought of owning a pair of trousers was great indeed! It was almost a sufficient motive, not only to make me take off what would be called by pigdrovers the mange, but the skin itself. I went at it in good earnest, working for the first time with the hope of reward.

The ties that ordinarily bind children to their homes were all suspended in my case. I found no severe trial in my departure. My home was charmless; it was not home to me; on parting from it, I could not feel that I was leaving anything which I could have enjoyed by staying. My mother was dead, my grandmother lived far off, so that I seldom saw her. I had two sisters and one brother, that lived in the same house with me; but the early separation of us from our mother had well nigh blotted the fact of our relationship from our memories. I looked for home elsewhere, and was confident of finding none which I should relish less than the one which I was leaving. If, however, I found in my new home hardship, hunger, whipping, and nakedness, I had the consolation that I should not have escaped any one of them by staying. Having already had more than a taste of them in the house of my old master, and having endured them there, I very naturally inferred my ability to endure them elsewhere, and especially at Baltimore; for I had something of the feeling about Baltimore that is expressed in the proverb, that "being hanged in England is preferable to dying a natural death in Ireland."

12. A reader can conclude that Master David Lloyd's relationship with the boy was
    A. generous.
    B. dependent.
    C. playful.
    D. instructive.
    E. useful.

13. Understatement in this passage has the effect of
    A. refuting skepticism about its truthfulness.
    B. showing that circumstances were typical.
    C. emphasizing that conditions were difficult.
    D. slowing the pace of the narrative.
    E. describing several minor incidents.

14. Douglass's description of the way children were fed illustrates his children's
    A. greed.
    B. desperation.
    C. ingratitude.
    D. carelessness.
    E. triumph.

15. The joy expressed in line 30 results from
    A. competing against the older boys.
    B. special attention from Lucretia Auld.
    C. being rewarded for hard work.
    D. eagerness to go to Baltimore.
    E. hope of improving family life.

16. The quoted proverb in lines 61 and 62 can be interpreted to mean
    A. it's worth taking a risk.
    B. no one can escape death.
    C. some places have special appeal.
    D. make the best of a bad situation.
    E. a miserable life is intolerable.

PRACTICE MULTIPLE-CHOICE QUESTIONS 17-22

Carefully read the following passage from Chapter 6 of Frederick Douglass's *Narrative of the Life of Frederick Douglass* before selecting the best answers to the multiple-choice questions that follow:

My new mistress proved to be all she appeared when I first met her at the door,—a woman of the kindest heart and finest feelings. She had never had a slave under her control previously to myself, and prior to her marriage she had been dependent upon her own industry for a living. She was by trade a weaver; and by constant application to her business, she had been in a good degree preserved from the blighting and dehumanizing effects of slavery. I was utterly astonished at her goodness. I scarcely knew how to behave towards her. She was entirely unlike any other white woman I had ever seen. I could not approach her as I was accustomed to approach other white ladies. My early instruction was all out of place. The crouching servility, usually so acceptable a quality in a slave, did not answer when manifested toward her. Her favor was not gained by it; she seemed to be disturbed by it. She did not deem it impudent or unmannerly for a slave to look her in the face. The meanest slave was put fully at ease in her presence, and none left without feeling better for having seen her. Her face was made of heavenly smiles, and her voice of tranquil music.

But, alas! this kind heart had but a short time to remain such. The fatal poison of irresponsible power was already in her hands, and soon commenced its infernal work. That cheerful eye, under the influence of slavery, soon became red with rage; that voice, made all of sweet accord, changed to one of harsh and horrid discord; and that angelic face gave place to that of a demon.

Very soon after I went to live with Mr. and Mrs. Auld, she very kindly commenced to teach me the A, B, C. After I had learned this, she assisted me in learning to spell words of three or four letters. Just at this point of my progress, Mr. Auld found out what was going on, and at once forbade Mrs. Auld to instruct me further, telling her, among other things, that it was unlawful, as well as unsafe, to teach a slave to read. To use his own words, further, he said, "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 sank deep into my heart, stirred up sentiments within that lay slumbering, and called into existence an entirely new train of thought. It was a new and special revelation, explaining dark and mysterious things, with which my youthful understanding had struggled, but struggled in vain. I now understood what had been to me a most perplexing difficulty—to wit, the white man's power to enslave the black man. It was a grand achievement, and I prized it highly. From that moment, I understood the pathway from slavery to freedom. It was just what I wanted, and I got it at a time when I the least expected it. Whilst I was saddened by the thought of losing the aid of my kind mistress, I was gladdened by the invaluable instruction which, by the merest accident,

I had gained from my master. 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. The very decided manner with which he spoke, and strove to impress his wife with the evil consequences of giving me instruction, served to convince me that he was deeply sensible of the truths he was uttering. It gave me the best assurance that I might rely with the utmost confidence on the results which, he said, would flow from teaching me to read. What he most dreaded, that I most desired. What he most loved, that I most hated. That which to him was a great evil, to be carefully shunned, was to me a great good, to be diligently sought; and the argument which he so warmly urged, against my learning to read, only served to inspire me with a desire and determination to learn. In learning to read, I owe almost as much to the bitter opposition of my master, as to the kindly aid of my mistress. I acknowledge the benefit of both.

17. The description of his mistress as a weaver (line 4) implies
    A. weavers had steady work.
    B. slavery threatened business.
    C. she preserved a traditional trade.
    D. work influenced her character.
    E. married women were isolated.

18. His mistress was disturbed by "crouching servility" (line 9) because she
    A. depended on her husband.
    B. expected slaves to be silent.
    C. considered herself morally superior.
    D. was accustomed to servants.
    E. was unusually approachable.

19. The tone of Mr. Auld's objections to teaching a slave to read is
    A. hysterical.
    B. vulgar.
    C. objective.
    D. pathetic.
    E. kind.

20. The effect of Mr. Auld's interference with Frederick's instruction is
    A. literal.
    B. illusory.
    C. ironic.
    D. ambiguous.
    E. tragic.

21. Young Douglass's attitude in response to Mr. Auld's prohibition is
    A. curiosity and amusement.
    B. bitterness and fear.
    C. insight and rebellion.
    D. hatred and revenge.
    E. gratitude and respect.

22. The sentences summarizing Douglass's resolve to read (lines 47 to 51) are examples of
    A. redundancy.
    B. extended metaphor.
    C. sarcasm.
    D. parallel structure.
    E. hyperbole.

PRACTICE MULTIPLE-CHOICE QUESTIONS 23-27

Carefully read the following passage from Chapter 10 of Frederick Douglass's *Narrative of the Life of Frederick Douglass* before selecting the best answers to the multiple-choice questions that follow.

At the close of the year 1834, Mr. Freeland again hired me of my master, for the year 1835. But, by this time, I began to want to live *upon free land* as well as *with freeland*; and I was no longer content, therefore, to live with him or any other slaveholder. I began, with the commencement of the year, to prepare myself for a final struggle, which should decide my fate one way or the other. My tendency was upward. I was fast approaching manhood, and year after year had passed, and I was still a slave. These thoughts roused me—I must do something. I therefore resolved that 1835 should not pass without witnessing an attempt, on my part, to secure my liberty. 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. I therefore, though with great prudence, commenced early to ascertain their views and feelings in regard to their condition, and to imbue their minds with thoughts of freedom. I bent myself to devising ways and means for our escape, and meanwhile strove, on all fitting occasions, to impress them with the gross fraud and inhumanity of slavery. I went first to Henry, next to John, then to the others. I found, in them all, warm hearts and noble spirits. They were ready to hear, and ready to act when a feasible plan should be proposed. This was what I wanted. I talked to them of our want of manhood, if we submitted to our enslavement without at least one noble effort to be free. We met often, and consulted frequently, and told our hopes and fears, recounted the difficulties, real and imagined, which we should be called on to meet. At times we were almost disposed to give up, and try to content ourselves with our wretched lot; at others, we were firm and unbending in our determination to go. Whenever we suggested any plan, there was shrinking—the odds were fearful. Our path was beset with the greatest obstacles; and if we succeeded in gaining the end of it, our right to be free was yet questionable—we were yet liable to be returned to bondage. We could see no spot, this side of the ocean, where we could be free. We knew nothing about Canada. Our knowledge of the north did not extend farther than New York; and to go there, and be forever harassed with the frightful liability of being returned to slavery—with the certainty of being treated tenfold worse than before—the thought was truly a horrible one, and one which it was not easy to overcome. The case sometimes stood thus: At every gate through which we were to pass, we saw a watchman—at every ferry a guard—on every bridge a sentinel-and in every wood a patrol. We were hemmed in upon every side. Here were the difficulties, real or imagined—the good to be sought, and the evil to be shunned. On the one hand, there stood slavery, a stern reality, glaring frightfully upon us,—its robes already crimsoned with the blood of millions, and even now feasting itself greedily upon our own flesh. On the other hand, away back in the dim distance, under the flickering light of the north star, behind some craggy hill or snow-covered mountain, stood a doubtful freedom—half frozen—beckoning us to come and share its hospitality. This in itself was sometimes enough to stagger us; but when we permitted ourselves to survey the road, we were frequently appalled. Upon either side we saw grim death, assuming the most horrid shapes. Now it was starvation, causing us to eat our own flesh;—now we were contending with the waves, and were drowned;—now we were overtaken, and torn to pieces by the fangs of the terrible bloodhound. We were stung by scorpions, chased by wild beasts, bitten by snakes, and finally, after having nearly reached the desired spot,—

after swimming rivers, encountering wild beasts, sleeping in the woods, suffering hunger and nakedness,—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."

In coming to a fixed determination to run away, we did more than Patrick Henry, when he resolved upon liberty or death. With us it was a doubtful liberty at most, and almost certain death if we failed. For my part, I should prefer death to hopeless bondage.

23. The sentence structure throughout this passage mirrors a feeling of
    A. commitment.
    B. camaraderie.
    C. stealth.
    D. anxiety.
    E. terror.

24. In this passage, all these words have literal and figurative meanings except
    A. manhood.
    B. gate.
    C. north star.
    D. waves.
    E. bloodhound.

25. The contrast of slavery and freedom in lines 32 to 37 is an example of
    A. paradox.
    B. personification.
    C. romanticism.
    D. metonymy.
    E. logic.

26. Frederick Douglass acted with prudence (line 10) because he
    A. was braver than others.
    B. was better informed.
    C. could be betrayed.
    D. had doubts himself.
    E. knew guards watched.

27. The allusion to Patrick Henry (lines 49 to 51) functions as
    A. historic precedent.
    B. idealistic heroism.
    C. psychological contrast.
    D. social satire.
    E. political challenge.

PRACTICE MULTIPLE-CHOICE QUESTIONS 28-32

Carefully read the following passage from Chapter 11 of Frederick Douglass's *Narrative of the Life of Frederick Douglass*. Then, select the best answers to the multiple-choice questions that follow.

I was quite disappointed at the general appearance of things in New Bedford. The impression which I had received respecting the character and condition of the people of the north, I found to be singularly erroneous. I had very strangely supposed, while in slavery, that few of the comforts, and scarcely any of the luxuries, of life were enjoyed at the north, compared with what were enjoyed by the slaveholders of the south. I probably came to this conclusion from the fact that northern people owned no slaves. I supposed that they were about upon a level with the non-slaveholding population of the south. I knew *they* were exceedingly poor, and I had been accustomed to regard their poverty as the necessary consequence of their being non-slaveholders. I had somehow imbibed the opinion that, in the absence of slaves, there could be no wealth, and very little refinement. And upon coming to the north, I expected to meet with a rough, hard-handed, and uncultivated population, living in the most Spartan-like simplicity, knowing nothing of the ease, luxury, pomp, and grandeur of southern slaveholders. Such being my conjectures, any one acquainted with the appearance of New Bedford may very readily infer how palpably I must have seen my mistake.

In the afternoon of the day when I reached New Bedford, I visited the wharves, to take a view of the shipping. Here I found myself surrounded with the strongest proofs of wealth. Lying at the wharves, and riding in the stream, I saw many ships of the finest model, in the best order, and of the largest size. Upon the right and left, I was walled in by granite warehouses of the widest dimensions, stowed to their utmost capacity with the necessaries and comforts of life. Added to this, almost everybody seemed to be at work, but noiselessly so, compared with what I had been accustomed to in Baltimore. There were no loud songs heard from those engaged in loading and unloading ships. I heard no deep oaths or horrid curses on the laborer. I saw no whipping of men; but all seemed to go smoothly on. Every man appeared to understand his work, and went at it with a sober, yet cheerful earnestness, which betokened the deep interest which he felt in what he was doing, as well as a sense of his own dignity as a man. To me this looked exceedingly strange. From the wharves I strolled around and over the town, gazing with wonder and admiration at the splendid churches, beautiful dwellings, and finely-cultivated gardens; evincing an amount of wealth, comfort, taste, and refinement, such as I had never seen in any part of slaveholding Maryland.

Everything looked clean, new, and beautiful. I saw few or no dilapidated houses, with poverty-stricken inmates; no half-naked children and barefooted women, such as I had been accustomed to see in Hillsborough, Easton, St. Michael's, and Baltimore. The people looked more able, stronger, healthier, and happier, than those of Maryland. I was for once made glad by a view of extreme wealth, without being saddened by seeing extreme poverty. But the most astonishing as well as the most interesting thing to me was the condition of the colored people, a great many of whom, like myself, had escaped

thither as a refuge from the hunters of men. I found many, who had not been seven years out of their chains, living in finer houses, and evidently enjoying more of the comforts of life, than the average of slaveholders in Maryland. I will venture to assert, that my friend Mr. Nathan Johnson (of whom I can say with a grateful heart, "I was hungry, and he gave me meat; I was thirsty, and he gave me drink; I was a stranger, and he took me in") lived in a neater house; dined at a better table; took, paid for, and read, more newspapers; better understood the moral, religious, and political character of the nation,—than nine tenths of the slaveholders in Talbot county Maryland. Yet Mr. Johnson was a working man. His hands were hardened by toil, and not his alone, but those also of Mrs. Johnson. I found the colored people much more spirited than I had supposed they would be. I found among them a determination to protect each other from the blood-thirsty kidnapper, at all hazards. Soon after my arrival, I was told of a circumstance which illustrated their spirit. A colored man and a fugitive slave were on unfriendly terms. The former was heard to threaten the latter with informing his master of his whereabouts. Straightway a meeting was called among the colored people, under the stereotyped notice, "Business of importance!" The betrayer was invited to attend. The people came at the appointed hour, and organized the meeting by appointing a very religious old gentleman as president, who, I believe, made a prayer, after which he addressed the meeting as follows: "*Friends, we have got him here, and I would recommend that you young men just take him outside the door, and kill him*!" With this, a number of them bolted at him; but they were intercepted by some more timid than themselves, and the betrayer escaped their vengeance, and has not been seen in New Bedford since. I believe there have been no more such threats, and should there be hereafter, I doubt not that death would be the consequence.

I found employment, the third day after my arrival, in stowing a sloop with a load of oil. It was new, dirty, and hard work for me; but I went at it with a glad heart and a willing hand. I was now my own master. It was a happy moment, the rapture of which can be understood only by those who have been slaves. It was the first work, the reward of which was to be entirely my own. There was no Master Hugh standing ready, the moment I earned the money, to rob me of it. I worked that day with a pleasure I had never before experienced. I was at work for myself and newly-married wife. It was to me the starting point of a new existence. When I got through with that job, 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.* Finding my trade of no immediate benefit, I threw off my calking habiliments, and prepared myself to do any kind of work I could get to do. Mr. Johnson kindly let me have his wood-horse and saw, and I very soon found myself a plenty of work. There was no work too hard—none too dirty. I was ready to saw wood, shovel coal, carry wood, sweep the chimney, or roll oil casks,—all of which I did for nearly three years in New Bedford, before I became known to the anti-slavery world.

* I am told that colored persons can now get employment at calking in New Bedford—a result of anti-slavery effort.

28. In lines 1 to 15, the author regards himself with an attitude of
    A. confusion.
    B. disappointment.
    C. irony.
    D. exasperation.
    E. self-deprecation.

29. The mistaken conclusion that Northerners must be poor resulted from a
    A. false analogy.
    B. rhetorical question.
    C. biased sample.
    D. hasty generalization.
    E. red herring.

30. The author's opinion of wealth was most influenced by
    A. comfort and abundance.
    B. beauty and quiet.
    C. employment and efficiency.
    D. industry and dignity.
    E. religion and law.

31. A reader may conclude that Nathan Johnson prompted gratitude because of his
    A. well-run household.
    B. political acumen.
    C. aid to fugitives.
    D. hard labor.
    E. religious fervor.

32. The dramatic irony in the meeting about "Business of importance!" (line 53 to 62) is
    A. a colored man threatened a fugitive.
    B. the betrayer was invited to attend.
    C. a religious man threatened murder.
    D. timid men prevented violence.
    E. the betrayer fled from New Bedford.

Answers with Explanations

1. An inference (A) is a conclusion reached by the reader, without any necessary regard for the text. While it might seem absurd (B) to compare human beings to animals, this comparison between slaves and horses goes further to make a point that both were ignorant. An idiom (C) is a distinctive expression used in a language, dialect or group of people, and there is nothing in the passage to suggest that either term or the comparison itself is anything other than a literal comparison. An allegory is a story in which characters and actions are symbolic of a moral. Neither (C) nor (E) apply here. **An analogy points out a resemblance or similarity between dissimilar things, so (D) is correct.**

2. The passage specifically says that slaves could not inquire (B), and that no records were kept (D). Seasonal observation (C), such as planting or harvest time, would not indicate a birth date. (E) might tempt some students who misread "opinion" as "speculation," but the date of one's birth is simply not a matter of "opinion," even if it is not known. **Induction (A) is a method of reasoning from particular evidence to a general principle. If Douglass heard he was 17 years old in 1835, he could calculate the year of his birth. Thus, (A) is the best answer.**

3. Frederick Douglass does express feelings about his family background, which clearly eliminates (A). He uses first-person narration, so his point of view is necessarily limited, eliminating (B). His statements are straightforward and realistic, not idealistic or high-minded (C). Slave owners regarded questions as impertinent, but Douglass obviously raised them in his writing (D). **His matter-of-fact acknowledgment of what he did not know does, however, contribute to the authenticity of his narrative. Thus, (E) is the best answer.**

4. Douglass does explain the harsh conditions of farm life that show how a slave master, by comparison, might be called "kind," but "kind master" is not merely an explanatory comment (A). He certainly is not literally praising such meanness (B). While Douglass's description might evoke sympathy for the slaves (D) he certainly is not sympathizing with the masters. Nor is he mocking either the slaves or the masters (E). **The description of slaves' unrelenting hard work and punishment, however, creates an unmistakable a tone of scorn and ridicule to the phrase. Thus (C) is the best answer.**

5. The very existence of the section in which Douglass describes the separation of children from their mothers eliminates (A). According to lines 41 to 43, he never really enjoyed his mother's presence, and she died a stranger. So he did not feel happiness (B). Disinterest means to be impartial, which doesn't apply here. Douglass may imply anger (C) and disgust at(E) his unknown father, but the question pertains to his relationship with his mother. Douglass's speculation about the affectionate child enjoying the tender care of his mother, however, suggests he longed for a relationship that he never experienced. **Thus, (D) is the best answer.**

6. The "dictate of humanity" refers to a white master's compassion for his mixed-race children. (A) is eliminated by the fact that the "dictate" has to do with the master's protecting the mulatto, not any conflict described in the passage. The "dictate" is the result of the white father's *not* being allowed to show favoritism to his slave children (B). It is the *result* or society's disapproval of the master's relationship to the mulatto and his mother (D), which has at its core racial prejudice (E). The "dictate of humanity" is, however, the ironic kindness of a father's selling his children because their situations would be worse if they were allowed to stay in their "homes." **Thus (C) is the best answer.**

7. The description of the garden is at its most basic level an anecdote, but it contributes much more to this passage. An appeal (A) asks for something, which does not occur here. An aside (C) is a character's direct address to the audience, and this is clearly not a theater piece. An argument (D) presents a statement that is supported or rejected; that doesn't fit either. An oxymoron (E) combines contradictory words into a concise but meaningful expression. **This anecdote is an allusion to the Bible story of Adam and Eve in the Garden of Eden and how the temptation of forbidden fruit led to their downfall into sin. The biblical story explains the origin of evil in human nature. B heightens the meaning of this paragraph. Thus, (B) is the correct answer.**

8. This is a subtle, seemingly contradictory phrase that illuminates the theme of the passage. The garden was an attractive luxury for the well-off, but a trial for hungry slaves who were forbidden to take fruit. The implication is that slaves stole out of necessity to eat, without being conscious they were doing wrong, until they were severely punished. **Virtue and vice mean good and bad. So the answer that fits the sense of the passage is (A).**

9. The first paragraph does cover a span of time and evolving action (A, B), but that is not the point of the conclusion. The word choice (D) and understated, somewhat sarcastic tone (E) are consistent. **The perspective shifts from third-person objective narration in favor of the colonel's point of view. After all, it's the colonel who thinks his plan to tar fences worked well to the detriment of the slaves. (C) is the correct choice.**

10. The passage indicates that Colonel Lloyd's fine horses were valued at the expense of human beings. While the stable workers were experienced, the colonel's complaints were said to depend on his state of mind. The paragraph is dominated by a list of accusations that are contradictory and seemingly random. **The implication is (E), the colonel's complaints and punishment were arbitrary.**

11. The answer depends on the denotation and connotation of the adjective "suitable" in context. The phrase adds detail to a description of how servants were beaten. It is preceded by information that Colonel Lloyd's sons and sons-in-law "enjoyed the luxury" of doing as they pleased with slaves. So the "suitable distance" is not just a literal reference to a place (A) or action (B, C, E). **It implies (D), a state of mind willing to inflict cruelty, and practice enough to do so with the end of a whip.**

12. The relationship with Master Lloyd is described as being an advantage, but not enough to prevent hunger and cold. So Lloyd was not generous (A) enough to make the boy dependent (B). The child was eager to leave for Baltimore when he got the chance. The two hunted together, but the boy was helping rather than playing (D), and there is no sense that he was being taught (D) how to hunt. **The boy was (E), useful to Master Lloyd, just as Lloyd's attention was useful to the child.**

13. The notion that slave children had leisure time contrasts sharply to the hunger, cold and neglect they experienced. Skepticism (A) is in the mind of the reader, who may or may not believe these conditions were typical (B), and the author does not labor to "prove" his claim of leisure. However, the description of childhood is striking and important to the writer's theme. Much happens in this passage, including departure for Baltimore. So it's not slow or minor (D, E). **It's about (C), emphasizing that not even children were spared harsh conditions.**

14. The author states that no one left the trough satisfied, so greed (A) was not the motive for the feeding frenzy. The poor treatment of mere children might be more said to provoke sorrow or anger than ingratitude (C), and (D), at least in the form of lack of manners, is the result of the feeding method, not the cause. And no one can be said to have felt triumphant (E) at being fed so poorly and cruelly. **The frenzy, however, clearly illustrates the children's absolute hunger and desperation for nourishment. Thus, (B) is the correct answer.**

15. This is a straightforward question answered by following the progress of the action in the passage. The boy feels pleasure over a number of things, but **the cause is (D), being sent to Baltimore.** By contrast, Douglass said that he felt little for his family.

16. The proverb seems paradoxical because either way death looms as an outcome. It helps to know that Ireland was much a much poorer country than England. **The implication is (A), it's worth taking a risk to get to a better place rather than die in certain misery.**

17. This is a complicated sentence. Technically, it's a compound-complex sentence with independent and dependent clauses that add layers of meaning. Decipher it carefully: His mistress worked constantly at her own weaving business, which saved (preserved) her from the inhuman effects of controlling slaves. So the right choice is **(D), work influenced her character.**

18. The sense of the first paragraph is that this lady disliked servile behavior, not the slaves themselves. While she was influenced by her husband, her kindness was apparent until later in the passage, thus eliminating (A). (B) is almost the opposite of what Douglass means by this observation. The word "answer" in line 11 doesn't refer literally to speech, but to an appropriate response. Since she put lowly slaves at ease, she did not have a superior attitude (C). (D) is tempting, as she had been used to working herself rather than relying on servants, but the context of the passage does not suggest this to be the primary cause of her discomfort. **Her good manners made her (E), unusually approachable.**

19. Mr. Auld's dialogue offers the common and legal reasons for keeping slaves uneducated and under the control of their masters. There is no suggestion that he was panicked or overemotional (A). (C) is likewise tempting, but the reasons offered are self-serving to maintain a cruel system of domination, not factually objective (C) or kind (E). (D) is eliminated by the fact that there is no emotion, least of all compassion, in the way Auld talks about the slaves and their situations. **His demeaning attitude, however, and use of the word "nigger" make (B) the best answer.**

20. Mr. Auld intended to prevent Frederick from learning to read, but he only made the boy more determined to be educated. So the effect is not strictly in line with Mr. Auld's motive (A). There is nothing to suggest that Mr. Auld maintains an illusion (B) that he has indeed curtailed Douglass's desire to learn. The boy's determination to succeed was clear (D), and there is no foreshadowing of tragic consequences (E). **The effect is (C), ironic because it was the opposite of Mr. Auld's intention.**

21. Mr. Auld's dialogue was threatening, yet ironically explained the importance of education to young Frederick Douglass. Note the tone of Douglass's reaction. His eagerness to learn suggests curiosity (A), but he does not suggest that he was amused by Auld's observation or his desire to preserve the status quo. While Douglass may have been bitter (B) at the realization of the truth of what Auld was saying, certainly he does not suggest fear in his determination to learn to read. Neither does he suggest that, once he had learned to read, he will exact revenge (D) on those who tried to prevent him. He expressed gratitude and respect (E) for Mrs. Auld, but not her husband. **He did, however, gain understanding and decide to rebel against his master's authority, thus making (D) the best answer.**

22. Notice that the words and punctuation in each sentence are ordered in similar ways. In terms of meaning, each sentence is an antithesis, presenting opposite ideas—not repetition or redundancy (A). A metaphor is a figurative comparison, not apparent in this passage (B). Douglass's resolve was sincere, not sarcastic or exaggerated (C, E). **The similarity is (D), parallel structure.**

23. (A) is tempting until later in the passage, especially the quotation from Hamlet, in which it seems as if Douglass is going to abandon his intention. (B) is certainly a factor, but not a strong feeling in the passage that focuses on the slaves' ambivalence. (C) is likewise a factor in Douglass's approaching his comrades and in their planning the escape, but it is not the prevailing sentiment. (D) and (E) might seem equally tempting, but (E) is actually eliminated by the compound-complex sentences in this passage that more or less balance the desire to flee and fear of the risks. **The dominant feeling achieved by the ambivalent sentence structure is anxiety (D).**

24. When the connotations and denotations of these words are considered, *manhood* (A) can be seen to mean both maturing physically and proving oneself as an adult. *Gate* (B) refers to both literal and figurative passages to freedom. The north star (C) represents the slaves' guiding light to Canada as well as the literal point by which they would orient their journey. Waves (D) represent the waterways they must cross as well as the possibility of being overwhelmed by failure and death. **Only (E), bloodhound, is used in its literal sense.**

25. Paradox (A) is an apparently irreconcilable contradiction that has an element of truth in both of its terms. While slavery and freedom are opposites, they are not presented in this passage in any kind of a paradoxical manner. Romanticism (C) is a school of literary thought that emphasized emotion, imagination, individuality and rebellion. This passage, focusing as it does on the imagined horrors of escaping and being apprehended as fugitives, is almost anti-Romantic. Metonymy (D) is a figure of speech in which one word is used to represent another idea with which it is closely associated ("crown" for monarchy; "White House" for the executive branch of government, etc.). Logic (E) is a method of reasoning. **These lines, however, describe slavery and freedom in terms of living beings, with "glaring" expressions, wearing "robes…crimsoned with blood," etc. Thus (B), personification, is the best answer.**

26. (A) might be tempting because Douglass is the one who instigated the escape plan, but bravery does not necessitate prudence. Likewise, while Douglass was clearly the better informed and educated of his comrades, he admits that none of them had much knowledge of the north, and knowledge also does not necessitate prudence. (D) is tempting insofar as Douglass does admit his doubts, but these are generally expressed after his prudence in soliciting advice and help from the others. Likewise (E) is tempting, but there is not mention of guards except as obstacles to the plan. **Clearly only (C) is the most logical response. As Douglass does not know the thoughts of his comrades regarding their desire to be free, it is possible that they could betray him in efforts to discern their interest in a plan.**

27. While Patrick Henry's famous "give me liberty, or give me death," may have been an idealistic statement, in the cause of the nation's independence, Henry emerged more as a demagogue than a hero (B). The contrast of "liberty" versus "death" may be more intense for Douglass and his comrades than it was for Henry, but it is not altogether psychologically different (C). The allusion is neither mocking nor comedic (D), and while Henry's call was a political challenge (E) to those who opposed a Declaration of Independence, for Douglass and his comrades, it is a matter of life and death, not a political debate. **Douglass does, however, allude to Patrick Henry to recall the juxtaposition of liberty and death as a precedent to the choice that lies before the slaves. Thus, (A) is the best answer.**

28. While Douglass admits to having held an incorrect opinion, it cannot be concluded that he was confused (A) because he easily realizes his mistake and understands its cause. (B) is tempting as Douglass actually says that he was "disappointed," but he simply means that the city did not match his expectations. He is not disappointed in the emotional sense of being let down. (D) and (E) are eliminated by the fact that, while Douglass admits his error in some detail, he certainly is neither frustrated with himself nor does he seem diminished in his own opinion or in the opinions of anyone else. **He does, however, use the word "disappointed", most likely knowing how that word would first be understood by his reader. Thus, (C) is the best answer.**

29. Douglass had erroneously constructed a cause and effect relationship between slave ownership with wealth. There is no stylistic or rhetorical question in the passage (B). The erroneous opinion is formed on *no* sample of northerners, so (C) is eliminated. Likewise, (D) is eliminated by the fact that he arrives in New Bedford with the erroneous opinion. It is not hastily formed after his arrival. A red herring (E) is a false or distracting clue, and this does not apply here. **The error, however, is formed on Douglass's false understanding of the relationship between wealth and slave ownership in the South. When he applies his misunderstood principle to the North, he arrives at an erroneous conclusion. Thus, (A) is the best answer.**

30. While Douglass does admit to being impressed by the comfort and abundance (A) he saw in the North, the paragraph in which he describes "the strongest proofs of wealth" elaborates on the **(D) industry of the residents and the dignity of their work. These are free men and women working for the benefit of pay.** He does admire the workers' quiet (B) and efficiency (C), but these are contrasted to the noise and forced labor of Baltimore, not elaborations on the wealth of New Bedford. There is no real mention of religion and law (E) in the passage.

31. Nathan Johnson is described in terms of his Christian charity, following the command of Jesus in Matthew 25: 34-45, thus eliminating (A) and (B). Douglass does note that Johnson was a working man (D), but this was in the context of describing his comfortable household, not anything for which Douglass would be grateful. (E) might tempt those who recognize the biblical allusion without considering how it applies to Douglass. **Douglass, however, was clearly the stranger whom Johnson took in and fed. Thus, (C) is the best answer.**

32. (A), (C), and (D) are tempting because the situations are indeed ironic, but they are not examples of dramatic irony. (E) is not ironic at all, since a person who had narrowly escaped an angry mob with his life would be expected to flee. **Since the community meeting was called to threaten the betrayer, however, the dramatic irony is in the fact that the betrayer showed up, apparently not knowing that he was about to be threatened. Thus, (B) is the best answer.**

Narrative of the Life of Frederick Douglass

Chapter 1

1. Why would Frederick Douglass begin his life story by admitting what he doesn't know?

   First-person narration is always limited to that character's experience or knowledge. In autobiography, the writer naturally tells his story from his perspective. He has the advantage of authenticity and credibility. However, an unreliable narrator would skew a story.

   Douglass also makes clear that slaves were kept ignorant by their masters, including his reputed father. One recurring theme is how ignorance perpetuated the slave system, while education challenged it.

2. What is known about Douglass's family?

   His early separation from his mother is another indictment of the slave system. So is the sexual exploitation and brutal beating of women such as his Aunt Hester. Douglass connected his personal experiences and feelings to a greater purpose, exposing the horror of slavery.

   Contrast the treatment of enslaved children to their masters' white families.

3. What is the argument concerning Noah's cursing Ham to which Douglass refers?

   This is the first of several allusions to the Bible. The verses Genesis 9:18-29 say that after the flood, Noah planted a vineyard, drank wine and fell naked into a drunken sleep. One of his sons, Ham, saw Noah in this condition and told his two brothers. When Noah awoke and learned Ham had done this, he cursed Ham's children to be the slaves of his brothers.

   Dark-skinned Africans were considered tribal descendants of Ham. So their captivity had religious approval.

   Douglass refutes this religious argument by pointing out he and other slaves have white fathers. He used logic to challenge the legal, social and moral basis for American slavery.

Chapter 2

1. How did the Lloyd plantation operate?

   Hundreds of slaves worked from dawn to dark to raise crops on the owner's extensive land holdings. A few slaves worked on ships that took products to market in Baltimore, exposing them to different places and attitudes. While the master's family enjoyed wealth and leisure, slaves were poorly fed, ill-clothed and brutalized.

2. Describe the role and character of an overseer.

   Overseers are the antagonists of this narrative. They are cruel, profane, and unjust. They are also subject to the plantation masters and do their will. They enforce the slave system by commanding labor and preventing rebellion. They are obstacles to freedom.

3. What is the author's tone as he describes these conditions?

   The word choice is simple and direct, with few adjectives. He often enumerates everyday details without emotional color, as if he were an objective reporter. He uses understatement to point out the harshness of life.

4. Why does Douglass compare a slave running errands at Great House Farm to a representative in Congress?

   This is a sarcastic analogy that mocks the American ideals of democracy, personal freedom and responsibility.

5. What impression do we have of the slaves' songs?

   The quoted lyric is simple and literal. But singing was an emotional expression of hope and sorrow that went beyond words. Slaves were not ignorant of their oppression.

   Douglass's description becomes correspondingly emotional too. "They were tones loud, long, and deep." He says, "I have frequently found myself in tears while hearing them."

Chapter 3

1. What is the significance of the garden?

   The garden symbolizes the biblical temptation of Adam and Eve in Eden and being cast out into sin. However, the inference is that the hungry slaves are innocent while the colonel and the gardener are the sinners.

2. What was Douglass's opinion of Colonel Lloyd, his master?

   He is described as conspicuously wealthy, scheming, capricious and unjust. He prizes his horses above a thousand human slaves. He whips his slaves, lets his sons-in-law abuse them, and sells those who speak truthfully.

   The allusion to the riches of Job refers to a biblical parable about a wealthy man who was punished by God and left with nothing in order to test his faith. It was easy for Job to seem religious when he was well-off, but then, God caused Job's house to collapse on his children, killing them all. The allusion contains a warning and threat.

3. The chapter concludes with the assertion that slaves don't tell the truth about their condition. How has Douglass supported that conclusion?

   Douglass gives specific examples of deprivation, cruelty and retaliation for speaking up.

4. Why does Douglass state this conclusion explicitly?

   Douglass writes his narrative with the purpose of gaining public support for abolition. He is directly challenging U.S. law and slave owners' claims that slaves are incompetent, dependent, and better off in captivity.

Chapter 4

1. Mr. Austin Gore is described as having the character traits to be a first-rate overseer. What are these traits?

   Gore is proud, ambitious, cruel, tricky and finds fault with slaves on the slightest pretext. He shows no mercy and no remorse after committing murder.

2. What is Mr. Gore's defense of his actions?

   Gore justifies killing an unmanageable slave as an example to other slaves, in order to maintain control of the plantation. In some states such as Virginia, killing a resistant slave was not a felony.

3. Why isn't Mr. Gore punished?

   Gore voices white people's fears of rebellion and retaliation. As black people have no legal recourse to injustice through the courts and no legal protections, the only way open to them to redress wrongs is violence against the those who they felt wronged them. Since Gore is preventing this violence by keeping the slaves in fear of their lives, the legal system turns a blind eye to the criminal nature of his actions.

4. Douglass cites other examples of murder. What effect does this have on the white community?

   Mrs. Hicks caused a scandal after killing the girl who tended her baby. The coroner investigated and a warrant was issued for her arrest, but not served. Mr. Bondly shot an old man for trespassing while fishing. Bondly may have paid monetary restitution to the slave's owner.

   Contempt for slaves coarsens both white men and women, even children. At least some white people think these deeds are shocking and wrong. Yet community silence suppresses legal action. Here again, Douglass's purpose in writing is to challenge silence and expose conditions.

Chapter 5

1. How does Douglass contrast his childhood on Colonel Lloyd's plantation with his arrival in Baltimore?

   Douglass used understatement to describe the chores, cold, and hunger of his plantation life. He had no emotional bonds to his own family. His young hopes lay in stories he heard about Baltimore from ship's crewmen. His first meeting with Sophia Auld seems to promise happiness.

2. How does Douglass react to this turning point in his life? How does he explain a change in some of his core values?

   He views it as remarkable luck, a sign of God's favor (divine Providence) and the result of his own determination to be free. Because Douglass has condemned organized religion for abetting slavery, this view of God is an important development in his values.

Chapter 6

1. Explain the transformation of Sophia Auld.

   Sophia Auld went from being an industrious worker, and a kind mother and teacher to being indoctrinated by her husband in the rationale of slavery—that slaves must be controlled and kept ignorant to be content. Her obedience to her husband's beliefs about slaves reflected her role as a wife in that time period.

2. What observations does Douglass make about slaves in the city? How do his observations challenge nineteenth-century views of domesticity and feminine delicacy?

Douglass observes that slaves received better treatment in cities because neighbors who did not have slaves would be shocked by abuse. Mr. and Mrs. Thomas Hamilton and their two female slaves were exceptions. This household also showed how women were abusers or abused, depending on their social status.

The Victorian period (Queen Victoria ruled Britain from 1837 to 1901) was known for "the cult of domesticity." Unlike poorer women, middle- and upper-class women no longer support the household economically with their labor. Strict behavioral ideals centered on their moral influence on the home and family. They were expected to be modest, pure in thought and behavior, pious, agreeable, and submissive to men.

Douglass reveals the falseness of these ideals. Personal character, social pressures and moral hypocrisy are evident in women as well as men. As an adult living in the North, Douglass also knows many female reformers in both the abolition and feminist movements, such as Anna Dickinson and Susan B. Anthony.

Chapter 7

1. Summarize what happens in the Baltimore household over seven years to Frederick, Sophia Auld, Hugh Auld, and Tommy Auld.

Frederick learns to read and write despite Hugh Auld's prohibition against educating a slave. He learns from neighborhood boys, secretly copying Tommy Auld's school books and the marks of shipyard carpenters.

Sophia Auld's once-kindly disposition sours into fear and anger that Frederick could read. She becomes even more hostile than her husband. Frederick studies Tommy's books when Sophia is gone from the house. Tommy has the privilege of attending school that is denied Frederick.

2. What was the significance of *The Columbian Orator*? What entries on the book had the greatest impact on Douglass?

   The Columbian Orator *affects young Frederick profoundly. This school anthology—edited by teacher Caleb Bingham and published from 1797 to 1817—includes several anti-slavery texts that articulate reasons why slavery is wrong and help Douglass develop the language to articulate his feelings and hopes.*

   In particular, The Columbian Orator's *dialogue between a slave and his master presents an argument for freedom that Douglass uses in his autobiography: that slaves were violently kidnapped from their homelands and robbed of liberty; sold like animals in the marketplace; treated no better than cattle; and were impossible to keep captive except with force. The only kindness slave buyers could do was to set slaves free.*

   In the 18th and 19th centuries, the Catholic emancipation movement sought to end British restrictions that barred Roman Catholics from holding military positions, public office, or voting in parliamentary elections. Catholic leaders cited the spirit of equality of the French Revolution. Richard Brinsley Sheridan's speech in the British House of Commons was notable for its tone mocking the opposition's hypocrisy. Its clever diction included metaphor comparing lawyers to serpents gnawing at the heart of the British Constitution to destroy it.

   [Sheridan was born in Ireland and supported abolition of slavery. Today he is best known as a playwright of The Rivals *(1774) and* The School for Scandal *(1777).]*

3. Why does Douglass confess to feeling "cursed" by his reading and thinking?

   Douglass writes that he experienced a crisis of knowledge about why slavery was wrong, and felt despair because he did not know how to improve his life. He kept learning to read and write, until newspaper reports about abolition and advice from dock workers to escape to the North suggested a plan.

Chapter 8

1. Why is Frederick sent back to the Lloyd plantation after his owner died?

   The laws governing chattel slavery made the slave and his or her labor the physical property of an owner for life. Slaves were valuable property and were a legal part of a person's estate. A 1796 law in Maryland required ownership lists to be filed promptly in county courts indicating slaves' names, gender, and ages, along with information about the will when slaves were inherited.

2. What is the impact of the zeugma when Douglass writes of the Aulds; "The influence of brandy upon him, and of slavery upon her, had effected a disastrous change in the characters of both"?

   Just as alcoholism and abuse of drink can ruin a person's character, making him or her act in irrational and unkind ways, the effects of owning slaves destroyed an otherwise compassionate and moral character. Mr. Auld was calloused by drink, his wife by being a slave owner.

3. Why is Douglass outraged by his grandmother's fate?

   Douglass knows full well the lifetime of service—devoted service—his grandmother has given the Auld family. Now, however, in her old age, she has beens turned out, not to a comfortable retirement, but to near-certain poverty, squalor, and death. The ingratitude of the inheritors of the Aulds' slaves is almost indescribable.

4. Who is the slave's poet, Whittier?

   Poet John Greenleaf Whittier (1807-1892) was a Massachusetts Quaker involved in the abolition movement with editor William Lloyd Garrison. The quoted verse is from "The Farewell of a Virginia Slave Mother to Her Daughters Sold into Southern Bondage"

4. What is Douglass's reaction to being sent to St. Michaels? Why?

   Douglass expresses sorrow, but also acknowledges that he left Hugh and Sophia Auld without too much regret because of their altered characters. Fearing the likelihood of being sold to slave traders from the South, as many of his relatives had been, Frederick notes boats passing to Philadelphia as a means of escape. (See Underground Railroad.)

Chapter 9

1. Frederick meets his new master in St. Michaels. Describe Thomas Auld and Frederick at this point.

   Thomas Auld is a mean and inconsistent master disrespected by his slaves. He is a well-off storekeeper who lets his slaves go hungry. Frederick has experienced good treatment and education, and can think for himself. He is resourceful, as when he followed a stray horse in order to get food from a generous farmer. Auld and Frederick resent each other, and Auld intends to regain control.

2. Contrast the religious rituals and values of the household with the aspirations of Christianity.

   Douglass confronts the hypocrisy of religion's sanction of slavery. Thomas Auld's religious conversion does not improve his weaknesses, it just lends words of piety to his mistreatment of slaves. He quotes the Bible while beating a handicapped slave girl, then abandons her.

   Most clergymen and neighbors do not intervene on the slaves' behalf, even to pray for them. The slaves' Sunday schools are disrupted. "Pious" church leaders like Farmer Edward Covey are respected both for their devotion and for their ability to break slaves.

Chapter 10

1. How does Edward Covey attempt to break Douglass's spirit?

   Douglass describes several incidents, such as being left to lead untamed oxen, given severe beatings, forced to do heavy work without rest in all weather, and being under constant surveillance.

2. Covey is likened to a snake as a master of deception. In what ways does he deceive?

   Covey dupes exhausted slaves after resting in bed himself. Compare Covey's poor hymn singing to the heartfelt slave songs in Chapter 2.

   Covey's purchase of the slave woman Caroline as a "breeder" and her forced adultery with a married hired man directly contradicts the supposed moral standards and religious teaching of the day. That Covey and his wife rejoice over the birth of twins into slavery, to enrich themselves, is evidence of their lack of "Christian charity."

3. Douglass writes an internal monologue in this chapter. Why is this technique effective?

   The monologue contributes a sense of pathos to his longing to escape from Covey's brutality.

4. Douglass appeals to his master, Thomas Auld, for justice after being beaten by Covey. Why doesn't Auld help him? Why doesn't Covey retaliate?

   This is another indication of Auld's weak character and slavery's moral degeneracy. He simply cannot be bothered to protest the ill treatment of a slave. Also, however, state laws require that slaves be punished. The laws mandate execution for murder, rape, burglary, arson, striking a white person, and distributing materials to incite rebellion. Therefore, Covey's beating Douglass is not legally "wrong." When Covey does not retaliate, however, Douglass realizes that Covey values his own reputation as a slave breaker, and further punishment of the disobedient slave might threaten that reputation.

5. How, according to Douglass, does allowing the slaves holiday time between Christmas and New Year actually benefit the slave owner more than the slave?

   Douglass first suggests that the slave owner knows that, without the holiday break, the slaves would revolt. Thus, giving the break is not an act of benevolence but prudence. Douglass also notes that slave owners often provide the means of getting drunk and ill from overindulgence during the holiday. Therefore, the slaves are almost glad to see the holidays end. Douglass says the slaves are allowed to see only freedom wasted, not the benefits of freedom, and this helps to keep their desire for freedom at bay.

6. How does Douglass add a touch of wry humor to his account of his intensifying desire for liberty?

   Douglass puns on the name of his employer, Freeland, by saying he desired to live "on free land" (to be free) more than to live "with Freeland" (employed by a slave owner).

7. Describe Douglass's treatment after he is beaten by shipyard apprentices back in Baltimore.

   Hugh Auld is outraged and takes Douglass to see a lawyer, who tells them they need white witnesses to testify in order to make an arrest. Sophia Auld nurses his wounds.

   Still, Douglass's fights put him in serious legal jeopardy as well as in danger of being lynched. His renewed determination to run away and take others with him was a matter of life and death.

8. Frederick is given the freedom to contract his own employment and collect his wages. How does he react to this freedom?

   On the one hand, this privilege gives Douglass responsibility and confidence in his abilities. On the other, it is another inconsistency of slavery—that Douglass's master has the power to take money for work he does not do.

Chapter 11

1. Compare the beginnings of the first and final chapters.

   The first chapter began with Douglass's stating that he lacked certain knowledge because slaves were kept ignorant from birth. In this final chapter, about his escape from slavery, Douglass admits the necessity of leaving out information to protect himself and others who aided fugitives.

   This emphasizes again that first-person point of view in autobiography is a natural, but limited perspective. The narrator can be unreliable, and his accuracy and truthfulness are always open to examination.

   [In fact, revealing that his old name had been Bailey did expose Douglass to recapture. After his freedom was regained 10 years later, he rewrote his escape story with additional detail in My Bondage and My Freedom.*]*

2. Why is Douglass disappointed after finally arriving in New Bedford, Mass.?

   Douglass confronts his logical fallacy of assuming that because Southerners who had slaves were wealthy, and Southerners who worked were poor; therefore, since Northerners did not own slaves to labor for them, Northerners must also be poor. His faulty syllogism does not allow for the fact that Northerners could prosper from their own work.

3. What is the significance of the quotation: "I was hungry, and he gave me meat; I was thirsty, and he gave me drink; I was a stranger, and he took me in"?

   This quotation, from the gospel of Matthew, as it applies to those who are helping slaves escape to freedom, is the final contrast between organized religion and true Christian charity.

4. How does Douglass end his narrative?

   He explicitly states his purpose again: "pleading the cause of my brethren."

Narrative of the Life of Frederick Douglass

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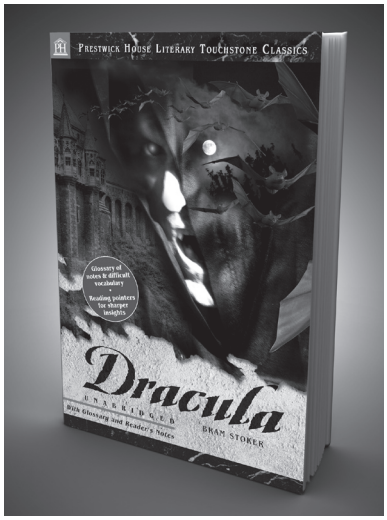

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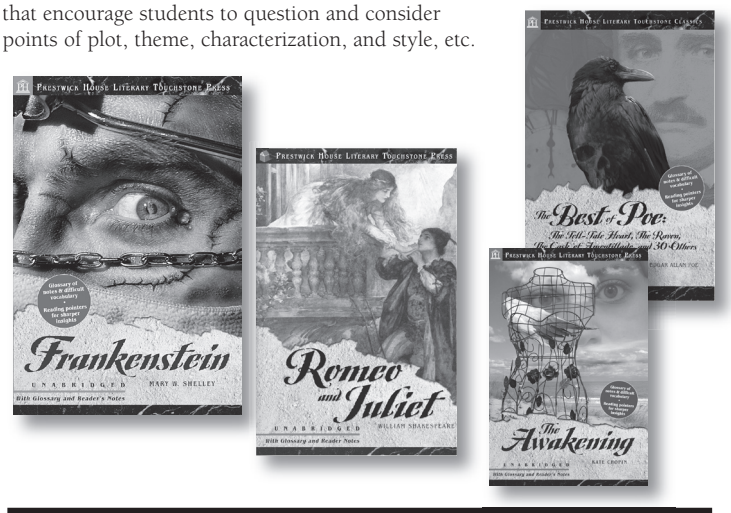

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