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SLAVERY AND SLAVE LIFE IN BRAZIL.

BY JAMES HEPBURN.

NO. II.

INDIAN AND NEGROES.

As in our country—prejudices and sentiments apart—In Brazil, also, the negro is the

spere of the Indian; the black is everywhere a most

despised creature, both for better and worse. The

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personal knowledge, in which a mother compelled

me to emancipate her provio; but her master re-

Some slaves are manumitted at the death of

their masters; some during their life time, and

others—infaats at the breast—are freed by the hu-

manifal form by the payment of 25 by their sponsors

or their fathers.

Comforts of slaves in different stations are

widely disproportionate, depending wholly on the

whim or will of their masters and on their own

PLANTATION OF THEIR MASTERS AND MORALITY.

As all children follow the condition of their

mothers, so all slaves follow the religion of their

masters. "The slaves are not asked whether they

will be baptised or not. Their entrance into the

Catholic Church is treated as a thing of course." The

baptized native Africans come to pride them-

selves on their baptism, and in the most oppro-

rious epithet to their comrades is—?—

(bapt.) The negroes of Brazil show the same

religious fervor that is characteristic of our South-

ern freedmen. They, too, have their religious

brotherhoods, and money is brought out to purchase

the services of a saint. Certain of the Blacks die

of a disease called Antilles, this speaks of the religious

character of these negroes:

"But the negroes are certainly touched of God! He

embraces! May they preach the religion that they

deeds it inculcates! And I can truly say of them that

they show more Christianity in their condition than

any Frencbman.

Marriage is encouraged by the slaveholders, for

(says the honest Koster) it is from these lawful

connections that you can expect to increase the

number of their country. Slaves cannot marry

without their masters' consent. In towns there is

more licentiousness among both black and white

in the country. Female slaves are often

bailed by their masters and mistresses (after by

letter) if they do not increase the colored popu-

lation. In the country, the negroes are more free-

men, the female slaves are more liable to abusi-

tion. When the numbers are equal, their behav-

ior is as correct as any other body of people.

The picture which the author draws of the old

slave marts is a sickening one; and, as it is not

necessary for our purpose here, we omit any further

account for by physicians?

LIFE OF FUGITIVE SLAVES.

Outstanding the vastness of the country,

and as not so successful in escaping as might

be supposed. The Africans are readily detected

by their accent, and the rewards of capturing run-

aways insure their capture. Creole negroes and

mulattoes often escape and are never afterward

traced by their masters; but even these are

often caught by the vigilance of the

authorities. In some instances, the fugitives

are sold to the West Indies and in the

South, where they have the same fate as

those who are sold to the West Indies.

Children of the same parents, where one is

darker than the other, are seldom if

ever of the same tint. A mulatto woman once

said to an author, "The children of mulattoes are

like their mothers, and this is so glaring, in many

instances, that I had to doubt, at first, of its au-

thenticity. But so it is too general to be attrib-

uted to marital infidelity. The offspring of white

and black persons face, in most instances, more to one

color than to the other, when, perhaps, a second

child will take a contrary tint. How is this fact

accounted for by physicians?

Mechanics and other city slaves, by prud-

ence, can generally save enough to buy their freedom

in ten years.

MERCILESS MANUMISSIONS.

We hear of manumissions to-day that can hardly

be called philanthropic; and it was the same half

century ago.

Merciless objects, says the author, "are as

timid as a hen in a cock, asking aims in various

quarters of the town, aged and diseased. Some of

these persons have been slaves; and when, from

infirmary, they have been rendered useless, their

masters have manumitted them; and thus being

turned away to beg in their old age, or in a cri-

ppled state, their only resource is to beg in the

streets."

CHURCH SLAVES.

The slaves which belong to the Benedictine

Monks and Carmelite Friars are treated with more

regard to their rights as human beings than the

negroes on the great "secular" plantations. "The

slaves," says Koster, "treat their masters with

great civility. They only pay respect to the abbot

Abbot, whom they regard as the representative of

the saint." They have a notion that they belong

not to the monks, but to the saint, whose pro-

ductive representative is the Abbot. The conduct

of the younger members of the communities of

regular clergy is well known to be of any

means, and the same of the clergy as a whole.

This circumstance decreases

the respect which these men might otherwise

be treated upon their own estates, and increases

much the licentiousness of the women. "I have

seen upon these plantations," adds our author,

"many light-colored men who show a rather woful

countenance. They do not permit their colored men

to marry free women. "They do not wish that

a slave should be useless in the way of increasing

the stock on the plantation." But they do not

object to a free man marrying one of their slaves.

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