SUPPLEMENT TO THE “KAFFIR EXPRESS.”

JANUARY 1, 1872.

*Continued from page* 4.

I would respectfully state, that my conviction is, that the *Brandy and the Beer underlie* two-thirds of the lying, thefts and licentiousness practiced by the Kaffirs. It is when a Kaffir is under the influence of drink that he tells lies, steals his neighbour’s horses, cattle, or sheep, and is guilty of the most abominable licentiousness in commit­ting adultery and fornication—neither white person nor black is safe when the demon drink is in the ascendant. When Kaffirs drink they don’t mean to drink in “ moderation ” but to drink on, until the whole is exhausted, or the means of obtaining more is gone.

Then in reference to the members of Christian Churches, it is at beer-drinking parties that brawls and quarrels take place, filthy language is used and licentiousness is generated and practiced. Those who have been most earnest in their op­position to beer-drinking, understand well the nature of the evils they have been committing, and I tremble for the purity of those churches where the evil is tolerated or justified. I believe its continuance will be one of most fatal barriers to the success of Christian Missions; whilst at the same time the social status is greatly lowered. Christian Brethren, this subject is a very grave one, involving tremendous consequences. Let me ask for it a very careful and prayerful considera­tion. Those church members who plead for its use in the form of moderation, are often thorough “ soakers,”—they make it *because they like it,* not that it is a necessity, and must be substituted by something else. Many of them are able to procure tea and coffee and therefore the plea of necessity falls to the ground. I hope this subject may receive thorough ventilation and that much good may arise out of it.

I am, &c., W. Clifford Holden.

 *To the Editor of the “ Kaffir Express."*

Dear Sir,—We all know how difference of circumstances and points of view makes the same object present itself in different aspects to the same individual, and greater are the changes produced when different people come to look at it; in this respect too mind and matter resemble each other. We do not always receive the same impression from the same idea presented to the mind. Depression or hilarity of spirits, modifies these impressions, for we are to a greater or less degree creatures of impulse. To illustrate this I would refer you to the letter of Mr. Temlett and “An Englishman” in the last No. of your paper, where they attack your remarks on Kaffir beer, as it is treated of in the previous issue. By some, your leader has been regarded as exactly meeting a felt difficulty, and as showing to missionaries and natives alike where the “ missing link ” is to

be found. Your sentiments, I may mention on good authority, are identical with those of the late Mr. Soga, whose opinion on native questions bears great weight.

Mr. Temlett admits that his mind has been biased, by the remarks of a native at Burns­hill, evidently one of those who are very fond of the beer pot, but who is under some restraint or other, and like a drowning, man will lay hold of even a straw. Of course there are some who cannot be brought to take a right view of things, but are ever trying “ to look straight round a corner.” I do not know what those “ free remarks ” of yours are, which require Mr. Temlett’s “few lines to counteract their evil effects ” or, that clash with the principles of “ An Englishman ” and that “ will not permit him to agree with the writer of the article,” on the ground that “ he appears to excuse the use of Kaffir beer.” I sympathise with those gentlemen in their zeal for the cause of abstinence. But in the article in question, they might with a proper understanding, recognize a warm friend and no foe. For what is the common sense rendering of such clauses as “an im­proved social condition of the people,” “ sub­stitutes for the present intoxicating drinks, which render clearness of brain impossible,” and “ the higher enjoyments will extinguish the latter.” Do these not denounce the Kaffir beer ? I would suggest to Mr. Temlett’s friend to read the article carefully, and he will find that the writer so far from encouraging him in his love for beer, is using strong language in denouncing his whole social state of living, and sincerely seeking to lead him out of his degradation, in order to see him elevated and approaching a little nearer the image of nobleness and Godlikeness.

I would suggest to those of your readers who wish to see this better state among their friends, to try to supplant the intoxicating beer by the mild, but not less satisfying and palatable kind

VICTORIA EAST,

ARREAR QUIT-RENT.

FINAL notice is hereby given that on and after the 31st March next, legal proceedings will be commenced against all persons who may then be in arrear with the payment of their quit-rent.

The special attention of native grantees is called to this notice ; more particularly those who have neglected to pay any rent for several years past, as is the case with some of the residents at Lovedale and other Locations.

Percy Nightingale, Civil Commissioner.

Civil Commission’s Office,

Alice, 27th December, 1871.

that is sometimes made, and, if possible, by the use of coffee and tea. There is surely no one so blind as not to see the terrible effects of Kaffir beer. "When once the social condition of the people is improved, Kaffir beer will be compelled to give place to more refined beverages.

I am, &c., A. B.

THE BEER QUESTION.

Two letters appear on this subject, expressing very different views on the tendency of the article —“ Missionary Results and the Missing Link.” We can only say that A. B. seems to have read with more care than some others, and to have understood the question more thoroughly. We would ask those who charge the *Kaffir Express* with encouraging the use of Kaffir beer, if it is either likely or possible, that we could be so very foolish and so very wicked! If Mr. Holden ap­plies the expression—“its continuance is advo­cated, till it is superseded by something, &c.”—to the *Kaffir Express,* we must respectfully assure him he is mistaken, and has not read with suffi­cient care. What we said was—“This beer will never be displaced except, &c.,” *i.e., its use will be continued by the natives* till they get something better,—which is a very different thing from *“ advocating* its continuance.”

AGRICULTURAL TRAINING AT
LOVEDALE.

Ten applicants have appeared for admis­sion into this department; hut five of these are scarcely of the kind desired. We shall esteem it a favour if missiona­ries will continue to make this matter known to their people. Intelligent lads are wanted.