

## The Cause of the Cuban Secessionists.

The address of Gen. DULOE on taking office at Havana on Jan. 6, will be more effective than the troops of LENSUND have hitherto been in putting down the rebellion in the eastern half of Cuba, provided the Cubans are a reasonable race. He promises them all the reforms they require; announces that the freedom of the Press, the right of public meeting and representation in the Spanish Cortes are granted; and declares that Cuba shall henceforth be a constitutional Province of Spain, rather than a mere dependency, without acknowledged rights or actual representation. In the conduct of the rebellion in Cuba these are the only conditions which have been openly demanded by the Cubans; to all appearance they have now gained what they say they are fighting for, and ought to be satisfied to lay down their arms.

But the Cubans are not more reasonable rebels than were our own five or six years ago. The vital question there at this time, as it was in the South then, hidden there as it was here under much talk of liberty and independence, is that of slavery. The Cuban rebels are building on the same foundation as did the Southern people, though the former have not so openly declared as the latter did that slavery is to be the corner-stone of the structure they propose. It is the maintenance of slavery for which the Cuban revolutionists are laboring and fighting most zealously, but most insanely, for their persistence in the struggle, more than anything else, will precipitate the sudden abolition of slavery, which they most fear. An effort has lately been made by the Cubans to arouse the western half of the island to insurrection, and in an address of the revolutionary Junta to their western brethren this purpose is revealed. The language of the address forcibly reminds one of the Southern style of official proclamations and newspaper editorials during the war. Spain is pictured by the Junta as the North was by the rebel Press of 1862-3 as urging and plotting servile insurrection by "class armaments," and is charged with making "soldiers even of the criminals of the jails, prisons and workhouses." Spain is announced as having declared "a war of extermination," and to have resolved that "Cuba shall be Africanized rather than cease to be Spanish." Of the intentions of the Cubans themselves, it is said by the Junta that they "will not accept slavery as a necessary inheritance of the past, but instead of abolishing the institution as a means to sink the island into barbarism, as is threatened by the Spanish Government, the Association will look to abolition as a means to ameliorate the moral and material condition of the laborer, and to place upon a basis more equitable, and therefore more secure, the property and wealth of the people."

This plan of gradual emancipation Spain will doubtless be glad to adopt, and we would rather trust its execution to her than to the Cuban slaveholders themselves. But Cuba's claims to separate independence no Administration in Spain can allow, either as a measure of justice or a matter of necessity. The loss of Cuba would revolutionize as well as bankrupt Spain. Hence the promptitude with which troops were lately dispatched to Cuba; hence the prompt issue of Gen. DULOE's generous proclamation; and if these measures do not avail Spain will doubtless finally resort to the abolition of slavery as a means of quelling the rebellion. The sudden liberation of the immense number of slaves of Cuba—largely in excess of the free population—would, under the present unsettled state of affairs, destroy all industrial and social organizations. The parallel between the South and Cuba would end with the publication of such proclamation of freedom in Cuba. As the relative numbers of the slaves and planters there are just the reverse of what they were in the South, the consequences of abolition in the two countries would be diametrically opposite, and instead of the comparative quiet which reigns in the South we should probably witness in Cuba the repetition of the terrible scenes of conflict between the races which occurred in Hayti when the French National Convention of 1791 most generously but most impractically proclaimed freedom there. The present system of labor in Cuba, based though it undoubtedly is on the wrongs of the black race, is its only source of wealth, and this system cannot be suddenly disturbed during a time of war without the most disastrous results.