

should be read by any one whose duty leads him to take a serious interest in the matter. Miss Wrong, who is known to our readers as a contributor to this Journal, has made several visits to Africa to study the literary needs of natives and the possibilities of providing a literature for them, and her whole work is directed towards promoting the production of Christian Literature for Africa. It is true that the Bible is the best-known book in Africa, and apart from its religious significance is a powerful means of education in widening the outlook, in teaching about peoples of other countries and remote times, and in giving an understanding of literary style and poetical expression—but other books are needed, books for the student and the educated class, but no less for people with an elementary school education, for women and children, for the labourer and the peasant. With a few exceptions these books do not exist to-day. 'It has to be admitted that there is very little general literature in most vernaculars, and that without such a literature the emphasis on vernacular education has in it elements of absurdity.' Such questions as what the African likes to read, how native authors are to be encouraged, how books can be published and circulated, the value of vernacular periodicals are discussed by Miss Wrong, and useful proposals are made. Although there is progress in some areas, it is clear that much more emphasis should be laid on this side of African education. Missionaries are and will for a long time to come be responsible for the production of literature, and on them it will depend whether this real need of the African is adequately provided for. Books in European languages are limited in use to small groups, and will never serve the people as a whole.

*Anthropology and the Practical Man.*

This is the subject with which the Rev. E. W. Smith deals in his presidential address before the Royal Anthropological Institute (published by the Royal Anthropological Institute of Great Britain and Ireland). The subject is familiar to the readers of this Journal, but it is nevertheless of great actuality. That anthropology has something to do with, and to teach, the practical man is not at all generally accepted. The older representative of anthropology is mainly interested in past things and conditions, and when he tries to apply his science to practical problems he easily develops an inclination to retain the old forms of life and to ignore the changes which are going on to-day or to look upon them as degenerations. In other words, he is a romanticist, and it is understandable that the pure rationalist is strongly opposed to him and 'has no use for him'. Between the two stands the practical anthropologist who aims at interesting the practical man in anthropology, and who tries to convince him that, just as in other spheres of human activity, so also in the art of governing and teaching peoples of foreign cultures it is useful to listen to those people who have made it the task of their life to study and to understand these cultures and the soil out of which they have grown. This attempt

at convincing the practical man in Africa is carried out in a masterly way and with full authority in Mr. Smith's Presidential Address, and it is to be hoped that it will be read by a much wider circle than the subscribers to the *Anthropological Journal*.

After an historical retrospect Mr. Smith deals with subjects such as: What the practical man demands, Progress in the recognition of anthropology, Anthropology and administration, Indirect rule, Anthropology and Christian missions, Some objections to anthropology, The alleged remoteness of anthropology, Anthropology not an enemy to progress.

*New Education Fellowship Conference, Johannesburg (1934), African Section.*

A special Section of the New Education Fellowship Conference at Johannesburg was devoted to the study of problems of African education; from July 16th to 27th the Section met for four hours each morning and for about an hour and a half in the afternoons. Mr. J. D. Rheinallt Jones was chairman. About fifty addresses or papers were given, but in accordance with a programme which, imaginatively conceived, produced from many subjects and many points of view a more than logical unity; speakers were candid in their differences; the chairman's tact was none the less successful for avoiding meaningless formulae.

Professor Malinowski in his address to the first meeting—a symposium on African Indigenous Life—made a number of points which speakers at later meetings, witnessing independently from local experience, only drove farther home. The European by settling in Africa had deprived the Native of his birthright; affected archaisms in education found no support from anthropology; at the same time a merely European education of Natives was impossible; the only solution lay in the return to the Native of full status; our first duty was the education of our own race on the subject. Mrs. Hoernlé showed that certain essential native institutions were valuable and happily obstinate even where change of conditions is most striking. Professor Hoernlé, concluding the symposium, declared that psychology proves no difference of kind and only doubtfully a difference in degree between the minds of White and Black; only in their cultures were there real differences which must be respected and considered according to the degree of disintegration which had taken place in various sections of the population; but Bantu culture must learn from the West the scientific attitude. A series of papers followed on the effect of European contact on Bantu belief in magic, on social and economic changes, and on health and diet changes in typical situations. The possibilities of education as an integrating agency were considered next. Professor Malinowski pointed out the importance of supplementing the discipline of the Native in his own community life with schooling