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MR. H. F. C. KUSCHEE
(Chief Inspector of Native Education for the Orange Free State)  P. 4986 = 5045.
Mr. Kuschke

NATIVE ECONOMIC COMMISSION

BLOEMFONTEIN 21st FEBRUARY 1931 10 A.M.

SIXTYNINTH PUBLIC SITTING

PRESENT:

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

MR. HERMAN F. G. KUSCHKE, Chief Inspector of Native Education,
BLOEMFONTEIN,
called and examined:

CHAIRMAN: You are Chief Inspector of Native Education
for the Free State? Yes.

I understand that you have prepared a statement for
submission to the Commission? Yes, I have a statement here
in which I have dealt with various questions raised in your
questionnaire. I do not claim to be able to deal with all the
subjects suggested in the questionnaire, but I shall deal with
them as far as I am able and omit those on which I do not feel
competent to express an opinion.

As the son of a missionary, I have been in fairly
intimate contact with Natives all my life, but my real experience
of Natives and their ways dates from 1916, when I became principal
of the Stolberg Gedenkachool, an institution for training Native
teachers, which belongs to the four Federated Dutch Reformed
Churches of South Africa. In 1924, I was appointed Organizing,
(or Chief) Inspector of Native Education in the Orange Free State.
In the course of my duties, I must travel a great deal and have
much opportunity to observe conditions in all parts of the Province
and I have become fairly well acquainted with both urban and rural
areas. I need hardly emphasize that my observations are made
from the point of view of the educationalist rather than from
that of the economist. As regards the tribal system, question
No. 2 of your questionnaire, in my opinion the Orange Free State
occupies an unique position in the Union of South Africa. There
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are three Native reserves in the Free State, viz:-
Thaba'Nchu, Seliba and Witzieshoek. It is only in the last
named that anything in the nature of a real tribal system really
exists. In the Thaba'Nchu and Seliba reserves, we find
tribes but no chiefs. One might speak of a body without
a head. Certain people are recognized as members of the
royal family and as such have considerable influence, but
they are not chiefs. In the urban and rural areas, not
a vestige of tribal government remains.

We find, therefore, in the Orange Free State, three
stages side by side in a limited area of about 60,000 square
miles, the pure tribal system intact, the tribal system in
an advanced state of disintegration and the entire absence
of a tribal system. The effect of these different stages
of development on the schools is worth noting.

In Witzieshoek, the tribe governed its own schools
since 1902. A certain portion of the proceeds from the
local tax was set aside for educational purposes. Schools
were built and teachers were appointed and paid by the Reserve
Board. Since 1920, an average sum of £300 per annum was
spent on the schools, apart from the grant received from
the Government. There are today 1042 pupils at school,
of which 700 are girls. One would have thought that, as
the schools belonged to the tribe and were controlled by the
tribe, the tribe would have taken great pains to make them
a success. But the schools are an absolute failure. The
buildings consist of wood and iron shanties which are ovens
in summer and refrigerators in winter. They may have been
big enough to accommodate the pupils in 1902 and 1903, but
they certainly cannot accommodate them today. No attempt
was ever made to enlarge the buildings. The repair bill
cannot have been very large, because some of the buildings
are so rickety now that they are in danger of collapsing
before the onslaught of a strong wind. The teachers
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were either relations or very good friends of the royal house. When I visited the Hoek for the first time in 1924, my impression was that the only qualification required to be a teacher in the reserve was to be a cousin or uncle of a member of the royal family. Few teachers possessed any other qualification. After these remarks, it is unnecessary to comment upon the quality of the work done in the schools.

That there is something wrong in the State of Denmark is also proved by the fact that there are twice as many girls as boys at school. The boys, it is alleged, are required to herd cattle. As long as the maizefields remain unfenced the services of herdboys will be necessary, but it seems unnecessary to have one herdboy for three cows. With a little initiative and energy, it should be possible to organize the herding in such a way that the majority of boys can attend school, instead of loafing about. No attempt at such organization was ever made, in spite of suggestions made from time to time.

If the chief and his advisors really realised the necessity for equipping the younger generation to cope with the changing conditions, they would be able to do a great deal. They could introduce compulsory education in the reserve; they would not have opposed the appointment of competent teachers and they would welcome and support any steps taken for the improvement of conditions or would have taken such steps themselves.

In the Thaba'Nchu area, where the system of tribal government is breaking up, the schools are controlled by missionaries. The Reserve Board, as far as I am aware, contributes nothing. Funds are derived from fees. The proportion of girls to boys is about the same as at Witzieshoek.
and there is the same difficulty with regard to herding. However, the schools are good and the buildings are almost without exception substantial, cool and airy.

A comparison of conditions in the two kinds of reserves, one with, the other without a chief, leads me to the conclusion that too much was expected from local initiative in Witzieshoek. The guiding influence of the missionary was practically ignored and the extreme conservatism of the Native and his indolence were too strong to permit progress. The possibilities at Witzieshoek were great.

History tells us what can be achieved by a chief with foresight and energy, e.g. Khama and Moshesh, but here we have proof of evils if the chief is a weakling. Probably the Borolong in Thaban'Nkhu would have been in a worse state had the missionaries not taken the matter in hand, as far as the schools are concerned.

In both reserves we find boys coming to school for the first time when they are eighteen years of age. Till then, they have herded cattle and snared birds. At eighteen they come to school in order to avoid the paying of poll tax. I am inclined to think that no boy should be exempted from paying poll tax because he attends school, unless he is in a class above the fourth standard.

I need not comment on the fact that the old tribal system has ceased to exist in urban and rural areas. Not only is the tribal system breaking up, the old traditions are also gradually being thrown overboard. In olden days, the initiation schools of boys and girls were held in secret. The penalty for violation of the secrecy was death. Now, however, these schools seem to be held anywhere, by the roadside or in places easy of access. I found a girls'
initiation school in progress under a big tree on the main road from Brandfort to Winburg. Inspector Franz also came upon a similar school near Picketsburg. We had no difficulty in persuading the girls to pose for a photograph. I take these occurrences as distinct signs that the old traditions are being lost. Where the initiation schools had tribal significance in the old days, they are today nothing else but schools of vice and obscenity.

I am inclined to believe that the sooner it is realised that the tribal system has ceased to be useful, the better. In the Free State at any rate the system has broken down and is breaking down. European legislation, the civilising influence of the White man, the dissemination of democratic ideas, the intermingling of members of various tribes in labour centres and on farms are the factors that assist and hasten the breakdown. Tribal sanctions have little force today and the moral code of civilisation life is not yet understood. We cannot get back to the original conditions, so it seems as if we can do nothing else than assist as much as possible in developing a civilised tradition amongst the Bantu, who is rapidly losing his own traditions.

On question No. 6 of your Questionnaire, "Social and Economic Condition of Natives", while I cannot speak of conditions existing twentyfive years ago, my observations in this Province during the last ten years seem to point to a definite retrogression. The European farms are becoming smaller and smaller as time goes on and the owners cannot allow their servants grazing for more than a limited number of cattle. The result is that the surplus cattle
is turned into cash which quickly dwindles and vanishes at the nearest country store. I have the impression that few Natives understand our European system of finance. Investment of capital to earn interest, savings banks, insurance are all mistrusted, partly because of ignorance, partly because so many have been fleeced by bogus companies. There is a fair percentage of educated Natives who have savings bank accounts, or who buy Union Loan Certificates. We have one school in which a thrift club has been started. But, on the whole, the Native has to learn much before he will realise the value of money.

My impression is that the Native today is poorer than he was ten years ago. Most Native labourers are in debt, and the debts are due partly to lobola and partly to the fact that his wages are too small. In many cases, the debts are due to lack of judgment, a fault which is not peculiar to the Native, but from which the European undoubtedly suffers also.

In the Free State, there is a growing tendency on the part of all Natives to adopt the European mode of life, including all its amusements, and unfortunately also all its vices. In Bloemfontein, dances are held regularly in approved European style and Native men and women attend in up-to-date evening dress.

I have not come across any Native who keeps a servant. Few Natives have a sufficiently high income to be able to pay wages, and if the ability to pay did exist, very few Natives would be found who would hire themselves out to members of their own race. This unwillingness on the part of the Natives to be employed by Natives militates against the development of a system of Native employers employing Native labour.
"Native Migration", point No. 7 of your questionnaire, I would say there seems to be an increased tendency on the part of Natives to migrate from rural to urban areas. In most cases, the reasons given are (1) the hope of higher wages and shorter working hours, (2) educational facilities for their children. I am of opinion that greater educational facilities on the farms would be a powerful factor against migration from farm to town. Near Ventersburg, on a farm called "Fairview", a Native school was opened a few years ago. It causes the farmer some trouble but, on the other hand, he has never lacked an adequate supply of labour. A farmer in the Bothaville district has had the same experience. Instances may be multiplied and will be found in almost any district in the Orange Free State. It is unfortunate that development of rural schools is crippled at present. The Union Government being unable to supply the funds, a hundred applications for rural schools had to be refused.

There also seems to be an increased tendency for Natives to move into the Free State from the northern part of the Cape Province, particularly from the Herschel district. Migration from the Transvaal or Natal is not very great, as far as I can judge. I have met with very few cases of Natives from outside the borders of the Union.

I am of opinion that very few Natives migrate into the Native Territories in the Orange Free State. Judging by the treatment meted out to teachers, the Reserve Boards do not welcome strangers. Even if they are allowed to live in the reserves, no privileges whatever are accorded to them and often life is made so unpleasant for them they soon leave.
There is a continual flow backwards and forwards from the Native Territories in the Cape and from Basutoland into the Free State. Drought and the failure of crops drive the population out to seek work, but the bulk returns when conditions at home improve. The social effect of this continual migration is a breaking down of tribal distinctions. It gradually brings the Natives to realise the essential unity of the Bantu race. It is conceivable that within another generation the European will be opposed not by a collection of tribes, but by a solid wall of a Bantu people, united by the common wish to obtain from the European by force whatever is not granted to him freely.

The economic effect is increased poverty. The habit of running away from unpleasant realities does not assist in overcoming difficulties.

It is difficult to see what can be done with the surplus Natives in urban areas and to prevent the increasing migration to such areas. I have already suggested that increased educational facilities would be a powerful factor in staying the influx. It seems to me, however, that what is needed is a Rural Areas Act as a parallel to the Urban Areas Act. The paying of cash wages, registration of service contracts, improvement in housing conditions and encouragement to become economically independent, seem to be the remedies that suggest themselves. In olden days, the labourer was paid a certain number of heifers or goats or sheep. The natural increase gradually increased the Native's wealth and he was inclined to stay where he was. Now farmers are no longer able to permit Natives to run livestock on the farms, as the farms decreased in area. Hence wages must take a different form. If the wage could
take such a form that the Native is made to realise that the profits in proportion to the profits of the farming operations, it would be a powerful incentive to him both to give efficient service and to remain on the land. Emigration from the Native Territories will continue as long as these are overstocked and as long as the unprofitable and wasteful methods of agriculture are not done away with.

In reply to No. 9, of your Questionnaire, "Landless Natives", in my opinion the Natives for whom no land is available may be absorbed partly by the labour market on the farms. The bulk will move into the town locations for the same reasons that make the poor Whites move into the towns. They will eventually form a class of "Poor Natives", as much a problem, a cross, and a burden to the State as the Poor White.

Regarding question No. 14 of your Questionnaire, "Farming by Natives", I have met with Natives who farm on their own land only in the Thaba'Nchu district. They produce maize and raise an inferior kind of cattle. In summer, the cattle are fat, in winter they die from starvation. Most farms are badly overstocked. I have not seen a single farm where really up-to-date farming methods are employed. Modern machinery is acquired, tractors are used, but the general appearance of fields, houses, implement and outhouses is often one of neglect.

Point No. 16 of your Questionnaire, "Natives leasing land to non-Natives", I can say I have not come across an instance in the Free State where Europeans or Coloured people lease land from Natives. Near Koffiefontein, however, there are cases where Europeans lease land from Coloured people.
Referring to question No.19, "Recreation of Native Employees", I am not aware of a single instance where a large employer of Native labour provided for any recreation for his employees. The municipalities of Bloemfontein and Kroonstad assist sports clubs, but most clubs that do exist have come into being either entirely at the initiative of the Natives themselves or at that of an enthusiastic missionary.

Point No.23, "Trade with Natives", I may say there are no Native storekeepers in the Free State. In many locations, Natives are permitted to run a kind of restaurant or tea room, but trading licenses have been consistently refused. Hawkers licenses have been issued. Unfortunately, I cannot recall the names of any Native proprietors of tea rooms, but they can easily be obtained. From all appearances, they seem to be making quite a good living.

The fact that tearoom proprietors are able to make a good living out of their business, appears to prove that the Native can manage a business concern if given a chance. It is, therefore, not surprising that he resents the attitude of the European which prevents him from obtaining a general dealer's license. The demand for trading rights is but one phase of the aspirations of the Bantu to become economically independent. The urbanised Native realises, however, dimly that he must develop an economic system in his area equivalent to that in the European towns. He is being taught daily more and more of the civilised methods of controlling a town. Life in town locations is regulated by legislation. The inhabitants are required to pay taxes that light, water, streets and sanitary services may be provided. Machinery is created for location government,
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similar to that required for the European town. The Native learns more and more to govern himself under the guidance of the European. It seems reasonable, therefore, to accede to his demand for trading rights.

Town locations are popularly assumed to be labour reservoirs for the towns. If the population figures are studied, however, it seems as if this assumption cannot be accepted readily. The European urban population of the Free State is approximately 82,000. The Native urban population is about 72,000. It seems impossible that 82,000 Whites can continue for all time to employ an almost equal number of servants.

In a table attached, in reply to No.26, will be found the European and Native populations of a number of towns in the Free State. These figures were obtained from the relative town offices at the beginning of last year. They seem to point to the fact that the town locations have outgrown the "location" stage and have become Native townships. Very many Natives know no other home but the location and their number will increase materially as time goes on. It seems, therefore, that the Native must be encouraged and assisted in developing trades and industries so that he can do his share in absorbing surplus labour. Necessity will force the Natives to accept employment from a Native employer and overcome the unwillingness mentioned under No.6.

In regard to No.24, "Effect of education on Natives", it would seem that the attitude of Europeans towards Native education varies considerably. Very often it cannot be said to be other than illogical. In a general way it is accepted that the Native must be educated, but as to the extent of his education and particularly as to the aim thereof, there seems to be no definite idea. At present,
the general opinion is that Native education should have an agricultural or industrial bias. But there is no answer to the following questions:— Where can the trained farmer or the trained carpenter find a market for his trade in the Free State? Agricultural and industrial training is expensive; who is to find the money? As the Native is prevented from plying his trade in other than Native areas by the Colour bar, and as the Native in the Reserves can neither pay for nor appreciate the skilled work of the Natives' tradesman, how can he make a living? How can we persuade the Native to attend agricultural schools, there being no land available for him to farm? How

At Thaba'Nothu, there existed for many years the Moroka Industrial School for Native girls. It had to be closed down because (a) it was not patronised by Free State Natives and (b) it was too expensive to run the school, the cost amounting to about £100 per pupil per annum.

When the girls' school was closed down, the Barolong asked for an agricultural school. The Education Department was prepared to grant the request on condition that the support of the people was guaranteed. This guarantee was not forthcoming and so the matter was dropped. Objection was raised to our proposal to make it a school for training the small holder. It was obviously useless to start a school in which farming on a large scale was taught, as very few Natives would ever have the privilege in the Free State of owning a farm of extensive acreage.

Unfortunately, Native education did not in the past receive the attention it deserved from the Governments in South Africa. All educational effort was in the hands
of the various missions. With a few notable exceptions, they found it impossible to give more than a literary education. This requires little equipment and is cheap. The system was perpetuated when the Governments subsidised Native education, because the grants were not sufficient to cope with the requirements for the introduction of industrial work in the schools, even there where it was demanded. In the Free State, education and knowledge of English had become synonymous terms and 'book learning' was the only kind of education the Native could get. Generations of neglect had the effect that a wrong kind of tradition had grown up. The introduction of the vernacular met with considerable opposition. To introduce Afrikaans demanded the patience of a Job. The introduction of any kind of handiwork, e.g., Native pottery, mat weaving, tin work, gardening, met with solid resistance. Nevertheless, some form of practical work has been started in most schools and is progressing slowly.

The difficulty is that the Native cannot see the value of the practical work. To him it seems foolish to try to revive a Native industry like mat weaving. Why not buy the stuff ready made at a store? Gardening is considered as a modified form of forced labour and I believe it is often done only because the inspector demands it. It is worthy of note that the introduction of Afrikaans and gardening has changed many a farmer who was opposed to Native education into a warm supporter of Native schools.

I am not prepared to say that the Native who has passed through the lower primary school, (i.e. Standard IV), is more industrious than his illiterate brother. I believe that habits of sustained industry are fostered more by
economic necessity than by education.

The Native who has passed the Fourth Standard can adapt himself more readily to changing conditions, but as the majority of Native pupils leave school before they have reached Standard I, very little, if any, help is derived from the little knowledge they have been able to absorb.

The earning capacity of the Native is certainly increased considerably by schooling. The Native who has passed through the lower primary school and can read and write a little English and/or Afrikaans, is useful as store-boy, messenger and other work of that kind. But there is little opportunity to become anything else.

Question No. 25, "Openings for Educated Natives": For the purposes of this question, I shall consider Natives educated if they have passed at least Standard VI. In the O.F.S., such Natives can become teachers, ministers of religion, policemen, court interpreters and, occasionally, clerks. Very highly educated Natives, of course, may become medical practitioners or lawyers. For the bulk of educated Natives there are no openings except those mentioned, and it is worthy of note that these openings exist only in the service of the churches, the government or in a municipal pass office, not private individuals.

It is a curious fact that a Native doctor would not be allowed to attend a White patient in a hospital, yet numerous White patients, many of them women, travel hundreds of miles to get medical treatment from Dr. Moroka at Thaba 'Nchu.

There are no Native lawyers in the Free State, as far as I know, and I do not know of any other avenues of employment open to Natives, other than those mentioned above.
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The obstacles in the way of opening avenues of employment may be stated to be:

(a) The legal and traditional colour bar.
(b) Lack of capital and enterprise on the part of the Native.
(c) Refusal on the part of Europeans to allow the Native to develop economically, as is instanced by the refusal to grant trading rights. The Native is thereby prevented from acquiring capital, his ambitions are stifled and he cannot give employment to any Native, whether he has been educated or not.

I am inclined to think that we are playing a dangerous game. We give the Native a little taste of better things by education and through contact with us, enough to whet his appetite but not enough to satisfy it. We are thereby assisting in the breeding of agitators and a dissatisfied Native proletariat, which, because it has a "little knowledge" but little else besides, will eventually prove a greater danger to the White community than it is today. If the European in South Africa is logical, he must take up one of two attitudes: either no education at all, or education without restriction. In view of the developments during the past century, the former alternative is impossible. Hence, education without restriction is the only possible way, provided that opportunity is also given for adequate economic development.

It may be argued that educational and economic development of the Native will make him a powerful competitor of the European. I believe, however, that this will not be the case. Educational and economic development will mean that the wants of the Natives increase and that thus a bigger market for the commodities of civilisation is created.
In order to satisfy the increased wants, the Native must earn more in order to be able to spend more and, in this way, more money will be circulated which can only benefit the European community as well as the Native community.

As to the effect of certain legislation upon Natives, Question No.26 of your Questionnaire, I would like to make a few remarks only on the Natives (Urban Areas) Act and on the Native Taxation and Development Act.

The effect of the Urban Areas Act has been good. During the last six years, I have travelled through the Free State in all directions and have noticed an improvement in Native locations which is remarkable. There are a few locations where improvements are still badly needed, notably the location at Viljoensdrift and at the Cornelia Coal Mine. Under the Act, all location revenue must be spent for the benefit of the location, an excellent arrangement but in practice it is interpreted that the European town shall not pay anything towards improvements in the location. Once the European realises that the presence of the location means an increased turnover and that, under present circumstances it would be most inconvenient to do without it, his attitude will probably change. I assess the turnover due to the presence of Native locations in the Free State at about £100,000 per month. For this reason, it seems to me fair that the services debited against location revenue for administration (apart from the salary of the staff controlling the location) should be given free. In smaller locations, the amount saved in this way would mean a great deal, while even larger locations would be able to derive considerable benefit.

Under the Act, municipalities may subsidise
and maintain schools and evening classes, but they have no power to levy a special tax for the purpose. I would like to see an amendment of the Act by inserting a clause similar to Section 15 of the Native Taxation and Development Act, viz:— that if the Urban Natives desire it, a levy for certain specified services may be raised. The proceeds should be spent on the services specified, subject to the approval of the Minister for Native Affairs. If an educational rate were levied, school fees could be done away with in the towns; it would be possible to budget ahead for expenditure; it would compel the unwilling ones to pay their share; it would remove great temptation from the Native teachers who are now employed to collect the fees; it would bring many young Natives to school who are now merely loafing about; it would be cheaper for the Native who is willing to pay.

The Department has received a number of petitions asking for the introduction of such an educational tax, viz:— from Bloemfontein, Bethlehem, Vredefort, Parys, Reitz, Smithfield, Zastra, Frankfort. I have reason to believe that every town location in the Free State would welcome such a measure. It would then be possible to equip the schools adequately and in many cases would make it possible to put up suitable buildings.

Attached will be found a table of the population and income from Native taxes in a number of towns in the Province. Scrutiny of this table will reveal that the maximum additional 6d or 1/- (the maximum should be 1/-) will cause no hardship if it is borne in mind that some parents have at present to pay as much as 2/6d per month in school fees.

With the aims of the Native Taxation and Development
Act I have no quarrel. It seems to me, however, that it is analogous to create a Development Account under the Act which practically remains stationary. The account consists of a fixed contribution of £340,000 from the Consolidation Revenue Fund plus one-fifth of the Native poll tax. According to the census figures available, it appears that the Native population of the Union increased in ten years by about 15%. Consequently, the poll tax receipts cannot increase by more than 1½% per annum, not nearly sufficient to meet the urgent and legitimate demands made upon the Development Account. In 1930 the Development Account contained £340,000 from Consolidated Revenue, plus £240,000 from poll tax, a total of £580,000. In 1931, at the rate quoted above, it will contain only £583,600, the extra £3,600 not being sufficient to meet the needs for the additional schools required in the Free State alone, not even mentioning the other three Provinces.

It seems to me economically sound to devote the whole of the proceeds derived from Native poll tax to Native development. While it is admitted that the country must expend large sums on police and the administration of justice, as well as on the Civil Service generally, because of the presence of a large Native population, it must also be pointed out that devoting the whole of the revenue from poll tax to development should be looked upon as in the nature of investment of capital which will prove highly profitable in the long run. The greater the efforts made for developing the Natives, the greater will his wants become, and the sooner will the revenue derived from indirect taxation be increased. Educational and economic development will lead
to increasing use of civilised use of foodstuffs, clothing, housing, amusements, luxuries and all the other requirements of civilised life and the indirect revenue derived will easily equal, if not surpass, the amount that can ever be raised from poll tax.

It is quite conceivable that the sudden diversion of one and a quarter million of revenue into other channels may upset the budget for years to come. It is suggested, therefore, that the contribution from the poll tax be increased annually by 20% until the whole of the revenue derived from poll tax is paid into the Development Account. Supposing that the contribution for 1931 is £280,000, then the contributions would be, in 1932, £300,000; in 1933, £360,000; in 1934, £432,000; in 1935, £512,400; in 1936, £622,080; in 1937, £746,496; in 1938, £895,748.

Adding to these amounts in each case the fixed amount of £340,000, we would be able to devote in 1939 a sum of about one and a quarter million pounds to Native development, the sum being approximately equal to the revenue now derived from poll tax.

In your questionnaire, under No.29, "Natives and Coloured Persons in Towns", reference is made to Natives and Coloureds in town only, but I would like to refer briefly to Coloured and Native people in a certain country area as well.

The intimate contact between Natives and Coloureds leads in many cases to intermarriage. What the social status of the Coloured married to a Native (or vice versa) really is, is hard to determine. In some cases, the Coloured people accept the Natives marrying into their families as equals, in other cases they ostracise them. What the reason for
for this illogical attitude is I have been unable to ascertain.

A few years ago, I undertook historical researches in the Koffiefontein area concerning a race of Coloured people occupying a tract of land approximately 40,000 morgen. They are generally known as the "Oppermans", from the name of one of their ancestors. The result of these researches is contained in a monograph which I prepared, but which I think it advisable not to publish. However, if your Commission wishes to peruse the manuscript, I have no hesitation in placing it at your disposal. In this area I have come across cases where pure Natives married into the Opperman family and where one case was accepted into and another was practically expelled from the family circle. I was inclined to think that the Native was accepted as an equal if his mode of living approximates to that of the Coloured people, but if it did not, he was not considered eligible. I am, however, not satisfied in my own mind that this is the real reason.

In general, it may be said that the Coloured people of the Free State have less energy, less backbone and less initiative than the Natives. They are proud of the fact that they are not Natives and that they may have White blood in their veins. The seventeen Coloured schools in the O.F.S. give the Department almost as much trouble as the two hundred and seventeen Native schools, because of the almost entire lack of local initiative.

In answer to No.30 of your Questionnaire, "Good feeling between Europeans and Natives", there has been a distinct change for the better in the attitude of the
the European towards the Native, but unfortunately, a change for the worse in the attitude of the Native towards the European during the last five years. I attribute the attitude of the Native to the following causes:

1) Increasing poverty: It is a well known fact that the man who has nothing to lose is not a supporter of law and order.

2) The Native agitator: who exploits half truths and sows poison wherever he goes.

3) Wellmeaning, but unwise European friends of the Native, who often formulate grievances for the Native which the Native himself may never have regarded as such if he had not been prompted.

4) The educated Native: who has lost touch with his own people and professes to speak on their behalf. Much of the political strife regarding the vote or the Land Act or the Native Administration Act and other legislation leaves the ordinary Native cold, until he is told what untold wrongs he is suffering. The Native undoubtedly has legitimate grievances, but a good many of those voiced by the articulate educated Native are, until they are pushed into the limelight, of less importance than they are made out to be.

5) Ill-advised utterances by Europeans from public platforms and in the press go a long way towards upsetting the Natives. Some people wish to treat the Native as a social equal, some kick him and swear at him; some wish to pay to the Native the same wages as to the White man, others assert that he gets too much already. All these conflicting views come to the ears of the Natives, the bulk of whom are not yet able to think for themselves and they are, to
their minds, so many inspirations and revelations and react on them like oil on the fire under a boiler.

The steps to be taken to effect improvement are, to my mind:-

(1) To give the Native every opportunity to become economically independent;

(2) To put a stop to the activities of the agitator;

(3) To teach the European to be more careful of his utterances to and about Natives, especially in public;

(4) To make an attempt at understanding the Native better by requiring all European schools to teach one Native language in all Standards above the Sixth, even if Latin or French has to be sacrificed in order to be able to do so. If more Europeans knew a Native language, much of the agitation would stop automatically, and the Native would be more careful in expressing his thoughts about Europeans, while, at the same time giving the European the opportunity of knowing what is really going on in the Native mind.

VÖRSETTER: Met betrekking tot Witzieshoek, ons het daar getuigenis gekry dat die Departement nie hydrae maak of nie hydrae kan maak nie vir skool gebou; walk van die twee is dit?--Nie hydrae kan maak.

Het hulle die reg om dit te doen as hulle die middel het?--As die Unie Regering ons verlof gee en as ons die middel kry, dan kan ons dit doen; maar ons het nog nie die verlof nie en evenmin het ons die middel.

Kan die Reserve Raad dit doen?--Ja, ek denk die Raad kan dit doen.

U se hul kan dit doen?--Hul kan dit doen op dieselfde manier as die Munisipaliteit nou skole bou; hul kan die geld van die Regering leen en in 25 jaar terug betaal; die rente en die redeempsie kan maklik betaal word.
VOORSITTER: Volgens die Departement van Naturelle Sake mag geldse uit lokale findse nie vir onderwys doeleinde gebruik word—wat is U opinie daaromtrent?—Ja, dit is duidelijk; 'n Reserve Raad mag skole bou en onderhou. Dit lyk vir my dat die "Reserve Management Ordinance" van 1917 duidelijk op daardie punt is. Dit is my opinie, teminste.

Met toestemming van die Minister?—Ja, met toestemming van die Minister van Naturelle Sake; hul kan natuurlik niemandt toestemming nie sonder die toestemming van die Minister; hul hande is gebind; hul kan met £50 uitge sonder die toestemming van die Minister, maar enig bedra wat dit te boë gaa moet die toestemming van die Minister eers kry. Die Minister het duidelik gese hy meen dat die opbrings van die lokale belasting moet nie vir doeleinders van skool geboue gebruik word nie; dit is die posisie wat dit betref.

Dit meen dat om daardie rede die skole op Witzieshoek nie herstel kan word nie?—Ja, dit is so.

Is dit die oorsaak dat die geboue daar so miserabel uitdien?—Die groot rede is dat die Reserve Raad baje geld gospandeer het op reparasies waarvan mense niemand nie sien nie. Die hele rede is dat hul baje onoordeelkundig te werk gegaan het en nou staan die skole daar in die toestand waarin U hul gesehen het. Dit is seker baje sleg.

Soos hul in Amerika se "Daar is twee miljoen dollars gebruik om die brug te bou en gedeelte daarvan is aan die brug bestee"?—Wel, ek weet nie of dit so is.

Waar is die geld gegaan?—Ek kan nie se nie; daar is geld aan verskillende dinge besteed, maar ek weet nie......

Meen U dat die geld wat vir skole gestem is nie doelmatig besteed is?—Wel, dit is my indruk. Maar ek kan dit se: ons het 'n voorstel gemaak dat die skole in die toekoms
nominaal deur die Hollandse Kerk sal bestuur word en dan sou die Hollandse Kerk goed staan vir die lening as die Reserve naad elke jaar 'n bedrag sou stem, die kwessie is bespreek maar dinge het daarop skipbreuk geleë, die Minister was nie gewillig gewees om sy goedkeuring te gee aan daardie voorstel; en nou is ons nie verder gekom nie.

SENIOR VAN NIEK Kerk: Neem U dat die Kerk moet goed staan vir die hele ding?—In die hele Vrystaat is daer nie 'n enkele skool nie waar die natuurlike vry skool kry; op elke skool moet hul iets betaal. Dieselfde geld op Witkieshoek. Maar ons voel daardie skole op Witkieshoek is die eiendom van die Reserve en net nou moet die Kerk borg staan vir die bedrag wat nodig is om reparasies te maak of om nuwe geboue op te rig. Dit sou 'n bietjie ver gaan om die hele bedrag van £8,000 present te maak.

VOORSITTER: U se dat seuns van 16 jaar skool toe gaan met die doel om belasting te ontsnap; op watter gronde se U dit?—Omdat ons in die twee reserves dosyne van hul kry agter beeste—drie agter een bees—daar is groot swarne van hul wat dit doen, en ons het nie soveel kindertjies is die skole nieë as daer behoor te wees. Ek weet dat die polisjie rondgaan en hulle se vir die seuns "hoe oud is jy" en as hul dan verder op die kwessies ingaan dan kom daardie seuns uit met bewyse dat hul nog op skool gaan—maar die meeste van hul tyd bring hul deur agter die beeste.

Het U rekords van die naturelle wat skool toe gaan en wat hul ouderdom is?—Ek probeer nou om statistiese op te werk, maar U weet hoe swaar dit is met naturelle om uit te vind hoe oud hul is. Ek het al jare gelede met die ding begin; in 1924 het ek omtrent 4,000 leerlinge ondervra, en toe het ek gekry dat die gemiddelde ouderdom
van die naturelle hoër is as van die blou kinders— tusse drie en vier jaar ho÷x

Dit sou beteken dat 1n geruime aëntal van 18 jaar nog op skool is en nie werk doen nie?—Ja.

So die ekonomiese druk is daar bie so groot dat dit mense uitdruk om te werk?—Dit lyk so.

Sou mens daaruit aflei dat die posisie van die naturel so is, dat die naturel 1n bestaan kan maak sal dat hy nie so afhanklik is van die arbeids mark?—Ja, dit is so, maar daar is ook dit: 1n naturel denk nie so in die toekoms nie as die witman; hy wag totdat dit daar is voordat hy iets sal doen; hy leef net alleen in die teenwoordige.

U se op blads. 3 van u verklaring dat die oortollige vee wat nie op die plaas kan gehou word gooi in kontant geld oorgeset word en 1die verminder baje snel. 1die is die kontant geld?—Ja.

Maar maak U beswaar daarteen dat die naturel die vee verkoop of is U beswaar dat hul nie weet nie wat te maak met die kontante geld?—Ek het nie dēe minste beswaar nie dat hul die vee verkoop want anders gaat dit dood; maar die moeilikhed is dat hul nie weet nie wat te maak met die geld wat hul kry en dat hul dit uitgee vir enig bagatel; hul koop die wonderlikste dinge. Ek het voorbeeldige gesien van wat hul doen; gestel hul het £1.10.0 kontant geld gekry; hul loop rond en kom binne in 1n winkel; hul koop 1n paar skoene waarvir hul miskien 15/= betaal; dan koop hul kos vir 2/6, en die res gee hul uit vir een of ander onding wat hul nie nodig het; hul koop 1n mooi hoed wat nie van die minste nut vir hul is—1n soort van hoed wat niemand wildra.

Hul het geen die minste 1dee van spaar?—Nie die minste; dit is algemeen so met hul.
VOORSPITTER: U se dat lobolo die gevolg het van die naturel in die skuld te hou? Ja; ek meen dit; daar is 'n hele party naturel in wat hulle vrou koop, maar hulle het nie vee nie om te betaal en dan beloof hul dat hul dit later sal betaal; maar hul het nie die, hul het nie vee nie en hul het nie geld nie, en dan kom die skoonouders en vra vir iets en dan betaal hul miskien 2/6 of 10/-, of wat hul kan doen net om vrede te hou, maar die beeste bly hul altyd skuldig.

Lei U hieruit af dat die lobolo 'n nadelige invloed het op die naturel is dit u opinie? Ja, op die arme kaffer het dit seker 'n nadelige invloed.

Is daar enig voordeel aan lobolo verbondes? Ek sou se dat waar hul die lobolo kan betaal en waar hul dit doen, daar het dit sekere voordele, maar waar hul arm is en dit nie kan doen nie, waar hul deur lobolo in die skuld raak, daar is dit heel seker nadelig.

SENATOR VAN NIEKERK: Ja, ons kan die nadeel sien, maar watter voordeel het dit? Wel, waar dit betaal word, daar kry die vrou 'n status en sy voel dan dat sy beskerm is. Sy het sekere waarde in die oe van haar man en sy kan nie terug hardloop na haar ouers want hul het vee vir haar gekry.

DR. FOURIE: Sy het 'n verhoogde status omdat sy verkop is? Ja, ek denk so.

VOORSPITTER: U spreek van meer geseentheid vir opvoeding op die platteland en U meen dat dit die verhuising sou teenwerk; sou U se dat die gevoelens is van 'n aamerklik getal boere? Dit is die gevoelens van party boere. Ek meen dit sal die verhuising teenwerk om die redes wat ek in my verklaring opnoem.

Is daar boere wat dit geprobeer het? Ek noem twee gevalle op, en daar is ander gevalle; daar is gevalle waar
die oprigting van 'n skool daartoe bygeskry het om die volk op
die plaas te hou; maar daar was ander redes hoekom hul weg
getrek het -- hul was nie tevrede met die baas.

SENATOR VAN NIEKERK: Ons sal nou aannem dat daar
naturelle is wat graag wil sie? dat hul kinders opgevoed sal
word; maar as al die kaffers opgevoed word dan sal daardie
opvoeding die kinders nog meer laat se "ons wil nou nie
langer meer op die plaas bly, ons gaan dorp toe"-- meen U nie
dat dit die gevolg sal wees?-- In die eerste plaas miskien,
want dit mag die eerste gevolg wees; maar as almal opgeo-
voed word, dan sal dit nie moontlik wees \( \phi \) vir almal om in
die dorp werk te vind--- daar sal bave wees wat op die platte
land sal moet bly.

VOORSITTER: U se honderde aanseke vir plaas skole
moes van die hand gewys word; van wie het die aanseke ga-
kom?-- Dit het van bœre gekom wat skole op hul plaas het
wil kry; gewoonlik deur die Kerk se Predikant; daar is bœre
wat self geboue wil optrek; hul kom by die Departement en se
"ons sal self die gebou opset, maar U moet beloo of die
salaries van die onderwysers te betaal".

SENATOR VAN NIEKERK: Hoeveel geld sal nodig wees om
aan die behoeftes van die platteland te voor-sien?-- Op
honderd plaas te voor-sien minstens £5,000 per jaar, maar om aan die
behoeftes van die hele platteland te voor-sien sal net soveel
ekos as ons nou kry vir die hele Vrystaat, insluitende die
dorpa; U kan uit my tabel zien hoeveel platteland skole
daar is en hoeveel daar moet wees. U sal dit kry op blads.
110 van my jaarverslag.

VOORSITTER: Met betrekking tot die kwessie van natu-
relle wat intrek se U dat die Basutoland naturelle meestal
terugtrek na hulle eie land?--Ja, dit is so.

Maar in Kroonstad en Thaba 'Nchu is beweer dat hul
hul daar vestig, viral vroue wat weggeloop het van hul manne?--
Ek weet nie veel daarvan nie; ek kom nie baje met daardie klasse
in aanraking wat wegloop en wat hier bly; ek kom meer in aan-
raking met ouers en met kinders. Ek weet van gevalle waar
vroue weggeloop en hier kom woon; mens sal ooral daardie
klasse van persone kry.

Kom daar ook families van Basutos wat hier kom ves-
tig?--"a, maar dit is die minderheid wat bly; 'n klompie
sal miskien bly hang, maar die meeste gaat terug.

Bly hul geruime tyd?--"woonlik van die ene oes na die
ander.

U weet seker dat daer altyd 'n baje groot aantal natu-
relle wat in Basutoland gebore is gewoonlik in die Unie is?--
Ja, dit weet ek.

Ongetrent 70,000?--Ja, dit is so.

Is dit maar 'n tydelike bevolking?--My indruk is
dat in die Vrystaat die meeste maar tydelik is; maar 'n
klompie bly natuurlik hang.

U se "hoe kan ons die naturelike toelaat landbou skole
te besoek as daar nie land beskikbaar is vir hul". Dit is
tog nie so nie; dit sou 'n geleentheid wees om diegene wat
land het te kry om beter landbou uit te oefen?--"a, dit is
wat hul wil en ons wil ons sal hul seuns oplei. Maar hoeveel
van daardie mense is daar.

In Thaba 'nchu en sedeba?--Daar is nie grond wat
in individueel siendom is in Sedeba.

Wel, daar is baje wat nie individuele grond besit
nie, maar wat tog die grond moet bewerk?--Net alleen klein
stukkies, dit is al.

Dit mag wees, maar die klein stukkies moet beter
bewerk word, is dit nie so?--Ja, maar hul is ontevrede om
eklein stukkies grond te bewerk.

Wie was ontevrede?--Op die vergaderings wat ons gese
DR. ROSEKBA.

Gehad het was hul bitter ontevrede; ons het vir hul gese "jul moet vir ons 'n waarborg gee dat jul sal die skole ondersteun" en ons het vir hul gevra wat hul wil he-- 'n skool vir boerdery------- ons het gese hul moet 'n waarborg gee, hetsy in kontant geld of anders 'n gewoon waarborg om die saak te ondersteun wanneer dit gestig is. As hul self £1,000 in so'n onderneming steek, dan west ons hul sal die kinders stuur; maar nadat ons dit vir hul gese het ons nie antwoord daarop gekry nie.

Is daar nie aanvra gekom van die mense wat klein boerdery het of van die reserve volk?--Ek west nie wie die hardste gespook het teen die voorstel.

Wat sou die beste wees vir die bevolking, of beter vir die bevordering van landbou in die Reserve-- 'n landbou skool of meer demonstrateurs om onder hu; te werk?--Ek denk alle twee. Ek denk ons behoor 'n landbou skool te he om hul te leer werk op klein stukke grond en tegelykertyd moet daar demonstrateurs wees om rond te gaan en die mense te wys hoe te werk; maar die demonstrateurs moet onder noue toesig staan. Ek wil dit aanhaal. Die Departement van Onderwys het met die Magistraat van Thaba 'Nchu 'n ooreenkoms gemaak waaronder ons die skool gronde gehad het vir demonstrasie doeleindes. Die demonstrateur sou een dag die onderwysers en die skoliere leer wat te doen en hoe te werk te gaan, en dan die volgende dag het hy dieselfde grond gebruik om die naturelike self daar te kry en hul te wys wat te doen. Dit het 'n tydjie so aangegaan, maar nou is dit verander want nou het die Magistraat nie meer die toesig oor die demonstrateurs; dit is nou in hande gekom van die Department van Landbou en die Superintendent het sy eie ideeën. Op Witzieshoek het ons ook stappe gedoen en ons het hierdie daarin geslaag om die