

There is another way in which you can help these unfortunate people. If you live in the Divisional Council area of Cape Town, say Constantia, please do not employ an African who qualifies to live and work in the Municipal Area. Yes, he may be able to get a transfer but when he leaves you, he will be endorsed out because he has now worked in another area, the Divisional Council area. Please be unselfish about this and do warn any African you know not to work in another area. If you have a large firm and employ Africans in one area please do not transfer them to another area. Although they have worked for one employer, you, throughout, they have not worked in one and on leaving your employ will have lost all their rights in the first area. (Ten years with one employer does not count unless the employment is in one area throughout.)

If two companies fuse or one takes over another, service with the first company is not counted when calculating the number of years worked for one employer.

Since January 1st, 1965, all African employees must be registered — even half-day charrs or two-days-a-week gardeners. They will tell you they don't have to be registered but they do now. Not only is it illegal to employ an African without permission, both the employer and the employee being liable to a heavy fine, but it is very unkind to the African employee. Such a period of illegal employment will spoil his record — he will be considered to have been illegally in the area while so employed and if discovered may well be endorsed out. Remember that a permit to work is not necessarily issued to a person qualified to reside here.

Gradually, during the last two years, the African workers of Cape Town have changed from permanent workers, who, apart for a holiday of

three weeks every year or a few months every few years, have lived and worked here for very many years, to a vast force of Contract workers now said to be 131,414 in the Western Cape. The Labour Pool at Langa which used to stand at plus/minus 300 African males is quite empty and the supply of permanent workers is falling steadily.

So if you are one of the lucky employers who still have the permanent type of worker, please value him greatly and do all in your power to help him to retain the right to live and work in Cape Town. If he becomes ill or is injured while in your employ help him to receive compensation under the Workmen's Compensation Act. Do not do what a certain Dairy did when one of their milkmen was beaten up and permanently disabled by skollies while on duty at night. This firm signed the man off and made not the slightest attempt to compensate him, help him to apply for a permanent disability grant or workman's compensation until workers at the Athlone Advice Office literally forced them to do so. Thousands of rands of money owed to Africans is never claimed — one woman is owed R693 but the B.A.D. is unable to trace the widow to whom it was awarded. This could be avoided if employers took more trouble in recording details of their employees — home address of next of kin etc. and not just 'John'.

In case it would appear that I am too critical of employers I should like to end by paying a tribute to the majority of employers who take a great deal of trouble with regard to their employees. We have been staggered by the time and trouble some employers have taken over one employee in trouble with the Pass Laws. No, the purpose of this talk is to warn employers to value their African employees as never before — to point out some ways of helping them to retain their right to work.

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We believe that the Churches are as distressed as we are about the way in which influx control laws are affecting the family life of Africans.

In the Advice Offices run by the Black Sash we continually meet heartbreaking cases that make a mockery of the value we place on the stability of marriage whether performed by Christian rites or tribal law and custom.

Influx control legislation means that in many cases married couples are denied the basic right to live together. It has reached the stage where a young man should examine a girl's reference book before allowing himself to fall in love with her. If she comes from a country area they will not be able to set up a home in an urban area.

As will be seen from the enclosure a minister of religion can be placed in the dilemma when celebrating the sacrament of marriage, of knowing that the vows taken, in many cases cannot be fulfilled because the laws make it impossible for the couple to live together. In these cases the marriage ceremony becomes a meaningless ritual.

White South Africans are solely responsible for these laws. White South Africans are responsible for the evils which stem from this legislation. White South Africans alone have the power to change the law.

We ask the Christian Church in South Africa to take action to ensure that the laws of the Church are not violated by the laws of the country.

*(A letter sent to leaders of the Christian Church in South Africa by the Black Sash)*