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which he is not acquainted. I would not like to be thrown on a dump heap myself in the village that I come from? - Yes, I admit that that is a very difficult aspect of the question which I have not studied.

MR. VICTOR RONALD LOCKHARD ROSS, Compound Manager, Crown
Diamond Mines,

called and examined:

CHAIRMAN: You are Compound Manager of the Crown Diamond Mines? - Yes.

I understand that there are certain definite items on which you wish to give evidence? - I have not prepared any statement but I am ready to answer any questions which you may care to put to me.

MR. MOSTERT: How many boys are there employed in your compound? - Today there are 1050.

What are they mostly, what nationality? - 75% of them are Basutos.

Will you tell us what wages they get? - The average wage right through is just over £2 per month.

MR. LUCAS: What is the minimum? - We start them at 1/6d per day. That is when they first come.

Is that 1/6d per working day? - Yes, per working day.

And you are taking a month of 30 working days? - Yes.

So it is really £2.12.- per month? - Yes.

CHAIRMAN: Do they find their own food? - No, we supply everything, rations, quarters and medical attendance.

It is 1/6d per day rising to how much? - I have Natives there who are getting as much as 5/- per day, but then, of course, I have boys who are on contract as well who are on a different basis.

What is the regular increase which your boys on the

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mine get?- It all depends on the particular work they are on. They may be on ordinary machine work or on drilling. If a boy is put on to machines he gets 2/6d per day as soon as he is efficient and he goes on to 3/3 per day.

So the normal range is between 1/6d and 3/3 per day?- Yes.

And the special boys who are on contract get beyond that?- Yes.

MR. LUCAS: If your average is only 2/- per day, there must be a considerable number below that?- Yes, that is so. There are boys who get below that.

What proportion would be below?- I should say about sixty percent. I may say that I have boys earning up to £11 per month.

CHAIRMAN: Does that mean that you have a considerable turnover of labour?- Yes.

Have you ever worked out how long, on an average, a boyx stays with you on the mine?- The average boy stays with us for nine months, although he is recruited for six months

Now, you say that 70% of your boys are Basutos. Do you mean by that people whose homes are in Basutoland, or are they simply Basutos from any part of the country?- No, they are people who come from Basutoland.

And your remaining 30%, what are they?- They are mostly from around Herschel and parts of the Transkei. They are Xosa and Hlubi.

Do you find that Natives from the farms are coming to you?- Yes.

Do they come to any considerable extent?- Well, during the off-seasons, quite a considerable number come.

That is when they aren't putting in their six months work on the farms?- Yes, that is so.

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Your six months, is that 180 working days?- Yes.

Do the farmers let off their Natives during that time?- Yes, they let their Natives off.

CHAIRMAN: Is not the customary farming contract for 90 days?- I could not tell you that.

These Natives who come from the farms are chiefly young Natives?- Yes.

Does that also apply to these Natives who come from Basutoland?- No, these men from Basutoland are grown men. They are mostly men who are heads of houses and who have their own huts and they go to work because they have to pay poll tax.

Up to what age, approximately, do you get them coming to you?- It is difficult to say, but I should say up to about fifty.

Now, do you get more or less an equal proportion of young men and grown up men, or do you get a larger proportion of younger men coming to you?- I should say that we get a larger proportion of adults with homes of their own coming to us.

Let us just take your dividing line at, say, 35, do you get a larger number below or above 35?- I should say that the larger number would be over 35 years of age.

Why do you get a larger number of older men?- Well, I think they really have to go out on account of having to support their families and on account of having to pay poll tax.

That would affect other employers too, the Witwatersrand Gold Mines, for example?- Yes, it certainly should. I think the contract for the Witwatersrand is nine months, whereas the contract for us is for six months.

That would not affect the men's ages very much?- It should not, of course, but then there is this, the men who go to the Rand are nearly all recruited, whereas our men are

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nearly all voluntary.

Do you get a sufficient supply of voluntary labour? - Yes, we do.

MR. LUCAS: Do you recruit any? - In certain times of the year, when they have had good seasons, we have to resort to recruiting, but not otherwise.

What do you pay for recruiting? - We pay £1 per head capitation fee.

And do you have to make any advances? - Yes.

I take it that you have to pay their railway fare? - Yes.

And do you get these advances back? - Yes, we recover these advances in the ordinary way.

SENATOR VAN NIEKERK: Do you engage your Natives on the deferred pay system? - No.

Now, can you give us some idea of what is customary with the Native, does he spend his money on the mine? - No, not very much. They have post offices on the mine and they send a tremendous lot of their money home and then they also deposit their money and, when they leave, they take that money with them. They deposit that money with us in the office.

Do you allow Native women in the compound? - No.

None at all? - No, we do not allow any of this in at all. They are barred.

Have you any trouble with Native women on the precincts of the place? - No, we have no trouble with them.

DR. ROBERTS: How do you manage with shops, have you any shops there? - The Company have a store right inside the compound.

SENATOR VAN NIEKERK: Do you go in for the ticket system? - No, we have the token system in buying.

CHAIRMAN: Where do they get the tokens? - They get their tokens from me. They change their money into tokens

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with me.

DR. ROBERTS: Can they change their tokens back again into money, if they want to? - Yes, they can.

CHAIRMAN: And can you tell us if they make a practise of that? - Yes, they do. We do not allow any cash over the counter in our store and that is why this token system has been introduced. It works very well.

Yes, but what I mean is this - do they make a practise of changing their tokens back again into cash? - Yes, they do that whenever they want to.

MR. LUCAS: Does the store belong to the Company? - Yes.

SENATOR VAN NIEKERK: Why do you not allow cash over the counter when they want to buy a thing? - We think this system is preferable because it keeps a check on the store manager.

Does that not mean that there is pressure on the Native to buy there? - No, there is no pressure, and it does not cost him anything to change his tokens back into cash.

MR. MOSTERT: No, that may be, but he cannot buy anywhere else, can he? - No, they cannot buy anywhere else. The compound is closed and they are behind barbed wire.

Is there a price laid down for all your goods in that store? - Yes.

Do you know what I mean -- is there a proper list of prices authorised by the Government? - Yes, there is a proper list and the Government have access to our books and they do not allow us to make more than a certain percentage of profit.

CHAIRMAN: Your compound system is worked somewhat similarly to the system at Kimberley, is it not? - Yes, I believe so.

The Native is kept in the compound and he has to get

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your permission to get out? - Yes, they all live in the compound, excepting a few married boys who live in the location.

Does the location also belong to the mine? - Yes.

DR. ROBERTS: And does the Native cook his own food? - No, we do all the cooking for them, excepting, of course, the raw meat. That he is allowed to cook himself.

MR. LUCAS: Does he buy that for himself? - No, we issue that.

MR. MOSTERT: Referring again to your wages. Those wages include food and quarters? - They get food and quarters and medical attendance on top of their wages.

SENATOR VAN NIEKERK: How often do you give them meat? - We give them raw meat three times a week and stew three times a week.

How much meat do you give them? - We ~~xxx~~ give them an average of about 3 lbs. a week - that is what each boy gets, and then, of course, they get vegetables as well.

Could you tell us what your food bill works out for Natives? - I could not give you an exact figure, but it is just about one shilling, sometimes a fraction over and sometimes a fraction under.

Is that per Native? - Yes, that is per head.

MR. LUCAS: You have to feed them on Sundays as well? - Yes.

Is it per shift or per day? - It is per day.

It is over 7/- per week? - Yes.

MR. MOSTERT: That is not for food only, is it? That must include supervision as well? - Yes, that would include everything. In that would be included also kaffer beer and supervision.

SENATOR VAN NIEKERK: And what about medical attendance? - Yes, I think that medical attendance is also worked

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in with it. That would be the total cost.

CHAIRMAN: And recreation, have you made any provision for that?- Well, they have a football and they kick that about, but that is about all.

The Witwatersrand Gold Mines calculate $1/3$ to $1/5d$ per day for the privileges which they give, but your figure is lower than theirs?- Yes, it is lower.

But it includes the same things, food, medical attendance, quarters, recreation and so on?- Yes.

All these are included?- Yes.

SENATOR VAN NIEKERK: You could not tell us what you ~~spend~~ spend actually on food alone?- No, I am afraid I could not tell you that. Of course, I may say that we get our vegetables very cheaply. Then, we also give them green mealies and that cost us very little. I should say that you could put the cost of feeding at $1/2$ to $2/3$ per day per head, but not more than that.

DR. ROBERTS: And such things as tobacco, are they included?- No, he buys those himself.

You do not give him tobacco?- No.

CHAIRMAN: What sort of stuff does he generally buy from your store?- Generally, he buys a lot of flour, sugar, mealie meal, coffee, tea and all such things.

What does he want flour for?- Well, the Natives like to make their little koekies, they like them as a change.

And mahau ?- No, of course they get that as well. But they like to bake their own little koekies and they have ovens all over to enable them to do that.

Do they get mahau from you?- Yes.

And their kaffer beer?- That they also get from us.

SENATOR VAN NIEKERK: Why do they buy these things if you give them everything?- Well, they like a change.

Do they make these koekies for their own consumption? - Yes. They like to have them instead of porridge and they are very fond of their koekies. It is a change for them.

Do they have ovens for their own use? - Yes, all over the compound, and they can cook their meat there and make any little dishes which they care for.

Do they seem to be satisfied? - I think so.

MR. LUCAS: Is your store run at a profit? - No, we are not supposed to make a profit. We are not supposed to run it at a profit of more than five percent.

It is simply run at cost? - Yes. As I say, we cannot make more than 5% profit, which pays for the running of the store.

CHAIRMAN: You say that you are not allowed to make more than five percent profit - by whom are you not allowed to make more than five percent? - The Government does not allow us and they keep a check on our books.

The Natives avail themselves of the opportunity of depositing money with your office? - They do.

And when they return to their homes, do they generally take a fair amount of money with them? - One can say that, as a rule, they have something to go back with. They do not spend everything in the store.

The fact of the store being there does not encourage them to waste their money? - I do not think so. I have never thought so.

MR.

JOHN RONALD BRENT, Superintendent of the Location at Kroonstad,

called and examined:

CHAIRMAN: I believe you have prepared a statement?-

Yes, I have a statement here in which I touch on one or two points relating to the urban and rural Natives.

It must be remembered that, in these times, the influence of European culture is being felt even in the most remote tribal reserves. The young Native hankers after the clothing, furniture and other objects of culture of the European. This urges him to go to the outside to earn the wherewithal to buy these things and, once he has obtained a taste of Urban life, he is reluctant to return home.

The women hear from their sister visiting home from urban areas of the profits to be made out of selling beer and other illicit means and, as a result, women flock by the thousand from tribal reserves into the towns and in most cases abandon their husbands and children in these reserves. The sale of kaffer beer is, of course, not allowed under the tribal code. Other factors are the overcrowding of Native reserves caused by rapid increase of population and no increase in the size of tribal lands, and, of course, education.

It must not be forgotten that, along with the three R's, the young Native who is educated in the mission school takes in a certain amount of European ideas which tend to make him look down upon tribal laws and customs and which inculcate a desire to see the outside world. These are the main factors which lead to the detribalisation of the Native. There is another fact, and that is that some chiefs cannot keep their tribes together, because they have no land to give to their people.

The main advantage of detribalisation to the mind of the Native is the amount of freedom which the individual

Native enjoys under the law of the European as compared to the repression of the rights of the individual under the strong patriarchal authority of the chief. This is one of the chief reasons for the fondness on the part of the Native for town life and accounts for many social evils in our urban locations. The main advantage of tribal conditions is that, at their best, they lead to a small mediocre uniform level of prosperity. The tribal ownership of land and the Native family system curb individual greed and at the same time tend to make Native society under tribal conditions rather unprogressive. This is often aggravated by the quality of the hereditary chief who is chosen according to the laws of primogeniture and not according to his intelligence or education.

If the ideal is gradually to bring the Native to understand the laws and standards of civilisation of the European with a view to the ultimate replacement of Native law and custom, then obviously the head of the tribe needs to be a person of consideration education and intelligence.

As regards the economic results and social aspects of detribalisation, these are very far reaching. Natives in tribal reserves and on farms are more and more inclined to sell their small economic assets in the way of cattle, etc., and to come to live in the towns, swelling the ranks of unemployed and lowering the wages of the Natives already there. The rural and tribal Natives do not realise that they are better off where they are and that it will take all and more of the (to them) high wages to maintain the barest of existences in town.

The social aspect of detribalisation is not pleasant. The vast majority of our urban Native populations

are passing through a difficult period of transition. They do not yet quite understand European standards and conception of law, morality and civilisation. As a result of this, when they find themselves free from the strong patriarchal authority of the chief and the tribal code, they run to every excess of drunkenness and immorality; this, of course, applies more especially to the young Native and causes considerable physical deterioration in him. In any urban location, where dozens of Natives seeking work come to report to the registering officer, the Natives coming in from tribal reserves and rural areas may easily be distinguished from the urban Native by their superior physique.

It may thus confidently be said that, as far as purely manual labour is concerned, the rural Native is more efficient than the urban Native and this accounts for the bugbear described by my friend and colleague, Mr. J. R. Cooper, of Bloemfontein, as the problem of the employment of the outside Native by urban employers of Native labour. In positions such as clerks, interpreters, messengers, office boys and semi-skilled jobs on the Railways, in motor garages, etc., the urban Native is more efficient as these jobs all require at least a modicum of education.

In most urban areas there is no recognition of Native customary law. This is acutely felt by the urban Native population and leads to certain social evils. The vast majority of urban Natives in our Free State locations have not the faintest glimmerings of knowledge of our system of civil law. The older residents cling to the customary law of their forefathers, which they understand and cannot understand why their children cannot be made to conform. The young Native, as before explained, is inclined to run to

excess when he finds himself freed from the strict tribal code as regards seduction, adultery and other evil matters. Further, he ignores contracts of lobola and, as he has nothing to lose under our civil law, he flouts all authority on the part of his elders. Further, it must be remembered that most Natives have not the (to them) considerable sum necessary to lay a lawyer to sustain a civil action in the Magistrate's Court. As a result, young girls scarcely fourteen years of age are seduced wholesale in our urban location, one might almost say openly, and the younger generation are rapidly degenerating morally and physically in consequence.

DR. ROBERTS: Do you mean that they are prostitutes?— There are quite a number of these girls from 14 to 16 years of age who are prostitutes. Of course, there is a criminal prosecution under the Young Girls' and Mentally Defectives' Protection Act, but when it comes to a prosecution, there is the greatest difficulty in getting details, as to date of birth. They cling to the idea of so many beasts for seduction and pregnancy. They do not want to take up a criminal prosecution and they stick to the idea of damages. The figures, as regards cases under Native law and custom occurring in this urban area from November 1st 1930 to January 31st 1931, are as follow:-

Seduction	16
Adultery	8
Disputes Lobolo	4.

Two years ago, anything from one to three of these cases used to crop up almost daily. Now few Natives come forward. These figures of recorded cases, chiefly civil matters, are illuminating and for the reasons above mentioned and in order to arrest the degeneration of the younger

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generation in our urban Native communities, the Department of Native Affairs would do a great deal towards this end by making our Resident Magistrate a Native Commissioner with powers to apply Native law and custom in civil matters between Natives under the existing provisions of Act 38 of 1927. This, of course, could be a temporary measure and need in no wise interfere with the ultimate ideal of educating the Native up to our European standards of law and civilisation. It must be recognised that this latter process is slow and that in civil matters our urban Natives are not yet ready for the replacement of Native law by our civil law. A few more figures to illustrate this point:

Out of approximately 2,000 Native couples living together in this location, only about 15% or 280 are married by Christian or civil rites, 95% of such marriages being accompanied by lobola; about 50%, roughly 1,000 are married by Native customary forms only and the rest, about 35%, are not married by any kind of rites at all. The children of the last class suffer terribly and the women are ill-used and abandoned as often as another light-o-love (usually a prostitute from the outside) comes along.

As regards lobola, it does fulfil an important economic function on Bantu society; under Native law, of course, the wife, if ill-used or abandoned, can return to her people and demand sustenance from or by virtue of the lobola cattle. This is a point which is often overlooked in considering the question. It has been put forward that the payment of lobola in cattle had largely contributed to overstocking in Native areas. This is probably true of some areas, nevertheless, the Native's fondness for cattle goes

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much deeper than their use as lobola payment, vide:- the "Ubulunga beast", the stabbing of an ox on the death of any member of a Native family and the sacrifice of an ox on any important occasion besides the mere love of eating meat on these occasions; there is also a deep ritualistic significance in the mind of the Native. I have known of no death of a Native in this urban area, whether that Native were Christian or heathen, where a permit to slaughter an ox was not applied for and as I am deputed by the Town Council to endorse all such permits, this information can be taken as a plain statement of fact. Christian Natives are discouraged by the churches from arranging lobola in cases of christian marriages; yet in 99% cases out of a hundred, even to my definite knowledge in the case of daughters of Native ministers of religion, lobola always passes between the two families concerned.

As regards the substitute of money and goods for cattle in lobola payments this course is considered infra dig by even the detribalised Natives in our urban areas. The Natives themselves, by legal fiction, use substitutes for cattle when the economic circumstances warrant it and count out this, that and the other as a beast when arranging the lobola. Thus, the lobola custom is dying very slowly, if at all, and any alterations in this custom need to be approached with the greatest caution. Adverting again to the recognition of Native custom in civil matters, the ideal system in urban areas would be to confer the powers of a Native chief's court upon the Native Advisory Board, with the right of appeal to the Resident Magistrate as Native Commission, in civil matters only.

DR. ROBERTS: Would you not give them criminal

jurisdiction?— No.

Now in regard to ^{the} landless Native population, the Native Lands Act of 1913 has accentuated an acute land hunger among Natives in the Orange Free State in particular, where with the exception of two small reserves, there is no land for the Natives. When I use the term 'accentuate', I mean that the passing of the Land Act of 1913 in the absence of other provision being made for Natives to graze their stock and raise their crops elsewhere, compelled large numbers of Natives to dispose of their stock and seek work in the towns. This has largely contributed to the influx of rural Natives into the towns during the last decade. Inevitably, the presence of this large body of landless Natives in the Orange Free State has considerably lowered the wages and general economic status of the town Natives. Socially, this influx of the landless rural Native has considerably retarded the progress of the town Native towards the European standard of law and civilisation, and comprises one of the reasons why a recognition of Native law is necessary in most urban locations, again in civil matters.

Finally, the result is that the Natives are becoming industrialised too rapidly and in greater numbers than industry can absorb them. South Africa is not a great industrial country outside the mines and one or two smaller industries, and industries will not be able to absorb all the Natives in this country for very many years to come, industrially. ^{When} /We are faced with the problem of the inemployed Whites, which cannot all be absorbed industrially, how can it be expected that we can so absorb six to ten times as many Natives. If the Native is continually discouraged from and kept off the land,

the future of the huge and increasing landless Native population is very bleak and it is fairly certain that in years to come they will come into strong competition with the handful of Europeans in the field of industrial employment. The process has already started.

With regard to the influx of Natives from rural to urban areas, I shall endeavour to give you a few figures as regards this area before proceeding. In 1921, the Native population in Kroonstad urban area was 3,500 (Government census of that year). In June 1928 the result of a house-to-house census, taken by myself in the location, shewed the Native population to have increased to 7,228. As there were approximately 1,000 occupied stands in the location, there was an average number of 7.2 persons per stand. The present records shew in January 1931 a population of 9,156. Thus, the influx has been 3,700 for the first seven years and nearly 2,000 for the last two years of the period of nine years. The yearly rate of influx having increased from 520 per year to 1,000 in the last two years. The reasons for this influx have been:-
1) land of land, 2) conditions of farm labour, 3) certain attractions in urban life and 4) education facilities offered by towns.

Under (1), little remains to be said, the effect of the passing of the Native Land Act of 1913 having already been dealt with. This is need of a land settlement policy for Natives in the Free State. The remedies are quite obvious and among a few are allotments for market gardening and the allowing of farmers to lease land to Natives for cash or on a crop-sharing basis. If there is no land available in the Orange Free State, then obviously other

means along the above lines may be sought for.

Then regarding the conditions of farm labour, the wage in the Kroonstad district for farm labourers is 10/- to £1.10.- per month, plus food and quarters, the average being 15/- per mensem plus food and quarters. The food and quarters, of course, vary according to the individual generosity of the farmer. As a rule, food consists of half a bag of mealies or mealie meal per month per labourer with rarely a little meat, coffee, sugar and tobacco thrown in. As regards the category of farmers who pay 25/- to 30/- per month, this is small and usually the Natives are laid off in between seasons and thus get a taste of town life and often do not return to their employers. As regards housing, this consists chiefly of a few sheets of corrugated iron, the Native being left to build up a few mud walls in his spare time. There is another class of farmer who gives an akker (1 to 8 morgen) to his Native tenants to plough, with or without the 10/- per month. This would be a fine thing if the farmers were to register written contracts to this effect, but, of course, they never do, and when times are bad on the farms and consequently in town, these farm labourers are attracted by the 2/- per day wages in town and the exodus begins. There seems no solution to this difficulty except the registration of contracts of service between farmers and their labourers. There is a draft Bill, I understand, at present before Parliament along these lines, but the Natives are much opposed to the whipping clause (Section 11 of the draft Bill).

There are two types of evictions from farms. The first type is the labourer who is paid 25/- or 30/- per month and his food. Conditions are now so depressed on

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the farms that scores of these labourers are being laid off, partly owing to inability to pay wages and partly owing to the between-seasons period setting in. The other type of eviction is the aged Native who has no sons and when he is too old to work he is evicted by the farmer. There have been half a dozen cases here since the beginning of December. Sometimes the daughter refuses to work in the farm house for 10/- per month, and this causes the eviction of the whole family.

Female and male rural Natives are attracted to the town by the (to them) high wages (usually about 2/- per day for males) offered by the towns, as opposed to one quarter or half that amount offered by the farmers and other rural employers. Secondly, there are the social amenities of town life and the facilities afforded for the sale of kaffer beer in the urban locations. These are great attractions to farm and other rural Natives.

The Native's land hunger is only equalled by his thirst for education. There are very few Native farm schools in this district, only about half a dozen having been established, chiefly through the efforts of the Dutch Reformed Chhkh. More farm schools would help to keep farm Natives away from the towns.

The extent of the Natives' migration from the rural areas to the towns has already been dealt with. In this area, migration might be classified as follows:-

- 40% from Basutoland, Witzieshoek and Moroka Ward,
- 40% from farm labourers and
- 20% from other towns and reserves.

The main economic effect has been to lower the wages and general economic conditions of the Native already in the urban area. To give a concrete illustration, about eighteen

months ago, when the Wages' Board visited Kroonstad, the average wage for all classes of Native labour within the urban areas was 2/4¹₂d per day. At the present time, this average wage has sunk to 1/9d one third penny per day. This would not have been possible if it had not been for the influx of the rural Native from the outside offering himself for a lower wage, 25/- to 30/- per month. The social effect of this migration has also been, as earlier pointed out, to regard the advance of European standards of civilisation among the urban Natives and to accentuate certain social evils, such as the illicit liquor traffic and immorality.

On the question of administration of urban Native areas, it has already been shewn that Natives are forsaking their ~~x~~ territories and reserves and the farms and flocking into the towns during the last few years, consequently, Native townships are constantly being established in and around our urban areas. It can, therefore, no longer be contended that the urban areas are the exclusive domicile of the White man. For various reasons, already dealt with earlier in this evidence, it can easily be deduced that the Native is not yet ready for the intermediate stage of direct representation on municipal councils. He is still too near the traditional standards of his forefathers and it will be many years before the Natives as a mass will attain to a sufficient standard of civilization and European opinion becomes sufficiently tolerant of Native aspirations to admit of this. Much, however, can be done to maintain continuous contact between the urban Natives and their town councils. It is essential, of course, to have laws and regulations, but the principle of consultation and enlisting

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the co-operation of the Natives should never be ignored. In this urban area, there is a Native Affairs Committee of the Town Council, to deal with all questions relating to Native affairs. This committee is advised by the Location Superintendent and his Advisory Board. Recently, the Town Council of Kroonstad has decided on the advice of the Native Advisory Board to adopt the block system of control in its urban location, on the model of Bloemfontein. I do not propose to go into this system, as it was inaugurated by Mr. J. R. Cooper of Bloemfontein, who will doubtless give the Commission full particulars. It is sufficient to say that it has met with marked success at Bloemfontein and elsewhere and meets the present need of the inhabitants of Native urban locations as regards internal administration.

Regarding Native housing and the rentals charged, in Kroonstad urban location, with the exception of six blocks of rooms erected by the Urban Local Authority, the system adopted has been that generally in vogue in the Orange Free State, i.e. the renting of stands to Natives, upon which they build their own houses. This system works fairly well and gets rid of the bad system of erecting dwellings for Natives by European labour at twice the cost of Native labour and then letting these dwellings to Natives at uneconomic rentals. To illustrate, we have at Kroonstad plans for four roomed houses of the cottage type, for which all the materials, even bricks, can be supplied for £50, and plans for a 2-roomed house for which the materials cost £30. The cost of erecting these houses by hired Native labour is about £14 for the 2-roomed house and £20 for the 4-roomed house. These specifications are for baked brick, unbaked Kimberley

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bricks would lower the cost at least 15% and there is no allowance made for flooring and ceiling. The total cost of such dwellings to Natives at the present time is £70 for a 4-roomed and £44 for a 2-roomed house. The cost to Local Authorities for erecting such houses by European labour is just double the above figures and to this may be ascribed the uneconomic rentals charged for such houses in other locations in the Cape Province and the Transvaal.

As regards the six blocks of municipal rooms in this location, all these were erected by Native labour and the consolidated charge per room is 12/6d per month, inclusive of all service. Stand rentals in this location are nominally 2/6d for a 50' x 50' stand and 5/- for a 50' x 100' stand. Most of the inhabitants rent 40'x80' stands at 4/- per month. This is apparently adopted in the past to give a small road frontage and to leave room for a small garden at the back and at the same time to suit the purse of the Native as regards rental. To this 4/- charge must be added 3/- per month for the house-to-house sanitary service and 2/- per month communal water rate, making a total charge of 9/- per month. Some few standholders still use the smaller stand 50'x50' at 7/6d per month.

At present, out of 1,287 occupied stands in the location on which houses are built, about 700 are baked brick and equal to and beyond the specifications laid down by any Urban Local Authority, some well built and adequately ventilated and the majority not. About 300 houses are built of wood and iron. About £1,200 has been issued in building loans during the last three years, but from the

above figures it is obvious that 500 more building loans are required of from £25 to £50, in order to meet the full requirement in housing. If the Government could extend existing facilities to Natives for building loans in this urban area, it would help much. During the last three years, nearly three hundred mud houses have been demolished and good dwellings built in their stead by the Natives, but wages are now so low that it is practically impossible to effect further improvement, unless building loans are issued on a large scale, at, say, 30% redemption and 2% interest per annum, as against 5% and 2% paid for existing limited facilities. Adverting again to rentals, ~~the~~ ^{the} consolidated stand charge of 9/- for a large one is low in comparison with the Cape Province and the Transvaal, where from 12/6 to 15/- is paid for 50 x 50 stands per month, but is about 13% higher than Bloemfontein and some other Free State towns, where a total fee of 6/6d per month is paid for a very slightly smaller stand. Some years ago, Kroonstad Town Council considered a small reduction in rates, but the strike of Native workers engineered by the old I.C.U. in 1926 - 1927 by the location, proved a great setback, as no monies were paid in by Natives in this area for seven months and the arrears in location rates of over £4,000 were so huge that no action could be taken. The Native Advisory Board realised this and about two years ago decided to keep the matter in abeyance until more favourable conditions should have arisen.

The tri-weekly sanitation service from house to house, is adequately carried out. There is great difficulty in getting the Native to build proper E.C.'s. at the correct

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spot on the stand. About 350 sanitary closets have been broken down and rebuilt, but the same number still require the same treatment. Again, the low wages earned render it difficult for the Native to rebuild his E.C. and loans of from £1.10.- to £2 are necessary before any further improvement can be effected. There is a Municipal venereal diseases clinic in the location, at which the 1,537th patient recently received treatment. This clinic has been in existing for three and a half years (October 1926 to February 1931). A baby clinic has also recently been opened in the location.

We have two full time nurses (Native) in the location. These two nurses are fully qualified, both in maternity and surgical work. Half the salaries of these nurses ~~is~~ is paid by the Urban Local Authority and half by the King Edward Order of Nurses, the local of which is Miss J. E. Pritchard. The Natives owe a great debt of gratitude to this lady and her Order for pioneering maternity work in the location.

The liquor traffic is a difficult problem, owing to the home brewing clause in the Location Regulations and the impossibility of cutting off the supply of brandy and wine at its source, which, of course, is among the Europeans. It is difficult to see how prohibition can be enforced upon the Native while the European is able to get liquor fairly. As regards kaffer beer, the Native women are largely compelled to augment the family income this way. Much could be done by establishing a police post in the location, as has been done in Bloemfontein.

As far as recreation for the Natives is concerned, the Urban Local Authority recently set aside a large sports ground, fenced it and built several tennis courts, at a

considerable expense. Again, the low economic status of the Native retards progress, as great difficulty is experienced by Natives in raising the necessary sports material.

The mortality and birth rate among adults and children can be estimated as follows:- Births reported were 109, and it may conservatively be estimated that 25% were not reported. Included in this figure of 109 are 43 males and 66 females and 16 still-births, being a decrease of 60% over the previous year and making a birth rate of 12.45 per thousand population, a decrease of 8.03 on the previous year. The infantile mortality was 779.8 per thousand births, or 77.9%.

Deaths of Natives over fifty years were 22. Out of these 5 were 70 years old, one was 79, two were 80, one was 85, one 89, one 90 and one 109 years old. The deaths reported from ~~fatal~~ infectious diseases were:- 7 Enteric, (average age 23), 4 Tuberculous, (average age 48), and 13 Syphilis, (average age 3 days to 62 years), making a total of ten males and three females.

Deaths from Pulmonary trouble other than T.B., numbered about forty and there was one case of cancer, age about 36 (female). 49 children died of diarrhoea, 8 Natives were milled in accidents and 6 died of heart disease, (average age 78 years).

The subject of Native labour and recruiting has been fully dealt with by the evidence of the Native Advisory Board, of which I am Chairman. Much could be done to relieve the glut of Native labour at Kroonstad, by throwing the urban area open to the recruitment of labour for the mines, sugar farms, etc. I understand that this can be done under the Native Recruiting Act of 1911. This step has already been taken at Bloemfontein. It is a pity that the Union Natives

should starve while hundreds of thousands of pounds monthly are paid to imported Natives from Portuguese East Africa and other extra-Union areas. A large proportion of this money is hoarded and spent at the homes of these tropical Natives outside the Union.

THE COMMISSION AT THIS STAGE ADJOURNED FOR LUNCH, to resume again at 2.20 p.m.

On the Commission resuming at 2.20 p.m., Mr. Brent continued his evidence. Replying to the Chairman, witness said, "In a large number of Free State locations, we have the home brewing clause which makes provision for home brewing under certain conditions. Of course, we know that although sale is not allowed, a great deal of this is going on. Individuals are allowed to buy sprouted grain and other necessaries for the making of kaffer beer.

DR. ROBERTS: In regard to this figure which you give for infantile mortality, do you not think that really that figure should be reconsidered?— Well, I am rather afraid that the same difficulty exists here as exists at Klipspruit in Johannesburg, of which you have heard such a lot lately through your papers. I believe a large number of births are never reported at all.

CHAIRMAN: Yes, I want to go into that in some detail. We have put some questions on that point to Father Ranford and he has referred it to you. You give 109 births here, and father Ranford gave us 122 births. Now you give 16 still births?— There is rather a difficulty here. As regards Father Ranford's figure, I should say that that is probably more accurate than mine, because it was taken directly from the location record. My figures are augmented by figures of Natives who have died in hospital. They are

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figures obtained from the Resident Magistrate.

Let us take the births figure first?- That is taken from the records at the Resident Magistrate's office.

You are referring to your figures now?- Yes.

And Father Ranford's figures?- They were taken from the location register of births and deaths, which is kept by the Assistant Registrar of Births and Deaths. Now, there is a possibility that the figure in the location, as regards births, is augmented by a certain number of cases which have not been reported at the Magistrate's Court. On the other hand, the number of deaths is probably more accurate than that of the Magistrate's Court, because, at the Magistrate's Court they get figures from the hospitals, etc., which are not reported to the Registrar of Births and Deaths. I cannot account for the fact why the figures of the Registrar of Births and Deaths should not coincide and agree with the figures in the office of the Assistant Registrar of Births and Deaths at the location. Before making out this report, I obtained this figure from the Public Health Dept.

Now, is it possible that there may be births outside the location, but in your urban area?- Yes. There are a number of Native women who come in from the farms in order to be confined in the location.

Is it possible that Native women may be confined in the Municipality but not in the location?- Yes, that is possible.

So your figures may include an additional number on that account?- Yes.

Father Ranford gave an estimate of ten percent additional for unregistered births. When I asked him for his grounds he referred to you?- At the time of speaking to

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Father Ranford, I considered that at least one in ten were not reported. For this reason, there are a large number of illegitimates always born in this location and it is the case that these people, especially when they are young girls, who want to go into service, have their children taken up by some aunt or some other relative and sent away and no report is made at all. I have had quite a number of such cases and when I spoke to Father Ranford about it, I considered that the number was about one in ten.

Have you any particular ground for making it one in ten rather than, say, one in five, or one in fifteen?--No, I cannot say that I have been able to put forward any definite figures on which I would be able to go.

So it is a pure guess?-- It is more or less guess work; it might be anything from ten to twentyfive percent judging from the number of cases that crop up and are not reported; but it is impossible to give any definite figure.

With regard to births that do not take place in the location, it must be the case that you get in a large number of children from other parts; that must happen with a large floating population like yours?--Yes, that is so.

Have you considered that in working out your infantile mortality rate?--No, I have not.

That will also introduce a large ratio of error?--Yes

Because it means that you are magnifying your figures very greatly?--Yes.

It must be so if you have large numbers coming into the location?--That is so.

Is it a fact that women from here go from the location to their kraals to be confined there?-- No, rather the opposite is the fact. Women come in from the reserves on purpose to be confined here. They come from the

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reserves and the kraals, because they have the benefit of the maternity nurses who are here.

So that would give you a certain number of non-Kroonstad births?- Yes.

So, putting all this into figures actually means nothing, because you have not got the principal figures?- That is so.

I am putting this to you particularly, because we are faced with that difficulty in every centre. Now, with regard to deaths, I take it that your deaths must be reported because you cannot get rid of the body?- Exactly.

So that that figure must be accurate?- I take it so.

So the tendency will again be to an overstatement. The tendency will be to an overstatement of the infantile mortality rate because the number of deaths are right and the number of births are not?- Quite so.

You realise, too, that your births which are not registered immediately must increase your infantile mortality rate very largely?- Yes, I see that.

If you had a mortality rate of 77, it would mean that you would have rather less than one child surviving out of every three. Just try and picture what that would mean. Say three children out of every five died in the first year. Do you not think that the Native people, being what they are, would regard your location as 'tagate' if the number of deaths were as high as that and that they would keep away from it?- Yes, I appreciate that point and I did appreciate it before these figures were put down and that is why I made reference to "a large percentage". I will not state stick to the figure of 25%. It is quite impossible to say what the exact figure is. It is impossible to arrive at it, but it may be taken as being anything

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between 10 and 25%.

DR. ROBERTS: Therefore, do you think it wise to put down any figure at all. Say a man were to read that ten years hence, he would look at it but he would not know what to make of it? - Yes, I quite understand that.

CHAIRMAN: I will say this about infantile mortality figures in regard to Natives in South Africa, that I have examined everything I have come across anywhere and I have not found a single figure which could stand five minutes examination. You can take this, that if you mention an infantile mortality figure in South Africa, there is 95% probability of its being wrong? - Yes, I suppose so.

It is best to keep clear of figures and to get something rather more cogent than that. Two deaths out of three births is something that does not happen? - No, I suppose that is so.

Sometimes the figures even are that two die for every one born - we have actually seen something of the kind put before us? - Yes, well, all the same we feel that infantile mortality is fairly high.

Yes, it is very high? - It is. Another point I mentioned is the use of the unqualified Native midwife. A lot of these women do not go to the nurses until the actual time of labour and sometimes these old Native women who, as a rule, are totally ignorant, give a lot of rough treatment to the patient, they squeeze the abdomen and the result is a large number of still births.

You express the opinion that the rural Native who gets decent treatment on the farms is better off than the urban Native with the wage rates as they exist in Kroonstad today? - Yes, that is so.