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NATIVE ECONOMIC COMMISSION

QUEENSTOWN 20th JANUARY 1931 10 a.m.

SIXTIETH PUBLIC SITTING

PRESENT:

Dr. J. E. Holloway, (Chairman)
Major W. H. Anderson, Mr. A. M. Mostert,
Dr. H. C. M. Fourie, Dr. A. W. Robertsm
Mr. F. A. W. Lucas Senator P. W. LeRoux van Niekerk
Mr. C. Faye (Secretary)

The Rev. CHARLES KING HODGES called and examined:

CHAIRMAN: I take it that there are certain points on which you wish to speak?- Before I received this questionaire of yours, I looked upon the general question, particularly of certain matters which I had experience of and which I had studied, but when I got this questionaire I thought it better to pick out points on which I could give a little information.

You might perhaps give the Commission an indication of the extent of your experience in dealing with Natives?- I was missionary at Kamaston, not far from here, in the years 1894/1895/1896/1897. That is the only period during which I had sole charge of Native work, but in Bloemfontein and Grahamstown, and here in Queenstown too, I have been superintendent of large Native circuits and I am always more or less brought into contact with them. That, really, is my experience with the Natives.

Now, shall I take these points as they come along on this paper? Now, first of all, under "Tribal and Detribalised Natives", I only have an opinion based on careful observation to express, and that is that it is of great advantage to the people to be detribalised rather than to keep in their tribes. I remember when I was in Natal, an illustration of a disadvantage

of their being tribalised. That was the conclusion I came to. I remember when Silwane, who may be known to some of you, he was a very important chief, had some trouble. Or rather, there was some trouble with the Natives, especially with one tribe, I understand, and Silwane went to the Government and said, "Only give me 24 hours for my people to sharpen our assegais and we shall wipe that tribe out for you entirely. That is an illustration of the spirit which exists among those various tribes, and while they are separated in that way, there is always a feeling of responsibility to one another, one always has the idea of being above the other, - there is always a feeling of hostility.

When the Natives work together, when they get together in communities and when they get to know more of each other, then there is less of that feeling of hostility. That is the conclusion to which I have come. You see this, of course, on the goldfields and other places where large numbers are employed - it is there where you hear of hostility and of faction fights and that sort of thing is likely to break down under, perhaps, better conditions, when people are living together under better conditions than they are doing now. That is just my opinion on that point.

Then I come to lobolo, and the only thing I have to say about that is this. We come in contact with it in mission work very considerably and I feel this, that it is better that they should confine themselves to the old method of giving cattle rather than giving money because, where other things are resorted to, it leads to squabbling and also to stealing. It is not as easy to steal cattle and so more quickly provide a wife as it is to steal money or other things, and, for a variety of reasons, but that reason chiefly, I think it is better to stick to the old lobolo by means of cattle.

Then I come to the next point on your agenda, No.7, "Urban Native Areas". Under No.2 of that heading, the adequacy of housing, I wish to make a few remarks. As regards our local conditions here, I think we are fairly well supplied with houses for the Natives. Some of them are very nice indeed but it depends on the Natives themselves as to how these houses are kept; and the sanitation, too, very largely depends upon them. There is provision made for sanitation, but the Natives themselves, particularly the uneducated ones, are very careless. Then, under sub-heading 3, "Recreation", which I consider a very important matter, I think this is as important to the Native as it is to us Europeans. There is very little done apparently, Locally, there is very little done, but we have made provision and we have a piece of ground set apart for football, cricket and the like, but that, I think, is all that is done for recreation locally and we have such institutions as the Wayfarers, The Pathfinders, and The Sunbeams, who are a section, a younger section of the Wayfarers.

They have not been in existence very long here, but I can say that the effect of their work is distinctly good and it seems to me that this is the kind of thing which should be adopted very largely because, as we know, in connection with our own advancement, civilisation and everything, a very great deal has depended on our sport in the colleges and such things, and human nature is the same everywhere, and, if we are anxious for the development of the Native all round, I do not think that we can do better than encourage recreation.

The people themselves are too poor to provide what is necessary for this development and it would be a very good thing if the Municipal Councils or the Government,

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in some way or another, were to encourage this by financial help.

Now, under sub-section 5, the liquor question, that is a very important question, in fact it is one of the most important questions which you may have to deal with. There are three methods, municipal brewing, home brewing and prohibition, and in Queenstown we have prohibition. Now, although we have prohibition, there is still a very great deal of drinking going on. I understand that, in the small location of ours, which has only about eight or nine thousand people, the fines are very considerable, amounting sometimes to £70 a month, and even more than that. I believe that they have reached as much as £800 per year, and, when this is going on year after year, you understand that it is a very considerable disadvantage to the people. It has been suggested lately that they should try home brewing and this question has occupied the attention of the municipality and also the joint council and of other institutions who have the welfare of the Natives at heart.

But it has been turned down for many reasons. Things are bad now, in fact it is the wretchedness which weakens the position of the Natives. During the weekends, at many places in the locations, excessive drinking goes on, but what it would be if there were home brewing, if home brewing were to be allowed, - I think it would be hell in my judgment: it would be hell in comparison with the condition of wretchedness which exists today.

DR. ROBERTS: That is only a view on your part?- Well, it is a view on my part, exactly. Am I not expected to give my own view?

Yes, yes, but you do not know it from actual

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fact?- Yes, that will come out a little later in what I am going to say. I was at Cathcart the other day. I had to go there for three or four months while one of our ministers was away in Europe, and I enquired there. This will probably come out when you meet the Cathcart people. I spoke to the deputy Mayor and I said to him, "What about this home brewing", and he replied, "We have tried it here as an experiment. The Mayor was very anxious that we should give it a trial, and so were a few of the Councillors, but after we had tried it for a fortnight, the Mayor rang me up to say, 'For God's sake let us stop this home brewing'. He said, 'My servants, whom I have never noticed the worse for liquor before, are absolutely dead drunk today'." This was one Monday morning. Well,it is not because of that, but that is an illustration, it is a fact to shew what happens. They took the matter up again and they tried to change back again to prohibition. Of course, I quite agree that it is no use giving a criticism which is merely destructive. One must have something constructive to offer and I think it was the Deputy Mayor or someone who said, "Now, let us be more careful in our inspection and our supervision". They began by eliminating from the location, by turning out all those who had no occupation, people who had come from a distance and had no occupation. There was a change immediately and, on investigation, it was found that those who were making this drink and selling it were people who came from a distance, I suppose we would call them scallyways, people who came there either without a reputation or with a poor reputation.

So I asked the Deputy Mayor what is the position now, and he told me that it was three hundred percent better.

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I said, "Would you suggest that home brewing is the best remedy?" and he replied "No doubt, if there is very careful supervision and inspection, you will very soon improve matters if not entirely change them". Well, that is what I should like to emphasize as my own view and, in conversation with a number of Natives themselves, as well as with Europeans who are interested, we feel that that is the case.

But, now we come to a place like Queenstown, where I think we have only three or four police. How is it possible in the homes of 9,000 people to do this adequately? You see, there is a vicious circle. All this money which is taken in fines from these people is not used in the location for the advantage of the location. It goes away entirely and that is the case which goes on week after week. We have a magistrate here who is deeply interested in the welfare of the people and he is very distressed at seeing this go on week after week. The fines which have been imposed are heavy; he fines them up to the limit, but it makes no impression.

He was under the impression that, if we tried the home brewing, it might bring about a better state of things and it is felt that if we could have more supervision and inspection it would improve matters. The reason why I say 'inspection', is because I understand that that is one of the factors which led the people themselves to turn down home brewing. They were given to understand that there would be inspection in all the homes, and they turned it down. That shewed that they were frightened. Here again, most of this is done, not by the Queenstown people, but by those people who come to the town.

CHAIRMAN: DO you say that they turn down

the home brewing or the illicit trade?- No, it was the home brewing which they turned down. The suggestion was that they should change over from prohibition to home brewing, and that was turned down. Well, the question was discussed, but as soon as it was shewn that there would be this inspection of the homes, the Natives themselves turned it down, they were frightened of it.

So it really comes to this that prohibition, without inspection, gives them greater liberty than home brewing with inspection?- Is that the construction which you put on it?

That seems to me to be so?- Well, I do not know.

DR. ROBERTS: Is it not a fact that they object to the police entering their huts at any hour of the night or day?- Yes, that is a strong objection on the part of the Native people; naturally that is an objection.

They have that fear?- Yes, undoubtedly that is so.

CHAIRMAN: Is that objection purely on the ground of their natural desire for privacy or is it that they have something to hide?- I think it is because of the fact that they have something to hide. They fear this inspection because of the illicit drink and the illicit traffic that is going on.

DR. ROBERTS: Do you not think that it is this, that the Native is just as keen on privacy as we are in some cases, and even more so?- Yes, I think so, I think for both reasons. On the part of the Natives who are keen on the traffic because they fear inspection, and on the part of the others naturally because of the fact that every man's home is his castle.

CHAIRMAN: Do you not think that the great bulk of the Natives desire to have their kaffer beer?- Yes, I think so and it is only natural.

MAJOR ANDERSON: Do you not think that the position would be met by the establishment of municipal beer canteens?- No, I do not think so. Of course, I have not got any data for saying that; I have not made any notes on it and I have not any data, but, I understand from conversations which I have had with people here that, for many reasons, they turned it down locally.

It is done in other municipalities?- Yes, it is done in some municipalities, but not with very great advantage, I understand.

MR. LUCAS: We were told in Estcourt that the Natives there were perfectly satisfied because the beer there was brewed in very much the same way as the Natives themselves brewed it?- Yes, they have had it all along at Estcourt.

They have had it a long time?- Yes, I used to live there.

MAJOR ANDERSON: The profits which are got from these beer canteens are used for improving the locations?- Yes, but they do not care for it in Bloemfontein and they do not care about it any more in Durban or other places, but I am afraid that I cannot give you any grounds for my opinion onthat.

MR. LUCAS: May not one of the factors be that the price that is charged is out of all proportion to what it costs them to make the beer?- I cannot say, but that may be so. Then I come to subject 8, sub-section (3). I think you have had the information about Native labour and the cost and so on, but I should like to make this observation that it would be of immense advantage in a town like Queenstown and other places if we could have hostels established here. The daughters of many of our people, and I speak as a missionary and a minister who knows thousands of homes, I suppose, the daughters are as precious in their purity and their welfare

as the welfare of our own daughters is to ourselves.

They are bound to let their daughters go into town and, if they have friends or relations, they will send them there, and in some places in town we have homes for them, but there are a great many who have to go home at night. Their employers are not always considerate enough to let them go home in good time and in winter it is dark and, from the town to the location, is quite a long way and it is very dangerous to some people, and, if there could be some places such as hostels where those girls could go, it would be of immense advantage to the morals of some of these people.

Now, I come to No.9 of your Questionaire, which refers to the general economic conditions and, under this heading, I want to say that I think that banking among the Natives should be encouraged. We have some people here who have taken to banking and with very great advantage, but unfortunately there is not a great deal of it. A great many Natives are careless about their money and, instead of saving, they squander it. In fact, they have no idea about saving.

I suggest that our object as a superior race should be to encourage them and although their means may be and are, undoubtedly, very small, I feel that they should be encouraged to stay and that they should take advantage of savings banks and institutions of that kind.

Then, under Sub-section 5, I have only one observation to make on the credit system, and that is that it is a curse, it is an absolute curse to our people. I do not know whether you could have legislation to this effect but, if there were legislation to the effect that credit, at anyrate, should be limited, I feel that it would be of immense advantage and abenefit. Natives, if they do not always observe

the law, at anyrate have respect for the law, and I feel that if there is a law to that effect, it will be most helpful and beneficial. It is a terrible curse to our people, this debt, and it is through the credit system.that many of them are today in debt and expecially today, in these hard times and depression, they are just simply in the hands of dealers of one sort and another, and while I have nothing to say against the local dealers or the shopkeepers here, yet generally speaking the Natives, or rather most of them, are living in absolute unhappiness for fear of being closed down upon through credit and debt.

Now, I come to Section 7, and this section again is a very important one, dealing, as it does, with the development and improvement of Native handicrafts. I do not know that we have any Native handicrafts here, but it would be a great advantage if we had. Anything is an advantage whereby we train Natives in handicrafts. I do not know what you had in mind under this sub-section of Native handicrafts and all I can say is that we have nothing special in that way here. But there are many of our young boys and girls in the higher classes in our schools who are very clever indeed, they are very clever in the manipulation of musical instruments, they are very clever at basket-making and at tinsmith work and they shew great promise. But we only do very little in the schools because of the limitation of our means and our funds, but if that could be developed and if an opportunity were given for development, it would be a real acquisition to the State. I, therefore, say that I think that this is a most important matter.

Now, I want to say a few words with regard to the education of Natives and the result and value of education.

There is fair provision made here in Queenstown for the education of the people, but we have a great many, you can understand, out of a population of 9,000, who get beyond the fourth standard and we have a higher mission school here and it is doing well. The Principal of that school is a B.A., she is a young woman, a fine teacher and she is getting wonderful results out of her school, numbering 100 children.

DR. ROBERTS: Is that Gertrude Ntlabate?- Yes, I think so. Unfortunately, the building in which the school is held is scarcely better than a stable. It has a mud floor, practically no walls at all, except some iron roofting, but notwithstanding that they are shewing splendid results and that is something that may be adopted with advantage elsewhere.

Under Sub-heading 3, you have "Occupational training", and that, I consider, to be a very important thing, perhaps one of the most important of those subjects included in this list. At anyrate, it is most important in my estimation. I feel that more should be done in regard to occupational training. Unfortunately, the outlook on the part of our people is poor. Without a vision a nation is hopeless and it must perish, and unless we have something before them, unless it is possible for them to take up something, just as we find among our own children, in which they can develop and in which they can become perfect by and by, the outlook is very hopeless. They are asking now, will there ever be an opportunity for any of our sons to become doctors or solicitors and the like. Well, whichever way we may look at it, by and by that will have to be. It will be impossible for a mere handful of Europeans to provide all that is necessary and I think, if it could be encouraged by the

Government, we might give them the opportunity so that their boys might eventually be trained to help in the medical care of their own people.

We are doing a little bit in that direction now, as you know, in this colony, in this state, at Lovedale. They are training nurses there and also at Fort Hare. It seems to me that they have got the impression, the Natives have the impression, "What is the use of our looking forward to anything of the kind, we shall always have to leave our people under the care of others and that sort of thing is not good for a nation". It would be a good thing for us to say to them, "We shall eventually select from your people those who are most promising and train them so that, under the care of proper European doctors for a while, until they are able to look after themselves, you will be able to take part in the medical care of and in looking after your people." That is what I mean by occupational training, but I do not know what you had in your minds in the draft before us. I think the Government should lead the way in this.

Then I come to No.15, sub-section 9, Pass Laws. I can only express my abhorrence of the pass laws as they exist at present. I know the feeling rankling in the minds and hearts of the people against those laws. Here again, that may be regarded as destructive criticism and I believe there should be a careful enquiry into this. I believe there should be a registration of the people and in the districts in which they live there should be a careful note of their homes and so on and then the people should be supplied with some kind of a certificate when they go to another district; I feel that a careful registration should be made and they should be given a certificate as to

their character and so on. It would help in both ways; it would help them and it would help to keep out of the locations, as we are anxious to do, the undesirables from other places.

Those are the observations which I have made and they are the result of my experience with the Native people and I may say that my observations are not merely academic, I think that they are essential practical as they are taken from practical life.

CHAIRMAN: Judging by your last observations, you do not seem to think that the time has come for abolishing the pass law ~~xxxx~~ altogether?- No, I think that would be wrong. I would abolish the pass which the person has to carry, the pass which they have to carry in our own town here. They have to carry a pass when they go from place to place. I think there should be careful registration because, under the present conditions of Native life, it is unsafe to allow anyone to go wherever he will and have nothing to indicate who he is.

SENATOR VAN NIEKERK: But, Mr. Hodges, have you got a pass law in the Cape?- Yes, we have our pass laws here. Our people who are not registered have to carry passes. Surely that is so. If a man is not a registered voter, I understand he has to carry a pass. (After consultation with authorities present in Court). I understand I am wrong. I am informed that there are no passes here.

CHAIRMAN: Probably you are drawing on your Free State and Transvaal experiences?- Yes, probably that is so.

So you consider that some papers should be carried to serve as an identification certificate?- Yes, I think that that would be an advantage to the Native himself and one effect would be that it would prevent undesirable people from

coming into the locations.

Is that what you said,what you meant when you said that in the present state of Native society it would be unsafe not to have some identification certicate?- We have had some serious examples of men coming here and creating disturbances. We have had people like a certain Dr. Wellington, and various others of the same kind, and you never know. They are preaching sedition and all kinds of things.

It is unsafe because it helps the wolf in sheep's clothing?- Yes.

DR. ROBERTS: Do you think a pass would close his mouth?- No, but before he could get into a new place you would know who he was.

CHAIRMAN: And even if it did not close his mouth, it would leave a trail?- Yes.

Now you said that it would be impossible for a handful of Europeans to provide all the medical needs for all the Native people?- Yes.

I want to check the grounds on which you advance that theory. There would not be enough Europeans to do the work, is that the point?- Yes.

Surely you cannot sustain that?- Well, when you consider the unhealthy condition of large numbers of Natives in the locations and at mission stations - and at mission stations the conditions are better because of the conditions of life being better - when you consider all that, then you realise the absolute necessity for something being done for the welfare of people and having more medical persons in their midst. You could not supply the wants of these tremendous area of ours at the present time by your European agency. It is impossible.

It is not impossible because of the numbers of Europeans, but because of the cost?- You have not got enough of the European doctors, you have not got enough medical men.

We have probably got seven, or eight, or nine medical men in the town, well what is that for the tremendous neighbourhood. You must realise that so many Natives die from disease. And then there is a tremendous infantile mortality as well and that is all due to want of medical knowledge on the part of the people. It really comes down to this largely, that they are not properly cared for when they are sick.

Is that not due to the fact that there is not money enough to pay for the medical attention?- Partly that, but not entirely.

The White community of Queenstown does not lack for medical attention because there is enough money to pay for it, but there is not enough money for an European doctor to live in the Native location and attend to Natives only?- Yes, that is so.

Do you think a Native doctor would be cheaper?- I do not suggest that there should be Native doctors merely because they are cheaper, but I do think that Natives should live among their people with proper medical training and certainly, if that were so, it would be cheaper; but I would not have it only for that. There is this, too, they would have confidence in their people. Speaking from my experience among the Native people, I do say that the Natives want more medical care and that is why, as Churches, we are spending money in opening our own hospitals and the like. And that is why I say that it would be an immense help to have these Natives trained. It would be an immense help to their own people if that could be done. And it has been shewn over and over again that there are Natives who can well be trained as medical men and who can do well in that line of work.

SENATOR VAN NIEKERK: When you spoke of occupational

training, were you thinking only of the instnace of medicine which you quoted, or did you have in mind industrial training generally?- Yes, such as blacksmith work, carpentering, waggon making, shoe making, weaving and spinning, and practically speaking any kind of industry, - particularly the motor industry which is so very large and important. Here, I may say that we have a place in this town of a man who has been properly trained. It is the place of a Native man who has a motor garage of his own here and he is doing well and he is doing very good work too. That shews what can be done.

CHAIRMAN: Now, leaving out the motorcars for the moment, let us take some other instances. Do you think that there would be sufficient opportunities for these men when trained?- Yes, I certainly think so. It is very difficult for me to say, but I certainly think that there would be good opportunities.

Where do you think, among the Europeans?- Yes, they would assist the Europeans in their particular trade.

Are you aware of the fact that among the Europeans there is considerable trade union opposition to it?- Yes, I am aware of that.

And do you suggest that a trade union opposition is something which should be broken down?- No, I do not suggest that because I consider that, among the Natives themselves, there should be these unions. I believe in unions, in trades unions and I believe that they should have them among the Natives.

That may be one of the methods of breaking it down. Do you think the Natives would be willing to engage their own carpenters, tinsmiths, etc.? Do you think the Natives will be willing to work in those capacities for the Europeans -

do not you think that there would inevitably be conflict between the European and the Native unions?- No, I think it would gradually work itself out.

Your idea is that there should be an opening for the Natives to enter into industrial work for the Europeans?- I should say that there should be an opening for anything that the Native can do which is useful for his fellowmen and anything of that kind should be encouraged and the question of White or Black should not come in.

I do not think that the question of colour matters really?- No, I do not think so either.

The question which matters is this, that in a well organized state there should be some scope for the various sections of the community. At present, as you are aware, the section of the community among which unemployment has become practically endemic, is the European section and not the Native?- Yes, that is so.

Now, by a development such as you propose, which would increase the pressure of employment in that section where it is already most felt, are you advancing social problems or are you simply making things worse by creating new problems?- Well, I should just simply let that work itself out. There is not a trade which I know of which can do without the Native and the assistance of the Native, and I notice that our European men who are fairest in the employment of the Natives, recognise the ability of many of these Natives. But I cannot take that any further and I think that it is a question which will solve itself.

Are you not simply robbing Peter to pay Paul?

The Native, of course, is employed in every trade in small or large numbers, but hitherto not in the work which you propose?- That may be.

And you suggest letting the matter work itself out?-

Yes, I do, I mean for the present. I would not prevent them but I would not keep the whole of the Native community waiting until these men are settled. I would let the men employ them and encourage them to encourage the Natives to develop on these lines.

But usually one does not let a thing takex its natural course if you know that it is heading straight for danger. It helps you to get rid of a certain number of Natives but it produces further pressure where the pressure is highest now?- I would leave that for them to work out.

Yes, but unfortunately, the Commission has to have some light on that, the Commission cannot look at the matter from the point of view of what effect it will have on only one section of the community. Can you indicate to what extent among the people with whom your missionary work brings you into touch, there is more than a reasonable amount of debt?- Do you mean any section?

No. Could you indicate to us whether they are in debt to the extent of 50% or 75%?- I am sorry I could not safely say that and I would not like to suggest anything that I am not sure about. I know, though, that it is considerable.

Now, in dealing with the question of detribalisation, you mentioned the disadvantages attaching to the tribal system. Do you not admit certain advantages on the moral side?- Yes, I do.

But you consider that the disadvantages you mention are in excess of the advantages. There are considerable advantages on the moral side?- Yes, as far as I know them. I can only say that that is the effect in my mind, and it makes my judgment sway in the direction of detribalisation.

You have had experience of urban areas in Natal, the Free State and here, but have you had any experience of

rural conditions in any of these provinces?- No, except as a missionary, I have always been in the bigger towns.

It was as a missionary that you were in this area of Kamaston?- Yes.

So you were dealing with Natives who had already advanced considerably under detribalisation?- Yes.

Do you not think that there may be different sections of Natives who may have to be treated differently in this matter; that while, for example, Natives in this area may be so far advanced that a tribal system can no longer apply to them, there may be other Natives to whom it may be a disadvantage to be taken away from the tribal system?- Yes, there may be, but I do not know them sufficiently well to speak with any confidence.

Your work has been entirely of the more advanced nature?- Yes, entirely.

DR. ROBERTS: You mentioned Selwane and you thought that it was a bad thing that one tribe should be up against the other?- Yes, I think so.

Do you not think that the people who rule the country may think it is an excellent thing?- They may.

That is to say, that if you unite them all you may have a common danger?- Probably. Of course, I only know what I have seen and that instance which I gave you was one of the effects.

With regard to nurses and doctors, we are, I think, as you know, at the beginning of things?- That is so.

The Native today is beginning to educate himself?- Yes, he is.

Do you not think that there is hope for the future when there may be large numbers of doctors and nurses among the Natives?- Yes, decidedly I do think so.

And your memory will go back to the time when there

were not nearly enough teachers, whereas today we have a super-abundance of them?- Quite so.

So there may be a time when we shall have an abundance of nurses and doctors?- Yes, that may be so, and I remember the day in the Kamaston location, at the time when smallpox were rife, when I had myself to vaccinate something like 1500 cases.

Yes, that sort of thing is necessary at the beginning of things?- Yes.

Now, you say that you advised the Government to support the education and training of Native doctors?- Yes, but unfortunately education of that kind is so far beyond the means of Natives in their present condition that I think it would be necessary to give considerable help.

Do you not think that you would get help from the various councils? As you know, the Transkeian General Councils make grants for men trained at Fort Hare?- Yes, it would be very helpful if we could get such grants and I do think that institutions of that kind would give help in the way of grants.

ARCHDEACON HIGH EDWARD ROLEY, called and examined:

CHAIRMAN: Will you tell us what points you desire to speak on?- I have just jotted down some notes which I shall try to amplify a little. There is one point which I have got down here, lobolo. I do not know whether it is a general practise, or whether it is a practise which prevails more among the Christian Natives, but there is a sort of give and take about that. You know, of course, that the bridegroom is supposed to find anything from 5 to 8 head of cattle, but apparently the parents of the bride are expected to provide their quota. The furniture of the cottage, for instance,

and other things necessary for the young couple are provided by the parents of the bride. That is one point which was brought to my notice and it had not struck me before as an advantage, perhaps, in that Native custom. I may say, of course, in the beginning, that my experience has been entirely in the Cape. I have not been in the Free State, Transvaal or Natal, so my experience is entirely in the different parts of the Eastern Province. I was in the Midlands for nine years and at Graaff Reinet.

I noticed, under paragraph 5, what is being done to develop Native agriculture and I may say that what I regard as a splendid move is the appointment of these young demonstrators. One meets these young demonstrators in the different Native locations in this part of the country. For instance, in Herschel and Wittlesea and this part of the world, it is all to the good in helping to develop agricultural work among the Natives and I think they are being encouraged, of course, by the magistrates and they are being helped by them.

Passing on to the urban Native areas, one cannot speak too highly of the Administration in these parts. My experience, at anyrate of the last 15 years, of the Native Location Inspectors shews that they are doing excellent work. I suppose their work is very trying and yet I think they are very devoted public servants in the various localities where they are working. The men I have met are certainly very keen on their work and they are deserving of every encouragement.

On the question of adequacy of land the congestion, I want to say this. Here, I think, the Natives can have a site in this location for £2 per year to build their own cottage. The Town Council lets rooms for 5/- per month as

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compared with East London where, I think, - I am speaking of two or three years' ago - they used to let rooms at 17/- to 18/- per month, and when we expostulated at the Church, they told us that the charge is so high simply owing to the fact that it had cost them so much to build these rooms. The Natives on the West Bank have these round brick huts, - some of you gentleman may have seen them - and they cost something like £70 to build. They were built by White labour and, of course, the Town Council put up the case that, as they cost them so much to build, the rent must be in accordance.

I believe that, at KingWilliams Town, they charge £1.2.6 per month for two small rooms. I think these charges are very high. In relation to the present state of the wages of the Natives, I do say that it is a ridiculous price to charge them as a monthly rent.

Tremendous improvement has taken place in the 28 years of my experience of this country in locations and one is glad to see what is done. Perhaps I may just touch on this. We had a location at Aliwal North. It was Glebeland, belonging to the Rector there. I was Rector of Aliwal North 20 years ago, but the old Rector before me had this Glebeland and he charged a certain rent. The whole thing was very unsatisfactory, so we had it all properly surveyed and then we got a move on and we did not allow any huts to be built unless they were two-roomed cottages there. That has gone on and on and the matter became rather a big one because the Municipality seemed to look upon it as being too close to the town. They wanted to expropriate this property for European use, but we had gone so far ahead with these cottages and we had borrowed, I think, something like £2,000 from the Bank to help us in developing this property, that we resisted the attempts of

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the Town Council and the upshot of it all was that the Town Council of the day appealed to the authorities. The authorities then sent an official down to inspect matters and the officials commented very highly on the property of ours and on the property, I think, of the Primitive Methodists across the road, but they absolutely dropped on the conditions at the location. They said it was an absolute disgrace. They said to the Town Council, "You are talking about doing away with that property, but that is the only property worth looking at, and your own property is nothing short of a disgrace". That had a very good effect and it led to the authorities getting a move on with their own location there.

I do not know whether you have been to Barkley East yet, but there, too, you will find beautiful little two-roomed cottages where, so I am told by the Municipality, they charge only 8/- per month in rent.

Is that 8/- per month for the cottage or is it 8/- for the room?- It is 8/- per cottage, for the two rooms, and these two rooms are very nicely fitted up and the charge of 8/- is very reasonable. I do not know what the Aliwal North charges are, but I believe they are 12/-, and probably you know, as you have been there.

My own experience has been that there has been a tremendous improvement in locations generally in the last 28 or 29 years. I should like to say this, that here we are very overcrowded in this location, partly because we have not got any control, or rather let me say that we have not got enough control over the people who come into this location and help to overcrowd it. There are something over 8,000 people here in this location and there is certainly not enough room for that number.

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I now come to the question of recreation. I may say that that has also been attended to locally. The previous witnesses have told you about the football and cricket field. Then we have a very fine hall here which you should see. It is called the Mallett Hall, and it is not only a very great tribute to the influence and the work of Mr. Mallett among the Natives, it is also indirectly a result of the good relations between the Natives and the Municipality. I do like to say that the Municipality here in Queenstown are very well disposed towards the Natives who are under their control. This hall has been built and I may say that the money has not been spared, and it is really a very fine hall for the purpose. As time goes on, they are using it more and more.

The next point I wish to deal with is that of mortality among adults and children. I was told the other day that there were 14 funerals in one day from this location. Surely that is a very large number. Infantile mortality is very serious and it is very serious all over the country. Of course, it may have been an exceptional day when they had these 14 funerals, but all this points to what my friend Mr. Hodges said here just now, that there is an inadequate supply of nurses and also of clinics in this connection. We have only one Native nurse here. She is a very highly qualified nurse but she is only one, and there should be a good many more.

SENATOR VAN NIEKERK: Is she a Native nurse?- Yes, she is a Native nurse working under the direction of the doctor. One nurse is not sufficient and I should like to ask whether it is possible for the Native Administration to help to provided nurses for this work and to provide the necessary money for their training.

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In the hospital at Lovedale and elsewhere they have two or three European nurses and three Native probationers. There is no grant for their training and the money has to be found by themselves. Mr. Johnson, when he was here recently, promised to look into the matter and to consider the question of a grant.

DR. ROBERTS: I think there is a provision for a grant for so many nurses from the Development Fund?- There may be, but they did not have it recently at St. Matthews, which is the other place I mentioned just now when I referred to Lovedale. Mr. Grant, who is in charge there, spoke to me the other day and he is hopeful of getting these grants and he may perhaps have them by now.

With regard to the point raised by Mr. Hodges about training and education, I want to say this. In other parts of this vast Continent, one does find a somewhat different state of affairs. I had a letter from a son of mine there from the Soudan, and he said, "Do not worry about medical provision, in this place we have five doctors, in this big sort of a village", - it is a Native town in the Soudan right on the Barrage on the Blue Nile. My son said there were five doctors there, two of whom were Europeans and three Natives. When he said Natives, I took it he meant Egyptians. Of course, the Egyptian Government, in the days gone by, exercised a great deal of control in the Soudan, but nowadays they have not got that control. Evidently they have been able to educate and provide Native doctors in that part of the world for their own Native work and Native requirements.

Now there is the question of the education of the Native. We have about a thousand children in the schools

in the location here and let me tell you that even the heathen values his education. It is rather an interesting point that the heathens are now realising the tremendous importance of education for their children, and that is not only here but it is the same thing in India and it is becoming so more and more. They realise the tremendous importance of education for their children because they want them to have something to go on, something that will enable them to make a living when they are grown up. They are asking us today to provide schools in districts where there are not any at present. The children come in from the rural districts to these places and they go to Standard V and VI and also to the higher Mission schools. They cannot get any further education out in the country. They all want their children to be able to go further. The whole position was explained to them, but they are willing to undertake the expense so that their children may be able to get further education.

As Mr. Hodges pointed out, the higher Mission school is most inadequately provided for so far as buildings are concerned. We are trying to get funds together and we have got sixty pounds at present towards a building which we want to put up, and I may say that we have been trying for years to get help from the Education Department, but, as you may know, they have a rule about that, which is that they provide the salaries and we ourselves have to provide the buildings. It is unfortunate that it is x not a rule which is applied allround. It is a rule only applied to Mission schools and whether we could get it from the Native authorities, whether we could get a grant from the Native Affairs Departmentx towards this building, I do not know. I should like to know to whom we could apply so as to get this help.

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On the question of occupations in which educated Natives are engaged or may be engaged, I met a Native boy on Saturday afternoon who was one of our sidesmen and he is employed locally in photographic developing. I enquired into his earnings and I enquired whether he was getting only 2/6d a day, but I was told that he got 35/- per week, that is 6/- per day for his work, that is more than twice the wage which the average unskilled Native labourer gets. So I enquired whether that boy had had any education and I was told that he could read and write but that he had not had any real training. He had, however, been at that work for the last twenty years and he was invaluable to the employers for whom he worked. His employers have recognised that fact and they pay him an adequate wage for his work. There is a tendency, I think, to increase the wages for boys who are up to their work and who have not necessarily been trained for their work but who have grown up into it. Many have not been trained to their work, not in the same way as our European boys are trained, of course, but they have grown up in the work and have become quite skillful.

Now, the last point on which I should like to say a few words is the question of the promotion of inter-racial relations and good feeling. I was in East London about seven or eight years ago and we started a Joint Council there. Well, I must honestly say that I think we made a mistake there. Of course, it was a sort of tentative project in those days, but we made the mistake of not having the Natives always with us, and I think that here we have overcome that by making it a regular rule that they must be with us. We meet once a month and both Natives and Europeans are there as a matter of course, and if there

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is not a quorum, either of the Europeans or of the Natives, the meeting cannot be held. Well, I may say that our meetings are fairly keenly attended by both the Europeans and the Natives and I do feel that we are certainly helping to do some good work.

I remember that Mr. Rheinhelt Jones was here a few weeks ago and he was speaking to the Natives in the location. When he had finished speaking, one Native got up and put a question to him. This is what he said, "We want to know what the local council has done for the Queenstown location". That question was greeted by a roar of laughter from the Natives all round, because they were sitting in the very hall which was the outcome of the work done by the Joint Council. And, of course, this man vanished. That was the end of him. I think it is a very important thing that we should have a joint council not only in the bigger towns and centres, but in the smaller ones as well, because I am quite sure that a lot of misunderstanding and difficulty which otherwise arises can be overcome by quietly talking things over with the representatives of the Natives themselves and I do feel that it is a very important thing that the Joint Council movement should be fostered as much as possible throughout the country and that it should be given every possible chance of development on its own particular lines.

I may say that it acts in many ways. In East London, we found that it was beginning to act as a sort of liaison officer between the town council and the location and that was a most excellent thing and here, sir, we find the same. We have only to mention to the Joint Council that the Town Council have discussed such and such a thing and

and we should like to see this or that done, and our advice is always very sympathetically attended to and I really do not think that we have any complaints in that respect in this place here. Everything is done by the Municipal Council themselves to help the Native location and to make it more healthy and I may say generally to uplift it.

There is another point which I just jotted down while you were discussing the question of pass laws and it struck me that a sort of identification form would provide the fairest solution to the difficulty. It is used in the Transvaal, so I understand, although I have no experience, but I believe they have a pass there which is a sort of identification form, so far as I can understand. One knows what one does oneself, the first question which I ask of any Native, or even European who comes to my house for that matter, is "Where are your papers". because we all know that the average tramp has no papers. He will always pitch you a tale that his papers were burned in the veld or they were stolen by some other fellow, but the fact is he never has any. And in the same way, the trouble with the Native is that he has no identification papers and I certainly do think that it would be a decided advantage if something of that Nature could be provided for. Personally, I have no objection to carrying about my identification papers and, as a matter of fact, my tailor always sticks it into my suits. You will find a tab with my name and address on it generally, and I suppose that most of you gentlemen also have your name stitched somewhere in your clothes in the same way.

Of course, the objection to the pass system is the manner in which it is sometimes carried out by the

authorities and the police in general. We had some trouble here which was put right by the Town Council. The midnight train, which passes through here early in the morning, is often caught by a number of Natives who have to go from the location in order to catch that train. They are stopped by the police and asked for their passes and they say, "We are going to the train". It used to be the custom, or if often happens, that they were told to come to the police station, with the result that they missed their train.

Well, we made representations and we had it put right, and the police arranged that such Natives only had to go to the Location Inspector to get a pass or a certificate to shew that they were going to catch a train. The point is that there is no difficulty if everyone acts sympathetically and I do feel that, if that were the spirit generally adopted, a great many of the difficulties of this country would speedily be overcome. All we want is sympathy in our dealings with the Native race.

I do say that that is the only way in which the matter can be adequately treated and in which the whole difficulty can be overcome. I think there are no other points on which I wish to speak.

CHAIRMAN: You mentioned the overcrowded state of your location. Now, when you say that there is no room, do you mean that there is no physical room or do you mean that there is no employment here for some of the people in your location?- No, I would not say that. I do not know whether there is sufficient room, but what I meant to convey is that they are too thick on the ground for the size of the location. If you have eight or nine

thousand people living in that location, it must be evident that there are too many. You will say, "Where do they put themselves", and that is the whole question, where do they put themselves? They must be crowding each other out in their own rooms. I am not in a position to say how many of them are living here who have no occupation and are without work.

You suggest that there should be control, a greater measure of control, by the local authorities in admitting the Natives to the location, but if there is a demand for the service of the Natives here, then there does not seem to be a necessity for controlling the admission. There seems to be a need for making better provision for the housing of the Natives?- There must be any number of Natives here without means of subsistence. We do not know how they are living. They are living in the location, loafing about and I daresay the Magistrate would be able to tell you a lot about that.

SENATOR VAN NIEKERK: That has become an evil?- Yes it has. I remember 25 years ago rushing round on an inspection of the locations in Aliwal North. The people came to me and said, "Please, can you give us work to do", they would work practically for anything, just to be allowed to live in the location. They had no right to be living there and they were just living on other people.

CHAIRMAN: Do you think there is illicit beer brewing going on to any extent?- I cannot say that I have gone into that subject, but I know that it is continually cropping up. The Magistrate will be able to tell you how many pounds he gets every month from that source alone, but I could not tell you whether it is increasing or decreasing. Some will tell you one thing and some will tell you another.

DR. ROBERTS: I am rather jealous about the Native Affairs Department. Can you tell us how long this hospital at Keiskama Hoek has been in existence?- I should think about eight or ten years.

And have they been training nurses there?- Yes, but I could not tell you how long they have been training nurses there, I do not think very long. Last time I was there, about ten years ago, there was a Nurse Kingspark there. She may have had one Native nurse under her then, but I cannot say for certain, but I do know that there are three there now.

Yes, now there are. But the rule is that no money will be given unless there is a training of Native nurses?- No money will be given to the hospital. I do not know whether they get a grant, of course.

But they will get one if they are training?- Yes.

MR. LUCAS: You touched on the question of surplus Natives, Natives in the town who have nothing to do and who have no right to be in the town. How do you face the question of the number of Natives in the reserves who have to go out to find work and who must chose some town to go to and who then cannot find work in the town to which they go. Those people are driven out of the reserves to earn money and cannot live in the reserves. In fact, the reserves cannot maintain them. They will go, say, for the sake of argument, from Herschel to Queenstown, and Queenstown has a fairly big Native population now?- Yes, a very big Native population, there are between 8,000 and 9,000 in the location.

That being so, it seems to me conceivable that a substantial number cannot find work unless they substantially undercut others, and the result then will be that those others will be put out of employment. Now you say that you

do not want these people to be admitted into the town?- What I say is that I think we should have more control over them. For instance, we should be able to know where they are, but I am not in favour of too much interference. After all, say we have guests staying with us; we should not like them to be dropped on. Well, the Natives have their own friends and relations who come to stay with them, but I do fancy that in many instances they do come to town and live on their friends or relations. It is more control that I am asking for.

I was dealing with the question generally. In every town we hear that and one of the principles of the Urban Areas Act was to restrict this number of surplus Natives. Of course, a number of Europeans may be glad to have these surplus Natives, because ~~of~~ a the result of their presence they are able to cut down wages, but, looking at it from the Natives point of view, what can be done about them. Supposing every town were able to throw out these surplus Natives and the reserves remained as they are now, what then are the prospects for these Natives?- Many of them, of course, go to the mines. Some of them come here. They come through the labour agents. I do not know how many hundreds pass through week by week. Large numbers of them do go to the mines.

Yes, but those who go to the mines have to be a particularly fine type of man physically?- That is so.

And a great many of these surplus Natives probably would not be able to pass that test?- No. It is rather a difficult question because, as you say, they are bound to leave their reserves. What might be done/to would be have some sort of official, or perhaps some sort of office which would have some sort of control over that. For instance, say that

a farmer wants to build a dam and he says, "I want a couple of dozen Natives", where would he get them from in the ordinary way? I do not know where he would get them from in this district. Perhaps he might say ~~from~~ to his boys, "I want you to get me a few dozen Natives", or he might come into town. But if they had some sort of office in this town here for that kind of thing - I think they have such places in Natal and in Durban where, if you want a servant, a domestic servant, you send to the Municipality and they send you one -----. If you have that sort of thing here, it would be most useful.

CHAIRMAN: In the Transvaal the Pass Office does it, but in Durban it is run by the Municipality?- Well, we could do something of the same kind here.

MR. LUCAS: The point which I wanted to get at was whether you thought of the possible hardship to those Natives if you were simply to turn them out of the towns?- No, I think we should have some sort of control over them, we should be able to see why they are there. Some of them are there for good purposes, but I am afraid that others are there for bad purposes.

I am talking about reasonably decent Natives?- Well, one would treat them sympathetically, but there are others, loafers, people who, of course, would not do any good anywhere, and it is over those that we want to have some sort of control.

SENATOR VAN NIEKERK: Your idea is to turn out the loafer from the location so that he should go to work somewhere?- Yes, he should get away, he should get a move on. The Chief of Police often gives an European loafer fortyeight hours notice to clear out.

DR. ROBERTS: The Urban Areas Act gives you that

power?- I did not know that.

MAJOR ANDERSON: Do you think that this number of floating population, this number of loafers is increasing?- I could not tell you that, but the Location Inspector might know it, but it is the thing which people are always grumbling about, that there are numbers of people here without means of existence.

Have you any experience of recruiting agents here?- No, I do not know much about their work.

MR. AUBREY CLAUDE GAYLARD, called and examined:

ACTING CHAIRMAN: You are a surveyor?- Yes, I am a land surveyor.

How long have you been in this area?- I have been in Queenstown for ten years and before that I was practising for eleven years. I have spent those eleven years in the Transkeian Territories.

Have you made many surveys in the Native Territories?- Yes, most of my professional life was spent on that work.

Can you explain more or less to the Commission whether the surveys which you made there satisfied the Natives, - I mean the system, and how the system affects the Natives?- I think it satisfies the Natives but there are always objectors to this sort of thing. Still, I feel that the majority of them in the surveyed districts appreciate the survey because they find that they have security of tenure which encourages them to improve and maintain their land. It also stops encroaching on the commonage, which is a very frequent occurrence in the unsurveyed lands. I do not want to say that it actually stops it, but it gives the authorities the means of stopping it.

Now the plots which you surveyed, each has a beacon, has it not?- Yes, each one has a stone beacon.

Do they fence those plots?- A small proportion do, but not many. In some of the more progressive parts where they go in for wheat growing in winter, they fence some of their lands and just recently the General Council has been fencingthe upper boundaries adjoining the commonage.

So much so that it prevents the cattle from the commonage coming in?- As a rule, they do not put up a good fence, the fences are not stockproof, or at anyrate they will not be stockproof in a few years. For one thing they neglect to maintain them or to keep them in proper order and most of the fences in the Native Territories today are hardly worth having excepting a few of the more recent ones.

In other words, after the fence is put up it is not maintained or kept in order?- Not as a general rule.

Now, do you find that, even in spite of your fences, cattle do get in because the Natives do not kraal their cattle at night in the reserve, they keep them around the homesteads?- They generally have them kralled at night during the season of growing crops, because it is one of the big drawbacks to have to kraal stock at night when you have these big open spaces.

Now, speaking from your experience generally, would you not advocate a proper fence so as to keep the cattle out?- Yes, but first of all you have to train them to maintain their fences. A lot of the money that has been spent on fences iw wasted after two or three years. Fences which should last many years are only efficient fora few years.

Now, what has the Native to pay for the survey of his plot?- When we were making the Transkei survey, they were paying £3.10.- in actual survey fees and 15/- for

administrative work in connection with the survey, and stamp duties. It used to cost him £4.5.- for the actual title.

Do you not consider that that is rather high?- Yes, it is rather high, but I do not think you could do that very much cheaper, not under the conditions under which we were doing the survey.

What conditions?- We were making quite an accurate survey. Each beacon was fixed within a few inches.

Do you not consider that we could go in for much cheaper methods? After all is said and done, whether it is two morgen or one and a half morgen or half a square rood or something like that, the cost, compared to the size, seems to be very large?- For the actual size of the land it would not matter. If we were 10% out, no great harm would be done, but when you get disputes over loose beacons and you find that you cannot replace those beacons with certainty, it would make for more trouble. In some disputes we found that the beacon had been deliberately moved and, if the surveyor comes along and places it six or eight feet away from where the owner of the land knows it should be, it would rather cause a want of confidence in the survey. That is the only drawback which I can see.

You drive a pin into each corner?- We plant a stone beacon.

Would it not be better to have a pin?- Pins are apt to be moved and we would have to put a stone in in any case.

You could put the pin down deep and then have the stone?- Well, I do not know. It would be rather a big job to dig up a square piece of ground to look for a pin which is a few feet underneath.

DR. ROBERTS: As you know, there is a regular system of survey by coordinance?- Yes.

It takes up a good deal of time and then, as you

know, there are several other and less valuable methods. Do you think that these would be possible, any one of the lesser methods, in dealing with Native erven?- They are quite possible. In dealing with lots of that size, the probability of error in the sites would be small, but the question is, would you save very much in cost, but the plane table survey would give you good results within certain limits.

And it would not be very costly?- Well, it would be fairly costly. I have not had any practical experience of plane table work and I cannot give a definite opinion on the matter.

Have you had any experience of compass bearings?- That would go very quickly. I think the plane table survey would be infinitely better than the compass.

In the secondary triangulation, what is the distance here between the fiducial points?- Roughly, about seven to eight miles on an average.

And compass bearings there would not help you?- Compass bearings are very independable in a country like that. You find magnetic rock there and I have had a variation of twenty degreed with compass bearings with two points. The reverse bearings were twenty degrees out. I have had another experience where I moved my compass three yards and the difference was eighteen degrees.

In this distance of seven miles, how far would you be out in a plane table survey, using a very accurate plane table and a magnifying glass?- It depends on the scale.

Supposing you use a two feet scale?- If you used a plane sufficiently large for the allotment you would have a considerable error. If you used one quarter of a mile to the inch, there would not be much error, - not in a scale like that.

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You could easily have a plane table of two feet?- Yes, but you would have to divide your arable land up into blocks and you would not be able to gauge very accurately.

You see, if you went right through the survey of the Transkei, it would cost the people a little over two millions?- Yes, I realise that.

And the plane table survey would cost even less than a million?- Yes, possibly that is so.

And it would not be very much more inaccurate?- It would probably have a sufficient inaccuracy with a plane table estimate of about two percent, one in fifty.

Have you given any study to this new method of aerial survey by photograph?- I followed the experiment which was made in the Transkei and I heard the views expressed by some of the officials. Are you now referring to the later method?

Yes?- No, I am afraid I have not followed that.

You could not give an opinion as to whether that method would be good for the Transkei?- No, I am afraid I could only give an opinion on the experiment which was tried six years ago and not on the later one.

And that experiment of six years ago was a failure?- Yes, it was less dependable.

I suppose you know that in Malaya they use the more simplified methods?- I do know that.

Well, I do not see why that should not be done here with this particular contour of the land. Of course, it would take a good deal of work out of the hands of the surveyors. Do you not think that the plane table survey might be tried here with some measure of success?- Yes, I think that the plane table is the most likely to give good results at a reasonable cost.

And the compass bearing, you do not think it would

lead to good results?- No, I would not recommend it.

And a chain survey?- That would not do either. Why not?- Chain and compass bearing might give reasonable results if the final plotting were sufficiently checked with capable men. It would mean that you would require a number of trained men to supervise the final plotting and then it would be more or less dependable within certain limits and, in addition, it would probably be a very rapid method of doing the work.

MR. LUCAS: You quoted a figure of £4.5.-?- Yes. I see in this article of Mr. Bremner's which you lent us that he quotes a figure of £2.15.- as reasonable?- That is, if certain of the regulations under which we were working previously were altered. We would have to do less calculating and less figuring all round.

But, on that figure, does he suggest that you would get a reasonably accurate survey?- Quite accurate within six inches.

So that the regulations which stand in the way cause a difference of between £4.5.- and £2.15.- ?- Yes, that is so. We have to make certain calculations today which could be eliminated.

DR. ROBERTS: YOu would still require the co-ordinance?- Yes, that is so, but certain administrative work could be left out. Ten shillings would cover the administrative work of the survey and a considerable saving might be effected on that. That article, I may say, was written more as a comparison with one definite scheme of survey.

MAJOR ANDERSON: COUld you say roughly how much arable land in this part still remains unsurveyed?- The Queenstown district was surveyed before my time. I could give you figures in other districts more or less comparative. The

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greater part of the Engcobo district I could give you. You can say that it is about fifty percent of the whole that was surveyed. About fifty percent of the locations were arable land.

MR. LUCAS: Fifty percent was arable and surveyed?-Yes

So all that was arable was surveyed?- No. All that was occupied at the time of the survey was surveyed and perhaps a little extra.

Is there still arable land there which is not surveyed?- Yes, there is in some district arable land still available. In some of the mountainous parts of the Engcobo district, there is still a fair amount of arable land, but it would appear that one would be cutting down the commonage rather excessively if that were also surveyed.

MAJOR ANDERSON: If there is arable land which at present is not surveyed and can only be surveyed by the formalities which have to be gone through, you are placing a bar against greater intensive development of that area?- Yes, that is so.

You are speaking of Engcobo?- Yes, that is one of the most occupied districts. Just let me say that in most of the surveyed districts there is a fair amount of arable land still available.

You cannot speak for this district?- No, I have not had much experience of the Native areas here.

MR. MOSTERT: What do you consider is the arable ground in the different areas in the districts where you have been?- I dealt with the land that could be cultivated with a fair amount of profit ----.

Yes, quite so, now what would be the area, what would it represent in these areas?- It would probably represent about 50/50 all through, but in some of the areas, it might be as high as 90 and in others as low as 20.

MR. ROBERT HART IMPY, called and examined:

CHAIRMAN: I understand you are the Mayor of Queenstown?- I am.

And you have seen our list of subjects?- I have.

There are certain points, I understand, on which you desire to comment?- I have looked through the list. I may say that we have not taken a census of our location for some years, but there are about 8,000 Natives in our location and about 1,000 Coloured people. 500 of the Coloured people are in the Native location and 500 are in a separate Coloured location. The employment, so far as I can gauge, out of that 9,000, is --- about half are children and of the remainder about 3,000 are employed in town. We have 1100 houses in the location and I reckon that, on an average, one house goes to two people, and I reckon 800 are employed by the Municipality and the stores and the others work for the Divisional Council. We have about 3,000 employed, I am now referring to adults, both male and female. That leaves us about 1500 unemployed or casually employed.

Now, our difficulty has been that the people from the rural areas, from the Transkei, are flocking into town with the idea of earning money and a good many have taken up illicit beer making. Unfortunately, they are heavily fined and they pay fines to the extent of from £1200 to £1500 per year, of which we get nothing.

Our revenue from the location is £2,700 per year and the location is costing us £3,500 per year, which means that we are running the location at a loss of about £800 per year. I may say that, when the Minister for Native Affairs happened to be in Queenstown, I approached him on the matter of fines and I brought this kaffer beer business to his notice. If we could get a portion of those fines, we do not say all,

because we realise that the Government have to pay for the policing of the location and matters like that, but if we could get a portion of the kaffer beer fines, I think we would be able to balance our accounts. Today, that £800 per year has to come out of the ordinary revenue, and it is a very heavy item and I can only say that it is a very heavy drain on our finances.

Then there is the poll tax and we find that that is a great drain upon our Natives and the result is that they are impoverished, not only by the poll tax but by the kaffer beer fines and it all means that we have great difficulty in getting in our revenue. The location, of course, is a municipal property.

DR. ROBERTS: Are the houses municipal property as well?- No, sir, only the ground. And we charge, I think, 25/- or 30/- a year for site rent. Then they build their huts and that is all they pay us unless they take in lodgers, and if they do take in lodgers we charge from 6/- to 7/- per month for each lodger. We found a difficulty in dealing with the Natives who come from the outside areas. We have men coming here who ask permission to go to the location. A man like that goes to the location superintendent and he gets a seven day permit for which he pays nothing at all. That permit enables him to look around to see if he can get employment and if, at the end of that seven days, he has not found employment and he wants the time extended, we extend it up to a month and if, at the end of that month, he has not yet found employment, he is supposed to leave the town. But our difficulty is to find these men. In a large location like ours, they simply disappear and we ourselves have only our Superintendent, two European

and two Native police, whom we use almost solely for collecting revenue. The Government are supposed to police the location as far as keeping order is concerned and they are supposed to control this kaffer beer business, but our may say that our men give them all the assistance they can.

We have a location board, an advisory board, which is doing very good work; six of the members of that board are nominated by the Council, the Town Council, and six by themselves.

The Coloured people have a grievance and I believe that they brought that forward before Mr. Jansen. 500 of these Coloured people are in a separate location and they do not want to be under the Native Urban Areas Act at all; they want to be quite separate.

DR. ROBERTS: Are they not separate?- Yes, they are in a separate location, but, under the provisions of the Act, we have only one location here and they are amenable to our regulations. Beyond this, our Natives do not carry a pass, except what we call a domocile pass. They have a receipt for the money they pay in, for the money which they pay as house rent, site rent, and that entitles them to a domicile pass.

We also have an influx of Natives from the mining areas. They come to our location and that is one of the reasons why all this kaffer beer making is going on. I may explain that we are at present under total prohibition but, I am sorry to say, that in real fact it is far from total prohibition. The illicit selling of liquor is very considerable. We have had several meetings in connection with domestic brewing and also in connection with the proposal for the establishment of municipal beer houses. The latter

they will not listen to at all and they will not have it on any account. They want to have domestic brewing. They say, "We want domestic brewing, but we want to sell". Now, under the Urban Areas Act, with domestic brewing you cannot sell, but they say, "No we want to sell and if you will not allow us to sell then we prefer to have total prohibition and we run the risk of paying the fines." I think the Magistrate will bear me out when I say that they have a sort of clique or secret society from which they collect the money for their fines and they almost invariably pay the fines which are imposed on them. You very seldom hear of a man or woman being sent to gaol on a conviction for kaffer beer making.

CHAIRMAN: It is a business risk for which they make provision?- Yes, that is so.

DR. ROBERTS: It is 'Tammany Hall' ?- Yes, but there it is and it is a drain on our location. Every year, from £1200 to £1500 is paid out in fines.

CHAIRMAN: That is what their licenses cost them?- Yes, that may be, but our difficulty is that our Natives are impoverished and that we experience great difficulty in getting our dues and our rates today. At the present time when the poll tax is due they experience very great difficulty in paying it. Unfortunately, some of the Natives allow the poll tax to run on for two or three years; they evade the authorities and then, when they are brought before the magistrate, they have not got the money and they either have to borrow the money from friends and, if they cannot get it, then they go to gaol.

I have been in business here for many years and the customs which we have adopted here for many years is to advance our boys the money for the poll tax and then we deduct

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it from their wages at the rate of 5/- per month. We advance them the £1 and they repay it to us in that way.

The wages, I may say, are very low. Domestic servants, women, are paid from 15/- to £1 per month, excepting, of course, good cooks, who may get from 25/- to 30/- a month, and, in addition to that we house them and feed them. The boys get from 15/- also to 30/- per month and theur food, but the wage, I think the minimum wage for a daily labourer is 2/6d per day. That works out at ~~2/~~ 15/- per week and they run up to 25/- per week. Of course, it largely depends on how long a boy has been in your employ. The Municipality, I think, are paying 3/- per day, or 18/- per week.

The Urban Areas Act, on the whole, is working very well. I think we could have some relief and should have some relief in connection with the kaffer beer fines and it would certainly be of very great assistance to us.

We have recently built a very fine hall here for the Natives, the Mallett Hall, and that has been paid for out of the Council funds. It was a loan really. We are now anxious to put up an isolation hospital, which will cost us about £2,500. We have approached the authorities and we have just had word to the effect that on account of the stringency of the financial position they are not able to contribute portion of that. Therefore, the matter will have to remain in abeyance. But I may say that it is greatly needed. The present isolation hospital is in very bad condition indeed. It should be renovated, if not renewed entirely. It has an old mud floor and is generally not suited and we are hoping that, in the near future, we shall be in a position to put up this new isolation hospital.

CHAIRMAN: The interest and redemption on this

Mallett Hall, is that debited to the location account?- Yes.

But by whom was the capital provided?- I think we got it through a loan and we have to pay interest and sinking fund and we charge the interest and sinking fund towards the location account. Mind you, we do get a certain amount of revenue from it. We charge 10/- a night for the use of the Hall and from 2/6d to 5/- in the day, so that we are receiving some revenue, but it does not cover interest and redemption.

What did the Hall cost?- I think it was about £1600 or £17,^{00} including the furniture. The Hall itself cost £1,000 and then there was the furniture. As I have said, we charge the location account. We have a water borne sewerage scheme and we have electric light in the streets and we do charge the Location A/c with a certain amount of the expenditure on both, but we do not charge the individual. The individual Native does not pay for either water or light.

DR. ROBERTS: Have you got lights leading from the town to the location?- Yes, we have lights.

Have you got lights along the roads to the location?- Yes, and we have street lighting right through the location and I may say that they appreciate very much not only the light but the water borne sewerage. Yet, we find the greatest difficulty in keeping the things in order and we have to keep one or two men constantly on the move to attend to things. Well, you know what the Natives are. Every morning you find these places choked up with stones and that sort of things goes on year in and year out.

I think, on the whole, that our Natives are fairly well treated, but our great difficulty is to stem the influx of Natives from the outside areas. We have tried to do it, but we are face to face with very considerable difficulties there and that is one of our main difficulties.

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CHAIRMAN: With regard to your kaffer beer problem, what would your opinion be of the introduction of home brewing with the right to sell such as the Natives ask for?- Well, sir, my experience is that the Natives do not know what self-control or moderation means and my experience is that if you give a man the right to brew five gallons of beer, he is more likely to brew 25 gallons, and the result would be that our location would get out of control. I remember the time in the earlier days when we used to have canteens; we used to have the Natives lying about our streets and I am glad to say that those times have passed. Fortunately, we have not got that now. Boys from the neighbouring farms come in for the Sunday and, on many occasions in the past have I come across four or five boys on horses, quite drunk, in fact we have had one or two instances where they have driven right into motorcars, and our difficulty even today is to know how to overcome that. No, sir, I am not in favour of sale, because you cannot control it.

DR. ROBERTS: How would it be if you had municipal beer halls and sold beer to them there?- They will not have it.

I do not mean drink it on the premises, but sell it out to the houses. Would they not have that if you were to sell it for off-consumption?- I suggested that. I said, "Let us put up a compound and your women can come and brew the beer in the compound and the beer could then be handed out to the people", but they would not have it. They say "No, we want to brew in our own houses". Well, I thought we would get over that difficulty by having a compound and by letting the women go