

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
LITERATURE

FOREIGN
MISSIONS
PUBLICATION
AND
SABBATH
SCHOOL
WORK

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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 "to show their strength" or "money-raising" campaign "first in 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 leopard or 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) or wise men. One is a "Muena Mexi." 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 school. Those bringing the most correct 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 Bena Mexi at the beginning of the year and require them to bring in reports

monthly, or quarterly, as seems most practical.

This outline suggests how the organization can be used educationally. Now for the financial side of it together with a little more information. From time to time as he is in need of money or materials, Lukenga sends his messengers out to call for taxes, food or building material from his villages.

Let Lukenga send his Miloho to the various villages calling for food, building material and taxes, to be brought to his capitol either at one time or at three different times. On the appointed Sunday, representatives from the vil-

lages appear before him with their tribute. (See scene at Lukenga's court.)

The Miloho would make their demands through the several Xaxenge, and they in turn would call the Mbambimbenge to make plans for raising their share of the tribute. This gives each department a chance to make and carry out individual plans.

The information on building materials for the court scenes holds good only for the Bakuba, Bakete and Bangendi tribes; other tribes in Congo build mud houses. That on food will hold good for practically all tribes.

SCENE AT LUKENGA'S COURT.

ETHEL TAYLOR WHARTON.

It will be impractical to attempt this scene in costume as neither setting nor costumes could be arranged without a great deal of trouble and some expense. Let Lukenga be seated in the center of the platform on a slightly raised seat. The Miloho may be seated in a semi-circle behind him on rather low seats. All his subjects kneel before him as they came into his presence.

1. Representatives from the various villages come with food.

First Villager:—I come with ciombe (che-om-be) flour. The women of my village dug only the ciombe roots that excelled in goodness. They exceeded a man's fore-arm in bigness. Then they put the roots in the cool water of a shallow pool. They left them there all of two days till a white foam rose to the top of the water, and they knew their bitterness was finished. They built new frames of palm branches and laid the roots on them to dry. All of one day they left them in the sunlight. Then they put the roots in their big baskets over the fire in their huts. The ciombe stayed in these baskets over the fire many days. They kept the fire all day, all night; all day all night;—plenty of days;—and always the smoke rose around it. Then they chopped off the

outer bark with their knives, and pounded and rubbed the white heart of the roots between their big flat stones. See? The flour is fine, and very white. The bread will come good—The ciombe flour is here.

Second Villager:—I come with matamba (mah-tahm-bah). See! Here are only the new leaves of the ciombe plant. They excel in tenderness and youngness. When your women cook them with oil and pepper and you dip your bread into it, your heart will say, "Ah! My people did well by me. This matamba exceeds all greens in goodness."—Behold the matamba.

Third Villager—I come with palm oil. The men of my village climbed high to the top of our tallest palms and cut the great clusters of palm nuts from the trunks. The village women carried the clusters to their houses and selected the larger nuts, of the bigness of a pigeon's egg. They pounded these in their big wooden mortars till all the fibers were broken from the seeds. They squeezed the oil from these tough fibers into their jars. Here is the palm oil. It is thick and red, and very good.

Fourth Villager:—I come with "meat of in the water." Our men made traps of the light lukodi vine, and set them