

what has been done in the collection of the *Adatrecht* of Java. This institution, where officials are trained for the colonial service, has also sections on colonial forestry, mineralogy and agriculture, surveying, and tropical hygiene. An interesting subject of lectures is 'Psychology and Ethics as applied to Colonization'. Special sections deal with the difficult regions of the French colonial empire. The Colonial Institute at Bordeaux has a range of subjects almost as wide and prepares for similar posts. At Nancy the *Institut Colonial et Agricole* adds to its technical instruction courses on Asiatic, Moslem, and African cultures, and colonial history and geography.

Both Holland and France require a special training of colonial lawyers, while short courses on colonial cultures are included in the studies of the schools of tropical hygiene, and in Holland at the schools for higher military and higher naval studies. In France the stimulation of popular interest is achieved through colonial institutes in various towns, and through societies whose interests are focused in the work of a museum, like the *Amis du Musée Guimet*, or in specialized studies, such as the *Amis Français de l'Orient* or the *Amis de l'École Française de l'Extrême-Orient*, which is mainly interested in archaeological work done in Indo-China.

In the view of the lecturer both the systematic development of serious studies and the widespread popular interest in colonial questions which he described are 'primarily due to the fact that the peoples and governments of those countries have formed coherent conceptions of their colonial policies, and of the relationships which these entail between the peoples of the home countries and those overseas'. Other observers have drawn a different contrast between the popular attitude to colonies in France and Britain; in France, they would say, there may be more of a conscious interest in colonial questions as subjects worthy of study, in England the colonies, through a host of personal links, are so entirely taken for granted that perhaps the need for study is overlooked. It is certainly curious that Britain, which in elaborating for Africa the philosophy of Indirect Rule has gone at least as far as Holland, and farther than France, in recognizing the value of native institutions to the peoples which have themselves evolved them, demands of those who are to administer this policy no such serious preliminary study, and of technical experts, other than teachers, no study at all. (*Communicated by* DR. L. P. MAIR.)

Progress—with Caution.

THE division of work between the white and the black man in Africa is a problem which ever arises afresh. It is of greatest importance in agricultural production, because Africa is an agricultural continent and agriculture is the one large field of production in which the native producer is able successfully to compete with the European. The question of large-scale or small-scale

production also arises, since the native farmer works his own small farm, whereas the white man's activity is limited to plantations of considerable size. The problem is not found in Africa alone, but existed also in Europe. The large landowner was the lord and master of his district; his lands were worked by labourers or tenants who were dependent on him. The poorer and less educated they were, the better for him, because he could handle them the more easily, and the less danger there was that they would think of leaving his estate and of building up a life of their own. Education of his tenants would tend to decrease his labour supply, therefore it was undesirable. This antiquated idea has disappeared—in Europe at least. Here the modern tendency is to restrict large landownership, large estates are divided and shared out among small settlers. The reason for this is that it is more sound both socially and morally to have a large number of small independent farmers who live on their own land than a host of labourers who work for others and are not interested in their work. Also from the economic point of view the system of favouring the small farmer is not inferior in its results to that of large landownership. For certain products large undertakings with capital will always be desirable, but where this is not the case, the increase in small farms, worked by the owner and his family and servants, will be regarded as progress.

Conditions are similar in Africa: the native landowner is a more stable and more prosperous element than the labourer. Africa needs hundreds of thousands of labourers for mines and plantations—here the white man will always be the employer and the native the employed; it would therefore seem sound policy not to increase the numbers of dependent labourers where there is no necessity for it, in other words, to encourage native production where it is possible.

An important contribution to this question was made by Sir Bernard Bourdillon, the Governor of Nigeria, in a recent address to the Royal Empire Society, of which the main topic was 'Progress—with Caution'. He pointed out that mineral development can be a serious menace to native agricultural production, and that there are parts of the country 'where big mineral development, which would result in taking the agriculturist off the land and attracting him to work in the mines, might have most serious results in that the reversion of cultivable land to bush would inevitably bring with it an increase in tsetse fly and danger of devastating epidemics of sleeping sickness'. In Nigeria the problem is simple in so far as the European planter is practically absent, and it centres round the question of how to induce the native to grow economic crops on his own land, and how far this cultivation can and should be regulated. Sir Bernard's advice is that the pace must not be forced too much: 'We must lead, not drive, persuade, not compel; and we must not forget that persuasion can come very near to compulsion.' 'We should go slowly with methods which lead to the

breaking-up of the tribal organization. The detribalized native is a very difficult problem; though he may be materially more prosperous than his tribal brother, he is seldom as contented as the person who lives in an organization which he understands, because it is his own. The important thing is not to make the native producer do something, but to make him want to do it. He does not like making experiments, and is easily discouraged when they are not a success; therefore he should only be taught methods which have been thoroughly tested.

There are other difficulties, such as the system of land tenure. Where this is communal, the individual will be less willing to invest capital in a permanent crop like oil-palms, and there is also natural indolence and carelessness to be overcome. To improve the economic activities of the native is a slow process—often too slow for the white man who wants to see quick results, but it is the safer way. The aim of colonial policy is not exploitation but development, and development within a primitive population cannot but be slow. It should also not be forgotten that a healthy development cannot have the increase of commercial production as its primary aim. It is far more important to raise the standard of life of the native, by helping him to grow sufficient food—crops of good quality for the maintenance of his own family—and to improve the general conditions of his village and home life; where that is done, increased wants will arise naturally and will lead to increased production.

Communautés indigènes traditionnelles et centres extra-coutumiers au Congo belge.

DANS un intéressant exposé de l'Agence Fides sur l'action catholique et sociale à Léopoldville, nous lisons que 'la capitale du Congo belge possède depuis un an des corporations de métiers, groupant dans le cadre paroissial, sous la forme corporative, les employés, les serviteurs (boys), les maçons, les mécaniciens, les menuisiers, les artisans, les commerçants, les horticulteurs, les ouvriers. Cette dernière catégorie comprend les manœuvres et les ouvriers qui n'ont pas de travail déterminé. Pour nouer un lien entre les diverses corporations et leur millier d'adhérents, un nouveau bulletin a vu le jour, le *Mangomba* (Corporations). La nouvelle feuille paraîtra comme supplément à la *Croix du Congo*, quatre ou six fois par an. Elle donne des nouvelles des corporations, sert à la propagande parmi les indigènes et répond aux diverses interrogations que suscite le mouvement.'

Sans doute, pour aider les indigènes à atteindre un état politique, social et économique plus élevé il est de bonne méthode de maintenir et de développer les coutumes tribales, dans la mesure où elles peuvent coopérer au renouveau. Ce principe cependant, aussi fécond qu'il soit dans les communautés indigènes traditionnelles devient d'une application particulièrement complexe