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FELIX EBOUE.

On May 20th. of this year Felix Eboué, Negro Governor of F.E.A. was buried in the Pantheon in a ceremony where all France paid him homage. Forty students of the Ecole De la France carried the ~~bur~~ through the streets of Paris down the C.E. and through the Arch de Triomphe accompanied by the President of the Republic.

Born 1884 at Cayenne.

Took Law Degree at University of Paris.

Then went to Ecole Coloniale.

Served as Assistant Administrator at Ubangi for 23 years.

1930 Secretary General and Acting Governor of Montanique. Then acting Governor of the French Sudan. Governor of the Chad 1938.

Finally 1940 Governor General of all F.E.A.

CHARACTER.

Music, Rugby. Brilliant student and fine athlete. Warm and powerful personality. Principal concern not his own personal advancement but the emancipation of his people in Africa. Married a woman of Montanique ~~xxx~~ who is today Deputy for Montanique in Paris. Son Airman during War - Officer. Fearless in politics and war. Well illustrated by the fact that when in 1940 with the signing of the Armistice between France and Germany, Eboué's position ~~was~~ of Governor of the Chad became a primary strategic importance. The Chad was the key to the Sudan, to the Belgian Congo and to South Africa - if it fell to the Vichy Regime Hitler and Mussolini might take Egypt from the rear. If it stood with the Allies thousands of planes could bring

in supplies to the British in Egypt. Fort Lamy was also a great military centre for F.A. Troups. With these facts clearly in mind Dakar informed Governor Eboue that emissaries from Vichy were on route to F. Lamy and ordered him to declare his adherence to the Vichy Capitulation at once. Immediately he sent back word that no emissaries of the traitorous Vichy Regime would be received by him, that none of them would be allowed inside the Chad Province and that any or all ~~the~~ who set foot within his Province would be arrested on the spot for treachery.

On August 26th. 1940 despite the fact that three of his children were in occupied France, two of his sons as prisoners of War and the Germans, Eboue issued an historic proclamation to the effect that he was convinced that the restoration of the greatness and independence of France demands that France overseas continue to fight on the side of Great Britain to proclaim the Union of the territory and of their troops with the few french forces of General De G. This was the first uprising for freedom anywhere in the Franch Colonies and the , of this fearless negro Governor inspired all the colonies of F.E.A. to declare their loyalty to the Republic. This is the military aspect of his Character. Of the political aspect I shall deal later. Suffice it to say here that in 1940 Eboue was awarded the distinction of being appointed one of the 9 members of General De G.'s counsel to defence of the French Empire and a month later was made Governor General of all F.E.A. The significance of this action of bravery on the part of Eboue is today history and its result clearly understood without my elaborating further,

but perhaps Eboue's claim to immortality - and that he has such a claim is clear from the fact of his burial in the Pantheon - rests on the service that he has done not only to the Africans in his own territory, but to Africans the world over by his wise thesis on Native Administration and the influence of this thesis on present day French Native Policy. The key note to Eboue's policy with regard to the place of the native in modern society lies in his declaration "if we wish to build solidly" It is impossible within the scope of tonight's talk to give a detailed analysis of Eboue's policy, but I should like to mention his three underlying principals :-

1. Colonial Administration must be drastically decentralised so as to give ~~more~~ greater authority and responsibility to the native local bodies.
2. That far reaching economic ~~governments~~ reforms must raise the living standards of the entire population and not only of a favoured elite.
3. That the ? tribal and familiar patterns of African life must be protected rather than destroyed by the modernisation and industrialisation of the African economy.

1. Eboue was firmly convinced of the fact that the chief is the most important institution in rural administration and that he cannot be replaced lightly. "His existence is sometimes unknown to us and the most difficult ~~in~~ thing is to find him. That is what I want from day to day the Administrators to do. I never want to see again a ? reaching power because his service must be rewarded, I want the legitimate chiefs to be found where our ignorance has

compelled them to hide. I ^{know} ~~think~~ that I will be told that they cannot be found, that if we find them they will be hopeless creatures. I maintain this is ^{possibly} ~~untrue~~. The occult power exists because it is the traditional one. Let us find him, bring him into the limelight, honour him and the results will be positive. We must not foster a proletariat badly clad speaking a broken French. We must create an elite and to begin with the elite of the chief and important people. We must place before them responsibilities of power and teach them to work through tackling difficulties. I know what can be answered; the native King comes dressed in all sorts of grotesque rags as power? of ~~poison~~ poisons. Wine and women have brought him ^{to} ~~the~~ premature decay. His lack of co-operation is obvious. I know all that - but if as a person he does not deserve the honour his position deserves it. How can you expect better service from his son ~~or~~ or nephew if he had not any consideration for the rank of the previous one? If we ? through the Chief, we will have in the end to do directly through the medium of native civil servants, and then we shall reach greater abuses. At least the chief is kept in check by a traditional custom and invisible sanctions of tribal life, and what is ? persistent in the regime of the chief must be kept and improved.

2. One must proceed cautiously and slowly. It is a threat to the race to start huge industrial and colonial enterprises which ^{bring} ~~abates~~ the young African with money, severs them from traditional and family ties and takes them to quarters where tribes ~~and~~ are mixed and where man becomes prematurely individualised. If urgent necessity demands

this the worker must be taken family, lock, stock and barrel to the ? of the exploitation and his normal surroundings must be recreated entirely.

Eboue is responsible for the introduction of cotton into F.E.A. Grown completely by the natives, 1944 exported 25,000 tons of cotton. Established schools, ~~buzz~~ military training improved. 1938, 1000 tons of rubber. 1944, 4000 tons, etc.

3. Eboue divided the natives of F.E.A. into the rural native and the urbanised native with the traditional customs and authority. Urban natives he seems to have divided into three classes - the French citizen, the evolved natives and the rest. It is in dealing with the evolved natives that Eboue ~~xxx~~ is most interesting. His great cry was that time and effort were the two primary factors in the evolution of the native peoples. He always underlined the need to proceed cautiously and slowly. ~~Without education~~ Education is essential; not only education in its narrow sense when they have only absorbed superficial part of European education, but in its broad sense. He had a great belief in the importance of christianising the natives to prepare them to take part in the world of today. They must be taught to tackle responsibilities and solve problems, to think more deeply and to discover that no result can be reached without a lot of effort.

Eboue was clearly against the old fashioned idea of colonialism for money, and ^{also} other policies which despite their generosity, he considered dangerous, e.g. granting the native the right to vote. To him the capital sin of

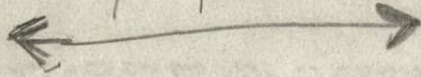
colonialism was social disintegration. "To ^{SOW}~~say~~ among the Africans ideas ~~born~~ in other countries and a different ? as an error which brings about primary individualisation. Time is the essential factor of all human undertakings. It is to be taken into account more than ~~or~~ anything else when the process of education is to be applied to a Society as a whole"

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