

so hard to conjure up. To the author there was little or nothing smacking of civilization before the coming of the white man.

Successful as it is, this study might have added a dimension of usefulness if there had been a chapter dealing with the new role of Africa in world affairs. After considering a host of problems, the author ineffectually con-

cludes that with "statesmanship—indigenous and alien—it should not prove impossible to bring into being cohesive, viable [African] states."

Nevertheless, this work is a timely and authoritative survey, graphically written with a nice eye to style. And the photographs by Omar Marcus do much to catch the dynamic spirit of emergent Africa.

Politics and Fetishes

"The Emerging States of French Equatorial Africa," by Virginia Thompson and Richard Adloff (Stanford University Press, 595 pp. \$8.75), and **"Independence for Africa,"** by Gwendolen Carter (Praeger, 192 pp. Hardbound, \$4.50. Paperback, \$1.65), illuminate the more shadowed peoples of a puzzling continent and weigh on the political scale its infant nations. The author of many books, Emil Lengyel is professor of history at Fairleigh Dickinson University.

By Emil Lengyel

THE DARKEST part of Africa is our ignorance of it. Some of the least-known sections of this vast darkness are in the former French Equatorial Africa, now members of the Communauté headed by France: the Central African Republic, the Republic of Chad, Gabon Republic, and the Republic of Congo. The area usually rates but a few sketchy pages even in authoritative reference volumes. How-

ever, the magisterial study by Virginia Thompson and Richard Adloff draws upon a remarkable number of sources for full-bodied information about all aspects of this region—economic, political, cultural, social. The book is encyclopedic. Miss Thompson and Mr. Adloff are the authors of a similar volume on former French West Africa and several other excellent studies on regions and problems of Southeast Asia.

French Equatorial Africa first broke into world news at the beginning of World War II when it parted company with all the rest of the French colonial empire to make common cause with the Free French movement of General Charles de Gaulle. It was a Negro, Felix Eboué, governor of Chad and later governor general of Equatorial Africa, who provided the territorial core of the Free French movement. From the heart of Africa the Allies were thus in a position to line up the Middle East and the Mediterranean littoral for the crucial battle at El Alamein, where the Axis was defeated.

The authors throw revealing light on many important phases of African life, as, for instance, the missionary movement in the desert and the bush.

Official French attitude toward the missions was ambivalent. Pre-Second World War France—the Third Republic—was anticlerical, and therefore not too friendly to the missions. Although the colonial governors considered the missionaries as propagators of the spirit of France, at times the missionaries' work in the bush and desert produced some exotic cults. The cross, in certain instances, became a tribal totem, with Christ a member of the native pantheon of divinities. And a recent convert proclaimed himself the Son of God.

Some converts turned the Protestant concept of individual responsibility into party slogans of political emancipation. They protested that their obedience was not to any earthly authority, but solely to God. For this reason many French employers frowned upon the missionary activities, which tended to create a class that considered itself superior to the animist and fetishist rank and file.

The spread of Islam has been notable in this region too, the authors remind us, as it has been elsewhere south of the Sahara—and this in spite of the fact that Christian missions expend far more effort and funds. There are several reasons for this development. Christianity is associated with colonialism in many native minds. Furthermore, Islam accepts polygamy while the Christian creeds try to encourage monogamy. Islam has no generally recognized clergy, a body the natives are inclined to regard as the spiritual arm of the secular authority. The world of the animists and fetishists is crowded with fearful ghosts of kin and foe, with the evil spirits of natural forces. Islam rids its followers of this incubus by providing an easily understandable and uncomplicated religious way of life.

The slender volume by Gwendolen Carter is a *tour d'horizon* of much of Africa, in which she traveled and about which she has written before. Politics is Professor Carter's main interest, and she explores many of the parties mushrooming in the lush soil of the continent. Today Africa has been caught up in the nationalist whirlwind and therefore the current event of yesterday is ancient history today. The *immobilisme* of the past has yielded to a frightening dynamism, the manifestations of which are evident on nearly every page of her book.

One of Dr. Carter's previous works dealt with the politics of inequality in the Union of South Africa. Indeed, her *bête blanche* is the race-intoxicated Afrikaner of the Union. She is not much less critical of the white supremacists of Southern Rhodesia but is more hopeful about Tanganyika and Kenya, which

High fashion in Equatorial Africa:
(left) young lady from Chad, (right) belle from Senegal.



—From "Tropical Africa."

are both under seasoned native leadership. In West Africa she paid close attention to the newly emergent countries, such as Guinea and Ghana. After Sékou Touré of Guinea had made his people vote *non* to the French proposal of joining the Community, France stripped the country of nearly all those skilled, including medical doctors. The French thereby played into the hands of the Eastern bloc, which hastened to fill the void. Ghana's Kwame Nkrumah told the author that he would like to have the equivalent of "Her Majesty's Most Loyal Opposition" of Great Britain, but not opponents who want to kill. He also told her that the tribal chieftains have a place in his scheme of government, presumably as organs of the central authority.

"Independence for Africa" is particularly revealing where it deals with regions about which little has been written of late. One of these areas is Angola, Portugal's sprawling colony facing the Atlantic. Even more than in the Union of South Africa, here the white is the absolute master of the black. Compulsory labor for the natives spares neither sex nor tender age. Moreover, Portuguese immigrants, many of whom were unemployed at home, are moving into the region in increasing numbers, occupying the choicest spots. Portugal is proud of the fact that assimilated natives enjoy the rights accorded to the whites. But, as Professor Carter points out, only one-quarter of 1 per cent qualify as *assimilados*. In all of Africa the Portuguese territories have been uncannily quiet. Will they be swept by the whirlwind? Will they revolt? Probably they will want to revolt, a Portuguese official told the author, "but we shall be ready for them."

When Dr. Carter visited this part of Africa the adjacent Congo had not yet erupted into collective insanity. She had the impression then—a few months ago—that an independent Congo may make the colonial rulers' position in the Portuguese areas, in Rhodesia, and Nyasaland untenable. Since then, however, the Congo has made the racial diehards exult.

At the time the author was in this region the auguries were good for movements of integration. There was then a Mali Federation: Senegal and the Sudan. The Federal Party, the dominant political group within Mali, was organizing other French West African territories. The four republics of French Equatorial Africa were seeking to establish a constitutional union among themselves. Today the tide has turned. Serene as the skies of much of Africa may be, the political horizon is filled with dark clouds.

Apologia for Castro

"Listen, Yankee: The Revolution in Cuba," by C. Wright Mills (McGraw-Hill & Ballantine. 192 pp. Hardbound, \$3.95. Paperback, 50¢), *throws its weight with the Cuban revolution in opposition to America's official position. The author of "Fidel Castro: Rebel—Liberator or Dictator?," Jules Dubois of the Chicago Tribune is dean of the American correspondents in Latin America.*

By Jules Dubois

C. WRIGHT MILLS is listed as a member of the Fair Play for Cuba Committee. This group was established to defend and promote Fidel Castro's revolution, which has been delivered with braggadocio to the Communists and which has placed Cuba solidly in the Soviet bloc.

Last August the professor of sociology of Columbia University was given a conducted tour of Cuba, invited by the committee of which he is a member. The result is his "Listen, Yankee: The Revolution in Cuba." Tedious and repetitious, the book reads like translations of Castro's interminable and paranoiac brainwashing tirades against the United States. It is replete with all the distortions and untruths about relations between the United States and Cuba that have been printed in the

Communist Party press for more than twenty-five years and which have been insistently echoed by Castro and his comrades for the last year and a half. With absolutely no attempt at objectivity, Mills parrots the absurd accusations that the United States press has been unfair to Castro and Cuba and that no American journalist knows how to report the impact of a revolution.

There are in fact few truths in these alleged "letters" from Cubans to a Yankee, which is the style employed by the author to present his case; instead, they bulge with half-truths, complete distortions, and outright untruths.

Mills leaves no doubt about which side of the fence he is on when he writes:

I cannot give unconditional loyalties to any institution, man, state, movement or nation. My loyalties are conditional—upon my own convictions and my own values. And in this matter, both of these lie more with the Cuban revolution than with the official United States reaction to it.

When he states that "the Cuban revolution, unlike the Russian, has, in my judgment, solved the major problems of agricultural production by its agrarian reform," Mills is selling the American people a bill of goods that the facts fail to substantiate. The agrarian
(Continued on page 36)

Your Literary I. Q.

Conducted by John T. Winterich

DATEBOOK

Ten authors have made an equal number of appointments for a variety of activities. To find out who did what and when Robb McKenzie of Newark, New Jersey, asks you to match the two columns. Answers on page 36.

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| 1. "Morning's at Seven" | () John W. Aldridge |
| 2. "Breakfast with the Nikolides" | () Truman Capote |
| 3. "The Garden Party" | () T. S. Eliot |
| 4. "The Cocktail Party" | () Rumer Godden |
| 5. "The Dinner Party" | () Lillian Hellman |
| 6. "Breakfast at Tiffany's" | () Frances Parkinson Keyes |
| 7. "The Children's Hour" | () Katherine Mansfield |
| 8. "Dinner at Antoine's" | () Claude Mauriac |
| 9. "The Party at Cranton" | () John O'Hara |
| 10. "Appointment in Samarra" | () Paul Osborn |