

dependent peoples. The assumption which now underlay all proposals relating to colonial administration was that the colonial peoples should themselves take over responsibility for their economic and political destiny, and clear evidence of this point of view had come from French and Belgian as well as from British sources. Such a policy, however, implied the social development of the African peoples on a scale hitherto scarcely realized, in order to enable them to assume control of their legal, financial, and economic affairs. Professor Forde went on to describe some of the effects of modern economic and industrial developments on the traditional structure of African societies, and showed how these changes involved a transition from the traditional habits of life and ways of thinking to an entirely new social pattern. This transition was likely to be accomplished in an inefficient and wasteful manner, and to be accompanied by strife and faction, unless policies were adopted which could promote understanding of the changes and forces at work and behaviour adjusted to the new conditions. European administration in Africa, however beneficent, had tended to stunt the spontaneous adaptation of African societies to new conditions. As the range of government activities was extended, they became more remote and impersonal, and more incomprehensible to the African; moreover, the administrative machine was not able to provide the governing race with the detailed knowledge of African life, or with the multiplicity of personal contacts, from which alone real understanding could grow. There was great need for reliable and detailed knowledge of the conditions of life of African communities of all types, and also for trained Europeans prepared to participate in the education of African communities, not only through the channels of scholastic or technical instruction. It was not possible to adopt a policy of non-interference, leaving the Africans to meet new needs and develop new political institutions in their own way. The European had to take responsibility and, because of the methods of inquiry open to him, was in a better position than the African to know the real needs of the latter.

It was the realization of these essential features of the African position which led to the foundation of the International African Institute, as an instrument whereby scientific knowledge of African life might be increased and might be more widely disseminated and applied to practical problems of education, administration, and economic development. Professor Forde then gave a brief account of the founding and development of the Institute and of its activities in the fields of sociological and linguistic research; he emphasized its independent and international status and outlined proposals for the expansion of its work in the near future. The war, while it had enforced a curtailment of the Institute's activities in some directions, had also intensified the need, and stimulated a demand, for research into and information about African problems. The British Government had recognized the contribution which the Institute could make, and had allocated grants for several important research projects. The French and Belgian Governments had expressed their readiness to support and participate in the proposed undertakings, and opportunities for co-operation with centres of teaching and research in different parts of Africa would enable the Institute to extend its functions as a clearing-house of information and research. In conclusion, Professor Forde pointed out that though there was an increasing number of institutions and trained workers able to study and advise on social development in Africa, and though colonial governments were increasingly making use of them, there would be need for more and more workers and for substantial financial support; the task was a great one and would indeed never be completed—it could only be progressively handed over to the Africans themselves.

### *The Royal African Society's Silver Medal*

At an informal meeting on 7 December 1944, the Royal African Society's Silver Medal was presented to the Rev. Edwin Smith in recognition of his services to Africa.

Lord Hailey, who made the presentation, after reading a telegram from Lord Lugard expressing regret at his unavoidable absence, spoke of Edwin Smith's long connexion with Africa; it was, in fact, his birth-place; he had spent many years there as a missionary, and after his return to this country, in the course of his work for the Bible Society, he had supervised the translation of the Bible, or parts of it, into a great number of African languages. Of recent years, during his stay in the United States, he had been engaged in setting up a School of African Studies in Fisk Negro University. Lord Hailey said how much he himself had been influenced, before he had taken any practical part in African affairs, by Edwin Smith's book, *The Golden Stool*; then when he was engaged in preparing his *African Survey*, Edwin Smith, who at that time was President of the Royal Anthropological Institute, wrote what he could only describe as a monumental account of the sociological aspects of African research and the different sources of our knowledge of these questions. A great deal of this information was incorporated in the *Survey*. He himself owed to Edwin Smith his conviction that, whatever the British people tried to do in and for Africa, nothing could be accomplished without the willing co-operation of the African people or without, on our part, a real understanding of and respect for their institutions. In presenting its medal to Edwin Smith, Lord Hailey said, the Society was honouring itself as much as him, but he hoped that the medal, which it gave him such great pleasure to present, would be a source of gratification to its recipient also.

Sir Hanns Vischer said that it gave him very real pleasure to add his support to what Lord Hailey had so felicitously expressed. He himself had worked with Edwin Smith for many years, first in connexion with the Colonial Office Advisory Committee on Education in the Colonies, and later in the International African Institute. It was impossible to over-estimate the value of the help which Edwin Smith had given to the Advisory Committee by placing at its service his deep understanding of Africa and his wide anthropological knowledge. When, as a result of the deliberations of that Committee, the first proposals for an International African Institute were formulated, Edwin Smith was invaluable in securing the support of the International Missionary Conference for the scheme, and himself helped to draft the original constitution of the Institute. Since then, as a member of the Executive Council, he had continued to support the Institute's many activities and to guide its progress. During all these years of work together, said Sir Hanns, he had learned to appreciate and to admire the modesty and self-effacement with which Edwin Smith used his great knowledge for the benefit of Africa, and the readiness with which he placed his experience at the service of all who needed it. His knowledge of Africa was the fruit of a lifetime of conscientious study and research, but it was ultimately founded on something much deeper—on his fundamental attitude towards the African as a fellow human being and on a sympathy and understanding which were characteristic of him as of the great lady in whose memory the African Society was founded.

Dr. Smith, in replying, expressed his very great pleasure in the honour which had been conferred on him and said that it was true that Africa was a passion with him. The first speech he ever made, at a school debating society, was in defence of H. M. Stanley; from his youth he had read about Africa and its peoples; when he was sixteen he knew the routes followed by all the great African explorers and was even able, to his great joy, to detect an error in a professionally drawn map of the Zambezi. At the earliest opportunity he followed his father's footsteps and returned to Africa as a missionary. He worked there for eighteen years with his wife; his children were born there, and his grandchildren were born in Egypt, so that it might be said that his family had spanned the continent. After serving with the army as a chaplain in the last war he had hoped to go back to Africa, but to his disappointment he had not been allowed to do so. He had maintained his connexion with the country, however, through the Royal African Society, first as writer for many years of the Editorial

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