2.

(3) (a) An early period of my service was rendered in the Transkei and I had a fair knowledge of the Xosa language.

(c) My knowledge of the administration of Native Affairs dates from the 1st. of October, 1908. 1929.

2. TRIBAL SYSTEM: (ZULULAND).

(4) (a) The principal advantage of the Tribal System in Zululand is the measure of control exercised by the Chiefs over the great majority of the members of their tribes. Under the system obtaining at present Chiefs are of great assistance in maintaining Law and order. They have the full powers of members of Police in making arrests and bringing native offenders to justice. They are able to settle kraal disputes and thereby prevent assaults and affrays. They assist Native Commissioners in tracing individual natives. New Laws and Regulations are brought to the knowledge of natives mainly through the agency of the Chiefs, their Indunas and Tribal Messengers. Generally speaking.
speaking there are many advantages of the Tribal System.

(b) In my opinion one of the chief disadvantages of the System is the fact that in every instance in the Eshowe District the Chiefs, fourteen in number, are illiterate. This seriously hampers any movement for the betterment of Native conditions as the Chiefs are slow of comprehension in regard to innovations and this, coupled with their ingrained suspicion, causes them to hinder rather than assist any measures of reform which may be contemplated. A well educated intelligent Chief would be of very great assistance to the authorities. If it could be made compulsory for each Chief to soundly educate the successor he has nominated the value of the System would be very greatly enhanced.

(5) (a) The System is breaking down slowly but surely and the disintegrating rate of progress increases as time goes on.

(b) The raw Zulu, slow of comprehension, is ..................
is gradually realising that Civilisation and Government protection in regard to life and property are circumscribing the powers of Chiefs. When this knowledge becomes generally appreciated the breaking down process will be greatly accelerated and quite possibly the System may come to a sudden end. Education is assisting in the process. Illiterate Chiefs are highly suspicious of the educated native and regard him as something harmful and foreign to native instincts and traditions. The educated man, in his turn, generates a contempt for the limited intelligence of the Chiefs and this results in friction which is bound to increase with the spread of education. Then again in times of economic pressure the young men of the Tribe are recruited for labour in mines, industrial concerns and on farms or otherwise they wander far afield in search of employment. Away from the influence of Chief and kraal authority they absorb a measure of freedom denied them in their homeland. This new state is not readily cast off on return.
5.

return to kraal conditions. They chafe under the restraint to which they have returned and thus contribute their share to the breaking-up process. During their wanderings in European communities they observe that in a greater or lesser degree the white man owes no allegiance to individuals and they cannot see any justification for continuing under a system which they have come to regard as irksome.

This attitude is strengthened by the fact that the earnings of the younger members of the kraal are appropriated by the kraal head who may be, perhaps, an elder brother or more distant relative. The predatory instincts of the kraal head have full scope in this regard and it is only natural that keen resentment should be displayed by the young man who is dispossessed of his earnings. He has a keen eye for the future and is desirous of marrying and he can see no legitimate reason why the kraal head should seize his earnings and devote the proceeds to adding to the number of his wives while he, the dispossessed, is wifeless.
wifeless.

A further factor in the process is

the fact that the Zulu woman is becoming appreciat-

ive of the measure of freedom enjoyed by her European

sisters more especially in regard to marriage. At

present she has little or no say in the choice of a

husband. An elder man, possessed of cattle, is en-

abled to lobola or otherwise purchase her. Although

the Law frowns upon a union where the woman is an

unwilling party, generally speaking she is forced

into it. In some instances the woman’s distaste for

the man is increased by the fact that she becomes his

3rd., 4th., or even 5th. wife. A marriage of this

nature tends to immorality on the part of the woman

or she may break away from tradition and desert kraal

life for the town. I have personally dealt with a

number of such cases.

Some Chiefs cause hostility to the system

by indiscriminate infliction of fines upon their tribes-

men for real or imaginary breaches of the law. In the

Eshowe. .............
Eshowe District these fines find their way into the capacious pockets of the Chiefs and many sufferers under his judicial powers are fully alive to the fact that they have been the victims of thinly veiled extortion.

For several years there has been no economic incentive for the young men of the Eshowe District to seek work and should drought or other causes compel them to seek work in large numbers the discontent previously mentioned will be wide spread and form another accelerating factor. I do not consider it in the interest of the natives or the State to retard the process. The final breaking down is inevitable and no measures devised for the purpose of retarding it can possibly be of any avail.

In my opinion the breaking down should be assisted by the gradual muting away of the powers of Chiefs and the substitution therefor of the Headman System which obtains in the Transkein Territories. I do not think.................
think it desirable to introduce methods which will rapidly
practically destroy the Tribal System. I suggest
that if the idea is contemplated of assisting the
breaking-down process that measures should be intro-
duced by which the breakdown would be uniformally-
ggradually accomplished as accelerating in one district and re-
tarding in another would surely be productive of harm-
ful effects.

From the studies and observations I
made during my two years residence in Zululand, I came
to the conclusion that the System adopted by the Natal
Authorities in bye-gone years of keeping the Zulu as
primitive as possible was a crime against humanity and
cannot be too strongly condemned. It is not in the
interest of any State to keep a vast mass of its citizens
in a primitive state, apart from the fact that being
human beings these people were and are entitled to
better consideration. The Transkeian System for want
of better obtaining in South Africa should be applied
with as little delay as possible to Zululand.
The Tribal System, as a whole, constitutes a serious menace to the advancement of the Zulu and his well-being and for the reasons stated the break-down should be assisted.

As previously indicated the foregoing remarks relative to the Tribal System apply to Zululand. In the Heidelberg District there are over 20,000 natives. Of this number one only is the owner of ground, the extent of which is 50 morgen. This ground was acquired as a gift. The rest of the natives are landless and reside upon European owned ground under the squatter system, by virtue of which, they graze a few cattle and till a small acreage of ground.

There is no tribal system in this District with the exception of a petty Chief who has a few followers. This Chief and his people are resident upon European owned ground.

Native Law and Customs, however, are applied by all the natives resident in this district in their dealings with each other.
3. NATIVE CUSTOMS - ZULULAND.

(a) MORAL CHARACTER:

The average Zulu male has little or no regard for the marriage vow as understood by Europeans. I think he would hardly ever be averse to straying from the paths of chastity if the opportunity presented itself and the element of discovery happened to be absent. In this regard the only probable influence of Polygamy would be to restrict his physical capacity.

Lobolo in regard to women tends to preserve chastity but in some instances it fosters immorality. Native women like to consider themselves worth the price paid by way of lobolo and the women who enter into a union with a man, unsanctified by lobolo, becomes a reproach and an object of scorn among other native women. This causes hesitation on the part of the woman contemplating a union dishonourable from the native point of view and I have no doubt that in some instances inclinations are ignored because such..................
such a woman decides that bearing the stigma is not worth while. On the other hand a woman, forced by the Lobolo System into a union which is distasteful to her, is apt to distribute her favours elsewhere - more especially if her affection prior to her marriage had been given to some man who had not the requisite cattle to lobolo for her.

One disadvantage to the Lobolo System is the fact that in many instances a portion of the lobolo is handed over or set apart and no further supervision of the girl concerned takes place. The young couple are left to themselves and intimacy takes place. In some cases the marriage is never consummated and children are thus bastardised. The native mind, however, casts little or no stigma upon bastardy.

With regard to industry the married native woman very rarely, during the subsistence of the marriage, seeks employment as a domestic servant. They occasionally seek daily paid labour on some nearby sugar farm. Generally speaking the possessor of two or more wives is made for life. He has his women to attend his fields and wait upon him and beyond.
beyond ploughing his land and caring for his cattle
he has no inducement to work. Taking all the circum-
stances into consideration the progress of native men
and women cannot but be hindered by the custom of Poly-
gamy and lobolo.

In regard to the Heidelberg District the
custom of lobolo is still firmly established. Polygamy,
however, is not nearly so frequently met with as in
Zululand. This is due to there being proportionately
more marriages under Christian rites and local economic
conditions.

(8) In Zululand marriages under Christian rites
are almost entirely confined to Mission Reserves but in
almost every instance lobolo has been paid for the woman.
The laws, applying in Natal to native marriages under
Christian rites, take both parties and their progeny out
of what are known as customary unions under Native law i.e.
the parties and their children may marry only according to
Christian rites. This leads to co-habitation without
marriage........
marriage where the parties have separated as it is an offence to contract a customary union during the subsistence of the marriage while common law of Bigamy applies if either party goes through the form of marriage under Christian rites before dissolution of the marriage. The legal consequences are very carefully explained to the contracting parties before marriage by the Native Commissioners when a licence is sought. In every case that I dealt with of marital infelicity where a Christianised marriage existed one or other and in some instances both of the contracting parties were cohabiting with other persons of the opposite sex. The prohibition of contracting a customary marriage upon a male tends very seriously to check the increase of marriages under Christian Rites.

(9) The lobolo system is one of the principal causes of over-stocking apart from the fact that the native measures his riches in cattle. The hoarding of cattle for lobolo purposes is prevalent in every native territory. If the system of paying cattle as lobolo could be converted to a cash basis the chief incentive.................
incentive to hoard cattle would be removed and as a consequence numbers of cattle would come to the market to provide the cash for lobolo. It may be and it has been argued that the object of hoarding remains the same, but this is not so, as large numbers of cattle in view of the limited local demand would find their way into European hands for slaughter purposes either for export or local consumption and again the tendency to convert all cash earnings into cattle would in time disappear. In addition money would be applied to other purposes.

(10). In Heidelberg the customary number of lobolo cattle varies from 6 to 10 head, the number being generally determined by the demands of the male parent of the bride to be. Here, owing to limited grazing rights, a cash equivalent, usually fixed at £2, frequently takes the place of the beast. Thus in this District the force of circumstances has brought about to a considerable extent the cash substitution for cattle. I am of opinion that the time has arrived for the Regulation of the custom of lobolo. Taking the Heidelberg district as a guide the cash system has worked well and it...
should be introduced, if gradually into the Native Reserves. It is a subject which attacks the very roots of native custom and tradition and the greatest care will have to be exercised in bringing it about. That it is in the native interest cannot be doubted.
The first step towards accomplishment is to limit the grazing rights of each kraal head in the Reserves. A resolution to this fact was brought forward and discussed at the 1900 meeting of the Bunga at Umata. In Zululand the reform should not be rushed. The suggestion should be put to the natives at meetings and the idea permitted to soak in before any active steps are taken.

(11) (a) See reply to 10.

4. OVERSTOCKING:

(12) (a) At every quarterly meeting of natives and at many other meetings in the District of Eshowe all the evils of overstocking were emphasised and the natives advised in their own interest to sell surplus stock not required for domestic or ploughing purposes. Special attention was drawn to the annual winter loss due to this cause but I doubt in spite of the sustained effort, that...
one beast was sold as a consequence.

(b) Beyond addresses on the subject no effort was made and the lack of success has already been stated. As previously mentioned native grazing rights are limited by the European land-lord of the ground on which the owner happens to be squatting in the Heidelberg District.

(c) In the Eshowe District overstocking is infinitely worse than it was 10 years ago and unless checked, disaster will overtake the native owners.

(d) The chief causes of overstocking are:-
1. The native regarding his cattle as his bank and
2. The amassing of cattle for lobolo purposes.

(e) As previously stated the limiting of the number of cattle per kraal head and the substitution of cash for lobolo cattle are probably the best measures of prevention.

The natives of the Transkei, through their Bunga have prohibited the importation of goats into their territory.
territory. The ordinary straight haired goat is not a very useful type of animal and he is in no way worth the grazing he requires. In the Eshowe District goats of this type are rapidly increasing and whatever steps are taken to improve grazing, should include a very heavy attack upon the goat.

Non woolled sheep are also on the increase and steps should be taken to check them.

5. CHANGE IN QUALITY OF SOIL:

(13) (a) In the Eshowe District, although I had known it only for two years it was obvious that the soil had deteriorated and is still deteriorating. The cause of this in regard to pasture is over-stocking. The finer and nutritive grasses are being slowly but surely destroyed and in their place the coarser and non-nutritive varieties are spreading. The yield per acre from cultivated lands is declining year by year except where modern methods are being applied in cultivation. The vast majority of the Zulus in the Eshowe District cultivate their lands without thought of renewing the soil by fertilizing. In some instances lands have been
in cultivation for 50 years and longer without soil renewal having taken place. The system of allowing a land to lie fallow for a year or two has in some measure extended its period of productiveness.

6. SOCIAL AND ECONOMIC CONDITION OF NATIVES.

(14) The social and economic status and condition of native men and women in Zululand have to all intents and purposes remained as they were 25 years ago.

The well educated natives in the Es- howe District would not exceed ten. This sad state of affairs is due to the policy laid down by the Natal Governments in the last quarter of the last Century. On the other hand there has been a very considerable advance made by the Transkeian natives due to more enlightened ideas regarding their development.

(15) Outside the Mission Reserves in the Esshowe District there is hardly, if any, tendency on the part of the natives to adopt European civilization. Reading is unknown amongst them. The vast majority being utterly ..................
utterly illiterate.

(16) With regard to men, to illustrate the present system regarding inheritance, I can do no better than give an illustration.

The Zulu Kraal Head, possessing one wife, dies leaving a widow, 5 sons and 5 daughters. The eldest son succeeds to all the cattle and to the lobolo to be paid in respect of his 5 sisters. The heir has never done a stroke of work in his life. His 4 brothers have each earned during his father's life-time sufficient money to purchase ten head of cattle, the ownership of which has become vested in the father during his life-time. On the death of the father, the cattle to which the younger sons have every moral right, immediately become the property of the heir. His brothers have to work on his behalf and their sole return is the obligation on the part of the heir to pay dowery for the first wife of each. This state of affairs causes dissatisfaction to every person except the heir,
With regard to women as they are regarded as merely goods and chattels they cannot inherit and thus they are at a signal disadvantage. In instances where a widow has no male issue, the male "heir" of the house succeeds to property which by every moral right should be hers. Legislation on this subject is badly needed. The widow further becomes in some instances the property of her deceased husband's brother. He may have intercourse with her for the purpose of "raising seed" on behalf of his deceased brother.

7. NATIVE MIGRATION:

(17) I have not observed any increased tendency with regard to items (i), (ii), (iii) and (iv).

(v) For say the past 10 years there has been an increased tendency of natives migrating to large towns such as Johannesburg and the Reef generally.

(vi) I am not aware of any tendency of natives to migrate from towns to native areas.

(vii) I know of only isolated instances of native to migrating from Zululand from the Cape Province but there
is a considerable number of Xosas born in the Cape
Province who are now resident in the Heidelberg Dis-
trict. This applies to Zulus as well.

(viii) I have no information.

(ix) Numbers of natives from Rhodesia and
East Africa have found their way into the Union.

With regard to (v) I think the causes
are higher wages, what the native regards as better
social conditions and the desire to become detribalised.

(vi) For the reasons stated in (v) natives are
not anxious to return to native areas. A great many of
them have known no other than town life from birth.

(lx) So far as I am aware female natives from
East Africa are attracted to the Rand by the profits
derived from illicit selling of native brewed liquor to
natives.

The Rhodesian natives appear to be
attracted by the higher wages obtaining on the Rand.

(10) (a) Surplus natives in urban areas, if work
cannot be found for them, should be returned to the
area from which they migrated if possible. In the case
of natives born in towns, land should be set apart for their occupation.

(b) The Town and Village idea should be encouraged in native areas.

2. LAND TENURE BY NATIVES:

I favour the individual system of land tenure. The sense of land hunger is very highly developed among all the native races of South Africa and my experience tends to show that a native retains his land and is very seldom dispossessed of it.

3. LANDLESS NATIVES:

(21) Unless landless natives can be absorbed in industries or taught handicrafts they must inevitably become "POOR BLACKS". If this matter is not taken in hand the poor black question will become South Africa's greatest menace.

10. FARMING EVICTIONS:

(22) (a) There have been no evictions during the past 5 years in the Heidelberg District. Large numbers of natives have been evicted or rather ordered to leave farms in the Eshowe District. In one case
I personally, on instructions from the Government, ordered 155 natives to leave the farm at MANDENI on the TUGELA river. These natives belonged to Chief MANDENI'S tribe and he was ordered to find space for them in his already overcrowded reserve. This was a matter of grave concern, not only to the natives who had to move, but to the natives in the Chief's area who naturally viewed with alarm the influx of cattle, sheep and goats into an area already overstocked.

Native squatters who leave farms in the HEIDELBERG DISTRICT on the expiration of their contracts or termination thereof wander about from farm to farm seeking accommodation for themselves, their families and stock.

II. NATIVES ON FARMS:

(23) Each of the heads enumerated are very undesirable features:

(a) Share farming is prohibited under the Native Land Act.

(b) Labour tenancy as pointed out in my previous communication should not be encouraged.
(c) Cash rent tenancy would lead to endless litigation and eviction.

I am inclined to favour cash wages with limited ploughing and grazing rights under registered contracts for fixed periods with safeguarding clauses for both parties. Wages in kind have so far as my experience shows proved unsatisfactory.

12. NATIVE LABOUR TENANTS ON FARMS:

(24) "A" I have not been a sufficient period of time in this district to express a definite opinion on the squatter system but I am inclined to think that in the main it savours of a leonine partnership to the disadvantages of the native (see opinions expressed in previous communication).

"B" (a)

The system is firmly established in the Heidelberg District.

13. REPLACEMENT OF FARM WORKERS:

(25). I have not observed any tendency to displace natives by any other race in the Heidelberg or Es-
Eshowe districts. A few Indians are employed in the Eshowe District and a few coloured in the Heidelberg District.

I know of no cases of Europeans being replaced by natives.

(26) The periods of service given by squatters in the District of Heidelberg vary from 3 to 9 months service during the year. In almost all instances the period to be served is determined by the employer without regard to the wishes or desires of the native. This bears hardly upon the labour tenant especially so in the case of 9 months service being required by the landlord.

(27) (a) The obligation of a labour tenant is rarely confined to the head of the family, generally it includes the service of his wife and children.

(b) Under some contracts wages are paid in cash others in kind for the services of the wife and children of the tenant. As these contracts are not registered and are very very rarely in writing I am...
am speaking from knowledge gained in cases and disputes actually brought before me.

(c) So far as I am aware there is no customary rate of pay in the Heidelberg District. Wages vary from a few shillings to a £1 a month.

(d) Usually male and female waged labourers are supplied with food and quarters in addition to wages which vary very considerably.

(22) Rations of food issued are not on the generous side and the wages are low.

(29) When then period of service is completed the labour tenant and the working members of his family are usually permitted to seek work elsewhere but in instances where 6 or more months are stipulated for in the contract very little opportunity of obtaining work elsewhere presents itself to the tenant in view of the fact that he is liable to serve the landlord during any period of the year.

(39) (a) Small strips of land for cultivation and limited grazing rights are given to the squatter and sometimes assistance in ploughing and provision of seed.
Prior to the coming into force of the Native Land Act the Oceaha Development Company leased ground on the farm Koppieskraal, Heidelberg District, to natives. About 20 kraal heads are involved and they pay rent to the Company. So far as I am aware there are no Europeans on this farm.

The natives there carry on mixed farming.

The natives referred to in the previous paragraph are selfsupporting and presumably they carry out the terms of their agreement to the Company's satisfaction as there has been no eviction from the farm. Whether or not the farm has deteriorated as a consequence of native occupation, I am unable to say. The natives in question do not seek work on adjoining farms.

14. FARMING BY NATIVES:

I know that there are numbers of instances in this district where natives are farming on shares in contravention of the provisions of the Native Land Act, but as both parties are aware of the illegality of the position evidence is difficult to obtain. I do not know of.
of any instance of natives farming on their own account other than those mentioned previously.

16. MARKETING OF NATIVE PRODUCE.

(34) A few natives send or take their produce to the various Witwatersrand markets but the great majority, being squatters, market through their employers.

The only practical method of improving Native Agriculture that I can suggest is the training of Native Agricultural Demonstrators. It is difficult to suggest any method for the marketing of native produce in the Heidelberg District because:

(a) Natives are very widely scattered over a large area.

(b) The native of the squatter type produces very little beyond his own requirements.

16. NATIVES LEASING LAND TO NON-NATIVES:

(35) I know of no instance.

17. EMPLOYMENT OF EUROPEANS BY NATIVES:

(36) I know of no instance.

18. RECRUITED NATIVE WORKERS:

(37) There are no recruiters in the District of Heidelberg.
There several recruiters in the Ekshowe District. Their methods are satisfactory.

Recruiters by means of runners increase, but I should not say to a substantial extent, the number of natives who go to work.

(38) In so far as the Heidelberg District is concerned there is only one mine operating on a large scale and that is the Sub Nigel. The natives employed on this mine are mainly recruited from Pondoland, the Transkei and the Cape Province generally.

The fare paid by natives averages about £2.

In the Ekshowe District very few natives are recruited as there is an ample local supply.

(39) Natives employed by the Sub Nigel Mine are repatriated through the Witwatersrand Native Labour Association or the Native Recruiting Corporation. There is no obligation cast upon the recruited native to return to the area from which he was recruited. Time expired natives are free to seek work upon other mines or upon farms should they so desire.
19. RECREATION OF NATIVE EMPLOYEES.

Other than by mining concerns there is no provision for games or other forms of recreation by employers of natives for natives.

20. EFFECTS OF ABSENCE OF NATIVES FROM HOME:

21. NATIVE DOMESTIC SERVANTS.

Nearly all domestic servants in the Heidelberg District are natives. Speaking superficially both sexes are equally employed in regard to numbers. Whether a male or female is employed merely depends upon the inclination of the employer.

22. ORGANISATION OF NATIVE EMPLOYEES.

Native employees are not organised for protection in the Heidelberg District.

In the Eshowe District abortive attempts have been made by the I.C.U. to organise.

23. TRADE WITH NATIVES:

In the Eshowe district traders trade with natives on both cash and barter system and there is considerable competition between traders. There is no protection against unduly high prices. Credit is given but not to any considerable extent and in a few instances.
instances pledges are given.

(45) Replied to in previous communication.

24 EFFECT OF EDUCATION ON NATIVES:

(46) (a) I have always found that the educated native has acquired a habit of industry and where his earnings permit he adopts the European mode of living.

(c) The earning capacity is extremely limited in view of the scarcity of openings available to educated natives.

25. OPENINGS FOR EDUCATED NATIVES.

(24) (a) There are very few openings in both Eshowe and Heidelberg Districts for educated natives. They are chiefly limited to native Clergymen and those employed as teachers.

(b) The extension of education to natives, employed as interpreters in Government Service and in the lower clerical grades.

(c) Colour Bar and prejudice are the principal obstacles operating against further openings.

(d) This is a question upon which I hold very strong views and I do not care, or should I dare, to give expression.
expression to them.

26. NATIVE INDUSTRIES IN NATIVE AREAS.

(48) Cane planted by natives is being encouraged in Zululand on a limited scale. If the experiment proves a success it should be further encouraged and developed.

29. GOOD FEELING BETWEEN EUROPEANS AND NATIVES.

(52) (a)

The native is becoming more and more resentful and hostile in his attitude towards the European. The causes are not far to seek. They are mainly due to repressive laws such as the Pass Law, Colour Bar, the closing of employment on the Railways, the various obstacles placed on the road towards advancement, the colour discrimination manifested in many instances by European juries in cases where black and white are involved, and the frequent glaring cases in which inadequate penalties are imposed in cases where white persons are convicted of crimes against natives. Generally speaking I am not aware of any good feeling between European and native. The first steps towards promoting a basis for
good feeling would be official encouragement and recognition of the aims and objects and the extension of joint councils of Europeans and natives.

2. Remove the colour bar.

3. Open the now closed avenues of employment to which the native is justly entitled.

4. Abolish the jury system in all cases where a colour question is involved.

5. Apply to the betterment of the native all the proceeds of revenue obtained from him by direct taxation.

GENERAL: In concluding my reply to the questionnaire I should like to make some observations on the question of liquor as effecting natives.

My remarks are restricted to the conditions obtaining upon the Witwatersrand and Pretoria.

From January 1904 until the 30th September 1926, a period of almost 25 years, I was a Prosecutor and Magistrate in the two areas named. Throughout this period I gave very close attention and observation to this question.................
question. I am abundantly satisfied that it is impossible to prevent natives obtaining liquor. Trebling the illicit liquor suppression staff of the Police would not be of any material assistance towards this end. The native liquor brewed by women, principally Skokian, is prepared and ready for use in the course of three or four hours. I give an illustration of the case of JACKELSON'S YARD. On a Sunday morning the Police raided this yard and destroyed approximately 3000 gallons of Skokian and Kaffir Beer. At 11 a.m. the next day I held an inspection in loco arising out of the Criminal Trial which followed the Police raid. The Police escort which accompanied me, in my presence, destroyed over 1000 gallons of liquor which had been brewed since the raid. I could quote many instances of a similar nature. Having satisfied myself of the impossibility of enforcing prohibition for natives it remains to determine the best course to apply as a remedy and the only conclusion that I can come to is that the market of the illicit liquor sellers must........................
must be destroyed. There are thousands of native women on
the Rand and in Pretoria who are engaged in brewing liquor
for sale to natives. Large profits are made by these women.
In Pretoria, to quote an instance, the Police in searching
for liquor dug up the floor of a room of a woman who was
known to be an illicit seller but against whom no conviction
had been recorded. Hidden under the floor they found £280
in gold which the woman candidly admitted she had amassed
at her trade of illicit liquor selling.

The brews produced by these native women
are dreadful concoctions and have a very harmful effect upon
the health and mentality of the consumers. Some of the sellers
go so far as to add carbide to Skokian and other brews to give
them an additional kick.

The loss of efficiency among native wage
earners due to drinking these liquors cannot be calculated.
A native total abstainer is very rarely met with. There are
between three and four hundred thousand natives employed upon
the Witwatersrand and at Pretoria and assuming at a low
estimate, that the average spent by each upon liquor is in
the.........................
the neighbourhood of 7/6d. per month it will be seen that there is a colossal turn-over in the illicit trade exceeding one million pounds per annum.

To my mind, the only remedy is the establishment of State Controlled Canteens in which properly brewed kaffir beer, light Cape Wines and European beers are sold at a reasonable margin of profit for consumption on the premises only. The establishment of such canteens would destroy the market of the illicit liquor dealer. The benefits of the suggestion are:

(i) The native would in return for his money receive wholesome liquors at a reasonable cost as against paying exorbitant prices for health destroying mixtures.

(ii) The profit would be devoted to the betterment of natives generally.

(iii) There would be less drunkenness among natives.

(iv) The number of European illicit liquor sellers would be reduced to a minimum.

(v) There would be a market for the surplus wines produced by the farmers in the Cape.

I am not in favour of the "tot" system being introduced into the Transvaal.

[Signature]

MAGISTRATE & NATIVE COMMISSIONER.