

I want to give a different direction to the story of slavery, in relation to national actions taking place. There is another story to American slavery in history. Harriet Beecher Stowe wrote her Uncle Tom's Cabin as an Abolitionist - as "Propaganda" - to "free the slaves". To the "winners" belong the spoils, and the "winners" write the history - in their concept - this book has become the presenter of American Slavery. But note: Mrs Stowe herself admits that it was distorted, that it was the story of the worst happenings she could find, it falsely presented slavery – to get rid of it. And today's world thinks this was Total Truth.

There is another story of slavery – it is not allowed into history – it has been almost completely lost to us – this tells that most slave owners took care of their slaves, and that the freed slaves suddenly were faced with providing for themselves by their own labor, to get what had previously been done for them. They were essentially unsuccessful. This lady stated what she heard her grandmother expressing - of what they experienced as "freedmen". And it wasn't the fault of the rest of us.

Too much of today's protest activity is going back to - "I want what I think you have" (from Television picturing a "good life" that is more than most of us know) - so "give it to me" ("welfare" - like back in slavery) - but "don't make me be responsible" (to work to get it). "its not Fair!" But from education - I've seen how little effort so many make toward achievement - then they blame the rest of us.

Recent News headlines:

CNN's Don Lemon: People were taught 'propaganda' about American history.

Slavery: The legacy of slavery never appears to be far from the lips of the angry and the gleeful eyes of a media machine that revels in creating friction. It is an issue as divisive as it ever was, but it is also one of the few hot topics surrounded by such myth and misleading information that one wonders if the waters on this are muddied with intent.

As an historian, lets not lose the whole story.

A Slavery Consideration

Merle C Rummel

A historical correction of the view of American Slavery

You Owe Me! - *"Pay Me!"* - *"Its not fair..."* - for what?

"Because you made me a slave!" -

- well, you aren't a slave - I didn't "make" you – and don't blame my ancestors

-Your ancestor was a Slave, before they even came to America!

(a friend - black - was surprised to hear me say this - he had never heard it considered)

- their being a slave – has little or no effect on your ability to achieve today – the problem is societal

Fact is – those Black people – today – who apply themselves – make something of themselves!

– Just like we white folks have to do

"Reparations" (with foul language - this statement was made at the 2016 Democrat Convention) -

- how I would have liked to answer -

An immediate response would be: *"Lady, you wouldn't be alive today, if it hadn't been for the American Plantation and its slaves. Almost every one else of those other African Slaves – died."*

In teaching History, one main approach I use - is to look at what caused the actions taken at that time. "Why did they do that?" I refuse to accept modern judgmental statements of "right" and "wrong". Let us look at this issue on the terms of what happened, and why it happened that way.

Harriet Beecher Stowe said that her book: Uncle Tom's Cabin, was a work to promote the Abolition of Slavery. She stated that she used the worst stories of brutality toward the slaves that she could obtain, hunting for them all over the south, and condensed them to only one place, one person, Uncle Tom. She even stated that she had expanded some of the stories to make them more vivid. Uncle Tom's Cabin cannot be taken as illustrative of the condition of slavery in America. While the events did occur, they were scattered and not normal. Uncle Tom's Cabin is a major historic piece of propaganda.

American Slavery of the Negroⁱ had its origins in the inter-village/inter-tribal warfare (even empire building) found in black Africa, where victors sold the survivors to the Muslim Slave Tradersⁱⁱ. The picture of long rows of men and women with ropes tied around their necks, comes from the driving of these defeated survivors west to slave compounds on the Atlantic coast of Africa ("the Slave Coast") - in some cases, nearly crossing the continent. Reports tell of skeletons lining the trails they followed. From these "Slave Compounds", shippers bought the slaves to sell in the Americas. Nine-tenths of the slaves that survived the ocean went to the sugar plantations of the Caribbean, and most died. Slave life there was shortⁱⁱⁱ, rarely over 2-3 years, so there was a constant demand for more. About one third of that remaining one-tenth slaves came to the plantations of the southern United States, where they lived, and were actually treated somewhat decently^{iv}, certainly as good as the "indentured servant", the original pattern. This had started years before Slavery came to the Colonies. The particular first incident of "slaves" was the French capture of a Spanish Slave Ship in 1619, and the delivery of its cargo to Jamestown. The captives served the indentured 7 year period, and were freed, this was a novel American Pattern. The "Indentured Servant" was different from the "Slavery" of the rest of the world. It did not continue. Laws about "Slaves" are found in Massachusetts in 1641 and Virginia in 1661, although most slave laws did not come till about 1700.

The imported "slave" was the defeated survivor of war, and had been originally a "free" man (man, woman or child), in his own village. There is no way to determine how many people died in the "defeat". Slavery was now his lot, a condition under which he now lived, it meant work, but here in the United States, he received food, shelter and clothing, all the basic necessities of life. If you consider, the Slaves who arrived in America were only a fraction of those sold into slavery from Africa. Starting with warfare between villages, the losers sold to the Muslim Slave Traders. Half of these died, crossing the continent to the Atlantic shore. The Slave Compounds lost another half while there (1/4). Again half were lost crossing the sea (1/8). 9 of 10 of these went to the Caribbean Sugar Plantations (79/80), where only 1 survived. Of the other 1 tenth, 1/2 to 1/3rd came to the states (1/160 - 1/240) - and essentially most, if not all, of these survived here in America. Because he and she came to the United States: "Your ancestor got to live!" So you should be thanks that you are alive. Thus: of near 240 original villagers, who were sold as slaves to the Muslim Slave Traders - only about 2 lived - 238 died, and one of those two lived - because they came to the United States plantation.

There are acknowledged to have been only some 300 "large" plantations in the "South", in America. These were considered to be plantations of some 1500 acres, with some 300 slaves to do the majority of the labor. Originally most of these plantations raised tobacco, for shipment to England and Europe. In the far south some were Sugar plantations or raised Rice. Only with the invention of Eli Whitney's Cotton Gin (1793), which made the removal of cotton seeds economical, did Cotton become a major plantation crop. The farming conditions of the deep south saw the Large Plantation.

In those pre-industrial days of essentially “Hand Labor” (with horses, walking plow and very few mechanical tools), the normal farmer could, by himself, farm some 40 acres^v. In most farms a large part of the land was wooded (forest) land, where firewood, lumber and rail fence-wood were cut and where hogs were allowed to run free. As sons grew older the 40 acres of actual farmed fields could expand. The larger farms, the “plantations”, would necessarily include hired labor, indentured servants or slaves^{vi}. The large plantations were in the southern states. There were some smaller “plantations”, with a couple dozen slaves, but the majority of southerners were small homeowners, only some of them having a single slave, or possibly a slave family.

It is observed that in the work situation, where the workers included these different types of workers, they all worked under the same conditions, no differences applied to the slaves. Indeed, despite the statement of Michelle Obama, the craftsmen who built the White House included free and slave laborers, and all were paid equally.

The large plantation required many slaves to till the fields of tobacco or cotton (and other farm labor - lumbering in the wooded tracts, wagoning, and associated work). Gangs of laborers at the several tasks had a labor “boss” who was in charge, often this person was himself one of the slaves. Labor was primarily done by the men of the slave family with some use of older children and adult women in lighter jobs (planting and weeding). One observed result was that the labor done by the slave was purposely done slowly^{vii}, thus it took more slaves to do the same work that a normal “free” (white) man would do. Many of the women (and girls) of slave families worked at the plantation house or in the chores of weaving and gardening. Some of the women (new mothers and grandmothers) were babysitters. There was little (essentially none) schooling, even for most white children. The children of slave and master regularly associated and played together.

A good farmer, even today, takes care of his tools. In this sense, the slave was an important “tool” on the plantation. He replaced today's tractor and machinery. The slave was valuable, the normal cost of a young male was about the value of 1 1/2 years of paid labor^{viii}.

The normal plantation owner made efforts for the well-being of his slaves, so that they were able to work. Work could not get done without him. It made poor sense to punish a slave, or cripple him, so that he was not available to work, even for a few days. There were few owners or task-masters who injured their workers. Such that did were released (if hired) and often ostracized by their peers. The one available punishment was the sale of the offending slave, and that was used only in such cases where the slave could no longer be an asset to the farm.

In spite of the story in Uncle Tom’s Cabin, and in spite of the Abolitionist Propaganda that has been expanded into the black picture through the years. The American Plantation slave was well taken care of. Yes, he had to work, but the home and family life was about that of the typical small farmer. Except, it did not cost him anything more than his daily work. The mistress of the plantation made sure that the slave was clothed, fed and lodged sufficiently well to be able to work. He worked, He was not paid, He and his whole family was taken care of - completely.

One responsibility of the plantation owner's wife was the home care of the slave families. On a daily basis, she visited each slave cabin, and carried a “first-aid” basket, to ascertain that each family was in good condition. This included the health of each member of the slave family, that they had adequate food (by their own choice, this often included “possum” and “coon”, which they hunted, to their own relaxation and benefit, and to the elimination of pests on the plantation). Hers was the responsibility that there was adequate clothing and bedding. She made sure that the cabin was “tight”, with no water or wind leaks^{ix}, and that there was adequate fire wood available, for cooking, and in season, for

heating. These responsibilities were seldom delegated to others, they were too important for the farm. In most families, the slaves were part of the "family".

This was made very obvious to me, during the couple years I pastored a church in a small rural community in southern Alabama, at the edge of the "Piney Woods", where black and white populations were about equal. There had originally been two larger plantations in that area^x. The local white people referred to the blacks as "our people", the local black people referred to the whites as "our people"^{xi}. There was occasional mention of "the family" - across racial lines.

I then better understood the frequent historical record (and my own family tradition) of the relations between blacks and whites, even as slaves and owners - "our people" - "massa' and missy". In most cases, these members of the local community, the plantation, were part of "the family". It was not through force and fear, that many a slave followed his master to the Civil War. He went to take care of him. "Massa" was "family".

Admitted there were some ("poor") farmers who did abuse their slaves, and many of Harriet Beecher Stowe's stories would have come from these. But such "poor" farmers seldom acquired or possessed the large plantations for any length of time. Some men, who became "task-masters", were there only as failures from their own farms, and these often were forceful and driving, even brutal, and were quickly released. Most plantation owners did not allow this to last long, a good farmer would not keep such people. There were some sons of original plantation owners, who, on inheriting the plantation and not having learned the responsibility of the work of the plantation, were domineering and uncaring, only concerned with their own pleasure. One fact seldom considered, was that younger slave women knew that if they had a child by the master, they would almost certainly receive special treatment. They took advantage of situations with a mulatto child being the result^{xii}.

After the elimination of the importation of Negroes from Africa (1808), some plantations found profit in the raising and selling of Negro Slaves. From here came the stories about "splitting up families", since grown children had been raised to be sold, and thus were separated from their parents. Such also occurred on the death of the owner, if his heirs divided the estate between themselves, and sold off that portion which was not wanted. Usually, even here, the family was considered. Such also occurred during the "Second Middle Passage" (1830-1840) when some of the old plantations of Virginia, Maryland and the Carolinas had become over worked and unprofitable, and were closed and sold. These slaves were sold west to Alabama, Mississippi, Louisiana and Texas, many by slave-traders, who, concerned only with the transportation, were uncaring about the people involved.

Slavery is the subjection of the individual, it is an extreme form of life's practice of 'social status'. As the Abolitionists became Activists, the "horror stories" increased. These "stories" do not describe what was learned from the people of the times. In speaking with others, who also were descendants of plantation owners, many of our traditions tell similar or same stories of the care for the workers. Our family stories differ greatly from what is modern "common knowledge". Harriet Beecher Stowe's propaganda book – Uncle Tom's Cabin – is regularly accepted as the picture of slavery. It is a distortion, and America believing it, is destructive to the relationships of both the Black and the White Races. That some slaves suffered, and the Abolitionists emphasized these, is much of the modern history of American slavery. That the events did happen in some instances is true, that they were the norm must be challenged.

Today's racial stance

During the recent period of Racial Integration, increased efforts were made to give the black people a better chance to become part of the modern society. There were barriers and prejudices that had to be

removed. But in too many cases, the Activists refused, making instead demands for more "equality" and "assistance" (welfare) - demands for "giving to them" what they felt should be "their fair share" of society. This is actually the truth of the plantation, extended to a Modern Slave Culture - "give me" and "don't make me work for it." This has resulted in many of the black race not making the effort toward self discipline and self improvement (especially education) necessary to become an active part of the American work force.

An example of this, that I saw occur as a teacher, at time of the Racial Integration efforts - in education: the grading scale was lowered to assist the black student who often had not been able to achieved good learning skills^{xiii}. Instead of enabling them, they struggled to meet this reduced level, and in these succeeding 50 years have seldom gone beyond it. The grading scale, was used then for all students, has never been returned to its original standard, so, many students, both black and white, are showing low unsuccessful achievement levels, due to the fact, that 'average' now, was considered 'failure' only 50 years ago. As these become adults, too many of this of integration become "welfare recipients" and do not make the effort to improve themselves that has long been demanded of the rest of us. They excuse themselves by blaming "white man" and "the system", that "they can't!" Yet there is no indication that that person, with that attitude, would be in better situation today, if the ancestor had "Not been a Slave". Indeed, the present "demand" for others to "take care of them", can be considered to be a "modern slave mentality".

The present demands by members of the Black Race (and others), for Reparations for Slavery (of their ancestors), are essentially invalid, and should necessarily be refused. (Indeed, it would be interesting to hear what they consider their value to be.) While they are demanding it of the white society, it should actually be carried on back to the fellow blacks, who defeated them in far off Africa, and originally sold them into slavery. The Plantation Owner essentially bought people who were already slaves.

Some have recently proposed the making of a "black nation" in the old plantation areas of the south, actually deposing the white inhabitants. This is much in the pattern occurring in the nation of South Africa, where they are driving out the whites and taking over their farms and establishments. They have found a major problem, they have lost the moneys received from these businesses. There is no more money. In some cases they are begging the former owners to come back. A similar "black nation" in the southern United States, would find the same problem, the tax moneys supplying "welfare" would be gone. And likely there would be one more problem: most Blacks would not move there.

Instead of demanding "reparations", the BLM Activist should realize that if it weren't for the American slave plantation, they would likely not be alive – almost all of those "Other Slaves" Died^{xiv}. Most of the ancestors of today's blacks had a reasonably decent life, admitted - as slaves, they had to work for the master, but this was almost certainly as good as that of the white immigrants, the "Indentured Servant" from England, as they arrive in this country. The Activist should put current effort on quality education and personal direction and achievement of the youth. This is seldom done.

Yes, maybe some ancestor got whipped - like my ancestor, William Xxxxx, who lost control of himself, whipped a rebellious runaway slave boy, and in the process struck his wife who was trying to stop the whipping – at that point - he Freed his Slaves – and some of them freely followed him to Ohio^{xv}. The return of a runaway slave by the Bounty Hunters cost the plantation owner. This young man had run away 3 times. I don't know what that cost William Xxxxx, it totaled quite a bit, likely more than the market value of the young man. Here he had to pay the Bounty Hunter for a young man - who would run away again. And he lose his temper. This family event was before the 1850 "Fugitive Slave Law" of Virginia, the beginning of those times when the Abolitionists actively encouraged non-acceptance of the slave condition; resistance and "slave rebellions" occurred (much like today's "protesters").

I am not surprised that the young man made the attempts to escape slavery. It still is a typical "teenage" thing. Many teenagers today rebel against life as they face it. It was true then as much as it is true today. Some of these actually succeed in their rebellion. Many do not realize the problems of life, till they face them, and it can be more than they can handle. This young man was a loser. So many of the "inner city" blacks of today find themselves as "losers".

How did it end? We all know of the "Civil War" ("War between the States") and our resulting "Race Relations Problems". But before that, a valid solution had been proposed: That the Government purchase all the slaves in America, at a fair price. (After all, the southern Plantation Owners had a tremendous investment in their workforce ^{xvi}). The Republic of Liberia, West Africa, began in the 1840s as such a settlement, sponsored privately by the American Colonization Society. It was established on essential governing principles of the United States, for the return of purchased slaves from American, freed and returned to their homeland in Africa. Yes, the cost of such a project would have been unbelievably huge, and the governmental project was rejected. But it has been considered that the cost of the Civil War, itself, would have more than paid for such a purchase. What would have been the result? I have learned to know a family from Liberia, they are wonderful people. Would that something like this had been the actual effort made.

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i -

I can use the common historic terms for the race: Nigro ("Negro" - Latin "i" has the "e" sound) is a Latin word meaning: "black man", Nigra is the feminine form, Nigress the plural form. It might be noted here that Nigger (spelled "niger" - Latin "g" is only pronounced 'hard') is the Latin word for "black" (black race) - with use of Greek letters – νιγερ ('niger') – it is the same Greek word - used for several hundred years preceding the Latin (even in Rome). This was the common term used for the black race for over 2000 years (until the near elimination of the use of Latin in the mid 20th Century). It has really been only in these more recent decades that the word is considered as vulgarity, although blacks today use it among themselves. (A black friend said that there is nothing wrong with the word, "its just who says it!" I asked him if that wasn't "prejudice".) It should be noted also, that most slaves of the Roman time were white (germanic slavery - "summa galia"), with no record of black slaves.

ii -

President Obama several times stated that the Muslims were important in History of America. I fear that he did not consider the actual "importance" that he implied. Here, the one major part was the Muslim Slavers who bought, and sold the Negro into slavery – for at least 200 years, and the other part preceded the war with Muslim Tripoli (President Thomas Jefferson, 1801), where they impounded American ships in the Mediterranean Sea, and jailed the sailors, demanding tribute (which we paid). Until Obama's presidency, these are the only two major Muslim connections to American History.

iii -

Mostly due to yellow fever and malaria, with the lack of any medical attention.

iv -

Some information used in this paper comes from traditions of my own family and from other families, most of it confirmed through historical research. The Xxxxx family were married into the VanMeter and Randolph Families of Virginia, and according to tradition and research, held a 1300 acre plantation, with some 300 slaves, near Sharpsburg VA (now West Virginia) – a normal sized "large" plantation. William Xxxxx sold his plantation – 1848, and freed his slaves after the event where he whipped a run-away slave boy (boy's 3rd attempt - with the large payments demanded each time by the "bounty

hunter"). The whipping ended with his wife, Jane Xxxxx Xxxxx (niece of Supreme Court Chief Justice John Marshall), throwing her arms over the boy to stop the whipping, as William was not listening to her, she took the cut of the whip herself. She bore the marks to her death.

The family, including at least one family of the ex-slaves who refused to leave "massa' and missy", moved to the National Road, near Xxxxx OH. In researching my family, more than 100 years later, I made contact with a descendant of this family, we shared the similar story – the lady's response: "that no-good black nigger trash!" Freeing the slaves was experienced by her grandmother (as a child – who had told this to her granddaughter), how they had now to be responsible to earn a living and provide the needs of the family - All that was previously taken care of when they lived "a normal life" (on the plantation). It should be noted: those negroes remaining in Virginia likely were taken back into slavery, by Virginia law, so the "mammy". who brought her family to freedom in Ohio was being very smart.

v -

The "freed" slave, after the Civil War, was offered "40 acres and a mule". The basis of this was the observed work ability of an adult white farmer, who "alone", could farm 40 acres, with a horse or mule. An observation is that few blacks took advantage of this ("share-croppers"), and possibly because of their habitual "slave labor" (slow) work practice, could not achieve what the white farmer did, and were often unable to be successful, many then moved to northern cities.

vi -

Originally, the consideration was that the negro slave be equivalent to an indentured servant - this was the original action in Virginia (1619 - the capture of a Spanish vessel) where these Spanish slaves were kept as the normal 7 year indentured servant, then were freed. Here the indentured servant, the poor of England, including some from Germany, was given transportation to the New World, America, where they served the "master", to pay for the "passage" money he had provided. This meant that for 7 years one worked without pay, having room, board and clothing provided. It could mean training in a trade, and included a grant on release. The grant often meant at least 25 acres of land, a year's worth of corn, arms, a cow, and new clothes. In our family, an original Yyyyy immigrant came to Jamestown in 1654 as an indentured servant. He was distant kin to 'Bonny Prince Charley', and was one suffering under the victory of Cromwell. He was a 'gambler' and a 'dude', and aboard ship, won enough money that on arrival, he bought back his indenture.

vii -

This can be observed in so many "Negro Spirituals", the slow timing, which they sang as they worked in the field,

viii -

The younger female, able to bear children, was of greater value than the man, often equal to 2 years of paid labor.

ix -

living in the south, except for high ceilings, very little was done for insulating for heat or cold.

x -

One palatial plantation house still partially remained, of 15 rooms, but with more 45 fireplace mantels stored in the barn (one or possibly 2 from each lost plantation room). - a family daughter was in a class I taught at the school. They were lovely people and I could not see any kind of prejudice or social status – from them, or toward them.

xi -

This was at the beginning of the integration movement in the early '60s, both races “chased out” northern agitators of their own race - on occasion, violently - “leave 'our people' alone!” - "family".

xii -

Thomas Jefferson and his slave, Sally Hemmings - 6 children, after the death of Thomas Jefferson's wife.

xiii -

my schooling grades in the '40s and '50s were all based on the formula:

an "A" was from 96 to 100% (correct answers on papers and tests)

a "B" was from 90 to 95%

a "C" was from 80 to 90%

anything below 80% was an "F"

modern "progressive" grading has:

an "A" is from 90 to 100 (or the earlier "A" and "B" grades)

a "B" is from 80 to 90 (or the above "C" grade)

a "C" is from 70 to 80 - “average” - (below the failure "F")

and below that is now a passing "D" (60 to 70)

and "failure" - "F" (below 60)

There is some promotion now - that no one should be given a "Failure"

Do you realize that the AVERAGE student today, would have been a “Failure” a couple generations ago? And yes, that was the generation that discovered the Atomic and Hydrogen Bombs, and of man going to the moon. I did find it interesting, that the purchased coursework from Microsoft, for their Tech Courses, were Pass-Fail at 80%. You did not learn their material if you made less than an 80% (now a B-). The above “progressive grading” was originally proposed as “temporary” for 15 years.

xiv -

The figure is given: 10.5 to 12 million African slaves arrived in the Americas during the period before 1808; of which 358,000 came to the US.

xv -

Virginia Slave Law demanded a fine, or penalty payment, for each slave freed. Tradition of Tobias Miller, son of the Elder Jacob Miller, was that his wife inherited the slaves of her father (in about 1815). He freed them, before moving west to Indiana. The action bankrupted Tobias.

xvi -

An estimate from the 1860 Census says that there were 4,400,000 African Americans in the US, that 488,000 were "freemen". So 3,912,000 were slaves. A year-and-a-half value per slave - it is estimated that the average annual salary of a non-slave laborer in 1860 was \$600 - so $1\frac{1}{2} \times 600 = \900 (= \$0.36/hr) (\$0.35/hour - is what I earned - carpentry - in c1955 – would be same “gold standard”, before we went off it.) $3,912,800 \times 900 = \$3,520,800,000$ or just more than 3 1/2 Billion Dollars. (This should be the maximum considered for “Reparations” - - from nations of modern Africa.)

A War accounting says that the north spent a total of \$6,190,000,000 - and the south -\$2,100,00,000 = \$8,300,000,000 or – more than double the cost of purchasing all the negro slaves in America in 1860. The cost of the war, to the North alone, would have more than paid for their freedom.

In 1860 the Total Federal Spending was only \$78 million dollars (\$100 million more by State and Local governments) the total Federal Revenue was only about \$65 million (in those days - “Billions of Dollars” - was beyond comprehension). Yet the War Costs broke open in 1862 - and progressed.

Slave Reparations

There is no cause for a welfare bill for "Slave Reparations".

Reparations - are not the due of present day American white men - take it back to the other black village in Africa that fought this village - they were the ones who sold these people into slavery. Or to the Muslim Slave Traders of Africa – they were the ones who first bought them as slaves. The “Negro Slaves” were already slaves when sold here in America.

The figure is given: 10.5 - 12 million African slaves were brought to the Americas (about one-eighth of the original number sold to the Muslim Slave Traders – with the seven-eighths dying enroute).

During the period before 1808 (Slave Law); – 358,000 came to the US (1/30 or 1 out of 240 original) – these lived, almost all the others died.

Some questions:

Who should receive the Reparations? Only full blood blacks, or all who have a fraction of black blood? Adults? Or divided up between adults and children?

What about post Civil War immigrants? - their descendants? - and modern African immigrants? Even the “illegal immigrants”? What about modern persons who are descended of both a slave ancestor and a later immigrant? Or have some white blood also? Should such pay the reparation, then also receive the reparation?

The cost of the bureaucracy of the bill should first be deducted from the total value, before payments can be made. This would include any legal challenges made to the bill or its payments and expenses of the legal system to originate the bill.

Who is being charged in this Reparations Bill? - does it apply to ALL Americans, including Blacks and Native Americans, to pay a special fee to some Black people, because some farms had slaves? Are you only going to charge it to the states of Virginia, the Carolinas, Georgia, Alabama, Mississippi and Texas? Or maybe just to the White People of those states. Only about one tenth of the people in the south had slaves, and there were only about 300 “large” plantations. Who is being charged in this Reparations Bill? The Americans fought the Civil War, to free the slaves (and its cost was more than double the value of all the slaves in America). **Hasn't the “Reparations Bill” already been paid?**

Data

Men were valued at 1½ a full year's labor income – young women at 2x a full year's labor income – Do modern black girls receive a third more Reparation than black men? Elderly slaves were often valued a third or half less than the young. This should also be considered

An estimate from the 1860 Census says that there were 4,400,000 African Americans in the US, that 488,000 were "freemen". So 3,912,000 (or less than 4 million) were slaves.

The US Census states that in 2018, 13.4% of the American population were African-Americans. (327,167,434 population x .134 = 43,840,436 persons - adult and youth, with about half female)

A year-and-a-half value per slave - it is estimated that the average annual salary of a non-slave laborer in 1860 was \$600 - so $1\frac{1}{2} \times 600 = \900 (= \$0.36/hr) $3,912,800 \times 900 = \$3,520,800,000$ or just more than 3½ Billion Dollars. (This should be the maximum considered for “Reparations”.)

(\$0.35/hour - is what I earned - carpentry - in c1955 – would be same “gold standard”, before we went off it.)

$(\$3,520,800,000/43,840,436 = \80.31 per person)

Females were double year value – or \$1200. Estimating that half of the slaves were female:

$$3,520,800/2 = 1,956,400$$

$$1,956,400 \times \$1200 = \$2,347,680,000$$

corresponding for males:

$$1,956,400 \times \$900 = \$1,760,760,000 \quad = \text{total: } \$4,108,440,000$$

alternative maximum to consider for Reparations.

$$(\$4,108,440,000/43,840,436 = \$93.71 \text{ per person})$$

In 1834 – the gold standard was established at \$20.67/ounce. Today it is – about \$1280/ounce – or 62 times the standard of 1860 – this might be allowed, due to the depression of the value of the dollar:

$$\$3,520,800,000 \times 62 = \$218,289,600,000$$

$$\$4,108,440,000 \times 62 = \$254,723,280,000 \text{ - - about a quarter trillion dollars}$$

before reductions for costs – administrative and legal:

$$\$218,289,600,000/43,840,436 = \$4979.17 \text{ per person}$$

$$\$254,723,280,000/43,840,436 = \$5810.24 \text{ per person}$$

No consideration is made here for the number of post-civil war African-American immigrants. After 1808, the Slave Law did not allowed the importation of slaves. Who is descended of these earlier ones? - and of those blacks who came later? There are data that suggest that possibly a third or more of African-Americans of the US are descendants of post-civil war immigrants – that was even 60 years later. These should not be allowed to receive Slave Reparations. (Of 44 million African-Americans – some 15 million are descendants of post-slavery immigrants.) And how are you going to determine these? Prove it – prove that you are descended from an American Slave – even Half descended. And today, none of these blacks were themselves slaves, it is only the ancestors (of some of them).

It doesn't make sense for today, to force people who didn't own slaves to pay people who never were slaves. In fact, is it even legal?