

taken advantage of those propitious circumstances, and of the ascendancy of some men of abilities over their countrymen, the state of society would have undergone progressive changes; and in our days, the inhabitants of the island of Cuba would have enjoyed some of the improvements which have been under discussion for the space of thirty years. The movement at Saint Domingo, in 1790, and those which took place in Jamaica, in 1794, caused so great an alarm among the *hacendados* of the island of Cuba, that in a *Junta economica* it was warmly debated what measure could be adopted to secure the tranquillity of the country. Regulations were made respecting the pursuit of fugitive slaves,* which, till then, had given rise to the most revolting excesses; it was proposed to augment the number of negresses on the sugar estates, to direct more attention to the education of children, to diminish the introduction of African negroes, to bring white planters from the Canaries, and Indian planters from Mexico, to establish country schools with the view of improving the manners of the lower class, and to mitigate slavery in an indirect way. These propositions had not the desired effect. The junta opposed every system of immigration, and the majority of the proprietors, indulging their old illusions of security, would not restrain the slave-trade,

* *Reglamento sobre los Negros Cimarrones de 26 de Dec. de 1796.* Before the year 1788, there were great numbers of fugitive negroes (cimarrones) in the mountains of Jaruco, where they were sometimes *apalancados*, that is, where several of those unfortunate creatures formed small intrenchments for their common defence, by heaping up trunks of trees. The maroon negroes, born in Africa (bozales), are easily taken; for the greater number, in the vain hope of finding their native land, march day and night in the direction of the east. When taken, they are so exhausted by fatigue and hunger, that they are only saved by giving them, during several days, very small quantities of soup. The creole maroon negroes conceal themselves by day in the woods, and steal provisions during the night. Till 1790, the right of taking the fugitive negroes belonging only to the *Alcalde mayor provincial*, an hereditary office in the family of the Count de Bareto. At present, any of the inhabitants can seize the maroons, and the proprietor of the slave pays four piastres per head, besides the food. If the name of the master is not known, the Consulado employs the maroon negro in the public works. This man-hunting, which, at Hayti and Jamaica, has given so much fatal celebrity to the dogs of Cuba, was carried on in the most cruel manner before the regulation which I have mentioned above.