

population effects followed with the result that they are playing their part very conspicuously at the present time. Starvation, drought, and other forces of nature, and human nature are now at work amongst the landless and the landed populations. For the people it is a blessing that European capital has provided means in mines and elsewhere for their employment, otherwise some more forcible measures than the slow moving powers of nature and society would have had to be adopted to face the growing situation. There has grown up in the Territories and elsewhere families without land. In times of great prosperity such live on the borders of poverty amongst their friends, at other times they have a struggle for existence and they reduce the wealth of the community and so production to some degree. This type of population would be more numerous for they are prolific, were it not for the death rates that is fairly high amongst them and amongst children. This is not the place to discuss the statistics or the diseases that keep reducing them. It is enough to refer to the malthusian factors that play a deadly part amongst them but not to society. This statement is purely economic so far as its facts are concerned, and administrative so far as its opinions are inferences. What then appears to be the future of the landless native population? The answer to this question is exceedingly difficult to state because so many factors have to be considered. The first factor is easily stated. This type of population is agricultural and possess the character and outlook of the farming community. If their character and surroundings were to be considered alone they would suggest at once an emigration to lands elsewhere. In other words, more lands or selected areas would have to be provided for this landless population. Such people, however, could not assist themselves to any great extent for they are uniformly shiftless and poor although many of them are very anxious for independence, protection and work. Naturally, forces are already playing their part amongst the landless, but tribal and family affection and ignorance are keeping others from seeking to better their condition elsewhere. The majority of the landless have no foresight, many have fear. They are afraid of the unknown elsewhere. An emigration scheme might fail as such have already done even if the people were provided with information about farming and land itself. another

An emigration scheme of some sort or under ~~any~~ name will have to be provided within the next 20 years even if the population continues to increase.

slowly and not with that rapidity which nature supplies and which man through ignorance and stupidity curtails. It is the mentality of the landless and the landed that stands in the way of the future prospects elsewhere of the landless people. Until the mentality to alter through education and administration, these people will become a grave problem and their future too they ultimately dread. This then is the first consideration that has to be taken into account from the standpoint that the landless population are in character and outlook agricultural. A consideration arises from the same facts; it is analogical. Its working may be seen in the history of agriculture in European countries, especially in Germany and lands west of it and in England and Scotland. What this analogical consideration is may be instanced from the agricultural development of Scotland. What is said of it may be said especially of Germany and other Continental countries. Thus, an industrial evolution took place in Scotland at the same time as one in England, but not to the same extent. As I witnessed part of the evolution in society I can give a few details of its working immediately after the Russian War. Before the Russian War the industrial evolution in Scotland proceeded very slowly. There were no factories of any significance save in Dundee. Shipbuilding was exceedingly backward both on the East and on the West coast, weaving was in the hands of individuals who by 1870 had reached old age. The little country cottage provided for the farmer his labour at certain periods of the year and the spinning wheels and machines in one of the rooms gave work both to a man and his wife. The Russian War had but little effect upon these conditions save this, that it created discontent amongst the weaving and other industrial classes and even, a strange thing in the circumstances, created a lock out for at least two years, on the shipbuilding yards of the Clyde. Then came the Franco Prussian War. Scotland was never the same country after that War, and Scottish industry, especially shipbuilding rushed ahead with a vengeance. The School Board System eliminated the Church schools, the Presbyterians giving over all their schools and buildings to local School Boards. Education became serious, the education of the masses, for Germany with its school masters had given Great Britain a fright. Industrial and manufacturing organisations at once sprang into existence, the factory, the mine, and the shipbuilding yard became the centres of employment. The country blacksmith, wagon maker and carpenter made for the towns and the young men of the farming population rushed to

schools and to the apprenticeship of trades because they realised that farming conditions under free trade were becoming intolerable. There was little future for them save hard work and heavy rents, while the manufacturing evolution opened the way to them for higher wages, more leisure and more outlet for their ambitions. Now, analogically the future of the landless population seems to me to lie in a similar direction. South Africa has not yet learned the significance of the Great War save amongst certain sections of the Europeans. The native has never been touched by it, for he bore none of its burdens, rather did he gain excessively in wealth during its course. The Great War, that to the native meant nothing, morally or economically encouraged him in his old mode of life and made him think that no change was necessary in his ways of agriculture and trade. The progress that he has made, and it is very little and very slow, has been forced upon him by the European administration. The officials have schemed for his betterment; the pressure of circumstances and nature have not forced him to face the situation that the European has faced as a consequence of the Great War. This being so the future of ^{the} a landless native, and indeed of all the natives will depend upon the pressure that nature will bring to bear and circumstances upon his outlook. Analogically if the needs of the people for land can be met the people will have to be trained in view of the future industrial development of the country in the rudiments of trades at least, not on the small scale that is being attempted at the present time, but on a scale adequate and proportionate to the population whose future is to be determined. At present the landless are not sending their children to be taught trades. The Education Department of the Provinces are subsidising a few boys for carpentry and a few girls for domestic work but the results are very insignificant. The Labour Bureau and Acts stand in the way of the teaching of trades as a technical subject, and the apprenticeship of boys to masters. The industrial work of the country is fully met by ^{European} ~~industrial~~ labour. The native people themselves give no encouragement to industries, and yet if land will not be provided for the landless population then they can only continue at the poverty line of existence with its consequent misery and incipient crime, or they must have provided for them, through capitalism or the Government work of an industrial character, not on a small scale but on a large scale with markets for their manufactured goods. In the Transkei alone we have

raw material that could give work to thousands in different types of employment from leather making to babies' food. Of course the opposition of the native himself is a factor that will keep back industry. No matter if a factory be suggested for establishment it will be opposed if it touches native lands.

IV

[283]

17.

IV.

Native Migration.

In the Territories the towns are not increasing very much, the population is fixed, but migration is continually taking place through recruitment for the mines and search of work by ordinary natives. The migrations, however, do not provide a permanent population to the towns as debt and drought are the chief means that send a rural population to other areas. It is the surplus population that migrate, or the fathers of large families and the older boys in times like the present. Of course an equilibrium results from these migrations as well in the population returns as in the financial. These migrations, however, become permanent after a time, at least for a number of years. The introduction of natives from extra Union Territories has hitherto had little effect upon the Transkei so far as farming and mining are concerned, for after all the natives of these Territories are not very anxious to ~~leave~~ unless compelled through necessity, debt and drought.

[285]



Native Agriculture.

1. The standard of native agriculture is not high in the Territories. It is said that some of the finest land of South Africa is to be found here. A Scottish or an English farmer would undoubtedly laugh at the methods employed by the ordinary farmer both in stock rearing and in agriculture. To form a true judgment of the standard of native agriculture a man has not to be misled by academic statements concerning a few pupils who may attend an Agricultural College and return to follow somewhat the methods taught therein.
2. Unless economic pressure comes upon the farming community as it has done on the Continent of Europe and in Great Britain agriculture is exceedingly slow. It must be remembered that the native of South Africa has only stepped his migration for 50 years and even for less in the Territories. Agricultural development is slow and new amongst the native people.
3. It might be supposed that natives working for Europeans might carry back to their homes some of the knowledge and the methods that they have followed under the guidance of Europeans, but I am afraid that in the majority of cases the knowledge and methods are ignored. The natives are governed in their homogeneous conditions by a sentiment which has a deadening effect upon them. The sentiment is communal. Each man follows the lowest level in order to satisfy the communal spirit. Here and there a native who has learned European methods may break with the communal spirit but at his own risk. I have already given examples above of the adoption by natives of modern methods while their neighbours look on in envy but with no imitation. It may be that in some parts of the country natives who have been working for Europeans have carried with them new methods and thus introduced them into their own districts, but the old methods of agriculture are too communal for an individual here and there to break with them. What has done more to break the communal spirit has been economic necessity and the introduction of small ploughs and other instruments by the missionaries. Of course it might be said European methods depend upon finance; the natives have not money, and so notwithstanding their knowledge they follow the old paths. The communal spirit and poverty play an important part in restraining knowledge from being put into practice.
4. The employment of natives by Europeans keeps farming at a very low

level, for, as has been already stated, unless they are supervised the natives work amiss, or neglect their work. Even the half system, or payment by the half of production, has but little effect upon the energy of the native. He is easily satisfied and so too are such farmers as evade by this method the supervision of their workers. Of course the method gives leisure to the farmer who prefers cattle and sheep or other stock to agriculture. Native labour may be cheap in farming, but even under supervision it does not seem to pay. At least my experience has been that it is with difficulty a farmer is able to come out even with cheap native labour and so called low wages.

[288]

VI.

The Rural Native Areas.

The administration of rural native areas is under certain Acts, and in the case of the Transkeian Territories supplemented by Proclamations. An adequate summary of this administration may be found in the Official Year Book of the Union, No. 11, for the present year. References to the Acts and Ordinances will supply details. The Blue Book of the General Council of the Transkeian Territories will also supply further details of Administration here. The centre of the Administration is in Umtata while the District Administration is found in a town in each ~~Native~~ Division. The officials of the Administration are European with native assistants along with Police organisation. The Administration works through headmen of locations who are paid officials of the Government.

2. The present Administration seems to be adequate in certain directions but not in others. The Governmental officials have cast on their shoulders a large amount of work seeing that both criminal and civil affairs, administrative and Governmental also have to be dealt with by them. The position of the magistrate is rather significant as he is an administrator of a District as well as a judge. This union of different functions may be adequate for the conditions of the present but it must be dissolved in course of time. The separation of judicial from administrative functions would require a new arrangement and the whole service of the Union of several districts into one. But the present system allows the native to come into contact with the magistrate more freely than he would were districts made larger in the interests of administration and law. In other words, the present system suits the needs of the people but as the country develops and economic conditions change for the better the separation of these functions, administration and law, will have to be faced. It is the burdens of the union of the two capacities at present that are apt to lead to congestion at times in work or in lack of supervision. These remarks have been common for the past 25 years in their application to the dual function of the magistracy, but nothing has been done to alter the work of the magistrate. This fact implies that the present method appears perfectly adequate in the circumstances. Again, other remarks and criticisms have been passed during the same period over the system of headmen. As a body ^{the} of men engaged as controllers of locations are not

educated. They are shrewd men many of them and they had their appointments given to them because of their influence over their people from the past, but they are in many instances perfectly unprogressive. Heathenism and ignorance have kept them back; their influence over their people has been very conservative. Now, it must be remembered that in dealing with native headmen men are dealing with great talkers. Such men are always ready with the tongue and have the gift of accommodating themselves to the idiosyncrasies of those to whom they speak. Their language has to be interpreted in terms of their actions. They are expert at putting off things and at using their influence to keep back development. Apart from that they show favouritism in many of their doings, especially on matters of land and education. The consequence is that the younger natives who have been educated in mission schools and elsewhere look askance at the method of government whereby men have power over them and posts carrying salaries. And yet these men are comparatively ignorant according to the tests of the younger men. Again, one has to remember that the educated native talks a good deal more than he acts. His mind is full of schemes, mostly academic. His ignorance of life and administration is exceedingly great and grave if his words are not reduced to the factors of practice. Even the ignorant headman has a past and a power over his fellows that the younger man will never gain except through the ways of experience which will destroy considerably his academic and pretentious talk. The one factor that weighs much, and perhaps the greatest in the present organisation and administration of native rural areas is economic. The system is not expensive. Until the natives are able by taxation to meet the cost of a more expensive administration the present must be considered as adequate notwithstanding the difficulties that arise in carrying on the system where, in large districts, a few Europeans control through an organisation of headmen.

5. Some difference has been made during the past 30 years in the matter of afforestation in the Territories. Here, again, finance is the ruling factor and supervision a necessity. The forests have been planted and have grown rapidly. There is one point, however, that has to be noted, and that is the little effect that such examples of progress have had upon the ordinary native. Only here and there has he planted a few trees. Of course he may have planted but he did not look after the trees; he allowed the stock to destroy them. The fact, however, remains that example in most matters is just as powerful as precept so far as natives are concerned. Some compelling

force has to arise be it greed of gain, or demand of markets, before the ordinary man will bestir himself.

4. The obstacles too on more economical use of land are (a) financial; (b) The lack of fencing which arises from lack of money. (c) The method of using the lands continually without rotation of crops. (d) The free control of the land by the native himself under no system of guidance or terms of use. The native is master of his land and does with it whatever he pleases. The labour of the land being left to women and young boys. (e) There is but little information for an answer to this question from the conditions of the Territories so far as the grouping of lands is concerned. One thing might be said, however, and that is that native locations have been proposed for the Territories in certain districts. It is very obvious to one with any experience of locations - I have visited some 14 of them - that Location Planting requires an official or two to devote all their time to this subject; the condition of the locations I have seen are appalling, even the best of them. The sanitation is nil. The curious thing about the native character is, from youth upwards, to obey no rules of sanitation. Sanitary arrangements in our Institutions, for instance, are forced upon pupils by Europeans. Outside there is no sanitation whatever in the true sense of the term. This is one of the fruitful sources of the high mortality amongst children and adults. After rain follows fever and death; for the material of the huts is earth and straw, both conducive to the breeding of vermin and to the preservation of disease. It has been a commonplace in my experience to expect great mortality, especially amongst children, after the rains have fallen. The water becomes putrid and the vapour of the earth hastens fever. (f). The mortality amongst adults and children is very great according to report, but let me say at once that it is with the utmost difficulty that an economist can get at the facts. There is no compulsory registration of births in rural areas. There is of deaths. One is not very sure even of the death statistics. The headmen are supposed to report the deaths within a certain period, but it is difficult to verify their figures. Until there is compulsory registration both of births and deaths amongst the natives, the averages percentage of deaths amongst adults and children can only be conjectured. Certain figures have been circulated at various times about great mortality of children in their first year. These have ranged from 60% to 87%. Now

and again the moral aspect of this has been emphasised or exaggerated in order that public attention might be paid to the matter. Unfortunately public attention means European attention, and that means European interference. The natives are perfectly well aware of the mortality but they are perfectly indifferent seeing that their attitude towards the value of human life is almost indifference. Whatever the communal may do in the matter of protecting instances and levelling men to one level, and whatever the homogeneous methods of life and agriculture may effect in the character of the individual, this fact becomes very, very obvious, that human life is of little value to the majority of men and to native society. It has always been so; it remains so to-day. There is no need to do more than state the fact. Whether the mortality of infants in one year is 60% or 87% influences the native very little, and the European has neither the wealth nor the moral strength to face this situation. A few hospitals and those run on philanthropic lines, and that is all the European can do in the present circumstances of the people. A few nurses and a scheme are all that has been produced during the past 25 years. The fact is that finance stands in the way of facing the problem of the high mortality amongst children. The native people accept things as they are; in this they seem to be fatalists, as they are or show themselves to be wherever bodily health is concerned. From experience and enquiries made, one is inclined to say that in some districts 40% of children die in their first year. A greater number may in other districts than those I know. The high figure that has been associated in the past with certain towns is questioned on the ground that the deaths are compared with the birth ~~registrations~~ registered. Thus, 87% deaths of infants was stated to be founded upon the births registered, and then as there is no compulsory registration the figures of registered births were imperfect. The percentage, therefore, was false. Unfortunately it was used to adorn a tale and for the purpose of arousing European interest in native ~~manners~~ conditions. It was a dangerous weapon to use for interest can only be really aroused when actual facts and not hypothetical ratios are presented to the public. The morality amongst adults is fairly high, and especially amongst men. Certain returns are published in the Year Book of the Union, and also the number that fall through the prevalence of certain diseases. The proximate cause of the death of an adult is given as the cause of his death. It is well known of course, that the proximate cause, especially pneumonia, is not the

real cause of the body's dissolution. One has to get behind to find out the real cause. The mortality among the adults is somewhat high owing to syphilitic complications, tubercular diseases and cancerous growths. The causes of the high mortality amongst children are the ignorance of the mothers in the matter of the feeding of their children. The lack of milk and nourishment owing to the condition of the cattle at certain periods of the year; the want of nourishment in consequence; the conservatism of the parents, especially the mothers; the entrusting of young children to other children while the mother is working in the lands, or attending a beer drink. Negligence, ignorance, work and pressure are said by my informants to account for the high mortality amongst children. The idea of district nurses is all very fine but conservatism and finance will stand in the way of any adequate means for dealing with this problem. Again, the exaggerated interpretation for public consumption of the production of a few nurses, or even of one or two medical men is detrimental to public sentiment, whether it be of the natives or of the Europeans. The fact of the matter is such sentimental statements only serve to obscure the problem, the full factors of which are realised by very few.

7. The prevailing type of stock amongst the natives is what is known as scrub cattle. Now, with all respect to theoretical farmers and academic lecturers, scrub cattle are not so bad as they are made out to be. We have experimented here with scrub and with short horn, and we vote for the scrub so far as our ^{needs} ~~nations~~ are concerned, and our need is milk. It may be that our short-horns have been peculiar, but be that as it may, we can only speak from our experience and repeat that scrub cattle are good milk producers, and are cheap in comparison with better breeds. Of course others who have had to do with farming may have found it otherwise. Our scrub cattle may have been rather good; they have not been in the fashion, no doubt, like our short-horns, but we require milk and the scrub has hitherto not failed us. There is no doubt whatsoever that the Territories are overstocked with cattle. The fact that a loss of £7500 had to be faced two years ago by the Territories through the death or starved stock is quite enough to prove the enormous economic loss that is going on year by year and has been going on year by year to public knowledge - and yet nothing has been done. A Commission has not even been appointed for even if it had it would only have reported what is well known everywhere.

An economic loss such as the above going on year by year is enough to explain the poverty of the people in itself without any extra reasons attached or devised. The Territories are overstocked. Now, how is overstocking to be reduced? Here comes in the academic ideas which are countered by human realities. First of all it is suggested that the goats which have become a nuisance owing to their habits and fertility should be reduced in numbers in every location. The academic sentiment is that goats are good. Second, that the control of bulls in locations should be in the hands of Government officials in much the same way as stallions were some years ago. It would be interesting to get the history of the stallion boom and control from the records of the Bunga. I am afraid that the novelty wore off very quickly, and so too would the novelty of bull control. Third, that a market should be provided by the Government - the Government as usual - for the surplus cattle that the grass cannot carry. Fourth, that the restrictive laws over cattle movement should be abolished. The result of this would undoubtedly be an overflowing of cattle in certain areas, and the poorest at that. Fifth, the limitation to individual farmers of the number of their cattle and the taxation of any surplus beyond that number. Here again, the difficulty would be to keep the rich man within bounds, for by the system of assigning cattle to his friends in different locations he could soon scatter a great herd and get them fed at the cost of his friends and other locations. In other words, all of these plans which seem sensible on the surface, and which might be put in a book of economics and praised, break upon human realities. Even the goats won't go until heathenism goes, for the goats are necessary for heathen customs. These must be broken before the animals are disseminated. Again, bull control is impossible and will be as successful as some other kind of control that began well as a novelty and disappeared after the usual nine days wonder had evaporated. Now, what is practical? At present when a long headed man has a surplus of cattle, he palms off some of them on to his neighbours playing upon their love of cattle for cattle's sake. This saves a man but it does not save a community; for the cattle are purchased within a community and with the death of cattle during periods of drought the economic condition of the people suffers at once. Markets will have to be provided. At present the Transkeian cattle are debarred from markets because the colonial farmers seized the markets of the towns and are protecting themselves by keeping out the cheaper cattle of the Transkei. There is no need of saying anything further. The overstocking of cattle is

not an evil created by nature, it is an evil created by protection, control, and in the interests of certain bodies of men who have got control of the markets ~~xxx~~ towns. The evil is not the overstocking, the evil is the economic distribution and the interests that are at conflict. The European interests are protected, the native interests are ignored; the natives bear a loss enormous year by year because the markets have been practically seized by the European farmers; the evil is the evil of protection extended only to European farmers. It is not nature that is at fault., it is the human element of self-interest, and in this case class-interest, that has to be faced. How it is to be solved is a question of practice. Theoretical ~~xxxxxxxxxxxx~~ statements will not help and academic ideas will not solve; politics will have to play its part in the interests, not of class but of the people. Politics hitherto has been in the matter of markets purely class legislation and protection. The alteration of the evil is the alteration of the political aspect of economic affairs. You cannot atop nature by regulation. The Territories and all the natives are paying sweetly in the matter of infant mortality and wealth for the narrow political outlook and expediency that have been characteristic of Governments during the past 30 years of settled South African life. The evil is human not natural. How is it to be altered? Brutally stated, only by creating a greater self-interest in the dominant class who will not move because of moral or economic facts but only because of the self-interest of the individual and his class.

8. There is nothing to be said, or at least not much about irrigation and water supply in the Territories. These subjects are only beginning to have sufficient attention devoted to them even in towns where the water supply is their life. In the looking over of the questions that have been discussed in No. 6, one has to repeat that the mentality and outlook of the native people and of the Europeans amongst them have to be taken into account, no less than their habitual customs and mode of life. One has hinted pretty often that there is no good reasoning with native people nor suggesting ideas to them, nor exaggerating trifles of an educational sort. The forces of nature will have to be allowed to play until the people themselves realise that it is they that have to solve the problems of life and death and not Government officials whose duties are more or less clerical. The native thinks that a little education will solve everything whereas

education will solve nothing unless the activity of the individual and his experience becomes the dynamic factor in development. The false views of education that are so prevalent amongst the people, amongst the teachers and the academics, will have to be overthrown. This can only be done by allowing experience and nature to have a say in their development. I phrase all this in a question. What on earth is wrong with the so called leaders of the native people that they do nothing on their own account to face the troubles that come upon the country but continually shout in exaggerated words for Government assistance and Church assistance, and if they do not obtain such create trouble for themselves and others without solving a single problem? The answer might be given; it is their own communal system which creates helplessness, self-sufficiency and idleness. Well, let these things pass. The problem which he has created for himself he ought to be called upon to solve it for himself. No native hitherto has had either the knowledge necessary for ~~the~~ a grasp of the problems, the European must, therefore, help the people to the best of his ability inadequate though his knowledge may be.

[297]

VII.

VII.

Urban Native Areas.

My experience in this is limited to my enquiries in certain towns and my visits to over 12 native locations connected with each town. First, the administration of native urban is, according to Statutes and bye-laws. These are to be found in the usual Law Books, Governments Statutes and Government Gazettes. (2) The fact that so little change has taken place for at least a dozen years past seems to imply that the present administration is adequate. Location inspectors and their assistants are the means by which the people come into contact with the local administration. In speaking of the nature of houses I am afraid that I am biased. Some of the houses I have seen in Urban areas are not fit for keeping pigs in, I certainly would not keep my horse in them. But I believe that changes are gradually taking place. What I noticed, however, is this, that Location Planting is a subject to which experts ought to devote their attention. Town Planting in Europe has created conditions of a most favourable kind to workers. Location Planting is a subject that will effect marvels if applied to Municipal Locations. The great objections that one has to urge against the Locations he has visited is this, that they are related in no way to the customary habits of the agricultural people who have left the country for town life. There is plenty of land around towns but locations have been not planned and houses have been built so close to one another, without gardens in which women might work, that the population has suffered considerably in morals, manners, labour and life. I shall not instance some of the locations from which I was glad to escape owing to their sanitary conditions. The atmosphere was perfectly fetid, the sanitary arrangements were grotesque, and yet the people had to live in such and the mortality was grave. The Commission will get plenty of evidence to prove these statements of mine and so I need not say anything more, but the time has come when at least a couple of Government draftsmen should be set free to study Town Planting and Location Planting, for towns must grow in the future larger and larger, and town locations will also increase. As for the rentals of houses built by Municipalities everything points to the fact that they are too high in relation to the income of the people. But a graver question lies behind all this, whether a town has to obtain loans and thus increase its taxation for the purpose of building suitable buildings for

native employees in that town. The problem is complex; much has been written upon it and more will continue to be.

3. Recreation is left mainly in the hands of the natives themselves. A few games have been taught in Institutions and schools. These are all that I have seen in native urban areas. Now, one of the reasons for the existence of few games is financial. In our Institutions the games are really kept up at the cost of the European Staff. The natives will pay for nothing and seem to think that the Europeans should supply them with everything. In the locations and elsewhere the spread of games breaks on the native character and finance.

4. A few hospitals are in existence but they are perfectly inadequate to the needs of the country, being upheld by voluntary subscriptions, their upkeep falls upon the charity of the European. Liquor is one of the problems of native morality. Even in prohibition areas liquor has obtained with fatal results physically and economically. This is a grave problem that cannot be solved because of the numerous interests that are involved in it; the character of the native himself, and especially of the half educated native, who talks glibly of freedom for himself. A propaganda is being widespread at present amongst the urban natives by half educated young men to demand the removal of restrictions and to allow the people to get liquor as they like. The mortality in urban areas is fairly large in the places that I have visited but the statistics are not accurate.

VIII.

[300]

VIII.

Native Labour.

1. Much could be written on Native Labour. The Commission will have all kinds of opinions expressed, but at the conditions, the supply of recruiting, are all under Acts, it is the Acts that have really to be considered, whether they are sufficient for the circumstances or not.. It is generally considered that on the whole the ~~existing~~ condition of the employed is satisfactory according to the present method of housing them in compounds. The criticism is widespread that until the compound system is abolished and free location labour be put in its place there will be dissatisfaction on the part of a certain type of philanthropist. This opinion has been expressed during the last 40 years concerning the mines. At the mines the native is fed and housed and looked after. His wages are outside of this truck system and so the native can save from his wages under the present compound system. Where there is a free location labour supply the wage problem arises in all its intensity, for housing and feeding as well as clothing will not allow the native any surplus from wages at their present rates.. From one standpoint, the moral standpoint, the compound system is a problem. From the economic standpoint it is much superior to a free market for labour.

2. Wages are of three kinds, in money, cattle and kind. If these be reckoned in terms of money, the native income on a farm is for a male, say, £18 plus board per annum, at the highest; £6 plus board at the lowest. But the whole matter is complicated because of the method of payment. Here, in Blythwood we pay to one native £30 a year, and we have paid more, as well as certain board, but our wages are higher than most. The time of payment with us is at the end of the month. Now, the savings effected by our natives are large, for they live on their own lots which they cultivate for themselves. They live outside of the Institution, reap their own produce and use the money they obtain from work to purchase what they need and to increase their stock. I should guess that a native paid here saves at least £20 out of his £30 each year. Now, if we compare this with a carpenter who has worked in Johannesburg, we find that the carpenter can only save £16 a year even although he has high wages., wages much higher than the native farm labourer. Again, the native teacher is paid for his work from 1/- to 2/6 an hour and he also possesses a farm, of a headmaster,

and cultivates it in his own interests. In a sense the native teaching profession is over paid for the work that it is accomplishing, for the mass of the pupils are in Sub-Standards A and B. Native ^{labour} is regarded by those who employ it as being so poor, that it is being gradually displaced by machinery. I think the experience of everyone who has dealt with native labour in farming is the same. He cannot be trusted to keep at his work, His labour is costly ultimately although it appears cheap; he has not the slightest initiative, and he has a deep prejudice to alter his methods even under supervision. We state only facts and leave out explanations. The result is that he is careless in the use of any machinery given him; he can only be trusted with a one share plough. The result is that on the whole the native wage level, even low at present, is too expensive for production in view of present market values, and so machinery is gradually displacing them on European farms. We here, have had to employ machinery to do work that was being done formerly at high cost to us through the imperfect training and peculiar mentality and habits of the native labourer. It is a grave mistake to advance wages to natives without security. In the case of indentured natives there is always a hold upon them, but the native duplicity plays its part very strongly when advances in money are given to them.

3. Most people hire male and female servants, they are a necessity for carrying on the work of a house, but the male servants are given the task generally of chopping wood and keeping outside things in order, while the female servants do purely domestic work within. This question, however, seems to relate more to conditions in Natal and the Transvaal than to conditions in the Territories. In these former places difficulties have arisen which have been much spoken of, but no solution has been found for them.

[303]

IX.

IX.

General Economic Conditions.

3. Although I have studied especially Banking and ^{Co-operative} ~~Exportation~~ systems and have some knowledge of their practice, yet others are more cognisant of their working. Co-operative Systems unless controlled by Europeans are apt to collapse. They begin as usual in great enthusiasm but end in many cases in defaultations on parts of certain officials. The native mentality and conscience, or lack of it breaks on finance.
4. The standard of living amongst natives in rural areas and also in urban has risen, and especially amongst the half educated and teaching classes through their discarding the standard mode of living amongst the people. They have followed what, to them, are luxurious methods of living because they have followed the higher standard of Europeans. Natives are servants to Europeans at low wages provided they be given a higher standard of food than their own. Now, the actual cost of the higher standard of living in food stuffs is about £1 per month per adult. To this sum has to be added the cost of cooking and so on. I have beside me what a native teacher pays for the running of his house in raw foods etc. He is rent free. For his wife, four children and self, he expends £70 per annum. I have information of another type from a native widow who is rearing four children on a patch of ground and with an income of £12 per annum. Now, if this native teacher expends £70 per annum in the country he would expend £100 in the towns, for he would have a fairly high rental to pay for accommodation. He would also keep in the fashion of dress and thus increase his cost of living. We have, therefore, the extremes in the country where £12 or £14 is all that is needed to keep a native family in addition to their land on the one hand, while £80 at least with the same facilities may be expended by the half educated and educated classes. It has to be remembered that natives are great eaters and that their feeding is fairly costly. If the standard recognised by Institutions in the Boarding Departments be considered of any value then £16 per head may be reckoned as the cost of feeding and boarding an adult native man, add the cost of clothing and it will be seen how the £70 even in rural areas has been spent by the educated native.
5. The credit system is a necessary system amongst farmers. It may be overdone but it is necessary. The traders are wise in obtaining security. The system may be condemned but it is one that is universal.

communities. Take Germany in the olden days, the Jewish question arose on account of the credit system, at least along the Rhine where I made enquiries. The farmers had to be subsidised by Jewish moneylenders and the consequence was the Jewish question. It is the same to-day everywhere. It is not capitalism it is creditism by capitalism that is the creation of political restlessness. It is a most deplorable fact that the natives are never happy unless he is in debt. Indeed to be on the books of the trader creates the same confidence in the native as an overdraft in the Bank does amongst other folks. Of course, various causes, natural and economic, force upon native farmers the credit system. What it does, however, is to emphasise the certain vices in character, duplicity and so on. Even Acts passed concerning usury are easily evaded by the natives and so one finds it very difficult to say much more than that the system exists, quite harmonious to nature and to the native character.

6. There is little indigency amongst the natives in the tribal stage, and also very little amongst others.

7. Native handicrafts are developing very slowly and that under the direction of Europeans. The one grave objection to the present method of improving native handicrafts is that they are all on too small a scale, that they are expensive, and that their effects are greatly exaggerated, trifles are magnified too much for scholastic and academic reasons. They have no capital behind them and they have few markets. A few natives are being taught handicrafts - for a short time - for educational purposes and not for economic.

8. Native products are very few. Around some of the towns the natives have taken to gardening and sell their vegetables on the markets. They never dream of making butter and selling it although some of them have been taught to make it. For 40 years past native girls have been taught these things, gardening and dairy work, in Blythswood but they never put their knowledge into use, indeed the whole atmosphere of native life is against them doing so. They may be beginning to use their knowledge now, at least a few, but only a few.

9. The competition of natives with Europeans and Cape Coloured is a great question. It is enough to say that in the Labour Market a fully trained European will always be able to compete with natives at the ratio of one to three in the trades and businesses of which I have any knowledge. In the

case of the Cape Coloured, so far as my experience is concerned, his character stands in his way, for he is irregular in his employment, unpunctual, and easily rendered unfit. The European has strength and conscience if a thoroughly skilled man, while the native has strength but innate idleness.

[307]

X

X.

The Education of Natives.

1. The extent of Native Education is very, very limited. In the hands of of the Churches its extent has been naturally exaggerated in the interest of Church work. The examination of the reports of the Education Departments of the Union will show, first, that the word, educated native, is absurd. The mass of the pupils are in Sub-Standards A. and B. Now, a teacher would laugh if a pupil who had reached this stage was called educated. Of course the Church attitude is that the native has made great progress from barbarism, and even Sub-Standard B. is a great advance. The economist and the educationist have different standpoints entirely. Relatively the native may have made some progress, but absolutely his progress is mighty slow; he is not responding to the energy and the wealth that has been expended on his education. Take for instance the highest Standard as the VIth Standard, and consider the fact that in the whole of South Africa amongst the native schools only about 2,900 or so reach Standard VI every year. We cannot call the Standard VI boy educated, he is far from that, and yet out of the whole system arises this number of Standard VI pupils on whom all the Institutions depend for their pupils. It is all very well to talk of the great advance of native education from the Church standpoint. From the educational standpoint the progress is stagnant and out of all proportion to what it should be were the people really anxious to be educated. The figures on which this judgment ~~xxx~~ is made are available in the various reports of the Education Departments. Now, in this matter of education we have a good example of native mentality. The native shouts about grievances which are created for him; he thinks that by doing so he will gain something; he shouts for higher education but does not know what higher education is, and when he gets it organised he does not encourage his children to go forward to it. He cries for a University College, but he wishes the University College to be reduced in its education to his level. When it follows a real level he produces half a dozen B.A.s. in 12 years. Educationally the native is not supporting education, does not intend to support education, but a few mainly of the teaching and town class, seeing the value of higher education, created the grievances, and even they have to be enticed to partake of the benefits of higher education. Of course the economic factor plays its

part in two ways. First, even although the cost of higher education is exceedingly small the native looks to others to assist him. This has been the fact of what has been called by natives themselves, the Church and Mission pauperisation of the people. In the second case, the desire for appointments carrying large salaries and the ejection of Europeans from such positions are factors that are playing both in Church and in State organisations. These factors will grow more than ever as soon as the natives obtain higher education. The nature of the education of natives might be said to be the same as that of Europeans with this additions, that certain things, such as gardening and like occupations are added, especially in our Institutions, but the criticism is warranted that the curriculum is overburdened. Because of the poverty of the people, to put it that way, attempts are being made to teach subjects in three years, that cannot be adequately taught within six. The usual native is exceedingly slow; he is exceedingly ignorant and exceedingly dull. A present day factor is appearing very strongly in the character of the younger ~~xxx~~ people; in education they wish to control methods, their own. This is a fruitful means, though they know it not, of keeping themselves back and of failing them at examinations. New methods they resent, unconsciously because of their former and routine conservatism. A reversion to type takes place continually at examinations. The old methods that have been taught them by incompetent teachers are followed in all emergencies, and that with detrimental results. The extent, therefore, of Native Education is dependent entirely upon the people themselves and the nature of it upon the teaching class. Now, the latter class are very inferior in knowledge and in skill. They are improving slowly. The extra year that is being suggested for their training will make them a little better, but on the whole the teaching class, as known to me, never think of educating themselves, nor of keeping abreast of things. They think more of salaries than the education of their children.

2. The results and value of the present education are difficult to state. A few boys and girls return to their homes and are said to raise the moral tone of their community and their families. There is no doubt that whatever is progressive in native affairs is due to present day education. But when you realise that a few hundred over 2,000 are all that reach Standard VI amongst the natives in schools, you will see that educational boasting and exaggeration are perfectly out of place. But, and this is the point, economically education slowly proceeding means wisdom. In 1890, Sir Langham

Dale was urged by certain missionary enthusiasts to press forward the training of natives in trades and to subsidise educational trade ventures. He asked a simple question. "Suppose we were to increase the native apprentices in Institutions manifold where would they get employment? There is no market for their services. Now, a similar question may be asked to-day, Suppose the 22,000 odds become 10,000 through the energies of a better class teacher and a changed attitude on the part of the people towards sending their boys and girls to school, where could they get employment? At present several hundreds of these boys and girls are being sent to our Institutions, and 130 this year to the South African Native College. Within 4 years these will be thrown upon the market in the matter of Government billets and Church appointments. There will be strife amongst those who are finished, as they think, all their education, for the native does not realise that education is one thing and skill and experience are totally different. The Labour Market is even in a state of direct competition, especially in teaching, where it is difficult for men to get employment. Until, therefore, new fields of labour are ~~exaggeratedly~~ opened to the native, and that through European capital, slow progress in education is economic safety. Again, the demanding of a high standard for the teaching and other professions is all in favour of the Labour Market. The points that are being sought to be made are these, that from the educational standpoint the progress is very little and very slow; from the economic it is wise that it is so; from the labour it is just as wise in the present circumstances. Again, the exaggerated statements of Churches and Missions are half political and have, therefore, to be discounted.

3. There is little occupational training amongst the natives, and what there is is exaggerated. A reference to the reports of the Education Department will reveal the real facts. One point has to be noted, it is with the utmost difficulty that natives can be got to be trained for carpentry and other forms of work. Their objection to all types of labour is, first, they require concentration, ~~which~~ which they do not possess; second, they have to compel them to submit to discipline and punctuality. Third, they are generally found to be under cover or in the house. Fourth, the native requires fresh air and ease in work. It is amusing to see how clerks in offices use their time. They are, in some cases, half the time in the open air; they cannot bear the strain of confinement and stress of concentration.

4. The occupations in which educated natives are engaged are numerous, store men, ~~xxx~~ clerks, teachers, interpreters in lawyer and other offices, eating-house keepers, foremen/ on roads and in mines and so on.

5. In some cases education has increased the earning capacity and wage rates of the natives, but I am afraid that in some trades the earning capacity of the natives is not very great, for natives differ very much among themselves in efficiency and in speed.

[312]

XI

XI.

TAXATION.
Native Education.

In the Territories native taxation appears very low in comparison with other countries. The present rule is a capitation tax of £1 plus 10/- or quit rent. The total taxation, therefore appears to be 30/- per annum. One or two minor taxes are paid but the highest total seems to be under £2. At least such is the information that has been supplied to me by natives themselves.

2. The mode in taxation is payment in money before a particular date, after which a fine of 2/6 is made for dilatoriness.

3. I am not so sure that this has the great effect that exaggerated statements convey upon the costs and mode of living of the natives. The indigent, widows and old men are exempt. The burden falls, therefore, upon the active. Hitherto the taxations have been paid and remissions have been made and the natives do not seem to have been much troubled thereby, at least in certain districts. What the native cannot understand, of course, is what is done with the taxes; he cannot realise that although he pays 30/- a year for taxation, his 4 children in a neighbouring school cost the Government from £5 to £12. The fact of the matter is the native is perfectly ignorant, and even those being educated are slow to understand, as we know, the meaning of taxation. The exaggerated statements of journalists have to be modified considerably as they are political more than economic.

4. Native taxation has certainly this effect on labour supply, that it is one of the means whereby the surplus population is driven to work in towns and elsewhere. A month's work in Blythwood enables a man to pay all his taxes for the year and to have a surplus besides; a few shillings no doubt, but still a few shillings. In the case of those who go to towns the temptation is to squander their wages on clothing and food, but they are compelled to meet their taxes out of their earnings.

[314]



XII.

Crime and Litigation.

Crime and litigation are social effects as well as social causes. The social life of the native is, according to all reports, and experiences, built upon egotism and suspicion. The character of the native seems to have all its vices traceable to suspicion. A native is always suspicious of his neighbour. Some men will tell you that in their districts the whole of native life is based on suspicion and duplicity. In other words, the character of the people creates their social and anti-social life, and it is of a very low nature. Egotism flourishes with all its vices notwithstanding the teaching in schools of Christian ideas for the past 100 years. Indeed the egotistic separation of men, and secession from Churches, have increased the curious type of mentality in its vices that characterise the mass of natives. These have emphasised the anti-social qualities which have created not only tribal hatred, individual suspicion, but also religious hatred and anti-white animosity. These help in creating that litigation that is characteristic of the native and that litigious spirit which has ruined crowds. The causes of crime sprang from the social condition of the people. In the case of thieving economic causes may prevail. The squatters on farms and elsewhere are called capitalised thieves, not in humour but in seriousness, that is to say they are made thieves because they are underpaid. The classes of crimes are very numerous; the causes of litigation are just as many. The publicity of trials has created in native society a class of men fans who flood the Courts as auditors when they should be working on their farms. This social aspect of Court fans has also its economic significance. The waste of time and energy that attendance as auditors in Courts entails cannot be calculated. The waste of money, especially over beer drinks, and location fights is enormous. For one case 2375 went into Government revenue as fines from locations that paid the fines quite comfortably at once compared with the delay in paying their 30/- taxes. Certain crimes are increasing public revenue but the social life is not being raised, nor is the economic, and that owing entirely to the egotistic and litigious spirit of the people themselves. Education is having little effect upon the mentality of the people in communities although it has upon individuals.

[316]

XIII.

XIII.

Inter-Racial Relations.

Much is being done to promote good feeling and co-operation between the races. Here again small results are inclined to be magnified out of all proportion to their influence. The means or aids of co-operation are mainly in the hands of the Churches. Their outlook is limited, their finances are more so. They are doing good work so far as their finances allow for the spirit of co-operation is good but there are obstacles in the way. The first is, that efforts are not continuous. Second, the native demands too much and gives too little. He wants all the good feeling to be on the side of others and the means of co-operation to be financed by others. Third, as soon as the native thinks that he has got all that he wants he slackens off. Fourth, Much of the talk connected with the inter-racial relations on the part of certain speakers is nothing but plausible. There is no substance in it. Speeches are delivered for rhetorics sake and have a different background from what the words imply. There is too much of the political about these relations and too little of the social. Many speeches, even recent, are suspect as much from the reputation of the speakers as from the plausibility of their statements. In other words, caution has to be exercised in forming any judgment upon inter-racial relations at the present time. It is acts not words that have to be considered. Egotism is too obvious in the case of certain bodies of natives.

[318]

XIV.