

RÉFLEXIONS

SUR

L'ESCLAVAGE DES NÈGRES ¹.

I. — *De l'injustice de l'esclavage des nègres, considérée par rapport à leurs maîtres.*

Réduire un homme à l'esclavage, l'acheter, le vendre, le retenir dans la servitude, ce sont de véritables crimes, et des crimes pires que le vol. En effet, on dépouille l'esclave, non-seulement de toute propriété mobilière ou foncière, mais de la faculté d'en acquérir, mais de la propriété de son temps, de ses forces, de tout ce que la nature lui a donné pour conserver sa vie, ou satisfaire à ses besoins. A ce tort on joint celui d'enlever à l'esclave le droit de disposer de sa personne.

Où il n'y a point de morale, où il faut convenir de ce principe : que l'opinion ne flétrisse point ce genre de crime ; que la loi du pays le tolère ; ni l'opinion, ni la loi ne peuvent changer la nature des actions ; d cette opinion serait celle de tous les hommes ! et le genre humain assemblé aurait, d'une voix unanime, porté cette loi, que le crime resterait toujours un crime !

Dans la suite, nous comparerons souvent avec le vol l'action de réduire à l'esclavage. Ces deux crimes, quoique le premier soit beaucoup moins grave, ont de grands rapports entre eux ; et, comme l'un a toujours été le crime du plus fort, et le vol celui du plus faible, nous trouvons toutes les questions sur le vol résolues d'avance, et suivant de bons principes, par tous les moralistes, tandis que l'autre crime n'a pas même de nom dans leurs livres. Il faut excepter cependant le vol à main armée, qu'on appelle conquête, et quelques autres espèces de vols où c'est également le plus fort qui dépouille le plus faible. Les moralistes ont aussi muets sur ces crimes que sur celui de réduire des hommes à l'esclavage.

II. — *Raisons dont on se sert pour excuser l'esclavage des nègres.*

On dit, pour excuser l'esclavage des nègres achetés en Afrique, que ces malheureux sont ou des criminels condamnés au dernier supplice, ou des prisonniers de guerre, qui seraient mis à mort s'ils n'étaient pas achetés par les Européens.

¹ Ces réflexions furent écrites en 1781.

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Xiaolong Qi



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