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I N D E X

	Pages
Father RANFORD, Mission Priest,	4634 - 4692
Mr. O. WALLPOLE,	4682 - 4693
MR. V.R.L. ROSS, Compound Manager,	4693 - 4700
MR. J. R. BRENT, Location Superintendent,	4701 - 4739
NATIVE WITNESSES:	
Mr. J. B. CRUTSE,	4739 - 4743
Messrs. H. K. Binda,	4743 - 4759
J. A. Tlapani,	4743 - 4759
T. K. W. Mote	4759 5 4767
Mr. J. Kokozella	4768 - 4772
Mrs. Khisa	-----
Mnr. J. W. LOUBSER, Chairman Native Affairs Committee of Town Council	4773 - 4782

Native Witnesses:	
Mr. R. A. Sello and	4783 - 4791
Mr. H. K. Binda	4792 - 4805
Messrs. Sello, Binda and Mote	4805 - 4810

NATIVE ECONOMIC COMMISSION

KROONSTAD 16th FEBRUARY 1931 9 A.M.
SIXTYSIXTH PUBLIC SITTING.

PRESENT:

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

Mr. C. Faye, (Secretary)

MR. WILLIAM VICTOR RANFORD, Mission Priest, Society of
Sacred Mission, Church of the Province,

called and examined:

CHAIRMAN: I understand that you represent The Kroonstad Joint Council of Europeans and Natives? - Yes. I have a statement here. We regret that the questionnaire issued by this Commission appeared much too late to be of any assistance to the Joint Council in preparing evidence to lay before you, for it would have been very useful as a guide to shew us the type of evidence desired by the Commission.

The evidence submitted by the Joint Council of Europeans and Natives deals mainly with those matters in which the Joint Council of Kroonstad has been interested during the last two years. It must first be mentioned that the Municipality of Kroonstad has done a great deal to raise the level of the Natives in this location, and this in the face of a large deficit on the Native account. They have provided a large building to house the Amalgamated School, which came into being five years ago as a result of the co-operation between the different missions working in the location. There are two nurses in the location, half of whose salaries is paid by the Municipality, the other

Mr. Ranford

half being provided by the King Edward Order of Nurses. A Venereal Diseases Clinic has been in the location for some years, and during last year the Town Council provided a Baby Clinic. During the month of December, the lighting in the location was much improved. In these and in other ways, the Municipality has evinced a keen interest in location affairs.

With regard to population, there has been a Native population in Kroonstad since about 1880, consisting of Basuto (70%); Barolong (16%); Xosa (6%); Coloured (6%); Zulu (2%). The figures are approximate only for the location; they are the accurate figures of the United School which has a roll of over 1,000 children.

About 30% of the population have either lived in Kroonstad since they were born or regard Kroonstad as their only home. They may have to emigrate, but they will consider themselves to be town-dwellers and would not go to reserves or rural areas. The remainder of the population is a shifting one, though they may stay here for a few months, one, two or three years.

The population has more than doubled itself in the last eight years: 1922, 4000; 1928, 7250; 1930, 9222. At the beginning of 1930, the numbers were 8698, at the end 9222, thus revealing the increase of 524, which figure is approximately the actual yearly increase since 1922. Fifty to one hundred leave every month, therefore, there are 100 - 150 new people every month, producing a net increase of 40 - 50 monthly. These figures do not take into account the adults who enter the location to look for work and are unsuccessful.

There are approximately 1850 - 1900 children in the

Mr. Ranford

location of school-going age. 1500 attend school, of whom 100 come from the surrounding farms. Therefore, about 450 - 500 children of school-going age do not attend school.

Natives come from reserves by way of the farms as far as can be ascertained, and from the large proportion of Basuto among the population it is certain that a large number come from Basutoland. In general men seek for work, and if successful bring their wives and children, but this will be modified by what will be pointed out in the section on morality. The reasons for growth in recent years, can be attributed to the following:-

1. Growth of town and consequent growth of industries, e.g. brickmaking;
2. Growth of Railway;
3. Higher wages paid in towns in comparison with the farms.

As noted above, there is a large floating population and a steady migration from the rural areas to the urban areas. It is very difficult to find out exactly why Natives move, but it is noticeable that where Natives are well treated on the farms they stay. Reasons for their moving from rural to urban areas may be enumerated as follow :-

- j. No land in the Reserves; no freedom on the farms;
- ij. No ready money on the farms, though on a good farm they are better off than in the town;
- ijj. Need of educational facilities for children;
- iv. No written agreement and therefore they are at the mercy of the farmer; there are no hours of work specified and holidays are uncertain;
- v. Natives when no longer needed can be ejected by farmers.

This constant migration of Natives is undesirable from the location point of view. It unsettles the labour market. Since the Wages Board sat in Kroonstad in August

Mr. Ranford

1929, Native wages have dropped on an average 30%. This is due to the over-supply of labour; as a result of the economic depression, farmers have got rid of some of their Natives, and there are over three hundred unemployed in Kroonstad location, not counting old and unfit. It results in a location with which the authorities cannot cope. It causes promiscuity between the sexes. Brothels and beer-selling can be almost entirely accounted for by the presence of loose women who either have been deserted by their husbands, or who have deserted them.

Due to Press advertisement and other reasons, the Native question is thought of in terms of the urban Native. This ^{is} wrong, because, as South Africa is primarily an agricultural country and the farmer basis of the body politic, so the solution to the Native problem will only be arrived at when he is given his rightful place on the land. When that is done, the lot of the urban Native will automatically improve, because labour will be in demand and not, as now, a drug on the urban markets. The rural Native has no idea of his own importance as a labourer, is ignorant of location conditions, and, therefore, undercuts the location Native. Therefore, unless rural conditions are improved, the town Native will always be at the mercy of the raw kaffir.

The Urban Areas Amendment Act 1930, in giving power to the Municipalities to close the locations, makes the position worse. The Government in this Act is pandering to the farmers who notice the Natives' increasing dislike for the existing conditions. To close the locations would result in two things:-

i. A large vagrant Native population, unwanted in the towns and on the farms save in the busy seasons at the farmers' whims;

ii. A larger police force would be needed with an increase

Mr. Ranford

of more ridiculous, so-called criminal charges against Natives whose only crime is being alive.

It is clear that some solution must be found; the lot of the rural Natives has got to be put straight, and in a way that does not demand segregation in the terms of the Prime Minister's Bill. Before anything can be done, we must face up to principles and facts. A White man and a Native are essentially of equal value, although at the present time he is less useful as a result of his backwardness. If his real value is as high as that of the White man, and the White man should give the Native every chance of living up to his real value. It is very clear today that the average Native does not come up to the high standard which the White man sets for himself and that is so because the Native labours under many disadvantages. For instance,

j. The average "farm" Native gets 10/- per month in cash wages, a sack of mealies worth, say, 10/-; he gets further about two morgen to plough. If the farmer let the ground he would get in interest (reckoning the ground to be worth £8 per morgen) at 10% £1.12.6. Therefore, altogether we may reckon that the Native gets £1.3.0 per month. But, should we take £3 per month as a fair wage for a Native on the farm he has to make £1.17.0 per month out of the two morgen, and that therefore the farmer believes his land to be worth £11.18.3 per morgen per year, a very good substantial interest on a morgen worth only £8 on the market.

ij. It is quite clear that land is not worth £11.18.3 per morgen per year, and, therefore, the fact emerges that the average Native on the farms is underpaid. But even supposing it were worth that amount to the farmer, it would not realise as much for the Native who has first to cultivate his master's land.

Mr. Ranford

Therefore:-

iij. It is far preferable that a Native on the farms be paid in money. At the present time, he suffers from lack of ready money and differs from his town brother. His wage may be lower since his taxes will be lower. He should be given a large garden plot near his house, but land on any large scale should not form part of the contract.

iv. Nevertheless, Natives should be allowed to rent land from farmers at the usual rate --- the same may be said for grazing rights, and it would be to the Natives' advantage to be enabled to own land. There would have to be several conditions laid down about letting of land to Natives, e.g. provision of labour, but if he were entitled to rent land, it would be to his own advantage to remain on the land and to the farmer's advantage to keep him there. A lease would have to be drawn up, which would protect the Native from being ejected.

v. It may be pointed out that at the present time it is because the farmer only wants the Natives sometimes that he cannot get them. If the Natives were really attached to the farm, the farmer could get them in the busy season. Legislation should seek to encourage Natives to remain on the farms and not, as the Native Service Contract 1930, to force them.

vj. Any contracts made between Natives and Europeans should be made in the present of competent witnesses.

vij. Land should be set aside for Native schools in central positions and such schools should be provided with equipment for teaching scientific gardening. It is most essential that Natives be taught how to make use of their land. Today, a great deal of land is being badly cultivated by farmers who

Mr. Ranford

depend for their labour on unskilled Natives. Nevertheless, farmers resist efforts to raise the educational standard of their labourers.

The Joint Council is convinced, Gentlemen, that the policy indicated to improve the conditions of the rural Natives is necessary before the whole status of the Natives can be improved. We now pass on to consider the labour conditions in Kroonstad.

The work done by Natives may be specified under the following headings:-

Industrial: Mineral water industry, building, brickmaking, milling,

Commercial: Shops -- as cleaners, salesmen, messengers, a few night-watchmen, and clerks.

Domestic: In the hotels and boarding houses and in private houses. Only 20% of the latter are male.

Municipal and Government: Natives are employed in the lower grades of all departments.

Religion) A few Natives are employed as Ministers and
Education: teachers.

There are 300 - 350 unemployed, not inclusive of cripples, etc. Many odd jobs are done by children who should be in school.

The status of the Native is that of an unskilled labourer, though he frequently does skilled and semi-skilled work. From one's own experience, Natives are extraordinarily adaptable, easily acquire knowledge and aptitude and, therefore, are used by the White man for skilled work. None, on the other hand, do rank as skilled labourers.

As pointed out above, only 20% of the domestic servants are male; 80% are female. The housing of servants by their employers exposes them to grave moral dangers. Male and female quarters are next to one another in the same yard. Girls are further exposed to danger in having to walk from

Mr. Ranford

the town to the location in the late hours of the evening. It is suggested that householders should be compelled to provide adequate accommodation for their servants who live on the premises.

As domestic service is chiefly the affair of the women, it may be noted here that a large number of women earn a livelihood and are able to make up the deficit in their husbands' wages by laundry work. It has been suggested that the Municipality establish a laundry to assist poor White women. Should this be done on any large scale, many Native women will be thrown out of employment and consequently the earnings of the household will fall below the necessary. How the women help will be noted later on.

The highest wages are paid to hotel cooks, clerk, and shop salesmen, ranging between £5 to £12 per month. The lowest wage is paid to ordinary labourers, ranging from £1 to £2. The average wage to all workers (excluding the few mentioned and male domestic servants) is 10/- per week. The average wage paid to all workers (excluding male domestics) is £2.3.7 per month. There are 200 male domestic (including butchers' assistants, etc.) who obtain food as part of their wages. If these are reckoned in, counting food to be worth 8d per day, the average wage is raised to 1/9½d per day.

From a census taken by the Joint Council through the assistance of the Location Superintendent, the income of the average Native householder is as follows:- Householder £2 per month; wife (through laundry, etc.) 10/- to £1; children, 10/- to £1 per month. In all £3 to £4 per month. In taxes and subscriptions, he must pay:- Stand rent, water and sanitary rates, 9/-; poll tax 1/8; school fees and books 3/-; Church subscriptions 2/-. Total 15/8d per month, leaving him £2.5.- to £3.5.- per month.

Mr. Ranford

Now, in practically every case in the census before mentioned, the householder estimated his expenditure on food, etc., higher than the money he had at his disposal. This points to the following facts:-

- j. Natives live beyond their income - there are many cases of debts.
- ij. They resort to stealing, etc., to augment their income.
- iji. That possibly food and clothing are procured elsewhere, perhaps from the houses of the Europeans where the women work, where the mistresses prefer low wages and wasteful methods to high wages and economical house-keeping.
- iv. That many Natives have sources of income which cannot be assessed; such as cattle, etc., in reserves or on farms.

It is pointed out by some people that, in the majority of cases, the income of the Native household is sufficient with the wife and children going out to work and a certain amount coming in from other sources. Leaving aside the large minority who do not receive a sufficient income, we admit that the majority may earn enough to keep body and soul together. But there are two grave arguments against this system - In the first place, it points to a wasteful use of labour, so as to need four to do the work of one, if the work were properly organized. This extravagant use of labour is noticeable both on the farms and in the towns. Poor Whites employ one or two Native servants - an example of "big fleas keep little fleas upon their backs to bite them". Secondly, if mothers have to go out to work, they cannot look after their own homes well nor have any adequate control over their children.

What has been done towards raising the wages of the Natives here? In August 1929, the Wage Board sat in Kroonstad, at the request of the I.C.U. of Africa. The Joint Council

Mr. Ranford

prepared a budget shewing what should be the normal expenditure of a Native family of five in this area. Copies of the budget you have before you. We were told that we had included everything in the budget barring petrol for the Natives' cars. To meet this budget, Natives would need to be paid five to six shillings per diem, if Sundays and holidays were not reckoned. The Wage Board sat on August 14th 1929. They sent their findings to the Minister of Labour on September 4th 1929, and so far nothing has happened.

In March, last year, the Joint Council wrote to the Minister for Labour to enquire the reason for the long delay in publishing the Determination, and were told that the Government was still uncertain as to the application of the 1925 Wage Act where Natives were concerned, a remark comparable to the failure to fulfil the promise made in 1927 in regard to the exemption of certain Natives from the Pass Laws.

The efforts of the Joint Council were then directed towards convening a Round Table Conference of employers and employees (Native). The Kroonstad Chamber of Commerce allowed us to wait on them on July 1st and again expressed their willingness to fix a minimum wage at 3/6d per day, if it were reached by easy stages at first and if the Government were willing to enforce the wage on the rest of the area. In other words, the employers asked that the 3/6d basis be made law and the Government refused to act. Since then, Native wages have gone down, as was pointed out above, by 30%.

Arising out of this, one fact emerges, viz:- that Wage Board decisions are of no use - either for White people judging by the cases of dispute that have arisen, and certainly

Mr. Ranford

not for Natives, unless the Determinations are made necessary by such disturbances as occurred in Bloemfontein in 1926. Before the Wage Board sat here, hope was high in the location. But, as a result of this delay - this repeated breaking of promises - Natives are getting more and more apathetic.

To the Joint Council, the only solution would be to raise the wages of the Natives and for the following reasons:-

j. Carefully worked out budgets reveal the fact that the average wage of Native householders is one third of a living wage.

ij. Poor wages result in the physical deterioration of the workers; malnutrition of the moth before and after birth of the child is partly responsible for the high infant mortality figures. N.B. One pint of milk per day costs 7/6d per month.

iiij. Social work among the Natives is always hindered through lack of funds, and the establishment of such work - clinics, etc. - is all but useless unless the lessons inculcated can be applied in the home.

iv. As pointed out by a labour deputation which recently waited on the Prime Minister in Cape Town, the low standard of Native wages is dragging down the less fortunate Whites. As a general principle, it must be upheld that similar work must command similar wages, as similar educational standards will necessitate equal rights in Parliament and elsewhere. Competition between White and Black, as long as each has a fair chance, is desirable.

v. Poverty is largely responsible for dirt and the diseases among the people who cook for the Europeans and take care of their children.

vj. A pauper population in the location is a liability.

vij. Increased Native wages would mean increased demand for commodities.

vij. Natives must learn to help themselves to improve

Mr. Ranford

their conditions.

ix. Since in the long run the rich have to support the poor by philanthropy (not very common), or by loans, or by being robbed (only too common).

x. Liquor traffic will never cease so long as a large section of the population has to make a living somehow.

xj. To raise Natives out of apathy, the result of bad conditions.

As a result of increased Native wages, many Natives might be thrown out of employment, for at least it would entail that the poorer classes of White people would have to forego their servants. But it has already been pointed out that Native labour is used extravagantly and it can only be to the advantage of the country as a whole that a more intelligent policy be adopted.

When the Joint Council approached the Kroonstad Chamber of Commerce, they asked for the assistance of the Chamber in convening a round table conference. The Chamber promised to send representatives, should such a conference be convened. The conference was not convened owing to the appointment of the Native Economic Commission, since it was thought best to wait until that Commission had sat, but the Joint Committee Council still believes that the solution of this difficult wage question can only be arrived at by mutual agreement between the White and the Black people on the spot, and not by Government determinations, which may not meet with the approval of both sections, and, therefore, we respectfully suggest that the Government convene round table conferences in all urban areas. They should be convened through the Resident Magistrate, and representatives of all sections of the population should be cited to appear.

Mr. Ranford

Recommendations from these round table conferences should be sent to the Government and on them all future legislation should be based. In other words, we suggest that the principle of the Joint Council movement be adopted in all questions of vital importance to both sections of the population. The onus of the decision must be thrown to the local people and not left to the Government to decide on party lines. We contend that the Government, representative as it is of the White section only, is handicapped in dealing fairly with the Natives. And, since the Natives - through lack of social standing and economic worth - are debarred from the franchise, we must resort to the old primitive method of an ad hoc enquiry and settlement. A Government which is hopelessly unrepresentative of the people cannot solve the problems of the people. Therefore, we must seek for a group which can be really representative, where the Natives can be really heard, and allow it to solve the problems as it best can. South Africa is as much before its time in Representative Government as the Natives are behind.

On the question of housing - location conditions - large numbers of the houses in the location are two-roomed houses and are built of 'Kimberley' brick. There are a comparatively small number of large burnt brick houses. There are Municipal regulations as regards building, but they have only been enforced strictly for the last three years and so there are many houses which do not conform with the requirements. Iron may not be used for the walls; raw bricks may. A large number of the 'tin' houses which did exist have been removed and the owners have received loans to enable them to build better ones and comply with the regulations. The yards of the standholders are often crowded with other huts and a rent is nominally charged for them - usually 10/- per month.

Mr. Ranford

Such 'lodgers' have also to pay 2/- per month to the Municipality. Some months ago the Municipality had to protest before they could raise a loan of £600 from the Union Central Finance Board - they had been offered £100 only for the purpose of loans to Natives for house building. Yet it must be obvious to everyone that there is needed a housing scheme on a large scale. Unfortunately, the Natives are unable, with so small a wage, to meet the charges of the interest and redemption of a loan necessary for the ordinary small Native house. It is worked out that 3/- per month would be necessary for this purpose.

Regarding the general layout of the location, the real difficulty in the way of a comprehensive scheme of housing is the floating nature of the population. If Natives were allowed to rent and own land in the rural areas/the general conditions obtaining in those areas were improved, Natives would not move as much as they do now. Location Natives should also be allowed to own land. Conditions would have to be laid down, e.g. length of time in location, educational standard, and a record without crime, but they would be encouraged to stay in the location if they were able to own their plots. If the location is only a labour compound - as it is alleged to be - the monthly tax of 9/- is an injustice. The Natives are there for the convenience of the White people and the White people should pay their taxes. Therefore, we urge that the location should become a Native Stad and the Natives standowners, and we advise that the plots of ground should be made bigger than they are at present. (N. B. At the present time, the location is one quarter the size of the town, and the population of the location, in comparison with the town, is as 3:2. That is, six Natives occupy the same amount of ground as one European.

Mr. Ranford

A really comprehensive housing scheme should, therefore, include the general layout of the location, including parks, etc. If the Natives had large garden plots, shows of garden produce could be organised which would encourage them to cultivate their ground well. At present, the teaching of gardening at the schools is handicapped because it is so difficult for the children to do any work of this kind at home.

Sanitation: Until three years ago, there was no very intelligent system in the construction of streets and sanitary lanes, with the result that in every street the houses overlook the rears of the next. There is no arrangement made for the removal of slop water, but recent improvements to the streets have facilitated the removal of night soil.

Kroonstad is comparatively free from epidemic diseases. Tuberculosis and the venereal diseases are prevalent. The venereal diseases clinic is doing excellent service to the location and we are very grateful to the Municipality for their protest to the Government when it was suggested that economy might be exercised in this work. The baby clinic will do good work when it is better known. Furthermore, a dispensary run by the Roman Catholic Church has served the location well; in 1930, 1358 cases were treated by the Sisters in charge. Natives are unable to help themselves in child welfare work, owing to lack of funds, and the suggestion of the Child Welfare Annual Meeting (1929), that the Association should help in Native work, has not been undertaken in Kroonstad by the local branch.

During the year Jan. 1st - December 31st 1930, the births reported totalled 122; deaths totalled 174. Child deaths (0-12) totalled 123. It is estimated that 10% of

Mr. Ranford

the births are not reported, so that estimated births amount to 134. It is further estimated that twothirds of the child deaths are infantile, and so the estimated infantile mortality is 600 per 1000. The causes of these child deaths are as follow:- Malnutrition of moth before and after birth of the child; summer diarrhoea; gastric enteritis; congenital syphilis; and some few through use of Native customs and too frequent use of European drugs.

It is hoped that the Government will accept the offer of £60,000 to establish a centre for the training of Natives in medicine in the Witwatersrand University, so that Native doctors will be able to help their own people. As examples of the need of cheaper doctors, the following incidents are useful:-

i. A Native woman owed a doctor £7 for attending her deceased husband and was unable to call him in againxx because of the debt.

ij. A Native getting £5 per month in the Bethlehem location owed a doctor £10.

iiij. A similar cases with a £6 debt.

Marriage, Morality and Crime: It is estimated that, of the men and women living together in the location, 35% are married legally (i.e. according to Church rites or in the court); 35% are married according to Native customs and the remaining 20% are not married. It is impossible to give accurate figures of women who are in the location for immoral purposes, but the number is high. If women are married only by Native custom, they have no legal claim over their husband. If husbands leave reserves and seek work in the European areas, it is likely that they leave their wives in the lurch. In reserves, the problem of deserted wives is great. Most often the wives follow their husbands,

Mr. Ranford

do not find them, and settle down in a place like Kroonstad, gaining admittance by declaring that they are the wives of some young men or other. It is, therefore, desirable that all Native marriages be registered to prevent desertion and the consequent evils and to prevent illegitimacy. (N.B. At the present rate, half the children in the Union must be illegitimate.) What laws there are relating to the advent of loose women should be strictly enforced and if, as we suggest, Native marriages be legalised, many cases of desertion and destitution could be summarily dealt with. We do not advocate that Native marriages be given the same status as strictly legal marriages, but that the conditions dependent on Native marriages in Native territories be insisted on in European areas.

The existence of unattached women in the location emphasizes two evils:- Liquor brewing, for they must make a living; farm boys come into the location over the week end; and immorality, especially among boys and youths. Immorality among boys and girls in the location is also bad, and is to be accounted for in the following ways:-
j. The Natives are kept removed from tribal life and discipline where the youth are kept in check;
ij. The conditions under which they live in the location; insufficient housing ~~maxim~~ accommodation, resulting often in the whole family, including growing boys and girls, sleeping in one room.

There is, among Natives, a noticeable lack of any sense of responsibility and of pride in their location, nor is this really the fault of the Natives. In their Native state, there is nothing to teach them to live municipally and coming into European areas they have dropped all

Mr. Ranford

the old restraints. Their method of building is quite unsuited to town life and their complete disregard of the rules of health and sanitation essential for town life simply indicates their ignorance of them. As was suggested above, Natives do not understand impersonal control and justice, though they will respond readily enough to the personal element since it is this with which they are traditionally familiar in their tribal life. Unfortunately, the need for the transference of some measure of the Native form of government was never realised by the Europeans when labour was needed and locations started, and, as a result, the Natives have got out of hand; they do not understand European justice, especially since many petty laws have made it rather mixed; and Native law, they have realised, is a dead letter in locations.

Looking back over the 30 or 40 years, it is clear to us that any law dealing with Natives should have been built upon the law they understood. But it is just as clear that it is too late to start all over again, as it is too late to segregate the Natives and the Europeans into separate areas. The Natives have become an integral part of the economic life of South Africa. On the other hand they are socially distinct and, therefore, we have to ask ourselves what can be done to straighten matters out. As a general principle, where Natives are in danger of losing sight of moral principles, the method used to prevent this happening should be one they can understand 'instinctively', i.e. an appeal should be made to their old customs, more especially since all the Natives are not Christian and cannot be expected to accept the Christian code in toto. Secondly, it should be possible for Natives to be judged according

Mr. Ranford

to Native law, unless that law is directly at variance with the supreme law of the country. This is essential, because of the reserves where Native law is still maintained, and the reserve Natives live from time to time in European areas. Thirdly, for the sake of those Natives who have definitely severed their connection with the reserves, some form of government must be evolved suited to their peculiar state of development. Therefore, we suggest:-

j. That all marriages according to Native custom shall have the same binding force as they would have in Native law, and that the children of such marriages shall be legitimate.

ij. That courts be set up throughout the Union where cases can be tried according to Native law.

iij. That locations shall become Native townships. The township shall be managed by the Advisory Board under the presidency of the Location Superintendent. In all matters which affect both the town and the location, the Council and Board shall sit jointly. The final authority will be the Town Council in all matters.

iv. Alternatively, the Natives might elect European councillors to represent them on the Town Council, but the Joint Council favours the Joint Sitting of Europeans and Natives.

v. Much of the immorality among the boys and girls will be removed when housing conditions are improved and when the moth of the family is enabled - through the increase of her husband's wages - to stay at home and look after her family.

Now, in regard to education, there are 1500 children attending school in the Kroonstad location. (This represents, roughly, 75% of the children who should be in school.) As the result of the amalgamation, educational facilities in the location are greatly improved; but the improved conditions

Mr. Ranford

only tend to emphasize the need for further Government aid for higher education and for vocational training. Children go to school much younger than they did; in the Amalgamated school they are only 29 boys and one girl over 18. On the other hand, as pointed out above, there are about 500 children of school-going age who are not at school. Unfortunately, improved educational facilities also emphasizes the disabilities under which all Natives ~~are~~ (educated and uneducated) live, and gives them desires for recreation of a higher type than they can themselves supply.

In summing up, we would point out :-

- 1) Natives have improved as a result of education;
- 2) They are adaptable;
- 3) They can be thrifty; there is a thrift club at the Roman Catholic School;
- 4) It is poor physique, the result of under-nourishment, that often makes the location-bred Natives inferior to the farm or reserve Natives in doing manual work, and not the fact of their education.

In regard to pass laws, the Joint Council desires that all passes be abolished and that, in the place of them, Natives shall carry an identification certificate. Receipts for payment of poll tax etc. shall be issued as they are to Europeans, but the Natives shall not be expected to produce these receipts at any time when requested to do so by any police constable who desires to make a case.

In conclusion, this Joint Council wishes to state its belief that, in the past, legislation dealing with Natives has invariably been negative and repressive rather than positive and constructive; and has been actuated by fear and, therefore, lacks sympathy and understanding. Further, that this is almost bound to be the case since it is framed by

Mr. Ranford

Europeans with a view to pleasing the White electorate. However many repressive laws are passed, the problem remains and both Black and White suffer because of it, and, therefore, we ask that the Government allow those who suffer because of the problem to solve it by mutual agreement after discussion between themselves.

MR. LUCAS: You refer to 9/- which the Natives pay per month.

That is only for ground rent and service, is it not? - Yes.

And the Natives provide their own houses? - Yes, we want better houses to be provided for the Natives, of course,

CHAIRMAN: The Municipality has not got any houses of its own for the Natives? - There are some houses which belong to the Municipality, but I expect that the Location Superintendent will be able to tell you more about that.

Now, you say in your statement that Natives come from reserves by way of the farms as far as can be ascertained, and that, from the large proportion of Basutos among the population, it is certain that a large number come from Basutoland. Is it the general practise of the Natives to bring their families into the location here when they find work here? - Again, that is very difficult to find out. It does happen, but not always. There are lots of men who come from the reserves and who leave their wives behind and, when they come here, take up with other women here.

Do you think that there is a growing settled population? - Do you mean here in the location?

Yes, in the location here? - Yes, I should say so, I think there is a growing settled population of town dwellers. Not necessarily in Kroonstad. But I do think there is a growing population of that kind.

Do you mean that they may bring their families here

Mr. Ranford

and then they may trek again to another town? - Yes. Of course, Kroonstad has been rather desirable. It is a go-ahead sort of town and the Natives tend to stay here when they come. They do not leave so easily.

Why do these people who have taken the trouble and who have gone to the expense of bringing their families here trek away again? - Well, if they cannot find work, it simply means that they have to go, there is nothing to stay for. A very noticeable thing about a Native is that he does not like to stay too long at any one place.

Does not the fact of his building his own house tend to anchor him down? - Well, it helps to keep him here, but it is difficult to find accurate figures. I have been working here for three years now in the location and I know that quite a large number of my congregation have left, a large number of people who I thought were fixed. Out of a congregation of 400, one might say that probably 100 are anchored here and these people do not move unless they are driven out by force of ~~six~~ circumstances.

In your statement, you further mentioned the competition of Natives from the rural areas. Now, do you think that that kind of competition which with Natives who come in may have an effect of squeezing out Natives who would otherwise have settled here for good? - I am not prepared to say that those people squeeze out the Natives who are settled here for good, but possibly they would squeeze out those who have been here for a short while only. Say you have a man who came here in 1930. He may have work for six months for one particular boss and then that boss may find another boy who suits him better, a boy who is willing to work for a lower rate. Then the other boy will have to move on. One can only deduce that, but again it is

Mr. Ranford

very difficult to say anything definite about it.

Do you say definitely that there is undercutting going on of the urban population through the rural population moving in? - I say that presumably that is so. We know that Natives have left the rural areas and have come in here.

And you are inclined to ascribe the fall in wages to the influx of Natives from the rural areas? - Yes, to the influx of Natives from the rural areas or from the reserves, or from other towns.

That is a thing which has taken place, I notice, since August 1929. That is a date which you give? - I say that the wages have gone down since then, but I do not say that the policy began then.

No, but since then the wages have gone down? - That is so.

That synchronises nearly with the beginning of the depression. Now do you not think that the depression may be the cause of all that? - Of course, that would have a lot to do with it. I know Natives who have moved in. Farmers have got rid of them on their farms because of the drought and because of the depression and I personally know of one or two families like that who have moved into the town.

We find, too, that there is no shortage of labour for the mines on the Rand, and the shortage of labour which was complained of very much a few years ago seems to have gone now. The Natives in the reserves complain that they have nothing to sell, no produce, and that now they have to go to work. Is not that the cause for the fall of wages? - Well, naturally, that would, of course, help a lot.

Now, you also say in your statement, you give

Mr. Ranford

that as one of the reasons why the Natives leave the farms to come into the towns, that there is no ready money on the farms, although, at the same time, you admit that, on a good farm the Natives are better off than they are in the towns. Is that the position, that in spite of that fact they move into the towns?-- This is my contention. If a Native on a farm is given a decent bit of ground and if the conditions are favourable, the Native on the farm is better off than he is in the town. It stands to reason, if a man has to buy his food and cannot grow anything, and if he has to pay taxes, he naturally is not as well off as a man on a farm. In fact, one may go so far as to say that the man on the farm is always better off. It is quite true that he has no money.

The cash side comes in, does it?-- Yes, it does.

But is the need for cash on the farms as big as it is in the towns?-- Well, that is what happens throughout the world; money is what one wants, you find that everywhere. You want money for what it will buy, because you cannot get anything without money.

Now, you mention 15/8d in taxes. May I query that figure? You presumably include 9/- which the Native pays as site rent in the towns. Perhaps you could tell us how that 15/8d is constituted?-- There is 9/- rate and there is his poll tax - 1/8d per month.

Do you call the 9/- a tax then?-- I put them all together.

You have to pay house rent - do you regard that as a tax?-- This is a land rate and I regard it as a tax, certainly Your house rent includes an element of land rent?-- I am referring to the location now. That is the whole question.

Mr. Ranford

I admit that perhaps it is not quite correct to regard it as a tax, but to the Native it is a tax - he looks upon it as such¹.

Wherever you are using a bit of land, you are getting something directly for what you are paying and, therefore, I put it to you that it is not a tax? - Yes, that is quite true and I apologise if I am rather inaccurate here, but it is a necessity, it is something which a man has to pay, it is compulsory for him to pay it. As I point out later on, it is almost a tax and ~~the~~ a wrong tax at that.

Very well, we will leave it at that. I now want to deal with another point in your statement. You say here "Natives, whom no longer needed, can be ejected by farmers". Have you got much experience of the ejection of Natives from farms in this district? - No. I may say that that statement does not come from me at all, it comes from the Joint Council and I cannot answer that. I cannot definitely say anything on that point, but that is what the Natives have told me. That has only come to my notice on very few occasions, but Natives have told me that it does happen.

Now, you say that this constant migration of Natives is undesirable from the location point of view, as it unsettles the labour market and then you say that, since the Wages Board sat in Kroonstad in August 1929, Native wages, on an average, have dropped 30%. On what basis do you arrive at that calculation of an average drop of 30%? - I got those figures from the Location Superintendent. He went through the figures before the Wage Board sat in 1929 and then after that he went through them again for me.

Then again, you say "A White man and a Native are essentially of equal value, although at the present moment

Mr. Ramford

the Native is less useful as the result of his backwardness". I should like you to define more clearly what you mean by saying that a White man and a Native are essentially of equal value? - As they are both human beings, they are of equal value and when they get to the same economic basis they will shew themselves equal. That is what I mean by that. They are essentially one, although we do recognise that the Native is behind the White man.

You do not mean that the White man and the Native, and for that matter two White men, are essentially of equal economic value? - They will be, or rather let me put it this way, potentially they are.

Do you really think so? Do you really think that the economic value of Edison and the economic value of the White labourer on the Railway are the same? - No. I do say that they are as far apart as the poles. Edison is a genius and the White labourer is not.

Well, then they are not essentially equal? - Well, I do not know.

What you are putting is this, that, as a matter of ethical principle one cannot differentiate in human values. One human being has the same value as another human being ethically? - We might put it this way, whereas there are very many genii among the White people, there may be just as many among the Black people. Let me say that, whereas the Black people, or some Black people, are intellectually below the White people, nevertheless there are some Black people who are not and, therefore, it is unjust to say that the Black people as a whole are below the White people as a whole. To take a few examples of the Whites and a few examples of the Blacks is unfair. I admit that as a while perhaps they are inferior now, but I do say, at the

Mr. Ranford

same time, that it would be criminal for us to do anything to prevent the Black man from improving his lot and advancing in his conditions. That is the point which I am trying to make. If I have not expressed myself, that is what I am trying to prove.

You advocate written contracts for Natives on farms. Do you find that the Natives are prepared in these parts to go in for written contracts? - I know nothing about that.

Your recommendation, or rather the recommendation of your Council, is made merely on the general principle? - Yes, that is all.

And you have not considered the question whether it is practicable or not? - Well, this is what led us to that recommendation. We have found that Natives are sometimes badly treated and that there is no redress because there was no definite undertaking and we consider, therefore, that it was preferable to have written contracts.

It is a question of practicability which has been queried repeatedly before this Commission, partly on the ground that the Native does not want to sign his name to a written contract which he does not trust? - I think that that is rather modified by what I say later, that land should be set aside for Native schools in central positions and that, today, a great deal of land is being badly cultivated by farmers who depend for their labour on unskilled Natives. My point there is that Natives in farm areas should definitely be educated.

The difficulty, of course, is with the person who makes the contract? - Yes, you would have to make some arrangement by which they would have to appear before some authority. You would have to go before someone who would

Mr. Ranford

see fair play done.

If the contract is made before a Native Commissioner, the question of fair play would hardly be impugned, but the question is whether the Native is prepared to sign his name? - Do you not think it is sufficient to say that it shall be allowed - that the Native can demand to have a written contract?

But that can be done now? - But there is no guarantee at all, now. I believe that it is so, that a Native is allowed to reap his crops if he leaves the farm before they become ripe, yet we know that Natives do leave farms before the crops are reaped and that they do not get their crops. How is one to explain that.

Your domestic service here is largely female. Is that due to the fact that you have a very large resident population and that the females are available for the work? - Yes, there is a large resident Native population, I think so.

The men are living here with their families? - Some of the service comes from the farms - they come specially to the towns for domestic work.

Those figures which you give in regard to labour conditions have probably also been supplied to you by the Native location Superintendent? - You mean those averages - yes, I got those from the Location Superintendent.

Now, I want to put a few questions to you in regard to this budget which you give at the end of your statement. Have you had any experience of budgets, of making up budgets apart from this one? - None whatever, not personally.

Are you aware that, when budgets are taken, the expenditure is generally fairly considerable in excess of what the people earn? - Yes, I think so, and I may say that when I read this budget first of all, I was rather amazed at

Mr. Ranford

its size, knowing as I do that Natives get little money, but then, when I looked at it, it seemed to me to include a very small amount of things which one does not need and, that being so, it is by no means over-estimated. There are possibly some things which I might reduce myself. Take milk, on the other hand - one pint per day. That is really hopeless for a family of five. Perhaps I might put the budget now as an addendum to my statement.

(Budget is reproduced here for record and for convenience of members.)

BUDGET DRAWN UP BY THE JOINT COUNCIL OF EUROPEANS AND NATIVES, KROONSTAD. COST OF LIVING FOR ONE MONTH FOR ONE FAMILY, CONSISTING OF ONE MAN ONE WOMAN AND THREE CHILDREN UNDER 16 YEARS OF AGE.

1) <u>Housing:</u>	Stand Rent, Water, Sanitary	9/-
	Building, interest and redemption,	2/3d
	Furniture, Reps. & replacements	<u>2/6d</u> 13/9d
2) <u>Provisions:</u>	Bread; one loaf @ 6d daily	15/-
	Mealie meal 3d worth daily	7/6d
	Tea: $\frac{1}{2}$ lb. weekly @ 2/3d per lb.	4/6d
	Coffee: 4 ozs. weekly @ 1/9d "	1/9d
	Milk: 1 pint daily @ 3d pint	7/6
	Meat: 1/- thrice weekly	12/6
	Sugar: 12 ozs. daily	7/6d
	Salt: 2 ozs. daily	<u>1/-</u> 57/3d
3) <u>Fuel & Light:</u>	1 bag Coal weekly @ 2/6d bag	10/-
	Wood: $\frac{1}{2}$ bag weekly @ 2/6 bag	5/-
	Candles: 1 per day	2/6
	Matches:	<u>9d</u> 18/3d
4) <u>Education and Religion</u>		
	School fees, books and material,	3/-
	Church subs. and collections	2/6d