

FROM SLAVES TO SHARECROPPERS

by Various Authors 1865-1880



"An illustrated depiction of black people picking cotton, 1913" by Jerome H. Farbar is in the public domain.

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This collection of primary sources reveals what life was like for freed slaves following the end of the American Civil War in 1865.

As you read, note how freedmen describe and react to the injustices of the new order of the South, in the years following the Civil War.

INTRODUCTION

When the American Civil War ended in 1865, slaves in southern states finally found themselves legally free. Now the question arose of what these new freedmen would do? Freedmen wanted paying jobs, but most former slaves' skillsets were best suited for plantation work. So, during the period of postwar rebuilding in the South called Reconstruction, many former slaves found themselves as sharecroppers.

Sharecroppers were poor people working under contract for wealthy plantations or farms. The sharecropper would work the land for a share, or portion, of the harvest. However, sharecropping contracts were often unfairly designed to keep the poor sharecroppers poor. Sharecroppers might not get a fair

从奴隶到小佃农

by Various Authors. 1865-1880

这个第一手资料的收集揭示了在 1865 年美国内战以后解放奴隶的生活。在你读的时候，请注意在内战之后的那些年，获得自由的人们是如何描述和针对南方新秩序中的不公平。

绪言

当美国内战在 1865 年结束时，南方的奴隶们终于感到他们合法地被解放了。现在的问题是这些新的自由人将做什么？自由民想要挣钱的工作，但是大多数前奴隶的技术最适合做种植园的工作。所以在战后再次修建南方叫做重新建设，很多以前的奴隶成为了佃农。

佃农是签订合同的在富有庄园或农场工作的穷人。佃农在地里干活是为了分红或分一部分的收成。但是佃农的合约经常是不公平的分配使得穷佃农总是穷的。佃农可能不能拿到他们帮助种植的粮食所应得的

portion of the crops they helped harvest, or they might not be allowed to sell their share to anyone besides the landowner. Or landowners might give sharecroppers seeds, shelter, and food for outrageous prices, slowly putting the borrowers into debt. Those who could not pay off their debt come harvest found that they could not leave the plantation until they did. In this way, many black sharecroppers found themselves enslaved once again. For those who had signed contracts with their former masters, this new system was especially painful.

The three primary texts in this article provide insight into the lives of freedmen following the end of the Civil War. In the first article, an officer of the Freedmen's Bureau – a new federal department established in 1865 to help recently freed slaves in the South during Reconstruction – details an ideal sharecropping contract. In the second text, a former slave speaks before Congress about the unfair conditions he faced as a sharecropper for his former master. And in the third text, a freedman responds to his former master's request to return to the farm as a paid worker.

FREEDMEN'S BUREAU'S MODEL SHARECROPPING CONTRACT

Martin R. Delaney

1865 Martin R. Delaney (1812 - 1885) was an African-American abolitionist, physician, journalist, and soldier. He was one of the first three black men admitted to Harvard Medical School, as well as the first African-American field officer for the Union Army during the Civil War. After the war, he served briefly in the Freedmen's Bureau in 1865. While there, he wrote this model contract for landowners and sharecroppers. This text was reprinted in Dorothy Sterling, editor, *The Trouble They Seen: The Story of Reconstruction in the Words of African Americans*. New York: Da Capo Press, 1994.

部分，或者他们只能把他们的分红卖给地主不能卖给别人。或者地主会用极其不合理的价钱把种子，住处和食物卖给佃农，慢慢地让借款人负债。在下次收获时不能还债的人直到还清债才能离开庄园。这样很多黑佃农感到他们又做奴隶了。对于那些与他们以前的主人签合同的人这个制度使他们感到格外地痛苦。

这篇文章三段短文的描述加强了我们对于内战以后自由民的生活有了更深刻的认识。在第一篇文章中，一位解放黑奴事务管理局的官员详细地描述了理想的佃农合约。这个管理局是联邦在 1865 年新建立的部门用来在重新建设南方中帮助刚刚解放的黑奴。在第二篇文章中，一位前奴隶在国会讲述他作为佃农如何遭受前主人不公平对待。第三篇文章，是描写一个被解放的黑奴在他前佃主要求他回到农场做计时付酬工人时的答复。

解放黑奴事务管理局佃农合同的样本

Martin R. Delaney

1865 Martin R. Delaney (1812-1885) 是一位美国非裔废奴主义者，医生，新闻记者和士兵。他是被哈佛医学院录取的三个黑人之一，他也是美国内战中联邦军队的第一个美籍非裔陆军校级军官。战后，他在 1865 年解放黑奴事务管理局服务短暂的时间。在那里期间，他为地主和佃农写了佃农合同的样本。这篇文章在 1994 年由 Dorothy Sterling 编辑由纽约，Da Capo 出版社重新印刷，题目是：他们看到的问题：美国黑人叙述的重新修建南方的故事。New York: Da Capo Press, 1994

No labor is to be performed by hand that can better be done by animal labor or machinery. All damage for injury or loss of property by carelessness is to be paid by fair and legal assessments.

All Thanksgiving, Fast Days, "Holidays" and National Celebration Days are to be enjoyed by contractors without being regarded as a neglect of duty or violation of contract.

Good conduct and good behavior of the Freedmen toward the proprietor, good treatment of animals; and good care of tools, utensils, etc; and good and kind treatment of the Proprietor to the Freedmen, will be strictly required by the Authorities.

No stores will be permitted on the place and nothing sold on account except the necessities of life such as good substantial food and working clothes. Spirituous liquors will not be permitted.

In all cases where an accusation is made against a person, the Proprietor or his Agent, [and] one of the Freedmen selected by themselves, and a third person chosen by the two shall be a council to investigate the accused. In all cases where a decision is to be made to dismiss or forfeit a share of the crop, the officer of the Bureau or some other Officer of the Government must preside in the trial and make the decision. When the Proprietor is prejudiced against an accused person, he must name a person to take his place in the Council.

HENRY ADAMS" TESTIMONY BEFORE CONGRESS

Henry Adams

1880

Henry Adams (1843-?) was a freed slave. He received his freedom in 1865 in Mississippi, where he stayed briefly after the end of the war as a sharecropper. He then moved to Louisiana where he became a successful peddler before enlisting in the U.S. army. After the end of Reconstruction in 1877, Adams advocated for blacks in the South to emigrate to Liberia, on the west coast of Africa. In 1880, Adams traveled to Washington D.C. to provide testimony to a Senate Committee on the migration of African-Americans out of the South. In this excerpt from his testimony, he discusses his life as a sharecropper just after the Civil War. This text was reprinted in Dorothy Sterling, editor, *The Trouble They Seen: The Story of Reconstruction in the Words of African Americans*. New York: Da Capo Press, 1994.

如果可以用动物和机器做的工就不要用人工。一切受伤造成的损失和因为粗心造成的财产丢失要根据公平与合法的估价来赔偿。

合同工可以享受所有的感恩节，禁食日“假日”和国家的庆祝日而不被认为是玩忽职守或违反合同。

佃农对经营主恭敬的好行为；善待动物；爱护工具和器具，等；另外官方也严格地要求经营主善待自由人。

工地不允许开商店。除了可以卖生活必需品，例如有营养的食物和工作服等其他东西。烈性酒是被禁止的。

在所有一个人被起诉的案件中，经营主或他的代理人 and 其中一个被自由人选择出的代表，以及双方挑选出的第三者将形成一个委员会来调查被指责的人。当委员会作出决定没收粮食的分红，管理局或其他政府的官员必须主持审判并且作出决定。如果经营主对被告怀有偏见，他必须找另外一个人在委员会中替代他的位子。

HENRY ADAMS 在国会面前做证人

Henry Adams

1880

Henry Adams (1843-?)是一个被解放的黑奴。他在 1865 年在密西西比州获得自由。战后他在那里做了很短时间的佃农，然后搬到路易斯安那在参加美军之前成为一个成功的小贩。在 1877 年复兴结束后，Adams 主张南方的黑人移民到非洲西岸的利比亚去。在 1880 年，Adams 到华盛顿在参议院为美国黑人从南方移民出去作证人。在这篇从他的证词的摘录中，他描述了他内战之后做佃农的生活。这篇文章在 1994 年由 Dorothy Sterling 编辑由纽约 Da Capo 出版社重新印刷，题目是：他们看到的问题：美国黑人叙述的重新修建南方的故事。

The white men read a paper to all of us colored people telling us that we were free and could go where we pleased and work for who we pleased. The man I belonged to told me it was best to stay with him. He said, "The bad white men was mad with the Negroes because they were free and they would kill you all for fun." He said, stay where we are living and we could get protection from our old masters.

I told him I thought that every man, when he was free, could have his rights and protect themselves. He said, "The colored people could never protect themselves among the white people. So you had all better stay with the white people who raised you and make contracts with them to work by the year for one-fifth of all you make. And next year you can get one-third, and the next you maybe work for one-half you make. We have contracts for you all to sign, to work for one-twentieth you make from now until the crop is ended, and then next year you all can make another crop and get more of it."

I told him I would not sign anything. I said, "I might sign to be killed. I believe the white people is trying to fool us." But he said again, "Sign this contract so I can take it to the Yankees and have it recorded." All our colored people signed it but myself and a boy named Samuel Jefferson. All who lived on the place was about sixty, young and old.

On the day after all had signed the contracts, we went to cutting oats. I asked the boss, "Could we get any of the oats?" He said, "No; the oats were made before you were free." After that he told us to get timber to build a sugar-mill to make molasses. We did so. On the 13th day of July 1865 we started to pull fodder. I asked the boss would he make a bargain to give us half of all the fodder we would pull. He said we may pull two or three stacks and then we could have all the other. I told him we wanted half, so if we only pulled two or three stacks we would get half of that. He said, "All right." We got that and part of the corn we made. We made five bales of cotton but we did not get a pound of that. We made two or three hundred gallons of molasses and only got what we could eat. We made about eight-hundred

白人们给我们所有的有色人读了一篇文章告诉我们从此以后我们自由了，我们乐意到哪儿就可以到哪儿想为谁工作就可以为谁工作。我以前的主人告诉我最好还跟着他。他说，“坏的白人因为黑奴现在自由了很生气他们会为了寻开心把你们都杀了。”他还说我们应该在我们原来的地方呆下来这样我们就能获得我们旧主人的保护。

我告诉他我认为每一个获得自由的人能够有保护他们自己的权力。他说，“有色人种在白人中间从来没有能够保护他们自己。因此你们最好留在养你们的白人那里同他们每年签合同获取五分之一的劳动所获。下一年你可能可以获得你的三分之一的劳动所获，再下一年你可能得到你劳动成果的一半。我们有让你们签的合同，现在先从做你的工的十二分之一开始直到收获庄稼。而下一年你可以再种庄稼并获得更多。”

我告诉他我不会签任何东西。我说，“我可能签了被杀掉。我相信白人在试图愚弄我们。”

但是他又说，“签这个合同我把它送到扬基记忆库去存档。”在那里住的老少一共 60 人。除了我和一个叫 Samuel Jefferson 的黑人没有签。

在所有的人签了合同之后的第二天，我们去割大麦。我问老板，

“我们能得到任何大麦吗”他说，

“不能，大麦是你们获得自由之前种的。”在这之后他叫我们去拿木材建造一个做蜜糖的糖厂。我们照做了。在 1865 年 7 月 13 日我们开始拔饲料。我问老板他是否能够给我们拔的饲料的一半。他说我们要拔两到三堆以后再考虑给我们剩下的。我告诉他我们要一半，这样我们如果只拔两到三堆我们可以拿到一半。他说，“可以。”我们得到

bushel of potatoes; we got a few to eat. We split rails three or four weeks and got not a cent for that.

In September I asked the boss to let me go to Shreveport. He said, "All right, when will you come back?" I told him "next week." He said, "You had better carry a pass." I said, "I will see whether I am free by going without a pass."

I met four white men about six miles south of Keachie, De Soto Parish. One of them asked me who I belonged to. I told him no one. So him and two others struck me with a stick and told me they were going to kill me and every other Negro who told them that they did not belong to anyone. One of them who knew me told the others, "Let Henry alone for he is a hard-working nigger and a good nigger." They left me and I then went on to Shreveport. I seen over twelve colored men and women, beat, shot and hung between there and Shreveport.

Sunday I went back home. The boss was not at home. I asked the madame, "where was the boss?" She says, "Now, the boss; now, the boss! You should say 'master' and 'mistress' — and shall or leave. We will not have no nigger here on our place who cannot say 'mistress' and 'master.' You all are not free yet and will not be until Congress sits, and you shall call every white lady 'missus' and every white man 'master.'"

During the same week the madame takin' a stick and beat one of the young colored girls, who was about fifteen years of age and who is my sister, and split her back. The boss came next day and take this same girl (my sister) and whipped her nearly to death, but in the contracts he was to hit no one any more. After the

了那些和我们种的一部分玉米。我们种了五包棉花，但我们一磅也没有拿到。我们生产了两百到三百加仑的蜜糖而只得到我们仅仅能够吃的。我们生产了大约八百蒲式尔的土豆，我们只吃了几个。我们劈了三个到四个星期的木栏杆却没有挣到一分钱。

九月份我问老板是否能够让我去 Shreveport. 他说，"好吧，你什么时候回来？"我告诉他"下个星期。"他又说，"你最好带个通行证，"我说，"我将看看我是否不用通行证也可以自由通行。"

我在 Keachie, De Soto Parish 以南六英里遇到四个白人。他们其中一个人问我我属于谁。我告诉他我谁也不属于。于是他和另外两个人用棍子打我并告诉我他们将要杀掉我和其他的所有告诉他们自己不属于任何人的黑人。一个知道我的白人告诉其他白人，"不要整治 Henry 亨利因为他是一个努力工作的好黑人。"他们离开了我就继续赶路到 Shreveport 什里夫波特. 从那里到 Shreveport 什里夫波特之间我看到十二个黑人男女被打，被枪毙或被吊死。

星期天我回到了家。老板不在家。我问老板娘，"老板在哪里？"她说，"现在，老板；现在，老板！你应该说'主人'和'女主人' - 叫我们主人不然离开。我们将不会在我们这里留下任何黑人不会叫'主人'和'女主人'的。直到开国会你们都还没有自由，你们还是要叫每一个白女士'女主人'和每一个白男士'主人'。"

在同一个星期女主人用棍子打其中一个黑女孩，把她的后背打裂了。她只有 15 岁是我的妹妹。第二天老板回来把她带走差点把她鞭打死。但是根据合同他是不能打任何人

whipping a large number of young colored people taken a notion to leave. On the 18th of September I and eleven men and boys left that place and started for Shreveport. I had my horse along. My brother was riding him, and all of our things was packed on him. Out come about forty armed men (white) and shot at us and takin' my horse. Said they were going to kill ever' nigger they found leaving their masters; and taking all of our clothes and bed-clothing and money. I had to work away to get a white man to get my horse.

Then I got a wagon and went to peddling, and had to get a pass, according to the laws of the parishes, to do so. In October I was searched for pistols and robbed of \$250 by a large crowd of white men and the law would do nothing about it. The same crowd of white men broke up five churches (colored). When any of us would leave the white people, they would take everything we had, all the money that we made on their places. They killed many hundreds of my race when they were running away to get freedom.

After they told us we were free — even then they would not let us live as man and wife together. And when we would run away to be free, the white people would not let us come on their places to see our mothers, wives, sisters, or fathers. We was made to leave or go back and live as slaves. To my own knowledge there was over two thousand colored people killed trying to get away after the white people told us we were free in 1865. This was between Shreveport and Logansport.

LETTER TO MY OLD MASTER

Jourdon Anderson

1865

Jourdon Anderson (1825-1907) was a freed slave. He gained his freedom in 1864 when Union soldiers took control of his master's plantation in Tennessee. Soon afterwards, he left for Ohio. In 1865, he received word from his former master, begging for help on his ailing plantation. Anderson dictated his response, which was sent to his former home in Tennessee and reprinted in several newspapers at the time. This text was reprinted in Shaun Usher, editor, *Letters of Note: An Eclectic Collection of*

的。在鞭打之后很多年轻的黑人都想离开。9月18日我和另外11个男人离开了那个地方到Shreveport什里夫波特去。我和我兄弟骑着马把我们所有的东西也都驮在马背上。在路上大概40个武装的白人向我们打枪并抢走了我的马。他们说他们将杀死每一个离开他们主人的黑人；他们抢走了我们所有的衣服，床上用品和钱。我不得不不停地工作让一个白人给回我的马。

然后我搞到一个货车做起了小商贩的买卖。根据教区的法规我还需要一张通行证才能做买卖。10月1日一大群白人在我身上搜索枪枝并抢了我250美元，而法律什么也没做。同样的一群白人捣毁五个黑人的教堂。每当我们任何人离开白人，他们将抢走我们的一切所有和所有我们在他们那儿工作的收入。他们杀了几百个逃跑想要获得自由的黑人。

即使在他们告诉我们自由之后，他们仍然不让夫妻住在一起。如果我们为自由逃走，白人不让我们到他们的领地上去看望我们的母亲，妻子，姐妹和父亲。我们被迫离开或者回去像奴隶一样生活。据我所知自从1865年多于2,000个黑人在白人告诉我们获得自由之后被杀死。这发生在Shreveport什里夫波特和Logansport洛根斯波特之间。

给我前主人的信

Jourdon Anderson 霍尔丹 安德森

1865

Jourdon Anderson 霍尔丹 安德森 (1825-1907) 是一个被解放的奴隶。他是在1864年当联邦士兵控制了他的主人在Tennessee田纳西州的庄园时获得了自由。不久以后，他就离开那里到了Ohio俄亥俄州。在1885年，他接到了他的前主人给他的信。在信里前主人恳求他回到他

Correspondence Deserving of a Wider Audience. San Francisco: Chronicle Books, 2014.

Dayton, Ohio, August 7, 1865

To My Old Master, Colonel P.H. Anderson, Big Spring, Tennessee

Sir: I got your letter and was glad to find you had not forgotten Jourdon, and that you wanted me to come back and live with you again, promising to do better for me than anybody else can. I have often felt uneasy about you. I thought the Yankees would have hung you long before this for harboring Rebs they found at your house. I suppose they never heard about your going to Col. Martin's to kill the Union soldier that was left by his company in their stable. Although you shot at me twice before I left you, I did not want to hear of your being hurt, and am glad you are still living. It would do me good to go back to the dear old home again and see Miss Mary and Miss Martha and Allen, Esther, Green, and Lee. Give my love to them all, and tell them I hope we will meet in the better world, if not in this. I would have gone back to see you all when I was working in the Nashville Hospital, but one of the neighbors told me Henry intended to shoot me if he ever got a chance.

I want to know particularly what the good chance is you propose to give me. I am doing tolerably well here; I get \$25 a month, with victuals and clothing; have a comfortable home for Mandy, — the folks here call her Mrs. Anderson, — and the children — Milly, Jane and Grundy — go to school and are learning well; the teacher says Grundy has a head for a preacher. They go to Sunday- School, and Mandy and me attend church regularly. We are kindly treated; sometimes we overhear others saying, "Them colored people were

的境况不佳的庄园上帮忙。

Anderson 安德森口述了他的回信，此信被送到他原来在 Tennessee 田纳西州的家并在当时由几家报纸复印。文章被复印在编辑 Shaun Usher 的 Letter of Note 信笺笔记中：An Eclectic Collection of Correspondence Deserving of a Wilder Audience. San Francisco: Chronicle Books, 2014

1865 年 8 月 7 日于俄亥俄州代顿给田纳西州大春田我的老主人，安德森上校，

先生：我接到了你的信很高兴知道你还没有忘记 Jourdon 霍尔丹也知道你想让我回来再和你一起住并保证能比任何人都对我更好。对于你我总是感到不舒服。我以为 Yankees 北方军队已经早在此之前因为发现你在家藏 Rebs 南军士兵而把你吊死了。我猜想他们没有听说你到 Col.Martin 马丁上校的军营里去杀害他的军队留在马厩的 Union 联邦士兵。虽然你在我离开你之前向我两次开枪，我并不要听到你被伤害。我很高兴你还活着。再回到自己亲爱的老家是挺好可以看到 Miss Mary 马丽小姐，Miss Martha 玛莎小姐和 Allen 艾伦 Esther 埃丝特，Green 格林，和 Lee 李。代我向他们问好（送去我的爱）并告诉她们我们如果不在这个世界见，我希望在一个更好的世界里相遇。我在 Nashville 纳什维尔医院工作的时候本可以回去看望你们所有的人，但是有一位邻居告诉我亨利只要有机会就想打死我。

我想知道你具体想给我提供什么好的机会？我在这里做得很好；一个月拿到 25 美元，还有食物和衣物；这里有 Mandy 曼迪舒适的家。这里的人叫她 Anderson 安德森太太。孩子们：Milly, 米莉 Jane 简 和 Grundy 格兰迪都上学成绩很好；老师说

slaves” down in Tennessee. The children feel hurt when they hear such remarks, but I tell them it was no disgrace in Tennessee to belong to Col. Anderson. Many darkies would have been proud, as I used to be, to call you master. Now, if you will write and say what wages you will give me, I will be better able to decide whether it would be to my advantage to move back again.

As to my freedom, which you say I can have, there is nothing to be gained on that score, as I got my free papers in 1864 from the Provost-Marshall-General of the Department of Nashville. Mandy says she would be afraid to go back without some proof that you are sincerely disposed to treat us justly and kindly; and we have concluded to test your sincerity by asking you to send us our wages for the time we served you. This will make us forget and forgive old scores, and rely on your justice and friendship in the future. I served you faithfully for thirty-two years and Mandy twenty years. At twenty-five dollars a month for me, and two dollars a week for Mandy, our earnings would amount to eleven thousand six hundred and eighty dollars. Add to this the interest for the time our wages has been kept back and deduct what you paid for our clothing and three doctor's visits to me, and pulling a tooth for Mandy, and the balance will show what we are in justice entitled to. Please send the money by Adams Express, in care of V. Winters, Esq., Dayton, Ohio.

If you fail to pay us for faithful labors in the past we can have little faith in your promises in the future. We trust the good Maker has opened your eyes to the wrongs which you and your fathers have done to me and my fathers, in making us toil for you for generations without recompense. Here I draw my wages every Saturday night, but in Tennessee there was never any pay-day for the Negroes any more than for the horses and cows. Surely there will be a day of reckoning for those who defraud the laborer of his hire.

Grundy 格兰迪 有牧师的头脑。他们也上星期天的学校。我和 Mandy 曼迪 经常去教堂。人们对我们很好；我们有时在 Tennessee 田纳西州听到别人说，“有色人种是奴隶。”孩子们听到这些话感到受到伤害，但是我告诉他们在 Tennessee 田纳西州属于 Col. Anderson 安德森上校没有什么不光彩。很多黑人像我一样也会为曾叫你主人而感到骄傲。现在如果你写信告诉我你将给我什么样的工钱，我将能够决定如果我再搬回去是否对我有利。

至于你所说的我可以有的自由，在这点上我得不到什么，因为在 1864 年我已经从 Nashville 纳什维尔政府的元帅将军那里拿到我获得自由的文件。Mandy 曼迪 说如果没有什么可以证明你诚心表示要公平与和善地对待我们，她很害怕回去。我们决定为了试探你的诚心请把为我们以前做工的工钱先送还给我们。这将使我们忘记和原谅过去的旧账，而信赖你将来的正义和友谊。我曾忠心地为你服务了 32 年 Mandy 曼迪 也做了 20 年。我那时的工钱是每个月 25 美元，Mandy 曼迪 的工钱是每个星期 2 美元，我们的收入应该累积到 11,608 美元。加上我们被扣的工资的利息减去你为我们付的衣服钱，我三次看医生和 Mandy 拔一次牙的钱，结余就是我们应公平得到的。请通过 Adam Express 亚当斯 快递邮寄，由 Ohio 俄亥俄州的 V. Winters, Esq., Dayton 转交。如果你不付我们过去忠心劳动的工钱我们不会相信你对我们将来的许诺。我们相信上帝让你看清了你和你的祖先是如何错误地对待我和我的祖先的并使得我们世代辛勤劳动没有补偿。在这儿我每个星期六晚上拿到我的工资，但是在 Tennessee 田纳西州，黑人和马牛一样从没有发薪日。相信必然有一天那

In answering this letter please state if there would be any safety for my Milly and Jane, who are now grown up and both good-looking girls. You know how it was with Matilda and Catherine. I would rather stay here and starve, and die if it comes to that, than have my girls brought to shame by the violence and wickedness of their young masters. You will also please state if there has been any schools opened for the colored children in your neighborhood, the great desire of my life now is to give my children an education, and have them form virtuous habits.

P.S. — Say howdy to George Carter, and thank him for taking the pistol from you when you were shooting at me.

From your old servant,
Jourdon Anderson

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些从为他们做工的人身上骗钱的人会遭到清算的。

在回复这封信的时候，请告诉我：我的 Milly 米利 和 Jane 简 会不会安全，她们现在都已长成漂亮的女孩子了。你知道 Matilda 玛蒂尔达 和 Catherine 凯萨 以前的情况是如何的。我情愿在这里饿死也不愿我的女儿们因受到他们小主人的暴力和邪恶的虐待而感到羞耻。请你也写上在你们的社区里是否有为有色人种（黑人）孩子开办的学校，我现在生活的最大愿望就是让我的孩子们接受教育并让他/她们培养高尚的品德。

补充一代我向 George Carter 乔治卡特 问好，谢谢他在你用手枪向我射击的时候把枪从你手里拿走。

你的老佣人，

Jourdon Anderson 霍尔丹 安德森