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to charge £5 per head per annum. A year or so afterwards, some of the Natives there wanted to go and the Government said, "You must now charge £4". Well, he pointed out to them that this was very inconsistent. He said he could not take £4. It was pointed out to him that £4 was a good rent and while he agreed that it was, he pointed out that the others would not be satisfied if newcomers to that farm had to pay £4, whereas the old people there had to pay £5.

All I wish to say is that there are thousands of farms in the market today and you never see any buyers for these farms and I say that, unless some sympathetic consideration is given to us in regard to the question of getting our servants to work, more and more farms will have to be thrown on the market in the course of time.

CHAIRMAN: Since when have these farms been on the market ?- Every year there are more and more farms on the market. The depression is largely the cause of that and one reason is that there is no price at all for mealies or for cattle.

Is it since the depression that these farms have come on to the market ?- It has been actually and gradually increasing since the depression started.

Yes, and so has the depression ?- That is so, but many farmers are giving up farming on account of the unsatisfactory conditions of the labour market.

May I just say that I am very much opposed to a fixed wage for Natives on farms. Mr. Moore, who was Member of Parliament for Weenen some years ago, paid his Natives 10/- per month. I said that that was a very low wage, but his reply was, "Just look at the cultivation which they are allowed

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and the cattle which they are able to keep". Personally, I pay my Natives 30/- a month, which I consider is a very liberal wage. I do hope that this Commission will recommend something which will be satisfactory to the farmers, without doing any injustice to the Natives.

Now, regarding Native chiefs and kraal heads, I do think that their authority should be increased and should be upheld as far as possible. In the past, the chiefs have been very loyal indeed and they have done everything possible to carry out the instructions of the Government. The Government make use of these people whenever they can and, in turn, these chiefs and kraal heads do everything they can to help the Government. And I must say that we are very much indebted indeed to Solomon and to these other chiefs in regard to the attitude which they took up with reference to the I.C.U.

I say that, were it not for them, the I.C.U. would have got a tremendous hold upon the country and I feel that we are deeply indebted to them for their loyalty. We have been asked by the Natives why these I.C.U. messengers should not be severely dealt with -- "Why do you not blot them out, why do you not treat them as we would have treated them under the Zulu law, - they are sneaks, and criminals", - that is the argument which is put to us and that is what these people say. They do not understand why we treat them so carefully.

I hope that this Commission will do all in their power to uphold the authority of the chiefs. But then, I do think that the size of the tribe should be reduced as far as possible. The late Sir William Baumann, who was well versed and well acquainted with Native customs, was of opinion

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that everything possible should be done to reduce the size of the tribes and he also held that no chief should have anyone outside his own magisterial division under his chieftainship. He felt that steps should be taken to revise the tribal boundaries.

In regard to births and deaths, I feel that all births and deaths should be registered. Of course, as you know, this was done formerly, but it has now been stopped by the Union Government. The official registrar used to receive 1/- for every registration, but that has now been put an end to. The reason for that is economy and the expense involved in that registration.

Well, sir, I think it is a big mistake. In the olden days we knew about murders being committed, we knew what births took place and so on. Today, we are very much in the dark.

Then again, for extraordinary good service, the magistrate should have the power to pay a liberal fee to a Native. A short time ago, a Native here saw a lady being attacked by a young Native who tried to snatch her handbag. The lady resisted and was severely injured by her assailant. Well, this Native who was working nearby, chased that Native assailant and caught him. All he got was the usual court fee of 1/6d. One wants to do something to encourage these people, and I think a reward of £10 would not have been too much. I think the magistrate should have discretionary powers and should assist in the suppression of crime.

Regarding magistrates courts, the Government does not seem to be sympathetic towards clerks and Zulu interpreters. I think as many clerks as possible conversant with the Zulu

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should be appointed, language and if a clerk is competent, he should be eligible for promotion to the highest positions.

With regard to the education of Natives, I think each Province should be entrusted with the education of its own Natives, and Native education should not be under the Native Affairs Department. Natives should not be educated above the fourth standard because, if they are educated above that, there is no occupation for them. They should also be taught vocational work, they should be taught to be carpenters and blacksmiths and they should be given industrial training generally.

Then I do want to say that I feel that Natives and Indians should not be sent to the same educational institutions. It is to the interests of the European people that these races should be kept apart as far as possible. At the present moment, the Natal Provincial Government have sent 15 Indians to the Fort Hare Institution. Well, sir, I do think that that is a great mistake. I think in all large schools, the Principal should be an European. Wherever the remuneration justifies it, an European should be appointed to the post of principal of a school or institution of that kind, and not a Native, and that particularly should be so at institutions where Indians are taught.

There should be no compulsory education for Natives, I feel. The English farmers, when they were here, said that they could not understand why the Government should interfere with the education of Natives, seeing that they were so happy in their original state. I know the revenue paid by the Natives is large, but an enormous body of police has to be kept on for the protection of Natives and there is a very small

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body of police required to maintain the peace as between Natives and Europeans. The police are generally kept for the protection of Natives themselves, and, therefore, the Natives should pay towards the upkeep of the police.

The Natives have frequently pointed out to me that cases occur where Natives have committed crimes and inadequate punishment is inflicted upon them. There are cases where they have killed people, but very light punishment is imposed. They tell you that if the Native High Court sentences people to be hanged, the Minister of Justice frequently commutes the sentence. They think that that is wrong and that more drastic punishment should be meted out.

Now, in regard to the branding of cattle, that is a very sore point with the Natives. The fact is that they do not want any Government brand on their cattle. They say that putting the Government brand on their cattle means that the cattle belong to the Government.

Now many of those people have lost faith in the Government and I am afraid that, in many cases, they are justified. If it is necessary to brand cattle, the chief should be allowed to select his own brand and put that on the cattle, because, with the Natives, it is a very sore point and a very great grievance that somebody else's brand should be put on.

The Natives also complain very much about the long distances which they have to travel to pay their taxes. Formerly the magistrates used to travel round and collect taxes, but that has been put an end to and now frequently the individual Natives have to travel as much as 35 miles each way to pay their taxes. That, of course, is a great hardship.

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Now, regarding these beer shops under the control of the Corporation, I know that the Natives think that it is a hardship that their wives cannot bring a calabash full of beer, but before the Act was altered and the Corporation took over, the position was very serious indeed in regard to the illicit selling of beer. Let me say that the Corporation of Maritzburg do a great deal for the Natives and they do all they can in the interests of the Natives. Also the Hospital is remarkably good to the Natives.

I should like to point out that you have a very important duty before you and I only hope that your deliberations and your recommendations will receive satisfactory consideration from the Government and that you will not be treated in the way in which the Simon Commission was treated, and that you will make recommendations which will not impose hardships on the Europeans or injustices on the Natives.

CHAIRMAN: You said that it is a customary practice for the kraal head to be freed from having to labour himself if he has grown-up sons ?- No, not grown-up sons, but sons capable of working.

At what stage do you take a son in lieu of a father ?- If a son is ten years of age, and comes to work, I would exempt the father. I might or I might not --- it all depends whether or not I was short of labour.

Is it the general practise that the kraal head does not do any work ?- Yes, that is the general practise -- in Natal at anyrate it is so.

So that one would expect that the kraal heads would stop working at a comparatively early age ?- Yes, certainly, because they marry very early nowadays.

Could you bring any bearing in mind, of course, that

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there are always a certain number of people, who, owing to particular circumstances, have to work longer than others -- could you, bearing that in mind, give an estimate of the age at which a Zulu, living on an European farm, generally becomes a man of leisure ?- Well, when they pass^{ed} the poll Tax Act imposing a tax of 20/- per head, they laid it down that any man who has paid 14/- for his hut has not to pay the poll tax.

The Government said this is an act to enforce marriages and boys of 16 getting married saved 6/-. The result was that a large number of Natives got married before they had reached the age of 18. So you can say that Natives, before they were 40 years of age, did not have to do any more work. I think you can lay that down as the age at which a very large number of Zulus reach the stage of leisure.

Was that the direct object of the Act ?- That is what the Natives thought, at anyrate.

MR. LUCAS: Which Act are you referring to now ?- It was the Poll Tax Act, I think, of about 1905, and it was the cause of the Zulu Rebellion of 1906.

CHAIRMAN: Now, when you recommend that Natives should not be recommended beyond the fourth standard --? Not at Government expense. If they wish to educate themselves beyond that standard very well, let them do so, but do not let them be educated beyond that standard at Government expense.

MR. LUCAS: Are they educated at Government expense in Natal today ?- Well, we voted £114,000 for ****

CHAIRMAN: Yes, but that is money which the Natives pay themselves ?- We do not know what the Natives pay to the Union. When we entered Union we paid £5,000 per year for the education of the Natives and that has now gone up to a matter of £114,000.

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The Province does not pay that ?- It all comes out of our Provincial revenue.

CHAIRMAN: It is largely made up of what the Government pays into the Provincial funds ?- Yes, we know that. It was laid down at Union that all these Provincial licenses go to the Union and the Union Government have appropriated all these revenues.

If you examine it, you will see that a great deal more comes in than goes out ?- Well, I wish it were so.

You think that from whatever source the money for taxation comes, the Native education should not go beyond Standard IV ?- Yes, that is so.

And would you make it compulsory up to that ?- No, but I would give them a certain amount of industrial training. The best training they get is from the Roman Catholic Trappists. They could get a really good training very much superior to what the Church of England gives them.

MAJOR ANDERSON: You refer to written contracts just now, and you said you did not think it advisable that written contracts should be compulsory ?- Yes; my contention is that it should be optional for a man to enter into a written contract if he so desires.

We have had a lot of evidence of constant disputes arising through these verbal contracts. Have you not had experience of that ?- No. That had not been my judicial experience and I think it is very unfair to compel a man to enter into a written contract. I have had Natives working for me for over fifteen years and I have had only one master-and-servants case and that was due to another cause altogether. That was due to a man running away with another man's wife.

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CHAIRMAN: But you will admit that disputes do arise? -
Yes, I know that.

Disputes as to what the meaning is of a contract? -
Yes. I know that they do arise, but -----

You do not think it advisable to have written contracts? - I do not say that I do not think it advisable, but I do not think that it should be compulsory. I know of many farmers who have never had a dispute at all with their servants. Well, why should people like that have to ride 40 miles to get a contract like that signed before a magistrate? The magistrate is on the Bench when these people arrive in town. They have to wait, and they are put to all sorts of discomforts. Often they cannot wait and they go back to their farms without the contract having been made at all. I should say, let it be optional as between master and servant and I do not think there will be any cause for dissatisfaction. But the main points on which I have come to speak before you are these clauses of the propose new Act which I hope the Commission will see its way to make recommendations on to the Government, so that they should be deleted.

MR. WILLIAM MORRISON GOODWIN, Deputy Mayor of New Castle,
and President of the Natal Municipal Association, and
MR. ERIC THOMAS WALKER, Secretary, Natal Municipal Association.

CHAIRMAN: Will you please read the statement, which, I understand, you wish to put before us? - (Mr. Goodwin): Yes, sir, but before doing so, I just want to say a few words on another matter. According to a report in the "Natal Witness" of today's date, I see that there was certain evidence before you yesterday which I must contradict as I would be

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failing in my duty were I to let it pass. The statement reads, "Natives were encouraged to spend 25 to 50% of their earnings on beer. He considered that the Municipal authorities looked at the matter entirely from the point of view of their beer receipts and that the authorities did not look at the matter from the point of view of the Natives." I would be failing in my duty if I were not to enter a protest against a statement of that description. It is unfounded and bound to create a wrong impression in the minds of the Natives. It would appear as if the Municipalities were practically exploiting the Natives through the Municipal beer receipts.

CHAIRMAN: A statement to that effect was made before the Commission yesterday and we are very pleased to hear what you have to say on the matter ?- The statement is absolutely unfounded and must be contradicted by everybody who has a working knowledge of the conditions which prevail. The statement which I wish to put before you now, is on behalf of the Natal Municipal Association, and it deals with a number of matters of importance to the municipalities of Natal. You will notice that in paragraph 2 of my statement I say that the Natal Municipal Association, after giving the matter very serious consideration, have formed the opinion that the most equitable way of obtaining some revenue from the Natives living in urban areas is to do so through the Native Revenue Account. I do not want you to read that amiss. Any revenue which has to come, has to come through the Native revenue account for the benefit of the Natives.

MR. LUCAS: I have that statement here and the way I read it is that you think the Native Revenue Account should

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make some contribution to the general revenue of the town? - That is what I want to disabuse your mind of. Now may I read my statement to you?

The Natal Municipal Association comprises the whole of the Urban Authorities of Natal, namely nine Boroughs and 16 Townships; there are also 11 Health Boards, the latter, though not coming under the aegis of the above Association, any future provisions which might be made for the benefit of the Natives must make its repercussions felt in the areas under the control of the Health Boards, therefore, any views expressed by this Association might be reasonably construed to future potential members of this Association.

According to the Municipal Year Book 1930 - 31, there are approximately 221,259 inhabitants living in urban areas in Natal, excluding the areas which come under the control of Health Committees. There are 104,186 Europeans and 77,725 Natives as defined by the Natives (Urban Areas) Act No.21 of 1923, which is 78% of the population as between Native and European living in urban areas. In one Borough and 7 Townships, there are more Native inhabitants than Europeans, and in 3 Boroughs and 2 Townships, it is about equal. From these figures, it must be conceded that the Urban Authorities are justly alarmed at the rate of infiltration of Natives into urban areas, particularly in view of the fact that an infinitesimal percentage are ratepayers. The ratable property in boroughs and townships amounts to £38,309,650, any taxation which fails to be paid by the Natives is a direct contribution to the Central Government. The Natal Municipal Association, after giving the matter very serious consideration, have formed the opinion that the most equitable way of obtaining some revenue from the

Natives living in urban areas is to do so through the Native Revenue Account.

In a circular letter dated 4th July 1923, No.11/313, addressed to all Municipalities and Local Boards by the Department of Native Affairs, the concluding paragraph reads:-

"The Government recognises that the efficient administration of the Act and the full benefits of the improvements which it is intended to bring about can only be secured with the active co-operation of Urban Local Authorities, and I have accordingly to ask for your loyal help and assistance in making as great a success as possible of a measure which has long been needed and which has been framed with the intention of securing a very necessary improvement in urban conditions, not only from the point of view of the Native population, but in the interests of the European residents."

My Association is in complete concord with the sentiments expressed, but the working of Act 21 of 1923 however, and the experience local Authorities have gained since the inception of its operation, has brought into relief certain matters of a purely local character which requires a more sympathetic ministerial application of the Act if local administration is to function at its best and to give full effect to the concluding paragraph of the circular letters as desired by the Department of Native Affairs.

The points which the Natal Municipal Association seeks to urge for the consideration of the Commission are as follow:-

RENTS: That the principle be accepted of charging a fair ground rental for all land defined and set apart for Native

use within the meaning of the Act - while in actual use - and that in case of acquired lands the rent be not less than the equivalent of 10% of the ascertained ground value.

REASONS: Section 7, 1A, clearly lays down and gives the local authority the power (subject to Ministerial approval) to acquire land outside the Urban Area for the purpose of providing a location, subject to the conditions contained in the section. The Association submits that failing a fair ground rental being agreed to, Section 7, 1-A should be amended to include the originally endowed lands of the Urban Local Authority, and provision made that where a local authority may deem it more advisable to purchase land without the Urban Area, notwithstanding that such local authority may have sufficient originally endowed commonage for the purpose.

This is deemed necessary owing to lands contiguous to local authorities boundaries being used by natives as unofficial locations.

RATES: That pursuant to the provisions of the 1929 Amendment of the (Natal) Boroughs Ordinance, the Native Revenue Account now stands charged for payment of the duly assessed rates of the Urban Local Authority on all immovable property defined and set apart for use of the native community (while in use if rented) within the Urban Area, the rateable value of which shall be determined through the Municipal Valuation Roll in manner required by Municipal Ordinance.

REASONS: That under Municipal Law all immovable property, save that which is specially exempted (such as Churches, schools, etc.) must be rated. The Commission is respectfully urged to recommend the Minister sympathetically to

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consider that, within reason, the Urban Local Authority, subject to the spirit of the Act, is entitled to all the privileges and rights of an ordinary landlord, and whilst not stressing the point too much of charging rates QUA. Rates, the Natal Municipal Association is of the opinion that Urban Authorities should still charge an amount equal to the rates, or, at any rate, so much of the rates as fairly represent services rendered, in common with other homes and houses in the town.

SANITARY CHARGES: That the principle be accepted of including the existing public latrines and conveniences, set apart for the exclusive use of natives in the several Urban Areas, with the premises for which Corporation services are chargeable, in accordance with s/s (2) of Section 8 of the Act, subject to the terms of s/s (2) of Section 9 thereof.

ROADS: These conveniences are provided by the Urban Authorities for the exclusive use of natives residing therein, or resorting to, the Urban Areas. The Natal Municipal Association asks that the Commission would urge upon the Minister that he sympathetically considers that as the maintenance of these conveniences is a service rendered for the benefit of native residents within the area of authority, a charge is reasonable, and that the Minister might, in his discretion, feel justified in certifying to that effect, keeping in view that the service is rendered to approximately 78% of the inhabitants who are not ratepayers.

WATER CHARGES: That all water supplied to premises set apart within the Urban Area for native use within the meaning of the Act, shall be metered and charged for according to By-law tariff obtaining within the area, with a full allowance for water deemed to be covered by any water rate exacted

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in respect of such premises.

REASONS: It is the opinion of the Natal Municipal Association that all charges for water supplied for purposes contemplated by the Act should be charged for in exactly the same manner as other customers are charged in the local area.

ADMINISTRATIVE CHARGES: That it be agreed that the basis for determining the amount which each Urban Local Authority shall be entitled to recover from the Native Revenue Account each year, for and in respect of general administrative costs of native management within its area, be the following scale:-

On first £3,000 of income	10%
On next £2,000 of Income	7½%
On next £2000 of income	5%
On next £23,000 of income	2½%
On all income over £30,000 per annum.	1%

With a minimum amount of £100. C. O.

REASONS: The Natal Municipal Association has given this matter very careful consideration, and has come to the conclusion that the tariff suggested is fair, reasonable, and equitable, particularly in view of the fact that should the Native Revenue Account not be solvent, the shortage would have to be paid out of the General Revenue Account of the local Authority. There is no dispute between the Urban Authorities and the Department upon the principle of an Administration charge. The point at issue is, is this tariff fair and equitable? In view of all the above-mentioned circumstances it is submitted that the Honourable Minister might very reasonably be asked to accept this alternative scale of charges.

This concludes the representations to be made by the Natal Municipal Association, and I most sincerely trust that

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there is nothing contained herein which is in conflict with the spirit of the concluding paragraph of the circular letter of the Native Affairs Department.

CHAIRMAN: With regard to the statement of rents on page 2, is it suggested that the ground rental charged here should be charged against the Native Revenue Account for the benefit of the General Revenue of the Local Authority ?- No, for the Native Revenue Account. ^{Not} Under the Borough Rate Account, or the rate of any urban area.

This is a rental which should be charged to the Natives and credited to the Native Revenue Account of that area ?- It would be debited.

MR. LUCAS: Where is the money to go to? Where is the 10% to go to ?- It would go into the General Revenue Account of the urban area.

CHAIRMAN: Not to Native Revenue ?- No.

Why do you want it to go to the General Revenue Account ?- Because these lands have been endowed to the Boroughs originally and it would mean that we would have to alienate an extent of about 300 acres of ground for the purpose of a location. If we had to give that to anyone else, they would have to be charged a rental - we would have to charge them a rental.

The Natives are charged a rent. It is only a question which account it goes to. Your argument for crediting it to the General Account is that that is part of the endowment of the Borough ?- Yes, that is so.

In other words, you mean that the Borough belongs to the White inhabitants ?- Certainly, the development of the Borough.

The original endowment of land with which the Borough

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started belongs to the White inhabitants, is that your argument ?- Yes, I think one could reasonably say that it was the White inhabitants who got that endowment.

The Borough is started and the Government, from Crown lands, gives you a certain number of acres of land ?- That is so.

Now, on what ground do you maintain that the land is given to the White inhabitants, who were going to inhabit that borough, and not to all inhabitants ?- On this, that the Government also give land for the exclusive use of Natives - only it is in other portions of the country.

But not in urban areas ?- No, in Native areas.

But here you have a mixed area ?- At first it was White.

MR. LUCAS: Has it ever been White in any town? Has the total population of any town in Natal at any time ever been White ?- No, I do not think so; I could not say that.

CHAIRMAN: Now that ground, I maintain, is given to the inhabitants of the Borough. Are the Natives inhabitants or are they not inhabitants ?- That is a question which can only be answered by another one. Is not an inhabitant in the same position as a ratepayer? The ratepayer has a great deal of money invested in property, which the Native has not.

Very well, take it on that basis, and divide your ratepayers between White and Black. Your White non-ratepayers presumably benefit to some extent from the fact that the Borough was endowed ?- I do not know of any town which has a percentage of Native ratepayers -----

Take the White population and divide them between ratepayers and non-ratepayers. Am I correct in assuming that the White people who are not ratepayers still benefit to some extent from the endowment of the Borough ?- Only in common with

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anyone who is not a ratepayer or an inhabitant. Any casual person coming into the town has the same facilities as the man who is an inhabitant and who is not a ratepayer.

In other words, the White non-ratepayers get some advantage ?- It is doubtful if it could be defined to any great extent.

I do not suppose that you would subscribe to the view that, because a person does not pay directly to the rates therefore he does not make a contribution indirectly ?- If the percentage has come to such an alarming position as it is in the present case, some special effort would have to be made to obtain some revenue from them. We--

We are simply taking this one point as to whether the White non-ratepayer derives any benefit whatever, however small, from the endowment? - I think I must admit that he does, but it is so small that one cannot separate it.

I do not want to calculate how much it is, but you admit that he does get some benefit and in some cases it may be anything ?- Chiefly nothing,

I do not know whether I can go all the way with you, but I am not concerned with the amount. If the amount is little in the case of the Native, it will also be little in other cases. If the White non-ratepayer gets the benefit is there any reason why the Native non-ratepayer should not get the same benefit, whatever the amount may be ?- I am sorry, but I do not quite follow you.

If the White man, who is not a ratepayer, gets some benefit from the town endowment, is there any reason why the Black man, who is not a ratepayer, should not at least get the same benefit ?- I am afraid that that is a question which could not be answered with a straight yes or no, but

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you will admit that it has very far-reaching effects at the moment. I doubt very much whether anyone offhand could answer that.

MR. LUCAS: Is not that because you want to dodge the implications ?- No, it is not as bad as that.

CHAIRMAN: You have already assumed that that question is answered in the sense that the Natives should not get any benefit, and I am testing your assumption to see if it could hold water ?- As I have said before, it could not be answered by a plain yes or no.

MR. LUCAS: They have answered it one way ?- (No answer)

CHAIRMAN: In your statement on principle, you answer it positively that the endowment all belongs to the Europeans. So you have answered it there. Now, you should be able to give reasons for your answering it that way, even though you say that you cannot give a plain yes or no. But you have said, "Yes", already ?- The only answer I can give is this, that when these town lands were endowed to the persons asking for the charter, it was only by the energies of the White people that the value of these lands have become enhanced, which has resulted in bringing the Natives into the towns so much.

MAJOR ANDERSON: The Natives have contributed in labour ?- Yes, for which they have been paid.

CHAIRMAN: Presumably the Whites have not been paid for their labour ?- I will not say that.

If the Natives have been paid, -- and they have been -- why do you say now that the Natives should not get a share ?- I do not say that.

MR. LUCAS: You want to charge them 10% and you do not charge the Europeans that ?- (No answer).

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CHAIRMAN: You do make the positive statement, which you have just denied ---- ?- The reasons for this 10% is perhaps not clear. This 10% is alienated ground. If we gave that to a section of the Europeans, we should also have to charge them something.

The question is whether it should go to the General Borough Account or to the Native Revenue Account. If you alienate to an European and it goes to the General Borough Account, it remains in the same group, because the Europeans benefit from the General Borough Account, but if you take it from the Native Revenue Account, you take it away from the Natives and you credit the Europeans. Now, why should that be ?- There should be, in every corporation, some definite scheme laid down, and this is what we are asking for.

Yes, but I am asking for the reason to justify that, because it does seem to me all wrong. You must have some reason why you ask for it. Obviously, there must be a location. Now, why does that location go the way you want it and not the other way ---- ?- (No answer):

MAJOR ANDERSON: Do you claim, for instance, that the Natives have any interest in the general borough, as well as in the Native Revenue Fund, or do you admit the principle that that is simply an European fund and an European affair ?- The only interest they have in it is in the amount which they contribute to it, if they are ratepayers, or rather, if they are on the burgess' roll. If a man is on the burgess' roll he, ipso facto, has a share in the borough. If not, then he is not counted in the affairs of the borough in any part of the world, and he is practically non est. If he is on the burgess' roll, he has something to say in the affairs of the borough and he has to have certain property qualifications

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for doing that.

CHAIRMAN: Now you suggest 10% of the land value. Now why 10%? Why was the figure fixed at 10%?-- That is provided for in the Urban Areas Act and that 10% is provided for the purchase of ground outside urban areas for location purposes and it is also provided ---- I am subject to correction --- in cases of certain lands within the urban areas, provided that land is portion of privately-owned land.

MR. LUCAS: Is that 10% to go into the General Revenue or into the Native Revenue Fund?-- The law does not definitely state that.

Do you know of any municipality in South Africa which rates land values as high as 10% of the value, or even half of that?-- No, I cannot say that I do. That is the purchase price and interest.

CHAIRMAN: You say the Urban Areas Act lays down 10%?-- Yes, it lays that down.

But does not the Act lay down that it must not be more than 10%?-- You can have it that way if you wish.

No, I do not want to have it that way, I want to know what the Act lays down?-- Yes, I think it says, "not exceeding ten percent".

Well, then why do you want it to be up to the maximum?-- Well, that percentage could, of course, be adjusted.

But your Association asks that it should be 10%?-- We ask for it as a basis to begin with.

But surely you must have some reason for saying that it should be the maximum right at the start?-- As the maximum is included in the Urban Areas Act after due consideration, taking in cases of land in all areas, we thought that 10% would be a basis.

Have you worked out how this 10% is made up as between

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the various constituents of interest on the money which you have expended to buy land, if you had to buy it, on water, sanitary and street lighting, etc. ?- These are all separate charges.

Yes, quite so. But have you put these together and have you come to the conclusion that 10% is the lowest amount which you can do with ?- This 10% was arrived at from a body which is known as the Natal Town Treasurers Association, representing the Town Treasurers of the various boroughs, and these are men who have had experience of working in these matters and they know exactly what it means to the boroughs themselves, and it was on their recommendation that this amount was fixed.

Are you referring to the paper which was read by Mr. Pitcher ?- No, I do not think so. I do not know anything about that gentleman's figures.

But the Institute of Municipal Treasurers and Accountants put together various items and arrived at a conclusion that it should be 10% ?- I do not know. I could not say whether they did so in the manner suggested by you.

But surely that is the only manner from the point of view of accountancy ?- I am not a member of that institute and I could not say either one way or the other.

Now I come to your item, "Administration Charges". You refer here to general administration costs of management within the area of the local authority. Do you include any general administration costs --- do you include such a figure as the salary of the manager of the municipal Native village or location ?- Certainly, all charges are included.

Is that a general cost, or is that a direct charge

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against the Native fund. Is it general, have the specific charges been made direct ?- This has been arrived at also by the Institute of Treasurers and whether they have gone into it in detail I could not say offhand, but I could ascertain why, but it is apparent to my mind that the administration charges here are on the revenue. They include everything and we charge 10% on it. That is what they work upon.

It is a very material point as to whether "general administration costs" refers to the administration which the Municipality keeps with a town clerk at the head, including all municipal officials and all municipal administration charges, or whether this amount is meant to cover only those charges which are left over after the direct charges of service, directly rendered to the Native villages, have already been taken off? - After the administration charges, the clerical charges, --- that is, not the personal charge of the overseer --- after those have been deducted, this charge stands to be refunded to the town office for administration or clerical work.

So you debit the charge of the municipal local superintendent direct ?- To the Native Revenue Account.

And any assistance which he may require to run the location would also be charged direct ?- Yes.

And, in addition, you want those amounts to cover the staff of the Town Clerk, the clerical services, etc. ?- Yes, the Borough Engineer and those other services which come from the clerical side of the town office.

MR. LUCAS: I think you had better correct a figure which is here. You speak of the Natives representing 78% of the population in the towns you mention. It should be 42%.

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78,000 is not to be taken as 78% of 104,000. You have added these two figures together. The Natives, then, would represent 42% of the total. Later on, you base an argument on the fact that the Natives represent 78% of the population, which, of course, they do not do ?- Yes, that is so.

MAJOR ANDERSON: You lay down certain charges here which your Association thinks should be made against the Native account. In arriving at these figures, did your association take into consideration at all the economic capacity of the Native in the towns, to pay the rents and the charges which are contemplated ?- Well, I could not tell you ----

Did they take into consideration the prevailing rates of wages in the towns and the cost of living of the Natives and so on. Have you considered that aspect at all.?-(Mr. Walker): Very few municipalities outside Maritzburg and Durban reach the figure of 3,000.

That is not my point. What I want to know is whether your Association have considered at all the general question of whether Natives, under the prevailing rates of wages, can afford to pay the charges that are contemplated for rents, etc.?-(Mr. Goodwin): Yes, that has been taken into consideration.

And you consider that these charges which you propose will not make it impossible for the Natives to pay out of the prevailing wages ?- No, we are satisfied about that.

MR. LUCAS: Have you considered the Native's point of view at all in this connection ?- Yes.

Are you sure ?- I am not sure and I would like to go over all these matters, but the Secretary here tells me that all these circumstances have been taken into consideration.

It seems to me, from what I have heard about the attitude of these small municipalities, that they want the

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Native to pay the whole of their town clerks salaries and expenses ?- I cannot let that go unchallenged, and I want to point out that we have made these improvements, which must be manifest to everyone.

In every case that we have examined, the Natives have paid for everything themselves out of their small wages ?- I cannot see how that can be, because they do not pay anything to the upkeep of the towns, themselves.

So far as we have been able to investigate matters, the Natives have made a very substantial contribution to the Native Revenue Account ?- Well, I want to point out to you that those estimates have to be put before the Secretary for Native Affairs. (Mr. Walker): Have you investigated the amount of time taken up by the Location Superintendent? Is he the only one to receive any remuneration from the Native Revenue Account?

Has your Association had any statement put before them, any general statement about the different charges made to the Native Revenue Fund in your constituent areas ?- Yes.

Could you let us have copies, could you let us have any reports on that ?- (Mr. Goodwin): Yes, I think I can safely commit myself to that extent.

MAJOR ANDERSON: On the question of the building of municipal houses for Natives, in most places which we have visited, this work has been given out to contract and the work has been done by White labour at a higher cost than if it were done by the Natives themselves. Have your Association considered the general question ?- Not as an Association, but the different committees of the Town Councils have dealt with these questions. This refers to the public conveniences

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which have to be erected in certain areas, and that work has to be done by skilled European labour, because of the building plans of the towns. Of course, this is not for that particular portion which falls under the Native location, but this refers to the town itself.

No, I am not referring to that, I am referring to the erection of houses for Natives ?- Yes, I can answer that question. The general opinion is that, in view of the excessive cost of putting up houses for Natives by skilled European artisans, it is generally felt that the Natives in Native locations should certainly build their own houses, or, at anyrate it should be done by Native labour.

It has not been done in many of the townships which we have visited, but that is the opinion of your Association ?- Well, it is the general tenor of thought. (Mr. Walker): I could give it to you definitely for Greytown. We are now considering the housing of Natives and going in for a loan. We have come to the conclusion definitely that it cannot be done with European labour.

That is as regards Greytown ?- Yes. So far as the Council has gone, they have come to the conclusion that the most economical way would be to provide the Natives with the material and then let them do the building themselves. It would be out of all proportion to have the work done by White labour. Of course, so far as the Association is concerned, that matter has not been gone into by them as an association.

CHAIRMAN: You will let us have those reports which we have asked for, Mr. Goodwin, if you can do so ?- (Mr. Goodwin): Yes, I shall see to that.

Mr. Malcolm:

MR. DANIEL MCKINNON MALCOLM, Chief Inspector of Native Education, Natal,
called and examined:

CHAIRMAN: Will you please read your statement?-- The following statement applies to the Province of Natal and refers to all Natives within its borders. I have a life-long experience of Natives, having been brought up on a Natal farm, and joined the Natal Civil Service in 1903. I have held appointments in the Magistrate's Office, Bulwer, the Native Affairs Department, Pietermaritzburg, and the Native Branch of the Education Department, Natal.

Native education in Natal, in common with the other provinces of the Union, is based almost entirely on missionary effort. The Mission Societies are the seedbeds for the Government-aided schools, and have done, and are still doing, the spade work. Even in the Government-aided schools the Mission provides the building and equipment and also the running expenses. There are in Natal, however, 78 schools which are purely Government institutions, and the cost of these is borne entirely by the Administration. This is mentioned because it is a unique feature in Union Native education. There is no doubt of the increased efficiency secured in this type of school.

The progress made in recent years may be gauged from the following figures:-

	<u>1910</u>	<u>1920</u>	<u>1930</u>
No. of Government-aided schools	175	436	695
Pupils enrolled	17016	23111	61385
Teachers employed	392	564	1535
Total cost to Government	£10341	£36195	£113908

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Success in Native education is neutralised by (i) the short school life of the Zulu child--on an average he does not stay at school more than three years, and there are 65% of Native children in the Sub-standards; (ii) irregularity of attendance--the average for 1929 was only 87%; (iii) the small proportion of children of school-going age who are attending school--it is estimated that only about 25% do so in Natal; (iv) the lack of sufficient avenues of employment after a full school course.

The effect of education upon the Native has been to increase their habits of industry and to extend the working period per year. Educated natives appear to adapt themselves more readily to changing conditions, and their earning capacity is certainly greater.

The chief avenue for employment for educated Natives is the teaching profession. Some are absorbed as interpreter-clerks in various commercial lines, and a few in the Public Service.

There should be employment for educated Natives as skilled artisans, as interpreters in the Courts, as dipping supervisors in Native areas, as policemen, as farmers in Native tribal lands, as nurses, as doctors, as dentists, etc. The chief obstacles in the way are the opposition of white organizations to the admission of skilled Natives into the trades, and the fear of the Native as a competitor in traditionally white preserves of employment. Another obstacle to efficient and successful farming by an educated Native in tribal lands is the communal system of land tenure. Until there is more security there is no incentive to progress, and unless there is some reasonable prospect of a Native benefitting by the improvements which he effects on the land he occupies, there

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is no encouragement for an intelligent Native to turn his thoughts to agriculture. It may be of interest to mention that arrangements are being made, in co-operation with the Native Agricultural Department, to use the Native schools in Natal to emphasise the importance of agricultural training, and to devote a good deal more school time to it. All this, however, will be in vain unless the trained Native has land upon which to carry out the projects which he will be taught in school. As things are at present he is at the mercy and caprice of a chief who regards with suspicion any deviation from the normal.

I would therefore advocate the opening of the skilled trades to Natives, their increased employment in the Public Service, an educational test of, say, Standard IV for Native police, the use of an entirely Native staff for dipping supervision in Native areas, a system of land tenure which gives individual rather than communal security, and the adoption of a Native medical service, such as was recommended by the recent Commission on that subject.

Another plan for using the Native artizan would be the establishment at suitable centres in Native areas of village workshops on the following lines:-

(1) Students who had completed a three-years' industrial course, such as is provided at some of our Institutions, would be invited to take a further year of training in the running of a village workshop, which would be established at one of the Institutions referred to above, under the direct supervision of the Industrial Instructor, and would form the training centre of the scheme.

(2) After a year's training, two men would be sent out to establish a workshop at selected centres. The first project

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would be the erection of the shop, with a living room attached. Generally the materials of construction would be local, e.g., mud blocks with a thatched roof. A blacksmith's forge, carpenter's benches, and an equipment of tools would be provided. In addition, a stock of building materials, e.g., timber, roofing iron, oil, paint, nails, glass, coal, rod-iron, etc. would be supplied.

(3) Repairs of implements, furniture, doors, windows, etc. would be one side of the work done, but in addition orders for new things, such as simple furniture, would be undertaken. The partial or entire building of houses might also be carried out, provided one of the men is always in attendance at the shop.

(4) A tariff of charges would be drawn up, and the men would be required to furnish a record of their operations, including a daily time-sheet, with the charges made for each job. The income would be sufficient to replace all materials used, but at first it might not be sufficient to pay the men's wages. As soon, however, as this came about, the shop would be handed over to the men at a rental, and they would work it for their own profit.

A parallel plan for the employment of women as home demonstrators, who would itinerate from centres, and teach domestic economy, sanitation, and the care of children, would materially help to raise the standard of native living.

I should like to press for legislation which would make attendance at school compulsory for Native children in urban areas. The effects of non-attendance at school in rural areas are negatively harmful, but in urban areas they are positively bad. The effect upon children growing up in the towns with no

Mr. Malcolm:

control or discipline of any kind is bound to be disastrous to themselves and to society.

Might I urge that Government support be given to the Pathfinder and Wayfarer movements? They supply an outlet for the natural energies of Native youth in a healthy and desirable manner, and should be accorded financial help in the initial stages requiring the training of officers and supervisory organisation.

I should like to suggest, although this does not come within the province of education, that one way to make the reduction of stock in Native areas easier would be to fix a money equivalent for "lobolo", and further that the South African coinage should represent in some striking way the animals which are regarded by the Natives as of economic value. For instance, the half-crown might represent a fowl, tenshilling note a goat or sheep, the pound note might have a calf on it, and a special £3 note might represent an ox. There is no doubt that the psychological effect of such a change would be very much greater than might at first appear, and would make the transition from the cattle to the money economy less painful. I regard the limitation of stock in the Native areas as of paramount importance in the progress of the Native people.

CHAIRMAN: Under this scheme of a village industrial workshop which you put forward, how do you imagine would the products of the work of these people find a market? - Well, you would have to select your centres. That could only be done where the Natives have already attained some measure of progress and it would be the surrounding people who would provide the work for this village workshop. I do not mean it to be a manufacturing place, but I mean it to be a place where the goods which they required in the particular district