NATIVE ECONOMIC COMMISSION.
NEWCASTLE, 16th SEPTEMBER, 1930
at 10 a.m.
SIXTEENTH PUBLIC SITTING.

PRESENT:
Dr. J.E. Holloway (Chairman).
Major R.W. Anderson.
Mr. F.A.W. Lucas, K.C.
Mr. A.H. Mostert.

Dr. A.W. Roberts.
Senator P.W. le Roux van Niekerk.
Dr. H.C.M. Fourie.

Mr. C. Faye (Secretary).

MINUTES OF EVIDENCE.

1. MR. OTTO JOHANNES TRAUGOTT SCHUMANN;
2. MR. JOHN NELSON BROOK;
3. MR. JOHANNES VAN SCHALKWIJK;
4. MR. HERBERT GEORGE FORSDICK;

CALLED AND EXAMINED:

THE CHAIRMAN: I understand you wish to make
a statement on behalf of the Municipality?— (MR. SCHUMANN):
I have been asked by the Mayor to give evidence on some of
the subjects of the terms of reference.

Are you prepared to make a statement on these
points now?— Not exactly; I am prepared to answer some
questions.

Which points are you particularly interested in?—
The birth rate, the death rate, diseases, and liquor.

With regard to the birth rate, have you any
definite statistical information which can be of use to
the Commission?— Yes, I have the medical officer of
health's report concerning the natives in the borough.

Could you give us what extracts you desire from
that?— The birth rate in the borough is given here as
19.12; that is for the year ended 30th June, 1930.

Have you the number of native inhabitants of the borough?—Yes, 1700.

Do you know the distribution of these between males and females?—Unfortunately that is not given.

On your own knowledge of the town, would you consider there is a more or less equal distribution of males and females?—I should say the females exceed the males.

That is an unusual state of affairs for the towns. Is there any reason why it should be unusual in Newcastle?—I was thinking of the general native population; it may be different in the towns.

Yes, but I am thinking of the town particularly?—I am sorry; I could not say for certain whether the males predominate over the females.

Now, your death rate; have you got that?—It is given for the same period as 4.2.

MR. LUCAS: Per thousand?—Well, it does not say whether it is per thousand or for the population.

THE CHAIRMAN: Could you read exactly what the M.O.H. says on that point?—He gives the native population as 1700. The birth rate is 19.1. Then he gives the European birth rate.

How much is that?—35.9. The death rate is 4.2; Europeans 6.59. The rate of infantile mortality is 49.3.

Natives?—Natives. Europeans 42.2.

With regard to the subject of diseases among natives here, have you anything that you can tell us on
that?—The only information I can give again is the Doctor's report on venereal diseases.

Will you give us that?—An increasing number of natives is being treated each year. They come from the surrounding districts mostly, and are receiving modern treatment. There are two iron huts for the isolation of natives. In another paragraph he mentions about infectious diseases - enteric fever for instance.

What does he say about that?—Of these ten were notified - six European and four natives. Enteric fever 3, scarlet fever 1, pulmonary tubercle 1; that makes 10.

With regard to the subject of liquor, what have you to say about that?—Well, we have the native canteen in the borough which supplies native beer to natives under the byelaws or regulations.

Is there a profit made on the running of this canteen?—Sometimes, and sometimes there is a loss.

Can you give us an indication of the financial working?—Yes, I have the native canteen accounts statistics; I have here a period of from 1919 to 1929, if you wish all that to be read out to you, or else I can pass on this account.

You can put that in and we can see which is of use to us. (Statement put in). I see generally speaking you had a profit, although there have been a few losses.

The last column here - grants made during the year for benefit of natives; is that grants made out of canteen revenue?—Yes.

I take it you have a native location under the control of the Municipality?—(MR. CROOK): No.

How do the natives live round about here - inside your Municipal boundary?—There are some natives inside
the Municipal boundaries who have houses of their own here; comparatively few. Most of the natives engaged in house work and in connection with stores live on the premises. There are two townships quite close to the town here - abutting on the town, but within a mile and a half of where we are sitting, and those townships have a very considerable number of the natives who are working in town. Those are not under any control whatever. The Corporation has for a considerable time been in treaty with the Provincial Government and also with the Native Affairs Department with the object of getting some control. Up to the present nothing has been arranged, but within the next few weeks we expect to hear from the Provincial Secretary, and it may be possible to come to some arrangement with him. It has been a considerable source of trouble to us, and there would be considerable danger should there be an outbreak of any serious disease.

Those townships are outside the Municipal boundary? - Yes, abutting on the Municipal boundary.

To whom does the ground belong? - The ground, to a very large extent, belongs to the natives themselves. There are some Europeans. The ground was cut up I suppose about forty years ago, and within recent years the natives have bought up fairly considerably - largely since the 1913 Act came into operation. There are now I suppose anything up to 200 erven, or perhaps more, there belonging to natives and in many instances there are not only families of natives but sometimes poor white people mixed up with them too.

There is no segregation as far as the right of holding property in these townships is concerned? - Well, the position the Governor-General has taken up in regard to
it, as far as I can see, since 1913 is that there has never been a transfer to a native refused. I think it has been looked upon as a neutral area.

But have transfers been given to whites in those townships?—The property belonged to the late David Draper in the first instance; it was he who cut it up as a township and the great majority of the erven did belong to a Mr. Gee, whose widow is still living there. He had a coal mine there and he bought up the erven for the sake of the mineral rights and then he sold the surface rights from time to time.

Indiscriminately, to whites and blacks?—He died in 1912 and the Act did not come into operation until after then. Since his death very few have been sold to Europeans.

But there are instances?—There are instances, yes.

Do the bulk of your natives working inside Newcastle who are not housed on the properties of their employers live there?—I think so.

May that be the reason why the birth rate and the death rate shown in the Medical Officer's report is so extraordinary?—Not altogether; that might account for it to some extent, but not altogether I think.

Are there married native women living inside the Municipal area on their own properties?—Very few.

Are there married women in employment who are living on the employer's property?—In a few instances, but very few.

So that actually the number of births that take
place inside the Municipality must be purely advantitious?—
I think so.

Therefore, one cannot attach much importance to
these birth and death rates?—Yes, I would be inclined to
say not. I really do not know on what principle the Medi-
cal Officer has gone in the matter.

The Medical Officer would have taken his figures
purely for the Municipal area?—(MR. SCHUMANN): Yes.
(MR. CROOK): Of course, the ways of some of these medical
officers are devious, like providence. So I do not know.

With regard to the question of venereal disease, on a former
occasion I fancy our Corporation made some representations
upon the subject. We feel generally that there ought to be
compulsory examination of the natives. I think some few
gentlemen on a former occasion were opposed to that; but
it is a very important matter, and it is a very serious
matter as far as we are concerned. The present state of
affairs is most unsatisfactory.

Is that medical examination particularly in view
of venereal disease?—Yes.

The medical examination of all natives, or only
of certain classes?—All those who are engaged in domestic
work.

Would you favour the medical examination of persons
engaged in domestic work, irrespective of race?—Yes, I
should not mind at all, personally.

There is not the view that it is more dangerous to
have a native with venereal disease in the household than
another person?—Yes, but we do not think have the other
persons here, it is the natives.
You mean, there is are practically no white domestic servants here at all?—Practically none.

DR. ROBERTS: You may remember that I happened to be one of those?—Yes, I do remember; I was not there, but I do remember.

Has it increased since that visit?—Very considerably, to my mind.

To your knowledge?—Yes.

MR. VAN NIEKERK: With regard to your native beer canteen that you have here; you seem to have been making a considerable profit on it. Can you use the profit for ordinary expenditure of the town, or is it for native purposes?—

(MR. VAN SCHALKWIJK): That is a special account; we have to keep that separate; it has only to be used for native purposes.

Do you spend all the profit on natives?—I cannot say all the profit. Of course, the law few years there has been very little profit. There has been a lot of illicit brewing going on since the starting of the iron works.

This illicit brewing: is it going on in the town?—Well, it is within the Municipal boundary; it is at the new iron works; that is within the boundary.

Is there any way you can keep that under control?—Well, the police do not seem to be very successful in keeping it under control.

Is this beer canteen well patronised by the natives?—Not as well as we would like.

DR. ROBERTS: You have no restrictions I believe—at least, there were none when I was there—with regard to the quantity which you give the natives?—Well, we have
two European employees working there, and they naturally control the selling of the liquor.

But you can give it in a bucket?—We have special measures. (Mr. Creech): As far as one can see, the natives are not satisfied with the "tywala"; it has not enough "kick" in it, and it is very unpopular as compared with the stuff they are getting illicitly. There is a good deal of illicit brewing, too, in these two townships Lennoxton and Fairleigh every week-end.

Mr. Le Roux Van Niekerk: What is the general wage for natives paid in Newcastle?—I suppose about a pound to thirty shillings.

Mr. Lucas: What does the Municipality pay its native employees?—On an average of thirty shillings.

Is thirty shillings the highest?—No, but it would average about thirty shillings, and they are of course supplied with food and housing.

You say it averages thirty shillings; what is the lowest then?—Well, there are boys vorloopen and the like, and they get from about 10/- to about 15/-.

What is the lowest any adult native gets?—I think about £1 to £1.5.0, or £1.10.0.

Your night natives; the natives who work at night, what do they get?—Perhaps it would be better if the Town Clerk told us?—(Mr. Forsdick): Yes.

Can you give us the classification of your natives and the wages they get?—I have not brought the information with me; I can get it within a quarter of an hour.

Well, will you send it in to us afterwards please?—Yes, I will.
Mr. Crook. I take it no provision is made by the Municipality for housing natives in Newcastle?—(MR. CROOK): Except our own natives, but so far we have not formed a location. The real reason is this, Lemnoxton and Fairleigh, as I say, about on the nearest part to the township.

How far are they from here?—They are about a mile and a quarter to a mile and a half from where we are sitting. We have always realised that the proper place for a location would be out in that direction, on our town lands. Now, if we started a location there, we could have no location at all, because they would be just stepping over the line, and we have not been able yet to arrange with the Provincial Authorities about the matter. If we could arrange that we would immediately form a location.

As a municipality, you have nothing to do with those two native townships?—Nothing whatever.

And the natives residing in the town, except those who are employees of the Town Council, have to reside on their employers' premises or on privately owned land?—Yes. Then of course the iron foundry have a considerable number—300 or 400, and they house them on their own property.

Are they within the Municipal boundary?—Yes.

They are not working are they?—Oh yes; also there is a coal mine within the municipal boundary—about six miles out, and a good many of the natives on that reside within the municipality and some on a farm which they also own on the other side of the boundary line.

They are housed by their employer?—Yes.

THE CHAIRMAN: So that your conditions with regard
to the housing of natives is pretty chaotic here?— I do not
know; that is a matter of opinion, Sir.

There is no regular control, in other words?— Well, I do not see how there could be, unless there was a location.

Would it be a practical proposition to have these two townships brought inside the municipal boundary?— The Provincial Governments, as all Governments do, would like to cast it off on us, but it would not be a practical proposition from our point of view.

You do not want it?— Well, we could not stand the racket of it, unless they subsidised us.

What do you mean by "standing the racket"?— The expenses of the thing would be enormous.

The expenses of managing it?— Yes.

Major Anderson: Sanitary services as well?— Yes, and we would have to make a clean sweep also.

Mr. Le Roux van Niekerk: On the other hand, if the Government were to incorporate you under the Urban Areas Act and forced you to establish a township, what would your course be then; if the Government were to compel you to erect a native township?— Yes, it would just be another instance of absolute inability to carry it out. You can realise yourself if we have no control over the natives in a township we might as well have no township at all.

The Chairman: I put the question to you whether the bringing of these two townships inside the Municipal boundary— that is, giving you control— would solve the matter?— We saw another way of solving the matter, which we proposed to the Provincial Administration, and they agreed to
Under certain Ordinances we have here the Administrator can take over the control of any of these townships in Natal, and he can depute that control to either a body or individuals. We suggested that the Administrator take that control and depute it to us as a Corporation, and that we would halve the loss - fifty-fifty.

But the running of the Municipal location I understood you to say would not be practicable as long as you have those two townships outside? — No, so long as we have no control, or there is no control of those two townships.

For that reason would that make it difficult to have a municipal location? — The location would be out in that direction, really on that border. There is a native school out there and there is a proposition to put up a much larger native school, and everything tends towards that as the most suitable place; it would be near to town; the natives would not have to go a considerable distance to get to their work, and there would be every advantage: but, as you can see, if there were no control on the other side we would be in a most hopeless position.

You mean in the matter of, for example, illicit beer brewing? — And the natives would just step over — step backwards and forwards — over a line of about a mile or thereabouts, and it would be quite impossible.

MR. LUCAS: They have no charges at all for sanitary services? — They have no sanitary services there at all.

If you have a location you would have to make some charges? — Yes.

Is not Lennoxton and Farleigh well managed by the
natives themselves?—No, there is no management at all; the thing is in a chaotic state.

DR. ROBERTS: That must be rather recent, surely? When I was out there they seemed to be fairly well managed?—I do not know what you call "fair management," but I know of cases now where there are Europeans living in the houses of natives, and natives themselves living in a most disgraceful state. There are a considerable number of Indians there too. The thing is in a terrible state.

MAJOR ANDERSON: What is your solution of the difficulty then? You do not want the Municipality to take over the control of these outside places?—Our solution is to take control and take a fair burden of the loss.

But not the whole of it?—We could not possibly do it.

Do you want to establish a native location within your own boundaries as well?—Yes, we think it would be more practicable.

And then you would have some both outside the boundaries and some inside?—Well, I do not see how we could force these natives to give up the land and become a location; I do not see that we could do that. I do not know. I very much doubt whether it has been done anywhere else.

MR. LE ROUX VAN NIEKERK: If that township were to be given under your control, surely you could impose taxes there for sanitation, water, etc.; it would not cost you much to run that township then?—There is not an erf that has been sold for more than £25, to my knowledge, for the last seventeen years, and the natives could not pay any tax of any kind. There are lands that have been sold there by
the late Mr. Gee during his lifetime and they are not paid for yet.

THE CHAIRMAN: But why could not the natives pay any tax; they have not the means, you mean? - They have not the means in the majority of instances. We could not possibly work the sanitary services I should say for less than about 4/- to 5/- a month, and they could no more pay that - at least it would be a job to get it out of them.

Is that because their wages are too low? - No, I think it is the difficulty of getting taxation generally, Sir; none of us are over keen to pay it, except possibly the Commission.

4/- or 5/- for sanitary fees out of a wage of 30/- is pretty heavy, is it not? - (No answer).

MR. LE ROUX VAN NIEKERK: But surely it would not be as high as that if you had it on the compound system? - Well, of course there might be some compound system adopted.

Co-operative system, I would rather say? - (No answer).

MR. MOSTERT: A communal system? - We would of course adopt the most economical way, but I know from past experience - I have had a good deal of experience of these natives out there - and as for getting money out of them-----

On the other hand, if you have to establish your own location you will have to find these things? - Well, of course in your own location it would be quite a different matter. You see, for instance, it would be much more compact.

Do you think it is the scattered nature which makes for the expenditure? - To a considerable extent. I suppose there are four or five miles of supposed roads out there -
oh, more than that; there would be ten miles of supposed roads.

THE CHAIRMAN: Well, thank you very much, gentlemen.

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MR. JOHANNES GRIESSEL, CALLED AND EXAMINED:

THE CHAIRMAN: I understand you wish to make a statement with regard to the venereal diseases of natives?—Yes, Sir, particularly in regard to Natal. The little evidence that I wish to give is based entirely on my own experience over the last ten years in Newcastle. I have, in the interests of my family, whenever engaging domestic servants had them medically examined; that was in connection with our private home. For the last two years my wife has been conducting a private hotel, so that we have come into contact with native servants to a larger extent than in the past. Judging by these examinations which we have made, I have come to the conclusion that venereal disease in this town is rapidly on the increase amongst native domestic servants, and I suppose amongst natives in general; but I am particularly dealing with the domestic servant. I and others have repeatedly drawn attention to it, but the Council appear to be powerless, - with a view to giving some form of control. To a very large extent employers of domestic servants when they do become aware of any particular servant having that disease are not very anxious to report it. A servant may be discharged, but in the majority of cases there is a great deal of ignorance in regard to the health conditions of the natives who are employed by employers in this town for domestic service. I do not wish
to exaggerate, but I think taking into consideration the examinations we have made over the last two years, that I can almost say that of native females and males the percentage is about seven in ten.

DR. ROBERTS: That is 70 per cent?—Yes, 70 per cent; that is my own opinion, based entirely on examinations we have made. When a native applies for service usually the first question I put to him is whether he has any disease. Very often they admit it, and I simply do not engage them, and let them go. Now, gentlemen, to show you how quickly they come into contact with it, I may quote you one particular instance where we had a servant who had been in our employ for nine months. He had his last examination with all the other servants, and I think it was about April; and he was pretty badly diseased. I think then asked the doctor who examined him how it was possible. He informed that he had contact three weeks previously. He also mentioned the native servant girl—the nurse girl as it happened—and mentioned the name of the person for whom this girl was working. The point I want to particularly stress is this. I suppose it is the same elsewhere, but I reckon Newcastle is pretty bad, and I hope as the result of the little evidence that I have come to give here today steps will be taken to empower the public body here—the Council—to be able to control the natives living inside the Municipality. I also wish to refer to the townships to which the Councillors have referred. To my mind—I have a pretty good knowledge of it, like I suppose everyone else in this town has—it is nothing else but a hotbed of vice. Two years ago there was established a native dance hall there.
Where was this? — Lennoxtown or Fairleigh.

In both places? — I do not know just where the division takes place; I merely know it as Lennoxtown. I have had occasion to go there and follow up our servants, and fetch them back on a Sunday morning. They had spent the whole of the previous evening in this dance hall, drinking and dancing, and I suppose engaging in other vices, too; and to my mind Lennoxtown and Fairleigh are not nothing else but hotbeds of vice. As far as I can ascertain from the police authorities, they have simply no control whatsoever over Lennoxtown and Fairleigh.

Mr. Mostert: You say that you have your natives examined? — Periodically, Sir. I simply inform them, unless they submit to this examination — which is also in their own interests — they must leave the service forthwith.

Therefore, it really lies in your own power. Before a native comes to you, you say "I wish you to be examined before I engage you", the same as the mines do? Before a boy is engaged he must be examined? Why cannot you do that now? You have that particular power before you engage a native, to have him examined? — I do; I have been doing that for the last ten years. So far as I am concerned, it is not a bit of use one individual in the town doing it.

But they might all do it? — Certainly. I do not suppose there are three doing it in the town.

What you are getting at is this, you want it to be made law? — Yes, compulsory.

That before a native is engaged — be it male or female — he or she must be examined? — Yes.

Would you advocate that in regard to the European
Mr. Griessel.

as well ?— You mean in domestic service?

Yes ?— I have never given it a thought, because I do not suppose there is one domestic European here in this town. I suppose the same could be applied to them; I do not see any reason why it should not.

You would say it should apply to domestic servants in general ?— Yes.

Are you referring in your evidence only to domestic servants, or to boys engaged in stores, on the railway, and so on ?— I suppose in my evidence I can cover that so far as the town is concerned, because one day the boy is a store-boy and the next day a domestic servant; but I personally would like to see their pass endorsed as "medically fit", as I believe they are endorsed in Johannesburg — I do not know whether I am incorrect — showing that they have at some period or other been examined.

In having these servants examined, do you pay for their medical examination ?— I dare say; I suppose I will get an account one of these days.

But I thought you had carried it on for the last ten years ?— Yes; in this town they render an account every three or six months, and simply say "for domestic servants"; they do not render you a detailed account.

DR. ROBERTS: You say the police have no control over Lennoxton and Fairleigh ?— Yes.

Why is that ?— I cannot enlighten you on that. As far as my inquiries have led me to believe and as far as I can see, they have no proper control.

Is it remissness on the part of the police ?— No,
I would not say that at all. I have informed the police at different times, especially with reference to that beer hall, and they were very anxious. I have always had the greatest assistance from the police in this town. I should like you gentlemen to make an inspection of Fairleigh and Lennoxton; that would give you a better idea.

I have seen both places twice. Have you any explanation to give why Newcastle is so bad?—Well, I should put it down to the fact, I suppose, in the first instance that these townships are abutting on the town and are absolutely, as I say, without control; and, secondly, the same thing applies to the town with regard to venereal disease.

Do you think it is 70 per cent of all the towns in Natal?—No, I am simply giving my own personal opinion after having domestic servants examined over a period of eight or ten years; in fact, since I came to Newcastle.

You do not think, as an intelligent man, you are judging from a very small number?—I can only judge of that number with which I have personally come into contact and examined. I would not give that as an absolute general proportion for the whole district. I have not made such wide inquiries, consequently I cannot give you a general percentage.

That is to say, 70 per cent of the servants who have come to you have been diseased?—That is merely my own opinion on the examinations I have made and where I have questioned them. It may have been my misfortune to have struck these particular ones.

MR. LE ROUX VAN NIKKERK: Have you ever had any evidence that any Europeans have picked up the disease through
these domestic servants?—Not to my personal knowledge. It is a thing that you very seldom hear. If anybody were to contract it they would simply keep quiet about it, I suppose. The people in this town, as far as I can see, I am merely giving my opinion—if they struck a native with a disease in their service they would not report the matter, they would simply discharge him.

There is no general method of treating these people; there is no clinic or doctor who looks specially after venereal disease?—No, not to my knowledge. I have several cases in mind of boys whom I have found pretty bad with the disease, whom I have sent to the doctor, and the doctor's report was, the boys are bad, and I have merely discharged them immediately, at the same time asking the doctor if steps could not be taken to have them removed to Pretoria, and a couple of weeks after I have seen the boy working as a bedroom boy.

MAJOR ANDERSON: There was no effort made to treat this native at all?—I do not know what happened to him afterwards; but we reckon that a native with that disease employed in a public place is an absolute menace to the public; some unfortunate being may pass through and contract the disease and would not know where he got it from.

MR. LUCAS: Do you pay the prevailing rate of wages to your servants?—Yes.

What is that?—We pay them 30/-, up to £2.5.0. Is that with food and housing?—Yes, and good food too.

MR. LE ROUX VAN NIEKERK: You run an hotel?—That is really my wife's.

In the case of a hotel, they generally get pretty
good wages ?- You can take it that as a general run of
domestic wages in this town they are from 30/- up.

Up to about how far ?- Up to about £2.5.0.
I know a case where they have got £2.10.0. I myself have
paid them more than £2 in a private house.

MR. MOSTERT: What about the stores ?- I think
some of them receive up to £3 in some of these stores here.

Do you know the rate of wages paid by the Rail-
ways ?- No, but I think the general rate is 30/- to
£2. As a matter of fact I have in mind now a native
who lived here a year ago who was in receipt of £4, with
housing and food.
MR. ANGUS WOOD, CALLED AND EXAMINED:

THE CHAIRMAN: I understand you wish to give evidence in regard to the reasons for the influx of natives into the towns. In the first place will you tell us what occupation you pursue? — I am the Chairman of the Ngogo Farmers' Association, and I am a farmer. What I wish to say is in reference to clause 2 (1) of your terms of reference. We find here that there has been a considerable amount of detribalization of natives, and since that time and the taking away of the authority of the chiefs there has been a great influx of natives into the towns. Natives have been coming down from their kraals since the indunas and the heads of the kraals have lost their authority. We find that the later generation, that is, those growing up, are absolutely irresponsible in all they are doing. They are an irresponsible mob, they are responsible to nobody. Now, I have noticed it on my own farm in the last decade; the majority of the young natives who grow up, as soon as they get to the age of about sixteen or seventeen, absolutely defy their parents. They have no sense of responsibility at all, and they drift away to the towns, and in the end the majority of them simply become gaol-birds. On my own farm there was one family who were there when I went there, and that is nearly thirty years ago. Today there is only a small remnant of them. The old father was one of the finest types of natives that you could find anywhere in this country. He had three wives and he had a family with each of them. All his sons have gradually cleared away, and they have principally
gone to Johannesburg, where they have become gaol-birds and criminals, or something of that kind. Not one of them has done any good for himself. In the olden days if a native came to your farm and wished to work for you and had a place to live on, you made arrangements with him for the whole of his family. But today under present conditions you cannot do that, you have to make your arrangements with each separate member of the family, and you have to make a separate agreement with each. And as regards the making of agreements for labour contracts, the Natal Agricultural Union took this matter up and spent a tremendous lot of time and trouble in drawing up a suitable form of agreement under which they protected the interests of the natives as well as those of the masters. The idea was adopted by the majority of the farmers and it was agreed to have these written contracts in future. But it did not go beyond that, because of the attitude of the natives. You ask any of your natives to go and subscribe his name to that contract: he will say "No I will not sign any contract, rather give me my trek pass and I will go." I have not in one single instance been able to persuade a native to agree to have a written contract with me, nor has any other farmer in my district. The natives simply will not do it. And then with regard to this question of authority being taken away. The parents now have lost all their authority over their children, and there is an innovation which has come in. I suppose on the part of the Government the idea was one of economy. I am referring to the question of tax collection. It was customary for the magistrate to go to the different districts in his division and collect the hut taxes.
All the natives would congregate there and the magistrate generally had a talk to all of them. Any troubles would be discussed there, the questions of stock theft or any other difficulties in connection with farming or contracts would be discussed. The magistrate used to talk to them in a fatherly way. But all that now has been done away with and there is absolutely nothing left. Instead of the head of the kraal being responsible for the taxes of that particular kraal, everyone is responsible for himself, and there is a feeling of great dissatisfaction among the heads of the kraals as a result. They say that they are just nobody now; well, it certainly does not tend to satisfaction.

I understand the Minister of Justice is drafting a new Masters and Servants Act. The pass laws as they are administered today are more or less useless. If we could have a universal pass law in South Africa, the same as the old Natal Identification Passes, that would be of considerable value, provided the natives were obliged to have a photograph on their passes. Without that I consider that it would be utterly worthless. Today if you go to the trouble of getting identification passes for your natives all the natives do is to go across to the Transvaal to get work there, and immediately the natives are across the border these passes are useless. Once the natives are in Johannesburg you can never get them back. In Natal if they do go away, you may still be able to get them back, but once they go to Johannesburg it is impossible. I know of some of my neighbours who have no labour at all, simply
because all the young natives who were on the farms have
gone away to Johannesburg or to some other big towns. My
next door neighbour at the present moment has two of his
young natives away in Durban. He wants to get them back,
but he has to pay to get them arrested and brought before
the magistrate, and after all that expense when the boys
are back they can simply slip across the border and get away
again, and you will never see them. So it means that
we have absolutely no control and no hold over our natives.

THE CHAIRMAN: I want to ask you a few questions
with regard to the conditions under which natives stay on
the farms. What is the usual type of contract between the
farmer and the native squatters?—In the majority of
cases the natives have free grazing for their stock. The
grown-up natives do six months' work in each year and they
are paid ten shillings per month and their food and if they
are called upon to come for an odd day's work outside of
that six months they are generally paid at the rate of 1/-
per day. But there is another, and I would call that a
very pernicious system in vogue here under which natives
live on a farm —— they call it the "lekelele" system. The
farmers just call them out when they want them and they do
not give them any pay at all under that system, and it is
owing to that system that it is so utterly hopeless to have
a uniform system among the farmers. We have tried to get
the farmers to agree to come to the same basis. This is an
old system and there is a certain type of farmer, especially
here in the Drakensberg, where there is not much work done,
not much agricultural work, and where they do not need much
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old system and there is a certain type of farmer, especially
here in the Drakensberg, where there is not much work done,
not much agricultural work, and where they do not need much
labour, who avail themselves of this system. That sort of thing makes it very difficult for the people who do go in for progressive methods of farming. The natives prefer to be under that system. And then again there are evasions going on to a considerable extent under this squattting business. I know it is going on. There was a case the other day of which I was personally aware. A native went away from my farm and I asked him where he was going. Well, I discovered that he went to a farm where he paid £1 per year in rent for each of his huts. He had to pay dipping fees, but he is under no obligation at all as regards giving his labour. That is a distinct evasion of the Squatters' Act. Of course, it is due to the fact that the whole of the country is under-policed. I have reported the matter and we know perfectly well what is going on. Farmers' meetings too have raised this matter, but it does not help. We know several instances of these evasions, but nothing is done in the matter and kaffir farming is just becoming as rampant again as it ever was. There was a check put on it in 1913 under the Act, but now it has increased again.

When you say the parents have to give labour, does that include the women as well?- No, not necessarily. It is only when they call them out, and then they pay them generally. Personally I pay 1/- per day when I call the women out to work.

What is the general practice of the district?—There is a custom on a lot of the farms under which the women
Mr. Wood.

have to go and clean around the homestead on a Saturday morning.

Do the farmers have domestic servants in the house, and if so, under what conditions?—Yes, they do have them. I always pay. It is just young girls as a rule.

Domestic service is done by girls and not by house-boys?—It is done by girls. The boys here object to working in the house.

DR. ROBERTS: With regard to the pass laws, do you think that a system of uniformity such as having the tax receipt as passes would do?—No, I do not think so. You find over and over again that the natives steal each other's receipts. Without a photograph, without a form of identification, I do not think that these things would be worth the paper they are written on.

Do you think that a photograph would sufficiently identify a native? When they are photographed, do not they all look alike?—No, I do not think that they look alike, not any more than you and I look alike.

You and I may be able to recognise them, but do you think that generally people will be able to know one native from another from a photograph?—I think so.

Now about these natives coming to the towns. Is not there some other reason for their coming to the towns when the breaking down of the authority of the chiefs?—You find the same with certain classes of white people. They have are drifting also into the towns. It is just a question of a lack of sense of responsibility in the younger population.
MR. HOLTERT: You say that the younger boys today have no respect for their masters?—We find that they are losing their respect tremendously. Each generation is getting more and more disrespectful.

Why do you say that?—We know that in the towns it is a sort of familiarity on the part of certain classes of white people with whom the natives have a great deal to do; but on the farms, where that does not exist, I think it is the natural corollary of all the other troubles. They have lost respect for their parents since this detribalization. It seems to have followed the detribalization, so far as my personal observation goes. Since they took the authority away from the chiefs and from the fathers, who used to be the heads of the kraals, and who used to be respected and obeyed by everyone in the kraal, well since they took that responsibility away, it has just been a question of degeneration all through.

MAJOR ANDERSON: Do the natives working on the farms acknowledge the authority of their chiefs?—We never hear of these chiefs.

Where do the chiefs live?—Well I do not even know nowadays who the chief is.

Tribal authority has practically vanished?—Yes, it seems to have vanished. In the olden days the chief used to come to a farm with all the glory of his following, all his retinue, and if there was any trouble he used to come and see you and you used to discuss matters with him. If there were any social troubles or anything else, matters were
easily fixed up at once.

MR. MOSTERT: Are there any farmers who pay only day wages, or is it mostly squatters on the farms? - As I have said, on the majority of the farms we have these verbal contracts under which they have to do six months in each year. And under that arrangement we usually pay them 10/- per month during those six months, and 30/- per month outside those six months, if they are called upon to work. But then you have this other system under which they squat on the farms and they are simply called out at odd times and they are not paid any wages at all.

Would it not pay you better to pay wages only and not to have squatters? - Certainly, it would pay very much better.

Then why do you go in for that system? - Well you have to try and get some sort of custom. Does your question mean that we should pay wages only and not allow farmers to have squatters who are allowed to graze on land and plough?

Yes, that is what I mean, that is what I am getting at. I am getting at this. If you were able to get the natives would it not pay you better simply to give them monthly wages or daily wages and not allow them to have any stock on your farm? Do you think that under those conditions you would be able to get the natives to come and work for you? - To a certain extent, yes, but it is very much more convenient to have the families living on your farm, because you then get the younger members of the family, the children, to do odd jobs for you when you need them. They
would be able to look after your stock for you and do odd jobs about the place, and you would not have that if you only had adult natives on your farm on daily wages.

Could you not hire the smaller natives?—Well, where are you going to get them? That is the difficulty.

You do not think that you would be able to get them?—No, we are not near any native reserve where we could get them. We would not be able to get them, and so far as female servants for the house are concerned, we certainly would not be able to get them. When you have them on your farm they are still under the eye of the parents, but even there we have difficulty today, and that is another sign of this detribalization of which I have spoken. All these native girls like to clear off to the towns and the majority of them in the end simply become prostitutes.

This detribalization is not forced on to the natives, is it?—I do not quite understand the technical points, but what has happened, as far as I can see, and what the native can see, is that the chiefs have not got the authority over them which they had a few years ago, nor have the heads of the kraal the same authority over the children. The head of a kraal cannot come to me today as he used to in the past and say "I want to come to your farm and work there. I have four or five married sons, and so many unmarried sons, and so many huts, and all these will work for you. I have so much stock." They have not got the authority to do that today. Each adult member of the kraal has to make a separate agreement with you. That is very different from what the position used to be in the olden days.
Mr. Wood.

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You say that they refuse to make a written agreement
?— That is so. They will not do it.

And that is the cause of the trouble?— Yes; I
suppose it is just prejudice. They do not like, they are
afraid of putting anything on paper. I suppose that is be-
cause they do not understand it.

MAJOR ANDERSON: If that model agreement were recom-
mended to them by an official of the Native Affairs Depart-
ment, do you think they would sign it then?— I doubt it
very much, they seem to have a natural fear of having anything
to do with paper.

MR. MOSTERT: They are suspicious of putting anything
on paper?— Yes, they seem to be; they do not understand it.

We have had people explaining it to them, and they tell you
that they think it is a good thing, but none the less they will
not sign it.

MAJOR ANDERSON: Was this written agreement submitted
to the Native Affairs Department for their opinion?— I am
not sure of it, but I think it was. I know they took a tre-
mendous lot of trouble in getting this document drawn up, and
I am almost certain that it must have been submitted to the
Native Affairs Department.

MR. LUCAS: Have there been many instances in your
district of natives complaining that they have been cheated
under their contract?— No, I do not know of any.

Is there any ground of that sort which makes them
afraid of signing a contract? In some districts there are
very bitter complaints on the part of the natives about con-
tracts not being properly carried out by the white people, and
that makes them suspicious of entering into contracts. Is
there anything like that here?— I do not know of a single case of anyone having a written contract with natives. Of course, there are always complaints of people not treating their natives fairly; there are heaps of cases like that.

MR. MOSTERT: Have you had any complaint from the white men that the natives did not treat them fairly?— It cuts much more the other way.

MR. LUCAS: Let us take both ways. Take first the native's way. What sort of cases of unfairness have you come across?— It is difficult to say off-hand—complaints of not fulfilling their contracts.

I am putting the other side to you. You say you have come across heaps of cases where the natives complained that they had not been treated fairly?— Yes. I heard of cases where natives were expected to work for nothing. Well, I do not know how the natives came to agree to do it. But those were complaints made.

Did the natives have any option?— Yes, I should certainly say that they have had.

Is there any shortage on any of the farms in your neighbourhood?— The majority of them are short. That is owing principally to all the younger people having gone away to Johannesburg. There are heaps of them living there now. All the young boys are away now, and the majority of them are gaol birds._ROUT

That means that the large majority of the natives here must be dissatisfied with the conditions as they prevail today— a large number of them anyhow?— It is very difficult to say. I have had instances over and over
again where I have had numbers of young men working on the farm asking permission to go to Johannesburg to work there. When they came back, in the majority of cases, after they had paid their railway ticket, they had nothing at all left, they had no copper left. They did not bring a cent home with them. So I take it that the question of dissatisfaction can scarcely be said to arise.

If they are not dissatisfied, why then do they want to go?— Why do so many stupid white people want to go into these horrible towns, and such places? Why are all these poor whites clearing out of their decent houses on the land in preference to living in the slums of Johannesburg? It is because they have no more sense.

Would you put it as a question of sense or of being dissatisfied with conditions?— Lack of sense.

Would you say that it was lack of sense to work for twelve months for nothing?— But I do not know of any cases where they have to work for nothing.

We were told that it is quite common in the districts. Would you say that it was lack of sense there if they are discontented?— No, I say that they can go to farms where these conditions do not prevail. Why should they stay if they are not paid at all? There are other farms where conditions are much better. They are not called on for twelve months. But where they are not paid, that generally comes under the so-called "lekelela" process. They are just called out when they are wanted, and they seem to prefer that rather than do the six months. They seem to prefer being called out just when they are wanted, just occasionally, and do nothing for the rest of the time.
I do not think anyone gives them twelve months day in and day out without any pay; I do not think that that happens anywhere, and I do not think there is any fool in South Africa who would submit to that.

MR. LE ROUX VAN NIERKERK: Would you be able to let us have a copy of that ideal contract which you spoke about? From an economic point of view, anyone who works for you for six months would be better off than a native who is just called on to work for two or three days a week? Yes, I think so. After he has fulfilled his six months he may want to go away, to join a road party, or something else, and he would be in a position to do so. I consider that it is very unfair to tie a native down for the whole of the twelve months.

You say that they prefer the other system; how is that?—I do not know. I do not think that there are any natives who are tied down for the whole of the twelve months; at any rate I have never heard of any such cases. As a matter of fact, they have to allow them to leave the farms so that they can go and work to earn the money to enable them to pay their taxes and to buy clothes and other things. I have never heard of a case where a native could not go away at all, and certainly in this district I do not think that you will come across instances of that kind. I cannot conceive of anyone submitting to it.

What rights do you give your natives here?—He has lots of rights on a farm which other natives do not have when they work in towns.

What are these rights; are they number of the
cattle which a native is allowed to have on the farm limited?—I have never had any instance of having to limit them. They keep up to about twenty head of big stock for one kraal and about thirty to forty goats. But I have never had occasion to limit them, and I cannot offhand tell you of other cases where that has been so.

And what is the amount of ground which they get?—You mean for ploughing? There I do not limit them either, and generally I lend them my own ploughs and oxen to do their work. I believe that that is done elsewhere as well. That is the general experience.

Yes, we want to know the position in general, can you tell us the general rule?—I do not think there is much limit put on to the amount of ground which they plough. In this part of the country the ploughing ground is restricted. You see it is all broken country and they have to go and pick patches here and there where they can plough. It is all broken and stoney, so it would not be of much use limiting them to any particular extent.

What is the position of the natives on the farms in general? Would you say that the natives on the farms are very poor?—No, on the contrary I should call them very prosperous. They are all well nourished, and they are thoroughly satisfied with life. The children all look healthy and strong, and I should think that generally speaking they have all the necessities of life.

Would you say that they are well fed?—Taking them on the whole I do not think they could look better.

THE COMMISSION ADJOURNED FOR LUNCH AT 1.5 p.m.
Mr. Hudson.

ON RESUMING AT 2.15 p.m.

MR. HOUGHALL HENRY HUDSON, Magistrate of Newcastle,

CALLED AND EXAMINED:

THE CHAIRMAN: We would like to have some evidence on this point of the passes across the Natal boundary?—
By Natal Act 43 of 1884 all natives coming into Natal must have an inward pass when they enter Natal, and by Act 12 of 1887 any native of Natal going out of Natal must have an outward pass; that is to say, strange natives coming into Natal must have an inward pass and Natal natives going out of Natal must have an outward pass which allows them to come back again, and is available for twelve months. These laws were put into force by the Government of Natal in July 1899, so they did not come into force for a good many years after they had been passed.

In view of the existence of Union, do you think that the enforcement of these laws is still required; do they serve any useful purpose?— In a way the outward passes do. Supposing a native goes to the Transvaal; he is not allowed to move about in the Transvaal without a pass, according to the Transvaal law. If he gets an outward pass here he can go to his destination without any further pass, whereas if he had no such pass he would have to obtain a pass as soon as he enters the Transvaal.

So the outward pass really serves as a travelling pass?— Yes.

But apart from that, does it serve any useful purpose?— It is an identification pass as well; it contains the full particulars of his tax number, his residence,
and his destination.

Does he have to carry that in addition to his ordinary pass?— That is the only pass he carries from Natal and that brings him back into Natal again. They have no ordinary pass in Natal, except the identification pass, and that is the same as the employer’s pass in the Transvaal, so that that pass certainly serves a useful purpose. It saves him trouble when he gets into the Transvaal.

Now, in regard to this inward pass, does that serve a useful purpose?— Well, that again would serve as an identification pass. All natives in Natal employed otherwise than on farms must have an identification pass. That is, all natives employed in the town must have an identification pass, and the boy coming in from the Transvaal has what is purely an identification pass, which he obtains as soon as he enters. That is his inward pass. If he obtains employment in Natal outside the farms then he must get a further identification pass, but his inward pass serves the same purpose until he gets employment.

In Natal the only pass he carries is his identification pass?— That is if he is in employment, otherwise not. Farm boys carry no pass at all, those who live under the Labour Tenants system.

In other words, only when he comes into the urban areas?— Practically.

In fact, that is the only time?— Yes.

With regard to the farms, is not the difficulty felt by the farmers in their not being able to hold the
MR. LUCAS: When a person wants to employ a native say in Newcastle, the identification pass must be issued before the native actually starts work? - Yes, and if he has been in employment before he must produce his old identification pass.

MR. MOSTERT: We have had a lot of evidence on this old system of collecting taxes. What is your experience in connection with the tax tours? - In the Transvaal it is a picnic.

In other words, you approve of the old system? - I do in the Transvaal.

And what about here? - Here it is not the same, because you have no native reserves.

You approve of it in native reserves? - Yes, because the Native Commissioner comes into direct contact with the natives, and all sorts of matters are discussed, matters of administration and complaints, and so on.

DR. ROBERTS: But in the Cape Province has not it been rather troublesome for you to go out? - Well, you see in the Cape Province they usually have inspectors of natives, superintendents of natives, and the magistrates can always arrange to go out.

MAJOR ANDERSON: Would you be in favour of written contracts for squatters? - Yes.

Do you think there would be any difficulty about making it compulsory for contracts to be written? - That is the only thing to do. In fact, under the Natal Act 3 of 1904 there is provision for written contracts as between master and servant, but it is optional and not compulsory. I certainly think it should be compulsory.
MR. MOSTERT: It would be more satisfactory to both sides if it were compulsory?—Yes, certainly. The natives of course refuse to have written contracts, but if it were made compulsory I think they would soon fall into line, and in the interests of both Europeans and Natives I consider that it should be made compulsory.

DR. ROBERTS: Would it require new regulations to be made—should these contracts be made before you or would policemen, police officials, be able to attend to that?—I do not think that it would be necessary to come before the magistrate; it could be done at police posts, it could be attended to by police sergeants or police officers.

MR. MOSTERT: Provided a certain form of contract is laid down?—Yes, that should be provided for.

MR. LUCAS: Have you had sufficient time here yet to come across the different types of squatters' conditions in the district?—Yes, we frequently come across them in connection with charges against the natives for desertion.

What form have you come across so far?—It is usually the ordinary agreement. The father is given grazing and ploughing and in return his sons work for six months in the year, and at any other time required if specially called upon.

Do they get any payment?—They usually get 10/- per month during the six months with food. And at other times they get 1/- per day.

Supposing there are two sons, does each son get 10/- per month?—In that case they either work together or in turn, six months at a time.
Does the son get 10/-, or only the father, does each son get 10/-, or is it 10/- for all?—No, 10/- each. Usually the father takes it, because he is the head of the family, and then the son gets tired of working on the farm and he goes away to the mines, and then the master sends for the old man and tells him that his sons are required for the six months. These boys have gone to the mines and they have to break their contracts with the mines, they go away from the mines and are arrested for desertion from the mines, or otherwise they are arrested for desertion from the farms, and the master charges them for desertion from his service. They fall in between the two.

MR. LE ROUX VAN NIEKERK: If a native goes out to work on the mines or somewhere, is not it laid down that he must be back at his master's place on a certain date; is not that endorsed on the native's pass?—Yes. And the people to whom he goes, the mines would have to let him go?—The mines do not worry about that. They get a boy and contract him.

When he comes for a pass here from your office do not you put that stipulation on his pass, that he has to be back by a certain time?—No, the Natal boy does not come for a pass at all. It is only when he comes into Natal that he gets an inward pass.

MR. LUCAS: Have you come across any instances here of a native having to work twelve months?—That is one of the unfortunate parts of this system. The farmer makes an agreement with the old man under which he has to
work whenever he is required. The old man sits on the farm and he may have work of his own to do, and the master sends for him and says "I want you tomorrow to work for me", but the old man does not turn up, and then he is charged with absenting himself from duty, and he is brought before me. But we have decided in those cases that we will not convict, as contracts of that kind are not sufficiently binding. A contract like that is indefinite. A man is simply tied down to the farm and can be called on at any time and we will not convict him in cases of that kind.

It is intended to be limited to six months?—No, some definite period; there are so many complaints. "Work when required". That is very unsatisfactory.

If the squatter has to work himself, is his wife included in the contract?—Very often the wife and the daughters do washing and domestic duties.

Is that with, or without, pay?—Well, they are paid a very small amount. I do not think it is much.

Have you any idea how much they are paid?—They would be paid 2/6d. per month for a little girl, up to 5/- per month. That is the average I think.

Would that include food?—Yes, that would include food. That is generally included.

So the wife and the daughters would be included?—No, not specifically included, but they do washing and domestic duties, and they are paid for that when they are called upon. But they are not specifically included.
Native witnesses.

(1) PHILEMON YANI; (Exempted native living in Newcastle).
(2) PETRUS HENRI; ( " " " Lennoxton).
(3) THOMPSON TEMBI; ( " " " Newcastle).
(4) CHARLES BARLENE DHLAMINI; (Exempted native living at Nellie Valley, Newcastle Magisterial District).

CALLED AND EXAMINED:

(YANI): Mr. Chairman, our natives in Natal are not like those in other Provinces, such as the Transvaal and the Free State, where they understand two official languages. The natives here today are eager to know what we are going to say of them and about them. If I talk in English it might lead to suspicion, and in order to prevent any misunderstanding amongst those who are here today I would rather speak in the native tongue, so that they may know what I am saying on their behalf. The natives say that we sometimes side with the Europeans, and the Europeans say we side with the natives.

(INTERPRETED BY MR. FAYE, SECRETARY TO THE COMMISSION).

(YANI): Mr. Chairman and Members of the Commission, I wish to speak about natives who come into the towns from the rural areas. The main cause of that, Sir, is lack of accommodation on farms. The natives mostly affected today are very different from the natives of a generation ago. What causes them to leave the farms specifically is that in many cases they are obliged to work either for nothing or for very little. That is why they flock to the towns; and it happens in regard to some towns that there are areas where these people may acquire land of their own. That is the case here in
Newcastle; land may be bought by natives. Those who are living now at Lennoxton are under a cloud; they are afraid that their township will be swallowed up by the Newcastle Town Council. The cloud, Sir, is the fear of rates being levied. The wages of natives being as low as they are, the people have a very real fear that the levying of rates will compel them to leave Lennoxton - in other words, to lose Lennoxton. The natives who live in such a place as Lennoxton desire very much to have security of tenure. These people have heavy burdens already. At Lennoxton quite a number of the people living there have to rent the places occupied by them and others here in Newcastle rent places from white people and Indians. In Newcastle Township I was talking to a man who is married and has five children; he hires two rooms in the town, for which he has to pay £1 a month. He has five head of cattle for which he has to pay for grazing and dipping. The person of whom I am speaking is paid 30/- a month as wages. Think of it, Sir! Is not a man living under these conditions almost compelled to live dishonestly? The ill-health of natives working in such a place as Newcastle I think is largely occasioned by the conditions under which my people are obliged to live - plus ill-nourishment. As regards the Municipal beer-house here, well our people are very fond of their beer; it is one of their national foods, and unfortunately they spend most of their earnings on buying beer, and of course getting as little as they do the result is they suffer in many directions. The people living under those conditions think they have a grievance
against the Government; they blame the Government for allowing such a state of affairs to exist, and they think the Government is merely using the beer revenue for the purpose of raising revenue and supporting white people. When the monopoly system was started in towns we were told that the revenue derived from it would go towards benefiting the natives—for example, the running of day schools and even evening schools; but so far as we here are concerned, we are still waiting for that benefit. To show the position, I will quote from some statistics. For the year ended 1929 the revenue from the beer here was £900. The white employees working in connection with the beer monopoly are paid out of that, £400. The total money paid to native employees in that regard is £38 only. Such matters as these amongst our people, many of whom are illiterate and unenlightened, cause ill-feeling; they feel they are aggrieved. I will not refer to the many countless details connected with this matter, but just state broadly that one of the results of the establishment of the monopoly system is that the greater part of the revenue does not benefit our people, but benefits the white people. I will now refer to the matter of domestic servants in town. The boys and girls of my people who go to work in towns sometimes find themselves working for the same employer, or it may be for different employers, but not very far apart and at night time these people get together. Some of the persons so employed are young people who have come long distances and are diseased. That is how disease spreads among our rising generation, and when they become
they become fathers and mothers they transmit the disease to their offspring, with the result that there is a high infant mortality. We think for that reason that native females employed as domestic servants ought to be cared for by their employers; the Government should insist on their being cared for by their employers, so as to make it impossible for this kind of thing to happen. We see, Sir, in your terms of reference that you mention banking systems, and the use of them by natives. Well, Sir, when you mention a thing like that we feel very happy in thinking that perhaps the Government may contemplate helping our people so that they may have a little money to bank. But is that likely to be? At present, we see no prospect of it whatever. The little we earn is in all conscience small enough to live on, leave alone save. We know that you white people have land bank facilities, but those of our people who have got far enough to contemplate buying land cannot set their hands to any benefit from any land bank. Natives would welcome any help which the Government may give in suitable cases in that direction. We imagine, Sir, that you white people who own land today in this country would be far fewer land-owners had you been in the same position as we are and not have the benefit of land banks. Many things which you white people no longer think of even in your daily life are to us expensive luxuries; for example, two children - school fees 1/6d. a month; one loaf of bread 6d. a day; 6d. meat a day; 3/- for tea one month, and 3d. sugar a day; coal 5/- a month, light 2/6d., matches 3d. for a month, if the man does not smoke.
Salt 3d; mealie meal 7/6d. a month, soap 3/- a month. I have not exhausted the list; I have mentioned only a few items.

MR. LE ROUX VAN NIEKERK: Is the soap not high? 3/- a month for soap would be near enough. Now, when we look at life in a general way, we contemplate our lot on earth. We find that the natives employed by the Government, many of them illiterate— for example, native constables—are paid as high as £4 each a month, some get £5, £6, £7, or even £8 a month. The common native employee is lucky if he gets £2 a month—the average would be nearer 30/-. Let us consider for a moment what the native has to pay to the Government in Government dues, taxes, and other levies. On the whole, the benefit derived by the native from those sources is less than the benefit derived by the white man. I am saying that, thinking of the highly paid Government officials who have to administer various matters relating to the natives, who are paid out of those revenues. Let me put it to you, Sir, if I may, in a Zulu metaphor. We are polygamists as Zulus originally, and a polygamist does his best to treat his women folk in the kindest way— that is, if he is a decent member of society. We look upon our women folk—our wives—as the drudges of you white people, but do you treat us as well as our forefathers used to treat their wives? Following my line of thought, Sir, and speaking of the disadvantages to which the native is put under the white man’s rule, I would mention the matter of offences. They are called crimes. How many acts or omissions are there under your law for which a native may be punished?
I can quote an example within my own experience recently. I was walking quietly along the street with my wife one evening when a constable came along and threatened to arrest me. I trembled with fear, and it was only after a good deal of explanation and time that he let me go. Sometimes a native who has a genuine excuse for not having been able to pay his Government dues - that is to say, the local tax, owing to sheer inability, he perhaps not being paid well enough by his master, or perhaps has not had the time within which to pay his tax through sheer force of circumstances - if that man is found by a policeman and he cannot produce proof - as of course he cannot - that he has paid his tax for the year for which he is liable, well that man can be arrested and imprisoned - punished. Is the white man's punishment of the native a good thing? Does it reform the person punished? Do not our young people go to gaol and learn more evil than they ever dreamt of before? Is it not really this system of punishing our people you have imposed upon us really Satan let loose amongst us? Coming back to something which I have left out, Sir, I would plead for the natives who are accustomed to beer drinking, who have come to regard it as a necessity of life, that they should be allowed to continue brewing it in their own way and drinking it, and then they will not be poisoned through other concoctions and harmful things. So far as those who have followed the teachings of some churches and given up beer are concerned, there is no need to worry about them; they do not take it. One more word, Sir. The Government time after time, after a lapse
of a number of years, suddenly thinks of sending out to find out what shall be done about native affairs. May I just suggest that when the Government contemplates dealing with native affairs in a serious manner, it is vitally necessary that our people should be fully consulted and be represented in the Councils of the country before the Government decides anything about us. I thank you, gentlemen.

(NAME): (Interpreted by Mr. Faye): I have only a few words, gentlemen. I would like to touch first upon the matter of landless natives. The question which arises about them is, what is their future? Having no place to which they can move, to live, whether on farms or elsewhere, their future is dark. Some of them having children who could work for farmers may it be they could find a corner on some farm or other; others, having no children with them, have lost the benefit of that, because the children have left home to go elsewhere - mostly to the towns, to work. The conditions on farms tend to drive the natives away from the farms. I would mention merely the position of boys growing up on farms. They realise that if they are to remain there until they are full grown men they would have little opportunity of taking wives - getting married. A boy realising that will leave the farm, and of course if he happens to be the only son of a man, the father will not be able to satisfy the requirements of the landlord. If there is more than one
boy they will follow the example of the one who first goes off, and eventually the father will be on the farm and not be able to satisfy the farmer there again. Chiefs on farms have no land on which to accommodate their tribesmen. If they go to towns there is no particular provision in towns for allowing such people to acquire holdings of their own. Then those people become wanderers and landless. In the train of that kind of living follows almost all mischief and disease. When I speak of diseases, I think of the many diseases which were unknown to us in the past but which were brought by you white people, all due to the hard conditions under which our people have to live, conditions which have been imposed upon us by you. Then the white man regards the black man as a ne'er-do-well; an evil person. Then people who have left farms like that, Sir, often find when they get into towns that they are not able to get work, or not able to get it readily. The better avenues of employment, for example, in Government Service, are few and far between now, so that if a native fails to get work with a private employer in the town he has little hope of getting it from the Government, the guardian of the native. I would like to say a few words now on native education. On the whole, it does not tend to benefit us natives. My experience points to Natal being worse off than other places where I have lived. So far as I know, the only Government-assisted evening schools are in Durban and Pietermaritzburg. As has been mentioned, the beer monopoly system is supposed to bring in revenue for
Native witnesses.

helping the natives - that is an instance in which very little help is forthcoming. Day schools, Government-aided, 696; when they are all counted it is 1366 day and evening schools in the Province of Natal. Those that have been promised - the Government-aided - this year are 85 in number. This year the number of the additional schools is 75.

DR. ROBERTS: That is over and above the number you have given? - Yes, Sir. Schools that are in need of help, but cannot be helped for some reason or another, are over 300 in number. It is fairly plain that the natives, not being a wealthy people, will not be able to get those 300 odd schools established for them. I do not think there is any country in the world where a population has advanced generally without suitable provision for education. We might almost say our people were better off before we knew anything about you; but the white man having now come to this country, surely it is desirable that the good things which the white man can provide for our people should be provided? I fear that if more is not done to benefit our people in regard to education it will lead to a good deal of harm. Education is a good thing. The Government is doing a very good thing now by introducing agricultural demonstrators in Natal - but they are too few at present. Considering the position of the two official languages of the Union, I think our children here in Natal should get the benefit of the milk of Afrikaans education as well as English education. It would be a handsome thing if our children
should grow up knowing the two official languages, so that we may hereafter, through our children, understand one another - the black people and the white people - better than we do now. Education is a helpful thing generally, even for those who have to do physical labour; but the impression I get here in Natal is that the educated native is under a more serious handicap even than the uneducated native. The only employment that can be found by the educated native here in Natal, so far as I am able to see, is the position of teacher. But our children all do not want to become teachers. Even some teachers get weary of teaching, and those who are not particularly fitted for it would like to get other kinds of work. The few that get work outside the teaching profession are those who are fortunate enough to get employers from lawyers. But educated natives have no opportunity of getting work from the Government suitable to their standard of education. So far as I know there are no native interpreters in Natal. It would be a very good thing if in police offices, charge offices, there were educated natives employed, who could help to see that the statements taken from natives there are as near truth as may be. But the general cry amongst Europeans is that the natives are not educated. On the other hand, some so-called uneducated natives going for example to the Free State are employed as competent interpreters, and the same in the Transvaal. What makes such a sudden change in a person in such a short time? It is amazing. It is like saying that you give a
person food in one place who is not able to eat it, and
he steps across the doorway and has a lusty appetite.
I have been for some time in the Free State. Taking a
town in the Free State and two towns in Natal of the same
size, I think you will find there are more convicts -
two Natal towns equal one town in the Free State - of the
same size for the number of convicts. I think that con-
viicts here in Natal are multiplied in number simply by
the matter of speech. An unfortunate native is arrested,
brought into the charge office, and is faced there with a
policeman who does not understand his language, and
speaks broken kitchen kaffir, and a statement making an
unfortunate man as black as sin is recorded and he is
punished. When such a person is brought before a magis-
trate he is seriously handicapped because there is the
statement already written; and even in the magistrate's
office much of the interpreting is really indifferent.
Please do not misunderstand me. I am not suggesting that
this is done by the white man wilfully; they err in all
good faith; but there are the facts. We would earnestly
appeal to the Government - most humbly appeal - that our
people who have become competent to fulfil the work of
interpreting satisfactorily be given employment in this
way. It would tend to help not only the white man,
but our own people who are often punished through mistakes.
Could it not be tried as an experiment, say, in fifty
places, and then see how it works? Gaols are places where
our people learn wickedness. Even a person of good charac-
ter who is unfortunate enough to be arrested and has to go
to gaol, often when he comes out is quite a different being. He has been spoilt. Nor do I think that the State benefits really from persons being convicted as much as they are and sent to gaol. Would it not be better to spend much of that money which is now spent on the gaols on a better system of administration in connection with public works of public value? The Government knows as well as anyone that if a man is educated, but is not able to use his education, that man becomes discontented. We would therefore ask, Sir, that education should be allowed to give that chance of using it to advantage. I am a newcomer to Natal, Sir, but I did very much wish to say what I have just said. The Free State is very much ahead of Natal, Sir.

(TEMBE): (Interpreted by Mr. Faye): Mr. Chairman and Members of the Native Economic Commission, on behalf of the natives in this town and Newcastle and District, I wish to express their views in connection with their monthly wages which they earn. I am not going to express their views in English, because I want them to understand what I am going to say. Therefore, I would ask the interpreter to assist me. I am speaking on behalf of the natives living in the township of Newcastle. At present I have no particular employment, but in the past I was a shoemaker. I have come up from Durban now in connection with the Commission’s visit to Newcastle. I have come here in regard to I.C.U. matters. One of the most troublesome things to the natives here, Sir, is lack of room for them on farms. Farmers complain that they do
not get as good service out of the natives nowadays as they did in the past, nor do they get the same respect; but on the other hand if we inquired into the conditions of the natives working on farms we would find that those conditions are irksome. It often happens, Sir, that natives living on farms are not treated as human beings should be treated, but almost as domestic animals. Usually the native who works on a farm is required to get up at dark, before his eyes can distinguish anything, and to finish off late in the afternoon, when his eyes fail again to distinguish things. Sometimes a native working on a farm will be told by his employer that he is late in getting up, although he got up at dark, and when the servant says "I was up at dark, master", he may be given the reply "Well, the fowls were down before you were." Natives working on farms have no specific time during which to work, the same as white people have - in other words, they have no working hours - so many hours per day. Natives working on farms are bossed up by their employers or their employer's until representatives, and get no respite/when they have to eat porridge at breakfast-time, and porridge in the middle of the day. They get no wages on the farms because the farmers say that the natives get benefits from living on the farms, which are to be regarded as wages; and natives working on farms have no-where to plant. They get bits of land perhaps the size of a white man's backyard. A married woman living on a farm is sometimes required to work for a farmer, even although she may have a small baby which she is carrying on her back, and it matters nothing whether the child gets ill through having to be carried about like that.
Some of these children may be only four or five years of age, but they may be occasionally required by the farmer to herd fowls, or if they cannot do that they may be called on to look after the ducks. The children of natives on the farms are not allowed to go to school very often because the farmers say that they get enough schooling through working on the farms. That is supposed to be their education. As soon as those children grow sufficiently old they run away from the farm and they go to towns, where they can get work, for which they are paid and they may perhaps also be able to get some schooling. During the planting season our people on the farms find that through having to work for their landlords they are not able to cultivate the lands for themselves until the white man has done all his planting, and then of course it may be too late. My people are told then that they may go and plant their small plots. The result of that is that the natives on the farms get either very poor crops, as a rule, or no crops at all, and then they have to go to the farmers for help. The farmer may give them a bag of mealies, for which he may charge them anything from £1 to 25/-.. As a rule the natives living under those conditions have not got the means to buy a bag of mealie meal, so an agreement is reached that the person has to work for the farmer say another three months to pay for that bag of mealies. There are many unhappy results of this kind of living. The white man says that the native is losing all respect for him, but he overlooks the fact that it is very difficult when a person
is living under such irksome conditions to show respect
for any other kind of feeling, except dissatisfaction.
As I said before, one of the results is that the young
people run to the towns, desert their parents, and another
result is that the farmer will tell his natives, from whose
kraals these people have gone, that the man's wife or wives
and daughters have to work for him; and if the native cannot
comply with that demand, he is given notice that he has to
go somewhere else. It is very difficult for a native
ejected from a farm to find a place elsewhere where he can
live, particularly if he has a few head of cattle, say five.
Farmers do not like natives with cattle living on their lands.
If a tenant should fail, let us say for three months, to
find another place, the resident landlord will take his
span of oxen and hitch it to the native's huts and pull
them down. There are many instances here in the Newcastle
district of natives whose kraals have been pulled down in
that way, and even on occasions burned down. There are
many natives in this district who have no place on which to
live and who in consequence are merely wanderers.

Touching now on the matter of wages, it seems almost
as if the white man is afraid of paying his native servants
a living wage. Some complain that if they were to pay
their native servants better wages, they would merely dissipa-
tate the money. I much doubt whether there is any native
who would play about with money in that way, or who would
dissipate it nowadays. In the towns the prosperity of
the white people to a very large extent is due to the work
of the black man. I have an example in proof of the benefit
which the native is to the white man. When natives were put on certain work on the Railways, they did a lot of work. Then natives were put off and white people were given that work, and it was then found that the same number of white people could not do the same amount of work as the same number of natives. The work done by the natives on the Railways in these cases was done promptly and efficiently, and at low wages. Much money is being wasted by the Government today in paying white people to do the same work. We think it hardly fair that a person should be deprived of his work merely because of the colour of his skin. If a white man wants to do the same work as a native, and if the native does his work efficiently, then he should be allowed to do the same work, but he should be paid the same remuneration. The natives if paid in the same way as the white people are paid would use the money much the same as the white people do; they would bank their money. If our people were paid as well as the white people are, the stores would, at the end of the month, be simply emptied by my people, and as for your butchers, we have much bigger appetites for beef than the white people have, and the butcher-shops would be emptied in a shorter time. There would be more business all round. We people like a great deal of a good thing. That also applies to beef.

I do think that there should be minimum wages for the natives, the same as there are in certain walks of life for white people, and I think in some cases a minimum
wage of £5 would be a good thing. Were the natives paid more wages than they are today, there is no doubt that the whole of this country would be far more prosperous than it is today. I support what the last witness said about interpreting in the courts. To give a further common example of what is happening daily, a native will be asked by an interpreter who does not know the language well "Are you guilty ", but he puts this in Zulu in this way, "Is there some offence with which you are today burdened?", and the native will heartily say "Yes", and the interpreter will interpret that as "Guilty, Your Worship". The native in that predicament is placed at a disadvantage, but his difficulty in explaining what his position is, is very considerable, and instead of being allowed to state shortly what would throw light on the whole matter, he is not allowed to speak; he is simply asked some questions, mostly irrelevant questions, and the result is that the case is decided on a false issue. I would urge that natives who are competent, who have learned sufficient of your language, should be employed as interpreters so as to prevent injustice being done and to help in better justice being dispensed. The number of educated natives is increasing very fast, and it would be a very good thing if some of these people were given responsible positions in the police force.

One of the most general complaints among the natives is in regard to the matter of the general tax. They regard that on the whole as an unjust tax, because it is very much out of proportion to what they earn. There are very many natives in gaol and out of gaol -- in gaol.
because they have not paid the tax, or out of gaol because they have evaded the tax; not because they are not law-abiding people, but simply because they have not got the means to pay. We would like to see very much that the money which is got by the Government from the native sources should be used in a more pronounced way for the benefit of the natives, so that we could see with our own eyes what is done for us out of that money. The natives have become accustomed in the past to wearing these things which we call clothes and boots - things which are the luxuries of the white man, and these things are expensive. After all, we are expected to dress, especially in your towns, and we find that after having dressed for a longish time we prefer to go dressed, but clothing is expensive and wages are low.

We again want to object to the colour bar. Were that law to be abrogated we should be very happy, and I think the white people would see, too, that it was for the common good. It is legislation of this kind which holds back our people.

(BHUMANI): Mr. Chairman and Members of the Commission, I am very glad to have this opportunity of addressing a few words to you, and I should like to speak in Zulu in order that my people may understand what I am saying. (INTERPRETED BY MR. FAYE): I am a farmer. I have come here with a good deal of trepidation, because from early experience we have found that when the Government looks into our matters, they soon come with new laws for the natives. This Commission being so weighty, I wonder
whether this presages some heavy law being imposed on the natives in the near future? I have a question, and it is this - is the Natal Exemption Law now not in force? The Exemption Law to which I refer, the law of Natal, is operated in Natal alone, despite the fact that we have had Union now for over twenty years. It is of no use to me outside Natal. I feel that I am no longer deriving the good from exemption here in Natal which I had when it was first given to me; yet our guardians, the Government of the country, has not pronounced to the natives what difference, if any, has been imported into exemption through Natal native law. What peculiar advantages have we exempted natives over unexempted natives today? The Natal Exemption Law has a provision which lays it down that after seven years if certain requirements are satisfied by the holder of the letter of exemption, he may be granted the franchise. This Commission which is so weighty, as I have said, sitting now here today may know exactly how we stand. Can the Commission tell me how many natives there are who have been exempted from Natal Native Law who have been given the franchise? What is precisely the position of an exempted native in Natal today? We natives in this part of South Africa are under a debt of deep gratitude to the missionaries who have helped us to get what little of the education of the white man we possess. Today we realise that the labour of educating the black man is getting altogether beyond the reach and power of the missionaries, and we instinctively look to the Government
to succeed the missionaries and carry on with the work. We would particularly appeal for free education up to standard VI for the native child. The white man gets it in South Africa. The coloured man, who is neither white nor black, gets it, and even the stranger in our land of our own colour, the Indian, gets it. We plead for compulsory education for all black children.

In 1920 a law was passed promising Councils for natives, but we find that there are no Councils, as far as I know, among us here, in Natal. They seem to be limited to one part of South Africa only, the Cape. We would like to see a Council established for the Dundee and Newcastle Districts.

I blame the 1913 Land Act for having caused such an influx of the rural native population to urban areas. With one stroke that Act made conditions on farms so much more difficult than they were as to compel natives to leave, to flee from the farms. If that law were to be repealed, the conditions of the native who has had to leave the farms would be very much improved, and the conditions of farmers too would be very much improved.

According to the provisions of the Native Administration Act 38 of 1927, we natives are prohibited from holding public meetings, but the persons whom I mentioned before in regard to free education, the white man, the coloured man, and the Indian, are not so prohibited. What sort of a creature then is the native; how is he regarded by the Government; is he so objectionable, or disloyal, or unfriendly, as to justify legislation of this kind being passed to affect him while it does not affect other inhabitants of the country. Even when the Commission was about to
come to Newcastle we were not told specially by anyone about it. We only heard in a roundabout way that the Commission was coming. Of course, our native ministers were notified. I would very much have liked to have seen, before I was about to speak, what this paper which has been given to other people, says, but I did not see it until today. It may be that I have spoken about matters which are outside your terms of reference on that account. If I have so spoken outside your terms of reference I am sorry for it, but if I have remained inside your terms of reference it is merely a "fluke".

THE CHAIRMAN: What denomination do you belong to, Mr. Yeni ?- (YENI): I am a Wesleyan. (NEN): I am Dutch Reformed Church.

You suggested control of native families by their employers. Could you suggest any way to us by which that could be obtained ?- I meant by housing.

How has that to be done ?- (Yeni): In the same way as is usually done by the decent class of white employers with their own kind. They take care that their white employees are properly housed. If anything should happen to an employee the employer would very soon be called. But nowadays sometimes, so far as the natives are concerned, the door of the boy is made to face the door of the girl, just throwing temptation in the way of both.

MR. MOSTERT: Do you agree with the suggestion that servants should be medically examined ?- It is a very painful thing to a person seeking work to have to
submit to that kind of thing, and on that account I am not in favour of medical examination. (MENE): I am in favour of medical examination. (TENBE): I am opposed to medical examination. (DELAMINI): I am also opposed to medical examination.

SENATOR LE ROUX VAN NIEKERK: Why are you opposed to it?—Because it is an indignity to the person who is subjected to it.

Is not it an advantage to the person who is examined? If you can go to a master and show a certificate and say "I am a clean man, give me a job", is not that much better?—Then let it be done with all people and not only with the black people.

MR. MOSTERT: You all agree that this disease is in existence and therefore one should try to get rid of it; therefore, would not you agree to this remedy?—We would approve if the children who seek employment were to be taken by their parents to a competent person for examination rather than that the law should insist on their being taken by the employer. It would be less undignified if they were taken by their parents than by the employer.

At any rate, you agree that it should be stamped out?—None of us is opposed to that and we agree that it is a very bad disease.

SENATOR LE ROUX VAN NIEKERK: Now you Tembe, you said you came from Durban; did you come up on behalf of the I.C.U.?—Yes, I came up on their behalf.

You came up in order to speak in Newcastle? Is that so?—Yes, I have been here two months now.

Did you speak to the natives on the farms?—Yes.
I spoke to all of them.

Now, I should like to know from you whether you have been working on any of these farms in this area?—No.

So the information which you gave to us about the conditions on the farms is only second-hand, it is not what you know from your own experience?—I lived on the farms in Newcastle long ago, but what I have represented here today is what I have been told by the natives; they have told me to tell you that. Of course, it is second-hand information.

Now, you want a general rise in the wages of natives living and working in the towns?—Yes. That is so.

Is the condition of the natives in the towns satisfactory; do they earn sufficient to make a decent living?—No, they do not earn enough for a decent living.

Would you say that the natives in the towns are badly off?—Yes, very much so, they are badly off.

What percentage of natives do you think working in the towns have any money put away in the bank?—Almost none.

Now, how many natives on the farms, what percentage of the natives on the farms do you think have any capital, that is to say, taking stock as capital?—Most of them have stock, but I do not know how many.

Therefore, from a wealth point of view the native on the farm is much better off than the native in the town?—No, they are not better off, because the cattle owners have so much to pay for keeping their cattle there.

That may be so, but the man has cattle and he can turn that cattle into capital, whereas the man in the town has nothing at all?—The natives living on farms are living under
such conditions that their cattle cannot be regarded as if capital, because they have to realise on them all that they would realise would be swallowed up by all kinds of obligations.

Well, I am a farmer myself. I have natives on my farms and they seem to do well. They can sell any day. Now, what are these obligations?—There is lack of food in times of scarcity and even when the native wants to sell his cattle he gets next to nothing— he is fortunate if he gets £1 per head. Then if a native has been ejected from a farm and he fails to remove from it within a stipulated time, the landlord for any excess of the stipulated time charges his tenant very heavily. I have heard of examples where 2/6d. per head has been charged.

Yes, but that is begging the question. I want to know this—the cattle of the native must be of some value to him on the farm. It must be capital, otherwise he would not keep it. You have acknowledged that the town native has no capital?—The native keeps his cattle despite these facts because he is able to get milk from his cattle and he is also able to use his cattle for ploughing.

Now, you have objected to the native on the farm being obliged to work from early in the morning until late at night?—In many cases he has to work very long hours.

Now, if you yourself had to be a farmer, how would you carry on your farming operations if you did not start early in the morning and knock off when the sun went down? Do you think that a farmer can carry on without starting early and knocking off late?—The work would not be done
be satisfactorily from the point of view of the farmer, but from the point of view of the unfortunate person who has to submit to that, it is very irksome.

Do not you admit that farming is one of your staple industries in the country and that it should be kept up? I am thinking particularly of the conditions of the natives. Farming, as I say, is good for the farmers themselves, but most of the farmers are white people and natives working for the farmers live under irksome conditions and they have very, very little ground or very poor ground to cultivate.

If you work on a farm you must comply with the conditions of the farm, otherwise you cannot work there? It may be that our fathers and forbears submitted to that kind of life, but we, representing the younger generation, are now rebelling against it.

To make it clear, do I understand from you that you want the farmers to start at 9 in the morning and knock off at 5 in the afternoon? Yes, even shorter hours, particularly in view of the small wages which they get.

You have taken objection to a native woman working on a farm with a baby on her back? Yes.

But is not that a common thing with the natives? Voluntarily yes, but not by compulsion by the white person.

What compulsion? Well, she is obliged to go in view of the requirements of the farmer whether or not she wants to. She has to start when he wants her to start and she has to finish when he wants her to finish.

Now you say that the boys run away from the farms to the towns because they are not getting schooling on the farms
-1226-

?—Yes, I say that that is so.

When they get to the towns, what do they do, do they go into service, do they go to work?—Yes, they go into service.

And they work during the daytime?—Yes.

We have heard from one of these clergymen that there are only two night-schools in the whole of Natal?—There are only two Government grant night-schools.

Are there any others then?—(WENK): There are many night schools; I do not know how many, but those are not supported by the Government.

These boys that go into service, do they go to school?—(TEMBE): Yes, they go at night.

What percentage of them go to school?—I do not know that.

Mr. Lucas: Do a large number go to school?—I should think that many go.

Mr. Le Roux van Mieris: How you spoke about the scale of wages and you said that it should be raised to £5 for a native?—I said £5 should be the minimum.

How do you think that the country would be able to carry that if we were to pay every native £5?—I believe so.

Do not you think that there are many white people who are not able to pay a native £5 per month?—We see that white people employ other white people and in some instances they pay a minimum wage of £20 a month, and they carry that quite well; many others get far more; but where the natives are concerned they get next to nothing.

That may be in industrial life, but you speak in general?—If we had to raise the price of house-boys to £5 per month, what would happen; there are thousands of them
in the country; do not you think many white people would say
"We cannot pay that, we shall do the work ourselves, and
we shall have to let the native house-boys go?" - No, I do
not think so; I do not think they would do that.

You said that the 1913 Act was the cause of many
natives being driven from the farms. Will you tell us in
which way? - (HLAMINI): Because the Act requires them to
do certain things; they find it irksome to do these things,
and therefore they leave the farms.

What things does the Land Act require you to do
?- The Land Act, so far as Natal is concerned, prohibits any
native from living on a farm except as a labour tenant.

In what way did you live before the 1913 Act? -
Before that there was no such prohibition. The native could
buy land anywhere so long as he was able to afford it, and
that is how some of us acquired our land.

It is only on the question of buying land then?
Now you cannot buy land, and therefore, you have had to leave
the farm and go to town? - Yes, that is so.

You said that young natives on the farms could not
get women - why not? - (NENE): He cannot get a wife with-
out cattle; he has to get at least eleven head of cattle.

But why cannot he get a wife? - Because he has no
cattle to buy one. That is the position.

And therefore he goes to the town to earn the money
to buy the cattle? - Yes, that is so.

Yes, that is all very good and well, but what is
the cause of his going to the town? - He asks for leave
possibly from his boss, and he may get six months' leave,
and then possibly he does not come back in time.

That is not what I want to know. What I want to know is why does not the young native come back at all?—Well, the conditions in the town are much more agreeable than on the farm, and he earns money and he gets nice clothes, whereas on the farm things are different. When he is on the farm he has to go about dressed in skins, and it is very cold.

The natives on the farms no longer go about dressed in skins?—Well, only last Sunday I saw numbers of people dressed in skins; there were four of them at least.

Do those people live on farms or in locations?—They live on farms.

They must be exceptions. I do not know of any natives in the Transvaal who go about dressed in skins?—Well, here in Natal you do find them. What I want to say is this, that when these people go to work in towns it is difficult for them to be back on the farms in time. They have to go to Johannesburg to look for work and they have to enter into a contract, possibly for a year. The native has a pass for six months, but on the mine he has to enter into a contract for a year.

Now you said that the natives should be given the right to make their own beer. But what is the object? Here they have Municipal beer canteens. Is not that satisfactory?—Yes, here they have Municipal beer canteens, that is so.

Have you any objection to this system of Municipal beer?—(YES): So far it has not helped us. One objection is that our natives may spend all their earnings in those beer canteens.
Native witnesses. -1229-

But if beer were brewed privately, your people would still buy it in the same way, would they not?—No. We do not want to sell the beer to other people. We want people to have the right to brew it for their own consumption. Many of our people look upon it as a wholesome food.

It comes to this then, that you think the natives should be given the right to brew beer themselves, only for their own consumption?—Yes, only for consumption and not for sale.

Now you spoke about the punishment of natives which did them no good. In what way has that ever given difficulty? If a man transgresses the law of the country, what would you do with him if you did not punish him?—The police are not doing what we expect from them, from the native point of view. Our complaint is that they do not treat the natives as friends, they do not advise them, they are hunting after them. When they see them doing anything they shove them into gaol for any offence at all.

What police are doing that—the white or native police?—The native police, whom we mostly have in this district.

But what can the Government do better than give you your own policemen? You are always complaining that the Government does not give the native a chance to do this or that. You complain of not having native interpreters. How you have your own police, and you complain there?—The native policeman is afraid sometimes that if he does not arrest as many natives as he can he may get into trouble and he may be dismissed. He thinks he is doing justice by arresting
people. That is what we object to.

But where do you get that from?—From the way in which they arrest people.

That is a very serious statement to make, to say that a native policeman might get into the bad books of the white policeman if he did not arrest the natives?—What I mean is that natives who are employed as policemen and who are not educated believe that they are carrying out instructions which have been issued to them by their officers and that if they were to neglect any case which occurred to them in the course of their duties, they will get into trouble. They think that they would not be doing their duty and that they would not be giving satisfaction to their white employers if they were not doing that. We like to see the European constable walking along with his little cane in his arm, a fine figure of a man in a uniform, treating natives in a kindly manner, and keeping them quiet when they are apt to be a little unruly, but the native constable, particularly the uneducated native constable, is not in the habit of behaving in that fine way in which we consider a policeman should behave.

MR. MOSTERT: Do you employ any natives yourself?—

(DHLAMINI): No, I do not. I use my own muscle.

Now, I understood you, Tembe, to say that you are a bootmaker?—(TEMBS): That is so, Sir.

But you are no longer a bootmaker now?—No.

You have a better job now?—No, I have not.

If you have not got a job, can you come out on your wages?—I do not come out on my earnings.
You just told us that a man could not come out on less than £5, but now you say that you do not earn anything at all?—What I mean to say is that I am no better off than I was as a bootmaker.

You have no earning capacity at all now?—Yes, I am earning money, I am being paid money.

Who pays you?—The people pay me.

What do the people give you?—A little money on which to live.

Do they give you sufficient to live?—£5 per month.

In other words, you are getting from the I.C.U. £5 per month?—Yes.

DR. ROBERTS: You quoted an instance of a man earning thirty shillings per month, a married man with five children. Is that a solitary instance?—I quoted a case of which I heard, but I do not think cases of that kind are common.

Now you said that no great use was being made of the money made by the canteen in Durban. Surely you know it is not quite correct to say that no use is being made of the money made by the canteen in Durban. A great deal of use is being made of it?—(YEMI): That is so, but Durban is not the only town in Natal. I am thinking also of Newcastle.

Some other towns make considerable use of the selling of beer and of the money derived from that?—That is so.

Now you spoke about natives being used in the councils of the Government?—how would you have them used?—I think the natives should be given an opportunity of choosing their representatives in such cases.

But they will be given the choice, and have been
Native witnesses.

given the choice, at the various annual congresses. How you spoke about the Government having more avenues of employment. Are you aware of the fact that the Government has sent out a letter asking that natives in native territories should obtain more employment? Do you know that? (NEMI): No, I do not know that.

Do you know that native inspectors of schools have been appointed? - I know that.

To a considerable extent? - I think I mentioned that in connection with the teaching profession the natives had greater avenues of getting employment, but beyond that the numbers are very few and far between.

You also said that the natives were better off in the past? - I meant in regard to their general requirements.

Do you think that you would have been better off one hundred years ago sitting at the doors of Dingaan's kraal, trying to convert him? - I would have been better off 100 years ago; I would not have been burdened with these clothes.

All of you would have been dressed in skins. Surely you are not against improvement? - What I mean to emphasize is that as the requirements of the human beings advance, so should the Government help to meet them.

Would you be in favour of a stock tax? You objected to the other taxes? - It would be better if we paid nothing at all for cattle.

Do you remember the Commission coming here urging you to form Councils? - (IMIAMI): No, I do not remember that.

MAJOR ANDERSON: Are you in favour of a written form of contract for farm labourers? - I know nothing about legal
contracts, and I prefer not to express an opinion. (Tembe): I think it would be better.

We have been told here today that the natives will not sign them and will not have anything to do with them. Would you advise them to sign them?—When I say that I am in favour of them, I am not speaking on behalf of the natives; I am expressing my own opinion. I have not consulted the natives.

Have you seen the model contract drawn up on behalf of the farmers here?—No, I have not seen that.

Mr. Lucas: Have you a piece of land by yourself, or do you own it by yourself?—(Delamini): We own our land as a company.

How many are there in the company?—There are thirteen persons owning sixteen hundred acres.

And do you divide it up and each of you work a special piece?—Yes.

About how much do you yourself work?—140 acres.

And you have the same 140 acres each year?—Yes, that is the portion which became mine on the division of the farm.

And do you just have your family to help you?—Yes.

What do you farm?—I grow mealies and mabilla, and potatoes, and I keep cattle.

About how much land do you grow kaffir corn on?—I am content to plant my corn to the best of my ability. I have not measured the extent of the mealies.

Do any others in the company have natives working for them and not their families?—Only when we are forced do
we hire outside labour, but it is very seldom that we do so. It may be when the weeds are getting the better of us and when we lose seriously that we are obliged to hire others to work for us, and the most we pay in such circumstances is 1/- per day. That is all we do.

Do you ever pay less than 1/- per day?—No.

Is that men or women?—That is both sexes, and the pay is the same for either.

How far is your farm from Newcastle?—About 22 miles.

Are there any other companies of natives who farm round about here?—Yes, there is another place here, Buffelsvlei is the name.

And do the natives own the land themselves?—Yes.

Do you know anything about the terms on which natives squat on European farms in this district?—All I know is that the natives living on a white man’s farm have to work and that their children also have to work.

Do you know the conditions of the natives on the farms of Europeans?—No, I do not.

Do you know the conditions on which natives live on European farms in this district, Mr. Tsmba?—(TEMBE): No, I do not know. (NENE): I do not know them either.

The natives who are living in Lennoxton, what are their occupations?—Are they all natives working in Newcastle, in the town itself, or are they farm natives too?—(NENE): So far as I know, most of them work in Newcastle. Of course, they go to other places too. I do not think any of them work on farms.
Are any of the lots in Lennoxton big enough for them to
do any farming on?—No, they are not.

MR. LEROUX VAN NIERKERN: Were you sent up by the I.C.U from
Durban to come here?—(TENBE) Yes.

You were not asked by the natives of Newcastle to come
here?—No, I was sent up by Head office.

WYNAND JOHANNES WENTZEL (OOGROEP EN ONDERVRA;

VOORSTETER: Ek verstaan U is 'n sendeling en U wens 'n
verklaring af te le?—Ja, ek is 'n Sendeling van die Neder-
duits Hervormde of Gereformeerde Kerk en ek is gestasioneer in
die distrik van Utrecht. Daar is verskeidenale punte in U Agen-
da waaraan ek graag iets wens te se. Die eerste punt is
"Naturelle Gewoontes" en onder die punt kom die kaassie van
die ekonomiese funksie van Lobolo. Ek weet nie of dit hier
tuis hoor, maar ek wil graag 'n vraestel; ons vind dit baie
moeilik, diégene van ons wat huwelike bevestigers is; die
posisie is dat as die Naturel by die Kerk kom trou, dan word
hy beskou gelyk te staan met die blanke man; die Kristelike
huwelik is eender vir alle mense. Maar nou kry ons dít: as hy
'n paar jaar getrou is wat hy 'n tweede vrou, hy lobolo haar.

Hy kan nie registreer nie op die gewone manier, maar hy
woon maar eenvoudig met haar saam; dit is die groot moeilikie
wat ons ondervind. Dan kom sy eerste vrou by my klaag.
Sy word verwaarloos en hy het geen beskerming. Ek was al
in 'n paar gevalle by die sersjant van polisie gewees,
maar hy is ook magtelos. Die kaffer se "ek het die
vrou gekoop met beeste en ek is met haar getrou". Die eerste
vrou het hy behoorlik in die kerk getrou en hy het behoorlik
geregistreer; ek praat volgens al die sendelings en ek se
ons voel almal dat die posisie soos dit nou is behoor
verander te word. Die moeilikheid is daar is nie beskerming nie vir die eerste vrou wat hy getrou het; sy en haar kinders word totaal verwaarloos. Daar is baie gevalle van die aard, waar die man ’n tweede vrou wat; hy bly eenvoudig weg van die kantoor en hy kom nie voor die policeman trou. Dit is ’n kwessie van registrasie. Dit is sy manier om die wet te ontdui. Ons voel daar behoor uniformiteit te wees in verband met die huweliks wet; as die huwelik kristelik bevestig word, dan het dit bindende krag, maar as dit nie gedoen word nie dan kan daar geen beskerming aan die vrou gegee word. Wat kan mens doen? Die serajant van polisie het vir my gese "U kan ook ’n tweede vrou vir U vat, maar so lang as U dit nie regisreer nie, dan kan ons niets doen nie; daar is baie blanke wat dit doen". Wel, dit mag wees, maar ek weet nie van blanke manne wat met twee vrouens tegelyk saam leef.

Kom sulke gevalle dikkwaal voor?—Ja, ek drie van sulke gevalle in my Gemeente gehad hierdie jaar; daar is seker baie sulke gevalle. En daar kan niets aan gedoen word nie. Al wat ons kan doen is om hul te waarsku; ek het hulle al by die Serajant se kantoor gehad, maar dit het per slot van rekening tog glad nie gehelp nie.

U het die wapen van die Kerkelike Censuur?—Ag nee, dit beteken in sulke gevalle tog niets nie. Die man is net/ alleen Kristen in naam en hy kom tog nooit by die Kerk nie.

Sodat dit werklik beteken dat die man nie Kristen is nie?—Nee, by is ’n Heiden; ons weiger hom nie want sy vrou is ’n lidmaat van die Kerk. Hier moet die man eers by die Magistraat ’n licensie gaan haal voordat hy by die Kerk kan kom. Die trou licensie hier kos maar net 12/6;".

Hy trou in die Kerk?—Ja, hy trou in die Kerk, maar daarna
kom hy nooit in die Kerk. Hy is nie werklik Kristen nie. hy
stoë ho, glad nie aan Kerkelike Censuur nie.

In dié geval van twee huwelikes volgens naturelle ge-
woonste sorg die stam daarvir dat dié regte van dié eerste
vrou bewaar word? Ja, ek weet dit is so.

U vind dat omdat hy 'n tweede huwelik aangaan, doen dit
inbreuk op dié regte van dié eerste vrou? Ja, dit doen
groot inbreuk want die eerste vrou word verwaarloos; dit be-
teken dikwils dat die eerste vrou moet honger ly; in sulke
gevalle het die serajant die saak opgeneem omdat die vrou
verwaarloos word en omdat die man nie agter haar kyk nie.
Maar daar is vandag 'n leemte in dié Wet en daar behoort voor-
diening gemaak te word.

Dear is 'n stryd tusse die naturelle en die kristelike
gewoontes-- is dit nie wa gereellik inkom? Ja, dit is die moolikheid.
Die volgende punt waaroor ek wens te
spreek is punt (5) Landbou. Ek wil iets se oor punt ("2)
daarvan "wat gedaan moet word om dit te bevorder". Soos U
weet het ons die Flakkerly stelsel hier in Natal. Die stel-
self het sy voor en sy nadele, maar die ene ding wat my ge-
tref is het nie dat die naturel grond gebrek het nie, maar
dat die grond nie genoeg is nie. Die grond word nie altyd
nie binne dié bereik van die naturelle gestel. Ek het vir
hulle gevra "hoe kom plant julle nie meer melies nie";
hulle se, hulle het nie genoeg tyd nie; hulle moet 6 of
12 maande vir die baas werk; dit is hule groot moolike
heid; hulle het nie genoeg tyd nie om die lande vir hulle
self te bebou. Wanneer die plant tyd kom, dan moet hulle
met die ploeg vir die baas loop werk en hulle kan niks
vir hulle self maak nie totdat dit te laat is. En die tweede beswaar wat hulle het -- hulle het nie mark nie; dit mag snaaks klink, maar in Utrecht as 'n natural 20 sakke mielies het, en hy kom by di e handelaar en hy wil die mielies vir die handelaar verkoper, dan kry hy nie kontant geld nie; hy kry net alleen handelsware in ruil vir sy produkte. Ek het met heel party naturelle daaroor gepraat, en ek het vir hulle gevra "hoe kom produceer julle nie meer nie?", maar hulle se "wat moet ons daarmee maak?" "Most ons die mielies almaal vir klere of vir ander dinge wat ons nie nodig het nie verkoper". Hulle se "ons kry nie geld nie en ons het die ander dinge wat die handelaar vir ons wil ruil nie nodig nie; dit sal nie vir ons help nie om meer te produceer".

Dit kom hier op neer: die handelaar buit hulle uit, en dit is 'n baie groot grie e onder die naturelle in die distrik en dit is die groot rede hoe kom produceer hul nie meer nie. Ek reken hierdie punt raak so na aan punt (9) in verband met banke dat ek tegelykertyd daaroor iets wil se. Daar behoor iets gedoen te word vir die naturel om hom te leer meer te doen op die gebied van landbou en daar behoor ook iets gedoen te word om die naturel te leer om te spaar. Vandag werk hulle absoluut onekonomies-- dit is die grootste moeilikheid met die naturel. Wat gebeur vandag? Die natruele maak 'n klein oes; wat hy produceer word na die winkel gedra en daer word dit verhandel, soos ek alreeds gese het.

Hy kry hoogstens 10/- of miskien 12/- per sak kaffer koring. Maar oor die algemeen kry hy maar net 4/- of 5/- per sak; dit is hoe dit uitwerk: wanneer kaffer koring 10/- per sak is op die mark, kry hy nie meer as 4/- of 5/- persak. Hy sal nooit meer kry nie as 50 persent van wat die werklike mark-waarde is. Dit is die feit.
W.J. WENTZEL - 1239 -

MEISER LEROUX VAN NIEKERK: Waarop baseer U daar die syfers? - Ek gee die feite soos hulle is vandag.
Ja, maar hoe bereken U dit? Gestel dat kaffee koring 20/ per sak is; nou bring die naturel blik vol by die winkel. Die handelaar se "ek kan U nie meer gee nie as 1/6; maar ek sal nie kontant betaal nie; jy moet dit verhandel". Wat hy nou kry is hoogstens 1/ waar. Die mark is miskien 20/ per sak, maar die arme naturel kry nie meer nie as 10/ per sak as mens uitreken wat hy werklk ontvang. Kontant kry hulle glad nie. Wat gebeur? 'n paar maande later vind hulle dat hulle nie kos het nie; hulle is heelmaal uit die kos uit. Hulle het nog die handelware wat hulle van die winkel gekry het, maar hulle het niets nie om hulle vir die honger wat dreig te beskerm. Hulle moet weer winkel toeg, en die produkt wat hy vir 9/ verkoop het, dieselfde produkt moet hy weer terug koop vir 27/ . Ek se dit is nie billik nie, en wat ek hier so is feite--dit is dinge wat werklk plaas vind. Ek het nie hier gekom nie om 'n spesiaal pleidooi te maak vir die naturel, maar ek se, ons as blanke, ons is die oorsaak dat die naturel nie genoeg vertroue in ons het nie. Ek veel dit en ek se daar is klein dinge wat ons moet belet en wat nou die vertroue van die naturel in die regverdighed van die blanke man skok. Ek weet nie dat dit so ooral is. Maar hier word die naturel uitgebuit. Sy produkte moet hy vir niks weggene. Ek kan 'n voorbeeld gee van wat hier gebeur is: toemielies skaars was het 'n naturel by die winkel gekom en hy het gese "ek ly honger; ek wil toemielies koop, maar ek het nie geld nie". Die winkelier se toe vir hom "wel, wat eiendom het jy". Die naturel se "ek het beeste". Die winkelier se "bring vir my beeste en ek sal vir jou die toemielies verkoop". Toe bring die
naturel 'n koei en 'n kalf; daar die koei was minstens £3
gewees; die winkelier se "ek sal vir jou 'n sak mielies
gee vir die koei en die perd", maar toe se die kaffer "nee,
dan slag ek liever die koei-- dit sal beter vir my uitkom".
Dit is die groot skande: die winkelier wil geld maak uit
die moeilikheid en uit die nood van die naturel. Ek se dit,
maar ek bejammer daardie stand van sake.

Wat sou U aan die hand gee om daardie toestande te ver-
beter; wat kan daar gedaan word?-- Ek sou dit se: as die
naturel 'n bank kan kry waar hy vir kontant geld kan verkoop
dan sou dit baie help; as hy kan geleer word om die geld in
'n spaarbank te deponeer, dan sal dit vir hom leer om te
spaar vir die dag van nood, wanneer dit kom. Ek weet van
gevall van naturelike wat vandag miskien net so goed mag
bekend staan as blanke; hy kan beeste besit en so voort,
maar laat vir hom na die bank bestuurder gaan en se "help
vir my vir drie maande met geld"-- die bank bestuurder sal
dit nie doen nie. Hy kan se "ek het vee wat ek sal gee as
sekuriteit, ek moet £10 kry". Onder bestaande omstandige
hede sal die bank dit nie vir hom gee nie, tensy daar 'n
witman sal wees wat sekuriteit sal staan vir die naturel.
Ons weet dit is so. In verskeiden e opsigte verskil die
naturel van baie van ons blanke mense-- die naturel in die
meeste gevall is dood eerlik om te betaal. Ek het self
nog met 'n geneesaheer daaroor gepraat, en hy se vir my hy
skryf selfs nie op nie as 'n naturel vir hom geld skuld. Die
geld kom miskien langs aan in, van dag 'n bietjie en die vol-
gende week weer 'n bietjie, maar dit kom in; die genees-
heer se vir my, die naturel is in daardie opsig baie eerliker
nog as wat die witman is-- dit is as wat baie van ons witmense
is. Dit is die ondervinding wat ons opgedoen het.
se nou, die naturel moet leer om te spaar; hy moet leer om meer te produceer; maar sy grief is hy het nie 'n mark nie en hy het nie 'n bank nie waar hy sy geld kan bewaar, en as dit kan gedaan word om die naturel te leer hy moet meer produceer, dan sal dit 'n baie goeie ding wees vir die naturel sowel as vir die blanke.

Nou wil ek dit se; daar is baie wette in swang in verband met plakkery; die boere hier se "hy moet 12 maande werk en dan kry hy 12 maande verlof";"daar is weer ander boere wat die naturelle aanneem om ses maande te werk en dan ses maande verlof te kry. Of weer ander laat hulle vir 9 maande werd, en dan kry hulle 3 maande verlof. Maar wat doen é die boere? Vir die ses maande of vir die 12 maande wat die naturelle werk word hulle glad niks betaal nie; dit is wat in die meeste gevalle plaas vind, Ek se dit is nie blikk nie. Daar is natuurlik goeie boere wat nie so handel nie; daar is goeie mense wat wêl dat die naturel wat ses of 12 maande gwerk het tog iets verdien het en hulle betaal iets vir daardie naturelle. Maar daar is baie ander boere wat niks betaal nie, en dit is 'n baie ernstige grief onder die naturelle in hierdie distrikte. Hulle se, en ek het dit van hulle self gehoor "ons werk die hele jaar lang en ons kry dikwils niks nie; party maal moet ons selfs meer werk, maar ons kry glad nie vergoeding nie".

MENEER MOSTENT: Is dit in die distrik van Utrecht dat die naturelle hulle goedere op daardie manier moet verskoop?? Nie alleen in Utrecht maar ook in Newcastle en Vryheid.

Hoe ver is daardie naturelle van die naaste dorp af?? Dit hang af hoe ver hulle woon.

Maar daar is tog winkels in die dorp; kan die naturel sy melies of sy kaffer koring nie na die dorp vat nie?? In die eerste instansie het hy nie ry- goed nie. Die meide
dra dit gewoonlik in in gakkies, blikkies en mandjies. Maar die algemene handelaar weier om kontant geld te betaal vir die produkte wat die naturel instuur.

Maar is dit ook die gewe in die dorpe; in die dorpe waar daar baie winkeliers is, daar kan hulle tog seker kontant kry vir wat hulle verkoop?—Nee, in die dorpe is dit maar net die selfde. Baie van ons in Utrecht is daarop uit om winkels te kry wat vir kontant geld sal verkoop.

Maar hier in Newcastle, sal die winkels hier nie vir kontant geld koop nie?—Nee kan nie se nie.

In Utrecht sal hulle nie vir kontant geld koop nie, is dit so?—Nee, in Utrecht sal hulle nie; hulle wil daar net ruilhandel voer, nie vir kontant geld nie.

U praat van mis-oes—het hulle baie mis-oes?—Ja, dit gebeur maar dikwels.

Maar het die boer dan nie mis-oes nie?—Ja, hy het, maar hy kan dit beter staan; en wanneer die boer mis-oes het, dan maak hy meer gebruik van die naturel. Selfs in slagtige tye maak hy baie gebruik van die naturel.

Die grond wat die naturel op seai is dit goed; ek skoffel die naturel nie?—Ja, natuurlik skoffel hulle.

Maar die boer werk nie vir hulle nie. Wat die skoon hou van die naturele lande betref, ek moet se—die naturele lande word gewoonlik goed skoon gehou.

Die meide hou die lande skoon?—Gewoonlik.

As die naturel mis-oes kry, dan is dit gewoonlik ook die geval dat die boer mis-oes het?—Dit is wel so.

Nou wat betref die kwassie van kontrakte; daar word kondisies gemaak hoe lang die naturele sal werk?—Ja.

Die naturel behoef nie vir die kontrak in te gaan nie as hy nie wil nie?—Daar bestaan seker regulasies.

Nee, dit is 'n persoonlike saak?—Tussie hom en die baas — ja, dit is so.
Ja, tuusse hom en die baas is dit 'n persoonlike saak. Is daar hier gevalle waar boere nie natuurlike kan kry om vir hulle te kom werk?--Nee, ek kan nie se nie; daar is sommige boere wat swaar kry om natuurlike een te hou, maar dit is omdat hulle te kwaad is en omdat hulle die volk nie goed behandel nie, maar daar is ander boere wat genoeg het.

Die boere wat die natuurlike g|ood behandel, kan hulle altyd genoeg volk kry?--Ja; ek sal hier nou 'n geval opnoem: Daar is hier ooral natuurlike kapteins; hulle is wat bekend is as "petty chiefs", maar hulle word in hulle di strik beskou as hoofmanne. Maar daar word glad nie onderskeid gemaak wat hulle betref deur die boer. Die hoofman word net beskou soos ander natuurlike; die hoofman moet werk net soos die ander natuurlike. Hulle kom by die magistraats kanaal en hulle kla; hulle se "ons gee nie om te werk nie, maar ons voel ons verloor ons invloed onder ons mense"; en dit is so. Die geval is dit: een kaptein sal met verlof van sy baas 'n dip bou; hy het daar die laan bebou en hy het daar gewoon; dit het vir hom 'n klompe geld gekos. Na 'n tydjie se die baas vir hom hy moet trek. Hy moet wees sonder kompenasie; wat hy daar gebou het is verwoed werkbaar; hy kry niks daarvan nie. Hy moet dit daar laat staan en mens kan verstaan dit maak kwaad bloed.

Maak die boer gebruik daarvan?--Ja, hy sal.

Hat daardie boer self ook 'n dip?--Dit weet ek nie.

VOORSETTER:Is daar nog iets anders?--Die behoefte onder die kinders; dit is baie ernstig. Op die platteland is daar 'n puntjie waaroor ek iets wil se. Ek weet nie of die Kommissie hiermee bekend is; daar word baie kinders vermoor, en nie alleen kinders nie, maar ook moeders wanneer daar geboures plaas vind. Die naturel het sy ou metodes an daeraan hou hy vas. Daar is vroedsroue wat nie die minste ondervinding het nie. Hulle het glad nie opleiding gehad nie.
“aar is ’n moeder; sy moet geboor te gaa aan ’n kind. Die omstandighede van die geboorte is nie normaal nie. Daar is vaar of vuy ander meide by; hulle mishandel die vrou sodat die vrou en die kind al twee stef. Ek weet van sulke gevalle hier in ons distrik waar dit gebeur het. Onlangs was my vrou siek gewees en die Dokter kom by my huis aan en op sy kar het hy ’n klein meidjie— sy het baie siek gelyk. Die dokter roep vir my uit en se “kyk vir haar”— sy was so siek, ek het dadelik kan zien sy was nie ver van haar einde af nie. Sy het ’n geboorte verwag; die dokter se vir my daardie vrou was drie of vier dae lang in pyn gewees; toe het die ander vroue van die stam haar mishandel; hulle het vir haar by haar voste opgehang; hulle het op haar gedruk met hul hande en vuiste; hulle het op haar gekniel en allerlei dinge wat onbeskaaf is vir haar gemaak. Wel, op die laaste oomblik het hulle vir hom laat roep, maar die vrou was al te ver weg en toe hy haar by die huis gebring het het sy gesterf. Dit is die algemene ondervinding wat onder die naturelle gevind word. In baie gevalle sterf die vrou; die dokter word op die laaste oomblik gehaal, en wanneer die dokter daar kom is daar niks meer aan te doen nie. Daar die soort van ding behoort gestop te word. Nou sal Ü miskien vir my vra “waarom wag die naturelle tot die laaste oomblik voordat hulle die dokter inroep”. Wel, die naturel het sy ou bygeloof en daaraan hou hy vas so lang as hy kan. En dan se hulle verder “die dokter is baie duur”, ons kan dit nie bekostig nie om vir hom te roep”. Die Dokter reken £10— so se hulle; hulle wag tot die laaste oomblik en dan roep hulle eers vir die geneesheer. Wat ek graag wil sien is dat daar gedeelte van wat die naturel in die lande kas stort moet geneem word om (’n instituut op te rig vir die opleiding van jong naturelle meide; ’n instituut
waar hulle, se vir ses maande opleiding kan ontvang om die algemene beginsels te leer van vroedsrouskap, sodat hulle in staat sal wees onder sulke omstandighede te help. Ek meen die Staat behoor dit te doen vir die naturelle. Ons kan dit van twee oogpunte bekou. Die eerste oogpunt is die menselike oogpunt met die doel om die moeders en die suigelingen te red; en die tweede oogpunt is dat die naturel deur die belasting wat hy in die Staat saas stort geregtig is om die ondersteuning te geniet. Ek meen dat proportioneel die naturel maar min terug kry van wat hy in die lande saas stort. Dit sal ook nie baie geld kos nie; om jong meisies op te lei en hulle dan te distribueer oor die land en om hulle in elke distrik te plaas, dit sal nie so baie geld kos. Maar dit moet gedaan word. Op die manier sal die meisies bekwaam wees om sulke werk te ondernem en om baie moeders en kinders te red. Miskien sal hulle self 'n klein sommetjie kan betaal vir die opleiding, maar dit moet nie te hoog gemaak word nie, want anders sal dit nie goeie uitwerking het nie. Ons sal groot diens bewys aan die naturel as ons iets van die aard sal kon doen.

Dan wil ek net dit se—— die krediet stelsel is vir die naturelle sowel as vir die blanke 'n vloek. U weet die naturel is in die meeste gevalle 'n persoon wat ingaat vir kontant handel. Hy koop vir kontant geld en probeer ook vir kontant geld te verkoop. Maar daar is natuurlik gevalle gewees waar hul met swaar tye te kampe het en hulle kom by die handelaar en die handelaar vertrou vir hulle. U sal miskien se dat ek hier kom om 'n pleidoo te lever vir die naturelle; dit is nie my bedoeling nie. Wel, die naturel skul miskien £4 of £5 vir die winkelier en die winkelier wil nie langer opsy geld wag nie. Die naturel
praat mooi, maar dit help glad nie vir hom nie; die eerste
wat hy noor is daar is die balju. Alles wat hy besit word
opgeskryf; sy besete word opgeskryf, sy goed word opge-
skryf en hy word uitverkoop. Hy moet betaal of hy word uit-
verkoop. Hy kan nie opdok nie, en dit is die gevolg. Ek se
daar behoor meer konsiderasie te wees vir die natuur onder
daardie omstandighede. Daar is baie natuurlik wat heelmaal
bereid is om te betaal en wat sal betaal, maar hulle kan
dit nie dadelik doen nie. Dit is die krediet stelsel wat
verklaar is; en dit geld met so goed vir die blanke man, maar
vir die natuur is dit saker biesonder verklaar.

Nou wil ek graag iets se oor punt (10) "Naturelle-
opvoeding". Ek seen daar is groot behoefte by die naturale.
Hy besef self miskien nie die behoefte nie, maar ons besef
die noodsaaklikheid dat daar moet meer gedoen word wat betref
vak-opvoeding. Ons blanke bevolking steek goed af in ver-
gelyking met die bevolking van ander lande en van Europa.
Ons percentage van mense wat vak opleiding ontvang het en wat goed aangegaan het staan gelyk met die van ander
lande. Wat professies betref, ek seen ons sal gou oorstock
wees met mense wat professionele opleiding ontvang het.

Wat sal dan gebeur? Dan sal mense moet terug gaan op die
land--die platte land en dan is dit goed moontlik dat dit
met daardie mense sal verkeerd gaan, want hul sal nie geleer
het nie hoe die landbou uit te oefen. Wat hoër onderwys
betref, ek was nog nooit vir hoër onderwys vir die natural
nie. Ek se dit -- leer hom te lees en te skryf, maar
'n natural geskik om met hoër onderwys en sonder
Evangelie beteken glad niks nie. En ek west, die boer voel
dit ook, en ander seksies van die gemeenskap voel dit ook.
'n Naturel sonder Kristellikheid weet nie wat met onderwys
tegoe en hy gaat dikwils verkeerd. Maar my virnaamste
punt is dit--daar moet meer gedoen word vir vak opleiding.
Ek wil nie se nie daar moet 'n grens lyn wees tusse die
naturel en die witman. Maar die dag is nie ver nie dat
die naturel afgesonder sal word in sy eie gebied. Ek wil
nie by sal onder die blanke man daardie voorregte geniet
soos sy later die blanke man sal uitstoot; maar ek praat in
sy eie beling, ek praat in sy volks beling en ek meen dit
is een van die enigste maneie om iets nuttigs vir die natu-
rel te doen. Maar dit loop hierna toe-- die naturel verlang
om afgesonder te wees in sy eie gebied; hy verlang daarnas om
self te ontwikkel in sy eie gebied en as dit gebeur dan sal
by meer en meer vak opleiding nodig het.

Daar by ons is groot moeilikheid. Hierdie week word
'n vergadering gehou van belasting betalers; 'n tyd terug
het ons presies dieselfde moeilikheid gehad; toe het ons die
moeilikheid laat verby gaan-- ons het dit gesien. Die klagte
is die naturel koop gronde in die dorpe, en die witmense is
daar ten sterkste op teen. Maar in die laaste tye het dit
meer en meer toegeneem en die blanke mense in die dorpe begin
ongerus te word en hulle begin te kla. So ver as ek noor
het die Stadsraad een of twee erwe verkoop, maar dit was meest-
tal private persone wat gronde aan naturelle verkop het
en nie die Stadsraad nie. Nog dat klagtes ingekom het,
et die Stadsraad geantwoord dat waar nie 'n lokasie bestaan
nie, as hy geld het, dan kan die naturel grond koop. Die
gveolens is natuurlik ons moet die naturelle behoorlik
in 'n stedelike lokasie in kry, maar ons het op die oomblik
niks van die aard nie, en dit is waar die moeilikheid inkom.
En dit lyk asof dit nog baie meer moeilikheid sal oplever.
Daar is mense wat gene het dat die Sekretaris vir Naturelle Sake die reg gegee het vir die naturelle om grond te koop.
Ek verstaan dat die naturelle die reg het waar nie behoorlike lokasies bestaan nie om grond te koop. Die kwessie is nou of die Wet voor siging maak vir so iets. As die Stadsraad sou weier om die naturel grond te laat koop, het die Stadsraad dan die ondersteuning van die lands wette? Dit is 'n kwessie wat baie ongerustheid gee onder die mense hier.

MENKEER MOSTERT: U het net nou gene dat U denk Hoër Onderwys vir die naturel is 'n fout?—Ek so dat ons ondervinding is dat waar hy alge Hoër Onderwys ontvang het sonder dat hy ge-evangeliseer is, is hy 'n mislukking; nie alleen nie omdat ons moeilikheid met hom kry, maar die boere vertrou hom glad nie. Hy is die man wat vir hom skuldig maak aan mistruike wat ander naturelle nie aan denk nie—dit is sogenaamde beskafde mistruike.

Hoe ver moet hy opgelei word?—Ek moet se ,ek persoonlik het nog nie moeilikheid gehad nie met ons naturelle. Ons doel van die sending is om onderwys aan die kind te gee.
Hier word in Zulu en in Engelsa onderwys gegee, maar in 90 persent van die gevalle kom die kind nie verder nie as standaard 1 of 2. Wanneer die kind 'n bietjie kan lees of skryf dan se die ouders, die kind is 'n wonder van geleerdheid en as hulle eenmaal so ver is, dan se die ouders die kinders kan nou maar die skool verlaat, hulle weet genoeg, en hulle moet nou gaan werk. En dan verlaat hulle die skool en dan ën hul een of ander soort van werk; hul kyk agter die vee of agter die hoenders, of hulle is voorlopers of iets van die aard. Wat die skool stelsel betref, ek meen dit werk tamelijk goed en tamelijk bevredigend.
U is daarvoor dat hulle sal onderwys ontvang? -- Ja, seken.
Ek is daarvoor hulle sal onderwys ontvang, sodat hulle in staat sal wees om te lees en te skryf en om die twee offisiële tale te verstaan. Dit sal nie kwaad doen nie.
Ek ken goed opgevoede naturels wat baie beleef is teenoor die witman, maar ek weet maar is ook baie gevalle dat hulle nie baie respek het nie vir die witman. Wie is te blameer vir die posisie? Ek se dit -- dit is die Kerk wat te blameer is. Dit klink miskien sneaks van my, maar dit is my opinie. Daar is sekte wat vir die naturel vertel die witman is die vyand van die naturel en die witman moet die land uit. Dit maak die werk vir die Kerk en vir die Staat baie moeilik.
Al die uitbarstings kom van die uitheemse elemente wat probeer die naturel op te hits teenoor die witman.

@@ U is meer ten gunste van vak onderwys? -- Ja, ek is daarvoor dat ons sy hande sal ontwikkel in plaas van sy harsens. Ek meen dit sou baie beter wees.

U meen sy harsens is nog nie ontwikkel nie? -- Hy mag miskien genoeg ontwikkel wees. Maar wat die I.C.U. Daar is baie goed ontwikkelde naturels wat daarby gestaan het, en daar is baie van hul wat nog baarby staan. Maar van wat ek hoor sal daardie beweging sy eie nek afson. Die eerste ding wat hulle gedoen het, kort nadat hulle met hulle werk begin het, was om geld te vra. Wel, die naturel het in baie gevalle geld gekry; maar as U vir 'n naturel om geld vra, dan moet U vir hom bewys wat U met die geld doen; as U eenmaal vir hom bedrieg, dan is hy klaar, en hy sal nooit meer vir U vertrou nie. En dit is waar die I.C.U. verkeerd sal gaan en verkeerd gegaan het; dit is waar die I.C.U' se eie keel afgesny het. Ons het vandag agitators oor die hele land.
Maar wat die naturelle-- uit elke lqO van hulle is daar miskien maar net 5 wat die beginsels van die I.C.U. sal huldig. Hulle verstaan die posisie glad nie. En dit is wat ons vind-- die man wat ontwikkel is verloor sy balans. Hy mag miskien by ander mense kom en daar die beginsels van die I.C.U. aan hulle verkondig, maar sy die mense verstaan hom nie en hulle verstaan nie die beginsels van die I.C.U. Wat ek wil duidelik maak is dit: daar die mense is nie bate vir die naturelle nie. Hulle mag miskien denk dat hulle die belange van die naturelle bevoorde, maar in werkelikheid doen hulle dit volstrekt nie; dit is sonderlik dat hulle stref na die ekonomiese belange van die naturelle, maar ek geloo dit nie. Ons weet wat hulle doen en ons weet wat die gevolge is van die werk wat hulle doen.

Meneer Leroux van Niekerk: Denk U die naturelle sal gebruik maak van die dienste van die vroedvroue as ons hulle sou oplei?--Ja, ek denk so beseel. Nie almal nie, maar die groot meerendeel sal. Daar is 'n klas by wie alles ingewortel is, wat nie van hul ou bygeloof weg sal gaan, maar daarteenoor staat dat daar baie is wat van die vroedvroue sal gebruik maak. Ek is sekur hulle sal. Hulle maak nou baie gebruik van geneseshere en ek geloo stellig hulle sal gebruik maak van die dienste van die vroedvroue, mits die tariefe nie te hoog is nie. Maar as ons te veel sou chargeer dan sal hulle se "nee dit is te veel".

Dr. Fourie: Hoe groot is die uitgestrektheid van U gemeente, hoe groot is die terrein wat U bewerk?-- Dit is baie groot-- ettelike duisende siere.

Buite Utrecht ook?-- Daar is ongeveer 2500 siere, maar daar is net 700 lidmate van die Kerk.
Watter stam behoort die meeste natuurlike toe?-- Hulle is almal Zulus; daar is 'n klein klompie van ander stamme, maar die groot meerendeel is Zulus.

Hulle het algemeen die lobolo sisteem?--Ja.

Wat is die posisie van die Kerk teenoor die lobola sisteem?--Wel, die posisie van die Kerk is dat ons het dit altyd toegelaat. Aanstaande maand sal ons'n konferensie op Johannesburg het waar ons die kwessie weere ter sprake sal bring om te sien of ons nie 'n ander oplossing kan vind.

Ons is nie daarvoor nie dat dit afgeskaf sal word, maar die naturaal moet nie die lobolo beskou as 'n koopsom en die vrou moet nie beskou word nie as 'n koopding, as 'n handelswaar. Daar is ons op teen. Die lobola het goeie punte ook, maar baie mense kan dit nie sien nie. Ons posisie as Kerk was om dit oogluikend toe te laat.

As 'n mens lobolo betaal kan hy dan tog gemeentelid wees?--Ja, hulle hou nog daaraan.

U trou die mense nog?--Ja, hulle lobolo eers en dan gaat hulle na die kantoor; die vra wat gestel word is meestal "het daardie man gelobolo". As die ouders nie toestemming gee nie vir die seun en die dogter om te trou, dan kan die Magistraat natuurlik vir hulle dwing, maar in die meeste gevalle is daar nie moeilikheid nie; die hoffman of die kaptein gee die toestemming en se "ja, hulle het gelobolo".

Daar die geval wat U genoem het waar die man 'n tweede vrou gevat het, het hy nie lobolo betaal vir die eerste vrou?--Ja, hy het die eerste ook gelobolo, maar later het hy vir haar verwaarloos.

Wat is die posisie van U kerk teenoor polygamie?--As 'n Kerk is ons saarteen, natuurlik.

Se nou 'n kaffer het drie vrouens, en een van hulle
word lid van die Gemeente?--Dit is nie juis 'n geskrewe wet nie. Kerkelijk van ons onder die Transvaal, maar wat ons doen is dit. As ek 'n geval kry nou van 'n vrou wat by my kom en se "ek is 'n lidmaat van die Kerk en ek is die eerste vrou van die man, maar daarna het die man nog 'n tweede en 'n derde vrou gevat", ek jaag die vrou nie uit nie. Maar as 'n lidmaat van die Kerk vandag kom en hy trou met 'n vrou en more vat hy nog 'n tweede vrou, dan kom die man onder kerkelike Censuur en hy kan nie deelneem nie aan die Sakrament. Maar as die vrou kom en se "my man het 'n tweede vrou gevat," ons kan dan nie vir die vrou uit die Kerk verban omdat die man dit gedoen het. Dit is nie die skuld van die vrou nie, en selfs in daardie geval kom ons vir hulle tegemoet. Maar waar die lidmaat kom en hy wat 'n tweede vrou, daar word die gebruik van die sakrament hom heelmaal ontsk.

Ek meen wat is die posisie in verband met die lidmaatskap. Wat is die posisie as 'n man drie vroue het?--Ons neem hom nie in nie. Ons het baie daaroor gepraat, maar in sulke gevalle kan ons nie vir hulle inneem nie. Maar ons moet tog iets in verband daarmee doen. Ek meen ons moet die man ook tegemoet kom. Die vrou is passief; sy het niets te se nie, maar die man is aktief. Ek meent van 'n geval van 'n man met twee vroue. Die man se hy het 'n jaar lang die Kerk bygewoon, maar hy het twee vroue. Hy se hy wil lid word van die Kerk. Wel ek voel die Kerk moet die posisie verander; as die man dit oproep lé asé meen, dan moet ons vir hom aanneem.

Dan kla ò dat die naturel nie genoeg gebruik maak nie van die landbou; wat is die rede; is dit nie dat hulle net vir hulle behoeftes werk en nie meer nie?--Ja, dit is so.
Hier word gevra wat kan gedaan word om die landbou te bevorder en ek meen ons moet die naturel daarop wye dat dit nodig is vir hom om meer te produuse en ons moet vir hom help om beter metodes te volg sodat hy sal meer produuse en nie net sal produuse soveel as wat hy konsumeer. Ons moet hom leer om soveel te produuse sodat hy kan ists byle vir die moeilike dag, vir die dag van nood en droogte. Vandag leef hulle net van die hand op die tand; vandag verkoop hul wat hul produuse en later moet hul weer hul eie produkte gaan terug koop.

U het gepraat oor kinder moord. Het U opgemerk dat hulle groot vooroordeel het teen die geboorte van tweeelinge?

Hulle het nog ou gewoontes. Vroeger het hulle al tyd een van twee tweeelinge doodgemaak. Ek weet nie of hulle nou daarteen is, maar vroeger was dit so.

MENNER LUCAS: Bestaan die gewoonte nog?--Wel, ek weet nie. Hulle het dit beskou as 'n alegte voorteken as daar tweeelinge was.

DR. FOURIE: Dan is daar ook kinders wat nie mag gebore word nie--dan sorg die vroedyou daarvir?--Ja, dit is so. In die geval van 'n kaptein of 'n onder kaptein se vrou is dit nog erger. Die kind moet as 'n man in die wereld kom en hulle gebruik nog die diere van "force" om die geboorte te bewerkstellig.

Is daar nog gebruikse waaronder hulle se "die kind mag nie lewe nie"?--Nis wat ek van weet nie.

Ongete kinders?--Dit is nou so volop.....

In daardie gevalle sal hulle nie teen die vroedvroue wees nie?--Dit spreek van self.

MENNER LUCAS: U het vir ons vertel van griewe van die naturelle. Is daar nogmeer griewe wat U van weet?--Dit is moeilik om maar net op die oomblik te se. Ek sal dit maar
oorlaat aan die natuurlike wat hier verklaringe sal kom maak.

U het van die grootste greie gepraat?--Ja. Dit help nie om hier van individuele greie te kom praat.

Is daar in U distrik 'n tekort aan werksvolk op plase?--Nee so ver as ek weet nie.

In die omstandighede kan U se dat die natuurlike 'n vry kontrak kan maak; wat kan hy doen?--Hy kan 'n ander baas soek Kan hy 'n ander plek kry?-- Dit is dieselfde die likonlikheid.

As hy nie 'n ander plek kan kry nie, dan is hy nie vry nie?-- Dit is so. Hy moet leef. Hy moet die voorwaardes van die boer aanneem.

MENNER LERCUX VAN NIEKERK: Is daar son al groot surplus van arbeid dat die boer enige terme kan maak?--Nee, dit sal ek nie se nie. Maar daar is natuurlik gewoontes. In Estcourt het hulle van gestel van maande werk en van maande verlof, maar hier in ons distrik is dit anders. Daar was een jong kaffertjie hier wat gese het hy was 16 maande in diens gewees sonder verbreking en nou gaat hy 'n jaar lang vir homself werk en geld verdien. Die baas se hy kan maar gaan, en die natuurlike is baie opgeneem daarmee en hulle prys vir die baas omdat hy hulle so lang verlof gee; wel ek het met hom gepraat en hom daaroor gepraat en hy se "ja, maar ek laat hulle ook langer werk".

MENNER LUCAS: Is daar werving in U distrik van naturelike vir die wyne?--Ek weet nie. Hulle gaan baie op hulle eie.

Ons weet hulle se hulle gaat Johannesburg toe, maar dit is heelmaal vrywillig sonder werving, wat ek weet.

Is daar naturelike reserves in U distrik?--Nee, daar is net alleen klein plase.

Het die naturelike hulle eie plase?--Nee; ek werk oor Bloed Rivier en in die Reserve; daar het hulle hulle eie grond in die reserves, maar nie in ons distrik nie.
Neem die huur-koop stelsel in by die naturele? - Nee.
Hulle skoop nie meer bo nie op die afbetalings plan? -
Nie so ver as ek weet nie.

DR. FOURIE: En U vir ons die rede se hoe kom so baie
naturele na die stede gaan, of is dit nie hier so nie?
Nee, hulle gaan net werk in Durban of in JOhannesburg, maar
hulle bly nie weg nie; hulle kom terug.

Kom hulle almal terug? - Daar is nou en dan sommige
wat hie terug kom nie, maar die meeste van hulle kom na 'n
rukkie weer terug.

U het nie gevalle nie waar hulle trou en nie terug
kom nie? - Ja, daar is sulke gevalle, maar die meeste kom
later weer na hulle eie plekke terug.

VOORSITTER: Het ek U goed verstaan; het U gese dat as
'in Kristelike vrou met 'n ander man trou dan set U die
Kristelike vrou onder Kerkelijke Censuur? - As 'n kristelike
vrou nie ordentelik met 'n man trou dan set ons haar
onder censuur.

As sy nie met 'n kristelike naturel trou? - Sy moet kom
en trou by die kerk. As ons oortuig is dat die man vier-
kant weier om te kom en kerklik te trou dan kom ons vir daar
die vrou tegemoet, maar nie anders nie. As ons vir die man
can beweeg om te kom trou dan is ons tevrede, maar as ons
die man nie kan beweeg hie, dan is ons nie streng op haar.
Maar as ons voel dat die luieheid of slakheid van die
vrou is, dan plass ons vir haar onder censuur en ons se
vir haar "Jy kan die Sakrament nie gebruik nie".

Maar het ek verstaan dat U se, dat as 'n man later
trou met 'n tweede of derde vrou, dan set U die eerste
vrou onder kerkelijke Censuur? - Nee.

Dit is nie so nie? - Nee.
DR. FOURIE: Wat verstaan U onder "kerkelik trou"?--As 'n persoon onder Kerkelike wette getrou word.

Ja.

DR. FOURIE: U is hul persoon aangetekend deur die regering as 'n huwelike bevestiger?

Ja.

DR. FOURIE: U trou die persone volgens regter en U gee Kerkelike sanksies?

Ja.

VOORSITTER: U neem aan dat die kristelike vrou kerkelik kan trou met die Heiden?

Ja.

DIE KOMMIES HET OM5 uur n.m. verlaag en het later na Dundee vertrek waar die volgende vergadering om 10 uur v.m. op Woensdag 17 September plaas gevind het.