

they store for future consumption, that of maize, millet, water-melons, and various other esculents.

They live in kraals, of from ten to twenty families under a subordinate chief, to whom they yield certain privileges, such as offerings of first fruits, a share of the slaughtered cattle, &c. Wars, which usually arise from some dispute about pasture-grounds occur occasionally among them, one of which, as we are informed by a letter recently received in this city, from the Cape, is at this time being carried on about seven hundred miles from Cape Town. Their ideas of a future life are very vague and indistinct, but they are exceedingly superstitious and sacrifice animals to certain spirits whom they fear. It is a singular trait in their history, of whose origin they can give no account, that in common with the Jewish race they never taste swine's flesh, neither do they eat fish, excepting shell-fish.

The huts of these people resemble beehives in shape, and are from eighteen to twenty feet in diameter, and from six to seven feet high. They are very simple in their construction, and are formed by driving poles into the ground and weaving boughs of trees over them, after which they are thatched with straw and covered with clay. Very little furniture is sufficient for these simple dwellings, and it consists only of a few mats some coarse earthen pots, made by themselves, of clay, rush baskets so closely woven as to contain liquid, and a wooden bowl or two. Their milk they preserve in skins, and do not use it till it becomes sour, when it is considered most nutritious. A kaross or cloak of sheep-skin rendered soft by currying, forms the dress of both sexes, but the chiefs wear a leopard-skin, by way of distinction.

Mr. Pringle says of the Kafirs, that they are a tall, athletic, and handsome race of men, with features often approaching to the European or Asiatic model, and excepting their woolly hair, exhibiting few of the peculiarities of the negro race. Their color is a clear dark-brown; their address is frank, cheerful and merry. The women are not so good looking as the men, owing to the labour they undergo, for though the men will enclose their patches of ground and milk their cows, yet the actual cultivators are the women, who likewise construct their huts. We see always that this state of toil and vassalage is woman's lot in savage life—it is so with the Indians of this continent and in all states of barbarism, where the light of the gospel has not yet illumined the darkness of the human mind. How much then does woman owe to the blessed and benign influences of christianity, which has raised her from the lowest degradation to that position which her Creator designed her to occupy, and caused her to rejoice in the certainty of a glorious immortality, as revealed by the teachings of our blessed Lord and Master.

£1000 has been offered for the apprehension of Sandilla. He is the principal chief of the Kafirs. He has a withered leg. Macoma is a chief, second in command.

THE MAINE LAW IN ENGLAND.

Whatever John Bull undertakes "with a will" (as the seamen say) he usually accomplishes. Catholic Emancipation in 1829, Parliamentary Reform in 1832, and the abolition of import duties of breadstuffs in 1846, are instances of this. Every opposition was thrown in the way of these measures for years, but they were carried in the end. Another great question now excites the public mind in England, and is destined, we cannot and will not doubt, to equal success at last. The cause of Temperance agitates the country, and is occupying the attention of all classes, gaining converts and champions hourly. In fact, at this moment, it is the question, and if its agitation proceeds as it has commenced, its advocates will be in a condition to call upon Parliament next spring to legislate upon it.

The English temperance advocates have got the right track at last. They see the folly of half measures; and their appeal to the Legislature will be for nothing less than an enactment, by which the traffic in intoxicating liquors will be entirely prohibited and suppressed. The Maine Liquor Law, in short, is what they intend asking for. Sooner or later, we trust, it will pass into the Statute book of Great Britain, and the sooner the better. Nothing else can put an end to the habits of intoxication, which create so much crime, misery, and poverty in the British dominions.

The Government, ever professing to have the welfare of the people much at heart, can bring forward only one reason against wholly prohibiting the sale of intoxicating liquors. The Chancellor of the Exchequer may be expected to come forward and say:—"In common with my colleagues I am desirous of putting an end to the demoralization arising from the sale of intoxicating liquors; but the financial condition of the country unhappily prevents our acceding to the proposal. The money annually accruing to the Public Revenue, from the duty on British spirits alone, (and wholly independent of the amount realized by the duty on wine and foreign spirits,) is six millions sterling. The duty on malt is over five millions more. Taking the duties on spirits, malt and wine, they bring at least fifteen millions sterling into the Treasury, or considerably more than one fourth of the whole revenue collected for the public expenditure." This may be true enough, financially, but a substitute can easily be found for the tax on drink, and we would venture to hint that economy and retrenchment in the expenditure of the public money, such as Mr. Cobden has suggested would go far to supply the deficiency. In 1833, the public revenue of Great Britain and Ireland was not much over fifty millions sterling; in 1852 it exceeded that amount by seven millions and a half.

It is fearful to think of the immense quantity of wine and spirits consumed in the British Islands. In the year ending January 5, 1851, [the latest for which we have a return,] nearly 26,000,000 proof spirits were distilled and consumed in England, Scotland, and Ireland, on which were paid duties to the amount of £5,948,467. In the same year, over eight million gallons of foreign spirits were imported into the British Islands, of which five million gallons were therein consumed. The duties on rum, brandy, and Geneva alone exceeded £2,500,000. In the same year, over nine million gallons of foreign wine were imported, of which 6,437,222 gallons were for home consumption, and the duties amounted to within a trifle of £2,000,000. Here, then, we have 31,000,000 gallons of spirits consumed in one year, with nearly six and a half million gallons of foreign wine. The whole amount thence accruing to the public revenue is over fifteen millions sterling. A large sum to be surrendered—but surrendered it will be, in spite of an army of drinkers on one side, reformed by 2,357 licensed brewers in the British Islands, of 38,400

persons licensed to sell spirits and wine, and of 38,658 licensed to sell beer.

In aid of the arguments which the Temperance League are now casting over the whole of England, in public speeches and by means of the press, a curious auxiliary, in the way of undisputed facts, has been published by Parliament. We take the following from an English paper:—

"The House of Commons recently granted to Mr. Hume a return of the number of persons apprehended for being drunk and guilty of disorderly conduct, in London, Edinburgh, and Glasgow, respectively, for a series of years, up to the close of 1851. Taking the last year embraced in this curious return, it appears that the number of persons drunk and disorderly picked up in London (or more properly the whole metropolis) was 24,203, the population being 1,626,693—or about 1 in 106; in Edinburgh, with a population of 166,000, the number was 2,794—or about 1 in 69; while in Glasgow, with a population of 333,557, the number was 44,870—or 1 in 22. In other words, Glasgow seems to be three times more given to intoxication than Edinburgh, and five times more drunken than London!"

With such data before them, the friends of Temperance in England do well in pushing for the Maine Law. Nothing less than total extirpation of the gangrened part can save the body politic. "Gradual" or "prospective" abolition will not do; it must be rooted out wholly and unconditionally.

Bad as is the case in England, however, it can be paralleled on this side of the water. Take Liverpool, for example as a place which may be fairly compared with New York as a commercial city, but with a population only half as great. A recent calculation states that the "criminal convictions in New York during 1852, reached 3,500 in Liverpool they reached only 610. In 1851, Liverpool licensed 2,324, and there were 851 unlicensed rum holes. In Liverpool the rum-shops were closed on Sundays; in New York they remained open." Whether in New York or Liverpool, in the New World or the Old, the traffic in strong drinks should be put down, as wholly inconsistent with the happiness of the people and the national prosperity. An English writer says with the force of truth:—

"Every day it is impoverishing and degrading the people. Every day, fortunes, health, happiness, and life, are wasting away under its malign influence. Every hour the process goes on without ceasing—the conversion of virtuous, intelligent, and industrious men and women, useful members of society, into the vicious, ignorant, idle, and profligate, who are a burden to the community. Your alms-houses, gaols, penitentiaries, and penal colonies are full of the wretched victims of the wicked system which has been for many generations tolerated and sustained in the United Kingdom—the manufacture and traffic in intoxicating drinks. That traffic benefits nobody, under any circumstances—prompts no legitimate trade or interest of society—while it curses the nation and the world with more and greater evils than all other causes of evil combined."

Humorous.

A little nonsense now and then,
Is relished by the wisest men.

THE BACHELOR'S BRIDAL.

Not a laugh was heard, nor a joyous note,
As our friend to the bridal was hurried:
Not a wit discharged his farewell shot,
As the bachelor was going to be married.

We married him quickly to save his fright,
Our heads from the sad sight turning;
And we sighed, as we stood by the lamp's dim light,
To think him no more discerning.

To think that a bachelor free and bright,
And shy of the girls as we found him,
Should there at the altar, at the dead of night,
Be caught in the snare that bound him.

Few and short were the words we said,
Though we heartily ate of the cake;
The nuptial hymn home from the scene of dread,
While his knee did awfully shake.

We thought as we hollowed his lowly bed
Of the beech the birch and the willow
How the shovel and broomstick would break on his head,
Of the tears he would shed on his pillow.

Says he, "They will talk of their friend who has gone,"
And every old "Bach" will upbraid me,
But nothing I'll reck, if they'll let me sleep on,
'Neath the coverlid, just as they've laid me.

But half our brotherly task was done,
Ere the clock told the hour of morning,
And we left with the hope that the fate he had won
Would prove to each comrade a warning.

Slowly and sadly we marched down,
From the top of the uppermost story,
And we never have heard from or seen the poor man,
Whom we left not alone to his glory.

GRAVITY.—Professor Boyle, of the Dublin Freeholder, says:—"I have seen the gravity of parsons in the pulpit—lawyers in court—judges on the bench—Quakers at conventicle—demagogues at public meetings—the chancellor in the lords—the speaker in the commons—soldiers at drill—doctors near a patient—clients at a law suit—anonocers puffing a worthless daub—antiquarians over a brass farthing—old gentlemen at funerals—young gentlemen at tailors' bill—bailiffs at an execution—and the hangman at the gallows; I have seen the gravity of an author when his play was damned, and of a coxcomb taking his place at twelve pace—of an attorney drawing out bills of costs and of an alderman adjusting his napkin at a city feast; I have seen Mr. Roger's and Belzoni's mummy; but the gravity of each and all taken together, does not equal the gravity of a cow chewing her cud.

TO YOUR MARRIED WOMEN.—Never tell your own affairs to any old gossiping house-wife. Let her appear ever so precocious—so sincere—so candid—be sure to keep your own counsel, for the reason she has for insinuating herself into your confidence, is to learn some error, or deformity existing in your family, in which she may feast in secret delight for a luxurious moment, and then share with her neighbors.



Ladies' Department.

THEY SAY THAT THOU ART POOR.

<p>They say that thou art poor, Louise, And so I know thou art; But what is wealth to noble minds, Or riches to the heart? With all the wealth of India's mines Can one great deed be bought? Or in a kingdom's ransom bring One pure and holy thought? No! vain your boasted treasure, Though earth to gold is given— Gold cannot stretch to measure, The love bestowed by Heaven!</p>	<p>We'll rove beside the brook at eve, When birds their vesper song Of gentle truth and guileless love To woods and winds prolong! And from the morning's jeweled ray Such healthful draughts we'll have, As never met the fevered lip Of fortune's gilded slave Could Lydian Cressus dream, As wide a kingdom see, As the fair truth that hearest Belongs to thee and me</p>
<p>They say that thou art poor, Louise, And so I know thou art. But why should I seek or sordid self Thrust thee and me apart? The pearls that sparkle on the lawn Our jewels bright shall be; The gold that frets the early dawn Shall fill our treasury. Ask ye the proudest minion Whom gold gives rule o'er earth, Doth not our own dominion Out beggar all he's worth?</p>	<p>I know that thou art poor, Louise, And so indeed am I. But not the hoards of ocean's caves Our poverty could buy; For wealth beyond the miser's thought We both alike control— The treasure of a priceless love, The riches of the soul! Then at this hour divide, love, To holy ecstasies given, Let thy true vows and mine, too, Be registered in Heaven</p>

WOMENS' RIGHTS.

A great deal is said and written about the rights of women and their fitness for manly exercises, travel, the forum, and their capability of exercising offices. There can be no question that woman is as capable as man is to discharge most offices, which he now performs, that her intellect is capable of being made as vigorous as his is, and that her ambition is as great. The necessity and propriety of her leaving her domestic sphere may be another question. As we understand the women's rights movement, they do not require that women shall leave the domestic sphere. The choice is left to themselves, and it is only asked on their part that the laws shall be such as to give woman her choice in these matters, and to enable her to hold and control property to the same extent that man can. Also, that public opinion be so modified as to have it considered no disgrace for women to vote, speak, or lecture in public, or hold her property separately. When we read the following account of Madame Pfeiffer, and the history of a De Sisel, Mrs. Butler, Mrs. Jameson, Mrs. Hemans, and others, it cannot be questioned that woman is able to move in the world like man. The history of Cleopatra, Zenobia, Lay Hester Stanhope and others, show woman to be able to govern even man. All of us would rather see women confine themselves to the domain of the domestic kingdom; this is man's instinct in society. In savage life it seems to be man's instinct to make a slave of woman. The women's right advocates in strict justice and abstract truth on their side, but not apparent fitness in society. Why should not woman have all the rights of man?

MADAME IDA PFEIFFER THE FEMALE T. LAVELL.

A letter from Bavaria, of July 10, says: It will interest an English reader to learn the progress of that surprising traveler, Madame Pfeiffer. After staying about fourteen days at Surabaya, Madame Pfeiffer went to Macassar, where she tarried a few days, and then continued her journey to Banda, where, a few days before, the heavy earth and sea quakes had raged with much violence—she was an eye-witness to their dreadful destruction. From Banda she proceeded to Ambon, and from the harbor place she resolved to make right across to Ceram. From Kariake, after three days, she reached Wabani on the north coast. She traversed this way on foot, through unbroken paths, through woods and the beds of rivers. Three times she was obliged to clamber mountains, in one place reaching a height 1500 feet. In consequence of the great difficulties she experienced she determined to return by the same route, and reached Makanki in five days and a half.

At Ternate Madame Pfeiffer remained two days, and then set for Medano, through the interior of which she travelled for whole months. She visited several military stations, and took highly of the labours of the missionaries in that distant part. Having left Keimar for Macassar, she made another important no less fatiguing journey. Quitting Macassar, and taking a northerly direction, she travelled sometime on horseback, at other times in a prahu. The natives assured her that a European had before been seen in that country. On her journey she passed over the so little known sea of Tempe. On her return she was detained on this sea for twenty-four hours, by adverse currents, with twenty-one persons in the hollowed trunk of a tree.

A second time Madame Pfeiffer returned to Batavia, and she directs her course to the America, and afterwards to North America, intending to travel through the interior of those countries. She intends to devote one year to this purpose, and then to return to Europe and publish her travels. As a particular circumstance we may mention the circumstances of her meeting the Sesochochuan of Soekarta, which happened on a journey through Java. The prince was much struck with everything he heard of her travels, and on her taking leave of him he made long speech—of a word of which she understood—and