NOTES AND NEWS

AN invitation to attend the Congress to be held in Paris in connexion with the Exposition Coloniale Internationale is being sent to every member of the Institute and every subscriber to the Journal. It is hoped that there will be a large attendance, as the programme is of wide interest to students of African problems.

As already announced, the meetings will begin on Friday, 16 October, and will continue for three days, finishing on Monday, 19 October. The Congress will deal with some of the important linguistic and anthropological questions which have to be solved in Africa to-day. Professor Antoine Meillet, Membre de l'Institut de France, President of the Institut d'Ethnologie and member of the Governing Body of the Institute, has kindly consented to act as President with Professor Henri Labouret, Director of the Institute, as Vice-President. Maréchal Lyautey will open the Congress, when the Chairman of the Executive Council, the Rt. Hon. Lord Lugard, will speak on the aims and work of the Institute.

On the evening of Saturday, 17 October, there will be a public lecture by Dr. Chauvet on African music. Songs and dances will be performed by African musicians and dancers.

All the meetings will be held at Vincennes in a hall, kindly placed at the disposal of the Institute by the authorities, in the grounds of the Exhibition.

Members of the Congress will have special opportunities of visiting the exhibition under the guidance of experts. An excursion to St. Germain and Versailles will be arranged for Sunday, 18 October.

Should any member or subscriber not receive the invitation, all information can be obtained on application to the Directors or the Secretary (for addresses see p. 3 of cover). The invitation gives the list of speakers, information about tickets, details of hotel accommodation, reductions on French railways, and other particulars of the arrangements proposed.

Professor Thurnwald writes: After visiting a number of places on the central railway and on Lake Victoria we started the second part of our journey by turning to the south-western part of Tanganyika Territory. Conditions are different here. Take for instance the district of Kukuyu. The fertility of the soil is in striking contrast to the dry countries of the Nyamwezi and Sukuma. The settlements of the Nyakyusa are, like those of the Kiziba in Bukoba, situated in banana-groves. Cattle are abundant and in good condition. Milk and bananas are the staple food, again as in Bukoba. But the Nyakyusa have also extensive farms of millet, maize, and in the hills (Kinga) also of wheat. Every woman has her own bean-farm, while bananas and rice (which

https://doi.org/10.1017/S0001972000000097 Published online by Cambridge University Press

is grown in some parts) belong to the men. The men do the hoeing, while with the Nyamwezi and Sukuma this is women's work. Among the Kinga potters on the eastern slopes of the northern Lake Nyasa the woman moulds the pots, while the husband sells the produce in the markets and has to hand over the whole proceeds to his wife. There are no large estates, as the children have an equal right of inheritance. Of late years the Nyakyusa also grow coffee to a certain extent, though not so much as in Bukoba. The money thus earned is used for buying European commodities such as hoes, clothing, umbrellas, lanterns, and the like.

Owing to the economic conditions outlined above, a comparatively large population can find a living in the country; there is, therefore, no considerable emigration of men, but on the contrary a scarcity of women. As is frequently the case, the good and fertile soil is inhabited by an intelligent population, which was able to acquire and to defend it. The children attend the village and central schools in order to obtain the coveted position of a clerk in Dodoma, Dar-es-Salaam, or Tanga. Although this emigration is as yet not considerable in numbers, it is, on the other hand, the beginning of a certain social stratification replacing, or in addition to, the former ethnic co-ordination. This shows that European contact does not always produce the same effect; it may lead to a class of unskilled wage-earners, but there is also the possibility of it producing a superior class. It invariably involves specialization, and a linking-up with the economic and social system of the European. This system and its requirements are the criterion for the ' usefulness ' of a tribe; it is not its ' intelligence ' that is decisive. Gifted tribes like the Masai are not ' useful ', because other traits of their character prevent their becoming members of the European system: as for instance, their independence and their nomadic instincts. The same thing happens with the individual: some are filled with desire to pluck the alluring fruits of European civilization, but others remain shy and aloof, endeavouring to evade any foreign contact. Others again simply continue their old mode of life, ignoring, as it were, the signs of a new time. This state of things not only shakes tradition, but also means division in the life of the community. For all these reasons generalizations are dangerous. The most surprising contrasts exist peacefully side by side; the naked villager carries on a conversation at the post-office window with the clerk dressed as the perfect European. Seemingly a world lies between the two; but Europeans are apt to overrate the distance between them. For the villager also knows the value of money to-day, which more and more tends towards the introduction of individual ownership instead of the old communal family or sib ownership. At the same time it increases the incitement to steal. It was much more difficult and dangerous to steal cows or agricultural produce (when the thief could easily be discovered) than it is to open a box in a hut and take out the shillings.

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The missions are the second important factor in the tendency towards individualism. They ought not, however, to complain of the break-down of the old tribal spirit and social responsibility if at the same time they undermine the ancestor-cult, which is the strongest support of that tribal spirit. In this, as also in other matters, serious logical mistakes are made by Europeans when judging African changes. The changes in the sense of values and the attitude of natives interested in coffee-prices and coal-mines, in well-paid clerical posts and labour conditions on plantations, confront the missionaries with problems which are totally different from those of twenty years ago. Of particular importance in this respect is the extension of school instruction to girls. If anything is likely to complete the revolutionizing of Africa, it is this. Not only are girls found in village schools, but already central schools for them are coming into existence in many places, in which instruction is given in house-keeping, hygiene, and so on, as well as reading, writing, and arithmetic. These modern attainments, however insignificant or unimportant they may be, produce in the girls a new pride and cause them to formulate new claims. They expect from their husbands sufficient means to enable them to buy European clothing and ornaments, and they refuse to do hard work, such as load-carrying. To-day such women are few, but in five or ten years their numbers will have greatly increased. What will be the consequences for the men in a tribe such, for instance, as the Nyakyusa? Instead of her bark cloth the woman will wear European cloth, and the husband and father will need money to buy it. Through the refusal of the woman to do hard work polygamy will no longer 'pay', whereas to-day it is a source of wealth and economic power. The age for marriage would be raised. The woman herself would object to polygamy and to early marriage. It is not improbable that an increased birth-control would be practised, the consequences of which, however, might be outweighed by better hygienic care. The decrease of female work on the farms would make itself more noticeable because the sale of farm-produce tends to increase in importance for the sustenance of the family. Plantations of coffee, cotton, or ground-nuts would probably be increased and enlarged, since the acquisition of money would become more imperative for the household. This is only an example to show how one new step in one domain, namely that of education, may affect a large sphere of life.

In conclusion, it should not be forgotten that the present changes are not the first ones which the African has to undergo. The idea that the Europeans were the first to disturb the idyllic and peaceful life of the African is nothing but a myth. Since the time of ancient Egypt and Carthage foreign influences have constantly been at work in Africa, and have kept the populations in an almost constant state of flux. It must, however, be admitted that none of these influences were nearly so strong as the present one, and possibly the final effect may be of a more spiritual character than that of its predecessors.

Miss A. I. Richards has been for six months at work among the Babemba tribe of the Tanganyika plateau of North-Eastern Rhodesia. The object of her expedition, which has been financed by the generosity of the Cape Town University, the Rhodes Trustees, and the Percy Sladen Trust, is the study of the daily life and social organization of a people at present facing wide economic and cultural changes, owing to the development of the mineral wealth of the country, and increased contacts with white civilization. Such a field of research naturally involves the study of important practical problems, such as the nature of economic organization and the laws of ownership in the tribe; the forms of social and political grouping which make for stable government; and the growth of that complex body of sentiments which form the basis of legal and moral codes. Miss Richards is also particularly interested in women's activities, largely neglected by previous anthropologists, and in the sphere of family and kinship life. Under this heading falls the much-debated question of the effect on the village community of the withdrawal of large numbers of men for work in the mines or other European undertakings, and the many educational problems which follow therefrom.

For such a study it was essential to obtain, first of all, a working knowledge of the language, in order to be able to avoid the disadvantages of conversation carried out through interpreters, and to gain the confidence of the informants. This is of course particularly important in the case of the women, none of whom have any knowledge of English. For this purpose Miss Richards spent some six weeks at the White Fathers' Missions at Chilubula and Chilonga, obtaining the greatest possible help as to the language and customs of the people.

The next part of her programme was to visit as many different types of native community as possible: the large villages of chiefs where the old political and religious life survives in great measure; the smaller villages of local headmen, whether in the less-frequented parts of the province, or else actually on the main road, with its more or less frequent lorry-traffic; and the huts and villages of natives at work on the European settlements, Government, mission, or planter. Experience showed that while information obtained by questioning white residents and the older native men and women provided an initial framework and saved a considerable amount of time, yet the real knowledge of social institutions only came through the apparently laborious method of a three to four weeks' stay in the centre of some particular village. It is only by an intimate personal knowledge of a group of people that activities and interests can be observed from day to day, and the really active moral and legal principles gauged. It is also only after a long sojourn in one community that suspicion can be broken down, and answers come freely, and not according to the pattern evolved for answering Government or missionary inquirers.

After spending some months in villages of this type, off the beaten track,

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Miss Richards intends to visit other missions and educational centres, settlements very largely in contact with the white population, and finally the mining areas south and west of the plateau.

Im März des Jahres 1931 gedenken die Herren Dr. Spannaus und Dr. Stülpner im Auftrage des Forschungsinstitutes für Völkerkunde zu Leipzig zu einer auf ca. 1 Jahr berechneten Forschungsreise nach dem zentralen Süden der portugiesischen Kolonie Moçambique aufzubrechen. Hier, zwischen Sabi und Buzi, im Hinterlande von Sofala, ist das Wohngebiet eines völkerkundlich noch wenig bekannten Stammes, der Vandau (Banyai, Wandjao). Neben einer monographischen Erfassung möglichst der gesamten materiellen und geistigen Kultur dieser über weite Teile Moçambiques und Teile des benachbarten Rhodesiens verbreiteten Stammesgruppe stehen archäologische und anthropologische Fragen und vor allem das Problem des Kulturwandels (durch den europ. Einfluss) auf dem Forschungsprogramm der Expeditionsteilnehmer. Die archäologischen und anthropologischen Fragen stehen in engstem Zusammenhang mit der Frage nach der Herkunft und den Trägern der alten Simbabwekultur Südostafrikas, deren Lösung man, wie Frobenius' Forschungen in Südafrika zeigen, ausserdem durch Erforschung alter Volksüberlieferungen usw. näherkommen kann. Das zu besuchende Gebiet dürfte reich an bisher unbekannten Ruinen sein, deren von Eingeborenen erfragte, vermutliche Standorte z. T. bereits auf Karten von Hall angedeutet sind.

Für Beobachtungen über den Einfluss der europäischen Kultur auf die Kultur der Eingeborenen ist das Gebiet der Vandau deshalb besonders geeignet, weil es als Wohngebiet einer grossen Stammesgruppe bislang in ganz ungleicher Weise von der europäischen Kultur erfasst wurde. Bei der theoretischen und praktischen Bedeutung des letzterwähnten Problem soll auf die Untersuchung damit zusammenhängender Fragen längere Zeit (wenigstens ein Vierteljahr) verwandt werden.

Conférence des Missions catholiques d'Afrique. Les lecteurs de l'*Africa*, qui ont entendu parler depuis plusieurs années de la Conférence des Missions catholiques d'Afrique établie à Rome, seront sans doute intéressés d'apprendre ce qu'est exactement cette ' Conférence '.

Lorsque les fondateurs de l'Institut international des Langues et des Civilisations africaines voulurent faire appel à toutes les compétences en choses d'Afrique, ils jugèrent qu'ils ne pouvaient laisser de côté les missions catholiques et les missions protestantes. Ils demandèrent donc, aux unes comme aux autres, quatre représentants pour la réunion de fondation en 1926. L'un des missionnaires catholiques fut désigné pour entrer dans le Conseil Exécutif et prit part, en effet, trois mois après, à la première session de ce Conseil. Aussi a-t-il pu, rentré à Rome, travailler, en connaissance de cause, à régulariser

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la situation, car d'une part, la collaboration suivie des Congrégations missionnaires avec la nouvelle société nécessitait l'approbation de l'autorité ecclésiastique dont elles dépendent: la S. Congrégation de la Propagande, et d'autre part, celui qui devait représenter les missions ne le pouvait évidemment sans se faire approuver par elles dans sa délégation.

La Propagande fut donc mise au courant de tout par un rapport détaillé; les Congrégations se réunirent dans un premier conseil pour un premier examen de la question. Peu après, en janvier 1927, l'autorité se prononçait favorablement, en engageant les Congrégations ' à s'entendre entre elles et à s'organiser pour donner à leur représentation auprès de l'Institut l'autorité et l'action nécessaires dans une œuvre de si grande portée '. C'était montrer du premier coup que Rome comprenait l'importance et l'esprit de la nouvelle fondation.

Les Congrégations se réunirent donc de nouveau et cette fois pour s'organiser comme on les y invitait. C'est cette organisation qui prenait bientôt le nom de ' Conférence des missions catholiques d'Afrique '. Elle devait être constituée essentiellement de représentants à Rome des sociétés missionnaires travaillant en Afrique, presque toutes ayant dans la ville ou une procure, ou un établissement, ou même une maison généralice. C'était pour l'Institut encore tout nouveau une de ses premières et belles réussites, puisqu'il obtenait une de ces concentrations de volontés et d'efforts qu'il ambitionne de multiplier pour le plus grand bien de l'Afrique. Mais, comme il arrive souvent, une idée qui se développe va plus loin qu'on ne l'avait d'abord pensé. Les missions catholiques d'Afrique se rendirent compte aussitôt des avantages divers qu'elles pouvaient tirer de leur concentration et nul ne s'étonnera qu'elles aient cherché à lui faire donner tout son rendement. Au lieu donc de s'en tenir à un rôle de collaboration, si important qu'il fût, la Conférence voulut avoir sa vie propre et elle fut amenée bientôt à se préciser son esprit, ses buts et son activité personnelle. Décidée à répondre par la loyauté du dévouement à la loyauté de l'appel de l'Institut, elle estima qu'elle n'apporterait que meilleure, plus solide, plus complète, plus universelle coopération au travail scientifique ou civilisateur, si elle se fortifiait ellemême dans une union plus étroite et plus entière de ses éléments au profit de son travail religieux et missionnaire. Et elle se constitua en véritable association des missions.

L'histoire de la Conférence est dès lors toute en dépendance de cette double inspiration de développement de vie personnelle à l'intérieur, de developpement de collaboration à l'extérieur.

Le développement de la Conférence fut celui de toute Société qui s'organise: recherche des adhésions, qui à l'heure présente atteignent l'unanimité des missions en Afrique; établissement d'un bureau directeur avec Président, Vice-Présidents et Secrétaire; détermination du vocable, du local des réunions, de la périodicité des convocations, des modes, des buts et de l'esprit du

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travail; examen des conditions à poser pour la sauvegarde des intérêts et de la liberté de chaque Congrégation ou des droits de la hiérarchie etc.

Dès le milieu de 1927, l'essentiel est accompli: les réunions se font à peu près tous les trois mois; correspondance et circulaires fonctionnent régulièrement. On songe bientôt à un Conseil exécutif qui suivra les affaires courantes, à un Comité technique qui s'occupera spécialement des communications scientifiques venant des missions pour les examiner et les distribuer parmi les revues intéressées. Comme travail propre la Conférence aborde la question du mariage en Afrique, elle rassemble une première bibliographie des livres publiés par les missions, elle établit la liste de ses missionnaires plus ou moins spécialisés, liste dont elle extrait pour l'Institut une série abrégée de correspondants, elle travaille en collaboration avec l'Agentia Fides pour le contrôle des documents, elle publie des articles, prépare Manuel et Bulletin, elle cherche à rendre de plus en plus étroites ses relations avec les missions et à aider les missions à se mieux connaître mutuellement. Dans la circulaire n° 40, qui rend compte du dernier Conseil exécutif de la Conférence, l'esprit et les buts en sont ainsi précisés: 'Nous viserons, au fur et à mesure que se préciseront nos rapports mutuels et nos relations avec les missions africaines à nous rendre service de toutes manières possibles sur le terrain des méthodes et des renseignements utiles aux missions.'

Programme vaste, comme on le voit, qui, sur le terrain missionnaire ressemble étonnament à celui que l'Institut cherche à réaliser sur le terrain civilisateur et scientifique: mêmes principes de collaboration, mêmes préoccupations de rassemblement documentaires; même application à l'étude sérieuse des problèmes africains, même ambition de rendre service à tous et à chacun, et surtout mêmes caractéristiques dans le travail: la Conférence vise aux buts pratiques et se refuse à légiférer: comme l'Institut elle ne veut être là que pour renseigner et pour aider.

Avec cette identité d'esprit et de méthode l'Institut et la Conférence ne peuvent avoir aucune peine à collaborer cordialement. Cette collaboration s'est, en effet, manifestée de toutes manières: correspondance suivie, échange continuel de menus services, communications de documents ou de renseignements, contacts directs établis avec chefs ou spécialistes des missions, intérêt apporté aux expéditions scientifiques des directeurs (et réciproquement à l'occasion surtout de la tournée de Monseigneur Hinsley), articles ou analyses de livres fournis à la revue *Africa*, envoi de fiches bibliographiques ou de livres scolaires, participation aux Conseils de l'Institut par sa délégation, cotisation annuelle de quelque importance, intervention dans les Congrès africains, propagande par journaux ou par conférences en faveur de l'Institut dans des divers milieux, abonnements recueillis spécialement auprès des autorités missionnaires, la Conférence a voulu donner à sa collaboration avec l'Institut toute l'intensité possible et elle ne demande qu'à continuer de son mieux. Le Saint-

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Père ne l'y a-t-il pas encouragé formellement quoique indirectement, lorsque s'adressant le jeudi 2 octobre aux membres du Conseil Exécutif de l'Institut il disait: ' De la constatation de ces points de contact il apparaît que les missionnaires peuvent être considérés comme les auxiliaires de ceux qui se livrent à l'étude des langues et des civilisations africaines et que l'Institut, par vous organisé, et les Missions sont appelées naturellement et surnaturellement à collaborer.' Ces deux derniers mots et le rappel que Pie XI avait fait un instant auparavant que ' la sublime, la suprême fin du travail missionnaire est à tout prix la gloire de Dieu et le salut des âmes' ne donnent-ils pas la meilleure explication de tout ce qui vient d'être exposé ici sur la double inspiration de l'activite propre de la Conférence et de sa collaboration avec l'Institut? Tout en apportant à l'Institut leur loyal concours, les Congrégations catholiques missionnaires ne pouvaient abstraire du caractère spirituel de leur vocation. Mais à s'appuyer sur des considérations supérieures le dévouement à une cause n'a jamais rien perdu, au contraire, de sa sincérité et de sa valeur.

VERNACULAR PERIODICALS, No. 5. *Ŋutifafa na mi* (Messenger of Peace). Ewe. Gold Coast and Togoland (information supplied by Rev. Paul Wiegräbe).

Ŋutifafa na mi is a monthly paper published by the Protestant Ewe church in Togo and on the Gold Coast and by the North German Missionary Society working among this people. It appeared first in 1903. Before the war it was printed in Germany, and its contributors were mostly missionaries at home on furlough. Since 1925 it has been published in Lome for the Ewe people under British as well as under French rule. Publisher, printer, and contributors are now Ewe natives. It has about 1500 subscribers, and is in its eighteenth year of publication.

The aim of the journal is to cultivate fellowship among the Christians, to stimulate their inner life, and to discuss matters of common interest. While missionaries were the publishers, news of the world, general information, and educational articles formed an essential part of the paper, and although contributions of this kind are not altogether lacking now, it bears to-day a more local character, not always to its advantage.

In addition to biblical expositions, news from the congregations (of festivals and similar events) form one of the main sections and are read with great interest. Also reports on the death of individual Christians form a favourite subject. But we also read of the giant fish which drifted ashore out of the sea, of the Governor's visit, and so on. Questions regarding the drinking of alcohol, matrimonial life, national customs and usages are discussed with great frankness and often with surprisingly sound judgment.

During the last few years appreciation of the home country and the mother tongue has become really prominent. There is a marked change to be noted in this respect. The native used to call his language a *kesegbe* (a monkey language) and was of opinion that an educated man could only express himself in a European language. Such views are no longer heard. The visit of Professor Westermann and his proposals for a unified script for the vernaculars found a remarkable echo in the paper and were discussed with great enthusiasm. Disregard of the native language, the immoderate use of foreign words, indifference with regard to orthography are severely censured, derision is showered on those 'who are able to stammer in a foreign language but do not know how to read their own'. All this, however, does not mean that a mistaken conservatism or even 'ethiopic' ideals are preached. What the paper and its contributors aim at has been expressed by one writer in the following words of Dr. Aggrey's, in whom they all see their ideal: 'the eagle that grew up among chickens, ate chicken-food and adopted the way of chickens, shall learn to look into the sun and shall be mindful of his noble descent.'

On the whole it may safely be said that the 'Messenger of Peace' has become a strong and much appreciated bond of union among Ewe people. It is also read by Ewe people living abroad. One of these has composed and published an enthusiastic poem in its honour. Contributors are numerous, so that in one number the editor tried to comfort an author who had to wait unduly long for the publication of his article, by telling him: 'Do not be alarmed when some people die, there are still enough able to read your article.' The paper once called the art of printing 'the mother of eye-opening' ('eye-opening' is civilization); this may also be regarded as an accurate definition of African periodicals.

An Inter-Territorial Language Committee has been formed to deal with questions of the Swahili language in Kenya, Tanganyika, Uganda, and Zanzibar. The first meeting was held in Nairobi, Kenya Colony, in April 1930, when the following resolutions, which are of general interest, were passed.

> 'That the standard Swahili is that which was adopted by the Committee for the standardization of the Swahili Language which sat at Dar-es-Salaam in 1925, and which was subsequently confirmed by a Conference held at Mombasa in 1928, subject to modification in accordance with Resolutions Nos, 1, 2, and 3, taken at this meeting.
>
> That this Committee does not desire to impose the standard Swahili on Religious Societies for their religious publications, but hopes they will introduce it into such publications as soon as possible, realizing that it will be the official Swahili in all public examinations.
>
> That in all Government examinations held after the year 1932, spelling other than that of the standard Swahili be not accepted. (It should be understood that this resolution requires the approval of the different Governments concerned.)'

The gist of the resolutions of the Committee of 1925 referred to above as subsequently amended is as follows:—

> 'That the Zanzibar dialect with such modification as may be required be adopted as the standard form of Swahili.
>
> That in deciding on the modification, Bantu words be employed wherever possible, but due regard should be paid to Arabic words and those of other foreign languages which are established and have become part and parcel of the Swahili language.
>
> That pending their revison, Steere's Swahili Exercises and the grammatical portion of Steere's Handbook are recommended as being the most suitable for adoption as standard grammars, and Madan's Dictionaries as a standard work.'

THE PRINCE OF WALES COLLEGE AND SCHOOL, ACHIMOTA. In April 1930, the Government College at Achimota, Gold Coast Colony, was granted its constitution and thus entered upon a new phase in its career. Built by the Government during the years 1923–8 at a cost of over £500,000, Achimota began life as a Government Department. That it should not continue as such, but should eventually be divorced from Government control was suggested, in the first place, by its Principal, the Rev. A. G. Fraser, C.B.E., and afterwards advocated by its founder, Sir Gordon Guggisberg, whose untimely death was a great blow to the people of the Gold Coast for whom he worked so unsparingly.

Under the constitution the control of the College is transferred from Government to a Council composed as follows:— (*a*) three members appointed annually by the Governor; (*b*) six African Members (of whom one must be a woman). From 1931 on, these will be elected by the Council on the nomination of the African members; (*c*) four members of the staff (of whom one must be a woman) elected annually by a ballot of the staff; (*d*) the Principal of Achimota, and (*e*) the Director of Education.

Thus the people of the Gold Coast assume part responsibility for the future of Achimota and they have now an effective voice in the control of its affairs.

SECONDARY EDUCATION IN THE GOLD COAST. The past year has witnessed considerable progress in the provision of secondary education for Gold Coast natives. The Gold Coast is handicapped by the very small number of educated Africans competent to take their places in secondary schools, and it will be some time before anything like an adequate supply of African teachers will be forthcoming. In view of this deficiency, it is gratifying to record that the various missionary bodies are doing their best to offer a sound secondary education to the African. When Achimota was opened three years ago, many people thought that this wealthy College would bring about the eclipse of the existing centres of secondary education in the Colony. Happily these fears have proved groundless, and it is a matter of common knowledge that the number of applicants for admission to older institutions such as

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Mfantsipim (Wesleyan Mission) and St. Nicholas' Grammar School (English Church Mission) has, far from diminishing, actually increased since the opening of Achimota. Thus the building of the latter College has stimulated, not stifled, competition in secondary education.

At present both St. Nicholas' and Mfantsipim are handicapped by inadequate accommodation and equipment, but both have comprehensive building schemes on hand. At St. Nicholas', a new secondary school is to be built, with a small Training College for teachers: while at Mfantsipim a new site has been acquired, and the buildings now in the course of erection there will have accommodation for 200 boarders and 150 day-boys.

An International Conference on African Children is being organized by the Save the Children International Union, an association founded in 1920 for the purpose of studying the needs of children of all races, nationalities, and creeds, and organizing their relief. During the first few years of its existence, the Union devoted its efforts to assisting the suffering child population of Europe, but in 1928 it was decided to undertake work on constructive lines for children of non-European origin, beginning by making an inquiry into the conditions of non-European, and in the first place of African, children from the points of view of infantile mortality, education, child and adolescent labour, and child-marriage. A *questionnaire* was drawn up with expert assistance and widely distributed.

The Conference will be held in Geneva from 22 to 25 June, 1931, and will deal with the following subjects: (1) Infantile mortality from the pathological point of view, before and after birth. (2) Infantile mortality from the economic and social point of view, before and after birth. (3) Education considered in so far as it is a preparation for the life of the worker, (*a*) general education, (*b*) vocational training, (*c*) training for domestic life. (4) General study of conditions of work and protection of children at work.

Replies received to the *questionnaire* are being put at the disposal of the *rapporteurs*, who include experts such as Dr. Blacklock, Dr. Rodhain, Dr. Sèchehaye, Father Guilcher, Dr. Küsters, M. Junod, Father Joyeux, Father Dubois, M. Robert, Signor Mondaini, and M. van der Kerken.

Under the title 'L'Art nègre. Les arts africains de l'Afrique noire' a comprehensive exhibition of the art and applied art of the African negro has been held at the museum in Tervueren near Brussels. It was one of the most important and most interesting exhibitions of this kind. The exhibits were mainly lent by private individuals in France and Belgium, collectors, and traders. A very considerable section, and at the same time one of great artistic value, was supplied by the Tervueren Congo Museum. This was the first time that such an extensive exhibition had been devoted entirely to Africa, and it offered the unique advantage of giving a clear impression of the genius

https://doi.org/10.1017/S0001972000000097 Published online by Cambridge University Press

of African art. Full use was made of the opportunity. The Belgian Congo took the most prominent place, thanks to the loans made by the Tervueren Museum, almost half of the works exhibited being from this region. The French colonies took second place, while only a few specimens were shown from Portuguese and English possessions. This was a disadvantage, as some of the most important and richest provinces of African art, such as Nigeria, Cameroon, and others, were not worthily represented.

The exhibition has been most effectively interpreted in the *Cahiers de Belgique*. A special number was devoted to the subject and contains articles by H. A. Lavachery, Dr. I. Maes, P. Fierens, and G. H. Rivière.