

Notes and later as Editor of the Journal. No major development occurred in the African continent during that time which he did not take note of and comment on freely and independently. Dr. Smith gave an account of how he came to write *The Golden Stool* after reading a report by Rattray, and how he completed the manuscript in three months. 'Through all my life,' he said in conclusion, 'Africa and her peoples have been my greatest interest, and if you were to open me up, you would find "Africa" written on my heart.'

B. E. W.

Joint Meeting with the Royal Anthropological Institute

ON 15 November 1944 a meeting arranged jointly by this Institute and the Royal Anthropological Institute was held, when Dr. E. W. Smith took the Chair and the Rev. G. K. Tibbatts spoke on 'Christianity and Tribal Religion in East Africa'. Mr. Tibbatts, who had been Principal of the African Teachers' Training College for Masasi Diocese, Southern Tanganyika, referred to the pioneer work done by Bishop Lucas and his interest in anthropological studies, and touched on the attitude of Christian missionaries to-day towards certain traditional African practices, in particular, the initiation ceremonies. He described the Christian form of initiation ceremony which had been adopted, with the ready co-operation of tribal chiefs and elders, in some parts of Masasi diocese, and in which, while the structure of the traditional ceremony had been preserved, the rites and some of the instruction given had been modified in accordance with Christian teaching and practice.

Mr. Tibbatts pointed out that contact with any Western ideas, or even with any Western individual, inevitably had an effect on African tribal life, and that detribalization or other disruptive consequences could not be attributed solely to the activities of missionaries. The attitude which resented any alteration in tribal customs was as mistaken as that which identified Europeanization with progress; the Africans were a living people, and while trying to conserve all that was best in tribal life, we could not refuse to admit them to the wider life which Western culture provided. The transformation of ancient custom must be carried out gradually, with the free consent and full understanding of the people concerned.

Increased Participation of Basuto in Government

It has been announced by the Resident Commissioner of Basutoland that the Government contemplate giving the Basuto a larger share in the administration of their country. In future, the Paramount Chief and the Basutoland Council will be consulted before laws are enacted affecting the Basuto nation. District Councils, the members of which will be Basuto, are to be established under the chairmanship of the District Commissioners, and their function will be to make recommendations to, and to elect one representative from each district for nomination as a member of the National Council, which is an advisory body of 100 Basuto. The Paramount Chief and the District Commissioners are also to nominate other representatives from among the members of agricultural associations, the teaching profession, Basuto business interests, and so on. It is also announced that the Laws of Lerothodi are to be revised and published, and that this revised edition will be recognized as an authoritative statement of Basuto law and custom in all Courts of Law.

Addressing the Royal Empire Society and the Royal African Society in London on 23 January 1945, Lord Harlech, former British High Commissioner in South Africa, gave an encouraging account of the progress made in the High Commission Territories, especially in Basutoland. He stressed the differences to be observed in these territories, as indeed in all African territories, and condemned any attempt to impose a uniform policy; regard must always be paid to variations in physical environment, history, stage of development, and the potential capacity of the inhabitants. He declared his increasing belief in the right of

differing communities to evolve on the basis of their own particular traditions. In answer to questions, Lord Harlech spoke of the desirability of fostering the undoubted democratic elements in the traditional government of such African peoples as the Basuto.

Gold Coast Constitutional Changes

THE Secretary of State for the Colonies announced in the House of Commons in October 1944 that the recommendations for constitutional reform, submitted by the Governor of the Gold Coast after consultation with representative African opinion, had received approval in principle. It is proposed to grant an unofficial majority on the Legislative Council, and to include representatives of Ashanti as well as of the Colony. The Council would then consist of the Governor, as President without vote; six official members; nine provincial members for the Colony, elected by the joint Provincial Council; four members for Ashanti, elected by the Ashanti Confederacy Council; five municipal members elected by ballot; six nominated members appointed by the Governor. The Governor would also have power to appoint extraordinary members without votes.

Gold Coast Social Services Department

IN June 1944 the Secretary of State for the Colonies stated that a Social Services Department had been established on the Gold Coast in order to ensure co-ordination of the work of the different Government departments and other agencies concerned in Social Welfare. A senior Welfare Officer has been appointed and seven specially selected men from the Gold Coast are being trained in the United Kingdom preparatory to being posted. Their work will be concerned with probation, junior delinquency, youth activities, rehousing schemes, and other welfare problems.

African Sociology

THE establishment of an Institute at Makerere for the study and teaching of African Sociology and languages was among the subjects of discussion during the recent visit to Uganda and Kenya of Dr. Audrey Richards of the Colonial Research Committee. The need for research workers in African Sociology, both in rural and urban areas, and the general questions of social welfare services and mass education among Africans after the war were also discussed.

Co-operative Societies

THE value of co-operative societies in rural communities was stressed by Sir Arthur Richards, G.C.M.G., Governor of Nigeria, in a speech at the opening of the Centenary Co-operative Conference at Lagos. The Governor appealed to the young African farmer to learn to read and write through his co-operative society, and he urged doctors, lawyers, teachers, and journalists to place their experience at the service of the co-operative movement.

At Ejura, in the Gold Coast, the farmers of the district decided unanimously that co-operation in farming would be of great advantage to them. One hundred and sixty farmers have formed a society which is to be affiliated to the Co-operative Society at Kumasi.

Louvain University: Training Courses for Colonial Administrators

A COURSE of lectures has been started at Louvain Catholic University, designed for the training of Colonial magistrates and administrators. To qualify for a licenciate in political and colonial sciences four years' study will be required, but only two years' work will be necessary if the student is already a Doctor of Laws or has attended the lectures of the School of Political and Social Sciences for two years.