THE NATIVE ECONOMIC COMMISSION

Sitting at Pretoria

Monday,

June 6th, 1931.

111th. PUBLIC SITTING.

Present:

Dr J. J. Holloway, Chairman,
Major R. W. Anderson,
Dr H. C. M. Fourie,
Mr F. A. W. Lucas, K.C.,
Dr A. W. Roberts.

Evidence on behalf of Municipal Council
Of Pretoria, given by
(i) N. G. Nicholson (Town Clerk),
(ii) Dr G. D. Ising (N.O.H.), and
(iii) F. C. Lowe (Superintendent
of Locations) ... 8674 - 8731

Evidence (in Afrikaners)
of Rose-Innes Chake ... 8732 - 8745/6.

Evidence given jointly by
(i) F. Bruyn,
(ii) I. B. Moroe,
(iii) E. H. Chake, and
(iv) P. Ramutle. ... 8747 - 8749 a.
Evidence on behalf of Municipal Council of PRETORIA, given by MALCOLM GRAHAM NICHOLSON, Town Clerk; GORDON DACOMB LAING, Medical Officer of Health; PETER CHARLES LOWE, Superintendent of Locations.

THE CHAIRMAN: THE COMMISSION would like to ask you a number of questions, first of all with regard to the statement that you have handed in, and then about certain other matters which are not dealt with in the statement?— (Mr Nicholson): Yes.

With regard to this annual census of location dwellers, is that done by house to house enumeration, or is it an estimate?—It is done by house to house canvas.

So that the figures should represent the actual state of affairs?—We know the number in each house.

That should be a pretty accurate statement?—Yes.

I notice that since 1926 you have had a 36 per cent increase of population in your locations?—Yes.

In dealing with the population outside the locations you give certain figures on page two?—Yes.

I am not sure whether the 19,361 includes the people at that date in the Artillery Barracks, Roberts Heights, Prisons, Mental and Leper Hospitals?—I am not sure about that. We simply took the census figure, 19,361. We presume so.

That it includes them?—(Dr Laing): We have no record of those in the Artillery Barracks, Roberts Heights and so forth, apart from the census.

The 1921 figures are simply the figures given/the municipal area of Pretoria?—(Mr Nicholson): Yes. These institutions are in the municipal area. It goes right out to the end of the town lands; and the Leper Asylum is just on the border.

Is the Leper Asylum inside the town lands?—Yes, inside the municipal area.

/ I should
I should think, subject to correction, that the 19,361 is then the total population as enumerated as at that date. For purposes of vital statistics we exclude some of these people, but when the population is given, it is an enumerative population, so it would include them?--- I could find that out definitely and let you know.

As long as I know it is the census figure?--- It is the census figure.

I have all the records in my office: you do not need to worry about that point. That would seem to show since 1921 a 48 per cent increase of population?--- Yes.

Can you account for that very large increase?--- Well, we have tried to do so. There has been an increase in the European population, an increase in business in Pretoria.

MR LUGAS: But no industries?--- There has been an increase in places like Kirkness' Brickfields. I suppose the Railway probably employ more whites than they did; and generally business institutions have increased. More domestic servants, and so on. Whether it would be to that extent, 48 per cent, I am not sure. It seems a very high figure.

DR ROBERTS: You make it 48 per cent?

THE CHAIRMAN: You want to take 19,361 in 1921, plus 3,000 for institutions in the neighbourhood. That is 48 per cent?--- Yes.

Actually Johannesburg estimates its average rate of increase at about the same?--- Yes. One would not think the increase would be quite so much here, but one cannot get away from the figures -- if the estimate made by the Health Department is correct, roughly about 26,000 people.

On what basis was this estimate made, Dr Laing?--- (Dr Laing): It is estimated that there is an increase of about 1,000 a year ...
How do you get at your 1,000 a year?--- As a matter of fact, I have only come here. That is the procedure adopted before, and I have followed suit. We haven't really got any figure to go on; it is very difficult.

The Pass Office records have not been examined for this purpose?--- No. They are not much use. A boy comes and he goes, and some of these boys are registered as many as three or four times, sometimes under different names. It is a hopeless business to trace one native, even from the Pass Office records. We were always hoping that the census would have been taken this year, and then we would have something to go on. You can take the increase in the last ten years and proportion it out. But we haven't got anything of that nature at all; frankly, we must admit that it is more or less a guess.

On the other hand, of course, your enumerated increase of 36 per cent since 1926 seems to bear out the 48 per cent since 1921?--- Yes.

You state that this big immigration started about 1925. Is there any reason for choosing that year?--- (Mr Nicholson): Well, that was Mr Lowe's idea; he had better answer that. (Mr Lowe): I took over in 1922, and it is since then that the big influx has occurred.

You did not notice much of an influx in your first three years of office?--- Well, not to a very great extent, no; but it certainly has occurred since then.

You have had a big growth of native population since 1925?--- Yes. It is very difficult, of course, to go from compound to compound; you have no control whatsoever over the influx.

I was not thinking of the control side. But why should there have been a considerable increase since 1925?--- I really cannot say why there should have been. The
figures certainly show that there has been. (Mr Nicholson): Isn't it, generally speaking, the draw of the town?

MR LUCAS: But why should it have started then, Mr Nicholson? --- I don't know; I really cannot say. But we have always been feeling, in municipal circles, anyhow, that the problem has become more and more acute within recent years.

DR ROBERTS: Don't you think that 1924, 1925, 1926 were heavy years of drought right over the country?

THE CHAIRMAN: 1924-1925 was the best year we have had.

DR ROBERTS: Not in the Cape.

THE CHAIRMAN: We hardly get Cape natives here to any large extent. But 1924-1925 was a record maize crop for the Union.

DR ROBERTS: When did the drought begin?

THE CHAIRMAN: Which one?

DR ROBERTS: The one that finished last year - at any rate with us.

MR LUCAS: You had three years down there?

DR ROBERTS: We had three years, yes? --- (Mr Nicholson): I am afraid I could not help you very much in that respect, except, as I say, we simply have felt it, that there has been a continuous influx of natives during the last five or six years, and our location figures go to prove that.

MAJOR ANDERSON: Are they getting employment? Have you many unemployed? --- I think the proportion is probably about the same. They are getting employment, but we still have a lot of loafers in the location, we would like to weed out.

The unemployment has not increased? --- I should not think so.

MR LUCAS: Have you any records by which you can check that? --- (Mr Lowe): The unemployed? No. There are quite a number of unemployed, though, in the locations.
MR NICHOLSON: There always have been. Of course, I think we want to tighten up the control. I wanted to make one or two suggestions later on, whether they are practicable or not, but it is as we see things here - to tighten up the control.

THE CHAIRMAN: Whilst we are on that point of locations, perhaps you can take them now?— (MR NICHOLSON):

Well, we start from the fundamental basis that the natives should not come into towns unless they are required by the European population. They should be kept in their reserves unless there is work for them in the towns. Now the question is, can some control be exercised in the reserves or on the farms before natives come into the town? Is there any way whereby the chiefs or the Native Commissioners can control the influx of natives into the towns? Should not there be some system whereby a native knows what he is going to do when he comes into the town, not just to come in promiscuously to look for work? That system should be in some way checked: that is, he comes into the town having got a permit from the Native Commissioner and from his chief. I don't know what the control of the chief's really amounts to, but if it is an effective control, then the chief ought to be satisfied that this native is going to obtain work when he goes to the town; that he has something to go to, some reasonable prospect of subsistence in the town. And the Native Commissioner should also be satisfied. Then when he comes into the town, it seems to us he should report, not merely to the Native Commissioner, but also to a municipal Native Affairs Department; that the Native Affairs Department should register him; and if he is looking for work, he must live in the native reception depot or the municipal hostel. And if he does not get work, he must leave. Give him seven days in which to get work, and if he
does not get work, he must leave. Then that there should be registration in the municipal offices as well as in the native Pass office. There does not seem to be any relationship or any liaison between the native pass office and the municipal Native Affairs Department. Then the question I think ought to go further: the question of his wages ought really to be tackled; whether the Wage Board or some other board should not tackle the question of natives' wages. And the municipality or the same board, it seems to me, should have some control over the number of boys who are required by the population of Pretoria.

DR ROBERTS: When you say "boys" do you mean old men as well as young men?—- Natives: I mean natives; girls, too, if you like. The natives employed, or to be employed by the inhabitants of the town. After all, our object should be to encourage as far as possible European residence and European employment in European areas. One has no desire to take away the incentive for a better life from the natives but to encourage them to have the best conditions possible in their reserves. I have never seen why there should not be large native towns as well as European towns. Why the attractions of town life should only be in the European areas; why there should not be attractive town life in the reserves; I don't quite know whether the native has not arrived at that stage where he can establish a large urban population.

MR LUCAS: He only comes to you because he is so frightfully poor in his reserves?—- Yes, that may be.

THE CHAIRMAN: The native's reply to that would probably be this: "I am limited here in the reserves to a comparatively small piece of ground. And in the case of a bad season (and after all they come fairly frequently) I
may have next to nothing here, next to no crop. And at the same time legislation like that might prevent me altogether from trying my luck somewhere else" ?--- Yes, but then by his trying his luck, to enter into competition with the European, he is only accentuating the difficulty in the European area. You know what the position is here; we have not really enough industries to keep the youngsters going and to do away with unemployment; and the unemployment is surely accentuated by the influx of natives into the towns who are available and anxious to get work.

DR ROBERTS : What work would these bright young European boys do ? Or, putting it the other way, what work does the native do that would take the employment away from the European ?--- I think there are any number of jobs that could be done.

Such as ?--- Messenger boys; a certain amount of clerical work.

Those you could surely count on the fingers of your one hand ?--- No, I think there are quite a number of natives who are doing work that could easily be done by Europeans.

For example, I suppose in your big shops, Beckett's, Henderson's and those places, there would be plenty of boys to go behind the counter. The native does not go there ?--- But there is other work as well. There is the delivery work; there is the labouring work in the towns. Surely that can be done by Europeans ? Anyhow, the first thing should be surely that the European in the European areas should be considered first.

Why ?--- Because that surely is his sphere.

But it is not ?--- Well, it seems to me it is. Better the conditions outside as much as you like; let the communal life of the native be improved to the utmost extent.

/ You are
I think you are battling against history there, to my mind; I don't want to open the argument, because it is an endless problem?--- One has no objection, one would like to see the native encouraged to live his own life in his own way.

He won't stay there?--- Surely something must be done to induce him.

Mr Lucas: Have you ever thought of it from the viewpoint that by improving the position of the native, you improve the position of the whites?--- Yes, I quite agree. Then those natives who are essential for the service, if they are essential in a town at all; those that are essential for the service of the town, I would give them decent wages; I would give them decent conditions of life.

I was thinking of the standard of the natives generally throughout the country. The actual income of natives throughout the country is appalling low. They cannot purchase anything; they are of no use as customers to the whites?--- How can that be improved so far as the country is concerned?

That is a part of what we have to consider; we have to try to do something in that direction?--- Isn't that the crux of the position?

Natives only come to you because they are so frightfully poor outside?--- Yes. That has a reflex action upon the European population, too. They are a huge reservoir of labour, which is very valuable, undoubtedly; but at the same time it tends to draw down the European area to its level - the European population, to that level. I know it is an enormous problem. I would not profess to have a cut and dried solution for it. But from a municipal point of view we feel there is not enough control over the influx of natives, and there is not enough control over them while
they are here. And it seems to me that there should be some way whereby the quota of natives allowed in a town should be settled by somebody, either the local authority or a board.

When you say more control is necessary, I take it you do not mean because they are not law-abiding?--- No.

It is because of the economic side of it?--- Yes.

You say here they are very law abiding?--- The native, taking him all round, is a law abiding citizen.

MAJOR ANDERSON: Would you still have that principle of keeping him out of the towns, even if they cannot make a living, if they cannot feed themselves in their own reserves?--- Well, I think the Government ought to feed them: there ought to be some way whereby they receive relief in their own areas; in the same way as work has to be found, or help has to be found, for the Europeans out of work, so something should be done for the natives who are starving in their areas.

MR LUCAS: You realise that these very poor natives have to find at least one pound in taxation every year, and the majority of them one pound ten, in cash, in a lump sum?--- That is a matter where they should be relieved, if they are not able to pay.

MAJOR ANDERSON: The position is, a certain amount of relief is always going on in the native reserves; they are helping each other. There are also a number of natives willing to help them in the towns, and so they come to the towns?--- It would be far better if that help was sent out to them in the native reserves.

It is not easy to do, if they are getting relief from their own people in the towns, and you want the Government to take it over?--- I think it is reasonable to assume that, if the economic conditions in the reserves are very bad, that the State as a whole, that everybody in the State
should combine to improve those conditions; and if they cannot be improved, naturally, at any rate the State, should keep them alive, should give them work of some kind.

THE CHAIRMAN: But don't you think a system like that would be much too rigid for ordinary economic requirements: it means the supervision of every job, practically?—Yes, I think that is what would be required really, that every business for instance would have to be allocated a certain number of servants. We have got to do something to create work for Europeans, otherwise the unemployment question, so far as the European is concerned, will get worse. That is the first thing.

DR ROBERTS: Don't you think you have to create a capacity for work in the European first?—No, I think the capacity is there all right.

You think so?—Yes.
The capacity to do any kind of work?—Yes, I think it is there. I don't think that the European won't work; I think if you give him work to do, he will do it. There are wasters in every community: I am not talking about them. I am talking about the average.

You don't think there has grown up a feeling amongst the European classes in this country which must be eradicated some way, of a disinclination to do certain kinds of work that men like ourselves in other countries would do willingly?—I think that is being eliminated gradually. I think it has existed in the past, but the force of economic circumstances is making Europeans realise that they have got to take any and every kind of work. I think with education people will lose that old feeling, in any case.

THE CHAIRMAN: You think that rigidity would afford relief to the European population which would then come into these jobs?—Yes.
Your idea of rationing native labour to employers, apart from the question of whether it is desirable or not, could be made to work with regard to the permanent employees?--- I was referring to them.

You have got a good deal of temporary labour, two or three days at a time?--- You would always have that; I don't think you can ever do away with that.

The very nature of industry brings that along: there is a pressure of business, and you must have more hands. "Hands" is the right term: no particular intelligence is required?--- Yes.

You take them on for two or three days?--- Yes.

How do you propose to deal with that problem?--- There would always be on the fringe in our registration system, a certain number of floating population; they would be doing a few days' work at Brown's one week, and a few days' work at van der Merwe's the next week. There would certainly be a small reservoir available. For instance, take the municipal registration office: you would have to settle something if a man was continuously out of work for say six months; you would be satisfied there is no work for him and he had better return to his domicile. But there would always be in the location a certain number who are temporarily out of work and temporarily in work.

MR LUCAS: I have not been able to collate your evidence yet, but the impression that I have got is the native, very much like the European, goes to where there is a reasonable or some sort of prospect of a job. Capetown apparently had far more natives in 1902 than it has today; and they talk about an influx. Maritzburg, the increase has not been very great: there is not very much in the way of openings.
there. I cannot think of any other one at the moment, but
Capetown impressed me very much. Oughtn't we to look for
something much less rigid, to use the Chairman's phrase, than
you are suggesting - much less interference with freedom to
better one's position?--- Well, I don't see how you can com-
bine that with control. You have a free system to-day prac-
tically: as far as we can see, any native who wants to come
to town, can come. Well, is that sound?

In theory is it unsound?--- Yes, I think it is
unsound in theory, because he is invading the European area.

I know Dr Roberts disagrees with you, and I cross
swordd with you, too?--- Oh yes, I know.

After all, isn't the whole of your civilisation in
South Africa based on native labour, on the free and wide
use of native labour?--- Yes, I agree.

The theory you are propounding asks that the Euro-
pean should have all the benefits of that, and the natives
none?--- No, I don't say none. I agree that his labour
is extremely valuable; and there is more work I think in
South Africa than can be done by the Europeans.

I think there is, undoubtedly?--- There is no doubt
about that. Therefore the question then is, what work shall
be allocated to the Europeans, and what work shall be allo-
cated to the natives - unless you are going to allow the
native simply to have the right to compete freely in all
kinds of work and live entirely a free life in the European
urban areas, free from all restrictions.

I should like to have a case made out why he should
not?--- Well then, you go to the extent of inter-marriage.

No: that is quite a different thing altogether?---
Then you immediately start restricting; you say, "All right,
we will restrict so far as inter-marriage is concerned."

/ Neither
Neither side wants it. The Americans say that since the abolition of slavery, miscegenation has become negligible. It is when you have got a lower race alongside of a higher race, as we call it, that miscegenation is most likely to come. Neither side wants it, as a body?--- Once you start putting on restrictions anywhere, it seems to me you immediately give the case away for freedom, for absolute freedom.

It is a question as to whether that restriction would in any way be necessary?--- You would again restrict them with regard to the purchase of drink.

THE CHAIRMAN : I take it your point is, some restriction is admitted on all sides?--- Yes.

It is purely a question of the boundaries of the restriction?--- Yes.

MR. LUCAS : I was dealing with the economic question?--- Well, the economic question after all is a question of whether there will be competition with the European. If you give absolute freedom to the native, he will simply under-sell or under-cut the European so far as his wages are concerned, to begin with.

Isn't it because we have kept native wages down by a number of expedients, and we have fixed a customary wage in the municipalities for a native, and we do not let him go above that? There may be exceptional cases. Therefore I ask, is not the improving of the natives the best in the end and the most satisfactory way of improving the position for your whites?--- I think you should improve his condition in his own areas; I cannot see any objection to that as the fundamental basis. Don't let us have this mix-up of Europeans and natives in the towns.

THE CHAIRMAN : Would you accept the view that the level of native wages is determined by the will of the white people
people?--- Well, that is so. At present they have the power to do it, and naturally they fix the level. Personally, I think that level is too low.

Do you think the white man does fix the level? Don't you think there are economic forces, anyhow, in the whole position which have a far greater influence than any will of the white man?--- Yes, there is something in that too. The native is prepared to take less than perhaps he otherwise would, on account of his economic conditions, and it is the economic conditions probably more than the will of the white man that fixes the wage.

It requires the will of some legislative authority to fix wages above the perhaps very harsh level that the interaction of demand and supply will fix?--- Yes.

MR LUCAS: You have an assisted supply.

THE CHAIRMAN: In this case there is an assisted supply for particular industries?--- Yes, I think so. I think you would require some legislative control with regard to the wages paid to natives, in the same way as it has been necessary for Europeans.

Coming to the question of restrictions, Mr Lucas suggested in matters of a non-economic nature there are certain directions in which restriction may be wise and salutary, but in economic matters I don't know whether Mr Lucas would be prepared to say there should be no restriction....

MR LUCAS: No, I did not mean that.

THE CHAIRMAN: You introduced the term "economic."

DR ROBERTS: I would go that length, sir; distinctly.

MR LUCAS: What I had in mind was, we increase the supply artificially, importing Portuguese natives, importing Basutos, Swazis and Bechuanas?--- Yes.

And in addition to that we settle the custom, which
is a very big factor in fixing wages. And in addition to that we have laid down the laws under which natives can live upon land. All of those are economic factors keeping him down?--- Yes.

Now is not the proper way to deal with your point to remove those restrictions and then to give any further assistance possible? One of the matters that would assist both whites and blacks is if one could introduce for unskilled work the same level for both?--- Yes, I am inclined to agree with that.

What are you paying your unskilled workers to-day, natives, on the roads?--- Well, there it depends if they get food. I suppose roughly about £3 a month.

If you employ whites you have got to pay a minimum of about five shillings a day, haven't you?--- We like to pay them more, if we can.

I am taking what is usually paid?--- Yes.

In Capetown I think the wage in a number of factories for unskilled workers was 4s/6d a day, whether native or coloured, which is very near the white minimum?--- Yes.

THE CHAIRMAN: You mentioned you had certain points you wish to bring forward?--- Well, we have been gradually talking about them.

Are those covered?--- There was one point we wondered whether the Commission could make any recommendation about, and that is natives and their descendants who come into an urban area, they seem to lose their tribal domicile and they become urbanized natives. Under the Urban Areas Act, in deporting natives, you have got to deport them to their home. Now Pretoria has been looked upon as their home. Should not natives not lose their tribal domicile?
There should always be a domicile, no matter whether it is the third generation, we will say.

MR LUCAS: You get that little complication that I see you have just had in the North Eastern part of the Transvaal, where the Portuguese natives have married local women and have been separated from their wives and turned out.

DR ROBERTS: There is an excellent name there, or designation, that the Town Clerk has suggested: "urbanized" natives. I wonder whether that is not a better term than the term we all use, "detrabialized"?-- We look upon them as becoming town dwellers. They become urbanized; they become residents of the town; they are living in a location and they say, "This is our home. We don't know any other home." Should not there still be a possibility of the local authority being able to return one of these natives, if he is a dissolute and disorderly native, under the Urban Areas Act, to his original tribal domicile?

Why should you do that to a decent, God-fearing village when you have done the harm?--- I beg your pardon?

When you have done the harm to him?--- I don't think we have done the harm.

Oh yes: it is because he has been living in a town?

THE CHAIRMAN: He has never been living elsewhere than in a town. Let us assume that case. Where has he got his dissolute habits from?--- I don't admit that.

MAJOR ANDERSON: If you send the native back, he could not make a living; he would starve?--- He is not making a living in town. He is a nuisance to himself; he is in gaol; he is an expense to the whole community. Put him in gaol or in his reserve, if you like; give him a work colony in the reserve. Why keep him in the town?
There is a chance of getting work in the town? --- Well, there is very little chance for a man like that, of getting right in town.

DR ROBERTS: There is a very strong feeling among the better class of natives to receiving these men. They say they are living decent and orderly lives; why should a man like this come in? --- Then let a work colony be established.

Oh yes, that is a different thing? --- The Government can surely step in and say, "We are going to create a work colony," and instead of keeping those boys a nuisance to themselves, degrading themselves and their fellows in the location, put them outside; establish a colony where they can go to.

THE CHAIRMAN: When a native falls foul of the law, that can be done that way; that is being done? --- We are continually being met with this difficulty about deporting them; you cannot get rid of them.

MR LUCAS: The natives object very strongly to having town criminals let loose on them? --- I don't say they should be let loose on them; they should be under control.

MAJOR ANDERSON: You want the chiefs to take control of them, to look after confirmed criminals? --- I would rather have some sort of Government control.

It is a problem that every civilised community has to face. It is not a fair way to solve it, to send the criminal back to his home to be a danger and a nuisance there? --- No, I did not mean so much that. You are talking of course of the extreme case of the man who is a criminal; but there is the other, the dissolute sort of disorderly, unemployable native.

DR ROBERTS: Wouldn't he do a great deal more damage
in a native territory among a people that are living a sort of pastoral and arcadian life?— The probability is he may also become reformed there; I don't know.

THE CHAIRMAN: Let us take, not an extreme case, but a native who may not be either a criminal or dissolute, but who is sent out from an urban area where he and his ancestors have lived for two or three generations, to let us say Sibasi, because he happens to be a descendant of a Sibasi native of three generations ago. This man lives in town; he does not know Bavenda (??), and he does not know anybody there, and he does not know anything but town life. Is it a reasonable thing to put that man back among the Bavenda?— Well, he is among his own people.

Well, are they his own people?— I think so. That is where the idea that they become part and parcel of the town seems to me to be fundamentally wrong. They are only temporary dwellers in the town.

MAJOR ANDERSON: That would be justifiable if the town was prepared to get rid of all its natives altogether; but as long as it must have some natives, and cannot do without them — the population of the towns as at present would not do without them, if you asked them to?— No, they require a certain number of natives as servants.

It is a problem created by the towns?— But isn't it better for the native himself to get back to his own people?

They don't want to go, and the European people don't want it?— Is he doing any good in the town? Is he doing either himself or his neighbours any good?

There is certainly no good putting him back to a tarve?— I don't think anybody should starve. I cannot accept the position that in any civilised community there should be any starvation of any kind for anybody.

/ THE CHAIRMAN :
THE CHAIRMAN: Say we have white South Africans of three generations' standing, descending on both sides from Italians. Following out your suggestion, if you send those people back to Italy, because you don't want them any more, they would be absolute strangers there; and in the same way a native of three generations' standing would be an absolute stranger in Sibasa?--- I don't think he would really be a stranger there; he is bound to have certain links between himself and his tribe.

One of the first links is the language, which he may have lost in three generations. Some of your people at Ersterust have lost it in less than three generations?--- Yes.

Secondly there are the tribal customs: a man among people whose language he does not understand, and whose customs he does not know, is like a fish out of water?--- Yes, there are difficulties.

I don't think it is a practicable scheme, when these people have lived in the towns for generations?--- What is the alternative then - that he simply remains there? Therefore you are going to establish a native town cheek by jowl with the European town?

DR ROBERTS: Yes?--- Gradually all the town natives will become, we will say urbanised, again, and you will then have a native town and the European town side by side.

Do you see any harm in that?--- I do. I think it is a wrong thing.

I don't know: I know a number of natives, dwellers in towns, and they seem to me to be decent men?--- Oh, I am not saying that. I have got a great respect for the native; I think he is a wonderful asset, and that we have neglected him in the past. One wants to uplift him.
He has to uplift himself in the towns, in Johannesburg and Pretoria?--- I have no objection to them at all, so long as they are living a decent life and that their work is necessitated by the European community.

But they are that: they are living decent lives, and they are creating a new civilisation for themselves, which you cannot stop?--- Cannot they create that civilisation in their own areas?

DR ROBERTS: No.

MR JOR ANDERSON: Can you show us any way of doing it? I think if it can be done, everybody would like to see it done. It is the practical difficulty of how to do it that we are faced with, of finding industries for them to build up a civilisation upon in their own territory. That is one of the things we have been trying to find a way to do?--- It would be a long evolution; but it seems to me that is the ideal.

Is it a practicable ideal?--- I think it will be practicable in time.

In the meantime you have got the practical question of what to do with the natives who are in the towns for whom there is no place at present in the country, and no prospect of a place for, at the best, a generation. The towns have created the problem by bringing the natives there for their own business, encouraging them to come. If you ask the towns to-day to do without them, would they do without them?--- I would not ask the towns to do without them. I think the towns themselves are coming to see that their first duty is to their own people.

MR LUCAS: That may be a very mistaken line to quote?--- I don't think so.

THE CHAIRMAN: In any case, you say, should we build up a native town next to a European town?--- Yes.
We are not in the fortunate position that we can start making the country over again without having the native town necessarily everywhere next to the European town?---

Yes. If you have no restrictions, if you have freedom of movement and freedom of employment and so on without restriction, you are simply going to encourage that, and you are going to have chaos; if you have absolutely unrestricted freedom of movement.

There is a certain amount of restriction now in movement. But we have got to face the position, whether, things being as they are now, it is possible to turn back the wheels of time and prevent, if it is desirable to prevent it, the growth of a native town next to a European town?--- We want to control it; we want that native town to be a decent place where people can live decently, where the people there are actually at work; they are either required by the European community or by the service necessary for their own community. We don't want to encourage hundreds of thousands of people to come in there and expect the European people to build them houses, to put their hands in their pockets, as it were, to keep them there, when they have come from their own place which may be hundreds of miles away. Why bring them here?

MR LUCAS: Are not you responsible for having put your hand in your pocket for houses?--- I say only for those who are needed for the Europeans' labour, for the work of the towns.

The Europeans pay them wages they cannot come out on, and it is a question if you are not really subsidizing the employers?--- I was dealing really with the increasing influx, and the necessity that the European has to save these people from starvation, to give them decent conditions. But
you say we have to build houses for people who are not needed in the town. If they can build their own houses -- there is something wrong with the native from the point of view of education if he cannot establish his own town.

But still I wanted to take an aspect of what you referred to. You speak about saving him from starting in the towns: does your municipality do anything in the way of food relief for natives?--- Well, there is very little of that done, but it is done by charitable organisations.

In extent it is really insignificant, isn't it?--- There is a good deal of charitable work going on amongst the natives, from the European side.

THE CHAIRMAN: Isn't your difficulty this, Mr Nicholson: the Urban Areas Act forces you, if you want to prevent a slum problem, to house your natives?--- Yes.

If the natives come in in larger numbers than the normal demand of the community, it puts a very considerable burden on the local authority?--- Yes.

For which the local authority does not see that the community, if it is responsible, apart from the country as a whole, gets any benefit?--- Yes, that is so.

That is really your difficulty as a local authority?--- Yes. We have got conditions of over-crowding which we cannot really control, and the better you make the conditions, the worse the over-crowding will become.

Therefore unless you can exercise a certain amount of control of the influx, you are going to have either the over-crowding which you deplore now, or a burden of expenditure for native housing that you cannot face?--- Yes. That is the position.

MR LUCAS: Would you go to the extent, supposing nothing were done to improve the conditions in the reserves
and on the land, where the natives are now appallingly badly off; would you go to the extent of saying, whether any change be made there or not, you should be protected from allowing natives to come in here?--- Yes: I think the improvement should take place of these natives in their reserves; and as a citizen of the country generally, I think every business man will say, "If more taxation is needed for that purpose, let us pay it. Let us improve the conditions of these people." Why keep them in this degraded and starving condition in these reserves? It seems to me wrong. I don't think the European really realises the position.

He does not?--- I must say I have never realised that the native was in that dreadful condition in the country districts. One feels that is the crux of the matter.

DR ROBERTS: You think it is a reasonable thing then to do or to suggest, as dwellers of towns, to divide this country into the two classes, the sons of God, and the sons of men?--- No, no.

That is what you are doing?--- I don't divide them into two classes in that way at all. I think they are still sons of God, because they are living in the country. I don't think we are the sons of God because we happen to be living in town. After all, if the native was industrialised wouldn't he have to establish his industries in his own way in his own country?

No, sir, because if he started fair, without a handicap, I am not sure that that would have happened. But you don't get a fair race: the industries were there, brought there by the European, who had for centuries been accustomed to that sort of life. I daresay if there had not been a start from the beginning, where the European did not have
his industries, I am not sure what would have happened?---
The European has through evolution become industrialized.

Centuries of it?---It has been a gradual evolution.

And so therefore the other man hadn't a chance?---
The other man is surely an agriculturist primarily?

He is, but he must take up industries in order to
live, because no country will live and grow simply by agri-
culture. England was absolutely stationary in population
and everything else until the great change came towards
industries?---Can the native establish industries in his
own way for his own people in his country? If he can, he
will do so.

His own people are too poor: they won't be able to
support them?---Yes, that is so.

He would have to compete in that case with the Euro-
pean, and he cannot do that, because the European has the
start?---Well, you think he ought to come into town and
compete there?

MR LUCAS: I don't look on it as competing. I look
on it as fitting into the whole scheme of things; we put
certain difficulties in the way, but the scheme ought to be
good?---It seems to me there must be a barrier or a line
somewhere; you must draw a line somewhere, unless you are
going to have freedom right through. Let him compete and
let the fittest survive.

If you put one section of the community on the half-
crown level, and the other section cannot come out on less
than five or six shillings, then that five or six shillings
section is not going to get the work; but if you remove the
obstacles to getting that five or six shillings, then you
would start getting probably things on a more or less equal
footing?---All I am saying is, if you are removing the

/ restrictions
restrictions, that is going to lead to chaos in the town. I cannot get away from that; and that the town must look first of all, and the European community must look first of all, at the problem from its own point of view.

When you speak about chaos, did not what chaos there is arise from the fact that you would not pay the native enough to obtain the necessaries of life? I think in town he is being paid sufficient for the necessaries of life.

You have to subsidise his housing, for one thing? Well, perhaps he has enough for the necessaries, and not for more; and his wants are becoming greater. He is wanting something more than the mere necessaries. Apparently the condition of the natives in town is much better than it is outside.

In some ways, not in others? Generally speaking it must be better, because they want to come to the town. Dr Roberts would encourage them to come to town; he would say, "Let them all come."

DR ROBERTS: I said, let them come; let them find their level. And they will find their level. So long as the white man is there, they will always have an inferiority complex? I don't know that you can let them come freely and unrestrictedly.

THE CHAIRMAN: You suggest a rather important point there, namely, that if the native is to be allowed free ingress into the European economic system, without any restriction, then the duty imposed by the Urban Areas Act becomes too heavy a burden for the local authority? Yes.

Is that your feeling, that the local authority will not be able to carry out that duty properly? Yes, they won't. As I say, the conditions in locations will be infinitely worse than they are to-day; and they are bad enough to-day.
On what ground do you think the local authority would not be able to face the cost? Don't you think, even with such a free movement, there will come a time when the native will find that there is absolutely nothing to be got in Pretoria, and therefore he will keep away?—No.

Mr Lucas: As I suggested happens in Capetown?—That might happen ultimately, and I suppose it would, that the law of compensation would operate. But in the meantime—perhaps it might take twenty years—in the meantime you would have a fearful state of congestion. And I say it would be a state of chaos, until things find their level. It would happen ultimately, over a long period of years, I have no doubt.

Major Anderson: There must be some economic check working the whole time, otherwise you would have been swamped under long ago. Isn't it an unnecessary fear, to some extent?—No, I don't think so. It is increasing now; it has been going on for a number of years.

It is not increasing, for you say unemployment is not increasing?—The number will go on increasing.

Dr Roberts: It is increasing pari passu with the European, not more?—It is increasing more.

The Chairman: The European population in Pretoria has not doubled in ten years; nowhere near it. Your native population increase is a third in five years?—The European population has doubled in twenty years, but the native population appears to be increasing more rapidly than that. And I think it is now that we ought to have increasing control.

What sort of control would you suggest?—Well, I was trying to work something out that would not be too irksome. One does not want a multitude of passes and red tape;
but one does think that natives should be controlled; that
their influx in some way should be controlled. Whether
through the Native Commissioners, or the magistrates, or the
chiefs, you have to find out what they are going to do before
they are allowed to come into town; what means of subsis-
tence they are likely to have; whether they have work to
come to before they are allowed to come in. And also that
they must register with the local authority, and if they
don't find work, they must leave the town. And then when
they are in town, the local authority would have to see that
they are more or less continuously in work, or that they are
available for temporary work - a certain number of natives
available for temporary work; whether that would involve a
rationing of industries and businesses. It seems to
me you might have to go to that length.

Don't you think the restrictions laid down by the
Urban Areas Act are enough for practical purposes?--- We
have never really had any registration system in Pretoria;
at least not for many years now.

But the Government has. A native who comes in must
get his permit to seek work, what they call the six day slip,
which can be renewed for another week?--- Yes.

So that there is a restriction there; in fact a
restriction of which various people complain, that it forces
the native to get a job so quickly that he must take a job
at any sort of wage that is offering. So on the one side
it has been pointed out that that restriction is a very
sharp one?--- That is so. (Dr Laing): That is only for
males, of course.

Admitted?--- (Dr Laing): It is the females who
bring the increase of population, of course.

THE CHAIRMAN: I will get down to that presently; I
don't think that is quite borne out. But even now your female population, the ratio between your male and female population in your locations seems to be pretty nearly what it is in the country as a whole; so that you have had no undue influx of females in the locations at least. The location seems to be a fairly good cross-section of the whole native community?--- Yes. (Mr Nicholson): Mr Lowe might be able to say whether there are many natives who come in for work who remain in town, even after they get work; and if they don't get work.

(See adjournment.)

THE CHAIRMAN: You suggested that Mr Lowe might be able to give us some information?--- (Mr Nicholson): It was your point about the natives who were looking for work. They get a permit for six days, and then that is renewed. My idea was that that was one thing only. (Mr Lowe): The position was that the superintendent of the rest house was rather in a quandary about this, because he was issuing passes ad lib. to natives, all over the show, and the position was very difficult. He came down to me, and I suggested he refer all these natives to me who were seeking work, to see whether they were entitled to remain in the location or not.

In the location or in the compound?--- In the location. I questioned each one individually as to how long he has been in Pretoria and if he is entitled to be in the location, and I endorsed his pass accordingly.

Does that lead to the exclusion of a certain number of natives - this arrangement you mention?--- No: it does not lead to the exclusion of them.

When you do not endorse the pass, do they still issue the six day slip?--- They still issue the six day slip, oh yes.
And they renew it indefinitely?--- I don't know whether they renew it indefinitely or not; that I couldn't say, because that is issued by the Native Affairs Department.

DR ROBERTS: What is the peculiar relationship of Mr Ferreira to yourself?--- We have nothing to do with each other, really. You mean the superintendent of the rest house?

Yes?--- He has nothing to do with me, really. He came down and asked me if I could make some suggestion, and that was what I recommended to him.

THE CHAIRMAN: Now with regard to your Schoolplats location: first of all, are the Schoolplats figures included in the statement here?--- (Mr Nicholson): Yes.

I think it is the intention of the Council to clear up that area?--- Yes, we bought it for that purpose, to clear it up; to clear them out of that area altogether.

It is not intended to have that a native residential area at all?--- No.

Is the idea to take these people out to Quaggapoor?--- Yes.

Isn't Quaggapoor rather at a distance for ordinary purposes?--- Well, it is on the railway line.

Would the railway service be adequate?--- Well, the Railway say they are prepared to provide an adequate service; of course, if there is the demand. It is the only place in our own area where the Railway would serve them and where we would not require to buy land. It is in the town lands.

Where the town would not require to buy land?--- Yes.

Has the question been considered by your Council of a residence for natives working in the eastern suburbs, a place somewhat more get-at-able than these places in the west?--- We have no land in the east at all. And the University farm rather binds us, sort of limits us there.
We would have to really go through the Koodoospoort; that is just as far as Quaggapoor, from the point of view of distance.

Not for Arcadia, Brooklyn, Hatfield?--- You cannot keep the boys in the east in that particular location. They would be mixed up. There would be boys living in the west, living perhaps at Koodoospoort. (Dr Laing): There is no necessity for a location for boys from the east. They are mostly domestic natives who are housed by their masters on the premises.

That question has not arisen yet?--- (Dr Laing): No. If we put a location in the east, these boys would have to travel the whole length of the town to get to the industrial areas where they would be employed. The ordinary bona fide domestic servant is allowed to reside on his employer's premises.

The question might arise in future if there was a general going over from native male to native female domestic servants?--- They would still be domestic servants, and they would still reside on their employers' property.

MR LUCAS: Is the accommodation suitable?--- For females, yes.

From the social point of view, I mean, not from the health point of view; from the moral protection point of view?--- (Mr Nicholson): You mean the outside rooms?

The outside rooms, yes. They overcome the difficulty in one small area in Johannesburg by having a hostel for girls?--- (Dr Laing): We have a native girls' hostel here, which is privately run.

DR ROBERTS: You have two private hostels?--- Yes. (Mr Nicholson): Mrs Christie's, and the one down in Froes Street - Good Shepherd Lane.

THE CHAIRMAN: Now in regard to your vital
figures on page seven, Dr Laing: in what way is the correction for outward transfer done, or inwards? When do you regard a native as belonging to Pretoria for this purpose? --- Well, if he is a resident of our location then he is a Pretoria native. The birth rate only really refers to natives in our own location.

Whenever you get a birth here of a native not resident in the location, then you transfer it? --- Yes.

Because you can get no inward transfers? --- We cannot get inward transfers. These native statistics are absolutely unreliable as statistics. The infantile mortality, for instance, is based on births; but quite a large number of the natives who died in the Pretoria area are not registered here as births.

DR ROBERTS: So that may be too small? --- No, it may be too big, far too big, really.

THE CHAIRMAN: Dr Roberts refers to the birth rate. The smallness of the birth rate would be due to non-registration? --- Yes.

Obviously 10.04 is a ridiculously low birth rate? --- Yes. And furthermore, it is the custom with a lot of these native women in the location to go back to the farm for their confinements, and then to return to the location.

Is that definitely still done? --- (Mr Lowe): Yes. (Dr Laing): The result is that this birth is registered outside our area, but the death is superimposed, as it were, on the birth rate.

In actual practice the birth is not registered at all? --- Yes. But the death is, because they have to get a burial certificate.

On that point, Mr Lowe, is it just a matter of a small number, or is it a matter of frequent occurrence? --- (Mr Lowe): No, it is not of frequent occurrence. You mean
where they go outside to give birth? No, it is not of frequent occurrence.

According to native custom a woman must go back to her mother for her first confinement?—- On the other hand, again, others come in and give birth here from the farms.

Those are corrected for outward transfer?--- Yes.

So you get the one lot going out, but the others are not corrected inward?---(Dr Laing): No: we have got no machinery for inward transfers at all.

Your birth rate here, 10.04, as against about 25 for Europeans: the birth rate among natives is somewhat higher in certain areas where we have been able to get figures than it is for Europeans. So on that basis you would have two and a half times as many births as you have given here?--- Yes.

Therefore your infantile mortality rate would come down in a similar ratio?---Yes. You could not assume that, really.

I think you could at least assume that, because your population, as I have pointed out before, in the locations shows a fairly equal distribution between males and females.

MR LUCAS: But this birth rate is calculated on total population?---(Dr Laing): It is for the whole native population; not for the location alone. The greater majority of our native population is outside the location; at least, the bigger proportion; and that consists almost entirely of males.

So if you took your location population, this would work out at about 25?---Yes. It would certainly be double, almost. (Mr Nicholson): It would be more than doubled.

THE CHAIRMAN: But now your actual births are very largely in the locations, I should think?---(Dr Laing):

Yes, almost entirely, except for a few perhaps at places / like
like the brickfields, where the native woman creeps in without our knowledge.

Is it possible for you to take these figures for your locations alone - your birth figures? We could do that. We never have done it. We have just taken the whole population; we have never made any distinction really between our location population and the whole native population. It could be done, of course. It means getting three sets of figures instead of just the two.

A birth rate calculated on a population of which the great bulk is males, must obviously be a misleading figure? It applies to all statistics.

DR ROBERTS: Wouldn't it be better to do it upon this figure of 9,600 than upon the 25,000?

MR LUCAS: This 10.04 represents 288, and 253 on 9,600 is roughly a little over 26 per thousand? (Mr Nicholson): The European birth rate is 22.25 for Pretoria; that is for 1928-1929. Last year's is not printed yet.

THE CHAIRMAN: Urban birth rates are lower than the rural. The '26' figure I quoted is a Union figure? (Dr Laing): The figure for Europeans for the year ended June 1930 is 22.13. Coloureds, 14.43. That is the whole coloured population; not natives alone.

When I asked you the question about isolating the locations I was really thinking of the period back. This figure here is for 1930, I think - the year before the last. How would it be possible for you for this year to get the number of births of location dwellers purely? (Dr Laing): Oh yes, I think we could do that; it would take a little time. We have to go through all our birth notifications.

Do you know how many actual births there were? (Mr Nicholson): It would be practically all notifications from locations. (Dr Laing): 438, of which only five
were born of non-resident mothers. The Pretoria births therefore were 435. (Mr Nicholson): That comprises 258 natives, 85 Eurafriicans, 90 Asiatics.

You can have the 258 examined again so as to take out the natives who do not live in your locations -- the births of native children? (Dr Laing): There will be very few.

Still, I would like to have the correct figure while we are about it? Very good.

Mr Lucas: Could anything useful of the same sort be done about the death rate? That would be a bigger job, of course. We can do it. You want the figures for the location itself?

The Chairman: For the locations, your three locations? Do you want them separately?

No, the three as one? We can get those figures out for you.

Now on the question of infantile mortality: in Johannesburg, I would like to explain, two investigations have been made which have given very much more accurate figures than have hitherto been available. The first consisted of taking the number of births during one year and tracing every birth up to twelve months after the date of that birth. Say you start with 1930 - not later than June 1930, your calendar year 1929: take every birth and try and find out what has happened to that native inside the next twelve months. You will find "No trace," or "Parents left the area"; or secondly, the child is dead, or the child is still alive; so that one could eliminate those that you can find no trace of. Then if you could indicate the number still alive twelve months after their birth, that is one way of arriving at a more or less exact figure when you

/ cannot
cannot get registration. That would mean you would have to follow up your 258 cases and split up those 258 cases into "No trace" and "Dead inside twelve months." Of course the residue would be still alive at the end of twelve months. That is one investigation. Then a second investigation was made which consisted in asking as many married native women in the locations as could be prevailed to get give the information, firstly, to how many children they had given birth; secondly, how many of those children survived twelve months, irrespective of where those children were born or died. That would not give a figure purely for urban conditions, because some of those may have been out in rural areas part of the time.

DR ROBERTS: Sir, wouldn't you bring in the question of the age of the women, otherwise it might be a woman who was married only two years, and it would bring down the average?

THE CHAIRMAN: That was a third point. We are not calculating the number of children per family here. We are getting rather closer to the facts by taking the actual number who died inside twelve months?--- (Dr Laing): In order to get a rate, you have got to superimpose that on the number born in that particular year. I don't think you can get a rate out of that.

You get rather a different approach to the subject. You find out, not in respect of one particular year what the position was, but with regard to one particular group of women how many of their children died inside the first year. It is not strictly comparable with the European figures?--- Yes, I follow that.

That investigation has been made for the Johannesburg municipal locations, and if it can be done here it would
be helpful?--- (Mr Nicholson): How many native women would you take? Fifty?

I would like to get as many as I can. In Johannesburg they got over 3,000?--- (Dr Laing): They have a fully developed Native Affairs Department. (Mr Nicholson): It would assist if we know how many native women you would like as a standard: 200 or 300? (Dr Laing): 200 or 300 would not give you a fair index.

I would prefer to have all native women asked. You may be able to get the assistance of the Joint Council for that purpose. In Johannesburg they got the information from over 3,000 native women?--- (Mr Lowe): They probably have a big staff there. (Mr Nicholson): When would you want it?

You would have to have a month or six weeks in which to do it. I think the Joint Council would be quite pleased to help you in that matter?--- (Mr Lowe): I am afraid it will be almost impossible for one to do it in the time. (Dr Laing): We can certainly attempt it, anyway. (Mr Lowe): We will certainly do our best.

The ordinary methods of vital statistics are entirely useless for this purpose, because the mistakes that are likely to be made tend to show a figure all the one way; if some went one way and some the other, it would not matter. That is why you get such ridiculous figures published?--- (Dr Laing): They usually have them on the breast longer than nine months.

Sometimes two years. You will have to accept that source of error; it is a smaller source of error?--- (Dr Laing): I think over a large body it would probably eliminate itself; some would overstate and some would understate.

You would have to ask them the children that lived

/ up
up to a year; overstatements or understatements cannot be helped. Now with regard to your rentals, are these rentals that you charge an economic rental?—(Mr Nicholson): No, it is not an economic rental, strictly speaking. Well, the rental in itself we try to work out more or less on an economic basis, but of course we spend much more money on the location. We have a deficit every year of from three to four thousand pounds on the location and the hostel.

If you took the houses by themselves without the location administration, you mean?—And repairs to streets and street lighting and all that sort of thing.

That is where you make the deficit, not on actual rents?—Not on actual rentals, no, because this shows approximately 5 per cent. It does not include maintenance and repairs. We propose to spend a few hundred pounds every second or third year on repairing these things.

MAJOR ANDERSON: That is not included in these figures?—No, it is not included in these figures.

THE CHAIRMAN: Still you make 5.5 per cent on loans at 4 to 5 per cent?—Yes.

So your average rate of interest must be less than 5 per cent?—Our average would be slightly less. The 5 per cent costs really a little more. We raise the money at 9%, 9% and so on; it may be five and a little bit.

These loans bearing interest at 4 and 5 per cent are not raised at par?—They were not all raised at par.

Would your average interest be more than 5 per cent on the £60,000?—No.

So there is a slight margin there, but the margin is not enough to cover other things?—No. Our figures show on the hostel we have a deficit of about £800 or £900, and
on the locations themselves we have a deficit of £3,000. Of course that deficit to some extent will be reduced this year, although we will probably spend more money on a sports ground this year. We are charging now a lodger's fee, and we will get about £2,000 from that; so that we expect the deficit may be about £1,500. But we are going to spend perhaps £1,000 on a sports ground, and that will bring it up again to £2,500.

Is that the Groenkloof Sports ground?--- A more general thing.

But the one at Groenkloof?--- There is one at Groenkloof, but it has not been a great success.

Is the Council thinking of starting a sports ground elsewhere?--- Yes: developing one of those that already exists, but doing it on decent lines.

DR ROBERTS: It will cost you about £5,000?--- Ultimately I suppose it would. Whether we will do that out of capital and charge up the annual redemption and interest, or whether we will take £1,000 a year out of revenue, we have not settled yet.

It has not come to you that you might be gracious and give it to them?--- We would be giving it to them. You mean without charging it to this account?

Yes?--- We have got to charge it somewhere. And there is a deficit, again. It does not really matter; it amounts to the same thing, because in our accounts the deficit is borne by the rates.

One would think the Europeans might give it to them?--- They really do give it. There is no profit. It doesn’t matter whether you show it in this account or in the previous accounts; it is all the same.

THE CHAIRMAN: With the exception of Schoolplaats,
did the municipality have to buy the ground for either of the other locations? --- No.

That was town lands? --- That was town lands.

There is no debit against the native revenue account for those loans? --- No.

In other words, your municipality takes up the view that as it has town lands, the natives, being dwellers in the town, are entitled to the use of a certain portion without extra charge? --- Well, in arriving at the rentals, we allow 4s/-, the rent, to stand.

That 4s/- is credited to the native revenue account? --- Yes.

But there is no money credited to the general city revenue as against the native revenue account? --- No.

All municipalities don't take up that attitude ....

MAJOR ANDERSON: What is the item, £715, "rental of land"? --- That is the rental of the stands; 4s/- a month per stand. It is paid by the natives.

MR LUCAS: Is that all that the 4s/- a month yields? £715? --- That is the figure the Town Treasurer gave me.

4s/- per stand on the size you have got there, I calculated to work out at a capital value of about £500 an acre. How many acres is the location? --- There are 940 stands.

That is over £1,800, about £2,000? --- (Dr Laing): Some of those stands are occupied by buildings, and there is an inclusive rental there for buildings and stands.

At Marabaasted they pay only for the stand? --- Yes.

But is the land in that neighbourhood worth £500 an acre? --- (Mr Lowe): Yes. (Mr Nicholson): I should think so, more or less.

THE CHAIRMAN: Now the money spent on Schoolplaats, is there any interest on that debited to native revenue account
account ?--- (Mr Nicholson): We have got capital charges. I think it may probably be included. Provincial Administration Loan, interest and redemption for the year, £2,291: I cannot remember whether that included Schoolplaats; whether that was the loan, or whether that was the loan from which we built the houses.

Your capital expenditure of £60,000 is given here as being on buildings alone ?--- Buildings alone, yes. That is what we have spent on the buildings. But in addition to that, of course, we bought Schoolplaats.

Is Schoolplaats debited against city revenue account or native revenue account ?--- It will be included in this, I think, because we are crediting the rentals. (Mr Lowe): They are all included. (Mr Nicholson): If they are all included in it, this expenditure will be debited in the annual charge on the loan.

Would you please confirm that ?--- I will confirm that, because it is not clear in these accounts.

MR LUCAS: Why do your houses cost so much more to build than the Johannesburg houses ?--- I think we could probably build them cheaper to-day. This was at a very dear time, and they may have been built in a very expensive way. I am not quite sure. I think we could build them cheaper to-day.

THE CHAIRMAN: The rental of your municipal houses or native houses would seem to be about 25s/- for a two-roomed place ?--- Yes.

In view of the prevailing rate of native wages, do you consider that this represents a reasonable proportion of income to what is spent on housing ?--- Well, of course, there are various sources of income. The women work; sometimes the children work; they let rooms to lodgers. 25s/- a month is a very high percentage of the man's wages, I admit.
admit; but they increase their earnings. Probably - I don't know - the average earnings might be about £6 or £7 for a native family. (Mr Lowe): For a family, yes.

MAJOR ANDERSON: How would you make that up?--- (Mr Nicholson): I suppose the man earns about £3 to £4 a month, and the wife may earn £1, and the lodger pays something.

Is that for the wife going out washing and attending to houses?--- Yes.

We found, on inquiring into it, that the balance was a very small one; they got perhaps £1 a month, but they have to pay out a good deal of it on soap, for instance?--- (Mr Nicholson): My wife provides the soap.

MR LUCAS: If you have lodgers in a two-roomed house, you have got to have overcrowding?--- Oh yes, I admit that there is overcrowding, undoubtedly. We have got to build a new location. The trouble is that the citizens won't agree on the site of the location; there are continual difficulties as to where it should go. The Council has adopted a policy, and the ratepayers are opposing it tooth and nail.

THE CHAIRMAN: Your Council is convinced that there is overcrowding now?--- Yes.

On the question of the site, I understand that originally the portion to the west of Bantule was intended for further native locations?--- Yes.

Has that been dropped?--- Yes.

Why?--- Pressure of the West End ratepayers.

Do you know on what ground the objection was raised?--- They thought the location there is big enough, and that another location should be established somewhere else. They thought we ought to find an area somewhere to the east, to
establish another location, or to the north. Various places have been mentioned, but they all involve the purchase of land and the provision of transport.

Except Quaggapoort?— Except Quaggapoort.

Now the houses were originally all built by European labour, I take it?— Yes.

Was the question considered of allowing native skilled labour, or non-European skilled labour, to be used?— Well, at the time it was considered, and they said it was not available, there was no coloured skilled labour available in Pretoria.

Do you know whether your Council would, in laying out a new township, permit the use of coloured skilled labour?— I think if the new township we would probably encourage the native to build himself, as far as possible, the ordinary municipal house. If we called for tenders in the ordinary way, we would never get it done by coloured labour.

MR LUCAS: Because the rates of wages laid down by the Industrial Council agreement are so high that coloured people cannot get jobs?— It is hopeless. If we call for tenders from European builders, it would be done by European labour.

THE CHAIRMAN: Has your Council considered the question of the alternative between what I may perhaps be allowed to call the Johannesburg on the one side, of almost entirely providing the municipal housing, or the Bloemfontein scheme on the other side, of letting the native build and on the basis of a building loan? Has that question ever been faced by your Council?— Some years ago when we built the houses at Bantula, we called the natives together; as a matter of fact we asked them whether it would be possible for them to build those houses themselves, if we assisted them. And I
think the response was absolutely negligible. They say, "We can build wood and iron houses, but we cannot build concrete houses, and we cannot build a brick house." We said, "We will give you the stone" - (there is a quarry at Bantule) - "we will bring the stone for you to build with." They said "No."

MR LUCAS : That might have been merely a passing phase. Bloemfontein has developed quite a big lot of craftsmen to do that sort of work now?--- They do not seem to exist here somehow.

Perhaps there has been no opening?--- There would not be much of an opening so far as the location itself is concerned.

MAJOR ANDERSON : Couldn't you introduce a few bricklayers and masons trained at various mission stations throughout the country? If the Council wanted to get them, they probably could?--- It would not be for the Council to get them; it would be for the natives themselves. The Council would merely assist them.

THE CHAIRMAN : Do I understand your Council is prepared to make available housing loans to natives if they will build for themselves? Is that the position?--- That was the idea at the time. We would have to reconsider the point. It has not been considered lately. The idea at the time fell through.

The view that was expressed to us, not by the Johannesburg Town Council, but by one of their officials, was that they were afraid that a township built up under those circumstances would in twenty years' time all have degenerated to a slum?--- I think that is a real difficulty, unless they could develop some sort of builders who could build in stone.

MR LUCAS : The newer type in Bloemfontein is quite a good type?--- How long would they last? (Dr Laing): The
new ones too are not up to much, really; they look alright.

(Mr Nicholson): Our houses will last for fifty years.

(Dr Laing): In addition to that, Mr Chairman, there is the difficulty that the native has got to live on the spot while he is building, if he does it himself; he is simply living in some ramshackle place before he gets his house completed, perhaps for a year or eighteen months, under very insanitary conditions during that period.

MR LUCAS: That is something that has got to be dealt with, but it does not seem insuperable. Now natives who appeared before us complained that in Marabastad they have to pay ten shillings for water and have to go some distance to fetch their water, while the coloured people pay the same amount and get water laid on to each house. ?---

(Mr Nicholson): Ten shillings? They pay a shilling a month, don't they?

A shilling a month: my mistake. But the same rate for both; but the one gets it laid on to the house?--- (Mr Nicholson): Well, it would cost a lot of money to put it on to each house. The question is whether that would be sanitary.

(Dr Laing): There is no drainage there. (Mr Nicholson): And the yards would then become probably saturated; the taps would be allowed to run, and the position would be much worse.

Don't you think when you have got a position such as this that there is bound to be dissatisfaction?--- You mean the differentiation, that the one has got it for the shilling? They are getting it very cheaply, that's all.

My point is that the one gets a lot more for the shilling than the other gets?--- (Mr Lowe): One can get over that difficulty by charging the other one a little more.

(Mr Nicholson): We are increasing the number of taps. We
are not prepared to put them into each house in Marabaastad. But we are going to increase the number of taps available in the locations. I don't think a shilling a month is an excessive figure.

DR ROBERTS: While we are on this subject, had you some trouble with regard to the wash-houses, with regard to the men and the women being close together?--- That I don't know. I don't know anything about that. (Dr Laing): They are run at a great loss. In addition to the wash-houses there are two washing areas which are used more than the actual wash-houses.

THE CHAIRMAN: Do you mean for baths or washing?

DR ROBERTS: No: the men and the women wash together.

(Mr Nicholson): The wash house fees are £330 (?) a year, and the expenditure is £830, which is not included in the native revenue account. (Dr Laing): In addition to these wash houses, there are two concrete wash areas.

THE CHAIRMAN: That is in Bantule?--- And one in Marabaastad.

In Bantule you have one block of shower baths?---

(Mr Lowe): Yes.

Is that largely used?--- (Mr Lowe): No, not by any means.

I understand you had three?--- We had three, but they were abused and we had no alternative but to have them closed down. We left the one.

In what way were they abused?--- Well, they used them as lavatories and so forth, and it got so bad afterwards, we had no alternative but to put on a caretaker to look after the thing. From a bath point of view they were never used; they did not appreciate them at all.

The one block that is now there is used for bath purposes?--- It is used for bath purposes, and there is
a caretaker who looks after it to see that it is not abused.

Is there not congestion with one block?--- No, none whatever.

Have you a similar position at Marabastad?--- No. They seem to have their own baths in the houses; they certainly don't appreciate the public bath.

MR LUCAS: We were told by your Advisory Board that in Marabastad they were not allowed to put up any building but a wood and iron one: is that correct?--- (Mr Lowe): That is correct.

Why is that?--- Well, I don't know. (Mr Nicholson): The Council's policy really is to eliminate Marabastad altogether, to abolish Marabastad ultimately.

THE CHAIRMAN: Why?--- Well, they think it is too near the European area. It should be further out; there should be more separation.

Has the proximity to the sewage outfall anything to do with it?--- No. The area north is gradually being eliminated as it is, but it is the area south as well that the Council think is too near the Europeans. There is just a little sluit between the Good Hope area and Marabastad.

Is there any likelihood that a portion of the Marabastad area would be taken in later on by the sewage outfall?--- A small portion, perhaps, but it is more likely to extend perhaps up Schoolplaats way. But I think the solution there will be we will have to have another sewage works somewhere else as the town grows. That is rather near the town as well. I think the policy will be to establish another sewage works further out. It would be a mistake to increase the sewage works there to any great extent.

DR ROBERTS: How long has the Town Council had it in their mind to take away Marabastad altogether?--- It has always been in their minds. It is a question of finance.
That is the trouble: it would cost a lot of money unless we can establish a native village and allow the native to build his own house. But if we have to erect all the houses, it will cost a lot of money to replace Marabasstad. Most of the houses there are wood and iron to-day, and there are no vacant stands now at all in Marabasstad; so that it is really only carrying on what already exists.

THE CHAIRMAN: When you say "native village," have you in mind a village where the native will also be able to buy sites?—Probably to lease them. I don't know about actual purchase.

A long lease?—A long lease.

One of the points that has been referred to this Commission is that of allowing natives actually to purchase their erven in or near European urban areas?—Yes.

Do you know whether your Council has any definite views on that matter?—I think their definite view would be against purchase, but we should not object to a lease.

But at present you have at least four such places just outside your boundaries?—Yes. That is all right for if it is private enterprise; but if it is on the Pretoria town lands we should not allow the purchase.

If it is a choice here between having it inside a municipal boundary, under the control of the municipality, or just outside with no control, don't you think it might be better for your Council to have the control?—It would be fairly near to the town. You can have control over leasehold townships, you know. You would have better control over a leasehold township than over a freehold.

MAJOR ANDERSON: Do you know what the position is in other towns where the private township has been allowed to grow up, and it has usually developed into slums which were a menace.
menace to the health and well-being of the whole town: Port Elizabeth, Durban and East London?--- Yes. Well, I take it now under the Native Land Act that could be prevented, could not it?

It can be prevented, but it has not been prevented in the past. They have got these slums all round the town, which they have got to take over now for their own protection?--- (Dr Laing): In those cases I think those places are actually outside the jurisdiction of any local authority.

They are at present, but they are beginning - Durban has got to take them in?--- Our biggest danger here is Lady Selborne, which is under the jurisdiction of a local authority; it is under the jurisdiction of Hercules. (Mr Nicholson): With regard to the other areas out here, I don't think there has been any trouble.

There may not be at first, but as they become crowded they become a danger. That is what happened at the coast?--- (Mr Nicholson): Yes. Herstervaat is a good distance away; Herstervaat is beyond Silverton. (Dr Laing): It is a good distance, but still it might become a danger.

Where they are properly supervised and controlled, they are all right?--- (Mr Nicholson): You can establish a local authority.

The local authority when it is established very often has not got sufficient power?--- Yes.

MR LUCAS: It represents the land owner generally?--- I think, as Dr Laing says, the only one that might cause any trouble would be Lady Selborne, and that is under the control of Hercules. The others are rather far away.

THE CHAIRMAN: You say that your Council are in favour of total prohibition?--- Yes.

In pretty well every urban area where we have made
inquiries, total prohibition is a name rather than a fact?

--- Yes.

Is that the case in Pretoria?--- I think so. I think we must admit it, too.

In going through Bantule we noticed a large number of holes in your roads which it was represented to us left a way of getting round the penal clauses of the prohibition?

--- Yes.

In other words, your total prohibition means that your road bill is going to be a bigger one all the time?

--- Yes.

In view of that, does not your Council consider that perhaps some way of meeting the desires of the natives in this respect, either by municipal brewing or by some other system of control, might be better than the present system?

--- No. The Council have considered it several times, and it has always been thrown out. The idea of establishing municipal houses, or kaffir beer houses, or allowing the native to brew his own beer, has always been thrown out.

Dr. Roberts: I understood they were not quite so firm as one would gather from your words just now, with regard to allowing the natives to brew their own beer?--- I think they would be.

More than even the municipal brew?--- There was only one vote in favour of municipal brewing.

But there were some - without going into detail - in favour of allowing them to have their own beer?--- I don't think so; I don't think there was one, even.

Not even one?--- I don't think so.

I understood there was a feeling to allow brewing?

--- No.

Major Anderson: Have you considered the evils of the present system at all?--- They think the thing will
right itself in time, with education. Give the native better conditions gradually. But it is a mistake to allow him to have access legally to drink.

Quite a strong medical view was expressed to us in one town that the native needs the vitamins and so on in the kaffir beer?--- It is not my own personal view. We as officials, and the Native Affairs officials, recommended that, as a matter of fact, but the Council would not hear of it. They turned it down by fourteen to one. I forget whether it was a full vote; anyhow there was only one who was prepared to support it. The suggestion was to have a municipal beer house more or less after the Durban system.

THE CHAIRMAN: One would assume from that that your Council does not take a very serious view of the evils of the present system?--- No: they think they should be controlled by the police, and gradually the native will improve his own conditions; his conditions will be improved. Anyhow, they think the conditions would be worse, put it that way, under any other system.

I think it is admitted, on the one side, that the police are doing their best to enforce prohibition under the present system, and secondly, that prohibition is not being enforced by a long chalk?--- No: I think that is so.

MR LUCAS: With regard to stock, is the tenant of a property owner not allowed to graze stock on the town lands?--- None of them have stock; none of our natives have stock.

I was not talking about that at the moment: the European?--- Oh, the European?

If I am a property owner and let my house to somebody else who has cattle, isn't he allowed to have my rights to graze cattle?--- I don't know that we have inquired too closely into it, but theoretically it is the owner.
This is felt in a number of towns as a very serious grievance by the natives? I don't think we have ever received any grievance or had any request from natives to be allowed to graze stock.

THE CHAIRMAN: In the last paragraph of your memorandum you say the Council propose that in future the Chairman of the Board should be a councillor? "Chairmen" there should be "Chairman." There are one or two typing errors in this statement. In the first page: we do not call Schoolplaats a location; it should really read, "There is another area called Schoolplaats." Otherwise we would have said there are three locations.

DR ROBERTS: Your proposal there is that the Chairman of the Board should take the place of the superintendent? Yes. You think that is making for more efficiency? Well, the argument of the Native Advisory Board was that there are many cases that they want to deal with which to some extent involves an attitude that has already been taken by the Chairman: that is, by the superintendent. He has made up his mind on the particular point that may be coming up for discussion. He has already given a ruling. And they feel that the system of appeal to the Town Council is rather a cumbersome one, and that the superintendent is naturally before the Committee of the Council that considers the appeal and the Native Advisory Board is not. They think it would be better if a councillor was present there who may be able to adjudicate as between the superintendent and the board.

THE CHAIRMAN: He would be in a position of much greater independence than the superintendent can be? Yes. It is not a matter of being against Mr Lowe personally, but it is just the fact that he is almost occupying a dual position.
DR ROBERTS: Don't you think it is separating what is really a matter of great vital importance, the unity and the solidarity of the superintendent and his board, and bringing in a stranger? --- That is Mr Lowe's point. Mr Lowe has stated that he considers the position should remain as at present; that it is a domestic matter; it is a domestic board dealing with the domestic affairs of the location; and that the superintendent is in the best position to know what is the right thing to be done. On the other hand we have got to listen to the Advisory Board, and they seem to be suffering - they seem to regard this as a very important grievance.

MR LUCAS: Yes: we have had it brought up that way too? --- Yes, that they are suffering under that grievance. So the Council said there is nothing much involved in giving this a trial; and it would simply mean an alteration of the by-laws. One of the councillors has volunteered to go down and attend the meetings, and if it does not work we can revert to the other system.

To-day you got certain superintendents who are not worthy of the position? --- Yes.

And it makes it difficult? --- That is so.

DR ROBERTS: Dealing with that, I have a very strong feeling that this is -- if I might put it before you: you are in this way making a separation from the superintendent and the rest of his board, and creating an antagonism which I don't think should exist; otherwise, if that antagonism is there, although you brought in the King himself, you would not remedy things? --- Yes, there is something in that, Dr Roberts. I quite agree. I was a little bit in doubt about it, but I am giving you the Council's point of view. There always is this undercurrent of feeling that the superintendent is to some extent biased.
But why should he be biased?--- Well, the grievance has come about already through probably some action of his. You see, somebody has probably come to him and said, "Well, look here, I want time to pay my rent." He says, "I cannot give you time; unless you pay by the tenth of the next month I will issue summons." They don't pay by the tenth, and the summons is issued, and they have got to pay another pound in costs. Then the Native Advisory Board comes along and they say, "We don't think you were justified in doing this." The superintendent says, "Well, I consider I was justified." And so you get a grievance in that way. Mr Lowe may not be quite right --- I am not entering into the merits or it; I am only giving a possible instance.

But still I would deprecate this change because it is separating two people that are really in unity; and if the superintendent is not either in touch with the board or in touch with the people, well then I don't think any change will help?--- He will be there; he will be at the Board meeting.

My view strongly is that separating these two people, the Board and the superintendent, will be fatal to the welfare and to the better feeling ... ?--- Well, of course, if we find that, we can revert to the old system.

THE CHAIRMAN : The proposal here is that the councillor has to decide?--- Yes.

And you are going to give this alternative a trial?--- Yes. I mean, it has got to mean an alteration of the bye-laws. The bye-law is now lying on the table, and I have no doubt it will be adopted, and then it goes to the Administrator and the Minister of Native Affairs.

What time has got to elapse before all the formalities are gone through?--- It takes about a month; twenty-one
days it lies on the table, and then it will take another month probably before we get the Administrator's consent.

Has it only just started? --- Yes, it has only just started. It was up at the last meeting of the Council.

MAJOR ANDERSON: Is it the intention to have one member of the Council to act always as chairman? --- Yes, Chairman of the Native Advisory Board. It will simply mean that he will attend the meetings. He won't have anything to do with the administration of the location, but he will simply attend a meeting of the Board, and he will be guided very largely by the superintendent. In case the conduct of the superintendent comes in question, he will naturally hear both sides.

DR ROBERTS: A good deal of trouble, Mr Chairman, as I think you know, and certainly as we all know, is caused by the lack of understanding perhaps on the part of the superintendent and the lack of understanding on the part of the Board. Now when that exists I think it is better that there should be a change rather than bring in an outside man.

MR LUCAS: It has all to be reported to the Council. It is really bringing them into close touch with the Council.

DR ROBERTS: There are other ways of doing it. If the superintendent is not fit to take his place as chairman, then he is not fit to be there.

THE CHAIRMAN: But the superintendent is a member of your permanent staff? --- Yes.

It is not such an easy matter to change a superintendent? --- No.

The idea is that a member of the Council should be the link between the Advisory Board and the Council? --- Yes.

And you know everything that is going on? --- Yes.

Perhaps Mr Lowe would like to say something on this point
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point ?--- (Mr Lowe): Well, of course, as I pointed out, it is caused through two agitators. It is rather a remarkable thing that we had a far worse Board, I might say, than we have at present, and there was never any question arising about the chairmanship of the Board when they were in a position to complain. The law then permitted them to make a change if they wanted to, but there was never any such suggestion. And certainly this is arising through two agitators, as I pointed out to the Town Clerk. And to be suddenly superseded would appear to have no confidence in me, sort of thing. That is the feeling I have towards it. And if that sort of thing was permitted, that I was permitted to absent myself from the Board meetings ....

MR LUCAS: That is perhaps taking too personal a view of it, Mr Lowe.

THE CHAIRMAN: You think with regard to your own Board, it is not the feeling generally of either the Board or the location residents, but individuals who are influencing them ?--- I am quite sure it is not the feeling of the residents of the location.

The same objection has been raised in other centres. Do you suggest that the objections all come from some central organisation ?--- Of course I cannot say what transpires in other locations. I don't know exactly what to say on the point. I have my own personal views, of course. On the other hand, it must be a man that knows the ins-and-outs of the location that takes the place of the chairman. It would not be very advisable to put a man that did not know the first thing about the conditions of the locations - to put him as chairman of the Board. If he is acquainted with the locations of course, it would be a different matter.

He would have to make it his business to get to know
the locations? --- Oh yes, thoroughly, because after all - I mean they are only there in an advisory capacity - the Native Advisory Board.

The question of the difficulty of transport has been brought to our notice by representatives from the location? --- (Mr Nicholson): Yes, that is a difficulty.

Has the Council ever considered the question of transport? --- As a matter of fact we ran at one time a native tram, or trams, and they were not used at all.

That would be from Von Weilligh Street - that is the nearest point where they could get it? --- Yes, to the west end; you have to turn.

When was this? --- It is a long time ago; perhaps about fifteen years ago.

That is rather a long time ago, isn't it? --- Yes. But a tram does not really touch the location; we would have to run a bus. And we are considering that at the moment, as a matter of fact, as to whether we ought to run native buses to Marabastad and Bantule. As you know, Mr Chairman, our tramway and bus system is losing very heavily, and although in certain areas the buses are used very considerably by the residents, they still lose. The Council is very chary of increasing that loss; and they are afraid that the native bus will not pay. The European buses do not pay, and the question is, how much could the native afford to pay?

The municipality would not run small ramshackle buses; they have got to run a decent vehicle which is fairly expensive in running and fairly expensive in depreciation; the men's wages are top wages, and so on. It is a different thing the Council running a bus from a private individual who is prepared to make say £15 a month for himself. We have got to pay a man say £20 to £25 a month; we have got to / depreciate
depreciate the bus; the bus must cost us £1,500 or so, to begin with; and the petrol consumption of those buses is very high.

**MAJOR ANDERSON:** Couldn't you use a native driver for native buses?--- That is a matter we might consider, but I don't know that it would be entirely efficient. It is difficult to get an efficient native driver who would take the cash and run the thing properly.

**DR ROBERTS:** You would not agree to a native driver?--- I should not think so.

**MAJOR ANDERSON:** A number of private people seem to have native drivers.

**MR LUCAS:** There are quite a number of efficient native motor drivers?--- Well, it is a matter of policy; I doubt whether the Council would agree to it. But we are considering the point, Mr Chairman: I can say that. As a matter of fact the tramways manager and I had a meeting with the Chairman of the Transportation Board, and they are considering the question of transport from Lady Selborne, and something may develop out of that - if we can take Marabastad in the stride, as it were.

**THE CHAIRMAN:** And Bantule?--- And Bantule.

Somewhat less than two-fifths of the Pretoria native population live in your townships?--- Yes.

Are you satisfied that with regard to the rest they are people legitimately housed in town?--- Well, we are trying to evolve a system of permits whereby only a certain number of natives are allowed to live in town for business purposes, in connection with each business. That has of course got to be a gradual process. We have dealt with certain areas and certain businesses, and the doctor is now dealing with the balance.
I take it the whole urban area has been proclaimed under the Urban Areas Act?--- Yes.

So that natives living here without the necessary permission would be breaking the law?--- Yes. But we have not enforced that in regard to all businesses rigidly. There has got to be a transition period. And as a matter of fact we have not got the accommodation necessarily in the location itself for married natives; we have the accommodation for single natives in our hostel, which is not fully occupied. But when it comes to married boys, we have not got the accommodation in the locations; so that we have got to go pari passu with increasing the accommodation.

Are all your stands now occupied in the established locations?--- Yes—except there are fifty stands at Bantule, and it was proposed that we should build on those fifty. Again we were up against the citizens or the ratepayers of that area, who objected to any increase in Bantule; any increase at all in the native accommodation provided there. Even the fifty stands that are available there, they objected to their being built on.

Are those stands on one block?--- Practically in one open area.

Could the area be used for any other purpose?--- It is not used; it is simply an open space. But they objected to the numbers being increased; there are quite enough there; if you want another location, put it further out. So that has also been abandoned for the present.

I wish to thank you very much for coming here to give evidence?--- Thank you. I will let you have the figure in regard to Schoolplaats when I have seen the Town Treasurer as to the rental and the interest.

(Luncheon adjournment.)
VOORSITTER: Van welke stam is jy? -- Ek is 'n Basuto.

En jy se jou moedertaal is Afrikaans? -- Ja, Meneer, ek is hier groot geword en ons praat Afrikaans by die huis.

En jy is hier gebore? -- Ja.

Ons het nog nie kans gehad nie om te lees wat jy geskryf het, maar jy kan dit maar woordeliks voor die Kommissie bring? -- Ek denk ek sal my woorde verloor.....

Daar is sekere dinge wat jy in jou verklaring beskryf het -- jy beheer nie presies te se nie wat daarin is? -- Ja, ek verstaan dit, Meneer. Die eerste ding waar ek van wil praat is die Wette waar ons onder is. Ons wat hier in die dorp gebore is en wat hier groot geword het, ons wil nou weet wat wette ons onder is. Die wette weeg baie swaar op ons wat hier in die dorp gebore is. Want ons by die dorp -- ons huis is in die dorp en die wette wat ingestel is lyk vir mense wat weg is van die huis, en hier in die lokasie het ons nie regte woonplek nie, want al die mense wat van buite afkom het dieselfde regte as ons wat hier gebore is. Daar is mense wat ouer is as ons, en hul is hier langer -- hul was hier voor dat ons gebore was. As hul plekke het het ons nie plek nie.

U meen woonplek? -- Ja, woonplek.

Jy bedoel in die lokasie soos Martinabad? -- Daar is baie andere wat net soos eg is, wat net dieselfde kans gekry het wat ek gekry het om 'n bietjie rond te kom en te leer watter wette oor ons is. Hul moet na die Kommissaris gaan, en dan kry hul 'n skoon pampiertjie om werk te soek. Soos ons west, die pampier word tweemaal "gestamp" en daarna moet ons weggaan na ander plek as ons hierdie werk kan kry nie. Dit is wat ons se -- ons is by die huis en dit is
swaar vir ons om na ander plek te moet gaan. As ons hier is kan ons hier kos kry by ons ouers. As ons weg is-- daar druk die wereld vir ons.

Jy meen hul kry eers 'n pampiertjie wat hul die reg gee om werk te soek?--Ja.

Hul kry daardie dokument eers vir 'n week, en daarna stamp hul hom nog tweemaal?--Ja.

Is dit die algemene gewoonte?--Ja.

Al is hul hier gebore en al woon hul ouers hier, hul moet tog elders werk soek?--Ja, en dan is daar dit -- as die pampier nie gestamp is nie, as hy uit die datum is, en as die man uit die werk is, dan moet hy water dra en in die trunk gaan werk, en as hy eenmaal daar was, dan kom hy weer, en as hy moeg gewerk is, en hy wil rus, hy kan dit ook nie doen nie, want dan kry hul hom in die lokasie. As hy nie werk nie, en hy is by sy ouers, dan wéér hom vir vagrancy.

'N Ander ding is dit-- ons betaal £1 per jaar. Ek weet nie of ek verkeerd is as ek dit se---die anderes wat uit die buite lokasies uitkom kry 'n plek vry van hul kapteins waar hul kan woon en ook 'n stuk grond waar hul hul kos kan plant en ssai, maar ons hier kry nie soos dit, want hierdie stand moet ons omtrent £2.8.0 in die jaar vir betaal, as ons 'n klein stukkie het, 50 x 50---- £2.8.0 net vir die grond buite die water en ander rates wat ons moet betaal.

En dan moet jy jou eie huis bou?--Ja, en die huis wat die Town Council gebou het is verskriklik koud, want alles is konkrete en sement en ek geloo nie dit is gesond vir mense om in sulke plekke te woon.

Waarom nie?--Dit is koud-- baie koud in die winter.

Die vloere is van sement gemaak; en dan die vuurhaard-- hy is in die sitkamer. Dit is verkeerd. As mense sit te praat en as hul wil gesels, dan maak die vuur en die rook dit baie moeilik.
ROS INNES CHAKE.

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Jy denk die konkretyë huise is nie goed?—Nee, ek denk seker dit is nie goed nie.

Voel al die naturelle wat in die konkrete huise woon dit is nie aangenaam nie?—Wel, hul is bly om 'n dak te het om onder te bly.

Kyk eers op die eerste punt wat jy genoem het — die man wat hier inkom van die buite lokasie, vind jy dat hy genege is om goedkoper te werk as wat hy kan werk?—Ek sal dit nie se nie as hy in die dorp woon, maar buite kan hy seker baie goedkoper werk as hier.

Sy familie is buite, hy kom as vrygesel, as eenlopend man hier?—Ja.

Werk hy goedkoper as jul mense wat getrou is?—Ja, want hy het plek daarbuite om kos uit te kry wat ons hier nie het nie.

Kry hul makliker werk as jul mense hier?—Ja, ek denk so, want hul doen kombuis werk en ander werk wat ons nie wil doen nie, wat ons nie gewend is om te doen nie. Daar is baie van hul wat die soort van werk doen waar ons mense uitbly.

Die getroude naturelle wat hier woon, doen hul ooit kombuis werk?—Nee, nooit.

Glad nie?—Miskien drie of vier uit die duisende.

Hul doen ander werk, by die winkels?—Ja, by die winkels en op ander plekke.

Dus die ander kry natuurlik meer geld, daar die wat in die huise werk?—Ja, ek meen so — hul kry ook ander dinge, hul leer ander dinge, en hul kry klere dikwels — ek denk hul kry 'n bietjie meer.

Hul is beter af?—Ja, en hul kry goeie kos ook.

Dus vir die man wat hier sy familie moet onderhou gaan
dit baie swaar?--En daarom moet sy vrou hier maak--teen die Wet, en dit leer die kinders ook aleg.

Verdien die vrouens hier in die lokasie geld met wassery?--Ja, Meneer, hul verdien, maar ek geloo nie hul verdien veel, want hul kry nie goeie prys, want die Indiers is daar, en hul vat 'n hele hoop bundles vir min geld. Hul het ander maniere om te was as wat ons het.

Hoe meen jy, hul het ander maniere om te was?--Hul knoop die klere saam en stamp hom sodat hul gou deur die werk kan kom: op die manier kan hul 'n klomp bundles goed-koop vat.

Die Indiers kry makliker die wasgoed?--Ja.

En hier is Sinese ook wat wasgoed doen?--Ja, hul doen nie so baie van die gewone wasgoed: hul vat meestal ollars en styf hemde.

Is daar nog ander punte waaroor jy wil praat?--Ja, daar is die belastings kwessie-- ons kry baie swaar, wat as ek nie my belasting kan nou betaal, by die einde van die maand gaat ek tronk toe. Waar die kleurlinge en die ander mense kans kry om af te betaal, en net klein interest betaal, daar gaat ons tronk toe as ons nie betaal nie.

Watter belasting bedoel jy wanneer jy van die kleurling praat?--Die £1.10.0 in die jaar. Hul betaal dit s.

Hul betaal dit af--soveel per maand?--Ja, en hul betaal net 'n bietjie interest. Ek denk dit is beter om ons 'n kans te gee om uit die tronk uit te bly. 'n Ander punt is dit--ons betaal belasting al voordat ons 21 jaar oud is, maar by die blanke sien ek, hul moet eers 21 wees voordat hul betaal. Ons betaal al wanneer ons 15 en 16 jaar oud is.

Mnr. Lucas: Die wet se 18 jaar?--Ja.
VOORSITTER: Jy se daar is party wat al vanaf hul 15de en 16de jaar betaal?--Ja. -- hul weet nie presies hoe oud is hul. Ek wil vra dat die Kommissie as U blief planne sal maak sodat ons ook dieselfde kans sal kry as die ander mensë sodat ons nie soveel in die trunk sal raak nie. Wat ons moet betaal is nie soveel vir ander mense, maar vir ons is dit veel-- dit is veel vir ons wat £5 in die maand kry en wat moet eet. Party maal kom daar sietke en dan is dit maar baie swaar vir ons om te betaal.

DR. FOURIE: Gee hul glad nie tyd nie as 'n man se "ek sal later betaal"?--Net semmaal.

Hoe lang gee hul dan?-- Tot die einde van die maand. 'n ander punt waarop ek wil praat is dit--- die"sonder- werk" onder ons mense. Daar is veel van ons mense wat op die straat loop om werk te soek, en ek denk dit kan reg gesê word as die gasie op die pleie 'n bietjie hoër gemaak word sodat hul daar kan bly en daar kan werk, en ook as ons Goewernement die "gage"wet wat hul het in werking kan bring, sodat ons 'n bietjie hoër betaling kan kry op die myne, sodat ons daar kan gaan. Dit sou baie help.

VOORSITTER: As jy praat van mense wat werk soek, is dit mense wat hier altyd gewoon het?--Ja,veel van hul is al tien jare hier en andere is drie en vier jaar al hier. Dit is hul wat rondloop en probeer werk te kry. Hul pro­beer om meer geld te verdienen, maar hul kan nie, want op die pampier wat hul kry om werk te soek is geskryf "£2.10.0, kamer en kos."

Jy praat nou van mense wat nie hul familie hier het nie?--Ek meen nou mense wat het en wat nie het nie.

Wat vind jy nou meer onder die mense wat hier rond­loop om werk te soek-- mense wat families hier het, of
mense wat van buite afkom sonder hul families, en wat net alleen kom om werk te soek?— Die meeste is mense van buite af wat kom hier om hul op te werk.

Dit is die meeste?— Ja. Die gewoonte is dat die jong kerels hier kom en werk totdat hul kan trou, en dit is hulle wat hier werk soek, en hulle wat hier gebore is soek glad nie werk nie, want hulle is moeg. As daar nie werk in ’n stoor of in ’n kantoor is nie, dan kry hul niks nie. Daar is baie opgeskote seuns wat nie werk het nie— wat dit nie kan kry nie, en hul is moeg om daarna te soek.

Seuns van hoe oud?—17 en 18.

Wat belasting betaal?—Ja.

DR. FOURIE: Wil hul nie in die kombuis werk nie?

By die huis het hul hul susters wat die werk doen, en hul verstaan dit nie.

VOORSITTER: Hul wat van die Reserveras afkom, hul werk daar nie in die huis nie?— Hul wat enig werk as hul hier kom. Maar diegene wat skooltoe gegaan het, wat tot staandaard 5 of ses gekom het, hul reken dit is hard vir hulom daardie soort van werk te doen, en hul ondervind groot moeite om enig soort van werk te vind wat hul kan doen. Hul reken dit is hard vir hul om werk te moet doen soos ander mense, wat nie skooltoe gegaan het. Hul reken die skool sal hul help om beter werk te kry.

En as hul nie kan beter werk kry nie?—Ja, Meneer, ons weet dit, hul moet werk wat wat nie goed is nie.

Is die kombuis werk nie goed nie?—Hul reken dit is nie. Ek sal nie in die kombuis werk nie.

Hoe kom nie?—Ek verstaan dit nie.

Maar baie wat van buite afkom is meer baar as wat jy is—hy verstaan die breekgood nie, maar hy doen daardie
Ding tog?—Ek kan nie gewoon word om in die kombuis te werk, en ek doen dit ook nie by die huis nie.

Die naturel wat van buite af kom, hy doen dit ook nie by die huis nie?—Nee, maar ek het in die skool gegaan omdat ek gedink het ek sal beter werk kry deur wat ek in die skool geleer het.

Jy meen jy kan nie werk kry nie—maar jy sal tog liëwer daardie werk wat as om honger te ly—jy meen jy kan nou ander werk kry; jy, maar wat sou jy maak as jy nie ander werk sou kan kry?—Ja, dit is so—ek sou liëwer daardie werk wat as om honger te ly, maar ander mense lyk nie om daardie soort werk te vat. Hul sal liëwer plan maak vir hul self.

Wat is die volgende punt waaroor jy wil praat?—Die kwessie van lizensies vir 'n eethuis, vir 'n restaurasie of kafees vir die swart mense. 'n Swart man kan nie 'n lizensie kry nie, al probeer hy nog so hard, en ek hoop die Kommissie sal ook 'n bietjie let op daardie punt, sodoon ons 'n plek sal kan kry waar ons eie kos kan eet.

MRS. LUCAS: Waaraan kan jul nie 'n lizensie kry nie?—As ek 'n applikasie inset, dan word 'n notice uitgestuur na ander mense en na plekke waar kaffers eet, en dan kom die mense en dan objekteer hul en dan kan ek die lizensie nie kry nie.

Hoekom kan jy dit nie kry nie?—Wel, natuurlik, hul is sterker as wat ek is.

VOORSITTER: Is dit witmense wat objekteer?—Ja, Menseer, dit is witmense.

Fraat jy nou van eethuisie 'n in die dorp, soos daardie plekke wat ons in Prinsloostraat kry?—Ja, waar ons nou eet is in die agter-yard van die kafees van die Syrians—dit is die mense wat die kafees het—maar ons
kan net brood en tee daar kry---scones en buns en 'n bietjie polony--- nie gekockte kos nie, en ons moet maar so maar so in 'n yard sit, tusse die vuilgoed in en daar moet ons eet. Ons kan nie anders maak nie.

Maar in die eethuis, kan jul daar nie gaan eet?--Nee, daar kan ons nie ingaan nie, want daar hul slaapkoppe vir twee weke lank.

Jy meen die kos daar is nie goed genoeg nie?--Nee, dit is sleg--hul try om uit te kom met so min as hul kan.

Jy meen vir die beter klas natuur wat aan iets beter gewend is is daar nie eet-geleentheid nie?--Dit is so.

En as daar mense van buite af inkom wat aan iets beters gewend is, is daar plek vir hul om te gaan slaap?--Nee, nie buite die depot nie.

Maar as hier mense van buite af kom, soos die kapteins byvoorbeeld, waar kan hul gaan slaap?--Hul moet seker om 'n plek te kry om te gaan slaap. Daar is nie plekke nie wat ek van weet. Daardie depot is nie goed vir die kapteins nie. Die teer wat hul daar op die mure set is dieselfde as wat in die sanitary buckets ingeset word. En dan het hul daardie yster kocie--ek geloo nie die kapteins sal dit lyk, maar waar hul kan gaan dit kan ek nie se nie, want ek geloo nie daar is ander slaap geleentheid.

As daar hul geleentheid gegee word om 'n beter klas eethuis oop te maak, denk jy 'n naturel sal daar 'n goeie bestaan kan maak?--Ja, ek is seker hy sal.

Is daar genoeg mense wat sal kom eet en wat sal betaal vir wat hul kry?--Ja, almal sal kom eet. Hul sal pap kan kry en vleis en ander dinge wat beter is as 'n stuk brood en tee, wat jy driemaal moet eet voordat jy kan voel dat jy iets geet het.
DR. FOURIE: Sal daar genoeg wees van jul mense om so'n besigheid in staat te stel om 'n bestaan te maak?--Ja.

VOORSITTER: Het jy al aanmoek gedaan om so'n saak te kan kry?--Ja, ek het al aandie "Pretoria News" geskryf.

Daar in Prinsloostraat sou jy tasmlik hoog huur moet betaal?--Ja, ek meen so.

Hoeveel huur betaal hul vir die eethuisie?--Hul betaal vandag £8 en £9.10.0--dit is hoog en daar is weer ander plekke waar hul £6.10.0 betaal.

Sodat mens sou van £6 tot £10 in die maand in huur moet betaal vir so'n plek?--Ja.

En dan moet die persoon wat die plek het die kos koop en dit kook?--Ja.

En dan moet hy genoeg maak om self van te kan leef?--As 'n swart man £6 in die maand profyt kan maak, en al sy koste, dan is dit nie sleg nie.

En denk jy hy kan dit verdien in 'n kaffer eethuisie?--Ja, ek meen so.

Is daar genoeg mense om dit moontlik vir hom te maak om soveel te verdien?--Ja. Dit is die posisie vandag--hul is af van 1 uur tot 2 uur, en in daardie tyd kan hul loop eet. As daar so'n plek is dan sal hul soontoe gaan en hul sal daar gaan pap kry.

Die teenwoordige eethuisie gee dit nie?--Nee, hul gee dit glad nie.

Kan die mense dit nie kry nie in die eethuisie wat daar vandag is?--Nee--hul gee net skaapkoppe en 'n bietjie watersop.

Hul gee nie pap daar nie?--Nee, hul kan dit nie maak nie. Mense kan dit nie kry nie.
Hul kook nie pap daar nie?--Nee.....
Hoe kom nie?-- Hul is Syrians en ek geloo nie hul kan
dit maak.

DR. FOURIE: Wat betaal mens vir so'n maaltyd in 'n eet-
huis?--Drie dubbeltjies vir die brood en die sop gooi hul
vry in om die brood in te set.

VOORSITTER: Is die eethuise meestal in die hande van
Syrians?--Ja, meestal.

Wat ander kanse is daar vir mense soos jy, wat 'n
bietjie meer geleer het as het meeste ander naturelle?--Daar
is 'n winkel, maar mi kan, maar die Native Affairs Department
can sulke mense kans gee om skryf werk en ander soorte werk
vir hul te verraag.

Is daar nog ander dinge waar hul jobs kan kry,
--ander dinge waarmee hul bekend is?--As hul sit en denk en
sien wat kan hul self doen, dan is daar 'n bietjie werk--
maar die natureel moet eers leer wat kan hy doen.

Wat ek wil weet is dit. Jy weet nou hoe die mense
leef en waar hul werk. Die wat nou werk het, wat doen hul?--
Hul doen skryfwerk in die prokureurs kantore, saam met skoon-
maak werk: ander naturelle ry en dryf vir die garages, en
vir ander plekke. Daar is sommige wat hul eie karre het. Daar
is niemand van ons wat winkels het nie.

Daar is 'n paar winkels in Bantule-- negosie winkels?--
Daar is drie. Een van die drie is 'n slag huis; maar ek
praat nou van hier in die dorp.

Daar is vir ons gese die naturel wat op Bantule
woon, baie van hul koop nie by hul eie mense nie, hul loop
hier na van Weillighstraat en koop in die koelie winkel?--
Ja, ek geloo dit is so.

Waarom is dit?--Ons mense verstaan nie hoe die
koelie verkoop. Wat ek vir 5/- verkoop, verkoop die koelie

vir drie shillings. Hul kan vir drie dae leef waar ander mense net een dag kan leef. Hul eet die kerrie en wys—wat baie sterk is en hul drink heeldag lank water.

En as hul water druk eet hul nie so baie?—Ja, dit is so. Ek het al diiwels gesien, hul drink baie water.

Jy meen die koelie kan met minder kos klaar kom as jy?—Ja, dit lyk so.

Denk jy werlik dat die koelie kan goedkoper verkooi omdat hy net rys en water eet en sterk kerrie?—Ja. En wat ons gebruik vir lakens gebruik hy vir klere.

Party van hul word baie ryk?—Ja, dit is hoekom word hul so ryk. Hul woon en slaap in hul winkels en op die manier word hul ryk.

Denk jy nie hul word so ryk omdat hul met 'n klein bietjie profyt maak en daarder so baie verkooi?—Natuurlik, as hul goedkoop verkooi, dan verkooi hul meer as diegene wat duur verkooi en op die manier maak hul meer profyt.

Wel, kan julle nie op dieselfde manier werk?—Dit is maar swaar. Die wholesaler sal ons nie behandel soos hy hul behandel. Oos kan nie 60 en 90 dinge krediet kry—ons moet kontant betaal.

MNR. LUCAS: Hoe kom dit?—Ons moet kontant koop, ons het nie geld nie.

Ja, maar as jy kontant koop, dan kry jy dinge baie goedkoper as die man wat op skuld koop?—Nee.

VOORSITTER: Is daar nie onder julle mense hier mense wat ambags geleer het, wat huise kan bou?—Ja, daar is.

Ons het vamore aan die stadsklerk gevra of die mense nie hul eie huise kan bou nie, en hy se 'n jaar gelede het hul dit geprobeer, maar daar was nie ambagsmense nie?—Dit is nie waar nie. Ek het ook 'n plek gekry om te bou, en die superintendent het my so geja omdat ek dit van die
Stadsklerk gevra het. Die Superintendent het dit nie gene-lyk nie. Ek was eers by hom gewees, maar ek kon niemand van hom kry nie en toe is ek na die Stadsklerk gegaan.

Het hy geweier?--Ja.

Wou die Superintendent nie 'n huis of 'n erf vir jou verhuur nie?--Toe ek by hom kom se hy vir my "nee, daar is nie meer nie". Ek se vir hom "daar is, ek ken die plek, ek is hier gebore". Toe loop ek, maar ek kom 'n jaar later weer terug en ek vra weer vir hom, maar hy se "nee". Toe gaan ek na die Stadsklerk en ek vra vir 'n erf en hy se vir die Superintendent hy moet my daadlik 'n plek gee. Toe gee hy vir my 'n plek. Toe set ek nie daadlik 'n huis op, maar ek het die erf geënfense en ek betaal vir rubbish, sanitary en water, maar ek het dit nie gebruik nie, maar later het hy die erf weer van my afgevat.

Waarom het hy die erf geval as jy die geld betaal het?--Ek was twee maande agter met my pensiemente, £1.10.0 en toe ek weer daar kon toe se hy, hy het dit weg gegee. Ek reken ek was hier gebore en ek behoor 'n kans te kry so goed as die ander mense.

Die mense daar bou met sink en hout?--Hul kan met stene ook bou. Die Indiërs het plekke al vir 10 en 15 jaar daar gehad en hul het steen huise gebou. Maar die moeilikheid is dit--ons is miskien 'n maand daar en dan kan ons uitgeset word.

In Santule kan jy 'n huis bou en 'n erf huur?--Baie mense het geld om self te bou, maar hul wil nie, want hul reken hul maak besigheid uit die huur van huise.
Wie reken dit?--Die Stadsraad. Hul wil die mense nie toelaat nie om hul eie huise te bou.

Die Council reken hul wil liëwer hul eie huise verhuur?--Ja, want dan maak hul meer geld daaruit.

Daar is baie mense op Bantule wat hul eie huise gebou het?--Ja, voordat hierdie Superintendent gekom het. Nou kan hul dit nie meer doen nie.

Is dit werkllik die geval dat op Bantule die natuurlik bang is om sy huis te bou?--Ja, daar is mense wat bang is om vir hul self te bou. 'n Man weet dat as hy gehuur het dan het hy net 'n bondel kwitansies vir al die tyd wat hy daar gebly het in die huurhuis, maar as hy bou, al moet hy afbetaal, dan weet hy hy kry sy eie huis. Daar is firmas wat op R10 deposit vir hom sal bou -- op huurkoop.

Maar waarom het hul liëwer huise wat van hout en sink gebou is as steen huise?--Dit is omdat hul zien dè Superintendent wil hul nie toestaan nie om anders te doen.

Maar kan die Superintendent dan vir hul se waarmee moet hul bou?--Hy se vir die mense hoe groot moet hul bou. Hy sal vir hul se "hy kan drie of vier kamers bou en nie meer nie.

Hy staan nie vir jou toe om net so'n groot huis te bou as jy wil?--Nee.. Daar is die geval gewees van 'n vrou vir wie hy gese het sy moet haar huis afbreek omdat sy te groot gebou het en te veel opgeset.

Maar weet jy van gevalle waar hy geweier het om verlof te gee om met steen te bou?--Ek kan nie op die oomblik se nie, maar as ek sook sal daar seker baie wees. Ek weet van gevalle van mense wat weggetrek het van Bantule en wat na Lady Selborn getrek het en wat daar gebou het. Ek weet op Marabastad laat hul nie toe nie om met steen te bou,
Is dit omdat hul later die plek sal wegvat van Marabastad weg?—Ja. Ek se dat solang as 'n man kan betaal dan is dit reg, maar wanneer hy nie kan betaal nie, dan moet iemand anders die plek kry.

Wat maak die Stadsraad as 'n man nie kan betaalnie?—Die Stadsraad——ons meen hierdie kereel wat ons die Superintendent noem, hy het al die krag en al die mag. Hy doen net soos hy lyk.

Die Stadsraad se vir ons hul gaan nou een van die lede voorzitter maak van die Advisory Board. Sal die mense in die lokasies daarvan hou?—Ek weet nie. Ek verstaan die Advisory Council ook nie. Hul het 'n saak voor die Hof gevat en nie voor die Council nie.

Hul is nie al te sterk nie?—Hul loop ook al na die Prokureurs toe.

En jy meen dit is verkeerd?—Ek meen hul behoort dit nie te doen nie.

Is dit die enige punte wat jy voor die Kommisie wil bring?—Ja, dankie, Meester, dit is al.
Evidence given jointly by

(1) Frank Bruyn,
(11) Imhmail Bertie Moroe,
(iii) Peter Ramutle,
(iv) Elias Hendrik Chake.

THE CHAIRMAN: I have a statement here from Moroe and Ramutle, and one from Frank Bruyn. I don't think you have put in anything in writing, Chake?--- (Chake): No, sir, nothing in writing. I only wish to make remarks.

There are certain points you wish to speak to?---Yes.

As we have these other things in writing, but not yours, first tell us what you wish to say?--- (Chake): It is in connection with the tribal system, No. 2, sir; as to whether in my opinion the tribal system has any disadvantages or otherwise; is the system breaking down; if so, what are the factors causing such breakdown. I was going to say, sir, that the tribal system -- there is actually no more a thing like the tribal system, so far as I now know. There may be in some parts, such as in Sekukuniland, to a certain extent -- if by tribal system it is inferred the government of the people, the administration of the people, locally by their chief. I expect that is what is meant, sir.

Yes, that is so?--- If that is what is meant, it is dying; it is breaking down.

DR ROBERTS: I think, sir, much more than that was meant.

THE CHAIRMAN: There is a good deal more in the tribal system than just government by the chief; tribal land, native customs?--- Call it so, sir, it is in three sections. Customs, if we go on customs, that is quite different. There are native customs. With some the customs start just with the native school. They have got thrown to the University, I believe. You know the University?

You mean the circumcision school?--- That is so. They have got their age limit from there as a man; they pass through, as a man. They can go. That is as far as the
custom is concerned. But I say the system, sir, is breaking down. This tribal system is breaking down by itself. The influence of the missionaries is breaking it down; the coming into contact with civilisation is breaking it down, too. The two are doing the work in conjunction in breaking down the tribal system. I don't know whether Mr Chairman wants anything more on that.

No: as a matter of fact on that point we have taken a good deal of evidence. It is not necessary to give any further evidence on that point. On these general questions I don't know whether much purpose is served by your saying very much about them now. We have been right through the country, right in the tribal areas and all over. But you are people who live in Pretoria, and you know what happens in Pretoria? --- (Chake): I do, sir.

You can speak much better, all of you, about the conditions here than about conditions in the tribal areas? --- (Chake): I was in Pretoria before he (indicating Ramutle) was born.

And before I was born, too? --- I don't know about that, sir. I was here when it was President Kruger.

DR ROBERTS: That is not so long ago.

THE CHAIRMAN: Dr. Roberts says he can remember much longer back than that? --- (Chake): Yes, I know that.

Will you carry on then: what are the things the natives are satisfied with, and what are the things they are not satisfied with in Pretoria? --- (Chake): The local management is totally bad, as far as I can understand, sir.

What do you mean by "the local management" - the management of the location superintendent? --- That is so. I would not say the superintendent; we cannot say who is the management. The Board would recommend, and the superintendent
would dis-recommend, and it will abide by the decision of the superintendent, because the superintendent holds both positions. He is the Chairman of the Board and at the same time superintendent of the locations. He is supposed to be the eye of the Council. The Board would not go to the Council, at least cannot appear in the Council. When the Council meets, he appears there for the Board. The Board, with its chairman, does not frequently meet the people, the inhabitants; so that to say that they know the grievances of the people would be incorrect. Otherwise if they do frequently meet the people, we will see it by their minute books, what is causing this. Then while we are on that, I go back again to that question of the houses; wood and iron houses. The houses are built; they build houses and on the building permit is written, "Not liable for compensation when removed." And on the other hand, if he gets into arrears with his rent, he is taken to court civilly, and he loses the house. I think, Mr Chairman, you will follow what I say.

On this form "not liable for compensation when removed" ... ?--- That very brand new tin house costs about £200.

Are you speaking now of Marabasstad ?--- I am speaking of Marabasstad.

Not of Bantule ?--- No, not of Bantule.

They don't write that on the Bantule houses ?--- No, sir. I am talking about these new houses that you spoke about - the wood and iron. I see even there there is something, because on the building permit is written, "Not liable for compensation when removed." And yet he is liable for his arrears.

He is liable for his rent ?--- He is liable for his rent and sued, and his house is confiscated. Then, sir, it
is only two months, because if he is in arrears for a month, the second month they have got him.

MR LUCAS: Do they sell the house after a court case, to somebody else?--- After the court case?

When the man has got into arrear with his rent and has been sued in court, do they then seize the house; do they sell it to somebody else, or do they let it to somebody else?--- Public auction.

And if it fetches more than the amount of the debt, isn't the difference given to the former tenant, the man who was in arrear?--- I do not understand.

Supposing he owed £3, and the house fetches £7, would the £4 difference be paid to the man who rented the house?--- Not that I know of.

DR ROBERTS: How much would the house cost to build?--- (Chake): A wood and iron house?

Yes?--- (Chake): Some cost about £100, some £120.

THE CHAIRMAN: Do the natives build them themselves or do they get white labour?--- They build them themselves.

Are there many cases where they have sold houses, where the municipality has sold houses because people have got into arrear? Do you know of any cases?--- (Chake): I cannot point to them now. There were; the reports were there.

You live in the location, don't you?--- (Chake): Yes. Surely you must know of the cases where houses are sold?--- (Chake): Not lately. Before, yes.

MAJOR ANDERSON: The rents are always paid now, are they?--- (Chake): Yes. Then on the question of building with bricks, they are not allowed to build with bricks in the location.

Not in Marabasstad?--- (Chake): Not in Marabasstad.
And Bantule: are they allowed to build with bricks in Bantule?--- In Bantule they are not allowed to build at all. The municipality build.

But in the upper part of Bantule?--- (Chake): That upper part - I was the secretary there — that upper part was part of ground that was sold by Maré to the people when the locations were removed; it was sold to the people. As its name was Hove's ground, the people bought under that name. It was the ground bought there.

THE CHAIRMAN: Yes, I remember that. And then what happened?--- (Chake): Well, sir, they fell in. They were done down by the sellers, or the agents — I don't know. Then I was at the time secretary of the Board, of the local board, the location board. I then asked the very same Mr Nicholson, not to pull those people down, after they had taken the whole ground. I said, "No, don't pull them down. Let them fall under the location." That arrangement was agreed to. That is Hove's ground. Those houses were built before the others.

Before Bantule?--- (Chake) Before Bantule.

But now the whole place is called Bantule?--- (Chake)
The whole place is called Bantule.

Those houses in Hove's ground — does the ground still belong to the natives who bought?--- (Chake) No, to the municipality, sir.

How did the municipality get hold of the ground?--- (Chake) They must have bought it.

From the natives?--- (Chake) No.

But did not the natives buy from Maré?---(Chake) How it got to the municipality is something I cannot find out, even myself, sir. It is within the municipal area. When they bought it was outside the municipal area, but afterwards / subsequently
subsequently it fell inside the municipal area. Then, sir, on the other question of these people coming into the town to seek work; it is not always these sources that bring these people here. Boss Hans and Boss Oppermann, they come in with their boys from the farms. They stayed here; they got their people to come and work for them here. Others come from the farms, from the masters outside. If the Commission was to go to the municipality there, you would find out now that the people who are now actually residing there do not belong to this place.

MR LUCAS: Residing, where?— (Chake): In the location.

MAJOR ANDERSON: Marabasatad?— Yes.

THE CHAIRMAN: You mean they are people who have come from outside?— (Chake): Yes.

And the people who were born here, where do they live?— (Chake): Here they are. (Ramutle): We have to pay rent, sir.

Where do you pay rent?— (Ramutle): We have to pay it to somebody else, because we cannot get a stand.

You mean there are not enough stands for you?— (Ramutle): There have been stands, but by the time the stands were allotted, the children of the place couldn't get them. A man would come from the farms and stay one year in Pretoria; he goes to the superintendent and makes an application there, and gets a stand. I know a case where I made four applications, one for myself including another three. These other three were passed and mine was refused.

You made the application for all of them?— For all of them. The other three were passed, but mine was refused.

Were the other three also boys who were born here?— (Ramutle): No, all men from other places.
You were born here ?--- (Ramutle): I am born here, and brought up here.

And you could not get a place ?--- No, sir.

Were you two born here too ?--- (Moroe): I am not born here, but I am grown up here.

How old were you when you came to Pretoria ?--- I am in Pretoria about twenty years. I am now 36 years of age.

And Bruyn ?--- (Bruyn): I am twelve years in Pretoria, but I am born in the district of Rustenburg, Bethanie.

Have you heard this difficulty that boys born here cannot get stands ?--- (Chake): I heard that, many times. In our organisation many of them have reported to me that we must try to make a step to take against the Town Council so that those people who are buying stands in urban areas must get a place, because they have got nowhere to go. I reported to the Advisory Board, but they told me they have also failed.

The Town Clerk said this morning that the locations were pretty well full. In Bantule there are fifty stands left, but the Town Council has not agreed that those stands may be given out. May not that be the reason why boys who were born here and who applied later, could not get them ?--- (Moroe): No, sir. We applied at the very beginning, and every time that we make an application there are no stands, but after two or three days you see a man getting a stand.

Why do you think the municipality should give preference to boys from outside ?--- Well, I will put my contention this way. We had a superintendent once upon a time by the name of Gilbert. I was still a young boy at the time. You did not hear of these things. But since the new superintendent came out here we are having a great difficulty.
You go to the superintendent now and speak to the superintendent: well, naturally he finds out that you are grown up in the place. He says to me, "I cannot give you a stand. There are no stands. The Town Council don't give any more stands." This man comes along. He finds out that that man is from outside: all right, he can give him a stand.

DR ROBERTS: Do you worry the superintendent?---
I think we are a great worry to him since we live in Marabastad. (Moroe): But the question, sir, is like a compound manager. All these men are like a nuisance. They want the dull natives. I have applied four times, two letters to the Town Council, about this: why don't they sell the vacant stands? But still they don't want to give it. There are four stands in the location, but they don't want to give it.

THE CHAIRMAN: Four stands in which location?---
(Moroe): Marabastad.

DR ROBERTS: But do you go nicely to him, sweetly?---(Moroe): I make application with the letter. That is how they like the application; they say the application must be in writing. (Chake): You can only get so far as the Superintendent, sir. Or if you get beyond the superintendent, he sends it to the Town Clerk. The Town Clerk refuses and sends it back to the superintendent. That is as far as you can go.

THE CHAIRMAN: You said just now, Chake, that the members of the Advisory Board don't know what the people of the location want. But do they live in the location themselves?---(Chake): I said the members of the Board. No, sir: from what Mr Lowe said, they are not connected with the people. They never called a meeting all this time with the people.

You mean they hold no meetings, so the people cannot
tell them what they think?--- They cannot know the people's grievances unless you call a meeting.

But don't you ever speak to them privately? You know them all, don't you?--- I do.

And everybody else knows them?--- Yes.

DR ROBERTS: You elected three of them?--- Yes.

THE CHAIRMAN: Cannot you elect men in whom you have confidence?--- (Chake): But what would that help, sir?

Why wouldn't it help?--- (Chake): Even there at the meetings of the Board, it will simply go against them.

Why would it go against them?--- (Chake): The other side will vote against them; they will go along with the superintendent - the nominees.

They always vote with the Town Council?--- No doubt.

(Ramutle): The people staying in Marabastad, although they are on the Board, and they have got grievances to bring to the superintendent, they will say it as long as they don't see his face; but once they see his face they won't say it.

They are afraid of him?--- (Ramutle): Yes, they are afraid of him. Then two or three weeks later their house will be condemned and they will be chased out of Marabastad. (Chake): It is very funny, that all those members of the Board, they all get stands of their own.

DR ROBERTS: Who are the men who elect these three? Leave the others - who are the three? Did you people vote against them?--- (Moroe): I will explain that. We who don't pay direct rent to the municipality have no right to vote. It is only those who pay rent direct to the municipality who can vote.

Those who have got stands?--- (Moroe): Those who have got stands.

And you think you are kept out so that you shall never vote.
vote ?--- (Moroe): Yes. And even then if you are one month in arrear, you have no right to vote.

THE CHAIRMAN : Do you think that is why the superintendent chooses the people to whom he will give stands ?--- (Moroe): That is so. The system of the superintendent is like a compound manager: he wants those natives, those down­ ward natives who are unable to take notice of whether a mistake is made or not. That is why they have the best choice of the stand, because having a stand you have the right to vote.

The Town Council has now decided that instead of the superintendent of the location as Chairman of the Advisory Board, they are going to put one of the members of the Town Council there ?--- (Moroe): We would prefer one of the Native Affairs Department to take charge of the matter.

DR ROBERTS : Such as ?--- (Moroe): Anyone of the Native Affairs Department, because the Native Affairs Department understand the native more than the Town Council; they know more about natives, how to handle them.

Whom would you have: would you have the Commissioner ?--- The Commissioner would do the same; I won't actually choose the Commissioner, or his assistant.

THE CHAIRMAN : Don't you think there is an advantage in having one of the members of the Town Council in the chair ? You can tell him what you people think, or your elected members can, and he can go and speak, as a member, to the Town Council; whereas if you had the Native Commissioner, or any man from the Native Affairs Department, he is not a member of the Town Council and therefore he cannot go and take your case to the Town Council and defend it there ?--- (Moroe): That is the point. We want an outside man to defend our case. It will sound better than a man who
is inside the Council. A man who is inside the Council is simply there to see that he must not go against the law or regulations; if one of the Town Council be in the chair he will favour the regulations which the Town Council has made. The whole regulations controlling locations have been made before there was a board.

Don't you think if you have a good member of the Town Council who takes an interest in you, and he sees there is a bad regulation, that he will try and get the regulation changed inside the Town Council where he is a member?---

(Moroe): I understand that point too, but it would sound to me better if you take an outside man.

MAJOR ANDERSON: That is more difficult: he has to go to the Town Council and explain your point of view to them, and that is not nearly as good as your being in touch with the Town Council yourself.

MR LUCAS: If you try to make this work, I think you will find it will be a good thing.

MAJOR ANDERSON: When you get the new chairman, don't assume he is going to be an enemy of yours, but assume he is going to be a friend?--- That is so. I am not actually against that. The minds are so filled up that they don't see anything good at all. I am looking for the good of the public in general. Since there has been trouble with cases against the Council, they won't have confidence in the Council, although they will have a good man there.

THE CHAIRMAN: Don't you think this arrangement of the Town Councillor is better than having the superintendent as chairman of the Advisory Board?--- (Moroe): It is much better.

I think you had better give it a fair trial. The Town Council has decided to try whether that would not work better.
better. They have made regulations now. As soon as the regulations are approved, then one of the members of the Town Council will come to the Advisory Board. It is up to you people to do the best you can with that Town Councillor, because he is the man who can speak for you inside the Town Council. They cannot tell him to keep quiet; he is not an official of theirs; he is a member who can say whatever he likes. I think you must do your best to make that work?---(Moroe): Yes.

Now are there any further points apart from those you have already put in in writing, that you wish to bring forward?---(Moroe): In the location the question of the stand permit. This permit is paid monthly. They can give you notice at any time to quit, even if they sub-let the place to you; I mean by the end of the month they can let you go, even if you have built a house there.

But do they actually do that?---They have not done so in a case I know, but that is how the regulations stand.

They have the right to give you a month's notice, but is that actually done?---(No: I know nothing about such a case. A case I know is in Bantule. They also give you a month's notice to quit the place.

They can, but do they?---In Bantule there is actually one case which I know.

Why did they do it there, do you know?---Well, as far as the superintendent explains, the owner of the house was not there, although he left his child behind. They let him go.

Did he pay his rent?---(Moroe): Everything was paid up to date.

The child that he left to look after the place, was that a grown-up child?---Yes, a grown-up child. He was working.
working at the time. He was there at night-time, but during the day he was at work.

Are there any further points you want to raise?---

(Bruyn): I want to point to the natives from rural parts who are now in the towns seeking work. What drives all the natives into the towns is the taxes, and some of the taxes which they pay to the chief. Owing to the drought they get nothing on the market from what they have produced - kaffir corn and mealies. This drives them from their homes to seek work in the town. They have to pay the Government tax. They want clothing; their wives and children have also to be clothed. Some of them are now using European dresses. If their lands were under irrigation so that they could produce as Europeans are farming, this influx into the towns should disappear. Most of them should stay there at home as farmers. But natives where they have sufficient land, owing to lack of funds they are forced to come to town to help themselves. And if the kaffir corn and mealies could get a price on the market, there would not be such a slump on the market. With these bad prices what can they get to pay the Government tax? And they have their families to support and children to send to school, which costs sometimes 2s/- a month and sometimes 1s/6d a month. Also the chiefs themselves take no opportunity of helping their people, or to do what they can to help the people, so as to prevent them from coming into the towns. Actually we have got enough trained natives - carpenters and masons who can do the job there, but owing to lack of funds they are forced to come to town to seek work where they can earn something themselves, because at home there is nothing. But if the co-operative societies can help, they should do something.
Have more natives come into town since the prices of agricultural produce have been so bad?— Most of them.

Say two years ago the price of mealies was not so low, were there fewer natives coming into town then?— Coming into town then?

Then there are now?— There were fewer than than there are now.

This morning the Town Clerk put in some figures which showed that after 1925 a very large number of natives came into town; that before 1925 natives came in, but not so many. Why do you think that so many people started coming in after 1925?— After 1925? There was a changing of the soil; the ground itself does not give so much as it was giving before. Also the lower prices.

Prices fell only later?— But the soil itself was not bearing so much as it was bearing before. About twenty-five years ago they used to get 300 bags, but now it is hard to get even fifty bags, owing to the soil.

The soil is getting poorer?— The soil is getting poorer.

And now they cannot get so much mealies and kaffir corn as they did before, out of the same ground?— Out of the same ground. And also the farmers themselves plough every year, and every now and then they put manure into the ground to refresh the ground, but the natives do not do that. They lack men of experience to show them this; but if there is one educated one who can show them this, he wants to be paid for giving that advice. But if you give the Europeans only that advice, it will create hostility.

You mean the Government ought to teach the natives how to work the ground too, in the same way as they teach the Europeans?— Yes.

Are there any other points?— (Bruyn): Then the
domestic servants: we get a lot of domestic servants in Pretoria like waiters and cooks and house-boys, bedroom boys and garden boys. It is a grievance among the waiters themselves, and the cooks -- I am a general waiter myself -- we are not so much paid as the Indian waiters are paid. And we are badly treated. If you are employed as a waiter, you must lay your tables; after you have done that you have to see that your crockery and cutlery are well washed and clean. The Indian waiter does not have to do that: he has to lay the table and then he clears off until the time you put the bread and butter on the table. Some of us must clean the floors, washing knives and forks, as well as laying the tables, and we have to do the teas when the tea time arrives, while the Indian waiter is not asked to do that. There must be another one to be employed to support the Indian in cleaning all these things. He only comes and lays the table and clears off.

The Indians are only head waiters? --- The Indians are head waiters. But in some parts there might be six Indians; they only lay the tables and then clear off. But the native has to do all the cleaning up work that remains behind. In a boarding house the natives must do all this work and must arrange among themselves: such a one must do this, and that. If you are a waiter you are expected to be the cleanest one.

Why do you think they treat the Indian so much better than they treat you? --- I have already asked that. They tell me the Indian is being respected more than the natives. I have pointed out in Pretoria there are about two or three hotels where they have Indian waiters and European waiters, but the majority are all native waiters and native cooks.

DR ROBERTS: Any one of you can answer this question.
Some two or three years ago I had a meeting here with regard to servants, and I put the question why it was that there were no female servants serving in the houses as house-maids and nurses. Now there are about 2,000 women in the location that could do work of that kind. Could any of you give the Commission your views upon that, why it is in Pretoria as well as one or two other towns, but especially Pretoria, that women are so disinclined to take domestic service?---

(Ramutle): I will answer that question. It is because in Pretoria men are more preferable. In this case the man works in the house; he can move heavy things and also at the same time he is employed in the garden. And at the same time you will find some of them are motorists; after taking the missus or the bains out, they will come back and do the garden job and the kitchen job. He does the job of four for one. And so people find out it is very much cheaper to pay one boy instead of getting four people. Instead of having two girls working in the house, and a garden boy, and a motorist, they only have one.

You put the blame on the one employing, not on the girls?--- (Ramutle): On the one employing.

Would the girls come out to work if they got work?--- (Ramutle): Oh yes. There are certain places like the De Luxe Laundry and the Transvaal Steam Laundry, and some hotels, where we have got girls working out there, in the laundries, and working in houses. The same as nurses. But then after all, what do they get? There comes along a boy. He wants a job. The missus says, "How much do you want?" "£1.10.0., £2, a month." Naturally they take the boy and let the girl go.

Why?--- Because the boy can do more jobs, and she pays less.

Has the fact of the girl not getting a proper bedroom...
anything to do with it, that she is put out into the yard?

(Ramutle): Yes, there are some who have got bedrooms in the yard, or she has got a room far from the house. Of course that is also a trouble to the Europeans. She stays out there, and there comes a sweetheart or a brother, or the father perhaps; they come to see her. Too many boys and too many girls coming into the yard; that is the trouble.

But the main trouble is that the boy will do far more work; will do the same work as the girl plus something more?--- Plus something more; that is right. (Bruyn): There are some boys who are doing the washing and ironing also. Also about these waiters and cooks, they are not even getting sufficient wages in comparison with the Indians and the coloured, while they are doing most of the work.

(Ramutle): Shall I go on to another point? It is marked No. 25, "Openings for educated natives in Pretoria." On this point, I find that there are some openings existing in Pretoria, like interpreting in native languages to natives, and native policemen; motor mechanics; plumbers; also including some other trades. And there are other openings. These further openings are still blocked up by some obstacles that they cannot pass through, but knowing the trade all the time.

DR ROBERTS: Such as?--- (Ramutle): Such as mechanics, electricians and plumbers. My point is here that to-day the native man is a plumber, and works as a plumber say for two or three years naturally learning the trade. And after that I know of an instance where a black man---two or three cases---can lay down a sewer about five or ten or twenty feet, or twenty yards, and cock the drain pipes, lock them up. But when the inspector comes along, naturally
he has to leave and not touch the pipes. The inspector comes along and tests it. He says after testing it, "It is all right, it is passed." But then the man is not entitled to do the job, and he does not get the money for that job, whilst he can do it. A man can put up gutters, but only because he is black he cannot put up those gutters.

Is he regarded as a labourer, as a plumber's labourer? What is he regarded as?— (Ramutle): He is regarded as a labourer, but he knows the trade and he does the trade. They use him as, I may say, as a tool; and when the inspector comes along, he has got to leave off working like a tradesman. For instance, we want to get further openings. The only thing that can give us further openings is advancement of education. Well, I go in as a mechanic and I overhaul a car to-day, but I would like to have spare-time study, perhaps if the Commissioners or the Government could help us through with it. After work. Naturally we can all go to school and learn something, and then I can find out other jobs. This job I am doing is very important, and I must keep on and I will begin to like it. Most of us like the trade to-day: I am a mechanic myself and I work on a motor car. I am not allowed to do the proper work, and so I cannot get the money for my work. I was a plumber. I had to chuck it, because I am not allowed to put up even a gutter. That is just why I say, I don't see that the native is really meant to progress. Well, all right: he can go to school and spend some money, and after when you are back from school, it is all finished.

MAJOR ANDERSON: Don't you think you could find skilled work of that sort amongst your own people, in some of the reserves?— Amongst my own people? I can go to say Moja’ji about it: I won’t get a motor car to repair
amongst my own people.

THE CHAIRMAN: Does Mojaji have a motor car?—No; not that I know of. Maybe only one motor car which I will have to repair for the whole year. (Bruyn): If he goes back to those people, the carpenter's job is the most preferable there. If he is a decent cabinet-maker, wood-turner, they won't be able to pay him the money he wants. In the native reserves or in rural parts they won't be able to pay the man the wages he wants. If they pay him by cows and sheep, he will get no price for them in the market.

Another thing in Pretoria is the recreation. In Johannesburg there are facilities for recreation—Bantu Clubs and things provided by the Town Council. But here in Pretoria we have got enough native sports players, and good ones too, in football, rugby and tennis. In tennis they make the ground for themselves; but for association and rugby we have not got sufficient ground. All the ground made here is for the Indians. There is one ground at Bantule, but it is too far for the people. Most of the people are in town.

DR ROBERTS: Where is this ground that the Town Council is going to give you?— (Bruyn): We have been hearing about it, but we don't know where it is. We are also looking for it, but we don't know where it is going to be. (Chake): This is the first time we hear of it. (Ramutle): It is still a proposal; they have not decided on the site.

THE CHAIRMAN: This Groenkloof ground: are you unable to use that?—(Ramutle): It is too far away. Groenkloof would do for Kirkness' brick boys; they will have their ground very near them. The people living in Marabasstad, they go on holidays there; the school children mostly go there. After all, men working in town cannot go out so
far as Groenkloof for football; they have got no motorbikes and things like that.

That is the objection to Groenkloof: it is too far away?—-(Ramutle): Yes.

THE CHAIRMAN: This morning the Town Clerk said the Town Council was going to spend £1,500 as a commencement to get ground. They provided the Groenkloof ground, but it was realised that it was really too far away?—-(Moroe): With regard to the surplus natives in the urban areas: I think as far as Pretoria is concerned, there is plenty of work, but it is very difficult because of these passes. When a native comes in to look for work, he is given six days leave to look for a job; and if it happens that night he did not sleep at the reception depot, he will be put in gaol for seven days. And the prison is so full of these natives who are hired out to private houses -- work which these boys are looking for. Most of that work is done free of charge. Another point about surplus natives: many natives are retrenched from Government jobs and are replaced by whites. That is why there are so many natives in the urban areas. Recently there was one man who worked a very long time in the Railway up here. He broke his wrist, and after two years he was let go; he was discharged from his work. Now nobody will hire that man with a broken wrist; he cannot get a job anywhere. That is one of the cases I think the Commission should look into, since the natives are also taxpayers; and some avenues must be opened for them to be given work. The natives cannot get a job; the Government does not want to give them jobs. And then the Government want then to pay taxes, and the Government knows very well the natives have no incomes, and have no work, and they find it impossible to pay the tax. They are not
given a chance to pay instalments. If they don't pay in a lump sum, they will find themselves in gaol, and when he comes out of gaol the Government will sue him. I hope the Commission will look into this very carefully and recommend. The next point is the application of the Native Wage Act and the Conciliation Act. I think that Act would be welcome if applied to natives. But it must be put in two classes, because if a wage were put down for natives as well as Europeans, the native will not be able to find work. But if the Wage Act operates specially for the natives on such occasions, and a price is fixed for them on a certain scale, and the European is on a certain scale, I think that will cover the whole trouble.

DR ROBERTS: You think it would?--- (Moroe): Yes, it would cover it; it won't bring a clash between the two classes.

Why should you be willing to accept a smaller wage for the same work?--- My reason is because if a black man should get the same money that a European gets, then naturally the white man won't employ the native any more.

Are you sure?--- In most cases it will be like that. (Bruyn): I think all the classifications of the native should be put in.

How would you classify them?--- (Bruyn): They know, "You are a tradesman, and this man is not."

Don't you think you are demeaning yourselves when you are perfectly willing to accept a smaller amount?--- (Bruyn): Not if they know their classifications. (Ramutle): What I was saying just now: our progress is stopped by some barriers; it is through such barriers as doing the same job for a lesser wage, whereas we could do the same job for the same money. I think that is the best way; I think the Commission could help us trying to push this through.
is no use teaching a man a thing, and after you have taught him that thing it must go waste because he cannot use it. If some opening was made for us, we would be encouraged to learn trades, and naturally after I get a couple of pounds we can always go out and form a small syndicate, and from that syndicate we can derive something. My mother might send my children to school, and after they come back, they are useless. That is no good. That is discouraging them.

Then you don't quite agree with your friend's proposal? (Ramutle): No, on that point I do not quite agree with him. I think he also misunderstood his writing; he did not say that exactly. I think he had a tongue-slip, sir.

The next point is about the openings for educated natives. I have touched on that but I did not quite explain it. Say now interpreting for natives. It may be thought a native cannot interpret for his own people. He can. I do not mean to say they must not get white men to interpret for natives; but still there are so many that even if he wants the job, he won't be given the job. Why then should these men go and be educated, and after being educated, and they demand work and look for a job, they cannot be given the job? (Bruyn): The same as native sergeants in the police. Although natives are recommended as sergeants, they cannot be in charge of any police stations. Well, they have recommendations and promotions, and you find a man who is just out from the depot, he is in charge of him; he is in charge of the native sergeants. And this man on his recommendations can write English and Afrikaans too. But they must send a man from the depot to take charge.

The Chairman: We thank you very much for coming to give evidence. The Commission will now adjourn.