

Messrs. Fenyang and Pula

Thaba'Nchu and held a big pitso, that was a very big affair and upwards of 1500 Natives congregated on the racecourse. One could see there how many Natives had been ejected from the farms as a result of this 1913 Act. we have education which is CHAIRMAN: Would you say that all the people who were there were Natives who had been ejected from the farms? - Yes, the majority of them were people who had been ejected as the result of this 1913 Act. Col. Mr. Dower was told that these people wanted land and he then turned round and told them that the Commission was coming out to make provision for them. Well, sir, the Commission did come out and took a good deal of evidence here and promised the people that some provision would be made for them. But nothing has been done.

MR. ROBERTS: Was that the time when Mr. Dower said that he would find ground for them in Natal? - Yes, have they were told something like that, that provision would be made for the people. They were told at the time that land might be found for them in Natal, but I say that if land had been found for them there, they would not have gone.

J.C.S. CHAIRMAN: Why do you say that, why would they not have gone? - They would not have gone there, because they are not used to the conditions there. These people want land here in Thaba'Nchu and nowhere else. later on, a few years ago, we had the present Secretary for Native Affairs here, Major Herbst, and when we told him of our needs, and when we told him of the cry of the Native for land, he told us plainly that it was not the intention of the Government to help the Natives to get land here in the Free State. That is a matter of great concern to our people here. think so. We feel that Now I want to say a few words about education. My opinion is that the present education for the Native is not year and I can assure you that he knows very much more than I

Messrs. Penyang and Pula

did when I passed my matriculation thirty years ago? - A Native who passed his matric. was on the same level as the European who passed his matric. in the olden days, but I do not think that one can say that that is the position today. We do feel that our education is not what it used to be.

Now, I want to say something about the landless Natives. You have heard from other witnesses that one of the most important things with our people is land, and unless land can be provided for the Natives, I do not think that much can be done for them. When any suggestions are made, the cry is always for land and more land. There are so many landless Natives today that the position is really alarming. It is true that anyone can work and if the contention is that these people should all go and find work among the farmers, then we cannot say much. But the fact is this, that these people cannot work for always, they cannot be working for a farmer for ever and always. The time comes in the life of a man when he gets old and gets infirm and when he wants a place to rest his head. One very often finds that the children leave their parents when they are living on farms and that they go and find employment in the towns. Very often the children lose all interest in their parents and when the parents are old there is no place where they can live and there is no place where they can rest. This, sir, is only a small reserve. We have only 6,000 morgen here and we cannot possibly take every Native in the Free State into this reserve.

CHAIRMAN: Which reserve are you referring to when you say it is 6,000 morgen? - Theba'Nchu reserve, and the other one is 17,000 morgen.

SENATOR VAN NIEKERK: You do not think, surely, that

Messrs. Fenyang and Fula

sufficient ground should be supplied to enable all the Natives in the Free State to live in the reserve ?- We do not cry out for land for the Basutos from Basutoland who come to work here, we are only crying out for land for bona fide people who live in the Free State and who are born here.

No country in the world can keep all the people on the land, no country in the world can give them all a holding. Surely part of the people must go out to work in the towns or somewhere else ?- Yes, we do not say that they must all go on to the land.

It seems to me that the policy of the Native people is to cry for land. The Native people seem to want everyone to go to the land, but the land they have they do not work properly. It seems to me that they do not get one quarter they should out of the land? - We do not say that all the people should be on the land, but land is our chief cry.

CHAIRMAN: What is the Native agriculture like here. Do you say that they work their land well ?- No, like all other places, I do not say that they work their land well.

But if this Commission were to ask the Government for more land for the Natives, do you not think that the Government would say, "The Natives do not want more land, look how they are wasting what they have". Now, would not that be a fair answer? - No, I do not think so.

Why do you want more, if you do not use what you have at present ?- We ask for more land because more than half the inhabitants of the reserve have no land, no land to cultivate or to irrigate.

If you used your land properly, do you think that that would still be the case? - Yes, it would still be the case.

Messrs. Fenyang and Fula

You would not have enough?- No, we would not have enough land to go round.

MR. LUCAS: Did I understand you to say that half of the people who live in the reserve have no land?- Yes, that is so. Half of them have no land on which they can live.

Now, supposing the half who have lands, used those lands so well that they could get twice as much out of them as they do today, then would they be able to do with half of what they have got, so that the other half who have no land today would also be able to get a piece?- No, the land would not go round, there would not be enough of it.

Even if they worked it well ?- No, even then there would not be enough, because the people do not get enough out of their lands today and, if they got more out of it, they would need it all.

CHAIRMAN: Do you think that they could get twice as much out of their lands as they are getting out of them now* if they worked their lands properly ?- Yes, and, of course, that would depend upon the seasons, too. Even if they worked their lands properly and the seasons were bad, they would not do well.

I am afraid the seasons would be the same, we cannot do anything to change them. If you work your land properly, however, it will mean that, in a bad season, you may have a better crop than you have today, while in a good season you will have a very good crop ?- Yes, I think that is so.

But if you work your land badly, then, in a bad season, you will have a very bad crop?- Yes.

But if you work your land well, then even if the season should be bad, you would still have a good crop?- That is so. This year we shall see what happens, but we are afraid that we shall not have very much.

Messrs. Fenyang and Fula

Do you know that, in the Transkei, the Natives who have been taught to use their lands properly get three times as large a crop as the Native who does not work his land well, but simply keeps on following his old habits of agriculture ?- I do not know that, but I have been told so.

Well, it is so. The demonstrators get three times as much out of the land as the other people next to them ?- Yes. The demonstrators have been here, too, but the people do not take very readily to them.

Now, you want the Government to help you, but you do not help yourselves ?- When the Europeans want help, the Government comes to their assistance and it has done so several times, but we do not get any help.

SENATOR VAN NIEKERK: If you were to ask the Government to help you with more demonstrators and if you were to ask them to make you an advance, and give you money so that you could buy stock, one could understand that, but now you go to the Government and you ask them to give you more land. How do you expect them to help you ?- Twenty years ago we approached the Government and asked them for an agricultural school here in this district. That was before Union. We pointed out to them that there was a farm lying idle near Tweespruit which could be used for that and which would answer very well. It was a Government farm. We asked them that they should establish an agricultural school for Natives there, to teach the Natives agriculture. We did not get it, but what happened five years after - they established an European school for agriculture on that same farm. Why should not the Natives have got that?

CHAIRMAN: Do you consider that that was a mistake?-

Messrs. Fenyang and Fula

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Messrs. Fenyang and Fula

No, we do not consider it was a mistake, but we do say this, that the Government simply refused to help us.

Do you say that it was a mistake not to help you then? - Yes, I certainly say it was a mistake. We asked to be helped at that time with an agricultural school and the Government did not see its way to do so, yet a little while after they put up an agricultural college for Europeans.

Supposing the Government were to establish an agricultural school now to help you to farm better. Do you think that that would be a mistake? - No, it would not be a mistake, it would be the right thing to do.

It would help you to increase your land three or four times. The value of your land is what you can get out of it. If you can get three or four times as much mealies out of your land as you are doing today, then it is worth as much as three or four times that amount of land? - Yes. This was during the Crown Colony Government, when we approached the Government and asked them to establish an agricultural school and, if necessary, to impose more taxes on the Natives. We asked them at the same time to make education free and compulsory.

DR. ROBERTS: Would you be willing to have the same thing done today, - to have compulsory education? - Yes, we would be willing to have compulsory education.

That is to say, you would pay £2 instead of £1? - I do not say that. The reply to our request was that our people would not be agreeable to pay more taxes. We think they would be agreeable and our suggestion was that we should pay 5/- more than the £1 we were paying then.

CHAIRMAN: Do you think that 5/- per head would be enough to pay for the education of the children? - Yes. We were told that our people would not agree to pay more taxes

Messrs. Fenyang and Pula

as they considered that they were already being overtaxed. Well, we put up a suggestion then but nothing came of it, nothing was done. This was even before the law was made that Europeans should get free education, but in spite of all that, we were passed by. Sometimes, when laws are made by the legislature, it is said that they are made for the Natives, even though the Natives are against these laws. Now, when Natives suggest certain laws to be made for them to help themselves, nothing is done. I heard the question raised here in regard to the alienation of Native lands. The Government make a law so that Native lands cannot be passed on to Europeans. We have heard all about that, but still our ground is passing into the hands of Europeans. In fact, it is my opinion, as well as the opinion of many other Natives, that the 1913 Act was not passed with the object of protecting the Natives, but it was passed because the Europeans were afraid that the Natives were buying ground all over the Transvaal, and the law was passed in order to stop that going on. That is the view which is generally held by a large number of us.

CHAIRMAN: Would you like to see the 1913 Act withdrawn? - Yes, certainly, because it is of no benefit to us.

Do you want to see it withdrawn entirely? - Yes, certainly.

SENATOR VAN NIEKERK: Was not the fact that the Natives were buying ground all over the Transvaal ---- if the Government were to say, "We give you individual title here and you can sell to whom you like", what would be the end to that, what would happen in a few years time, would not the Natives have lost all the lands they have today? - Yes, in a few years' time, some of the Natives may have lost

Messrs. Penyang and Pula

all they have got today and others may still have what they have today, but I think this - there is no better school than experience for anyone.

CHAIRMAN: And you are prepared to throw the Natives into the school of experience? - Yes, I do not think that it will do them any harm in the long run. Taking the Natives as a whole, I think it will do them good.

DR. ROBERTS: Now, in your attacks on the 1913² Act, do you ever remember who the Minister was who introduced that Act and put it through Parliament? - Yes, it was the late Mr. Sauer, who brought it in.

And do you know whether he was a friend of the Natives? - Yes, in fact we approached him. I was with the deputation which approached him in Cape Town on the Bill and he told us that, if he did not do it, that if he did not introduce that Bill, he was afraid that someone else would do something which might be very much worse than that. We were told that by him himself. He told us that he was sorry that he had been forced into it, but if he did not do it, if he did not do something to try and protect the Natives, then there was the danger that someone else would come forward and do something which might be very much worse for us.

CHAIRMAN: So you do admit that the Act really does protect the Natives? - No, I do not admit it, because I do not believe it. The Act does not protect the Natives and it has had a very harsh effect in driving so many of us off the land.

You really do not want protection, I take it that your argument is that you want the hard school of experience? - I say that we are not protected. The reserves which existed

Messrs. Fenyang and Pula

then were unalienable.

SENATOR VAN NIEKERK: You know, of course, that the Government can make any law?— Yes, we know that quite well. This reserve still stands as it was. It was specially laid down that this reserve was for Natives and that is why it still stands today. We know, of course, that the Government can do anything. We know quite well that they can take the Natives and put them anywhere else where they please. That is not the point which we are dealing with. We say that, so far as the 1913 Act is concerned, it does not in any way protect the Natives, but that it has caused a lot of hardship.

Now I come to the question of Native taxation, and my contention here is that Natives are overtaxed in relation to their earnings. I say that the present day Native, that is the Union Native, not the Natives of the Territories of Basutoland and such other Protectorates are overtaxed. They are taxed on everything they eat and everything they drink. They have to buy everything they need and on everything they buy they are taxed. They are taxed just as well as the Europeans, but they do not earn what the Europeans earn. I will not say they are taxed as heavily as Europeans are, but they are taxed just the same. But then, I say it is not fair or just to impose a separate tax on the Natives as well. That is what we object to.

DR. ROBERTS: Are you referring to the Development Tax now?— I am referring to the General Tax.

MR. MOSTERT: You are referring to the Poll Tax?— Yes. I suppose you know that we in the Transvaal, we White people, pay a Poll Tax here as well?— Well, I suppose that is done for certain purposes. I do not know about that. You do not know then, that we pay £1.10.- per head

Messrs. Fenyang and Pula

Do you want that land taken away and given to others who have no land today ?- Yes, that would be only fair. Now, there is this other point, We are now living in the same reserve as the Coloured people. The Coloured people who are living with us in the reserve are regarded by the law as Natives, so we are told. That is to say, they do not get those other privileges which the other Coloured people in the Cape or the other Coloured people outside the reserves get. But when it comes to schooling, we are told that they cannot mix with our children and that they must have separate schools. Well, we cannot understand that. Why should there be any differentiation there? They have a separate school for the Coloured people and a separate Board and now, lately, we have been receiving complaints from them that they have not got a teacher who can take the children beyond Standard IV. We ourselves have a higher primary school, which goes right up to St. VII, but the Coloured people ~~skidkax~~ today are prevented from sending their children there and that is looked upon as a serious hardship.

CHAIRMAN: Have you anything to add, Mr. Pula ?-

(Mr. Pula, speaking through an interpreter): I have nothing to add, because I do not know what has been said.

MR. LUCAS: Will you tell us what you came here to say ?- Yes. I heard that a Government Commission was coming to Thaba'Nehu to see the people. I understand that this Commission has come here for the welfare of the Native people. The people in Sedeba have sent me here to come and listen to what the Commission will say to us. Well, I came here and I have been here the whole day and there was only one language spoken and that is a language which I do not understand.

Messrs. Fenyang and Fula

in Poll Tax ?- No, I did not know that.

DR. ROBERTS: I did not understand whether you were against missionary control or whether you were in favour of missionary control of schools ?- I am not against it, but we think that the time has come now that the Government should take up the Native education out and out. We hold that everything should be borne by the Government. This is what we say - the missionaries have done their duty and I do not think that they can do more than what they have been doing so far. Even on the question of the administration of these laws, I want to say this. Everyone is paying the same tax, that is so, but the privileges are not the same, the privileges are not equal as between the White man and the Native. Now, at present, there are some Natives who have land to plough. Some of our people have ten or more arable lands and then you find that other Natives again have none. Now, this is a question which we have been trying to thrash out with the Native Affairs Department, but we cannot get any further. Our people say, why should we all pay the same taxes as we have not all got the same privileges, but the Native Affairs Department have not helped us to get this put right.

CHAIRMAN: How do these people get ten lands ?- They have been given them by the chiefs and by the Government, so that you cannot take them away from them and give them to someone else. But it is a hardship on those who have no lands at all, and it is something which causes discontent.

Would you be in favour of the Government curtailing the power of the chiefs in order to re-divide the lands ?- These lands were given by the old chiefs, as far back as forty years ago and even further back than that.

Messrs. Fenyang and Pula

CHAIRMAN: Did not the people from Sedeba ask you to come and say anything here?— What they sent me for is not very great. They sent me to say to you that they are always crying to the Government that they are overcrowded, but they never get any reply from the Government, and they have asked me to come and say to you that Sedeba is overcrowded and they hope that something will be done to help them.

SENATOR VAN NIEKERK: The last witness told us that some of the people in the reserve have ten lands and he wants the Government to take away some of the lands from the men who have ten lands and give them to other men who have nothing. Do you agree to that policy?— In our reserve, there is no man who has ten lands.

What is the most that one man has in your reserve?— Three or four is the most in our reserve.

And you do not think that that is too much for one man?— No. If a man has children, then it is not too much. He has to live from these lands altogether, with his family. (Mr. Fenyang): The same thing applies to the minimizing of the stock in the reserve. It has been suggested that people should get rid of some of their stock, but they have not taken that at all well, they do not like it.

Are they doing it now?— No, they are not doing it.

DR. ROBERTS: Did not your Board pass a resolution that the number of the stock held by the Natives in the reserve should be reduced?— Yes, they did pass a resolution like that some time ago.

CHAIRMAN: And what happened to that resolution— are the people acting on it?— No, the people did not like it and they are not doing anything to reduce their stock. It is a very difficult thing for a Native, as Dr. Moroka has told you.

Father Gilks

FATHER FRANK ERNEST GILKS, Priest of the Church of England
and Director of Missions,

called and examined:

CHAIRMAN: I understand that you are Director of Missions here and that you have certain points to bring to our notice?- I have not prepared any written statement, but I should like to touch on just a few matters under your questionnaire.

First of all, on the question of detribalisation, the Natives here are very anxious that Chief Samuel Moroka should be allowed to come back here. There is a clear cut distinction between the Native farm owners and the Natives who are not farm owners and, in some ways, one hears of an amount of illfeeling between the two. That these farms have been given originally and not been paid for but simply given by the chiefs to some people, while other people were simply left out in the cold. At one time, the Thaba'Nchu civil district was almost entirely populated by the Baralongs, but that is not so now. There are European-owned farms dotted all over and scattered about every district. Generally speaking, the Baralongs, do not make good farm labourers. They regard themselves as being rather superior to ordinary farm labourers, and the consequence of that has been that, owing to these Baralongs not wanting to do farm work, there has been a great influx of people from other parts. There has been a great influx of Basutos into the district from the East and South, fifteen years ago. That is to say that practically the whole area to the South and the East of Thaba'Nchu has been flooded with Basutos. This has happened in the last fifteen years. I remember fifteen years ago, when all the Native servants practically as far

Father Gilks

as Westminister, were Baralongs. But now, right near Thaba 'Nchu, you find that most of the farm labouring work is done by the Basuto. You have heard about the Native reserve being overcrowded and about the small lands which they have. The lands, they say, are too small to enable an entire family to live by them. It is quite true that these lands are not really capable of carrying a large family. The lands are too small, even if they are farmed properly, and the consequence is that most of the young people go away from here to work in the towns, principally in Bloemfontein.

The men work in shops and the women very often go as family servants in the towns. In Bloemfontein, I think it is right to say that by far the majority of the Natives have some connection with Thaba 'Nchu. They go there to get money which they cannot earn here. I put it down to this and I have always felt that Thaba 'Nchu is a parasite of Bloemfontein. The whole reserve is. The old people live here and the young people go away to earn money and very often they help the old people who are living here with money they get at Bloemfontein. Hardly any of the Baralongs go to the mines. There are no recruiting agents here at all and the people from here do not take kindly to work in mines.

DR. ROBERTS: Is that because they are not so physically able as the other tribes? - No, I think it is because they regard themselves as being superior to that class of work. That is what I put down as the reason.

MR. LUCAS: Do you mean that they are intellectually superior or what? - Well, I think they generally feel themselves superior. They feel it is the kind of work which is below them. A good many of the people from here go to

Father Gilks

Johannesburg, too, but they go mostly as servants, shop assistants and so on. They prefer work in shops, in offices and a good many of them are house servants and they can demand quite a good wage, particularly in the towns. In Bloemfontein, a large number of Native girls are employed and earn a decent wage. Those who can get away from here to go and work in the towns do so, but those who, for some reason or another, cannot, remain here and look after the old people.

SENATOR VAN NIEKERK: Taking the people in South Africa as a whole, do you not think that it is fairly sound that you have a reserve here where these people can live, while a large number of them go out to work?— Yes, I think so.

Does that necessitate the enlargement of the reserve?— Well, they all plead that there is not enough room for the people who have to live here. We have heard several times that the wage earners in Bloemfontein have some sort of connection with Thaba 'Nshu. I am rather appalled at the thought of all those people some day being allowed to come back here. If all the people at Bloemfontein, all the Natives working there have some right to come here, and if they should come here, it would overcrowd the reserve.

MR. LUCAS: It is a sound system which takes the males away and leaves the females here?— Of course, that does not happen.

Do whole families go?— No. The younger people go to Bloemfontein and work. Unmarried boys and girls and very many of them support their old parents here.

But the young men who go away, if they stay away they must get married or they get into bad ways?— They get married while they are in Bloemfontein.

The concomitant of your scheme is that Bloemfontein

Father Gilks

must support these families indefinitely?— Well, the people who go from here and remain there must, of course, get their families there. But what actually does happen is that they come back here and they get married and then, after a while they go off again and very often they leave their wives behind.

Well, do you consider that that is sound?— No, I say it is certainly not sound, it is very unsound.

Why do you say it is not sound?— Because it is human nature.

My next point is in regard to Native agriculture, and I speak with great diffidence on this because I am not a farmer and I can only speak from what I see when going about the district. Perhaps you will allow me, before going on with Native agriculture, to say a few words about Native customs. The usual minor Native customs of the Bantu people exist here. I feel, rather, that it is a relic of superstition more than a binding force. Many of the practises which the Natives indulge in, which we call superstitions, really do not amount to more than a sort of relic of what they are used to in the past. In the same way as we cross our fingers when going under a ladder. There is a sense of fear about all these things, but I do feel that this is passing away among the Baralongs. May I just say that all these peculiar Native customs are mainly concerned with health. You notice that they have little boxes round their necks, for instance, - it is because they regard this as a health precaution.

CHAIRMAN: Do they still doctor their lands here?— Yes, even the most enlightened Natives and big farm owners.

That hardly looks like superstition going away?— No, it does not.

Father Gilks

They do not doctor with European medicines such as fertilizers ?- No.

DR. ROBERTS: Do the women wear the white ribbon round their head when they are pregnant ?- No. I want to say that the custom of circumcision for boys and girls has died out among the Baralongs. There are no real witchdoctors, Native doctors, genuine Native doctors among the Baralong. There are some men who pose as witch doctors, but they are not of the usual genuine variety.

CHAIRMAN: They are just quacks ?- Yes, they are real quacks, and there are none of any repute. I know of one or two who are respectable members of my congregation, but I know that they secretly practise as Native doctors. If one were to tackle them about it, they would indignantly deny it. Of course, Native doctors do come here, they are generally brought from the Transvaal or from Basutoland. The usual thing is that the farther north a man comes from, the more powerful he is.

In regard to lobolo, this still exists, but not nearly as strongly as with the Basutos. There is a difference in the attitude of the different churches on this question of lobolo. The Dutch Reformed Church and the other Churches do not recognise it as a form of marriage, whereas the English Church has always recognised it as a proper marriage, as a properly constituted Native marriage. In effect, I do not think that the attitude of the Church has led to anything. I do not think the attitude of the Church has had any effect at all. Individually, the only difference is that, if a Church is agreed with it, the cattle go ^{out}ix by the front door and come ⁱⁿ~~ix~~ again by the back door.

DR. ROBERTS: Has your Church definitely declare upon

Father Gilks

it ?- Yes, we recognise it as a proper marriage, but there are certain customs connected with it which one disagrees with and objects to. The difficulty which you have with the widows and so on. For instance, if the man dies the woman belongs to the family and she is given by this custom to another member of the family, "No kenelwe". She is not free to choose another husband. But, in spite of all this, I personally approve of a cattle marriage. It makes marriage more binding and more irrevocable in the Native mind.

Unfortunately, as in every part of a Native's life, the curse of the credit system has penetrated here as well, and has led to a lot of trouble and chaos. I do think that this credit system goes to spoil many good Native customs. Nowadays, very many Native marriages take place on credit. A certain number of cattle, or their equivalent, are promised and the parties are married on these promises. The result of this is often disastrous and I feel that the system vitiates many good customs among the Natives. Very often the promises are not kept and you find that, after many years, the money or the cattle which should have been paid are still left unpaid. Like most promises, these promises are something which are not regarded seriously, they are not fulfilled for many years, resulting in constant friction in the homes and between the two families.

There is also another result, and that is this. The children of the family are offered and accepted in part payment or in sole payment of the debt. Cattle are promised at the time of the marriage, but they are not paid and so the children are sometimes taken over. Sometimes the children are given as hostages or as security until the promised cattle are handed over. All this leads to the

Father Gilks

destruction of family life and to bitterness between husband and wife. The cattle marriage among the Baralongs is not as customary as it is among the ~~Makxixngax~~ Basutos. Many marriages take place where no arrangement has been made about cattle. I think six head at the outside is the amount paid for lobola. It is sometimes paid in equivalent of sheep or money. Often marriages are solemnised in the Church or by civil marriage. Those who marry without either of these are looked upon as not doing the proper thing. Cattle marriage by itself is not regarded as sufficient. Ninety percent of the Baralong are recognised as Christians. Ninety percent of them are baptised, although perhaps not nearly that percentage may be Christians. There is a growing tendency among the Natives here for them to get married in court. Civil marriages are certainly becoming more numerous. Very often there is no cattle paid at all. A boy and girl want to get married, they get tired of waiting for their parents' consent, so they simply go off and get married in the civil courts. It is the cheapest way of doing it. When they are married in the Church, it means that they have to put on their best clothes, the bride has to wear orange blossom and it is an expensive procedure, but when they simply go to the court, then it is a much more simple and cheaper procedure.

Now, I may come to Native agriculture. I am speaking particularly of Natives on farms. These are mostly inherited farms and the standard of farming generally is of a very low order. The main crops are meslies, kaffer corn and oats. Some of the Natives in the South East also do a little potato growing, while they also go in for wheat.

Father Gilks

Very little knowledge or desire is shown in rotation of crops and very little is done in regard to the improvement of land by the application of fertilizer or superphosphates. So far as I can see, the Native is very backward in this respect. I have not found a Native farm yet which had been adequately fenced.

CHAIRMAN: Are they boundary fenced? - Yes. If there is a Native farm adjoining an European farm, then, of course, you will find a fence, but not otherwise. The arable lands and the grazing lands are not fenced off at all. In regard to seed, the Native is generally satisfied with a very indifferent class of seed and, naturally, this leads to unsatisfactory crops. Almost without exception, Native farms suffer from too many so-called employees. The normal custom on these farms is the feudal system. Each employee gets grazing and a certain amount of land in lieu of payment and very few employees get a proper wage. Nearly all Native farms are overstocked with relations of the owner and employees with their cattle. In return for being allowed some land and grazing, these employees do a little work, but it is very little work indeed. Of course, they get very little money for that. Overstocking is doing very serious harm. I do feel that this is a matter which should be seen to as soon as possible, because conditions, as the result of overstocking, are getting worse and worse. It seems to me always, when I travel through the country, that there are a tremendous number of Natives on these farms and that they do very little on the land which they occupy.

The Native owners are capable of making a fairly good living off the farm, if they are content to live simply.

Father Gilks

The trouble with them now is the rising generation, their children, who want motorcars and such things, often of a very expensive make. This modern desire for cars and so on is going to ruin many of the farmers in years to come. The old man went quietly, but the sons want to do the modern thing. I feel sure that the income from the normal Native farm will not stand all this. Many Native farms are of a valuable nature in this district and, even in these times of depression, some of these farms could be sold for from £10 to £11 per morgen, but I doubt very seriously whether any of them produce up to the value of the farm, even at five percent of its value. I doubt very much if they would produce seven percent of the capital cost.

CHAIRMAN: The problem will come when these farms are subdivided among the children? - Yes, and that problem is coming very much sooner than people think. I said that I doubt whether they would produce ^{seven} ~~nine~~ percent of the capital cost, but I doubt whether they would produce even five percent. Of course, the majority of these farms owned by Natives are usually heavily mortgaged. Some of these Native farm owners let their farms to Europeans and get an assured income which they would not have got if they had farmed themselves. I know of several cases like that, where a man, through letting his farm that way, is getting an assured income today.

I now come to the question of Native education and I may say there are approximately 2,500 children attending school in this district, varying in age from 5 to 24 years. There are 24 schools where all the teachers are

Father Gilks

Natives. They are managed either by the Wesleyan Church or by the Church of England. There is one amalgamated school for St. V and upwards. Students are being prepared there eventually for the Junior Certificate, and that school has got 100 children. For many years, there was an industrial school for girls here. It was called the Moroka School, but it was not patronised by the local Natives so, about two years ago, the Education Department closed it. It was found that most of the pupils attending that school came from Basutoland and very few came from this area and that was the reason for its being closed. All the schools are under the direction of the Education Department.

The syllabus is adapted from the European syllabus, that is to say, in a large measure so, so, should the Natives have equal opportunities with Europeans in industrial and professional vocations, it should be as useful to them as the European education of this country is to Europeans. But, as this is not so at present, the purpose of this Native education is at present rather obscure. From the numbers attending school, it is shewn that the Natives are keen on their children attending school and getting education. This is particularly shewn by the fact that there is no free education for Natives here.

I do not think that, generally speaking, children are sent to school with the idea of their becoming thereby men and women who would get better and more remunerative work than if they were uneducated. They are sent and they come simply because they want to learn, and because they enjoy coming. Having left school after passing Standard IV normally, the girls are quite happy to go out as nurses or servants and the boys are quite willing to go to Bloemfontein

Father Gilke

and carry parcels.

But I think, as a result of their education, they are better prepared, they are more ready to take an intelligent interest and part in the affairs around them. They are better prepared to stand up for themselves than those others who have received no education at all, but who have simply been herding the goats or the cattle for their parents. The Natives, I am sure, realise this, too, and I think this alone would justify Native education. Hence, one finds that those who wish to trade on the so-called Native ignorance are those who are chiefly opposed to Native education.

Apart from any industrial or commercial value of Native education, I do think that it helps them to take a more lively and intelligent interest in the affairs of life and it does help them to enjoy the more intellectual pastimes of a civilised people. I feel that ^{the} experience which we have had of educated Natives tends to show us the benefits which they have derived from the system in the schools.

Apart from actual education, the fact that children are under discipline five hours a day for some years, must help towards character building. With the absence now of the old tribal discipline, I think schools are absolutely necessary for this purpose alone, to take the place of this tribal discipline and tribal restraint which no longer exist. The discipline and order and insistence upon clean lives, is generally very good in our schools. It is far better than the actual teaching is. The teaching is of a very low order.

Generally speaking, girls are much more active intellectually than boys and girls are keener, too in our

Father Gilks

schools. The ratio between the numbers of girls and boys in schools is about 2:1. This is not accounted for merely by the fact that many boys must be kept from school for herding or for other work for their parents. It is not possible for every boy to attend school at the proper age. If Natives would only work together for this herding, it should be possible for every boy to attend school at the proper age. But they will not work together. The consequence is that a large proportion of the boys in school are of the age when the normal European boy has started working. What I mean when I say that they will not work together is this. Each man, if he has one cow, must send his one boy to look after that one cow, so very often you find that there are 20 boys looking, perhaps, after 40 cows, and less, in the reserves. Now, these 40 cows could easily be looked after by one or two boys. As I have said, the consequence is that a large proportion of the boys in schools are very much older than normal age for school going.

This district has been well supplied with schools for the last 30 years and everyone in the district, or at least in the reserves, lives quite near enough to a school to attend it. So there is really no excuse for this keeping of boys from school until they are 17 or 18 years old, at an age when they are about as mentally dull as possible.

Besides, by their dullness, they hinder the progress of the younger and brighter children of the schools. It annoys me always to see great louts of men, 24 and 25 years old, attending perhaps only Standard I, when I know that they have lived within reach of a school all their lives.

As a possible remedy for this state of affairs, I

Father Gilks

suggested to the Education Department and to the local Native Affairs Department more than once that exemptions of Poll Tax should not be issued to scholars unless they are beyond Standard IV. If a boy has not got to St.IV when he is 21 years of age, I feel that it is useless keeping him at school and that he will be doing far better at work. If a boy is at school at that age, if he hides himself in the schools at that age, I consider it is all wrong, and in a case like that a boy should not receive exemption from poll tax.

Although I am keen on rural education, yet I can see that one quite definite result of it is that the Natives, as an outcome possibly of their learning, all seem to want to get to ~~farm~~ towns to work, where perhaps they think they can make use of their learning. They are not content normally to go out as farm labourers and farmers have a real grievance against Native education where they find that this is the result.

CHAIRMAN: Do the girls go to school at a later age than the European girls do? - Sometimes they do. Sometimes they are a little older in their school-going age than the European girls are.

The period during which they go to school is the same period as it is for the European girl? - Yes, that is so. I want to make it clear that I do think that, in some instances such as I have mentioned, this rural education is having bad effects, where it leads Natives with a little learning to run to the towns.

DR. ROBERTS: If you educated them all as rural men are educated in Scotland, they would not have the desire? - There are very few schools in the rural areas normally,

Father Gilks

but here there are plenty, so there is plenty of scope for labour to come from other districts. As I have said, I feel that farmers have a real grievance against Native education if its result is that Natives leave the farms to go to the towns. A farmer in his generosity has schools on his farm and then he finds that the boy who has attended these schools does not want to work on the farm, but wants to go to Bloemfontein, where he is going to carry parcels, or something silly like that.

CHAIRMAN: In regard to education here, is there any tendency on the part of the Native to express the wish that it shall not be under missionary control?— Not only here but in the whole of the Free State. I have been President of the Teachers' Association for some years and we frequently have been asked to send resolutions to the Native Affairs Department and to the Education Department that education should be taken over by the Government and that it should be made compulsory. Of course, I realise that that is quite impossible at the moment and that the question of finance renders it impracticable for the time being.

What do the Natives feel about the matter? Are they opposed to missionary control?— Not as a whole, so far as I know. The reason in many places why they are against missionary control is that there are so many Churches and very many of the schools are small and unimportant, as a result of the number of Churches, each of which wants to have its own school. Here, I may say, we have only two schools working.

Which schools are they?— We have a school established by the Church of England and one by the Wesleyan Church,

Father Gilks

and the Dutch Reformed Church is just starting.

They have an amalgamated school here, too, have they not ?- Yes, I have amalgamated the Wesleyan school from St. V upwards ----

MR. MOSTERT: You said that the Baralong regards himself as being too superior to work on the farms ?- I meant that his attitude was such. He does not seem to care for that kind of thing and, in the same way, he never likes to work on the mines.

Does he regard himself as a superior being ?- Yes, he looks upon himself as a very superior being.

Superior to whom ?- Superior to the Basuto.

We Europeans have to work on the farms, too ?- Yes, that is so, but they feel that they should be above that. They look down upon working on the farms.

DR. ROBERTS: Following up what you said, to what do you ascribe this growing feeling against missionary control of education ?- Well, I may say that that is not so in this district, but where it does exist I think it is chiefly because there are so many denominations all fighting against one another and the result of this is that it is not possible for one Church to get any respectable size school going.

And even where you have large schools, there is still the desire of taking these schools out of the hands of the missionaries ?- Yes, but that is not because of the failure of the missionaries, but it is because the Native feels that he wants to have the same treatment as the Europeans get. European schools are Government aided and the Native feels that his school should be similarly supported by the Government.

Now, the Government pays the whole of the salaries

Father Gilks

of the teachers in elementary schools. Would it not be possible, or do you think it reasonable that these schools should pass into Government control ?- Yes, I think so. I see no objection to it and I am not at all frightened of the prospect.

You are not frightened of it ?- No, I see that there is a good deal to be said in favour of it.

Would you give us some instances ?- Well, I think it will make for a more general standard of education and it certainly would have the effect of the schools being better equipped.

And any religious instruction would be left to the homes and to the churches ?- Yes, I think so.

And the school would simply be a place for instruction ?- Yes, just in the same way as the European schools are now. I should regret it in many ways, but for the sake of general efficiency I think it is probably the thing which is bound to come about eventually.

What line of manual and vocational instruction do you think it would be possible to give to the Natives in this district ?- Well, under an arrangement with a number of the landowners and the Department of Education, we now have a bit of ground near the schools where they are taught elementary gardening and we have also made arrangements for the hiring of a Native demonstrator, who goes out to the schools from time to time to give lectures. I think that that is a very good idea and that it will have very excellent results.

I think you said just now, when you made your general statement, that education was of a very low order? - Yes, that is my view.

