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approximating what it ought to be.

When you bear in mind that the actual cash earnings of the Transkei boys is about £1,400,000 per annum, you will find that a very very large percentage of that sum of money is left behind on the Rand. Now, we ask, sir, that it should be taken into consideration that the people on the Rand have the benefit of the very large population which has grown up around the mining industry, so far as supplies and various other headings are concerned, and we think it is reasonable to ask that the origin of the labour supply should enjoy a larger percentage of the actual monies which are earned on the Rand, and, for that reason, we ask that the question of compulsory deferred pay may receive consideration. I am not prepared to say whether it should be a quarter, a third or twothirds; I think there should be a sliding scale, in which the very minimum should be a third.

SENATOR VAN NIEKERK: Would the Native spend his money under the deferred pay system?— Undoubtedly, because, in most cases, you have to realise that the Native goes away to work, not because he wants to, but because he has a particular objective in view — probably paying off debts or paying off something. He certainly is not spending it on the Rand economically.

DR. ROBERTS: Have you not underestimated the amount of money that is brought back; it is supposed to be a little over £2,000,000 in the Transkei?— The figures I have are from a very authoritative source, and shew the earnings as £1,400,000. That is apart from the value of food and medical attention.

MR. LUCAS: That is an average of £34 a year?— The earnings, yes.

DR. ROBERTS: Surely it is more than that?—

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Well, sir, I do not know whether you are going to have any representatives of the N.R.C. before you, but I think you will find my figures are right. With regard to the question of deferred pay, I think, sir, that would help on the question of detribalisation. Of course, there is no doubt about it, a large number of boys get up there, get into the losfing habit, spend all their money, enjoy themselves and they become part of the permanent population of the Rand. If these boys were compelled to come back to their homes at least at the end of 12 months, that would be obviated.

CHAIRMAN: At least, or at the utmost, 12 months? - At the utmost 12 months, I should say. I realise there is one difficulty in regard to that - that is the boy who goes forward entirely voluntarily; he does not go through any recruiting agency or through any contract; it will be difficult to keep in touch with that boy. But, in view of the fact that they all go forward with travelling passes from the Transkei, it would be very easy, the moment that boy goes to the Transvaal and gets employment, to take the information regarding his origin and place of residence, so that, at all times, you would be able to say this boy comes from such and such an area in the Transkei, or wherever it may be.

SENATOR VAN NIEKERK: Do you not think you would drive the Natives to other places? - The conditions under which they live are, on the whole, apart from the occupation itself, the best I suppose that they can expect to get. The fact that 60% of these boys are on the Rand shews it is a most popular place and most remunerative.

CHAIRMAN: Were you here this morning when Mr. Payne gave his evidence on the same point? - No, I was not; as a matter of fact, I came just after he had

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finished.

I put the question to him whether he was in favour of making that deferred pay irrespective of the age or standing of the boy who goes forward? - I heard his reply. I agree with Mr. Payne. The question of whether the boy is married or not should not enter into it. Most of these boys who go forward to the Rand are very backward and ignorant. I do not think, so far as they are concerned, they would expect any differentiation.

We should, therefore, force even a man who is a major by any standard whatever, to go and draw his pay here? - Not necessarily, but a portion. I think, under the conditions of life of these people, under their present standard, - the standard of the people from whom you draw - that it is necessary, purely in their own interests and that of the country from which they come, that that should be done. It certainly will not harm them; it should do them good.

You are in favour of Government paternalism ^{Ex} as far as the Native is concerned? - I would not say in all cases. There are a large number of Natives to whom that doctrine should not be applied, but you are dealing with people who are almost entirely uncivilised. Apart from skilled labour, and only because these people are spending their money unwisely on the Rand, would I recommend the adoption of deferred pay; it is a great help to them; there is no doubt about it at all.

Is it not exercising the minds of the White men in the Territories more than the Natives? - I do not think so. You cannot differentiate between the prosperity of the White man and the Native in the Transkei; the one depends on the other. I am not looking at this thing

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entirely from a philanthropic point of view, but a commercial point of view and, from the commercial point of view, I say it is beneficial both to the Native and European, and more beneficial to the Native than to the European.

Might I also point out, sir, that there is a certain amount of wastage in the method in which these boys travel - the conditions under which they travel backwards and forwards to the Rand. There has been, perhaps, some slight improvement lately, but there is a great deal of room for improvement and, looking at it from the purely selfish European point of view, I would like to point out that boys arriving on the Rand do so in a condition of health which is not beneficial because of the conditions under which they have to travel from Umtata to the Rand.

DR. ROBERTS: I think the conditions, owing to these 'bambellas', are all changed now? - The conditions are very unsatisfactory; they are very overcrowded and, I think, give rise to pneumonia. I have cases of boys coming back from the Rand with a clean sheet so far as any pulmonary trouble was concerned and yet I have had cases in which, almost immediately after their arrival, they have been in a very bad state indeed. Yet, I have had no endorsement on their passes to the effect that they have been suffering from miners' phthisis or anything else. I had one case which I took up - it is some years ago now - and before the claim was settled, the man was dead, and the medical man here told me they are by no means infrequent. Again, with regard to the conditions of labour, I would like to point out the trains come in at railhead, at Umtata here, at all hours of the day and night, and these boys are sometimes 30 or 40 miles away from home; they have nowhere to go and the consequence is

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they probably get out to kraals where there are women waiting and looking for them and, even if they do bring money from the Rand, they do not get far away from a railhead with it.

CHAIRMAN: Is not that a manner in which charity might start with Umtata?— I agree with you; but it is not only Umtata where it occurs. Where you have a railhead, where large numbers of boys are detrained on the way home, some steps should be taken to make provision for them in the way of shelter or food, rather than let them be thrown in the way of somebody who gives them very bad beer or adulterated liquor. It is a matter of considerable importance and I, personally, have not approached the local authorities on that point, but it is a factor which I would ask should be taken into account, because I think it is an aspect of this recruiting which is not too good, the fact that a man arrives by train, is jettisoned out on the platform and has the prospect of a 30 or 40 mile walk with nowhere to go. Whether private enterprise will undertake something I do not know, but it seems to me rather a matter which, perhaps, the Chamber of Mines themselves might deal with if it were represented to them.

DR. ROBERTS: How does Mr. Thompson gather his men here when he sends them away?— They are sent in usually by the recruiters. They all come to the central office here and there the particulars of their contracts are filled in. They are attested here, or, if he has a representative, at the nearest village and then sent forward.

MAJOR ANDERSON: Have they not a depot here?— That is chiefly used for boys going up to the Rand. I would not be prepared to state with definite authority on

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that point, but I do not think the depot is used as a depot for boys returning from work. I do not wish to be misunderstood; I am not casting any aspersions on the N.R.C. people at all; they are doing excellent work and they are spending very large sums of money and are trying to make the conditions under which their boys go forward to work as nice as possible under all the circumstances.

Now No.9 (8), Native Products and Markets. I may say, sir, that I heard the discussion this morning on the question of a home industry and, personally, I can see no hope of bettering the Natives conditions to any extent by any home industry that is in existence in the Transkei today. I think the organization of such an industry would be a very very difficult work and certainly could not compete with highly civilised commercial enterprise which might come into competition with it. My own feeling is this, that so far as the masses are concerned, they have to live from agriculture and the fruits of their labour.

With regard to agriculture, I may say there must be thousands upon thousands of pigs in the Territories; I do not know whether it is a commercial possibility to use those locally in connection with soap factories or anything of that condition. They are not fit for the market because, when they are sent forward to the larger centres for purposes of consumption, it is found that probably 50% of them suffer from measles. So they are not a commercial proposition; but they might be if they were used for the purposes they have mentioned or in turning out a cheap type of soap. I have no expert knowledge of the making of soap, but that is what occurred to me. As far as our cattle are concerned, there are

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thousands and thousands of head of cattle sent out of the Territories year by year, sold at 1d per pound usually; it is a question whether we could not get more local profit and employment if they were dealt with here. In conjunction with our wattle plantations, we could undoubtedly turn out saddlery and that sort of thing in the Transkei, and you would have the market practically at your door. I know I am speaking in the presence of experts, but, as far as I understand it, the tendency in America today is for industrialism to go to the labour market and that there is a tendency for industries to be established as near to the market supply as possible and, if that is found to be economically sound, Europeans in the Transkei might be induced to attempt such a departure here. I do not say that they should do so with the idea of preventing Europeans from getting their legitimate source of employment but, if factories of that description could be established in the Transkei, in the heart of the labour supply, it seems to me there is something to be said for the fact. It would be economically sound, because the question of labour travelling long distances there and back would be eliminated.

I might mention that that is a matter which has struck me as being applicable to the Territories. Do not let us look for anything new in the way of establishing these home industries, because I do not think there is anything in it; let us use agriculture and labour as the two primary methods of obtaining our money and, if possible, employ that labour as near home as possible. As far as I am concerned, I would like to see the Rand Mines developed entirely by the Portuguese Natives, if they can do it; if you want to find some other method of employing the Cape

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Native with as good results, then the Portuguese Native can have it.

There is no doubt about it, the stamina of the Native in the Transkei is gradually being lowered by this work on the Rand.

MR. MOSTERT: Is your ^{opinion} information general, as far as the Portuguese Natives are concerned? - I would not say they much prefer it, but they recognise this factor, that there is a definite wastage due to these boys going back from year to year to the Rand.

I am asking whether your opinion is general amongst the Europeans here? - I am not prepared to express an opinion on that point. I do not think that very many of them have possibly considered it at all.

MR. LUCAS: What evidence have you got about the lowering of physique? - I have discussed the matter with a great many medical men. If you had an opportunity of getting some of these medical men before you, I think they would confirm what I am saying; there are all the symptoms of consumption in a great many of these kraals today.

MR. MOSTERT: Consumption or phthisis? - Well, both.

CHAIRMAN: Do you consider that the medical examination of the Rand Mines is not sufficiently stringent when the Natives are leaving? - Well, one does not like to make a sweeping statement on a matter of that kind, but it seems to me there is the possibility of the examination when they leave not being quite as keen as the examination when they arrive, because there is always the question of payment of compensation if the boys are found to be suffering from serious diseases. It is human nature, after all is said and done. I am perfectly well aware that the medical men on the Rand are supposed to be entirely independent, but one cannot help feeling that they are really part and

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parcel of the organization. I do not say they do things deliberately, but they are not as careful with the boys when they leave as when they arrive.

SENATOR VAN NIEKERK: Do you think a system of informing the boys that, as soon as they are suffering they should complain, would meet the situation? - I think it would. The boy who comes to make complaints is not too popular.

With whom? - With the employer.

MR. MOSTERT: You mean in the mines? - Yes. Now, reverting very briefly to No. 10, ---

SENATOR VAN NIEKERK: Do you not think these boys should be encouraged to complain to a magistrate as soon as they find they are suffering from a disease? - You mean in these parts?

Yes? - Of course, that certainly would help. Another method of helping would be if you could have an independent examination upon arrival at Umtata or at any other railhead. Once they get back to their homes, they are probably reluctant to travel long distances to lodge a complaint. The method of dealing with it is a matter of arrangement, but I think it should have more care than it at present receives.

Referring briefly, sir, to the question of No. 10, education of Natives, I would like to refer to this matter from a point of view which probably does not strike everybody, and it is this; do not let us lose sight of the fact that, in the Transkei today, we have probably 18,000 Europeans and, in most places, they are living in small European settlements, surrounded, particularly in areas like Pondoland, by Natives who are at present in a

state of very little advance of barbarism. Environment is, after all is said and done, another form of education and, if we allow the Native to continue in the raw, undeveloped state, then you are perpetually putting before your European children an environment and example of that type of life. I do suggest it is in the interests of the European as much as the Native that education of some type or other should be brought to these people.

Again, the opposite effect takes place too; supposing a child sees a Native with a red blanket and says, "Look how he looks" ?- No, I am positive of that. At anyrate that is a point of view which I am putting before definitely you and, I may say, it was positively shared by Professor Botha, Superintendent General of Education for the Cape, when he was here less than a month ago. He said, with all the travelling he did in the Transkei, he recognised the condition of Natives bordering on barbarism was bound to have a bad effect on the European child.

Passing on to the questions of crime and litigation; as far as civil litigation is concerned, the Native has a very keen sense of justice and, in my own experience, I find he is prepared to sacrifice everything in the pursuit of ~~xxx~~ something of which he deems himself to have been unjustly deprived. The cost of Native litigation in the Transkei is relatively small. The Native is litigious by nature; this is due in a measure to the lack of distraction in his home life, tending to introspection and magnifying the importance of incidents and things trifling in themselves. A case in court will form the subject of discussion at the kraal probably for months afterwards.

So far as criminal law is concerned; with so many created offences, it is difficult indeed for the Native

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to keep outside the criminal law. The causes of criminal acts are ignorance, superstition and drunkenness. In regard to the administration of the criminal law, sir, there is one aspect of the matter I would like to draw your attention to - that is to say if one were to examine the records of the fines imposed in the Transkeian Territories, I think one would find that the judicial officers unwittingly approached the question as to the fine they should impose from their own standard; they do not apply the actual standard of the accused himself, when arriving at the fine they should impose. A fine of £2, £3 or £5, does not seem to an European a very big sum, but actually it is the equivalent of that man's salary for a couple of months or so. If they were to fine an European £50 - his whole month's salary - or a little less, for that same offence, there would be a tremendous outcry.

DR. ROBERTS: You know Sir Justice Solomon's remarks on that? - I do not especially recall them, but he would certainly be in a very good position to know if that is the case. I have not read them, but they are obvious to anybody who is practising daily, as I am.

The last point I wish to touch on is on the question of inter-racial relations; and, in that respect, I may say I am expressing opinions which are not universally shared, but which are, at anyrate, shared by a small and increasing minority. My own observation leads me, either rightly or wrongly, to the belief that our traditional policy in South Africa - that is the policy of not, to put it nicely, permitting a party to travel too far forward too quickly, by erecting legislative barriers is reacting detrimentally to both European and Native.

We must not forget, sir, that by so doing you

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are eliminating the competition of twothirds of your population, and the effect upon the European, in many cases, I think, is this, that the incentive to endeavour is lessened. He feels that a Government will prevent undue competition from Native sources. On the other hand, the Native is not efficient because he feels that, no matter how capably he is doing his job, he will only actually receive a certain sum of money, which is probably inadequate for the services he can supply.

In other words, sir, we, as far as our European children are concerned, help them to be born in the purple, but we do not provide them with the annual income to carry out that position when they attain to manhood and the consequence is, whenever a boy or girl lacks moral character or the incentive or desire to get on in the world, he or she falls a very easy victim and becomes one of that very large number of waste White people that one finds in South Africa today, in comparison with our population. Personally - I may be entirely wrong - I attribute a large percentage of the poor white population indirectly to that influence; and, if I may draw a parallel sir, I feel that the position in South America - the proceedings which led up to the Civil War - although, as far as popular history is concerned, it is attributed solely to a desire to liberate the slaves, knowing the hardheaded American, one is probably led to the belief that there was more behind it than merely the liberation of the slaves.

Of course, our problem out here is a different one from the one in America, no doubt, but one can generally find a historical parallel for anything and everything and it does seem to me that the reasons behind the liberation of the slaves in the Southern States of America

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-- it is very possible you will find a parallel in that for South Africa today. The effect upon the Native himself, as far as repressive legislation is concerned is definitely a bad effect, and I may say the relationships between White and Black in the Territories are excellent.

There has been an entire absence of desire to shift the control of the White man but I may confess that, during the past five years, there is a definite feeling of restlessness, which one can only put down to certain legislative enactments which have come before Parliament. These people are willing and anxious to be good citizens. You see the type of man I mean before you. You must realise this, that any one of those men could be, and possibly is, frequently subjected to abuse by White people of very much lower type than themselves. My own experience is this, the lower the type of the White man, the more harsh, the more rude he is in his dealings with Native people; and it will be, I think, a dangerous position if white people of that type were allowed to continue that attitude towards the Native and if it had the approval of the highest assembly in the land. That is a feeling which is undoubtedly about today.

That is, I realise, perhaps beyond the bounds of your economic enquiry, but it is a factor which is undoubtedly influencing the relationships between White and Black. I am convinced from my observation that nothing will stop the rise of the Native people and that, one day, you will have to meet their competition and it seems to me to be wise to prepare yourselves, not by trying to stop that competition, but by improving the efficiency of the white man so that he can meet it when he has to meet it. That is all I have to say, sir.

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CHAIRMAN: On the question of the speed of development of the Native; you look at it from the point of view of its effect on the Whites? - You are assuming that the vast bulk of the Native population has developed.

No, I am not assuming anything. I just want you to apply that particular thought to the Native as well as to the White man? - You mean to say, the effect of the increased efficiency amongst the Natives upon the Natives themselves?

No, You said that the White man has tried to slow down the progress of the Native towards civilization? - Yes.

And that that has had certain deleterious effects on the White man? - Yes.

Now, taking the ~~subject~~ of the progress of the Native towards civilization - the speed such as it has been - and the effect on the Native, do you think the Native has kept up with the speed? - I think he has. I think the idea that, because it took us 2,000 years to achieve our position, the Native has to take 2,000 years to achieve the same thing, is utter tosh. That is the expression one hears daily in the streets.

The evidence laid before us has been to the effect that, while certain more intelligent and capable Natives have been able to keep up with the speed towards civilization, the great bulk have only just hung on by their eyebrows? - That may be so, but it would be due to this factor; as I point^{ed} out just now, the tendency is not to pay a Native because of his efficiency, but to pay him a certain rate because he is a Native. A Native does not want social equality. What he wants is equality of opportunity. If he falls by the wayside, that is his fault. If he can make good, why should he not be allowed to make good.

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The position you will find as a fact is this: Mr. Bennie, the late Chief Inspector of Schools - a very keen student - gave figures in regard to the education of the Native; for the Cape he gave the figures in 1928 as 125,000; 60% of these children never went beyond the sub-standards, and the actual number of children who reached standard VI was one half of one percent, and the number of graduates at universities in that year was one in ten thousand. He was a man who was extraordinarily accurate in his statements, and it would not seem that the educational progress has been such as to disturb one very much so far.

MR. MOSTERT: Was he taking the population of the Transkeian Territories, or the whole Native population? I think the figures, as a matter of fact, for 1928, for the Cape Province were 125,000 and, of these, 60% were in the sub-standards and only 1370, or one half of one percent, above Standard Vi.

The question is, whether the bulk of Native opinion marching towards civilization has taken on civilised attributes, or whether the main effect has been to jettison the very valuable tribal assets that they had and take over the least valuable that they could from the Europeans? - I do not think so, sir. Of course, if you judge it solely from the European areas, there you see the Native living under the very worst possible conditions and he is bound to fall by the wayside. But you have a great many Natives in the Transkei today, more or less educated, who are living a high standard of life. Their standard of living as regards dress and so on would astonish you. They are absolutely flabbergasted at the European ideas on that question - I do not say I agree with them; they regard the European style of dress as disgraceful. They themselves

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try to live up to a standard of decency which would astonish many people if they could see it.

CHAIRMAN: Is it a question of the shortness of the skirts? - Possibly, yes; they do not approve of it and they say they should not go about like that. I am merely trying to show you they do appreciate the application of the moral aspect of the matter. I would not say they are right or that they are wrong. I have come into contact with Native servants; I have a girl working for me today as a sewing girl - an extraordinarily respectable girl and extraordinarily capable, and I have other domestic servants who really do try to maintain a decent standard of life: in the villages and towns it is extraordinarily difficult for them to do so.

SENATOR VAN NIEKERK: In which way do you think we are retarding the progress of the Native? - Well, I think there is a definite tendency in modern legislation to legislate against the Native - to prevent him by legislative enactments from rising to a point where he could rise.

Take the Wage Act; the Wage Act puts him on the same pedestal as the White man? - Yes, and how many of them are entitled to joining trade unions?

MR. LUCAS: That is a different point? - That cuts the grass from under their feet. If you say you can rise as high as your efficiency will take you, they cannot complain.

SENATOR VAN NIEKERK: Would you apply it in the opposite way? With regard to the question of supply and demand, you do not blame a white man if he can get sweated labour at 10/- a month? - I certainly blame him. If you have two thirds of your population with no spending power, that affects the State as a whole.

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If you want to give the Natives the right to organize --? - I do not want him to organize in that way; I would rather see him organizing with the ordinary trade union, but the position is this, they are pushing him into these Unions and the end is, it is political; that is the trouble.

MR. LUCAS: Does the Printers Industrial Council Agreement apply here? - Yes.

It, therefore, makes it impossible for a Native to become a printer? - Well, practically what they do is this; they grant exemptions. Natives are allowed to be employed in the Transkei at a lower wage than elsewhere.

Who grants those exemptions? - They have to go to the Industrial Council in Cape Town.

Are there any other instances of industrial councils applying here? - Building? - There was a building recently erected in Umtata here - the New Grosvenor Hotel; that was built by an outside contractor and right in the heart of the Transkei he applied the accepted rule - that is that nobody but Europeans would be employed, except to lift up the bricks and so on - only members of trade unions were employed. As a matter of fact, if he had attempted to employ anybody else but a trade unionist, the rest of the members would have put down their tools, so he hadn't much option.

Are there any other occupations here which Europeans are insisting on keeping for themselves, although it is a Native territory? - Of course, there are certain aspects of the administration of a country like this, where you probably have to employ Europeans because, in a great many cases the Native, perhaps, has not reached the stage when he is sufficiently dependable.

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Yes, but I am assuming he has got the qualifications - that is what was behind my question? - I cannot at the moment point to any definite instance. There is very little colour bar in that respect in the Transkei; people employ anybody. Very frequently you employ a white man to do a job and he will come along with a Native who will do the job under his supervision. Because he happens to be a Native, he is not getting the pay which he could and should earn.

SENATOR VAN NIEKERK: How would you remedy that? - It is very difficult to say. Possibly, if the Governments of the country were to try and dissipate that preconceived idea that the Native will never rise and that, therefore, you need not worry about his competition, that, in itself, might eventually assist in removing what is the biggest difficulty in South Africa today, - that is to say, it is extraordinarily difficult, and I realise it, to entirely dispel the natural prejudice when you are dealing with matters of that description.

When a Native is willing to work for such a low wage, a White man gets no chance? - We are the people who have taught the Native to live on nothing; we are the people who are to blame for it.

CHAIRMAN: The Native had his own standard of living and is just beginning to approach ours? - I do not think that is so; I do not think you will find in the towns it is so.

He has had his customary standard of living, which he has had for centuries, before we came here. One of the difficulties the Commission has had to face is that the Native is now beginning to assimilate the European mode of living, which his wages at present do not satisfy? - That is so.

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You say the European has taught the Native to live at a low standard? - I say, we have not always paid to the Native the actual remuneration which the Native is entitled to.

MR. LUCAS: The Native had no standard of living of his own in the towns? - I know, but the moment he came to the towns, he was compelled to live on a scale and at a rate that no person could have attained; we introduced him to clothing, food and such things that he never acquired at his kraal.

Your first statement was the European has taught the Native to live at a low standard. Now you say the European has taught the Native to have other things that he did not have before. Surely, in the ordinary meaning of words, that means a higher standard? - The European has not intentionally taught him to have those higher demands; he has acquired those in the course of his employment and he has managed to live at a rate of remuneration on which a White man could not live and that is certainly having an effect on European wages, because there is an undoubted ratio paid to the lower type of white man and to the Native. In this town, I know white men who are working for £8 a month.

Do you not think the Native had a standard of living before he came into touch with the White man? - Yes, of course he had.

The White man did not teach him that, did he? - He was not an employee in those days. Ix was suggesting that the standard of living amongst the aboriginal Natives in their raw state was taught them by the White man not in any shape or form; once you brought them into contact with civilisation, they acquired tastes and had

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not the money to meet those demands. I hardly know of any Native living in this town who is out of debt.

Will you be prepared to make the same statement about the Europeans? - The men by the wayside - the poor White type - are fortunately in the minority, but they are increasing in numbers. Ten years ago, I do not think you would have noticed them; today they are ever before you.

MR. MOSTERT: What is the rate of pay here for domestic servants? - It varies from 10/- up to about 30/-. That is for house boys and girls.

What do the girls get? - They also would vary from 10/- to 30/-, and a great many of them £1 and under.

MR. LUCAS: With food and lodging? - Yes.

MR. MOSTERT: And storeboys and suchlike would get more? - I have not a great experience, but have come into contact with the case of a storeboy who gets £2 a month and has to feed himself.

DR. ROBERTS: You spoke about the relations existing between the White and Black in this country and apparently you commended it. Have you any thought in your mind how that position has come about or exists; what is there here that would produce that? - I think it is the fact that we recognise our mutual dependence.

MR. MOSTERT: Generally speaking, the Europeans and Natives are on very good terms? - Yes, I am speaking generally; there is no animosity.

And the Europeans here are sympathetic towards the Native? - Not unduly so, but they are not harsh. I would not like you to think there is any serious epidemic of negrophilism in Umtata.

I thought perhaps the wages might have been higher owing to that? - No, I do not think so; I think we are in the same swim with the rest.

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DR. ROBERTS: Do you think that relation of dependence, one upon the other, would be sufficient to give that feeling? - Of course, the system of administration in the Cape and the Transkei has helped very considerably too.

But the feeling you speak of in the Transkei, you do not find in the Cape? - Of course, in the Cape, there may not be that mutual dependence, but I think that accounts for it very largely here.

REV. ROBERT MURE,

called and examined:

(Witness): I have been 24 years in this country as a missionary. It is the Bantu Mission of the Church of Scotland. I would be glad to answer any question I can about the extent of Native education in rural areas. I do not know about urban areas, and about overseas, if you have any question. I would try to answer as to its results and value, if you have any question to ask; occupation and training - occupations in which Natives are engaged, the effects of education and earning capacity. My only other knowledge is in connection with church work amongst the Natives; although that might have some connection with economics, that does not appear here.

CHAIRMAN: Now, with regard to the effect of education on the earnings of the Native, do you find there is any ratio between the amount of education he gets and his earning power? - Do you mean in connection with a profession, or mainly labour?

In education; you should answer the question in the widest sense possible? - I think, even in connection with manual labour, if the Native who is doing manual labour has education, his intellect is trained and he can do it better, he can do it more intelligently. My experience

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is so in working with them, in doing gardening and such manual work, that an educated Native can do it better, because he is more intelligent, his mind has been trained and he is not stupid. Other things being equal, I would prefer, even for manual labour, a Native who had got some intellectual training.

But do employers shew a preference of that nature? - Well, I could not speak as to that, I am speaking as a missionary; I am not speaking in connection with employers of labour; I have not much knowledge of that.

Do you think it ought to? - Yes, certainly.

SENATOR VAN NIEKERK: An ordinary Native who is taught just to read and write, can he do manual work better than an ordinary Native? - Well, it comes to this, a stupid boy would be of very little help in manual work, but a boy whose mind has been opened and has a certain training, even to read and write, is of more help to you.

Is a man's mind opened more by teaching him to read and write? - It is opened in a thousand ways. We who are educated know what education has done for us; we know that we can do our work better, even though it be gardening, because we are educated.

You seem to put education on a fairly high standard? - I believe in it; we would not be where we are if it were not for education. I believe in giving the Native education.

DR. ROBERTS: The point my friend is trying to get at is - leaving out the question of stupidity, because the Native is essentially stupid; we admit that - taking it that they both have the same amount of stupidity, which would do the work better - the man who has got a little education, the same mental capacity - and the man who has

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no education? - I think the man who is the more intelligent, whose intellect has been cultivated.

CHAIRMAN: The intelligence has been assumed to be the same in both cases, the one can read and write and the other cannot? - You are putting me in a corner, you are facing me with a dilemma.

MR. LUCAS: The question does not assume the same degree of capacity in the one man, as has been achieved by the other with education; but, taking two of the same degree of capacity and teaching the one on top of that to read and write, which of the two would you prefer then? - Well, other things being equal, I prefer the man who has got education; I could not say other.

But, in actual practise, you cannot say whether it is an academic view of yours, or whether employers support it by paying more money for it? - Take two men doing the same job; he is a Native man who is a quack; if I go to him he will kill me. Then here is another man who is trained; he will save me. That is the difference between training and no training in the profession.

DR. ROBERTS: But, for actual work? - You mean manual labour?

Yes, because the bulk of humanity has to do that? - I want an intelligent boy; I do not want a red boy.

MR. MOSTERT: A red boy may be an intelligent boy? - There is an intelligence apart from education; but take an intelligent person, something is super-added to him if he is educated; I believe in that. We civilised educated people must believe in that. We would be labourers if it were not for the education we received in our youth. Mr. Hoadley said this morning that, taking a raw Native without any education and a Native who has had some education and putting each of them on a manual job, it would be

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a case of six of one and half a dozen of the other. I do not agree with him. Then, if I may pass from that, the second thing he said was something in connection with dwellings - the conditions in towns under which Natives often lived; he was asked whether there was any standard. I do not know what he said, but his answer did not appeal to me. He had difficulty in giving a definite answer, whereas I would have answered at once.

The standard of living, even for the Native, must be such that there is no overcrowding, and also that he is able to live in morality and purity and under conditions in which health is possible. If he can only live in the midst of overcrowding and where morality and health are impossible, that is a wrong. There is a standard and this is the standard: no overcrowding; no immorality; health. I would have answered it in that way.

CHAIRMAN: Are there any other similar points? - I would like you to ask me questions. I have only seen this list of questions this morning.

You said you would have answered some questions differently. If there are any others you would have answered differently, we would like your answer? - There is one question I would not have answered differently - that was in connection with what Mr. Hemming said; I would like to support him strongly on this point, in connection with the Christianised and comparing them with the red Natives. I am quite sure that what he said was true, that you find people - I do not know whether it is the average - you find many many of them who are eminently respectable, good people and moral people. I have been amazed, greatly delighted, and made very happy in my work by seeing, as the result of over 20 years' work, young people growing up very respectable

and good citizens, and good Christians, because, if you live amongst people for 24 years, you can test them in connection with morality and religion. I would agree with Mr. Hemming there.

MAJOR ANDERSON: With regard to the standard you referred to, do you consider that standard is satisfied by the conditions of living at present in the kraals of the red Native? - No, certainly not.

Take your three points? - There is overcrowding; there is no health.

Is there necessarily no health? - Their cannot be health; the infant mortality is very great.

That is more a question of education than standard of living? - It is both education and environment as well, and you cannot have morality in those circumstances.

It depends on what you call morality. When you say the Native standard is not moral, do you condemn it utterly? - They have standards, certainly, but in our sense you cannot expect, in overcrowded habitations, morality; it is not conducive to morality.

MR. LUGAS: In education, has there been a change in the attitude of the Natives towards control by missions in these Territories? - There has been a change in connection with the subject of control.

Do you find any change in the attitude of the Natives to missionary controlled schools? - I have heard of that opinion, but it has not been brought home to me. I think I heard it in the Bunga; I do not know where I have heard of it, but I do not think there is a great demand in this district for undenominational schools.

Do you get the same competition here between different denominations that occurs in other Provinces? - No, there is very little. There is the slightest suggestion of

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it sometimes; we are human. We live in comparative friendliness.

Is the ^{re}co-operation between the missions in the Territories?- In educational questions?

Yes?- Undoubtedly. I am representing the Missionary Conference, which contains all the denominations except the Roman Church - and there have been occasions when even that Church has sent a representative.

DR. ROBERTS: Your mission, I understand, is in a heathen district?- Yes.

Do you see any difference as regards what they were when you first went there and what they are now?- I see a difference.

Leaving the religious part out - I mean in the economic state?- Apart from religion, where the difference is outstanding is in connection with civilisation; there is a change; there is a veneer now which used not to be there. There were many things absent when I came; they have comforts, they have conveniences, they have things which help them and things which do not help which they have got from civilization.

Which things do not help them?- Their health has not improved; that is one. Their teeth are beginning to go; their gastric arrangements are not so good as they were. They are more consumptive than they were. These things are due to the clothes, sweets and things which they get in shops. In some ways they are not better physically.

You think clothes detract from their physical well-being?- I think a Native man, when he gets wet, lies down in wet clothes and so on and is apt to become ill. There is a tendency to pulmonary diseases, which I think has a lot to do with clothes. I know clothes are a moraliser, but I know clothes have a danger in that way.

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Do you insist on monogamy among your Christians? -
Certainly.

Could you give us any indication of what the number in a family would be - say when the woman cannot get any more children; your Christian people round your Church? - The tendency is to have fairly big families. There is a saying that, until a Native couple has got eight children, they do not begin to count them.

And do the whole eight usually live? - There is a lot of infantile mortality amongst them.

Does a red kaffer woman have eight children? - Where there is polygamy and where there are many wives, the number per wife is less.

So polygamy really lowers the population? - Polygamist people are not so prolific, I would say.

Mr. WILLIAM HENRY HALL GREEN:

called and examined:-

CHAIRMAN: You are Inspector of Schools? - Yes. European as well as Native? - Yes.

For this area? - Yes.

Have you any representations that you wish to make to the Commission? - Well, sir, I rather gathered that I was here to be questioned. I do not know that I have any points that I specially wish to bring forward.

Could you tell us about your experience of Native education - the extent of it - the duration? - I was appointed an inspector of schools at the beginning of 1911; that was the beginning of my experience in Native education. I have been inspecting now for, practically, twenty years and the whole of that time my work has run principally among the Natives. As a rule, my circuit comprises anything from

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150 to 200 schools and, out of those, less than a dozen are Europeans; the rest are Native.

Has your experience been in the Territories all the time? - Yes.

Now, over a period of 20 years, you must have noticed changes in the nature and the scope of Native education? - Oh, yes, considerable changes.

Would you indicate to the Commission some of the most striking changes? - Well, sir, with regard to the primary school course, which, of course, is the part of education which affects us mostly in the Native Territories, there has been a certain amount of development. The course has been stiffened fairly considerably from time to time. Add, of course, of late years - within the last ten years or so - we have been introducing a great deal more industrial work, - hand work - into the curriculum; we have been going in more for practical work to go side by side with the academic course, as being more suited to the needs of the Native.

It was felt that, prior to that, we were educating as many of them as proceeded beyond a very very elementary stage, simply to become teachers, clerks, or whatnot, in areas where the openings were very very few and where there was very small scope and it was felt we needed to give them more practical education - education of a sort that would be useful in after life. Since then, as far as possible, we have been introducing more and more practical work - handwork, domestic science, carpentry, smithing, basket work, in fact all sorts of handwork. Of course, the work that is done in the primary departments is very elementary, but, at the same time, there is some extraordinarily good basket work being done even in the primary departments.

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Where we hope to develop more particularly is in the nature of industrial schools or industrial departments. There is one school - a department - in my area, which has, within the last few years, started basket work under a trained European instructor, and the work turned out there compares favourably with the chairs, tables and other articles that you would get from Madeira; I do not think you would know the difference. The idea, of course, is that ultimately, after a few years, they will be able to do this work either in their own homes or in a local factory, which will be established in the neighbourhood. That is one branch.

Then, of course, there are many centres where we have carpentry apprentices. We have a centre here and one at Clarksbury. They also have shoemakers apprentices being taught the trade at Clarksbury and other centres, such as the Trappists at Marizell and Lourdes, both in East Griqualand. They turn out wonderfully good leather work, such as suitcases, handbags, harness and all kinds of leatherwork. That really is the aim.

Of course, we realise that, in the past and to a certain extent even now, the cry amongst people who are not sympathetically inclined towards Native education, the constantly was, "What are you doing with the Natives? You are spoiling our servants; you are educating our Natives; "A little knowledge is a dangerous thing". "He is proud of the little knowledge he posses^{es}; he is insolent to his superiors and, very often, he is not as honest as the raw Native." Well, with a large number of them to a certain extent it is not true; but my reply is, you must remember we are in a transition stage; we are trying to do in the course of two or three generations with the Natives what it has taken us a thousand to fifteen hundred years to acquire

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simply by evolution and by self-education, and it cannot be done without having a certain number of very disagreeable specimens in the meantime. But, I think, with the education that is being given now is an improvement on the education that was given 20 years ago, even in the academic course; and, of course, a very great deal depends upon the teachers, not only in their method of imparting instruction but in their training of character. I could mention certain institutions - I am not going to - where the students are deliberately taught that one man is as good as another and that they must not be subservient, they must not cringe to a man merely because his skin is black and the other man's is white; all the men are equal. Well, if you tell that to a Native he makes a great deal of it and, instead of regarding all men as equal, he regards himself as a little better than the next man.

The result is, a man coming from that type of institution comes up and greets you as "haiā fellow", takes your hand, is pleased to meet you and all that sort of thing. In my opinion, that is not good for the Native. You can be as kind to them as you like, but they must be taught, as I have pointed out to the Natives myself, many a time, to respect those who are above them in an official position. Maxxaynx They may not be better in all ways, but in all events, we, as children and young men, were taught to be respectful to our superiors and we tried to impress upon the Natives that we are not asking them to degrade themselves in any way by being respectful to their superiors, whether they are White or Black. And in that way, as I say, in the formation of character there is an enormous difference between the various institutions. You can tell the product of certain institutions at a glance by their demeanour;

some are respectful without cringing; others are self-assertive ~~xxxxxxxxxx~~ proud of the little knowledge that they have. Of course, the more they learn the less self-assertive they become, as happens with the White man also. We try to impress upon the Natives that they do not know everything as soon as they have got a little knowledge.

The humblest men I have met amongst the Natives are those who have taken a degree and perhaps qualified in medicine or law or theology and have gone very far with their studies. The farther they go, the more they find how little they do know.

CHAIRMAN: Is there any definite line in the education of a Native which tends to inspire him with race-pride in his own race? - Well, we try to inspire that; of course, it is more by indirect teaching than anything else and, of course, you must remember that the schools, with the exception of a very small number of training schools and a still smaller number of secondary schools are entirely staffed by Natives; there are no European teachers in the primary schools, and, consequently, I think that aspect would be emphasized. I think, of late years more stress has been laid on that aspect even in the training schools, even with European teachers. The Natives are being taught that they have a certain heritage and that they must not necessarily think they are inferior because they are a Native. They are taught to take a pride in the achievements of the best of their race.

For instance, a couple of years ago, portraits of Dr. Aggrey were circulated to all centres and distributed amongst the schools and the teachers and inspectors were requested to speak to the pupils about the wonderful life that Dr. Aggrey had lived and to hold him up as a model.

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DR. ROBERTS: Was this done at the European schools too? - Not to any extent, no. Of course, in European schools, if a schoolmaster has any decent feelings in him, living in a country like this where you have to live with Natives, he would naturally try to instil in his pupils the idea that they must not trample on an inferior race. The old-fashioned idea that children very often brought up on a farm could be as insulting and so on as they liked to the farm servants, merely because they were 'dirty niggers', we have tried to eradicate, and I think we have, to a great extent. Because the poor unfortunate Native has no one to go to; he cannot turn round on his master's son; if he went to the master he would get no sympathy. Nowadays, if he went to the master, in a great many instances I think he would, partly due perhaps to the teaching in schools.

A spirit of 'Noblesse Oblige' is being inculcated? - Yes.

CHAIRMAN: Have you a chief inspector? - We have a chief inspector for Native education, who has his headquarters in Cape Town, and he inspects all the training schools.

Is there any attempt being made in these schools to formulate any sort of social doctrine of the intentions of the races? - I think so; you mean with regard to the intercourse and the dealings of the Whites and Blacks with one another? - XXXX

Yes. The question must necessarily present itself to an educated Native? - Yes.

Is any guide being given to their thoughts in that direction? - I think so, undoubtedly.

What sort of form does it take? - They have direct teaching in civics and, of course, it comes in

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indirectly in their daily intercourse.

DR. ROBERTS: And in their literary societies? - Oh, yes, they have literary societies; they have debating societies, lending libraries and all these things, and I think all such matters are discussed.

CHAIRMAN: Is the view being inculcated that the educated Native must look upon his position as that of a leader of thought inside the group of his own people? - Oh, yes, undoubtedly. The idea is that they should go back to their people and act as their leaders, and that certainly is inculcated, - in fact, with a great majority of them, that is the only thing they have to do, because there are very very few of them who could obtain positions in towns or large centres, where they would be in touch with White people. The very very great majority of them have to go back to their locations and teach in small schools entirely among their own people; they are thrown back amongst their own people and, as a rule, one finds that the teacher in a location is naturally looked up to as one of the leaders, if he is a man of influence, - I mean, naturally, a man of intelligence and influence. He very soon takes a very prominent lead and he and the headmen as a rule work together. Of course, the unfortunate part is that the teacher and headman are sometimes at loggerheads, but that does not very often happen.

As a rule, one finds mostly that the Native teacher is a force in the place.

Now, the Native teacher, where he is a man of wisdom, gets a certain rank - a certain priority in his circle? - Yes.

Does that tend to have any repercussions on the feelings which the Bantu people have for their chiefs? -

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It depends entirely upon the individual teacher; but, as a rule, the Bantu are such inherently feudal people, in spite of the fact that they are governed now from Pretoria and a great many of their kraals have been taken away from their chiefs, that they still have just as great a respect for their chiefs as they had fifty years ago - the great majority of them. I think the educated teacher, whether it is from conviction or whether it is because he has to go with the rest of the people, as a rule, speaks with great respect of his chief and it is only in isolated cases where you have - well, such movements as the Wellington movement for instance. It is very rarely that you will find a teacher opposing his chief, or even shewing him disrespect.

The other day here a representative from Tembuland made use of a statement which, in itself, is almost revolutionary; "We, in Tembuland, are practically a republic"? - Was this a teacher?

No, it was a farmer? - Well, I know that type quite well; there are such men, of course, but I do not think there are many of them who would air that opinion.

But is that an advance guard? - I do not think so; I think they are in a very small minority. They have a certain amount of influence, of course. They are weak-minded people.

It may be moving very slowly, but it may be marching onto where it may be a considerable factor? - It is difficult to foretell, but I doubt very much if men of that type would ever have much of a following.

DR. ROBERTS: What is your view with regard to high schools taking the place of training schools? - Well, they cannot take the place of training schools - but I see what you mean; the point is, should there be secondary

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schools or high schools to which a great many of the Native pupils should be diverted instead of going through the pupilteacher's course.

That is what I mean. As it is as present with your 17 training schools and over 2,000 students attending them, not half of those can become teachers? - Exactly.

Therefore, you are training them along a useless line? - Yes.

Now what about substituting high schools for these? - That is the idea; well, secondary schools, - of course, you have to walk before you can run, and we have started by taking them up to Standard VIII, that is the Secondary Department. When we have a respectable number passing Standard VIII, we shall proceed further and take them on to X, when they can be regarded as high schools. We have quite a number of secondary high schools started in the country; we have a secondary school at Umtata, there is one at Clarkbury, one at St. Cuthberts, and these schools are all doing good work, and, of course, for pupils who are not going to be teachers, they get an infinitely more suitable training.

SENATOR VAN NIEKERK: But what advantage has your high school got over your training school? - The training school is a specialised training and it is undertaken with a definite object of training teachers, and if they are not going to be teachers -----

They have an object in life, even if they may not apply themselves at once. Your ordinary high school, what benefit are you going to get from it? - Well, there are so many professions to which matriculation is the gateway; not only that, but there are many well-to-do Natives today who want their sons and daughters to have a good

general education; they are not contemplating any particular profession for their children; they simply want them to have the best education; they do not want them trained as teachers, therefore, they ask for a higher education.

That class must be very limited? - You would be surprised to find how many there are coming forward and demanding a higher education than St. VI, without having any idea of becoming teachers.

They must have an idea of some job or other? - Not necessarily; but, of course, as I say, there are some of them, and probably most of them, who have an idea of taking up some profession or other. Some of them are taking up law. We have quite a number of Native lawyers now; we have one or two barristers and we have quite a number of doctors; and, naturally, the training school is of no use to such.

DR. ROBERTS: Would you say - of course, it is an important line of thought - that many Natives now are taking up education for its own sake? - I would not say many, but there are a few. Of course, the great majority of pupils - the overwhelming majority - who come to the primary schools, never get beyond St. II. I do not remember the exact proportions, but they are given in this Blue Book - the number which leave at Standard II. There is another comparatively small proportion who go to Standard V and a very small percentage who go to Standard VI and, of course, the percentage that goes beyond that is very small indeed. Then, of course, we are dealing with a population running into millions; the figures are fairly large, definitely; they improve every year. The number proceeding to the higher standards is definitely on the increase.

Now, with regard to training schools; the

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education there is becoming more and more vocational? - Yes.

That is to say, the bulk of the instruction given is in the line of what their work will be? - Exactly. It is felt that the training schools are fulfilling their function, which is to train teachers, which formerly was not the case. A considerable proportion of the pupils who went to the training school had no intention of becoming teachers.

What is your view about school gardening? * I do not know if it is quite a fair question? - Yes, it is a perfectly fair question. Of course, when school gardening was first introduced, I accepted it, and I have since been more convinced of its usefulness. You see, it is like so many other things which are taken up in the elementary stage in a primary school; we did not see that school gardening in itself served a very useful purpose - it may or may not. In many schools it serves a very useful purpose by giving them rudimentary instruction in husbandry, in teaching them how to cultivate the ground, how to fertilize, how to dry-farm and all sorts of things like that. As a nation of farmers - husbandmen - I consider it is an invaluable training, because, though they may not learn much at school, they have made a start and, in after life, they can develop that and will learn to farm with better methods for having had that training in early life. There is a second consideration which I must admit only dawned on me after some considerable period of experimenting with these school gardens, and that is, training the tastes and appetites of the Natives. In the old days, their staple food was mealies, which was supplemented with beans. Occasionally, if there were a wedding or a beer drink, they would have some meat - a gorgeous feast of meat, but, as a rule their staple diet was mealies and beans and, of course, it still

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is among the great mass of the Natives; but you find that, where there is a good school garden, gradually, first the teachers, then the children and then the parents in many instances, are beginning to eat green vegetables and fruit and I consider that the garden in that way is an invaluable asset, because it is training their tastes to more wholesome foods.

And you have seen the effect of this teaching - it is ten to fifteen years since it was begun - and you have seen the effects of it? - Certainly I have.

Then, with regard to home industries; have you any very clear view on that? - Are you speaking of what is done in the primary schools, or the industrial schools, such as the weaving schools at St. Cuthberts and the canework at Bizaer; are you referring to the industrial or primary schools?

Take both? - Well, of course, there is no question about it that the weaving which was started at St. Cuthberts, I think, close on 30 years ago, started in a very small way and, for many years, it had a very struggling existence. After about 15 years, it began to sit up and take notice and things improved enormously and very rapidly. When I was working down in the Willowvale district and Kentane, Ngamakwe and Tsomo - in all those four districts when I was working there five or six years ago, the people started weaving-schools at their own expense, without getting a penny from the Administration; girls who had been trained at St. Cuthberts, on leaving bought their own equipment, went back to their homes in those districts and started schools. Their parents and friends had financed them. Subsequently, they received subsidies from the Administration but, at first, they said nothing to us

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about it. When I went to the schools, I found these industries established and anything from 15 to 20 apprentices at work. Well, I think that shews, as far as the weaving industry is concerned, it has got a thoroughly good foothold and is going to serve a very useful purpose in giving employment to people and bring in revenue to the Country.

SENATOR VAN NIEKERK: Is the Native making use of it - is it only today utilised as a profession; is it taught? - Some of the articles they make are bought by the Natives.

What advantage has a girl got after four or five years' training? - You mean, if she marries? -

She can go back to her kraal? - Yes, she can go back to her kraal and take her wheel with her. Many of the St. Cuthberts trained girls go and work in their own homes. Of course, they use their own wheel. Their fathers supply them with the wool and they do everything from the washing and combing of the wool to the finished article.

How many looms do you think are in private possession? - That I could not tell you. I have been away from the Tsolo district for some years now, but I know, when I was working in the Tsolo district, there were quite a number and I have been told by the teachers of St. Cuthberts that they increase every year; there is not a year passes but that an ex-apprentice comes for a wheel.

CHAIRMAN: Yes, but what about the looms? - That is a more expensive item; as a rule they only have them in the schools.

They spin yarn for the schools and send it to the schools? - Yes. Then, of course, with regard to the Bizer canework, it is quite a new thing, as I was saying,

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but the idea is that probably some of them will work in their own homes, but more probably they will establish a factory in the district, at which they will be able to obtain work.

The view was expressed to us here that it is really hardly worth wasting time on home industries because it is bound to be a purely ephemeral thing among the Natives?— Oh, I do not think so; of course, only time can shew that. But I certainly think it is worth trying. I think we have been accused in the past of supplying simply an academic education which was never going to be any use to them because it did not go far enough — and another thing, because it did not fit them for any occupation in life that most of them would take up. We have, of late years, been trying to give them a more practical education; and I must say I think, with regard to some of the industries at all events, that I am inclined to be very sanguine.

SENATOR VAN NIEKERK: Take basket weaving; I think it has been practised for nearly 50 years among the Natives, and has made no headway?— You mean, in their homes? It is an old industry which has been revived; we have been reviving industries in the last few years which used to be practised among the red Natives. Of course, the red Natives are becoming less and the dressed Natives increasing and, as soon as they put on a coat and trousers they despise what they consider to be the work of red Natives, and the object of teaching some of these things in school — we are not teaching them anything new; we are teaching them what their grandfathers new. We are trying to revive industries which were prevalent amongst them 100 years ago and which are in danger of extinction, — not only baskets, but the

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weaving of mats and things of that sort.

We do not ask them to concentrate on things which would find an European market; they do make beautiful baskets too, and aloe-fibre work; they make beautiful work bags and work baskets and all kinds of things from aloe fibre as well as the various kinds of grass here, and mealie husks. We teach them to make use of whatever material they find in the neighbourhood of their school, but we do not teach them to concentrate on articles that will find an European market.

We teach them also to make things that are used in their homes.

DR. ROBERTS: Is not that a hopeless struggle? - Not at all. It was very difficult at first; we found that many parents - in fact the great majority of the parents - were against it, and we had resolutions of the Bungs year after year, protesting against the waste of time. They sent their children to learn; they did not want them to waste their time ~~or~~ doing boys and womens work and that sort of thing; but, gradually, that prejudice is dying out, especially when they see the beautiful work that is turned out and put on exhibition at the shows.

But still it is dilettante-ish work? - I would not say that. Of course, it varies in some of the schools. A great deal depends on the individual teacher; but I have seen some beautiful work in the schools, and a great deal of it too.

CHAIRMAN: Would you subscribe to the view that, if the impact of European civilisation on them normally creates a Native house which has cheap articles of European manufacture - the Native's artistic and spiritual development will have definitely gone back, taking that in comparison with those articles which they will keep as part of their

own ethical past? - You mean, that their progress will be retrograde as a result of their contact with European civilisation?

Yes? It seems to me that Natives who use in their houses tin plates and a few odd sand ends like that - the things that are typical of them - are definitely on a lower level even if they have been educated, than the Natives who have their own handicraft? - There is a good deal to be said for that. There is something to be said for these people, when you look into it; they will not make the articles for themselves, because they can buy them so much more cheaply. They can buy articles made in Birmingham and can get all sorts of things made out of paraffin tins. Of course, they are taught in some of the schools to make useful household articles out of old tins.

But, if they substitute all these things, the joy of craftsmanship will disappear entirely? - I do not think the majority of Natives have any great joy in craftsmanship. Their only joy is in being left alone.

Do you not think they have a joy in decorating their Pondo pipes? - Yes, provided it does not entail too much labour.

They have an infinite amount of patience in doing it? - Yes.

They spend more time in adorning their pipes than we will? - Yes. I think that the effort that is being made to resuscitate their crafts is worth giving a trial at all events.

It certainly is of educational value? - Oh, of course. As I said at the outset, we must remember that what is being attempted with the Natives in 50 or 60 years has taken us over a thousand years to accomplish. We must try and cultivate a little of the Native's patience.

Mr. Green

DR. ROBERTS: I could understand that, if you did not go backwards? - In what way? In resuscitating these industries?

Yes? - No, I cannot agree with you there. Do you mean to say everything which was done in the past was necessarily worse than everything that has been done in the last, say, 100 years?

No. Life surely drops a lot of things by the way as an encumbrance? - Yes, we try to retain what is good, and if what is dropped out is good, we try to recapture it.

I do not see that a basket made of common twine was in that category. However, that does not matter. One of the oldest industries that is taught at most of the principal institutions is that of printing. I would like your view upon that? - Well, I only know of two institutions.

There is Clarkbury? - Is it taught there? I do not know.

Yes? - I know it is taught at Lovedale and Blythswood. It is quite a useful trade and one in which Natives are constantly employed. If you go into the newspaper offices in many of the smaller towns - I do not know whether they employ them in the large centres - you will find many Natives employed. That would be quite a useful trade to teach them, I think. I have had no personal experience of it.

That seems to have a very definite effect upon the mind, smartness and artistic qualities of the Native? - Yes.

You do not think that would be better than making the other things? - I do not say it would be better.

There is room for both. We have millions of Natives. We have hundreds of thousands of them in the schools and I think there is room for both.

SENATOR VAN NIEKERK: What is your medium of instruction in the primary schools? - In the lower classes, the Native language, whatever it happens to be; in these parts it is Xosa; in East Griqualand it is Sesuto; in Bechuanaland it is Setswana. They are taught in the lower classes in their own language, and as they come up the English medium is introduced - I should say the official medium. In the Transkeian Territories there is, practically, of course, no demand for Afrikaans among the Natives. Practically all the Native teachers have been trained at an institution where English was the prevailing medium and they all teach English. At the last Inspectors Conference a couple of months ago, the question of teaching Native teachers to give instruction through the Afrikaans medium was brought up; but I take it you refer to the question of the Native language.

When do you drop the Native language? - By the time they get into Standard III they are supposed to have most of their instruction in the official language, and by the time they get into Standard IV, it should practically be given all in English. I do not say they should not have a little help given to them by way of explanation in their own language and, of course, throughout their course, right up to the end of their normal course, they are taught their own language. They are taught grammar, composition and literature in their own language as a language, but the medium, of course, throughout the upper standards, - Standards V and VI, - and throughout the training course and the secondary course, is English.