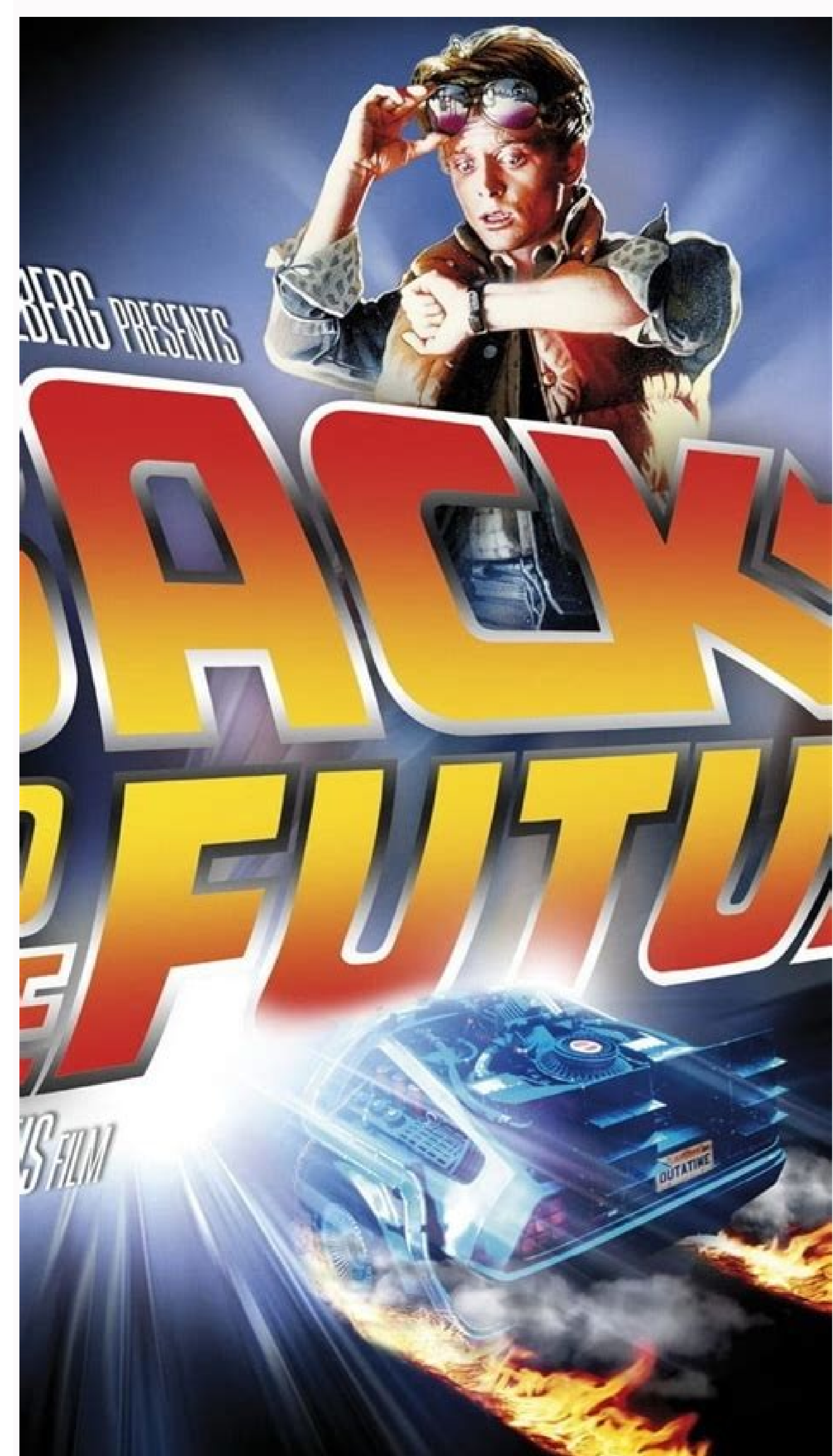
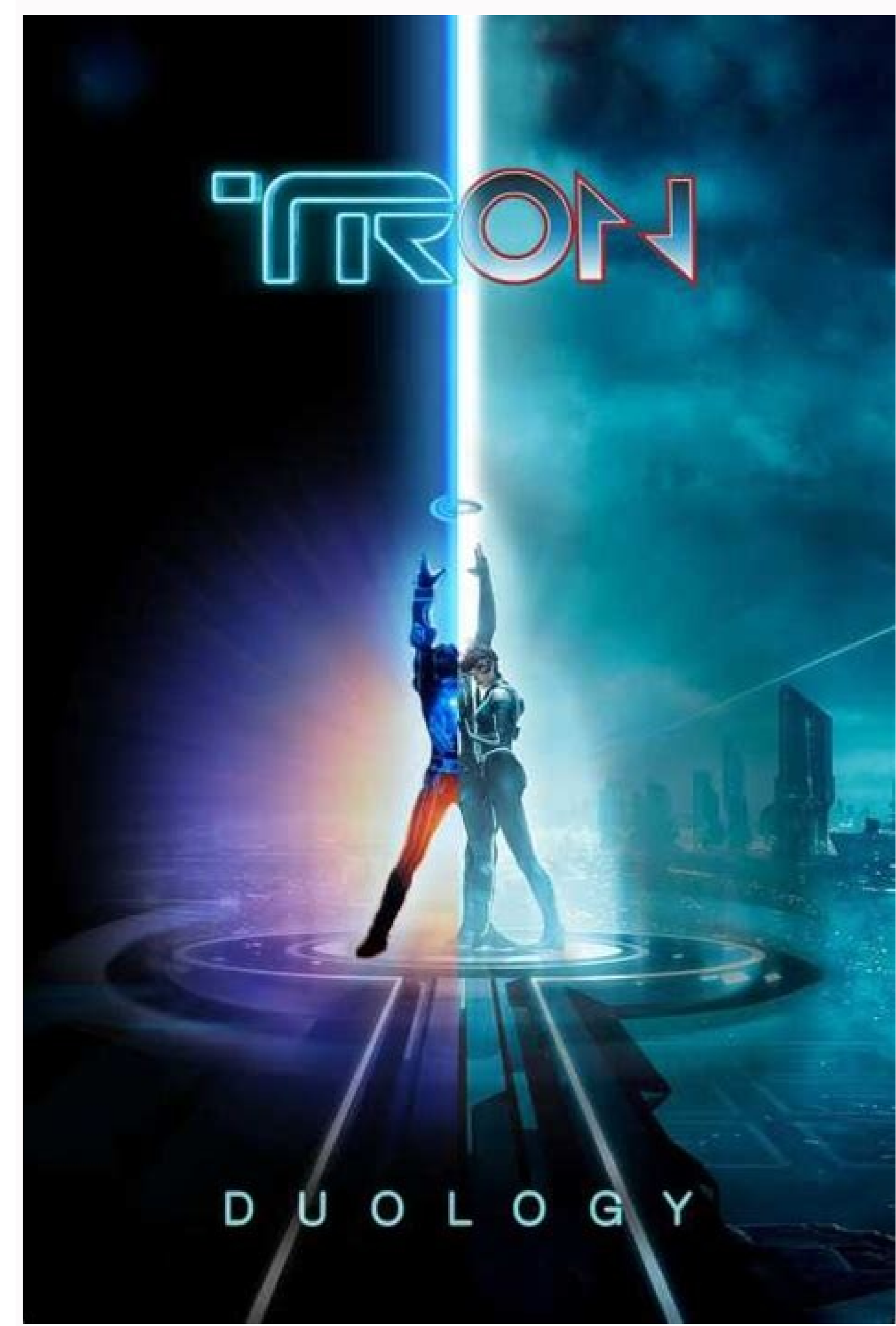


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As long as we try to manage our provisions, we need two things. First, we need perspective; perspective;We need tranquility. And the voices of the past that can give us both - even when they say things we don't want to hear and when these voices belong to people who did bad things. One of the best guides you know for this encounter with the past is Frederick Douglass, a escaped slave, the most passionately eloquent defender of the love for the abolition of slavery. This post is adapted from Jacobs's recent book. , New York, on July 4, 1852, Douglass gave a speech called "The Meaning of July 4th to Black" and is a good example of finding wisely with a worrying past as I read. He begins by recognizing that the founders were large men, although he still immediately saying: á € œThe point at which I am obliged to go to them not, certainly, the most favorable; And yet, I can not contemplate their great action with less admiration. He being beaten, abused, and denied every human right, formed him living in slavery and fear that he could finally escape. However, á € œFro well they did and the principles they claimed, I will unite you to honor their memory. What, for Douglass, made the founders worthy of honor? Well, á € œthe loved their paran better than their own private interests, which is good; Although they were á € œHomens of peans, á € œ á € œprefer the revolution of the peaceful submissive to slavery, which is very good and, in fact, true for the Douglass itself; And á € œWith them, nothing was 'defined' that there was no right, which is excellent. Perhaps the best of all, á € œ or with them, justice, freedom and humanity were ", not slavery and oppressive. They were in their days and Blight; Frederick Douglass:ÁÁAs vision for a reborn AmericaIn their day and generation. But what they achieved, though astonishing in its time, can no longer be deemed adequate. Indeed, it never could have been so deemed, because they did not live up to the principles they so powerfully celebrated. They announced a eÁÁÁfinateÁÁÁÁÁÁthat is, an absolute, a nonnegotiableÁÁÁÁÁÁcommitment to justice, liberty, and humanity, but even those who did not own slaves themselves negotiated away the rights of Black people. And so Douglass must say these blunt words: eÁÁÁThis Fourth July is yours, not mine. You may rejoice, I must mourn.eÁÁÁI wonder whether I can even imagine what it cost Douglass to speak as warmly as he did of the Founders. In his autobiography, he describes a moment when he was 12 years old and came across a book containing a fictional dialogue between a slave and his owner. eÁÁÁThe 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.eÁÁÁ The Founders could not have been exempt from this loathing: After all, many of them owned slaves, and others tolerated their slave-owning. They deserved denunciation no less than the men who had claimed ownership of Douglass. And yet, in his Rochester speech, he conquered his indignation sufficiently to say: eÁÁÁThey were great in their day and generation.eÁÁÁDecades ago, I read an essay by a feminist literary critic named Patrocino Schweickart about how feminists should read misogynistic texts from the past. She counseled them to face the misogyny but also to look for what she called the eÁÁÁAutopian momenteÁÁÁ in such texts, an eÁÁÁauthentic kerneleÁÁÁ of human experience that can be shared and celebrated. I think What Douglass does. He has all the reasons, given what his sins and follies cost him and his black brothers and sisters, to discard the founders totally, but he does not. "They were great in their days and generation." It would be totally unfair to demand that anyone injured, because Douglass was injured, the charity he exhibits here. I would never dare ask. That he speaks so warmly of the founders as he impresses me a little less than a miracle. But this just mind was an integral part of Douglass' enormous success as a speaker, as a persuasive of the convinced and weak heart. He knew how to sift, evaluate, return and reflect again. The idealization and demonization of the past are equally easy and immensely tempting at our tense and frenetic moment. What Douglass offers is a trading model with the past in a way that gives charity and honesty in weight. That is why I say that when faced with the sins of the past, Frederick Douglass must be our model. Clint Smith: Taking my children to see Frederick Douglass reading these numbers from the past, even when he strongly disagreed with them, gave him some Perspective about his own moment and because they left this valley of tears, it is also some tranquility. After all, the dead do not speak back to us - unless we invite them. We control the meeting. We decide whether we should pay attention to our ancestors. When we make this payment, when we get away from the "guide fire" and we take a deep breath and enter the world of the past, we can calm our pulse a little, book a time to think. Nobody demands anything from us. These numbers in the past are willing to speak to us when we are willing to listen. Sometimes they can speak words of offense, but they can also speak words of wisdom that we never know or forget. Two thousand years ago, theRomano Horace wrote a letter of verse to a friend. 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