

Dr. Audrey Richards, Dr. Lucy Mair, Professor Daryll Forde, Mr. Ekere, Mr. H. S. Scott, Dr. Tucker, Miss M. M. Green, Mr. Greenidge, Mr. Korsah, and Dr. Fortes took part. The points raised included the desirability of forcing the pace of development, and of imposing European ideas on an unwilling people; the use of a second vernacular language in place of a European one; the necessity of considering modern developments not merely in terms of economic and technical changes but also in terms of human happiness.

Politique générale de l'Afrique Équatoriale Française

In a circular published at Brazzaville on 19 January 1941, and approved by General de Larminat, Haut-Commissaire de l'Afrique Française Libre, M. Éboué, the Governor General, issued a directive addressed to officials in French Equatorial Africa. In his preface, M. Éboué states that it is necessary to decentralize administration and to increase the sense of individual responsibility in officials, whose first aim must be the good of the colony. In the view of the Governor General, a centralized bureaucracy kills initiative. He announces the appointment of departmental inspectors, who will travel widely, advising local officials, and also acting as advisors to the Governor General. M. Éboué further emphasizes the need for a combined effort directed towards improving the health of the people, and points out the importance of a regard for the existing social structures of the African peoples, for, he says, ' Les indigènes, eux aussi, ont une patrie, et cette patrie est symbolisée et maintenue par les institutions politiques, fussent-elles rudimentaires. Même les abus d'un chef légitime sont préférés à l'absence de chef, parce que ses sujets connaissent, en lui obéissant, qu'ils sont chez eux. L'individualisme économique, au contraire, en paraissant favoriser l'indigène, le laisse finalement désemparé; il a peut-être acquis un certain confort, mais il a perdu en retour le sens de la propre vie '.

MARGARET WRONG

United States Church Conference on African Affairs

THERE is an increasing interest in African questions in the United States, one evidence of this being the Conference arranged by the Africa Committee of the Foreign Missions Conference of North America.¹ Delegates came from many Christian communions and among those present were a number who had worked in Africa, including Dr. E. W. Smith, a member of the Council of the International Institute of African Languages and Cultures. Papers and discussions at the Conference showed a realization of the need for study and research on African life and cultures. The importance of a thorough knowledge of African systems of land tenure, as well as of indigenous customs and systems of education was recognized. In considering the building of the Christian Church, emphasis was laid on the necessity for understanding African conceptions of God, African forms of worship, and African music and architecture. The need for studying the place of witchcraft in African life was pointed out. A number of recommendations were made about the building up of a Christian literature in African languages, developments involving studies of the structure of African languages and of the relations between various dialects, in order to discover which might become languages of literature. The encouragement of African authorship was strongly urged, as well as the necessity for training Africans for literary work. These and other recommendations show that study and research, such as this Institute has initiated, are required, and it is to be hoped that in following up these recommendations American Societies will invite the Institute's collaboration.

MARGARET WRONG

¹ *Christian Action in Africa*: Report of the Church Conference on African Affairs, Otterbein College, Westerville, Ohio, June 19-25, 1942. New

York: Africa Committee of the Foreign Missions Conference of North America. \$1.00.