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PORT ELIZABETH, 26th MARCH 1931. 9.10 A.M.

EIGHTIETH PUBLIC SITTING

PRESENT:

Dr. J. E. Holloway, (Chairman),

Major W. H. Anderson,
Dr. H. G. M. Fourie,
Mr. F. A. W. Lucas,

Mr. A. M. Mostert,
Dr. A. W. Roberts,
Senator P. W. le Roux van Niekerk,

Mr. C. Faye, (Secretary).

MR. GILPIN WILLIAM TSHANGANA, Assistant Secretary, Native Welfare Society, Port Elizabeth,

called and examined:

CHAIRMAN: Will you say, please, what you wish to ?- In my statement, I have referred generally to the educated class of Natives in this district, which I would like the Commission to consider. As one who has been resident in this city for the last 44 years, I know their social and economic conditions. As one who looks after and who has studied the Native interests in this city, I would try and enlighten you as to the conditions of the Natives here.

With regard to the tribal system; that system would not apply to Natives in urban areas; it would not be suitable because they have followed European conditions of living and have been under European authority. I know there are some families in this city of Port Elizabeth who have been here for the last 50 years, and they know nothing about tribal life. So it would be a handicap to their progress and advancement if such a tribal system were introduced amongst them.

With regard to Native customs; these customs would not suit the Natives in towns, because they know nothing of Native life at all. I, as one who was born and bred here, know nothing about Native customs. These Native customs

are suitable for people who really never live under primitive conditions - who are under the chiefs - because the Christian laws do not allow us to have more than one wife; so we ought to come under the category of the ordinary civilised laws of the country. Recognised Native customs would not apply satisfactorily to educated Natives.

With regard to the social and economic condition of the Natives in the city; comparing the Native of today with the Native of 25 years ago, the Native of today has made a very rapid advancement in civilisation. I remember when I was a piccanin, I did not wear boots until I was 21 years old and, at the same time, I used to wear my father's old trousers. Today, you will find a little Native boy of six or seven years of age wearing a suit of clothes worth about a guinea and shoes that cost about 12/6 and a shirt as well, because we try to conform to European standards of living so that we may be reckoned as being in the social and economic life of South Africa. So there is a great difference between the Native of today. If you visit some of their houses, you will find they are furnished with European furniture, such as bedroom and diningroom suites of oak and even with pianos and gramaphones; you will even find among Native jazz bands, the instruments of jazz bands. That costs a bit of money for their amusement. So it means that the Natives are trying to be some kind of factor in the economic life of South Africa. The Native of today is quite different from the Native of 25 years ago.

With regard to Native migration. In my observations in travelling round the country and with my mining experience in Kimberley, I met a lot of these Natives in the mines and I asked them what was the cause of the Native Lands Act; they

told me that the Native Lands Act drove them away from the farms on account of its regulations; they saw that they could not make a living under the Act, because it debarred them the privileges they had prior to the Act being passed. So that Act did a lot of damage in driving Natives away from the farms, especially in the Free State.

CHAIRMAN: Do you know anything about the Native Lands Act yourself ?- Yes, I followed it in the book.

Have you had any experience of it; were you a farm labourer at one time ?- No, but I have made investigations among Native farm labourers; I wanted to gather some facts from them. When I was in Kimberley, we had Native farm labourers working also in the Kimberley mines. It drove those people away from the farms and they had to skirt around South Africa looking for work. If you take particular notice today, you will find a lot of Basutos and in Port Elizabeth and Cape Town where in previous times there were no such tribes to be seen. Basutos from Basutoland, the Free State and the Transvaal were not here in big numbers in this town, but they have grown to large proportions today.

CHAIRMAN: How do you account for the fact that you have Blantyre boys in Cape Town ?- I do not know. I speak of the South African Native proper. Those people are not in large numbers -- the Blantyres -- as the Basutos are down here.

Basutoland is a good deal closer. Anyway, it is difficult for a Blantyre boy to get in at all ?- Yes.

If you think that the Basutos have come down here owing to the Lands Act, how do you account for the fact that boys from all sorts of places that have not been influenced by the Lands Act are also down here; do you not think it is

more likely that there is another reason ?- There are other reasons, but as I state in my statement, that is the first reason.

Do you not think most of your Basutos come from Basutoland and that the Land Act does not apply ?- No, sir; some come from the Free State and Transvaal.

But originally they came from Basutoland? - Well, there are different types of Basutos. There are Transvaal Basutos, Basutos from Basutoland and the Free State. The Lands Act is one of the causes of the Native going round the country searching for work. My second point, sir, is the closing of the diamond mines in Kimberley which has caused a lot of damage to the Native. The mines used to employ 15 to 20 thousand Natives and these Natives are now obliged to go around the different towns of South Africa seeking work. We had different tribes of Natives in the mines: Basutos from the Transvaal, Basutos from Natal; Cape Natives and Free State Natives were gathered in these mines. That is also another factor which accounts for the influx, the invasion of the Natives into the towns in search of work, in my opinion. The third cause, in my opinion, is the congestion in some parts of the Union, especially in the Cape Province, where the population has outgrown the land, as has been stated by different authorities. Those are the only reasons, I think, that have caused the Natives to invade the towns, because they are in search of work; they have nothing to do in the Territories.

Long spells of drought in this country make it impossible to provide for these 15 or 20 thousand Natives who used to be employed by the diamond mines in Kimberley. What have they to do today? They have to go round the towns

and look for work. As I said, in my opinion, the only thing to do to provide for these Natives who are living in the Territories is to try and introduce a compulsory system of agricultural education, which, I think, would swallow a goodly number of the Natives in the Territories, and also to set up certain industries. There are some areas which grow wheat, and others kaffer corn. I think such industries would help to keep the Natives in the Territories and would absorb a good number.

MR. EUCAS: You want a lot more done than is being done now ?- Yes; there is nothing at all in the Territories to keep the Natives there; that is why they are swelling the ranks of the unemployed in the towns.

CHAIRMAN: Is there anything else ?- With regard to the land tenure by Natives; Natives like to feel they have a home in the urban areas, those who like to settle here for the rest of their lives. There are Natives, as I say, who have been here in Port Elizabeth for 50 years; they are generally Natives who like to feel their home is in Port Elizabeth and they desire to have freehold land provided by the Government, such as is done in Korsten where Natives are allowed to purchase freehold land. That is the only part in Port Elizabeth where Natives are allowed to buy land. Korsten and New Brighten were really, from the beginning, Native areas, so we are asking that the Government should make some provision in all urban areas that Natives should be provided for in regard to the sale of land, so that they can rear their families properly there, because the European standard of living is very expensive. It is very hard for a man with a family to pay rent all his life; we cannot manage to do that with the meagre earnings we get from our employers. It would

make the Natives content if some provision were made by the Government for the sale to them of freehold land, because they mean to be useful citizens of the State. If they have no proper home, they cannot be useful citizens and cannot maintain their children properly nor can teach them to be lawabiding.

Now, sir, my next point is Native education. As I say in my statement, we do not get sufficient from the Government, especially facilities for the education of our children considering that it is close on 100 years, I think, since we have had education in this country. Now, contrasting what we get from our Government with what neighbouring states get, I think the neighbouring states are treated much more generously than we in South Africa. In West Africa, the Prince of Wales College was built at a cost of £500,000 for the benefit of Natives. If we look at things with two eyes, we will see that the Natives in West Africa and Central Africa and Nigeria are more advanced than the Natives in South Africa, because they get generous treatment from the authorities. So we say our Government is not leading in the treatment of Native races. That is how we regard it.

MR. LUCAS: Would you tell us in more detail what form the generous treatment takes; you have mentioned the Prince of Wales College ?- For instance, we have a Native college in South Africa supposed to educate 5,000,000 Natives - that is Fort Hare - only built at a cost of £50,000.

CHAIRMAN: What do you suggest; that we should simply spend money on a place like that, irrespective of

whether there is any need for it ?- I reckon, sir, there is a need for it because ----

Do you know how many students there are who would be eligible for Fort Hare if it were a college and not a school as it is now, very largely ?- We reckon Lovedale, Healdtown and so on are going to feed Fort Hare with students.

Fort Hare must take two years of school work in order to have Native enough people to go on with ?- Yes.

Now, do you want to spend a lot of money in building an institution which is going to take students who are not in existence ?- Those Native places are turning out students for Fort Hare.

There are not enough students in this country to keep one college busy ?- I think there are students who have left Lovedale and other places, who, if previously there were a college like Fort Hare, would have gone there.

How many matriculated Natives were there twelve years ago ?- I could not say, but the first matriculants in this country were as far back as 1885 at Lovedale.

DR. FOURIE: What was the number of them ?- I could not say.

CHAIRMAN: Have you any idea what it costs to run a University College ?- I have no idea.

MR. LUCAS: Just follow it up this way: a university college or college is not very much use unless you have got your primary education properly developed and your secondary ?- Yes.

Now, do you say more attention is paid in these other countries to the primary and secondary than is being paid in South Africa ?- Yes.

Can you give us any particulars of that ?- It is because they can afford to have these colleges in West Africa.

So it proves that primary and secondary education has been well provided for in those states.

That is probably true, but have you got the figures ?- I have not got the figures, sir.

Can you mention any other points to support your statement that the Natives in these other territories are more generously treated by their Governments ?- Well, I could not go so far, sir, because one would not know the details of the conditions prevailing in the other states; but one thing it proves is that the advancement of the Natives in those states is on account of their treatment.

MR. MOSTERT: What is the membership of those colleges ?- I could not say.

MR. LUCAS: Now, taking into consideration the condition of the Natives in these other territories - the industrial condition; do you know anything about them; what occupations they fill ?- Some of these people fill the ordinary occupations in their respective countries, in skilled work, in the teaching profession, doctors and so forth, and as lawyers and as agriculturists.

Can you suggest any reason why they are able to fill the skilled occupations in those countries and not in this one ?- Because they have been given a chance and taught all those skilled trades and professions - more generally I am speaking for Port Elizabeth - and here we are clamouring for a secondary school purely for Natives for the sole reason that we would like to have these boys trained at Fort Hare and then to go back and teach not only our children but also the grown-up people, because those people have had the chance of getting a liberal education we want them to go

to the areas so that they may train people in the right direction, so that we may have the benefit of their education. We want it to be staffed by purely Native teachers. These boys who have graduated at Fort Hare are sent to Natal or elsewhere and we do not get the benefit of their education. What we would like is some of these educated Natives to have occupations in urban areas so that they might lead our people properly and along right lines. Again, turning to the primary schools; if one goes there, one will find it rather pitiful to look at the old furniture in these mission schoolrooms. We think we are not properly treated in that direction also, because, if you visit any European school in the town or on the farms, or even a Coloured school, you will find them better furnished than these mission schools. We have not a single Government school building except these mission schools. We want to know why we are treated in such a way, because we are trying to be law-abiding citizens, the same as the rest of the citizens of South Africa.

Also, sir, there are Native teachers who are doing a noble work for the benefit of South Africa; their salaries are very low. Some of the Natives working in town even get larger salaries than some of our teachers. These teachers have spent a long time being trained in these institutions, so that they may be able to do their work properly; but it is pitiful to see them paid a lesser sum than the ordinary labourer. There has been an insistent cry from the Native teachers, so we beg that the Government should meet these people; otherwise, they will revolt against the Government. They are the servants of the Government and will not be so faithful to their duties if they are not treated properly.

MR. LUCAS: Do you suggest there are teachers getting less than £1.4.- a week ?- Oh, yes, some are getting £5 a month.

Well, £1.4.- a week is practically £5 a month ?- You will get some Natives who are not educated Natives.

CHAIRMAN: Those educated Native teachers who are getting £5 a month, in what schools are they ?- Primary schools.

Schools recognised by the Government ?- Yes.

Does the Government pay part of the salaries ?- Yes.

Are you sure of that ?- Yes; all these schools at New Brighton are State aided schools. And now, sir, there is the side of Native health, which I think is a most important subject for the whole of South Africa. We had a lesson during the epidemic of 1917. As we know, disease knows no colour bar. If Native health is bad, it will react upon European health as well. Now, sir, the deathrate amongst the Natives is very appalling, especially infantile mortality. It is due to the ignorance of mothers in the breeding and rearing of their children. What we want is really some system of educated Native doctors in this country, who will devote attention and time to their people. So we suggest that a medical school be established to train Natives so that they may be able to look after the health of their people. That is one of the most burning questions that our rulers should look into - Native health, because Native health properly looked after will mean a healthy nation.

CHAIRMAN: Is there anything else ?- There is the question of Native wages. That is also a burning question which has caused great restlessness amongst Natives in the urban areas. The Natives feel they are doing their best to give a hand in the development of the resources of this

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country and they feel they are entitled to a share of its benefits. I have a budget here, sir, of a family of six; this is a starving budget for a family of six - a weekly budget (handing document to Chairman). There are six copies there, sir. On this page, (indicating), a family of six is trying to live out of it, which means starvation to the family. As you will see, it is a very reasonable budget.

Is this for one week ?- Yes, for one week; a family of six; a man, his wife, three children and the grandmother.

Is this an actual family that you have taken ?- Yes.

What are the ages of the children ?- One is two years, one four years and one seven years. Now, this family is living on this budget as cheaply as it can, but it means starvation for the house, because, if you go through the items, you will find there is a dozen eggs for a family of seven, which means each of the family gets two eggs in a week; they use 8 lbs. of sugar for the whole week, and so on. Where does a man come in who earns 4/- a day with that expense of £1.3.7½d ? Those are burning questions in the urban areas. Natives are clamouring for a living wage, because they cannot make ends meet with the meagre earnings they are receiving from their employers.

Is that all you have to say ?- No, sir; there is something else. There is the Native domestic servants; I want to say a word or two about them. These domestic servants, I would say, are not treated as are Coloured domestic servants because, in the matter of wages, they are paid very small wages; they range, for little girls who are nurses, from 10/-, 15/-, £1, £1.5.- up to £1.10.- ; and I think it is one out of 200 who get £2 among these domestic servants. So

these people cannot maintain themselves. They do get their food, lodging and so on at their master's house, but 10/- a month even for a little girl is insufficient, because she has to keep herself clean, she has to have a change of underclothing and different dresses; she has to have shoes and stockings as well, so we reckon our Native domestic servants are not being paid sufficient, like the Coloured; and, furthermore, it must be borne in mind that Natives are taking to European dress fashions, especially those living in town; they have to look decent otherwise the mistress will not engage them. Those are all difficulties that our people have.

We put it to the Commission that something ought to be done by the Government to protect the Native. There ought to be some kind of minimum wage for all unskilled labourers as well as for domestic servants, because employers take advantage of cheap labour, which is detrimental to the health of the people, because, if you do not get sufficient wages your health must decline because you are undernourished and it is easy to get any disease, as Dr. Fergusson indicated; the Natives are under-nourished. Which is the truth. My last point is with regard to the good feeling between Europeans and Natives. As one will see, sir, things have changed from 25 years ago.

The Natives regard the Europeans as no friend of theirs, and that did not exist 25 years ago. The chief cause of this battle of the Natives against the Europeans was the Colour Bar Clause in the South Africa Act. If one remembers well, after the South African National Convention of Europeans, a Convention of Natives sat in Bloemfontein

to protest against this colour-bar clause, because they saw that the clause would breed all the native ills of the future. Then they went overseas with the late Mr. Schreiner. Some delegations went over and protested against this clause which meant war between the white and black people; it meant a curtailment of every right that belongs to the black man, because he was debarred as a member of Parliament, and there is a colour-bar in industries, and so forth. So it means that colour-bar clause has bred all native ills; and unless something is done whereby natives are made to understand that they are part and parcel of South Africa, this bad feeling will grow and will probably in the future grow to a big thing and may cause non-cooperation between the races; and, if it goes so far, it will be detrimental to the interests of South Africa as a whole. The native wants to know why he should be excluded; why he should have separate taxes, such as the Poll Tax whereas the other section of the population has no such tax, such as the Asiatics and coloured, and yet they get benefits from the Government through indirect taxation? Why should we be taxed with a special tax? Even if a part of the tax goes to the Government? These are all questions which make the natives hostile to the Europeans.

MR. LUCAS: Have you anything you can tell us about the effect of the coloured on the natives here and of the natives on the coloured peoples standard of living? - There is no effect at all on these two races, because there are only a few coloured people who are highly paid. It is those who are in the skilled trades. The majority of the coloured people do not get much more than the natives. A few of the coloured people get higher wages - those who are engaged in the skilled trades; so there is no effect on their social standard.

They are at the same level? - Yes.

For the same class of work do natives and coloured people get the same level of wages? - Quite; there may be a difference of 1/- or 2/-; there is a difference in wages: one may get £1-10-0 and another £1-12-0 or £1-13-0.

Which gets the more; which is the higher? - Well, it goes according to their occupations.

I am saying, for the same class of occupation which gets the higher, the native or the coloured? - The coloured always gets a little bit higher.

Why is that? - On account of his colour; his colour is a bit fairer than the native.

CHAIRMAN: Do you think that is worth paying extra for? - Oh, yes; colour counts. In this country they do not look at the merits of a man.

When you get a particularly white man, does he get a better pay than a dark whiteman? - No, sir. That is why we want to know why this distinction is made with regard to the native; why should he have a special tax, and the coloured man not?

MR. LUCAS: There is no tax in the Cape on the ~~black~~ coloured man or Asiatic corresponding to the tax - the Poll Tax on the native? - No, sir; not so far as I know.

Are there any jobs in Port Elizabeth where the coloured people have driven the natives out, or vice versa? - No, sir. A number of the coloured people in Port Elizabeth are skilled labourers.

Leave them out; but are there any classes of work which are done entirely by coloured people now where natives used to be, or vice versa? - No; there is no distinction; coloured and natives work together.

Do coloured and natives work at the Docks here? - No;

from previous days dock work has been done by the natives here. You will only find coloured men working on the fishing boats.

Do you find natives working on the fishing boats? - No; they have no idea of sea-faring.

The conditions have always been like that? - Yes.

Have you had experience of natives being used by Europeans in any trade? - Well, not in trades; but I know in Government service a ~~lot~~ lot of natives were retrenched from the railways and poor whites, as they call these people, were placed there.

You see, what has been stated is that natives were not turned out, but that when they left for any reason white people were put in their place. Do you know whether that is correct? - I could not say, because the natives who are really working here on the railways are natives from the territories who sometimes go home. I could not supply you with the information as to whether what you say is correct; but one thing we see is that a lot of white men have entered the railway service - in the goods-sheds, and so forth.

Where natives used to be employed? - Yes.

You said you are a member of the Native Welfare Society? - Yes, Sir.

Is that a society composed entirely of natives, or of natives and Europeans? - It is composed of Europeans and natives.

Are you employed by this Society? - No, but I am doing work in connection with the society.

You are just a member; a voluntary worker? - Yes.

What work does this society do? - This society is trying to get into contact with native thought, so that they may know what the natives' desires are, and if there is

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anything that wants to be done for the natives in the city then they with the natives go and approach the authorities.

To that extent it does work something like a Joint Council? - Yes; it is a joint Council, although it is not a proper joint council.

Have you got a joint council in Port Elizabeth? - We intend to change the name into that of a joint Council.

Do you do any individual work - helping individual cases of hardship? - Yes, sir.

And where do you get funds for that? - What we do in such cases, sir, is we make collections between us.

From whom? - Between the members of the Society, because we have not got a fund; we have only a small fund.

Has this society ever had a street collection? - No, sir; it is amongst the members of the Society.

And are there equal numbers of Europeans and natives? - No, there is not an equal number.

Which is most? - The most are Europeans.

Do you have anything to do with health work - clinics; educating the mothers how to handle their babies, and so on? - Yes, there is a clinic at New Brighton; some European women used to attend twice a week trying to teach the native mothers, and so on. This was done without any pay; it was done by some prominent ladies belonging to Port Elizabeth.

MAJOR ANDERSON: Does work like that create a better feeling between the Europeans and natives? - The only thing that will bring harmony between them is this joint Council; they know what are the aspirations and difficulties of the natives. So I think this joint Council ought to be recognised by the Government, because I would go so far as to say they know more about the native than the Government, because they

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are in constant touch with native thought.

MR. LUCAS: You think that the personal touch is necessary if we are to get away from the horrible picture you painted of distress? - I think so, because these people are trying to uplift us; they can show personally that they are trying to uplift us and are friends of ours.

And you think the natives who know of that appreciate it? - It will take some time before they appreciate it, because we educated class of natives are being suspected by the natives to be co-operating with the Europeans.

Apart from this provision of recognition of joint Councils, are there any other measures you can suggest which should be taken to break down that distrust and hostility? - Yes, sir; the revision of certain Acts that concern the natives - though in my opinion it would mean a round table conference - would solve the question; to have some of the native leaders there and discuss matters affecting the natives, such as the Native Native Land Act, the Mines and Works Act, the Colour Bar Act, and the Native Labour Regulation Act, and Native Administration Act; the Native Taxation and Development Act, and the Native Urban Areas Act; The Masters and Servants Act, the Pass Laws, and the Wage Act: I think if those were tackled by a conference of native leaders and Europeans that would arrive at something in the way of finding out what the real cause is that makes for this distress, because these laws were made without the consent of the native, and he feels and knows where the pinch is.

So your suggestion comes really down to one of consultation? - Yes.

MAJOR ANDERSON: You referred to Korsten, apparently with approval, as giving an opportunity of acquiring land? - Yes.

But, according to all the accounts we have had here, there

are many undesirable features about Korsten - overcrowding, bad building, lack of sanitation, and so on? - Why? Because the natives are not getting any assistance like the Europeans; in town here there is the municipal housing scheme; the municipality build, and so much is paid in rental until it is paid off; but we get ~~much~~ no such assistance as the European.

If land was available for natives to purchase in a native village, would you agree to ~~some~~ drastic provisions, such as for sanitation, and so on? - Yes.

You think they are necessary? - Yes.

What is your occupation? - I am an attorney's clerk.

CHAIRMAN: You say this is a starvation budget? - It is, sir.

You think these people do not get enough food? - No, sir.

Do not you think it is a little bit surprising, if you look at the extravagant way in which they spend their money? - I do not call it extravagant.

If they are hungry, they can get a great deal more food for the same money; do you know that? - I cannot say that I know that, sir, because that family is trying to be as ~~economical~~ economical as they can.

They have got one dozen eggs here? - Yes.

The food value of eggs is very low in comparison with their cost; you presumably do not know that? - No, I do not know that.

And you have got quite a large amount of other things here, the money for which could be more economically spent? - Which lines are those?

For instance, you have got a 2 lb. tin of jam? - Yes.

That is not the most economical way of spending your money if you are starving? - Children won't have dry bread nowadays, sir, because they are brought up on sweet things.

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It is a waste if you have only dry bread; they won't touch it at all.

They cannot be very hungry, can they? - (No answer.)

If I told you that this budget here is probably better than that which quite a large number of working families can afford on the continent of Europe, would you be surprised? - Well, sir, I do not know if you understand the native; natives are not like Europeans: When a native is eating, his stomach must be filled. That 2 lb. tin of jam - you know what children are; children want a piece of bread every minute; so you must have something smeared on it.

As a matter of fact, this budget is not a bidget that very poor people go in for; it is a budget that people go in for who are beyond the line of poverty? - That budget is for people who are used to European standards of living.

You are not quite right; they are used to a European standard of life superimposed on the full belly that the native postulates; first of all, you want the full belly, and then you want to put the little frills round it. However, you say that in the last 25 years the natives' needs have increased considerably? - Yes, sir.

Now, 25 years ago did he have enough money to spend on his needs? - Him? He did not have enough money to spend on his needs.

25 years ago? - No.

Have the wages gone up in the meantime? - In the meantime wages have gone up as far as 3/6 and 4/-.

What were they 25 years ago? - Half-a-crown a day; that was the minimum wage in Port Elizabeth.

It was not enough then? - No.

At the present day he uses a large variety of articles which you mention here - bedroom suites, oak pianos, and so

on? - Yes.

How does he pay fo_r them? - There is this easy terms system, which did not~~use~~ prevail some 25 years ago, so far as I know.

That enables him to pay for them now? - Yes, sir.

But he must pay for it? - Yes.

So whether it is easy terms or not, sooner or later he has to find the money? - Yes.

Where does he find the money now? Is the one shilling rise in wages enough to pay for these things? - There are the better paid natives.

They get enough money to afford these things? - Yes; some of them are getting £3 a week; some £2 a week.

It is only those natives who have these things? - Yes.

The native who gets 4/- a day, does he live more or less like his parents lived before him, in the kraal? - Yes; he sleeps on the floor.

He does not use these things? - No; some of them get an old iron bed for 5/-, and they lie on it just with a coloured blanket over them, and with no pillows or anything.

Why do you consider the native domestic servant is preferable to the coloured? - Because they are always employed as domestic servants. If she is a coloured servant and is a cook, she will only do cooking; if she is a house-maid, she will only do house-maid's work: but if she is a native she is called a "general servant".

She is prepared to do more work for the same money? - For less money.

She is actually undercutting the coloured? - It is not through her own will she is undercutting; she won't get more.

Never mind who is to blame for it; she is actually doing it? - Yes, she is.

So, it is not because the coloured skin is lighter, but because a native is prepared to take less? - She is compelled to take less because she has to live.

Is not the coloured person compelled to also; has not the coloured person got to make a living, too? - As I said, when an European comes to the coloured girl something touches her, because blood is thicker than water; the skin is lighter. "I had better give the lighter skin a better wage than the black skin."

DR. ROBERTS: You do not think it is because there are more native than coloured girls? - Yes, that may be one reason.

You do not think that is the main reason? - It is because they want to live as cheaply as they can - their mistresses.

Then they take advantage of the fact that there are --? - A large number of native domestic servants to whom they can pay a cheap wage.

I suppose you know that the institutions that train domestic servants demand £2; do you know that? - Yes, I know that, sir.

Is that paid in Port Elizabeth? - Well, so far as I know I have not come across girls who have been trained in the institutions for domestic servants, in Port Elizabeth; they must be somewhere else in the country; they are not in Port Elizabeth.

MR. LUCA S: Can you tell me what class of work natives are engaged at who get £3 a week? - Well, attorneys clerks.

Are there any in the factories? - Well, there are some natives regarded as coloured, with a fairer skin than the ordinary native, and who also regard themselves as coloured; they get less pay from the factories, although they are skilled

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labourers, because sometimes you get some very fair natives just like the coloured people.

DR. ROBERTS: The statement has been made before. Do you mean to say there are natives who go about and say they are coloured? - Oh, yes.

And what do you do to them? - Well, we cannot help it; they look at it this way; if they play coloured they get a little more wage than the native.

Surely you are not fair to your own race: you do not think there are many who do that? - Oh, yes; there are a number of them. If they want to procure liquor, they play coloured, since the native is debarred from entering a public house; and some of them who try to escape paying the Poll Tax play coloured.

DR. FOHRER: Do you educated natives still lobola when you get married? - Yes, sir.

You still stick to that? - We still stick to that.

MR. LUCAS: What is lobola paid in? - In towns it is paid in cash, because there is no place to keep stock here.

What is the usual amount paid? - They usually say it is £5 for an ox; some ask for six head of cattle, which amounts to £30.

That is usual in town then - money? - Yes.

Has that had any effect on the status of the woman; has it made her in any way to be looked down on? - It gives her a dignity according to native custom.

Yes, lobolo does, I know; but the fact that it is money instead of cattle, has that made her position any worse? - No.

It is just the same? - Yes.

I am told there has been a large influx of coloured people from the farms into Port Elizabeth lately; do you know anything about that? - No, sir, I do not know anything about that.

REV. CORNELIUS DUMAPI KWATSHA (Minister, African Presbyterian Church), called and examined:

CHAIRMAN: Have you prepared a written statement? - No, sir.

On what subjects do you wish to speak? - I would like to say a word about native juveniles. I must apologise for not having prepared anything worth while. I have been away; it was only yesterday that I got back.

I thought you offered to give evidence? - Yes, I did. I just wanted to say a word on the matter of juveniles, and also the unrest among our people.

I have just jotted down a few points I want to speak on.

With regard to the unrest I have observed among our people; that is the first point I want to say a word on. We used to have confidence in the justice and fair play of the white man's rule in this country under the British Government, and now, as far as I can observe, that has been sorely shaken. To my mind, the best thing, as I observe, would be to have some amendment of the Criminal Procedure Act in such a way as to allow written confessions to be made before a magistrate; that would help, to my mind, the course of justice,

DR. ROBERTS: When should this confession be made? - It should be made before the case comes to court; it should be made before a magistrate.

But when? - Just before the case comes before the Court; that is my opinion.

Do you think that would be wise? - It seems to me that would help the course of justice.

Do you mean a native should be allowed to make a confession, or that the confession should be made only before a magistrate? - Before the case comes to court; to a magistrate; just a written statement, in some cases. I have been informed and have read in the papers some natives have been forced to make a confession. The point I am driving at with regard to

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this is the same as was made in Grahamstown. Natives ought to be given trading rights in locations. In some cases they have been discouraged. Although in general our people have failed in that line of business, that does not mean that they can never succeed. Therefore, I maintain that they ought to be encouraged and taught on those lines.

I am of opinion that the machinery of the Wage Act ought to be applied to natives. The cause of the failure of native traders is largely due to lack of capital.

The next point I had in mind, sir, is this - non-European juveniles. If there is no colour bar as regards juveniles, we find that somehow it is impossible for our boys to enter into apprenticeship at all; it is impossible for non-European youths to secure an apprenticeship and thus to work their way into skilled occupations. Yet there are indications everywhere in the country of an increasing difficulty in getting employment for Bantu children; and I think some sort of machinery ought to be evolved on that point in order to assist those institutions which provide training for non-Europeans to give workshop training for the boys - give training in carpentry, and so on.

DR. ROBERTS: Do you know that in those institutions that are there now it is very difficult to get apprentices; do you know that? - Yes.

So it would not be very much use beginning new institutions for carpentry, printing, and so on. Healdtown, Lovedale, and St. Matthe s have difficulty in getting apprentices? - They cannot assure further workshop training; that is the difficulty.

And they are not in the big towns, like Port Elizabeth? - No.

MR. LUCAS: How would you suggest remedying the effect of the Apprenticeship Act for training native juveniles? - My

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opinion of that, sir, is the central government should do something.

But how? - Perhaps to legislate on the point, so that when the boys leave the training institutions they would get further training at some place perhaps. That is my opinion. And, again, sir, as it is now, when a native man desired to become a doctor, a lawyer, or something else, he has to go overseas. I think that is a loss to this country, because some of them perhaps won't come back.

You know some who have not come back? - Yes. I think the government should do something in connection with the establishing of a University. As I say, I know many who have never come back - and some might come back with notions that would be injurious to this country.

Do you know that they can take three years in Medicine at Fort Hare? - Yes.

REV. BENJAMIN BOYCE RWAIRWAI(Wesleyan Minister), called and examined:

CHAIRMAN: On what subjects do you wish to give evidence? - Landless natives. In dealing with this subject of landless natives one has to retrace his steps to its causes:

In 1913, about February, in the House of Assembly, certain questions relating to farms were asked by General Lemmer(Member for Marico, in the Transvaal). The questions were: (1). How many farms or portions of farms in the Transvaal Province have during the last three years been registered in the names of Natives? (2) What is the extent of the land so registered, and (3) How much was paid for it? The Minister of Lands replied that there were 78 farms of 144,416 morgen at a cost of £94,907.

The significant point was that the questioner did not want to know the extent of land bought by the natives but