

have resulted from wiser measures. Rarely has greater opportunity been open for statesmen to achieve enduring fame than in the field of forest administration in British Columbia.

THE PRACTICE OF RELIGION IN WEST AFRICA

By C. A. Mitchel

In Africa every village has its shrine or shrines devoted to animism. The totem is not in evidence as it prevails in Northern B. C., but on the wall of the bare or public hall there are usually rude frescoes of snakes, scorpions and leopards. Images are almost unknown, although I have seen a few huge uncouth figures made of wicker work plastered with clay and having huge hideously carved wooden heads. The only image seen in all my travels was one at the entrance to Kmarko country just after crossing Bel Kouke mountain. Taboo is quite prevalent. Certain families or clans of the tribe must not eat certain birds—others must not eat alligator—another the cerastes or horned viper, some boa constrictor, and one family (much to their regret no doubt) must not eat chicken. However, it will be more interesting to my readers if I just go on to tell you about the actual conditions, beliefs, superstitions and practices.

I am indebted to the late Rev. F. Schlenker, a C. M. S. Missionary, for some of my information, but most of it has been corroborated and some of it is original.

TRADITIONS ABOUT CREATION.

The Timnis believe that this is the second earth and we are the second people and that there is to be a third earth and a third people. The world is flat and circular and is resting upon the head of a giant who faces east. When he moves he does so very gently but sometimes he moves with his head suddenly to the west and then we have an earthquake. The first man and woman made were brown or tawny in color and after they were made God seemed indifferent to His creation, but sent a servant to see how they got