

No Frets About Scandinavia's Slavery Past?

In 1904, a couple who emigrated from Denmark to America in 1856 testified that the reason they did so was because the dirt-poor peasants they were back then did not want their children to grow up in “the same type of slavery” as they had.

by [Erik Svane](#) (December 2020)



White Slave Trade, Joaquín Sorolla y Bastida, 1895

Whenever the issue of apologies and reparations for American slavery comes up, a question or two come to mind.

I should like to know on behalf of whom, exactly, slavery should be apologized for and whom reparations should be made to. I myself, like the majority of today's U.S. population, am descended from immigrants who arrived after the turn of the 20th century and therefore have nothing to do with the treatment of blacks on the plantations (or that of Indians on the plains, for that matter) –although (as you will see below) Europeans have their own closeted history of local (and

non-racially-based) slavery.

In a similar way, less than half of the blacks in the USA today are descended from Africans who were carried across the Atlantic in chains in the holds of sailing ships. That's right: more than half of blacks in America are descended from Africans (or happen to be the very individuals themselves) who freely decided to emigrate across the Atlantic of their own free will (and who, for some reason, were not repelled by reports by Western [Mungo Park](#) note during his [Ole Sønnichsen](#)'s massive 600 page opus about Denmark's emigrants, "The Journey to America" ([Ole Sønnichsen](#) uses in [mementos are still around to remind us all how many good and heroic people \(of whatever color\) America has produced, Americans who fought, and who died, for freedom and justice.](#)

Indeed, the tearing down of statues of Confederate generals was [John Lennon](#)'s [Ole Sønnichsen](#) had it about as bad as, if not worse than, slaves in the South.

Indeed, from [History of the American People](#), we learn that slaves [between the Mason-Dixon line and the Rio Grande] lived twice as long as in Africa and 50 percent longer than in South America with Thomas Sowell adding that the average slave in the United States had a longer lifespan also than the average Fenian in Ireland. (I trust that it will not be taken as a pro-slavery comment – for it is no way so – to point out that when Harriet Beecher Stowe's *Uncle Tom's Cabin* became a huge *schadenfreude* hit in the UK in the 1850s, planters replied, not entirely unjustifiably, that, in the wake of Ireland's potato famine, Britons should reflect that at least America's slave owners didn't let their slaves starve.)

As for the theory that creating new nations on Africa's western coast (Liberia for U.S. blacks, neighboring Sierra Leone for Canada's) for North America's freed slaves to return to, the African-Americans often said No. Turning down President James Madison's offer to have them sailed back to

Africa, his slaves told him that they would be better off as slaves in America than free on the "dark continent."

American blacks seem to have realized instinctively that [the scheme] would not work, that they were better off in America, even as slaves, than in Africa. They were scared of being sent there. Ten years after its foundation, Madison sold sixteen of his able-bodied slaves to a kinsman for \$6,000, they giving "their glad consent" because of "their horror of Liberia."

Should it be taboo to compare the conditions of 19th-century (and 20th- and 21st-century) blacks with the slaves of other countries (same race or different race)? (Needless to say, nobody is pretending that the Southern slave-owners' relatively benign treatment of their slaves was done out of the goodness of their hearts; they did so for a good return on their investment.)

I am probably going to get castigated and cancelled for this, but I am going to end this article by sharing a dark, dark secret among the African-American community. Ideally, it ought to be a black person revealing this taboo, but instead, it will be me, so allow me to apologize beforehand.

Just as white Americans like to, at least once in their life, go back to the nation of their forefathers and to pay a visit to the region (in Denmark, Germany, Scotland, etc), to the village, and perhaps even to the very farmhouse of their ancestors, black Americans have a tradition to take a similar vacation to Africa. What happens when they return is almost always something along the following lines.

Some random white guy is walking down a streets of some East Coast megalopolis, minding his own business, when, suddenly, out of the blue, he is grabbed by a black stranger

and given a hard squeeze. The spontaneous bear hug turns out to come from an African-American returning from Africa, who proceeds to say, “I just had to thank you; I am just back from Africa, and you can’t imagine how happy I am that *your* ancestor made *my* ancestor a slave and took him out of that god-forsaken continent.” (Actually, he might use a word that rhymes with “spitbowl”.)

This was also the conclusion of the African-American reporter, [Out of America](#), after spending three years as the Washington Post’s correspondent in Africa, from Kenya and Uganda to Somalia and South Africa.

In that perspective, what is missing from the [World Socialist Web Site](#)’s [Mises Institute](#), in its comparison of incomes in the 50 states with those of countries of Europe, it found that American incomes were higher than those in Europe, bar three exceptions. Ryan McMaken adds that “[Dennis Prager](#), who has documented how the USA is [No Pasarán](#) for the past 14 years and worked in the movie business (behind and in front of the camera). He is writing a graphic novel biography of Abraham Lincoln.

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