

cultures. The procedure of modern native courts and the constitution of the Tribal Authority under the British Administration are briefly indicated. Land, we are told, may not be sold. Its ownership is vested ultimately in the chief. Mr. Hall also describes briefly the main productive activities, which are well illustrated by several pages of photographs.

Mr. Hall's brochure is yet another proof of the tremendous vitality of West African cultures under culture contact and the detailed publication of his field-work will be awaited with impatience. (*Communicated by* DR. M. FORTES.)

Economic Conditions in the Cameroons

IN recent years a number of persons have visited Nigeria to study local conditions. In some instances there has been an overlapping of work. In case any one is contemplating research work in West Africa and is casting about for an area and/or a subject that has not been the subject of research, the following may be of interest.

Attention is drawn to an economic condition which has not been adequately studied and which is rapidly disappearing, so that in a few years the possibility of investigating it will have gone for ever. I am referring to the transition from a purely local barter economy to a money economy and especially to the development of local markets.

I have recently done a tour of over two years in the British Mandated Territory of the Cameroons at Bamenda, which is as large as the Principality of Wales and contains about 250,000 persons composed of some twenty-three tribes. If this area is bisected by a line running east and west it may roughly be said that north of it there are no native markets, no trade, and no money in circulation. A direct tax of 1s. to 2s. 6d. per annum is imposed upon each adult male only, and, as the area becomes more and more closely administered, so more and more men are unable to evade tax payments, with the result that money is beginning to circulate. Thus, in the last eighteen months, with Government's approval, £2,500 in nickel pennies, half-pennies, and tenths of a penny were put into circulation. Markets are beginning to appear, yet it is still not unusual for a native, after catching a couple of his fowls, to remark that he is going to buy a shilling. (*Communicated by* DR. M. D. W. JEFFREYS.)

School of Oriental and African Studies.

THIS is the new title of the School of Oriental Studies in London. The University of London has thus shown the value it places on African Studies in London. A short time ago the continued existence of part of the African Department of the School was threatened owing to the expiration of a grant from the Rockefeller Foundation, by means of which the work had been

extended. But an appeal to the British Colonies in Africa has met with a response which enables the Department to continue.

This news will be welcomed not only in Great Britain and in the British Colonies in Africa, but by every one interested in the study of African languages and cultures. The School has a great tradition and has on its teachers' roll such famous names as that of Professor Alice Werner, and many are those who through attending its African courses have become more efficient in the service of Africa. It is to be hoped that Governments and Missions will in the future even more than in the past send their candidates to the School so that they may be enabled to prepare themselves for their work among Africans.

Vernacular Periodicals Nos. 24 and 25. Lukwilu bweto (Notre foi) et Longete (Enseignez).

LE Vicariat apostolique du Kwango (Congo Belge) édite depuis 1933 en Kikongo un journal mensuel, le *Lukwilu bweto*, dont le but est d'entretenir et de compléter auprès des chrétiens et catéchumènes de la circonscription, les connaissances religieuses et profanes. Étant donné les objectifs qu'il désire atteindre, le sommaire de chaque numéro se présente comme suit: une communication de l'évêque à ses fidèles, le commentaire de l'intention mensuelle de l'apostolat et de la prière, un article d'instruction religieuse, une fable ou historiette dont la conclusion morale est brièvement commentée, un article de vulgarisation scientifique, des nouvelles de l'église à travers le monde, de la Belgique et surtout des différents postes du Kwango, un concours avec prix en guise de propagande. Il n'est pas exagéré d'affirmer que les 6000 abonnés ne représentent que la moitié des lecteurs du journal: on se le passe en seconde lecture dans les villages et les illettrés eux-mêmes se le font lire. Le numéro ordinaire présente huit pages de texte, les numéros de Noël, Pâques et Assomption en comptent seize.

Dès la seconde année en 1934 un supplément sous forme de page de catéchiste y fut joint. Baptisé du nom de *Longete*, celui-ci se transformait quelques mois plus tard en un petit journal de huit pages. Le but à poursuivre est d'aider les catéchistes-instituteurs, répandus à travers tout le territoire du Kwango, à bien remplir les devoirs de leur charge. A cet effet, il donne dans le domaine religieux des directives et des conseils, et établit au point de vue de l'enseignement un contact contenu entre le missionnaire-inspecteur et chacune des écoles rurales. (*D'après A. CHÉVILLE, missionnaire au Kwango, dans la 'Revue Missionnaire'*).

The Nigerian Field Society

THIS Society was started in 1930. It has at present a membership of about 650, most of whom live in Nigeria, but some also in the Gold Coast, Sierra Leone, and The Gambia. The primary object of the Society is to encourage