

perhaps the Government had enough on its hands killing off, as it were, the Coloured voter. But last month Mr. F. Conradie, M.P.C. commented on the Deputy Minister of Bantu Administration, Dr. P. Koornhof's recent indication that Section 10(1) of the Bantu Urban Areas Consolidation Act of 1945 was to be reviewed.

There are in the Western Cape some 25,000 African families. If the dearly-won right of these men to have their wives and children living with them — a normal procedure in Western civilised countries — is removed what will happen to the dependants? Where will they go? Under what conditions will they — many of them highly urbanised and sophisticated — live? What will happen to their children? Above all, consider the damage to the moral fabric of the family, and the very natural bitterness and frustration such an action must surely engender.

#### Population clearance

We read in the old Testament that all human beings yearn to sit under their vines and under their fig trees with none to make them afraid. Under the Group Areas Act it is estimated that over 120,000 Coloured people in the Cape Peninsula (that is, a quarter of the Coloured population here) either have, or will have to, leave their homes. Woodstock is the latest victim. When Simon's Town was declared White there were over 800 Coloured families, many of whom had roots going back nearly 200 years. Slum clearance

is one thing, and a very good thing too; population clearance is quite another.

And here I would like to pay tribute to the magnificent work done — as private individuals — by Mrs. Willis and others in the Christian Churches Advice Office in Simon's Town, and to applaud Mrs. Willis for producing that admirably clear and informative pamphlet for those affected by Group Areas proclamations.

Under Influx Control over 175,000 men and 47,000 women were endorsed out of urban areas from January 1959 to December 1965. (The Minister of Bantu Affairs significantly, refused to give numbers of endorsements out since that date). These people have been sent either to what the Government politely calls their "homelands" — which many of them have never even seen, or to what the Government euphemistically calls "resettlement villages." (In these resettlement villages, you will remember, as well as Africans who have been endorsed out and have no tribal connections at all to which to return, Africans who have been evicted from farms, or are pensioners or are unable to obtain a livelihood in White areas, must also live.) It is estimated that by the end of September last year over 203,500 Africans from White urban areas had been settled in centres in their homelands.

An emergency camp at Weenen was singled out for a special attention in a Government Gazette in February. All sorts of regulations

---

### WEEP!

Weep for the rape of justice in our land;  
Weep unashamed.  
Weep for the dead Honour of the State's High Place  
And mourn its passing.  
Now, in the twilight, watch the corpse, flag-shrouded,  
Borne by a shameful process to the grave.  
Watch while our dreams are with that corpse interred.

Yet remain firm.  
If all else dies let hope remain.  
Hope, that in the limbo where it rests  
It rests indeed and does not wholly die.  
Hope that the resurrection day will come  
And Honour, re-incarnate, will appear  
To grace again the State's High Place.

Then will our dreams have dreamers' eyes again  
And then no more need black-sashed women  
Silently rebuke black-hearted men.

Anon.