

down the river. Now that those who accepted this assistance are enjoying its fruitful results, the men and women of the B.C.P. stand bewildered and starving. Is this not deliberate encouragement to theft, for after their foolish action the B.C.P. Leaders cannot feed their starving followers ?

Hundreds of workers in Ficksburg come from Hleoheng or, in other words, from the Likhetlane constituency. I wonder if they are aware that this is a happy result of our policy of friendly relations with the Republic of South Africa ? I would like to know what will happen to these workers and others in the diamond, gold and coal mines, in firms and factories, if by an unfortunate turn of events the B.C.P. were elected to power ? Not only that, but where would you farmers, traders and stock-owners obtain your agricultural implements or a market for your produce except in the Republic of South Africa ?

Men and women electors of the B.C.P. must answer these questions.

But, over and above that, every man and woman must seriously reflect on the obvious unreliability of the B.C.P. Leader and the miserable remnant of followers, while the majority are daily deserting him because of this delinquent behaviour and untrustworthiness.

In this connection, I am reminded of a very thorny and heart-breaking matter - that of land allocation and deprivation. In my endeavour to straighten this out, as I shall strive to do, to the end that justice is done to both Chief and commoner, I am bound to be opposed by the Leader of the Opposition and his henchmen, Koenyama Chakela and Walter Khasu, who do not think there is anything wrong with the present abuse of land allocation and deprivation. Commoners at present live in constant fear that they will be deprived of their lands whereas Chiefs, on the other hand, continue to enjoy the use of their family lands without fear of deprivation or decrease. The Leader of the Opposition also objects to my idea of asking Government to pass a Law whereby Chiefs can be restrained from placing their own kith and kin over traditional Headmen, because this practice...../4.