

African slaves were brought to Cuba in 1517, while the bulk came in the eighteenth century; it is estimated that, until the abolition of the slave trade, more than a million Africans were carried to the island). Negroes have made much less social and cultural progress here than in the United States, and suffer under the same discrimination as there. 'There are industries where they cannot work; in commerce, in the great foreign enterprises, above all, Negroes are not employed. In certain industries they work where the pay is least.' Although there are no legal discriminations against Negroes, custom decrees that in many parks and plazas the Negroes shall occupy a section apart from the whites. 4. In Cuba, as in the United States and in South Africa, the living together of Europeans and Negroes has brought the latter to occupy the bottom of the social scale, and with little opportunity for social or economic advancement. They have lost their own civilization, and although their goal has always been, and is to-day, complete assimilation, they have not been able to realize this ideal, they are an incoherent mass without social cohesion and a group-consciousness. In recent years some small groups try to overcome this mental isolation by taking pride in the fact of being a Negro. The Organizacion Celular Asteria upholds Negro in contrast to Cuban culture, and even the idea of an autonomous Negro state in Oriente Province is being discussed. These reactions are, however, so feeble that there is little hope for their realization.

Negro conditions, such as those in Cuba, should act as a warning to Colonial Administrations in Africa against ignoring or intentionally destroying indigenous culture where it still exists, and thus depriving Negro society of its most vital values.

Recent Publications in English Periodicals.

Indirect Rule. The *Journal of the African Society* publishes as a supplement to its April number a paper read by Miss Margery Perham to a joint meeting of the African Society and the Royal Society of Arts on 'Some Problems of Indirect Rule in Africa'. Miss Perham describes the extension of the system in recent years from its original home in Nigeria to many other British colonies, and goes on to discuss its possible dangers. First is that of establishing in positions of political authority persons who are not in fact recognized by the population concerned as entitled to exercise such authority. Miss Perham points out that where the system is working most satisfactorily there have been perpetual readjustments in the light of increased knowledge, and the greatest possible flexibility in the forms of native administration set up. Next she deals with the inevitable change in the relation between chiefs and people that is created by the assignment of new duties to the chief and his dependence on foreign support, but expresses the view that these changes are not so serious as to make it impossible for a traditional chief to function

satisfactorily as an instrument of modern government. She stresses the importance of preserving such democratic institutions as the chief's council.

In reply to the criticism that Africans themselves reject indirect rule as a pretext for depriving them of the benefits of European civilization Miss Perham quotes recent studies of culture-contact which have revealed that the tenacity of African institutions is much greater than is sometimes supposed. Finally, she urges the necessity for constant adaptation of native administrations in response to the changing needs of modern times.

Criminal Justice. In the same journal Mr. H. Grattan Bushe, Chairman of the Commission on the Administration of Criminal Justice in East Africa, explains the considerations underlying its recommendations. These did not affect the status of Native Courts; their general trend was to reduce the part played by administrative relatively to judicial officers in dealing with those cases which under the existing system come before Europeans. Mr. Bushe stresses the necessity of establishing a uniform system of law, as the only remedy for the complications which arise where individuals of many different tribes and races, each with its own system, may be together involved in all kinds of cases. He also urges the need for generally recognized rules of evidence. He asserts that the administration of justice must necessarily be best performed by persons trained in law, and denies that administrative officers are always superior to professional judges in knowledge either of native languages or native custom. Finally, he insists that the so-called 'technicalities' of the High Courts are in fact essential safeguards.

Anthropology and Missionary Education. In an article under this title in the *International Review of Missions*, M. H. P. Junod replies to some criticisms of missionary activity made at the Johannesburg Conference of the New Education Fellowship, pointing out that the most serious disruptive influence in Africa has been the introduction of European economic standards. He deals specifically with the *lobola* contract, which he holds might earlier have been recognized by Christian missions subject to the proviso that on the husband's death his family had no claim on the wife; with initiation and age-grades, which in his view might be incorporated in the Wayfarers' and Pathfinders' organizations introduced by the missions; with the duty of the missions to fill the gap left by the failure of the modern African parent to give any sex instruction to his children. Finally, he maintains that magical beliefs are based on experiences which in certain cases are genuine, and can therefore be displaced, not by scientific argument, but only by the spiritual influence of a more enlightened religion.

Kenya. The Report of the Kenya Native Affairs Department for 1933 has recently been published and contains much information of interest. It is dominated by the effects of the economic depression coupled with a drought in some districts the worst in living memory. The majority of employers had reduced their labour force to the absolute minimum and wages had fallen to

' a level where further reductions are impossible '. An increase of 9,000 in the numbers of natives employed over that of the preceding year resulted from the expansion of the gold-mining industry. Mining is stated to have become ' an accepted factor in the life of the people ' and to have brought great benefits to the populations in the neighbourhood of the mines in providing a market for their produce. The appointment of a ' Warden of Mines ' decreased friction between prospectors and native landowners. The rate of taxation was reduced in nearly all districts.

The work of the Local Native Councils was curtailed by lack of funds, but they are stated nevertheless to have functioned generally with marked success, particularly in Kavirondo, where a Native Council seed-farm was opened and five sleeping-sickness clearings completed. A joint meeting of the three Kavirondo Councils was held for the first time. The Akamba Council discussed the possibility of reducing overstocking by introducing the payment of bride-price in cash. Another innovation in Kavirondo was the collection of tax by the chiefs in place of the District Officers.

The attachment of the Kavirondo to their tribal institutions, which has been mentioned in previous reports, was demonstrated during this year by the demands of various clans to be administered by their own headmen wherever they might be living, and ' the growing disinclination of one group of clans to work with a Chief of another clan '. Even missionaries found that a school teacher was not acceptable who was not a member of the clan to which he was sent. Of the Akamba it is reported that their lawlessness and lack of public spirit in apprehending offenders is due to their resentment at being administered by Government headmen rather than by their own elders.

In the Central (former Kikuyu and Ukamba) Provinces the Native Tribunal system was reorganized so as to enable more frequent sessions to be held and also to secure ' the gradual elimination of chiefs and other natives connected with the executive from judicial work '.

The Education Grant-in-Aid Rules were revised with a view to directing more attention to elementary schools. An appendix gives the figures for a Native Reserves Health Scheme whose aim is hospitalization on the basis of one bed *per mille* of the native population. (*Communicated by DR. L. P. MAIR, Lecturer in Colonial Administration at the London School of Economics.*)

The Modern Missionary.

The fact that to-day the Christian missionary has to do his work in a changing world and under greatly altered conditions has caused the Secretary of the International Missionary Council, Dr. J. H. Oldham, to publish in book form a series of essays by various authors, entitled *The Modern Missionary, A Study of the Human Factor in Missionary Enterprise in the light of present-day conditions* (London: Student Christian Movement Press, 1s. 6d.). Miss M. Wrong con-