

ple. Sobriety would do more to raise these descendants of an ill-used race, than anything else we know of. They come out here steeped in poverty and ignorance—exposed to every temptation that may be presented to them, and we must say, often more “sinned against than sinning.” Under these circumstances, we call on the more reflecting portion of their countrymen to make some effort to save them from ruin and death—the reproach alike of the country they came from and the government they and their ancestors have lived under for ages.

Shall they be permitted to starve and die among us, and no effort be made to rescue them from their desperate circumstances? We wait for a reply, and hope it will come from a quarter possessing their confidence, and having sufficient influence to produce a salutary result. We intend to return to this subject, but will wait to give an opportunity to those whom we think should know it to be their duty and privilege to take a prominent stand in the affair.—*St. Catherines Journal.*

SPEECHES OF HOTTENTOTS AT A TEMPERANCE MEETING.

The temperance meeting was held in the Kat River settlement, at which about seven hundred people assembled; and in the course of six hours, during which the meeting continued, twenty-three native speakers addressed the audience.

Gert Samson rose, and said, “I have never drank brandy; but I have seen many spectacles from it. I was three years storekeeper to Mr. Hart. I had then to give out the brandy, and I have seen its bad effects. Those who drink are poor, lost people, and we should pity them. We should search our own hearts, and see if we are not like them in too many things. I think we may all say with the prodigal son, “Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son.” These are my words. I did not come here to preach to you; but I have seen many sights. I have known men break open large houses to get brandy; and what did they profit? what did they get?—Condemnation, and death, and hell!”

Hans Jan rose, and said, “What have I got by brandy? I have got this (pointing to a bald spot on his head.) Every person should confess his faults, and I tell you I have lost part of my head through the brandy. I was riding on a horse, drunk, and I fell on a stone. When I got up, I saw a great deal of hair, and a piece of my head upon the stone. When you drink brandy, it makes you think of every thing that is bad; it makes you wish for things that do not belong to you; and after you have drank, it makes you thirsty again. But this river is very sweet, and you may drink the water in peace.”

Marthinus Uppels spoke as follows.—“Before I belonged to this society, when I went to Beaufort to buy necessaries, I used commonly to spend a dollar or two in brandy; and after my return, I was always sick, and used to send for more to make me well again. When I came home I used to quarrel with my wife; if the vic-

tuals was not well cooked, I would fly into a great passion; and when there was no bread I would say, How is this? why is there no bread? though I knew that there was no flour in the house. I used to call to my wife to bring out the meat, when, instead of killing a sheep, I had licen to the canteen. But since I signed, I have drank nothing but water; and, I thank God, I am both cheerful and healthy; and when I go to Beaufort, I come back with money in my pocket. One thing more I have to say; when I signed at Balfour, I told Mr. Thomson that I was doubtful if I could live without brandy; but I wished very much to try. Mr. Thomson then told me, that if ever I wanted to drink again, I must come and tell him, and he would blot my name out of the book; but I have never yet wished to taste brandy since that day. I am very thankful for what the society has done; and I hope it may conquer more and more.”

Andries Stoffles spoke as follows.—“Why do you speak so much against brandy? It never hurt our fathers. My grandfather did not know what it was; he never saw a vine-stock in his life. But we speak too much about it; let us talk of something else. When I was a slim little boy, I have seen four or five hundred men ordered out by a law of the governor or the king, to go after people who had stole cattle. Sometimes a sheep had been stolen, and a commando was sent out to shoot the thieves; but now these commandoes are off. Who ever heard of a bushman commando now? But, look out! look out! have you not a commando after your heels? Have you not a governor at home? Have you not a king on the place? Is not brandy a governor? Is he not king? Take care! take care! Who dare speak against him? He can make you pay double taxes; he can destroy lands, and make nations go backward. Yes! the bushmen commandoes are done away with; but there is a commando that destroys hundreds of our people,—not in the field—not with five hundred men; but at home, and with a bottle. But there is a new kind of men now, called judges. If you do wrong take care! take care of the judges! They do not send into the mountains, as in the old time, to shoot people; they come to their houses, and hang them in the road. But what is it that brings the judge round? What is it I ask? It is what our fathers never knew. If any man say it was a fault of our fathers, I could argue with him for a week. But I will say no more. I have spoken only of kings and commandoes—who dare speak against brandy.”

WHAT SHOULD THIS TEACH?—*Speech of an Indian Chief of the Rocky Mountains to a white man who wished to introduce strong drinks into their country.*—

“Of what good is this fire-water? It burns the throat and the stomach. It makes a man like a bear; as soon as he has tasted it, he bites, he growls, he howls, and ends by falling down like a corpse. Your fire-water does nothing but evil; carry it to our enemies, and they will kill each other, and their wives and children will be pited. As for us, we do not wish for it; we are foolish enough without it.”