INDEX

Reverend A. C. Grant, Warden of St. Matthew's College and Church 4363 - 4399

Mr. G. D. Ross, Agricultural Supervisor in charge of Demonstrators 4399 - 4417

Mr. H. J. Every, Principal of Agricultural School at Fort Gôx, 4418 - 4429

Mr. M. G. Apthorp, Chief Native Commissioner of the Cape Province, 4430 - 4478
Rev. Grant

NATIVE ECONOMIC COMMISSION

KING WILLIAM'S TOWN 26th JANUARY 1931 9.30 a.m.

SIXTYTHIRD PUBLIC SITTING

PRESENT:

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

REVEREND ARTHUR CARDROSS GRANT, Warden of St. Matthew's College and Church,
called and examined:

CHAIRMAN: You are in charge of St. Matthew's Mission?—Yes, sir, I am the warden of St. Matthew's College and Church.

I take it that there are certain specific points under our list on which you wish to speak?—Yes. I have your list of heads and I have also had a chance of seeing some of the questions arising from that list. First of all, I want to deal with the question of land tenure and I have a little to say on that. While everyone agrees that the Native people and the welfare of the whole country which is involved in their welfare should be carefully attended to, we all favour communal tenure. At the time has come and is increasingly pressing when certain Natives should be given certain proper individual rights which, in fact, some of them have acquired already. I just want to make that point because sometimes, it is said by some of us that we only want communal tenure, but I am perfectly convinced that there are some Natives in this area who are able and fit to hold individual tenure.

I shall be pleased if you will state why you
favour communal tenure?— For the sake of bringing the land under proper supervision and preventing it being taken from the Natives. God knows, it is small enough now and, if it can be filched away, even for the sake of money, the whole of the country will suffer.

You mean that, if the land could be held under individual tenure, it may ultimately pass into European hands?— That is so, and while we realise that, there are certain Natives who are able to hold land individually.

DR. ROBERTS: You want them to be protected so that the land shall not pass into the hands of Europeans?— That is what I mean.

SENATOR VAN NIEKERK: Would you safeguard them in every instance?— Yes, I would. I do not think the time has come for the granting of freehold title. I now come to the question of migration to the towns. I think it is inevitable that a better state of mind will be found in the country when mutuality of interest is realised. You cannot expect Natives in the country to live under certain conditions, such as ninety days period of work, spread over the whole year, at call. It simply means slavery, whereas, if they were given better conditions, as they are in some parts here, where they are given certain rights as well as a certain amount of food, I do not think they will go on migrating until the economic pressure becomes stronger. It is very strong today, as a result of this taxation in certain regards. But, I think that, if there is migration to the towns, we cannot go on as we do at present expecting the male Natives to migrate without their families. I think it is utterly wrong, economically as well as in the best interests of
of the country, that the present state of affairs should continue. I want to emphasize again that I am not speaking for the Natives only, but I am speaking as a South African, or at any rate, as a South African by adoption, and I say it is in the interests of the country that there should be homes where our Natives can be domiciled in these large labour centres.

I cannot, and I have never subscribed to the theory, that the excellent arrangements on the Reef should be regarded as a permanent and desirable form of life, good though they are.

MR. LUCAS: Would you state in a little more detail your objection to that system and your reasons for your suggestion? - I think no race and least of all an emerging race, could stand up to a continued application of that process. The moral strain is tremendous on young men living in that way. We know what our own European race has suffered through single men having to live in barracks. Now that is being perpetuated now for a virile race, adolescent, in a state of development in which the Native race finds itself today. I think that is wrong. Secondly, quite apart from any kind of vice and other things which men are subject to, to me the most serious economic effect seems to be that the home life of these young men -- and many of them married -- is entirely lost sight of, because they are very often, for very long periods, six months at a stretch, away from their homes and their families. The economic repercussion on the life of these men must be very serious. They are away from their home life as well as from their occupation in home life, such as agriculture, and that
occupation in consequence suffers tremendous losses.

SENATOR VAN NIEKERK: Do you think it is practicable that every Native who goes to work on the mines should be accompanied by his family?—Well, it has to be made practicable, if we are to have a country that is prosperous and happy, and that is why we should try and lay down some definite arrangements for these people. Excellent though the arrangements may be which are made by the authorities on the Rand, I do not think that matters can go on as they are today. What we have there today is virtually indentured labour and it cannot go on, it is not human.

DR. ROBERTS: Do you think it is possible to have village communities round Johannesburg?—It is absolutely desirable, I should say. Whether the people of Johannesburg might desire it is a different matter, but then, of course, Johannesburg exists largely for the mines.

SENATOR VAN NIEKERK: Would not that have the effect of attracting your permanent Native population from the land?—It is economic pressure which is doing that, it is not a question of what is desirable, but if we desired it, we must equally make humane provision for the people who live there and I do not think that barracks are humane.

CHAIRMAN: The position is at present that it is a temporary business and the great bulk of the mine Natives goes back to their homes after an average period of something like 10½ months on the mines. If Native villages are to be built up all along the Reef, you will necessarily draw a considerable number of these people permanently into these areas, apart from the question of
their economic benefit. In time to come, do you not think that the petering out of the mines, a process which, according to authorities, must go on fairly rapidly from now onwards, you will have these people out adrift from their lands and, coming into an area where they will take up permanent residence I say that it is our responsibility. These Natives are not going there simply for themselves, but we are getting the benefit of these people's labour and we have a moral obligation to them and to their future.

Yes, but if you send them to the Rand to live there, are you not setting up different problems? You are re-colonising these areas on the Rand with Native people and what is going to happen to their own areas? Today, the system is a temporary one and the Native holds on to that, while, at the same time, he holds on to his assets in the Native Territories? My point is that he is largely forced out to go to work and his assets in the Native Territories are a diminishing thing.

In what sense? So many of them go away for long periods, but I say that it would be to his advantage if he could remain in the Territories.

Do you mean that the area itself is permanent and stationary, while the population of the Native Territories is increasing and many are being forced out? To a certain extent, yes.

Yes, but that is a thing which every virile race has to stand all the world over. We cannot very well get Nature before the court and blame her for not increasing the surface of the land? The point which I want to make is this the wages which they receive at work do
not allow them sufficient scope. They have to go to work on the mines or in to the labour centres to get wages, not only to pay their poll tax but also to get the things which they need.

It is a choice between creating conditions which will draw away a large permanent population round about Johannesburg, or alternatively continuing the present system of temporary absence. There are disadvantages in both. Now, I am trying to get at which is the least disadvantageous of the two?—The least disadvantageous would be the permanence of these people. We seem to have settled down to the idea that it is all right for them to go to the Reef as they are doing under present conditions. I do not think it is, and I do not think it should be made a permanent state of affairs. I am perfectly convinced, from many talks which I have had with the Natives, and also with Europeans, that everything is done which can be done under the present conditions, but I am not in favour of that condition being such as to allow it to continue indefinitely. I should not like it to be thought that we are satisfied that the present condition of affairs should be a permanent one. I do not think it is right.

But is it a permanency. Most of the authorities agree that, in 25 years time, the total number of males engaged on the mines will be very much lower than what it is today?—Yes, by which time there will probably be other openings in which the same process will be gone through.

In Johannesburg?—Not necessarily, anywhere else.

Exactly. Perhaps these other openings will
have to be here in their own Territories?—I shall be very glad to hear any sensible man say what other source of labour is offering to the Natives in their own Territories.

Better agriculture?—I do not presume to speak on that. There are other men here who will speak on that, but I have no hope of agriculture supplying the needs of this huge population. We have industrialism to look forward to.

It is hardly a question of supplying the needs of the whole population; it is only the population which can no longer find occupation elsewhere?—That is so.

You think, in other words, that South Africa will have to produce industrially the means of subsistence for a growing proportion of the Native population?—Yes, if they go on growing. I do not say that we can do it at present. What I am really concerned about is knowing that 75% of the males of this district go away to work and a very large proportion of the female people also go away to work. I want to be sure as to the conditions under which they work and I am not sure that, under present conditions, it is for the good of the country.

SENATOR VAN NIEKERK: But the fact that they go away to work, that is not a disadvantage?—No, the work is all right, but it is the conditions and everything which constitute the question. We all want work—I am sorry for the man who does not want work.

DR. ROBERTS: Your objection is that, taking away one fifth of the Native population at their most virile time is not morally right and that shutting them up in barracks is a very serious evil?—Yes, that is one thing, and I do not think that that is the way to make a race grow as it should do.
And we want them to grow, but what surprises me most is, knowing a little about Central Africa, not by being there but by reading about it, is that the health authorities in this Union seem to be oblivious of the fact that we are going to have a diminishing labour pool, not only by means of disease, by lack of vital statistics, but by reason of the fact that the Natives are not able to develop their own race because they are absent from their proper habitat.

CHAIRMAN: Why did you mention Central Africa?—
I have read a great deal of what is going on in the Belgian Congo and other parts, where they are already concerned about the diminishing population for the development of the country.

You think that probably we shall go the same way?—
I think that we have already begun and, if we had vital statistics, we would know it; some of us know it by means of sporadic information. Doctors are very slow in making statistical statements and this Commission will have very great difficulty in getting any. Some of us can see sometimes what is going on without being able to dogmatize.

You do not mean a falling population, but a population which is not increasing at a sufficient rate to carry on the race?— I actually believe that there is a falling population in our areas.

Why do you say that?— There are less children living, for one thing.

Apart from migration?— No. The production of Native families is not so great and is going to become less by reason of diseases of different kinds, diseases which are prevalent in some areas. I cannot give you statistics,
of course, but I am giving you my impressions from experience going over nineteen years.

Is it your impression that, in this district, apart from Natives moving away from it, the birthrate is not sufficient to maintain the numbers of the population?—In some parts, many are born, but they are dying.

I mean the survival of the people?—Infantile mortality is very great indeed. There again we cannot give you any statistics and I cannot get doctors to put on paper what they have only got impressions about. It is mostly not only disease, but malnutrition through lack of proper food which is responsible for that state of affairs.

I do not know if this question is a fair one, but have you noticed whether any mothers carrying their children about, cover up their heads?—They very rarely cover up their heads. My impression is that a child runs about bareheaded and is carried about bareheaded.

DR. ROBERTS: Carried on the back, as the Native carries a child?—Yes. Sometimes you see kappies.

CHAIRMAN: The reason why I ask this is that a lady who does a lot of work among the Natives here says that her greatest difficulty is to persuade the mothers to keep their children heads bare and, later on, when the child starts running about, it cannot stand the strain. Can you give us your opinion about that?—Well, I am afraid I do not know. I cannot say anything about that.

Do you know anything about the proportion of children born to individual mothers that grow up. One can ask the mothers, "How many children have you had and how many are still alive"?—Yes, our doctor has just
begun to do that. As a matter of fact, I asked him to come here to give evidence on that very point, but he was not prepared to do so. They will not give evidence on points like that, for the reason which I have given you. Scientific men do not like to give mere impressions, but I know that our doctor has been arriving at certain conclusions.

How long has he maintained a record?— Only since last year, unfortunately, but in East London you may be able to get something through the Native Welfare Department. I believe they have kept records over a considerable time.

Those proportions would give us some approximation in the absence of actual figures?— Yes.

MR. LUCAS: Could you give us any specific instances of repercussions of this system of the males being absent from your district?— You do not mean the numbers who are absent. The Magistrate might be able to give you that.

No, the repercussions on the morals of the family life and even on the productiveness of their land, if you know anything about that?— Is it not common cause that the result, when these men are absent, is a very bad one. They drift away from their family. And they exercise quite a bad influence on the whole morale of the district apart from the real morals. This is what we find here. These young men go to the mines and they come back with money in their pockets. The first thing they have to do when they come back is to square the trader, because most likely they went away with a loan from the trader. And then they have to help a sister or a brother to go to school. Then, after they have done that, they have money to burn and they do burn it and the fathers are
Rev. Grant

often totally dependent upon them, and they look to the
sons to keep the homes, but these sons have got entirely
out of parental control in the true sense of the word, -
not in the narrow sense of school control.

MR. MOSTERT: Do you find venereal disease bad
in your area? - Yes, it is pretty bad here. At our little
hospital we have suffered fairly severely because the health
authorities will not do anything for us except through the
District Surgeon, who is our friend, and he does all he
can for us as far as he is able to under the Regulations.
We would gratefully treat venereal disease free, but they
will not give us the drugs to enable us to do so and, as
you know, it is a very expensive treatment. We have
had evidence over and over again of these people coming
to us, married as well as unmarried, to be treated for
the disease, but when we have to charge them for the drugs,
then they do not come back. We do not receive any Govern-
ment support and when we charge them they stay away, and
just when they get to the stage of being made whole, I
do not mean cured, they disappear. We know very well
that these things will come back. We tell them that it
will come back and then, in six months' time they reappear
and they want to be treated again. We have asked over
and over again that we should be granted the necessary
drugs free of charge in our hospital, because these people,
the Natives, will not go to the District Surgeon in the
same way. They will more easily come to a little hospital
where they know who is going to treat them. I am very
grateful to have been able to put that point before you,
because our work might be beneficial to the whole country
Rev. Grant

if we were granted free drugs and were able to do what we wanted.

MR. LUCAS Are there any other diseases in your district which you attribute to Natives going out to work?—Of course, we have not got any statistics, but a little time ago we proved that about 20% of those who came within our ken, in and out patients as well, were tubercular; they were by no means all phthisis men. And there, too, we can get very little help. We have to refuse them, of course. We cannot take T.B. cases in an advanced stage and they usually come to us when they are in that condition. We can only give remedial treatment and then they spread the disease in the kraals.

DR. ROBERTS: Do you think there is a large increase of T.B. in the country?—Lovedale Hospital is pretty explicit of that in their statistics, although they do not take in large numbers, but we know that the disease is prevalent in every sort of form and not only phthisis. There is a very large incidence of that disease, but when we appealed to the Divisional Council, we do not get much help. There is one case where, with the help of friends, we got the Divisional Council to send one sufferer away. It took superhuman efforts to induce that case to go. In the end, we succeeded in getting the patient away to Nelspruit, but if we were nearer home, a larger number would go for treatment.

CHAIRMAN: Will you go on with your next point?—In your questionnaire, you have a point about good feeling being fostered between the races, between the Bantu and the non-Bantu. I must testify that, in the twenty years during which I have been in close contact with the Native
peoples since 1905 and there has been a deterioration of good feeling and to me there is no doubt about the reason; I think the Native people have lost respect for the Europeans very much. I am talking generally and not merely of those who are working with them. They lost respect for them tremendously in the big strike.

Are you referring to the 1922 or the 1913 strike?—I am referring to the 1913 strike. I was in England at the time and I was in touch, through correspondence, with the position. It was a surprise to the Native to find the White man fighting against his employer for money. That, you may say, is a small thing, but I think it has spread. And there are other causes, too, of bad feeling. When our students come back after a long holiday, or even after a month's holiday in the middle of the year, we see a great change in their attitude. We work on the principle of working with our boys and not only for the boys and girls; we try to teach them to be self-reliant and we try and make them do things for the uplifting of the whole country. But we find that, when they come back from their holidays that they have suffered so many pin-pricks during those holidays from all kinds of minor officials, they have suffered rough treatment while travelling, not only from Railway officials, But from different people they have come up against, that I say, without hesitation, that it takes us some weeks to restore that nice tone which we have been accustomed to, especially among the boys. The girls are more suave and do not show so much. I think it is a very serious thing, because those that we have to do with at our institutions are the leaders to be and they have been put through a
severe test at a very malleable time in their lives. They have to put up with a great deal of discourtesy. We teach them manners. I believe that some of the people know that and they find, as many have found, that the White people are not all alike. Of course, we know that ourselves. They find that there is an entire difference of people; people sometimes come to us at St. Matthews and say, "I met some Natives on the road and they never took off their hats to us". I say, "Why should they, they do not know you". Then, later on, I would find that they were not our students at all. But that sort of attitude on the part of the White man leads to trouble. The White man who expects every Native to salute him because he is White, makes a mistake. That will not carry today, and it is having a bad result on the Native mind. That, of course, is a small thing, but it has its effects. I am not going into grievances which you have heard a great deal about, I am sure, and of which you will hear more, but we do notice these things in the result in our institution.

DR. ROBERTS: I am not seeking in any way to contradict you because I have a long experience myself of similar work, but do you not think that, in a lesser degree perhaps, the younger Native himself has become more aggressive? Oh, I am convinced of that. I do not want to blame it all to the White man. The young Native has absorbed something too.

You will remember that, too? Yes, certainly. He has become like an awkward boy, over the adolescent stage, and he has heard a good deal, too, especially in these town locations. We do see the difference between the country
Rev. Grant

boy and the town boy.

CHAIRMAN: Have not the good manners which they have in their original state been rather broken down without anything being substituted for them?—Yes, that is by contact. Their manners are impinged upon and changed.

And what are good manners with them are not necessarily good manners with Europeans; for instance, sitting down in the present of an European?—Yes, quite. When I first came to the country 25 years ago, there was a good deal of respect for the white race. That, I think, has deteriorated a good deal and I feel that there is reason for it, there are two sides to the question. It is not only with us.

The gloves have to be discarded when the fight becomes very keen?—I am here for the sake of preventing them from fighting.

The fight becomes very keen in any community when economic pressure becomes keen and economic pressure for the European has become as great as for the Native, and all those pleasing things which you had in other times have gradually disappeared?—Yes, that is so.

DR. ROBERTS: I think it should be remembered that there is that on the part of many Natives in town, I will not say disrespect, but a tendency to arrogance—he often remembers the way Europeans have spoken to him and have treated him as well?—Yes, there is that.

And it is not altogether one-sided?—No, it is not.

CHAIRMAN: Is there any other point you wish to refer to?—Yes, I should like to make this point. It is sometimes said that we train in our training institutions a large number of teachers for whom no work is available. I have not got any recent figures, but some years ago I took
the trouble to circularise the whole of the Native institutions in the Cape, 13 in all, and then we discovered that those thirteen institutions reported only 48 students without posts, so far as known, for the years 1924/1925/1926, that is of all those who had passed out. I do not say that they had all retained their posts, but only 48 teachers, Native teachers, who had passed through these institutions were without posts. And I suppose those 13 institutions passed out, on an average, say, 400 a year. Since then, of course, there has been a larger demand for teachers and a certain number of schools have been opened in the Cape Province. I want to make that point because I know that reports are broadcast that there are large numbers of teachers roaming about. There are teachers who are without posts, but there are people who have lost their posts for one reason or another, but it is not for lack of posts.

MR. LUCAS: That total of 48 who are without posts, is that for the three years?—Yes.

If they are spread over three years, that is only 16 per year?—Yes. But do not think that I am arguing against the reports of Dr. Roberts when he said that he was in Cape Town bothered by ex-teachers who wanted a job. I am simply stating the figures which I have got.

Have you got any later figures for your own institution?—Yes, as it happens I have a more comprehensive thing here. Of course, it is very difficult to get reliable statistics as to what happens to our students and apprentices. There are glaring instances of cases which we glory in when we hear of them and we sometimes bury the sad cases or try to do so. I have a few figures here, which may be
of interest. With the help of the office records, we are able to make some report with regard to the occupation and whereabouts of past Training School students, as follow:

Boy Student Teachers -

Who have passed their 3rd Year examination 388
Who are known to have secured a post as a teacher 287
Who have other occupation including further education 25
Who are known to be still teaching 134
Who have taken Holy Orders 10
About whom we have no record 66
Whose death is known to us 26

Girl Student Teachers -

Who have passed their 3rd Year examination 188
Who are known to have secured a post as a teacher 167
Who have other occupation including further education 5
Who are known to be still teaching 78
Who are married and no longer teaching 44
About whom we have no record 9
Whose death is known to us 10.

This record shows how hard it is to keep in touch with past students, but where we have done so we know that 75.2 percent of the men and 91.4 percent of the girls secure posts as teachers or in some other capacity.

DR. ROBERTS: How many teachers, do you say, are turned out every year? - I should say about 400.
In ten years that would give you 4,000 teachers? - Yes.
The total number of teachers is only about 3,200.

So, unless there is a great deathrate or something else ---?-- You know very well that, until quite lately the old T.3 was
the only form of higher education and that is why I was so pleased to hear that Senator Van Niekerk was supporting secondary education with you, because we want many more. The reports pointed out what was the position but they have to take that form of education whether they want to be a chief or a lawyer's clerk or anything to get anything over Standard VI in the Cape Province.

CHAIRMAN: It was the matriculated Native --?

Yes, it was. There is another point which is very germane to this. It suggested whether one knew of any number of Europeans employed by Natives. I am referring to a point in your questionnaire. Technically, I suppose, every teacher in any of these institutions, is employed by Native people, because they are paid entirely by Native money, although they are actually engaged by the Education Department of the Cape. Then, of course, we know too that there are professional men who depend for their money greatly on Natives and, in the same way, there are many commercial interests which are entirely dependent on Native money for their existence.

Yes, but that is giving the word "employer" rather a new meaning?-- Well, when the country realises more and more what it owes to the Native money, it will begin to give the Natives a better and fairer deal.

The question to which you referred was whether there were any Europeans employed by Natives. In the one case which you gave, the employer is the Education Department or the State; otherwise, all your Native population would be employers. There would be no classification of employers at all?-- Yes, that is so. I think we differentiate too much about the practise among Natives and Europeans ----
No, the question was whether people directly employing Europeans? I was not thinking of it in that way, I thought of it from the point of view of Europeans earning a tremendous amount of money through the Natives. Now, you also ask the question in your questionnaire about domestic servants. Well, there are very few other than Native people employed as domestic servants in these parts. One of the reasons is that they are cheaper than the coloured people.

Are they males or females? They are mostly females, excepting the outside boys. In these parts we very rarely have a boy in the house. Things are different here from what they are in other parts.

SENATOR VAN NIEKERK: Do the Coloured people draw higher wages than the Natives? Yes, not necessarily on the farms, but in domestic service they do.

To what do you ascribe that? Well, they have a certain status and they mean to keep it up. There are many highly respected and respectable Coloured people and they naturally demand a certain amount of money which, as a matter of fact, they very often get.

Would you say that they are more competent than the Natives? For certain things, I think they are.

For what kind of things? Well, in housework, you very often find very competent Coloured servants, but not always. I have seen an increase in the twenty odd years that I have known the Ciskei as a whole, of Coloured people coming in from the Cape. They come in with other people from the Peninsula area.

DR. ROBERTS: You would not say that that was the case with the Coloured people brought into this district by Dr. Phillips long ago? We have very few of them. The
few I know personally are more, I think, on farms than in domestic service.

There is one other point I want to make. I do not suppose that you want to ask a very great deal about the result of education. I daresay that you have heard a very great deal about it and a great deal has also been written about it. But I do think that a sense of time is a tremendous thing to insculcate in a growing people. The European community realises what time means and realises the importance of time. The question is whether the same applies to the Native in his present state. Large numbers of Natives go to training institutions, but others go to village schools as well and pick up what education they can. There are others, again, who go into industrial life and a very great many of them, I am pleased to say, have acquired a time sense which is of inestimable value to the whole community. That is a point which it is well worth making because it is often neglected. We may say, "They are late", but one should realise that, to many of them, there is no understanding of such a thing as time.

SENATOR VAN NIEKERK: Do you apply that to everything?—Well, what I mean to say is that there is such a thing as time, besides the Sun. They must understand the real meaning of time.

CHAIRMAN: When they come into your institution, do you find that any of them have that sense of time?—Do you mean when they come at first?

Yes?—Well, I shall say this, —They have a burning desire to keep the rules of the institution because they know that they will get into trouble of all kinds if they do not keep the rules and I do think, therefore, that
Rev. Grant

they are extremely keen on doing the right thing and on keeping the rules. I think that any moral fear is rather shrouded by that.

It is hardly moral or immoral. It is just immoral. Or do you think that they look upon being in time and doing things to time as being of any importance. Do the children of educated parents, for instance, have any idea of time?

Yes, rather. You see them working for their own good. They make time. Not only for their examinations, but if they are keen on a thing they will make time to go in for a thing. I may make myself clear perhaps. There was a captain of a team at our institution who was so keen on winning a certain trophy that he turned out his team every morning at three o'clock. The team spirit is a good thing, and it is very strongly developed with many of them.

MR. LUCAS: You are satisfied that the team spirit is well developed?

Yes, it is tremendously developed and I may say here too that there is no idea of tribal differences at all. They play for their side.

CHAIRMAN: The idea of playing for the side is not anything new with the Native. He realises that he has always to be in a group. That has always been so with him?

That may be. Of course, the course of education is individual rather than otherwise. I may say, too, that we try to inculcate the team spirit into them.

MR. LUCAS: Do you, in your teams at your institution, have different tribes represented?

Yes, we have. We do not divide them necessarily into tribes at all. In the eight years that I have been at St. Matthews, I have seen some tribal differences, but I have
Rev. Grant

not seen any quarrels among them.

A team might be constituted of Zulus and of Xosas and Bechuanas, of all different tribes?- Yes, that is so.

MAJOR ANDERSON: Do they in your institution show any tendency to divide into tribes?—Little or none.

DR. ROBERTS: Sometimes, if you are up against a difficulty of some kind, will you not find that very often, say, for instance, the Basutos or some other body will stand out as a whole?—Well, I cannot say that, because, for one thing, we have never had anything of that kind.

CHAIRMAN: Is there any other point on which you wish to speak?—Yes, there is a point on which I want to say something. You have a schedule of the Native legislation and you have asked for views about that and there is a point about the results of the poll tax and the total of one fifth from the Development Fund for educational and health services. I regard that one fifth as totally inadequate. I really feel that it has had a bad effect on the thinking Native mind. They had their hopes raised. As you know, they blamed the teachers and the missionaries particularly for supporting that tax being brought in, but whether that was the case or not, they have seen that what they hoped for has not come about. They really thought that they were going to get something like their money back out of the poll tax, instead of a paltry 4/-.

What has happened has really dashed the hopes of these people. We told them, "Wait a bit". We told the hotheads not to go on and to restrain their language. But now they see that they are receiving a totally inadequate share from the Development Fund.
SENATOR VAN NIEKERK: Are the Natives aware that nearly fifty percent is spent on education? That was the object of the tax. We were told that that was the object of the tax and your predecessors told us so.

Are the Natives aware that almost fifty percent is spent on education? It is not true. You are spending not one half but one fifth. The £350,000 has nothing to do with the tax. The new legislation was for the development of the Native people and only one fifth has come their way, and that is not all that is available. You know, although you are carefully hoarding it with a view to the future, ---. I have never heard of a Government imposing taxation for capital purposes. You have kept that £400,000. I know that you are keeping it, but it is not right.

It will only be spent for Native education? I do not doubt your bona fides, but you are keeping what is theirs.

MR. LUCAS: Is your point that that £340,000 was given before? Of course.

So that the Natives here had an increase of 10/- in their tax and they are only getting 4/- of that spent on education? That is so, and not quite 4/-. And as a strange repercussion to that we have been noticing that certain heathen people, without believing at all in education, as soon as this tax was imposed, forced their children into schools and somewhat embarrassed our schools --- they have only and solely done that because they say, "We have paid for this". Like most of us, if a drink is given to us and it is paid for, we drink a little of it whether we want it or not. Now, those people know that
they are paying for more than they are getting and that is having rather a serious effect and it is having its repercussions - I am sorry to use that word so often.

DR. ROBERTS: I suppose you know that part of it was funded until the right time to meet the loan? - But we are paying that loan off and by your mercy at eight years instead of three years.

The loan was to the extent of quarter of a million? - But you have not done it. I am perfectly sure that it is not only the leaders who have felt this, or people like ourselves who are very keen on getting on with our job as educationalists, but it is the rank and file who are seriously feeling that they are not getting a fair deal with that one-fifth. I just want to state that fact about those who are using the schools and some who are not. Then, I have a little statement of fact here about land hunger. This is rather interesting. It deals with the position near St. Matthews. This is what I am saying about it. After deciding to lease some 120 acres of St. Matthews College lands to provide a slight relief to the overcrowded village lands nearby, I advertised the following conditions, viz: - 1) £1 per acre per annum in four acre lots. 2) Rotation of crops, 3) Rent to be paid in advance, and allotment to be made according to priority of payment before the end of June 1928. Between forty and fifty people paid the £4 down in advance on the chance of getting an allotment. Although land was being rented to Natives by farmers in the neighbourhood up to 30/- and even £2 an acre, I reduced the rent to 15/- per acre in order to make an economic proposition, and for the past three years I have received payment in advance by more
applicants than there are lots available, in the small hope of an allotment being made. One effect of this has been to encourage thrifty investment in land tenure without running into debt, and secondly a rotation of crops and better tillage. I should suggest land boards being set up under the Native Commissioners, consisting of a farmer and a representative of the Native Farmers' Association, to arrange leases in approved areas to foster better agriculture in districts near Native villages. You will see, in this statement, that they have already to pay two months in advance before the beginning of their tenancy. Such is the land hunger among the Natives that they have been paying for three years in advance for land they are to get. I want to make that point very clear.

DR. ROBERTS: May I ask you to say a few words more about No. 15 in your statement, "Very small percentage of advance and general retrogression"? Yes, I should say that economically, the Native has gone backward. The spending power of the Native is not increasing, it is going back.

Will you enlarge upon that in regard to the character of the people? I understood it was a social and the economic side you wished me to refer to. I should not like to say that there is a retrogression generally socially and morally, but I am sure that the whole of the spending power of the Native is less than it used to be. I hope that other witnesses will bring actual figures before you. I may say that we have started a certain survey, but we are unfortunately not ready with that, although the work has actually been taken in hand. We had a little local survey on the conditions in the
Ciskei and that I could put in.

CHAIRMAN: In the time that you have known the Natives, would you say that there has been progress in their civilisation?—Yes, in civilisation from the civic point of view. They have certainly gone ahead in various ways. They have got their Bunga and things like that.

The development of their minds to fit into a modern society?—Yes, there has been wonderful progress in that respect, too. If you could live in our institution and see the way in which these boys assimilate and the girls too, which is even more remarkable, because they are so far back. The assimilate all kinds of new associations. I feel quite sure that, in many respects, they can keep up their ends with the Europeans.

Yes, now you are referring to those who are under the influence of the missionary station. They are improving in quality. But now take it in quantity, in proportion to the Native population?—Yes, I see your point, but, in spite of everything, I think that the great bulk of the population feel the effect of what is going on. We have begun all kinds of societies here lately. We have just lately begun The Wayfarers. We fetch them in from the villages up to ten miles around, and that sort of thing has been going on in different ways.

I take it you would agree, in regard to those people who come under missionary influence, in quality they are advancing fast enough, but would they be able to keep their ends up in a civilised community under very much more difficulty conditions?—Yes, I think so, and I think the Magistrates' Courts would show that.

Now, take the red Native, can you say that for him?
Rev. Grant

I think it is wonderful the way in which he has not only submitted to all kinds of regulations which he does not understand or believe in, but he has done it, not only out of fear, but I think the farmers' associations are getting to some degree red people to join them and to make use of their facilities. I know that the farmers' association do not always get the help that they should.

Carrying out the regulations, he may look upon as one of the things which the stupid European wants him to do, but it becomes a much more vital thing when he has to progress in his own daily life? Yes, that is so.

I am very doubtful whether the dull Native population of South Africa is advancing far enough to civilisation to make it possible for them to survive in the great competition with which they are faced. I am putting this provocatively to you to express an opinion, - that is to say, that may not be my view but I am putting it in that way so as to raise the issue? Yes. I understand that and I may say I do not at all agree.

As a matter of fact, it is quite impossible to generalise. They are advancing very slowly and they are slowly increasing in their ability to assimilate the new environments in which they find themselves.

Very well, let us take it that way. You understand, I am just raising the issue for you to express your opinion. Take the use of the land. I see, all over the Union that the potentiality of land for maintaining a population in Native areas seems to be going down. That appears to be a movement which is going on. Is development on the part of the population such as to enable the Native to survive in face of the keen competition - is
the Native advancing far enough to give us a hope that he is doing so?— I say this, give him a chance such as he is getting in the Transkei. We are just beginning slowly to touch these things in the Giskei. What you saw on Saturday is just the start off, it is just a good effort which is being made.

You are thinking that the development in the Western Transkei is the ray of hope which I am looking for?— Yes, and I think that ray of hope will become brighter as time goes on.

In other words, in this area you have really had less opportunity in spite of longer association with Europeans, of the Natives assimilating economically the more advanced methods?— That is so.

Less than in the Western Transkeiian districts?— Yes, certainly. Because, in spite of missionary efforts, they have not been directed to agricultural efforts and development. I feel that we have been rightly criticised for that. They have been directed more to ordinary education and not to agriculture, nor to industrial development.

In the Western Transkeiian districts, things have taken a different direction?— Yes. Of course it is possible, taking your answer, that you may have other opportunities for developing in the direction which you are indicating?— Well, we are trying to make that opportunity.

Yes, but it is possible that, in a number of areas, you may have such a big debit balance that it is practically impossible for the Native to overtake that?— I suppose that you are referring to a place such as Herschel.

And in portions of your own territory as well?
Portions of your magisterial district. Take the Native Affairs district of Middeldrift?—Yes, that is a good instance. It is shockingly overstocked and eroded, but you saw the efforts which are made there, there is a new theory being worked there and they have built a new furrow.

Yes, but that will not restore your grazing?—Well, it is going to provide foodstuffs for the cattle as well as for the men and they will not tread out the fields so much.

For 800 morgen?—There may be more, of course. I am not hopeless about it. I am hopeful of the results of the work of the Native demonstrators.

Do you think the Natives could overtake the debit balance which they have run up in the district of Middeldrift?—You have really touched on a hot spot there.

You have there the logical conclusions of what is going on in various parts of the Union?—Yes.

SENATOR VAN NIEKERK: The land leased to the Natives for 15/- per year, is that dry land?—Yes.

How much land do you give them?—Four acre plots.

Are they able to maintain themselves on that?—No, I do not say that they maintain their whole families on it. Some of them may supplement their little bit, but they get economic advantages out of their land.

Can you tell me what they get?—They have had perfectly good months recently and last year as well, but of course when a drought comes, then everyone suffers. They get much less from their lands than the neighbouring farmers. We used to get £1 from them, but we return them 5/- of that £1 as we considered that £1 was too much for the land.

MR. LUCAS: You employ a number of Natives, I believe, at your Mission?—Yes, we employ four or five on the farm.
What do you pay them?—The ones who are full grown, men, get 25/- per month, and 25 lbs. of mealies per week.

Do you give them mealies and nothing else?—We give them milk, when there is skim milk, and then we always give them a bottle of milk every second day for each family and two acres. All our milk is for the students, but we do not separate.

They get two acres to plough for themselves?—Yes.

Do they get meat?—Yes, they get a ration of meat twice a week. I am glad that you ask that, because I want to say this, that I very much disagree with entire cash payment being made to Native people, as I am perfectly sure they starve themselves if you do so. It would be uneconomic and bad for their own welfare.

Do you know whether the farmers in your neighbourhood give rations like this?—There are only very small farmers in our neighbourhood.

You have told us about the education which you give and the training you give. Now, what are the prospects of the Native being able to live by giving services to their own people, that is to say, those who are trained in your own institutions?—You are referring, of course, to those apart from teachers. Apprentices ———. We have only got twenty. The trouble is that their own people have not yet learned to pay wages and the consequence is that some of our trained apprentices who could put a roof on a place, go and work for those people, but they do not get paid. We do not encourage them to work for White people, because we are training them to work for their own people—but their own people cannot pay them. So the position really
Rev. Grant

is that at present they are having a very hard time when they go out to work. Of course, that is unless they make and set up little businesses of their own. Recently, one of our men was appointed in Rhodesia to teach woodwork, but there are really very few openings like that and that is one of the difficulties which we experience.

Do you see any hopeful signs in that connection?—Yes, I do, because I think that more and more Native people are putting up better houses. They are going in more for putting up decent roofing, good walls with iron on the top and our boys are trained to do that kind of work. We have no machinery in our shops and they have to make use of their tools wherever they go. They can make doors and such things and their work is quite good. After they have left us, they write to us sometimes and they tell us, "We are doing so and so". There was one man who told us, "I am putting a roof on a house, but I am getting no money because my uncle will not pay me". That is the great trouble.

In any case, is it not a fact that the great bulk of their own people have no money with which to buy anything or to pay for any labour that is done?—Yes, that is the point. They are not in a way to pay and, even if a certain job is contracted for, say, for instance, the building of a school, unless there is a White missionary behind it, they will get no money and they will be told, "You have to do this for your people". Well, of course, there must be a limit to that kind of thing.

Do you think any Natives come to you who do not even know who their own chiefs are?—Yes, quite a lot.
Rev. Grant

When Mr. Harry Taborer was here in connection with the Native Recruiting Corporation, he asked a number of our boys who their chief was and quite a large proportion did not know and could not tell him.

That means complete detribalisation?—Yes, it does.

Do you know whether there is much polygamy in your district?—I should say certainly not, because they cannot afford it. I am talking of the reds, of course, and there is very little among them. Naturally, one does hear sometimes of these things happening even in our own Church, but I do feel that, although these cases crop up, they are very much less than they used to be. At one time, twenty odd years ago, there were many more cases of polygamy.

DR. ROBERTS: What is the attitude of the Church in the Province as regards actual polygamy. Say you have a man who is a member of the Church and he takes a number of wives afterwards?—We never baptise a man who has more than one wife, but we do not encourage that man to put those wives away.

You just leave them?—Yes, we have to.

And if a man wishes to take an extra wife after he has become a member of the Church?—Then, of course, he disfroanchises himself in the Church.

MR. LUCAS: Do you notice any signs of the lobolo system breaking down in respect of people who go through your college?—A little. Certainly in regard to cattle only. I have never made any enquiries, but that is what one hears. In my experience, there have been cases where money has been paid and not cattle and these cases have become more and more.
The system goes on - it is only a substitution of money for cattle? - Yes, that is so.

You mentioned that part of your experience had been in East London? - Yes, I was there for six years.

Is there anything you could tell us about the position there. Have you any ideas about the town problem which is arising in regard to Natives? - I was not working in East London as a missionary. I was working an European parish there, but still I had a great deal to do with the North End of East London, where we have our worst slums. They are all mixed up there, Indians, poor Whites and Coloured people. The Natives who are living there in that part are all mixed up with the others, but I do not know what the position is now.

You have not kept in touch with the position? - No, I do not know what the effect of the Urban Areas Act has been there. I was working just across the line of the North End and, of course, the location is farther out. I cannot tell you very much about that, and I am only referring now to the North End where all these people were very badly mixed up in those days.

MAJOR ANDERSON: Do you keep a record of what happens to pupils who through your schools in after life? - Yes, we do keep a record to the utmost of our ability, but we experience considerable difficulty. I have been busy for two or three years trying to work out a plan as to carry on enquiries in regard to those who have moved. I have a sort of card system, but this is our difficulty. They leave their home address and move away and there have been quite a lot who have migrated from country to town and so on. We have a magazine which is published twice
a year and one quarter of that magazine contains news from old students. We encourage them to write as often as they will, but you will understand that this thing is extremely difficult. They go on with their old lives and they lose sight of us and we lose sight of them. We know what happens to them immediately after they leave the college, but very often we completely lose trace of them soon after.

DR. ROBERTS: Would not a card index be an excellent thing? We have a card index system, but the great difficulty is to find out where "X" is, especially when he moves from place to place and leaves this part of the country.

MAJOR ANDERSON: On the whole, are your records as to the success or failure of your pupils satisfactory? Well, there are some who have fallen, who have fallen morally, but on the whole I say that their life after they leave the institution seems to be a success.

One of the terms of reference of this Commission is to ascertain the relation of taxation to education. Would you say that insufficient is devoted to education if it is shewn that the relation is satisfactory and that they about balance? Do you mean, if it is shewn that the Native is getting his own taxation back?

Yes? I say it would be a scandal. You would expect a man to raise himself by his own braces without any leverage. At present, we are not even giving him back what he is paying. I have stated the matter and studied it to the utmost of my limited capacity.

And you are of opinion that they are not getting back what they are paying in? Yes, and I would stake anything on that.
DR. ROBERTS: Would you be prepared to say anything about the reasonableness of Native institutions training domestic servants for Europeans? I have views on that, because I have considered it and watched it. My view is this - when there is any reasonable hope that an European employer will pay a wage to balance the expenditure of time as well as money in the training over a period of years, we would be the first to help. I would start one tomorrow. I have been asked to but I have had to refuse. I believe in training these people for their own domestic life and not for European service, servants to look after the home of Europeans and their children. I consider that conditions today are not such as to warrant our doing so. I know of institutions which are doing good work in that direction, helping Natives to make better homes and I say that I would do anything for a man to get a better wife, or for the wife to help the home.

You would not go the length of saying that it is not the business of missionary institutions to train servants for European homes? I would train them for anything which would serve the community, but I do say this, that I feel that they are not going to get anything as a quid pro quo for the services rendered.

What would a girl have to pay for training to become a domestic servant; what would her fee be? She would eat £10 over a period of years; she would have to be clothed at the rate of at least £5 per year; she would have to travel from some distance, as a rule, to the institution. Over against that, she might render some service to the institution in the way of not only keeping
her own dormitory clean, but in washing up too, but in cash her outlay would be quite £20 per year for two or three years, during which time she would have to be a charge to her parents.

And the reward which she would obtain?—I do not know. I have known from my dear friend, Dr. Henderson, how disappointed he has been with the people whom he placed in Johannesburg, where they pay the boys very much better than elsewhere.

I am talking of the women, we have no boys here?—Well, supposing you succeeded in trotting out a good cook, how many of our own wives and daughters would be bothered to be told by a cook how to make a good pudding, for instance. How many would be bothered to be told how to sweep a room and from which end to start. That is the trouble. Because our homes are all different and we have no regulation at all, even about the cleaning of rooms, and a girl would be up against it. She would have to swallow all her training and she would have to learn that her mistress was different.

But that would not be a great difficulty, after all. The question which would count is the salary?—Yes, that is so. There is a lady in this town who has often talked to me about it and I do think that there is an opening there, but I do not think that you can expect a missionary body to lay down a plant for the housing and training of these students. That is one of my difficulties. I do believe in domestic service being to the glory of God as well as to the good of mankind.

DR. ROBERTS: The point is whether, when these girls have gone through a three years' course with a considerable amount of expenditure of money, —as much as is
spent on the training of a teacher ——?— Not quite as much, but certainly nearly as much.

Yes, when all that money is spent, whether it is right that they should be in receipt of only 10/-, 15/- or at the most £1 per month. The question is, whether that pay is really an equivalent to the money that is being laid out for their training?— No, but I do think that many of our servants get more than that without any training whatever, and they seem to be quite efficient. And unless you are going to pay them very much more to encourage them, the question is, whether you will get them to go in for that sort of work. Unless the institution can produce a cook so that the mistress can trust that cook and leave the kitchen and everything to the servant, that servant is not worth it. But the mistresses, as I know them, do not like to do that. They like to know themselves how the meat is cooked, for instance, how the puddings are done, and so on. I believe in these people being adequately paid and only if they are adequately paid can you expect them to be properly trained.

MR. GEORGE DOUGLAS ROSS, Agricultural Supervisor in charge of the Demonstrators,
called and examined:

CHAIRMAN: Will you please give us some indication of your experience in dealing with Natives?— I have been dealing with Natives directly all my life. During the Boer War I was in charge of Natives and after I had been farming, I was employed by the Transkei General Council as supervisor of Natives. I was overseas with the Labour
Contingent. So I have been dealing with Natives practically all my life. I was born here. My two grandfathers were missionaries and my father and his brother were missionaries and my brother is a missionary. So I have come into contact pretty well with Natives ever since I was born. I have been in this part for four years and six months.

MR. LUCAS: And what is your position here? - I am Agricultural Supervisor in charge of the Native demonstrators.

During those four years, have you noticed any changes in the position of the Natives, in their economic position so far as agriculture is concerned? - I cannot say that I have noticed a general change, but I have noticed an individual change in different parts. There is no appreciable general change.

But in individual instances, have you noticed appreciable changes? - Yes.

Are the demonstrators under you? - Yes.

And how do you find that they are working? - Generally speaking, I should say that their work is very satisfactory, but it is handicapped by various things.

Such as? - Drought is the first thing. When you have had a drought, you do find that conditions among the Natives become worse. After a drought you get rains, but you cannot start work for some time and when you do start you find that your bullocks cannot do an acre per day. That handicaps us a great deal and that is due to overstocking.

And then, in many areas, the Natives have not got their stock actually on the commonages. They have hired land, grazing land for their stock, which may be some considerable distance away. That also handicaps us very much in our work of demonstrating and so on, because we cannot get the