of a smattering of education has on farm boys?—No, I do not know anything about farming.

DR. FOURIE: Is there a desire here among the Natives to have Government instead of missionary schools?—That is a difficult question to answer. I will say this, that among the Natives there are so many denominations and there denominations, as it were, are in competition with each other. The Natives like their children to be educated in their own denomination, but I have heard many Natives say that they would like to have undenominational schools because of the fact that the rivalry among the sects is so very keen.

MR. MOSTERT: You say there is a lot of competition?—Yes, there is.

CHAIRMAN: The demand for undenominational schools is very slight in this area?—Yes, it is not vocal here.

It is very vocal in the Transvaal?—I have never heard it brought forward here, but occasionally I have heard it from Natives individually that they want undenominational schools and that comes about in this way. You try to centralise your school. In Mount Ayliff, for instance, you cannot have every school a Standard VI school and, therefore, certain schools are selected and these schools are allowed to go up to Standard VI. But, perhaps, one of these schools is a Wesleyan school, and another school of the same kind may be a Presbyterian school, or any other denomination. And then you come across some of these difficulties, that in certain instances children of other denominations are not allowed to attend those schools.

How do you mean they are not allowed to attend those schools?—Well, I should rather say they are discouraged from doing so. I would not say that they are actually prohibited, but they are discouraged to attend the schools.
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They are discouraged from attending the school of another denomination because the brand of religion which is taught does not agree with that which is taught at another school.

MR. MOSTERT: Is there a race for supremacy?

Yes, there is that feeling. They like the children to be educated right up through schools of their own denomination, and that, of course, is impossible.

DR. ROBERTS: So for the higher schools, undenominalional government would be better?— I should like to see the experiment tried.

It has been tried in the Transvaal?— And has it been successful — that is the question?

Yes, it has been successful?— Then I do not see why it should not be tried here and why it should not be successful.

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(The Commission adjourned for luncheon at 1 p.m.)

On resuming, at 2 p.m., the Rev. George Reginald Veel was called and examined:

CHAIRMAN: You are a minister of the Church of the Province of South Africa?— I am. I have made a few notes on various points which you are enquiring into. First of all, on taxation, then on education, the practical side and the health side, and then on the question of marriage in reference to lobolo.

In regard to taxation, the points here are the same as they are in the old Cape Province, and they would probably arise everywhere. I heard the first witness this morning saying that the average earnings of a Native on a farm would be from £1 to 30/—. It would be fair to say from 15/— to £1, and only in exceptional cases would they receive better wages. The wages in the towns are very
similar, except that the rations are better in the towns, but if you take it that the average wage is £1 per month for a hardworking man and perhaps 10/- to 15/- for a woman, you have a pretty fair idea. Now the taxation amounts to £1 plus 2/6d penalty, which nearly every Native has to pay -- which I imagine goes to the Court Messenger -- so that a direct taxation is roughly 10/- of his income. Very few of them do not pay that 2/6d. I can bring evidence to show that men who have not even been accosted by the Court Messenger have been made to pay 2/6d merely on the statement of the police.

What is the 2/6d for? I cannot imagine that it can be anything else but a fee for the Court Messenger for delay in paying taxation.

DR. ROBERTS: Have you accounted for all the taxation? No, that is merely the £1 capitation. Then, in the locations, there may also be other taxes amounting to about 10/-. That seems to vary. For the certain use of lands -- but the Natives do not seem to be very much concerned about that. The Natives are beginning to be very much concerned about the indirect taxation, and that seems to be increasingly heavy. I have just a few rough notes here about the complaints of Natives in regard to indirect taxation -- there is an indirect tax on all purchases of goods from stores. They say that now, on every shawl purchased by them, there is a tax of 2/6d. The value of the shawl may be 4/6d or 15/-, but whatever it is, every shawl is automatically taxed 2/6d.

Every Native woman who carries a baby must have a shawl; it is one of the very few necessities of Native life, and they consider that such a tax is too heavy.

Then there is 1/- per lb. tax on blankets and drapery goods. This appears to have given a good
deal of discomfort, not only to the Natives, but it has caused uneasiness to everybody who is connected with that particular line of trade. It has killed trade in several directions. It has killed the trade in secondhand blankets, old army stock. The taxation was placed, first of all, on what they call Native sheeting - 1/- per lb. Then Japan introduced a substitute for kaffer sheeting, a sort of calico and the Natives bought that very freely until the Government, hearing that there was a demand for this sort of stuff, put on a tax. Whenever there is a demand for commodities, the 1/- per lb. tax is applied, and that is causing a lot of dissatisfaction and talk among the Native population, who are beginning to say that they, who are the poorest people in the country, are being taxed comparatively unfairly and heavily.

It makes a tremendous difference in the price of these commodities which they are purchasing in the stores. They are not so much questioning the tax which they have to pay, but they say that they have to pay an unduly heavy proportion of the indirect taxation, which they regard as unfair in relation to the wages which they are receiving. A suggestion was made by several business men, who held that, although these taxes might be necessary to protect the industries of this country, they need not necessarily be applied to those goods which come into the country not in competition with local goods.

I believe that white blankets are beginning to be produced here, but coloured blankets are not in competition with any industry existing here, and the suggestion is that the 1/- per lb. tax should be reconsidered.

Another industry among the Natives was entirely killed by taxation, and that was the tobacco industry. Many
of the Natives in the Mount Ayliff district and in Pondoland counted upon the growth of their tobacco to pay their taxes. The ordinary tobacco tax was then placed on the Native tobacco and the stores immediately burned all their stocks and would buy no more Native tobacco, with the result that there was no market at all for Native tobacco, and many, including the older people, were very heavily hit by this. They had to find money for their taxes and other requirements.

So there is a good deal of unrest and you are going to find, throughout the territories, that it is going to be a very sore point in the near future, this question of indirect taxation. The alternative to a reduction of taxation would be an increase of wages, of course. The manager of Nestles Milk Factory at Franklin was talking about increasing the Natives consuming capacity in regard to tinned milk, and he was naturally concerned about increasing his own business. He suggested that, if the Native could afford it, there might be a great market for the cheaper brands of his milk; but as the Natives are situated, they cannot afford it and there is no Native trade coming in to the country now, with the result that there is a great deal of unrest. That is all I want to say on taxation.

Well, then I come to the question of education. As the manager of schools not only in the Mount Currie district, but of some schools in Mount Frere, Matatiele and Mount Ayliff, I naturally come a good deal into contact with the whole question of teachers and pupils. I noticed, listening to the evidence this morning, that the inspector spoke of Government schools only, when he gave the number of children actually attending schools particularly
in Mount Currie. Those numbers do not take into account the fact that the different churches are financing private schools in the territories and here in this district. And they are meeting a very real and long-felt need. The present position is that the Government will not accept a school as a Government school unless the three mile radius is observed, that is three miles between one school and another. But, there happen to be inaccessible parts of the country where it is quite impossible for children to attend the schools - that is to say, one of the already-established schools, and the churches have stepped in and have established private schools especially for the young children there. And they have also established some schools on the farms in this district, that is on the European farms. The Natives themselves have built schoolhouses and they have themselves appointed teachers, more or less qualified, whom they pay out of their own pockets to hold school on the farms. And these are not only day schools, but night schools as well, so that when you are considering your statistics about the number of children actually attending schools, you must take into account that there are others who are actually receiving some sort of education which is paid for by private individuals out of their own pockets.

MR. LUCAS: Can you give us any numbers?—Well, I myself have three private schools probably containing altogether about 100 children between the three of them. The Wesleyans, I know, have some too, how many I am not sure of, but I suppose you can almost double the figures that were given to you this morning, for the Mount Currie district. These schools, I may say, are entirely unsupported by the Government and they are not inspected by the Government inspectors. I may say that, in cases, we have received
permission to bring children from the private schools to
the other schools for the purpose of being inspected.
This has been granted to us as an act of courtesy, which
we very much appreciate.

MR. MOSTERT: Do you think that you could
double that figure of 830? I was talking, of course, of
Mount Currie, and perhaps it would be an exaggeration to
say that you could double that figure. It would be ex-
tremely difficult to say offhand what the figures would be,
because every denomination is keen on establishing private
schools, in the hope that presently the Government may
accept such schools. The Roman Catholics, the Anglicans
and the Wesleyans, of course, are foremost in this matter.

DR. ROBERTS: The Government will not accept
any school that traverses their rule in regard to three
miles? No, they will not, unless there is very good reason.

Even then, the reason requires to be very good?
Yes, we understand that, but there are areas which are
served by private schools, the children of which would not
otherwise be able to attend any school at all. They could
not. I am not interested in the syllabus of education at
the moment, but what I would point out is this, that if
there is any development in secondary schools in future,
it would be agreeable to most denominations that such schools
should be Government schools. I do not think there would
be serious opposition, except, perhaps, on the part of the
Roman Catholic Church.

What about the Anglican Church? I do not
think there would be serious opposition. The Roman Catholic
Church probably might and probably would oppose it. The
interests of the Anglican Church at present is more in the
direction of the development of practical schools, schools
for the development of handicraft. The truth is that we, as school managers, find that we are always inundated by applications for positions as teachers. It seems as if there is a tremendous surplus even of qualified teachers, and suddenly a tremendous number of unqualified teachers have been added to the others as a result of the fact that they did not have the three years' certificate. The position really is that, if we develop too quickly, the outlet for children who are educated in that way, is not too hopeful. The difficulty is that the outlet is restricted. We have a number of qualified teachers, but the teaching profession today seems to be overcrowded and the position today is that you are very rarely able to find adequate employment for out-of-work teachers.

We find that the vast majority of our children go to Standard II or Standard III and then finish. What we do find is that the work which we are doing in the schools, although it may be very elementary in that way, should be developed in other directions and the principal direction in which it should be developed is in the direction of giving instruction in hygiene, in health.

The first point we must notice is that the mortality amongst the children is tremendously heavy, especially among young children, and the power of the average Native to ward off disease seems to be very much less than the power of the average European. And epidemics seem to run their course too rapidly without anything to hold them up and there is this danger that, seeing the rapid growth of the Native population, the European population may be affected from the point of view of health, unless very strong measures are taken through the schools in matters of hygiene.

The preventable diseases that are so common
undermine the general standard of health among the Natives, resulting from the use of bad water or failure to dispose of refuse and the prevalence of body parasites and unhygienic house accommodation, overcrowding, lack of ventilation, and also the insufficiency of one variety in diet. The use of bad food and so forth has a most serious effect on Native stamina and all these things should be dealt with very vigorously and if there is any chance of the school syllabus being re-organized, it should be reorganized in some such direction that a good deal of the education of these Natives must deal with questions of health and hygiene.

A great many of the diseases that we meet with among the Natives can be prevented, and among those diseases I mention such as Dysentery, malaria, smallpox, tuberculosis, leprosy, venereal diseases and so on. All these things could be mitigated very largely if proper instruction were given through the schools, if simple elementary hygiene were taught in a practical way.

I was talking of the insufficiency of the variety in diet. I heard questions asked this morning about kaffer beer. My own feeling is that, if you take away the use of kaffer beer, you must put something else in its place. The Native diet is so very restricted that, if you are going to deprive him of the use of these things, then something else must be provided to take the place of that article. Kaffer beer or its equivalent seems to me to be a physical necessity, although, perhaps a regrettable necessity, because it leads to so much unpleasantness. We do feel, some of us who have lived among the Natives for a long time, that to penalise them heavily for making beer is a little unfair. The police make a great point of this nowadays, and it is very difficult to say what one should do. But if they are to be deprived
of that, then some substitute has to be given them to take its place.

I am not alone in that opinion. As I say, the Native diet is of very limited range, there is no very great variety. When they do get meat, it is bad as a rule, because they cannot afford to buy good meat. If a beast dies, they eat that.

Another point which I thought might be of interest to you was in connection with marriage and the custom of lobolo. And here I find myself in a very small minority among the Europeans. But at the recent Synod of the Natives there was a great deal said, both in favour and against the view which I suggested, that a great deal of expense might be saved to the Native population — I am referring now to the Christian Native population largely — if the Native marriages might be more fully recognised by the Government and if, when a Native man and woman marry before a marriage officer, they need not necessarily thereby be brought under European law. The question of divorce and separation and so on arises, and there seems to be a feeling on the part of the Natives that Native marriage custom should be given a very much more honourable place. It could be helped by the Church for religious purposes, but to bring them directly under European law seems to be the bone of contention.

DR. ROBERTS: Is not that the case now that recently just what you advocate has been done by the Administration Act?— We still have orders, whenever a marriage takes place before us, to fill in the ordinary marriage registers with the usual duplicate forms which are sent to Pretoria, and that, I think, brings them automatically under the European law. We have not received any instructions to the contrary.

In connection with the custom of lobolo, there
are two sides to that. The idea seems to be good that it is a provision for the woman who may be turned out of house and home by her husband— which frequently happens— that it is a kind of safeguard for the woman. Well, that is necessary and it is to the good, because so many of our women are simply driven away from their huts on very slender pretexts and the husbands refuse to maintain them. There are cases like that cropping up every day. They then have to earn their own living and they have to support their children as well.

There is another side to lobolo, and that is that as it works out in these days it is a benefit to the parents rather than to the children. The parents of a girl consider that that girl is a saleable commodity— she is an asset.

The parents take the lobolo, and often when the time of need comes, the girl may need some support, well, then the parents have made ducks and rakes of her little fortune. The original intention, I suppose, is simply not carried out. Also because a woman is looked upon as a saleable commodity by her parents, there seem to arise so many instances of temptation to immorality.

There is a good deal of illicit intercourse which often times is perhaps covered by the element of one beast as a fine; but because a girl can be held up for sale by auction to the highest bidder, the girl who has her own likes and dislikes often times enters into immoral and illicit connections with a man with whom she is really and truly in love. I am speaking from personal experience of cases which come under my notice, I might say, almost daily. Our hands are full of cases of that kind which we have to deal with in the course of our ordinary duties. It is a deplorable state of affairs; it is very pitiful sometimes; we have cases where the girls have run away from their parents, they have run away from good jobs— they simply disappear because they have been told that
dowry has been paid for them and they object to the person who is proposed as their husband.

It is so to such an extent that many christian natives now are stating that they object to the principle of lobolo and many of them are adopting the European ideas in connection with the marriage of their daughters.

SENATOR VAN NIEKERK: We were told a couple of days ago by native witnesses that if a father were to tell a girl that she had to take a certain man for her husband, she would simply laugh at it?—Yes, and it means that unions are formed which are illicit.

You say that they are compelled to take husbands who are provided for them by their parents?—We have many cases like that where the parents bring tremendous pressure to bear.

Those are a few of the notes I have made on these points; seeing the range of the questions asked today, it struck me that you would more easily get at what you want to know by asking me your questions.

MR. MOSTERT: You mentioned the excessive duty on shawls?—Yes, and on other drapery goods.

Which other goods?—Kaffer sheeting and second hand clothing and so on. Almost any drapery goods.

Second hand imported clothes?—I was thinking of government stock, army stock very largely and things of that sort. Old army blankets and uniforms.

From overseas?—I suppose that would apply to Government stocks in this country as well. Local stocks.

We could not very well put a duty on our own goods?—The prices are the same in the stores. No distinction is made whether it is local stock or imported stock; the natives feel that all these duties are falling very heavily on them and I do hope that the Commission will be able to look into these matters.
You are aware of the fact that we have a number of blanket factories in the country? — Yes, but not for coloured blankets, only for white blankets.

MR. LUCAS: Are the Natives employed in those factories? — We have had experiments made at St. Guthberts, at Tsolo, in the making of blankets.

I meant whether Natives were employed in the factories? — We are training people to take up positions of that kind in the factories — that is if they ever get the opportunity to be so employed.

DR. ROBERTS: Has your Church thought of the desirability of transferring some of your educational institutions to become industrial institutions? — We are already do that to a certain extent at Clydesdale, at Uzimkulu. We have developed an industrial college now where our original intention was to have a normal college for the training of teachers. We have at Clydesdale now an industrial school pure and simple.

So that is the policy adopted by the Church of the Province? — Yes, that is our policy now, but of course we have our own two normal colleges, the one of which is at Umtata, but the feeling now is that we have rather over-developed the purely educational institutions, the teachers training colleges and the secondary colleges and the present day need seems to point to practical education.

Do you think we have over-developed the secondary schools which are only a few years in existence? — The position is now that to enter the training college as a teacher, you must have passed Standard VII.

I was referring to the high schools, the secondary schools. Now the point is whether you think that there are a plethora of these? — That is rather difficult for me to answer.
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One thing that we are careful of is this — or rather let me say that we are nervous of it. We are having a surplus of Natives who are trained to be schoolteachers and there do not seem to be the necessary openings available.

I am referring to the high schools where you get education. Do you not think it is rather a good thing that these Natives who can afford it should get a general education, a sound education, in a high school without anything definite in front of them. I mean, not utilitarian, but ordinary scholastic education? — Well, I suppose that theoretically one could hardly argue against it.

But practically, could you argue against it? — Yes, practically one feels that they will not make use of that education.

MR. LUCAS: Is it that they will not, or is it that there are no opportunities at the moment? — No, that is so, there are no opportunities.

DR. ROBERTS: But why make use of it? — On the theoretical side, your proposition is certainly unanswerable, but as to the practical utility side, that is a different point. Of course, it leads to the possibility of a higher earning power. The pay of a Native teacher is, of course, higher than the pay of the ordinary average Native.

I am in agreement with the training colleges. Now you would not say in what direction these training colleges should go when they are closed down, whether they will be high schools or industrial schools? — My own personal preference would be for an industrial school. I think for a long time to come the position of the Native will hardly warrant his over-education. So many of the well-educated Natives seem to go back to their old kraal life and make no use at all of the education which they have had.

Are you sure of that? — Yes, I am quite sure of it, I have seen it with my own eyes.
Rev. Veel

MR. MOSTERT: You want to go more gradually, you want to uplift the Natives step by step, you do not want to go too fast?— Until the possibility of higher wages among the Natives is increased, I myself should be quite content not to go ahead too quickly with the secondary education. I do not know whether my view is endorsed by many others, but that is what I feel about it.

CHAIRMAN: In regard to these educated Natives who go back to the kraal, do you not think that an uplifting influence goes out from them in their kraal life, or is the kraal stronger than they are?— My own impression is that the kraal is stronger than they are and I would say that especially in regard to the women.

DR. ROBERTS: Have you seen any upliftment at all in the kraal life?— This is a particularly privileged district, although some of the locations. I am interested in kraals in other districts, in some of the wildest parts. One does notice that the Natives themselves are certainly very anxious to have their own schools and their own churches and they seem to recognize that there is something of tremendous use to them there. They do not look upon these things just as mere luxuries. There is a desire for education among them no doubt.

Do you not think that the influence of these people, especially of the girls going out from these high schools, may have something to do with that?— Our experience at St. Cuthberts at Tsolo, where we have a weaving school, is this. We make our own weaving machines there, except for those parts which cannot be made here and which have to be imported. But still we build our own machines in the carpenters shops and we let the girls use these and then they can purchase these machines on what I would call a hire purchase agreement and then they can take them back to their kraals.
One would think that these girls who have learned to use these machines would, when they get back to their kraals, be able to earn a fair amount of money by doing work for their own people. But that does not seem to be so and what seems to happen is this. Say a girl has bought a machine and takes it back with her to the kraal. When she gets there she starts to use it, but as soon as she does so the rest of the people of the kraal come in and claim that, now she is back she shall do her part of the housework and other duties. Well, she does so, and the machine goes out of commission. And then, when she wants to do some work she finds that she has to work in competition with the stores and with store goods which can be produced a great deal more cheaply, and the result is that there is no demand for her goods.

MR. MOSTERT: The store goods can be produced more cheaply in spite of the duty?—Yes, they can be produced more cheaply in spite of the duty.

CHAIRMAN: Do you consider that, as far as ordinary academic education is concerned, the demand for Natives who have enjoyed that academic education is now less than the supply of such Native. Take the demand for interpreters, for instance?—Yes, I think so, and I may say that very frequently I have to disuade the parents from trying to borrow money to pay for the education of their children, to send them to training colleges. In many cases I know the children of these men, and I realise that they will make very poor teachers.

The tendency of your Church is gradually to establish a balance by leading off a portion of this stream into industrial channels?—Yes, decidedly so.

DR. ROBERTS: Are not the children going in their hundreds to the high schools just because of the
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DR. ROBERTS: Are not the children going in their hundreds to the high schools just because of the
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education they get. Otherwise they are fools knowing that they cannot get employment after that?—Well, Dr. Roberts, the Native often is a fool. Take my own assistant, for instance. All his children prefer, and he himself prefers, if it is at all possible that they shall be sent forward to be trained as teachers.

Yes, but leave that out, I am dealing purely with the question of educational equipment?—I only know of two or three children in this district who have been sent to one such college in Natal, and so far as I know of that particular case it was rather with the idea of obtaining scholastic employment in the long run.

CHAIRMAN: You said just now that you thought that the kraal was stronger than the influence which these men could exercise, and you just began to touch upon that influence of the kraal, but you also mentioned that it was a matter of the women. Would you go a little more into the details as to how the kraal gets hold of these people and brings them back into their old life. What are the influences that are at work there?—I compare the life of the Native in the kraal with the life of a poor person in a country like England, a slum dweller, for instance, and I realise what an ideal lazy life the kraal life can be with the women doing the work, the cattle increasing and with very few restrictions, and human nature being what it is, I sometimes think that, unless I myself were in the surroundings which I am in, I might easily degenerate. There seems to be no spur to make it necessary to make any particular effort, and the Native morality is not what the European morality is. Granted that that is so, the truth is that Native women can pull their Native men down very much more easily than European women can pull the European men down. I seem to feel
that there is not the moral fibre there. It has not been created, it has not been built up.

Was there not a moral fibre and quite incidentally strength in their original conditions, in the conditions under which they lived in the past?—Oh, yes, in the olden days when the chief had the power of life and death and could wield his power autocratically, — in those days there was a great deal of moral fibre, there was a power and the fear.

There was the moral sanction which has disappeared?—Well, I do not think that these moral sanctions were ethical sanctions at all.

They may have been purely physical, but they were in vogue and they aided that morality which they considered right?—Yes, that is so.

MAJOR ANDERSON: Was that morality not better than the absence of morality now?—Yes, I grant you that and it might be better that we should tolerate that again.

CHAIRMAN: Such moral fibre, as it was, has been destroyed by contact with the Europeans?—The position in the olden days was that, if a man had proved his manhood, he was entitled to marriage. You have some feeble substitute for that in the Basuto custom and so forth of these days, but nothing like the old trial of courage which manhood demanded in the past.

Will you explain what you mean by the Basuto custom?—Well, it takes a certain amount of courage to go through the ceremonies and the painful infliction.

MAJOR ANDERSON: Have you had experience of other Natives in other parts of the country?—No, my experience of the Natives only extends to the Natives of these territories.

MR. MOSTERT: How many years experience have you had of them?—I have had ten years experience.
MAJOR ANDERSON: And do you maintain that there has been a slackening of the moral fibre among these Natives as compared with the Natives in other parts? - On the whole, I should say that our Natives here should be more satisfactory than those farther north.

But are they, in practice? - Well, that is hard to say. My only experience is among the Natives here, the Pondos, the Griquas and so on, and the standard of morality is very pitiful among many of them.

Tribal organization has broken down a great deal here? - Yes.

Much more so than in Zululand? - Yes, and almost altogether among the town Natives. They have become detribalized. As a matter of fact the only use for the tribal restrictions which he seems to have is when the chief happens to run to the mines where the Native from here is working. Our Natives go to the mines and the chief gets short of money and make a pilgrimage there for the purpose of collecting money for his own use. He calls upon the men from his own tribe to supply him with money, and he gets it.

MR. MOSTERT: They have done that for years? - I suppose so.

MAJOR ANDERSON: Do they still supply their chiefs with money? - If the chiefs demand it.

The chief still has that amount of influence? - Yes. Of course, among the Griquas here we have recently had an agitation for the abolition of the headmanship among them and they have demanded to be given the full status of coloured people who would be governed by an elected council of their own. But that is only among the Griquas.

SENATOR VAN NIEKERK: The fact that a Church of England is against purely academic education, is that line of action supported by the Natives? - I can only speak for my own
district and there seems to be a hopeful feeling now that Natives will begin to pay more attention to that line of action. There was a fear that, when the Colour Bar Bill came in, that sort of work would be given a very definite setback, and that Natives would feel that they would not be able to make use of their technical training.

Now you spoke of a training of schoolchildren, teaching them a certain amount of hygiene. But you said also that the majority of the children left before they attained to Standard I?— No, I did not say that, I said Standard III or IV. My own schools go above Standard IV, but in those standards above IV there are comparatively few pupils.

Now the child who has been taught hygiene up to that age, would that be of much benefit to such a child, especially in regard to mortality among babies—would hygiene taught to those children have much effect on mortality among babies?—It is a matter of the spread of simple ideas, the use of clean water and things like that. I went to visit one of my locations the other day and I found that one of my travelling clergy had had an accident with his horse. The horse had fallen and got killed in the river. The horse was in the river when I got there, and the body has simply been left there. The Natives were drinking the water from that river, &c &c rather than get the body out first. We had to read the riot act to them. Then you have these insanitary conditions in regard to the disposal of refuse; you have clouds of flies around the kraals and the almost intolerable filthiness of the clothing of the Natives. Then you find everything is left in the huts. And all that sort of thing. Surely very elementary teaching of the children would give them a good idea of the grave danger of allowing those conditions to prevail.
How long have you been a missionary?—Ten years.

DR. ROBERTS: Do you not have the teaching of hygiene in the curriculum?—We are encouraging it as much as we can.

SENATOR VAN NIEKERK: Is there any marked improvement in the life of the Native in the reserves?—Well, I think I prefer the reserve Native to the town Native myself. He lives most of the day in the open and it is only at night that he buries himself in the unhealthy atmosphere of the hut. But there are two or three things which I have noticed lately. First of all there is the way in which Natives will hide such a thing as leprosy. A Native died recently in the Native Recruiting Corporation's hospital here. He was supposed to have been a typhus case, I think, and his body was removed to the mortuary at the hospital. The local undertaker went out to get the body ready for burial and he was straightening out the body in the usual way, when he noticed that the palms of the hand were rotten with leprosy. That had been concealed and that Native had been in touch with many others and the undertaker himself might very easily have touched those hands and very likely might have taken it. There is a tremendous amount of concealing of things like that. Natives have a horror of being removed to the leper asylum. I suppose these things, the spreading of that disease, can be put down to dirty habits, to body lice and things of that kind.

MAJOR ANDERSON: These home industries which you have tried to start, have they petered out altogether?—Oh, no, instruction is still being given. Woodwork jobs, blacksmiths' shops and these kinds of things, are still carrying on. There is always a market among interested Europeans for the products of an institution like St. Cuthbert's, and there is always a demand in the Church for articles which
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can be used for church decoration.

And from the point of home industry?— I think they are disappointing.

Are they a complete failure?— I gave an instance of that girl who took the machine home. The experiment, of course, is still being continued.

If they found that they could make money out of it, even the other members of the kraal might become reconciled?— If it were a paying proposition, yes.

SENATOR VAN NIEKERK: Those boys who are trained in industries, are they making a living?— I always find that a farmer is very thankful to get a boy who can do elementary repairs on a farm, who can do blacksmiths work, who can mend ploughs and things like that, and I think that there is a great demand for boys of that kind.

MR. LUCAS: If a farmer gets a boy like that does he pay him more than the usual wage?— I should think it would be very likely that he would do so.

But do you know whether they do?— From what farmers have said to me, I should say that boys like that would automatically be paid a higher wage. A boy like that would be most useful, he would save money to his master and also time.

SENATOR VAN NIEKERK: Do these boys go to the farms?— All these things are very new, of course. They are in their infancy, but there seem to be openings for boys like that on the large farms.

DR. ROBERTS: You have seen what boys of that kind do. Have you seen their work at the Grahamstown Cathedral and elsewhere?— Yes, I have.

I think you will admit that you will not find better cabinet work anywhere in the country?— Well, I would hesitate to admit it.
The work is very good?—Yes.

That would indicate that a number of Natives can be got to do the finer work of that kind?—Decidedly so.

Is not that rather a line of work, the more artistic cabinet making and so on, is not that rather a line, more so than the heavy work, for which the Natives can go in?—I believe there is a natural gift among the Natives for carving work.

When you find a gift of that kind, is not it in the line of commonsense to accentuate it rather than to drive them to some area where they cannot do so well?—My answer to that is that the market would be limited.

The other market would also be limited, because the moment you endeavour to produce shawls and rugs and so on you are up against the larger economic question. You are not up against them when you are producing the more delicate work for which the Native is so well adapted?—My feeling where is that, in a country like this, we are rather trying to create industries in competition with other countries, there should be a good opening for Native craftsmanship.
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Mr. Frank Harold Brownlee, Magistrate and Native Commissioner
of Kokstad, called and examined:-

CHAIRMAN: You have made certain notes which, I understand you wish to place before us?—Yes, I have a statement here which I would like to submit to you. In regard to my first point, which I have under the heading "Economic Needs", I want to say this, that I consider that economic pressure makes for detribalisation. Superior clothing is required as the result of detribalisation, additional food stuffs and so on. It is not a willing sacrifice which Natives make in becoming detribalised, but it is one which necessity demands.

MR. LUCAS: Before you go any further, will you tell us what you mean by detribalised?—What I understand by tribal life is a Native living under communal conditions generally, under a chief or headman, in a Native area. That is my own view of it; I do not know if that is correct— that is as opposed to life elsewhere, life on farms or in industrial centres in towns and so forth.

When you use the word detribalised, do you mean severing his connection entirely with the chiefs—some of them do so but afterwards go back?—It seems to me that it is something permanent. A Native may be detribalised over a number of years and, after a number of years, he may return to his communal life in the tribe. I feel this that, even a Native who is detribalised does look forward to the day when he can return to his tribe.

The locations in many districts are becoming overcrowded and there is insufficient land for the peasant population so that the would-be peasant has to find a means of livelihood other than that which tribal conditions provide. Normally, the Native would prefer to remain under tribal conditions. There are today very many instances where education, inter alia,
Mr. Brownlee creates a desire for detribalised life. There is a growing tendency towards individualism. While the rule, if it may be so called, of the chief may suit the red people, it is very often the case that the civilized or semi-civilized Natives strives after independence of action, resenting that interference with his domestic life which tribal life requires and which chieftainship imposes.

In the man, tribal conditions are the ideal for the South African Natives, that is where the chiefs and his councilors are upright men. The perfected ideal, if it may be so put, is where the son or daughter of peasant parentage, who has had the advantage of education is able to apply his knowledge among the people to whom he belongs. This is the case with teachers and ministers, but where a Native learns some trade, he invariably either drifts to the towns or ceases to ply his trade.

The control of the chief under the best conditions is that of a benevolent autocrat. In theory, he is the guardian of widows and orphans. Special lands called by the Basuto "sitabataba", were cultivated by the people for the maintenance of those who consider they had a claim on the chief, including visitors at the "great place". The chief is also the lawgiver, the high priest, and even the rainmaker, in these capacities answering to a human craving not only for a temporal but spiritual head. Tribal conditions might be Arcadian and sometimes are. The older officials, I think, endeavoured to support chieftainship and the maintenance of tribal conditions; then came a period when, owing to war, the policy was to break down chieftainship, which would mean striking at the root of tribalism. It now seems that the tendency is to build up chieftainship, as has been done in the Malay States, by giving the chief judicial authority. Heredity-breeding is a great thing in the Native. Because a man is a chief, son of a chief, even though he be
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a very feeble fellow, has a tremendous influence upon the members of his tribe. The authority and power which heredity gives a chief, properly wielded, would make for the good government of people living under tribal conditions.

There are disadvantages to tribal life. The tribal administration is often subject to bribery, corruption, intrigue and favouritism and the life of one who has angered the chief is made a burden to him. Then tribal conditions, while they go to maintain these customs which are best suited to a people living in such a state go to perpetuate heathenish customs connected with witchcraft and immorality.

When a Native ceases to live a tribal life, he invariably goes to a town, a farm or other centre where labour is offering. He lives a life to which he was not born; he breaks many laws of which he does not know the existence - he is exotic. He supplies a very large proportion of the unskilled labour of South Africa and, in this way, is a most valuable asset, and in a minor capacity a useful citizen. The custom of lobolo is not a system by which a wife is purchased. It is an arrangement by which cattle are handed over in respect of a marriage from the father of the bridegroom to the father of the bride, the idea being that the father, by the marriage, loses the services of his daughter and must be compensated. The payment is also a security for the proper treatment of the wife after marriage. If, by any chance, she were left destitute, she had a claim on these cattle for the maintenance of herself and her children. If the wife were treated badly by her husband, she was withheld - (telekaed) - from her husband, and she was not permitted to return till further cattle were handed over. This custom of telekaed is sometimes abused, leading to friction between the families.
Lobolo was often a link between the households the families and the clans, making for national stability. And, very often, the payment of lobolo did not mean the passing of cattle from one family to another. Very often a number of relatives combined to make up the dowry and it was the object of such combination to strengthen the tribes and better the relations. If lobolo were done away with, it would encourage young men to enter upon marriages lightly and without that serious thought which the handing over of dowry entails.

When East Coast fever broke out in the Transkeian territories, dowry was frequently paid in cash, and in sheep or goats, or even partly in poultry. At that time I heard a conversation between two old men which was to this effect:—

"The father of a young man wants to marry us and would you believe it he is offering me cattle in respect to the marriage. He must think me a fool. The value of a beast in these days is as much as its hide will fetch. Let the father of the young man offer me sheep or goats, or even red money, and I will talk to him—but cattle! He must think I am a fool to accept animals that are as good as dead."

It means that the father does not simply marry his girl to any man who fancies her. He has to be careful and if he does not approve of the particular kraal from which the bridegroom comes, he will not hand over the girl. As a matter of fact, the father of the bridegroom has also a great say. If he does not approve of the particular girl, he will not hand over the cattle.

DR. ROBERTS: Would that still be the case? Would the father still have that power?—The father would still consider himself as having the control over his son and the son, in the eyes of the father, is a minor until
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he is married. I put that point in in detail to show that circumstances in certain areas of pressure they are quite prepared to substitute something else for cattle.

CHAIRMAN: What does he mean by 'red money'? Gold.

I go on to say in my statement that the whole social life of the Native is bound up in cattle. The Bantu people were originally pastoralists and hunters; with more settled conditions, when warfare and possibly flight were not always imminent, they began to cultivate the land. So, from being almost exclusively a pastoral and nomadic people — the conditions go together — they became agriculturists and will become more and more so as far as their limited land will permit.

I now come to the question of land tenure and I say with some diffidence what I say here, because I do not profess to be an expert on this. My experience of a survey district has been limited. The types of land tenure in these territories are (one) communal, where the land is under the nominal control of the chief and where lands and building sites are given out under official supervision by the chief or headman. (2) Individual tenure, where the land — mainly arable allotments — are held by the Native under title deed. Individual title was, as far as I am aware, first introduced under the so-called "Glen Grey Act", the basic principles involved being, as far as I know, to give the Native greater security of tenure, to attach him to the land and to engender a spirit of individual responsibility. There are a certain number of surveyed homestead allotments held under title deed.

In these latter days, the question of the wisdom or unwisdom of survey is being debated. Survey is certainly preferable to the indiscriminate portioning out
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of odd, ill-defined portions of land. In this district there is one communally occupied location—a nabob’s vineyard, an annoyance and a source of labour supply to farmers.

There are 19 farms owned by Natives, 16 of which are, to all intents and purposes, locations—What is to say, you have a large number of what we call Squatters living on these farms; two are decently farmed by the owners and one is occupied by Europeans. There are nine farms, or remnants of farms, owned and farmed on by Griquas. These farms are subdivided and that is all that is left of them. When one remembers that the whole of ‘No man’s land’—that is what they called this country—was handed over to the section of the Griqua people who, by arrangement, emigrated to these parts—and if one bears in mind that the whole of the district was surveyed into farms which were apportioned to Griqua citizens—one is inclined to halt. There are, in all, about 310 farms in the district, all originally Griqua-owned and now these people own but nine.

CHAIRMAN: The area is comparatively small?—Yes

Do you know under what circumstances these farms got out of the hands of the Griquas?—Yes, if I may go by what has been said. I heard it said that they parted with their farms from sheer naughtiness, sheer perversity. That is what one of the Griquas said, but apparently they parted with their farms for a case of gin and for arms and ammunition. They parted with their farms for £5, £10, £15 or £20, for next to nothing.

To whom did they part with them?—To Europeans.

I can quote to you from the book of the late Mr. Dower, who was an old missionary here.

I go on to say in my statement that, in some cases, Native labourers are given small land on farms to plough; in certain cases these are ploughed on the halves-system, but this is exceptional. There is very little
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squatting on European farms, but most of the Native-owned farms are run on the squatting principle. On the whole, the effect of squatting on industries is negligible. When I say that there is very little squatting, I would add that this is a comparative statement. You may have a squatter here and there, but not as many as you used to have in the past, when you had a large number of people who were afterwards called labour tenants.

Now I come to the question of landless Natives and I say "a landless Native is a lawless Native". I quote from the blue book of the General Council. Where the Native has no homing place, he is in a bad way. Many are satisfied to live in towns and carry on trades and other occupations such as beer-brewing. A lawless Native and a landless Native - that is the man who has no rest for the sole of his foot. At the beginning of the war, a number of farmers found that they could not pay for the services of their labourers, so they paid these men off and sent them adrift. These men banded themselves together and started roaming through the country. They became an absolutely lawless lot of men. I was in that part of the country at the time, and I spoke about the matter to an influential farmer and I told him that he was making a serious mistake. I said to him that he should try and get these people to stay on. He did so and gradually these people came back and the lawless bands disappeared. I speak in my statement about beer-brewing. That, of course, is a very lucrative occupation, but it is a very dangerous one. The police will come along, they will find the beer, the man will be taken to court and away will go all his earnings and his savings. As to the future of this landless population - I have no
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answer to that.

Now I come to the question of migration into rural areas. That sort of thing happens very often. You have cases where people live on farms and they often go back to their own country or otherwise you have people coming with their families to stay on farms, or you have families drifting from one area to another. That has to be done under supervision and authority and it is not permitted otherwise. No Native is allowed to enter the Transkeian Territories without special permission. So we are provided for in that respect.

I say here too that, on general principles, Natives from outside the Union should not be admitted. Migrations result from a spirit of unrest and uncertainty brought about to a certain extent by present-day "Native legislation", which the Native considers is aimed at himself with a view to ousting him from his just place in the South African sun. The Native Lands Act of 1913 brought misery to numberless Native families - it may have been due to the improper application of the Act - but whatever the cause may have been, in its application the Act rendered innumerable families homeless. Families who had considered their position secure, found themselves with their stock on the road - on the street. I am glad now to think that, in a wordy warfare with the then Secretary for Native Affairs, - a schoolfellow of mine - I pointed out that the Act as it might be applied and, in fact, was applied, would cause great hardship. The application of that Act in the Transvaal and Orange Free State provinces has been a blot on the history of South African Native Administration. The Act rendered landless and homeless thousands of Natives who had every reason to suppose that they were in a position of security. In this connection I wish to refer you to the