

vessel. Was landed near Matanzas. Three hundred more were brought by the same vessel, from the same place, but two died during the passage. There was a great number of women. Deponent was sold from the barracoons to one Don Manuel Vidau, who kept a general shop, and was a cigar-maker. Remained with him eleven years. Used to make 400 cigars a day, which is considered an average good day's work. When he did not work well, and make his quantity, he used to be stripped, tied down, and flogged with the cow-hide. Has been very badly flogged. Vidau, his late master, has now sold his slaves, and returned to Spain with a large fortune. He sold deponent to one Don Pedro Carrera, a coffee and sugar-broker. This party has also retired from business, and returned to Spain, but his sons remain at Havannah. Carrera licensed deponent to hire himself out to work. Used to earn six and seven dollars a week making cigars, and paid his master four dollars and a half. Saved money and joined thirty-nine others in a lottery-ticket. They drew a prize of sixteen thousand dollars, which they divided equally, deponent getting four hundred. Bought himself for five hundred and eighty-nine dollars. Has now been free from seven to eight years, and earned a living making cigars. Earned sufficient to keep himself, wife, and an adopted child, and saved enough to pay their passage to London. It cost him two hundred and twenty-five dollars. Could get a very good livelihood in Havannah, but wished to return to Lagos, to his relatives.

This deponent is a remarkably handsome and well-formed negro. He is the leader of the party, who obey him implicitly. They call him *capitan* or captain. He is also the most intelligent of the number.

MARIA LUISA PICARD, wife of Vidau. Is about 32, and has been in Havannah twenty-one years. Is also a native of Lagos. Was brought from thence in a Spanish vessel, with a large number of other slaves, male and female. They were landed on the coast, near Havannah, and taken to the barracoons. About one-third of the number were ill. Deponent was sold to Don José Maria Picard, a broker, and served in his family as nurse and cook. Was with him four years. Was then sold to Don Pedro Maximo Valdez, a gentleman, as a house-servant. After being with him two years, she became his "cuartada" for two hundred dollars, having paid him two hundred and fifty dollars on account. Was in Valdez' family eight years. Has been free about seven years. About that time, Manuel Vidau took her as his wife. They have no children of their own, but Manuel Aye, who is with them, is their child by adoption. He is about four years and a half old. Both his parents are dead: they died of cholera in 1852. They were blood relations of her husband's. Manuel Aye is their nephew. They have brought him up by hand since he was four months' old. His parents could not take care of him. They had bad masters, and had no time to attend to the child.

Although the foregoing narratives may exhibit Slavery in Cuba under some of its

more favourable aspects, as compared with Slavery in the Southern States of the American Union, it must be borne in mind, that, with the exception of two of the deponents, all of them were *urban* slaves. Now, although the Spanish slave-law possesses many humane features, and the rights of the slaves under it are guaranteed by a public opinion greatly in advance of any that ever prevailed in our own colonies, or that now exists in America, yet in the provinces it is by no means easy for the slaves employed on estates to assert their rights and claim their privileges, owing to their being so remote from any local authority. Thus the humane provisions of the law are rendered almost inoperative. The cases of Margarita Cabrera and Augustin Acosta, however, go to shew, that even when employed on the plantations, instances do occur of slaves being able to emancipate themselves.

Nearly the whole of the deponents are of the Lucomi tribe, from the vicinity of Lagos. They are said to be the most docile and industrious of all the negroes that are imported, and the majority of those who manumit themselves by purchase are of this tribe. We are informed that as many as eighty-three more were preparing to leave Havannah. If this be so, they are likely to prove a heavy charge upon private benevolence, or upon the Government.

It may not be out of place to mention here that the decree recently promulgated from Madrid, "providing for the restriction of slave-labour to agricultural purposes," &c. will, by converting the urban slaves into field labourers, to a great extent render self-emancipation more difficult in future. As the slaves will be removed to remote districts, they will not only not have ready access to the authorities, but will be deprived altogether of the opportunity of being employed in remunerative, if not even lucrative occupations.

SLAVERY FACETIÆ.—Let none of our readers give credit to *Punch*, or any like wicked wag, for the following rich little bit of satire on "the peculiar institution." It is clipped from the *Southern Episcopalian*, a staid and reputable religious monthly, published at Charleston, S. C., and may be taken as "specimen bricks" of a catechism for slaves contained in the April number. Viewed in all its bearings, it certainly out-punches *Punch*:

"Who keeps the snakes and all bad things from hurting you?"

"God does."

"Who gave you a master and a mistress?"

"God gave them to me."

"Who says that you must obey them?"

"God says that I must."

"What book tells you these things?"

"The Bible."