

' 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-

tributes an article on the missionary in Africa. The progressive disintegration of native life, the rise of a numerous class of people dependent on wage-earning and estranged from their native soil, and a growing racial and national feeling among the educated and semi-educated, leading in some areas to political discontent—these are some of the features of a new Africa which the missionary has to face and which oblige him to revise his methods of preparing himself for his work and his approach to the Native. Miss Wrong points to the important fact that the great bulk of the African population is agricultural, and even most of those who live in towns still have the roots of their lives in villages. The African missionary, therefore, needs to be ‘rural minded’. It is noteworthy that a similar demand comes from China, where, according to Ronald Rees, ‘the rural church has been a small copy of the city church’, which is obviously abnormal. The educated African peasant in the numberless villages and hamlets of the continent is that section of the African population which provides the best safeguard for the future of Africa, and it is the missionary’s duty to provide for this state of things in his work. It is necessary for him to understand the intrinsic qualities, conditions and values of a village community; the outcome of his work should not be—as has often been the case—to destroy the village character of his community and to urbanize it, but to develop the village ‘along its own lines’. The village community is the place where the social bonds and their cohesive powers are still alive, where mutual help and responsibility and the feeling of a real fellowship still prevail. Here they can be studied, and, in continuous co-operation with the villagers, means and ways of adapting the elements of social cohesion to new conditions can be worked out. In the training of missionaries this future task should be envisaged. It has become customary for some missionary societies to let their candidates work in the ‘slum quarters’ of large cities as a preparation for their African work. This may be useful, but the normal African is eminently a man of the country, and it would be much better to follow Miss Wrong’s suggestion by taking advantage in the period of training of every opportunity of understanding the life and needs of rural communities and of learning about schemes for rural reconstruction. The author also pleads that there should be a stricter division of work among missionaries: technical training for special pieces of work should be given to some of the missionaries, as, for example, in the sphere of education, and in agricultural countries missionaries are needed who can give expert advice on farming and similar occupations.

On the other hand, the missionary’s task is not to be a social reformer. He will in some cases be faced with social and economic needs which he cannot ignore and where his duty to help is unquestionable. But this help will always be limited; where colonial administration is highly developed it will increasingly take these obligations upon itself. This is normal and right, for they belong to the sphere of political administration and only in a secondary

way form part of missionary activity. The missionary should never be diverted from his foremost task, which is to teach the Christian message, and thus to pave the way for the growth of a true Christlike spirit in Africans. This central task should not be left to the native helpers alone: here as elsewhere the missionary should be the leader through his own example, and for this he needs a thorough knowledge of the people, their language, their religion and ideals, and their ways of thinking. This factor should also find expression in the training of the modern African missionary.

The Bantu Educational Cinema Experiment.

An experimental piece of research in the use of the cinema as a means of education and entertainment for the native peoples of East Africa is being undertaken by the Department of Social and Industrial Research of the International Missionary Council. The plan provides for the making of films in Africa suited to the tastes and needs of Africans. Native actors will be trained and native fables and folk-lore will be used in the experimental films, in addition to instructional themes related to the welfare programmes of Government and Missions.

The aim of the experiment is to endeavour to assist the adult native population in their understanding of the world of new ideas and ways of life to which they are being so rapidly introduced, and at the same time to try to foster among native Africans a respect for their social heritage and traditions.

The work of the experiment is twofold—to produce trial programmes of films, and to display the films to native audiences and study their responses to the various pictures shown. Subsequent programmes will be produced progressively on the basis of what is learnt by this process.

The scheme has been cordially received by the British Colonial Office and the Governments of Tanganyika, Kenya, Nyasaland and Northern Rhodesia, within whose boundaries it will operate. The British Film Institute has assisted in forming an Advisory Council under the chairmanship of Lord Lugard, which is helping the experiment in technical and educational matters.

The Field Director of the experiment is Major L. Notcutt and the Educational Director Mr. G. C. Latham, formerly Director of Native Education in Northern Rhodesia. The Directors will be assisted by a small staff of technical experts. The Field Staff sailed during May for Tanganyika and are to open head-quarters at Vugiri in Tanga Province, where the Government has provided a well-equipped Sanatorium for the purpose of the experiment. The undertaking is expected to continue until early in 1937 and will cost about £12,000. The funds have been largely provided by the Carnegie Corporation of New York. (*Communicated by MR. J. MERLE DAVIS, Director of the Department of Social and Industrial Research of the International Missionary Council.*)