

THE MISSIONARY SURVEY



APRIL, 1917



Four Secretaries (of Four Executive Committees), Snapped at L. M. M. Convention, Lexington, Ky. Can you name them?

HOME
MISSIONS
CHRISTIAN
EDUCATION
AND
SUSTENANCE
RELIEF

FOREIGN
MISSIONS
PUBLICATION
AND
SABBATH
SCHOOL
WORK

THE PRESBYTERIAN CHURCH IN THE U.S.
AT HOME AND ABROAD

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RICHMOND, VIRGINIA

charts about our work in the Congo, and the set of map and charts will be sent to every school. There are also collection devices for those who need them.

About June 1st, lessons on our Congo Mission will be ready for optional use in classes. These lessons have been offered now for two years and the number of those who find them useful is growing rapidly.

The map and charts, and samples of the other helps, will be sent to every Sunday school.

Programs and lessons will be sent in *quantity only to those schools that ask for them*. We followed this method last year, and experience abundantly

justified the wisdom of the method.

Everything but the lessons will be available by April 15th. The lessons will not be ready before June 1st.

We have greatly appreciated the co-operation that Sunday schools have given us. Year before last we estimated that 75,000 Sunday school people co-operated in our Japan Campaign. Last year at least 100,000 took part in the Brazil Campaign. Why not make it unanimous for the Congo? We are counting on a growing co-operation year by year, both intensively and extensively.

Any order or inquiry sent to Jno. L. Armstrong, P. O. Box 158, Nashville, Tennessee, will have prompt attention.

"LUBUKU."

A Secret Society With A Terrible Initiation.

C. T. WHARTON.

"Lubuku" is a word with a strange story behind it. I had been hearing the word for a long time but had never really pressed its meaning. One night I did. I had heard that one of our own native elders, a member of the Bakete tribe, had, when a mere boy, been initiated into this secret order and knew all its mysteries. As we sat there in his small hut by the light of a spluttering wick in a can of palm oil, he told me the following things about "Lubuku."

Lubuku is not a medicine, though some of its rites resemble some of their medicines, it is simply a secret order that has existed among them for no one knows how long. Its one purpose is to enact "Biuma" or wealth, from its victims. The victims or initiates are the young boys of the village, often mere children. They are inveigled into consenting to join the order on promise of being told all the mysteries and wonders of Lubuku as soon as they have been initiated. They are given hints of wonderful wisdom that shall be theirs, such as the power to communicate with people who have been

long dead. Sometimes they are forced into it by their own parents who know the terrible suffering ahead of the child but who agree to it for the sake of their share of the booty coming to the child once he is in.

Once the boy has consented to go through, the first stage begins. It consists merely in collecting his initiation fee and putting it into the hands of those who are already in. The price is very heavy for a native and takes long to get together. During this period, the victim is ignorant of what is ahead of him. He goes about wearing a curious headband from which hang long streamers of dried palm leaves, resembling dried grass. In this gaudy array he struts about, quite conscious of his importance in the eyes of the other children, little reckoning that it means not that he will get the promised wisdom of Lukubu but that he is about to become the foolish victim of a most cruel torture, and is innocently paying a big price for the privilege! In fact this stage of the initiation is a clever ruse to rouse the curiosity of other victims. Thus he innocently plays the

part of tolling other boys into the trap.

Once his "biuma" is all paid, what happens? He is bound to the most strict secrecy of all that is to follow, by a threat that if he reveals a single word he will first be made to stand the blame for the killing of nine goats, killed at random in the village by the members; also his mother will be cut to death, and finally he himself will be hung up by the neck and all the village called to witness the fate of a traitor to Lubuku. He almost never tells.

They then take him somewhere apart and proceed to initiate him. The initiation varies as to nature but is always merely an inhuman torture of the little fellow, that sometimes at the end leaves him with not much life in his body. He is unmercifully beaten; he is put into a pen where they proceed to fill his eyes with red pepper, to rub the pepper into all the hairy places of his body, to mix the pepper thickly in water and throw it on him, to force the fiery husks of the pepper pods up his nostrils.

These and similar ministrations over, he enters on the state known as "Muxidila Lubuku." That is, he is led to the forest to run wild for a certain time during which he is not allowed to cut his hair or his beard, if he has one and can not rub the bright red cam wood on his body after bathing.

When someone in the village kills a wild hog he must buy half of it, put two chickens on top, cook plenty of "Bidia," or soft native bread, pay three blocks of the salt which the natives themselves manufacture in the swamps, then he is allowed to cut his hair.

Finally he comes to the last rite. They go with him again to the forest, pick a large forked tree that is inhabited by thousands of a certain species of small ant whose sting is like fire. They stir the little creatures to anger by beating on the tree trunk with sticks, when they are fairly aroused and are seeking something upon which

to vent their anger, the initiate is forced to climb the swarming trunk and take his seat in the crotch of the fork, there to stay till told to come down. He is threatened with the aforementioned dire results if he comes down, or even falls down. The word is not given soon, and when it is, he usually is unable to climb down, but falls to the earth, his body all swollen from the unnumbered stings of the ants. No, it does not kill them, I asked particularly on this point and the elder said he never had heard of one dying.

What of the wonderful secrets that he paid such a price to learn? There are none! He is asked, "Did you see anything? Did you hear anything?" Upon his answering, "No," he is told, "Well there is not anything." However, the threat is repeated to him, and when he again appears in the village what does he answer when questioned? He says, "Lubuku" is wonderful, its mysteries are great. I could converse with the dead."

He has now three prime motives for not exposing Lubuku; first, fear; second, the desire to see others caught in the same trap that caught him; third, from now on he gets little of what all subsequent candidates pay to enter. This amounts to maybe a hundred shells each time, less than five cents in value! This he must divide with his parents and all those who aided him when he was collecting his "biuma" with which to enter. A life time would hardly see him refund the amount that he paid to know the mysteries of Lubuku.

He now takes up the pleasant task of getting others in, holding out the same fair promises that trapped him.

* * *

It will be very hard ever to break it up. The elder who told me the tale says he has repeatedly warned some of the boys of this village of what they must suffer and to what purpose. It is of no avail, the old timers tell the boys that no one that is willing to tell knows

anything about Lubuku, and that anyone that really knows will never tell, that it is all a lie that he has been told and not the true palaver of Lu-

buku. It has held sway many generations in the village and a doubter returns to his faith in the den wonders of Lubuku even if he does not venture in himself.

PLAN FOR ORGANIZING A SUNDAY SCHOOL INTO A BAKUBA KINGDOM.

ETHEL TAYLOR WHARTON.

The King of the Bakuba is called "Lukenga." His kingdom will be composed of as many villages as there are departments in the Sunday School.

At the capitol are:—

1. Lukenga, the king, whose word is absolute law. (General Superintendent of Sunday School.)

2. The "Miloho" (me-lo-fo), princes of ambassadors of Lukenga who carry his messages to the villages. (Assistant superintendents, treasurer, secretary, etc., or, if desired, may be elected from school.)

In each village are:—

1. The "Xaxenge" (sha-shenge), or chief,—the highest authority in the village. (Dept. Supt.)

2. The "Mbambi" (mbam-be), or senate. (Teachers of all classes in the department.)

3. The "Mbenge" (mben-ge), or house of representatives. (Presidents of organized classes in the dept., or representatives elected by each class.) The power of the Mbambi slightly exceeds that of the Mbenge. The two bodies combined form the "Mbambambenge" (not as hard as it looks, pronounced as spelled with accent on *bam* and *benge*), or congress. The Xaxenge cannot act independently of them, nor they of him.

4. The "Mbadi" (mba-de), or young fighting men of the village,—first into battle, show off their strength on every public occasion, have a great deal of real influence in the village. Only those "who can hide things in their hearts," or keep a secret can be Mbadi. This body is not essential to the plan but will probably prove a good outlet for

the surplus energy of one or more classes of boys from eight on up. It will spring a surprise on the school in the shape of a short program on "A Campaign to show their strength" or "a money-raising" campaign "first in a fight."

5. The "Diulu" (deu-li), or "nose," so called because, like the nose, he precedes all others, in battle, in an attack on large wild animals such as the lion and elephant, in clearing a new road—anywhere there is danger or difficulty. He is the one man who is afraid of nothing. (Mrs. Cleveland's article on the Diulu will give fuller information about him, and individual teachers and superintendents will be better able to adapt this office to their purposes than we can suggest here.)

The "Bena Mexi" (ba-na mexi) are the wise men. One is a "Muena Mexi" or wise man. They receive this title from the king only after they have collected a great store of village and tribal legends and history. A contest in general information on Africa might be inaugurated, and at the end of a given year all contestants report before the king at school. Those bringing the most complete and best information would be elected Bena Mexi. The number from each village or in the whole kingdom may be limited. A Muena Mexi may be designated when some other one from his village "exceeds him in wisdom." Bena Mexi may be required to bring in additional information at set times during the year. Or the school may elect a Bena Mexi at the beginning of the year and require them to bring in reports during