

but that the Boers destroyed their enemies and made slaves of their friends."

"The tribes who still retain the semblance of independence are forced to perform all the labor of the fields, such as manuring the land, weeding, reaping, building, making dams and canals, and at the same time to support themselves. I have myself been an eye-witness of Boers coming to a village, and, according to their usual custom, demanding twenty or thirty women to weed their gardens, and have seen these women proceed to the scene of unrequited toil, carrying their own food on their heads, their children on their backs, and instruments of labor on their shoulders.

"Nor have the Boers any wish to conceal the meanness of thus employing unpaid labor. On the contrary, every one of them, from Mr. Potgeiter and Mr. Gert Kruger, the Commandants, downwards, lauded his own humanity and justice in making such an equitable regulation. 'We make the people work for us in consideration of allowing them to live in our country.'

"I can appeal to the Commandant Kruger if the foregoing is not a fair and impartial statement of the views of himself and his people. I am conscious of no mental bias against the Boers; and during the several journeys I made to the enslaved tribes, I never avoided the whites but tried to cure, and did administer remedies to, their sick without money and without price. It is due to them to state that personally I was treated with respect, and it is most unfortunate that they should have been left by their own Church for so many years to deteriorate and become as degraded as the blacks, whom the stupid prejudice against color leads them to detest.

"This new species of slavery which they have adopted serves to supply the lack of field labor only. The demand for domestic servants must be met by forays on tribes which have good supplies of cattle. The Portuguese can quote instances in which blacks become so degraded by the love of strong drink as actually to sell themselves; but never in any one case within the memory of man has a Bechuana Chief sold any of his people, or a Bechuana man his child. Hence the necessity of a foray to seize children, and those individual Boers, who would not engage in it for the sake of slaves, can seldom resist the two-fold plea of a well told story of an intended uprising of the devoted tribe, and the prospect of handsome pay in the division of the captured cattle besides.

"It is difficult for a person in a civilized country to conceive that any body of men possessing the common attributes of humanity (and these Boers are by no means destitute of the better feelings of our nature) should with one accord set out, after loading their own wives and children with

caresses, and proceed to shoot down in cold blood, men and women, of a different color it is true, but possessed of domestic feelings and affections equal to their own.

"I saw and conversed with children in the houses of Boers who had, by their own and their masters' account, been captured, and in several instances, I traced the parents of these unfortunates, though the plan approved by the long-headed among the burghers is to take the children so young that they soon forget their parents and their native language also.

"It was long before I could give credit to the tales of bloodshed told by native witnesses, and had I received no other testimony but theirs, I should probably have continued sceptical to this day as to the truth of the accounts, but when I found the Boers themselves, some bewailing and denouncing, others glorying in the bloody scenes in which they had themselves been the actors, I was compelled to admit the validity of the testimony, and try to account for the cruel anomaly.

They are all traditionally religious, tracing their descent from some of the best men (Huguenots and Dutch) the world ever saw. Herein they claim to themselves the title of 'Christians,' and all the colored are 'black property' or 'creatures.' They being the chosen people of God, the heathen are given to them for an inheritance, and they are the rod of Divine vengeance on the heathen, as were the Jews of old.

Living in the midst of a native population much larger than themselves, and at positions removed many miles from each other, they feel somewhat insecure. The first question put by them to strangers is respecting peace; and when they receive reports from disaffected persons or envious natives against any tribe, the case assumes all the appearance and proportions of a regular insurrection. Severe measures then appear to the most mildly disposed among them as imperatively necessary, and however bloody the massacre that follows, no qualms of conscience ensue; it is dire necessity for the sake of peace.

"I do not believe that there is one Boer in the Cashan or Magaliesberg country, who would deny that a law was made, in consequence of laborers passing to Cape Colony, to deprive those laborers of their hardly earned cattle, for the very cogent reason that 'if they want to work let them work for us, their masters,' though boasting that in their case it would not be paid for.

"I can never cease to be unfeignedly thankful that I was not born in a land of slaves. No one can understand the effect of the unutterable meanness of the slave system on the minds of those who, but for the strange obliquity which prevents them from feeling the degradation of not being gentlemen enough to pay for services rendered, would be equal in virtue to ourselves."