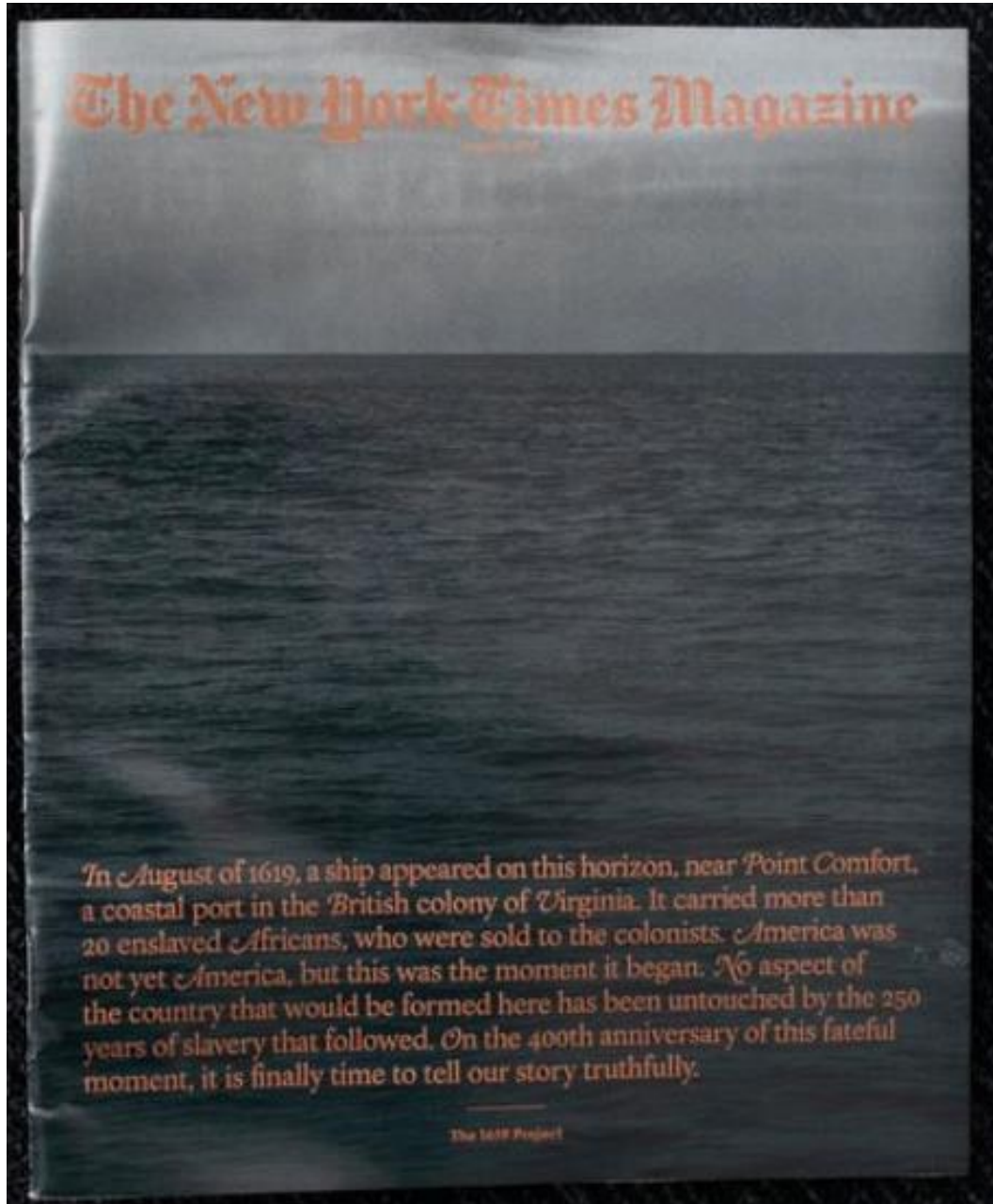


1619 Project 1619 Outline

My main tack will be to go after the three main thrusts of the New York Times project and to introduce people to Project 1619, Inc in Virginia which was started by Calvin Pearson in 1994 (about 25 years before Nikole Hannah-Jones pitched the New York Times at the start of 2019).



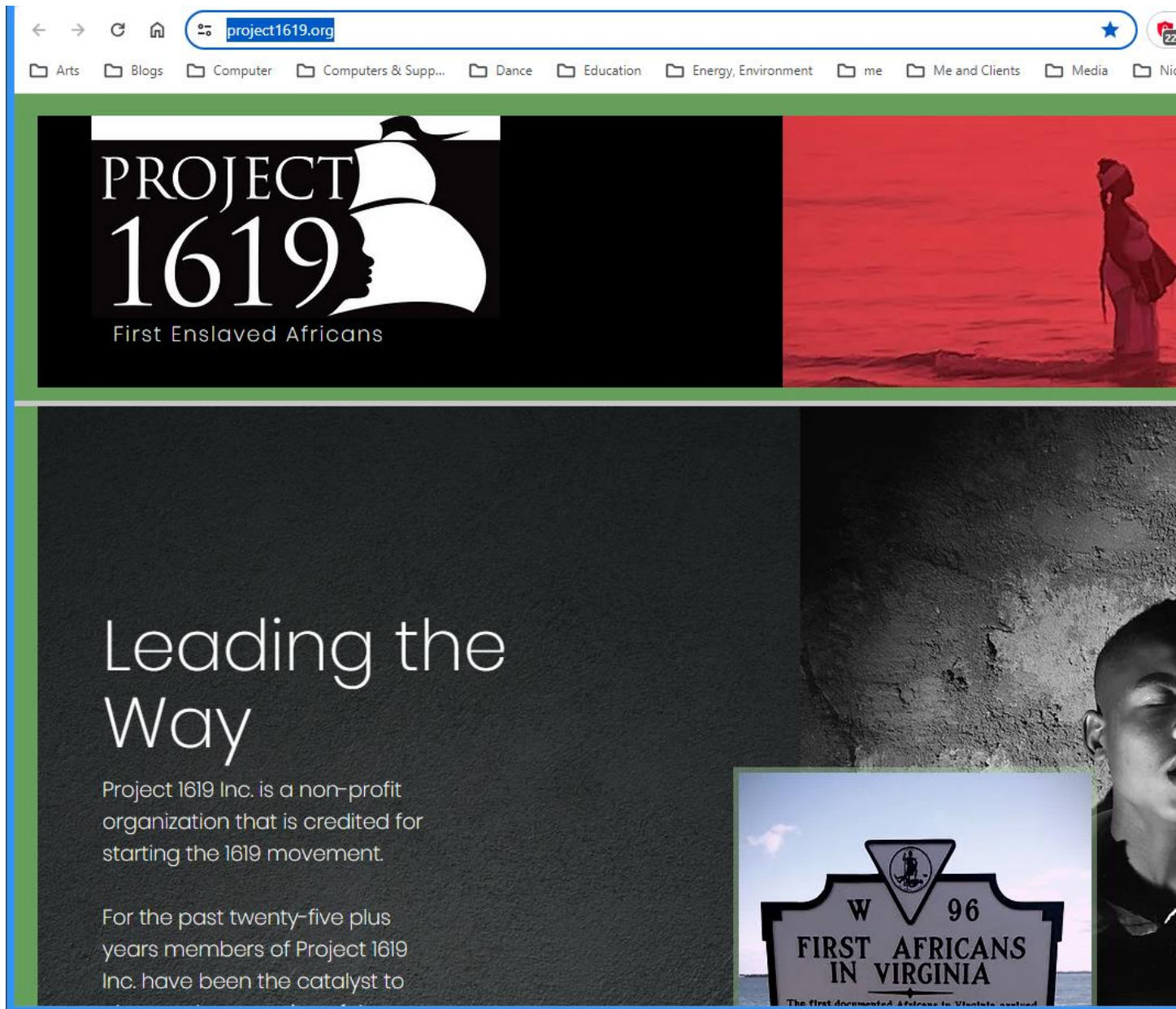
1. (NYT:) The revolutionary war was fought to prevent Great Britain from freeing the slaves
 1. COMEBACK:
 2. Great Britain in the 1700s was the foremost slave trading country in the Atlantic

3. It was the colonists who wanted to drop slavery as shown in Article 2 of the Articles of Association Oct 20, 1774
2. (NYT:) The US really started with slavery in 1619 fully loaded and racist
 1. COMEBACK:
 2. The first captive Africans brought to the English colonies of Virginia in 1619 were a mistake of pirates
 3. The Virginia Company planned on indentured servants to work out their indenture and grow the company/colony as settlers
 4. There was no provision for slaves in the regulations so the African captives were in an undefined situation, some going on to be planters and even slave owners
3. (NYT:) Abraham Lincoln really was a racist who did not want to free slaves or would get rid of them back to Africa
 1. COMEBACK:
 2. His speeches from the early 1850's on show he had a steady core moral principal against slavery
 3. He was playing 3D chess in a 2D world, much like today's obstructionist congress and had to keep everyone in the game
 4. This led to retaining a number of slave states in the Union when the Confederacy seceded
 5. In a war time meeting with a black delegation, he made sure to include a reporter. As a reporter this made a big "CLICKING" sound for me. I've known politicians to get out the message to various, sometimes conflicting constituencies by using the press.

I will also touch into a number of other stories including the samurai whose mission to the Vatican winds up contributing the ship from which captives are removed to Virginia

How the Post Office created the concept of a nation which otherwise thought only in terms of the states.

Did Nikole Hannah-Jones steal the name of her pitch to the New York Times from an existing project in Virginia, "Project 1619, Incorporated" established in 1994 (25 years old at the time of Hannah-Jones pitch to the New York Times at the start of 2019?)



www.Project1619.org

1985 Research begins Calvin Pearson comes across information that contradicts landing site of first enslaved Africans and Jamestown. Over next 10 years he does research..

1994 National campaign to promote truth starts First article regarding findings of research appears in the Daily Press

2004 Monument plans begin City of Hampton officials approached about creating a monument to the first enslaved Africans.

2007 First African Landing marker installed The City of Hampton and Fort Monroe acknowledge the correct history and install the first African Landing Marker at Fort Monroe. But it was flawed.

2008 First commemoration event The creation of an event to commemorate the landing of the first Africans in 1619 is proposed. A committee is formed. The first commemoration was held at Mill Point Park in Hampton in August 2008.

2010 Project 1619, Inc. created Project 1619 Inc. was formally created as a non-profit organization

2011 African Landing Day location changes In August 2011 African Landing Day commemoration ceremony is moved to Fort Monroe.

2011 Ft. Monroe becomes a National Monument President Barack Obama proclaimed Fort Monroe a National Monument and expressly noted Fort Monroe as the first landing site of enslaved Africans in English North America.

2015 African landing marker is updated & reinstalled. In 2015, the Department of Historic Resources corrected inaccuracies in the marker at Fort Monroe..

2016 African Landing Day Project' 1619 Inc. retains involvement in African Landing Day, despite attempts to change ownership.

2019 400th Commemoration plans and event Project 1619, Inc. provides African history, culture, dancers, drummers for the event as they have done for previous African Landing Day events.

2020 African Landing Day virtual event Due to Covid-19 restrictions, the annual African Landing Day commemoration events are virtual..

2021 African Landing Day resumes live events African Landing Day resumes as a live series of events at Ft. Monroe.

2022 Expansion of Partnerships Expansion of partnerships, events, and community engagement in progress.

Misguided Focus on 1619

Michael Guasco:

“1619 was not the first time Africans could be found in an English Atlantic colony, and it certainly wasn’t the first time people of African descent made their mark and imposed their will on the land that would someday be part of the United States.”

“As early as May 1616, Blacks from the West Indies were already at work in Bermuda providing expert knowledge about the cultivation of tobacco. There is also suggestive evidence that scores of Africans plundered from the Spanish were aboard a fleet under the command of Sir Francis Drake when he arrived at Roanoke Island in 1586.”

“In 1526, enslaved Africans were part of a Spanish expedition to establish an outpost on the North American coast in present-day South Carolina. Those Africans launched a rebellion in November of that year and effectively destroyed the Spanish settlers’ ability to sustain the settlement, which they abandoned a year later.”

“Nearly 100 years before Jamestown, African actors enabled American colonies to survive, and they were equally able to destroy European colonial ventures.”

Human-Race Classifications with “racial” assignments

Linnaeus and his system of nature categories

Linnaeus adds in the ancient Greek Humours

This was state-of-the-art science for its day.

Hero Slanders as trendy, fashionable counter narratives

Jefferson

Washington

Lincoln

Important question: If Lincoln was actually racist, and actually not against slavery, then why did the Confederacy secede at all? Why bother? Wasn't Abe “their guy?”

As a former reporter, what Abe Lincoln does with media is “aha” time. He is playing 3^D chess in the 2D world.

Lincoln misquoted by NYTimes and Bennet

From Peter W Wood's “1620: A Critical Response to the 1619 Project”

Wood, Peter W.. 1620: A Critical Response to the 1619 Project (pp. 157-159). Encounter Books. Kindle Edition.

In his essay “A Matter of Facts,” Wilentz says Hannah-Jones's account of Lincoln “is built on partial truths and misstatements of the facts, which combine to impart a fundamentally misleading impression.” He faults her for saying that Lincoln was “weighing a proclamation” to free slaves in the Confederacy when he met the black delegation in the White House. No: “Lincoln had already decided a month earlier to issue a preliminary version of the Emancipation Proclamation with no contingency of colonization, and was only awaiting a military victory, which came in September at Antietam.” Moreover, Lincoln had already, in June, emancipated the slaves in Washington, D.C. Wilentz emphasizes that, for Lincoln, emancipation never depended on colonization. There was no quid pro quo, as we say these days. There was only a debate among abolitionists and African Americans over which course would be better: stay in America or move overseas. Lincoln's secretary, John Hay, hated the idea of colonization as “hideous & barbarous humbug,” as quoted by Wilentz, and was pleased when Lincoln “sloughed off” the idea.

Hannah-Jones's failure to see the difference between Lincoln's views and those of “the white supremacists who opposed him” troubles Wilentz. For Lincoln, the phrase “all men are created equal” was “a human universal.”

[Lincoln] insisted, however, that “in the right to eat the bread without the leave of anybody else, which his own hand earns, [the Negro] is my equal, and the equal of Judge Douglas, and the

equal of every other man.” To state flatly, as Hannah-Jones’s essay does, that Lincoln “opposed black equality” is to deny the very basis of his opposition to slavery.

Wilentz also calls out Hannah-Jones for her misuse of the phrase “troublesome presence.” She wrote that Lincoln “believed that free black people were a ‘troublesome presence’ incompatible with a democracy intended only for white people.” To the contrary, says Wilentz:

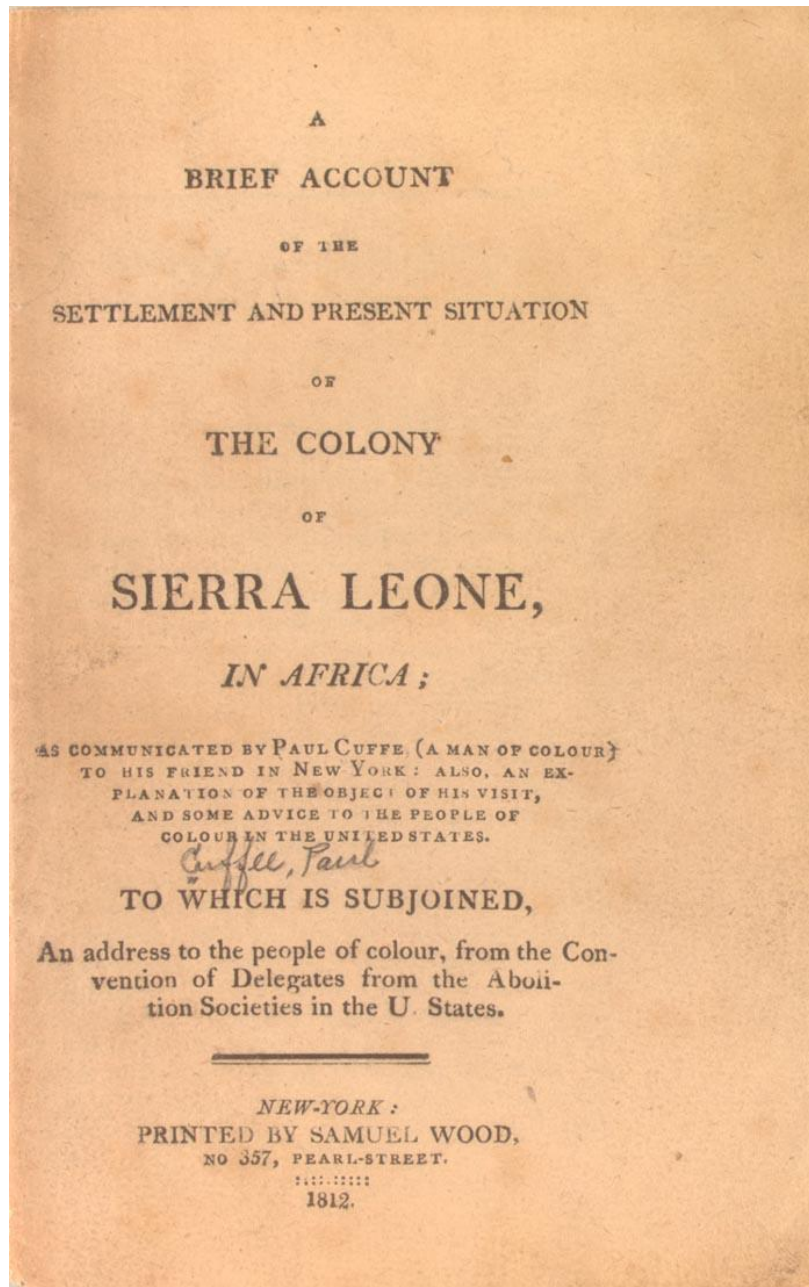
That phrase comes from an 1852 eulogy he delivered in honor of Henry Clay, describing Clay’s views of colonization and free black people. Lincoln did not use those words in his 1862 meeting or on any occasion other than the eulogy. And Lincoln did not believe that the United States was “a democracy intended only for white people.”

Indeed it is helpful see exactly how Lincoln used the phrase “troublesome presence.” Here are the relevant lines from the 1852 eulogy:

The American Colonization Society was organized in 1816. Mr. Clay, though not its projector, was one of its earliest members; and he died, as for the many preceding years he had been, its President. It was one of the most cherished objects of his direct care and consideration; and the association of his name with it has probably been its very greatest collateral support. He considered it no demerit in the society, that it tended to relieve slave-holders from the “troublesome presence” of the free negroes; but this was far from being its whole merit in his estimation.

Hannah-Jones’s attribution of this attitude to Lincoln himself is mistaken, if not dishonest. Lincoln was describing someone else’s views. To whatever extent Lincoln held similar views, he did not express them in those words.

My (Mike Strong) Note: the move to go to or send to African started earlier as you can see from this 1812 poster for a talk by a free black “Paul cuffe (a man of colour)” about Sierra Leone.



From: Wood, Peter W.. 1620: A Critical Response to the 1619 Project (pp. 160-161). Encounter Books. Kindle Edition.

... But it is in another article that Guelzo provides a crucial detail about Lincoln's White House meeting with the five black leaders. **Writing that "colonization served as the great tranquilizer of white society," he suggests that the purpose of the White House meeting was to get the call for volunteer emigrants into the Washington newspapers. It is good to be reminded that newspapers then, as now, could be extraordinarily gullible.**

But that clue leads to this question: **Who wrote the account of Lincoln's meeting with the five black leaders that Hannah-Jones and I quote? When I began looking into this, I assumed it was an official**

White House account written by one of Lincoln's staff members. It wasn't. Lincoln had taken the unusual step of inviting a newspaper reporter, who created a verbatim account of the meeting. Knowing that Lincoln had invited this reporter changes altogether the meaning of what Lincoln said. He was performing for a national audience, not holding a private conversation. As Lincoln biographer Michael Burlingame puts it: "Lincoln doubtless wanted the proceedings publicized to show the electorate that he was committed to colonization." He used colonization as a practical means of opposing the expansion of slavery.

All of these facts are publicly available and easy to find if one goes looking. Why Hannah-Jones, a star journalist for the New York Times, failed to come across them in the eight months she worked on the 1619 Project leading up to its publication, and why she relied instead on the discredited writings of the conspiracy theorist Lerone Bennett or his followers, is known only to her. Why Jake Silverstein has remained steadfast in defense of Hannah-Jones's inaccurate, poorly sourced, and misleading essay is likewise known only to him.

Lincoln's reputation endured many assaults in his own time and in the century and a half since his assassination. It will survive Hannah-Jones's assault as well. But let's not underestimate the damage. Tens of thousands of schoolteachers will parrot her nonsense, and millions of American schoolchildren will read and hear it from voices that ring with authority.

Wood, Peter W.. 1620: A Critical Response to the 1619 Project (pp. 160-161). Encounter Books. Kindle Edition.

CARWARDINE

Richard Carwardine, an Oxford historian who specializes in American political and religious history, is the author of "Abraham Lincoln and the Fourth Estate: The White House and the Press During the American Civil War" (the 2004 Stenton Lecture at the University of Reading); Lincoln: A Life of Purpose and Power (2006); and, as coeditor with Jay Sexton, The Global Lincoln (2011). Carwardine is another scholar interviewed by Tom Mackaman for the World Socialist Web Site, in a conversation devoted in large part to Lincoln's views of race and slavery. Mackaman points out that Hannah-Jones "homes in" on the White House meeting in August 1862 and the line from the Lincoln-Douglas debates in 1858. Carwardine responds by emphasizing political reality. Lincoln "knew he couldn't be elected [in 1858] if he were seen as a racial egalitarian." But Lincoln had expressed his passionate hatred for slavery since 1854. He was distinguishing between opposing slavery, which he emphatically did, and embracing equality, which he said he did not. **But he WAS, in fact, embracing equality when he declared that the Declaration of Independence's "proposition that all men are created equal" applied "regardless of color."**

By the summer of 1862, Lincoln was "emotionally on edge." Carwardine says that the White House meeting was "not Lincoln's finest hour." He was "buffeted from all sides during one of the Union's lowest points of the war" and "lost the good humor that commonly lubricated his meetings with visitors." Yes, Lincoln had long been an advocate of black colonization schemes, as had been many others, white and black, since the founding in 1816 of the American Colonization Society by Robert Finley. With both private philanthropy and public support, the Society offered freed slaves the opportunity to colonize what became Liberia. About fifteen thousand American blacks chose to emigrate, and another three thousand blacks from the Caribbean. The idea of American blacks creating their own state abroad never completely vanished. It was a major part of Marcus Garvey's "Back to Africa" movement in the 1920s. But the Emancipation Proclamation "was silent on this issue." It didn't say anything about transporting freed slaves or colonization. **Lincoln didn't close off the option, but he didn't pursue it after August 1862.**

Carwardine says that Lincoln's 1858 remark and his 1862 meeting "are real and are not to Lincoln's credit." But the 1619 Project takes them totally out of context in a way that is "historically deaf, and blind to a broader reality" that includes Lincoln's deep, mutually respectful relationship with Frederick Douglass.

Wood, Peter W.. 1620: A Critical Response to the 1619 Project (pp. 156-157). Encounter Books. Kindle Edition.

<https://www.npr.org/2023/09/30/1202828713/nprs-steve-inskeep-on-his-new-book-differ-we-must>

NPR's Steve Inskeep on his new book 'Differ We Must'

September 30, 2023 8:29 AM ET

Scott Simon

NPR's Scott Simon speaks with fellow NPR host Steve Inskeep about his new book, "Differ We Must: How Lincoln Succeeded in a Divided America."

SCOTT SIMON, HOST:

Abraham Lincoln may be as close to a saint as U.S. history has ever produced. He was wise and folksy, an eloquent speaker, a self-effacing jokester, a man who sprang from the soil of America and became a martyr for his country and emancipation. But our colleague Steve Inskeep begins his new book, "Differ We Must," by reminding us Abraham Lincoln was a politician. And Steve Inskeep, co-host of NPR's Morning Edition, joins us in our, and I do mean our, studios.

STEVE INSKEEP, BYLINE: (Laughter) Scott, good morning.

SIMON: Is there something about contemporary politics that moved you to think, this is a time to go back and look at Lincoln?

INSKEEP: Oh, yeah. I mean, I cover the news and also write history. I go back and forth. And each thing informs the other. Now, I'd be interested in writing about Lincoln at just about any time. I read about Lincoln since I was a kid growing up in Indiana, where he also grew up. But I got this thought to tell Lincoln's life story through his meetings with people who differed with him, who were different kinds of people and disagreed with him. And I did come to understand while covering the news that those disagreements were really, really relevant today.

SIMON: In fact, the title comes from a letter to Joshua Speed, arguably his best friend.

INSKEEP: Yes.

SIMON: They differed on...

INSKEEP: Slavery.

SIMON: ...Significant things. Yes.

INSKEEP: Slavery. Speed was a guy from Kentucky who grew up in a very wealthy, slave-owning family, and as an adult, when he befriended Lincoln, he told Lincoln that he disagreed with slavery in the abstract. He didn't think it was a good idea. He'd understood that it was evil. But he differed with Lincoln about how far to go to try to eliminate it. And Lincoln effectively said, slave owners are like this. They understand it's a problem, but they never vote that way. But then he did say to Speed, his best friend of his life, if we're going to differ on this, then differ we must. And he signed the letter, your friend forever. He kept working on this guy. And it turns out many years later, when the Civil War comes and Lincoln is president, he got value out of Joshua Speed in supporting the Union.

SIMON: Which is the point you make in this series of 16 encounters, that people who were opposed on one issue may not be opposed on all.

INSKEEP: Yes, which was Lincoln's insight. He didn't ostracize people. He didn't take a Puritan approach to politics where he said, I need to keep myself separate and apart from those people with whom I disagree. He tried to persuade them. That often failed, by the way. You don't always look across the table and persuade the other person to suddenly change their beliefs. But he thought, how can I get some advantage out of this encounter? How can I get some value out of my relationship with this person? And sometimes, in remarkable ways, he did. Other times, he failed. But he kept trying.

SIMON: It's irresistible not to bring up Lincoln's long relationship, really, with Stephen A. Douglas...

INSKEEP: Yeah.

SIMON: ...A little giant, but a huge political force for the time. They ran against each other for the Senate. Lincoln lost. But in a sense, it positioned him to become president.

INSKEEP: Yeah. Yeah, absolutely. This is a super famous campaign, and I feel that I need to define this because people...

SIMON: Yeah.

INSKEEP: ...Are confused. There's two famous Douglasses. There's Frederick Douglass, who escaped from slavery and became a great orator and writer, an abolitionist. And then there's Stephen A. Douglas, who's a white man, who lived in Illinois and was considered one of the great statesmen of his age. And they ran against each other in this Senate race in 1858. And Lincoln lost. But they had these innovative debates, and there was a thing happening behind the scenes that I explore in my writing about this, which to me is a kind of secret history of what was really going on in that very famous campaign.

SIMON: Well, tell us about that.

INSKEEP: Yeah. He was trying to build a majority in this election, and he realized that to build a majority against slavery, which not everybody was terribly opposed to, even in the north, in this nominally free state.

SIMON: They're willing to accept it.

INSKEEP: They're willing to accept it.

SIMON: They made a living off it.

INSKEEP: Yes, absolutely. Like, to build a majority against slavery, he needed every kind of person he could get. And that even included people who hated immigrants, who were nativists, who were part of these groups called No Nothings. And Lincoln reached out to a friend of his, Joseph Gillespie, whose anti-immigrant views were so toxic that Lincoln couldn't stand to listen to them at all. He said, if these guys ever get in power, I'd rather live in Russia. But he knew that some of them opposed slavery. And so he worked with Gillespie to bring in all the nativists that he could to vote for him. He didn't endorse their nativist beliefs, but he tried to get their votes. He did lose the election, but he was helping to build this new antislavery party, the Republican Party, which eventually changed the country.

SIMON: Lincoln has been criticized in recent years not just because he wasn't an abolitionist, but because he knew slavery was wrong and was not an abolitionist.

INSKEEP: **And we should clarify, abolitionist in the mid-1800s meant somebody who wanted to ban slavery right away.** And there were all kinds of other people who said they opposed slavery but felt that it would have to be gradual, that it was a giant transformation in society. And so Lincoln was taking a

position, I think, strategically, that he felt that he could hold. I'm in a free state. I can't do anything about slavery in the slave states because the Constitution protects it there. But I want to restrict slavery. So he was not an abolitionist, but I think his marking down of the system as wrong makes him, in a way, a radical.

SIMON: I have to ask you about Lincoln's relationship with William H. Seward, who thought he should be president, who was sure he was smarter than Lincoln. Lincoln, of course, made him part of his cabinet.

INSKEEP: Yeah.

SIMON: He edited his inaugural speech.

INSKEEP: Yes. Yeah. I love this relationship.

SIMON: And not lightly.

INSKEEP: Not lightly at all. No. Seward was this guy who'd been a senator. He considered himself the leader of this new Republican Party. He lost the nomination to Lincoln. Lincoln then made him secretary of state. And just before the inauguration, yes, he shows Seward his inaugural speech, and Seward sends a note back, and he says, this is really magnificent. I only have three problems here - the beginning, the middle and the end. Yes, exactly. So it's like, those are the only problems.

SIMON: Yeah.

INSKEEP: And he went through and made tons of suggestions, and Lincoln took a lot of them.

SIMON: How did he take advantage of, I'm sure, the many gifts and a lot of the wisdom William H. Seward had to offer without letting them detract from what he felt he had to do.

INSKEEP: I think Lincoln had a bottom line in his own mind. This is the moment when he's getting ready to take charge of the presidency. There's a large part of the country that has refused to accept the results of a free and fair election. We don't accept Lincoln as our president because he says slavery is wrong. Even though he says he won't interfere with us, he says it's wrong. That's - we can't take it. We're leaving the country.

And Lincoln is determined, as he puts it, to run the machine as it is, basically saying, I'm taking over as president, and I cannot let these people leave. I cannot let someone arbitrarily change all the rules of society. Can't be done. And as the war goes on, as this becomes a war, he says publicly, if I could save the Union without freeing a single slave, I would do it. If I could save the Union while freeing all the slaves, I would do it. If I could save the Union by freeing some and leaving others enslaved, I would do that, too. But what nobody knows when Lincoln publicly says that is that he had already drafted the Emancipation Proclamation and was waiting for the right political moment. He was a very crafty guy.

SIMON: What does Lincoln have to say to us in these fractious times, when a lot of people say the last thing they want is compromise or the people who disagree with me are incapable of compromise?

INSKEEP: I think Lincoln practiced a different kind of politics than many people do today. We hear a lot of talk about base politics. Let's grab on to our most extreme voters and try to grow that extreme voter base and see what we can do. And certainly, some people have won elections that way and seized power long enough to try to change the rules so they can stay in power that way. But Lincoln was practicing a different kind of politics. And it didn't mean getting along with everybody. The guy ended up being president during a war against his fellow citizens. So some people he was not going to compromise with or not able to compromise with.

But if it was going to remain a democratic country, somebody had to assemble a majority. And so he needed to figure out a way to reach out to people who differed with him on some things and find enough agreement that they could form that majority. That's a lesson for now.

SIMON: Steve Inskeep, his book, "Differ We Must." Thanks so much for being with us.

INSKEEP: I'm glad to be here. We don't differ about that.

SIMON: (Laughter).

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The Slave Trade Global, Atlantic, English

Slaves as part of labor force, and as sacrifices.

Length of Time

Today

Where are slaves today? Current number estimates?

Remembrance of a great grandfather's role in Nigeria in the 1900's slave trade.

What are the industrial forms that could be considered that slavery morphed into?

Look ahead 200 years, assuming (hoping) that we have continued progress socially, what do you think those people to come would be shocked by.

Essential Question: Which nation or state or empire or kingdom first stopped their slavery across the globe? The united colonies, then the US and Great Britain. Everyone else after.

How long did it take before the official (legal) end of slavery across the world.

Extracted from: https://en.wikipedia.org/wiki/Timeline_of_abolition_of_slavery_and_serfdom

The abolition of slavery occurred at different times in different countries. It frequently occurred sequentially in more than one stage – for example, as abolition of the trade in slaves in a specific country, and then as abolition of slavery throughout empires. Each step was usually the result of a separate law or action. This timeline shows abolition laws or actions listed chronologically. It also covers the abolition of serfdom.

Although slavery is technically illegal in all countries today, the practice continues in many locations around the world, primarily in Africa, Asia, and Eastern Europe, often with government support.

Early laws only regulated slavery, especially regarding “us” group versus “their” group.

NOTE 1: many of the listed reforms get reversed over next centuries.

NOTE 2: below is a very partial list extraction from wiki page.

- 590-604 – Pope Gregory I bans Jews from owning Christian slaves.
- 741-752 – Pope Zachary bans sale of Christian slaves to Muslims.
- 840 – Venice pledges to not buy Christian slaves and not sell them to Muslims. Venetian slavers switch to Slavs from the East.
- 873 – Pope John VIII declares enslavement of fellow Christians a sin.
- 900 – Emperor Leo VI the Wise prohibits voluntary self-enslavement
- 960 – Venice: Slave trade banned in Venice.
- 1080 – William the Conqueror prohibits the sale of any person to “heathens” as slaves.
- 1102 – Council of London bans slave trade.
- 1245 – Aragon: James I bans Jews from owning Christian slaves. Lets them own Muslims and Pagans.
- 1315 – France: Louis X abolishes slavery but some cases continue another 3 centuries.
- 1335 – Sweden: Slavery abolished but entry allowed until banned in 1813.
- **1441 – Portugal: First slaves from Africa brought to Portugal.**
- 1423 – Poland: King orders all Christian slaves freed.
- 1570 – Portugal, King Sebastian bans enslavement of Native Americans. Jesuits in direct contact with Native tribes largely influenced this law.
- 1574 – England: Elizabeth I emancipated last remaining serfs.

Getting rid of slavery varies around the world with the last in Africa, Asia and Eastern Europe.

- **1772 – England: Somersett case rules that no slave can be forcefully removed from England. This case leads to emancipation of 10,000-14,000 slaves or possible slaves in England and Wales.**
- 1773 – Portugal: Marquis of Pombal emancipates 4th-generation slaves and all children born to a slave after the date of this decree.
- 1774 – East India Company: Government of Bengal prohibits trade in slaves without written deed and sale of **anyone not already** a slave.
- **1774 – united colonies: 1st Continental Congress (Aug-Oct) issues Articles of Association (Oct 20, 1774), article 2, forbids sale or trade or existence of slaves in the colonies with England, the colonies or any others.**
- **1775 – Virginia: Dunmore promised freedom to slaves who desert the Americans to join the British army. But he does this in retreat on a barge and is himself a slave owner who offers no such offer to his own slaves. Instead he winds up taking his own slaves with him after the war.**
- 1779 – British America: The [Philipsburg Proclamation](#) frees all slaves who desert the American rebels, regardless of their willingness to fight for the Crown.
- 1780 – Pennsylvania: gradual abolition act. Becomes model for other Northern states with last slaves freed by 1847.
- 1783 – New Hampshire: gradual abolition begins
- 1783 – British America: Quakers in Beaver Harbour, New Brunswick ban slavery, forbidding slave masters from entering.
- 1784 – Connecticut: Gradual abolition begins
- 1784 – Rhode Island: Gradual abolition begins

- **1787 – United States:** Congress pass ordinance outlawing new slavery in the Northwest Territories.
- **1787 – Sierra Leone: Founded by Great Britain as a colony for emancipated slaves.**
- 1794 – France: Slavery abolished in all French territories and possessions.
- 1794 – United States: Slave Trade Act bans American ships from participating in the slaved trade and from the export of slaves in foreign ships.
- 1799 – New York: gradual emancipation act frees future children of slaves, all slaves in 1827.
- 1802 – France: **Napoleon re-introduces slavery** in sugar-growing colonies.
- 1804 – New Jersey: Slavery abolished.
- 1804 – Haiti (independence) – Slavery abolished.
- 1806 – United States: Thomas Jefferson asks congress to criminalize the international slave trade.
- **1807 – United Kingdom: Abolition of the Slave Trade Act abolishes slave trading throughout the British Empire. Captains fined £100 per slave transported. Patrols sent to the African coast to arrest slaving vessels. The West Africa Squadron (Royal Navy) is established to suppress slave trading; by 1865, nearly 150,000 people freed by anti-slavery operations.**
- 1820 – United States: Compromise of 1820 bans slavery north of the 36/30 line
- 1820 – Indiana: almost all slaves in stated order freed
- 1829 – Mexico: Last slaves freed as first Afro-Mexican president elected (Vicente Guerrero).
- **1833 – United Kingdom: Slavery abolition act (in force in 1834) abolishes slavery throughout most of the British Empire but on a gradual basis over the next six years.[109] Legally frees 700,000 in the West Indies, 20,000 in Mauritius, and 40,000 in South Africa. The exceptions are the territories controlled by the East India Company and Ceylon.**
- 1836 – **Texas: Slavery made legal again** with independence.
- ***
- 1850 – United States: Fugitive slave act requires the return of escaped slaves to owners, regardless of the state they are in.
- 1852 – Hawaii: Constitution declares slavery illegal.
- 1860 – United States: last slave ship (Clotilda) to unload illegally on US territory.
- ***
- 1861 – Russia: abolishes serfdom
- 1861 – Election of Abraham Lincoln leads to secession of 11 of the slaveholding states and to the Civil War
- **1863 – United States: Abraham Lincoln issues the Emancipation Proclamation which:**
 - a – frees slaves in Confederate areas
 - b - most slaves in the “border states” (slave states who remained in Union, also West Virginia created by seceding from Virginia) freed by state action
 - c – separate law frees slaves in DC.
- 1864 – Poland: serfdom abolished
- **1865 – United States: Slavery abolished, except as punishment for crime, by the Thirteenth Amendment to the United States Constitution. It frees all remaining slaves, about 40,000, in the border slave states that did not secede.[140] Thirty out of thirty-six states vote to ratify it; New Jersey, Delaware, Kentucky, and Mississippi vote against. Mississippi does not officially ratify it until 2013.**
- **1865 – Texas: Juneteenth – US General Gordon Granger proclaims end of slavery in Galveston.**

- **1866 – Oklahoma 5 Tribes: Slavery abolished. U.S. government treaties with the Five Tribes that governed the Indian Territory, which previously allied with the Confederacy, required them to abolish slavery for renewed U.S. recognition of their continued independence.**
- 1867 – United States: Peonage Act of 1867, mostly targeting use of Native American peons in New Mexico Territory. Slavery among native tribes in Alaska was abolished after the purchase from Russia in 1867.
- 1867 – Spain: law of Repression and Punishment of the Slave Trade.
- 1868 – Cuba independence leaders free slaves and proclaim Cuban independence. Starts 10 year war.
- 1869 – Portugal: King Louis I abolished slavery in all Portuguese territories and colonies.
- 1869 – Paraguay: Slavery abolished
- 1870 – Spain: law of free wombs declares children of slaves free, slaves older than 65 and slaves serving the the Spanish army: This is vigorously opposed by Cuban and Puerto Rican planters.
- 1871 – Brazil: law of Free Birth declares children of slaves free
- 1871 – Japan: Abolition of *han* feudalism
- 1873 – Puerto Rico: Slavery abolished
- 1873 – Treaty abolishing slave trade: signatories UK, Zanzibar, Madagascar
- 1874 – Gold Coast: Slavery abolished
- 1877 – Egypt: Slave **trade** gradually (1877-1884) abolished
- 1879 – Bulgaria: Slavery abolished with independence
- 1882 – Ottoman Empire: a firman (decree) emancipates all slaves
- 1884 – Cambodia: Slavery abolished
- 1885 – Brazil: all slaved over age 60 freed, gradual abolition of others
- 1886 – Spanish Cuba: Slavery abolished
- 1888 – Brazil: Slavery abolished by “Golden Law”
- 1889 – Italy: Italian court rules that Josephine Bakhita was never legally enslaved and is free
- 1894 – Korea: Slavery abolished but survives in practice until 1930
- 1895 - Egypt: Slavery abolished
- 1895 – Italian Somaliland: first slaves freed
- 1896 - Madagascar: Slavery abolished
- 1897 - Zanzibar: Slavery abolished
- 1897 - Siam: Slave **trade** abolished, practice continues
- 1897 – Bassora: children of freedmen issued certificates of liberation to avoid enslavement and separation from their parents.
- 1899 - Ndzuwani: Slavery abolished
- 1900 - Guam: Slavery abolished by proclamation of Richard P. Leary
- 1902 – Cameroon: gradual abolition
- 1903 – French Sudan: “slave” no longer used as an administrative category
- 1904 – British Eash Africa: Slavery abolished
- 1905 – French West Africa: Slavery formally abolished but practice continues for decades
- 1906 – China: Slavery abolished: adult slaves converted to hired labor, minors freed when reaching age 25
- 1906 - Barotseland: Slavery abolished
- 1908 - Ottoman Empire: Young Turks stop open trade of Zanj and Circassian women
- 1908 – Congo Free State: Belgium annexes CFS, ending practice of slavery there
- 1912 - Siam: Slavery abolished

- 1915 – British Malaya: Slavery abolished
- 1917 – British Raj: Indian indenture system abolished
- 1918 – US Supreme Court ([Arver v. United States](#)) rules **military conscription** does not violate the 13th Amendment prohibition against involuntary servitude.
- 1919 – Tanganyika: Slavery abolished
- 1922 - Morocco: Slave **trade** abolished, **slave holding** remained legal
- 1923 - Afghanistan: Slavery abolished
- 1923 – Hong Kong: : Slavery of *Mui tsai* abolished (“mui tsai” means little sister)
- 1924 - Iraq: Slavery abolished
- 1924 – Anglo-Egyptian Sudan
- 1924 - Turkey: Slavery abolished
- 1926 - Nepal: Slavery abolished
- 1926 – British Burma: Slavery abolished
- 1927 – Treaty of Jeddah abolishing slave trade (signatories: UK, Nejd, Hejaz)
- 1928 – Sierra Leone: Abolition of domestic slavery practiced by local African elites. Although established as a place for freed slaves, a study found practices of domestic slavery still widespread in rural areas in the 1970s.
- 1929 - Persia: Slavery abolished and criminalized
- 1936 – Northern Nigeria: Slavery abolished
- 1936 - Bechuanaland: Slavery abolished
- 1937 - Bahrain: Slavery abolished
- 1949 - Kuwait: Slavery abolished
- 1952 - Qatar: Slavery abolished
- 1958 – Bhutan: Slavery abolished
- 1960 – Niger: Slavery abolished
- 1964 – Trucial States: Slavery abolished
- 1970 – Oman: Slavery abolished
- 1981 – Mauritania: Slavery abolished but not enforced. Many still held as slaves.
- 2003 - Niger: Slavery criminalized
- 2007 - Mauritania: Slavery criminalized
- 2010 – Sahrawi Arab Democratic Republic: Slavery criminalized
- 2017 – Chad: Slavery criminalized

Timelines 1600's and ... for the lands that will become the US

For a time in the early 1600's blacks were financially able to pay for transportation of indentured servants from Europe or Africa or both and able to purchase property from Virginians.

- 1526 - Enslaved Africans were part of a Spanish expedition to establish an outpost on the North American coast in present-day South Carolina. Those Africans launched a rebellion in November of that year and effectively destroyed the Spanish settlers' ability to sustain the settlement, which they abandoned a year later.
- 1586 – Roanoke Island: There is suggestive evidence that scores of Africans plundered from the Spanish were aboard a fleet under the command of Sir Francis Drake when he arrived at Roanoke Island in 1586.

- 1625 – only 23 blacks in Virginia
- 1630 – September, 200 blacks in Virginia
- 1639 – January – Assembly allows all to have firearms, except blacks.
- 1640 – January: All people “except negroes” to be provided with firearms
- 1640 – July: John Punch ruling: 3 runaway servants’ (2 white, 1 black) rulings show racial difference: A Scot, a Dutchman are ordered to serve another 4 years but the black man, John Punch, is ordered to serve the rest of his life.
- 1671 – only 2,000 blacks out of a total 40,000 population
- 1699 – about 6,000 blacks – others being imported at about 2,000 a year.

English Slave Trading Companies

- 1663-1672 - Company of Royal Adventurers of England Trading with Africa
- 1672-1750 - Royal African Company of England
 - Set up by Charles II just after the restoration of 1660, the *Royal African Company* eventually became one of the most dominant joint-stock companies of the English empire in the 17th century. Beginning with a charter issued by the king, the early *Company of Royal Adventurers* faced economic struggles in addition to animosity from the West Indian colonies over issues of product quantities, especially in regard to the slave trade. However, a new charter, detailing its rights and responsibilities concerning the slave trade created a change in fortune. The *Company of Royal Adventurers* became the *Royal African Company* and gained monopoly rights in 1672 for all of England's trade with Africa.
 - 1674 – Proclamation: Passed November 13th, 1674 under Charles II, **Reaffirming the exclusive trade rights** that the Royal African Company possesses in light of reports of people outside of the company unlawfully overstepping into the Companies territories
<https://gallery.lib.umn.edu/exhibits/show/proclamations-on-trade-and-com/english-presence-in-africa/royal>
- 1750-1821 - Company of Merchants Trading to Africa

The Company of Royal Adventurers of England trading with Africa was incorporated by royal charter of 10 January 1663. It was reconstituted by a new charter on 27 September 1672 as the Royal African Company of England and had a monopoly of trade to Africa. The company's headquarters in Africa was at Cape Coast Castle on the Gold Coast (modern Ghana) and other forts were sited at the River Gambia, in Sierra Leone and on the 'Slave Coast' (the modern Republic of Bénin) and at Bénin. The company traded in a variety of goods including wax, ivory and wood, but it was predominantly concerned with trading gold and slaves. These were bought with manufactured goods from Britain and Europe and the slaves were then sold to plantation owners in the American colonies and West Indies in return for sugar and tobacco.

The company lost its monopoly in 1698 and became insolvent in the 1720s. Its ports, settlements and factories in Africa were vested in the Company of Merchants trading to Africa incorporated by act of Parliament in 1750. It was abolished in 1821 and its property vested in the Crown.

The Asiento de Negros

https://en.wikipedia.org/wiki/Asiento_de_Negros

The Asiento de Negros (lit. 'agreement of blacks') was a monopoly contract between the Spanish Crown and various merchants for the right to provide African slaves to colonies in the Spanish Americas.[1] The

Spanish Empire rarely engaged in the trans-Atlantic slave trade directly from Africa itself, choosing instead to contract out the importation to foreign merchants from nations more prominent in that part of the world; typically Portuguese and Genoese, but later the Dutch, French, and British. The Asiento did not concern French or British Caribbean but Spanish America.

The 1479 Treaty of Alcáçovas divided the Atlantic Ocean and other parts of the globe into two zones of influence, Spanish and Portuguese. The Spanish acquired the west side, washing South America and the West Indies, whilst the Portuguese obtained the east side, washing the west coast of Africa – and also the Indian Ocean beyond. The Spanish relied on enslaved African labourers to support their American colonial project, but now lacked any trading or territorial foothold in West Africa, the principal source of slave labour.[2] The Spanish relied on Portuguese slave traders to fill their requirements. The contract was usually obtained by foreign merchant banks that cooperated with local or foreign traders, that specialized in shipping. Different organisations and individuals would bid for the right to hold the asiento.

The original impetus to import enslaved Africans was to relieve the indigenous inhabitants of the colonies from the labour demands of Spanish colonists.[3] The enslavement of Amerindians had been halted by the influence of Dominicans such as Bartolomé de las Casas. Spain gave individual asientos to Portuguese merchants to bring African slaves to South America.

After the Treaty of Münster, in 1648, Dutch merchants became involved in the Asiento de Negros. **In 1713, the British were awarded the right to the asiento in the Treaty of Utrecht, which ended the War of the Spanish Succession.**[1] The British government passed its rights to the South Sea Company.[5] The British asiento ended with the 1750 Treaty of Madrid between Great Britain and Spain after the War of Jenkins' Ear, known appropriately by the Spanish as the Guerra del Asiento ("War of the Asiento").

Individuals

Note that headrights grant 50 acres to Virginians for each servant imported

Uncertain legal classification takes several decades to harden

In the meantime, many Africans become free, even owning plantations and going to court, sometimes owning other Africans. (John Punt, Anthony Johnson)

Anthony Johnson

Virginia's first free black and its first black landowner.

- 1622 – was imported to Virginia
- After indenture period accumulated property along the Pugoteague River
- Becomes black patriarch of the 1st community of black property owners in America
- Loses property in fire
- By 1651 – is able to import 5 black servants into the colony – this gets him 250 acres in Northampton county
- **1654 – Johnson v Parker court case** revolves around Johnson's servant Casor.
 - . In November 1653 Casor complained to a white planter visiting his master that although he had been indentured for seven years, Johnson had kept him "seven years longer than he should or ought." Johnson insisted that he had "ye Negro for his life," but after being warned that unless he released his servant, the latter could recover his master's cows as damages, he freed Casor, who then bound himself to the white planter.

Johnson petitioned the Northampton County court for the return of his servant, and in March 1654, the court ordered Casor returned to Johnson and handed down the judgment that Casor was Johnson's servant for life, that is, his slave. (Philip Foner)

Benjamin Dole

1650 – granted 300 acres of land in Surry County for importing 6 servants

Another Black owner

Granted 550 acres for importing 11 people.

Slave trade development in England

London Slave Company

War of the Spanish Succession and Queen Anne's Asiento

The English near monopoly in Atlantic slave trade.

How many slaves and where were they transported in the trade.

Reasons for the American Revolution 1775-1783

<https://broadandliberty.com/2020/05/24/john-mcwhorter-we-cannot-allow-1619-to-dumb-down-america-in-the-name-of-a-crusade/>

John McWhorter: We cannot allow '1619' to dumb down America in the name of a crusade

The fundamental claim promoted by the New York Times' 1619 Project — that the Revolutionary War was fought to preserve slavery — simply does not correspond with the facts. This false history will do more damage than its proponents realize.

MAY 24, 2020, JOHN MCWHORTER

The data are in: The New York Times' 1619 Project is founded on empirical sand. The fundamental claim that the Revolutionary War was fought to preserve slavery simply does not correspond with the facts, too conclusively for the point to be dismissed as mere hair-splitting. The issue is not differing interpretations of history, but an outright misinterpretation of it.

<https://www.politico.com/news/magazine/2020/03/06/1619-project-new-york-times-mistake-122248>

I Helped Fact-Check the 1619 Project. The Times Ignored Me.

The paper's series on slavery made avoidable mistakes. But the attacks from its critics are much more dangerous.

By **LESLIE M. HARRIS**, 03/06/2020 05:10 AM EST

On August 19 of last year I listened in stunned silence as Nikole Hannah-Jones, a reporter for the *New York Times*, repeated an idea that I had vigorously argued against with her fact-checker: that the patriots fought the American Revolution in large part to preserve slavery in North America.

Hannah-Jones and I were on Georgia Public Radio to discuss the path-breaking *New York Times* 1619 Project, a major feature about the impact of slavery on American history, which she had spearheaded. The *Times* had just published the special 1619 edition of its magazine, which took its name from the year 20 Africans arrived in the colony of Virginia—a group believed to be the first enslaved Africans to arrive in British North America.

Weeks before, I had received an email from a *New York Times* research editor. Because I'm an historian of African American life and slavery, in New York, specifically, and the pre-Civil War era more generally, she wanted me to verify some statements for the project. At one point, she sent me this assertion: "One critical reason that the colonists declared their independence from Britain was because they wanted to protect the institution of slavery in the colonies, which had produced tremendous wealth. At the time there were growing calls to abolish slavery throughout the British Empire, which would have badly damaged the economies of colonies in both North and South."

I vigorously disputed the claim. Although slavery was certainly an issue in the American Revolution, the protection of slavery was not one of the main reasons the 13 Colonies went to war.

...

The editor followed up with several questions probing the nature of slavery in the Colonial era, such as whether enslaved people were allowed to read, could legally marry, could congregate in groups of more than four, and could own, will or inherit property—the answers to which vary widely depending on the era and the colony. I explained these histories as best I could—with references to specific examples—but never heard back from her about how the information would be used.

Despite my advice, the *Times* published the incorrect statement about the American Revolution anyway, in Hannah-Jones' introductory [essay](#). In addition, the paper's characterizations of slavery in early America reflected laws and practices more common in the antebellum era than in Colonial times, and did not accurately illustrate the varied experiences of the first generation of enslaved people that arrived in Virginia in 1619.

...

... slavery in the Colonies faced no immediate threat from Great Britain, so colonists wouldn't have needed to secede to protect it. It's true that in 1772, the famous Somerset case ended slavery in England and Wales, but it had no impact on Britain's Caribbean colonies, where the vast majority of black people enslaved by the British labored and died, or in the North American Colonies. It took 60 more years for the British government to finally end slavery in its Caribbean colonies, and when it happened, it was in part because a series of slave rebellions in the British Caribbean in the early 19th century made protecting slavery there an increasingly [expensive proposition](#).

Far from being fought to preserve slavery, the Revolutionary War became a primary [disrupter](#) of slavery in the North American Colonies. Lord Dunmore's Proclamation, a British military strategy designed to unsettle the Southern Colonies by inviting enslaved people to flee to British lines, propelled hundreds of enslaved people off plantations and turned some Southerners to the patriot side. It also led most of the 13 Colonies to arm and employ free and enslaved black people, with the promise of freedom to those who served in their armies. While neither side fully kept its promises, thousands of enslaved people were freed as a result of these policies.

From Wood:

Most colonial leaders in the mid-eighteenth century thought of themselves not as Americans but as Britons. They read much the same literature, the same law books, the same history, as their brethren at home read, and they drew most of their conceptions of society and their values from their reading. Whatever sense of unity the disparate colonies of North America had came from their common tie to the British crown and from their membership in the British empire. Most colonists knew more about events in London than they did about occurrences in neighboring colonies. They were provincials living on the edges of a pan-British world, and all the more British for that.

Wood, Gordon S.. *The Radicalism of the American Revolution: Pulitzer Prize Winner (p. 12)*. Knopf Doubleday Publishing Group. Kindle Edition.

“More than a decade of growing estrangement” (Britannica.com)
<https://www.britannica.com/event/American-Revolution>

The estrangement was caused when Great Britain decided to assert greater control over her North American colonies – after many years of letting the colonies govern themselves.

Boston

Committees of Correspondence

Gradual exacerbation of ill feeling between the colonies and the mother country

Neither the Somersett case in England nor later (after hostilities are underway), the Dunmore proclamation alarm colonists who are already mostly against slavery (see Article 2 of the Articles of Association below).

Articles of Association: Article 2 – October 20, 1774

Called for the end of trade in and complicity with any slave traders.

<https://paultaylor.substack.com/p/part-6-the-polluted-roots-of-the>

A Critique of Kendi, DiAngelo, Hannah Jones, and Critical Race Theory

PAUL TAYLOR, SEP 23, 2021

In this essay, I'll discuss the New York Times' "1619 Project," a collection of articles claiming to introduce readers to a new way of thinking about American history.

The essays that compose the [1619 Project](#) would have you believe that even today, the vestiges of *slavery* are everywhere. As Coleman Hughes has written, in the essay compilation [Red, White, and Black: Rescuing American History from Revisionists and Race Hustlers](#), “Instead of teaching black children lessons they can use to improve their lives ... the 1619 Project seems hell-bent on teaching them to see slavery everywhere: in traffic jams, in sugary foods, and, most surprisingly, in Excel spreadsheets.” Mr. Hughes is referring to [Matthew Desmond's 1619 Project essay](#), in which Desmond actually writes “When a mid-level manager spends an afternoon filling in rows and columns on an Excel spreadsheet, they are repeating business procedures whose roots twist back to slave-labor camps.”

...

If it were to make any sense to claim slavery is essential to the understanding of the founding principles of America as a separate nation, then there would have to be something about slavery unique to America at the country's founding. But slavery was a worldwide phenomenon for thousands of years, and it still exists in parts of the world.

...

Indeed, as Eric Herschthal writes in "[The Science of Abolition: How Slaveholders Became the Enemies of Progress](#)":

[T]he American Revolution transformed what had been disparate and uncoordinated attacks on slavery into an organized political movement ... Patriot leaders responded that they cared little for slavery and would rather see it disappear if only Parliament would let them. They were not being entirely disingenuous, either. In 1772 the Virginia colonial legislature passed a bill to curtail the slave trade, only to see Parliament reject it; two years later, the Continental Congress adopted a resolution in favor of banning slave importations.

As Thomas Sowell has [pointed out](#):

"Slavery was just not an issue, not even among intellectuals, much less among political leaders, until the 18th century – and then it was an issue only in Western civilization. Among those who turned against slavery in the 18th century were George Washington, Thomas Jefferson, Patrick Henry and other American leaders. You could research all of the 18th century Africa or Asia or the Middle East without finding any comparable rejection of slavery there. But who is singled out for scathing criticism today? American leaders of the 18th century."

And as Sowell writes in [The Economics and Politics of Race](#):

[In America,] [a]nother historic factor was the American ideology of freedom and democracy ... The morality of slavery had seldom been a serious issue in most slave societies in history, but because of the American ideal of freedom the institution of slavery was an anachronism embroiled in controversy from the outset. The American Revolution heightened awareness of the contradiction, and most states outside the South abolished slavery in the decades immediately following independence ...

Hannah-Jones' and Kendi's false narratives recall those of Alex Haley, whose best-selling book [Roots](#) was also made into a television series in the 1970's. *Roots* achieved unprecedented [popularity](#), as an estimated 140 million people, accounting for over half of the population of the United States, saw the television series. *Roots* won both a [Pulitzer prize and a National book award](#). Yet his story of slavery, which he claimed was true history, turned out to be a [fraud](#), including its description of black slave Kunta Kinte's capture in Africa by white slavers. As the New York Times [reported](#),

investigations in Africa and examinations of British colonial records and Lloyd's shipping documents showed Haley had been mistaken or misled, and there appeared to be no factual bases for Haley's conclusion that he had actually traced his genealogy back to Kunta Kinte in the village of Juffure, Gambia, and that Kunta Kinte had been captured by white slavers in 1767. The account of Kunta Kinte [according to the *Times* of London] was "provided by a man of notorious unreliability who knew in advance what Haley wanted to hear and who subsequently gave a totally different version of the tale."

Ultimately, Haley simply admitted his narrative was a myth, [saying](#) "I was just trying to give my people a myth to live by."

Despite this, the Pulitzer Prize Committee has never revoked the prize it awarded Haley for Roots. Nor has the Pulitzer Prize Committee revoked the Pulitzer awarded to Nikole Hannah Jones.

Part 5 -- Where History Records Enlightenment, Kendi and DiAngelo See En-Whitenment

<https://paultaylor.substack.com/p/part-5-where-history-records-enlightenment>

A Critique of Kendi, DiAngelo, Hannah Jones, and Critical Race Theory
PAUL TAYLOR, SEP 22, 2021

To avoid honestly addressing alternative causes of disparities in outcomes among people grouped by race, advocates of “critical race theory” go so far as to reject the scientific method itself as an aspect of a distinctly “white culture.” This rejection of the scientific method even worked its way into a graphic on the Smithsonian National African-American History Museum’s [website](#) (since [removed](#)) which stated the scientific method is a distinctive marker of “whiteness,” an analysis that is itself [racist](#) in the sense it implies rational thinking is somehow “white.”

This is no surprise, as **Kendi and DiAngelo’s false assumption that disparities in outcomes among people grouped by race are caused solely by racism cannot be plausibly maintained unless the scientific method is rejected.** Indeed, the most influential Enlightenment and scientific method thinkers explicitly *rejected assuming an abstract proposed explanation* (a hypothesis, such as “all racial group disparities are caused by racism”), and then basing all subsequent knowledge on that assumption.

<https://imprimis.hillsdale.edu/continuing-importance-thomas-sowell/>

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The Continuing Importance of Thomas Sowell



Jason L. Riley, Author, *Maverick: A Biography of Thomas Sowell*

Think about the current debate that we’re having over critical race theory. These ideas were once relegated to college seminars. Now they are entering our workplaces through diversity training. And they are entering our elementary schools through *The New York Times* 1619 Project, which attempts to put the institution of slavery at the center of America’s founding. That’s absurd. Slavery existed for thousands of years, in societies all over the world and long before the founding of the United States. More African slaves were sent to the Islamic world than were ever sent to the Americas. Slavery still exists today in Sudan and Nigeria.

What makes America unique is not slavery. It’s emancipation. It’s how fast we went from slavery to Martin Luther King to a black president. The economic and social progress of black Americans in only a few generations is something unmatched in recorded history.

The argument that America became prosperous due to slavery is also unsupported by the facts, as Sowell has pointed out. Individual slave owners certainly prospered, but that's different from saying the country benefited. In fact, the regions of the country that had slavery were the poorest regions, both during slavery and afterward. Similarly, in Brazil, which imported far more slaves than the U.S. did, the regions where slavery was concentrated were the poorest regions, both during slavery and afterward.

Eastern Europe, to look at another example, had slavery far longer than Western Europe—yet Western Europe has always been richer. Millions more African slaves were sent to Northern Africa and the Middle East than came to the West. If slave labor produces economic prosperity, why did those regions remain so poor for so long? And later, when the Middle East did start to become wealthier, it wasn't due to slavery—it was due to the discovery of oil.

In another 1619 Project essay, the author writes: "For the most part, black Americans fought back alone." This breathtakingly ignorant assertion simply writes out of history the role of the Quakers and others in the 18th century, the role of the abolitionists and the newly-formed Republican party in the run-up to the Civil War and Reconstruction, and the role of the NAACP, which was co-founded by whites and blacks together in the early 1900s. It also ignores the role of non-blacks in the civil rights movement in the 1950s and 1960s, which was propelled by alliances with whites, Jews, Catholics, and others who fought against racial discrimination.

...

The real facts about slavery are well known among serious historians. But where are these serious historians right now? A few have come forward, people like Gordon Wood and James McPherson. But why so few? Why isn't the head of every history department at every major university pushing back against this 1619 Project nonsense? The nation's top scholars ought to be falling over one another denouncing it. Why have so many been so quiet? **There have been countless books written by serious scholars about our nation's founding, and none of those books have been written by Nikole Hannah-Jones. Why are serious historians so afraid to take on a journalist who has never written a book or even an academic paper about anything—let alone about the history of slavery?**

The reason they are so afraid is because taking her on is politically incorrect. They will be called racist and sexist. It might damage their academic careers. This is the sort of intellectual cowardice that makes Sowell's life and work unique. This is what distinguishes his scholarship: courage. Sowell wasn't afraid. It's the sort of thing that ought to be commonplace among scholars and intellectuals—and journalists, for that matter—but clearly it is not. Sowell has spent a career putting truth above popularity. We need a hundred more just like him.

The Slave Ships

Rate of deaths for the crews (21.4%)

Crews sometimes abandoned at the slave-market end of the Atlantic triangle trade.

<https://www.brh.org.uk/site/articles/should-society-memorialise-a-slave-trader/some-insights-into-the-lives-of-the-crew-onboard-the-slave-ship-hannibal/>

Some insights into the lives of the crew onboard the slave ship Hannibal

By Rosemary L Caldicott

An often overlooked but essential element of a slave ship, such as the *Hannibal*, was the requirement for a large crew in comparison to the number of sailors usually required to man ordinary merchant shipping. Sailors who were to work on slavers would be recruited by any means possible. For example, some men were offered the option by a magistrate or judge of going to prison, transportation, or work as crew on a slave ship. John Newton, author of *The Journal of a Slave Trader*, described his crew as: '[The] refuse and dregs of the Nation. The prisons and glass houses furnish us with large quotas and boys impatient of their parents and masters, or already ruined by some untimely vice and for the most part devoid of all good principles.'¹¹ Some sailors who ended up as crewing a slave ship may have originally been victims of the press-gangs, being forced to serve in the navy and then deserting their ship to be hired on by slavers.

The slave ship *Hannibal* of 450 tons and 36 guns set sail from London on 5 September 1693 with a large compliment of 70 crew. At least two sailors deserted the ship during the first days of sailing, while laying over during bad weather at the Downs, off the east Kent coast, before the ship set sail on a foggy evening for the Atlantic Ocean. When a sailor went missing or died it was traditional practice to sell their belongings under the mast. The proceeds raised would be given to the sailors' families on return to the home port. Captain Thomas Phillips, the commander of the *Hannibal*, records in his journal of the selling off of dead or missing sailors belongings under the main mast.

Working on a ship was a dangerous occupation and accidents were frequent. Six weeks after leaving London on 23 November 1693 the *Hannibal* was involved in a six hour sea battle with the French man-of-war the *Louis*. As a consequence, five crew were killed outright, with 32 others being injured and some probably dying shortly afterwards from their wounds. Following the battle and during the course of the voyage the author has calculated that a further 36 men were to perish from disease before the ship returned home to London in 1695. Earlier in the voyage on the night of a storm that occurred on 1 November sailor John Southern was killed when he fell from the yardarm while he was fixing the sails. Phillips blamed the death on the sailor, '*being careless of himself, fell off the yard-arm and was drowned*'. It is calculated that at least three further crew deserted while the ship was moored at Barbados during 1694. As far as it is possible to ascertain from Phillips's written account the death numbers of crew on the *Hannibal* amounted to 42, or 60% of her original crew. The ship sailed back to England with her captain along with probably only 26 surviving crew. Researchers agree that the average loss of crew on a slaving voyage stood at about 23% during the late seventeenth century, incidentally a similar mortality percentage rate average as slaves dying on a Guineaman slave ship at this time.

Another plight for the crew was to be put on short rations due a shortage of food and water supplies.

...

As a consequence of high crew mortality rates slave ships would sometimes not have enough surviving crew to safely sail a ship back to England. With a shortage of sailors, men were by some reports able to demand £30 in wages to work the six week passage back to England, and not unsurprisingly they demanded that they be discharged at the first port in England that the ship put into. Phillips wrote '*that an ordinary fellow would demand thirty pounds pay for the voyage thence to England*'. If the sum of £30 that Phillips records was correct this has a comparable income value of £73,000 or RPI value £4,660 in 2020. Whether any ordinary sailors were ever paid this sum or near to it is not known. Captain Thomas Sherman, commander of the English man-of-war the *Tyger*, had been posted in the West Indies for two years. He told Phillips that he had lost 600 men to sickness during that time and although he currently had 220 men this was only due to acquiring pressed sailors from visiting merchant ships to replace his men that were still dying daily. The unrelenting impressment of men by the navy also accounts for why so many merchant ships were short of crew at this time in the West Indies. Owners of merchant ships frequently protested to Parliament and the King about the dangerous predicament their vessels were being placed in.

Phillips wrote that he had overheard Captain Sinclair, commander of the *Leere* frigate, offering to pay captain Thomas Sherman, commander of naval ship *Tyger*.

..under whose convoy he was to come home, the sum of one hundred pounds down presently, upon condition he would lend him ten of the worst men he had to help to sail his ship home, and likewise pay the men what wages they should demand; which captain Sherman absolutely refused upon any terms whatsoever.

Despite the above the RAC validated a policy of maintaining crew costs at the lowest possible rate to increase profits despite the fact that crewing a slave ship was labour intensive. For example, in the case of the *Hannibal* over 700 enslaved Africans were forcibly boarded on the west African coast. The people had to be fed, hydrated, and exercised twice each day which required huge resources to keep them alive. There was also, of which Phillips was warned about in his orders, the constant fear of the enslaved captives rising up to escape, requiring them to be constantly guarded day and night, with crew manning guns positioned on the decks. However, once the enslaved had disembarked at the destination port and sold, fewer men were needed onboard because they were no longer required to act as guards. To lower wage costs it was not unknown to discharge 'surplus' crew at the earliest possible opportunity before returning to England because sailors were paid at the end of the voyage. Robin Pearson writes that even though crew faced a high mortality rate the muster rolls show that it was still commonplace for captains to forcibly discharge a few crew in the colonies, thereby retaining a skeleton crew to sail the ship home and saving on sailors' monthly salaries.

Why the 1619 introduction of captured Africans to an English colony was an accident.

Multiple Parts – hold on each

Diego Grillo (El Mulato) and Francis Drake and Pirates

The pirate buddies in Cornwall

Letters of Marque (official permissions for piracy)

- 1- From Duke of Orange – during 80 years War (Habburgs Spain vs Netherlands) and 12-years truce (1609-1621).
- 2- From Duke of Savoy – (area between France, Switzerland, Italy) An agreement between Savoy and Phillip after Treasurer starts on its gold-hunting voyage with White Lion invalidates Savoy's letter of marque but the Treasurer doesn't know it yet.

Running a largely hidden pirate (privateer) operation by Sir Walter Raleigh and Lord Rich

The tale of a Japanese ship (Date Maru, renamed the San Juan Bautista) built in 1613, and a Japanese delegation to Acapulco (still celebrated in Acapulco today) and then to Spain where 700 Japons still live just SW of Seville in Rio de Correa.

This ship winds up heading back to Japan from Acapulco, by way of the Phillipines

Purchased for Spain by the outgoing ambassador who returns to Spain on the ship

The returning Ambassador presents this to the king who is unimpressed

The king fobs the ship off on his ambassador to England, Diego Sarmiento de Acuna, Count of Gondomar

Special note: Gondomar is the Spanish ambassador who flatters England's King James I and who in a rage at an English attack (searching for the city of gold, El Dorado) off the coast of Venezuela in and around the Orinoco River, in 1618 get James to behead Sir Walter Raleigh (October 1618). That plays directly into the misleading report (March 1620) of the arrival of the White Lion and the Treasurer at Port Comfort in August 1619.

Gondomar, in turn, hands off the ship to his ship-captain cousin Manuel Mendez de Acuna.

Captain Acuna is in league with a slave dealer who get a contract to take 200 captives from Angola to Vera Cruz

The invasion of Ndonga and capitulation of the capital Kbasia with thousand of captives in early 1619.

36 ships contracted by Lisbon banker Antonio Fernandez to go to Luanda to take the captives across the Atlantic

Between 1615 and 1622 Antonio Fernandez (the Lisbon banker) was allowed to ship from 3,500 to 5,000 Africans per year from Luanda.

6 of those 36 ships are sent to Vera Cruz, the rest to the West Indies and South America.

1 of those 6 is the original Japanese-built San Juan Bautista.

The San Juan Bautista is only licensed for 200 but takes on 350. That is too many for the ship's stores to handle and they have to stop in Jamaica, selling off 24 captives, to get enough provisions to continue to Vera Cruz. This stop also separates them from the other 5 ships going to Veracruz, contributing to her later appearance as a treasure ship.

They never make to Vera Cruz. Off Campeche they are intercepted by two pirate ships mistaking the San Juan Bautista for a treasure ship.

Her size (smaller) and configuration (galleon) make her look like a treasure ship and being alone.

Diego Grillo (el Mulato) heads to the waters off Cuba to pirate Spanish treasure ships.

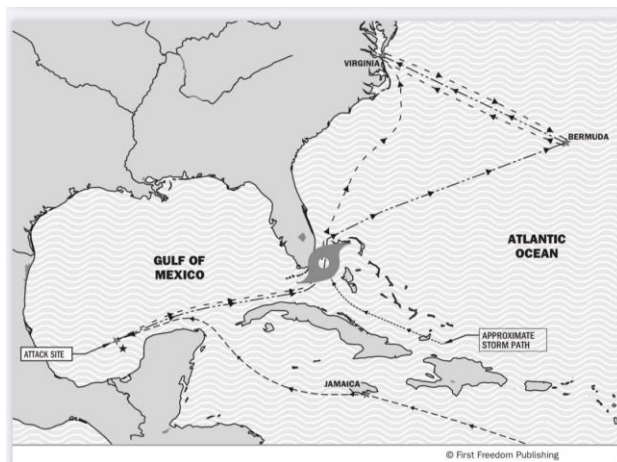
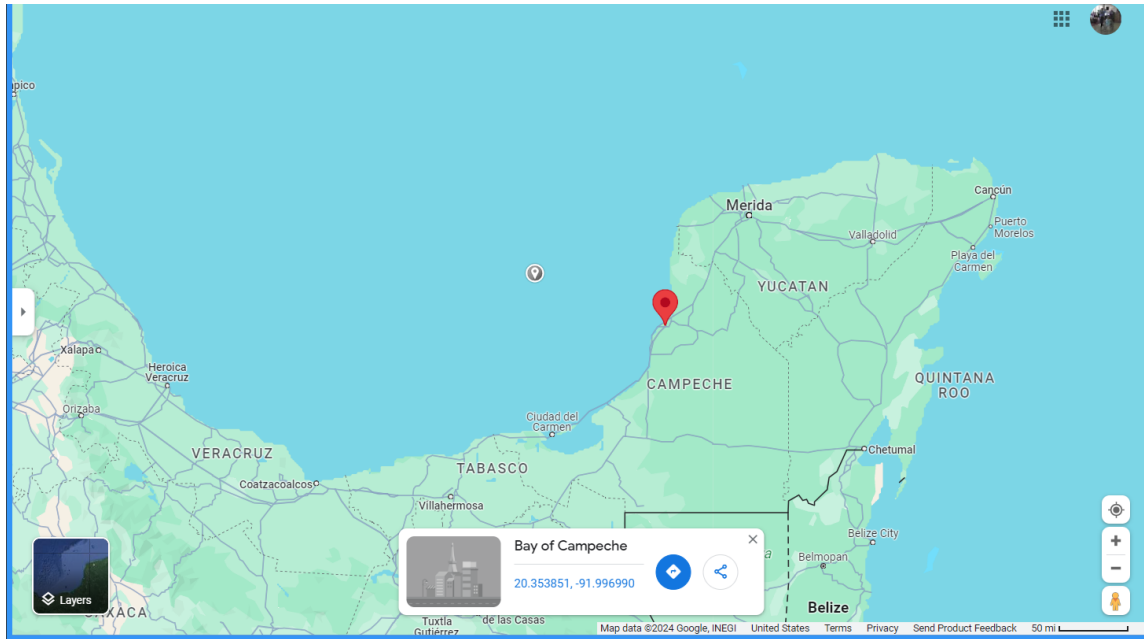
Diego's buddies, Colyn Jope (White Lion) and Daniel Elfrith (Treasurer) take off to join him a little later.

By the time the two get down there, el Mulato has made his conquest and made off with the gold.

So, the two decide to go hunting anyway, just the two of them.

They spot the San Juan Bautista off Campeche and thinking she is a treasure ship, attack her.

When Jolpe and Elfrith board the San Juan Batista, they open the hold expecting gold and silver, but crap, they see humans.



What to do? They don't want to come away empty handed so they pick as many captives as they think they can hold and have provisions to get to Virginia, which is under the control of their owner, Lord Rich. 30 each. When they get there, they are out of provisions, so, again, trading captives for provisions.

In the meantime, Captain de Acuna gets back on the San Juan Bautista, now no longer sailable. He rents the Santa Ana (Hertz Rent-a-Galleon?) in which to put the remaining 147 captives and finally delivers them to Veracruz. They had already lost 119 coming across the Atlantic, dead.

Side note, the captives taken off by the English privateers were probably luckier (as captives go) than those who went on to the Spanish colonies where they were intended to work the silver mines. The Spanish tended to have a high mortality rate.

This will ignite a huge scandal in England and (cousin of the ship's captain) Count Gondomar is again demanding blood. But the English are so unhappy with what happened to Raleigh that revenge is delayed a bit, until James disbands the Virginia Company of London and starts selling charters to others, thus the number of colonies starts expanding. This is also, in part to fill James

personal purse. He is a spendthrift and is always at odds for funds from Parliament (they don't like him and his Scottish divine-right of kings beliefs).

The Virginia Company of London (which sold shares to investors looking for a payoff) had planned on a labor force of indentured servants who would work off their passage, then become landowners or free workers themselves, adding to the colony (company investment) that way.

Count of Those From the San Juan Bautista

Reported by the captain, Manuel Mendez de Acuna 350/147

8,657,875 pesos for 147 slaves delivered at Veracruz

Total captives at the start in Luanda	350
Deaths enroute	119
Boys traded in Jamaica for medicine	24
Pirated by the two English corsairs	60
Total delivered in Veracruz	147

From the White Lion 30

Traded in Bermuda Aug 1619	14
Brought to Point Comfort	14
To Yearley	8
To Piersey	6
With the crew of the White Lion	2

From the Treasurer 30

Arrived in Bermuda	29
Probable death during passage	1

Juicy stories completely avoided

Frances Culpepper Stephens Berkeley (1634-c1695)

James Hawkins and Francis Drake first in the slave trade and later raids on Spanish slave ships in the 1500's

The US Constitution and Our Democracy

Although the early Greek democracy and the Roman republic gave our founders some models, those were only a small part of the constitution. For "freedom" we need people with the universal impulse to escape the bonds by the powerful over the powerless.

The Europeans who first moved to the English New World in the 1600s into the 1700s brought back accounts of people who lived in civilized accord without the religious and political oppression common in Europe at the time.

Stories found their way back to Europe about people, Indians, who governed themselves without prisons, chains or police. In turn some natives in the Americas became fluent in English or French and traveled to Europe as emissaries in that period. These natives directly addressed inequality, theocracy and royalty.

Thom Hartman:

“While there’s not a one-to-one correlation between the governing principles of, for example, the Iroquois Confederacy and the US Constitution, the core principles animating both were nearly identical: equality of citizenship. Government is legitimate only with the consent of the governed. Men who claim power through hereditary lineage or a direct line to the gods must be limited in the power they can acquire or possess. Greed and unbridled power are evils. Society’s highest obligation is to care for all its people, not merely to serve those with the highest status or wealth.

Our Founding Generation integrated these concepts into a coherent governing philosophy and then, after independence, crafted them into a clumsy attempt at constitutional self-governance.”

“It was a bold and dangerous experiment, defying, as it did, a thousand years of European history and the greatest powers of the world at the time.”

Hartmann, Thom. The Hidden History of American Democracy (The Thom Hartmann Hidden History Series) (pp. 10-12). Berrett-Koehler Publishers. Kindle Edition.

From My HPPR Review of “Braiding Sweetgrass”

From one of my HPPR book reviews (August 2023) for “Braiding Sweetgrass” I used material from Thom Hartmann’s “The Hidden History of American Democracy. (note: Thomas Jefferson 1743-1826 – he was 14 in 1757. He was 31 in 1774 at the 1st Continental Congress and the Articles of Association.)

In “The Hidden History of American Democracy” Thom Hartmann delves into the Indian nations who were indeed nations in their own right, and into the universal impulse for freedom. Hartmann writes, “Democracy, it turns out, is the default state of virtually every animal species on Earth, and humanity is no exception.”

During the decade of Ben Franklin's birth and Voltaire's youth a best selling book in Europe quoted from a Wendat (Huron) statesman, Kandiaronk who criticized European society for its obsession with class and wealth. Already many Natives had traveled to Europe and learned European languages such as English and French, speaking and reading.

Indeed, Kandiaronk was most likely a visitor to the court of Louis XIV in 1691, Louis the "Sun King" the ballet king, the always at war king. So, it is possible that Kandiaronk watched ballet in France.

Where, asks Hartmann, did Rousseau and the philosophers of his day get their egalitarian ideas? Modern scholarship indicates Native Americans, both directly and indirectly. Hartmann notes, "... the most famous philosophers and political thinkers of Europe and the American colonies in the early 1700s were carefully studying reports of how Native American—particularly Iroquoian—societies and polities were structured four generations before the French Revolution."

Thomas Jefferson's father, Peter, who died when Thomas was 14, knew many Native people in his region. As he mapped the Virginia colony in 1751, he met hundreds of Native leaders. Years

later, in 1812, writing to John Adams, Thomas Jefferson recalled, "I was very familiar, ... they were in the habit of coming often and in great numbers to the seat of government, where I was very much with them. I knew much the Ontasseté, the warrior and orator of the Cherokees; he was always the guest of my father, on his journeys to and from Williamsburg."

Later, Thomas Paine would write, " To understand what the state of society ought to be, it is necessary to have some idea of the natural and primitive state of man; such as it is at this day among the Indians of North America. There is not, in that state, any of those spectacles of human misery which poverty and want present to our eyes in all the towns and streets in Europe."

In May of 1776 Iroquois came to the Continental Congress in Philadelphia where they were treated as visiting dignitaries.

Later, as the new constitution was being worked out, John Adams noted the ancient British tribes, Germanic tribes and Native American Tribes all practiced democracy with the **three branches of government** that he, Adams, and Jefferson were advocating.

Three Branches of Government

Quoting Hartmann directly:

Adams wrote, "It would have been much to the purpose to have inserted a more accurate investigation of the form of government of the ancient Germans and modern Indians; in both, the existence of the three divisions of power is marked with a precision that excludes all controversy. The democratical branch, especially, is so determined, that the real sovereignty resided in the body of the people."

He added, "To collect together the legislation of the Indians, would take up much room, but would be well worth the pains. The sovereignty is in the nation, it is true, **but the three powers are strong in every tribe.**"

Quoting Kandiaronk

What's more, there is every reason to believe that Kandiaronk actually had been to France; that's to say, we know the Wendat Confederation did send an ambassador to visit the court of Louis XIV in 1691, and Kandiaronk's office at the time was Speaker of the Council, which would have made him the logical person to send. While the intimate knowledge of European affairs and understanding of European psychology attributed to Adario might seem implausible, Kandiaronk was a man who had been engaged in political negotiations with Europeans for years, and regularly ran circles around them by anticipating their logic, interests, blind spots and reactions.³³

So where did Rousseau and the philosophers of his generation get their idea that it was possible for people to live in an egalitarian society? Increasingly, modern scholarship shows it may well have been—both directly and indirectly—from Native Americans. Consider this excerpt from Lahontan's book *Curious Dialogues*, quoted by Graeber and Wengrow:

Lahontan: *Try for once in your life to actually listen. Can't you see, my dear friend, that the nations of Europe could not survive without gold and silver—or*

some similar precious symbol. Without it, nobles, priests, merchants, and any number of others who lack the strength to work the soil would simply die of hunger. Our kings would not be kings; what soldiers would we have? Who would work for kings, or anybody else? . . . It would plunge Europe into chaos and create the most dismal confusion imaginable.

Kandiaronk: *You honestly think you're going to sway me by appealing to the needs of nobles, merchants, and priests? If you abandoned conceptions of mine and thine, yes, such distinctions between men would dissolve; a levelling equality would then take its place among you as it now does among the Wendat. And yes, for the first thirty years after the banishing of self-interest, no doubt you would indeed see a certain desolation as those who are only qualified to eat, drink, sleep, and take pleasure would languish and die. But their progeny would be fit for our way of living. Over and over I have set forth the qualities that we Wendat believe ought to define humanity—wisdom, reason, equity, etc.—and demonstrated that the existence of separate material interests knocks all these on the head. A man motivated by interest cannot be a man of reason.³⁴*

When Rousseau wrote the essay that catapulted him to fame, Discourse on the Arts and Sciences, it was in answer to an essay contest question by the Académie de Dijon: “Has the restoration of the sciences and arts contributed to moral improvement?”

This was essentially the question that Lahontan had raised at length with his Curious Dialogues, and Rousseau as much as quoted Lahontan in his footnotes, as observed by Graeber and Wengrow: “I don’t dare speak of those happy nations who do not know even the name of the vices which we have such trouble controlling,” Rousseau wrote, “of those American savages whose simple and natural ways of keeping public order Montaigne does not hesitate to prefer, not merely to the laws of Plato, but even to anything more perfect which philosophy will ever be able to dream up for governing a people. . . . What’s more, he says, they don’t wear breeches!”

Hartmann, Thom. *The Hidden History of American Democracy: Rediscovering Humanity's Ancient Way of Living (The Thom Hartmann Hidden History Series Book 9)* (pp. 34-36). Berrett-Koehler Publishers. Kindle Edition.

Benjamin Franklin’s Enlightenment

Ben Franklin moved to Philadelphia in 1723 at the age of 17, fleeing, he said, the religious fanatics who largely controlled his native Massachusetts. Over the next few years, he opened both a bookstore and a printing shop, publishing the Pennsylvania Gazette for Philadelphia’s 10,000 people.

As the French were moving south along the Appalachians, Franklin—then in his 30s—was appointed the British envoy to the Iroquois in the 1730s, attending treaty councils that typically lasted two weeks each. It was his first diplomatic assignment, a profession that he embraced for the rest of his life on two continents.

In 1736, Franklin published his first account of an Iroquois treaty council he'd attended, and the book sold so well that he continued publishing regular accounts of British–Iroquois treaty councils attended by him and others until he was assigned to England in 1762. Several of the treaty councils had been held in Philadelphia, attended by Pennsylvania's governor, along with representatives from Virginia and Maryland.⁴²

In 1747, Franklin became close friends with Cadwallader Colden, reprinting that year Colden's 1727 *History of the Five Indian Nations*. This, for Franklin, was a turning point (*from*) a full 50 years before the American Revolution.

If the American colonies, he appears to have concluded, could apply the Iroquois system of governance with its constitution that stretched back what was then believed to be at least 700 years (it was probably far more recent), a new form of nation could be birthed among modern "civilized" people that held the values that Locke, Rousseau, Thoyras, and others had embraced and advocated. It would be the world's greatest experiment in self-governance.

As historian Bruce E. Johansen wrote in *Forgotten Founders: How the American Indian Helped Shape Democracy*, "[I]n 1747, Franklin asked Colden for a copy of his new edition and read and appraised it for its author. Franklin then began his own fervent campaign for a federal union of the British colonies, a cause he did not forsake until the United States was formed a quarter-century later."⁴³

Six years later, Franklin was appointed Pennsylvania's Indian commissioner and attended, in Carlisle, Pennsylvania, a meeting in which the Iroquois and British worked out a treaty to stop the French encroachments and promote trade between the Five Nations and the colonies.

Franklin published the treaty, which took effect November 1, 1753, and helped set up a congress for the next summer that he hoped could be the beginning of a new form of government for the colonies. It was to be held in Albany, New York.

Two weeks before the congress, Franklin wrote a brochure titled *Short Hints Toward a Scheme for Uniting the Northern Colonies* and mailed a copy to Colden for his thoughts. Around that same time, he printed the now-famous "Join, or Die" cartoon in the *Pennsylvania Gazette*.

The congress met five days later than planned, on June 19, 1754, because some of both the Iroquois and the colonial representatives showed up late.

New York's acting governor, James de Lancey, specifically asked that the famous Mohawk statesman Theyanoguin, who spoke perfect English and had been baptized by Godfridius Dellius of the Dutch Reformed Church in 1692 with the name "Hendrick," attend the proceedings. (Colonists often referred to him as "King Hendrick," although the Iroquois recognized no such title.)

Hendrick, a good friend of both Franklin and Colden, was the principal chief of the Mohawks and brought with him a belt of chain wampum, used to seal treaties and bind agreements.

Franklin laid before the congress what would become known as the Albany Plan of Union, saying, "I propose that all the British American colonies be federated under a single legislature and a president-general to be appointed by the Crown."

As he later (March 20, 1751) wrote to fellow printer and New York postmaster James Parker, "It would be a very strange Thing, if Six Nations of ignorant Savages should be capable of forming a Scheme for such an Union, and be able to execute it in such a Manner, as that it has subsisted Ages, and appears indissoluble; and yet that a like Union should be impracticable for ten or a Dozen English Colonies, to whom it is more necessary, and must be more advantageous; and who cannot be opposed to want an equal Understanding of their Interests."

Hartmann, Thom. The Hidden History of American Democracy: Rediscovering Humanity's Ancient Way of Living (The Thom Hartmann Hidden History Series Book 9) (pp. 39-42). Berrett-Koehler Publishers. Kindle Edition.

3/5 rule to count persons for congressional representation.

Quoting from Project 1619 site which repeats a common trope which is an inverted understanding, "Our ancestors were Africans living in America. **They were not considered citizens but only 3/5 of a human.**"

This is not a minimization of slaves as persons. It is to rein in the congressional voting power of the slave states.

This limits the number of votes of slave states (slave numbers add representatives but slaves and freed blacks were not allowed to vote) – without this the slave states would have had enough representatives to vote for slavery for everyone or at least override non-slave states. Maybe no civil war. Also, maybe no end of slavery.

Slave had no votes but the slave states wanted to use their population numbers to acquire more representatives in congress, that is, more votes. Slaves could not choose their congressional representatives or much of anything else. So, counting each slave toward congressional representation fully would mean giving too much voting power to slave holders.

In terms of actual representation by voting, the slaves should have been counted as zero-fifths, that is, not used to give more votes to slave owners. 3/5^{ths} was already a compromise.

From: <https://www.project1619.org/post/the-unfulfilled-prophecy>

"Remembering 1619 is not a celebration. We do not celebrate slavery. We do not celebrate the **capture of 30 million Africans** and the millions of Africans who died on the death march to the slave ports or who died coming through the Middle Passage. We shall commemorate and remember 1619 but we shall never celebrate a stain on the soul of this nation.

Our ancestors were Africans living in America. They were not considered citizens but only 3/5 of a human. The Dred Scott decision in 1857 reinstated that people of color were not citizens in this country and had no rights. Although the 14th Amendment in 1868 declared all Negroes born or naturalized in the United States to be citizens, they were only words written on a paper. Africans

were never given the right of true citizenship and had to endure **another 196 years** of unequalled rights until the Civil Rights Act of 1964 was passed. We soon found out that separate was not equal. The Dream lives on.

About the Author:

Calvin Pearson is the Founder of Project 1619 Inc.. He has led a grassroots effort since 1994 to tell the true story of the first enslaved Africans **that had been purposely falsified since 1619**. Mr. Pearson is also chairman of the National Juneteenth Grassroots Enslavement Legacy Commission. He has authored many magazine articles and papers on the subject and has been a driving force to get this story told."

Errors typical of Calvin's site:

1. **"capture of 30 million Africans"** – actual figure is about 12 to 13 million overall, mostly by the Spanish contracting out the job, later by the English (after the asiento was won in 1707) of whom a shade less than 400,000 were taken to English North America.
2. 3/5 of a person concept – This is covered above.
3. "another 196 years" – math or typo error. $1964 - 1868 = 106$ years, not 196 years.
4. **"that had been purposely falsified since 1619"** – Yes, the report back to England was a lie, but one of covering up for piracy, not just captive selling. The Spanish had a treaty with England about not attacking the Spanish ships. This had already cost Sir Walter Raleigh his head in October 1618 after one of his captains, against Raleigh's orders, had attacked a Spanish installation on the Orinoco River in present day Venezuela that year. The Spanish ambassador, Count Gondomar, had been more than apoplectic and pressed King James to execute (behead) Raleigh. So, they knew this would bring a similar scandal to the owner of the ships, Lord Rich (who had been Raleigh's partner) with a similar possible result.

Vastly overcounting the economic role of cotton

"Fear" topic in NY Times project uses multiple overcounting to make false comparison of role of cotton in the budget then and intentional comparison of the claim to the sense of today's US budget at a time when the US Post Office was the largest employer in the country.

"The south was an economic basket case that thought it was the crown jewels." – Mike Strong

What makes the sense of a country?

Role of post office and printers.

Never mentioned by NY Times.

Originally the people did not think first of the federal government when they thought of government. People thought of their states. It was the communication network provided by the Postal Act of 1792 with its free delivery of media to media (printers to printers) which changed that.

1- “How the Post Office Created America”

Nov 6, 2022 book review

This is Mike Strong, in Hays, for HPPR

The book is “How the Post Office Created America” by Winifred Gallagher.

In the year 1831, French traveler Alexis de Tocqueville was following the US mail as it was transported by stagecoach to the most remote areas of the barely 50-year-old United States. Tocqueville was looking for evidence of the origins of civilization, believing that he could trace it backward in time from centers of population to remote areas, finding ever more savage and ignorant people as he went.

Tocqueville’s working hypothesis, his basic assumption, was that “wealth, size and physical endowment” would have a direct relationship to “cultural attainment,” as historian Richard John wrote in “Spreading the News: The American Postal System.”

Instead, Tocqueville had to reassess. He decided that “communication could create culture.”

Tocqueville watched his stagecoach’s driver throw a bundle of mail at the doorstep of a rustic cabin in the woods, a post office. **The movement of information, he realized, brought the movement of ideas.**

Tocqueville’s chosen measure of data to track intellectual movement was postal revenue. When he compared the Département du Nord, the most populous department (county) along the northern border of France, bordering Belgium, Tocqueville realized that upper Michigan received far more non-local information than the average citizen of Nord.

Nord, in 1831, had 990,000 residents. Today it is the 4th largest urban area in France after Paris, Lyon and Marseille. Upper Michigan was a barely populated farming area, a remote outpost of European civilization.

Reversing his working assumptions, Tocqueville wrote, “There is no French province in which the inhabitants knew each other as well as did the thirteen million men spread over the extent of the United States.”

Only 39 years before Tocqueville made his 1831 journey, the Postal Act of 1792 was passed. That postal act (there were others later, adding provisions) – that postal act provided a means to create the postal office as a self-financing service, not a profit-making business, which had a special provision for carrying newspapers between printers. Newspapers had not fared well in the American Revolution and this act was the incentive for a boom in new printers and newspapers.

By the 1830's newspapers were receiving something like 4,500 exchange papers a year. It was the first time in history so much information was so readily available and so inexpensive.

Printers shared information from the largest cities to the most remote frontier outposts. They re-published each others' information - very much the way bloggers currently re-publish information today. There were neither wires nor wire services at first, just correspondence.

When the constitution was created there was almost no sense of a nation. **The states were what the average citizen related to.** The Post Office became almost the only visible connection with the federal government.

By 1831 postal employees made up 74-percent of all (non-military) federal workers. There was no federal income tax and very few other federal agencies which intruded on average lives. **The post office was the federal government to most people.**

Year	Percent	Postmasters	All Non-Military Feds
1816	69.1	3,341	4,837
1821	68.9	4,766	6,914
1831 Tocqueville's visit	76.3%	8,764	11,491
1841	79.2%	14,290	18,038

The army in 1831 had only 6,332 troops, most in isolated posts.

That is more than a dozen papers a day on average (assuming 365 delivery days) at each newspaper across the new nation.

In England and Europe new post offices had to have a return in revenue. France required \$200 a year. In terms of the number of post offices for every 100,000 persons, there were 74 post offices in the US, only 17 in Great Britain and a mere 4 in France. *(i.e. one PO handled mail for: in US 1,351, in Great Britain 5,882, in France 25,000)*

In the US, congress members appointed postmasters everywhere. Often the appointees were part timers, but they were a gathering point for information.

Little by little a sense of a national identity emerged changing from **these** United States to, after the civil war, **the** United States.

[This is Mike Strong, in Hays, for HPPR Radio Readers Book Club](#)

599 words - 631 Words including intro/outro, 3899 characters – Duration 3:57

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The Post Office Act of 1792 had four factors which were central to the role it would play in the nation.

1. All postal routes were created and set by congress.
2. There was no minimum required revenue to setup and run a post office.

3. The privacy of the mail was protected - no government surveillance
(Note: [23 May 2005 headline](#) FBI wants to surveille the mail)
4. Newspaper exchange between printers was free.

2 – “The Post Office and House Numbers”

This is Mike Strong, in Hays, for HPPR

The book is “How the Post Office Created America” by Winifred Gallagher.

One of our most visible unnoticed most ubiquitous features of daily life was the result of the US Post Office solving a need and being sensitive to feelings.

House numbers. Free city delivery by postal carriers to addresses. Much later, 1923, mailboxes on houses.

When the Civil War started, deliveries to individual addresses, was not yet a thing. Mail was sent to post offices and customers would come by to get their mail.

The great grandfather of actor Montgomery Clift, lawyer Montgomery Blair was appointed, by President Abraham Lincoln, as postmaster, partly because the Blair family was instrumental in keeping both Maryland and Missouri in the Union. Montgomery Blair is described as conservative, brilliant, belligerent but, most important, practical. A man made to look at needs and to find solutions.

One of the first items was to repair the spoils system which had awarded many people with jobs in the postal system. Blair and Lincoln replaced 21,000 of the postal service’s 28,000 employees. That was 75%, or 3 workers out of every four.

By 1860 changes were needed. One of the ideas to relieve congestion at post offices, was delivering mail to residents in cities. Until then, the cost was considered prohibitive. Inexpensive postage had the effect of increasing mail volume.

In the cities the people coming in to see whether they had any mail, meant congestion. Crowds. Think of mail call in a small military unit and then multiply the numbers.

The post office, starting in the 1850’s, tried to lower the customer numbers by opening branch offices in cities and by installing mailboxes on streets. But it wasn’t enough. There were still long lines of customers at General Delivery hoping for mail and usually going home without.

Individual entrepreneurs saw an opportunity, getting around postal monopoly laws, and for 1 or 2 cents would bring a letter from a private residence to a post office. The term “penny post” originally referred to these private letter carriers.

For years the concept of “Free City Delivery” had been batted around but not acted on. In the Civil War, death notices came in the mail along with bundles of returned mail which had been sent to the now imprisoned or dead soldier.

In Cleveland, postal clerk Joseph Briggs was agonized over handing these notices to families and in particular to families within the setting of crowds. Briggs thought such personal heartbreak should be handled privately.

So, in the winter of 1862, Cleveland postal clerk, Joseph Briggs persuaded his bosses to try an experiment. That winter, 1862, Cleveland began to deliver mail free of charge to residents. That experiment attracted the attention of Montgomery Blair who, free of Southern opposition to the expenditure, was able to find funds to hire postal carriers.

He was able to argue that in Britain this was already working because more convenient delivery encouraged more mail earning more revenue. Therefore, the added money to hire postal carriers would pay for itself. Convenience increased usage, increased money.

So, in 1863, the new Free City Delivery began. Cleveland postal clerk Joseph Briggs, who had gotten this going in his city, was brought to Washington, D.C. to help administer the program.

At first carriers handed the mail directly to customers. If no one was home, they would return until they finally were able to hand off the mail. Carriers walked an average of 20 miles a day, six days a week.

Communities who wanted this kind of mail service had to demonstrate that they had enough people, and that they had good sidewalks, that streets were named, and marked, and that houses and buildings were numbered.

Of course, now that addresses were numbers, mail volume increased. So did commercial mail and also fraud and get-rich-schemes. Blessings with curses.

So, the next time you look at street signs and the numbers on houses, reflect that these were the practical details needed for the mail to be delivered.

(Page 148-152 – either side of the picture plates)

[This is Mike Strong, in Hays, for HPPR Radio Readers Book Club](#)

658 Words, 3951 characters between intro and outro

(Source in book, pages 148-152 – either side of the picture plates)

Dishonesty of the accounts

Bacon's Rebellion

Again, Bacon's Rebellion- From The 1619 Project (New York Times)

on Bacon's Rebellion – Chapter 1 "Democracy" written by Nicole Hannah Jones

The yellow highlighted section is the one and only place in the entire book bringing up "Bacon's Rebellion."

Following **Bacon's Rebellion in 1676, where an alliance of white and Black indentured servants and enslaved Africans rose up against Virginia's white elite**, the colony passed slave codes to permanently enshrine legal and social distinctions between Black and white residents that ensured that all white people, no matter their status, permanently existed in a status above all Black people. These laws divided exploited white workers from exploited Black workers by designating people of African descent as "hereditary slaves" who would serve in bondage for life. "We normally say that slavery and freedom are opposite things—that they are diametrically

opposed,” the historian Ira Berlin said. “But what we see here in Virginia in the late seventeenth century, around Bacon’s Rebellion, is that freedom and slavery are created at the same moment.”

1619 Project of the New York Times – Chapter 1 “Democracy” written by Nikole Hannah-Jones

From the sounds of that you would think that Bacon’s rebellion was an uprising of slaves. Nothing could be further from the truth. The Ira Berlin quote is a tiny cherry pick from a 2003 PBS transcript. It is placed here by NHJ to make the claim that Bacon’s Rebellion is the cause for the formalization of slavery in Virginia. In the context of the article Berlin is simply saying that roughly around this period of time slavery gets formalized. That actual time period really doesn’t start until around 1641 and keeps shifting, a little at a time for the next 20-40 years.

Dishonest about

- We are not told why this is named Bacon’s rebellion – Hint: Nathaniel Bacon
- Or that Nathaniel Bacon was a rich privileged and troubled 20-something from London
- He was a trouble maker and was involved in an inheritance fraud
- 1774 His rich papa sent him to Virginia (with his wife and kids) with:
 - 1,800-pounds sterling (worth about \$3,444,000 in today’s US currency)
 - To grow up some
 - To purchase land
 - He purchased not one, but TWO plantations
 - He became a planter right off the bat
 - He is also able to gather followers (charismatic, also impulsive)
- He is a cousin to the wife (Frances Culpepper Stevens Berkeley) of Virginia’s governor
- He wrangled his way into becoming a member of the Assembly
 - Here he aligns himself with various factions.
 - Some of the factions oppose the governor.
- He and other planters in Virginia decide they wanted more land, Indian land.
 - (yup, just like a western movie).
- They run into Indians and have clashes.
- They want to get up forces to run out the Indians.
- Governor Berkeley (pronounced BARK-lee) has peace treaties with the local Indians and opposes the upstarts who want to fight the Indians.
- 1776 Things escalate: Bacon is arrogant, Berkeley is stubborn.
- Before long the planters decide to force out Berkeley.
- It winds up in physical conflict between the parties.
- They get some 500 people to rise up.
- But Berkeley has called for reinforcements from England.
- The rebellion more or less stalls out by August/September, and English troops are on the way.
- September 1776 - Nathaniel can’t think of anything to do so he burns Jamestown which loses him supporters and he offers to relieve service obligations.
 - more lost support for that.
 - shows that the rebellion was not “an alliance of white and Black indentured servants and enslaved Africans.”
- October 1776 – Nathaniel dies of “bloody flux” and dysentery.
- After – the rebellion breaks down without Bacon to lead them.

NOTE: The ramp up of England’s slave trade at this point is from London, not Virginia.

Reparations

What the “1619 Project” is Really About is Not History, it is Reparations.

The entire book is just “building a case” to reach reparations.

However, after all the authors who contribute, all the essays, all the poems, all the declarations and all the complaints, not one, not one single writer, offers mechanisms, plans for how to accomplish reparations. The authors’ task, directed by Nikole Hannah-Jones is to wind up her audience, not unlike MAGATs, to grievance levels. And then leave it without having researched ways that reparations can work and without traversing the extrapolations about the conflicts and newly created injustices in just demanding some vague concept as reparations.

1619 Leads Here, to Reparations, demanded at the very end of the book. Talk about “burying the lede!” And still there is NO methodology even tentatively written out. The structure of reparations is left empty, vague, unformed, except that the money will come from the federal government.

Nikole Hannah-Jones’ last paragraphs:

This is our national truth: America would not be America without the wealth from Black labor, without Black striving, Black ingenuity, Black resistance. So much of the music, the food, the language, the art, the scientific advances, the athletic renown, the fashion, the guarantees of civil rights, the oratory and intellectual inspiration that we export to the world, that draws the world to us, comes forth from Black Americans, from the people born on the water. That is Black Americans’ legacy to this nation.

The legacy of this nation to Black Americans has consisted of immorally high rates of poverty, incarceration, and death and the lowest rates of land and home ownership, employment, school funding, and wealth. All of this reveals that Black Americans, along with Indigenous people—the two groups forced to be part of this nation—remain the most neglected beneficiaries of the America that would not exist without us. This unacknowledged debt, all of it, is still accruing. And it will continue to accrue until we as a society decide to tolerate it no longer.

Black Americans helped build the economic foundation that has made the United States a global power, but, as the first chapter of this book shows, they have also played an unparalleled and uncompensated role in building our democracy itself. For generations, U.S. soldiers whose stated mission was to spread freedom abroad have received pensions, federal grants, healthcare, and burial assistance. But the Black foot soldiers who fought over many generations to spread freedom here received no measure of compensation, even as that fight cost them their homes, their land, their educations, their employment, and, too often, their lives. And yet Black Americans fight to make this nation a democracy still.

We cannot change the hypocrisy upon which we were founded. We cannot change all the times in the past when this nation had the opportunity to do the right thing and chose to return to its basest inclinations. We cannot make up for all of the lives lost and dreams snatched, for all the suffering endured. But we can atone for it. We can acknowledge the crime. And we can do something to try to set things right, to ease the hardship and hurt of so many of our fellow Americans. It is one thing to say you do not support reparations because you did not know the history, that you did not understand how things done long ago helped create the conditions in which millions of Black Americans live today. But you now have reached the end of this book,

and nationalized amnesia can no longer provide the excuse. None of us can be held responsible for the wrongs of our ancestors. But if today we choose not to do the right and necessary thing, **that** burden we own.

It is time for this country to pay the debt it began incurring four hundred years ago, when it first decided that human beings could be purchased and held in bondage. What happened in 1619, the tragic origin story unveiled throughout this book, set in motion the defining struggle of American life, between freedom and oppression, equality and racism, between the lofty ideals of democracy and the fight to make them real. We must confront this four-hundred-year war between these opposing forces, and then we must make a choice about which America we want to build for tomorrow. The time for slogans and symbolism and inconsequential actions has long passed. Citizens inherit not just the glory of their nation but its wrongs, too. A truly great country does not ignore or excuse its sins. It confronts them, and then works to make them right.

If we are to be redeemed, we must do what is just: we must, finally, live up to the magnificent ideals upon which we were founded.

Hannah-Jones, Nikole ; The New York Times Magazine. The 1619 Project (pp. 475-476). Random House Publishing Group. Kindle Edition.

<https://quillette.com/2019/06/20/my-testimony-to-congress-on-reparations/>

My Testimony on Reparations

Coleman Hughes, 20 Jun 2019

Editor's note: Coleman Hughes delivered the following testimony at a United States House Judiciary subcommittee hearing on Bill H.R. 40 on June 19, 2019. If passed, the bill would establish a commission for reparations.

Thank you, Chairman Cohen, ranking member Johnson, and members of the committee. It's an honor to testify on a topic as important as this one.

Nothing I'm about to say is meant to minimize the horror and brutality of slavery and Jim Crow. Racism is a bloody stain on this country's history, and I consider our failure to pay reparations directly to freed slaves after the Civil War to be one of the greatest injustices ever perpetrated by the U.S. government.

But I worry that our desire to fix the past compromises our ability to fix the present. Think about what we're doing today. We're spending our time debating a bill that mentions slavery 25 times but incarceration only once, in an era with zero black slaves but nearly a million black prisoners—a bill that doesn't mention homicide once, at a time when the Center for Disease Control reports homicide as the number one cause of death for young black men. I'm not saying that acknowledging history doesn't matter. It does. I'm saying there's a difference between acknowledging history and allowing history to distract us from the problems we face today.

In 2008, the House of Representatives formally apologized for slavery and Jim Crow. In 2009, the Senate did the same. Black people don't need another apology. We need safer neighborhoods and better schools. We need a less punitive criminal justice system. We need affordable health care. And none of these things can be achieved through reparations for slavery.

Nearly everyone close to me told me not to testify today. They said that even though I've only ever voted for Democrats, I'd be perceived as a Republican—and therefore hated by half the country. Others told me that distancing myself from Republicans would end up angering the other half of the country. And

the sad truth is that they were both right. That's how suspicious we've become of one another. That's how divided we are as a nation.

If we were to pay reparations today, we would only divide the country further, making it harder to build the political coalitions required to solve the problems facing black people today; we would insult many black Americans by putting a price on the suffering of their ancestors; and we would turn the relationship between black Americans and white Americans from a coalition into a transaction—from a union between citizens into a lawsuit between plaintiffs and defendants.

What we should do is pay reparations to black Americans who actually grew up under Jim Crow and were directly harmed by second-class citizenship—people like my Grandparents.

But paying reparations to all descendants of slaves is a mistake. Take me for example. I was born three decades after Jim Crow ended into a privileged household in the suburbs. I attend an Ivy League school. Yet I'm also descended from slaves who worked on Thomas Jefferson's Monticello plantation. So reparations for slavery would allocate federal resources to me but not to an American with the wrong ancestry—even if that person is living paycheck to paycheck and working multiple jobs to support a family. You might call that justice. I call it justice for the dead at the price of justice for the living.

I understand that reparations are about what people are owed, regardless of how well they're doing. But the people who were owed for slavery are no longer here, and we're not entitled to collect on their debts. Reparations, by definition, are only given to victims. So the moment you give me reparations, you've made me into a victim without my consent. Not just that: you've made one-third of black Americans—who consistently poll against reparations—into victims without their consent, and black Americans have fought too long for the right to define themselves to be spoken for in such a condescending manner.

The question is not what America owes me by virtue of my ancestry; the question is what all Americans owe each other by virtue of being citizens of the same nation. And the obligation of citizenship is not transactional. It's not contingent on ancestry, it never expires, and it can't be paid off. For all these reasons bill H.R. 40 is a moral and political mistake. Thank you.

<https://news.yahoo.com/evanston-planned-20m-reparations-spent-185500755.html>

Evanston planned \$20M for reparations, spent only \$400K and helped 16 people

TheGrio Staff, January 11, 2023

About 400 Black residents were set to benefit from the \$25,000 housing voucher program, which local officials called the first phase of the Evanston Reparations Committee initiatives.

The Chicago suburb of Evanston initially set aside \$10 million for reparations in 2019, but three years later, only \$400,000 has gone to 16 of the hundreds of Black people who applied.

The campaign, led by former Evanston Alderwoman Robin Rue Simmons, gained momentum in June 2019 after the Illinois legislature approved marijuana use for recreational purposes. The Evanston City Council committed the first \$10 million in cannabis tax revenue it would receive to the reparations effort, estimating the marijuana tax would generate between \$500,000 and \$750,000 annually, [The Washington Post](#) reported.

But only one marijuana dispensary opened, as opposed to the three the city had anticipated, bringing just a fraction of the expected tax revenue.

Although there are still 106 people on the waiting list and hundreds more behind them, city officials claim that these early setbacks have not dimmed their hopes for the [Evanston Restorative Housing Program](#) to address its decades-long housing discrimination rather than slavery reparations.

...

The program's organizers acknowledge that at least five people passed away before receiving their promised compensation.

...

<https://www.pbs.org/newshour/show/the-impact-of-the-nations-first-cash-reparations-program-for-black-residents> -

The impact of the nation's first cash reparations program for Black residents

Jun 22, 2023 6:30 PM EDT by Paul Solman

- ... **Paul Solman:**

Former City Councillor Robin Rue Simmons spearheaded reparations here in 2019, \$10 million to be spent over 10 years, funded by taxes on newly legalized cannabis sales and by real estate transfers, so far, 16 recipients of, \$25,000 each.

- **Lou Weathers:** I just figured the country would not approve nothing like that.
- **Paul Solman:** Lou Weathers wasn't just surprised. Yes.
- **Lou Weathers:** I was shocked.
- **Paul Solman:** Shocked.
- **Lou Weathers:** Yes.
- **Paul Solman:** Weathers used his \$25,000 to reduce his son's mortgage here in Evanston.
- **Lou Weathers:** Well, any time you can reduce your mortgage, your mortgage payment is going to be lower. His bill is going to be lower. He can use the money for other things.
- **Donna Walker:** I have said from the beginning that we were not going to see this money at all.
- **Paul Solman:** But hairdresser Donna Walker was wrong.
- **Donna Walker:** Some people did see it, and I'm very happy that they did. And I'm happy that the elders are able to pay taxes on their home and fix it up.
- **Paul Solman:** Walker's next-door neighbor, fellow hairdresser Gigi Giles, is on the waiting list for funds that will come in future years. So you figure you will get it eventually?
- **Gigi Giles, Owner, Ebony Barbershop:** Eventually. If not, my grandchildren or my daughters will get it.
- **Paul Solman:** What will you do with the money?
- **Gigi Giles:** I would fix up my home. I would do my kitchen and my two bathrooms.
- **Paul Solman:** Can you do that for 25,000 grand?
- **Gigi Giles:** I'd make it work. (LAUGHTER)
- **Paul Solman:** Initially, reparations money only counted toward housing-related projects, mortgage payments, home improvements, or a down payment. In March, Evanston's City Council added the option of direct cash payments, because some had felt a restricted grant was demeaning. Recipients should be able to do what they want with the \$25,000.
- **Donna Walker:** Most of us here can't even afford to live here.
- **Paul Solman:** Like Donna Walker.

- **Donna Walker:** If you give me something, you can't tell me how to spend it. So, it's like, you have people like, well, what are they going to spend it on? Man, I'm going to buy a new Porsche and a Cadillac. Come on, really? (LAUGHTER)

<https://wgntv.com/evanston/evanstons-reparations-program-slowly-moving-forward-at-the-cost-of-hopefuls/>

Evanston residents weigh in on slow-moving reparations plan

by: Gaynor Hall, Posted: Jun 1, 2023 / 06:12 PM CDT, Updated: Jun 1, 2023 / 06:28 PM CDT

The effort, led by former councilmember Robin Rue Simmons, switched gears earlier this year.

“We have overcome so many barriers that are keeping us from delivering,” she said.

Instead of only housing-related benefits for mortgage reduction or home construction, which saw long delays, those selected can choose \$25,000 cash payments as an option.

But that comes with a risk.

Evanston officials say the money shouldn't be taxed, but they're still waiting for clarity from the state on whether it would affect entitlement benefits. If it does, officials say they'll need legislative help from Springfield.

“What we don't want is people losing benefits as a result of us trying to actually help them. So you give them a cash payment and now they can't get health insurance,” said Nicholas Cummings, with the Evanston Corporation Counsel.

“They should fulfill this commitment as expeditiously as possible,” Sutton said.

The next round of benefits prioritizing elderly ancestors should be released this summer.

<https://www.pbs.org/video/reparations-in-kc-6g6xod/> - Video stream to video of the show

Reparations in KC

Kansas City Week in Review

Season 30 Episode 39 - 56m 45s, Aired: 06/16/23

has closed captioning but no transcript. I generated a transcript in MS Word, some of which is below.

In partnership with American Public Square, this special edition of Kansas City Week in Review features a community conversation on the divisive topic of reparations. The dialogue addresses critical questions like how the program will be implemented, who should be eligible for assistance and who should be responsible for funding these initiatives in health, education, wealth and homeownership.

Time markers are from 00:00:00.000 to 00:57:31.000 – Nick Haines was the host / emcee / questioner Robin Rue Simmons traveled to KC from Evanston, Illinois for the town hall (public square)

Transcript Excerpts

96

00:08:10.000 --> 00:08:14.000

[Nick Haines] Many people say that this can't be done.

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00:08:14.000 --> 00:08:15.000

[Nick Haines] It's not possible.

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00:08:15.000 --> 00:08:20.000

[Nick Haines] It's not even wise to do it yet you've done it in Evanston, IL.

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00:08:20.000 --> 00:08:21.000

[Nick Haines] How did that actually work?

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00:08:21.000 --> 00:08:28.000

[Nick Haines] Did everybody in Evanston, IL, who was African American, get a check from City Hall as a result of your work?

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00:08:28.000 --> 00:08:35.000

[Robin Rue Simmons] Well, we're in process right now and it worked because we had a city that was committed to.

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00:08:35.000 --> 00:08:53.000

[Robin Rue Simmons] The liberation and repair of the black community for specific harms in Evanston, not for addressing federal harm but specifically Evanston was anti-black, had discriminating zoning practices and other laws and policy that were responsible for our racial gaps.

103

00:08:53.000 --> 00:08:55.000

[Robin Rue Simmons] Our racial gaps in well,

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00:08:55.000 --> 00:08:58.000

[Robin Rue Simmons] home ownership, life expectancy and so on.

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00:08:58.000 --> 00:09:05.000

[Robin Rue Simmons] And so **we had overwhelming support from a very diverse community, a predominantly white and predominantly affluent community.**

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00:09:05.000 --> 00:09:08.000

[Robin Rue Simmons] In fact, to advanced reparations.

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00:09:08.000 --> 00:09:17.000

[Robin Rue Simmons] And we did it through community engagement, ongoing public education around reparations, understanding how it's very different than ordinary public policy.

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00:09:17.000 --> 00:09:18.000

[Robin Rue Simmons] And we had a City Council.

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00:09:18.000 --> 00:09:31.000

[Robin Rue Simmons] That voted yes to reparations, and **so we're taking our path forward, setting aside budgets. Initially it was \$10 million from cannabis sales tax. We've added an additional \$10 million for real estate transfer tax.**

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00:09:31.000 --> 00:09:38.000

[Robin Rue Simmons] And **last year, we began dispersing reparation benefits in the amount of \$25,000 benefits.** ["last year" would be 2022]

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00:09:38.000 --> 00:09:47.000

[Nick Haines] So it's \$25,000 to eligible black residents to use towards things like home repairs or a down payment on a house.

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00:09:47.000 --> 00:09:50.000

[Nick Haines] How did you, though, decide who could get that money?

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00:09:50.000 --> 00:09:58.000

[Robin Rue Simmons] So we used a narrowly tailored legal framework advised by our Corporation Counsel with support of other experts like.

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[Robin Rue Simmons] Howard Law school. And so, **we have a period of harm from 1919 to 1969, after fair housing was passed that was anti-black as it relates to housing. And so that informed our first remedy.**

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[Nick Haines] So you had to live in Evanston, IL, and be an African American between those years.

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[Robin Rue Simmons] You had to live in Evanston.

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00:10:15.000 --> 00:10:21.000

[Robin Rue Simmons] **You had to live in Evanston, be black between those years or be a descendant, so I qualify as a descendant.**

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[Nick Haines] What if you weren't born during that period of time and weren't a descendant of someone who lived during that period of time?

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[Nick Haines] Was there huge resentment about other black residents there saying you left me out?

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[Nick Haines] Can't believe you.

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00:10:32.000 --> 00:10:33.000

[Robin Rue Simmons] Not huge resentment.

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[Robin Rue Simmons] What the community did prioritize was making sure **those that were directly harmed were awarded first.**

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[Robin Rue Simmons] And so in that case, we have **those that were directly harmed that made residents around 70 years old.**

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00:10:46.000 --> 00:10:47.000

[Robin Rue Simmons] **The first recipients of our benefit.**

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[Robin Rue Simmons] But there's tons of disagreement and disapproval from the form of reparation.

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00:10:54.000 --> 00:11:05.000

[Robin Rue Simmons] To who is eligible to the amount of the budget and that sort of thing, you know, but we have to move forward and consensus, learn from the actions that we've taken and build on.

127

00:11:05.000 --> 00:11:15.000

[Nick Haines] Now, if you thought that everybody would come out of the woodwork to claim whether it be a down payment on a home or 25,000 for home repairs, that didn't happen.

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00:11:15.000 --> 00:11:25.000

[Nick Haines] Did it **as we speak around 650 residents applied and as of now only 16 people have actually seen any money. How can that (be)?**

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[Robin Rue Simmons] Well, I'll tell you, we had over 600 that apply and after we started dispersing our first beneficiaries, we were hearing from residents.

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[Robin Rue Simmons] They were saying I wish I would have applied.

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[Robin Rue Simmons] I didn't think it was real.

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00:11:38.000 --> 00:11:40.000

[Robin Rue Simmons] I didn't think anybody would get a dollar.

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[Robin Rue Simmons] So there was some regret where people didn't believe, understandably, didn't believe in a system that had long oppressed and discriminated against.

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00:11:48.000 --> 00:11:50.000

[Robin Rue Simmons] Black people but now believe.

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00:11:50.000 --> 00:11:50.000

[Robin Rue Simmons] And so I'm.

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[Robin Rue Simmons] I'm happy to say that not only have we increased our budget, we've reinvented the way that we can disperse.

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[Robin Rue Simmons] So initially we had large allocations.

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[Robin Rue Simmons] Now we have rolling every \$25,000 that we accumulate, so the benefits are getting out much quicker.

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00:12:05.000 --> 00:12:11.000

[Robin Rue Simmons] Now folks are taking cash that's creating less barriers and we're still building on the

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[Nick Haines] Work now, according to polling by the Pew Center for Research, only 29% of Americans support the idea.

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00:24:31.000 --> 00:24:33.000

[Nick Haines] Another question, Claire? [Bishop, who was taking written questions from the audience and reading them]

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[Claire Bishop] Yes, Marilyn, in the audience asks, what about reparations for Native Americans?

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[Pete Mundo] I mean, it's certainly, certainly for Native Americans.

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[Pete Mundo] I think it's a worthy issue and a worthy topic and and that's.

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00:24:43.000 --> 00:24:48.000

[Pete Mundo] Where I think you know from the broader picture.

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00:24:48.000 --> 00:24:55.000

[Pete Mundo] What do you do when there's not enough satisfaction around what's being done on the issue of reparations?

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[Pete Mundo] We heard about Evanston, and it started off as a housing issue, and it became the ability for cash payments and then of.

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00:25:01.000 --> 00:25:15.000

[Pete Mundo] So you have ideas coming out of San Francisco for \$5 million direct payments out there. So who how, what where it's a snowball effect and that's where I think there.

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[Pete Mundo] Remains a lot of concern.

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[Jack Cashill] Quote: Native Americans were major slave owners, which is unfortunate.

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Well, at this time.

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00:25:22.000 --> 00:25:26.000

[Jack Cashill] Part of American history, so that it that it gets really kind of complicated there.

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00:25:26.000 --> 00:25:27.000

[Mickey Dean] Yeah, two things.

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00:25:27.000 --> 00:25:31.000

[Mickey Dean] First of all, we support the.

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00:25:31.000 --> 00:25:36.000

[Mickey Dean] All of the groups, native Native Americans and anybody else who's been oppressed by this government getting their due.

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00:25:36.000 --> 00:25:40.000

[Mickey Dean] So we have we have no conflict with that whatsoever.

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[Nick Haines] But, but that's not part of the purview, though, with this mayoral reparations Commission.

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[Mickey Dean] **This is about black reparations.**

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00:25:46.000 --> 00:25:47.000

[Nick Haines] **Strictly black reparations.**

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00:25:47.000 --> 00:25:49.000

[Mickey Dean] But that's not to say that that we are.

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00:25:49.000 --> 00:25:53.000

[Mickey Dean] We're not in support of because because obviously.

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00:25:53.000 --> 00:25:53.000

[Mickey Dean] And you know.

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00:25:53.000 --> 00:25:57.000

[Mickey Dean] Listen, listen, I I know the whole story about, you know, some Native Americans later on.

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00:25:57.000 --> 00:26:00.000

[Mickey Dean] But but Native Americans basically were forced off their land.

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00:26:00.000 --> 00:26:03.000

[Mickey Dean] They were decimated, they were driven into reservations.

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00:26:03.000 --> 00:26:06.000

[Mickey Dean] We'll address that with them about the whole slavery thing.

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00:26:06.000 --> 00:26:12.000

[Mickey Dean] But the story of the Native Americans is not being slave holders like the white slaveholders, but the story of Native Americans.

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00:26:12.000 --> 00:26:14.000

[Mickey Dean] They too were murdered.

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00:26:14.000 --> 00:26:18.000

[Mickey Dean] They were kicked off of their land and they were they were forced onto reservations.

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00:26:18.000 --> 00:26:21.000

[Mickey Dean] So that's just not a good analogy at all.

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[Nick Haines] Robin Rue Simmons.

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00:26:22.000 --> 00:26:23.000

[Nick Haines] How did you handle that in Evanston?

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00:26:23.000 --> 00:26:25.000

[Nick Haines] Were Hispanics involved?

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00:26:25.000 --> 00:26:28.000

[Nick Haines] Were Asian Americans were.

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00:26:28.000 --> 00:26:29.000

[Nick Haines] Did you have Native Americans?

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[Nick Haines] Were they part of the reparations program?

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[Nick Haines] What about if you were mixed race?

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00:26:32.000 --> 00:26:35.000

[Nick Haines] Did you actually get involved in that?

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00:26:35.000 --> 00:26:36.000

[Robin Rue Simmons] Well, absolutely. Every.

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00:26:36.000 --> 00:26:39.000

[Robin Rue Simmons] Community was involved as an ally and as a support.

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00:26:39.000 --> 00:26:41.000

[Nick Haines] But how about to gain reparations itself?

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00:26:41.000 --> 00:26:42.000

[Nick Haines] You limited them.

364

00:26:42.000 --> 00:26:44.000

[Robin Rue Simmons] This is **this is black reparations.**

365

00:26:44.000 --> 00:26:50.000

[Robin Rue Simmons] **This is uncompromised, unapologetically black, for the harms and crimes against black people in.**

366

00:26:50.000 --> 00:27:10.000

[Robin Rue Simmons] Our city, and so I also want to make the point that I hear support for Japanese reparations and Civil Liberties Act of 1988, HR 40, was modeled after that and introduced only the next year in 1989. Using that as a precedent. But here we are now over 30 years later, and still no.

367

00:27:10.000 --> 00:27:13.000

[Robin Rue Simmons] Commission established for the black community.

And the poisoning of the information well

At Wikipedia

And, unfortunately, the Wikipedia entry for Nathaniel Bacon repeats the claim from the New York Times project, something it didn't do only a few months ago in 2023. The wiki link to the rebellion however still has the original information, with a small contamination. This stinks. The New York Times stinks. No other account of Bacon's rebellion, including from the park service in the area has anything remotely like the New York Time's account.

In other words, Nikole Hannah-Jones deploys this event, without any details, to claim it is all about race.

Other Media

Tipping

Tipping and Shakespeare:

Time markers from YouTube interview:

1619 Project: A Flawed interpretation of American History with a Hidden Agenda guest Phillip Magness

<https://www.youtube.com/watch?v=0B1wD5PWPOE>

NOTE: time notes from Magness interview (mp4)

2 min - tipping - no evidence of slavery connection, have records of gratuities going back to the middle ages, references in Shakespeare's "The Tempest," (correction, in "Twelfth Night") and other plays and literature of that time, all through the 19th century before the United States abolished slavery, so the notion that tipping comes out of the aftermath of slavery is just anachronistic.

2:45 min book called "Forked" (Saru Jayaraman) making claim that in the aftermath of slavery in the US, tipping becomes a customary practice to underpay African Americans.

(3:08) no evidence - then book gets picked up as reference i.e. authority all citing same flimsy book.

Then NHJ tweets on it as fundamentally racist. Claims Excel derives from slavery (except this really goes back to medieval Italy)

Note 1: "gratillity" is old word for gratuity

Note 2: "leman" is old (c1200) word for sweetheart or lover of opposite sex – comes from (leof = dear) leofman, liefman, to lefman to leman.

<https://www.folger.edu/explore/shakespeares-works/twelfth-night/read/>

Excerpt:

From original text showing tipping in "Twelfth Night":

ANDREW Here comes the Fool, i' faith.

FOOL How now, my hearts? Did you never see the picture of "We Three"?

TOBY Welcome, ass! Now let's have a catch.

ANDREW By my troth, the Fool has an excellent breast.

I had rather than forty shillings I had such a leg, and so sweet a breath to sing, as the Fool has.—In sooth, thou wast in very gracious fooling last night when thou spok'st of Pigrogromitus of the Vapians passing the equinoctial of Queubus. 'Twas very good, i' faith. I **sent thee sixpence** for thy **leman**.

Hadst it?

FOOL I did impeticos thy **gratillity**, for Malvolio's nose is no whipstock, my **lady** has a white hand, and the Myrmidons are no bottle-ale houses.

ANDREW Excellent! Why, this is the best fooling when all is done. Now, a song!

TOBY, **giving money to the Fool** Come on, there is sixpence for you. Let's have a song.

ANDREW, **giving money to the Fool** There's a testril of

me, too. If one knight give a
FOOL Would you have a love song or a song of good
life?

TOBY A love song, a love song.

ANDREW Ay, ay, I care not for good life.

FOOL *sings*

O mistress mine, where are you roaming?

O, stay and hear! Your true love's coming,

That can sing both high and low.

Trip no further, pretty sweeting.

In a more modern translation:

[https://englishonlineclub.com/pdf/William%20Shakespeare%20-%20Twelfth%20Night%20\[EnglishOnlineClub.com\].pdf](https://englishonlineclub.com/pdf/William%20Shakespeare%20-%20Twelfth%20Night%20[EnglishOnlineClub.com].pdf)

FOOL

Hello, my friends! What a pretty picture, three fools all together.

SIR TOBY BELCH

Hello, you idiot. Sing us a song.

SIR ANDREW

I swear, this fool has an excellent singing voice. I'd give forty shillings to have his nice legs and his beautiful voice. (to the FOOL) Fool, you were very funny last night talking that astrological nonsense about Picrogromitus and the Vapians passing the equinox of Queubus. Very amusing. I **sent you some money to spend** on your **girlfriend**. Did you get it?

FOOL

I gave your little **present** to my **girlfriend** because you can't get a grip on Malvolio's nose to whip your horse with it. My **girlfriend** has beautiful white hands, and great warriors aren't mom and-pop diners, you know.

SIR ANDREW

Ha, ha! I love it when you talk nonsense—that's what fools should do. Come on now, sing for us.

SIR TOBY BELCH

(giving the FOOL money) Yes, come on. Here's sixpence for you. Let's hear a song.

SIR ANDREW

(giving the FOOL money) Here's something from me too. If one knight gives—

FOOL

Would you rather hear a love song or a song about the good life?

SIR TOBY BELCH

A love song, a love song.

SIR ANDREW

Yes, yes. I'm not interested in being good.

FOOL (he sings)

Oh my lover, where are you roaming? Stay and listen! Your true love's coming, the one who can sing both high and low: Don't roam any further, pretty darling. Your journey ends when you meet a lover, as every wise man's son knows.

<https://www.foxnews.com/media/nikole-hannah-jones-tipping-legacy-slavery-deletes-tweet-phil-magness>

Nikole Hannah-Jones goes off on tipping as a 'legacy of slavery,' deletes tweet

Hannah-Jones clashed with historian Phil Magness over the history of tipping

By Brandon Gillespie Fox News - Published March 22, 2022, 10:37am EDT

New York Times Magazine reporter and 1619 Project founder Nikole Hannah-Jones declared Monday in a since-deleted tweet that "tipping is a legacy of slavery" and "almost nowhere else" in the world utilizes the practice.

"Tipping is a legacy of slavery and if it's not optional then it shouldn't be a tip but simply included in the bill. Have you ever stopped to think why we tip, like why tipping is a practice in the US and almost nowhere else?" the left-wing writer tweeted in response to former MSNBC host Touré Neblett criticizing the practice of tipping.

"America is a slaveocracy, part 1619," Neblett declared in response to Hannah-Jones' claim, a reference to the 1619 Project.

Despite deleting her original tweet, Hannah-Jones continued arguing slavery had a hand in the development of tipping in responses to other Twitter users.



Ida Bae Wells ✓
@nhannahjones

..

Replying to @Toure

Tipping is a legacy of slavery and if it's not optional then it shouldn't be a tip but simply included in the bill. Have you ever stopped to think why we tip, like why tipping is a practice in the US and almost nowhere else?

10:39 PM · Mar 21, 2022 · Twitter for iPhone

Nikole Hannah-Jones claimed tipping was a "legacy of slavery" in a now-deleted tweet from March 21, 2022. (Twitter screenshot)

Historian Phil Magness took a screenshot of the original tweet and posted, "Wait, what?" seemingly confused over Hannah-Jones' claim about slavery and tipping.

He argued tipping is widespread throughout the world and began long before slavery in the U.S., following up with a chart from Good Housekeeping that served as a guide for travelers on tipping

practices around the world, including at restaurants and in taxis. The chart included countries from every continent.

Magness went on to cite the appearance of tipping in a scene from Shakespeare's "Twelfth Night," published in 1602, as well as a 1730s travel guide to Europe.

	RESTAURANT	TAXI
Australia and New Zealand	10-15%	Round up the fare
Brazil	✗	Round up the fare
Canada	20%	10-15%
China	✗	✗
Egypt	6-10%	10-15%
France	Service is often added, but 10% is polite	Around 10%
Germany	10%	Round up the fare
Greece	5-10%	✗
India	10%	Round up the fare
Italy	10%	Optional
Japan	✗	✗
Mexico	10%	✗
South Africa	10-12.5%	Round up the fare
South East Asia	Not customary, but small tips appreciated	A small tip is polite
Spain and Portugal	10-12.5%	Round up the fare
The Netherlands	✗	Round up the fare
Turkey	10%	Round up the fare
USA	15-25%	Give a small tip

Good Housekeeping chart showing recommended tipping amounts for a number of countries. (Screenshot/Good Housekeeping)

Hannah-Jones lashed out at Magness, accusing the author of "The 1619 Project: A Critique" of being obsessed with her. Despite previously blocking the historian on Twitter, she told Magness he couldn't "discredit" her, while linking to opinion and analysis articles from liberal outlets in an attempt to prove her claim that tipping originated with slavery.

"I know your obsession with my Twitter account is unrelenting because it's the only time anyone pays attention to your tweets, but come on," she wrote.

"You can't discredit me, you're not converting anyone or revealing anything by going behind my block to stalk my Twitter for tweets you can post to invite scorn," she added. "This is about you hoping to bring attention you otherwise don't get and fill some bitter hole you have. Sad. So sad."

Hannah-Jones is no stranger to controversy when it comes to historical facts. Earlier this year, she [falsely claimed](#) that the American Civil War began in 1865, the year it actually ended, **and that Europe was "not a continent."** (see next link/extract)

Brandon Gillespie is an associate editor at Fox News.

<https://www.dailymail.co.uk/news/article-10640883/1619-Projects-Nikole-Hannah-Jones-claims-tipping-tied-slavery-Twitter-row-historian.html>

'Tipping is a legacy of slavery': 1619 Project's Nikole Hannah-Jones claims tipping is tied to slavery in Twitter row with historian

Nikole Hannah-Jones, 45, has since deleted the tweet from Monday

The founder of The 1619 Project argued on Twitter that slavery contributed to the development of tipping

Historian Phil Magness argued that tipping began long before slavery in the U.S.

Magness cited tipping in Shakespeare's 'Twelfth Night,' published in 1602, as well as a 1730s travel guide to Europe

Hannah-Jones lashed out at Magness, accusing him of being obsessed with her

Hannah-Jones has been criticized by academics for the content contained in the 1619 project, which she spearheaded while at The New York Times

Hannah-Jones told AP last year that the work was indeed 'agenda-driven', but insisted that her remodeling of history was necessary

She said that America had been taught the history of 'a country that does not exist' and accused her homeland of being 'willfully anti-black'

Hannah-Jones's work sparked intense discussion about how history should be taught in schools, and whether Critical Race Theory is acceptable in classrooms

By ANDREA CAVALLIER FOR DAILYMAIL.COM

PUBLISHED: 16:08 EST, 22 March 2022 | UPDATED: 16:58 EST, 22 March 2022

New York Times reporter and creator of the 1619 Project Nikole Hannah-Jones stirred up controversy on [Twitter](#) Monday when she claimed in a since-deleted tweet that 'tipping is a legacy of slavery,' sparking an argument with an historian she claims is 'obsessed' with her.

'Tipping is a legacy of slavery and if it's not optional then it shouldn't be a tip but simply included in the bill,' Nikole Hannah-Jones tweeted Monday. 'Have you ever stopped to think why we tip, like why tipping is a practice in the U.S. and almost nowhere else?'

Hannah-Jones, 45, who spearheaded a New York Times Magazine issue titled 'The 1619 Project' which aimed to reframe American history by 'placing the consequences of slavery at the center of the national narrative,' ultimately deleted the tweet but continued arguing with historian Phil Magness on the issue.

Magness, the author of a rival project called 'The 1619 Project: A Critique,' posted a screenshot of Hannah-Jones' original tweet about her tipping claim and captioned it, 'Wait, what?'

In a tweet [thread](#) early Tuesday, Magness argued that tipping is not just a practice in the U.S., but something that is done in other countries. He posted a chart from Good Housekeeping that shows a guide for tipping while traveling around the world.

Magness also argued that the practice of tipping had existed long before American slavery. He cited a scene from Shakespeare's 'Twelfth Night,' in which tipping is mentioned, as well as a 1730s travel guide to Europe.

Hannah-Jones went off on Magness, accusing him of being obsessed with her and saying he couldn't cancel or discredit her with graphics and links to opinion articles.

'I know your obsession with my Twitter account is unrelenting because it's the only time anyone pays attention to your tweets, but come on,' she tweeted.

'You can't discredit me, you're not converting anyone or revealing anything by going behind my back to stalk my Twitter for tweets you can post to invite scorn,' she added. 'This is about you hoping to bring attention you otherwise don't get and fill some bitter hole you have. Sad. So sad.'

It's unclear what exactly Hannah-Jones was referring to in her tweet - although tipping in America did gain wide popularity in the wake of the Civil War as a way to employ newly freed slaves - without business owners having to pay them directly, according to [TIME](#), citing Kerry Segrave's book 'Tipping: An American Social History of Gratuities.'

<https://www.amazon.com/Tipping-American-Social-History-Gratuities/dp/0786442468/>

Tipping: An American Social History of Gratuities

by Kerry Segrave, 1 January 1998

Inside Flap blurb:

“Though the history of tipping can be traced to the Middle Ages, the practice did not become widespread until the late 19th century. Initially, Americans reviled the custom, branding it un-American and undemocratic. The opposition gradually faded and tipping became an American institution. From its beginnings in Europe to its development as a quintessentially American trait, this work provides a social history of tipping customs and how the United States became a nation of tippers.”

My NOTE: So, if tipping can be traced to the Middle Ages, as per this blurb, tipping did not start after the Civil War, in the US, for freed slaves.

Thoughts From a Quora Thread about Attitudes and Piling On

Why is Ralph Fiennes under fire?

CEO at Health Daily Advice (2016–present) Dec 30

Because Ralph Fiennes has been a very, very naughty boy! He had the absolute audacity to publicly defend J.K. Rowling, the author of a series that gave him one of his most iconic roles to date... that of Harry Potter's nemesis, Voldemort. **Everyone is expected to perfectly goose-step in line and denounce her for her original sin of 'transphobia' due to a series of Tweets.**

Fiennes is not the sort of man to get dragged along in pointless slacktivism on the internet. He doesn't Tweet about how woke he is, he doesn't run around with little rainbows on his lapels... no, Ralph Fiennes is an actual professional. No nonsense, old-school — you're here to act, so act! I like that. He's an admirable chap.

Meanwhile Radcliffe, Watson and whatever-his-name-is who plays Ron, the ginger sidekick, have all spat out Rowling and publicly denounced her, **because the Gods of Social Justice have put a fatwa on her name.**

Voldie: "I find the level of hatred that people express about views that differ from theirs, and the violence of language towards others, disturbing."

Beautiful! To the point. And oh-so true. **It is disturbing how incredibly, extremely, over-the-top pissed people get at you when you go against the narrative and dare to criticise whatever's the current hype.** The very fact that Fiennes is now "under fire" for a comment so benign, in defense of a woman so marvelous, is... terrifying.

Half the millennial cast of the Harry Potter universe wishes to all-but cancel the very Creator of their own universe, the woman to whom each of them owe their lucrative careers. Not Fiennes. Fiennes was somebody before Voldemort, and continued to be somebody after. He doesn't need to defend or attack anyone. But he does, anyway, because he's a decent human being.

Which Hollywood actors/actresses have suffered huge losses due to bad investments and bad business decisions?

Kevin Bacon and Kyra Sedgwick lost an estimated \$100 million — well over half of their total combined net worth — to fraudster Bernie Madoff's Ponzi scheme.

However, the two handled the loss gracefully. Sedgwick told CNN in 2012:

I see [Madoff] as a sick man. And I see us as adults who made a choice. And I see a lot of people who are so much worse off than we are.

Bacon, meanwhile, when asked about the loss in an interview with The Guardian in 2017, said:

It was a bad day. But pretty quickly we were able to see everything we had as opposed to whatever we lost, and those are the biggest cliches: children, health, love, a nice home. So we got through it together.

EDIT: Comments now disabled, because so many sour grapes folks keep making snarky comments about how they're still rich, so it's not a big deal. This couple lost the vast majority of their liquid assets, money they earned like anyone else. Even today their net worth hasn't even halfway recovered to where it was. **If you want to focus on the fact that they didn't end up destitute, that says more about you than about them.** They handled a devastating loss with grace, maturity, and humility, and plenty of people who aren't Hollywood superstars would not have handled losing almost 75% of their money so gracefully.

Slaves of Dubai

The number one country I won't visit ever again would have to be the **UAE (United Arab Emirates)**. For those of you wondering, it's located in the Persian Gulf.



Whenever someone mentions cities within the UAE, such as Dubai, Abu Dhabi, etc., the first images that come to mind are that of skyscrapers and glorious beaches, as well as other unique modern landmarks that can be seen:

Looks wonderful, doesn't it?

However, what most people don't realize is that these massive buildings, which have granted this country its modern civilization, are mostly constructed and built by workers, the majority of which are expats in the UAE, and which have been denied their respective wages for months by the companies they're working for.

The process of recruiting these workers is simple; companies would typically post ads or contact foreign recruitment/employment agencies based in multiple countries (*Mostly Southeast Asian countries; i.e. Nepal, Pakistan, Afghanistan, India, The Philippines, Bangladesh, Sri Lanka, China, etc.*) to recruit workers for them. The agencies would act as the *middlemen between the two*; they would find those interested in working abroad, or in the tempting offers and swaying promises made by the construction companies. The recruitment agencies would help the workers fill in their application forms and necessary documents for the job and the visa, and assist them in booking their airline tickets once their visa has been approved. Ultimately, they would get a fee from the workers and a percentage from the company.

The unsuspected laborers would take off to their destination in the hopes of being paid a high salary; and making a fortune to support their families back home.

Unfortunately, once they land in the UAE, they are given a lengthy contract to sign with the company, taken to their accommodation, and their passports are stripped away from them and kept by their employers. This makes them unable to leave the country unless they obtain their passports back somehow. Some of them never do, and are trapped for years.

If that wasn't bad enough, the workers are made to stay in terrible accommodations. The places they are kept in are unhygienic and filthy for people to live in. Some of them are kept in old buildings, just on the outskirts of the city they helped build.

The issue generated some controversy and international attention by the media when a couple of journalists investigated the situation. Here are some pictures that have been taken by an Iranian investigative journalist who did an article about the mistreatment of these expats:

(Due to lack of proper cooking facilities, *workers cook in unhygienic conditions*)

(*Some workers are paid so little, but are forced to stay in horrible conditions*)

(Source: Oss0.com)

The workers are forced to share a room, sometimes 7–8 workers share one room to sleep in.

They are not offered running water for showering or cooking, and they aren't offered proper cooking facilities either. Which means that, for most of the time, they are forced to find unconventional means to cook for themselves.

Due to the lack of sufficient plumbing, the men's living compartments are engulfed by a river of sewage.

Some are paid as little as €150 a month, some are paid nothing whatsoever. Most are unable to protest because they are unable to leave, due to not having their passports, and are forced to stay and complete their contract work agreement.

Most are in debt back home because they had to take loans and borrow money to pay the agencies and buy an airline ticket, and their minimum wage income isn't helping them to pay off their debts or to support their families back home or themselves.

The working conditions themselves are atrocious. Workers are forced to work for as long as 12 hours per day, sometimes more. They are made to work during day shifts. Even when the temperature outside reaches 50 Celsius, workers have to work under the sun.

The UAE government officials have been criticized for allowing such treatment to take place. However, the government's response was to deny such accusations and ensure all the migrant workers in the UAE are treated well and are taken care of by their employers. Even if reality revealed otherwise.

A lot of this is termed as "modern slavery." A mini documentary made by Vice has been uploaded to YouTube, in which reporter Ben Anderson poses as a British tourist and exposes the mistreatment of migrant workers in the UAE. I know it's a bit outdated, but this remains a pressing issue that's still going on to this day.

[Slaves of Dubai](#)

- I'm not bashing the people of the UAE. I'm sure there are wonderful people there. On the plus side: the food was great, and it was a lovely getaway. The hospitality we received was great. On the down side: it was incredibly expensive, and I'm not entirely sure the cost was entirely worth it for the tourist experience you're looking to get.
- However, unfortunately, the government doesn't care about making a reform or changing the laws to protect the rights of the migrant workers that seek a better life and are kept in the dark about the circumstances that might await them. I'm not in support of that.
- I realize that such activities go on, and do happen, in different countries across all of the continents. The only difference between the UAE and other countries is that most countries have laws against such actions and reward migrant workers with their proper rights. I understand

migrant workers from everywhere might face discrimination and racism while they're working in different countries, but at least their legal rights are preserved and they are protected. The UAE workers are not, because the UAE doesn't grant them their legal rights. On top of that, in case the workers attempt to escape their forced labor, once they're caught by authorities, they are rejoined with their abusive employers despite any protests.

- A lot of the workers who succeed in running away spend years hiding from the authorities. During that period, they try to gather as much money as possible to be able to afford a return ticket back home, since the government won't legally deport them or ask the company they work for to pay for their return ticket, either.

<https://strawberryjamm.com/>