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What are the inducements to leave this country and emigrate to Brazil? Let us look at the question fairly. Brazil has fertile and cheap lands. Texas and the South have the same. Brazil lands are adapted to the culture of cotton, sugar, tobacco, rice, and coffee. Texas and Southern lands are adapted to the culture of the same staples, with the exception of coffee; and they more than compensate for this exception by their superior adaptation to cotton. Which is most promising, to emigrate to Brazil, and learn to cultivate coffee, or stay here and cultivate cotton, which is already understood?

Brazil has plenty of free negroes. So has Texas and the South. Brazil has slavery now, but every slave taken there becomes free on landing, and the tendency is to universal emancipation. Is there any inducement in this state of things to emigrate there? Our negroes here speak the English language, are Protestants in religion, and have been connected with our families for generations. The Brazilian negroes, slave and free, speak the Portuguese language, are Catholics in religion, have no ties to bind them to us, and are of a much lower order of intelligence than ours. And yet free negroes have social equality in Brazil.

Texas and the South are here, we are now in the country, and have no distance to travel, or unnecessary expense to incur, to avail ourselves of its lands and advantages. Brazil is very distant from us, and it will cost from five hundred to a thousand dollars in specie a head to remove families there, to say nothing of freight, the cost of which will be very heavy. And when once landed there, the difficult part of the journey has just commenced. It is a very large country, and to our people an unknown country. We know the physical diseases of Texas and the South, know how to prevent them, how to treat them, and know the general habits of life necessary to the preservation of health. We have no such knowledge of the climate and diseases of Brazil, and may lose half our families before we obtain it.

Brazil is monarchial in government, ours is a republican government, and much as it has been shaken, will yet right itself. Brazil has an established religion—a religion of the State, recognized by law; and although it allows freedom of worship does not allow church architecture to any but the Catholics. Protestants can worship in houses, but not in any place that has “the form of a temple.”

In short, Brazil offers us nothing we have not at home, and the South offers us much that Brazil cannot offer us. Brazil is not *home*: the South is. We were not born in Brazil; we were born in the South. We have no grandmothers and mothers, and grandfathers and fathers, and uncles and aunts, and dear old friends in Brazil...

We all have an interest in the old family names of the South, which form a part of the history of the country; we have no such interest in Brazil. Let us all stay here together, love and help each other, and live and die together.

Living is very hard work anywhere, even in a country we know, and in which we have plenty of friends; we have tried it and know it to be so. It will be much harder in a strange country and among a strange people. And dying is a very poor and pitiful business far away from the land of our birth and the friends of our hearts. No Brazil for us. The “land of the South, imperial land,” is still for us our home and grave. We hope to go to heaven from it.