Written evidence presented to the Native Economic Commission Vol 4: Capetown (1931)
Dear Sir,

I have read your evidence before the Native Economic Commission in this morning's "Times" with much interest.

On the question of Natives replacing coloured men in many spheres of employment, would it not be possible to point out to the Commission that if a number of Natives were repatriated there would be a considerable saving in the food bill of the country, as the Natives residing at the coast live on wheaten flour, the duty on which is now 12s. per 100 lbs., whereas, in their own country they can live on mealie meal, which costs from 3s. 6d. to 4s. per 100 lbs.

The present cost of flour, say 37s. a sack of 200 lbs. makes Native labour very expensive at the coast.

Yours faithfully,

Capetown.

28.4.1931.
Population.

At the Census of 1926 the total native population of Capetown and Wynberg (now comprising the extended Municipality of the City of Capetown) was 11,622, of which the natives in the only location (N'dabeni) made up 5,294, and the natives living elsewhere in the Municipality 6,528.

The average monthly native population of the N'dabeni and Langa locations during the year ended 31st March 1931 was 5,368 (N'dabeni 3,581, Langa 1,787).

Native Vital statistics.

Separate statistics for natives as a whole in Capetown are not available, but there are such statistics for the natives resident in the two locations. These are embodied in the appended extract from my Annual Report for the year ended 30th June 1930.

It should be noted that the death rates must be considered in the light of the age constitution of the populations in the two locations. Both of them consist largely of young adults, which tends to produce a low death rate. The fact that the death rate of Langa is higher than that of N'dabeni is probably accounted for by the fact that there is a greater proportion of young adults at N'dabeni than at Langa. The infant mortality figures are misleading: for instance the 19 deaths under one year of age which took place at Langa were probably not restricted to infants born in Langa.

I also enclose a schedule showing the common causes of death amongst native children under one year of age.

Non-European vital statistics.

Generally speaking the natives who reside in the Municipality outside of the locations live under the same unfavourable conditions
(including housing, sanitation and social and economic conditions) of the poorer type of Cape Coloured people.

The non-Europeans in Capetown and Wynberg at the last census exclusive of the location (N'dabeni) comprised Natives 6,528, Asians 2,769, and "mixed and other Coloured" 99,630; total 108,927. There were 124,407 Europeans, making a total population of 233,334 (exclusive of the location).

The following are a few salient statistics for the whole Municipality exclusive of the locations of N'dabeni and Langa:

<table>
<thead>
<tr>
<th></th>
<th>European</th>
<th>Non-European</th>
<th>Non-European European</th>
</tr>
</thead>
<tbody>
<tr>
<td>Birth rate</td>
<td>21.8</td>
<td>48.8</td>
<td>2.2</td>
</tr>
<tr>
<td>Death rate</td>
<td>10.7</td>
<td>24.6</td>
<td>2.3</td>
</tr>
<tr>
<td>Infant mortality rate</td>
<td>60.7</td>
<td>160.0</td>
<td>2.6</td>
</tr>
<tr>
<td>Tuberculosis Death rate</td>
<td>0.7</td>
<td>5.0</td>
<td>7.2</td>
</tr>
</tbody>
</table>

These disparities between the Europeans and non-Europeans are in my opinion largely due to social and economic differences between the races. A similar difference is seen in the rates of Europeans of different wards in the City. For instance, over five years 1922 - 1926 the European death rate in the 'best' ward was twice, and the European infant mortality rate three times, the corresponding figure for the "worst" ward.

Specific diseases.

There are no industrial diseases conspicuous amongst natives in Capetown. So far as other diseases are concerned the natives are in a somewhat similar condition to the lowest class of Coloured people in Capetown.

Medical treatment.

In regard to the question of the general medical treatment of natives in Capetown, the salient point is that the natives in the two locations are better off in this respect than any other section of the poor. They receive free medical treatment including not only out-patient treatment, but also, where necessary, home visitation by doctors.
or nurse and there is an excellent little modern hospital for their in-patient treatment. Otherwise all the natives in Capetown, including those who do not live in the locations, are in a similar position to the Coloured population. There are no special wards or clinics for natives either in the General Hospitals or special hospitals but they are admitted to Coloured wards or clinics on much the same terms as the Coloured people. I do not know that there are any obstacles placed in the way of their admission. So far as the Council work in regard to infectious disease, tuberculosis and venereal diseases is concerned, the natives have the same facilities as the rest of the population, and when a suitable case is found he is sent for treatment at Nelspoort Sanatorium.

Sanitary State of Locations.

I enclose copy of a report on N'daboni location which I submitted in July 1929. It will be seen from this that sanitary conditions generally at N'daboni are very unsatisfactory and that most of the dwellings there I reported as being insanitary.

At Langa the conditions are in great contrast. The roads are well constructed, there is water-borne sewerage, and the dwellings are well constructed of brick.

Capetown.
28th April 1931.
**NON-EUROPEAN VITAL STATISTICS.**

**YEAR 1929 - 30.**

<table>
<thead>
<tr>
<th>City of Capetown minus Locations of Langa and N'dabeni.</th>
<th>Native Locations of Langa and N'dabeni.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Population</td>
<td>Population</td>
</tr>
<tr>
<td>108,180</td>
<td>5810</td>
</tr>
<tr>
<td>Infant Mortality Rates</td>
<td>Infant Mortality Rates</td>
</tr>
<tr>
<td>161.91</td>
<td>436.36</td>
</tr>
<tr>
<td>Birth Rates</td>
<td>Birth Rates</td>
</tr>
<tr>
<td>23.67</td>
<td>19.01</td>
</tr>
</tbody>
</table>

**Deaths (under 1 year).**

Deaths from common causes:

<table>
<thead>
<tr>
<th>Disease</th>
<th>City of Capetown</th>
<th>Native Locations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Measles</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Scarlet Fever</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Whooping Cough</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>Diphtheria</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Erysipelas</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Tuberculosis: Meningeal Abdominal</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>do. Other forms</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Syphilis</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Meningitis</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Convulsions</td>
<td>17</td>
<td></td>
</tr>
<tr>
<td>Bronchitis</td>
<td>106</td>
<td></td>
</tr>
<tr>
<td>Pneumonia (all forms)</td>
<td>169</td>
<td>1</td>
</tr>
<tr>
<td>Gastritis</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Diarrhoea and enteritis</td>
<td>251</td>
<td>17</td>
</tr>
<tr>
<td>Congenital malformations</td>
<td>31</td>
<td></td>
</tr>
<tr>
<td>Congenital debility</td>
<td>45</td>
<td></td>
</tr>
<tr>
<td>Premature birth</td>
<td>140</td>
<td></td>
</tr>
<tr>
<td>Injury at birth</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>Atelectasis</td>
<td>16</td>
<td></td>
</tr>
<tr>
<td>Lack of care</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Suffocation</td>
<td>78</td>
<td></td>
</tr>
<tr>
<td>Other causes</td>
<td>948</td>
<td>48</td>
</tr>
</tbody>
</table>

Total deaths: 948 in the City of Capetown minus Locations of Langa and N'dabeni, and 48 deaths in Native Locations of Langa and N'dabeni.
<table>
<thead>
<tr>
<th>Location</th>
<th>Female</th>
<th>Male</th>
<th>Total</th>
<th>Female</th>
<th>Male</th>
<th>Total</th>
<th>Female</th>
<th>Male</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>All</td>
<td>1601</td>
<td>1200</td>
<td>2801</td>
<td>11</td>
<td>5</td>
<td>16</td>
<td>1.4</td>
<td>1.5</td>
<td>2.9</td>
</tr>
<tr>
<td>Female</td>
<td>1086</td>
<td>1014</td>
<td>2100</td>
<td>11</td>
<td>5</td>
<td>16</td>
<td>1.4</td>
<td>1.5</td>
<td>2.9</td>
</tr>
<tr>
<td>Male</td>
<td>515</td>
<td>186</td>
<td>699</td>
<td>6</td>
<td>0</td>
<td>6</td>
<td>1.0</td>
<td>0.9</td>
<td>1.9</td>
</tr>
<tr>
<td>Total</td>
<td>1401</td>
<td>1296</td>
<td>2597</td>
<td>17</td>
<td>5</td>
<td>22</td>
<td>1.3</td>
<td>1.5</td>
<td>2.8</td>
</tr>
</tbody>
</table>

**Notifiable Diseases**

<table>
<thead>
<tr>
<th>Location</th>
<th>Subtotal</th>
<th>Fever</th>
<th>Other</th>
<th>Diaphoretic</th>
<th>Dysentery</th>
<th>Influenza</th>
<th>Acute Fiebr.</th>
<th>Chronic Fiebr.</th>
<th>Other Fiebr.</th>
<th>Typhus</th>
<th>Exanthemata</th>
<th>Measles</th>
<th>Influenza</th>
<th>Typhus</th>
<th>Exanthemata</th>
<th>Measles</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lagos, Female</td>
<td>11</td>
<td>3</td>
<td>1</td>
<td>7</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Lagos, Male</td>
<td>11</td>
<td>3</td>
<td>1</td>
<td>7</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>22</td>
<td>6</td>
<td>2</td>
<td>14</td>
<td>2</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>0</td>
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<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

**Deaths in Lagos Location Hospital 2 (Notifiable).** Deaths in Lagos Location Hospital 12 (Notifiable).
A NATIONAL SYSTEM OF NATIVE EDUCATION: OBSERVATIONS ON DR. LORAM'S PAPER.

BY

W. G. BENNIE, B.A.,

Late Chief Inspector for Native Education, Cape Province.

Read in Johannesburg, 31 July, 1929.

The question of putting Native education under the Native Affairs Department is one of far-reaching importance and one on which there are differences of opinion. Arising out of Dr. Loram's paper, I beg to submit the following observations, not as a set paper, but in the form of concise and perhaps disjointed notes.

How unsatisfactory the present system for the administration and development of Native education is, no one knows better than the officers of the Cape Education Department. On this point the last reports of the Superintendent-General of Education and his Chief Inspector for Native education may be consulted; should members of the Association desire copies, I think I could readily secure these for them. Briefly, the Native Affairs Department provides the funds, and in doing so seeks to impose a particular line of policy on the Provincial Administration, which, under the Act of Union, is made responsible for primary and secondary education of all races.

But with the system by which Dr. Loram wishes to replace the present one, namely, that of divorcing the education of the Native from that of the European, the Coloured and the Indian, and placing it under the control of the Native Affairs Department, I am in entire disagreement. The matter was fully discussed by the weighty Native Education Commission of 1919, of which I was not a member, and the Commission decided that Native education should remain under Provincial control. With the finding I fully agreed then, and in the intervening ten years this conviction has steadily grown stronger, as the result of the development of the present system.

In the first place, education is one thing, whether it be for White, Coloured, or Black, its bases are the same. Applications of accepted principles will vary, and adaptations become necessary, according to the varying needs of the races and the varying circumstances of language, pre-school training, home environment, and probable after-life, but all the necessary
adjustments are naturally and best made by the head of the Education Department on the advice of his expert advisers, and solely on educational grounds. The education of the community being thus one, it is both natural and desirable that it should be under one authority. This makes for economy. Further, the education of the weaker races gains immensely in facilities, service and prestige, by its association with the educational system of the stronger.

This last point has been abundantly proved in the Cape Province, where the Native long enjoyed educational services provided for the European that would not have been provided for Native education standing alone, even in the more liberal atmosphere of that province, and where it still enjoys the services of a staff of Inspectors of a calibre and breadth of outlook that would not have been secured had Native education to depend upon a special staff recruited ad hoc and placed in a lower grade. I say this without any reflection on the Inspectors of Native Schools in the other provinces, but only as I know the conditions to be in the Cape Province. In other respects, also, Native education in the Cape Province has received many an impetus and helpful facility it would not have enjoyed standing alone. In this connection the unfriendly attitude of a large section of the population towards the education of the Native must not be forgotten.

Further, it has never been suggested that the education of the Coloured and of the Indian should be made separate systems, whereas in large areas of the Cape Province, and probably in certain areas of the other provinces, the Natives and the Coloured approximate so closely and tend to become so fused, that it is often impossible to draw a dividing line. In many country and village areas, where one section or the other is not large enough to warrant a separate school, both races attend the same school without serious prejudice.

The second point is that the education of any and every section should preserve its standing as a science and art, quite detached from and independent of the influence of politics, and the changing policies of successive governments. One of the strongest arguments for leaving Native education with the Provincial Departments is that it is thus screened to a large extent from political influence. Such adjustments as are necessary to meet the needs of the race are made within the departments by educationists on educational grounds. As a sub-department of the Native Affairs Department, advised by a Native Affairs Commission, which may on occasion include no one with any acquaintance with education, and sometimes instructed by a Minister who may actually disapprove of educating the Black man, one can readily imagine what situations may arise, and how exposed and helpless the cause of Native education will be.

The present arrangement, which is a step towards a national
system, has already shown how the separation of Native from White and Coloured education may operate. The Cape Province had been compelled by the Native Affairs Department to reduce its scale of salaries for teachers in Native secondary and training schools, and already the fruits are appearing. All observers of the trend of events in South Africa know that, when differentiation is made, it is rarely in favour of the Native; and friends of the Native who are wise seek to avoid unnecessary differentiation in consequence. A notable instance is the financial arrangements made in respect of education. The State provides for the development of White, Coloured and Indian education out of general revenue, while the Native—the poorest of them all—has to pay for every step of his development in education or agriculture through a poll tax, no regard being paid to the large sums he contributes in indirect taxation.

The third point I would refer to affects the Cape Province directly, but has its effect also on the other provinces indirectly. The Cape has always been by far the most liberal of the provinces in its outlook on the Native question and in its provision for Native education. Unfortunately, the narrower influences of the North tend to infiltrate southwards, and that not only in politics but also in Native education. As long as it is allied with White and Coloured education, the education of the Native in the Cape, a system larger than all the others together, is largely, though under the present arrangements not entirely, sheltered from those influences. The Cape System, as it was, has often been criticised; it was far from perfect, but it turned out thousands of men and women who did it credit and served their race well in all walks of life, from the professional man to the humble yeoman or housewife, proving the point that education is one, and that the Native is not so different in his mental make-up as some would have us believe. And, if I may say so, I speak as one who has been taught by a Native teacher, taught Native pupils, inspected them in their schools, and practically directed Native education in the Cape Province for nearly nine years.

Then consideration must be given to the fact that at present Native education in the four provinces is at such varied stages of development, and the traditions that have been built up are so diverse, that any haste in combining the systems into one is calculated to do grave injury to the more advanced provinces. Even if each had its own Chief Inspector, there would inevitably, under present conditions, be a levelling down in the Cape and Natal that would undo much that had been accomplished, and create yet more discontent among the Natives. Already in the Cape there is great dissatisfaction over the limited benefits the Natives have received in return for their acceptance of the poll tax. Further, in this connection must be borne in mind the importance of personal influence and initiative in dealing with Native development. This is easily secured when the Chief Inspector
works within the educational system of the province, under a Superintendent-General or Director who practically leaves him a free hand. Conditions would be very different were he subject to dictation by a Director stationed in Pretoria and himself subject to dictation by the Native Affairs Department.

It is admitted by all that the Provinces must aim at securing reasonable uniformity of procedure and curricula, consideration being given to the varied circumstances and needs that exist. This could quite well be attained, without doing any violence to existing systems, by leaving the provinces responsible as at present, but establishing a Union Advisory Board for Native Education, consisting of the four Superintendents or Directors of Education, their chief Inspectors, and a representative of the Native Affairs Department. Such a Board would be of great service, not only in securing reasonable uniformity, but also in representing to the Government the needs of Native education and advising it regarding the allocation of funds.

To come to the financial side, no one acquainted with and interested in Native education can deny that the present provision made is wholly inadequate. But the evil goes much deeper. The principle that the Native must pay by a direct tax for all measures for his development, while the development of White, Coloured, and Indian education is paid for by the State out of general revenue, is wholly indefensible and should be abolished. If the Government considers that the Native in his poverty should be subjected to a poll tax, at least let it go into revenue, and from this revenue let adequate sums be provided for Native development, including education, the grants for education being made on a graduated per caput basis—thus putting Native education on the same basis as the education of the other races. In the case of the Native, suitable grades for the grants would be sub-standards to Standard III, Standards IV to VI, industrial training above Standard VI, secondary education, and teacher training. The reasonable cost per pupil at each stage would have to be the subject of investigation by responsible officers from each province.

With the idea that communities that desire something more than the most elementary education should tax themselves for the purpose, I entirely disagree. In the case of no other race is this done. Would it be fair that the Cape Province should bear the whole burden of the South African Native College at Fort Hare, or that the division of Victoria East should be taxed with the whole upkeep of the Lovedale secondary school, institutions that are attended by young people from every part of the Union. The proposal is un-cound in principle. Further, it affords an excellent illustration of the danger of separating Native education from the education of other races, and of what we may expect if Native education is treated as something sui generis, instead of being a recognised branch of an organised educational system.
The question of the missionary was discussed at length by the Native Education Commission of 1919, which decided in favour of its continuance. I have no doubt at all that the decision was the right one to take, and trust that the invaluable services of the ministers and missionary workers of the several churches working among the Natives will long be retained in Native education. Without their efforts, Native education would have been in a sorry plight, and the time has not yet come when education departments can do without them. Native education arose out of religious training, and the great majority of the people are not at a stage when these can safely be separated. In the Cape Province and the Orange Free State it has been shown that in many areas the evils of overlapping and denominational rivalry can be met by establishing committees of joint control, representative of all the churches working in the area. This direct interdenominational control is much more suited to the present stage of Native development than control apart from the churches, even with missionaries on an advisory committee. The crux of any educational system is the teacher, and the great majority of Native teachers are the better for being under the personal supervision of their missionary.

While many Native schools are under the control of committees on which Natives have representation—and the Cape Education Department has always favoured this—the establishment of Native committees should not be pressed with haste, but be extended with care, with due regard to the possibility of securing in the community persons fitted for the responsibility. The use of the word "vigorou s" savours of a haste that in Native education often defeats the ends aimed at. In large areas that I could name, there are so few Natives who could be entrusted with the control of schools, that pressing forward the establishment of committees would be disastrous. In so serious a matter as the control of schools, responsibility of this kind must be laid gradually, as the people rise sufficiently to bear it.

It is, naturally the duty of every education department as far as possible to bring educational facilities within the reach of all sections, but in the development of the so-called "bush" schools care must be exercised to see that these are under teachers reasonably qualified to give instruction, and that the schools carry the pupils far enough to leave some permanent impression upon them. Grave complaints have been made of the "bush" schools in some other parts of Africa, where so meagre a smattering of education was given as to yield no permanent result.

Further, to the development of such schools must not be sacrificed the interests of those Natives who have themselves risen, and desire to give their children something more than a
bare elementary education. At a time when there is so great a demand for Native teachers of a higher grade than the usual "primary lower," and when the Natives need leaders qualified to lead not only by character but also by a liberal education, secondary schools must receive the support due to them in any well-balanced system of education.

Similarly in adapting curricula, it must be remembered that education, even of a people of a lower civilisation than our own, must not merely aim at material prosperity, but have also a distinct cultural value, the training on this side being adapted to the capacities of the pupils to assimilate it. The three R's, hygiene, agriculture and industry are highly necessary, but there must be room for geography and history, properly taught, for appropriate literature and for music. The spirit needs development, no less than the mind and the body, and the Natives of South Africa have great potentialities on this, the more human side.
Statement by REV. A. MITAKULU, Native Wesleyan Minister
Mabeni Location, CAPETOWN.

1. The movement to the white settlements of the Natives is not of recent date. It dates back to the days of Nongquase, the daughter of Nhlokazza, 1856. The great cattle killing and burning of crops. She told the people to kill their cattle and burn their crops, and there was great scarcity of food among the people and many died. They began to move to the old military camps and Mission Stations.

The Rinderpest, in 1896-7, forced the people to go and seek their living in the towns and other places outside their homes as most of their stock died.

The Glen Grey Act allotted a few morgen of land to each holder. The eldest son could inherit the allotment which sometimes was inadequate for the entire family. This caused most of the younger sons to leave their homes and seek pastures near as most of the Native areas were already full and the best place being the town. For the last thirty years the Natives have been suffering many hardships: coupled with the present unsympathetic treatment on the part of the authorities the spirit of the Natives is depressed. This is particularly the case in the rural areas where it is severely felt. The rainfall has been very uncertain. Brought in a great many instances did not permit crops to reach the seeding stage. Cattle sickness and scarcity of land and grazing have all contributed towards the movement to the urban areas. While in some instances the grain has been so poor that it is hardly enough for home consumption. Naturally too, ploughing has been held in abeyance while the rains stayed away and this had its effect upon the family budget.

Those who stay at home and cultivated their lands have noted with alarm the increasing ravages wrought by insidious and apparently ineradicable pests, like the cut-worms and the stalkborer. We have all the vagaries of nature to contend with, with pests to ravage our crops, diseases among stock and scarcity of grazing lands, and on top of it all financial stringency that has provided the Native peasant farmer with the last nail in his agricultural coffin. Money is so scarce among us that most people who do not enjoy considerable assets, are living hand to mouth.

Natives find it difficult to satisfy their living necessities, let alone meeting obligations in the shape of taxes, interest on loans advanced by storekeepers, and other liabilities which the Native incurs in the course of his daily life. Only last year, 1930, the maize crop in the Herschel district was a total failure; many families had to trek into the Free State and other places in search of work and home, while their young boys and girls migrated to the cities. Now for the last six or seven years the Europeans have adopted the civilised labour plan, and the poor Native is without work and will soon find that it is better to seek a living outside the Union. Europeans are likely to say, and do say that Natives are fond of coming to the towns, but they are driven to it by circumstances which are beyond control. The difficulties which the Natives have to cope with must be experienced to be appreciated.
LABOUR CONDITIONS.

The labour conditions in the Cape Peninsula are uncertain, since the operation of the Urban Areas Act the conditions of work for Natives have decreased, as most of the employers prefer registered voters and coloured labour, instead of taking the responsibility and expense of registering their labourers. The supply of labour is more than the demand, consequently recruiting for the Gold Mines has been active ever since the introduction of the civilised labour plan. Except those in domestic service, most labourers pay their own rents and feed themselves.

Wages in the Cape Peninsula are not paid according to occupations, because most of the workers are just labourers. An average of 3s. per day; this is generally paid in case weekly. A few Natives stevedores and in the building trade get 6s. to 8s. per day. In Capetown we do not see any difference between the expenses of a tribal Native and a detribalised one. The tribal Native pays the same rent and train fare while here for work, and his home obligations include the traders interest on groceries and advances, and has to pay 10s. local tax to the Government plus his £1. poll tax. Cash and grocery advances are not good for Natives. They pay too heavy interest on such advances. Rail advances by employer carry no interest. Credit system is a great help to us to tide over bad months or year, when the season is bad.

Indigency is growing steadily amongst the urban Natives especially since the civilised labour policy. The competition is very keen with European and Coloured, and Natives are generally left out since the new policy.

NATIVE TAXATION.

General Tax, local tax, quit rent, dipping tax, dog tax, customs duty, stamp duty. The effect: They have contributed to increase the cost of living considerably. They are a great drain on the small wages or income of the Natives.

CRIME.

Most people here are arrested for their rents and illicit liquor traffic.

INTER-RACIAL RELATIONS.

Good understanding between the races and equal opportunity, industrially, economically and politically, the aids are meetings like the Joint Councils and Welfare Societies, the exchange of views.

ADVANTAGES OF BEING DETRIBALISED.

There are some advantages in being detribalised. One has somewhere to house his children and get work and send them to school; and in course of time one may be able to save a little money and buy a plot of land and have a home for his children where schools are near. Your wife can help you to earn more money as laundress or domestic servant.
THE ADVANTAGES OF TRIBAL LIFE.

There were many advantages in the old tribal life - no specific rents and rates or taxes. Only one general tribute to the Chief according to one's ability. There were no widows, no orphans as such, no beggars, no gaols, no limitation of parental control, responsibilities and filial obligations.

LOCAL ADMINISTRATION.

There should be systematic training of Natives young men with a view to vesting the administration of Native locations more and more in Native hands.

There should be separate lavatories to every house, not communal like the one we have. Defaulters should be sued no prosecuted. The rooms of the houses should not be small and rentals should be within the labourer means. A person should be permitted to sublet his house without paying extra fees to the municipality. Lodgers fees amount to rack-renting.

LIQUOR.

In a district like the Cape Peninsula which is surrounded by wine producing districts, there should be Home Brewing to discourage the use of bad wine by Natives.

TRADING.

We think that the time has come when Natives should be allowed to trade amongst themselves, and employ their own people. There are many skilled Natives doing just labourers work who could be usefully employed by their own people.

NATIVE URBAN AREAS ACT.

This Act has a bad effect of creating disputes between the Natives and the local authority. The Councils have great powers under this Act, so much so that sometimes the Courts are hopelessly involved and there is constant litigation between the two parties and the lawyers are reaping a wonderful harvest. There is no protection for the Natives who reside in the Location under the Act. Even the Board is only advisory without any executive powers. The Superintendent of the Location can play hide and seek just as he pleases.

Rev. A. Mtinkulu.

Native Wesleyan Minister,
Mabeni Native Location,
CAPETOWN.
I. Verhouding van die Student teenoor die Naturel.

(A) Beweer word dat die verhouding van die student teenoor die Naturel 'n verandering ondergaan het en wel in die rigting dat e.g. 'n meer liberale en tolerante houding inneem teenoor die hele Naturellekwessie.

(b) Vroër houing - gekenmerk deur afwasigheid van belangstelling - gevolglik die terugval op party sentiment - Suid-afrika 'n witman se land - Naturel in 'n permanente ongeskikte posisie - Naturel behoort te vrede te wees met die Bybel en 'n volheid van kos.

(c) Die houding van die huidige dag - gegrond wes op toennemende belangstelling met die daarmee gepaardgaande ontwikkeling van 'n krities onderzoekings- en volle - gevolglik verandering in die krag van party sentiment ten opsigte van die Naturel. Die feit dat die Naturel ook maar 'n mens kon sterk op die voorgrond. Pragmatiese redes vir die beter behandeling van die Naturel. Algemeen gekant teen die idee van rassevermenging.

(d) Omvang van die nuwe gees.

II. Redes vir die verandering in houding.

(a) Die kardinale oorsaak is die vermeerdering van belangstelling wat as gevolg gehad het die eie, selfstandige en onbevoordeelde ondersoeking van dié probleem. Elke faktor wat hydra om die belangstelling te verhoog, wakker die nuwe gees ook aan. Die faktore is o.a.

(b) Werkzaamhede van die Nasionale Unie van Suidafrikaanse Studente - jaarlikse Studenteparlement - Naturelle-beleid as die belangrikste deel van die verskillende partye se programme - Naturelle-vraagstuk moeilik te skei van politiek.

Bantu Studeikringe gevestig in al die Universiteite - bespreking oor die ekonomiese, politieke en kulturele aspekte van die Naturelle-vraagstuk.

(c) Fakulteit van Bantoologie - bevat sowat 50-60 studente wat 'n aktiewe en wetenkaplike belang in die Naturelle-probleem stel. Twee M.A.proefskriewers aangeneem wat handel oor Naturelle. Onderlinge debatte. Naturelle-Vraagstuk Studie Vereniging.

(d) Openbare voorleesings deur autoriteite oor die vraagstuk.

(e) Werkzaamhede van die verschillende Kristelike Verenigings - bewerkstellinging van persoonlike kontak tussen die student en die Naturel. Fort Hare Konferensie - besoek na N'Dabeni.

Al die faktore het bygedra tot die skepping van die teenwoordige gees wat geopenbaar word deur die student teenoor die Naturel.
Dit is duidelijk vir enige intelligente persoon dat die gevoel tussen blankes en gekleurdes meer ernstig en wyandig is, dan dit ooit voorheen gewees het.

Siende dat hierdie Parlementêre Kommissie bekerig is om die waarheid van te stel, die wag het om vir die Parlement plamel na die hand te ges, en ook haverag gedoen het aangaande die stappe wat geneem moet word ten einde 'n goeie gevoel tussen blankes en gekleurdes daar te stel, voel ons geneeslaak en 'n juiste waargawe van toestande te gee sodat die Kommissie goed daarop ag kan klaan en dat die Parlement op sy beurt die belangrikheid hiervan ook nie oor die hoef sal zien nie, maar intussen deelde-eens hierop kan handel.


"Siende dat die mensse van die Unie van S.A. God-versend is, en altyd op die Almachtige God neergesien en erken het on die Oppersste Leier van die lotgevalle van volkers. En aangesien die verteenwoordigers van die vorige Koloniale regerings en Nasionale Konvensie altyd hulle diep afhanklikheid van God gevoel het:

"En aangesien spesiale welding van die Soewereiniteit en leiding van die Almachtig, geensins deur onverskilligheid verswyg nie in die S.A. Wet 1909."

"En aangesien dit die beoogtete van die volk is dat die Soewereiniteit en leiding van God spesiaal geneem moet word:"

Werd wetgewing deur die buitengewone Majesteit van die Koning, die Senaat en die Volksraad van S.A. as volg ingedien:

"1. Klaasule een van S.A. Wet 1909 word hierdeer harroep en..."
en die volgende nuwe Klaasule word in plek daarvan gestel:

"1. Die volk van die Unie erken die Soewereiniteit en
leiding van God Almagtig."

As die Parlement bereid is om die leiding van die
Almagtige God te soek in al sy wetgewing met betrekking tot die
Natural, en sodoende die wil van God uitvoer met betrekking tot
S.A., waaral ons nie vir een oomblik nie om te beweer dat die
Parlement geen beter plan kan ontwerp nie om 'n goeie gevoel
tussen blankes en gekleurdes te verseker nie.

Dit is nie 'n versandering van die personeel nie, maar wel
een van die gees van die individuale lede van die Parlement wat
nodig is om 'n beter gevoel tussen die twee raas te bewerk-
stellig.

As onder die verlede die leiding van God gesek het en
oooreenkoms in die Kristelike standaard van absolute eerlikheid,
reinheid, onselfagigheid en liefde, gehandeld het dan sou die
soort van wetgewing met die oogmerk om die Natural te onderdruk,
ongeskeel en onopgeweek te laat bly ten sinds die boer en
industrië verkoop arbeid te voorsien, nooit die lig
gesien het nie.

Histeenstaande die partysisteme, soos teenwoordig geor-
ganiseer, mag weier om die wil van die Almagtige te beakom as
gekykstaande met hulle die bestaan, bly die feit tog dat 'n
Party of individu wat God se rasesplan weier, daarmee verkies
om te bera sy gevolge van hulle die plan. Bolank die
Ministers die Party voor Kristus plas as die Party dieselfde
doen, kan ons die natuurlike gevolge verwag. Daar is alreeds
groot morale en ekonomiese agteruitgang merkbaar by die Europees
bevolking wat grootlik te wyte is aan die Naturalewetgewing.
Deur 'n dergelike handelwyse bou ons 'n nuwe onaardlike wapen
wat binne afsienbare tyd die Europees element fisies sal
ruineer.

Dit....
Dit is noodsaaklik dat in alle sake waar die verhouding tussen blanke en gekleur op die lappe kan, verteenwoordigers van albei daaraan deelneem sodat daar 'n juiste perspektief van die wederwoordse 'belange kan wees, en soodanig 'n onderlinge verstandhouding van die verskillende probleme gekry kan word.

Ons veel dat die stem qua stem hoogskaap niks met hierdie saak te doen het nie, want dit bly dieselfde of die regerende faktor nou 'n absolute manarg; 'n rasseminderheid of 'n socialistiese eenheid is.

As die regerende faktor soek na en handel ooreenkomsstig die wil van God dan moet vrede die plek van onenigheid inneem en liefde die van haat.

Niemand glo meer aan 'n Kristelike besieling van die hele Sociale orde dan ons nie, maar ons glo nie dat niemand in hierdie verband iets aan besigheid, industrië, of rasseverhoudings kan doen wat by nie in die praktyk in sy persoonlike lewe by die huis kan bring nie.

As ons soos Pilatus begeer om die waarheid te vind, laat ons dan 'n begin maak deur dit individueel te soek langs die ges van waarheid onselfmachtigheid, en liefde teenoor medemense, of hulle nou ook al Europese of Rantoe is:

Wanneer ons uitwyl so verander het dat ons liever die wil van God aaneen as ons eie, dan sal die moeilikhede nie ophou nie maar oormeester kan word. Die Unie sal dan van stapel loop in die regte rigting, seker dit die onderlinge verhouding van kleur aangaan.

Twee hoofde van Universiteitse departemente - Dr. Frankel van Johannesburg en Professor Brooks van Pretoria het by hulle gesamentlike beraadslaging aangaande probleme van blank en gekleur van ekonomiese standpunt beskou, die volgende verklaar: "Die onder-normale ekonomiese ontwikkeling van die Natuurlike is 'n gevaarlike kanork in ons ekonomiese organisasie, en is die hoofoorsaak van hul algeome ekonomiese gevelings, met verreikende gevolge. Die wetgewing wat hulle aan
die hand gee om hierdie Kanker nit die weg te neem blyk se ooreenkomstig met die norme van Kristus dat ons dit raadsaam ag en enige daarvan volledig aan te haal.

Nadat hulle aangetoon het dat onlangse wetgewing die valse stelling negebring het, dat die onderdrukte ras ekonomies nie as 'n onontwikkelde bate beskou moet word nie, maar as 'n brem van goedheup arbeid vir 'n minderheid van die Europese bevolking, gaan hulle voort en beweer:

En die tragiëse ironie van hierdie toestand van sake wat selfs tot op die huidige dag bestaan, is dat onder dit alles die am Blanke wat die meeste onder die gevolgde beleid gely het, op sentismentele gronde daadwerlik sy politieke steun verleen het juist aan 'n sisteem van produksie waarrond hy van die land verdryf is. Hierdie beleid het gelei tot al die wetgewende en tradisionele beperkings wat bestaan was en die Natura le op die laer ongeskaafde en aangehaalde peli te hou waarop dit winagewend, en feitlik onverwyderlik, was dat hulle in groot ontevreden die plek van blanke arbeid noes inneem.

Selfs nou nog gaan die ou spel onder 'n nuwe naam aan, en die verarmde Blanke is gedsonge om in die stede met die verarmde Natura le te konkureer......?

Die tot dusver aangehaalde feite toon duidelik aan dat ons beleid inderdaad die ekonomiese grondslag van die blanke beeskawing in S.A. so versak het, dat dit toekomsige vooruitgang terreugt. Die resulte van ondeeltreffende arbeid belet die opening van nuwe bronne, verhinder immigrasie, verlaag die produkseromme en lei tot uitgebreide blanke werkloosheid; in kort, dit maak ons land tot 'n derderangs ekonomiese mag onder die lande van die wereld.

Ons kom dus tot die konklusie dat dit meer as iets anders nodig is en die beleid van "Goekepe" arbeid op te gee, en dat 'n kratige poging moet aangewend word om die werken s, die werkgewers en die verbruikers van ons land die suusels en die rampsalige gevolge daarvan te leer beweef. Ons gee toe dat dit....
dit nie bekend is hoever die Naturelle in die algemeen kan
geseën en opgehef word tot doeltraffende en onafhanklike en
bedrede arbeiders in industrië of landhou nie — dit kan oek
nie bekend wees nie want hierdie beleid is nooit op die proef
gestel nie — tog moet dit vir elke nadenkende persoon in S.A.
duidelik wees, dat ons teenswoordige metode en die doeltraff-
rende en die ondoeltraffende naturelle-werker, die geskeerde
en die ongeskeerde, die belangstellende en onverskillige,
dieselfde belangstelling te gee, die groote dwaasheid is; en dat
dit op daardie persone 'n las van traagheid, wanhoop en wrak,
en van onregverdighed lê, wat nadelige, indien geen gevaarlikhe
geval deur die welsyn van elke inwoner van ons land moet
saambring.

Volgens ons opinie moet die beperkinge op die haal van
grond deur Naturelle in blanke gebiede opgehef word. Dat daar-
teen alles moet gedaan word om middel te ontlok waardeur 'n
billeke sisteem van landdag met geregtigde regte vir blanke en
nie-blanke albei bereik kan word. Dat die landhuniers moet
aangemoedig word om aan sisteem te volg en daardeur die druk
nawel van die blanke as die Natural sonder grond op die blanke
arbeidsmark te verlig....

"Ons beskou dit as hoogs noodsaaklik dat enige vers van
gronddag waarvoor enkel met arbeid betaal word, moet ophou om
dat die nie arbeidskragte aan bands lê. Dit is van belang
dat 'n mark vir bewegingsvrye Konkurende arbeid gevestig word.
Om daardie rede is dit noodsaaklik dat regulasies wat vryheid
van beweging onder naturelle belewer, afgeskaf word. In
plaas daarvan stel ons voor dat die aanbeveling van die Minister-
heidsrapport van die Economiese en Leen-Kommissie van krag
geaaan word, dat 'n Staatshoora's ingestel word om inligtings te
verskaf aan enige natuur wat werk wil sêk, omrent die
behoefte van verskillende werkgewers en die arbeidskondissies
deur hulle aangebied. Sake Staatshoora's moet 'n lys hou van
werkgewers by wie Naturelle gaan werk en moet volledige
informasie..
informasie ontrent die kondisies van die Kontrak verskaf aan die Magistraat, en aan die Polisie van die distrik waar die werkgever woon, en hulle moet toestem dat die voorwaardes van die Kontrak getrou uitgevoer word...."

"Behalwe dat departemente soos die van naturellesake tot produktiewe werk van hierdie aard moet gebring word, sou so'n skema 'n onmisbare deel uitmaak van die beleid wat ons aan die hand gee, naamlik dat die regering alles wat moontlik is moet doen om inrigtinge vir die landboukundige en industriële op- leiding van naturele te stig, net soos sulke opleidingsinrig- tings vir blankes beskikbaar is...."

"Die beleid wat ons vir industrië aan die hand gee loop parallel met die wat hier virlandbou geskets is. Dit streef ook na die invoering van 'n stelsel van billike beloning, groter produktiwiteit en afskaffing van ekonomiese uitbuiterie. Daarom gee ons aan die hand dat alle bapalinge teen die verrigting van gene Koolde arbeid deur naturelle opgehef word, dat naturelle sal toegelaat word om vry te konkureer in enige klas van arbeid waarin hulle werk kan vind, en om afsonderlik of gesamentlik te onderhandel vir die beste loonstandaard in sulke beroeps, dat aan hulle die voordele van loons - en industriële wetge-wing op dieselfde wyse sal toegeken word as aan die blanke arbeiders, en dat hulle in die Vakbond-organisasië inge- bring sal word. Ons hoop verder dat die besef langsomhard sal wakker word van hoeveel verlies, word onder werksysteme wat 'n voortdurende vervangning van naturelle-werkers deur andere vereis, en die heen en weer trek van en na kal versagelle woon- plekke...." "Die aanbevelde beleid sal aan die verarmde naturelle en die verarmde blankes beide nuwe hoop gee. Dit sal die dringende begeerte van die naturellevolk na opvoeding en vooruitgang in nuwe kanale lei, van groot waarde vir die land sowel as vir hulle self. Dit sal die doenerige arbeidsgang wat vandag die vooruitgang van S.A. belemmer, verhreek, en die inspirerende invloed, uitgaande van die groter kraginspanning van groot groepe van die bevolking sal oor die hele land versprei..."
versprei. Die produksievermoë van miljoene naturelke-werkers, nie meer belasmer en verkuis nie, sal 'n nuwe aansporing wees tot opening van Suid-Afrikaanse bronne en hul aanmerklik vermeerderde verbruikervermoë sal nuwe markte vir Suid-Afrikaanse industriële ondernemings verskaf. Die hier voorgestelde beleid is 'n opbouende beleid waarvoor geen Suid-Afrikaner hom hoef te skaam nie.
To the Chairman,
Native Economic Commission,
CAPETOWN.

Temple Chamber,
4, Wale St.,
CAPETOWN.

28.4.1931.

Dear Sir,

Enclosed is an expression of three ordinary men who are not influenced by personal or political motives or considerations and who feel they represent a large and mainly inarticulate body of moderate men and women of all parties.

Yours faithfully,

(Signed) (D.Douglas M. BUCHANAN.

8 copies in English and Afrikaans.
It is obvious to any intelligent observer that the feeling between European and Native is more intense and antagonistic than it has ever been in recent times.

As this Parliamentary Commission is desirous of ascertaining the truth, and has power to suggest to Parliament how this state of affairs may be remedied by Parliament, and as this Commission has asked what steps should be taken by Parliament to promote and maintain good feeling between Europeans and Natives, we feel impelled to present the truth as we see it, in order that this Commission may have its attention directed thereto, and that Parliament in turn may not overlook this issue, but do whatever it may decide to do hereafter, deliberately.

On 27th May 1925 the S.A. Act 1909, Amendment Act 1925, came into operation, the Governor General having assented to and signed the Dutch version on 15th May 1925. We feel it necessary to quote the preamble and first section in extenso.

"Whereas the people of the Union of South Africa, being a God-Fearing people, have constantly acknowledged Almighty God as the Supreme Leader by Whom the destinies of the peoples of the earth are governed and determined:

"And whereas the people represented by the former Colonial Parliaments and the National Convention entered upon Union in prayerful dependence on God:

"And whereas the specific mention of the sovereignty and guidance of the Almighty was in no wise omitted from the S.A. Act 1909 through any want of recognition towards Him:

"And whereas it is the desire of the people that the Sovereignty and guidance of God shall be specifically mentioned:

"Be it enacted by the King's most Excellent Majesty, the Senate and the House of Assembly of S.A., as follows:-
2.

"1. Section one of the S.A. Act 1909 is hereby repealed "and the following new section substituted therefor:-

"1. The people of the Union acknowledge the Sovereignty "and guidance of Almighty God."

" If Parliament is prepared to seek the guidance of Almighty God in all its enactments dealing with the Native, and in such way carry out God's purpose for South Africa, we have no hesitation in affirming that no better plan could be devised by Parliament for maintaining good feeling between Europeans and Natives.

It is not a change of Personnel, but a change of heart that is required in each individual that will effect a better relationship between the European and Native peoples.

Had we in the past sought guidance from God and adhered to the Christian standards of absolute honesty, purity, unselfishness, and love, then that class of legislation introduced with the object of keeping the Native down, and unskilled, and uneducated, for the purpose of keeping up a large supply of cheap labour for the farmer and the industrialist alike, and for protecting European skilled labour from Native competition, would never have been enacted.

Though the Party System as at present organized may refuse to recognize the Almighty's purpose as equal to or comparable with its own ends, the fact remains that a party or individual that refuses God's plan thereby elects to abide by the consequences of its own plan; and that so long as Ministers place Party before Christ, and Party does the same, so long will the natural consequences follow. Already, largely through its legislative treatment of the Native, the European population is being destroyed morally and economically; and by the same treatment it is wielding a new and unyielding weapon, which entirely separate and innocuous components, which will, in no very distant time, destroy the European element physically.

It is essential that in all matters dealing with the
inter-relationship of Europeans and Natives, representatives of each should participate, in order that each may fully understand the other's outlook and difficulties, and by that means a mutual understanding of each others problems be brought about - thereby establishing good-will between them.

We feel that the vote qua vote has nothing whatever to do with this issue, which remains the same whether the governing factor be an absolute monarch, a racial minority, or a socialist uniformity. If the governing factor be seeking, finding and doing the will of God, peace must take the place of strife, and love that of hate.

Nobody believes more than we do in a Christian infusion of the whole social order, but we do not believe a man can put into effect in business, or industry, or racial attitude, or international beliefs what he feels to apply in his personal life at home.

If we desire like Pilate to know what is truth, let us make a start by individually seeking it in a spirit of honesty and unselfishness, and love for our neighbours - be they European or Bantu; and when our own outlook is transformed, so that we accept God's will rather than our own, difficulties will not cease, but they will be overcome; and the Union will be launched on its true course so far as the inter-relation of colour is concerned.

Two heads of University Departments - Dr. Frankel of Johannesburg, and Professor Brooks of Pretoria when dealing jointly with the problem of the relationship between European and Native from the economic point of view, have stated that: -

"Their (i.e. the Natives) economic underdevelopment forms a dangerous Cancer in our economic organization, and is the main cause of many far-reaching economic maladjustments."

(p.132)

The policy they recommend for the removal of this "Cancer" appears to be in line with the standards of Christ that we deem
it advisable to quote same at some length.

After pointing out that recent legislation adopted the false rule that economically the subject races were not to be regarded as an undeveloped asset but as a source of cheap untrained labour for a minority of the European population, they proceed:

"And the tragic irony of this state of affairs, existing "as it does to the very present, is that through it all the Poor "White, who has suffered most by the policy adopted, actually "gave, on sentimental grounds, his political support to the very "system of production under which he was being driven off the "land. That policy consisted in all their legislative and "traditional restrictions for holding down the Natives to the "inferior, untrained, and ill-paid level at which it was profit- "able, and practically unavoidable that they should be substitut- ed en mass for white labour. Even now the old game continues "to be played under a new name, and the poverty-stricken White "is made to compete with the poverty-stricken Native in the "towns".............

"The facts, as so far elicited, indicate clearly that our "policy has in effect so weakened the economic foundations of "European Civilisation in South Africa as to retard future pro- gress. The dragging weight of inefficient labour is prevent- ing the opening of resources, hindering immigration, lowering widespread "productive capacity, and leading to widespread European unem- ployment: In short, making this Country a third-rate economic "power" among the other Countries of the world.

"Above all, therefore, we conclude that the policy of "cheap labour must be abandoned, and that an intensive attempt "must be made to educate the workers, the employers and the con- sumers of this Country to its evil, very disastrous effects. "It can be admitted that the extent to which the Natives can in "general be trained and raised to become efficient and independ- ent workers in industry or agriculture is not known - nor "could it be known, for the policy has not been tried. Never-
"Nevertheless, it must be clear to all thinking men and women in South Africa that our present method of rewarding equally the efficient and inefficient Native worker, the trained and the untrained, the interested and the uninterested, is absurd in the extreme and lays upon these people a burden of inertia, hopelessness, resentment and injustice, which reacts most detrimentally, if not dangerously, upon the welfare of every inhabitant of our Country.

"It is our opinion that the restrictions which prevent Natives from acquiring and leasing land in European areas should be removed, and that everything should be done to devise a secure and equitable system of land tenure for Europeans and Non-Europeans alike; that the agricultural community be encouraged to adopt this system and in this way ease the pressure of both the landless White and landless Native on the labour market."

"We think it highly important that any form of mere labour tenancy, tying up labour as it does, should cease; it is very necessary that a fluid competitive labour market be established. For this reason regulations which tend to hinder the free movement of Natives should be abolished. In their place we recommend that there be put into force the recommendation contained in the Minority Report of the Economic and Wage Commission, that Government Bureaux be established for the purpose of giving information to any Native wishing to go out to work, about requirements of different employers, and the terms and conditions offered by them. Such Government Bureaux should record the names of employers to whom Natives go out to work, and should communicate full information as to the terms of the contract to the Magistrate and the Police of the district in which the employer resides, and they could see that the terms of the contract were faithfully observed"............it would be part and parcel of the policy we suggest for the Government to do everything possible in the way of establishing agricultural and industrial training institutions for Native workers, in the same
way as such training institutions are available for Europeans."

"The policy which we suggest for industry is one that runs
parallel with that here outlined for agriculture. Once again
it aims at establishing a system of equitable rewards, on in-
creased productivity and of the abolition of economic exploita-
tion. For this reason we suggest that restrictions which pre-
vent Natives from doing skilled work should be removed, and that
Natives should be allowed to compete freely for any class of work
in which they can obtain employment, and to bargain individually
or collectively for the market rate of wages in such occupation,
that they be given the benefits of wage and industrial legisla-
tion in the same way as other workers and that they be brought
into the Trade Union Organization. We hope further that gradu-
ally the wastefulness of systems of work which entail a continual
turnover of Native Workers and of their coming and going from and
to their homes distant from their place of work will be realised"

"The policy recommended will give both the poverty-stricken
Natives and the poverty-stricken Whites a new hope. It will
guide the urgent desire of the Native peoples for education and
advancement into new channels, of as great value to the Country as
to themselves. It will break the dull jog-trot pace of labor
which hinders progress in South Africa today, and the bracing
effect of large sections in the Community making new efforts will
spread throughout the land. The productive power of millions of
Native workers, now no longer curbed and wasted, will give a new
incentive to the opening up of South Africa's resources, and
their largely increased power of consumption will provide new
markets for South African industrial enterprise. The policy
which we here put forward is a constructive policy of which no
South African need be ashamed."
HOW TO ARRIVE AT FORMULA THAT ONE EUROPEAN IS EQUAL IN
HANNING CAPACITY TO THREE NATIVES.

The comparison is made of the different occupations
say, teaching, labourers - such as road parties, grocers' drivers and parcel boys, packers, produce stores, garages,
factories, building trade day labourers, - as tabulated below.

In the case of Native Teachers the increments are
not annual, but quinquennial, i.e. £3 for every five years.
Such is the misfortune to a Native teacher whose minimum and
maximum are very very low.

EUROPEAN TEACHERS' SALARIES, SECONDARY SCHOOL.

<table>
<thead>
<tr>
<th>Women</th>
<th>C.G.H.</th>
<th>Men</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a) 135 x 7½ - 360</td>
<td>150 x 15 - 540</td>
<td></td>
</tr>
<tr>
<td>(b) 165 x 7½ - 360</td>
<td>195 x 15 - 540</td>
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<tr>
<td>(c) 195 x 7½ - 360</td>
<td>240 x 15 - 540</td>
<td></td>
</tr>
<tr>
<td>(d) 225 x 7½ - 360</td>
<td>285 x 15 - 540</td>
<td></td>
</tr>
<tr>
<td>(e) 285 x 7½ - 360</td>
<td>375 x 15 - 540</td>
<td></td>
</tr>
</tbody>
</table>

NATIVE UNION SCALE

| P.H. 54 x 3 - 90 | 66 x 3 - 108 |
| P.H. 66 x 3 - 102 | 78 x 3 - 120 |

ADDITIONS TO SALARY

| 20 - 24 in average attendance | Nil. |
| 25 - 46 " | £6. |
| 46 - 90 " | £12. |
| 91 - 250 " | £24. |

MARRIAGE ALLOWANCE.

£18 p.a.

SINGLE TEACHERS.

£9 p.a.
**LABOURERS' WAGES.**

<table>
<thead>
<tr>
<th>Native: Average</th>
<th>European: Average</th>
</tr>
</thead>
<tbody>
<tr>
<td>15s. per week</td>
<td>£2. 10s. per week.</td>
</tr>
<tr>
<td>18s. -do-</td>
<td>£3. 10s. -do-</td>
</tr>
<tr>
<td>21s. -do-</td>
<td>£4. 10s. -do-</td>
</tr>
</tbody>
</table>

**SKILLED & SEMI-SKILLED, Stores, Garages, Factories, and Building Trade.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>£1. 10s. per week</td>
<td>£5. per week.</td>
</tr>
<tr>
<td>£1. 15s. -do-</td>
<td>£6. -do-</td>
</tr>
<tr>
<td>£2. -do-</td>
<td>£7. 10s. -do-</td>
</tr>
</tbody>
</table>

**FARM LABOUR.**

<table>
<thead>
<tr>
<th>Native: 10s. per mensem</th>
<th>European: £5. per mensem</th>
</tr>
</thead>
</table>

**MENIA.**

<table>
<thead>
<tr>
<th>Native</th>
<th>European</th>
</tr>
</thead>
<tbody>
<tr>
<td>Taking 2s.2d. per day plus</td>
<td></td>
</tr>
<tr>
<td>housing &amp; rationing, 6s. per day</td>
<td>£1. per day.</td>
</tr>
</tbody>
</table>

Working on the above figures one cannot but arrive at the formula that the collective earning capacity of three Natives is in many cases even equal to the earning power of one European. So that the formula that one Native is equal to one-third of an European in earning capacity can be sustained.

(Signed) F. H. M. ZWIDE.
Dear Sir,

With reference to our telephonic conversation this morning, I understand that between 20 and 30 Natives have bought land at Elsies River, and that others are buying land on the Avondale Estate at Fairfield. Natives are also buying at Athlone, Crawford, Welcome Estate, and at Southfield. The latter places are in Wynberg District.

At Elsies River, the plots measure from about 50 x 100 yards, and cost from £25 to £100 a plot. Enclosed are the principal terms in an agreement made by one Jonathan Ngxolothe (Peter Jonathan), a Pingo from Tsomo District, (Transkei).

The purchasers are mainly Pangos and Xosa Natives, from the Transkei and Ciskei.

They are mostly younger sons, who find that under the Individual Tenure system, the lands of their parents go to the eldest son, and that the cadets in the family are crowded out. Having no land to cultivate, and finding it impossible to obtain any in Native Reserves, they purchase land where they can get employment. The instalment system under which they obtain this land is cheaper to them than the payment of rent for houses. Of the Transkeian Natives one finds here, the majority appear to be from these Districts where there is Individual Tenure.

Yours faithfully,

(Sgd) HARDING BARLOW,
Magistrate.
ELSIES RIVER LAND AND ESTATE SYNDICATE, LTD.

PURCHASE PRICE
£50 deposit.
£5 balance in monthly instalments
of 20s.

TRANSFER AND
SURVEY FEES.
£4. 4s. paid by purchaser.

FAILURE to pay any instalment when due may result
in Syndicate cancelling agreement, retaking possession,
and retaining possession of monies already paid as damages.

PLOTS SITUATE IN TOWNSHIP OF ELSIES RIVER.
Native Education in Relation to the Franchise

ADDRESS BY

W. G. BENNIE, Esq.

Late Chief Inspector for Native Education in Cape Province

Delivered at a Public Meeting held in Cape Town

On THURSDAY, 1st MAY, 1930

Published by the Non-Racial Franchise Association, 148 St. George's St. (1st floor; room 14), Capetown, to which address or to P.O. Box 1802, Cape Town, communications should be addressed.
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Native Education in Relation to the Franchise.

(Read before the Non-Racial Franchise Assn., 1st May, 1930.)

In the letter in which I was invited to address this Association, the Secretary suggested that the lecture should show what progress had been made in Native education, what assistance had been given, and what indication experience had given of the possibility of growth of the Native mind and of the fitness of Natives to undertake the responsibility of the franchise in the interests of the country as a whole. In a single address it would not be possible to deal fully with all the points thus raised, for the field is too wide. I propose, therefore to deal with the progress of, and the assistance given to, Native education very briefly, so leaving more time for the important points, viz., the light that experience of Native education throws upon the nature of the Native mind, and upon the question of his fitness to exercise the franchise rights of a citizen.

It is a truism to say that the education of the Native on the lines of our Western civilization began when he first met a White man; and this undesigned education by contact has been going on ever since that, and often in directions diametrically opposed to the direction in which Education Departments, missionaries and teachers seek to lead him. When one hears the man in the street or on the veld inveighing in no measured terms against schooling for the Native and all the harm it does him, one recognizes in the faults laid at the doors of the schools the results, not of school education or missionary influence, but of this undesigned and unconscious education received on the mines, in the towns and on the farms. They are usually the product of our own example and our own treatment of those who serve us. For over a quarter of a century, I travelled in the wildest parts of the Transkei and among the farms of the Eastern Province with Native grooms, and never
had a rude or disrespectful word from one of them; but of course I treated them with the respect to their manhood that I expected to receive.

But to turn to formal education in the schools, I think this may be said to have begun when in 1823 John Bennie, a missionary of the Glasgow Missionary Society, set up his printing press beside the Gwali stream, in the picturesque Chumie valley near Lovedale. There he printed the first reading sheets and books in Xosa for his little school. About the same time, William Shaw of the Wesleyan Church set out to establish his chain of mission stations in the Transkei; and of course, in all missions, then and ever since established, schools were opened for the instruction of children.

In 1841, the Scottish Mission established at Lovedale a school for a rather higher type of education than the village schools could give. The school was open to Europeans also, and many men who have made their mark in South Africa attended it; nor have I ever heard of one who regretted that he had sat in the same class as Natives — but I have heard them confess to the good stead in which the knowledge they then gained had stood them in after-life. And I never found a Native presume upon the fact that he and I were at school together.

For thirty years or more, the missions carried on Native education with little or no assistance from the state; but in 1854 Sir George Grey arrived, and made special provision for the industrial education of Natives at certain centres. The foundation of the liberal Cape policy, that turned out so many Native men and women to serve their people well, were well and truly laid by this great administrator, and upon these foundations, Sir Langham Dale, appointed Superintendent-General of Education in 1859, built up a system of Native education in the same broad spirit. The system was embodied in the Education Ordinance of 1865, which regulated for many years the provision of state aid to schools. In 1867, that great protagonist of Native interests, James Stewart of Lovedale, succeeded William Govan as principal of Lovedale; and for nearly forty years he led the van in many fights for Native education, when its opponents were stronger and more vocal than they are now, at least in the Cape Province.
Up to 1921, the cost of Native education was borne by the Provincial administrations, save in the case of the Orange Free State. When the Provinces were debarred from taxing the Native population, the system of subsidies for Native education from the central Government was introduced, the Government undertaking to pay from revenue to each Province the amount that was being spent on the service. This amounted to £5,000 in the Orange Free State, £46,000 in the Transvaal, £49,000 in Natal and £240,000 in the Cape. When this system was consolidated in the Financial Relations Act of 1925, it was further laid down that a Native Development Account should be established, into which should be paid these block subsidies from revenue, and one-fifth of the proceeds of a poll tax of £1 on every Native man of 18 years and over; and that all Native development should be paid for out of this account. The principle thus laid down was in itself unsound, in that, while European and Coloured education received per capita grants, so that expansion was paid for out of revenue, the Native, the very poorest of the community, and the one most in need of assistance, was required to pay for every step of his development out of his own pocket. And to make matters worse, it was later on decided that not only educational development, but also the development of agriculture in the Cis-Kei and the support of hospitals among the Natives should be a charge upon the Account. The consequence has been a severe retardation of educational development among the Natives in this Province.

The schools in which primary and secondary education are given, i.e. excluding schools for training teachers and industrial schools, numbered in 1928 in the Cape Province, 1,625 primary and 6 secondary; in Natal, 618 primary and 5 secondary; in the Transvaal, 498 primary and 2 secondary; in the Orange Free State, 192 primary and 1 or 2 secondary; a total of 2,933 primary and 14 or 15 secondary.

In these schools are taught about a fourth of the estimated number of Native children of school-going age. The numbers enrolled in 1928 were as follows: in the Cape, 125,384; in Natal, 40,996; in the Transvaal, 54,145; and in the Orange Free State, 19,305: a total of 239,830. Of this number, about 60 per cent were in the substandards, and only 1370, or one half
of one per cent, were above Std. VI. Again, who shall say that Native education is proceeding too rapidly?

The education given to these children varies in detail from province to province; but it is in general an education adapted to the circumstances and needs of the Native people, as far as available funds permit. In the primary schools are taught the Native language prevailing in the locality, at least one of the official languages, writing, arithmetic, simple hygiene and physical exercises, singing, geography and history beginning with local features and events, and, especially in Natal and the Cape, handwork based on the Native crafts of the country, gardening or simple agriculture for boys, and needlework and simple house-craft for girls. The teaching is expected to be as real as possible, and to be closely linked with the home life and experience of the children. In the few secondary schools, the ordinary subjects of secondary education are taken, but practical subjects like woodwork for boys, and needlework and house-craft for girls are especially provided for and encouraged. As we have seen, the number who reach the secondary stage is very small. Very much smaller is the number who reach the only institution for higher education, the South African Native College; last year the number of undergraduates was 22, or less than one in ten thousand as compared with the school population. I mention these facts, not because I rejoice in them, but because so many think that Native education is scholastic in nature, and overdone in its range.

Now, with Native education in this province well over a hundred years old, it is asked, "What does experience show, regarding the suitability of the Native for an education based on our civilization? Is he able to assimilate it, to profit by it, and in consequence of it to become a better citizen of this country?"

Allow me to give my reading of the case first — the conviction of one who has always sought for the truth of things, and who has spent all his life in close touch with the Native and his education, having had as his first teacher a high-born Native lady, received much of his education with Natives, taught them from an early age, inspected their schools, and for eight and a half years practically controlled their education in this province. As I look back on the days when I taught both Europeans and
Natives at Lovedale, I cannot recollect that there was any very marked difference between the two, that could not be accounted for by the difficulties of language and the difference in their upbringing and environment. The Europeans came from homes of more or less culture and so were equipped with a background that illumined much of the instruction; and they were taught in their own language. On the other hand, the Natives almost without exception came from the simplicity of the Native hut, where the only books were possibly the Bible and the hymnbook, and the outlook on life was limited to the home, the tribe and the veld. Many indeed came directly from heathen homes, where life was dominated by rigorous tribal custom and belief; and the instruction was in a new language. And yet, in the class order of merit, the European pupils were by no means always at the top, and might be fairly evenly distributed down the list.

To check my own observation, I asked for the experience of a gentleman who was a trained teacher of experience, first in England and then in mission schools in Rhodesia and Kimberley. His reply was that, having taught English country children overseas, and European, Coloured and Native pupils in his school in Kimberley, he found that with the same teaching there was no perceptible difference in any of these races. He went on to say, "I consider the mentality of the Bantu races distinctly high. The very few who have gone to an English or Scottish university have invariably done well. One of the best lectures I ever heard was given without notes to a conference of teachers in Bloemfontein by Dr. Moroka, a full-blooded Mochuana, trained in Edinburgh." In this connection I may add that two of the best speeches I ever heard were by Natives, one by a Native minister in English, and the other by an unlettered headman in his own language.

My next reference was to Professor Kerr, principal of the South African Native College since its inception fourteen years ago. I give the reply in his own words: "We have (he says) emphatically proved that an Arts Course presents no difficulty to earnest students; that Native students are quite capable of completing a strenuous medical course in normal time; and that, when trained graduates are entrusted with responsibility in secondary schools, they can maintain the standards that have
already been reached. Students have also proved that the habits of study, once acquired, do not leave them. No exaggerated claims need be put forward on their behalf, but certainly enough experience has been gained to warrant the belief that they labour under no disadvantages in pursuing higher education, except those that may quite naturally be laid at the door of their own environment.”

Professor Kerr has also provided me with the records of the five Natives who have graduated at Fort Hare in the University of South Africa in and since 1923. These show that three of the five, who remained at the college for an uninterrupted period of three years, completed the course in normal time; and one of them achieved the not common merit of taking a first class in both his major subjects, English and Ethics. The other two had intermittent courses, and did some of the work while they were teaching, which was all the more creditable to them, but of course lengthened the course. The major subjects of the five were taken from a fair range, viz., English, Education, Ethics, Logic and Psychology. Subsidiaries chosen by these and other students still at college include Mathematics, Economics, Latin, Bantu Studies, Physics, Chemistry, Botany, Zoology and Social Anthropology. By private study, done while he has been teaching, one of the graduates has completed all the examinations for the LL.B., except one minor subject, and a matriculated student, working in a magistrate’s office, passed four law subjects of the Arts Degree in one year.

Referring to the records supplied, Professor Kerr reminds us “that all the work of the students is done in what is to them a second language; that many of the advantages of cultured homes have been denied them; and that their travelling experiences have been severely limited.” He further states that of 22 candidates presented last year for degree subjects, 20 made their degree year, first second or third, and the two who did not do so were unmatriculated.

Again, I have just been reading the record of a teacher who passed the Native Primary Teacher’s Higher Course in 1925, and has been teaching ever since. By his own efforts he carried on his studies in his spare time, and succeeded in passing the Junior Certificate of the University in the first class in 1928, and the Senior Certificate in 1929.
half the demand. And we should end the tour by visiting the Transkei General Council in session, when you would hear discussions on matters of policy or local government with a restraint and courtesy that some more august bodies might copy.

Some thirty years ago, Dr. Stewart of Lovedale made an exhaustive enquiry into the subsequent career of all the Natives who had passed through the institution as pupils. No trouble or expense was spared to make the record accurate, but the result was worth it. The enquiry showed that of 1119 former pupils whose career could be traced, only 48 had bad records, i.e. 4.2 per cent. Thirty-six had become ministers of religion or evangelists, 251 teachers, 272 agriculturists or transport riders, 156 tradesmen, and the remainder had found work as policemen, interpreters, clerks, storemen, telegraph boys, or in some similar walk of life.

In addition to the rank and file, we have had in the past men like Tiyo Soga, devoted missionary to his people and charming writer; John Knox Bokwe, sweet singer and faithful pastor, whose hymns are sung throughout the length and breadth of South Africa; John Tengo Jabavu, editor, politician and trusted leader of a large section of his people; Simon Shlali, cultured and eloquent speaker; Elijah Makiwane, faithful minister, who in a career of fifty years served his Master and his church without reproach; and other leaders, less outstanding perhaps, but men and women who used their education unsparringily for the good of their less favoured brethren and sisters, and were the very backbone of Native loyalty and co-operation with the White man.

I can well understand that many of my hearers, knowing the Native only as a labourer, unskilled and often apparently dull of understanding, will find it hard to accept the facts just laid before you; but they are facts. The labourers one sees returning to Ndabeni in the evening no more represent the potentialities of the Native than an illiterate navvy or a country yokel in England represents the mentality of the Englishman. Further, much of the apparent dulness is due to the strangeness of everything to one who comes from a Native kraal, to the man's ignorance of our language, possibly to our own lack of patience in explaining what we mean, and also to the defensive
mask that the Native unconsciously assumes with those whom he does not know or trust.

Perhaps the man in the street will give more weight to the evidence of men of affairs. Here we have the statement, attributed in a recent newspaper to Mr. Pieter Nielsen, a man of long administrative experience in Rhodesia, and one who knows the Native and his language, to the effect that he had found little difference between the mental powers of White and Black in similar circumstances. And only this month, Sir Walter Stanford, whose qualifications for judging no one could question, stated in reply to a direct question from a student of the University, that he saw practically no difference between the mentalities of the two races, except possibly that the Native had less moral courage than the White — a fact that can readily be understood in a people in whom the idea of community has ruled so rigorously for many centuries. He added that he had had to do with men of quite remarkable power, even among the so-called raw Natives.

Again I can imagine a large number of people, oppressed by fear of Native predominance, who will take all that has been stated as only strengthening the argument for reducing the Native's voting power. Let these take comfort in the fact referred to already, viz., that even now, Native education is (unfortunately for the country) at a very elementary stage: of 10,000 Native children only 2,500 are getting any schooling at all, and of these 1,500 are in the substandards, and only 7 are above Std. VI, while one has got the length of Fort Hare; also, that Native education advances very, very slowly, for various reasons, the most cogent being that necessary provision is not made for it. To me these facts are not satisfactory, but I know that there are some whose anxiety they may relieve.

Also, and particularly, let him take courage in the further fact that the Native has not abused such slight political power as he has had, nor would he abuse it, for one of his most marked characteristics is loyalty to his friends, attachment to law and order, and a keen sense of justice. Further, he is by nature not an agitator, nor is he opposed to the White man; he values the help the White man has given him in the past, and desires that it should continue. I have never found the Native who
challenged the White man's position. If this has been done by a few, it has been done in resentment of repression or injustice. All the Native asks for is the opportunity of improving himself, of rising to a state of civilization, and of sharing in the development of the country.

Although I too have given hostages to fortune and am as anxious as any that our civilization should be preserved, I have no fear for the future of this country, or for our civilization, provided that the Native is allowed to develop on fruitful lines, and is justly treated. I am convinced that the best way to preserve our civilization is to share it with the mass of Natives around and among us, and that if they are not raised, we shall be pulled down. To use Aggrey's figure of speech, "you cannot keep a man down in the ditch without staying in the ditch with him." And I have sufficient confidence in my own race to believe that the power of initiative and the grim determination that centuries of conflict, competition, and struggle with the rigours of a northern climate have hammered into the Nordic character are sufficient to enable the White man to hold his own and preserve his ideals, even if the Black man rises in his numbers to a level of civilization comparable to our own, and even if we give the civilized Black man as full a share in the government of the country as his attainments entitle him to receive; and especially when we have to deal with so reasonable and amenable a man as the Native of South Africa. If we win and retain this trust, we may lead him where we will, and he will follow us, provided that we do nothing to violate his confidence.

What I do fear — and at the present juncture it seems to me to be a very real danger — is that by a policy of repression, by trying to force the educated Native back into the mass of his undeveloped fellow countrymen, by distrusting him, we may alienate what has hitherto been a loyal and well-disposed population, anxious to co-operate with us; and in time turn it into a discontented, sullen and possibly hostile mass. The present time is pre-eminently one when "fear may bring its own fulfilment," when we may create the very conditions that some of us at present fear without reason.
To narrow the issue now to the question of the Franchise, I think that no unprejudiced person can doubt that on a priori grounds the civilized Native is a fit and proper person to be entrusted with the vote. And if we consider the use to which he has put the vote, where he has had it, we find it beyond dispute, that in general he has exercised the franchise right reasonably and with due regard to his responsibility. Even the opponents of the Native franchise cannot point to a single instance where this right has been abused. On the other hand, many of the most able and trusted of the members of the Cape Parliament were returned by constituencies in which the Native vote was influential; I need only remind you of J. W. Sauer, Sir Richard Solomon, Sir William Schreiner and your distinguished President.

In such circumstances, I cannot see how the withdrawal of the right enjoyed by the Native in the Cape Province can be defended. By all means let some arrangement be made, by which the Natives in the other provinces may have special representation in Parliament. A statesmanlike act would be to extend the Cape franchise provisions, as regards Natives, to the other provinces; but there is no hope of that in this generation, I am afraid. But in the name of justice and fair dealing, and for the credit of our race and our Christianity, let us not take away, for no fault committed, a right that was freely given seventy years ago, has never been abused, and is so highly valued that the Natives of the Northern provinces are even willing to go unrepresented for the present, if only the Cape vote is untouched.

One coming event is casting its shadow — it would appear fairly certain that before long manhood suffrage for the White population of the Cape Province will be proposed. When this comes, the position of the Natives will naturally have to be considered, in view of the large proportion of those who are still uncivilized. It seems to me that the difficulty could be met quite fairly, and without doing violence to the Native's sense of justice, perhaps on the lines suggested by Dr. Brookes two or three months ago, i.e., by allowing those who had definitely emerged into civilized life, and satisfied an educational and a property or salary test, to come on to the roll of full citizenship,
and providing some form of special representation for those who had not reached the necessary standard of civilization. The essential point is that the educated Native, having got so far, should not be pushed back into the uncivilized mass, and should not be deprived of the right he at present enjoys in this province, of becoming a full citizen of the State.

Further, whatever is to be proposed, I would urge upon the authorities that no decision should be taken without allowing the Natives an opportunity of full discussion with representatives of the Government or of Parliament. To democratic races such as ours, it should not be necessary to stress the importance of carrying the Native people with us, if measures so important as the franchise are to be settled on a basis that will stand the test of the long future.

In conclusion allow me to draw attention to two hard facts, which we cannot ignore but have to face, whether we like them or not.

The first is, that White and Black have to live together in this country; for economic reasons, if for no other, neither now can do without the other. Is it not worth while, then, to see that we leave no stone unturned, to recover and maintain the relations of goodwill and mutual confidence that subsisted between Black and White under the Cape Parliament?

The second is, that with all the handicaps of poverty, and of repression and contumely from a large section of the White population, the Native is slowly but steadily rising. He has the inherent power, and he has the will, to rise. And who can stop him? On an open beach, the tide rises so gently, that it is unobserved; but confine it in an estuary, and it may become a tidal bore. In either case you cannot stop it. Would it not be wiser, therefore, to encourage the Native to rise, to give him all the assistance we can in the difficult road he has to travel to our civilization, and so to guide his advance along paths that shall be safe for him and safe for our common weal, rather than talk of "keeping him in his place," the place to be determined by us without regard to his own welfare?

Is it not to our own interest to develop the Native to the fullest extent of his powers, so mustering all the brain power we can
muster, in days when brain power means so much? Or, to put it in another way, should we not use all the steam we can get to drive the machine of South African development, instead of trying to confine a large section of it in the boiler, and sitting on the safety valve?

And after all, who has given us, as individuals or as a community, the right to say to any man or to any race, "Thus far shalt thou go and no farther?" Are we not pledged by all the ties of a common humanity, and by the teachings of our Christianity, to guard the interests of those who have not enjoyed the opportunities we have enjoyed, and who have therefore not reached the level of civilization on which we pride ourselves?
Gentlemen,

In accordance with your request I have the honour to submit the following report upon the condition of N'dabeni Location.

POPULATION AND DWELLINGS.

According to information supplied to me by the Superintendent of Natives the native population of N'dabeni Location on a recent date was 4,481, consisting of 2,431 single men and 1,290 persons in the married quarters. The latter comprise 541 men, 527 women and 922 children.

The single men live in the "dormitories" and the Nissen huts, there being 1,349 in the former and 1,091 in the latter.

The number of the different types of houses in the married quarters is shown by the following figures:

<table>
<thead>
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<tbody>
<tr>
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<td>199</td>
</tr>
<tr>
<td>Type B</td>
<td>221</td>
</tr>
<tr>
<td>Type E</td>
<td>63</td>
</tr>
<tr>
<td>Type DC</td>
<td>48</td>
</tr>
<tr>
<td>Type C</td>
<td>14</td>
</tr>
<tr>
<td>Type Known as &quot;flats&quot;</td>
<td>14</td>
</tr>
</tbody>
</table>

GENERAL SANITATION.

Before the houses themselves are considered it is desirable to give some description of the sanitary condition of the location as a whole.

The site is an almost level tract of loose sand, and the houses are arranged in a series of straight streets intersecting each other at right angles. There has apparently been no attempt at road making, and the surroundings of the houses are composed of soft sand in the dry weather, and in the lower and flatter parts of the location the ground is muddy in the winter and puddles abound. There is no grass or other vegetation in the area on which the houses stand and the place is practically devoid of gardens. The buildings are nearly all huts of corrugated iron, many of them rusty, and there are many unsightly outbuildings and fences. The general appearance of the location is squalid and dreary. The saving feature is that it is freely exposed to sunshine and wind.

The Nissen huts form an extension of the original
Drainage.

There is no underground drainage. The surface drainage is collected by a system of open sluits cut in the ground. It consists chiefly of stormwater, waste water from the laundry places and shower baths, and water from the cleansing of the latrines. These sluits have an outfall into a natural vlei which is separated by a few hundred yards of bush from the nearest houses of the location. Nuisance from this cause is reported occasionally in the hot season. There is a second outfall which forms an offensive pool that lies less than a hundred feet from the nearest location houses. The use of this outfall should be discontinued. The sluits demand constant clearing and cleansing.

Scavenging.

The pail closets in the location are emptied by night three times a week.

Common slop water receptacles are provided throughout the location for foul water from the houses, and these are cleared about every other day by sanitary men that are at work daily.

Common receptacles for house refuse (uncovered) are also provided and these are emptied as often as the slop water.

Disposal of stercesus, refuse, etc.

The stercesus in the closet pails is emptied at the latrines into koko pens, that are conveyed on tram-rails to the deposit site, which is in the bush a few hundred yards from the location. There is no system of covering the pails and removing them to the deposit site with the contents undisturbed, and nuisance must be caused in the location when the pails are emptied. The empty pails are afterwards collected by mule cart and taken to a place near the deposit site, where they are scraped and washed in disinfectant.

Koko pens are also used for emptying the urine pails at the latrines and the contents of the slop water receptacles. The slop water is poured into an earth sluit (near the stercesus deposit site) by which it runs into a natural vlei. In winter the urine is disposed of in the same manner, but in summer it is poured into pits and covered up. Nuisance is caused from time to time by this system of disposal of foul waters.

The house refuse is trenched into the ground near the stercesus deposit site. The burial of the stercesus and house refuse is done in a satisfactory manner, but the arrangements for the discharge of slop water and urine and the washing of pails are crude. The work is done by the location staff and not by the City Engineer's Cleansing Superintendent.

Water Supply.

The water supply throughout the location is by means of stand-pipes. There are no taps or sinks to the houses.
Latrines, Shower Baths and Clothes Washing.

The latrines are all on the communal plan. There are no private closets attached to the houses, and some of the rows of houses are as much as 100 yards from the nearest latrine. There are 33 latrine blocks, all built of wood and corrugated iron, and with concrete floors, distributed throughout the location as follows:

6 blocks amongst the single men's dormitories. These are built each to comprise 6 pail closets, with partitions but no doors, a row of 8 partitioned shower baths, and a corrugated iron bench for clothes washing. Three of these blocks are for the native men and contain 6 pail closets each but the shower baths in them are not used or equipped nor do the men use the washing bench. The other three blocks are given over to the native women for the washing of clothes, and the shower baths in these are also not used or equipped and only one closet is provided with a pail in each block. The drainage is discharged into the earth stormwater furrows.

5 blocks amongst the Nissen huts. These have an average of 8 pails each, not partitioned one from another, and urinal troughs with urine pails. There are no showers or washing facilities in these blocks, but separate accommodation for these purposes is provided in another building near the Nissen huts (see below).

10 blocks for men amongst the married quarters, each containing 18 closet pails, not partitioned one from another, and channels for urins. There are no showers or washing arrangements in these blocks.

7 blocks for women amongst the married quarters the same as the foregoing, but with about 10 closet pails each on the average. They have no partitions between the closets, and no shower or washing arrangements.

5 other blocks for women amongst the married quarters, each containing 6 closet pails with partitions, but no doors and no shower or washing arrangements.

There is also at the far end of the Nissen huts a washing and bath house containing 20 showers, and corrugated iron tables for washing. This was intended for the men in the Nissen huts only, but there being no other shower baths available it is used also by the male natives from other parts of the location.

The latrines, except for a shortage of pails, are fairly well kept. But, as would be expected when so many pail closets are grouped together, the smell in some of them is very revolting. It will be noticed also that the sets in many of the latrine blocks, including women's latrines, are not separated by partitions. The pails also are not protected from flies. In regard to shower baths, there is only one part of the location (Nissen huts) where provision of these is made for men, and there are none for women. Such an arrangement is clearly inadequate. The facilities for the washing of clothes are also totally inadequate.
DWELLING QuARTERS.

About 90 per cent of the residents in the location live in the dormitories, the Nisacn huts, and the A and B types of married quarters; and it is by these habitations that N'dabeni must chiefly be judged.

Single men's dormitories.

These consist of 12 rectangular huts of wood and corrugated iron, 11 of which are divided by transverse partitions each into 5 rooms, which each measure about 20 feet (across the building) by 19 feet by 10 feet mean height, exclusive of the ventilator in the roof. The twelfth hut is divided into two larger rooms. The 12 huts are arranged in two rows of six, with latrines and kitchens in a third row between.

There is one other (larger) dormitory hut in another part of the location, also of wood and iron and rectangular in shape, divided by transverse partitions in 17 rooms, each measuring about 25 feet (across the building) by 13 feet by some 12 feet mean height.

Some of the single men also sleep in 10 of the 24 houses which are known as "lists", and, as will be mentioned below, some are sleeping in the kitchens abovementioned.

The 11 huts of 5 rooms each. The iron walls and the hipped roof of iron are unlined. The partitions are also of corrugated iron, unlined, and extend up to the tops of the walls only, the space in the roof being open from one gable end to the other.

There are no rainwater guttering or down-pipes.

There is an effective ventilator along the whole length of the ridge of the roof.

The rooms have at each end (i.e. on the two sides of the hut) a door of stable type and four window frames made to open. The area of window pro bably each room is 65 sq. ft. This arrangement would provide efficient lighting and through ventilation were it not for the defective state of the windows.

The floor is of wood and raised a foot above the ground on piers.

There are no fireplaces or flues, but each room is provided with an iron pan filled with earth on which fires are made in paraffin tins and otherwise. The smoke escapes by the ventilating openings, and the interior of the walls, especially in the upper part of the huts, is so coated with soot and tarry matter as to resemble the interior of a smoking chamber.

In some of the rooms the natives sleep on bedding on the floor, while in others there is a collection of all kinds of disfigured bedsteads. Some of the bedding is very dirty, and in some cases the stuffing of the mattresses or bags has escaped on to the floor.

The rooms are dirty, which is evidently due to the fact that the daily cleansing of them is left to the residents and is not done by location staff. Periodically the interior is cleaned by the staff and the bedding etc. disinfected by steam.
The dormitories are squallid and dismal, and in consideration of the perishcd and dilapidated condition of the huts, the use of them ought to be discontinued with as little delay as possible.

Kitchens. As stated above, the kitchens and latrines are placed between these two rows of dormitory huts. There are six kitchen blocks, each of which is divided by a partition in both directions into four kitchens, each measuring about 15 sq. ft square by 10 ft mean height. They are built of wood and corrugated iron, and the interior of the walls and roof is unlined. The floors are of concrete. There are no rainwater gutters or down-pipes.

Each kitchen has a door, and two windows and a fanlight with a total lighting area of about 28 sq. ft. There is no ventilation in the roof.

There is a hearth and flue along one side of each kitchen.

About one-half of the kitchens are lot to natives for sleeping purposes. Some are used both as kitchens and sleeping places, and two of them partly as cobblers' shops and partly as sleeping places.

The kitchens generally are in a very dirty and dilapidated condition. The floors are covered with ashes and fuel, and in some of them this mixture is added to by the débris resulting from the concrete floor being extensively broken up. The windows are mostly completely dilapidated.

These kitchens generally are quite unfit for use either as kitchens or as sleeping places.

Sanitation. The only accommodation in the way of baths for the residents of these dormitories is at the Mission huts some distance away. As mentioned above the showers in their own latrines have all been dismantled.

Large dormitory with 17 rooms. Apart from the difference in dimensions (see above), the description already given of the rooms into which the smaller dormitory huts are divided applies also to the 17 rooms in the large dormitory. There is, however, a door at only one end of each room (i.e., on one side of the building) and the area of window space per room amounts to only about 15 square feet, which is quite insufficient. There is ventilation in the ridge of the roof and at the eaves. The building is perishcd and in a very dilapidated condition, and, if anything, is in a worse state than the dormitory huts just described. The interior is dirty and squallid. The only provision for shower baths and clothes washing is at a considerable distance.

This building is unfit for human habitation and should be closed with as little delay as possible.
Hessian Huts.

These are of the well-known type, and are 175 in number. They are constructed of unlined corrugated iron, with a circular vertical wall about 14\(\frac{1}{2}\) feet in diameter and 5'10" high from the floor; and a conical roof with the apex about 9 ft above the floor. There are no rainwater guttering or down-pipes. The floor is of wooden sections laid directly upon the earth.

There is a ventilating opening in the apex of the roof, and two windows in the wall on opposite sides each measuring about 6 sq. ft. The latter are unglazed and mostly blocked up. There are no fireplaces or flues.

The huts are mostly overcrowded.

Many of the huts are in a defective condition, and a number of them are unusable and empty, though still standing. They do not afford satisfactory accommodation, and their use should be discontinued as soon as possible.

Kitchens. For the use of the men in the Hessian huts 5 kitchen blocks are provided. They are built of unlined wood and corrugated iron and have concrete floors. Each measures 25\(\frac{1}{2}\) feet by 21 feet by 11\(\frac{1}{2}\) feet mean height, and is divided into two by two hearths placed back to back at right angles to the gable walls. The hearths are hooded and served by flues which are badly constructed and fail to carry off the smoke and fumes. There are three fixed windows (9 sq. ft. each) in each of two opposite walls (not gables) with louvre ventilators above them, which are unsuitably placed in relation to the hearths. There is no adequate roof ventilation, but a small opening at the top of each gable wall. As a result of this design the rooms fill with smoke and the interior is badly blackened. These kitchens are in bad repair and are very unsuitable.

"A" type of house.

The number of these houses is given as 199.

Each is a rectangular hut with a hipped roof, constructed of wood and corrugated iron, and measuring 17 ft. by 11\(\frac{1}{2}\) ft. by 10 ft. mean height. The side walls are 6\(\frac{1}{4}\) ft. high. There are no rainwater guttering or down-pipes.

The iron walls and ceiling are unlined, and the interior is practically divided into two rooms by an incomplete iron partition (unlined), containing a doorway but no door except such as may have been made by the tenants.

The floors mostly consist of wooden "sleepers" laid directly on the earth, but in many cases the wood has disappeared and the floors are of earth.

In one gable wall is a door and in the other a window varying in size in different houses (average about 7 sq. ft) placed high in the wall. The room on the one side of the partition has therefore a door to the exterior but no window.

There is no fireplace or flue, and most of the tenants use braziers placed on the floor. Some have provided for themselves a cooking range with an iron flue taken through the wall.

Many of the tenants bring the iron walls and ceilings
with seaking, which in some cases is very dirty and insanitary. Others contrive to produce a more decorative effect.

A bad feature of these houses is that the tenants have been allowed to fence in a few feet of yard space outside of their entrance doors, and to erect various kinds of shading, awnings, etc. These structures are mostly unsightly and often dilapidated. The sandy surface of the enclosed yards is unpaved and is commonly in a dirty, and, in wet weather, a muddy state. The fences and structures that have been erected tend to deprive the surface of the drying and purifying action of the sun.

The houses are mostly built about 5 or 6 feet apart, and the interspaces have been fenced in, thus producing an enclosed area which is commonly used for the storage of rubbish, the keeping of fowls, etc. In some cases sheds have been built in this space between the houses. Insanitary conditions result.

The tenants have no space suitable for the cultivation of gardens or the keeping of poultry, etc.

These houses are not provided with private closets and their water tanks, dustbins and laundry accommodation are on a communal basis.

The fabric of the houses is in a perished condition, especially the roofs, which are commonly leaky owing to the rusting of the iron. It is stated that repairs are constantly necessary.

Generally speaking these A houses are unfit for human habitation, and their occupation should be discontinued as soon as possible.

"31 type of house."

The number of these houses is given as 221.

They are very similar to the A houses, but are better in the following respects:

(c) They are larger, measuring 21 feet by 12 feet by about 10½ feet mean height of ceiling from floor.

(b) The floor in most cases is borrode, though there is no ventilation beneath the floor. Some of the houses have "sleeper" floors.

(e) The ceiling is lined with woodwork, but not the walls, which are of unlined corrugated iron.

(d) The partition between the two rooms is built of wood, is complete, and is provided with a door. This, however, does not apply to all the 3 houses.

(e) The room with the entrance door has also a small window (6 sq. ft.) made to open like a skylight. The window in the other room is similar and is placed too near the ground.

(f) There is a roof ventilator to the space above the ceiling, but this is closed up in many cases.
On the other hand they have similar defects to those
recorded as applying to the A houses. The iron-work is rusted
and the roofs leaky and constantly needing repair. There are no
reineter guttering or down-pipes. They have the same small
insanitary yards fenced in by the tenants. There are no fire-
places or flues, except where the tenants have fitted cooking
ranges with iron flues. There are no private closets to the
houses. The B houses were each provided with a small shed in
the yard, measuring 4 ft square by 6 ft in height. These are now
worn out and many of them have gone. They are a very insanitary
feature. The tenants have no space for the cultivation of gar-
dens or the keeping of poultry, etc.

The B type of house is to be regarded as providing
unsatisfactory accommodation for tenants, and as soon as possible
its use should be discontinued.

CONCLUSION.

It will be seen from the foregoing statements that the
general sanitary condition of the M'cabin location is bad, and
that 90 per cent of the natives there (viz. those occupying the
dormitories, the Mission Huts, and the A and B types of houses)
live in dwellings or sleeping places that are unfit for human
habitation.

SUPPLEMENTARY.

To complete the survey of conditions at M'cabin, brief
reference will be made to the other types of houses that exist in
smaller numbers.

"Flats". There are stated to be 24 dwellings known by this
name, of which 14 are lot to families, and 10 are occupied by
single men. They are wood and iron structures, with roofs of
the lean-to type, each consisting of two rooms, and built in blocks
comprising two or three houses. The floors are of wooden
"sleepers" on earth. One room measures 9 ft. by 12 ft. and the
other 12 ft. by 15 ft., the mean height being 10 ft. The former
has a window of 114 sq. ft. and the latter an external door and a
window of 7 sq.ft. Curtain of the houses usually have a room
without a window or external door. The corrugated iron of the
walls and ceilings is unlined. There is no fireplace or flue,
though some tenants have put in working ranges with iron flue.
There are no private closets. The fabric is perished and con-
stantly needing repair. These houses are unfit for human habi-
tation.

"DC" type of house. There are stated to be 42 of these
houses. They are built in terraces, externally of wood and
iron. They are lined with brick; have a complete brick parti-
tion with door, between the two rooms (12 ft by 12 ft. and 10 ft
by 18 ft; 10 ft high); are provided with a fireplace with brick
chimney; and have good wooden floors and ceilings. There are
no private closets or sinks. They are structurally good houses
and unusually cheap. Some of them have been made into really
comfortable houses. The yards are small and the tenants have
created outbuildings.

"E" type of house. There are stated to be 43 of these
houses. They are built of brick in terraces, each consists
of two rooms 12 ft. by 10 ft. by 10 ft. mean height, with veran-
dah and brick chimney. There are no private closets or sinks.
They are structurally good houses. The yards are too small
and there are many objectionable outbuildings.

"C" type of house. These are stated to be 16 of these houses. They are detached wood-and-iron structures, divided by complete wooden partitions with doors into four rooms, each 10 ft. square by 9½ ft high. (Two of the 16 have two rooms only.) The walls are lined with wood and there are good wooden floors and ceilings. A fair patch of garden is fenced off with each house. There are no private closets or sinks. They are good houses.

Other buildings, etc. There are a number of shops in the location. A survey of these has not been made, but they appear to be ramshackle and unsightly. The butchers' premises are most unsuitable for their purpose. The churches and halls, and their associated residences, have been regarded as not bearing on the immediate purpose of this report. Similarly the question of playing fields and other social amenities, and public health matters other than the structural and sanitary condition of the location are not dealt with.

Rentals. The rent charged for the different classes of accommodation is as follows :-

<table>
<thead>
<tr>
<th>Class</th>
<th>Rent (per month)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single men (dormitories, Mission huts, &quot;flats&quot;)</td>
<td>6/-</td>
</tr>
<tr>
<td>A, B, and DC types of houses, and &quot;flats&quot;)</td>
<td>10/-</td>
</tr>
<tr>
<td>E type of house</td>
<td>12/-</td>
</tr>
<tr>
<td>C type</td>
<td>1½/-</td>
</tr>
</tbody>
</table>

I am, Gentlemen,

Your obedient Servant,

J. Badehi Mippo

Medical Officer of Health.
Ndabeni Location was erected by the Cape Government in 1902 as a prevention against the spread of plague. Natives who were living under insanitary conditions in the slums of Capetown were offered accommodation at a low rental in Ndabeni. The Government and not the Municipality assumed responsibility for the housing of natives and for the control of the Location, which was administered under Act No. 40 of 1902 (amended by Act No. 8 of 1905).

In 1918 the influenza epidemic directed attention to the inadequate housing facilities for urban natives at the Location, and resulted in negotiations taking place between the Council and the Government for the taking over of Ndabeni on a site to be agreed upon. In the course of these negotiations, the Government foreshadowed legislation placing the responsibility for the housing of natives working within the Municipal area, upon the local authority. Eventually, in 1922, the Government agreed to give the Council an area approximately 400 morgen in extent on the site known as Vijge Kraal, subject to certain conditions which are enumerated under the portion of this memorandum dealing with Langa.

Ndabeni continued as a Government reserve and it was agreed that, upon transfer of the population to the new location, the site would be handed over to the Council (less a certain area required by the Railway Administration) on condition that the ground would be used for industrial development other than noxious trades, any profit arising from the sale of lots after deducting all expenses, to be shared equally between the Government and the Council.

The next development regarding Ndabeni took place in 1923 when the Council assisted the Government by providing, at an expenditure of over £8,000, additional accommodation at the Location for 2,000 single natives.

On the 1st January, 1924, the Natives (Urban Areas) Act, No. 21 of 1923, came into operation, and under it local authorities are required to make adequate provision for the needs of natives ordinarily employed within the urban area for normal requirements.

In 1925 the Council took over the control of Ndabeni Location from the Government and, pending the necessary legal formalities, the Superintendent of Natives was seconded from Municipal service in order to act as Superintendent of Ndabeni, from 1st December, 1923 to 30th April, 1925.

The Proclamation transferring Ndabeni was published in the Union Gazette of the 1st May, 1925, and vested in the Council the control, administration and maintenance of the Location with all buildings, stores and equipment on the site, which were handed over free of charge except certain office furniture which was taken over at an agreed valuation. The Ndabeni/...
Ndabeni site will not be transferred to the Council until the terms of the agreement arrived at with the Government in 1922, are fulfilled.

Ndabeni is approximately 69 morgen in extent and the following table indicates the numbers and sizes of the various types of huts as at 25th April, 1931:

<table>
<thead>
<tr>
<th>Type of Hut</th>
<th>No.</th>
<th>Married quarters</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>166</td>
<td>$17\frac{1}{2}' \times 11\frac{1}{2}' \times 9\frac{1}{2}'$</td>
</tr>
<tr>
<td>B.</td>
<td>168</td>
<td>$21' \times 13' \times 10'$</td>
</tr>
<tr>
<td>C.</td>
<td>16</td>
<td>(4-roomed huts $10' \times 10' \times 10'$)</td>
</tr>
<tr>
<td>D.C.</td>
<td>42</td>
<td>$20' \times 12' \times 10'$</td>
</tr>
<tr>
<td>E.</td>
<td>42</td>
<td>$19' \times 12' \times 10'$</td>
</tr>
<tr>
<td>Flats</td>
<td>13</td>
<td>$25' \times 12' \times 10'$</td>
</tr>
<tr>
<td>Dormy.</td>
<td>24</td>
<td>$30' \times 12' \times 10'$ and $24' \times 12' \times 10'$</td>
</tr>
</tbody>
</table>

| Dormy. | A  | $16\frac{1}{2}' \times 25' \times 10'$ |
|        | B  | $32' \times 25' \times 10'$ |
| Nissen huts | 150 |
| Dormy. | 17 | $12' \times 24' \times 10'$ |
| Flats  | 4  | $23' \times 12' \times 10'$ |
|        | 6  | $11\frac{1}{2}' \times 12' \times 10'$ |
| Single  |     |
| Dormy. | 1  | $12' \times 12' \times 9'$ |
| amongst mar- | 2 | $18' \times 12' \times 9'$ |
| ried qtrs. |     |

There are 18 huts for spinsters, as follows:

- A. Huts 16
- E. " 1
- B. " 1

The above are included in the A, B and C huts in the married quarters.

Since the Location was taken over by the Council in 1925, thirty-four A type huts for married natives and forty-nine Nissen huts for single natives have been demolished.

The present population is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Men</th>
<th>Women</th>
<th>Children</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dormitories</td>
<td>739</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nissen huts</td>
<td>501</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Married quarters</td>
<td>439</td>
<td>478</td>
<td>1153</td>
</tr>
</tbody>
</table>

**TOTAL 3310.**

(Note: The foregoing figures are supplied by the Superintendent of Natives.)

The following are the charges for accommodation:

Single...
Single men:

Four shillings (4/-) per month.
Three shillings (3/-) for three weeks.
Two shillings (2/-) for two weeks.
One shilling (1/-) for one week.
or any portion of a week being not less than three days.

Married men:

A. Type. Ten shillings (10/-) for each family p.m.
   B. "    do. do.
   C. "    one pound (£1) for each family per month.
   D/C "    ten shillings (10/-) do.
   E. "    twelve shillings & sixpence (12/6.)
          for each family per month.
Dormitories. Ten shillings (10/-) for each family p.m.
          do. do.
Single men or single women living in married quarters: Five shillings (5/-) per month.

THE DEVELOPMENT OF Langa:

In accordance with the agreement arrived at in 1922 with the Government, and pursuant to the provisions of the Natives (Urban Areas) Act No. 21 of 1923, the Council proceeded in 1923 with the development of the new Location on the Vilige Kraal Estate, now known as Langa Township.

As previously stated, the ground was granted by the Government and the transfer was made subject to the exchange of land referred to in Act No. 30 of 1922, for the construction of a branch railway line off the Cape Flats line, near Raapenburg Station, viz:-

(1) The land required for the right of way from Raapenburg station to the new Native Location, together with such additional land as may be required for slopes and drainage and the terminal station.

(2) Certain Municipal land within the Table Bay Dock area in front of the new Somerset Hospital at present in occupation by the Railways & Harbours Administration.

(3) A strip of land ten feet in width adjoining the Cape Flats Railway where such railway abuts on the land occupied by the Ndabeni Native Location.

On the 2nd February 1923, a poll of enrolled voters was held for the purpose of securing authority to the raising of a loan of £250,000 for the provision and equipment....}
equipment of the Township. The proposal was adopted by a majority of 3,198, and on the 27th July, 1923, following a tour of up-country locations by the then Mayor (Councillor R.J. Verster) and the Chairman of the Native Township Committee (Councillor W. Goldicott Gardener) the authority of the Administrator was received to the loan.

As a result of the tour the representatives of the Council recommended the barrack system on the lines of the compound at the City Deep Mine, Johannesburg, for single men, and the Bloemfontein system for married natives.

In due course the layout of the Township was proceeded with, and Mr. A.J. Thomson was engaged as consulting architect. A commencement was made with the construction of roads, laying of water mains, drainage etc., and on the 20th December, 1923, the Council approved of the plans submitted for the erection of the main buildings.

The tender of Messrs. C.A. Abbot & Son was accepted by the Council on the 26th February, 1925, for the erection of the following buildings, at a cost of approximately £57,155:-

Main Barracks:
Single and double rooms:
Market:
Administration quarters, Superintendent's residence etc:
Post Office:
Kitchen in Compound.

The contract was entered into on the 31st March, 1925.

On the 4th April, 1927, the Council accepted the tender of Messrs. Brice Bros. for the second development scheme, at an approximate cost of £30,000, as follows:-

Hospital (including drainage):
Three hundred 2-roomed houses:
50 double rooms for married women:
7 blocks of 5 rooms for 340 single men:
Police Station, storeyard and stables:
6 general dealer's shops:
4 butcher's shops:
4 baker's shops:
10 cafes.

The Police Station is leased to the Government for a period of five years, as from the 8th October, 1928, with the option of renewal for a further period of five years, at a monthly rental of £30 which includes charges for water consumed for domestic purposes and sanitary fees, but excludes charges for electric light.
The Rating-house attached to the Main Barracks is let to natives at a monthly rental of £2.10.0.

The hospital has been designed to accommodate eighteen beds, together with out-patient department and isolation ward. Nurses quarters are also provided.

Langa was opened in September 1927, and is intended for a population of 5,000 natives, including women and children. The present population according to figures supplied by the Superintendent of Natives is 1,938 (men 1,256; women 339; children 333).

Rentals:

Section 9 of the Natives (Urban Areas) Act provides that the approval of the Minister of Native Affairs must be obtained to the rental to be charged in any location or native village established thereunder, and the Council obtained approval of the principle that the Township should be administered on economic lines and not subsidised from rates. The Government accordingly approved of a scale of rentals based upon an economic charge of 1%, representing 5½% Interest and Sinking Fund and 6½% for services rendered. The proposed scale was as follows:-

<table>
<thead>
<tr>
<th>Account</th>
<th>Per wk. equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>2,856 Single natives in barracks</td>
<td>3/-</td>
</tr>
<tr>
<td>200 &quot; &quot; quarters</td>
<td>4/-</td>
</tr>
<tr>
<td>300 Married natives' house of two rooms</td>
<td>7/-</td>
</tr>
<tr>
<td>50 Double rooms for married women</td>
<td>7/-</td>
</tr>
</tbody>
</table>

To meet the agitation for a reduction in rentals, the Council, towards the end of 1928, resolved to afford relief by granting concessions as shown in the following amended scale:-

<table>
<thead>
<tr>
<th>Account</th>
<th>Per wk. equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>3/9d. &quot; &quot; quarters</td>
<td>15/11</td>
</tr>
<tr>
<td>6/- Married natives' house of two rooms</td>
<td>26/-</td>
</tr>
<tr>
<td>6/- Double rooms for married women</td>
<td>26/-</td>
</tr>
</tbody>
</table>

In December 1929 the Council resolved to relieve the Township of the interest and sinking fund charges on the capital expended on roads, drains and sewers, and the following revised scale of rentals, payable monthly, was promulgated on the 21st March 1930:-

<table>
<thead>
<tr>
<th>Account</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>10/- per month. Single natives in barracks</td>
<td></td>
</tr>
<tr>
<td>15/- &quot; quarters</td>
<td></td>
</tr>
<tr>
<td>24/- &quot; Married natives' house of two rooms</td>
<td></td>
</tr>
<tr>
<td>24/- &quot; Double rooms for women</td>
<td></td>
</tr>
</tbody>
</table>
On the 21st November 1930, a further reduced scale of rentals was promulgated, viz.,

<table>
<thead>
<tr>
<th>Description</th>
<th>Rental</th>
</tr>
</thead>
<tbody>
<tr>
<td>Barracks for single natives</td>
<td>7/- per month</td>
</tr>
<tr>
<td>Quarters</td>
<td>10/-</td>
</tr>
<tr>
<td>Two-roomed house for married natives</td>
<td>15/-</td>
</tr>
<tr>
<td>Double rooms</td>
<td>15/-</td>
</tr>
</tbody>
</table>

The approximate nett capital expenditure upon the Township to the 24th April 1931, is £238,328.
I wish to deny most emphatically that the City Council are unsympathetic in their treatment of the natives in the Municipal Locations. As evidence thereof I would point to the fact that the original expenditure upon Langa totalled the sum of £236,328, of which the sum of £95,891, representing expenditure on roads, drains and sewers, was written off thus reducing the capital expenditure to £142,437 on which the annual redemption charges amount to £3,469 in place of the previous charge of £14,151.

Considerable divergence of opinion exists in regard to the actual cost of living in respect of the natives in this area. In the case of Rex v. Bell in the Magistrates' Court, Wynberg, towards the end of 1930, one witness claimed that for food it costs a single man £3.7.6 per month and a married man £6.12.6d. Another witness submitted that it costs a single man 11/6d. per week or approximately £2.10.0 per month and a married man £4.9.0 per month. The Magistrate, after hearing the evidence, came to the conclusion that these statements, to use his own words, were ridiculous and that a native with his wife can live on £2. per month for food.

As an instance of the absurdity of the figures produced it may be mentioned that some of the calculations were made on the following basis—Single man 3d. per day each for coffee, tea, sugar, and matches and that in the case of a married man the cost of these commodities was doubled and 3d. per day for candles and 6d. for soap was added.

I do not claim to have any expert knowledge of what a correct budget for a native would be but I think that for the ordinary native workman, i.e. the type resident in the native barracks, 7/6d. per week would be a fair estimate, and in the case of married men £2. to £2.10.0 per month.

Allowing for an average wage of 4/- per diem a native's monthly income would be from £4.16.0 to £5.8.0 per month. It will be seen that a charge of 1/7d. per week for rental or less than 3d. per diem cannot be regarded as an excessive charge especially when it is taken into consideration the other privileges which he receives in the nature of water, light, medical services and hospital accommodation in the event of sickness all of which are provided free.

In regard to the married men approximately 3/5d. per week or 6d. per diem cannot be regarded as unreasonable for rental more especially as the free services referred to would apply to his wife and children as well.

It has been suggested that no charge should be made for redemption of the cost of buildings at Langa on the ground that the native is there for the benefit of Capetown. The fact, however, is overlooked that the Council is responsible to the ratepayers for all expenditure and to suggest that a amount of £42,496 should be written off in order that the native may receive special treatment in distinction to the coloured workmen with whom he largely competes for employment and whose home is and always has been in the Cape Peninsula, hardly bears any reason at all.
In face of the foregoing facts it seems to me out of place and deliberately untrue to charge the City Council with being unsympathetic in its treatment of the urban Native community.

At the end of 1930 the Council had accumulated a loss of £42,456 on the Native Revenue Account and at the present rate of income from rentals it is likely that this deficit will be enlarged by about £11,800 during the present year. Moreover, approximately £4,200 representing arrear rentals due by Langa natives up to 30th September 1930, has been written off.

To all intents and purposes there is little likelihood of the Council being able for many years to come to acquire an income by way of rent sufficient to meet any portion of the redemption charges on the cost of buildings at Langa even if the accumulated loss is spread over a long period of years. It will be seen from these figures that any suggestion of a decrease in the existing tariff of rentals so far as Langa is concerned is out of the question and it is submitted that the Council has gone to the utmost limit in this connection.

I further draw attention to the tariff obtaining in regard to Municipal buildings in other locations particularly of which I had intimated in the form of a report and tabulated statement drawn up as the result of a personal visit to the five locations mentioned therein. Information relative to Capetown is submitted for comparison.

The question arises as to the reasons of natives in locations not paying or being unable to pay their rental. I consider Capetown is in an entirely different position to any other Municipality in the Union in regard to the housing of natives for the following reasons:

1. There is the isolation which to my mind largely contributes to this distinction. Once here the native is practically cut off from all communication with his home. It probably takes at least a week for any communication to reach his relatives in the territories.

2. In other locations nearer the native territories he is in constant touch with his home through friends visiting the location in which he resides and also by the receipt of food stuffs from home which assist him very materially in avoiding cash expenditure in living costs.

3. There is the glamour of City life and the temptation of expenditure in this direction must be tremendous.

4. The enormous temptation to take part in drink traffic, instanced by the fines paid for illicit liquor dealing in 1930 in respect of Mdabeni location, viz: £155340.0d. Similar fines for Langa Location from 1st October 1930 to 31st March, 1931, totalled approx. £300.

5. The agitator: Here I would point to the organised opposition which the Council has had to meet year after year. It is known that a large body of the respectable law abiding natives are influenced and even bullied into withholding payment of rental to the Council, by a minority of agitators who are mainly concerned with illicit liquor traffic.
This organised opposition is financed by collections amongst the Natives, usually made on Sundays, with which litigation is invoked in almost every action taken by the Council against Natives.

(6) The difficulty with which the Council is faced in the continued administration of Ndabeni while Langa remains to a great extent unoccupied, although administrative expenses must continue practically on the same basis as if the accommodation was completely taken up. So long as this state of affairs exists, there is no possibility of the Council being able to reduce expenditure to be in any way commensurate with the revenue obtainable by way of rental, nor will there be any progress in Native policy whilst this anomaly exists.

I attach a brief statement shewing the financial position for the present year.
The following figures of revenue and expenditure in connection with the Native Affairs of the City Council for 1931, are illustrative of the financial position:

**REVENUE.**

**Ndabeni:**
- Revenue as per estimates: £7,490
- Now anticipated: £5,990
- Difference: £1,500

**Langa:**
- Revenue, as per estimates: £15,805
- Now anticipated: £6,805
- Difference: £9,000

The total revenue now anticipated for 1931 in respect of both Ndabeni and Langa is therefore £12,795.

**Additional revenue from Registration fees &c:** £205.

**Anticipated revenue:** £13,000.

**EXPENDITURE.**

**Ndabeni:** Working expenses as per estimates: £6,476
- Working deficit: £8,248

**Langa:**
- Working expenses: £1,950

**Additional expenditure (registration of Natives etc.)**
- £8,462

**Interest and sinking fund charges:**
- £25,143

**Expenditure**
- £25,143

**Anticipated revenue**
- £13,000

**Anticipated deficit**
- £11,188

**Contribution towards liquidation of deficit on Native Revenue Suspense Account:**
- £8,694

**Establishment charges**
- £615

**Total deficit now anticipated**
- £20,500

**Deficit as per estimates**
- £10,000

**Not provided for**
- £10,500

The following is a comparative table showing the "working deficit" as now anticipated and as originally estimated:

<table>
<thead>
<tr>
<th>Description</th>
<th>Anticipated</th>
<th>Estimated</th>
</tr>
</thead>
<tbody>
<tr>
<td>From 1931 deficit viz...</td>
<td>20,500</td>
<td>10,000</td>
</tr>
<tr>
<td>Deduct first instalment on deficit on the Native Revenue Account</td>
<td>8,694</td>
<td>8,694</td>
</tr>
<tr>
<td>Working deficit</td>
<td>11,806</td>
<td>1,306</td>
</tr>
<tr>
<td>Anticipated increase in deficit</td>
<td>£10,500</td>
<td></td>
</tr>
<tr>
<td></td>
<td>£</td>
<td>£</td>
</tr>
<tr>
<td>----------------------</td>
<td>---------</td>
<td>---------</td>
</tr>
<tr>
<td>Estimated revenue, Lange (assuming a fully occupied location)</td>
<td>18,805</td>
<td></td>
</tr>
<tr>
<td>Revenue now anticipated</td>
<td>6,805</td>
<td></td>
</tr>
<tr>
<td>Shortfall</td>
<td>9,000</td>
<td></td>
</tr>
<tr>
<td>Estimated revenue, Ndabeni</td>
<td>7,490</td>
<td></td>
</tr>
<tr>
<td>Revenue now anticipated</td>
<td>5,290</td>
<td></td>
</tr>
<tr>
<td>Shortfall</td>
<td>1,500</td>
<td>1,500</td>
</tr>
<tr>
<td>Total shortfall anticipated in revenue</td>
<td>10,500</td>
<td></td>
</tr>
</tbody>
</table>

This anticipated shortfall in the revenue from both locations accounts for the sum of £10,500 in addition to the £10,000 allowed for in the estimates.
The following further points are submitted which show the difficulties of the Council in administering the Natives (Urban Areas) Act:

(1) Rent defaulters: Under Section 23 (3) of Act No. 21 of 1923, as amended, the Council may make regulations whereby a Native failing to pay rent may summarily be ejected from a location. No power, however, is given to repatriate such Native with the result that any regulations framed under this sub-section will create difficulty. If a rent defaulting Native is ejected from a Location, he will require to be given a month’s notice under Section 5 (3) of the Act, as amended, calling upon him to take up residence in a Location so that such Native would simply be moving in a circle unless it could be shown that he could be apprehended under sub-section (a), (b) or (c) of Section 17 (1) of the Act, as amended. Action under this Section would certainly not follow as a natural result of failure to pay rent.

(2) Residence of Natives within a Location: Section 5 (3) of the Act as amended, quoted above, requires a notice to be served upon every Native residing outside a Location to take up residence in a Location within one month of service of notice. This procedure presents many practical difficulties. Strange natives arriving in a huge area like Capetown and receiving service of a notice in the manner prescribed, will easily be able to disguise their identity, and the Council will experience the greatest difficulty in compelling such Natives to take up residence in a Location by this means. It would be of far more practical effect if the Section required the local authority to publish a notice in certain newspapers and other forms of publication, calling upon all Natives in the area who are subject to the provisions of Section 5 (3) of the Act, to take up residence in a Location by a certain date, failing which they would be liable to be arrested and charged with an offence. After such date, the onus would then be on the Native residing outside a Location to show that he is not subject to the provisions of this Section.

(3) Restriction of entry of female Natives into proclaimed area: The Council are desirous of securing a proclamation under the provisions of Section 12 (1) (d) of Act No. 21 of 1923, as amended, to restrict the entry of female Natives into the proclaimed area of Capetown.

(4) Difficulty with regard to Native Registered Voters: It would appear that the Council is compelled to provide accommodation for them although they are not subject to the Native Registration regulations.

(5) Difficulty of construing Section 5 (4) of the Act: Does specified number of Natives exclude or include Registered Voters.

(6) Difficulty....
Difficulty of construing Section 17 (1) of the Act: This Section provides that a Native habitually unemployed may be brought before a Magistrate or Native Commissioner. In sub-section (3) of the Section referred to, reference is made to a Native Sub-Commissioner in regard to the investigation of any question arising under sub-section (1), but in sub-section (1) Native Sub-Commissioner has apparently been omitted in error.

Reasons for migration of Natives to the Urban Area:

(1) The glamour of City life and the desire for travel.
(2) Need for obtaining cash to pay debts in the Territories, and to earn money to pay "Iobola".
(3) The attraction of wages higher than obtainable in other parts of the Union.
At the meeting of the Ndabeni Vigilance Committee held on the 16th of July in Eeetha Hall, Ndabeni Location, to consider a report of the First Advisory Board about the demolition of "A" huts by order of the M.O.H. of Ndabeni and the consequent transfer of natives to Langa.

It was unanimously resolved that the following resolution should be referred to the Advisory Board for discussion and then recommended to the City Council:

"That in the opinion of this Committee it is most desirable that the rentals of Langa should be reduced to 4/- per month in the Dormitories, 5/- per month in the "Special Quarters" and 10/- per month in Married Quarters".

The reasons of the Vigilance Committee in applying for these reductions in Langa rentals, is as follows:

The average earnings of natives are between 3/6 and 4/- per day; therefore they would not be able to pull through with such high rentals at present chargeable at Langa.

We have drafted out a schedule which shows exactly and without exaggeration the natives’ financial position here at Capetown.

The Committee further expressed great sympathy with the Council in its difficulties with regard to Langa and expressed a desire to co-operate with the Council in solving the complicated native questions.

From these schedules, which are correct in every detail, it is obvious that it is impossible for the natives to be in a position to be able to pay the high rentals at Langa.

We earnestly ask the Council to deal with us sympathetically and reduce the rentals to the lowest possible figure. The Committee has been greatly disappointed at the attitude taken up by the Council of the City of Capetown, as reported in the "Cape Argus" of the 10th July, 1930, by applying to the Government for permission to remove 2,000 single natives from Ndabeni to Langa without having first consulted and discussed the matter with the Advisory Board. The best way of achieving a solution in this most complicated question is by mutual consent and co-operation.

The Committee further deplores the incorrectness of certain statements made under the same column in the "Cape Argus" of the 10th July 1930, which statements are bound to mislead the public.

(Sgd) W.W. Olifent.
Chairman.

(Sgd) W. Ntongana
Secretary, Vigilance Committee
Ndabeni Location.
SCHEDULE - SINGLE MEN.

He earns 4/- per day = £4. 16. 0 in four weeks.

<table>
<thead>
<tr>
<th>EXPENDITURE</th>
<th>In Dormitories</th>
<th>In Special Cts.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rental per month</td>
<td>£4. 0</td>
<td>£5. 0</td>
</tr>
<tr>
<td>Food @ 1/6d. per day</td>
<td>£2. 5. 0</td>
<td>£2. 5. 0</td>
</tr>
<tr>
<td></td>
<td>£2. 9. 0</td>
<td>£2. 10. 0</td>
</tr>
<tr>
<td>Earnings</td>
<td>£4. 16. 0</td>
<td>£4. 16. 0</td>
</tr>
<tr>
<td>Expenditure</td>
<td>£2. 9. 0</td>
<td>£2. 10. 0</td>
</tr>
<tr>
<td>Savings</td>
<td>£2. 7. 0</td>
<td>£2. 6. 0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Class of food and value:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bread</td>
</tr>
<tr>
<td>Tea</td>
</tr>
<tr>
<td>Sugar</td>
</tr>
<tr>
<td>Stamp/Meals</td>
</tr>
<tr>
<td>Meat 1 lb.</td>
</tr>
<tr>
<td>Fire wood</td>
</tr>
</tbody>
</table>

Out of the net savings of £2. 7. 0 and £2. 6. 0 the man has to buy clothing for himself and his family at home, and remit money to his wife for the necessaries of life. He has to pay £1 or £1. 10. 0 Poll Tax; also quitrent, and support his own parents and pay church dues etc.
SCHEDULE - MARRIED MEN.

He earns 4/- per day = £4. 16. 0 in four weeks.

EXPENDITURE:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>House rent per month</td>
<td>10/-</td>
</tr>
<tr>
<td>Food at 3/- per day</td>
<td>£4. 10/-</td>
</tr>
<tr>
<td>Earnings</td>
<td>£4. 16. 0</td>
</tr>
<tr>
<td>Expenditure</td>
<td>5. 0. 0</td>
</tr>
<tr>
<td>DEFICIENCY PER MONTH</td>
<td>4. 0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Item</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stemp mealies</td>
<td>6d.</td>
</tr>
<tr>
<td>Beans</td>
<td>3</td>
</tr>
<tr>
<td>Firewood</td>
<td>3</td>
</tr>
<tr>
<td>Bread</td>
<td>6</td>
</tr>
<tr>
<td>Sugar</td>
<td>3</td>
</tr>
<tr>
<td>Tea</td>
<td>3</td>
</tr>
<tr>
<td>Meat 1 lb.</td>
<td>5</td>
</tr>
<tr>
<td>Candle</td>
<td>1</td>
</tr>
<tr>
<td>Milk (1 pint)</td>
<td>3</td>
</tr>
<tr>
<td>Soap</td>
<td>3</td>
</tr>
</tbody>
</table>

In addition to the above deficiency, he has to buy clothing for himself and his family, pay Poll Tax and quitrent, buy school books for his children. He has to support old parents at home etc.
The following is the text of a letter dated 16th September 1930 addressed by the Deputy Town Clerk to the Acting Secretary for Native Affairs, Pretoria, on the question of Langa rentals.

"...I am directed to inform you that...the Native Affairs had under consideration a suggestion to grant some five permanent residents of Ndabeni, upon transferring to Langa, a period of six months' residence at the Township at the same scale of rentals as they paid at Ndabeni, thus giving such natives an opportunity of preparing for payment of the higher rental when the period of grace expired. Before recommending this concession to Council, the Committee desired to obtain a promise from the Native Advisory Board at Ndabeni to co-operate with and assist the Council in transferring the single natives from Ndabeni to Langa under the above provision, and to exercise their influence on behalf of the Council when the time arrived for restoring the Langa tariff uniformly throughout the Township.

On being referred to the Native Advisory Board, the latter passed the following resolution:-

"That this Board, having considered the suggestion that natives transferred from the Nissen huts to Langa should be allowed for six months to pay at Langa the same rents as paid now at Ndabeni, RESOLVES that in its opinion it would be fairer that natives so transferred should pay for so long as they reside at Langa a rate half-way between the rate now paid at Ndabeni and the rate payable by regulation for the quarters to which they are transferred."

The Native Affairs Committee, at its meeting yesterday (15/9/1930), adjourned further consideration of the matter pending receipt of a reply from you to the following questions:-

1. Would the Minister of Native Affairs be prepared to sanction a regulation giving effect to the resolution of the Native Advisory Board, having in view the terms of Section 9 of Act No. 21 of 1923, which does not provide specifically for a differential rate of rentals between natives residing in the same location?

2. Would the Minister of Native Affairs sanction a regulation in similar terms to the one just referred to, but with the additional concession that its terms be also made applicable to all natives who have resided at Langa for a period exceeding one year as at a fixed date?

3. Would the Minister be prepared to sanction a regulation which provided for the suspension of the Langa rental in favour of the Ndabeni tariff for a fixed period in regard to natives transferred from Ndabeni to Langa, owing to the demolition of condemned houses?

4. Would...
4. Would the Minister be prepared to sanction any regulation which provided for a differentiation in tariff between Natives resident in the same location for reasons such as indicated in the foregoing paragraphs?

---

The following telegraphic reply, dated 20th September, 1930, was received from the Native Affairs Department:

"Minister prepared sanction regulations provided they are legally competent but fears differentiation may give rise ill-feeling and trouble among Langa residents. Suggested that without promulgating regulations position might be met by remitting portion of rent charged to Natives transferred from Nkabeni, if this can be legally done."

---

The following is the text of the advice given on the 9th August, 1930, by the Assistant Town Clerk, on the question of differentiation in rentals at Langa.

"The question raised is as to whether a special regulation would be required if the Council were to agree to suspend for any length of time the rentals chargeable at Langa to Natives coming over from Nkabeni so as to levy upon these Natives only the present rentals chargeable at Nkabeni for a specific time or any reduction of such rentals.

The regulations as at present constituted lay down certain rentals to be paid by all Natives according to their status, i.e. whether they are married or single, and according to the type of building they occupy. Apart from these factors no other distinction is provided for or permissible.

An amendment to the regulations would seem to be necessary to effect this purpose and in any event I am of opinion that such a regulation, if introduced, would be ultra vires the Act No. 21 of 1923, Section 9, as there is no provision in the Act itself for distinction between Natives. It is an established principle of law that where regulations are to be framed the enabling Act must always be read restrictively."

---

**NOTE:** The present tariff of rentals at Langa was agreed to by the Council after the resolution of the Nkabeni Native Advisory Board. The figures of this new tariff practically coincide with the suggested cut of half-rate between the then existing tariffs of Nkabeni and Langa, and in the case of married quarters is 2/- per month less!
The following information is submitted on behalf of the City of Capetown in reply to the questions regarding the urban area which appear on form N.E.C.57/61:

I. NATIVE POPULATION.

1. In urban Native Location:
   See annexure "A" hereto.

2. In urban area outside Native Location:
   This information is not available.

II. NATIVES IN EMPLOY OF URBAN AUTHORITY.

3. See annexure "B" hereto.

III. NATIVE MIGRATION TO URBAN AREA.

4. (a) Yes, including females.
   (b) No. At the instigation of the Council, however, efforts have been made by the Native Affairs Department in conjunction with the Magistrates in the Native Territories to dissuade Natives from coming to Capetown in view of Natives in the City being in excess of requirements, but without success.

IV. NATIVE DOMESTIC SERVANTS.

5. The majority of domestic servants are Coloured persons. There are a number of male Native domestic servants, however, employed mostly in hotels and large boarding houses.

6. The housing of Native domestic servants on employers' premises is subject to the requirements of the Medical Officer of Health and the Health and Building regulations of the Council.

V. NATIVE VISITORS.

7. Visitors may take up temporary residence in the Locations subject to payment of rent in accordance with the tariff of charges. Chiefs and headmen, together with delegates attending Native congresses etc., are not charged rental while visiting the Locations. Sub-letting is not allowed.

VI. OBSERVANCE OF LAW AND ORDER.

8. (a) Location residents are well behaved.
   (b) Generally speaking Natives resident outside the Locations are well behaved with the possible exception of the District of West London on the Cape Flats.
There are a number of indigent Natives in the Locations as well as in the urban area. At Ndabeni Location sixteen natives have been exempted from payment of rent, and funds for general relief have been raised from time to time.

**VII. EDUCATION.**

10. **Ndabeni Location:** United Utvlugt School, with the Superintendent of Natives as Manager, under the Department of Education; and the St. Cyprian's Mission School. There is also a night school for men under the management of the Superintendent.

The Dutch Reformed Church (services rendered in school room); the English Church; Wesleyan Church, and the Congregational Church are under European control. The following are under Native control, viz., Presbyterian National Church of Africa; Church of Zion, and a body known as Isixabayo (a form of 7th Day Adventist).

**Langa Location:** St. Cyprian's Mission School, and a night school also conducted by the St. Cyprian authorities.

The Presbyterian Church (services conducted in the Board room); English Church and Wesleyan Church are under European control. The following are under Native control, viz., Presbyterian National Church of Africa; Presbyterian Church of Africa; African Methodist Episcopal Church.

**IX. RECREATION.**

11. **Ndabeni Location:** Ground allocated and prepared for football, cricket and tennis. There are 7 football teams; 5 cricket teams and 2 tennis clubs in addition to basket ball for school children at this Location.

**Langa Location:** The Council provide and prepare ground for football, cricket and tennis, and funds are available for further development.

No facilities are provided outside the Locations.

**X. HEALTH.**

12. Natives in advanced stages of tuberculosis and other diseases are continually arriving at the Locations from within the urban area and districts beyond. The Native community of the Locations is well served by a modern equipped hospital at Langa and a staff consisting of the Matron, a European nurse; two fully qualified Native nurses and three orderlies. A European doctor is in attendance daily, and is available for the treatment of urgent cases at all times.

At Ndabeni there is a resident Native nurse and at both locations there is a daily clinic for the treatment of out-patients. No charge is made to Natives, the cost of the services being debited to the Native Revenue Account.
XI. URBAN NATIVE LOCATION.

Lots or stands:

Stands approximately 30 x 12 feet are allocated at Ndabeni Location for trading purposes only. Tenancy is on a monthly basis.

Nature of tenure:

See above.

Housing:

Langa Location:

(i) to (v):

| Single men: | Main barracks 2030 men. |
| North barracks 890 " |
| Special quarters (single rooms) 200 " |
| Married Natives: | Two roomed houses 300 houses |
| Double rooms (used for the accommodation of spinsters or married natives as occasion requires) 50 |

(vi) Brick and concrete and asbestos roofing.

(vii) European and Coloured labour.

(viii) Cost of Langa £238,328 (buildings £142,437; roads, drains £85,891).

(ix) Redemption charges estimated on period of forty-two years.

(x) Annual charge for maintenance and repairs approximately £1,000.

Ndabeni Location:

(i) to (iv):

| Single men: | Dormitories 739 men |
| Nissen huts 501 " |
| Married Natives: | 3-roomed houses, plus kitchen 16 Houses |
| 2-roomed houses (dining room-kitchen combined) 42 " |
| 2-roomed houses 413 " |

(v) No rooms available for single letting.

(vi) Wood and iron with the exception of 42 two-roomed houses which are constructed of bricks.

(vii) Erected by Government in 1902.

(viii) Total cost unknown. Nissen huts (399) cost over £8,000.

(ix) Temporary provision to prevent spread of plague in 1902. The Location has been condemned by the Medical Officer of Health as unfit for human habitation and efforts are being made to transfer the population to Langa.

(x) Annual charge for maintenance and repairs approximately £900.
Rentals.

The following is the scale of rentals at Langa Location:

| Barracks for single natives | 7/-  
| Quarters | 10/-  
| Two-roomed house for married Natives | 15/-  
| Double rooms | 16/-  

Any accommodation, rent or charge for any portion of a month or year or any portion of a week being not less than three days, shall be calculated proportionately and shall ...... be payable in advance.

The following is the scale of rentals at Ndabeni Location:

Single men:

Four shillings (4/-) per month.
Three shillings (3/-) for three weeks.
Two shillings (2/-) for two weeks.
One shilling (1/-) for one week;
or any portion of a week being not less than three days.

Married Men:

A type: Ten shillings (10/-) for each family per month.
B type: Ten shillings (10/-) for each family per month.
C type: One pound (£1) for each family per month.
D/C type: Ten shillings (10/-) for each family per month.
E type: Twelve shillings and sixpence (12/6) for each family per month.

Dormitories: Ten shillings (10/-) for each family per month.
Kitchen: Ten shillings (10/-) for each family per month.

Single men or single women living in married quarters: Five shillings (5/-) per month.

Lodgers and visitors:

Visitors may take up temporary residence in the Locations subject to payment of rent in accordance with the tariff of charges. The location regulations provide for a period of fourteen days residence in the location by visitors, but this can be extended in the discretion of the Superintendent of Natives.

Sub-letting is not allowed.

Nature of employment:

Location residents are engaged chiefly as builders labourers; watchmen; delivery boys engaged by milk purveyors; and numbers are employed by the South
African Railways and Harbours Administration and by the Defence Department etc.

Taking all classes of employment into consideration, 4/- is approximately the average wage earned by Location residents. Domestic servants, dairy boys and others following occupations of that nature are in receipt of a slightly better wage, and have the advantage of certain privileges.

Female workers:

There are not very many women who go out of the Location to work, but a number of them are engaged in washing and mending clothes and preparing food for single men resident in the Location. Children are generally left to the care of friends.

Native beer:

The brewing of kaffir beer is allowed at Mdabeni by permit; the Location being divided into two sections for this purpose. Three days per week are allowed for the manufacture of beer and residents of the sections receive permission alternately. There is no Municipal brewing and sale of kaffir beer.

Kaffir beer is not allowed at Langa at present, but steps are being taken to secure the necessary Ministerial consent under the Natives (Urban Areas) Act, to the promulgation of regulations similar to those in force at Mdabeni on this matter.

Trade by Natives

Natives are encouraged to trade in the Locations, licences being granted to approved applicants in respect of cafes, eating houses, butchers, bakers and general dealers.

Stock:

No. Stable accommodation is provided at the Locations for horses and oxen.

Cultivation of land:

No. Many Natives in the married quarters at Langa, however, are enthusiastic gardeners.

Health:

In this connection it may be pointed out that the total population of the two locations at the end of 1930 was 6,249, and that the total number of deaths in the locations for the year was 106 (or 35), of which number 42 were children under 12 months old. Approximately 33% per cent. of the deaths were natives from outside the urban area who were admitted to the Location hospital. The actual percentage of deaths amongst Location residents only was therefore about 1.4.

The medical services provided at the Locations have already been referred to.
Services rendered by Urban authority.

The following services are provided or rendered at Edabeni Location, viz., water supply (by means of taps situated at convenient points in the Location); shower baths; sanitary arrangements (bucket system); refuse removals. Very little road construction is undertaken. The cost of the foregoing services forms a charge against the Native Revenue Account.

The following services are provided or rendered at Lange Location, viz., water supply at convenient places throughout the location; shower baths to the various quarters; washing places. Water is laid on to each shop and cafe and boilers are provided for milk purveyors for sterilising utensils.

Streets are electrically illuminated, as also are the main barracks and cafes connected therewith.

Residents are allowed to collect dry wood around the location for which they pay 3s. per bundle. Dead pine and Fort Jackson trees are cut by the Natives who pay 3/6d. per bundle of 500 pieces.

Water borne sewerage is provided at the location and refuse removals are undertaken regularly. Roads have been constructed throughout the Location.

The cost of the foregoing services, with the exception of roads, drains and sewers, forms a charge against the Native Revenue Account.

Financial Accounts:

A copy of the audited statement of revenue and expenditure upon Native Affairs for 1930, showing a deficit for the year of £23,905.15.3. will be submitted.

XIII. NATIVE ADVISORY COUNCIL.

At Edabeni Location there is an Advisory Board constituted in accordance with the provisions of the Natives (Urban Areas) Act, consisting of six members four of whom are elected by the registered occupiers of the Location and two nominated by the Council who also appoint an independent European Chairman.

At Lange Location there is no Board at present in existence. Revised regulations for this location have been framed and it is hoped will be approved and promulgated at an early date. Under these regulations the Advisory Board will consist of nine members, six of whom are to be elected by the registered occupiers of the location on a system of ward representation (the location being divided into three wards for this purpose), and three members nominated by the Council who will also appoint an independent European Chairman.

The functions of the Boards are purely advisory.

In view of the fact that the only Board in operation at present is in respect of Edabeni which has been condemned as unfit for human habitation, and that
efforts are being made for the closing thereof, the
time is not considered opportune to express an
opinion as to the success or otherwise of the Native
Advisory Board. For information it may be added
that the Ndabeni Board is at present interested in
a new scheme for the erection of further married
quarters at Langa by Natives.

XIV. SPECIAL REPRESENTATIONS BY URBAN AUTHORITIES.

In this connection representations will be sub-
mitted relative to -

(a) The system of hire purchase in regard to
Natives.

(b) Organised opposition to payment of rentals
at the Locations from time to time.

(c) Difficulties of administration under the
Natives (Urban Areas) Act, 1923, as amended.

(d) Difficulties encountered in efforts to
transfer residents of Ndabeni Location to
Langa.
1. POPULATION IN URBAN AREA.

A. (i) & (ii). Sub-joined is the approximate number of adult male natives resident in the Urban Area:

Employed and registered 6039
Registered voters (approx.) 2000 8,039.

No. housed at Ndobeni 1673
No. " Langa 1162
No. " Reception Dept. 54
No. exempted 1332
No. at St.Columba's Home 108
No. at Cyrene Home 28
No. at Stakesley Lewis Hostel 7 4,387.

Total including Registered Voters 8,039
Total housed in Locations etc. 4,387
Total housed outside Locations etc. 3,652

(iii) - (v). The population at the Locations is as follows:

Ndabeni Location:

Men 1,579
Women 495
Children 1,153
3,228

Langa Township:

Men 1,236
Women 339
Children 323
1,938

(vi) The number of single women in the locations is as follows:

Ndabeni 76
Langa 26

(vii) The number of families in the locations is as follows:

Ndabeni 432
Langa 330

N.B. The number of houses in the Married Quarters, Ndabeni, is 471; and the number at Langa is 300.
3(a) **WAGES PAID TO NATIVE EMPLOYEES.**

Subjoined is a schedule of wages paid to natives employed at Ndabeni and Langa Locations:

**Ndabeni Location:**

<table>
<thead>
<tr>
<th>Position</th>
<th>Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 Native Wardsmen</td>
<td>£1.15.0. do.</td>
</tr>
<tr>
<td>1 Native Clerk</td>
<td>2.0.0. do.</td>
</tr>
<tr>
<td>1 Native Messenger</td>
<td>1.0.0. do.</td>
</tr>
<tr>
<td>1 Labourer</td>
<td>7.6. do.</td>
</tr>
<tr>
<td>4 Labourers</td>
<td>6.6. do.</td>
</tr>
<tr>
<td>3 do.</td>
<td>5.0. do.</td>
</tr>
<tr>
<td>17 do.</td>
<td>5.6. do.</td>
</tr>
<tr>
<td>5 do.</td>
<td>4.6. do.</td>
</tr>
</tbody>
</table>

**Langa Township:**

<table>
<thead>
<tr>
<th>Position</th>
<th>Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 Native Wardsmen</td>
<td>7.11.8. do.</td>
</tr>
<tr>
<td>1 Native Clerk</td>
<td>1.10.0. do.</td>
</tr>
<tr>
<td>1 Native Messenger</td>
<td>5.0. do.</td>
</tr>
<tr>
<td>1 Gatekeeper</td>
<td>5.6. do.</td>
</tr>
<tr>
<td>2 Gatekeepers</td>
<td>5.6. do.</td>
</tr>
<tr>
<td>2 Labourers</td>
<td>5.0. do.</td>
</tr>
<tr>
<td>1 Labourer</td>
<td>4.9. do.</td>
</tr>
<tr>
<td>1 Labourer</td>
<td>4.6. do.</td>
</tr>
<tr>
<td>13 Labourers</td>
<td>4.6. do.</td>
</tr>
</tbody>
</table>

**Registration Office:**

<table>
<thead>
<tr>
<th>Position</th>
<th>Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 Native Clerks</td>
<td>2.5.0. do.</td>
</tr>
<tr>
<td>1 Native Clerk</td>
<td>2.0.0. do.</td>
</tr>
</tbody>
</table>

(b) **SPECIFICATION OF OCCUPATIONS.**

As above.

(c) **(1)** No food is supplied to any of the employees.

**(2)** Free Quarters are supplied to the Native Wardsmen only, and the rental value of same vary from 10/- to £1 per month.

**(3)** Free Uniforms are supplied to the Wardsmen.

**(4)** These privileges do not affect the wages in any way.
### Population
(88)

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1930</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Langa</td>
<td>1175</td>
<td>1196</td>
<td>1409</td>
<td>1462</td>
<td>1618</td>
<td>1613</td>
</tr>
<tr>
<td>N'dameni</td>
<td>4423</td>
<td>4349</td>
<td>4262</td>
<td>3958</td>
<td>3852</td>
<td>3760</td>
</tr>
<tr>
<td>Registration</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>1929</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Langa</td>
<td></td>
<td>1281</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N'dameni</td>
<td>4473</td>
<td>4508</td>
<td>4463</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Registration</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

### Revenue

<table>
<thead>
<tr>
<th></th>
<th>January</th>
<th>February</th>
<th>March</th>
<th>April</th>
<th>May</th>
<th>June</th>
</tr>
</thead>
<tbody>
<tr>
<td>1930</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Langa</td>
<td>186.12</td>
<td>268.11</td>
<td>4</td>
<td>241.1</td>
<td>7.5</td>
<td>404.7</td>
</tr>
<tr>
<td>N'dameni</td>
<td>356.2</td>
<td>687.2</td>
<td>9.6</td>
<td>666.6</td>
<td>5.7</td>
<td>645.0</td>
</tr>
</tbody>
</table>
| Registration | ... | ... | ... | ... | ... | ...
| 1929   |         |          |       |       |     |      |
| Langa  |         | 510.11  | 499.13| 540.4 | 9.4 | 401.1 |
| N'dameni | 617.16 | 782.17  | 4.4   | 666.16| 0.4 | 693.16|
| Registration | ... | ... | ... | ... | ... | ...

### Notes
- Figures include women and children.
- Registration figures not included in the summary.
- Figures for 1931 and 1932 are not provided.
<table>
<thead>
<tr>
<th>Location</th>
<th>Number of Inhabitants</th>
<th>Whether B.L. and Water Borne Sewerage</th>
<th>Nature of Old Buildings</th>
<th>Rental of Old Buildings</th>
<th>What Buildings Existed by Municipality</th>
<th>Whether Advisory Board &amp; How Constituted</th>
<th>Whether Location Divided into Ranges</th>
<th>Whether Headman Appointed</th>
<th>Whether Engaged in Administration of Location</th>
<th>Average Wage of Natives</th>
</tr>
</thead>
<tbody>
<tr>
<td>Queenstown</td>
<td>9,000</td>
<td>E.L. &amp; Water</td>
<td>Wood &amp; Iron</td>
<td>None</td>
<td>None except a hall used for dancing &amp; other forms of entertainment</td>
<td>None</td>
<td>None</td>
<td>No</td>
<td>None</td>
<td>2/6d to 3/- per day</td>
</tr>
<tr>
<td>East London</td>
<td>17,000</td>
<td>E.L. in streets</td>
<td>Wood &amp; Iron</td>
<td>3/6d per month</td>
<td>106 single rooms, 60 two rooms, 200' x 60' if lodgers taken in. 8/6d per month extra</td>
<td>18/- per month, 19/6 per month for two rooms, 181 rooms.</td>
<td>6 elected by natives nominated by Council</td>
<td>Superintendant</td>
<td>None</td>
<td>3/- per day</td>
</tr>
<tr>
<td>King Illamstown</td>
<td>1,500</td>
<td>E.L. &amp; Water</td>
<td>Huts</td>
<td>9/- per month</td>
<td>All built by municipality. New buildings consist of 2 rooms and kitchen to each.</td>
<td>All buildings cost £2.5 per month for semi detached houses (2 rooms &amp; kitchen). 3/6d per month for huts.</td>
<td>No Board wanted, regulations provide that Chairman shall be a European.</td>
<td>None</td>
<td>Yes 1 Headman to the whole location who acts as a Municipal Constable</td>
<td>2/6d per day up to 3/- municipal pay</td>
</tr>
<tr>
<td>Wellington</td>
<td>2,500</td>
<td>E.L. in streets</td>
<td>Wood &amp; Iron</td>
<td>4/- per month</td>
<td>27 buildings each 2 rooms with fire place included in one.</td>
<td>3 natives elected by Natives, 3 nominated by Council</td>
<td>Supt.</td>
<td>No</td>
<td>Supt. with 1 native constable</td>
<td>2/- per day, 3/- per day</td>
</tr>
<tr>
<td>NUMBER OF INHABITANTS</td>
<td>WHETHER E.L. AND WATER ROOMS SUPERVISED</td>
<td>NATURE OF OLD BUILDINGS</td>
<td>RENTAL OF OLD BUILDINGS</td>
<td>WHAT BUILDINGS ERECTED BY MUNICIPALITY</td>
<td>RENTAL OF NEW BUILDINGS</td>
<td>WHO IS CHAIRMAN OF ADVISORY BOARD</td>
<td>WHETHER LOCATION DIVIDED INTO WARDS</td>
<td>WHETHER HEIRLOM APPOINTED</td>
<td>STAFF ENGAGED IN ADMINISTRATION OF LOCATION</td>
<td>WHETHER STEPS TAKEN TO COMPEL ALL NATIVES IN VILLAGE TO RESIDE IN LOCATION</td>
</tr>
<tr>
<td>-----------------------</td>
<td>----------------------------------------</td>
<td>--------------------------</td>
<td>------------------------</td>
<td>----------------------------------------</td>
<td>------------------------</td>
<td>-----------------------------------</td>
<td>--------------------------------</td>
<td>-------------------------------</td>
<td>--------------------------------</td>
<td>------------------------------------------</td>
</tr>
<tr>
<td>PORT ELIZABETH 8,000</td>
<td>E.L. &amp; water</td>
<td>Wood</td>
<td>9/- per month</td>
<td>All built by Municipal</td>
<td>Superintend-</td>
<td>4 Members elected by people</td>
<td>6 wards</td>
<td>1 Headman</td>
<td>Superintend-</td>
<td>No, Native Urban Areas Act does not apply</td>
</tr>
<tr>
<td></td>
<td>No water</td>
<td>Iron</td>
<td>2 rooms and kitchen</td>
<td>New Blg. 112-2 room brick and iron erected in 1927.</td>
<td>intendent.</td>
<td>2 nominated by Council</td>
<td>each ward</td>
<td>European Revenue Clerk.</td>
<td>rest of staff all natives.</td>
<td>Port Elizabeth.</td>
</tr>
<tr>
<td></td>
<td>Room</td>
<td></td>
<td>3/- per month</td>
<td>(a) 112-2 room brick and iron</td>
<td>Superintend-</td>
<td>2 nominated by Council</td>
<td>full time non and act</td>
<td>Cstables.</td>
<td>No, Native Urban Areas Act does not apply</td>
<td>Port Elizabeth.</td>
</tr>
<tr>
<td>NUMBER OF INHABITANTS</td>
<td>WHETHER E.I. AND WATER BORNE SEWERAGE</td>
<td>NATURE OF OLD BUILDINGS</td>
<td>RENTAL OF OLD BUILDINGS</td>
<td>WHAT BUILDINGS ERECTED BY MUNICIPALITY</td>
<td>RENTAL OF NEW BUILDINGS</td>
<td>WHO IS CHAIRMAN OF ADVISORY BOARD</td>
<td>WHETHER ADVISORY BOARD &amp; HOW CONSTITUTED</td>
<td>WHETHER LOCATION DIVIDED INTO WARD</td>
<td>WHETHER HEADMAN APPOINTED</td>
<td>STAFF ENGAGED IN ADMINISTRATION OF LOCATION</td>
</tr>
<tr>
<td>-----------------------</td>
<td>--------------------------------------</td>
<td>-------------------------</td>
<td>------------------------</td>
<td>--------------------------------------</td>
<td>------------------------</td>
<td>-------------------------------</td>
<td>---------------------------------</td>
<td>---------------------------------</td>
<td>-------------------------------</td>
<td>-----------------------------</td>
</tr>
</tbody>
</table>
Comparison of present Langa rentals (promulgated in November 1930) with the previous scale of rentals (promulgated in March 1930).

<table>
<thead>
<tr>
<th></th>
<th>Present rentals per month</th>
<th>Previous rentals per month</th>
</tr>
</thead>
<tbody>
<tr>
<td>Barracks for single natives</td>
<td>7/-</td>
<td>10/-</td>
</tr>
<tr>
<td>Quarters for single natives</td>
<td>10/-</td>
<td>15/-</td>
</tr>
<tr>
<td>Two-roomed house for married Natives</td>
<td>15/-</td>
<td>24/-</td>
</tr>
<tr>
<td>Double room</td>
<td>15/-</td>
<td>24/-</td>
</tr>
</tbody>
</table>
The passage into law of the Natives (Urban Areas) Act, 1923, Amendment Act 1930 (No. 25 of 1930) appeared to necessitate the readjustment of certain proclamations and Government notices applicable to the City of Cape-town, which were made from time to time under the principal Act of 1923.

Correspondence took place between the Town Clerk and the Native Affairs Department, Pretoria, on the question, as a result of which draft amended Government Notices under Section 1 (1) (e) and Proclamations under Sections 6 and 18 of the Act, as amended, were received from Pretoria.

The draft Government Notice and the Proclamation under Section 6 of the Act, as amended, appeared to be in order and were approved by the Council on the 23rd December 1930, on the recommendation of the Native Affairs Committee.

The draft Proclamation under Section 18 of the Act, submitted by the Department, excluded any reference to sub-section (1)(q) (inserted by the Amending Act), dealing with the entry of female Natives into the urban area. Under the sub-section quoted, the Governor-General may issue a proclamation -

(d) to prohibit any female Native from entering the proclaimed area after a date to be specified in such proclamation without a certificate of approval from the urban local authority and to require any female Native after having entered such area to produce such certificate on demand by an authorised officer:

Provided that -

(i) no such certificate shall be issued to any female Native who is a minor in law without the consent of her guardian; and

(ii) subject to the necessary accommodation being available, a certificate shall upon application be issued to any female Native who produces satisfactory proof that her husband, or in the case of an unmarried female her father, has been resident and continuously employed in the said area for a period of not less than two years;

The Council adopted the recommendation of the Native Affairs Committee that the publication of the draft Proclamation be made subject to the inclusion of powers vesting in the Council the control of the entry of female Natives into the urban area.

The Town Clerk communicated with the Secretary for Native Affairs accordingly on the 24th December 1930, and on the 30th January 1931, the Department intimated that the matter was receiving attention. A further enquiry was addressed to Pretoria on the 9th April 1931 as to when the Proclamations were likely to be promulgated, but no reply has yet been received.
### Comparative Tables of Revenue with Population: Ndabeni and Langa.

#### July 1929.

<table>
<thead>
<tr>
<th>Population of Langa</th>
<th>Revenue: £310.</th>
</tr>
</thead>
<tbody>
<tr>
<td>710 men</td>
<td></td>
</tr>
<tr>
<td>194 women</td>
<td></td>
</tr>
<tr>
<td>212 children</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>£2116</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Population of Ndabeni</th>
<th>Revenue: £2617.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2944 men</td>
<td></td>
</tr>
<tr>
<td>519 women</td>
<td></td>
</tr>
<tr>
<td>907 children</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>4370</td>
</tr>
</tbody>
</table>

#### Table: Revenue and Population (Men only) for Langa and Ndabeni from January 1929 to July 1931.

<table>
<thead>
<tr>
<th>Month</th>
<th>Langa Revenue</th>
<th>Population Men only</th>
<th>Ndabeni Revenue</th>
<th>Population Men only</th>
</tr>
</thead>
<tbody>
<tr>
<td>January 1929</td>
<td>£607</td>
<td>No record</td>
<td>£625</td>
<td>No record</td>
</tr>
<tr>
<td>February</td>
<td>619</td>
<td>710</td>
<td>623</td>
<td>737</td>
</tr>
<tr>
<td>March</td>
<td>613</td>
<td>906</td>
<td>629</td>
<td>956</td>
</tr>
<tr>
<td>April</td>
<td>682</td>
<td>934</td>
<td>695</td>
<td>966</td>
</tr>
<tr>
<td>May</td>
<td>509</td>
<td>669</td>
<td>584</td>
<td>845</td>
</tr>
<tr>
<td>June</td>
<td>502</td>
<td>645</td>
<td>504</td>
<td>710</td>
</tr>
<tr>
<td>July</td>
<td>510</td>
<td>710</td>
<td>517</td>
<td>737</td>
</tr>
<tr>
<td>August</td>
<td>502</td>
<td>737</td>
<td>523</td>
<td>782</td>
</tr>
<tr>
<td>September</td>
<td>544</td>
<td>699</td>
<td>532</td>
<td>782</td>
</tr>
<tr>
<td>October</td>
<td>482</td>
<td>737</td>
<td>508</td>
<td>845</td>
</tr>
<tr>
<td>November</td>
<td>416</td>
<td>744</td>
<td>455</td>
<td>816</td>
</tr>
<tr>
<td>December</td>
<td>540</td>
<td>749</td>
<td>476</td>
<td>772</td>
</tr>
<tr>
<td>January 1930</td>
<td>619</td>
<td>724</td>
<td>788</td>
<td>2678</td>
</tr>
<tr>
<td>February</td>
<td>201</td>
<td>716</td>
<td>678</td>
<td>2609</td>
</tr>
<tr>
<td>March</td>
<td>67</td>
<td>906</td>
<td>697</td>
<td>2524</td>
</tr>
<tr>
<td>April</td>
<td>138</td>
<td>934</td>
<td>584</td>
<td>845</td>
</tr>
<tr>
<td>May</td>
<td>84</td>
<td>1054</td>
<td>716</td>
<td>2167</td>
</tr>
<tr>
<td>June</td>
<td>164</td>
<td>1065</td>
<td>710</td>
<td>2096</td>
</tr>
<tr>
<td>July</td>
<td>136</td>
<td>1068</td>
<td>550</td>
<td>2088</td>
</tr>
<tr>
<td>August</td>
<td>268</td>
<td>1110</td>
<td>687</td>
<td>2075</td>
</tr>
<tr>
<td>September</td>
<td>240</td>
<td>1152</td>
<td>606</td>
<td>2012</td>
</tr>
<tr>
<td>October</td>
<td>241</td>
<td>1143</td>
<td>645</td>
<td>1973</td>
</tr>
<tr>
<td>November</td>
<td>404</td>
<td>1143</td>
<td>564</td>
<td>1945</td>
</tr>
<tr>
<td>December</td>
<td>398</td>
<td>1143</td>
<td>459</td>
<td>1945</td>
</tr>
<tr>
<td>January 1931</td>
<td>462</td>
<td>1186</td>
<td>534</td>
<td>1720</td>
</tr>
<tr>
<td>February</td>
<td>397</td>
<td>1227</td>
<td>433</td>
<td>1700</td>
</tr>
<tr>
<td>March</td>
<td>529</td>
<td>1236</td>
<td>531</td>
<td>1670</td>
</tr>
<tr>
<td><strong>Total population: Ndabeni</strong></td>
<td>3310</td>
<td>4370</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total population: Langa</strong></td>
<td>1938</td>
<td>1116</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total population: Ndabeni + Langa</strong></td>
<td>5248</td>
<td>5486</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

From July 1929 to 31st March 1931 population of men at Ndabeni decreased from 2944 to 1679.

From July 1929 to 31st March 1931 population of men at Langa increased from 710 to 1236.

The...
The highest monthly revenue from Ndabeni was £966 in September 1929; population (men) being 2365, working out at about 7/- per man.

The highest monthly revenue from Lange was £619 in January 1930; population (men) being 724, working out at about 17/- per man.
In the course of the evidence certain cost of living lists were put in, namely Exhibit 'A', which is as follows:

**CAPE TOWN NATIVES' COST OF LIVING.**

**Single Man:**

A man gets 4/- a day, i.e. £1.4.0 per week or £4.16.0 in 4 weeks.

He pays rent in dormitories 4/- per month or 5/- in special quarters.

He pays train fare 5.0 per month or 5.0 per month.

He pays food 2/3 per day £6.6 total £3.16.6 Total earnings £4.16.0

Expenditure:

<table>
<thead>
<tr>
<th>Item</th>
<th>Per day</th>
<th>Monthly</th>
</tr>
</thead>
<tbody>
<tr>
<td>Coffee</td>
<td>3d</td>
<td>6d</td>
</tr>
<tr>
<td>Bread</td>
<td>3d</td>
<td>6d</td>
</tr>
<tr>
<td>Tea</td>
<td>3d</td>
<td>6d</td>
</tr>
<tr>
<td>Sugar</td>
<td>3d</td>
<td>6d</td>
</tr>
<tr>
<td>Soap</td>
<td>3d</td>
<td>6d</td>
</tr>
<tr>
<td>Meat 1 lb.</td>
<td>4d</td>
<td>8d</td>
</tr>
<tr>
<td>Firewood</td>
<td>2d</td>
<td>4d</td>
</tr>
<tr>
<td>Matches</td>
<td>3d</td>
<td>6d</td>
</tr>
<tr>
<td>Milk</td>
<td>3d</td>
<td>6d</td>
</tr>
</tbody>
</table>

Total expenses £3.16.6 Monthly £3.17.6

Balance £19.6 Monthly £18.6

Food expenses as follows:

<table>
<thead>
<tr>
<th>Item</th>
<th>Per day</th>
<th>Monthly</th>
</tr>
</thead>
<tbody>
<tr>
<td>Coffee</td>
<td>3d</td>
<td>6d</td>
</tr>
<tr>
<td>Bread</td>
<td>3d</td>
<td>6d</td>
</tr>
<tr>
<td>Tea</td>
<td>3d</td>
<td>6d</td>
</tr>
<tr>
<td>Sugar</td>
<td>3d</td>
<td>6d</td>
</tr>
<tr>
<td>Soap</td>
<td>3d</td>
<td>6d</td>
</tr>
<tr>
<td>Meat 1 lb.</td>
<td>4d</td>
<td>8d</td>
</tr>
<tr>
<td>Firewood</td>
<td>2d</td>
<td>4d</td>
</tr>
<tr>
<td>Matches</td>
<td>3d</td>
<td>6d</td>
</tr>
<tr>
<td>Milk</td>
<td>3d</td>
<td>6d</td>
</tr>
</tbody>
</table>

Total £2.3d per day, i.e. £5.12.6 per month.

It will be noted that nothing is provided here for clothing, boots, bedding, taxes or medical attendance.

**Married Men:**

He earns 4/- a day i.e. £1.4.0 per week or £4.16.0 in 4 weeks.

He pays rent 10/- per month 10.0.

Train fare 5/- per month 5.0

Food per day 4/5 Total expenses £6.12.6

Food expenses as follows:

<table>
<thead>
<tr>
<th>Item</th>
<th>Per day</th>
<th>Monthly</th>
</tr>
</thead>
<tbody>
<tr>
<td>Coffee</td>
<td>6d</td>
<td>12d</td>
</tr>
<tr>
<td>Samp</td>
<td>6d</td>
<td>12d</td>
</tr>
<tr>
<td>Beans</td>
<td>3d</td>
<td>6d</td>
</tr>
<tr>
<td>Firewood</td>
<td>3d</td>
<td>6d</td>
</tr>
<tr>
<td>Bread</td>
<td>6d</td>
<td>12d</td>
</tr>
<tr>
<td>Sugar</td>
<td>6d</td>
<td>12d</td>
</tr>
<tr>
<td>Tea</td>
<td>6d</td>
<td>12d</td>
</tr>
<tr>
<td>Meat 1 lb.</td>
<td>5d</td>
<td>10d</td>
</tr>
<tr>
<td>Candle</td>
<td>3d</td>
<td>6d</td>
</tr>
<tr>
<td>Milk</td>
<td>6d</td>
<td>12d</td>
</tr>
<tr>
<td>Soap</td>
<td>3d</td>
<td>6d</td>
</tr>
</tbody>
</table>

Total £6.12.6 per month.
The married man thus earns £4.16.0 per month
His expenses amount to £17.7.6 " 
This it will be noticed leaves him a debt of £2.11.6 per month without any provision being made for clothing, boots, bedding, taxes or medical attendance.

(Sgd.) C.S. Papu.

LIST COST OF LIVING AT LAGA.

Single man living in barracks.
Excluding vegetables and luxuries of all sorts except tobacco.

Calculated per week:

<table>
<thead>
<tr>
<th>Item</th>
<th>Cost per week</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rent of Barracks at Langa 10/-</td>
<td>3.6</td>
</tr>
<tr>
<td>Bread 6d per day</td>
<td>1.9</td>
</tr>
<tr>
<td>Beans</td>
<td>1.0</td>
</tr>
<tr>
<td>Sugar</td>
<td>6</td>
</tr>
<tr>
<td>Coffee</td>
<td>10</td>
</tr>
<tr>
<td>Milk</td>
<td>1.0</td>
</tr>
<tr>
<td>Soap</td>
<td>3</td>
</tr>
<tr>
<td>Meaties</td>
<td>6</td>
</tr>
<tr>
<td>Matches</td>
<td>3</td>
</tr>
<tr>
<td>Cooking (firewood or oil) per week</td>
<td>1.0</td>
</tr>
<tr>
<td>Poll tax (ratio)</td>
<td>5</td>
</tr>
<tr>
<td>Salt</td>
<td>6</td>
</tr>
<tr>
<td>Church (Charity)</td>
<td>3</td>
</tr>
<tr>
<td>Tobacco</td>
<td>6</td>
</tr>
</tbody>
</table>

Total: 16.8d

This item does not including clothing 11.0d
Rent is 2.6d
Train fare 2.3d

2. Single man in Special Quarters
Rent quarters 15/- Ndabeni Quarters 5/-

Total per week 11.8d
No lights in quarters (candles) add 3d
Rents ........ per week 3.9d
Train fares 2.3d

Total: 17.11d

No allowance for clothing, luxuries, vegetables.

3. Married man with wife and 1 child in married quarters.
Rent Langa 16.4d Ndabeni 12.6d.

Calculated per month

<table>
<thead>
<tr>
<th>Item</th>
<th>Cost per month</th>
</tr>
</thead>
<tbody>
<tr>
<td>4 weeks on single man basis as described in item 8 2 (11/6)</td>
<td>2.6.10</td>
</tr>
<tr>
<td>Half week</td>
<td>6.0</td>
</tr>
<tr>
<td>Add wife's cost of living (less ¼ that is three quarters costs of husband)</td>
<td>1.19.0</td>
</tr>
<tr>
<td>Add child's cost of living at ½ (one half)</td>
<td>1.6.5</td>
</tr>
<tr>
<td>Add rent for the month</td>
<td>1.4.0</td>
</tr>
<tr>
<td>Add train fares</td>
<td>9.0</td>
</tr>
</tbody>
</table>

Total: 27.11.3

No allowance for vegetables, clothing extras or luxuries.
Langa being approximately six miles from Town and Ndabeni being approximately 4 miles.

NOTE..... In all the above figures no allowance is made for clothing of any kind, nor for extras, or extra fuel in winter, or medicines.

(Sgd.) M.B. WILLIAMS.
ASSISTANT TOWN CLERK.
At an enquiry recently held before the Mayor of Capetown, evidence was that the average earnings of Natives are between £1. 1. 0 and £1. 4. 0 per week.

I give herewith a tariff of cost of living of a single Native approved by the Vigilance Committee. You will note that this tariff makes no allowance for vegetables, clothing, boots or taxes.

**Tariff per week:**

<table>
<thead>
<tr>
<th>Item</th>
<th>Cost per week</th>
</tr>
</thead>
<tbody>
<tr>
<td>8d. bread per day</td>
<td>4. 8</td>
</tr>
<tr>
<td>1 lb. rice per day or 6d. worth</td>
<td>3. 6</td>
</tr>
<tr>
<td>1 lb. coffee for the week</td>
<td>1. 3</td>
</tr>
<tr>
<td>3 lbs. sugar for week</td>
<td>1. 0</td>
</tr>
<tr>
<td>Tobacco allowance</td>
<td>9</td>
</tr>
<tr>
<td>Matches</td>
<td>2</td>
</tr>
<tr>
<td>Porridge</td>
<td>1. 0</td>
</tr>
<tr>
<td>1 Tin milk</td>
<td>7</td>
</tr>
<tr>
<td>Train fares</td>
<td>2. 9</td>
</tr>
<tr>
<td>Rent (at lowest scale for location)</td>
<td>18. 4d.</td>
</tr>
</tbody>
</table>

Total: 18. 4d.
<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Main barracks</td>
<td>£1,476. 1. 0.</td>
</tr>
<tr>
<td>Special quarters</td>
<td>707. 1. 3.</td>
</tr>
<tr>
<td>Married quarters</td>
<td>1,896.17. 6.</td>
</tr>
<tr>
<td>Spinsters quarters</td>
<td>-</td>
</tr>
<tr>
<td>Rating houses</td>
<td>53. 5. 0.</td>
</tr>
<tr>
<td>General dealers</td>
<td>54. 7. 6.</td>
</tr>
<tr>
<td>Butchers shops</td>
<td>16. 5. 0.</td>
</tr>
<tr>
<td>Water accounts</td>
<td>4. 6. 8.</td>
</tr>
<tr>
<td>Stables</td>
<td>10. 0.</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>£4,210.13.11.</strong></td>
</tr>
</tbody>
</table>
The Town Clerk,
City Hall,
CAPE TOWN.

Dear Sir,

Housing of Natives.

We are instructed by the Cape Dairymen's Association to address you in reference to letters received by certain of its members from the Superintendent of Natives intimating the wish of the responsible Committee of the Council that their non-exempted natives be removed to Langa Native Township.

The Association wishes us in the first instance to intimate that it is the desire of its members to co-operate with your Council to the fullest possible extent but it is felt that the position of persons engaged in the dairy industry is not fully appreciated. The Association hopes that it will be feasible to arrive at an arrangement which will be satisfactory to both sides and will not interfere unduly with the business of milk distribution, which cannot be continued satisfactorily unless provision is made for the housing of a certain number of natives in places which will enable them to attend to their duties.

The Association feels that the milk industry is one of such vast importance to all citizens of Capetown that your Council will be anxious to avoid taking any action which may interfere either with the proper distribution of milk or would otherwise tend to increase the cost of milk to the general public.

In this connection we are instructed to point out:

1. It has been the experience of all engaged in the milk trade that natives must be employed both by dairymen producers and dairymen who are distributors only. They have a peculiar aptitude for this particular class of work and are willing to and do keep the extraordinary hours which are required to be maintained in the trade in order to enable deliveries to be made regularly at times required to suit the convenience of the general public.

2. These hours demand that in some businesses natives be kept on duty on shifts covering the whole night and in all businesses natives are required to commence work at from 3 a.m. to 4 a.m. daily.

3. There are no facilities either for natives going off duty at say 2 a.m. to proceed to Langa at that hour nor are there facilities to enable natives requiring to commence work at say 3 a.m. to come into town from Langa. It is submitted that even if such facilities did exist it would be neither possible nor desirable to insist upon these native employees proceeding either from town to Langa or to make the journey from Langa to town at or about the hours mentioned.
4. Members of the Association have gone to considerable trouble and expense in order to provide suitable accommodation for natives in their employ and in such cases the premises in question have been approved by the Medical Officer of Health. We are instructed that in every such instance no complaint can be raised against the premises where native employees are housed or the manner in which they are maintained.

5. We are also instructed that the Association knows of no instance in which natives housed by its members in approved premises have been complained against either by the authorities or by members of the public, and that the staff of the Medical Officer of Health are satisfied that such premises are properly conducted.

6. We understand that the Council has granted permission to certain dairymen who are also producers, to house a certain number of natives on their premises, the number varying according to the number of cows stabled. The attitude adopted by the Council in regard to this class of dairymen is appreciated, but it affords no relief to the dairymen carrying on a distributing business only, and who probably deals with a very much greater quantity of milk daily.

7. The distributor dairymen obtain their supplies of milk from producers outside the City proper and generally arrange contracts with producers which will ensure the regular supply to them of sufficient quantities to enable them to meet the regular wants of their customers. We are told that your Council as a matter of policy prefers that as few cows as possible be kept in the more thickly populated areas of the City, and that as a natural result of this the number of producer dairymen within the Municipal boundaries will tend to diminish.

8. Wherever the milk comes from the public require that it be delivered at convenient hours and that both early morning and evening deliveries be made. This is particularly essential in the summer months when the vast majority of the citizens have no facilities for keeping milk for any length of time.

9. Some of the distributor dairymen bring into the City from farms enormous quantities of milk daily, exact figures of which can be procured and provided for the information of your Council if required. We think, however, that this is so well known that there is no necessity to elaborate our statement by giving you definite figures.

10. All milk brought into the City must of necessity be taken to the distributor's central depot and there dealt with so that arrangements for proper delivery to suit the convenience of the distributors' customers may be made. This is why in the case of some of the largest firms men must be kept at work throughout the night, and with others work must be commenced as early as 3 a.m.

11. The dairymen have considered the position from all points of view and are unable to see any way of carrying on their respective businesses satisfactorily and as required by the citizens of Capetown who are their customers unless facilities are granted to them for the housing of natives either on their own premises as provided for them under the supervision of your Medical Officer of Health or else at such other central place as may be provided by your Council.
12. The Association is aware of the great trouble and expense to which your Council has been put in connection with the establishment of the Langa Location, and its members have given what support they could to the location. Indeed, we believe that some of the first natives housed there were sent by members of the Association. The fact remains that it is not possible for members of the Association to send all their natives to Langa and that the members require to have a certain proportion of the natives employed by them housed in convenient proximity to their places of business.

We are instructed therefore to request that your Council will re-consider the whole position and have special regard to the difficulties of the dairy industry both as regards the position of the producer dairymen and the position of the distributor dairymen.

It is apparent that it would be difficult for your Council to lay down a definite rule as regards all persons engaged in the industry, but we suggest that where premises are available which have been or will be passed by the Medical Officer of Health as suitable for the housing of natives, your Council allow the dairymen concerned to house a sufficient number of natives for their essential requirements in such premises so long as they are properly conducted.

If there is any further information required we shall be pleased to procure it for you, but as we understand that the Superintendent of Natives has already inspected and been favourably impressed by the housing accommodation provided by some of the members of the Association, we do not wish to go into greater detail until we are informed of your Council's further requirements.

Yours faithfully,

SILBERBAUER, SON & WILLIAMS.
SUPERINTENDENT OF NATIVES.

INSPECTION OF NATIVE LODGING HOUSES.

As instructed I made a special visit of inspection of the undermentioned houses on the night of the 29th September, 1930, at 10 p.m. The premises visited were No. 1 Jerry Street, No. 12 Jerry Street and No. 39 Maccau Street, Cape Town, all typical of their class.

At No. 1 Jerry Street of which John Bontoe is the landlord I found seven natives in one room upstairs about 14 x 10, and there were traces of the sleeping of other natives estimated at five in a front room about 10 x 8 separated from the stair passage by a wooden partition not carried to the roof. In addition there were two married couples in other rooms. All the natives seen claimed to be Registered Voters but from their appearance I thought this doubtful. For obvious reasons I did not then demand the production of their Certificates. The rents paid by these natives (from information supplied by Bontoe himself) is 10/- per month for the single men, or 2/6d. per week. No beds are supplied, each sleeping on his own blankets. The married people pay 30/- per month each one.

No. 12 Jerry Street had all the appearance of a very low class coloured brothel, and is occupied jointly by natives and coloureds. No information could be obtained as to what rentals were actually paid or as to who was responsible for the house. Each claimed his own room only (This is the house from which a native T.B. patient was removed to Langa Hospital recently, and I was informed that a coloured woman was removed from the same house a few days ago suffering from the same complaint). The main occupier who claims to be a Registered Voter, and who is the landlord of the room from which the sick native was removed, appeared to run a very successful liquor business there judging from the condition of the natives present. The house is apparently open all day and sundry, and many low class coloureds were running in and out. No one was actually yet in bed there.

No. 39 Maccau Street (also a noted liquor den) had natives in occupation of three rooms. One room had beds in for four, not yet slept in, another room upstairs had beds in for a similar number, and one native was going to bed therein. He said that he was a Registered Voter. It is very common knowledge that this is a noted house for the casual dock labourer. None of these were, however, seen there at the time of my visit. It may have been that they were working late as there are a number of ships in port. Jeremiah Mekula, the proprietor, appears to be very conversant with the requirements of the Act. He says that he is aware that he is not permitted to house Unregistered Natives who are not Voters, but that he may be applying for a licence under the new Act very shortly. The rates charged by him are the same as those charged by Bontoe, but he denies that he lets menials in to sleep. Married people may be required to pay 2/- per month, but this they can amplify by sub-letting sleeping accommodation to others to their own benefit irrespective of what they pay to Mekula.

The main attraction would appear to be the facility for obtaining liquor, at will, but Mekula complains that there is not so much sold now owing to lack of means to purchase it with.

(Sgd). D.J. CLEARY.

Inspector.
Extract from the "Cape Argus", Wednesday, the 27th August, 1930.

DECISSION IN LAGA RENT TEST CASE (Rex. vs. Bali)

XXX XXX XXX

At a previous stage, delivering his judgment on the exceptions taken to the charge by Mr. F. W. Burton, Mr. Wollaston said he could not regard the rents as exorbitant and unreasonable. He had investigated some of the statements handed in regarding the cost of living for Natives. "They are ridiculous" said Mr. Wollaston, "and their demands are absurd. A Native with a wife can live on £2 a month for food".

"But I do not think that certain Natives would find it difficult to pay these rents. A married man with several children, for example, would find some difficulty in paying. But, all the same, though these rents are high, they are not unduly high."

Mr. Wollaston went on to point out that Europeans paid as big a proportion of their salaries on rents.

XXX XXX XXX

Note: When the above judgment was delivered, the tariff of rentals then in force at Langa was as follows:-

- Barracks for single natives 10/- per mth.
- Quarters for " 16/- " "
- Two-roomed house for married natives 24/- " "
- Double rooms 24/- " "

The following reduced scale of rentals was promulgated in November 1930:-

- Barracks for single natives 7/-
- Quarters " " 10/-
- Two-roomed house for married natives 15/-
- Double rooms 15/-
1. Whether it is desirable that Townships be established in which natives can purchase land in Urban Native Locations?

Answer: There is no land available for this purpose in the Urban Area. I would favour an area of land being set aside which natives may purchase, outside the Urban Area and under the control of the Native Affairs Department of the Government.

2. Whether it is desirable to allow natives to trade on their own account in Urban Native Locations?

Answer: Yes. We consider the presence of European traders in the location is not desirable.

3. Whether it is desirable to extend to Natives in Urban Areas the applicability of laws enforced concerning the regulation of wages?

Answer: Yes. The institution of a minimum wage for natives would be of great benefit to the Urban Area provided that the influx of natives could be curbed as a result thereof.

4. What are the effects, social and economic, upon European and Coloured persons of the residence of Natives in Urban areas, and what measures, if any, should be adopted to deal with surplus natives in such areas and to prevent the increasing migration of natives to towns?

Answer: There is a strong feeling against encouraging natives to enter Urban Areas on the grounds that the coloured inhabitants are entitled to first consideration. I consider it desirable, however, that a certain number of natives should always be permitted to enter the area. They are desirable for dairyman and hotel keepers and other occupations where early hours are required to be observed.

A means of restricting migration would be to require natives in the territories to report to their local magistrate before leaving a district whereby resides and the magistrate be instructed to discourage as far as possible the migration of natives to urban areas when notified of scarcity of employment obtainable by natives in such Urban Areas.
1. SCOPE OF STATEMENT.

(1) This statement applies to the Urban Area of the City of Capetown.

(2) Tribalised natives residing temporarily in the Urban Area, and also detribalised natives residing permanently in the Area.

(2) (b) My experience extends over a period of 17 years, 16 years at Bloemfontein Location, and 7 years at Capetown Locations.

2. TRIBAL SYSTEM.

(4) As far as my observations go, the tribal system in regard to natives residing in towns is breaking down rapidly. I consider the factors causing such to be firstly, the lure of town life, and secondly, the economic conditions in the Territories (debts).

The breaking down of the tribal system should by all means be retarded.

3. NATIVE CUSTOMS.

(6) Native married customs are being broken by resort to Christian rites and also cohabitation without marriage. In this latter connection we have a large number of ex Union natives in our midst. These men remain a long period away from their homes, and our women of the Xosa and Fingo tribes, (who are the most numerous in this area) do not consort with them with the result that these ex Union natives cohabit with and in many cases marry coloured girls.

SOCIAL AND ECONOMIC CONDITION OF NATIVES.

(15) Yes very much so. We have tailors and dressmakers amongst our people. I can produce statements showing how they purchase furniture, sewing machines, gramophones, organs, and in some cases planes. With regard to recreation, the young men growing up in the locations are very keen on football, cricket and tennis. There is a lack of organised amusement but the natives themselves have many dances, tea parties and concerts. Some of the concerts are very well organised indeed. There is practically no employment of servants by the native people, but those who are traders employ their people. It is significant, however, that these traders have definitely stated to me that they cannot employ location bred youngsters, the reason being given that they cannot be trusted.

7. NATIVE MIGRATION.

(17) A. This I can state is definitely increasing, and I can point out cases where men come to reside here permanently with their women folk, and there is a reason for this. I have had cases of men coming down to this area to look for work so as to get money to pay their debts at home. (The debt question I shall go into at a later stage). I will briefly explain what happens. The man arrives here and probably cannot find work, ... but/
but he has probably provided for his family for a month or
two. Work being scarce and having to live here he cannot
afford to remit money home. This goes on for a year or
more, and the wife naturally becomes anxious, and she arrives
on the scene, and in 99% of cases who has had to borrow the
money to get here. In the meantime the man's debts have not
been paid, he has probably borrowed money when out of work,
with the result that he eventually gives up hope of returning
home, and he becomes a permanent resident in the area.

(17) A. (ix). We have natives coming from all corners out-
side the Union, although lately it has been stopped to a
great extent. A good example is furnished by one of the
boarding house in this area, where 18 natives are employed
in domestic work, no less than 12 are ex Union natives, and
they come from different parts of the country. They come
from Portuguese East Africa, Swahili, Mashona, Southern
Rhodesia, Belgian Congo, Angoni, French Congo, and Tangan-
yika. I know quite a number of this type are either married
to or cohabit with coloured women.

(17) B. The war was undoubtedly the cause of such move-
ments. The reason for natives from Southern Rhodesia
migrating was on account of higher wages here, and it must
also be borne in mind that there are natives who are attracted
by the lure of travel.

(18) The economic effect of such migration is that it
takes work, and well paid work at that, from our own people.
There are quite a number of Portuguese natives who have been
served with notices to return to their homes, but they are
still here.

9. LANDLESS NATIVES.

(21) I consider that the time will come in native areas,
where it will be necessary to have purely native townships in
which the population will have their own professional men,
traders, and such like. This I feel sure will come in time.

16. RECRUITED NATIVE WORKERS.

(37) (a) Yes, the Native Recruiting Corporation. (b) Their
methods are very satisfactory. (c) The Corporation has
salaried officials here. (e) The natives are recruited for
the mines, Johannesburg, only.

19. RECREATION OF NATIVE EMPLOYEES.

(40) No provision is made by employers in this District
for games or other forms of recreation, as far as I am aware,
but the City Council of Capetown provides ground in the
locations for recreation purposes such as football, cricket,
and tennis.

21. NATIVE DOMESTIC SERVANTS.

(42) (a) The domestic servants in this area are mostly
coloured people, although there are quite a large number
of native waiters, and servants in employment. There are
not a great number of native women employed as domestic
servants.
Yes, we have natives trading on their own account at Lange Township and at Madzeni Location. The following traders are trading at Lange:-

1. John Mabuya, General Dealer, has been trading since March 1930.
2. Philemon Zuma, Butcher, has been trading since March 1930.
3. John Mancayi, General Dealer, has been trading since March 1930.
4. Julius Malangabi, General Dealer, has been trading since March 1930.
5. C. Ramotse, General Dealer, has been trading since March 1931.
6. Eliahua Membo, General Dealer, has been trading since March 1930.
7. Harry Klas, Fresh Produce Dealer, has been trading since March 1930.
8. Barney Renee, Fresh Produce Dealer, has been trading since March 1930.
9. John de Bruyn, Greengrocer, has been trading since March 1930.
10. Columbus Dlaba, General Dealer, has been trading since July 1930.
11. Henry Ukopane, General Dealer, has been trading since August 1930.
12. Hamilton Goilishe, General Dealer, has been trading since January 1931.
13. Dudd Nizala, Butcher, has been trading since January 1931.
14. Harry Fassie, Fresh Produce Dealer, has been trading since January 1931.
15. Jeesie Hogu, Baker, has been trading since March 1931.
16. Albert Kirkpa, Fresh Produce Dealer, has been trading since February 1931.
17. John Cagwe, Fresh Produce Dealer, has been trading since March 1931.
18. Robert Batyi, Fresh Produce Dealer, has been trading since March 1931.
19. Ben Ngoukima, Greengrocer, has been trading since March 1931.

In addition to these traders, there are four Eating Houses or Cafes run by natives.

The following are trading at Madzeni Location:-

1. J.S. Mancayi, General Dealer, has been trading since February 1929.
2. Hamilton Goilishe, General Dealer, has been trading for a number of years.
3. Theophilus Khasho, General Dealer, has been trading since November 1924.
4. Richard Siboto, General Dealer, has been trading for a great number of years.
5. Samuel Mdazi, General Dealer, has been trading since January 1927.
6. Julius Malangabi, General Dealer, has been trading since about January 1926.
7. B. Gailela, General Dealer, has been trading since February 1928.
8. Alfred Ngaju, General Dealer, has been trading since January 1928.
9. David Bulana, General Dealer, has been trading since July 1928.
10. David Juba, General Dealer, has been trading since February 1928.
11. William Dyira, General Dealer, has been trading since May 1928.

12. Morris Walaazw, General Dealer, has been trading since September 1928.

13. James Kenke, General Dealer, has been trading since October 1928.

14. Louis Katolela, General Dealer, has been trading since June 1929.

15. Alfred Coto, General Dealer, has been trading since about 1928.

16. M.Kama, Fresh Produce Dealer, has been trading since January 1931.

17. Attwell Bunti, Fresh Produce Dealer, has been trading since April 1929.

18. Aaron Qusa, Fresh Produce Dealer, has been trading since about 1928.

19. Jackson Ntayi, Fresh Produce Dealer, has been trading since July 1929.

20. Dodd Nzala, Fresh Produce Dealer, has been trading since January 1929.

21. Joel Nvubu, Fresh Produce Dealer, has been trading for a year or two.

22. Philemon Zuma, Butcher, has been trading since January 1926.

In addition to these traders there are 15 Eating Houses or Cafes run by natives in this Location.

EFFECT UPON NATIVES OF CERTAIN LEGISLATION.

(58) (c) (vi). The Natives (Urban Areas) Act, has had the effect of tremendously improving the housing conditions in the urban area. Employers who wish to house natives have to comply with the health and building regulations laid down by the local authorities.

HOSPITAL ACCOMMODATION.

The Council of the City of Capetown provides hospital accommodation at Langa Native Township for male and female natives, including children. There are daily clinics at both Langa and Khayelitsha Locations, and the Medical Officer is in attendance every day. The staff of the hospital consists of a European Matron, European Sister, three qualified native nurses, and three native orderlies. In addition we have a Tuberculosis Ward, and this is mostly occupied with male patients, sent by the Health Department or myself, who come from the urban area but outside the Locations. Tuberculosis is in my opinion still on the increase, and natives who contract this disease dread the idea of going to hospital. Many natives will not go to the Doctor when they get this disease, but return straight to their homes in the Territories, and it is not only our native but also the native from Rhodesia and other parts who get this disease. We have one great difficulty to contend with in this area in that natives often arrive here from outside the area in a state of collapse. They have naturally come to the Location where their own people can be found, and although they do not belong to the urban area we treat them for humanity's sake and do all we can to help them. Let me give one instance. Some three weeks back on a Sunday morning, my assistant phoned to say that a native had been found in a state of collapse at one of the Dormitories. The Medical Officer attended him, and he was taken to hospital suffering from typhoid, and he died a few days afterwards. The only information we could receive from his friends was that he was working as a milkman in the District of Eshowe.
<table>
<thead>
<tr>
<th>Location</th>
<th>Total Deaths</th>
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<tr>
<td>Lahore</td>
<td>1883</td>
</tr>
<tr>
<td>Dera</td>
<td>3366</td>
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<tr>
<td>Totals</td>
<td>5249</td>
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TOTAL DEATHS: 108
Of which 42 under
the age of 12 months.
33.1% of Deaths non-
residents of Locations.
In regard to the T.B. cases who return home, I consider something should be done by the Government, whereby a rest home could be started. It would not be necessary, in my opinion, to have a large place, as they are returning to their huts. Surely something ought to be done to prevent the spreading of the disease to their families. At such a rest home they could be looked after for a period of a few months until they are improved in health.

I have already pointed out the dislike of natives who contract this disease to go to hospital. The result is that we never get them at an early stage, and the hospital is always filled with cases at an advanced stage, and to prove this I would quote the following figures: - During the period October 1930 to January 1931, 36 cases were admitted to hospital, and 12 of those died in that short period. I may mention that hospital accommodation is free, and is included in the rent paid by the natives.

The following is a summary of the births and deaths at Mdabeni and Lange Locations for the year 1930:

**Lange:** Population 1,663.
- **Deaths:** 31. Of this 15 were under the age of 12 months, and of the total deaths 30% were patients from outside the area.
- **Births:** 43.

**Mdabeni:** Population 3,366.
- **Deaths:** 77. Of this 29 were children under the age of 12 months, and of the total deaths 35% were patients from outside the area.
- **Births:** 80.

I submit that there is a necessity for somebody, other than the City Council of Capetown, who should take upon itself the looking after of sick natives, who arrive into the area from outside.

**PROBLEM OF OLD PEOPLE IN URBAN AREA.**

This is a problem which is growing serious, and I consider that this question should be looked into. We have in this area old natives who are incapable of doing physical labour, they have been here for periods of from 20 to 50 years. In the majority of cases their children desert them or at any rate do not help them in any way, and the old people are therefore left to fend for themselves as best they can. The City Council has exercised quite a large number of these people from paying rent in the locations. In the past, by means of the Boston and help of the Argus in starting a fund for these destitute people, and which I administered, we have been able to help considerably, but this fund has now finished. We have also had a little support from the Board of Aid, but I have now been notified that through lack of funds, this assistance cannot be continued. I submit that these old people, through no fault of their own, have been unable to save, and are completely destitute. They should be considered in regard to the Old Age Pension Fund. I do not take into consideration the old people in the Territories and Native Reserves, but the old people in this area have nobody to support them nor can they fall back on the land and cattle as the old folk in the...Territories/
Territories. They are residents of the City area, and as one old man himself informed me "I am a resident of the City of Cape Town, and I am not a registered voter".

In my opinion, natives who have been resident in this area for periods of from 20 to 30 years, and who are now in indigent circumstances, should be considered eligible in regard to the provisions of the Old Age Pension Fund.

EDUCATION OF NATIVES.

We have 540 children attending the two schools at Maboni Location. The one school is under the management of the St. Cyprians Mission, and the Other is run by the Education Department with myself as manager. Boys and girls can go up to Standard VI, and unless the parents have money to send them away to higher schools, the time spent here is usually wasted. It must be borne in mind that in Cape Town young natives are very hard to place in any kind of work. They are not practically fit for one thing (in comparison with the young natives from the Territories), and secondly in having had a little education they are averse to doing manual labour, with the result that they hang round the locations, a burden to themselves, their people, and the authorities. There is a decided break after the age of 14 years, and youngsters of that age should be got into some trade or occupation. There is, however, no form of industrial education for which they can be prepared here. I have already mentioned that their own people will not even give these youngsters work.

URBAN AREAS ACT.

Under this Act the local authorities are compelled to house all natives who are normally employed in the area. In Cape Town, however, we are faced with the difficulty of registered voters who can reside outside the locations. If a registered voter wishes to stay in a location, the local authority is compelled to provide accommodation for him, and we have cases where registered voters elect to live in the locations. From Cape Bay to Simonstown, there are approximately 2,000 registered voters.

WAGES OF NATIVES IN AREA.

I append herewith a schedule showing the wages earned at the present time by the natives in this area.

INFLUX OF NATIVES TO AREA.

This is the most serious aspect of the native question in this area. It has even been suggested to raise wages all round and have a minimum wage fixed. This of course would be no cure for the evil. To my mind the only way to stop the influx to the city areas is to carry out the Registration Regulations framed under the Urban Areas Act, which provide that any native arriving in the area must find work within 14 days from the date of his arrival, and if he fails to do so he should be brought before a Magistrate or Native Commissioner and sent back to his home, or at any rate outside the Urban area. At the present time natives arriving from the Territories will accept any wage for a start, and if an employer required 200 boys within 24 hours he would easily get them, not only from Cape Town but also from the neighbouring districts.

.... At/
At the request of the City Council, the Secretary for Native Affairs communicated with the various Magistrates in the Territories to the effect that they should inform the natives there that work was very scarce in this area. We have found, however, that natives in order to evade this order have taken tickets to De Aar and Nieuwpoort, and then come down to Capetown without travelling passes. There will be no decrease of the influx until matters have improved in the Native Areas, which has been caused by the large amount of debt contracted by the natives and also due to the exorbitant rate of interest they allege they have to pay on same. The natives will continue to come in increasing numbers to the urban areas, and it must not be forgotten that their needs are growing yearly.

SUPERINTENDENT OF NATIVES.

UNION OF SOUTH AFRICA
LEGISLATIVE COUNCIL

24 APRIL 1931

NATIVE COMMISSION
NATIVE SCHOOLS COMMITTEE
NATIVE ECONOMIC COMMISSION.

RATES OF NATIVE WAGES.

BUILDING TRADE.

There being, at present, no fixed rate as in the past, by mutual agreement between the large employers of labour of this class, the wages paid differ materially for the same class of work.

HOBIGEN & CO:

48 hour week (working Saturday to 12-30 afternoon) 3/6d per diem.

F. BAKKER & CO:

48 hour week - Overtime between 5.0. p.m. and 7.0. p.m. at time 1½ 4/6d per diem.

A. E. REID & CO:

44 hour week. 6½d per hour, or roughly £1. 5.0. per week on basis of 47 hours.

ADAMS & MASON:

44 hour week. Overtime @ 1½ times - 7½d per hour.

MURRAY & STEWART:

(Concrete Constructional Engineer).

44 hour week.

New Starters @ 3/9d per diem. 4/- after trials.

BRICK MAKERS:

Ordinary labourers - 22/- to 23/- per week.

Piece work and sub-contracting paid for at special rates.

DAIRYING INDUSTRY:

Experience and skill in milking are factors which influence the rates paid, but a general average would be about 27/6d per week with Quarters.

MILK PURVEYORS:

Natives who are experienced and good salesmen when effecting distribution per handcart average about 26/- per week.

TANNING INDUSTRY:

Fixed by wage determination. 22/- per week.

Experienced natives in this industry earn a little more.

GOVERNMENT DEPARTMENTS:

E. A.R. & HARBOURS:

- 3/6d per diem.

UNION DEFENCE FORCE:

£3. 5. 0. per month, but the tendency to employ coloured where available, is very marked.
Memorandum on the Inter-Racial Problems of South Africa.

Believing, as we do, that the Christian teaching provides a way of life and a guide to conduct, both personal and national we feel that the race problems of South Africa should be considered in the light of that belief.

The Society of Friends does not claim any monopoly of truth nor does it suggest that it alone can interpret the Christian teaching, but it has made especially its own that aspect of the Christian faith, known to Quakers as the doctrine of the Inner Light, which claims that there is in every human being some part of the divine life, which makes sacred every human life, and gives to every human being and personality infinite possibilities of development and service. Upon this belief, the policy of the Society of Friends has been founded; through it, the Society has made its particular contribution to the world. It is with the application of this doctrine to South African affairs that we are concerned.

The race problems of South Africa are many and complex. We cannot but appreciate the great difficulty of the task of those upon whom has fallen the responsibilities of Government. We must regret the sense of strain that still too often characterises the relations between the two main elements in the European population of South Africa. In spite of the statesmanship which attempted to build a harmonious community out of the elements recently at war, much bitterness and misunderstanding remain. There is a great need here for sympathy, forbearance and goodwill. A greater willingness is needed on the part of both Dutch and British to respect the other's language, custom and tradition. The problem of race relation, which is really the problem of how peoples of different belief, custom, tradition and economic standards can so adjust their differences as to make possible a homogeneous and harmonious community, is not, in South Africa, confined to those races that are differentiated by colour.

In approaching the race problems of South Africa we must at once dissent from the use of the term "native problem." The South African native is not in himself a problem; or is not any more a problem than any one human being is a problem to his fellows. What is presented to us in South Africa in an acute form but in comprehensible degree, is the problem of race adjustment prevalent in many parts of the world.
The Quaker doctrine of the Inner Light, our belief in the sacredness of every human personality, makes us dissent at once and entirely from any general belief and policy which is based on the assumption that any one race is necessarily and permanently superior to another. We are fully aware of great differences of development and culture; we know that these differences constitute the problem that we have to face; but, we believe that superiority must rest in character, in knowledge and in service to one’s fellows; it cannot rest in the colour of the skin.

We believe that civilization with all its defects is a good thing and therefore to be shared with those who have not yet come within its sphere. We believe that all the wealth and tradition of western civilization that we have inherited should be held by us in trust for those who desire to participate in its benefits. We cannot feel that civilization may be withheld from those who wish to share it, and we believe that western civilization, still very imperfect, may be enriched by the contribution of those who come to participate in it. Therefore, while recognising that it may be, in some cases, desirable for different races to develop each in its own community, we could not assent to a permanent and enforced system of racial segregation.

We regard the franchise as being at once the right and responsibility of every member of a civilized community, and therefore the franchise should be shared by all civilised persons without distinction of race. We should regard with apprehension the stimulus to dissent and conflict that would be involved in any system of permanently separated representation.

We regard with thankfulness and appreciation the policy of encouraging the development of agriculture among the native peoples of South Africa as shown in the successful experiments in the Transkei, and the present policy of establishing native agricultural colleges in the provinces, and look with hopefulness to the time when large numbers of native people may become independent agriculturists, a most valuable element of the South African community. To the native, Indian and coloured persons engaged in industry and civilised pursuits we trust that greater knowledge and ability will bring greater reward. We believe that the economic development of South Africa depends on the development as producers and consumers of all the members of our population.

The meeting of civilization with barbarism, the meeting of western civilization with eastern civilization, gives rise to many difficulties and necessitates many adjustments. The situation is fraught with dangers and perplexities. It must not be expected that such wide differences can be adjusted without trouble. Disappointments and apparent failures are to be expected. There is great need for patience and steadfast goodwill. There will be those who, impatient of the time which necessarily adjustment takes, or sensing injustice, will show bitterness and distrust. Such bitterness must be met by understanding. Contempt and repression are signs of weakness and lead to greater troubles.

Particularly we must deplore the setting aside of long-cherished civil rights by the Riotous Assemblies Act. To invest a Minister with power over a subject, that belongs to a Court of Law, is to set aside rights which our civilization has struggled long and arduously to achieve and which cannot be abandoned without the risk of grave consequences.

The introduction of large numbers of people accustomed to simple tribal life in the country to the complexities and difficulties of civilised town life gives rise to many problems. It is important that individuals and public bodies should be conscious of the many needs that arise and be quick to meet them, particularly by supplying the necessary housing accommodation both for families and for individuals and the means of recreation, of education, and the helpful use of leisure.

In framing any regulation that may seem to be necessary for the proper ordering of life in towns it is important that the wide gulf that separates the civilised from the uncivilised native should be remembered. Regulations perhaps wisely applicable to the uncivilised, if applied to the civilised may give rise to grave injustice and cause grievous hurt to people already rendered acutely sensitive.

A wide field of service is open to all people of goodwill. On Joint Councils and in Welfare Societies; in medical and health services; in educational and recreational work, there is unlimited opportunity for service and we are glad to think of the many men and women giving themselves to these tasks with selfless devotion.

In the light of prevailing prejudice, social intercourse between members of different races presents great difficulties. We must not, however, forget that, particularly in the case of cultured Indians and educated and civilised natives, the refusal of social contact involves cruel hurt. The civilised native, cut off from the tribal life of his own people by his own advancement suffers cruel isolation unless he can find a place in the society of those whose way of life he has been led to adopt. While wilful flaunting of general opinion is to be deprecated we cannot admit that difference of race can set limits upon our friendships.

We have upon all of us a great responsibility in our attitude and conduct towards the members of other races. Whether we wish it or not we have to be, in ourselves, examples of our civilization and our Christian faith. People who, for generations, have lived in barbarism and heathen fear, people who come from the civilizations of the east, meet western civilization and Christianity for the first time in us, and, by our conduct, our civilization and our faith are judged.
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1. I think the Government should allow Natives to pay rent and lease land from farmers and even from Government.

2. The Natives are happy and content on the locations, but I think they should be helped by the Govt. in getting them to make better use of their land, and teach them to farm the land in a better way.

3. The Lobolo system is doing no harm; they like the old custom and why not have it.

4. The wages should be left to be decided by the Native and the employer, no fixed wage as some Natives are worth far more than others, and an employer can only pay a man what he is worth, if every Native has got to be paid a fixed wage we are going to have a lot of unemployed Natives. How is any employer going to pay a bad man the same wage as a good man. Let the Native make himself worth a good wage.

5. The Natives on the farms are quite content.

6. The Commission should not only take evidence in the Towns, they should be given more time and go into the country and not let the Natives know they are taking evidence and the could see he happy and content the Natives are.

7. It is only in the towns where we have the labour people, that they are getting discontented. The whites are causing this, if they can get the wages put up, the Natives are not going to get the work, the whites are going to get it and the Natives will have bad time. The let the wages be fixed by the Native himself with the employer. No standard wage to be fixed.

(Sgd) A. H. Cockburn,
Res ebank.
Office of the Commissioner at
CAPE TOWN.
5th March, 1929.

The Town Clerk,
PIERMARTBURG

LICENSES: NATIVE AND ASIATIC MARKETS.

With reference to Mr. Stevens' interview with me on the 1st instant, I enclose for your information a copy of the recommendations made by me which have been approved by the Minister.

The action taken will include the "Markets" carried on in connection with the Native beer halls and hostels conducted by your Municipality.

(SED.) ARTHUR P. MCOLUGHLIN

COMMISSIONER FOR INLAND REVENUE:

ENC.
THE MINISTER.

LICENSES: NATIVE AND ASIATIC MARKETS, NATAL.

On receipt of the letter addressed to you by Mr. Gordon Watson, I instructed the Receiver of Revenue, Durban, not to proceed with the enforcement of any liability to licence duty in these cases.

Later Mr. Gordon Watson and the Natal Executive interviewed me. They gave me the assurance that the Provincial Administration did not desire to obtain revenue from the issue of licences in these cases. They considered moreover that the suggestion of granting licences to so many Asiatics and Natives would raise issues of the gravest difficulty. On my enquiring what view the European community would take of the exemption from trading licences for many non-European traders, they pointed out that licences had hitherto been paid by European stall holders in the European market and no protest had been made at the differentiation.

I therefore informed the delegation

(a) that I had given instructions that any action to enforce the payment of these licences should be suspended;

(b) that I would take no action to enforce payment pending the introduction of indemnifying legislation, whenever that might be possible;

(c) that I would recommend the introduction into any Bill amending the Licences Consolidation Act of an exemption in favour of any person carrying on any trade or business within the precincts of a Municipal market or hall in which the right to carry on such business was restricted to Natives or Asiatics, subject to the proviso that the exemption shall only apply to any Province in which it has been put in force by a resolution of the Provincial Executive.

A.P. McLoughlin
COMMISSIONER FOR INLAND REVENUE:

CAPE TOWN, 28th February 1928.

APPROVED.

I was appointed Registration Officer by the Government Labour Department in March, 1925; my duties were in connection with the Government's "Civilised Labour Policy", viz. to replace casual Native labour on the railways, especially in the docks, with Coloured civilised labour. During that period there was a great deal of unemployment among the Coloured community in the Peninsula, and difference coloured organisations harassed the Government for work for these people. My job was no sinecure, because of the fact that whilst the private companies operating in Capetown Harbour pay their employees, Coloured and Native 8s. per eight hour day, the Railways, who do the same work on the quays and stores would not pay more than 4s.6d. per eight hour day. The stevedoring men were against the policy of the Government, claiming, if the Railways want "civilised" labour, they must fall in with the wages prevailing in the stevedoring companies; the Coloured labourer, whilst prepared to do the work, considered he was entitled to a higher wage than offered by the Department. However, after the first twelve months of hard work I cleared the whole of the South Arm, where nobody but Native serangs and labourers were working, to the extent, when the docks are busy, of about 4-500 per day, of every Native labourer, and though I have been away from the docks for the last two years, the system is still operating. My personal opinion is that we have ample coloured labour in the Peninsula to do all the work in the docks, including coaling, mealies, etc. if the Railway Department will force the issue. There were times when labour was short for a day or so, but that is simply attributable to the non-sympathetic manner of some of the officials in the harbour who were not in favour of the new policy.
For the last two years I am Secretary to the Juvenile Advisory Board - Coloured, my duties are to place boys and girls in jobs after their school days are over; and until they attain their eighteenth birthday, they remain under my jurisdiction. No Native boys or girls come under my notice as my Board only deals with Coloured children.

**NATIVES IN STORES AND OFFICES.** I am a Coloured resident of this City for practically all my life, I am now over 60 years, and it is only during the 15 years at the most that the Native has been in competition with the Coloured citizen as storemen, cleaners, messengers, etc. This branch of work was considered amongst our community as solely their preserve, and the pay was good; storemen £3. per w. and over, messengers in the banks and public offices a little less, I am not overestimating when I say that 75% of this class of work is now in the hands of the Natives with less pay.

**UNSKILLED LABOUR.** This branch includes various industries, the Building trades, factories of all descriptions, dairies, etc. whilst coloured labour was performing all the duties in connection herewith 15-10 years ago, there is not 10% of Coloured labour to-day in these various branches; for with the exception of the P.W.D., the Capetown Corporation, and a few contractors, nothing but Native unskilled labour is employed, a number which must run into thousands per day.

**DOMESTIC LABOUR.** The Native houseboy was an unknown quantity in this City until a few years ago, the field was the sole reserve for the Coloured maidservant. Today, their intrusion in this branch has ousted most of the respectable Coloured girls, who have taken up factory work instead because no self-respecting Coloured parent will allow her girl to work side by side with a Native boy, and the result is that the class/...
class of domestic Coloured servant left to-day, with the exception of a number of our first class houses in the suburbs, are in most instances very undesirable. During late years the Native girl is also a competitor, she does general work including washing, ironing, cooking, at a wage which the respectable Coloured girl cannot work for.

A PANIER. In pursuing our present domestic policy, by employing Native houseboys, I foresee in the future another Coloured problem. The Cape so far has been free from a mixture of Native and Coloured, White and Coloured exist, but not Native, but with the class of Coloured servant acting as domestic to-day in the Cape Peninsula, with the contact of the Native boy, there can only be one result, another admixture of the Coloured people which must inevitably result to the detriment of the Coloured people.

(Sgd) H. M. VELDMAN,

Labour Office,

CAPE TOWN.

24.4.1931.
SUMMARY OF EVIDENCE
to be given by
A. Z. B E R M A N
Before the Native Economic Commission.

Item No. 22. - Organisations of Labour Employees.
Question No. 43 of General Questionnaire.

(a) History and extent of Native trade union organisations in the Cape.
(b) Absence of co-operation with European and Coloured Trade Unions not due to the racial factor which does not operate very strongly in the Cape, but to peculiar type of Native employment.
(c) All existing European Trade Union organisations are based on craft and industrial lines.
(d) Bulk of Native employment is outside that scope.
(e) Difficulties in the establishment of Unions for casual and general workers.
(f) The striving for a basic minimum wage.
(g) Fallacy of trade union organisations on racial lines.
(h) Native employment is more of a casual and mobile nature and consequently it is difficult to organise the employees along orthodox trade union lines.
(i) Recently formed Trade Unions in the Cape.
(j) Attitude of European and Coloured Trade Unions towards such organisations.
(k) Trade Unionism in industries in which both Coloured and Natives are employed.
(l) Where Natives are not admitted into Unions on racial grounds the formation of separate Native Trade Unions is also resented by the white workers.
(m) The violent hostility on the part of the European rural population towards all attempts of Native Trade Union organisation is due more to the intolerance of the countryside towards all forms of Labour organisations than to pure racialism.
Item No. 23. - Effect upon Natives of certain legislation.
Question No. 50.
(i) Industrial Conciliation Act.

(a) Originally the primary object of the Act was the prevention of industrial disputes and the consequent dislocation of industry rather than the improvement of the conditions of the workers engaged therein.

(b) The benefits to the workers have only been brought about as a result of a sympathetic administration of the Act, and only to the extent of such "sympathetic administration" and consequently such benefits were limited to certain (i.e., European) sections of the working classes, to whom the administration was favourably inclined.

(c) The effect of the Act was to revolutionise Trade Unionism in the country.

(d) Compulsory collective bargaining for Europeans and the implicit denial of the right for collective bargaining for Natives and agricultural employees generally.

(e) The exclusion of pass-carrying Natives and agricultural workers from the Act and the rare application of it to Coloured and Native workers in general have widened the breach between European and Native workers.

(f) The general belief amongst Native workers that beneficial labour legislation was not meant for the Natives.

(XI) Wages Act:

(a) Exclusion of Natives from its benefits.

(b) The Act was originally intended to deal with unorganised occupations, with the "bottom dog", and as a supplementary measure to the Industrial Conciliation Act.

(c) Growing realisation by Native workers that they could expect nothing from the Wages Act in view of the flagrant discrimination in its application.

(XII) Apprenticeship Act:

(a) Although the Act in itself is an admirable measure its effect is the total elimination of the non-European from practically all skilled trades.
Juvenile Affairs Act:

(a) The difficulty of finding openings for European youths and the consequent zeal of the Juvenile Affairs Boards to find "new openings" for European boys are making serious inroads in the already limited spheres of Native employment.

Item No. 29. - Native and Coloured Persons in Towns.

(a) The myth of mutual antagonism between Native and Coloured.
(b) Only the difficulty of language keeps them apart.
(c) The inevitable fusion of the urbanised Natives in the Cape with the Coloured races.
(d) Absence of purely Native political organisations.

Item No. 30. - Good Feeling between Europeans and Natives.

(a) The work of the I. L. P.
(b) First political party in South Africa avowedly free from racial discrimination.
(c) Removing suspicion between the Native and European workers.
(d) The chances of a political party such as the I. L. P. eliminating the necessity for separate non-European political organisations such as the African National Congress or the Independent African National Congress.
(e) Bringing home to the Native the fallacy of the "Black Republic" slogan.
(f) The Cape Fabian Society. Enlisting sympathies of the professional and other so-called intellectual classes of the community towards racial co-operation.
(g) European Labour organisation or parties, with a strong anti-Native bias such as the old S. A. L. P. or the proposed Workers and Farmers' Bond, tend to promote greater hostility and suspicion on the part of the Natives towards all Europeans, as Labour in all other parts of the world has always stood for complete equality both in industrial and political matters as between all races, colours and creeds.