Mr. Veldsman

Now, what is it today that the ordinary man gets, not the Municipal employees? — It works out at 21/- per week. What was it before the Great War? — 30/- per week and more.

So that, actually, the wage has gone down? — Yes.

MAJOR ANDERSON: While, on the other hand, the cost of living has gone up? — Yes.

CHAIRMAN: Has there latterly been an influx of White people to Cape Town? — Yes.

And has that made it more difficult for the Coloured man to make an existence in these parts? — Yes; in this respect, that the Europeans, the poorer class, have got the jobs which the respectable Coloured men used to get.

What sort of jobs are you referring to? — Jobs such as messengers in the Government Service and in the Council and so on. Many kinds of jobs.

Are you referring to jobs which the Europeans before did not try to get? — Yes. And now they are taking them away from us wherever they can.

You are in between the two, between the Natives and the White men? — Yes.

SENATOR VAN HIEKKE: What would you say would be a fair minimum wage for the Coloured people here? — I should say 3/- per day in Cape Town, that is 5/- per week. The Municipal Corporation here pay 6/6d per day and the Public Works Department here pay 8/6d per day, but they do not employ very many people. But that is the average pay in the Municipality here. Of course, there are people who get more, too.

MR. LUCAS: Now, take that 6/6d per day which you say the Corporation pays — are those Coloured people who get that? — Yes, mostly Coloured people, but there are some Natives, too, who are paid that.
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MR. LUCAS: Now, take that 6/6d per day which you say the Corporation pays -- are those Coloured people who get that? - Yes, mostly Coloured people, but there are some Natives, too, who are paid that.
MAJOR ANDERSON: Do the Natives get the same wage as the Coloured people in the Corporation employ? - Yes, sir.

MR. LUCAS: Now, supposing your minimum wage were 5/6d or 6/- per day here for unskilled work -- if that were paid, would you still object to the Natives being here? - The position would remain just the same, but then the employer would choose between the two -- it would then be a matter left to the employer.

And are you afraid of the choice of the employer? - No, I am not. As far as ability is concerned, I think the Coloured man can hold his own.

You think the Coloured man is a better worker than the Native? - Yes. The Native is only taken on by the employer here today because he is cheaper than the Coloured man, but otherwise the Coloured man would be able to hold his own.

MAJOR ANDERSON: That is the only practical solution of your difficulty, to have a minimum wage and leave the rest to the employer to choose? - Not the only one, but since there are no others which can be agreed upon, I am afraid that that is about the only one.

DR. ROBERTS: You say in your statement that the employment of Native houseboys may, in the future, lead to another Coloured problem. You say the Cape, so far, has been free from a mixture of Native and Coloured; White and Coloured exist, you say, but not Native and Coloured, but with the class of Coloured servant acting as domestic today in the Cape, with the contact of the Native boy, there can only be one result, another admixture of the Coloured people which must inevitably result to the detriment of the Coloured people. Do you think that that is a real danger? - Yes, I do think so.
Mr. Ngoko

MR. JAMES DAVID NGOKO, Court Interpreter in Xosa and Afrikaans,
called and examined:

CHAIRMAN: I understand that you wish to make a statement to the Commission? Yes, sir. I used to be Court Interpreter in English, Xosa and Afrikaans. I live at Paarl now and am conducting a night school. I have prepared a statement to put before the Commission, which I should be pleased to read, if you would allow me. My statement on the subjects which I want to deal with, refers to the Paarl district, while I have also made some references to Natives in general throughout the Union. My remarks refer to both classes, namely, tribalised as well as de-tribalised Natives.

First of all, I may say that I had 20 years experience in Johannesburg, five years in Cape Town and four years in Paarl. As regards the tribal Natives, the people will be contend that the Government will always test their grievances, according to administration of affairs and, moreover, when the Act of 1920 is carried out, of consulting them before promulgating any laws that affect the Bantu, to consult them through their advisory boards, bungo councils, etc.

Also, that the Government may modify laws and create certain extensions on poll taxes or on other rates, during years of hardship, droughts, etc., and when prices of wool and grain are very low.

Regarding de-tribalised Natives, these people have lost their customs and have become de-tribalised. They have no more rights on their homes, as they left their homes for more than 30 or 40 years.
In regard to the Native customs of lobolo, I am of opinion that the deleting of the lobolo system should take place and I would propose that the young man could be made to establish a good home for his wife, which, in due course would tend to assist and support the parents of the bride. I think that that would be better than to squeeze the young man by making him provide a dowry which would mean that afterwards he would have to start afresh in getting together his home.

I now come to the subject of land tenure, and I wish to say that I am in favour of Natives being the owners of properties, immovable, and I ask that this Commission may urge the Government to set aside in every township and town a township to be sold on the hire purchase system. This would be far better than making Natives, for the whole of their lives, pay a rent from which they derive no benefit.

I am also in favour of the Land Bank being instructed to advance money to Natives who wish to secure farms.

On the subject of influx of Natives to towns or migration into towns, there is no solution to stop landless people from coming to towns for work; the only remedy is for the Government to purchase farms on the same basis as has been done in regard to White immigrants.

I want to say a word or two in reference to the Segregation Act as relating to rural and urban areas. I only wish to say that this Act has completely failed.

When dealing with rural Native areas, I want to say that I am in favour of the Government using its influence on the administration and control by chiefs over their Native subjects. I want them to do some a mark of respect to a nation.
Mr. Ngojo

I am in favour of kaffer beer being allowed for "home domestic use". The Churches have failed in their efforts to bring about total prohibition and today liquor is obtainable by the Natives through low classes of White and Coloured people. That being so, I am of opinion that liquor should be permitted to registered Native voters. I say so, because it is impossible to stop a Native from drinking and prohibition under conditions such as obtain today merely tends to create more and more White criminals.

With reference to urban areas, I favour the six points put forward in your questionnaire being put into practice. I also ask that the Commission should lay down a policy for the fixing of scales of wages, both for skilled and unskilled workers, and I urge that, in accordance with the fixing of wages, rents may be determined in proportion.

Native education should be made compulsory.

There is a hue and cry about the poll tax and the question is continually being asked, "Where is the money paid by the Natives going to?" It is a serious grievance with the Native people today that those who are paying the poll tax are excluded from the old age pension benefits.

Now, on the question of passes, the Natives consider that the pass system is tantamount to a bond of slavery and they feel that the enforcement of the pass laws tends to create criminals, to cause highway robberies and murders.

I am in favour of Natives being allowed to trade among their own people in Native townships and so on.

The system of visiting permits being required by people who wish to visit their relations or friends in towns, has caused a great deal of discontent among the Bantu people, Europeans coming from Johannesburg or elsewhere to visit
friends in other parts of the country, do not require permits and we do not see why the Native should have to carry documents of that kind.

I want to say a few words on the question of Native domestic servants and to draw the attention of the Commission to the fact that the wages of Native women employed in this capacity are very low. Nowadays, in many of the European homes, washing apartments are being provided in which the domestic servants have to do all the washing for the household without any extra remuneration being paid. In former years, special washerwomen were employed for that purpose, but today the Native servants employed in the home have to do all the work. We regard this as a serious hardship, particularly in view of the fact that washerwomen are now being deprived of a livelihood.

The Government civilized labour policy is today precluding educated Natives from finding openings in which their special qualifications may find an outlet. This new policy of the Government's is creating a serious hardship.

Natives and Coloured persons in towns; the Government's policy of divide and rule means the separation of Native and Coloured. Surely there is no need to separate a man from his nephew, as both are part and parcel of the body politic of the Union.

The relations between European and Native are matters of vital importance. The European should learn to understand the Native and his requirements and it is only in that way that good relations can be established.

On the question of organization, I am in favour of every nation being allowed to organize themselves into bodies on proper constituted lines. I think the bar imposed on
the organization of Bantu unions should be withdrawn. Emancipation and progress are required by all nations under the blue sky. What I disagree with is the White man associating himself into unions and excluding the Native. I say, let them associate jointly with the Native and let the Bantu get the opportunity of progressing and advancing.

CHAIRMAN: I understand that you live at Paarl?—Yes, sir.

How long have you lived there?—I have been there for four years.

From what part of the country did you come originally?—I came from Queenstown.

And how long have you been in the Western Provinces?—About eight years. And then, during the Boer War, I was here as well, for two years.

Are there many Natives round about Paarl?—I should think there are about 600 and 1,000, more or less.

Is that men, women and children?—Yes.

Are they chiefly men, or are they largely mixed?—They are chiefly men.

There are not very many Native women there yet?—No.

What sort of work are they engaged in?—They were first of all engaged on the making of the mountain road. That road was under construction for some time and a large number were engaged on that. And then there was a main road from Cape Town to Wellington, on which they were engaged, too.

DR. ROBERTS: Where did they bring these Natives from?—From Cape Town.

CHAIRMAN: These were Natives who were living in Cape Town before?—Yes, and they also came from Worcester and Wellington.
Mr. Ngojo

They did not bring any from the Territories? - No.
They were men who were in the Western Provinces before? - Yes.

And have these men gone on to other work now? The work for which they came is finished now, is it not? - Yes.
But there is still quarry work to be done and street work and work in factories and then also sweeping the streets.

And do many of these people work on farms? - Yes.

In that 800 or 1,000, do you include people who work on farms round about Paarl? - Yes.

How many of them would be working on farms? - It is difficult to say.

Would it be more than half, would it be more than 400? - It may be less than 400. There are big farms in that district. The people who look after the sheep are mostly Natives.

MR. MOSTERT: What do they pay on the farms? - They pay from £1 to £2 per month. I remember the case of a hard-boy, who was arrested by his master and he said his wages were £3 per month.

MR. LUCAS: Did he get anything in addition to the £3? - Yes, he got food and quarters.

Any garden plot for himself where he could grow something? - That I do not know.

CHAIRMAN: Do they get more or less the same wages as the Coloured men, or would you say that they get more, or less? - On an average, just about the same.

The Coloured men say that the Natives are taking work for less money and are thereby cutting them out? - No, that is untrue.

You do not think that the Native is prepared to take
work cheaper than the Coloured man?—No, sir.

I know that he wants just as much money as anyone else, but if he cannot get more money, —if he cannot get the work for the money he wants,—if he cannot get the work for the money which the Coloured man gets, will he not take it cheaper?—That could be done by any other person.

I do not say that the Native is more to blame than anyone else, but I just want to know whether he does it?—No, sir, he does not; I have never come across it.

You speak about passes in your statement. What pass have you got to carry here in the Cape?—Here, in the Cape Province, there was no pass at all. This pass system has been newly proposed by Mr. Cooke, Superintendent of Native Labour, Ndabeni Location. I remember one day in the location there was a deputation appointed to approach Mr. Cooke in that respect, and I was the spokesman. Of course, there were other members of the Advisory Board, including Mr. Mtinkulu, our Minister. At that time, while we were protesting against this pass, the Rev. Mr. Mtinkulu was in favour of it. I emphasized to Mr. Cooke that the pass system might be good in the Transvaal, but, although it had been modified to a certain extent, it involved an interference with our liberty. I told Mr. Cooke that the pass system was responsible for a good many people running amok because they did not have a pass.

DR. ROBERTS: Were they afraid of being arrested?—Yes. And I told him distinctly that, if such a law should come here, it would mean that Table Mountain would be full of highway robbers and murderers.

Do you believe that?—Yes, I spoke about something which I know, because I know that it caused murders and
robberies in the Transvaal. Sometimes a person who has not
got a pass will go and try to hide himself. This is what
they found in the Transvaal. Those people would go to old
disused mines and hide themselves there and at night they
would come out and look for food. Well, if such a person
comes across a man, he means to get something out of him.

MR. MOSTERT: Is it not much easier to get a pass
and be done with it? But is not your attitude that you say,
"I will not do it"? - Yes. But if we Natives find out that
this pass disgraces us then we will not take it out.

Do you see what I am driving at? I do not say it is
right or wrong, but the law is there and you have to carry
it out. Surely it is better to carry out the law than to
hide in a hole and become a murderer? - Yes, but sometimes
the law requires the pass to be bought and, if you have no
money, what can you do? Then it means going to gaol.

CHAIRMAN: You spoke about the drink position. Is
there any illicit drink selling among the Natives here, any
selling of European liquor? - I have heard that our women
and men are arrested through dealing with liquor.

From whom do they buy? - They buy from the Whites
and also the Coloured people.

Was not that in existence before the new law prevents
voters from getting drink? - Not so much.

Now there are more people who go and buy it? - Yes.
Are Native workers on the farms in the Paarl district
given a tot? - Yes.

And what is the effect of that? - They were given a
tot before, but not now.

And the Coloured man, does he still get a tot? - Yes.

I have been told here that the Natives who go to the
Paarl very soon become drunkards, - a large number of them at any rate?-- No, sir; I disagree with that statement, it is not so.

Do you think it is not true?-- No, it is not true.

How are the Natives housed in Paarl?-- That is a point I want to emphasize, that the Natives in Paarl have no location of their own.

DR. ROBERTS: I thought they had one, a small one on the hillside?-- Yes, sir. I once had a meeting and I was asked by the Native inhabitants of Paarl to send a letter to the Municipality of Paarl, and I addressed that letter to the Town Clerk of Paarl, asking that a site should be given for a location. In reply, I was told that the matter was under consideration. Later on, I saw in the paper that a location was going to be built in a certain place near the Lazaretto. Then the Medical Officer of Health, I think, came from Pretoria together with the Administrator of the Cape, and they found that the place at which the location was to be was rather unsuitable. A place was pointed out to the Council where the location could be put, but I was told the Council objected to purchasing that farm from the owner, and they decided that, if the Administrator and the Medical Officer of Health refused to allow the location to be established at that place, they would simply not establish any location at all. Later on, there was the case of Mr. Rabie and others, who were charged with allowing Natives to live as tenants in their buildings and on their land, and they were convicted.

MR. LUCAS: What about the location which Dr. Roberts referred to?-- That is the location of Mr. Rabie and others.
Mr. Ngojo

It was a private location.

And it was held to be illegal for Natives to live there? - Yes, sir.

Then where do the Natives in Paarl live now? - They still live there and at other places.

And there is still no Municipal location? - No, sir.

I had to write again to the Administrator and also to the Secretary for Native Affairs, to apply for a site for a location for Natives. I got a reply, stating that the Administrator was consulting the Town Council of Paarl, and I also had a letter from the Secretary for Native Affairs, stating that they were still arranging for the location, but there is no location there as yet.

Are the Natives living in among Coloured people and White people? - Yes, sir; the Natives are living all together with the Coloured people.

MAJOR ANDERSON: What sort of rents are they paying? - 5/- and 5/6d per week.

MR. LUCAS: Is that for a room or for a house? - Two rooms, mostly.

MAJOR ANDERSON: Do they get water? - Those two private locations have water and sanitation in good order, but on the other farms there is no water and no sanitation.

DR. ROBERTS: You need not answer this if you do not like. Do you think it would help the future of the country and the Natives, -- do you think the Natives would be agreeable to be taken away from Cape Town and the Western Province if they were given land elsewhere? How would that appeal to you? - I think that the Natives who are here in the Western Province are in South Africa, and I think that if there is any attempt of taking them away to their homes, it will mean creating...
trouble in future and also discontent.

You mean, that the Natives would not be willing to go? - No, sir, I am sure that they would not.

And you see the danger that may arise in future? -

Yes, very likely.

MR. BARKERSON, BALTON MAMA, Principal of the Uitvlugt United Mission School at N'dabeni,
called and examined:

CHAIRMAN: Have you prepared a statement, Mr. Mama? -

Yes, sir. In accordance with requirements my evidence on Native education will deal with conditions of it as obtain only in the Cape Peninsula. There are five State-aided Native Primary Schools in existence in the Peninsula, to wit: -

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<tr>
<th>School and kind</th>
<th>Locality</th>
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<tr>
<td>1. Uitvlugt United Mission</td>
<td>N'dabeni</td>
<td>269</td>
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<td>2. St. Cyprian's Mission (C.of E)</td>
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<td>264</td>
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<tr>
<td>4. Bellville Angelican Mission</td>
<td>Bellville</td>
<td>73</td>
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<tr>
<td>5. Simonstown Wesleyan Mission</td>
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To prove the inadequacy of education facilities for Native children in the Peninsula, a perusal of the following figures will suffice, viz: - At N'dabeni and Langa, there is a total of 1515 children, according to the Municipal books; of this number 629 are in school; thus, 886 are out of schools. Even allowing off, say, 300, as under 6 years of age and 100 as over school-going ages, still an enormous number of over 400 is left without any schooling whatsoever.

In addition to the abovementioned schools, there are two State-aided part-time evening schools, mainly attended by adults in Langa and N'dabeni. There is also one flourishing
private school at Athlone in connection with the Wesleyan Church, I have mentioned the last category of school to show both the evident thirst for education among the Native community of the Cape Peninsula and the inadequate provision by the State of educational facilities for the Native children in the Peninsula. In all these schools, except the teaching of handicraft on a very small scale, education is merely bookish. The work in the two N'dabeni schools, ranges up to sixth standard. From year to year a number of children pass this standard and a limited number find their way to Salt River Wesley Coloured Training College for their normal training.

The policy, however, in vogue of late in the Union, of differentiating Coloured from Natives, has fostered prejudice against the Native children in the Salt River Training School. They are now accepted with difficulty, being incessantly reminded that the college is for Coloured not Native children.

This objection to Native children training at Salt River College, raises at once an important matter of making provision for a local Native training school, as other Native training schools are situated at great distances from the Cape Peninsula and are thus out of reach of the vast majority of Native children whose parents have not the means to pay both the railway fares to and tuition fees at these institutions, owing to the straightened circumstances under which they have been thrown, as a result of the Government's replacement of Natives by Whites, Coloured, even in the Docks and Railways.

Moreover, the present acute unemployment is from which every section of the community suffers, is a thing of some
time already amongst the Natives of the Cape Peninsula. The authority in charge of Native education, in conjunction I maintain with the local authority, should, under the circumstances and because a great number have come to stay in the Western Province, establish a training school where Native children could get a heart and hand training in addition to the head one they have been getting heretofore.

As to the ways and means for the establishment of such a school, a large number of Natives who pay poll tax are permanently domiciled in the Cape Peninsula. They, therefore, expect a return for paying it and a most suitable form of that return would be establishment of the aforementioned institution for the Western Province Natives.

In regard to boys and girls who, every year, pass the sixth standard and have nowhere to go, occupational training, in addition to existing movements like Pathfinders and Wayfarers, must be provided, in woodwork, shoemaking and basket weaving for boys and dressmaking and millinery for girls, in order to engage these children and thus minimise the danger they are liable to fall into of swelling, for evil practices, the ranks of a detestable group of - to use a provincialism - "scollies".

Then to provide outlets of employment for the boys and girls who are not able to proceed with their education beyond Standard VI a Juvenile Board for Native children should be established by the Government in all the big towns of the Union.

In regard to occupations in which educated Natives are engaged, it is only in the local Native Affairs Department and in the Municipal Offices in the locations where educated Natives are employed as clerks, - schools, of course, excepted.
It is a mix-up with other occupations; and thereat educational qualifications of a Native neither count nor affect his earning capacity and wage rates.

CHAIRMAN: You refer to scollies -- would you explain what they are? -- Scollies are people, are boys and girls who will not work. They go about in groups -- they are won't work.

When you refer to education being bookish, is that intended to be a criticism on the suitability of education for the Natives here? -- Yes, sir.

In what way would you like to see a change made? -- We would like a change made so that there should be a sufficient number trained in trades; rather than just book knowledge, which equips only a teacher and a person like that.

But, now how are the European youths trained in trades? -- I believe in being sent to technical schools and the like.

Is not the training chiefly inside the trade itself? -- Yes, I think so.

They go to the schools in the evenings and they get their practical training in the day? -- Yes.

Do you want them to get practical training -- ? -- In the same way as it is done with the Europeans.

DR. ROBERTS: Do you not think that the European has opportunities here which the Native has not got, but which he may have? You would be training boys in carpentry, but training them inefficiently, and they will not have an opportunity of getting work and you will create dissatisfaction? -- We hope that provision will be made by the establishment of useful boards, such as I have suggested and we hope that openings will be found for such children.

Where? -- Locally, here.

It seems to me that training would not altogether make the difficulty. It is not meeting it in the big institutions? -- Why I suggest that is for this reason. The trouble is this.
There are boys who have passed their sixth standard and cannot go anywhere. They cannot go to work. They find it too much to compete with these elderly men from the Territories and, naturally, they have nowhere to go and the result is that they go about grouping themselves together for nothing else but mischief. They get bad really. If there is something to engage these children, it would save them.

CHAIRMAN: The statement has been made to us that the children born here did not get employment because people maintained and even the Natives themselves maintain that they are not trustworthy?—I would not be of that opinion. I think the cause is simply what I have said, that men from the Territories, and even boys, strong boys, are not as strong as the boys born in the Territories.

Why not?—They cannot stand competition.

Why are they not so strong?—It is the way they are brought up. They are brought up differently from what they are in the country.

In what way?—In all ways. Even the food they are eating.

MR. MOSTERT: Do you mean the European food?—Yes, European food, European clothes, European everything.

Do you think the Native food builds up strong boys, stronger than European food does?—Undoubtedly, that is, if he is fed adequately.

DR. ROBERTS: Do you not think that it is much more that the boy who is born in the town does not get the exercise which the country boy gets. He is not allowed to chase birds, he is not allowed to fight, or anything. You know what a boys is in the Territories. He is chasing birds all day long; he is running about and fighting?—Yes, it is
the lack of exercise.

MAJOR ANDERSON: Do you live at Ndabeni yourself? - Yes.

Can you tell us anything about the conditions there, why the Natives object to moving out to Langa? - Well, there are men here, sir, who have come to give you that evidence.

I just want to confine myself to Native education, if you do not mind.

CHAIRMAN: We have been told that the Natives do not like to go from Ndabeni to Langa? - Yes, sir; but they will give you evidence on that.

MR. SAM XEBEK HOHO, (Xosa) Organizer of the Independent African National Congress,

called and examined:

CHAIRMAN: Will you tell us what you have to say? - I have not got a written statement, as I did not have much time and I have only just put down the subjects on which I should like to speak. In the first place, I want to deal with Native wages here in the Western Province, particularly in the Peninsula and Cape Town, and, secondly, with legislation affecting Native labour.

The wages received now in Cape Town by Natives, average 4/6d per day. I am referring to places like the Docks, quarry works and building, but at present the 4/6d is cut down in many places. Quarries and buildings used to pay more, but only 4/6d is paid there now. The expenditure incurred by Natives is far larger than their income. A Native has a family of five or six to support, out of £5 per month. I find that the expenses incurred by these people who have to support these large families are at least £3.10s. - per month. That is for food only. Now, I find that it costs these people about £10 in three months for clothes, not decent clothes,
but just something to cover the body. The children have to go to school. The clothes which they use are for their work and for Sundays as well. I said to these people, "Your income is only £5 8/- per month, how do you manage?". Of course, the fact is that the wives of these men must work just the same as the husband. She has to go out early in the morning to do work, she has to do scrubbing and washing. The children have to go to the schools, but what becomes of them afterwards?

We have been told that this Commission has been appointed to receive complaints from Natives. As far as the evidence led here yesterday by Mr. Berman is concerned, I will not take up much of your time, because some of his evidence is much in favour of the Native workers.

I suggest that the Natives should be paid at least 6/6d per day, particularly in this part of the country, because the expenses here are not the same as what they are in the country. I should say that the country labourers should not be paid the same, because there is a little difference. Towns, like Queenstown and East London, which are close to the homes of Natives, make it possible for Natives, at 1 o'clock on Saturdays, to go back to their homes where they can get as much food as they can eat, provided the crop is all right. But now the drought is too severe.

MR. LUCAS: You mean, you cannot go home for a weekend from Cape Town? No, that is so. And, in addition, the Natives have to pay poll tax and anything else. They have to pay for their railway fares to come to work and to go back. They have to go to Langa and Ndabeni. Speaking about Langa, the fares to town cost the workers 8/6d per month. That is for a man getting only 24/- per week. The fare from Ndabeni
Mr. Bobo

is 5/- per month; that is a big difference. For all these reasons, I suggest that the Native wages should not be less than 6/6d per day.

CHAIRMAN: You mean a gradual rise from 4/6 to 6/6d per day?—Yes. I say that the position today is worse among the Natives than it was.

MR. MOSTERT: You heard Mr. Berman here yesterday. He said 10/-, but he would make a minimum of 7/- to start with. Do you reckon that that is too much?—I did not hear what Mr. Berman said, but I would not say that I do not agree with him. I would even agree with 10/-. I am sorry I missed Mr. Berman’s statement about 7/-. I do not want to clash with him. I have worked among the Natives for the I.C.U. It does not help trying to shift that big mountain when you know it cannot be done. I know that Mr. Berman is a friend of the poor worker, and therefore I will not change his statement. I have my own opinion, and I have said from 6/6d upwards per day.

THE COMMISSION ADJOURNED AT 11 A.M. UNTIL 9.30 A.M. ON MONDAY MORNING, APRIL 27th.