

CONGO
GENERAL
CONFERENCE
REPORT

BOLENGE-1921.



1921.

CONGO
MISSIONARY
CONFERENCE

*A REPORT OF THE EIGHTH CONGO
GENERAL CONFERENCE OF
PROTESTANT MISSIONARIES.*

Held at BOLENGE,
DISTRICT DE L'EQUATEUR,
CONGO BELGE
OCTOBER 29—NOVEMBER 7, 1921.

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CONGO MISSIONARY CONFERENCE, 1921.

CONGO GENERAL CONFERENCE, 1921.

—
"All One in Christ Jesus".
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Opening Session. Saturday, October 29.

At 7. 30 p.m. the chair was taken by the president, Rev. Joseph Clark, A.B.F.M.S., who opened the Conference with prayer and a devotional service.

The president announced that Rev. E. I. Everett, C.M.C.M.E.C., and Dr. C. C. Chesterman, B.M.S., would act as joint minute secretaries.

Rev. Emory Ross welcomed the delegates on behalf of the D.C.C.M., and thanked Rev. H. S. Gamman and Mrs. Ruskin, C.B.M, the compilers and printers of the Conference Hymn Book.

Announcements were made by Dr. G. P. J. Barger and Mrs. Ross, joint chairmen of the hospitality Committee; Rev. W. R. Holder, chairman of the meetings committee; and Rev. D. A. Byerlee, chairman of the recreations committee.

Reference was made to the death of Rev. C. Padfield, C.B.M., and special prayers offered for the bereaved relatives.

At 9 p.m. the meeting was closed with prayer by the president.

Owing to the late arrival of the steamer conveying the secretary letters were read at a later session from the Governor General of Belgian Congo, Mr. E. E. Grimwood, foreign secretary of the A.I.M., London, Dr. F. B. Meyer, hon. director and general secretary of the Regions Beyond Missionary Union (C.B.M.), Rev. W. Y. Fullerton, home secretary of the B.M.S., Rev. C. E. Wilson, B. A., foreign secretary of the B.M.S., Dr. S. J. Corey, foreign secretary of the United Christian Missionary Society (D.C.C.M.), the Congo Conference of the Swedish Mission, per Pastor J. Nyren, president, Mr. J. A. Clarke, G.E.M., Rev. G. Fred Morris, A. I. M., the late Rev. C. Padfield, C.B.M., and Rev. R. L. Jennings, B.M.S.

The following were appointed as members of the Findings Committee, which takes the place of the Congo Continuation Committee during the sessions of the Conference: Rev. Joseph Clark, chairman, and Rev. A. R. Stonelake, sec., *ex-officio*, Dr. H. Anet, Revs. Emory Ross, J. A. Clark, D. Mason, S. Gilchrist, E. R. Moon, J. Sodergren, R. D. Bedinger, and Dr. C. Mabie.

The Worth of the Congo Native to the Colony and to the Church.

By the Rev. R. D. Bedinger, A. P. C. M.

The worth of an individual should be measured not by his material possessions but by his services to society. It is true that men of large wealth have often proved great benefactors of the human race. But it is equally true that men of small means, even men of poverty, have placed the world in lasting debt to them through their unceasing toil and self-sacrificing devotion.

Viewed from the standpoint of revenue, or finance, the Congo native in his present stage of development is worth very little to State or to Church. But viewed in his relationship to the undeveloped resources of this great country he is a most valuable asset. Without the native the Colony could not exist, neither could we hope to establish a Church here; for the Congo is pre-eminently the home of the black race. He has been driven out of, or segregated in, certain quarters of his continent to make room for the more enterprising white man, just as was the case in North America. But we do not believe that Central Africa will ever become a permanent abiding place for the white races. Therefore, whatever may be the future of the Colony, and we believe it has a great future; whatever prosperity may come to it, and through it to the world at large; whatever contributions to science, medicine, education, religion; all will result primarily because of the services rendered by the natives. Great as have been these services in the past, great as they are in the present, they will unquestionably find their fullest expression in the future.

Thus far the greatest contribution the native has made to the Colony and to the Church is physical. In the one word "labor" we may sum up his greatest activities. He is the beast of burden, the chief means of transportation even today. Although the railroads and steamers have come, these have but little lessened his importance as a porter, for all products must be borne to the rivers and railway lines on the heads and shoulders of the natives. The service the native rendered in the early years transporting State officials, traders, and missionaries, with their supplies, between Matadi and Stanley Pool should never be forgotten. The building of the Lower Congo Railway is a monument to native labor no less than to daring Belgian enterprise. It has been said that each telegraph post along the line represents a native life laid down. What a contribution that was! Every trader's house along the rivers, every lonely State post in the far interior, every Mission center, is a tribute to native labor. No

steamer can run, no house can be built, no revenue can be collected without his service, however small or inefficient. What shall we say of his services as a soldier and porter during the recent World War? His labors and sacrifices have added to the Colony the two rich ex-German provinces of Urundi and Ruanda. The surpassing importance of the native in the realm of labor is a self-evident fact.

Let us now turn to a brief discussion of the native in his relationship to the undeveloped resources of the Congo.

First, in regard to the Agricultural possibilities. No one knows the potential worth of the Congo soil, for the simple reason that sufficient tests have not been made. It is true that it is poor in certain elements, as for example, potash. This will be supplied some day. But good land is so abundant, climate and rainfall so propitious, that we see no reason why most everything in the vegetable kingdom should not be raised here. Nearly all the fruits can be grown. Wheat and Irish potatoes can be produced in the Katanga. Cotton has been introduced successfully. Some sections, as the Katanga and the eastern provinces, are ideal for cattle raising. Not only should the Congo in time cease to import the commodities so necessary now, but should begin to export the same. In view of the fact that European and Asiatic countries are turning more and more to manufactories, we believe that the day is not far distant when the tropical sections of Africa and South America will produce the greater part of the world's food supply. Then will the Colony no longer be operated at a financial loss, but will add wealth to itself, and to the world. But in the development of these agricultural possibilities, the man contributing the greatest service will be the native. The soil is his element, for he knows more about it than anything else. The white man will need to train him to real farming and may need to direct him for many years. But all the returns in material gain will be the result of native labor. And as the soil is made to yield its hidden wealth, the worth of the native to his community, to the Colony and to the Church, will be increased, for this will bring to him nourishing food, good clothing, and a decent house, which are so vital to the stimulation of production.

Second, in regard to the Industrial possibilities. Certain sections of the Congo are rapidly becoming industrialized. It is said that the greatest copper and tin deposits in the world are found in the Katanga, while the diamond fields of the Kasai are yearly growing in importance. With the completion of projected railway lines the development of these industries will proceed quickly. No doubt this vast Congoland holds in its bosom other precious stones, metals, and ores. But in the development of these mines and fields the labor element is the most important. It is the native

who will contribute that. The importation of Chinese and Indian coolies in South Africa does not seem to have been a great success. It is extremely doubtful that they will be brought here. Therefore the worth of the native in relation to these industries cannot be overestimated. There are still other industries which may be started. What of the unlimited wealth bound up in the great silent forests? What of the rubber industry? May it not be revived by a reforestation of rubber trees? What of the soap industry, and other products from the palm-nut? There are some who believe that the day is near for the operation of cotton mills and the manufacture of cloth. There is unlimited water power for any industry. With the raising of cattle the leather industry may be developed. This point need not be further pressed. But let us repeat that the native is the foundation stone upon which all industrial structures must be built.

In a few sentences let us state the relationship of the native to commerce. The development of raw products, their manufacture, their exportation and the importation of other commodities, barter and trade, all come under this head. Commerce is the most fruitful source of revenue to the State. Therefore the State should do everything possible to aid commerce. We may say that the railway and steamship lines are the arteries of commerce. But in their operation the native is indispensable. How many steamers would sail the Congo and its tributaries if white labor had to be imported? Who would furnish the fuel, fire the engines, sound the depths, pilot the boats and pull them off the sandbanks? Who would act as the engineers, firemen, conductors, and station agents for the railways? Who would load and unload cars and ocean liners? Thus there is scarcely a phase of the commercial, industrial and agricultural life of the Colony which is not related in some vital way to the native.

What can one say of the worth of the native from the intellectual standpoint? Here opinions may vary. But none who has seriously set himself to the task of training the negro mind will gainsay his ability to imbibe knowledge. We frankly admit that as we find him here uniformly he seems to lack those traits of mind which have caused his white brother to forge ahead, namely, initiative, a sense of responsibility, the organising faculty, self-control, and the power of will. There is a reason for this. It is a fact that up until the age of twelve the negro boy will develop as rapidly, or more rapidly, than the white boy. But after twelve even retrogression may set in. His environment doubtless has something to do with this. But there is a more fundamental reason. The sexual impulse is abnormally developed in the Bantu. This appetite tends to dwarf all else after puberty. As Robert Keable well says, "We are witnessing among the Bantu that check on the wheels, the overcoming of which among

the white races, probably marked the dawn of our progress. It is unnecessary to labor the fact that Christ alone can set them free. Given a few generations of conversion and Christian environment, the black races will have the road to mental empire as open to them as to us. But educate without conversion and you build on the sand. Nature is stronger than we. Nature is stronger than all else but Christ, who alone can regenerate".

But in spite of his weak points the native possesses a lively interest, a vivid imagination, and a retentive memory. He has an excellent mental outfit to start with. Working upon and developing these assets he should take a large and useful place in the Colony and the Church. Given the opportunity to learn, we see no reason why the native should not replace every West Coast man who now labors as clerk, stenographer, typist, telegraphist, carpenter or what not. He should also become competent to assist in the higher teaching and training of his fellows, and even in the administration of the Colony.

What is the Congo native worth to the Church? This is the question which concerns the missionary more than the preceding discussion. Our sole purpose is to build up the "Body of Christ". What contributions, then, do we find the Congo native making to the Church? Within the limits of this paper we can do little more than mention some of them.

First, the praise of the Almighty, which is the chief end of man, the praise of Christian worship, and of Christian living. This is no small contribution. Less than a half century ago no voice was raised in the true worship of the Saviour. Today a Christian constituency of perhaps 100,000 now voices its praises in song and prayer and holy living. May we not expect also that Africa will also produce its spiritual masters, just as the West has done, with whom we may draw near to God. There is a simplicity, earnestness, humility about the native mind of which the Master spoke when on earth. As some one has well said, "An African 'poor in spirit' may yet show us how to possess the Kingdom of Heaven even better than a Thomas à Kempis or Ignatius Loyola has done".

Second, a child-like faith. Have you ever known a native once touched by the holy fire to doubt God's wisdom, His providence, or His word? We confess that at times his unquestioning acceptance of God's dealings with him both rebukes our lack of faith and leads us to want to become like him, a little child. In these times when the faith of men of our Western civilization is growing cold, or crumbling, do we not find our own hope more firmly established by the unswerving allegiance of the native to God's word? Personally we rate this very highly.

Third, loyalty and devotion. There is something profoundly touching in this aspect of the native mind and heart. If he loves you he will stand

by you in any emergency. And let it be added that his love is easily gained. We can never forget a death-bed scene some years ago. A white trader who in the lure of gold remained too long in the Congo had come face to face with the grim enemy. In his struggle to overcome his disordered brain seemed to find some satisfaction in hurling the most vile invectives at his devoted native attendant. Insult upon insult was heaped upon his head. But through in all for four days, and through the long night watches, the faithful lad watched over his dying white chief as tenderly as would have done the mother whose name more than once escaped his lips. One cannot help but admire this type of loyalty. But what surpassing value does it attain when its object is the person of the Lord Jesus. We missionaries would do well constantly to develop and exalt this remarkable trait of native character. May we not pause to add that a recognition of this and a genuine effort to foster it on the part of Government officials and traders would do more to prevent uprisings than the execution of a hundred Kibangos?

Fourth. The native has much to contribute to the leadership of the Church. Although it is extremely unlikely that we shall see in this generation the native church advancing entirely under its own leadership, yet the time will and must come when we missionaries should relinquish the field to them. How soon this will come depends more upon us than upon the native. As long as we are unwilling to trust him with large responsibilities, so long must we continue to shoulder the burden. To develop a sense of responsibility and initiative in the native we must place responsibility on him and increase it as fast as he can bear it. This has been the policy of our Mission. It was the outstanding policy of our late leader, Dr. W. M. Morrison, who believed that it was better to fail again and again in this respect, rather than to strengthen the native's feeling of dependance on the white man. The response has been most encouraging. Our native pastors and elders practically govern the Church now, missionaries acting almost altogether in an advisory capacity. It is our purpose within the next year or so to organize a native Presbytery.

Fifth. We cannot overestimate the worth of the native in his relation to the great missionary task of the Church, the winning of the world to Christ. He may never be called upon to do missionary work outside his own continent, but what a vast world is Africa in itself! Think of the untouched millions in the Congo alone. Think of the tens of millions in contiguous territories "without God and without hope". The native missionary is the agent who will win them, if they are to be won. The task is too stupendous for the foreigner. He may establish mission centers, develop leaders, exalt the message, but in the last analysis it is the native convert who must bear

the good news to the masses. Does the native possess the missionary spirit? We believe that he does in most instances. But wherever this is not true it is our duty to develop it.

Sixth. The Congo christian natives may be of incalculable value as a barrier to the on-rushing tide of Islam. There are some who believe that all Africa must inevitably become Mohammedan. The advance lines are approaching dangerously near the Congo. We do not believe that we can over-emphasize this peril. We must not wait until the mass is upon us. We must advance energetically to meet it. Who knows but that the Congo Church may become the force upon which the ranks of the Prophet will be broken!

DISCUSSION.

Rev. R. A. Mathers in opening the discussion said it is good to remember that the value of a person, as of a nation, is largely determined by the service he can render to the cause of righteousness. True, the intellectual contribution of the Congo native is at present negligible: his conceptions of the Truth are largely a replica of his teachers; he has not yet had time to mould them as he conceives them in his inmost consciousness, nor has he yet become articulate to state his ideas accurately. But when that time comes we may be assured that he will not state Christian truth in exactly the same way as the native of Western Europe, or as the American. He will then be of more value to the Church than he at present is, for the Church will be the richer by his contribution of thought.

I would particularly emphasize what has been said about his value to the missionaries. How many of us use our Christians as much as they ought to be used? My experience is that he feels the sense of responsibility put upon him so heavily that he tends to be officious. True, prolonged responsibility without supervision may

be dangerous not only to the well-being of the duty in hand but also to his own spiritual life. But I think we are much inclined to err on the side of cautiousness, and are afraid to trust him sufficiently. Have not many of our colleagues been detained at some of our stations who would have faced the future with a new optimism had they seen the visions we saw yesterday?

Concerning the value of the native to the Colony, I was interested, during a discussion with commercial men at Stanley Pool of the relative merits of Congo natives and West Coast people, to note that the consensus of opinion seems to be that the Congo native is quite as good a worker and even more dependable than the imported helper.

We must conclude that God has put us in charge of a veritable plethora of valuable material. May He help us to carry out His purposes faithfully and to the full.

Further discussion of this subject was reserved until after the reading of the paper by Dr. D. L. Mumpower entitled, "Means for the Development of the Native."

Subject: "Means for the Development of the Native."

By Dr. D. L. Mumpower, M.E.C.M. South.

There are in Congo three agencies at work for the exploitation (using this word in its best sense) of the native which derive their capital and workers from abroad. These are commerce, state, and church; they are all three vitally concerned in anything that will increase the efficiency of the people of the land. Commerce is avowedly here for the material benefit it can derive from the country; the church, for the spiritual benefit of the people; the state occupies a position, in a sense, intermediate between the two, its true

function being to maintain order, put down abuses, and make possible the work of material and spiritual agencies. Ideally, there is no conflict in the interests of these three agencies; what helps one should assist the other two. Commerce of the right sort will not find itself antagonized by the church, and the church will find itself and its constituency greatly helped by the stimulation that comes to a land through the exchange of its commodities for those of other lands; and the state, so long as its ideals are high, certainly has nothing to fear from either commerce or church. That these three are not working together in the Congo is very evident, but it is not in the province of this paper to discuss the reason of this lack of harmony, save to say that the church as here represented is ready to do its full share in the material and moral and spiritual uplift of the Congolese.

Man's threefold nature—physical, mental, moral—is evident in the Congo native as in us, though naturally he has paid more attention to the physical than to the other two. We have in this division a convenient means of studying methods for the development of the native, and the study is rendered more accurate because more definite, though it should be remembered that influences acting primarily upon one part of man's nature have also a secondary influence upon the other parts. In considering these divisions separately, I have made an effort find out what the native lacks and then to suggest, where possible, a remedy for each lack.

PHYSICAL. Even a casual observation will reveal in the Congo a great dearth of *old people*. Few there are that live out their allotted three score years and ten. Villages of a thousand people will contain not over *five*, or at the most *ten*, men and women whose ages we would estimate as more than sixty years. What becomes of the old folks in the Congo? In the homeland, before we came to this country, we were perhaps accustomed to hear that the African primitive tribes get rid of their old people, by intentional neglect or by worse means, as being economically worthless and therefore useless burdens. I am convinced that this is not the attitude of most of the tribes; rather, I should say, the old are treated with great respect. The fault undoubtedly lies in ignorance as to proper care of the aged. They are carried away by the first illness that comes along, because, in their lowered resistance, and from the lack of aid from remedies which, in many cases, would save them, they have not that stamina which would carry them through. There is hardly any remedy for this condition outside the general elevation of the intelligence of the people.

At the other extreme of life, *infancy*, the loss of life is still more appalling. It is safe to say that fifty per cent of the children born in the Congo never reach one year of age. The causes are chiefly unhygienic conditions at

birth, bad habits of nursing, too early weaning, too heavy food after weaning, exposure to cold. If Congo mothers could be taught three simple rules, this heavy mortality could be decreased fifty per cent: 1, Nurse child about every three hours and do not handle except at nursing; 2, Keep child well-covered, especially at night; 3, After weaning provide some food that is suitable to the age of the child. Hard as it will be to get mothers to observe the first two rules, the third rule is really the most difficult, as well as the most important. There is crying need for some easily-digestible food, native to the country, and inexpensive to bridge over the time between weaning and when the child can begin to digest the starchy diet of the adult.

Study of the *adult diet* of the native is very illuminating in revealing the great lack of variety in the foods that he depends upon for his sustenance. In the physical development of a people nothing is more important than the diet, and it becomes all the more important with a people who earn their livelihood entirely by physical labor. A well-fed native is strong and better disposed to do his tasks. The problem in the Congo is not the same as that in China and India; there the population is dense; the food supply is dependent upon natural elements, especially the rainfall, that are not always to be relied upon to arrive in time or to cease in time; here the population is scarce, hardly, at a most liberal estimate, over ten to the square mile; the rainfall is sufficient and can be depended upon to arrive in due season. The fault lies not with physical nature, but with human nature.

The Congo native is not, as a rule, poorly nourished as long as he remains at home, but it oftentimes becomes difficult for him to find sufficient food when he goes away on caravan work. Villages along the way have not much to spare and are inclined to demand high prices. This part of the matter is largely an affair for the government to regulate. The work of the missions lies in introducing new foods that can be easily cultivated; in encouraging the people to increase the variety of their foods. The native would be better off, for example, if he ate more fruit; fruit grows easily in the tropics; it is not a difficult matter to induce him to plant fruit trees. It seems to me unwise to sell imported foods to the native from our mission magazines; for the price is high and far above any return that he will gain; the same amount of money invested in produce of the land will mean tenfold more to him. To create in him an appetite as capricious and as particular as our own would be a real curse to him and a burden to the mission. The carbohydrates which form ninety per cent of his menu are, after all, best for the tropics. If possible, meat two or three times during the week and fruit each day should be added; plenty of fat is found in the palm-oil, and the vitamins, of which we are hearing so much these days, in the leaves of the

manioc and other plants. The work of the agricultural missionary lies largely in showing the people how valuable their land really is and that they may have plenty of food and to spare, if they are willing to put forth the effort.

In regard to the *homes* of the native, we are all one in thinking that here is room for much improvement. In considering this matter, we should bear in mind that the *building of his house* is no small "palaver" for the native, notwithstanding its mean appearance to us. Even where materials are close at hand, a well-built house of one room, 12 by 14 feet, can hardly be completed by one man in less than four months' steady work. If a mission is so fortunate as to have control over the native village that almost invariably grows up around it, it should have some definite oversight of and plan for the laying-out of the village and the building of the homes. Taking as a unit the married couple without children, he should be given a plot of ground of fifty feet frontage and one hundred twenty-five feet depth. His dwelling house should contain one room, twelve by fourteen feet, the walls ten feet high, the verandah five or six feet wide, pitch of the roof about forty-five degrees. A portion of the verandah at the back of the house could be made into a room for visitors. The bed should be elevated a foot or two above the ground; it can be made of sticks, with two or three mats placed on top. A seat should be among the pieces of furniture, and a table is very convenient though not so necessary. Behind the dwelling house, at proper distances from each other, should be a cook-house, a house for fowls and sheep and goats, a granary, and a toilet. Back of these there will be plenty of room for a garden of vegetables and certain number of fruit trees. Between his house and that of his nearest neighbor will be a space of about twenty-five feet, sufficient to insure safety from fire. Such an establishment is not impossible nor unreasonable, and will contribute immensely not only to the physical well-being of the possessor but to his sense of self-respect as well. But the mission will have to oversee the work if it wants it done well.

In the physical development of a people, *medical work* occupies the first place. Much time might be spent discussing whether medical work should be first of all an agency for the upbuilding of the bodies of men or first of all an agency for the upbuilding of the souls of men. Fortunately the missionary physician is in a position to do something toward both these ends, but as there are other agencies distinctively evangelistic, his work is first of all to be directed to the physical welfare of his people. The most serious diseases of the Congo are, sleeping-sickness, malaria, dysentery, venereal troubles, pneumonia, hookworm disease. Leaving out the infant mortality, these maladies carry away about eighty per cent of the population. The

discussion of these and other diseases, their causes, treatment, prevention, might easily come within the range of discussion of methods for the development of the native but would soon exceed the time allotted for this paper. The most important part of the *medical department* of the mission outside of the work of the physician himself is the training of native assistants. Here he will find a rich field that will yield an abundant harvest to his cultivation. To be concrete: A native assistant can be taught to take temperature, count pulse and respiration, determine the presence of hookworm, (most important of the intestinal parasites), treat ulcers, diagnose syphilis in the first stage and other troubles of a similar nature, make gland punctures and detect the trypanosome of sleeping-sickness, make blood smears and stains of various kinds, give intramuscular injections and even intravenous injections, sterilize instruments, pull teeth, perform many minor operations, assist in major operations, give anaesthetics. The list is not complete, but it goes to show what the native is capable of under patient training. Who can say that he is not worth his salt?

Manual and Industrial Training, though spoken of here as if a means in the physical development of the native, is after all more of an aid to his moral training. No department of the mission is more important than that which preaches the Gospel of work. It is claimed that industrial education is a better means of developing the native character than literary education, inasmuch as it comes more closely in touch with the actual needs of the people's life. I doubt the truth of this assertion, for so much of the literary education given in missions is also Biblical, but I believe that the ideal system is a judicious combination of the two. Many a native evangelist and teacher has been rendered proud and unfit for the humble work of a minister to his people by our neglecting his manual training and by our not requiring of him a definite amount of work with his hands before he enters upon his work and during the time that he is under our employ as an evangelist.

The value of labor in the development of the native's character is best proved by the many good evangelists and teachers that get into their work "by way of the m-wale", having entered first the work line, then becoming interested in the school and church, and finally applying for definite Christian service.

The *play life* of the boys and girls is a field of development scarcely touched by many of the missions. Games are not numerous among the boys, and the girls rarely indulge in any sport except that of dancing. Games are beneficial physically in developing quickness of judgement, accuracy of decision, concentration; morally, in developing self-control, consideration of others' rights, self-reliance.

MENTAL. In those qualities of mind usually classed as mental the native is poorly equipped, *save in memory*. In our moments of exasperation with him we are liable to say that he never reasons. His inability or disinclination to reason and investigate leads him to adopt other than legitimate means of solving a difficulty or frankly to admit this ignorance and cease trying. The purpose of education is twofold, the direct acquisition of knowledge from the teacher and the book, and the power to acquire new knowledge from facts already gained. It is similar to teaching one the use of tools and then asking him to make a piece of furniture from the knowledge thus gained. "It is true that literacy is not the only test of intelligence. Some who cannot write nevertheless have shrewd powers of judgement.....But education, given under influences which impart high principle, is a very powerful help toward economic independence and moral freedom." Fortunately the native is quick to see the advantage of an education. The printed page has a magic influence over him. His desire for a literary education, so-called, is founded on several reasons: Its great place in the life of the white man, the prestige it will give him over his fellows, the God-given instinct for new truth apparent even in many of these people, and the material gain that may result from his new acquisition. In all our educational and other work with the native we are often compelled to adopt means far below the ideal, for we must bear in mind that "everywhere it is the lower and more obvious inducements that are first effective and that lead gradually to the possession of what serves and stimulates higher wants." Education merely as a mental exercise does not appeal to the native; he must see something definite in it; let it therefore be practical. We are as liable to err in teaching too much as we are in teaching too little. This is not the place to discuss the curriculum in detail, but I wish to mention in passing what seem to me to be the branches to be taught in our mission schools: Reading and writing the vernacular, arithmetic, geography, composition, physiology. Most of the reading will be based upon the Bible.

In our educational plans we do not pay sufficient attention to the training of our teachers, though they are the principal hope of successful work. Really we should pay more attention to our normal school than to the ordinary day-school, as far as the missionary's teaching is concerned; he can accomplish more by devoting his energies to training ten teachers than by teaching a hundred pupils.

The mental development of the native is accomplished more through the memory than through any other part of the intellect. Without his quick and retentive memory he would be indeed a mental pauper. Relying upon the memory is detrimental to other powers of the mind, but it is the first step to the entrance of truth into the native mind; it should be used largely

and freely, frequent tests being made to see that truth is entering by way of the eye as well as by the ear.

Missionaries specially interested in education will find excellent ideas in a study of the Phillipine Educational System. The Filipino is perhaps a step higher toward civilization than the Bantu, but a system successful there might, with a few modifications, be profitably applied here. The results achieved have been splendid, and, though missions can hardly hope to do as well, their funds and workers being limited, they can, within their limits, accomplish more in the regeneration of a people than the government-controlled system is doing in the Phillipine Islands. Only passing reference can be made here; the details can be found in an article in the *International Review of Missions*, April, 1921.

MORAL AND SPIRITUAL. How to build Christian character? This is the question of all questions to be answered by the missionary, and toward answering it all the agencies already mentioned and any others of use should be called upon. The missionary's duty toward the native is threefold. He must first of all create or arouse a moral conscience; then he must inspire belief in Christ as the one Savior from sin; lastly, he must continue to bring to bear influences that will make the native a strong, upright, consistent, dependable Christian. To create a moral conscience, even in a people who have not been accustomed to make a distinction between right and wrong is not a difficult matter once the missionary gains the people's confidence. Neither is it difficult for them, naturally a trustful race, to accept the story of Christ and to regard Him as their Savior. But to build into them will powers that will resist temptation, and a love that will not grow cold, this is a task calling for all our faith, all our intelligence, all our patience.

In this struggle for the upbuilding of his character the native is beset by many obstacles. He has little self-control and has never made very serious efforts to control those primitive passions that are wrong; he is a firm believer in the policy of standing well in the community, at whatever cost; he has little sense of personal responsibility save for those of his own household. On top of these is his view of temptation, as coming solely from the outside; his fall is not due to himself but to this outside evil.

What then is our part as missionaries in this moral and spiritual development of the native?

1. Give him as much of the Bible as he can assimilate, having him commit many passages to memory that they may come to him in time of need. A well-instructed Christian is all the better equipped to know the wiles of the evil one and to resist.

2. Place as much responsibility upon him as he can bear, even risking a failure to respond. Without this responsibility the native Christian becomes woefully dependent upon the missionary, and the latter will soon find himself bearing all the burdens of the church.

3. Discipline carefully, justly, and with mercy each offense if possible. This is a difficult and unpleasant task, but how else are we to teach our people that freedom in Christ is not license and that God looks upon sin with unutterable loathing.

4. Do not pauperize him with our money. Every church member should be a giver; require at least a tithe. That which is so great a temptation to him, namely covetousness, can only be overcome by his own generosity. There may be much difference of opinion among Christian workers as to requiring the tithe, but all are agreed as to the necessity of definite systematic giving.

5. Preach the word in season and out of season. This method is so evidently a good one that little needs to be said about it. What we call "preaching" is, after all, the best means for the spiritual development of the native church; it rightly occupies the first place in all mission work.

6. Insist upon a certain amount of manual labor from all Christians. A lazy Christian should be as much subject to discipline as one who has committed a more overt sin. Nothing will keep such a man in line and hold more industrious ones there than the tonic of work; it is especially important in a primitive class of people.

7. Appeal to the good characteristics already present rather than attempting, too quickly, to instil new ones. So much of our work is lost because, in our eagerness to do the best for the native, we do too much and launch out too far in the deep. Truth in the abstract is not easily perceived by him; embodied in his friend it becomes easily grasped. For example, loyalty to his friends is a strong characteristic in him; he regards the missionary as his best friend; therefore it is often the policy, when he is strongly tempted, to appeal to him upon the basis of this friendship rather, even, than the higher basis of his duty to God.

8. Finally, much depends upon the general mental attitude of the native regarding his relations with the missionary. It ought to be a matter of much regret that so many of our people look upon themselves almost as slaves to us. Admitting, as they must, their great inferiority, it does not follow that they must be our bondservants. It is hard to know just how much of this attitude is due to us, how much of it is due to other white men in the Congo, and how much of it is due to inaccurate generalisations by the people themselves. Strange to say, the native does not resent this implication; he has not yet reached the plane where he does a great deal of

thinking for himself, but it is easy to see, that as long as he considers himself a slave, he is, as far as his moral development is concerned, in reality a slave.

Time and patience on the part of the missionary, increase of intelligence and experience on the part of the native, with the enlightening influence of the Spirit of God, will ultimately dispel this feeling of slavery and bring the native to a true conception of the position that God intends for him to occupy, that of a man free in Christ Jesus to labor hand in hand with his white brother in the bonds of love for the salvation of his unsaved brethren.

DISCUSSION.

In opening the discussion Rev. D. Mason mentioned that in his mission whenever possible the native pastor presided at church meetings. Further responsibility was also delegated through the constitution of a native committee which looked after finances and the payment of native teachers. The last paper might well discourage some of our missionaries. We may not hope to have great educational institutions or further development of medical training. He feared the smaller societies would have to be content with the road of "personal influence" and example. He stressed the need for teaching punctuality, in which most missionaries were no better than the natives!

Rev. H. C. Hobgood. What responsibility is delegated to natives, and with what measure of white supervision?

Rev. R. D. Bedinger. In the A. P. C. M. the churches are governed by native elders meeting weekly under white supervision. They were striving to advance from that position and form a purely native Presbytery guided by a "Book of Church order" which was being translated. The position of the missionary will then become like that of a ruling elder.

Rev. H. C. Hobgood. Who chose the members of the Presbytery?

Rev. R. D. Bedinger. They are nominated by the deacons and confirmed by the Church. He mentioned that in choosing their only ordained pastor, after much heart searching and prayer he allowed the deacons to choose without any definite lead from himself. They chose the man he wanted, but no doubt from observation they knew the wish of the white man.

Rev. W. Haas. Can anyone give information as to the conduct of a native Christian community which had been left entirely alone except for correspondence from whites? He cited a case on the Uele where two overseers had been left unvisited and had carried on very satisfactorily despite much persecution and imprisonment.

Rev. J. F. Skerritt. There is the case of Baringa station, C. B. M., which had been left for two years. The general work of the station had retrogressed, though there was much to gratify. He thought the time was not yet ripe for this policy.

Dr. W. H. Leslie. There is a case on the Kuilu where a native evangelist and his wife and forty helpers had stood their ground against the Jesuits. Though the work had not progressed and generally was not in a satisfactory condition, he nevertheless considered it an outstanding example of faithfulness. But there was another case where the station suffered very much from the abuses of the native left in charge.

Rev. S. E. Moon. I think the Conference should send a word of greeting to all natives who have been left in charge of stations during this Conference. This was referred to the Findings Committee which, on a later

occasion, submitted a letter to the Conference for approval

Rev. W. Jackson. Can anyone supply evidence of missionary enthusiasm among natives?

Rev. W. Holder. There is the case of Bolenge where all teachers with schools near Coquilhatville had been granted a fifty per cent increase in pay. The remaining teachers were content to work at the old rate rather than close the schools.

The President quoted repeated offers by boys to work and travel with him without wage, merely their "keep".

Rev. E. K. Alexander sought information as to the moral care of native workmen on the mission steamers.

The President again paid tribute to the great skill shown by native captain, and crews in handling steamers.

Captain Daumery mentioned the difficulty in obtaining Christian workmen. The pressure of work and long hours precluded other than morning prayers. There was no steamer running on Sundays, and on such occasions two services were held.

Rev. R. D. Bedinger in conclusion affirmed that the Government and traders did not seem to realise the value of the native; often by precept and sometimes by legislation their influence was degrading. He contended that the natives should have some protection from the breach of the seventh commandment by whites. He had great faith in the possibility of devolving responsibility upon the natives.

Dr. D. L. Mumpower urged the study of the "Rapport au Roi de la Commission pour la Protection des Indigènes.", Dec. 18, 1919.

Missionary Development in Congo in the uplift of Natives.

By the Rev. A. Walder, S. M.

The aim of missions to make disciples for Jesus Christ is the realization of the commission given to the apostles by our Lord as He was about to return to His Father. In recent years more than at any other period since the apostolic age the Church has aimed to spread the Gospel among the nations. As partakers of that high calling the Swedish Mission has spread the knowledge of the Gospel by preaching and teaching.

This Gospel has led the natives who have accepted it into peace, liberty and light. The heathen native lives in fear of death. The grave frightens him and casts a gloom over his life, but the converted heathen is strengthened by the hope of a glorious life beyond the grave.

Through missions paganism and the power of the witch-doctor have been broken. Formerly, in time of sickness and need help was sought from the witch-doctor, help which was quite worthless. By their cunning and deception these witch-doctors held the people in a bondage from which there seemed no escape. Only the Gospel could free them from fetters which had held them so long. With the overthrow of the witch-doctor came escape also from the deadening influence of belief in evil spirits.

Missions have done their best to undermine the practice of polygamy. When polygamy in Congo becomes a thing of the past, it will be recognised that the greatest contribution towards its abolition has come from missions. Missions have worked for the sacredness of marriage, and attempted to lay the foundation of a real and Christian home life.

Allied with the introduction of monogamy is the elevation of the Congo women. Before Christianity came to this land woman had no consideration. Her lot and work was that of a slave. She could neither decide for herself nor for her children. She was helpless in the hand of her chief, who could sell her to one whom she could not love. When oppressed appeal for her, or by her, was impossible. Missions have contributed materially to the present improved condition of her lot, and are continually striving for still further improvement.

Missions have also in a measure contributed towards the safety of person and property. Old men and women express surprise at the measure of safety now enjoyed. In their youth, when feuds existed between tribes and even towns such safety was undreamt of. It was only at great risk that a native left the vicinity of his own town, a large proportion of those who attempted thus to do having been carried into captivity. When a trader visited towns afar off he affirmed that he belonged to one of the neighbouring chiefs lest

he should be made a slave on the slightest pretext. The conditions prevailing in the early days of mission work greatly hindered the development of the native and the country. Under present conditions general trade and the exchange of barter thrive and are fostered.

Missions have exercised no little influence upon the cruel practice of burying the living with the dead. In the heathen view it was necessary to protect the peace of the markets by such burials. Superstition and crime are characteristics of heathenism. The poison test, once so common in Congo, could only thrive where ignorance reigned. Through Christian knowledge people have come to understand that sickness and death depend on natural causes, and not on the evil plottings of magicians. The feeling of independence thus created strengthens character, so that the natives can now think and act for themselves independent of their chiefs. The chief himself now looks upon his people with other eyes than before, and the value of the ordinary native is still further enhanced.

Missions have unquestionably instilled the feeling of mercy among their adherents. In his former state the heathen was destitute of mercy so that he would not help any sick person who did not belong to his family. Now the sick are carried to mission stations in large numbers, and mercy is bestowed upon the sick in the villages. Through medical mission work natives have not only been helped themselves but have been taught to nurse and care for their sick. In those districts influenced by missions motherless infants are not buried with the dead parent, but women try to nurse them or bring the little orphans to the mission.

Perhaps the greatest contribution made by missions towards the development of natives is in the matter of education. In the village schools boys and girls are taught reading writing and a little arithmetic. Last year we had in our mission 354 village schools, whilst at every station there is a day-school where boys and girls are taught. At the station schools, the pupils of which have already learnt to read and write at the village schools, they receive Christian teaching, and acquire a knowledge of arithmetic, writing, orthography, geography, French, natural science, singing, gymnastics and hygiene. In addition, boys are taught farming, manual training, brickmaking and house building, while the girls learn mat-plaiting, basket and needle work. At Kibunzi there is a carpentry school, and at Kingoyi an evangelical training institute. Special meetings are held for women to train them to nurse their children properly. The Bible in the vernacular is given so that in their mother tongue the people may learn the wonderful works of God. History has shown that a Bible-reading, Bible-loving people are more enterprising, efficient and intelligent than others, and it is certainly true for Congo. A large number of other books have been

printed and others are going through the press. This, in brief, is what the Swedish Mission at least is doing in the matter of education,

In conclusion, we would point to the congregations at our stations as the greatest proof of our contribution to the uplift of natives. They are trophies of the Christian missions, sources of light from which the Christian influence shall be extended all over the land. In the great work in which we are engaged we need all the grace of the Spirit and much patience; we need more holiness and the filling of the Spirit that we may be faithful and successful workers. But there is abundant evidence which cannot be gainsaid that our labours are not in vain in the Lord. May God be merciful unto us and bless us and cause His face to shine upon us, that His way may be known upon the earth, and His salvation among all nations.

No discussion followed the reading of this paper.

Subject; "Retrospect and Prospect."

By the Rev. Joseph Clark. A.B.F.M.S.

To me it seems but a little time since in 1880 I landed at Banana which was then the port for the great Congo valley. But when one marks the many changes that have taken place, the "little time" is seen to be a period of tremendous importance in the history of this land, and in the progress of God's plan for this world.

The following are some of the "pictures" that spring up in my mind illustrative of this.

At that time no ocean-going steamer attempted to ascend the Congo—they anchored at Banana in sight of the ocean. Very few vessels other than those from Liverpool called there. The Dutch trading company and Sir Henry M. Stanley had each a small steam launch which occasionally made trips up river—the latter to near Vivi where Stanley then made his headquarters. On my first trip from Banana to Boma I was eight days in a large Portuguese sailing boat loaded with poorly dried fish from the coast.

Probably not more than eighteen deep-sea steamers visited the port in a year.

There was no police force, no law court, no post-office etc, because there was no Government.

The roads to the interior were untrodden by the white man except that to San Salvador where Comber, and others of the B.M.S. had gone, and only Stanley had made his one journey from E. to W. on the north side of the Congo cataract region. Roads then did not lead from village to village, but to a common market centre, and most of the natives journeyed no further than to the market places nearest their towns as there was always danger in the other villages. The native was suspicious and even aggressive, and from what he had heard or learned of the white man he desired the stranger to remain on the coast.

Life among the natives was very hard and hopeless for the many, and even for the favored few it was full of uncertainty. Accusations of "witchcraft" and resulting violent deaths were very common, and even babes were involved in this horrible sacrifice of life. On my first journey up the Palabala hill I saw but recently calcined bones of a man burnt at a stake by order of the old chief; and many a time I heard signals telling of "witchcraft" ordeals, and later those telling the number and sex of the victims who had been killed. Cases of offenders being buried alive in market places were not uncommon, and generally a branch of a certain tree, driven down through the head of the "culprit" was left to grow and keep in memory the fate of the person, as a warning to others having evil powers or habits.

Exportation of slaves had been put down, but domestic slavery was in full swing, and the owner could do as he liked with or to his slave. One horrible feature of this was the burial alive of widows and slaves with the body of a chief. Near our mission in the early days nine slaves were buried alive in one such grave. Some had their legs broken to render them helpless.

There were then only two Protestant missions in the country—the B.M.S. and the one that later became the A.B.F.M.S. There were but three established mission stations with less than twenty missionaries, all studying one language. There were neither translations, nor church members from among the natives.

At this date there are two regular passenger lines running to Matadi, and the flags of at least six nationalities are frequently seen on steamers coming to this port where the railway takes up the work of carrying men and goods to the heart of Africa.

Now we have a Government which imposes a code of laws on both black and white. With a colony in its infancy we recognise the enormous difficulty of imposing laws on the hitherto unhampered and law-less native; of raising up and thoroughly training an intelligent and effective police force, and in developing a general sentiment in favor of honest and lawful

behaviour. But a good beginning has been made, and we have much reason to think that the good we have seen will increase continually as more knowledge of the native is gained, and as the native begins to realise of what value an intelligent and sympathetic government is to him.

Another great advance will be noted by an examination of maps published half a century ago, and comparison with those issued in recent years. Then the greater part of what is the Belgian and French Congo was marked, "Desert and uninhabited," whereas now paths and villages are shown by the thousand, and the white man has been in them.

Everywhere conditions of native life have greatly improved. The Government has suppressed the little wars between separate villages. I remember seeing two fatally wounded women, brought in from a near-by garden, with barbed arrows in their bodies. They had been attacked by men of a neighboring village because a slave from it had found refuge in the village of these women. On another occasion I saw an innocent stranger who had been fatally wounded with spears and arrows because it was thought that a man from his town had stolen a canoe belonging to this. That condition is at an end as the State has severely punished such offences.

Except in very remote places cannibalism and witchcraft trials have passed away, and for fear of the "law" can only occur in the most secret manner possible. Domestic slavery exists in a very small and modified measure, but chiefly now it refers to girls. They are not called slaves, nor in the event of their becoming widows can they be "sent away" with the body of a chief.

When we turn to what has taken place in religious and spiritual matters the changes are even more wonderful. The two missions now number about twenty. The three stations have become about a hundred, and the twenty missionaries about four hundred, and they are assisted by nearly seven thousand native evangelists and school teachers. The Gospel was being haltingly taught in the Kikongo tongue, and now the Good News is being sounded forth daily in at least forty languages. The whole Bible is being read in several tongues, the Gospels in a number of others and there is a "host" of scripture portions, religious and school books in the various language in use.

With our Christian doctors and trained nurses, our hospitals and dispensaries, printing presses and training schools in addition to the purely evangelistic work one cannot fail to see that God is doing great things for this needy field, and we are by these assured that He is planning great things for it in the coming days.

We rejoice in the great mass of people who are crowding our dispensaries and schools and who thus come under Gospel influences; but we praise the

Lord with full hearts when we think of our almost 56,000 church members, of approximately 36,000 registered as enquirers. SURELY THE LORD HATH DONE GREAT THINGS.

We have had abundant evidence of the sincerity of our converts as we think of the trials they have endured from their own people. Some have even given up life rather than turn from following Jesus. Also it is encouraging to note that about 1500 of the native evangelists and many of the school teachers are supported by the gifts of the native church. Out of their little they gave in a year francs 126,267, and this is in addition to much free service rendered to the Lord in carrying on the work of the Churches.

What are His plans for this field?

Surely great things—greater in the future than in the past. May we have grace to work with Him.

THE PROPHET MOVEMENT ON THE LOWER CONGO.

At the close of the opening discussion on Rev. R. D. Bedinger's paper, Rev. G. Thomas at the request of the chair introduced the subject of "The Prophet Movement."

Dr. H. Anet pleaded for special opportunity for the discussion of this subject on account of its urgency and importance.

Rev. S. E. Moon proposed that the Findings Committee arrange for a time in the programme for the further discussion of the subject.

The President volunteered to withhold the reading of his paper on "Missionary Development in Congo in the Uplift of Natives," which should however be incorporated in the Report. Thus an opportunity was secured during the evening session of the first business day.

At the close of Rev. A. Walder's paper the meeting was thrown open for the discussion of the Prophet Movement.

Dr. W. H. Leslie moved, and Rev. G. Thomas seconded, that the matter be given over to the Findings Committee to draw up a resolution expressing the attitude of the Conference in regard to the Prophet Movement of the Lower Congo.

This was carried unanimously. For resolution see end of Report.

Building of the Church among Village Communities.

By the Rev. E. R. Hess, C. & M.A.

What? Build a church among the village communities of debased and debauched Africans who rank the lowest in the human scale? Is this possible? Is it advisable? Is it practicable?

It is possible by the transforming power of the Gospel of Christ. It is advisable because by no other means of improvement can they be saved. It is practicable because of the supernatural power of the Gospel.

There is no more glorious enterprise than that of the translation of heathen benighted souls into the glorious Kingdom of Christ.

Is it possible? If "the Gospel is the power of God unto Salvation to every one that believeth" then indeed it is possible. But how is it to be done? By simply following the example and instructions of Jesus the Saviour. He "came to seek and to save that which was lost;" He "sat with sinners" and "ate with them;" He went to them and mingled with them for the express purpose of saving them by preaching to them the Kingdom of heaven. When calling Peter and James, Jesus said, I "will make you fishers of men." His last word to his disciples was "Go.....and preach." Paul was an incessant preacher of the Word and his injunction to Timothy was "Be instant in season and out of season, preach the Word."

Here is a native, Daniel Mvondi, who comes in contact with the Gospel, is saved, marries a Christian woman, lives for some years among Christians. His heart begins to get stirred because of his home community fifty mile

away. He makes trips there and preaches.* He has a desire to go there and live as a witness of the Gospel. His native brethren as well as the missionaries think he is not fit to be sent as a teacher, but he persists. His wife, a good Christian woman, after a hard struggle and much opposition from her relatives and friends, finally consents to go with him. With their three little ones they settle in that centre of heathenism. They meet all kinds of opposition, they suffer hunger, they endure untold hardship but they persevere. Together they have put their hands to the plough never to turn back.

Now comes the climax, somebody is accused of being a witch and the cup of "Kasa" poison is administered. Daniel is on hand to remonstrate but with no avail. He threatens to make the story known to the State authorities, thereupon the wild mob springs upon him, beats him and hopes to kill him but he manages to escape.

Opposition continues but so does Daniel's preaching. Here and there a few people are convicted of sin and are saved and Daniel's work has the recognition of the missionary. He is appointed to build a school in a certain village. With his own hands he gathers the material to build a house; the people confiscate it. His chickens disappear, his pigs are killed. "Not wanted" is the cry of the people, but Daniel and his faithful wife keep on preaching the unsearchable riches of Christ. Here is a stick that to man appeared rough and crooked, but in God's hand became a sceptre of power and blessing to many. Whatever may be said about Daniel Mvondi the fact remains that God used that "crooked stick" to open all that section of country fifty miles away from the Mission station and to-day as a direct result of his faithful preaching about a dozen people have been baptized, others are enquiring and there are six out-stations and ten workers.

Is building a church in the village communities of Congo advisable? The Word of God and experience have shown us that it is feasible. If it is feasible to make disciples of Christ in these communities then surely it is advisable. We are considering the eternal salvation of the native and therefore we must be prepared to give him the Gospel which is the only means of salvation. Take the case cited in the experience of Daniel Mvondi, and you will see that it is not necessary to take a native out of his environment in order to get him saved. The Gospel itself works a change in the lives of the natives through the operation of the Holy Spirit and that power challenges any environment, it defies any opposition. Daniel Mvondi and many others of Africa's sons who have been converted to Christ by the same power that operated in Paul the Apostle are saying, "Who can

separate us from the love of Christ." Christians are not made by bringing them into favourable circumstances, they are born of the Spirit by being brought into contact with the resurrected and living Christ and thus they become the sons of the living God—children who are led by the Spirit of God.

But the question may be asked, is it practicable in the long run to build a church among the village communities in Congo? Surely the principles of Christ are practicable and if these are manifested the church will be an inevitable success whether it be on Fifth Avenue, New York, or among the village communities in the heart of the African jungle.

It is a mistake, however, to think that a flock of lambs will continue to grow and to prosper without careful shepherding. The Saviour's command to Peter must ever be borne in mind in connection with the establishment and development of a church, viz, "Feed my lambs." The lambs must be led out into the green pastures of the Word of Life. Where there is continual feeding upon the Word of God there is life and power and blessing and under these conditions alone can there be spiritual growth and prosperity. The church in the bush must be shepherded and disciplined in the Gospel. We must not only give the Gospel to bring men to Christ but we must continue to give it that Christ may be formed in them. It is a great mistake not to provide for the teaching of the word for the required growth in the knowledge of the truth and of the grace of our Lord Jesus Christ. It is both unscriptural and impractical to expect a native church to prosper without faithful oversight.

To build up Christian character there must be faithful, persistent, untiring and incessant preaching of the life-giving and invigorating Word of God.—"Line upon line and precept upon precept." With it the native in the bush is a success; without it a failure.

At the request of the President, a supplement to the fore-going paper was read by Rev. D. Mason (who also read Mr. Hess's paper) in order to throw light upon the methods employed in building the Church among village communities. He said:

When a teacher goes into a new district the people who gather round him and seek admission into the Church are not readily accepted into Church fellowship, but are carefully examined first by the elders of the Church, and those thought to be fit by the elders are then passed on to the missionary for final examination.

The people must have an understanding of the Gospel message, and in the case of young people they must know how to read. We also expect that converts must be contributors to church funds, before being admitted as members.

There are five separate and distinct churches in the Mayumbe district, but only one of those churches is located at Kinkongi our central station. The combined membership of the five churches is 3,500, and the church centres are located in different parts, some over 30 miles from the central station. The members of the various churches gather every three months at the church centre, and there the missionary meets with them examining candidates, administering the Lord's Supper and having Bible classes with teachers etc. At several of these quarterly meetings, 1500 to 1700 people gather regularly.

Monthly gatherings are also held, but not at the main church centres. Six to ten village schools, depending on location, meet at more convenient centres and are presided over by an elder of the Church with the occasional visit of a missionary. The main purpose of these monthly meetings, apart from the preaching of the Word, is the contributing of church gifts, each member being encouraged to give monthly. A church of 100 members may have as many as six separate monthly meetings, as well as the quarterly gathering.

A missionary also goes periodically to these monthly gathering centres and holds a month's session of school for the more advanced students of the village schools. In this way the most advanced students receive a preparatory course which fits them to enter our Teachers Training school at the central station. All teachers attend the training school at least 5 weeks every year.

Liberality in giving is usually a sign of vitality in a church, and judged by that standard our methods of building the Church in native communities are successful. A glance at the statistics table as supplied by the "CONGO MISSION NEWS" shows, that while our church membership is by no means the largest, yet they head the list in the amount of offerings. Our churches are for the most part self-supporting, and not only so, but a tenth of the church offerings is first deducted for work abroad. By work abroad is meant such as that of the British and Foreign Bible Society, Famine Relief, etc.

After teachers are paid a surplus is often left, and out of this surplus I am glad to state that this year some of the churches contributed to the up-keep of the Teachers Training School, and one church of which I have charge spent frs. 2,400 to roof the native pastor's house with iron. Another church out of their surplus spent frs. 900 in putting a cement floor in their

church building. The church members have also built at the quarterly meeting centres suitable two and three roomed houses for the sole use of the missionary without any expense to the mission.

I may add that in the village schools the teacher's house and staple fields belong to the church, the church members in each school doing the work, the teacher of course working with them. Thus we avoid the oft-times distressing palavers which arise when a teacher falls into sin and has to be removed, or where it is found necessary to change teachers.

In this supplement to Mr. Hess's paper I have sought to give some idea of our methods which I trust may prove useful to this Conference, and perhaps especially to those newer societies that are represented here and which are seeking for some policy.

DISCUSSION.

Rev. P. C. Metzger who opened the discussion said that the success of the C. & M. A. was worthy of emulation. He liked to think of the Church as an organism and not as a building. At Tshumbiri separate churches had not been organized, the out-stations being part of the one church. More work is needed in building up native Christians. Three conditions are necessary to counteract the great tendency to backsliding. (1) Teacher training, three hours a day for six months. He would say that a staff should give twenty-five per cent of its time to teacher training. (2) Village instructional classes of two or three weeks' duration. (3) Self-support, or at least partial support by the villages themselves.

In his district members are pledged to give a monthly amount with an additional opportunity to give at the annual "Matondo." Last year he asked for a maximum of twenty-five francs and this year fifty francs with some success.

Rev. W. Millman was interested in the evangelist who had been brought fifty miles from his station. His

experience was that the best evangelists came from those who had been taken away from their surroundings long enough to make a complete break with them. He feared the uniformity of our methods and was looking for something new.

Rev. E. A. Ruskin spoke of the woman treasurer of their church as a mother in Israel. She is responsible for receiving gifts and is better at financial work than any of the men. She is jealous for the little church, taking aside those who fall into sin to admonish and advise them. She is more courageous in speaking to the chief and in stimulating school work.

Dr. P. H. J. Lerrigo. In how many churches is the woman the treasurer?

Rev. E. A. Ruskin. In thirty.

Mr. W. J. W. Roome. Self-support assures the future for the native church. In Uganda this principle has been in operation since the founding of the church by Bishop Tucker. In Uganda the 66 established churches and 1600 schools are self-supporting, and two-thirds of the cost of the great cathedral in Uganda, which was built at a cost of £40,000, was raised by the natives. At Qua Iboe station where there is a staff of 17 or 18 missionaries the native contributions three years ago exceeded the £6000 appropriation from the home board. This shows what can be done when the system of self-support is adopted at the start.

Rev. R. A. Mathers. How much does locality influence our converts? Christians left single-handed at our out-stations have terrible temptations. Would it not be well to have them gather together in one village apart

by themselves, and after a few years let them go back by twos and threes?

Rev. H. F. Young. We tried having people in monogamous villages. They seemed quite self-centred and the village appeared slovenly.

Rev. S. Gilchrist. The people would make a single contribution and then consider their responsibility ended. He would not advise more than a Christian square in the village.

Rev. J. A. Clark. He discouraged colonization. We have had to leave some native Christians without visitation for three years, and on the whole the teachers and Christians have remained faithful to their Lord.

Rev. R. D. Bedinger. At Lusambo he was set the task of creating a totally self-supporting church by Jan. 1924.

When you speak of self-support, what about the gifts of the missionaries themselves? At Lusambo these latter gifts are kept separate. Our average, if only church members are counted, would be 15 francs, but counting all those regularly attending it drops to Frs. 1. 20. Last year our main station and 47 out-stations raised Frs. 4000; by 1924 we hope it will reach Frs. 7000.

In this area there are four districts with a deacon over each. The deacon visited the evangelists every four months to receive money which was given in kind mostly, and entered the amounts in his book and in the local list. In the Baluba region the 420 members averaged ten francs per capita. At Luebo the state of affairs was shocking, the average per member being only sixty centimes per year. He had never heard a

grumble at having to pay two or even three hundred francs to a witch doctor. Women were exchanged for fetishes or at least eight to ten goats. He calculated that if every member gave the equivalent of one chicken the sum would be sufficient. Last Christmas he decided that the only gifts were to be to the Lord. He himself had bought 5000 envelopes charging thirty centimes for the fifty-two. He had found it successful and ordered 25,000 more.

Rev. P. C. Metzger. The offerings at Tshumbiri had been increased by fifty per cent last year.

Rev. D. Mason. The missionaries of the C. & M. A. themselves gave nothing. Each church was a unit and there was no pooling.

Dr. P. H. J. Lerrigo. Are the funds of the different native churches pooled?

Rev. P. C. Metzger. No.

Mr. W. J. W. Roome. In Uganda, Yes. This is a general practice.

Rev. H. Smith. In the D. C. C. M. self-support is aimed at but at present only fifty per cent of the funds come from native sources. The administrator has been dividing or scattering the groups of Christians gathered round the catechists as they tend to obey the teacher and not the chief. The more distant villages are generally the best. The evangelist is made to understand that he is responsible for the backsliding of the Christians, and it helps to keep him up to his job.

Rev. F. A. Hart. What about the spiritual end of the Church, and the ordinances of believer's baptism and the Lord's Supper; do the natives administer these?

Rev. H. Ross-Phillips. Yes, the ordinances are regularly administered by the native evangelists at San Salvador.

Rev. A. Stonelake spoke of the work at Lukolela where the mission had been without a resident missionary for ten years. An old deaconess had charge of the finances and did that part of the work very faithfully. But with such a large diocese at Bolobo the time possible for visitation was all too small, and he wished more could be done for the spiritual uplift of the people in the villages.

Dr. P. H. J. Lerrigo. "Every member canvas" has resulted in a nation-wide revival. I am afraid that the idea of blackboard advertising is not very good. The real thing is what has happened in the hearts of the people. In America we have seen that giving is a real spiritual thing and must not be separated from the spiritual side.

Geographical and Statistical Survey of Protestant Missions in Congo.

Compiled by Rev. T. Moody and Mrs. Hill, A.B.F.M.S.

It is advisable that we first get a glimpse of the field as a whole. For this purpose let us examine the *Carte du Congo Belge*, published by the London Geographical Society, in which Congo Belge is divided into twenty-two administrative districts. In this paper the whole field has been divided into five sections, utilising the administrative distribution as much as possible.

(1). WESTERN DISTRICT includes the Bas Congo (3), Moyen Congo (18), and Kuango districts (1).

The Societies working within this section are five in number. The field is well covered and there is no room for new societies, but there must be an enlargement of the work and an increase of the existing staff.

The B.M.S. are doing efficient work from six stations and have nearly 4000 church members. The S.M. and the C. & M.A. are reaching out into French territory where there are vast opportunities and great needs. The Sona Bata field (A.B.F.M.S.) is large and the more easterly part has scarcely been touched. The Kuango district (A.B.F.M.S.) is yet largely unoccupied. In this field of about 50,000 sq. miles with an estimated population of 300,000 Vanga is the only station, with Muanza as an out-station. Effective work is being done from these centers and many are being won for Christ.

In this Western section there is an estimated population of 1,176,000 with a church membership of 15,736, and 20,418 pupils in the schools. While this record shows splendid success it is recognised that much remains to be done ere the section can be considered as evangelized.

(2). NORTHERN SECTION embracing Ubangi (22), Bangala (2), Uele (4), Haut Uele (7), Ituri and Stanleyville districts (8).

Here we have an almost unlimited field with six societies at work within its borders. Most of these have entered Congo within recent years, some *very* recently. The staff of workers is altogether inadequate to the needs. The difficulties of pioneer work are still theirs; nevertheless some real progress has been made.

The A.I.M. report 70 workers and 438 pupils in the schools. The H.A.M. from nine stations are working among a million people. The C.B.M.N.A. have at least twenty native workers. The U.S.M. have established their first station at Bozoum in the Karre tribe. Their full staff of workers now is five. Whilst waiting at Carnot for the permission to begin work they did some translation work in the Baya and the Karre languages.

The B.M.S. have three well-established stations in this section from which aggressive work is being done. The D.C.C.M. have also been working in the Ubangi district and plan to open a station there.

In this Northern section there is room for other societies, and a greatly increased staff of missionaries. The A.I.M. report that they would require 5,000 more workers to evangelize the district they are trying to cover. Year by year the number of native workers will grow and without them Congo can never be won for Christ.

(3). CENTRAL SECTION includes the Equatorial (5), Lac Leopold II (12), Sankuru (19), Aruwimi (1), and Lulonga (15) districts.

In this section there are five societies and much has been done in the way of enlightening, educating and training the people. Here we find a staff of 116 missionaries with more than a thousand native teachers and evangelists

to carry on the work. The church membership of 13,490 and over 20,000 being taught in station schools widely increases the circle of missionary effort. How we thank God for this wonderful work and for the trophies of His grace.

No accurate statistics of the population in this district are at hand, but probably there are three or more millions within its borders. The call comes loudly and urgently for the strengthening of the work and the lengthening of the cords. Many more home workers are needed for the work of evangelism, for training native workers and for expanding the work. This section has as many societies as are necessary, but each society must by perseverance, prayer and patient effort reach out until every town has been touched and all have had the opportunity of hearing the message of God's love.

(4). EASTERN SECTION embracing the Kivu (10), Lova (14), Maniema (17) and Tanganyika (21) districts.

Here is an immense extent of territory with possibly three millions of people almost wholly untouched. The B.M.S. are hoping to enter this district crossing the Lualaba from Wayika. They also expect to open a chain of stations from Yakusu eventually linking up with the C.M.S. from Lake Albert.

(5). SOUTHERN SECTION embraces the Kasai (9), Lulua (16), and Haut Luapula (6) districts. A number of societies are located in this section, some having only recently begun.

The A.P.C.M. have a large, well-organized work in this section, and are assuming responsibility for a large area and for an estimated population of two million souls. The people are responding to the Gospel message. In their report they say, "We are making no effort to secure native workers because they come faster than they can be trained."

A hurried and incomplete survey has been made of the whole field, section by section. Speaking broadly there seems to be a general agreement as to the delimitation of territory, and in only a few cases have such an arrangement not been made or the agreement not been kept.

Occupation of the field since last Conference.

The A.P.C.M. have opened 120 new villages.
The H.A.M. have opened three new stations.
The D.C.C.M. have opened one station.

What further expansion is being contemplated by the various societies?

The D.C.C.M. contemplate two new stations and need seventy-eight more missionaries.

The C. & M.A. expansion into French Congo will involve the need for thirty new workers.

The A.B.F.M.S. contemplate opening three more stations and will require thirty more workers just as soon as they can be obtained.

What has been done to strengthen existing work?

The A.P.C.M. have thirteen training schools, and a training college with three hundred students at Mutoto.

The D.C.C.M. are strengthening their work along evangelistic, educational, medical, industrial and agricultural lines. On all their stations they have secured from one to three hundred hectares of land for this purpose. The A.B.F.M.S. have sent out fourteen new missionaries since 1919 and the Foreign secretary is in Congo to see how best to strengthen the work. The C. & M.A. have adopted a system of district schools as feeders to the main Bible school at the central station.

Suggestions for the evangelization of the industrial centers.

Re-adjustment and co-operation with community service. Adequate equipment of workers, white and native. An equipped plant for community service with a real live spiritual force doing all kinds of needed work.

There are at least fifty tribes represented at Stanley Pool which can be reached with the Gospel, which might eventually be carried back into the remotest parts of Congo Belge. But at present we are not even taking adequate care of our own people,

Some observations in closing.

In an estimated population of twelve millions, something like four millions are being reached by the Gospel, and another four millions are within its influence. This leaves another four millions to be provided for either by new societies, or by the expansion of the work of present societies.

Since the last Conference a goodly number of missionaries have entered the Northern Section, also new societies have come in. The Swedish Baptists have entered French Equatorial Africa and the territory between the Kasai and the Lukenei rivers. The Co-operating Baptist Churches of North America have also begun work in French Equatorial Africa, and the Ubangi-Shari Mission likewise. There has been very substantial progress made in the dissemination of the Gospel since last Conference.

The A.I.M. and H.A.M. have a large number of missionaries but only a limited number of native workers. This latter will be remedied as the work grows. Some stations have a larger number of scholars than church members, and in other instances the position is reversed.

We do not seem to have taken up the educational work adequately in any of its several branches.

The great need at present is to develop real leaders among our people. We can have the men if we will work for them, the proof being that the Railway and Trading Cos. have a large number of our good men in responsible positions. There are some fine men among our native traders. We need to develop and keep a full share of such men for the building up of the Congo Christian Church.

At the General Conferences for the last nineteen years we have had papers on advanced educational work, but our ideals have not yet been realized. We certainly need one or more institutions head and shoulders above the others before strong men can be developed who can be placed in full charge of churches.

A comparison of statistics for 1902 and 1920 will give some idea of the development of the work :

	1902	1920
Missions stations	40	70
Missionaries	190	520
Native workers	275	1732
Native teachers	327	2090
Church members	6521	55,229
Scholars	10,162	84,656

Recounting what God has wrought in the past forty-two years for Congo through His servants we take courage and go forth to finish the work He has given us to do, viz, the raising up of a self-supporting, self-sustaining and self-propagating church in Congo.

DISCUSSION.

Rev. E. I. Everett. May I say a word or two about the Katanga district. You know it is the great copper mining district. For this work great numbers of natives are required. This means that natives are brought to the mines from long distances and from many tribes. The range of the recruiting extends to the Kasai natives on the north-west, Angola on the west, and Rhodesia on the south, and from all the territory between Lake Woero

and the Lualaba to Kanda Kanda. This of course presents at once a great problem and a great opportunity. The problem divides itself into three phases, (1) The diversity of tribes which means a diversity of language. At present there is no *lingua franca* which is known by the various groups to convey the Gospel message, and there is no Protestant missionary as yet at work in the copper fields who can use more than one native language. When Ki-Swahili becomes the State language of the Katanga the missionary can greatly extend the hearing of the Gospel. (2) The unstable character of the mining population, which is due to short term contracts. Many boys come to the industrial field for three months. It is true that many stay longer. As we have no native teachers able to teach in more than three languages, the larger part of the mining boys remain untouched. For every one hundred we touch there are four hundred we do not touch. (3) A further problem is to get the boys. It is a rule of the Union Minière, the Copper Co., that there shall be no mission school or church building on mining property. This means that the boys' compound may be a quarter or half a mile away from any piece of ground which might be asked for on which to erect a church building. Further, it has been the policy of the mining company to change the location of the boys' compound once in two or three years. If we build a church and school we may be left quite a distance from the people after a year or so. This means that school work during the week would stop as school for the mine boys is held at night and the boys must be in by 9 p.m., and they are quite uneasy in school when they expect to be arrested before getting home.

The problems have not been solved, but the opportunities are there just as fast as we can solve them. We are trying to do what we can. Pray that the Lord of the Harvest will not allow the seed which has been sown among the few to lie idle.

Rev. A. Stonelake spoke very appreciatively of the service rendered at very short notice and during exceptional stress by *Rev. T. Moody*, owing to the unexpected removal of *Rev. J. M. Springer* to Rhodesia.

Experience at the Luebo Conference led to the hope that a more homogeneous and comprehensive statement might be prepared by one person, if a suitable person could be found. He was now of the opinion that a thorough-going, complete and scientific survey presented insuperable difficulties for any one man to overcome, and called upon the Conference to arrange for the work to be done through the Continuation Committee.

This was referred to the Findings Committee and embodied in a resolution.



Swedish Mission work in French Congo.

By the *Rev. John Sodergren*.

This year is a remarkable one for our mission. It is forty years since we sent out our first missionary to Congo, and thirty-five years since we secured our first station. During the first five years we worked in connection with the "Livingstone Inland Mission", but when that society became dissolved in 1886 we began our own work. It has been richly blessed of God, there being at present 10 stations, 73 missionaries, 390 native teachers, and 5929 church members. But the cost has been great, sixty-two missionaries, or nearly fifty per cent of the total staff, having laid down their lives for the work.

After about twenty years in Belgian Congo our field was occupied. It was limited in three directions by other missions, and in the fourth by the French frontier. Some of our missionaries proposed that we should begin work in another part of Belgian Congo, but that would have been contrary to the principle we have followed in our mission. We prefer to build our stations so that they should link up with each other, with the result that there is not one village in our whole field which is untouched by the Gospel. The entrance into French Congo was not an easy task, our missionaries not being acquainted with French laws. The French Government does not grant concessions to societies as such, nor does it grant concessions for the sole purpose of evangelistic work. One of our missionaries had to ask for it in his own name, and from the Government's point of view he is the owner of the mission and responsible for the work and the actions of his colleagues. When it was found impossible to secure concessions for purely mission work, we asked for them for agricultural and industrial purposes. That means a great amount of practical work, sometimes too much. At first we asked for very large concessions, and missionaries working there hardly had time for any other work, but farming. For the first five years the concessions are granted tentatively. Within that time the fifth part must be planted. At the end of that time the Government inspects the work, and if judged satisfactory the ground is given permanently. The Government's attitude is, "We give land with pleasure to those who will work, but from those who will not work it shall be taken away".

Our industrial work has been a great help to us in French Congo. Much furniture has been made in our industrial schools, which has been sold to officials and traders at Brazzaville, Kinshasa and Boma, proving a good advertisement of our mission work. We are especially proud of a letter of commendation received from the Governor General at Boma in connection with furniture he bought from us. At the exhibition held at Brazzaville on July 14, we secured the first prize, and we are unable to carry out ten per cent of the orders we receive. In connection with this practical side of our mission work mention must be made of the splendid work done by the late *Mr. Ceder*, who did more than any other to commend the work of our mission in French Congo. He studied dentistry in order to serve the mission and he never failed to use the opportunities afforded to make the mission work known. In his behaviour he was the Master's follower, always ready to help. There are many still in Brazzaville who speak of him as their best friend.

A great part of French Congo is owned by trading companies. For some time they refused us permission to work in their district, but a few days ago better conditions were offered us. All trade is prohibited and we

must buy lumber and wood. If the station is left three months without a white man, the company takes the ground and houses. The contract holds for five years, and may be renewable for another five if agreeable to both parties. So the conditions are still hard, but as it is the only way of reaching the people we are still going to try. The Government itself had to rent land on the same conditions.

New laws have been framed which make it impossible for a stranger to start school without permission from the Government. The request must be written in French in the presence of the Governor's délégué. He can write it in his own name, or in that of his society if the society is recognised in France. We prefer to ask permission for our schools in the name of the man in charge of the station. In that case if anything is wrong the Government can close only that school, but if in the name of the mission the Government would be able to close all the other stations of that mission. With the request must also be produced the diplomas and a copy of every book which is to be used in the school. The school must be open to inspection at all times and French is the only language which may be used. Should the school be approved the Government will grant financial assistance.

Ordinarily the Government has a school at every state post, but in the event of our starting one near at hand they send their students to us. They have a very good school in Brazzaville with about four hundred students, one hundred and twenty-five of whom are boarders. At the second year the best scholars are selected for training as clerks, the others being sent to the industrial schools to become masons, carpenters and general mechanics. We hope to adopt the same plan in our school at Brazzaville.

In order to deepen the spiritual life in our churches in the interior we intend to have a Bible class for catechumens of the first class. There will be from two to three hundred students. Those who are most gifted continue in the school to learn French. They go to school in the morning for four hours and in the afternoon work out of doors. The first and second classes cultivate the ground, the third practice board sawing, and the fourth are taught carpentry. Those who have passed through the industrial school at Kibunzi become teachers in the carpentry work.

Our native teachers have to pass an examination before the administrator and must have a certificate of five years' good behaviour before they can receive permission to teach in the school. A native from Belgian Congo is not allowed to teach in a school in French Congo.

Our services must be declared to the Government, which requires a list of all places where such services are held, the names of all teachers engaged in the mission, and every book which is to be used at the meetings.

Services may be conducted in the native language or in French, but no other language must be used. Services cannot be held in the same building as the school; they must be strictly separated from each other. Even the services are inspected by a representative of the Governor. The laws are not made to prevent but to direct our work, and the Government sees that we are doing our best to fulfil the conditions laid down. Since we have secured our diplomas from our missionary schools in Sweden no difficulties have been placed in the way of the re-opening of our school; on the contrary, they urge us to re-open all the schools which were closed by the new regulations.

There are now nine American missionaries working in the Oubangi-Chari. We are glad to see them. Some missionaries from "les Missions Evangéliques d'Orebro" have been working in connection with our mission for the past two years, and have now started their own work at Picounda on the Sangha River, our mission assisting them in the matter of boarding and transport at Matadi and Brazzaville. They have now twelve missionaries and intend to apply for another site soon. They would have been represented at the Conference by Mr. Einar Karlsson but for the serious illness of his wife.

The evangelistic work is progressing very favourably. At Musana, where the work is not yet ten years old there are 1500 church members and 3000 catechumens. We have about forty evangelists from Belgian Congo who, although not able to teach in the schools, are permitted to preach the Gospel in the villages. Some of these are under the control of the Swedish Mission conference and are sent wherever needed. Some are sent and supported by the native church in Belgian Congo. That kind of work is quite new, and it is touching to note the keen interest manifested in the work of "their own missionaries".

This year we have had the pleasure of the presence of our president from Sweden. It was a great disappointment to him and to us that he was not strong enough to attend this Conference, but we expect a deepened interest and renewed forces for Congo as the result of his visit. In a few words, he had only one wish concerning our work, that we should continue in the same manner as we had been doing, making the work already established so strong and stable that everyone must be satisfied with it, and then, but not until then, going ahead to occupy new fields.

Let it be clearly understood that all who are willing to work for the benefit of people and the Colony according to its laws are welcome to the Colony.

The Uele and Oubangi Country.

By the Rev. W. Haas, C.B.M.N.A.

When I first entered the Uele in July 1913 there was not one Protestant missionary at work there. Now there are forty or more. The A.I.M. has planted several stations in the higher uplands of the Upper Uele and the H.A.M. further down. Both are strictly evangelical, have enjoyed success, and bid fair soon to have all the Upper Uele evangelized. In the Lower Uele the C.B.M.N.A. is co-operating with the H.A.M. to save duplication and to simplify legal requirements. Concessions formerly obtained by the H.A.M. are now given to us, and we are given the fullest liberty by the H.A.M. in every way. Eight years of association with the H.A.M. have shown us only their generosity, fairness and Christ-like spirit. Churches are being planted continuously in both the Upper and the Lower Uele and these are intensely evangelistic.

The first concession on the French side was occupied at Rafai across from the Lower Uele in 1915. As the proposed line of advance of the A.I.M. toward Lake Tchad is through desert country, it has been thought best to give the A.I.M. a reasonable length of time to take the Rafai circumscription before advancing beyond Quango station on the Lower Bomou River. Fort Sibut and Fort Crampel are on the route of the Mohammedan traders, but our missionaries are meeting with great success among the pagans in both the Oubangi and Tchad regions. It now seems probable that we shall have several more stations beyond the Oubangi River next year, when additional workers are expected. In the meantime we are leaving the whole Oubangi River unoccupied in the hope that another society may work it. The same is true of other large sections in the Tchad and Oubangi valleys.

The missionaries and the churches connected with the C.B.M.N.A. co-operate in precisely the same way as do the various societies composing the Congo General Conference, i.e. each is organically independent of the others, but co-operating because of mutual interests and sympathy.

The "East—West Africa" Chain of Mission Stations.

By Mr. W. J. W. Roomé, B. & F.B.S., Uganda.

When Ludwig Krapf landed on the East Coast at Mombasa, about 1844, he gave expression to his vision of a chain of mission stations across the Continent. Under the palm-trees on the sandy shore of the mainland, across from the island of Mombasa, a low wall encloses the spot where all that is mortal of his wife, and helper in those first days, lies. From that spot he sent home an appealing message for reinforcements to enter the great continent from the East, stating that now the soil of Africa had been claimed for Christ. Another historic spot on the West takes the story back to the days of the first missionaries who landed at the mouth of the Congo about 1878. The ocean port of Matadi, although a hundred miles from Banana Point and the Atlantic, is now the landing-place for all who enter the great Congo regions by ocean steamer. In those days of the first landing, there were no residences. The hill now is crowded with a busy city. A spot is still pointed out, under a shelf of overhanging rocks, where those first pioneers for the Gospel made their home, and slept their first nights on African soil. From East and West, since those days, the march of Christianity has reached almost to the interior of the Continent. But there still remains a gap of over 500 miles, absolutely untouched, as yet, by the emissaries of the Gospel: the dream is not yet fully realised.

The earlier Missions followed Krapf and Rebmann from the East. At the present day Mombasa, the ancient city and now the largest port on the East Coast, has the Cathedral Church of the Church Missionary Society located in a square situated in the finest part of that great Eastern city, with its vast Moslem population. Round the Cathedral are grouped the various Mission buildings, including the Buxton High School for Indians. Any visitor, on the Sabbath, to the services in that Cathedral might find the building crowded with Africans of many nationalities—the only white representative possibly being the clergyman himself; a choir and organist consisting of those who have been trained and educated in the Mission; the audience quiet, reverent, and attentive as any congregation at home, would contain a great number of Government and commercial clerks, and men in various situations of activity. It is the Mission alone that has educated these men, and enabled them to take their place in the administrative and commercial life of the city. Across the estuary, Freretown, with its historic memories of the redemption of slaves, still maintains its activities, though the greater part of the population that once resided there has now departed.

Going inland by the well-equipped Uganda Railway for fifteen miles to Mazeras we find the second series of stations. These consist of Rabai, where the oldest Church Missionary Society work was established by Krapf and Rebmann themselves; North of this some seven miles is the station of Ribe; and South that of Mazeras itself; both these belonging to the United Free Methodist Church—the second Church to commence missionary effort in this land. Beyond this again the Church Missionary Society have extended to Kaloene. North of that, along the Tana River, are a group of mission stations carried on by the Leipzig Mission in pre-war days.

From this series the railway passes through a largely uninhabited area for nearly a hundred miles spanning the Taru Desert that was such a terror to the early pioneer caravans. Then the plain is succeeded by the Taita Mountains, in which the C.M.S. has long been established at Dabida and Sogalla amongst these divisions of the Taita tribe. Following this, and in the uplands of Akamba we find the African Inland Mission established at Machakos, with a series of stations numbering about seven and stretching to the confines of this tribe.

Again we find a gap—a land inhabited by the beasts of the plain rather than the dwellings of men—until the neighbourhood of Nairobi is reached. The Capital of the Colony, it is now a prosperous city with a large European population numbering nearly 2000. Gathered round, and serving the white man in many capacities, are representatives of practically all the main tribes of the Colony. Here the Church Missionary Society carries on the principal missionary work in the Capital itself, using Swahili as the lingua-franca,—the only means of reaching such diverse tribes and nationalities as gather in this centre. A visitor on the Sabbath Day might find a congregation of 1500 meeting morning and afternoon. The first four weeks-nights two or three hundred attend the night-school. On Friday a crowded assembly gathers for the weekly prayer-meeting—no formal gathering this, but one where heart and spirit are poured forth in prayer and praise. From Nairobi the main population, consisting of the Kikuyu tribe, reaches a hundred miles to the North, to the snow-capped peak of Mt. Kenya. In this tribe in addition to the Church Missionary Society, the Church of Scotland Mission, the African Inland Mission and the Gospel Missionary Union carry on a most encouraging work amongst the responsive Kikuyu. Twelve miles West, Kikuyu, the centre of the Church of Scotland Mission is reached: a spot made memorable by the Conferences of the Societies of that Colony, that have brought them into happy fellowship and co-operation: Kikuyu has sounded forth through the Christian world as a symbol of brotherly comradeship in the mission field. Another thirty-five

miles and Kijabi—the headquarters of the African Inland Mission—is beautifully situated on the escarpment of the Great Rift Valley; the panoramic view from the Mission surpassed by few places in the world. From this headquarters their work extends amongst the Kikuyu tribe to the North, and the Masai to the South.

Another gap of over 200 miles through the highlands, mostly occupied or reserved for European settlements, and with very sparse native population, and the next series of mission stations is reached in the Kavirondo District East of Victoria Nyanza. To the North of the railway amongst the Nandi tribe, the Africa Inland Mission are at work, and to the South amongst the Nilotic Kavirondo. At Kisumu, the Eastern Port of the Great Lake, the Church Missionary Society have long been established, and most successful work has resulted. To the North their stations at Maseno and Butere, amongst the same people, tell of a veritable mass movement in recent years. Working also amongst this same tribe with its various divisions are the Friends' Africa Mission, which reaches from Marogali to the South of Mount Elgon, the Nilotic Independent Mission at Ogadas, and the South Africa Compounds and Interior Mission at Bunyore. South of the railway the Seventh Day Adventists have carried on the Gospel message through the tribes skirting the South Eastern shores of the Great Lake from Kisii. The chain round the North of the Lake is complete, as far as the occupying of the essential districts is concerned. The Church Missionary Society in the Kavironda Mission are joining hands with their Uganda Mission, and carrying on the line of stations through Nabumale, Iganga, Jinja, and Mukono, to the headquarters at Namirembe—"the Hill of Peace"—overlooking the capital town of Uganda—Kampala.

The chain round the Southern shores of the Lake is not quite complete though the African Inland Mission to the South East take up the chain at Nassa, and to the extreme South amongst the Nyamwezi tribe at Nera and Busia. From these there is a gap of about 100 miles when the Church Missionary Society's Uganda Mission again takes up the chain at Bukoba on the Western shore of the Lake, and through Mbarara, Kako and Masaka stations to Namirembe. West from Namirembe the Church Missionary Society are fully occupied with territories as far as the boundary of the Colony in the Semliki Valley; the stations of Budo and Gayaza respectively for the higher education of boys and girls, and Mityana and further on to Fort Portal—or Kabarole, the native name—and the slopes of Mt. Ruwenzori. The extended areas between these centres are well occupied with District Stations, with resident native pastors, and the village schools. Crossing the

Semliki Valley over Lake Albert into the Belgian Congo the furthest outpost of the Uganda Mission is reached at Mboga, 60 miles West of Kabarole. Here the Muganda pastor—Apollo Kivebulaya—has heroically carried on the work for a quarter of a century. For many years, he and those whom he won, faced bitter persecution; at one time no less than a third of a total membership of 300 being massacred, he himself beaten unmercifully and thrown into the bush for dead, rescued by a friendly woman, and shielded by her for two months till he recovered health and strength. He was granted a twelve months' furlough by the Mission, and returned to Uganda. Soon after a call for help came from the persecuted members of his congregation, and he returned immediately before going for his much-needed rest. From those days on the work has progressed, till now he has established a number of out-stations stretching further North and South into the Congo. North of Mboga the African Inland Mission have recently come to Bogoro, overlooking the blue waters of Lake Albert, amongst the Bahima people, the same tribe in which the mission at Mboga is working. One day's march further on, they have also opened at Nyangkundi amongst the Babira, though as yet no progress has been made, as the language is still unreduced. North of these two stations a series has been opened amongst the tribes stretching round through the North corner of the Congo into the Uele district. From Mboga the last outpost on the East, in the direct line, for the chain of stations, there is one of the largest unevangelised regions in tropical Africa. For 40 miles the road lies through the mountainous district West of Lake Albert, on to the rolling plains round the Belgian post of Irumu. Eight miles beyond Irumu the great Congo forests commence. The road continues for 450 miles through them to Stanleyville—the capital of the Province Orientale of the Belgian Congo—situated on the upper waters of the Congo River. Twelve miles West of this down the river and Yakusa—the most Easterly of the Baptist Missionary Society stations in the chain from the West Coast—is reached.

Between Mboga and Yakusa—a gap of just over 500 miles—there is a teeming population, of many tribes, located principally in villages along this main trade route. Passing through this gap recently, 203 of these villages were mapped down; many of them small, containing only ten or so houses, others comprising some of the largest towns in this area of Africa. The main divisions of the route would be from Mboga to Irumu—40 miles, Irumu to Mombasa—80 miles, Mombasa to Penge—83 miles. At this point the Ituri River forms a valuable route for 60 miles to Avakubi. At Avakubi the land road passes again through the forest to Bafwasendi for 48 miles. The next post on the road is Bafwaboli—95 miles. From Bafwaboli

to Stanleyville another 75 miles. The tribes through this great area are numerous; some of them with a sparse population, others with considerable numbers, as the following Schedule:—

IRUMU DISTRICT.

TRIBE	APPROX. POP.	SOCIETY.
* MEDJE	110,000	Heart of Africa Missn.
{ MANGBETU	112,000	" " "
{ BABEYRU	6,900	None
{ WARUMBI	13,500	do.
* MAVOGO	42,000	H. A. M.
MABUDU (Wamba)	98,000	do.
BANJARI Kilo-Arebi	12,000	None
{ MOMVU or MAMVU		
{ WALESE	40,500	do.
{ BANDAKA Penge Avakubi	12,300	do.
{ BABALI	23,000	do.
{ MOMBO	36,000	do.
{ BAKUMU	19,000	do.
* { BABIRA	85,000	African Inland Mission
WANANDE Beni		None
KONJO Ruwenzori		do.
BAHEMA Mboga Mabayo Moka	54,000	Church Missionary Socy.
BALENDU including BALEGGA	74,000	A. I. M.
MABENDI Djulu Kilo	4,000	do.
MAKEBO Aru Semne	2,100	None
ALUR Mabogi	27,600	do.
ARABESES Avakubi Penge Mombasa		A. I. M.
IRUMU	6,500	None

STANLEYVILLE DISTRICT.

MAKERE	None
ABABUA	do.
POPOI	do.
BANGBWA	do.
BABALI	do.
BARUMBI	do.
BABILA	do.
* Only pioneer work and in language that is not their "mother tongue." (N. B. Brackets same race and language.)	

BABOLO		do.
TURUMBU	5,000?	Baptist Missionary Socy.
BAMANGA	5,000?	do.
LOKELE	50,000?	do.
TOPOKE (ESOO)	50,000?	do.
BAMBOLE	100,000?	do.
* BAKUMU		do.
* WAGENIA (BAENA)	2,000?	do.
FOMA		do.
ARABISE		None

LOWA DISTRICT.

BAKUMU	48,950	None
WALENGOLA	23,740	do.
WANIANGA	7,710	do.
BATEMBO	1,030	do.
BABILA	9,780	do.
BABOMA	7,190	do.
BAUSI	5,950	do.
MATOMBE		do.
WALENGOLA & WAKINYA (Mixed)	24,950	do.
WAREGA	60,900	do.
* WAGENYA		B. M. S.
WAGENGELE	7,080	None
* KAMBA		B. M. S.
BALANGA		None
MITUKU		do.
BALEKE	10,460	do.
BAKUSU		do.
* LOAMBA		B. M. S.
ARABISE	25,600	None

MANIEMA DISTRICT

WAREGA		
WAZIMBA	80,000	None
WAGENIA	10,000	do.
BAKUSU	15,000	do.
	100,000	do.

KIVU DISTRICT.

WANENDE		None
WANIUNGU		do.
WASALI		do.
BATEMBO	No statistics	do.
WATUSI	but	do.
WAHUTU	reported to be	do.
WAMBUBA	nearly	do.
WAMBUTU (pigmy)	1,000,000	do.
WANIABUNGU *	people.	do.
	Rullars Balusi	
	People Bashi	
WARUNDI		do.
BAVERA		do.
BAFULIRO		do.
BABUY		do.
BABEMBE		do.
BAZARU	Kwidgwe Island	20,000 do.

While there is no mission work along this route, a week's march to the North of Penge the Heart of Africa Mission have opened at Wamba, their line of stations carrying North from this point to the Uele River. South of this line there are no missions at present occupied for 500 miles, with the exception of one station now being opened by a branch of the Pentecostal Mission at Kalembelembe. Along this great forest route there are considerable centres of population, originally founded by the Arab slave raiders, and which now constitute the main centres of trade, such as Mombasa, Penge, and Avakubi. The great wave of Arab invasion for the purpose of slave raiding had entered Africa from coast lands opposite Zanzibar. It had crossed Lake Tanganyika and passed down the Lualaba River through the present district of Stanleyville, to the populous centres along the Aruwimi and Lindi Rivers, into the forest itself; last and most easterly of these stations, apparently, being Mombasa; this curve of invasion thus making almost a horseshoe bend, first West and then returning East. At the present day Mombasa is a town of about 3000 people, with a street and houses on either side for about a mile and a half, in striking contrast to the scattered homes of the greater portion of East Africa. Penge comprises three large towns, two of which are situated on either bank of the Ituri, and the third about two miles inland, these constituting another large concentrated population. Many of the other towns on this road likewise consist of

streets of houses a mile or more long, thus bringing considerable numbers of people to one spot, making missionary work amongst them comparatively easy. compared with the scattered populations of so much of Africa. These great forest regions form some of the most mysterious lands in the great DARK CONTINENT. It was here Stanley was nearly lost, and other explorers have passed away. Now the road is open and the people waiting for the light that has never yet reached them. In these vast forests there are many features of interest—geographical, botanical, and mineralogical,—but time fails to tell of them now. It is of these waiting multitudes we must be thinking in connection with the problem before us—that of completing the chain of mission stations across Africa.

We now take up the Western part of the chain. From Yakusu the Baptist Missionary Society have extended their work over an area of about 150 miles East and West, and the same North and South. In this vast area they have trained teachers for, and placed them out in, 346 village schools and churches. From the one strong central station all this staff has been trained and sent out, and is now supported independently of help from the home land. Working in the Lokele language, they have reached most of the surrounding tribes, and the name of the Mission is becoming a household word in multitudes of villages as yet unreached by established schools. Descending the Congo, the next Station Westwards is Yalamba, of the same, Mission, 100 miles down the river. From here a similar story might be told of regions evangelised North and South. Another 270 miles down stream and Upoto, situated on the beautiful hills overlooking the mighty river, is reached. For 30 years the work has been carried on amongst the tribes principally on the North Bank of the Congo. Descending the stream we pass Monsembe now closed, but in the early days one of the strongholds of the Mission, and with a large population which has since disappeared. Beyond that, where the great horseshoe bend of the Congo River dips South, and at the mouth of the Lopori River, Lulanga takes up the chain, the headquarters of the Congo Balolo Mission which is well supported by a series of stations amongst the great Mongo and Ngombe tribes of the horseshoe bend. From Lulanga the stations carry across through Baringa, and Ikau, and Bongandanga to Yoseki. Sixty miles to the South on the main river, and the Disciples of Christ Congo Mission is established at Bolenge with their series of stations passing Eastwards. Next in the chain the stations of the American Baptist Foreign Mission Society round Lake Mantumba at Ikoko and others. Descending the river, Bolobo of the Baptist Missionary Society takes up the chain. One of the oldest established stations in the Western Congo, founded soon after Stanley's adventurous journeys, it carries on at the present day a work that

reaches far Westwards to Lake Leopold. The next about 40 miles down the river—another station of the American Baptist Foreign Mission Society at Tshumbiri, after which the mouth of the Kasai, one of the greatest affluents of the Congo, is reached, on whose banks various missions are established, including the Presbyterians at Luebo. Passing through Stanley pool, the great inland lake the Congo forms above the cataract region, three Government posts, Leopoldville and Kinshasa of the Belgians, are occupied by the American and British Baptists respectively, and Brazzaville on the French side by the Swedish Missionary Society. From this point the cataract regions of the Congo River pass through the mountain barriers that divide the main basin of the great Congo from the Atlantic lowlands for 270 miles. Here navigation ceases, and the railway passes through the mountain ridges to Matadi, the chief port. On the way it traverses the areas of the American and British Baptists and the Swedish Mission; the Americans being located at Sona Bata, Banza Manteke, and other districts; the British Baptists at Thysville on the railway, with Wathen and other centres to the North, and San Salvador and Kibokolo to the South. The two Baptist Missions have united in happy co-operation and founded a training institute at Kimpese. Beyond these we pass through the old station of Mpalabala to Matadi itself, where three of the Missions working in the Lower Congo are represented. From Matadi, about midway on the way to the ocean, the Government centre of Boma is occupied by the Christian and Missionary Alliance whose work extends to the North, as far as the French border, and into the Portuguese territory of Kabinda. A station South of the river, and nearer its mouth at Mukimvika by the A.B.F.M.S. From this point the waters of the mighty Congo soon pass Banana Point into the Atlantic.

In this brief space it has been impossible to give much more than an outline of the chain of Christian Mission Stations. But it is hoped this may open out enquiry and further investigation of the work already being carried on, on this great trans-African route. And more still may it bring home to all who can help by prayer or consecration of self, or means, and the desire to hasten the completion of the chain for the 500 miles through these great forest regions that have waited 2000 years, and have never yet received the message of the Gospel. With a little co-operation, and earnest prayer, and a few consecrated lives, Krapf's dream might be completed within a very short time, and Africa from the Indian Ocean to the Atlantic might be stretching out her hands unto God, commencing the day in prayer, going through its duties in faith, and closing in praise to the great Saviour who has redeemed white and black alike.

THE CHAIN.

WESTERN STATIONS.

EASTERN STATIONS.

N.B. Only Stations on direct route given—

Miles from Atlantic Ocean. SOCIETY. Miles from Indian Ocean. SOCIETY.

o BANANA		o MOMBASA	C.M.S.
30 MUKIMVIKA	A.B.F.M.S.	12 MAZERAS	U.M.F.M.
60 BOMA	C. & M.A.	15 RABAI	C.M.S.
95 MATADI	B.M.S., S.M.S.	104 TAITA	C.M.S.
		300 MACHAKOS	A.I.M.
200 KIMPESE	A.B.F.M.S.	330 NAIROBI	C.M.S.
	B.M.S.,		
260 THYSVILLE	B.M.S.	340 KABATE	C.M.S.
310 SONA BATA	A.B.F.M.S.	345 KIKUYU	C.M.S.
375	KINSHASA	374 KIJABE	A.I.M.
	LEOPOLDVILLE	587 KISUMU	C.M.S.
	BRAZZAVILLE	605 MASENO	C.M.S.
525 TSHUMBIRI	A.B.F.M.S.	633 BUTERE	C.M.S.
560 BOLOBO	B.M.S.	704 NABUMALE	C.M.S.
630 LUKOLELA	B.M.S.	771 IGANGA	C.M.S.
730 BOLENGE	D.C.C.M.	802 JINJA	C.M.S.
785 LULANGA	C.B.M.	840 MUKONO	C.M.S.
1055 UPOTO	B.M.S.	858 NAMIREMBE	C.M.S.
1255 VALEMBA	B.M.S.	909 MITYANA	C.M.S.
1355 YAKUSU	B.M.S.	1069 KABAROLE	C.M.S.
		1129 MBOGA	C.M.S.

3 stations bracketed are
around Stanley Pool.

Eastern Chain	1129 miles	20 Stations	4 Societies
Western Chain	1355 miles	17 Stations	6 Societies
The Gap	500 miles	0 Stations	0 Societies
TOTAL CHAIN	2984 miles	37 Stations	10 Societies

Both YAKUSU and MBOGA have been established about a quarter of a century, and "THE GAP" still remains. How long shall it continue? Can the C.M.S. and the B.M.S. join hands? Or shall they call in brethren "in another boat" to occupy the "Gap"?

The racial and Geographical divisions of the main road permit of three proposals:—

- 1 The C.M.S. advancing to Mombasa, as a base, and working to the limits of the Babira Tribe at the EPULU River a distance of 55 miles west of Mombasa.
The B.M.S. advancing to the EPULU River and occupying bases at MAGANGA, BOYULU and PENGE.
- 2 The C.M.S. advancing to PENGE as a base, and working to the district of Avakubi occupied by the Roman Catholics.
The B.M.S. advancing to BOYULU and working to the R.C. district.
- 3 The C.M.S. advancing to Mombasa and the EPULU River.
The B.M.S. to Maganga and the limits of the BAKUMU TRIBE, and another Society filling this reduced Gap.

Which will be the speediest solution of the problem of the evangelisation of these long waiting peoples?

Verbal accounts of the work in the Uele and Kasai sections were also presented to the Conference at the Sunday evening services, when no records were kept.

Growth of Missionary Co-operation.

By Rev. H. Ross-Phillips, B.M.S.

When asked by the Secretary to write a paper on this subject I hesitated very much as to whether I should comply with the request, fearing lest in the midst of other demands for work I might be unable to give the time necessary for the preparation of such a paper, and at the time it was only the fact (which I was reminded of in the letter that accompanied the request) that I had been more or less associated with two co-operative projects which led me to make the venture and accede to the request of the Continuation Committee. I am not quite sure even now that in this case second thoughts are best, or whether it would not have been better for someone to have undertaken the task who could have devoted more time to the writing of this paper than I have been able to give.

There is no lack of facts and opinions that have been brought to one's notice during the time that I have had this subject under consideration. It would have been easier to write at length, than it has been to condense within the time limit given.

While facts have accumulated, and opinions expressed have been under consideration, the actual drafting of this paper has not been possible until just before the Conference.

I submit it for your consideration with the hope that it may lead our Congo Mission Brotherhood to a larger vision, that we may see possibilities of, and capacities for, a wider service than in the days gone by we had considered possible. That its consideration may lead up to some real constructive effort.

Do not let me be misunderstood from what I have said above as possibly implying that our pioneers and leaders in Congo Mission Work lacked the larger vision; when I think of the magnificence of their faith in face of the great difficulties they had to overcome, I cannot but feel how small has been our outlook, as we have sought to follow in their footsteps. Their vision, in common with all the other great pioneers in Africa, was to see Africa a Christian Continent, or with the prescient vision of Livingstone, to see a chain of Christian Mission Stations from north to south and from east to west of this Dark Continent, in other words, the Cross of Christ on Africa.

Our task is by no means a lesser one as we seek to consider and work out all the details in the realisation of their magnificent vision and ideals. And it is on the lines of co-operative effort that I feel we shall be able more fully to attain to a measure of success.

The needs of the situation to-day are such as *form a clamant call* for co-operation in our work.

In speaking on the "Growth of Missionary Co-operation," and I take this as limited to the scope of the work of this Conference, viz. Congo Mission Work, permit me briefly to give a historical survey of Co-operative Mission Work in Congo.

In the early days co-operative ideas were largely in the background. Each mission worked more or less for its own hand. I state a fact, later I shall return to this point.

In the beginning any attempt to co-operate were more or less spasmodic and generally speaking were the result of the circumstances and conditions of the moment, rather than from any idea that co-operation should be an important factor in the work on the Congo.

In one branch of work only during the first two decades of Congo Mission Service was the co-operative principle recognised and resorted to. I refer to the transport and travel services. But to those who had part in these spasmodic and desultory efforts, there came as I very well know, a special general reward in the joy of the service.

When our own Society had its station at Underhill (Tunduwa), we had the pleasure of rendering assistance to other Societies in various ways in this

department, Who can forget, Mr. President, the happy fellowship of service in those days between your old station, Mpalabala and Underhill; or the aid we (the S.M.S., the A.B.M.U. and the B.M.S.) were able to render to our good brethren of the I.M.A. in the commencement of their work, and the joy we had in sharing with them the burdens of that time.

And so far as organised effort was concerned in this department, I would place on record the aid we were able to render our brethren of the S.M.S. in their regular transport on the North Bank, prior to their becoming installed at Londe; help which they most gladly repaid during the interim of our absence from Matadi after the closing of Underhill, when they rendered us most efficient help in our transport work to Portuguese Congo.

I do not forget the service the A.B.M.U. rendered the C.B.M. for several years, after the A.B.M.U. had taken over the work of the L.I.M., altho I have not classified this work at this stage as distinctly co-operative.

I would remind you too of the trojan service rendered of later years by our friends of the A.B.M.U. and the S.M.S. to the various Missions who only had establishments on the Upper River. And I add too, the services which the C.B.M. rendered at Loepoldville to various Missions on the Upper River. Thus I have summarised briefly the relation of the transport service to co-operative effort.

Our historical sketch brings us now practically to the beginning of the present century, in which I think solid, though slow, advance has been made in the recognition of the co-operative principle.

May I remind you that Dr. Jesse Jones in his tentative report to this Conference implies that our very existence as a General Conference involves our recognition of the principle of Co-operation when he congratulates the Missionary Societies of the Congo upon the degree of co-operation represented by this Conference.

It was with the idea of co-operation that Mr. Wilkes of the C.B.M. invited the legal representatives of the Missionary Societies to meet at Matadi that we might discuss the possibility of arranging for a General Conference of the Protestant Missionary Societies working in Congo. In response to the invitation a meeting was held in the sitting room of the Swedish Mission at which five were present representing the A.B.M.U., the A. P. C. M., the B.M.S., the C.B.M. and the S. M. Of these the Rev. W. Wilkes after many years of devoted service for his society in the homeland, is now actively engaged in other Christian service, two others, the Rev. W. Sjöholm of the S. M. and Dr. Snyder of the A. P. C. M. after years of devoted service on earth, have entered into their rest and reward in the Heavenly Home, the remaining two have the joy and privilege twenty years later of being present with you at this

eighth General Conference, viz., Dr. Leslie and the writer of this paper. My brethren asked me to preside at this preliminary meeting, and we unanimously requested Mr. Wilkes to be our Secretary.

I am sure the Dr. will agree with me, when I say that the General feeling at the meeting was, if only, as missionary societies having a common interest, we could get together to discuss our common experiences, we should not only get to know each other better, but ways and means would be found of uniting together in our work, and so strengthen that work, and increase our efficiency. In this spirit we sent out the letters referred to in the Report of the First General Conference "inviting representatives from every station to meet in Conference at the beginning of the year 1902."

To-day as we look back over the past twenty years, we cannot but be conscious, that while we have much to be thankful for in the development and stimulus of fraternal interest, we have not made all the advances in the direction of co-operation that we might reasonably have expected. If you ask me for evidence of this, then I say it is to be found in the fact that arguments are necessary even to-day to convince some of us of the advantages and necessity for co-operative effort.

The *raison d'être* for this paper presupposes a certain amount of indifference, if not of opposition.

The two outstanding features of co-operative work during the past twenty years are to my mind :-

a, The Lonkundo version of the New Testament brought out by our brethren of the C.B.M. and the D.C.C.M., and

b, The Kongo Evangelical Training Institution at Kimpese, for Lower Congo teachers and evangelists, where the A.B.F.M.S. and the B.M.S. have a united staff.

I only make this brief mention of the Lonkundo Union version of the New Testament, as others present can speak with more authority as to the usefulness of this work, but I take it as a very happy augury for future advance on similar lines.

With reference to the United Training Institution perhaps I may be allowed a more extended reference to it, as it has been my privilege to be closely associated with it from the very commencement up to the present time, as one of the B.M.S. Trustees of the Institution, and during the whole of that time when on the field, I have had the privilege of serving the Institution as Secretary of the Board of Trustees,

In 1906 Dr. Barbour of Boston (Foreign Secretary of the A.B.F.M.S.) wrote to our own Foreign Secretary, (the Rev. C. E. Wilson, raising the

question as to whether the American and English Baptists could not unite in the training of native teachers. In an interview with Mr. Wilson just prior to returning to Congo in August of that year, he called my attention to Dr. Barbour's communication, and pointed out that as the two Missions were to hold their executive committees at the Pool in September, it presented a good opportunity of finding out the feeling on the field as to the possibility and advisability of initiating such a work. On my arrival in Congo, I found a letter from our esteemed brother, the late Rev. C. H. Harvey, awaiting, me, warmly in favour of such a scheme and asking me to raise the question at our executive meeting at Kinshasa in September. I did so and this was the commencement of considerable exchange of ideas, by correspondence; later several meetings were held at which representatives of the two Baptist societies; as well as representatives of the Swedish Mission were present. Some of us entertained the hope and desire that our Swedish friends might find themselves able to join in the scheme, but to our regret these hopes were not realised. As a result of these negotiations and meeting the two Baptist societies were able to agree on a basis of Constitution, and the work of the Institution was commenced in 1909. The Rev. T. Lewis the first Principal and the Rev. Seymour E. Moon with Mrs. Lewis and Moon were the members of the Faculty in the first years of the work; and we are glad to have with us at this Conference Mr. Moon the present Principal, and Dr. Mabie who, with Mrs. Moon and Mr. and Mrs. Reynolds have remained at Kimpese holding the fort, represent the Faculty to-day.

Such then is the brief historic outline of the work since its commencement. Others during the intervening years have taken part in the work, but to mention any would mean to mention all, and that would be quite beyond the limited scope of this paper.

The general Basis of Constitution has been found sufficient, and beyond the changes which are inevitable in the progress of such an institution the work is carried on as it was in the commencement.

The only great change of the past year or two has been the inauguration of the self-supporting principle so far as students' maintenance is concerned, and this principle was foreshadowed in the original Basis of Constitution.

There are changes in the condition in the district, and it may be that these may require modifications in our *modus operandi*. We look forward with confidence that any developments which may be found necessary, will be only of such a nature as shall ensure the efficiency and usefulness of the Institution.

In advocating advance on the lines of co-operative work we are endeavouring to plan for the future. Possibly in the past, as we have worked on self-centred lines, our energies and thoughts have been directed more to the present, and we have failed to think of the future. There has

been a certain attraction in this, as the results were immediately seen. But for the lack of the wider outlook, what has been done is not so likely to make its impress on the general advance and progress of the Redeemer's Kingdom.

This has been very evident when one turns to the question of literature. As one reads the article by Mr. Wilson which appeared in the *International Review of Missions* on "A Literature Survey in African Languages," one cannot but be struck by the fact that here (more than in any other field) there has been no settled and united plan or policy for the production of a literature for Africa. Each one has been more or less a law unto himself in this matter.

Of course you will understand that in speaking thus, I exclude the translation of the Scriptures; we all have had a unity of aim in this respect to give to the native the Word of God in his own tongue.

But outside that, what has been done? In looking over the whole field, and studying the list that has been made of publications already issued, one is astonished at the lack of system, and consequent paucity of result, whether you take the historical, biographical, scholastic, scientific or religious sections. No attempt has been made to cover in a general way any one of these fields. I speak as one who has done a little in this department of translations; herein is our weakness. Each one has been attracted by some special book or subject, and at once started on it, without considering whether it was likely to form a part in a literature for the people.

In conversation with Mr. Wilson, he has over and over emphasised the importance of a definite aim to build up literature say for the next ten years. I trust that through the Literature Committee of this Conference we may be able to work with this goal in view, so that ten years hence the general field of literature may be more generally covered. And for this service we shall need very particularly to co-operate. Isolated effort will spell failure, but if we co-operate we may reasonably hope to make an advance in supplying a literature on general subjects not only for the Congo, but make our contribution to the general provision for the whole of Africa.

Our three most important branches of work, auxiliary to our main work of evangelising the people are:—

Medical Work,
Educational Work, and
Industrial Work,

I think we all admit that effective work in any one of these branches must be efficient work, and I am convinced that efficiency is equivalent to being expensive. I leave the advocacy of these auxiliaries to our work to those

who have these subjects in charge, and simply refer to them in so far as they are affected by the question of co-operation. I believe that it is in these auxiliary services that co-operation should come most efficiently to our aid: **for co-operation in these should spell efficiency with economy.**

We have been increasing our expenditure so considerably of late years in the advances we have made, that to adequately provide for the maintenance of the extra work involved in these advances will tax the resources of our Societies to their utmost. For this reason to my mind further advance in these branches will be beyond the resources of any one society; and I am persuaded that we ought to advance, and anything that we plan in the future on these lines, beyond what each Society is doing in the present should be carried out on co-operative lines. What we cannot accomplish as units, we can accomplish with comparative ease by co-operation. Take only the medical auxiliary as illustrative of the others. And I draw my illustration from the position of our own B.M.S. Medical Mission Auxiliary.

Before leaving England I had several interviews with Dr. Moorshead, the Secretary of the Auxiliary; with reference to the expectations of what our own M.M.A. anticipated it would be able to do; he outlined it in a letter to me some days before I sailed, I quote from this letter:—

"We certainly hope to find a second doctor at Bolobo, San Salvador and Yakusu, keeping each of these as B.M.S. hospitals. If in addition we can participate in a Union Hospital on the Lower Congo and at Kinshasa we shall be glad, and I hope that some definite proposals will come from the General Conference."

"We shall hope also to maintain a staff of B.M.S. nurses at San Salvador, Bolobo and Yakusu."

From this you will see it is evident that our own M.M.A. does not consider the possibility of establishing in the near future any new fully equipped B.M.S. hospitals, but rather looks to co-operation with other societies for any further developments.

Most of you are aware that some of us in connection with this Conference, have been for some time past conferring together and corresponding about the plans for the installation of a Union Mission House at Kinshassa for the accommodation of missionary passengers. We are still occupied in completing the preliminary arrangements; and hope soon to be able to commence the actual construction. One little difficulty removed, and we anticipate that there will be six missions participating in this united effort;—the D.C.C.M., the A.P.C.M., the C.B.M., the M.E.C.M.S., the A.B.F.M.S., and the B.M.S.,

One of the provisions in connection with the Hostel is that the Missionary in Charge shall render fiscal aid to participating Missions requiring such

assistance. This work has become very onerous and important. It facilitates matters greatly when there is someone on the spot who can look up transport agents and see that they are getting supplies forwarded promptly. Then again the purchasing of supplies at Kinshasa is becoming more and more a considerable item of service, which would be rendered by the Missionary in Charge. Of course it would be understood that proportionate charges would be made and credited to the Hostel working expenses fund for all such services rendered.

The successful inauguration and working out of this united scheme should prepare the way for union schemes to be worked out at Matadi and Thysville, according to the special circumstances in each case.

As many of you know, our own Foreign Secretary, Mr. Wilson is looking to this Conference with the hope that something might be formulated as to a Union Scheme at Matadi, to provide:—

- a. for a Union Establishment for the entertainment of missionary passengers,
- b. for the transaction of the necessary business in connection with the missions,
- c. for a strong central united mission work.

He would be prepared to lay any proposals that commended themselves to this Conference before our Home Committee for sympathetic consideration.

Dr. Jesse Jones in his tentative report to this Conference indicates those with whom we might possibly co-operate; I quote his words:—

"A knowledge of the French language would encourage various forms of co-operation. Not the least of these would be a better understanding of the character and work of the Roman Catholic Missions..... We would that there could be a better understanding between the representatives of Christianity in Congo. We feel sure that a knowledge of French would contribute in this direction. We would urge also that every effort be made to win the interest of the commercial concerns carrying on their work in every part of the Colony. Missionaries, Commercial Men, and Government Officials have too much in common to misunderstand each other. Each group is making its contribution to the development of the native people." To those of us who were present at the B. & F.B.S. House in London when Dr. Jones outlined the general features of their Report, it was evident that the Educational Commission had in mind, and were in favour of a certain amount of Co-operation with:—

- a. Government Officials,
- b. Commercial Men, and
- c. Roman Catholic Missionaries.

I am aware that to many members of this Conference it will seem well-

nigh impossible to carry into effect a wide scheme of co-operation as suggested in the Commissioners Report, and as enlarged upon in Dr. Jones' outline presented at the Bible House.

I venture to take these three points, and indicate briefly what I consider may be possible and practical lines of co-operation.

I take the points in their inverse order, and commence with the possibility of co-operation with:—

Roman Catholic Missionaries. I quite realise that co-operation here seems to most of us impossible. And I frankly admit that co-operation as a whole and in everything *is* impossible. So far as it concerns our special work as missionaries: from the very facts of the situation, the radical differences in our faith and practice, co-operation is out of the question, I cannot see that anything is to be gained by looking for any imagined possibilities in connection with our religious work. But outside that I present to you two points on which it might be possible to come at a certain amount of co-operation, preferably I would use the word collaboration, viz:—

a. General Education.

b. A common inter-tribal language for the Central Basin of the Congo River, represented roughly by the long navigable portion of the main river from Stanley Pool to Stanley Falls.

General Education. In this I think it should be limited to collaboration with them as to the general outlines of the primary and secondary courses of education, and later as to the lines of development of higher education. To deal with the Roman Catholic Missions as a whole would not be possible: but there might be a possibility through the intermediary of the Government of arranging that leading educationalists of both Protestant and Catholic Missions might collaborate together with the Government as to the main outlines of general education. In this too they might give material help to the Literature Committee by indicating what books would be required and the order of their publication.

2 Collaboration on an inter-tribal language for the area I have indicated, viz, the whole central basin of the Congo River.

Here I think something should be done by this Conference. Mr. Davies' paper on Lingala will be read later. But I think there can be hardly any question that Lingala is the only language to be considered. It is the only one I believe in which there has been any attempt at sketching a grammatical outline as a basis for future development. It is getting more and more evident that something should be done to develop the possibilities of this inter-tribal language, and build on the foundations laid by our brethren many years ago. Unification of the Lingala as used over wide districts can only be accomplished by collaboration.

Let this Conference appoint a Committee on Lingala prepared to collaborate with others. Through the Government this Committee could get to know Government Officials and Roman Catholic Missionaries who have made a study of, and use Lingala. By collaborating with them advance would be possible.

In referring to this here as the second point on which collaboration might be possible with some representatives of Catholic Missions; may I ask the Conference to bear in mind that the point this morning for discussion is co-operation or collaboration, and Lingala is only mentioned here because it seems to me one of the possibilities for collaboration with Roman Catholic Missionaries.

I am conscious that in making these suggestions I have entered on a thorny path bristling with difficulties, but the question having been raised in the Report presented to us, I felt it was best not to ignore it; but to make these suggestions for your consideration and discussion.

Co-operation with Commercial Men. It might be more to the point to put it as to the possibility of their co-operating with us.

Here again we have the same limitation, the improbability of their co-operating with us in so far as our missionary work, *per se*, is concerned. But in the matter of education, especially the branches of Industrial and Technical Training, there are possibilities of the representatives of commerce being, or becoming interested in these branches, and if they did so, and our plans in these directions appealed to them as practical, I should fondly hope that they would be ready to assist and support us in them.

Co-operation with the Government. We must ever strive to maintain and cultivate a sympathetic attitude. We should endeavour to understand as far as possible the outlook of the Belgian people: the opportunities which are offering themselves now in the study of French in Belgium (as has already been noted in the findings of the New York Conference last January) will afford an opportunity to our new missionaries especially of studying and getting to understand more fully the Belgian mentality. This will help us to arrive at a better starting-point for co-operation with the Government.

From the expression of opinions during the past few years by leading officials we may expect the co-operation of the Government in certain directions, in medical work, in the supply of drugs, and in educational work, possibly in help towards the production of school books. But if these expectations are realised then we must be prepared to co-operate with the Government in the matter of sending in reports as to work done; and in endeavouring to conform to certain standards set up by the Government.

With reference to establishments for the care of orphans. I fear it is very difficult if not practically impossible to co-operate in this matter owing to

the conditions laid down by the Government in connection with such institutions.

I think we must admit it can scarcely be said that on the lines of co-operative effort we have in any sense forced the pace, indeed I am rather inclined to believe that outsiders might be more inclined to accuse us of being laggards than to class us in the ranks of visionary idealists who are living much ahead of the times.

In the early day as I have already stated, co-operative ideas were largely in the background. Each mission worked more or less for its own hand. In making this statement and confession, I am conscious brethren that we had lost sight to that extent of the Mind of the Master. "Lean of Me," was one of His great commands, and how reads it:—"The Son of Man came, not to be ministered unto but to minister, and to give His life a ransom for many." "The eye cannot say unto the hand, I have no need of thee, nor again the head of the feet, I have no need of you." "The members should have care one of another." "Now ye are the body of Christ, and members in particular."

How much have we realised this great ideal? Where are we in our trying to follow in the footsteps of our Lord? "Not to be ministered unto, but to minister." Should it not be a common confession we all of us have to make as representing our various missions, that in this indeed we have followed Christ afar off.

And here and now should we not solemnly renew our full allegiance to Him, and say:—Master, in the strength Thou givest we will follow Thee closely.

DISCUSSION.

Rev. R. D. Bedinger referred to the growth of co-operation in the Kasai. The C.I.M. came to Luebo and received a slice of the Luebo territory, work among the Buluba people. Then came Bishop Lambuth of the M.E.C.M. and a group of evangelists were given him to work among the Batetela. In return for this help the A.P.C.M. has been well repaid. When it seemed that Lusambo must be closed down the M.E.C.M. came to the rescue with the loan of one of their missionaries. They have also supplied a joint transport agent for the two

missions, and a M.E.C.M. missionary is in charge of the educational work at Luebo. In addition, there are five Belgian missionaries working in connection with the A.P.C.M.

Rev. W. Hass. The H.A.M. has agreed to take over the legal work of the C.B.M.N.A. in Congo Belge, and have already rendered efficient help.

Rev. W. Jackson. Can any territorial arrangement be made with the R. Cs.?

The President. No.

Rev. G. Thomas. The large firms would be willing to subsidize schools for their employees, the case of one firm being specially cited.

Dr. P. H. J. Lerrigo. The entire time of the New York conference on Congo matters was taken up with matters of co-operation on the field, in Belgium and at home. Subjects which have not a place on the programme of the present Conference were Missions and Government, Trade co-operation, French language and French-speaking missionaries, Joint Rest Houses—the need at Kinshasa being particularly stressed, and co-operative work at Matadi. The recommendations were academic, but they breathed a desire for greater co-operation on the field.

Rev. S. E. Moon. refuted the idea that co-operation between English and American educationalists was an impossibility. There was no inherent obstacle, it was a matter of spirit only, and the willingness of both to consider the newer methods which from time to time were being presented by the younger missionaries. He agreed as to the impossibility of religious co-operation with the R. Cs., yet industrial, educational and linguistic links might be useful. Even fraternal greetings and possibly meetings

in pursuit of recreation might be beneficial.

Rev. Herbert Smith. The atmosphere at the Luebo Conference on the subject of co-operation was quite different to the present. There we were constantly being reminded that nothing was official. The time is now favourable, but we must get down to details and have something definite.

The President. The recommendation from the Luebo Conference for an institution at Kinshasa worked on Y.M.C.A. lines for white people, coast men and natives had been discussed by the findings committee, and the part having reference to white people did not now seem feasible. But it was agreed that all missions having an interest in the Kinshasa centre should make a resolution to present to each individual society. Probably a staff of ten would be required at Kinshasa to do the work effectively.

Dr. P. H. J. Lerrigo. This is a good plan that you have indicated, and I think the home societies would take it up favourably. The A.B.F.M.S. here is ready immediately to act upon it, and would welcome a resolution. May I suggest that such matters as have not been brought to the Conference concerning co-operation be presented later by sponsors.

Rev. R. D. Bedinger. pointed out the urgency of the matter, and the only possible solution was by united action.

The session was then adjourned for the purpose of committee work.

The Need for Union Literature in Congo.

By Rev. Herbert Smith, D.C.C.M.

A good book is worth its weight in African gold. Africa has never lacked the gold, but books with their potential wealth have never been found in great numbers in Africa. Diamonds, too, lie buried in this mighty continent. Men search for them and finding them make them to adorn people of the whole earth. But books in which lie sparkling treasures of the mind of the brown skinned people of Congo have not yet been unearthed. Africa can boast of great material wealth, and I believe that some day it will point with pride to the precious wealth and blessings of great books.

But that day is not yet. In fact one sometimes asks if the paper which shall print such books has yet reached the pulp mills; or if the type which shall print the priceless page does not lie in the lifeless steel or in the ore of the cold earth, waiting for the missionary to call these formless things into symbols, which will speak out their wonderful meaning. It does seem that this missionary ought to be sitting in our midst to-day. He has a right to call as no other has for wealth to create these books. It is said that Africa produces 46% of the gold of the world, and the diamonds which sparkle under the point of the pick are plentiful enough to control the diamond trade of the world. To-day it is our duty to make known the poverty of our native libraries, to discover the missionaries who will give people the heritage which we possess in our literature. If we can do these two things well, the money which rightly belongs to this country will return to pay the bills and make the books.

Said John Henry Newman "The object of literature in education is to open the mind, to correct it, to refine it, to enable it to comprehend and digest knowledge." Yet Congo Belge is a bookless land. To-day you have before you the greater portion of books put out by the Protestant Missions. I venture to suggest that no other agency in Belgian Congo has produced as many books. But look at them, how meagre they are! It is even as Rev. C. E. Wilson said, "The books available to any given native can be wrapped in a handkerchief and carried off." One missionary in writing to me said, "Here is our miserable little list." Yet, friends, you see before you the combined labours of nearly half a century. We haven't got very far along with Newman's ideal of the object of literature. We cannot expect the forest children of ours to comprehend and digest knowledge or to have open minds unless we give them books.

This is the pessimistic side of this report. We admit freely that the number of books is lamentably few. They are inadequate to the needs of the people, and will remain so until some new method is employed to

overcome the obstacle of the numerous languages. To-day we find ourselves all doing the same kind of work. We all prepare arithmetic books, but the book which I take a year to make is of no use to you, and the one you make is of no use to me. So with our primers and readers; we each make our own and do not use those of our fellow workers and so waste time and energy and hard-earned money by this duplication. While, if we could co-operate, we should do more work, and at the end of the year there would be more books for natives to read.

Still it would be a great mistake if we allowed this report to be clouded with pessimism. Listen, not one of those sixty-one languages mentioned on yonder chart was in written form when the missionary first came; not all are yet, but the majority of them have been reduced to writing. They have been taken literally out of the mouths of the people and given a symbolic form. The science of the language has been studied, and grammar principle determined. This is the wonderful and heroic work of many who are not with us to-day. They leave to us this goodly heritage. This work was often done with much weariness to the flesh and sometimes while the worker was in the throes of fever. But to us who use the languages these grammars are things of life and vitality. All this, and more yet to be added, will continue until every dialect is marked and stamped and made a living highway of thought between white and black.

We have all been surprised to learn in the days gone by of the wealth of native folk-lore and proverbs and superstition. Not a week passes but you hear something new from the hidden past of the native mental life. To many natives these indigenous stories are things of power. To others a new day is coming. But this new day will be slow in dawning from the inky past of African bondage until new thoughts appear and are read from the printed page. But, someone immediately asks, how many people are literate in Congo Belge? I am sorry that no figures, as far as I know, are available to determine this. Neither the Catholic nor Protestant missions have published such statistics. There are said to be just over fifty-five thousand Christians in the Protestant missions, and from these and the Catholic and State schools there ought to be well over ten thousand who could be said to be literate. This is of course a guess and each member of the conference has the privilege of guessing, but it really is beside the point, because having taught people to read we have nothing to present to them to keep their minds active.

I am very sure someone is going to point out before this Conference is over that there are reported in Protestant schools alone 84,656 pupils, a fact which I am most happy to note, for it is said that to establish permanent Christianity among an illiterate people is a very difficult task; but who

would care to boast to-day that we have half as many more people who read and write as there are Christians. I will not press the point. I wish we were sure that there were 85,000 who knew how to read; and if there are, what I have to say about literature is still more urgent and pressing. Books we do not have, books we want, and in the near future books we must make.

Now let us roughly see the kind of books we have. The analysis I now give is slightly different from that on chart two. The point I want to make now is that we all had to make with few exceptions the text before we could translate. Apart from the Bible very few books can be translated as they are in the original. There have to be abridgements and adjustments in nearly every publication.

There have been 4 chart systems reported for beginners in school, 14 primers and reading books, 18 spelling books, and 8 arithmetic books. One treatise on physics, 1 geography has appeared and 6 French lessons. Only one native grammar for the people appears. But there are 4 books on correct writing, 1 on methodics and 1 history.

The Bible appears complete in 4 languages and the New Testament in 12. In 12 the Psalms are combined with the New Testament. Old Testament stories make fine reading and are to be found in 12 languages. The hymnbook however rivals all other books and has appeared in 31 languages. This is as it should be as Christians have every right to sing. There are 3 Bible history, and 5 Life of Christ and 2 Life of Paul. It is surprising to some of us to find Pilgrim's Progress in 9 different tongues, but here again is a good example of a suitable text. There are reports showing that "Peep of Day" and "Line upon Line" have been translated into 5 languages. Besides these we have 3 books for baptismal preparation and on Church Ritual, and 17 Catechisms, 2 teachings of the Apostles, 1 Church history, 1 Old Testament history; 3 native proverbs 2 Hygiene, 3 physiology, 2 biography, 2 Gospel harmony 25 portions of New Testament as translation or story, 2 daily Scripture portion, 1 Stories of Africa.

Our present methods make for many duplications, but the next criticism is that we deal with things which are all the time elementary. There is no steady growth in advanced books and subjects. This is certainly where we must co-operate and advance.

One glance at Chart No. 1 will show that the language entanglements are formidable and real. One station reports eleven languages. We have to acknowledge at once that it will never be possible to do even a minimum amount of translation in all of the tongues. Some of you may not believe this statement, but I think there are two reasons why we can never create a literature in 61 languages. First, the missionaries do not have the time and

strength and the missionary societies will never have the money. The immediate task of teaching and preaching and the administration of a growing church takes from the missionary more and more of his vitality. Missionary statesmanship has already realized the above fact. Lesser languages and the weaker ones in any given district have been used in a limited way with the object in view of using the predominant one by making the books and most of the school work in the stronger language. Sometimes a small amount of work has been done in the weaker language but always with the thought in mind that it would lead to the better and more widely known tongue. He who is able to do away with one African language appears to me to do both God and man a service. There is nothing which isolates missions and the natives like the endless number of babbling tongues.

I have started to make a card record of all the languages in Congo in which literature is being made. I wish I could say that this record was complete, but it is not. I beg your aid while we are together during this precious week in gathering facts, which I now lack. Here are some of the questions I would like to know. The name of the language? Where the people are found who speak that language? Their Province, and District, and may be their Territories? How great is their number, and what is their literature? The last question most of you have kindly answered. But during this gathering we must as far as possible determine what is the present status of Congo Literature. There will be many other things during this Conference equally as important as the subject of literature but there will be nothing more important than that we shall find out where we now stand and so be able to make a start for something better.

When a mission is young, perhaps only a few know that native tongue, and the buildings of the mission must be completed so the making of books is set aside. But when a mission is old there is likewise a difficulty; the work has grown and now the workers find themselves overwhelmed with details and administration palavers. Literature has to be done under pressure. If one waits until there is an opportunity it will never be done. In the soul of the missionary there must ever be the feeling that come what may literature must secure its own opportunity. If men and women can be set aside to do this kind of work so much the better and Congo will be happier in the years to come for such a policy.

But Congo Belge will always be many tongued. Perhaps some languages as suggested above by the growth of the stronger language, or perhaps by the spread of the trade languages, will be dropped out, but there is still going to be for generations the mother tongue. We must therefore set aside our present methods where they cause us to be so isolated. For nearly five

decades we have disregarded the Scripture that no man liveth unto himself. With but few exceptions we have not helped one another and therefore have not helped ourselves. The only common texts are the Bible and Hymns. When other texts were required each worked out his own. It may be that this text was very successful in a given area but it was immediately hid beneath a bushel by being put in a language which only a few white persons were privileged to know. If that had been preserved in English or French it would have become available to the whole Colony, and to many other tribes in Central Africa likewise.

Now what does this mean? As far as I have been able to gather the list of books in Congo you will see that we all make the same kind of books. There must be the beginners books, and the readers, and the arithmetic books, and geography books, and so on. We have had to set aside the sound educational principle of illustration and pictorial display in those books because each mission could not afford it. But if we co-operate all the time-honored rules of pedagogy are at once at our disposal. One side of the page will be French and the picture or illustration; and on the opposite page the native language. If this work came through the Literature Committee it could furnish the text and in this way at a very early date in the history of any young mission it could have all the books that an old mission has taken fifty years to get. The older mission at the same time would add quickly to the list of books now possessed. A very fine example of what can be done is shown in this book on "Hygiene" by Rev. W. Millman.

It might be thought that with two languages in a book there would be an appearance of unnecessary weight. With some early school books this method might not be followed, but as soon as we get beyond the beginners' books, the co-operative way is the one we ought to consider. Any objections which may occur will not equal the failure of our present system of isolation. We need books and more books and still more books to carry the Congo people out beyond the elementary stages into the life and thought and liberty of the world.

You cannot keep out of Africa the present-day thought movement. If it does not come through good books it will come down the road which knowledge has always come to Africa, by the oral method, and coming that way will be sadly warped. The missions of Congo have a clear opportunity to give the proper setting and interpretation to the great principles to which the world is now trying to adjust its daily life.

Now let us look briefly at some of the advance programs of other Mission fields. India and China some years ago came to realize that much of their Christian effort was not preserved because of the lack of good books. Both countries of course possessed a large native literature but the number of

Christian books was not equal to the needs of the field. In China a sub-committee of the China Continuation Committee made a complete survey of the literature field, and in India the Literature Committee of the National Missionary Council of India did the same kind of work. After these surveys certain programs were suggested to the Mission Boards and now they are at work on these suggestions. Let us take India first.

In that land a pretty accurate census has been taken by the Government through a number of years. It is said that in India twenty-one million people can read and write their own language and that two million more can read and write English. To this can be added each year nearly half a million more who become literate through the mission and government schools. But another report reveals the startling fact that in some sections in the course of a few years a great number forget the art of reading. In some places as high as 63 per cent of those who at one time could be called literate have to be numbered with the illiterate at a later date. Why, did you ask? The most prominent reason given was that no new books, cheap and interesting, were provided. Is it any wonder that fourteen out of a committee of fifteen attended the meeting travelling 30,000 miles to do so, in order to get the new advance in literature started. They have already seen, as we must see sooner or later, that to conserve past efforts books must be made available. The spoken word is heard but once, but the printed page can be read a thousand times.

Now it must not be thought that India has no language troubles. They work in fourteen different languages. They found out just what was in existence in each language. Then they determined to make in each language tracts and magazines, evangelistic, biblical, devotional, educational and recreative books. To this end they asked large sums of money for purely literary work. We of course cannot duplicate all they have done in India, but the problem is much the same. We must find suitable authors. Not only men who can translate from English but those who can make books suitable to Africa. In fact the article in the "Congo Mission News" for July by Mr. MacLennan points out that it is more important for Africa that new books be produced than that translations be made. Then there is the problem of sufficient money, and of publication and of distribution so that the people will read the books.

Now a few words about China. It was my privilege to visit Shanghai in 1918 and I was surprised to see what the Continuation Committee of China was attempting. They were in a large building and had several secretaries who give their whole time to the work. They took us into the room where all the specimens of literature for the use of missions were kept. Not that they were a publication society, but they assisted in a

hundred ways to give to every mission the benefit of the work already done in books and to inspire new creations at all times. There are four things the China literature committee aims to do. First, the discovery and development of Chinese Christian literary talent. They hope to do this by giving prizes, by correspondence schools and by scholarships. Second, the survey and Correlation of all Christian literary effort. In this they conserve all the work done by previous surveys and point to do literature which gains the people's hearts, and prevent as far as possible the duplication of effort. Third, the early preparation and publication of the most urgently needed literature. This includes selected portions of scripture for educated classes, literature especially adapted for use in evangelistic campaigns, literature for the illiterate, that is, those who know only the phonetic writing. Special literature for young people, devotional and missionary literature, literature especially for Chinese pastors, and still again literature giving the social application of Christianity. The fourth item in their program is the establishment of a Christian Press Bureau for China. The aim and scope of such a bureau would be: to supply the press of China with both secular and religious information regarding subjects of current interest, economic, social, governmental, educational, moral and religious.

Japan likewise aims to make the Good News known by the printed page. In fact, there is one d epartment which does nothing else but try to get into all the daily papers sermons and articles which set forth the claims of Christ.

Each of these countries has the aid of the native writers. We in Congo do not have that yet, but we ought to consider it possible to train such helpers.

Now if we can have sufficient unanimity on the field I think there is enough interest at home to begin something worthy, I will read the following from the report of the Conference of Representatives of Foreign Mission Boards and Societies working in the Congo District of Africa. Some of our own number attended that gathering, including Messers Padfield, Stixrud and Edwards and also Rev. Charles E. Wilson, secretary of the Baptist Missionary Society, who so recently made a trip to Congo.

"We are deeply and sadly impressed with the meagre supply of literature which exists in the African languages in which our Societies are operating, and we recognise the immediate duty of joint co-operative action towards requiring the needed school text-books and religious and general literature required by the growing Congo Church.

"We ask that the literature committee of the Congo Protestant Mission Conference be asked to consider and present to the home boards as soon as possible a programme of co-operative publication of literature for the next three years.

"We advise that in the meantime all publishing projects in connection with the Congo Missions be submitted to the Congo Conference Literature Committee in order that every suitable book may be made available for simultaneous publication in several African languages.

"We heartily endorse the programme of the British Literature committee (African section) for the publication of books for the African mission fields by means of bi-lingual editions giving a European language version on one page and an African version on the opposite page, and we recommend to the home boards and the missionaries of the field the adoption of this method as the one most likely to accomplish within the shortest space of time the objects so much desired, namely the provision for this generation of African readers of the books they greatly need, and the preparation of the way for a wider use of the French Language among the Congo native as a medium of advance in knowledge.

"In order to avoid overlapping and confusion we recommend that the permanent committee on work in the Congo, hereafter to be appointed, be asked to secure from the American boards interested, and to administer as a section of its field of operations, the funds appropriated for the publishing of literature for the Congo, and that the British Literature Committee be asked in like manner to receive and administer such funds as may be available by the European Societies for the same purpose. It being understood always that the British and American committee will act in fullest consultation and harmony in carrying out the programme agreed upon by their missionaries on the field through the Congo Conference Literature Committee."

Already the Literature Committee of the African Societies has been appointed and the following Societies have appropriated \$500 each, Methodist Episcopal, American Baptist Foreign Missionary Society, Disciples of Christ Congo Mission, Presbyterian Church in the United States. We have yet another communication, and this time from not less person than the Colonial Minister who is very anxious to find out what is the opinion of missionaries in Congo as to the advisability of producing a literature in two or three *linguae francae* as the official languages. Such a literature would be produced at the expense of the Government. But other papers will deal with this topic. I mention it here to show that, as far as the promise of money is concerned, all we could prepare for three years would be paid for without any trouble.

Again referring to the article by Mr. Kenneth Maclennan which doubtless you all have read, I take it that his committee would be willing to bear the cost of authorship. It may be that the missionary society which gave one of its workers to the task of preparing books, and had to supply some

one else to do the regular missionary work, would expect the cost of such a worker to be met by the literature committee. The first step is to prepare to meet this expense. Then, if we can pool our funds, to buy the needed stereos in English or French for the books we desire. The New York Committee suggested that each home committee should give \$500, or about £100, and with this as a beginning, with annual estimates added, the work could go on from year to year. There is still the publication of the books in the native language to be considered. The cost of this would be borne by the different missionary societies according to the number of books which they desired.

Perhaps the details will be worked out differently to that suggested above. That will be for the Conference to decide. In a paper like this the aim is to get the question before this body so that full and free discussion may make fully known the weak and strong points.

You have no doubt thought already of the kind of books you would like to see in your mission. We cannot at first undertake such advanced schemes as India and China. For instance, we do not need a Press Bureau. But we have a field which is distinctly African and please do not think that any book which we may prepare is just going to influence the ten thousand I spoke of before, but is very liable to have its weight with the greater portion of the Great Continent. It has been said so often that the committees at Home cannot do anything large for Africa, as they can for China and India since this land is so hopelessly divided. It may be that in the realm of books we shall find that such a charge is no longer true. If we can make books suitable for our schools; and beyond this books on travel in Africa, and Biography of men who have helped the great continent; and even some good form of fiction, in order to help and lead people to cultivate the habit of reading we shall do well. Then we need books on theology, and Sunday School and Bible commentaries. General history and popular science. There must be also books to make the African know his own country, with its animal life and birds and beast and creeping things. Its hills and valleys and rivers and plains and deserts. I am not supposing that all this can be done in three years; we need a series of three years even to begin the work.

The bi-lingual idea for African books has the recommendation of thinking men in Belgium, England and America. I really hope that the subject will not be too popular and so kill itself. Honest criticism will do the scheme lot of good, and in this meeting we expect to hear such.

But the willingness to co-operate has been an inspiration. This report is not complete it is true, but even this would never have been possible had not missionaries responded so generously. Friends while we meet on

the banks of Africa's mightiest river I hope that the grandeur and the largeness of this river will inspire us to undertake some worthy scheme for the upbuilding of the moral and Christian character of our black brethren in the Lord.

Mr. Ross-Phillips is chairman of this Committee on Literature. I have acted for him while he has been on furlough. I am sure you will follow his leadings during this great week and also in the months and years ahead of us in the great undertaking of creating a Christian literature for Congo in particular and also for Africa in general.

DISCUSSION.

After Rev. H. Smith had explained the large wall charts of the languages and their literature, and drawn attention to the books submitted for inspection:

Mrs. E. A. Ruskin said that we now have a beginning in literary work and need not feel discouraged at the few books before us. She did not regret the multiplication of versions of the Gospels and Bible stories because every man, woman and child was entitled to have the Gospel story in their mother tongue.

The C.B.M. and the D.C.C.M. were the pioneers in literature co-operation with their united New Testament, which served probably the largest single area of Congo. With reference to the bi-lingual editions in French and the vernacular of other works she urged a limited edition only, with a large cheaper edition in the vernacular only. Give the natives first the Lord's Word and then proceed to the making of other books.

Rev. H. Ross-Phillips spoken appreciatively of Rev. H. Smith's work, and of Rev. W. Millman's series of bi-lingual books. He referred to the fact that Canon Rowling (C.M.S.) had been loaned for one year to work in conjunction with Rev. C. E. Wilson on literature for

Africa. He emphasized the need of God's Word in the vernacular.

Rev. W. Millman explained the origin of his series of books or manuscripts. The B.M.S. deputation had requested him to preface his lecture notes to teachers of the Yakusu mission, and he had re-translated them partly from natives' note books. Before advocating a book for the whole of Africa (which was a surprise to him) he sought criticism from the Conference. He emphasized the necessity for God's Word first. He mentioned that twenty years ago he translated forty Aesops' Fables, but burnt the lot after being questioned by a boy if they were God's Word! The difficulty of mono-lingual editions lay in the impossibility of obtaining the illustrations, which were printed along with the French. His own series of bi-lingual books deal with Hygiene, Physiology, Agriculture and School Management.

Dr. P. H. J. Lerrigo expressed the great interest of the American Committee on Work in Congo in education and literature. Their conference contained most of the directors of the Congo American missions. They desire to work with the missionaries here, and thought that the best minds of the Congo Conference should be delegated to take care of the matter. They approved the bi-lingual and not the tri-lingual form of printing, using French (not English) and the vernacular.

The natural development would result in three committees:

- (1) A British branch. *Rev. C. E. Wilson* and *Canon Rowling* are already at work.
- (2) An American section. No special committee on literature is yet formed, but he had been requested to

ascertain what could best be done by them.

(3) A Congo committee. This should be carefully constituted, absolutely representative, and capable of thorough-going work. A small group should be organized, and much power given it.

This Congo committee should consider (a) Survey, to find out where the gaps are. (b) Decide on the ideal literature desired, and discourage that which is of a sporadic character. The question of Scriptures for the Lower Congo, especially, should be grappled with. (c) Allocate to various missions and missionaries the task of the preparation of books agreed upon.

In the matter of finance the American committee has already received contributions. He made the suggestion that if home committees decide to print, then all manuscripts shall be presented to this committee here, and be kept in archives.

The President read the minutes of the Continuation Committee which met at Kinshasa, April, 1920 relative to the literature committee, "The *Rev. C. E. Wilson's* suggestion as to a Literature Committee be heartily adopted and that *Rev. H. Ross-Phillips* be asked to act as chairman, with authority to secure from each mission in Congo a member of the said committee.

The matter was then left with the literature committee to present a recommendation to the Conference at a later session.



Mission Educational Policy.

Mission education has to deal with the greatest educational problem of all the ages, viz: how to make such a choice of the practical and cultural achievements of six thousand years of civilization with its religion, its arts, its sciences and its social reactions as will meet the needs of a people of primitive culture who have been suddenly discovered and forced, perchance by circumstances far beyond their control, to live successfully in a world thousands of years ahead of their cultural development or perish. Mission education must somehow find a point of contact with and a method of procedure in dealing with a race whose past has touched our own at no discoverable point. It must make a statement of religion for a people of animistic faith, superstitious attitude toward all life, and gross immorality in nearly all their social contacts, such as will make possible (1) the conception of, (2) implicit and rational trust in, and (3) ethical obedience to a God of love.

In spite of the great difficulties involved we must realize that we are dealing with unfortunate, nevertheless human brothers who, in their heathen environment have been robbed and despoiled of almost all that was good, certainly of all that was best, in their lives.

So far as we can use the word education in respect to their past training for the primitive life they have led we must take the same attitude toward it which Jesus did when He said, "All that came before me were thieves and robbers." "I am come that they might have life and that they might have it more abundantly." "As the Father sent me into the world so send I you." "Go ye into all the world and make disciples, 'scholars' of all the nations, teaching them to observe all things whatsoever I have commanded you." In His, "Go ye." "As the Father hath sent me so send I you," we have our Commission; in "all the world" we have our school constituency; "In all things whatsoever I have commanded you," we have our curricula, and in His "make disciples" we have our aim. And it may be very simply stated viz: so to present Him and all His teaching and His Life that these broken, beaten, robbed, despoiled, stunted people may have life in Him and have it more and more abundantly.

"Back to the Christ" may seem a trite saying but we should use it with the full realization that it will take some courage to go the full length with Jesus in the construction of our educational policy. When we speak of Jesus as the Great Teacher we must mean it; when we speak of His having worked at the carpenter's bench and learned the trade we must consider what

bearing this should mean to us in facing the problem of service for others and how much importance we should place upon the teaching and training of our mission pupils for social service; when we speak of His home life we must realize that He spent thirty years of his life in a simple Nazareth home, and try to visualize what an important part Jesus intends us to give to the training for home life and duties; when we note that Jesus chose as his scholars fisher-folk, tax-gatherers, countrymen, zealous partizans, men rich in the learning of the common school of life let us not think of narrowing our mission education to teaching only such boys and girls as early show a predilection for preaching the Gospel, to the neglect of the boy who has an innate desire to "Go fishing." Let us rather draw our pupils from as large and as rich a range of life as the Master did and trust implicitly in Him to chose men and women well trained for life's duties and call them into that vocation in which they can best serve Him and His church.

So much depends upon our attitude toward the native in our dealing with him in an educational way that a word at this point may not be out of place. Recent educational and psychologic studies are beginning to throw considerable light upon the comparative mental ability of the negro, and while it is too early to state conclusions it is quite safe for us to take the attitude that he is not as hopelessly mentally deficient as we have been led to believe, and there is good ground for confuting the theory of arrested development. We should rather study our methods of teaching and ask ourselves whether the educational material we offer these people is adapted to their needs before we condemn them to hopeless dullness because they do not re-act successfully to our educational material. Let us take these people for what they are, find out why they are what they are, then give them what they need for their present condition, give them better and better opportunities as fast as they can profit by them, and set no limits to our faith in their ultimately reaching the goal the Lord has set for them.

We must give them the tools for learning the experience of others in the quickest possible time. They must be able to get a richer and truer experience of the world in which they live. Their range of activities and industries must be enlarged and they must be taught how to acquire greater skill in using the materials at hand. They must be lifted up and every phase of their lives exalted. They must get out of the dirt; they must live in purer air, walk in straighter paths, think in purer imagery, and act a nobler part. They must be transformed by the Living Holy Spirit and it is our part so to co-operate that they should know the Way, the Truth, and The Life.

The School System.

(1) The village school is the great base line of the whole system of

schools. All other schools are to be organized and conducted mainly for the sake of the village school. Boys and girls, men and women, trained in any one of the schools should be fitted to live better, cleaner, healthier, and purer lives in their village homes. They must be trained for the home life and not away from it. These men and women are to be taught how to lift up the village life industrially, morally and intellectually so that it will be healthy, happy and prosperous. Our village schools should be taught by the best teachers we have at present, and our whole scheme for teacher training should keep in mind the needs of the village schools teacher. Upon the character and progress of these village schools will depend the success of our mission education.

The accompanying chart shows the schools of the system and the kinds of training that are to be continuous throughout. You will note that each kind of training is to receive attention in the village school, and that increased attention is to be given in the higher schools.

(2) The Boarding school is the first and main point of contact between the missionary teachers and the native pupils. It should therefore be, not simply a larger village school taught by native teachers, but a first-class elementary school actually taught and supervised by white teachers. Its curriculum, its management, its plans for industrial training, for play and recreation, and its social activities should have the most careful study on the part of the station council. The educational policy should be a matter of common concern and the Boarding school should therefore be an integral part of the station work. The closest co-operation between the evangelistic work and the medical work on the station should be encouraged because they are to meet in so many points. Granted the full and harmonious co-operation in policy and plans for the Boarding school there must be no undue interference with the teachers in the Boarding school. All Boarding school pupils should attend the common daily prayer service which should be arranged to suit the convenience of the whole station. In the Boarding school all kinds of education, physical, industrial, intellectual and moral and religious should have their proper emphasis. By fully applying our educational policy pupils trained here could go out to the village schools as under-grade teachers or on into the secondary school for future study and vocational guidance.

(3) Night Schools.

On nearly all our stations, in large schools of the system there will always be needed a number of workmen to carry on while the school is in session. These men should on no account be neglected in our plan. They should be Christians, or at least men of good character, and should be regarded by the

school or station, not as servants, but as fellow-laborers. Pupil teachers should be given practice by teaching these workmen in the night school. Our workmen would be always at hand as a splendid clinic in social service. The opportunity should not be allowed to pass by. Who can say that these men might not go back from such a school environment to open up their villages to the Gospel where formerly no one had been able to enter. A similar effort should be made to reach the men and boys who go away from us to the larger centers such as Kinshasa and Matadi and also to the large concessions. In Kinshasa and Matadi such work could be done by Institutional churches or Hostels or Y.M.C.As. On the concessions it might be more difficult to arrange but at least we could encourage our Christian boys who may go there to hold evening classes, if possible, or at any rate evening services for all who could be induced to attend. If we announce this as a part of our policy I believe that arrangements might be made which would be agreeable to the Companies. If our school pupils who go to these places would only carry the spirit of our schools with them and prove to be workers and not shirkers they would soon command the respect of their employers.

Our total effort should be toward saving these boys and young men and to guide them back to their towns after their term of service is finished, or to direct them into the secondary school.

Teachers Institutes.

The Teacher's Institute will always have a large place in our educational policy. At no time will its importance be greater than just now. For a long time to come we shall not be able to supply our village schools with the thoroughly trained men and women we need so badly. These teachers should be brought together at frequent regular periods so that their work can be checked up, their efficiency increased, and be inspired and encouraged in their difficult work. The more faithful they have been the harder they have had to work to tug and pull at people to lift them up, and so they will soon need new inspiration which can only come from fresh contact with their former teachers and from others who have been facing like difficulties. At such times they should be given new educational material for the next term's work and taught how to use it.

Secondary Schools.

Schools of higher grade should be provided as soon as our brighter boys and girls can be prepared for it. As our boarding schools become more efficient and interest in education is aroused in the minds of our native Christians, boys and girls will be able to finish the boarding school much younger than they do now, much too young to go out as teachers or to

choose wisely their future vocation. They would not be acceptable in the Union Higher schools for those who have chosen their vocation and are ready to prepare for a definite life work such as teaching or evangelistic work. Meanwhile we cannot afford to allow these young people to drift especially as it is the most dangerous period for the Congoese, that of adolescence.

Secondary schools which should aspire to High school grade are necessary and should be provided just as soon as staff and buildings can be secured without weakening our efforts to bring the boarding schools up to higher standards.

Union Higher Schools.

Union schools, such as Kimpese, for advanced teacher training, advanced industrial training, advanced agriculture, and theological training ought to be provided at once to meet the pressing need for trained leaders in all lines of evangelistic and educational work. There are many reasons why these schools should be Union efforts. In the first place, they must do a high standard of work if they are to train leaders. The numbers who can qualify for such work are limited in any small area. The plant must be relatively expensive. The only way to make the expense justifiable is by using the necessary plant to the fullest capacity. Second, students trained in a union school where they have to meet men and women from other fields are likely to be more democratic and broader, less likely to become afflicted with the "big-head" and so better leaders. The travel to a distant school will also have a good effect in broadening their interests and sympathies. Third, a union school would command a sufficient staff to insure continuous work without calling upon other stations to substitute for a member on furlough.

If a definite educational policy is adopted and lived up to, men and women trained in a union school will be as well able to fit into the work in their district as if they had been trained on their own station.

We have mentioned Kimpese merely as an illustration because it is a Union school and has been in operation for thirteen years. During these years we have encountered many difficulties. We have seen the idea of training the whole family grow into one of the most popular features. Whereas in the beginning women with great difficulty were persuaded to accompany their husbands, while relatives refused to allow the children to go with them, now it is comparatively easy to get the women to come with their husbands and every child with them. We are changing so far successfully from the old ration system to self-support, so far as raising their own food in gardens provided for them and earning by manual labor their clothing and incidentals. We need now the new buildings for which money

is at hand, and a trained industrial teacher on the staff, and we feel that we could do a far larger service and train more students at a comparatively small extra expense and possibly meet the present need for a secondary school until such a school can be built, and also keep up the present high standard of teacher and preacher training. When the secondary schools are able to take care of the training intermediate between the Boarding school and the advanced training we are now giving, we should be able to raise our standards higher and higher as demands for such training are made upon us.

Kinds of Education to be Emphasized in All Schools.

(1) Physical Education. For a race suffering from so many physical ills, weakened by fearful infant mortality, ravaged almost yearly by pneumonia, etc., and in constant danger of being swept off by sleep-sickness, the importance of physical education cannot be over-estimated. Our problem is but little short of building up a whole race. Mission education must enlist and co-operate with every agency possible to give the Congoese a good physical education. Every native village school, every mission boarding school and training school should make it a part of its daily program to develop the health of the pupils and to disseminate correct ideas of physical health and sanitation in all the homes. The importance of food and the value of exercise for health, as well as a means of procuring better food, ought to be continually kept before all our natives. It is important to keep the natives well acquainted with every effort of the State to combat sleep-sickness. They should be taught heartily to co-operate among themselves and with the State and the mission in every effort to destroy flies, mosquitoes, and insect pests. We should encourage the natives to seek medical advice in the location of their towns, and to segregate all cases suffering with contagious diseases.

Breathing exercises, calisthenics, setting up exercises, supervised play, and wholesome games will help immensely in building up the Congo native physically.

(2) Industrial education, including agriculture as an important feature, should be part of every school program. Simple instruction and practice in hand-crafts should be made a requirement of every school teacher. Every village school should have its school garden, or in lieu thereof each child should be taught to care for a plot of ground alongside the family garden. Every male large enough to wield a hoe should, as fast as he comes under the influence of the church, be taught and held up to the duty of raising his own food by work. This will be industrial education *in extenso* but it will reach the core of the matter. Boarding schools should teach a wider range of useful handicrafts suitable to the field or district, and with a view to

preparing village teachers or Christian laymen to introduce them in their towns. In connection with every training school for teachers or preachers a more pretentious industrial program should be carried out so that native leaders will be in sympathy with and competent for the teaching of manual labor. To meet the growing demand for trained natives for the various trades and in order to conserve our ambitious young men and boys for the future membership in our native churches and as helpers in building up the kingdom, we should at once lay plans for the establishment of secondary schools with a genuinely thorough course in industrial training, including agriculture. These schools should be ultimately high schools with emphasis on vocational guidance.

All our mission stations where any extensive educational work is carried on should have a large fertile tract of land adjacent where pupils may raise their own food, or as large a part of it as is consistent with their ages. Thus practical and profitable agriculture could be taught. If we announce our sincere policy to develop our work along these lines we can ask the State for sufficient land for this purpose and I believe they will gladly give it. We can ask for this on two grounds, first, that it is the State's function to foster education and, second, on the ground of the effective contribution which we as missions can thus make for the economic uplift of the native.

(3) Intellectual education. We speak of intellectual education more as a means of analysis rather than as a clear cut distinction. We do not admit that physical and industrial education are not intellectual; on the contrary we would insist that they are that in proportion to their real effectiveness. We refer rather to the mental effort necessary to acquire the tools for further learning. Reading, writing, and arithmetic, the three R's, are essential to every one who is to become an intelligent reader of the Book of life and a sharer in the experience of the larger world life. As inheritors of the Christian truth with its background of Jewish life and culture, and as successors to the Protestant Reformers, we cannot fail to give to every one, as far as it lies in our power, the truths as they are found in the Book and the means of reading it for himself. For our native Christian homes we cannot do less than insist on the Jewish injunction in Deuteronomy 6:6, 7, 9. "And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. ... And thou shalt write them upon the door posts of thy house, and upon thy gates." We ought to insist that Christian parents teach their children all they know of the truths which they have learned. If they cannot read they should be encouraged to learn. If they cannot then they should be required to provide, as a part of

their Christian duty, for the teacher who teaches their children. Until we get this idea into the minds of our Christians, that it is their primary duty to teach their own children, we shall not get very far in establishing an indigenous Christianity.

Our educational methods of teaching must be the very best. Altogether too much time is wasted in trying to teach reading in the average village school. Poor and inefficient teachers not only waste valuable time for the pupils but they fasten their wrong methods upon a generation or more, and it takes longer to break up the wrong method than it does to teach the new and better way.

The importance of thorough teacher preparation for educational missionaries, as well as for native teachers, cannot be overestimated. Unless we have well-trained educational missionaries we cannot expect to have well-trained native teachers. Cannot we adopt as a part of our policy to impress upon the Home Boards the necessity of sending out thoroughly well-equipped educational missionaries and urge that nothing but the best is good enough for Congo. We need to educate the people at home to the point of appreciating the splendid opportunity for real constructive work in education in Congo.

The importance of this will be seen at once when we note that teacher training for our native leaders is the crux of the whole matter in native education. In all our schools, from the boarding school up, we must be on the look-out for good material for teachers, and by direct and indirect methods we must seek to train them and inspire them to take up the work of teaching. We want to inspire our teachers and our natives to push forward and get the best that there is for them. We must increase the literary material for our schools year by year until we have a reasonable amount for our pupils to master. By so doing we shall increase the incentive to advance because pupils will be able to see some higher goal yet unattained but but attainable before them.

Examinations for promotion in grades should be prepared for all our schools. Simple standards for reading, writing and arithmetic should be adopted and promotions made on the basis of attainment. These promotions should be made at any time in the term when any one or more of the pupils reach the standard. There should be no lock-steps in the system.

The preparation and adaptation of these standard tests will call for an immense amount of constructive work, but it will be well repaid in the increased stimulation of our native pupils.

Supervision of all our schools will aid greatly in building up our schools. For a long time missionaries will have to do a great deal of this work, but soon we should have native supervisors trained to do a great share of this important work.

(4) Moral and religious education. After all is said and done the moral and religious life of our pupils who are trained in our schools is the final test. Character is always greater than attainment or rather it is the greatest attainment. Training for life is the watchword. As Christians who know the importance of regeneration, the cleansing power of the Word, the value of prayer and the necessity of the power of the Spirit, educational missionaries must not neglect any of the means by which the spiritual life is to be built up. Character, the supreme thing we are seeking for, cannot be built up by mere attention to externals, there must be also that which is spiritual. There must be no just reason for the criticism of any form of our mission educational work, "these ye ought to have done and not to have left the other undone."

Courses in good manners, courtesy, honesty, etc, should be given but they must be conducted on the "learn by doing" principle. Often-times the most effective instruction will come indirectly from the shop and the school room work, from intercourse at meals and in recreation, etc.

Religious education should be provided by graded courses of Bible study leading up through all our schools. The standard test or pass in religious education should be character development as a result of "Thou hast well said, Go thou and do likewise." Pure religion as defined in the Bible must be learned and practised. Practical social service in the school community and direct evangelistic effort for others should be a requirement in all our schools.

Mission Education in Relation to Other Agencies.

Our discussion of religious education has led us up to the point where we must consider the relation between mission education and evangelistic work. Here there must be the most complete harmony. There must be no water-tight compartments in mission work. There must be a clear recognition of the unity and sanctity of all life. As we have indicated in our discussion of the kinds of education we must plan for the training of the whole life, whether physical, industrial, intellectual or religious. Our mission education policy will be to co-operate with any and all agencies by which this full training can be secured but where any of these or all of them are neglected for whatsoever cause or by whomsoever mission education must assume the task of filling in the gap. Mission education and evangelism must work hand in hand. Education cannot wait until evangelism has reached the raw native and brought him to the school room, nor can evangelism wait for education to train native leaders to go out as preachers. If this be true how important is it that mission education policy and evangelistic policy should be in perfect harmony. The same is true of

medical work and every other department of mission work.

In the supervision of village and boarding schools where the points of contact are so many and frequent the harmonious agreement as to policy is most important. The evangelistic missionary should not only examine church members and enquirers and settle palavers but should give attention to the school, especially should he see to it that Christian parents are trying to teach their own children and are supporting the school as they should, and see whether they are industrious and so living up to their Christian obligations. If he will also examine the school grounds and gardens and workshop he will do a splendid service to the church and the community by his interest and his co-operation. He will thus prevent the notion ever getting into the heads of the natives that there is any cleavage between the various phases of the work, or that he can use the school as a means of getting into the church.

The medical member of the staff should not only examine the school building and the sanitary condition of the village and the health of the pupils but should, if possible, give some time to noting whether the general lines of school work are being properly carried on. These reports should be given in the meeting of the station council when the educational missionary is present. The same should be true of the reports of the educational missionary. By thus co-operating supervision of the village schools would be much easier and more effective.

We must also recognize the State function in educational matters and wherever and whenever the State takes up its educational work we should be prepared to co-operate in every way consistent with our high aim.

It is not too soon to assume that a progressive country such as Belgium, with a colony one third the size of the whole of the United States of America, should not sooner or later undertake the problem of elementary education and it will be well for us as Missions to anticipate such a time and so be prepared to turn over to the State village school teachers who can pass the examination for that position. Meanwhile our village schools will be all the better for our having made the effort to keep well trained natives in charge of that work. At present the whole problem is in our hands and we must do our best with our great task.

We have presumed in this discussion that the State will provide technical schools for the training of native assistants, artisans, etc, for their own special work. These schools may some time be open to any native who cares to take the course without obligating himself to enter the State service. In that case it might seem best to encourage those who want a technical training simply to enter those schools. This might relieve us of that very expensive kind of instruction. But there will always be a large

place for our best mission schools as normal schools and for higher education for the training of leaders in our work.

We should welcome State inspection of all our schools and it would prove a very great blessing if State officials would interest themselves in examining the village schools and encourage the people to send their children to school.

Where State Officials have done this in the Lower Congo the natives have been greatly delighted and a new stimulus has been given to the school work.

Financial Policy.

If we are to raise the educational standards for our school work we must work out a financial policy. Self-support should be the basic principle. This is in line with the best educational policy of to-day and it was the practice in the times of Jesus and Paul.

As indicated under the head of industrial education we should have plenty of land for the raising of the food of our pupils. For younger pupils the heavier work of digging the soil should be done for them, but any child, except orphan children who may have been placed in our hands very young, who is old enough to leave his village for the boarding school ought to do a large share of the work of raising his own food, and little tasks ought to be provided whereby he could earn his clothes and books. And it should be put up to him that that is what is expected of him. In higher schools the same principle ought to be worked out. Thus industrial training and the work in agriculture would be practical and have a real aim. Not only would it give a real training but it would provide a logical means of earning one's own way. This would accustom the pupil to work that pays and would increase his self-respect in a good way.

Wherever there may be need for mechanical equipment to assist in the work of digging the ground, or for doing the drudgery work which has little educational value, we should not hesitate to buy it and install it. This would be a much more profitable investment than expending money for food rations.

Our financial policy should be to provide adequate support for teachers. By adequate, we mean in general, that we should see that the teacher has the means of getting decent clothes for himself and family, if married, and for proper food. Having food and raiment he ought therewith to be content. If he has been trained to respect manual labor and has some useful handicraft at which he can be employed during his spare time he can earn all he needs for incidental expenses and his example will be ever so much better than if he sat around like a little chief.

School houses and teacher's houses should be built by the combined work of the church and the school, better still by the whole community where that is possible. Blackboards should be provided as the minimum for every school; seats and writing tables are necessary and should be provided just as soon as possible. The teacher should have a few tools with which he has been made familiar in his training course and he should with the help of his pupils make a little shop with a carpenter's bench where he could make furnishings for the improvement of the school room and the teacher's house. The cost of these things should ultimately be a charge on the school community. The community should understand that any help from outside would be withdrawn within a specified time. Our boarding and higher schools should be sufficiently well equipped to insure the best work with the minimum of waste or fatigue on the part of the teaching staff.

Since improvement of village home life is the great objective, all boarding schools and higher schools should provide homes, not dormitories, for the pupils where food, sleeping conditions, home sanitation and home interests, such as home gardens, care of animals, etc. can be properly looked after. Home life is to be learned by living it, doing its chores, and enjoying its fellowship. Each home should have its "big brothers" and little brothers and all should be good "scouts." The girls' homes should have its House mother and big sisters and little sisters and each one trained to do her share of the home duties. In higher schools married students should be expected to have their entire family with them and all should be in training.

Homes will be more expensive than dormitories but if we ever expect to lift up the village home life the extra expense will be the best investment we can make toward that end.

As indicated previously our higher schools should be union efforts in order to insure their being adequately financed and in order to command the number of students necessary to insure the most economical use of the schools.

Administrative Policy.

If anything worth while is to be done in education, and any creditable progress made in carrying out our plans, we must have administrative machinery and it must be put to work. We would suggest that each co-operating Society of our General Conference appoint, if it has not already done so, an educational committee to draw up and present to its Conference an educational plan in keeping with our educational policy making such adaptations as may seem necessary to meet the special conditions on their field.

The Chairman or Secretary of this committee should be a member of the education committee of the General Conference. The General Conference committee would thus be made up of men and women familiar with the definite problems involved. The Committee ought to meet at least once a year to study the whole educational work, make recommendations as to the needs, offer amendments to the educational policy, etc, and report to the Home Boards.

Our Home Boards should be asked to secure and appoint an educational missionary who could be Superintendent of Mission education. His duty should be to make friendly, helpful visits to each of our Mission boarding and higher schools. He should be a member of the education committee of the General Conference, and advisory member of the separate mission committees. This would give him a chance to gain intimate knowledge of the whole educational problem. From his position and with his knowledge of the needs he could be the point of contact with the State in regard to educational matters, especially where co-operation with the State is concerned. By keeping in close touch with educational advance in our home lands, and by frequently communicating with all who are engaged in educational work on the field, he could do an immense amount of valuable work.

The Superintendent of mission education should be a member of the Literature committee so that he could direct in the choice of material for translation into the necessary dialects. He could also prepare Handbooks on various practical subjects which would be of great interest to the people of the villages. In time he could organize a bureau of Mission education.

As we have studied the great problem involved in mission education and have tried to visualize the great difficulties to be overcome we have realized more and more our unfitness for the great task assigned us. We venture however to summarize this paper by way of recommendations as to objectives and policy. We ask you to take this paper with these recommendations into your discussion and if our study has led us to say we can, we ought, and we will do something to make our educational efforts more effective, more in accord with the attitude toward all life which the best education of our day encourages, and more true to the ideal of our Great Teacher, we shall be happy.

DISCUSSION

Rev. J. A. Clark in opening the discussion expressed high appreciation of Mr. Moon's paper. It was well thought out in his own mind and provides food for

thought in ours, whether we can follow him in all points or not. As an ideal the proposals are for the most part excellent, but as a practical result to be attained within the next few years he could not go all the way with Mr. Moon. The remarks in the paper on boarding schools are admirable. Do not some of the boarding schools already approximate to secondary schools? For instance, the advanced pupils in the boarding school at Bolobo are taught to write native letters and stories, Sunday's sermon, etc, geography including map and diagram making, French, Tonic Sol-fa singing, arithmetic as far as long division and Belgian money system, and talks are given on physiology. As to night school for workmen, it is better where possible to employ only such men on all day work who have already passed through the school. The ideas concerning gardening and raising food by work as part of the village school curriculum are too advanced by half a century. The teachers of village schools generally are also evangelists, supported in the main if not entirely by the native church. They may not be very efficient teachers but are good preachers respected by and looked up to by the community. We must make the best of them and get the best out of them; we cannot sever education and religion. Our great aim in our village schools should be to get our boys and girls to read the Gospels intelligently in their own tongue.

Rev. E. I. Everett. In our part of the Colony the boys work in the garden as well as the girls. Each teacher has a garden, and in the out-schools is helped by the boys.

Rev. R. D. Bedinger. In the Lulua tribe of our

section the women do all the gardening. We have made it a requisite for church members and beginners to make gardens. We ought to have an educational man to overlook the school work of the entire country.

Rev. Herbert Smith. This is the first paper I have known to outline a school system. We have made a great advance since the Luebo conference. I heartily support Mr. Moon's paper.

Dr. P. H. J. Lerrigo. I would like to ask if the various missionary societies would each like an educational missionary to visit all the stations and consult with the people as to their problems. (Answer....Yes, with applause). How about an educational director on every station? If you want such a thing you should tell your home boards so very definitely. I am meeting educators of other denominations than my own and there are many who would like to know of your wants.

Rev. S. E. Moon defended the policy of making boys work in the gardens. It was being put into practice in many places, and our present boys are the happiest and least troublesome lot we have ever had. He himself had only advocated but one educational overseer for the whole field, but if Dr. Lerrigo can induce the societies at home to send at least one educator for each mission so much the better.

Union Higher Schools.

By the Rev. S. Gilchrist.

As a result of the discussion of the subject of a United Training College for the Upper Congo at the Luebo Conference the need felt by a large number of Missionaries present for such an institution seemed to be greatly emphasised, and in considering the area to be covered and the diversity of

languages, it was suggested that more than one (three, I think was the number suggested) would be necessary. That suggestion I believe was the origin of the subject of the paper I have been asked to read, viz, "United Higher Schools".

Now the intention in the minds of the members of the Continuation Committee, I take it was that I should try to show the need and advisability of having such schools, and that it is a present need.

In order to convince myself of the reality of that need and of its urgency I had to do some digging by asking myself a few questions and trying to answer them. And to secure the purpose of this paper, viz, to help you to see the need as it appears to me and to feel its urgency, I must ask you the questions I asked myself, and try, with you, to suggest the answers.

To give direction to some of these questions and answers, we have the essence of the thoughts, impressions and conclusions of a body of experts, the Phelps—Stokes African Educational Commission in the form of a letter which I received from Dr. Jones, the Chairman of the Commission. With the opening sentence of these conclusions we all, I am sure, are in heartiest sympathy: "That the preparation of native leadership in education and religion is probably the most important step now required in the missionary field of Belgian Congo." I gather from other remarks in his letter that he uses the word "religion" in its widest and most practical sense, not as an equivalent to simple proclamation of the Gospel. And whilst in some of his remarks they seem to imply that, on account of the backward condition in which they found education generally on the Congo, they did not think we had nearly reached the stage for a Union Higher School or Schools, yet in a later paragraph they speak of a type of advanced education which they believed suitable for this stage of the development in Congo; being that of Hampton and Tuskegee, and not of a highly literary type. This latter type had apparently been tried with very unsatisfactory results, particularly in some of the British Colonies.

Yes, I believe we most heartily agree that it is leaders we need.

Now let us ask ourselves the question who are those needing to be led, and where are they?

The native communities for whose well being we are here, into whose lives we want to bring the redeeming powers of the Gospel of Christ, whom we wish to bring under the sway of Christ may be grouped into five categories.

I. There is the veritable heathen soul, the man or the woman who may in most cases have listened many times to the Gospel message spoken or preached by white men or native teachers and yet remains untouched by it, continues in all his habits of thought and life an unadulterated heathen, dominated by his superstition and controlled by tribal custom and sanction.

2 Group two is composed of these who have accepted the message and in varying measure been influenced by it. In that group women, and those in whom the passion stage of life has passed, predominate. These, with young men and youths and a few older ones of the group, almost invariably tend to get into strong collision with tribal custom and the older men and chiefs who stand for it, especially where the relationship of the sexes and animistic beliefs are concerned. This, I believe, is one of the chief reasons for the tendency on the part of the young fellows to form with others who have been soldiers or workmen of the whitemen new village groups known in our part of the country as *Basilasanza*.

3 Group three are those youths and men who after having had a more or less finished training and education on the mission station are attracted by possibilities of larger possessions, and have gone to work with the trading companies, etc., at the larger centres of white residents, in the places of special temptation.

4 Group four is composed of those who are attached to mission stations as workmen or youths, boys and girls under training in our boarding schools.

5 Group five, from some points of view the most important, are the village children, boys and girls in the formative stage of life, from whom we have to draw the leaders of the future, and who will constitute the village communities of the future.

Now the question is, what kind of leaders are needed for these various groups of men, women and children with such various and changing outlooks on life? Surely those who themselves are under His sway, who have proved His redeeming power in their lives, and who have the faculty or gift of being greatest in their community, but who are willing to be servants of all, the spirit of whose lives is "Come let us do this", not "Go, and do that".

Can we certainly look for leaders of such character in the Congolese who excels his fellows in knowledge of arithmetic, in history, natural science, and who has a thorough knowledge of Scripture and can co-struct and preach a good sermon? In other words, will a purely literary or predominantly literary education produce in Congo the man or woman with ability and spirit of service that will enable him to lead his fellows into the knowledge and love of Christ?

In considering such a question in its bearing on the need, place and character of Union Schools for the Upper Congo, the product of which we want to be men and women after Christ's heart, we, it seems to me, should try as far as possible to learn from every possible source, the successes and failures of all those who in this and other lands have tried to train men for such a purpose. Now the consensus of the testimony of those who have most earnestly and sympathetically studied the results of the different methods of training and

education in British and other African Colonies is that wherever the wholly or prevaillingly literary type has been followed it has resulted in extremely unbalanced characters, and in the alienation and separation of thought, outlook and sympathy of those so educated from their own people; in the production of lords rather than Christian leaders. On the other hand, where the aim and method has been the education of the whole man, and that for the practical service of his fellows, the results have been eminently satisfactory.

We have thought and said much during these days of Conference concerning loyalty and devotion in service of our Christians to ourselves. Are we sure that our methods produce a spirit of hearty and sympathetic service to their own folks?

We want the Boy Scout or Girl Guide spirit and principle introduced into all grades of our schools but especially into those Higher Union Schools of which we think. That is to say, the sum and essence of all our training and teaching should be a training in the application of the Spirit and grace of Christ to daily life, occupations and relationships.

Now what must be the character of a school in which such a type of training can be given? There needs to be an institution of such a nature, and a community of such dimensions as will permit of those social relationships in which the spirit and practice of Christian service can be exercised daily. There must be a complete and thoroughly selected mental training as will not only impart knowledge but train the students to think rightly and express themselves effectively. And there must be the training of the eye and hand and physical powers generally by means of gymnastics, with agricultural and industrial work of such a nature as will supply the needs of the community and constitute real training for healthful activities of their future life. But in and through all the subjects studied, and the physical, agricultural and industrial training given, and governing their modes and methods, must be kept steadily in view the great purpose of moulding character, in the application of the spirit of Christian service for the well-being of others. From those so trained would be drawn leaders in evangelism and in teaching, and what to my mind is equally important, the truly Christian native laymen who would live among their fellows and show them the way to higher things, in every sense of the word.

Can we in our present boarding or secondary schools apply such principles and methods? We may in a small way, but it seems to me that only in larger united efforts can such schools be effectively attempted, on account of the special quality and the quantity of men needed, in the staff for such an institution, as well in the money needed to finance it.

The localities that suggest themselves to me as suitable would be for one somewhere on the Kasai, and one near Lolanga and Bolenge, not necessarily

on the main river, where there are so many disturbing and distracting influences.

The white staffs for such schools would require to possess very special and high qualities, especially the Principals, men of mature experience, wide sympathies and real devotion, and thoroughly conversant with up-to-date knowledge of the principles and practice of education.

But this question seems to me so highly important that a special committee or commission should be appointed to study the whole question from every point of view, to learn the experience of workers in other parts of Africa and elsewhere as well as all its local bearings, before any movement is made to start such schools.

I may say that behind my paper, or the thoughts suggested, is my own observation and experience for thirty years on the Congo, and study of that of others out here, as well as of every book or magazine article on which I have been able to lay my hand. Personally I am earnestly seeking for light on the great problem, how to train real and effective leaders who will lead their fellows in the ways and service of Christ.

DISCUSSION.

Rev. F. J. Gilliam. urged this co-operation in education. In the A.P.C.M. the general feeling was in favour of intensiveness as against extensiveness. Industrial training should not be for a few specialists but for all pupils.

Rev. R. H. Kirkland doubted the practical value of Evangelists' Training Schools, and urged that pupils be trained as teachers and for commercial life, and not as pastors. He had asked Kimpese in vain for a teacher for Kinshasa.

Rev. S. E. Moon. The reason is that in many cases those taught are pledged to return to the station which has sent them. Hitherto the policy of Kimpese has been to provide teachers and preachers only. He thought a wider education necessary, the choice of vocation to be left to the pupil and his Master. His chart of Kimpese results showed an efficiency of 67 per cent, and theological, colleges at home could not surpass it.

Rev. W. Millman asked for the number of trained teachers, undergraduate and normal, in our missions.

The Secretary. The figures are not available but we will try to obtain them.

Rev. H. Smith said that a conference had been called between the C.B.M. and the D.C.C.M. at the close of the present Conference, when the subject of a Union Higher School would be considered. The subject will never be dropped until we actually have such a school. It was a great hope of the late Dr. Morrison to have one in the Kasai district.

Rev. H. C. Hobgood. Mr. Hensey had been asked to form a teachers' training school at Bolenge. Owing to the impossibility under present staffing arrangements to give the whole of one's time to the work he urged the choice of a new site, as at Kimpese.

Dr. P. H. J. Lerrigo. The Home Boards feel strongly on this matter of education, that Congo missions are at a critical stage unless education, is properly tackled. He was unfavourably impressed by the lamentable lack of native *leaders*. After four decades of work in Congo he had not been able to see one who could *lead* his people in a good policy. In the Philippines 300 secondary schools had been started producing leaders, and a middle class had been evolved out of serfs. Among these, leaders had arisen. He thought that the Kimpese troubles were due to an insufficient foundational education beneath the theological one.

Rev. P. C. Metzger. There are quite a number of small schools on the Upper Congo, and certainly we could have better efficiency if these training schools could be gathered into one.

Rev. W. Millman. explained the "short term" system teacher training as adopted at Yakusu. Groups of fifty teachers come up half-yearly for six weeks or so. He strongly advocated this system as being applicable to the intelligence and capacity of the natives.

Rev. W. Haas. What courses are being pursued in the training of evangelists and Bible teachers? Would it be within the province of the education committee to investigate and see how far the various courses harmonize, and then suggest a course which might be used for all?

The President. Yes, this is a matter which should be left with the education committee.

Congo Official Languages.

By the Rev. D. Christy Davies.

As far as my information goes the Congo official native languages of any consequence are four in number, Swahili, Lingala or Mangala, Chituba, and Ki-Bula Matadi.

Ki-Swahili, or Kingwana which is closely allied to it, covers about a third of the whole of the Belgian Colony east-ward; Lingala in some form or other occupies the north-west section, its southern boundary running roughly from Stanley Falls to Stanley Pool and including the Equatoriale district; Chituba obtains in the region of the Kasai, and the Ki-Bula Matadi in the Bas Congo area. Of these four I should say that Ki-Swahili comes first for precision, flexibility and construction (including Kingwana, of course, which is often called Ki-Swahili), the Lingala comes a fair second, while I judge Chituba and Ki-Bula Matadi as poor halting competitors a long way behind in the race.

This seems to accord with the history of the country. Central Africa was penetrated as far as Stanleyville, and probably to the Lomami and Aruwimi rivers as early as 1877 by the inhabitants of Zanzibar, in their business of slave raiding and ivory hunting. Their language, being a compromise

between Bantu and Arabic, was soon learnt wherever they went and in the course of the years no doubt supplanted many of the tribal tongues. It is the great trade language of East Central Africa reaching from the coast to the confines of Stanleyville district westward and northwards to the Ituri, and it is likely to remain so. There is a considerable literature in this tongue in which Bishop Steere and Krapf have taken leading parts, and to-day it is being augmented by Rev. John Whitehead, B.M.S., Wayika, Lualaba.

By the year 1894 most of the Belgian campaigns against the Arabs were over and they disbanded the Haussa and West Coast soldiers which had been recruited and depended on the native Bangala troops, with the result that Lingala, an imperfect off-shoot of the Ngala, the language of the Bangala district, became the chief if not the sole medium of communication between officers and men. Later, when the country was restored to order and postes had been established throughout the upper Congo territory the Bangala formed the back-bone of the native army and as a consequence the Lingala or Mangala of the camp became the administrative language. So it assumed the status of a white man's tongue to the raw natives who were not slow to see the advantage of an acquaintance with it so as to have access to their rulers with their palavers, and in order to keep on friendly terms with the soldiers. Taxes in kind were imposed in those early days for the provisioning of the troops and workmen, and they had to be delivered at the white man's quarters which made another point of contact for the spreading of this dialect. Another factor in the consolidation of this language on the upper Congo was the plying of a small fleet of steamers from Leopoldville to Stanleyville with passengers and supplies, for that was the common lingo spoken between the captains and their crews, even as it is to-day in the much larger fleet that runs these voyages. So the story of the founding of the Congo Free State is largely bound up with the spread of Lingala. To the merits, demerits and possibilities of Lingala I shall return later.

Chituba, the trade language of the Kasai, is described to me by a Luebo missionary as "a very bad corruption of the Baluba tongue." There appear to be no tenses or moods of the verb in use, the infinitive form having to do service for them all with much of gesture and imagination thrown in. Many of the words are Baluba. It is used by the traders and State officers for ordinary purposes, but in judicial cases of any importance the officials use an interpreter. The missionaries of the A.P.C.M. seem to have no use for it as they work in the Baluba tongue. I cannot speak from personal knowledge of the Kasai or of its languages. At the same time one might suggest that if after careful examination Baluba is found to cover most or even half of the area now covered by Chituba it might be worth while to adopt Baluba as the

official language seeing there is already a grammar and a good deal of mission literature in it.

The Ki-Bula Matadi of the Lower Congo seems likewise to be a puny anaemic starveling. I am told by one who knows it that it is simply bad Ki-Kongo with a few words thrown in. I must say that to me as a mere listener to both languages they seem almost as far removed from each other as the poles. Although the official language I am informed on good authority that in practically all matters relating to the natives an interpreter conversant with Ki-Kongo is used. It seems to be very largely confined to the railway track and the government and trading centres but has made little or no headway in the Bas Congo towns. As far as we know there is no literature in Ki-Bula Matadi, either from R.C. or Protestant sources. Surely these things are not surprising in view of the fact that the Lower Congo is occupied by a people who speak but one language, namely Ki-Kongo. There is therefore not the need so often met and felt elsewhere where there are numerous tribes and a babel of tongues. Why create a poor mongrel speech where there is a fine language to hand? There does not appear to be an adequate reason for such procedure. There is an admirable dictionary and grammar in Ki-Kongo by the late Dr. Bentley, and good literature published by the various missions at work there.

Now as to the very important questionnaire received from the Colonial Minister of the Belgian Colony on this subject of Official Native Languages. The Government in considering this matter desire that no more than three languages, but preferably two only should be adopted as the official languages of Congo Belge.

In view of what has been said in this paper we see that there exist to-day at least four languages which are used officially. Evidently it is the intention of the Government to reduce their number. The question then arises as to which of them should be dropped and which retained. If the Government should adopt two only I personally should not hesitate that they be Ki-Swahili and a unified Lingala. Ki-Swahili I take it has an assured place in any case, but what of Lingala? Are there not a number of dialects called Mangala, Bangala, and Lingala? Apparently there are. Mr. A. B. Buxton of the Heart of Africa Mission says that the vocabulary of the Uele Bangala differs widely from the Lingala of Congo and he doubts whether they can be standardized. Well, perhaps not for a few years. But, to take an illustration from Mr. Buxton's article quoted in the CONGO MISSION NEWS for April, 1920. He found on arrival at the Uele that in the Uele Bangala there were aorist and future tenses, but both very seldom used. Now as a result of our books they are in common usage amongst all in contact with us. Does not such an example demonstrate

what might be accomplished on similar lines in the introduction of new words, phrases or simple constructions? To quote another view from Mr. Haas who has travelled extensively and studied the various Bangalas. In reference to what he calls the Mangala of the Sudanish Uele, Ubangi and Lado districts and the Lingala of the main river he says, "Seventy per cent of the words most commonly used have the same roots in all the Bangala districts. I believe we would have one thousand commonly accepted words to begin with. I must confess that is better than I dared to hope in view of the great distances involved. Nevertheless these differences do not apply to Bangala only. Take Ki-Swahili or Kingwana for instance. It is one thing as spoken at Stanleyville but very different as spoken in the Ituri. I would remind you that originally English was split up into four distinct dialects in England, and so was French in French. Lingala is a conglomerate tongue and has a knack of absorbing some of the local words in the various districts where it is used. Without a common standard for reference that seems an inevitable process. There is an inherent principle in language to borrow from other sources what it lacks itself. From how many languages has English borrowed for its own enrichment? Someone has aptly said that "the Englishman has been present at a feast of languages and brought away the scraps." Yet an authority like Lord Macaulay reckoned that for force and expressiveness and aptitude English is inferior only to Greek. I do not wish to imply that Lingala will ever compare with English, but that it helps itself from various sources is no discredit or disqualification as a language. It just needs organized study on our part as missionaries in Congo Belge to co-ordinate it as far as possible.

Another charge brought against Lingala is that it is weak in grammatical constructions. Admittedly it is not as strong as it might be, but it has not been stationary in this respect through the years. I have it from one of the oldest Congo missionaries that in the early days there was but one form of the verb (indicative present) used for all moods and tenses. Anyone acquainted with Lingala knows that is by no means the case now. I have read Corboin's Bangala Grammar and it has no pronominal prefixes to the verb, but if you look up Stapleton's Grammar of Bangala, or if you listen to the Lingala of the main river you will find these prefixes used invariably. I have seen a Grammar and a translation of Gospel stories in Lingala by a Roman Catholic priest named Pere De Boeck in which he applies the concurring prefixes throughout the sentences as in ordinary Bantu dialects, and in which he uses new prepositions. I do not say that it is the ordinary Lingala as spoken up and down the river, but it shows clearly how it may be developed and attain the standard of other native languages in construction.

I believe the early pioneers did wisely in deciding to learn the particular

dialects of the tribes among whom they settled, so as to preach to them in their own tongues the gospel of redeeming love, and it is no reflection of a past policy of the respective missions to urge the vital importance of a language like Lingala to-day. To improve Lingala one needs to know another Bantu language fairly thoroughly. But I would respectfully remind the Conference that we are no longer in the pioneering days, and we should adopt our methods to the new needs of our day. There is far more interpenetration of the tribes than formerly, hence the need for a common medium of intercourse. There is a strong tendency towards more active co-operation in educational policy between our respective missions both in the matter of literature and of training schools, and here again we feel the need of a common native tongue. It would give a greater "*esprit de corps*" to our native churches if visiting missionaries from other societies could deliver their message direct rather than by an interpreter. Further, in the great centres of industry such as the H.C.B. towns of Alberta and Elisabetha, and at the important State training camps such as Lisala hundreds of children are born who will know Lingala as their mother tongue, and will know no other. The facilities for travel by river steamer and inland, and the irrepressible instinct for trading all act as a unifying force to the obliteration of the distinctively local and tribal. As the country is opened up more fully this tendency will grow and prevail more and more. We must wake up to the recognition of the new conditions and try to satisfy the new demands of our times. We should not rest in the past but act in the present. We ought not to wait for an ideal Lingala but work towards it. We have to take things as they are and make the best of them. Lingala as a trade and administrative language is already in possession of an area which is more than a quarter of the whole Belgian Colony. In that field it has no rival. It has come in like a flood, and do what we will, deplore it as we may, we cannot stop its flow; but I am convinced that by a speedy and co-operative action we can dig channels for it and direct its future course and thus convert it from an unruly tide to a broad navigable stream. Shall we not attempt it?

It is no use multiplying translations in Lingala or Mangala until we can come together to find out its common denominator. That done we can push on with translation work, avoid overlapping, and know that our work will be used in other districts and missions than our own. That way spells true economy and secures gratifying results. I remember that it was reported in the CONGO MISSION NEWS that the Colonial Minister in an interview with Mr. Hensey at Bolenge spoke of the prospects of Lingala and expressed the desire, if he did not actually propose, that a Lingala committee should be formed of R.C. and Protestant missionaries and representatives of

the Government. The present questionnaire of the Government on the Official Native Languages is an evidence that Monsieur Franck means business in this matter. The purpose of the Government is a worthy one of the development of literature in two or three *linguae francae* that shall ultimately be adopted. If, when this matter is finally settled, the Government set language examinations for their officials and agents as other Powers do in their colonies and dependencies, it would, in conjunction with the proposed literature and also by means of schools, be a guarantee for the spread and prevalence of more efficient speech.

As a preparation for the Government Lingala Commission, as well as because of the imperative need of tackling the problem, from the standpoint of our missions I regard it as the urgent duty of this Conference to appoint a Protestant Lingala committee of suitable men from the various societies on the Upper Congo to confer together first by correspondence and finally by meeting at a convenient place to co-ordinate the Lingala language and to do their best for its improvement and enrichment.

Rev. W. Haas in opening the discussion made the following notes and suggestion concerning Common Languages.

I. NEED. In the Ituri, Katanga, and adjacent sections, the Arabs and other traders have used Ki-Swahili for many years as a common language among the many tribes of the S.E. and E. Congoland. To reach all these many tribes in their own tongues by white missionaries will require a stupendous amount of labor, and to develop these languages along Biblical lines, and to translate into them any considerable amount of religious books and literature seems a formidable and very expensive task in both time and labor for many years to come.

The same is true concerning the Haut and Bas-Uele, Ubangi Equatoriale and contiguous sections, at the post of which the Bangala dialects are used by officials and traders. My experience of other common media of communication in the Belgian Congo is too limited to attempt any notes or suggestions. In French Ubangi, Ubangi-Shari-Tchad, the Sango dialect is already recognized without question as to its need or practicability, being used by trader, official and missionary among the many tribes.

The rapid movement of soldiers, workmen and boys from one section to another has caused considerable settlements to be made at or near to all the posts and trading centres at which only a common language is possible. Before they can learn the local language a large number of these employees will be transferred without hearing or at least without understanding the

missionaries message, unless he uses the common tongue which nearly all of them can understand. The Catholics have been wise enough to recognise this fact and make great use of the common tongues. In doing so they have gathered in many of our former adherents who have been transferred to a post where they could not understand the local language. Unless we take steps to exercise the same wisdom, we may expect our adherents and probably members too, who have left our locality for employment elsewhere, to continue going to the only services conducted in a tongue they can understand, and thus be lost to us, to say nothing of the many we must leave unreached.

What is needed is a sufficient number of missionaries in each section who can speak the common tongue and who can conduct an aggressive evangelism, for, instead of the shifting of employees and others from one tribal section to another decreasing, it is bound to increase, and our brightest and most enterprising members will rapidly be lost to us in a large measure unless they go out for the purpose of evangelising and supporting themselves at their trade or employment. In one great centre I found two thousand natives from the Uele alone who understood the Mangala of the district and only a little of the local dialect. After visiting among them for several days I learned that many of them attended the Mangala services in the Catholic Church because they understood the language. When I spoke to little knots here and there in the common Uele tongue, they shouted for joy and soon large crowds of them gathered to hear what they called "one their own white men" speak to them.

The Agande and Mangbetu of the Uele are unusually bright and capable workmen and boys, and very progressive, and we fear the effect of their return to the Uele with the ideas and teachings they have gained in other than our purely evangelical missions, while serving in the Moyen and Lower Congo.

They are leaving the Uele in large numbers and their going into other tribes to the south constitutes a problem for us all that must be attended to. I hear that the same is true of the Upper Congo and Kasai sections, and if true, we shall have to give an account of our efforts, or neglect to reach them in a tongue that will be truly effective.

The need of a common tongue for Christians to use in worship in the centres whose various dialects are represented is too well recognised to need further mention, and the ease with which these common tongues are picked up, brings us to our second point.

POSSIBILITY The Government use of these common tongues in courts, in the construction of posts, orders, and all the dealings it has with the many tribes, puts the matter of possibility beyond question for the presentation of

the simple Gospel message. Besides, not only traders but Government doctors and catholic catechists find it the only means by which they can succeed. We may be more stupid than they, but we ought not to be.

PRACTICABILITY. When once the need and the possibility are clearly recognised and admitted, the question of practicability will be readily met, considered and solved. *As in almost everything else worth doing there are difficulties.*

But if the Government and traders and Catholics can surmount them, then we should not be afraid to attempt the same. Perhaps we are not as willing to be practical as they, and our natural interest in the niceties and exactitudes of form and expression, make us hesitate to take up such crude and uncouth forms as the corrupted Bangala dialects, for instance, present.

Let us grant that the most elaborate and polished forms of Bangala dialects leave much to be desired in regularity, beauty and even completeness; still, if it is practicable and the Gospel can be preached, understood and accepted by its use, and earnest successful Christians and churches produced through the poorest of all its dialects—Mangala, of the Lado, Uele and Ubangi districts, let us not refuse the half loaf because we cannot get the whole one. No one who has made a study of comparative languages, would think of calling English regular or even beautiful. It is a great mixture of Saxon, French, Norse and other languages, which make it a Chinese puzzle to one accustomed to a highly inflected and polished tongue. But it is practical, and is rapidly conquering the commercial world, and is more studied and sought by people of all languages than any other tongue. More than that, its little monosyllabic Saxon words are the most vital of all, and in spite of their isolating irregular formation, the speaker who can use them well is the most effective. Spurgeon is said to have been a master of the monosyllable, and he was also a master speaker and writer. Natives who have become Christians by crude Mangala preaching have stood firm for years without a white missionary, and one church I know of held firm for over five years, and is aggressively evangelistic as well as self governing. All the books and literature, Scripture and hymns they had to use were in the poorest of all the Bangala dialects. This form of Bangala, known as Mangala is being rapidly spread into every part of Congo Belge and French Moyen Congo.

There are two reasons for this:-

1. The tribes using it are the most enterprising, and are rapidly penetrating in great numbers into every available part of the Congo. (I have evangelised some of these natives in Europe in Mangala,) They carry their dialect with them and use it for all it is worth.

2. Mangala is understood by all other speakers of the Bangala dialects,

while Lingala of the Moyen or Bobangi Congo is not easily understood by Mangala speakers, and thus, as the most ready dialect in which all can make themselves understood, Mangala is rapidly conquering the Congo.

A third and subordinate reason may be mentioned i. e. officials moved from one post to another, gradually carry and use the forms with which they are most familiar.

But Mangala can and ought to be improved before it has become fixed and so generally accepted that our task will be far more difficult than now.

Mr. Stapleton foresaw many years ago almost exactly what we see to-day, i. e. that some form of what was known as the trade jargon would become fixed and that unless we missionaries took it in hand in time we would have forced on us a poor ugly form of Bangala which the Government and commercial need would render inevitable. But I believe it is not too late to make the rapidly growing Mangala dialect more practicable than it now is. How this is to be done is a problem requiring a grammatical treatise of hours in length, but this much may be suggested as to the *Procedure*.

- (a) Select all the words common to the Bangala dialects
- (b) Add the words common to the majority of these.
- (c) Add other necessary words from Ngala and French as will give a vocabulary without too clumsy and awkward circumlocutions.
- (d) Use the same method for the grammatical forms.
- (e) With a common pronunciation, vocabulary and grammar commence teaching in all our schools this accepted composite of Bangala, and establish night schools in every post possible where various tribes are represented.

That something be done at once is imperative.

The day is going by or has already passed when we can depend on our fine isolation to render us secure against the aggressive advance of the common tongues. We must either conquer it by making it what it ought to be, or it will make us submit to what it is, or else leave vast numbers of new-comers in our midst from other tribes, the prey of Roman formalism.

I therefore move that this Conference formulate some very definite proposals with regard to this subject, so that no time may be lost.

(The motion of Mr. Hass was incorporated in the report of the Education Committee.)

DISCUSSION.

Dr. H. Anet. When Monsieur Franck came back from Congo the two questions in his mind were (1) a common language (2) medical training for natives. He

himself had urged Lingala at the previous Bolenge Conference ten years ago in order to give an evangelical impress. Officials should learn Ki-Swahili or Lingala and not change their province.

Rev. W. Millman said that a Kingwana conference had already been held at Stanleyville. The Commissaire called officials, traders and missionaries who decided on Kingwana as the official native language for the district, though it was considered effeminate for military purposes as compared with Lingala. *Rev. J. Whitehead* has taken the Kingwana and removed all sounds which the people cannot use. The Government wants a book quickly and we are waiting for Mr. Whitehead.

The President. Mention should be made of a Swedish Grammar in Lingala

Rev. W. Jackson. Mr. Stapleton had a vocabulary of 1000 words. To-day it has increased to 2500 words. But "book" Lingala with its concords is not understood by natives generally.

Mr. W. J. Roome. There are fifteen known dialects of Swahili. There are five versions of Scriptures in Swahili. Fully 150 tribes use Swahili, representing a population of 18,000,000 to 20,000,000. The H. A. M. has a Gospel in the Ituri Swahili. The Moravians had written Mr. Whitehead saying that they were waiting for his version. The B. & F. B. S. is now arranging a conference of all interested in Swahili and is hoping that Governors of various Provinces will be present. He hoped this Conference would also be represented.

Rev. W. Millman moved that the General Conference would like to be represented at the forthcoming Swahili conference, and looks to the B. M. S. to provide a representative.

Mr. W. J. W. Roome. I second this. The motion was carried.

The President. In how many places along the river are we having services in Lingala?

Rev. H. Smith. Four societies report doing so.

Rev. H. Ross-Phillips. Did Mr. Haas drop the last part of his suggestion in the paper he read, seeing the Government had already started the matter? Could the Government supply us with blank lexicons in French?

Rev. H. Smith. The literature committee recommends that we co-operate with the Government in trying to produce a standardized Lingala, with the request that we approach the Government asking that a blank lexicon, as full as possible, be sent to all the white missionaries in the area affected by the language, asking them to fill out the list of words as used in their section. The Government would afterwards appoint men well versed in the language to compile a standard dictionary. We believe this would help greatly in unifying the dialects of Lingala.

Dr. Mumpower. Why not ask the Government to make one official native language for the whole Congo? When any one is chosen all the other languages and dialects are thrown out.

Rev. H. Ross-Phillips. We are apt to forget that this is a secondary official language. The mother tongues are not to be disturbed at all by this.

Rev. R. D. Bedinger. I do not want to see this resolution passed without out A. P. C. M. missionaries and people well versed in Buluba having a say here.

Rev. H. C. Hobgood. A *lingua franca* will displace in the course of a hundred years the tribal tongues, so I

would say there is not much danger in adopting three for the time being

Dr. P. H. J. Lerrigo. The objection of Mr. Hobgood is quite gratuitous. In the Philippines they have had a *lingua franca* for two hundred years. It has been supplanted in twenty years by the English language. But, this has not supplanted the native language there.

Rev. S. E. Moon. I move that the resolution of the literature committee on this matter be accepted as read.

Dr. W. H. Leslie. I second that. Carried.

Rev. R. D. Bedinger. I want to put in a protest that the Luba tongue has not been included.

Dr. Mumpower. I think Mr. Bedinger is speaking about one thing and we are voting on another. If he means Kituba we are with him; if Buluba then we are against him.

Rev. R. D. Bedinger. I move that Kituba be recommended as the secondary language for the Kasai and the adjacent regions.

Rev. H. Ross-Phillips. What about Lower Congo which does not have Kituba or Lingala?

Rev. S. E. Moon. The language of the Lower Congo is not affected. The adjournment then took place at 9.15. p. m.

Two Suggestions for Union Medical work on Congo.

By Dr. E. C. Girling, B.M.S.

An enterprise which will benefit a group of missionary societies, and is too large for any one of these societies to undertake, calls, in a special way, for united action.

The two suggestions which I wish to place before the Conference are of this nature. They are:

1. The establishment of at least three union hospitals at strategic points in Congo.
 2. The establishment of a base medical supply depot at Kinshasa to supply the whole field with medical and surgical supplies.
- It is necessary to leave ample time for the discussion; the paper will therefore, only introduce the subjects as briefly as possible.

UNION HOSPITALS.

The three main functions of a union hospital would be:

1. The treatment of difficult and special cases drawn from the area it serves.
2. Education.
3. Research.

No one man can pretend to cover efficiently the whole field of medicine and surgery. Every missionary engaged in medical work, whether he be a doctor or not, has frequently met cases which needed more skill or equipment than he possessed. Such patients remained untreated, or, if the missionary was young and over enthusiastic, the patient may have returned home worse than he came. I believe that we all feel the need of a well-equipped hospital staffed by experienced men, to which we could send cases, which, for one reason or another we find ourselves unable to treat.

The proposed hospital would also have accommodation for white people. I believe that valuable lives might be saved, and the terms of service of some missionaries prolonged, if they could obtain expert medical advice within reasonable distance of their stations.

Secondly, the hospital would be a training centre for both the white missionary and the native.

New doctors usually arrive in Congo with little or no practical knowledge of tropical diseases. Some of us have bought the experience we possess at the expense of our patients. All would be grateful for the opportunity to work in a hospital under an experienced colleague for a few months before taking up medical work at an isolated station. A great many useful facts about the administration of medical work might be learned, also a good insight into the clinical aspects of the diseases of Congo could be obtained.

Such a term of training would increase enormously the value of the probationer medical missionary. It would also be helpful to most older missionaries, because we all find it difficult to keep abreast of the times and are only too apt to settle into grooves.

The presence of these medical missionaries would render material aid to the permanent staff of the hospital.

Non-medical missionaries who are posted to stations remote from medical

aid would find a term of training at one of our union hospitals of the greatest benefit. They would learn more quickly and more efficiently to diagnose and treat the commoner diseases of Congo in such a course than they could by following similar theoretical courses of training in Europe or America.

It is pre-nature to speak of creating native doctors. The Educational missionary must first raise the standard of education in the schools before this becomes possible. At present we must confine ourselves to creating efficient dispensers, dressers, anaesthetists, microscopists and nurses. It is possible to train boys to be of very great service to doctors in many ways. They can even be sufficiently trained to carry on work at a branch dispensary as medical evangelists under the supervision of a doctor. Medical knowledge would enhance the value of our evangelists' work even as it increases the effectiveness of that of the white missionary. There is much disease and suffering that always remains outside the range of the missionary's sphere of labour. It would be excellent if we could follow the example of our evangelistic brethren and strive to reach these sufferers through the trained native. This is in fact the only possible solution to the problem that is at all feasible.

Students must be most carefully chosen. Only the most intelligent and reliable natives would fully repay the time and expense of their training. Students would, of necessity, be accepted for a definite period on probation, and, if they prove themselves satisfactory, it would be necessary to bind them for a stated period by legal contract. The period of training could not be less than three years to begin with.

The course of training must be systematic. A time-table of work, lectures and clinics would be drawn up and rigidly adhered to. It would be best to follow as far as possible a syllabus arranged on the lines of the ordinary medical curriculum. In order that the finished student could, after leaving the hospital, continually add to his knowledge in a scientific manner and not degenerate into a quack doctor with a stock of nostrums for promiscuous administration.

Thirdly there is the research work that such a hospital could accomplish.

A well-equipped laboratory and a doctor with a good working knowledge of laboratory work would be essential for this work.

Of material there is no end. The field is as full of interest and importance as it is boundless in possibilities. The results of such work could not fail to benefit the whole field, and might be a boon to the whole mass of human inhabitants in the tropics.

The isolated doctor could rely on expert pathological opinion on his specimens, and in this way correct or confirm his diagnoses.

To sum up, I venture to believe that the establishment of Union Hospitals

would increase very markedly the value of medical work already existing. They would be the means of placing our work on a much higher and more scientific plane than it at present occupies. They would supply us with more reliable and better trained native assistants than we possess now, they would produce natives able to become missionaries of health and healing, as well as teachers.

ESTABLISHMENT AND ADMINISTRATION OF UNION HOSPITALS.

The suggestion is that there should be three hospitals established as soon as possible.

One for the Lower Congo

One for the Kasai.

One for the Upper river.

I am too ignorant of the conditions in the first two areas to suggest locations for these hospitals. This could be decided later by those who are well acquainted with the two fields.

Lolanga is the situation that commends itself to me for the hospital to serve the Upper river, for the following reasons:

1, It is accessible to a large number of stations belonging to three societies, C.B.M., D.C.C.M., and B.M.S., and it is within reasonable distance of Ntongo, A.B.F.M.S.

2, The situation is healthy for Congo.

3, Land is available.

4, Food is sufficiently plentiful.

5, Labour is obtainable.

6, Not too near a large white settlement, so that prices of labour and food are not excessive.

7, It is a site which would be suitable for other training schools of a united character.

THE HOSPITAL.

The hospital should have at least fifty beds for general cases. It should fulfil, as far as possible, the requirements of an European hospital in regard to light, accommodation, ventilation and equipment.

There should be isolation blocks for tuberculosis, leprosy, and infectious diseases, also a lazaret for sleeping sickness, accommodation for mental cases.

All buildings used as sleeping quarters for patients should be mosquito proofed.

The administrative buildings should include, a good dispensary and out-patient department, an operating theatre, a laboratory, an X ray room, lecture room, museum, office, stores etc., besides houses for the staff, a hostel for white patients to accommodate six persons.

The white staff would necessarily be at least three doctors (also one dentist if possible), and three nurses. This would ensure the presence of two doctors and two nurses constantly on the field. The staff could be re-inforced by internes at a nominal remuneration, and by missionaries undergoing courses of instruction.

The staff must be very carefully chosen. Only men or women of sound professional ability should be selected. One should be an experienced surgeon, one of the staff must have had special pathological training, and one should be proficient in diseases of ear, nose, throat, eyes or women's diseases.

It would be well if one were a lady doctor. A dentist would be a great boon to all missionaries, and such an appointment would be sound economy. More and more we are discovering the important role the teeth play in relation to the general health of the individual. Natives as well as white men suffer a great deal from their teeth and frequently need skilled dental advice, but it is scarcely ever within their reach. It is a great pity that this branch of service is not more developed in Congo.

It is obvious that details of the terms of union and administration cannot be discussed at length in this paper. There are one or two fundamental ideas that I should like to mention.

So far as possible each society should contribute an equal share in both men and money, and should have equal responsibility in the administration. Financial questions can be settled by mutual arrangement, but equality of representation can only be secured if each society is careful to appoint the best man it can obtain to the staff of the hospital. I should like to emphasize that for the success of the scheme, none but the best products obtainable from our schools should be eligible for appointment to the permanent staff of the hospital.

A board of governors would be necessary for each hospital. The members of the staff should be well represented on this board. Other members should be drawn from the locality which the hospital serves, so that the board may have personal knowledge of the conditions of work. Medical missionaries would be very useful as members of the board. The powers of the board should be as wide as possible, in order that it may be able to act in an emergency and avoid unnecessary delays.

The decisions and recommendations of the board should receive the careful and sympathetic consideration of the home committees of the societies concerned, especially in relation to expansion and finance.

There is only time to deal very briefly with the second suggestion, namely to establish a united medical supply depot at Kinshasa.

All of us suffer from shortage of important drugs or supplies from time to

time. Three courses are open to us when this occurs we can sometimes borrow, we can occasionally buy locally at very high prices, or we can do without from six to nine months until the required goods arrive from Europe. Usually the last course is adopted to the detriment of the work.

Obviously if we could draw all our supplies from Kinshasa, these difficulties would practically disappear. The question is could this be arranged without much additional expense?

Apart from the A.I.M. who, I believe, obtain their supplies by a route other than via Kinshasa, the Conference statistic sheet shows that there are about 60 stations on Congo, of these 20 have hospitals. The total attendance at the dispensaries reached in 1920 a total of nearly 400,000. At a very low estimate £4,000 worth of drugs and supplies would be needed for the treatment of this number of patients.

I estimate that by ordering in bulk, and by ordering raw material as far as possible, and making up ointments, infusions, tinctures and stock mixtures at Kinshasa, at least 10% of the money would be saved, probably far more. That gives us at least £4,000 a year for working expenses, a sum which would support a missionary chemist.

The initial requirements are a piece of land at Kinshasa, a dwelling house, a store and a good pharmacy. These initial expenses would be about £5,000, which, distributed among ten or twelve societies is not a very large sum.

The best arrangement would be for all indents to be sent to Kinshasa a year in advance. The chemist would thus have an idea of how much to order, and would arrange to keep a surplus stock of necessaries. The price charged by the depot should leave a margin so that a small profit could be made; profit should go towards reducing the prices the following year, or be distributed among the societies in co-operation.

I admit that the scheme as I place it before you is lacking in detail, and I trust that good use will be made of the discussion to complete it.

The scheme, if feasible, could only succeed if every station bound itself to order medical supplies only through the depot.

It may be thought that it would be better to make the whole scheme a commercial venture, and supply the public. Such a company would, I believe, show a good profit. This opens up a large question of the advisability of missionary societies engaging in trading. A question I feel myself incompetent to deal with.

The alternative scheme is to approach a firm of chemists and promise them our custom, if they will establish and run a depot at Kinshasa and give us reasonable terms. I believe that this is already being tried in London but without success up to the present.

It is to be hoped that we shall hear the opinions of the Conference on these

two important questions. I should be obliged if resolutions embodying the decisions of the Conference could be carried and forwarded to the Home Boards of societies represented here.

I am informed that the Home Boards of some of our Societies have already favourably received the suggestion for the establishment of Union Hospitals. They are now waiting to hear the opinion of this Conference and for details of the scheme. It has been impossible to discuss details in this paper. I suggest, therefore that, if the proposal commends itself to the Conference, a Committee be appointed to report on the details of ways and means to the Continuation Committee of the Conference, who would forward their report to the Home boards if it meets with their approval.

Medical Policy.

By W. A. Frymire M.D., D.C.C.M.

The medical policy of Protestant missionary societies of the Congo may not be one of "watchful waiting." The health condition of the people is such, and the greatest success of all missionary endeavor is so vitally connected with the betterment of that state of health, that our efforts to this end may be limited only by our ability.

It will not be enough for us to place a hospital here and there or even at each of our mission stations, with doctors and nurses to treat the cases of the sick that apply for treatment. No amount of medicine dispensing, surgical operations or manipulations peculiar to the various schools that practice the art of healing will suffice as our part of the task of bringing about a state of comparative health. Marked improvement can be expected only when there is a radical change for good in the social and industrial fabric of the country. Our medical policy must be such as to assist in bringing about this change as soon as possible. It must include an aggressive, efficient, co-operative campaign against disease and the causes that permit disease to exist.

The three lines of medical missionary endeavor that suggest themselves as possible to the accomplishment of the task, are,—

1. Hospital and Dispensary Work.
2. Medical Schools and the training of natives to do medical work.
3. General Education in Sanitation and Hygiene.

HOSPITAL AND DISPENSARY WORK.

In hospital and dispensary work we include that of doctors, nurses and others qualified by special training or experience to give needed assistance to

the sick. We may well include also those who without such training or experience do the best they know how to relieve the sufferings of the afflicted in the absence of skilled assistance. Of this latter class we speak in terms of highest praise and respect for their heroic efforts, but the practice of medicine in an intelligent way is such a difficult task, it is self-evident that the necessity for this class is a misfortune that should be remedied as soon as possible. No one recognizes this fact more fully than those to whom such work falls.

It would be the ideal and should be the aim to have every mission station supplied with or within easy access to trained medical assistance. Unfortunately this ideal is not even approximated at the present. Lack of conviction of its necessity or sentiment in its favor, both on the field and in the supporting constituency, shortage of men and women with proper professional and spiritual qualifications and the limited amount of money available for such work are causative factors. Our program must include intelligent and persistent effort to enlist sympathy, men and money far in excess of that which has been previously forthcoming.

Until there is a more adequate amount of whatever protection this work provides, it would seem the part of intelligence for Protestantism to unite in a distribution of the available medical help where it would serve the greatest general good. This would mean the disarrangement or necessitate the rearrangement of the plans of some groups but viewed from the standpoint that the work of Protestantism is a common one these plans are selfish and foreign to the spirit of Christ if they stand in the way of one that will better serve the whole cause. If more equitable distribution of medical assistance will afford greater general protection or security to the Protestant missionary societies, a policy of co-operation that will bring about this state of affairs seems advisable and should be possible.

THE DOCTOR.

The standards or qualifications required of the medical missionary candidate that will insure for us the calibre of men and women necessary to cope with the seriousness of the task is so important that it should receive due consideration.

Unquestionably the candidate must be one of high christian character. But high christian character is not enough. Nor is this laudable characteristic combined with a medical diploma enough. The physician that will meet the needs of the medical problem must be one who knows and loves his profession and is so dead in earnest in it that he will not allow himself, except as a temporary emergency need arises, to be led into other forms of service that, however important they may seem to be, take up the major portion of his time, energy and thought, and prevent him from doing a great

and lasting service in the thing for which he is especially fitted and in which he is most needed.

If one who has practised medicine he should have shown more than usual ability as a physician or surgeon, preferably the former. If a recent graduate he should have the record of an interested and successful student of his profession. He should have successfully completed and been graduated from a good medical school and become a licensed practitioner in the country from which he comes. Before assuming responsibility for a post he should have had either hospital experience or special training in a school of tropical medicine. Until the hospital work here in the Congo becomes better organized it is extremely doubtful if internships such as suggested by the Foreign Missions Conference of North America would be advisable except in the case of very few hospitals.

It is not the purpose or privilege of this paper to deal at length with qualifications. These have been mentioned because they are thought to be ones that are imperative in bringing into the work the class of men and women with brain, ability and purpose to cope with the seriousness of the medical problem and therefore should be included in the medical policy.

In searching for this type of man we need to remind ourselves and possibly many of those in the home lands that have to do with the enlistment of candidates, that they will most often be found connected with hospitals and medical schools and not in colleges of liberal arts or theological seminaries. The necessity for this statement seems apparent to the writer in that during his medical school and subsequent hospital work there was not, to his knowledge, a single visit to those institutions by a representative of any mission board authorized to canvass for and encourage medical missionary candidates. Possibly this condition does not exist to-day. It is sincerely to be hoped that it does not.

Given the properly equipped medical man, what should be expected of him on the field, both in medical work and in the various other activities that make up the work of the mission?

The policy should be clear on this point. Apparently it has not in the past, judging by the results that have ensued from the time, investment and energy put into such work. Due honor is here given for every effort of every doctor or other who has labored to relieve the afflicted but when all has been said the fact remains that very little has been done toward the actual improvement of conditions that are the cause of disease.

The medical missionary should not assume duties other than those that pertain to the production and preservation of health if they require any considerable time and thought for their execution.

There have been and will be times when of necessity or apparent necessity

medical men have had to assume responsibilities in other lines of mission work. The condition is a lamentable one and should exist no longer than the time it takes to correct it. Sometimes probably the doctor has assumed these duties and continued in them of choice. This is still more lamentable. In the face of the seriousness of the medical problem it constitutes a real question in some cases if that man has not really missed his calling as a physician. It is no question that the mission should be taking steps to secure another doctor.

The responsibility for the care of any given staff and the making of their surroundings such as to insure reasonable health is enough to require every faculty that the best doctor possesses. Add to this the fact that every mission station is surrounded by a population that is mainly dependent upon the mission doctor for help in sickness, that this population if it had adequate care would require the combined efforts and whole time of a dozen physicians, it does not take great mental efforts to deduce that it is very poor economy to either place on or allow the doctor to assume other burdens which prevent him from giving his best to the work in which he is so needed.

The practice of medicine is difficult if satisfactory. The diagnosis of many diseases is often obscure. Treatment often takes long and painstaking labor. The doctor that can spend several months a year itinerating, or several hours a day at industrial work or what not and do satisfactory medical work is now extinct as a class, if he ever did exist. There is a class of so called medical missionaries that do so much industrial work and so much preaching and so much itinerating and clerical work and besides treat so many tens of thousands of patients annually.

We hear of their wonderful achievements, not from themselves but through the columns of our religious journals and missionary magazines so they must be so.

The writer is not ridiculing these fine fellows. He would hate to ridicule one so closely associated with him in his own daily efforts.

They doubtless have and will do a tremendous amount of good in furnishing inspiration for that mass of people that seem to require such stimuli for giving to the work. They make a good impression on the ignorant native and will as long as the native remains in ignorance and as long as his faith in the white man's wisdom and superior power of his medicine rests secure. But serious thinking people will not suppose that men who so occupy their time are seriously touching the real medical problems in a way that is worthy of one who is honored with the title of doctor of medicine. If there is one person who hears this article read and feels otherwise let him go to the dispensary of any doctor who carries on

work in this way and let him view the microscopic parade of trypanosomes of sleeping sickness, the bacilli of leprosy, the spirochete of syphilis, the diplococci of gonorrhoea, the filaria and the myriads of intestinal parasites that prey unrestrained upon the physical bodies of the population, let him live and labor for a short time in the filth and stench of rotting timber from the bodies that are housing the spirit of the Living God and he will in very short order come to the conclusion that it is the job of the doctor to get to work with all the energy, time and intelligence with which the Almighty has endowed and given him, in an attempt to stem the tide of disease and prevent its spread.

It is the right, it is the duty of Protestant missions to insist that their doctors get to work on the medical problems and stay at them. It should be our policy to see that except for unavoidable emergencies, times that require a suspension or partial suspension of the physicians program shall not come.

It goes without saying that there should be a dispensary connected with each post where there is located a group of white missionaries. The extent or size of this dispensary will depend upon the kind of person in charge and its accessibility to a source of further supplies.

Manifestly a doctor will know how to use and need more supplies than a nurse and a nurse in turn more than one who has had less experience.

Supplies and drugs for dispensaries in their selection and ordering should be overseen by one of considerable experience if possible. In ordering of drugs especially there is a tendency to err in too generous an assortment. Most dispensaries contain evidences of this in hundreds of bottles of medicine which are of no value, for if the indication for them ever arose they would be impotent through deterioration from age.

A first class dispensary could be built and equipped with the funds that it cost to buy and transport the rubbish that is on the shelves of the dispensaries that the writer has seen.

Much of this waste of much needed funds will be avoided if each mission will standardize their medicines and supplies and have a central supply depot where reasonable quantities of needed drugs and materials may be had by requisition from the dispensaries as needed. The highest satisfaction and greatest economy will ensue through a supply depot that can serve all the protestant missions.

The question of hospitals is not so simple as it seems. Superficially it would seem that to have as many hospitals as we have stations would be the answer. This in the opinion of the writer is a mistake. Hospitals are more than one man institutions. Even with the most extravagant optimism we may not hope to have enough physicians to properly and perpetually man

so large a number of hospitals. At least this is out of the present day consideration. But even though the men were available there would not be enough money forthcoming to supply these hospitals except it were done to the neglect of other equally important phases of the work. Hospitals are necessary for the Congo protestant missions in a limited number but it is not necessary or advisable for each doctor to have a hospital.

The attempt to run a hospital single handed prevents the physician from performing his greatest usefulness as doctor.

It takes up his energy and time in handling that comparative few in number of outstanding cases that are already incapacitated for social service and prevents him from giving due consideration to that vastly greater and therefore more important number who in the beginning and incipient stages of disease, might with reasonable attention, be spared that incapacity. In like manner it prevents him from giving proper care and study to the physical weaknesses and sickness of the individual members of the staff and other whites that are dependent upon him for this. It prevents him from the pursuit and performance of his highest function, that of taking the leading part in the general Sanitary and Hygienic education of the community in which he works.

It is here recommended as a working program for the Protestant missionary societies working in the Congo. Well-equipped dispensaries with a resident physician where possible, and if not, the best available medical help for each station; Hospitals with a staff of not less than two and if possible three doctors with as many trained nurses as the growth and need of the work demands, happily located to serve groups of stations, and one or more union hospitals suitably located to serve all mission societies. These union hospitals to have staffs of high experience and ability and equipped with the more expensive diagnostic and treatment apparatus which the ordinary practitioner has neither time or knowledge to use intelligently. These union hospitals would be able to care for the more obscure and difficult diseases and have equipment and staff necessary to carry on the very important work of experimentation and research. They could also serve as the centres at which to locate the more advanced schools for the training of natives to do medical work which must inevitably come, and to which your attention is now directed.

MEDICAL SCHOOLS AND THE TEACHING OF NATIVES TO DO MEDICAL WORK.

No less important and necessary to any constructive policy that attempts more than temporary benefit is the training of natives to do medical work. It makes little difference whether you call them medical schools or the products of the schools, doctors. The writer of this paper does not agree

that we must wait for intellectual development of the people any more than we should for any other department of the mission work. The thing that is needed is to start, find the problems as they arise, and meet them from the basis of experience. True, the work in its beginning must be elementary. The task of training natives to do medical work presents difficulties, such immense difficulties that it seems to many a hopeless task. But these very difficulties constitute the greatest argument for an early and energetic attack on the problem. It is a man's job that requires faith and work unflinching. Its progress will be slow, even slower if possible than that we see in the training of native evangelists and teachers and leaders in other departments of mission work but it will not fail because if vigorously executed it will have the increasing sympathy of Church and State and people. It will succeed just in proportion to the time and effort we put into it.

Most everybody who has had to do with the care of the sick, and has had to turn away the hundreds because of the physical inability to care for them, has longed for the day when there would be a native medical profession, call it by what name you will. Practically everybody that has done such work has attempted to train from one to several assistants to help in the local work. The results have wavered between mediocrity and failure with a tendency toward the latter. Because of this, extensive effort in this line has not been attempted.

Protestantism has a duty to the infant Church in this matter of medical education. The arch enemy of the Church in most districts is the native medicine man. There is one way in which you can permanently break his power and that is by placing in competition with him a Christian man that knows more about disease and its cure than he does. Sick people, believers or unbelievers, are going to go in their distress to some one reputed to be able to cure disease. They are going to the native medicine man and be influenced by him if there is no one available in whom they have greater confidence. Knowing as you know, who hear these words, the influence that the medicine man yields you will agree that it is high time that we should be at the task of training men to replace for good that which he has wielded for evil.

Let every person doing medical work plan to give some of his time to the training of native assistants. True he will see a smaller number of patients and his yearly statistics will not be so magnificent but if he has to stop and explain to his assistants the why and wherefore of this advice or this medicine he will diagnose his cases more carefully, those that he does treat will have better results and he will be compounding his efforts in the knowledge he is bestowing upon those that are in training. There will be clamoring from those patients that he is unable to see because he takes this

time to train assistants but after all their right to take up his time is less than the right of the vastly greater number that will be helped in the long run if he puts into these helpers a reasonable portion of his time.

Second, there should be at certain hospitals schools where larger classes of selected students could receive more intensive and extensive training than the busy clinician working single handed can give. The students as far as possible should be selected from those mentioned in the first group. Something of their stability and fitness for such work shall thus have been ascertained.

There has been the attempt to run such a school at the hospital with which the writer is connected. The following deductions from the more than two years experience may prove of value.

The work on such a large scale requires the efforts and time of more than one man to be satisfactory. With a staff of less than two the plan is not recommended.

It will require the closest sympathy and co-operation of the other missionaries not directly connected with the staff of the hospital. This especially in the selection of candidates and the control of the medical evangelists after being sent to the field.

Only the best men both physically, intellectually and spiritually are fit timber for such work. It is not a place for broken-down teachers or evangelists to become healed and learn to heal at the same time.

It is advisable that the subjects such as physiology, hygiene and anatomy be taught in the day school wherever possible.

The work succeeds in proportion to the time and consecration that those in charge give it.

Such schools will supply the need for trained assistants in other dispensaries not otherwise supplied. They will furnish medico-evangelists for the outlying districts and thru them accomplish to some extent the following necessary objects: Care for and stem the tide of ordinary cases that flock to the hospitals and take up the doctors time. Select and find ways of conveying to the hospitals those that need to come and are unable except some such assistance is given them. To gather vital statistics, and be encountering, so that we may fight intelligently, the problems that will have to be met by experience whether we begin now or a hundred years from now.

Such schools will supply largely the material for the student body of the advanced medical schools which constitute the final step in the training of natives that will be herein considered.

UNION MEDICAL SCHOOLS.

These schools should be the work of combined Protestantism. In all the elementary schools we will find students who because of their superior

intelligence and ability should be given an opportunity to increase their knowledge under more favorable circumstances than will be possible in the smaller hospital schools. These schools might well be located at the union mission hospitals. They would of profit be conducted in the French language as soon as it is possible and until that time in one of the dialects of Lingala or trade language that is best understood in the locality of the school.

All medical schools should solicit the interest and moral support of the Government and endeavor to work in harmony with its plans for the betterment of health conditions.

GENERAL EDUCATION IN SANITATION AND HYGIENE.

Our part in improving the public health does not cease with the providing of doctors and hospitals and medical schools. There remains that most necessary part of all, the education of the natives in personal hygiene and public sanitation. Every missionary no matter in what capacity he serves plays an important role in this.

The preacher in his teaching of ethical principles has as important a place in the prevention of disease as does the one who dispenses pills.

High thinking, personal purity and faithfulness are imperative to a state of good health.

The day school teacher has a wonderful opportunity to teach the principles of hygiene and sanitation.

It must be here said that in most schools with which the writer is familiar these studies are shamefully neglected. Much effort has been put forth in an attempt to teach the natives to read and write and this is commendable, but when it has been done to the exclusion of equally necessary instruction there has been something seriously wrong in the educational curriculum. It is not here expected that this statement will receive the endorsement of everybody but it is hoped that enough will endorse it to see to it that in the schools they control there will be an early correction of this defect.

The one who teaches industrial and agricultural work occupies a position away up toward the top of the ladder of usefulness in creating a healthy civilization. There is a close relation between regular, profitable employment and good health. Better houses to live in, beds to sleep on and chairs to sit on are necessary to cleaner habits and therefore better health. More, and a greater variety of food, and more regular habits in its intake are essential in increasing the body resistance. These are the answers that industrial and agriculture training give to the question of health improvement. There ought to be more organized effort to bring these facts into practical usage. The housing of native employees is an example where this can be done. The herding of employees into crowded and untidy

quarters like so many swine is *not to be tolerated*. Likewise the slapping together of clap-trap structures such as is the too frequent method is to be discouraged.

The native when he leaves the environment of the mission and is no longer under its direct control is going to fall short of the model set for him at the mission. If the mission permits or rather forces him to live in a slovenly and untidy manner it is easy to see the state in which he will live when out of the environment of the mission.

Possibly this is not altogether within our control but every effort must be exercised to make the model of habitation and of living such as we would desire the people to copy. It is worthy of consideration if a mission station has the right to employ more natives than they can house under conditions that are sanitary and conducive to good morals.

The question of polygamy is closely related to this subject. As long as it exists there will be great difficulty in coping with some of the greatest medical problems. Child welfare demands considerable time and thought. All of these and countless others constitute the need of the people in hygienic and sanitary education and the opportunity of Protestantism.

The ideas set forth in this paper are only those that have to do with the betterment of health. It is hoped that they may stimulate discussion that will result in a great forward step in this much needed work.

The successful issue of any race benefit or public health campaign will be hastened if there is close co-operation between the potential interests in it and at the present such interest seems to repose in the Government and Protestant missionary societies.

Back of every honest missionary endeavor is the earnest desire to make loyal, honest and industrious citizens of the commonwealth to which the natives are subject. It should be the medical policy of Protestantism to assist the Government wherever possible in its efforts to prevent the spread of contagious and communicable diseases even though it works some local and temporary hardships on some phases of missionary activity. The work of controlling these is difficult and every effort needs the whole-hearted support of every missionary even if he is not able to see the justice and necessity for such control.

Last of all it is to be made plain that the medical work is *not something* separate or distinct from the other mission work. It is a part of the desire of the Church to bring the Gospel and its benefits in a tangible way to those who are lost in sin. Any medical policy that fails to recognise this is not worthy of support. The relation of the medical work to the evangelistic is the relation of a laboratory to a medical school, a definite and practical part of it.

The medical work may not be capitalized as collateral for securing money or in influencing people to accept the Christ as Savior. There is nothing marvellous or mysterious or supernatural about it. Harm has been done in the home land among thinking people by too visionary accounts of the accomplishments. Natives have been unduly influenced by too close correlation of it to the work of healing done by Christ. Such is the grossest of camouflage and is to be discouraged.

The medical work has as its function the cure of the sick and the preservation of health. In this it strives to portray the spirit not the power of the Christ. If by the collection, co-ordination and application of the best thought and experience of those who through the ages have practised healing, the Congo races may become more physically fit to be instruments of God this ought to be their right. Protestant missions more than any other agent have the opportunity to give them this right through the working out and pursuit of a vigorous medical policy.

DISCUSSION.

Dr. D. L. Mumpower emphasized the need for training natives. They are very anxious to learn and are teachable. The recruiting of medicals at home was most necessary. He did not agree with the need for a supply depot for drugs. He urged all laymen whenever possible to take the course at the Brussels Tropical School, and asked *Dr. Anet* to try to ensure that more microscopes should be available.

Dr. C. Mabie. I have long been a believer in mission hospitals. Whether we plan for one, two, or three, we ought to have a medical school and a proper school for training nurses. The staff must include a surgeon, a gynecologist, a specialist of diseases of the eye, nose and throat, a physician and dentist. Preferably one of these should be a lady. A staff of six nurses would be necessary. The scope would include the training of lay and medical missionaries.

Dr. W. H. Leslie who had done pioneering work for fifteen years said that all medical training for natives was

useless unless it was definitely linked with the purpose of evangelization. But the time was now ripe for a greater effort in systematized training. He agreed with the proposal for a union hospital for the Lower Congo, and concentration in the smaller hospitals already existing.

Rev. W. Millman urged the need for breaking down the connection of magic and disease. The native Christians can better stand firm if trained by a doctor in breaking down superstitious practices. He urged the need for more medical men and suggested that the writers of the two papers should send their papers to their respective schools, and perhaps the twenty-five doctors in Congo could write to twenty-five more by way of canvassing.

Dr. J. King said he came to Congo when the hands of medical men were tied behind them. It was quite refreshing to hear things discussed in public, and the boards and people at home are getting interested in medical matters. About a union buying agency at Kinshasa, he was afraid there might be too much stale stuff left over. He was in hearty accord with *Dr. Frymire's* paper with the exception of the depot. The danger of leaving natives in charge of medical work was almost negligible. He urged a union medical school for the training of the most hopeful of the locally trained boys.

Dr. Massey, the State doctor at Coquilhatville, being called upon to speak told of the attitude of the State in training natives. Schools are started in every Province with the idea that a trained 'infirmier' should be attached to the each territory under the eye of the Administrator. He would travel with the Administrator and work under

him. The curriculum lasted three years, ten boys receiving training each year. We do not think the time is yet ripe for sending them out alone. He did not advocate a supply depot. The State had nothing like it. The parcel post which permitted parcels up to ten kilos was very useful for urgent needs.

Dr. Lerrigo pointed out two distinct types of medical workers. One is the Livingstone type with a passion for souls, the other has a passion for scientific work. Both classes are necessary. He had seen surgical work in Congo which would compare favourably with that at home. Generally speaking the missionary is not made out of the medical student; the call comes before he goes to the medical school. A union hospital has been favoured in America and England. Make out your best plans and send them in.

Dr. Barger expressed himself with the ideals of the two papers. The difficulty is to bridge the gap between the facts as they are and things as they ought to be. If we could have an organization we might get together and work out plans to submit to the home boards. He advocated a paper to circulate among medical missionaries in Congo.

Dr. Chesterman asked *Dr. Massey* for information as to a proposed hospital ship to act as a travelling dispensary and surgical unit on the Upper River.

Dr. Massey. The matter had been talked about but nothing had been done about it as yet.

Rev. W. Millman urged that the medical men form themselves into a committee to secure the success of the above effort. This was seconded by *Mr. Metzger* and carried.

Can Missions Profitably Enlarge Their Industrial and Agricultural work?

By C. R. Stegall, A.P.C.M. Luebo.

In view of the fact that both the 1909 and 1918 General Conferences endorsed Industrial and Agricultural Training very heartily I shall not let this paper occupy any of the valuable time of the Conference by arguing whether or not we believe in Industrial and Agricultural Training for native christian boys and girls. I take it for granted that on all Missions, as it is on the one of which I am honored to be a member, we do believe in both—we feel our need of both. The able papers read at past Conferences seem to have closed the argument in favor of the training from a sociological, moral and spiritual standpoint. At any rate we hear nothing to the contrary in these days. Even so the subject of this paper presumes that we do believe in it and that we already have this training going in a way on most of our Missions. The question before us therefore is whether we can or cannot profitably enlarge our work in this line. In other words has it a future? Or does it pay?

At the outset let me confess to but little knowledge of Agriculture. But I am convinced that for the general and ultimate benefit and uplift of the natives of the Colony as a whole Agricultural Training is more urgently important in many, if not in most, sections of Congo than is Industrial Training. It seems to be a fact that God intended that man should get his bread from the soil, and this is certainly true in Congo. But until assistance comes the Congo native will not treat the soil as God intended it should be treated. The result of this is shown very clearly in the Kasai even as I write (in October). The natives of this District are in the grip of a cassava and corn famine which will continue to get worse daily until the present crops are harvested. It is so difficult for even the Mission to purchase these staples that the students of the Industrial School had to go without food on one occasion. And this condition is in spite of the fact that last year the rains were unusually plentiful. Lack of intelligent planting is the cause. What an opportunity for Agricultural Training! Nowhere in Congo that I know of has Agricultural Training failed where it has been undertaken intelligently and consistently. It is bound to succeed. It is the hope of the Colony. But farming in this country can never amount to much where no improvement is made over the ancient method of tilling the soil with a short handled hoe by a long-suffering woman. Following the trend of all civilization let us progress slowly, but LET US PROGRESS! Let us first introduce simple, semi-modern (rather than ultra-modern) farm machinery to be drawn by cattle, not by man power. From a humanitarian standpoint

if from no other let us conserve the man power. It is by far the greatest asset of the country. And cattle ought to be more extensively introduced. It has not been given a fair chance. Twelve years ago Dr. Hollenbeck of the Phelps—Stokes Foundation began the use of cattle in his simple Agricultural training in Angola. Here cattle had been used only for food. He was told that the cattle would die if worked or milked. Undaunted he went ahead with his plans and experience showed him that the cattle which where regularly worked and milked thrived far better than the others. And this leads me to state that my own Mission in particular and Protestant Missions in general have not gone in for cattle raising as they should have done long ago. Catholic Missions have been a little more far-seeing, not however with an idea of teaching or benefitting the native, I am sorry to say, but from a trading, profit-gaining viewpoint. The result is that in the Kasai and Lomami Districts the R. C. Missions all have herds, some very large ones. I have been pleased to learn that the Northern Methodist Mission at Kapanga has a good herd too. The A.P.C.M. has just recently seen the value of cattle. Now, more than one of our Stations are milking cows and are using cattle for transport and plowing. All of the lumber cut at the saw mill 4 miles from Luebo is transported to the Station on a simple home made ox cart drawn by one animal, where it was formerly carried on the heads of men and women. The result is a great saving of time, money and patience. At the request of Dr. Hollenbeck I wish to suggest to the Conference that more attention be paid to cattle raising and that if possible in localities where there are more than one Mission working that these Missions get together and work together toward increasing the herds and improving the stock. This can be done with goats, sheep, hogs, poultry and rabbits as well as with cattle, but cattle are by far the most important. In a country which seems to be unsuited to horses and mules and which is too young and far too poor for Ford tractors with gas higher than the highest palm tree, without cattle the farming industry is doomed to remain indefinitely at its present low level, where the woman raises just enough food to tide her husband and children over the dry season—and frequently not enough for that.

Missions have been and are playing with the Agricultural situation, as they are in most parts with the Industrial situation as a whole. Let us get out here young men who are Agricultural experts preferably (but not necessarily) who have had some previous experience. Let them choose the location for an Agricultural School, based among other things on a scientific knowledge of the soil content. Let them build up the Agricultural work from a simple beginning and enlarge it as their knowledge of language, conditions and crops increases and the size of the white staff justifies.

I have said that taking the Colony as a whole. Agricultural Training is of more urgent importance than Industrial Training. There are, however, many sections of the country where owing to local conditions such as diamond, gold, copper and other mines, railway or other industrial centers great demands for tradesmen have arisen and the need of Industrial Training for the christian boys is most urgent. In such centers it is certainly a demonstrated fact that the boys are going to get their training necessary for them to handle the local situation. They are going to get it from one source or another. From whom shall they receive their training? From the missionary who will at the same time instil in the boy the fundamentals of the christian faith, or from the white men in charge of the mine from whom the boy will also learn all the ungodliness of civilization? In such centers the need of christian training along with the Industrial Training is appalling. And these places are many throughout the Colony. As a matter of fact there is not a section in the whole Colony where Industrial Training has not tremendous possibilities in one line or another. In some sections the need of one particular phase of training will loom large while in another section it will be an entirely different phase. Just here in the Kasai it is carpentry, brick masonry and black-smithing, but I have yet to see a place where there is not room and a real need for Industrial Training in one line or another. Neither have I seen a Mission which for the welfare of its work cannot afford to enlarge the sphere of its Industrial activity. But here as in Agricultural Training I urge that while we are making progress, let us do so SLOWLY. I believe that there is a danger of an over-enthusiasm, which in itself is very commendable in any missionary, to progress too rapidly for the benefit of the Industrial work or worker. Give a missionary all the work he can possibly do and then just a little on top and he will grow in grace and in his particular line of missionary service. But one of the surest ways to discourage a missionary, which means to ruin him, is to give him all he can possibly do and then to give him all two or three more missionaries can possibly do on top of that. This is true of Industrial men perhaps more than of any other class of missionaries. The Industrial man has come to this country primarily to preach the Gospel of Christ. Swamp him with work and the temptation to overlook or neglect the real purpose of his coming while performing legitimate duties will be over-whelming. This has been my temptation and I confess to failing and it has been the same more or less with all the Industrial men I have known in Africa. Therefore for the good of the work and the good of the workers let us go slowly. Before adding a new line of training to that which is already carried on let us carefully consider whether it will not first be necessary to add another missionary to the teaching staff of the school. A big school can

not possibly be run satisfactorily by one missionary regardless of the capability of his native teaching staff. Rather than teach a group of boys in any particular line in a slipshod manner I prefer that they be taught not at all in that line. They will not be creditable representatives of the mission school in years to come. But I am very keen on native teachers and am trying to develop them more and more. In the school at Luebo practically all the teaching is now done by graduates of the school.

If I may be pardoned for referring at some length to the Carson Industrial School at Luebo I shall chronicle some of the progress we have made in our various lines since the Luebo Conference in 1918, which some of you attended. It may be that I shall be able to make suggestions which will be profitable to other missions in Congo. If so I shall be happy.

The carpentry department has always been the most popular department of training in the School and will of necessity always be. This is due to the fact that in the Kasai District as well as in the surrounding districts there is a great demand for carpenters on the part of the various white miners and traders. There is also a great and growing demand on the part of the natives for the various products of a carpenter's shop. So that a native carpenter in any village is quite independent. The greatest progress made in this department is the perfecting of a series of progressive lessons for beginners. These lessons are blue-printed and each student is taught from the beginning of the course to read and work from the drawings. All work is done in the metric system. Each of these lessons embodies some principle of carpentry or cabinet making which will be of value to the student in days to come. There is no monetary value to these 32 lessons for beginners, although it takes the student a year to complete them. If these 32 lessons teach the boy the use and care of the various tools used by a carpenter, if they teach him most of the fundamental principles of the trade, if they teach him symmetry and precision, then I am happy and contented. At the 1918 Conference I termed this the "destructive year" in the training of a boy. Exception was taken by a delegate to this system on the ground that we had no time for a destructive year. However I still find that the Kasai boy has an abundance of time and I would rather he spend a year destroying 100% of materials with which he works than that he spend 3 or 4 years destroying 50%. I still follow this system and would recommend it to others. By the middle of the second year the boys in the school are making furniture of which we have just reason to be proud.

Next in line of importance, as a trade in the Kasai, is brick masonry. Masons command a salary equal to carpenters. I believe too that due to the fact that this is a new and growing country the demand for carpenters, and masons will always be great throughout the Colony. So there is no danger

of overstocking the trade. I could place an unlimited number of graduates at the present time. I have calls for them from every direction and from as far away as Leopoldville. Masonry is a good trade for the native. It is a good trade for the negro in the States. He seems to be suited for it and he likes it. The boys learning the mason's trade here are required to master the metric system of measurement and must be able to read blue prints the same as a carpenter. Of course they quickly master the use of the square, trowel, spirit level and other mason's tools. Being able therefore to understand the drawing of a house, they are able to assist very materially in the laying off of it and are able themselves to run up all corners plumb and true. This is more than many West Coast masons I have seen can do. Some of them have worked for me in the past. I place emphasis on the past tense here in regard to all West Coast men. Not only are they very expensive but they do all they can in every way to prevent the Kasai "bush boys," as they are called by the coast men, from learning a trade. For years we depended entirely on coast men, but some 5 years ago we cleared them all out. It was a bold step but subsequent experience has proven it to have been a wise one. We have done far better without them than we ever did with them. We have just recently completed a missionary residence here at Luebo which is conceded by all who have seen it to be the finest in the Kasai and perhaps one of the most ideal colonial homes in the Colony. No coast man was used on the job from beginning to end. It was built by the Industrial School. The head mason is a graduate of the school and practically all the masonry work was done by boys who are learning. All the carpentry was done by students and all the furniture made in the school. Since I am convinced that there is abundant room for improvement in the construction of our homes I shall here describe briefly the home in question. It is of brick throughout with tile roof. It is 44 ft. by 44 ft. It has a dirt filled, brick floored verandah on all sides. The house floors are all of wood, elevated two metres above the ground level. There is abundant ventilation under the floor to prevent rot. The house is ceiled throughout and ventilation as also provided freely above all ceilings. All windows are of glass, carefully screened. There is a modern bath room with running water. An underground cistern of 10,000 gallons capacity stores water through the dry season. A force pump sends the water from the cistern into two 50-gal. oil drums elevated 8 ft above the floor from where it runs by gravity into the bath room. The sewage empties on another side of the house in a cess-pool which is 7 ft. deep. This whole system is so cheap, simple and satisfactory that it would seem to be ideal where no better plan can be inaugurated.

Blacksmithing is barely touched on here in the Industrial School although

we see the great need for it. But owing to lack of sufficient missionary force we prefer not to institute this course of training just at present.

One of the most popular courses of instruction with the boys here at present, and one of the most profitable for the white men in the district as well as for the more advanced natives who wear boots, is the department of Tanning and Boot and Shoe Making. It is astonishing to some to see the great volume of repair work that comes to us from all directions and from work carefully we seldom find a boot that is beyond repair. All repair work is done by hand, and all soles are sewed rather than nailed. The recent introduction of a few simple Singer shoe machines has speeded up the work greatly and has enabled us to undertake the manufacture of shoes on a simple and small scale. The leather with which we work is all made in our own tannery and has been found to be of fine quality.

The process of leather manufacture as carried on here is so simple that I venture to explain it at some length, believing that missions could profitably copy the methods, perhaps on a smaller scale than here but still have an abundance of leather for all uses. We use every kind of hide from monkey to elephant but the most common and useful are sheep, goat, cow, waterbuck, bushbuck and all other kinds of antelope.

The process may conveniently be divided into the following headings:

1. Removing the animal oil. This is necessary for two reasons. First the tannin will not readily enter a skin which is oily. Second, removing the oil at the same time loosens the hair. This is accomplished by soaking the skin in a weak solution of common caustic soda for a few days, or until the hair easily slips when pulled with the fingers. Lime, if available, is to be preferred to the caustic.

2. Dehairing. This is accomplished by scraping the skin which has just been removed from the caustic or lime bath, with a blunt instrument. For this process the skin should be spread over a big log or table. At the same time all surplus adhering meat should be cut off. This is the most unpleasant part of the whole process of tanning as the skins sometimes smell very putrid at this time. But my men seem to enjoy it. I have never had a complaint.

3. Removing the Caustic or Lime. This is necessary because the tannin is counteracted by the caustic. We accomplish this here at Luebo by simply throwing the skins into the Lulua River. Of course we tie a rope to them first. They remain in the running water thus for two or three days depending on the thickness of the pelt.

4. Tanning. The skins are then ready to be placed in the tanning solution. We originally used boats for tanning vats but we now have vats

made in the ground, of brick, cemented on the interior. These vats are 3'x5' and are 2' deep. By experimentation a tree must be found whose bark contains tannin. This bark is chopped into pieces as small as is possible or convenient. The smaller the better. For years we accomplished this with hand axes but we have recently secured a hand power machine which does the work much better since it shreds the bark rather than chops it. The tannin thus escapes in solution much more easily. A thin layer of this chopped bark is spread on the bottom of the vat. A layer of pelts is then spread on this layer of bark and then another layer of bark on top and so on until the vat is almost full. Water (preferably rain water) is added until the last layer of bark is covered. The vat should then be covered with boards to exclude light. To prevent air bubbles from forming under the skins a man should tread on them in the vat each day for a week and then once a week until the skins are taken out. The air bubbles prevent the contact of the tanning solution and thus cause decomposition. The length of time required to tan a skin depends among other things on the thickness of the skin. A goat skin will require perhaps six weeks while a cow hide may require a year. I left a hippo hide in the tan for more than a year and it was not well done. An elephant hide tanned pretty well in a year but was as hard as cast iron when removed and allowed to dry and so I have been unable to use it for any useful purpose. There is a sure way of knowing when a skin is fully tanned and this is by removing it from the tan and cutting a small slice in the thickest part of the pelt. The extent to which the tan has penetrated can easily be seen.

5. Replacing the animal oil. This consists of applying any animal oil to the meat side of the tanned hide after having stretched it in a drying frame and while still wet. Oil penetrates a wet skin much better than a dry one. We do not oil the large and heavy hides but it is most advantageous for the smaller ones such as sheep. It tends to preserve them and to make them soft and pliable and therefore more easily worked with. It is important that this should be done with skins which are tanned with the hair on. After applying the oil the skins should be placed in the shade to dry.

6. Scraping. This is done only on the small skins. It gives them a finished appearance and makes them very pliable. This is done by laying the dry skin, still stretched in the drying frame over a smooth round log and carefully scraping the meat side with a fairly sharp knife. This is the most exacting part of the leather making process as a slip will cut a hole in the otherwise fine skin and probably ruin it.

This completes the process and the skin is now ready for use.

I believe that there are great possibilities in tanning as a commercial

industry for the Colony. Instead of shipping the raw hides and the tan bark to Europe why not ship the tanned leather?

The newest extension of the Industrial work at Luebo is the manufacture of American brooms. This industry is just in its infancy but we have seen enough of it to be assured of its complete success. In America the common household broom is one of the most familiar articles about the home. This broom is made from the fibre of the "Broom Corn." No other fibre has been found which will satisfactorily take its place. Strange as it may seem, although broom corn probably originated in Italy where a kind of sorghum has been used for making clothes brushes for 350 years, the common American broom is practically unknown in Europe.

Obviously the first requisite for the manufacture of these brooms is a plentiful supply of the fibre of the broom corn. A small crop was grown at Luebo in 1917 from American seed and it did well. A second and larger crop was planted in 1920 on my return from America. This crop matured in 10 weeks and was in every way a success. A third and much larger crop is at present in the ground and promises to be a success. This present crop is from seed which matured here in the Kasai. This seems to be an ideal climate for broom corn. This crop has a wide range of climatic adaptation but grows best in a warm sunny climate. It is more drought resistant than maize and can do better on a limited supply of water. Planted in the Kasai at the right season there is no apparent reason why it should do without sun or water. Given a good supply of the necessary fibre, a foot power winder, a simple press to give shape to the broom and a few accessories such as cord, wire, needles and a knife and it becomes a very simple matter to make brooms by the dozen per day. The cost of the equipment would be about \$100. For years every American in Congo has been importing brooms at varying cost. But those which we have purchased during the past years have cost us one dollar each. One hundred brooms manufactured pays for the outfit. The only foreign material needed are cord and wire. The cost of the fibre is almost negligible and for handles we find that ordinary straight bamboo does nicely. The brooms we have made are equal in quality and appearance to American brooms. In America the making of brooms has become largely an industry of the blind since it is so simple an operation that sight is not needed. It may offer to the blind even here an opportunity of usefulness. It is expected that broom making will be practised in every village. At best it will always be more or less under the control of the white man. For this reason we are not contemplating teaching this trade to large numbers of boys. But the need of the industry is very apparent in all sections where there are white people. I would not recommend that the making of brooms be started on all stations of a mission.

nor even on more than one station for the simple reason that one station can easily supply all other stations with all the brooms needed. But I do believe that herein lies a forward step in industry, in teaching and in economy which all missions could adopt with profit. It is a true combination of Agricultural and Industrial Training.

In giving our own experiences I must not fail to mention the manufacture of roofing tiles at Luebo. Those who were at the 1918 Conference will remember that at that time all the houses were roofed with grass, which roof by the way had to be replaced very frequently. Our early efforts at tile making were a failure on account of having purchased a machine of very poor quality. Neither was it of the right type. In 1919 we secured a machine of Belgian manufacture called the "Hercules". I find that this machine is quite common in Congo. It is a simple machine of good quality, and makes either tiles or brick. We have had real success with it. So that now the station presents a very different appearance to what it did in 1918. A whole station covered with tile makes a very pretty picture. A tile machine is so apparently a good investment that the native church at Luebo has purchased one of its own. This was done of its own accord with its own funds. The machine has already arrived and is to be used for making tiles for the new native church, the houses which the church supplies to its pastor and the poor as well as other houses.

Can missions profitably enlarge their Agricultural and Industrial work? My conclusions are as follows:

From an EDUCATIONAL standpoint it is most desirable and urgent that this training be instituted on all missions which do not have it. We find, and I believe that it is very generally accepted, that Industrial training is a brain tonic and stimulant. It will be noted that the Phelps-Stokes Foundation recommends that Agricultural and Industrial training always be carried on in direct connection with the book learning.

From a REMUNERATIVE standpoint my experience shows conclusively that Industrial Training once established on a mission can be made not only a self-supporting institution but actually a profit-paying proposition. you will say that we are not here for profit. Quite so. But neither are we here for loss when Industrial Training can so easily and legitimately be made to pay. If the boys in the school put up a missionary residence worth 5,000 francs at a cost of 1,000, you have made 4,000 francs for the mission. This is profit, not at the boys expense but rather at their gain.

From the standpoint of the NATIVE CHURCH there is everything in favor of Agricultural and Industrial Training. I believe that it is the ideal of most missions to develop a self-supporting native church. Industrially trained men will be the principal supporters of the Church. If these men

are not trained up for the support of the Church from where is the support coming? Not all can be teachers and evangelists. And while the evangelists would be happy to do their part toward supporting the church they are so poorly paid as a rule that they could do but little. The burden will fall on the more highly paid skilled men.

As I view the situation there are only two possible or legitimate reasons why missions in Congo should not establish Industrial and Agricultural Training where it does not enlarge and expand it where it is already existing, and why they should not enlarge and expand it where it is already established.

The first and most commonly heard is financial. "We cannot afford it." "We have not the money." I believe these excuses are too common. I am sure they are too flimsy in many cases. They are good excuses but poor reasons Industrial and Agricultural Training should never be begun in this country on a grand scale. Regardless of how good a man is at the work, let him begin on a small scale and develop gradually. He is sure to develop it. And the speed with which he does it will depend, as it should, on the success with which he meets. So I contend that there is not a mission in Congo which cannot for financial reasons develop a reputable work in these lines for the cost need not be large.

The second excuse is a reason and not an excuse. It is this: "We have not the missionary force." In this we are in full accord. I agree that where a mission calmly and justly considers the matter from every viewpoint and the majority vote of the mission is that for the general welfare of the work as a whole one missionary cannot be set aside for Industrial or Agricultural Training of the christian boys, that mission should let Industrial and Agricultural work alone. This important work should not be done in a slipshod manner. Neither ought the man in charge of it to have a dozen other things to do and occupy his mind. If he does this one job well he will have his hands full. But I am afraid that some missions have not fully considered the importance of this training and therefore have not set aside the man for this work. And where they have fully considered its importance but have decided that they could not set aside a member of the missionary force for this work, what have they done about it? exhausted every means at home to secure the necessary man? In many cases they have not. In other cases I know that they have and I know further that they have secured the man. I can speak for my own mission that in the past few months we have made a drive at home for Industrial men and as a result have secured two new men who are of exactly the right type, character and calibre, both of whom are at present on the field.

The injunction of Paul to all Christians is to "work with your hands." Since it is a sad fact that the Congo native actually does not know how to

work with his hands it becomes the duty of the christian missionary to teach him. Anything that will tend to fulfil Paul's oft repeated injunction should meet with the spontaneous and whole-hearted approval of all Missions.

Letter from the chairman of The Phelps-Stokes Foundation.

My dear Mr. Stegall.

In view of the fact that our commission is not able to remain until the time of the General Conference, it has been suggested that I should write to you as the one who is to present industrial and agricultural education to the Conference and to indicate some of our observations made in our tour throughout western, southern and equatorial Africa.

I take the liberty of passing on to you in this brief and unsatisfactory manner some of the thoughts which have come to us in our African tour.

1. That agricultural and industrial training should be recognized, not only for the economic ends but also for the influence which these activities have in education and especially for the development of character. This requires that both subjects shall be given a place on the regular curriculum of the school with adequate practice to make them real and effective. We have been disappointed that both gardening and handwork have been so placed in the activities of the school as to give the impression that they are merely incidental to the necessities of the school. They have been treated as mere labor with no special signification in education. It is unnecessary to explain to you how serious a mistake it is to fail to impress upon the minds of the boys and the girls that the cultivation of the soil and the handling of wood and iron are activities that should be regarded as co-working with God in His development of the world. It is equally unfortunate to overlook the fact that it is much easier to measure the mental effect through handwork than it is through processes that have to do with speaking and hearing. The proper recognition of the educational and character ends of industrial and agricultural activities, requires also that every missionary society shall have at least one worker trained in these important phases of education. In all this I would not minimize the economic ends. They also are important. Adequate and proper food are necessary to the sound development of a christian people. Comfortable arrangements of windows, doors, beds, tables and other simple conveniences of home and village are also most helpful to the christian life.

The second impression that has come to us relates to the method of teaching handwork and agriculture. We are firmly convinced that both agriculture and handwork in their simpler forms, including the elements of cooking and sewing for girls, should be taught to every pupil that passes through a mission. We believe that it is much more important to teach every boy and girl the elements of hand skill in wood or iron or brick or any available native material, than it is to a small number the more technical phases of trades, long apprenticeship or specialization in one industry such as chairmaking. If an institution can maintain apprenticeships and specialization in addition to general hand training for all the pupils, we urge by all means that they shall give both types of industrial education. With regard to agriculture, we believe that every pupil should be taught gardening even though it means that the larger farm processes must be neglected. We are convinced that this more general emphasis of soil cultivation and hand skill makes for sound and effective community leadership.

In our complete report we hope to give many illustrations of both the failure to observe the suggestions which we have made above and of the success that has followed their observance.

very sincerely yours
(signed) *Thomas Jesse Jones.*

DISCUSSION.

Rev. W. H. Edwards. We have listened to this excellent and very practical paper by Mr. Stegall who is doing such fine work at Luebo.

After the papers by Messrs. Moon and Gilchrist, and the discussions following them, there is little left to be said since they were so full of the essential value of Industrial and Agricultural work in highest education.

In his paper it is to be noted that Mr. Stegall, who seems to be an optimist says that "he presumes that all believe in industrial and agricultural training, and that all are already having this training going on in some way at most stations."

I wish it were so. Not so long ago, when discussing this phase of our work with some prominent Congo

missionary leaders, they very seriously questioned whether such work should be undertaken by missions at all, and whether it ought not to be left to the State. Such may be the ideal way, perhaps possible in other fields, but absolutely impossible in Congo Belge now, whatever it may be in the future.

What, may we ask, is the extent of our missionary task in this new undeveloped land, and among this backward people? Is it not to win them to Jesus Christ and to present them every one perfect in Him? That is to develop in them, in every possible way, His character, and to build His Kingdom permanently. Dare we, if we are to be true to our ideal and High calling, neglect any phase of the work, no matter what it cost, that is absolutely necessary for the perfecting of Christian character? Can we as Christian missionaries separate ourselves from the outcome of our own past activities in Congoland before these Congo Christians are strong enough to stand alone?

The best educators are to-day united in declaring that the highest character can only be formed by well-balanced education of head and hand alike, especially among the coloured peoples. Congo missions generally have emphasised systematic education of heart and head, but as Mr. Stegall says, they have failed to attempt anything definite and systematic about industrial and agricultural education. Thus there is grave danger of unbalanced character being produced, and it is high time that steps be taken to mend our methods.

I do not think that we should favour any industrial or agricultural work being done for any other end than that of forming Christian character, and that which will give

every native boy and girl that training and discipline which will help them to be useful. Mr. Stegall has shown that such work can eventually be made to pay financially as well as educationally. There are many amongst us who question whether such practical work would produce Christian character sufficiently to justify the great outlay of money and energy. I believe that if some of these friends could visit a few of the fine colored schools of the Southern States, such as Penn School, S. Carolina, and see the high type of Christian character being produced there, they would cease their doubting.

Industrial educational work as an essential part of Christian education is no longer an experiment but a proven fact, especially among such people as our Congolese. I am convinced that not only can such work be carried out, but that no well-balanced mission work can be done without it. Surely the time has come for doing more than discuss this important phase of our work. That the American Boards are deeply interested in this practical side of the work in Africa, is evidenced by the visit of the Phelps-Stokes Commission. At the Foreign Missions Conference of N. America held at Long Island in January where delegates of all the Mission Boards of U.S.A. and Canada met, two-thirds of the papers presented were on the educational needs and social problems of the world fields. The very first paper read was on "The relation of Agriculture to Mission needs in China."

As Mr. Stegall points out there is great need to make haste slowly, for great care must be taken in the choice of locations, equipment and personelle for this important

work. Our Home Boards, not favouring a wild-cat scheme are so anxious to be on solid ground before launching out into this work, that I think the Educational Committee ought to study very deeply this question, and send strong recommendations and counsel to the Home Boards.

Rev. W. Millman. This is one of the best papers of the Conference. He would urge industries which will be useful for children and older people. He hoped Mr. Stegall would publish his blue-prints and moved a resolution to that effect.

Rev. W. H. Coxill seconded. Carried.

Rev. S. Gilchrist. The larger portion of the year our people are in unhealthy swamps gathering copal to pay taxes, etc, exposed to tsetse, insufficient food supplies, and other unfavourable conditions. If industries could be organized for such the preservation of health would be considerable.

Rev. P. C. Metzger feared industrial slavery by white people. He urged agricultural work on a progressive scale, the natives to produce and sell to white people.

Mr. W. J. W. Roome. Here in Congo you ought to make use of elephants. There is a farm not many days away, at Api, where they are training elephants to do all kinds of work. They can go thirty miles a day and take heavy loads, and be ready to start again next day. The cost of food for an elephant per day is thirty centimes.

Mrs. Millman. I am very much interested in agriculture. We are starting gardens for our kindergarten school.

Rev. W. H. Coxill, spoke about the cane industry at

Ikau. A foreman supervises and pays fifty workers. A very encouraging percentage of these lads become church members. It provides work for cripples. Our trouble is the understaffed station. It would be better for understaffed stations not to take up industrial work.

Dr. P. H. J. Lerrigo did not fear the result of machinery. A lot of simpler forms of machinery were procurable by the natives, and with further education they would learn to use more complicated ones. Why not add an industrial expert to your educational committee?

Rev. A. Stonelake expressed astonishment at the growth of interest in industrial work. He pleaded for advice and help for those who wanted to make modest beginnings.

Dr. C. C. Chesterman urged that home boards should set themselves more definitely to recruit industrial men, and should not require the full ministerial training for such workers.

Dr. P. H. J. Lerrigo. The board's first object is to see that all roads lead to Jesus Christ, and fears men who have not got the central passion. Let all have Bible training but not insist on other than ministers having a full theological course.

Dr. W. H. Leslie did not agree in training girls in house-keeping on the station, as it tended to fit them for white people of the trader group and led them into vicious lives.

The President. We have made a continuous practice of training girls in house-keeping and know of only two girls who have gone to white men's houses. We believe in it.

Rev. S. E. Moon moved and *Rev. W. Haas* seconded the motion that a statement conveying the feeling of the Conference be inserted in the Educational resolution. Carried. (See Resolutions.)

The Function and Scope of the General Conference and Continuation Committee.

By the Rev. H. S. Gamman, C.B.M.

This subject is a very large one, and can be viewed from very different angles. I have chosen one, and trust this will result in an exchange of views which will lead to a closer bond between us, and a more united front to the enemy. We represent different nationalities and different sections of the One Church. Yet we are all one in Christ Jesus; burning, intense love to Him is the bond which makes us one.

I. THE FUNCTION OF THE GENERAL CONFERENCE.

(a) The function of the Conference is manifestly to "confer" with one another as to how we can best fulfil our Lord's command, "Go ye into all the world and preach the Gospel to every creature." We have been put in trust with the Gospel. We are called to a holy calling, a sacred trust has been committed to us; "Occupy, till I come," is the charge laid upon us. Meeting together in Jesus' Name, we are certain of His presence with us, and as we wait upon Him, He will lead us by His Spirit into the knowledge of His will. He is the Head of the Church, the Lord of the Harvest. In all He must take His rightful place, and thus, as we each one look to Him, He will lead us unerringly.

The first function of this Conference is to "confer" as to how we can best know the mind and will to fulfil the last command of our Lord Jesus.

(b) To influence. This Conference has no executive powers. So far this Conference has had no official status. We have met together as individual missionaries, and not as representing Societies. How far this will be changed since the meetings in New York and London, I do not know. Truly much has been done through the Congo Conference, and the resolutions and manifestoes sent forth by us have achieved great things.

For this Conference to be successful we need to carry not only the opinion of the missionaries present, but also the opinion of our fellow missionaries, and our home boards. Now we need in all our Conference the guidance of the promised Spirit. So far as nationality and Church organization are concerned we may be wide apart, but we all have access by One Spirit unto the Father. Absolute loyalty to Jesus, and love to the brethren, will break down all barriers, and may we not expect a mighty outpouring of the Spirit that we may be ready to see His guiding hand and follow on.

There is a great out-cry to-day for the practical. That which is not immediately practical is smiled at, or condemned as, on the one hand

superficial, or on the other hand "visionary." The function of this Conference is not to deal with the practical only. Before we come to the practical we must go deeper. We must not keep our eye on the fruit only, we must dig down to the roots. We must not merely watch the flow of the river, but look to the fountain from which it rises. We need men and women of vision; we need also practical men and women. Let not the one say to the other, "I have no need of thee." "There are diversities of gifts, but the same Spirit." And there are diversities of administrations but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal.

We are not all of the same mould. Forgetting this, difficulties have arisen even amongst missionaries of the same Society and on the same station. We may not see alike with our fellow missionaries but we may be the complement one of another. Unless we are dominated by the Spirit of the Master, these difficulties will be extenuated amongst those of different societies and different nationalities.

There are some things upon which we must stand firm. No one would wish another to be untrue to his conviction re fundamentals. When it is a matter of deep conviction, then there is only one course to pursue, one answer to give, the answer which Martin Luther gave before the Diet of Worms, "It is neither safe nor prudent to do aught against conscience. Here stand I, I can do no other."

But on the other hand hindrances often arise through matters of mere opinion. And one is reminded of Oliver Cromwell's appeal to a section of the Church, "Brethren, believe it possible that you may be mistaken."

Conscience must be supreme; there are fundamental truths upon which we must take our stand. But do not let any of us think that we alone hold the whole truth, and all that do not utter our "Shibboleth" must be wrong. In essentials there must be unity. In non-essentials there should be liberty. In all things—Charity.

Surely it is the function of this Conference to bring us all together that we may realise our oneness in the Master whom we love and serve.

Unless we drink in of this Spirit our Conference will not achieve the greatest results. The root must be right, or the fruit will be rotten. The fountain must be sweet, or the river must be defiled.

F. W. Boreham in his book "The Luggage of Life" has a chapter called "Our Better Halves," in which he gives many illustrations on this point. After referring to the shameful controversies between the Calvinists and the Lutherans, he reminds us of how John Wesley and William Law treated one another. He continues thus, "And now that all the dust is settled what

is the Truth? The simple fact is that Wesley was the very greatest preacher of his age, and Law was the very greatest religious writer. We see now that William Law without John Wesley, as well as John Wesley without William Law, would have left the religious life and literature of the 18th Century both weak, one-sided, and unsafe. Could they both have seen it, both were indispensable—John Wesley to complete William Law, and William Law to complete John Wesley." Just so. Could they both have seen it! But the tragedy of it all is that they could not see it, and did not see it. We shall be wise men if, sitting at their feet, we profit by the very blindness of these teachers. Each, had he only known it, was the other's "better half."

Only in that Spirit will this Conference yield real and lasting results. We must pray unceasingly that all that is unworthy may be purged from us by the mighty power of the Holy Spirit.

2. THE SCOPE OF THE CONFERENCE.

The Scope of this Conference embraces every part of missionary endeavour. The forces of evil are great; we must not minimise the power of the great enemy of souls. The task set before us is one that calls for supreme devotion, consecration and enthusiasm. We must be awake, alert, putting on the whole armour of God. Greater is He that is for us than all that are against us. But the battle is a strenuous one, and calls for *united* action. The weapons of our warfare are not carnal, but we must seek *fruitful lines of aggressive united action* in the power of the Spirit of God. HIS weapons are mighty to the pulling down of strongholds.

First of all there is the great question of the complete occupation of the field. We need to lift up our eyes and BEHOLD. Every part of the field should be brought under the care of some mission, and the Gospel message be heard by every class of the community. There should be no over-lapping. There should be no part unclaimed for our Lord. At some previous Conferences we have been faced with fast closed doors; but to-day the doors are open in every direction, has not the time come for us to send a *united* appeal to the home lands for an increase of workers and funds?

Mission Stations are undermanned, calls coming from many directions have to be unheeded. What are we going to do in the matter? Our Lord's command is imperative and universal, "Go ye into *all* the world and preach the Gospel to *every* creature." Let us not fail Him but be faithful and obedient servants. In the Name of Jesus let us go forward and rest *not* until all the part of Africa entrusted to us has been fully evangelised.

Then there is the question of native workers.

In the out-lying districts the evangelists and teachers of different missions

come into contact with one another. It comes within the scope of this Conference to recommend some regular system of employment of these native workers. There is much work which Christians can and ought to do voluntarily, and paid workers should not be employed for this. There have been at different times, and in different places, friction caused through differences of pay and privileges, and workers have left one mission and joined another because of this. Cannot this cause of offence be removed?

It is impossible to go further into detail in this paper. Translation work; Literature schools; Medical work; and above all the future of the Congo Church come within the Scope of this Conference.

We must seek the guidance of the Holy Spirit. We have all heard the call of the Master, at His command we are serving Him in this land. Are we serving Him in His way, in His Spirit?

When Joshua was by Jericho he lifted up his eyes and looked, and behold, there stood a man over against him with his sword drawn in his hand; and Joshua went unto him, and said unto him, "Art Thou for us, or for our adversaries? And He said, Nay, but as Captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto Him, WHAT SAITH MY LORD UNTO HIS SERVANT?"

Jesus, our Living Lord, stands in our midst, the Victor Captain. We are all His soldiers. Under His banner we unite, "We are not divided, all one body we." Here is true "unity of command." Are we going to disappoint Him? He has great purposes of grace for these peoples. He is looking to us, to us is given great privileges and responsibility. If from personal prejudice, suspicion, jealousy or selfishness of any kind, we stand back, great indeed is our sin.

3. THE CONTINUATION COMMITTEE.

Its functions and powers were decided at last Conference as follows.

1. The Continuation Committee is the servant of the Conference having no authority except such as it draws from the Conference.

2. Its one purpose is to carry out, in the spirit of the Conference itself, such work as the Conference relegates to it.

3. The powers of the Continuation Committee in no way contravene the independence of the individual Society.

4. It is understood that the Continuation Committee ought in every way to promote mutual regard and Christian love by encouraging fellowship, and securing union in work. Should differences arise between missions as to delimitation of fields, or any other subject, the Continuation Committee will always be ready to help adjust these differences, provided both missions are willing to accept such help.

The results of this Conference depend upon each individual missionary. If we are ready to follow whithersoever the Lord leads the function of the Conference will be delightful, and its scope almost without limit. In closing may I again cite a page from Mr. Boreham's book.

"We forget that we are members one of another, and that we need each other. What a story for tears is that which Dr. Alex. Whyte has told of Thomas Shepard! It is a tale to be read on our knees. Thomas Shepard was an English Puritan, a Pilgrim Father, and the founder of Havard. But we did not all know that Thomas Shepard was a poor wretch of like passions with ourselves. He had it seems a brilliant ministerial neighbour. And his neighbour's sermons were printed on Saturdays in the "New England Gazette." So, for that matter were Shepard's. But his neighbour's sermons read well and were popular. Shepard's read indifferently, and were despised. And on one memorable Saturday a particularly brilliant and clever sermon appeared in the Gazette. Everybody read it, everybody talked about it, everybody praised it. And the praise of his neighbour was like fire in the bones and like gravel in the teeth of poor Thomas Shepard. It was wormwood and gall to his very soul. That Saturday the spirit of the old Puritan passed through the Garden of Gethsemane. When midnight came it found him still prostrate before God on the floor of his study. His whole frame was convulsed in an agony of sweat and tears, whilst his brilliant neighbour's clever sermon was still crushed and crumpled between his clasped hands. He wrestled, like Jacob, until the breaking of the day. He prayed until he had torn all bitterness and jealousy and hatred and ill-will out of his heart. And then, with calm and upturned face, he craved a blessing on his neighbour and on his neighbour's clever sermon. Thomas Shepard came to see that he and his neighbour belonged to each other. He was his neighbour's better half."

If that Spirit be ours, every difficulty will be overcome, and great will be the advance in Congoland.

DISCUSSION.

Rev. A. Stonelake drew attention to the steps which had been taken to carry out the decisions adopted at Luebo concerning the General Conference and Continuation Committee. The Conference had desired to take all responsibility for its magazine, "The CONGO MISSION NEWS," but under present conditions this was

impossible. It raises the question as to the desirability of securing a civil personality with the Government.

The promise of support to the Conference from the various home boards of missions working in Congo was highly encouraging, every facility being granted to the members of the Continuation Committee to meet for Conference business. Mr. Gamman had said that the Conference had no executive powers or official status. That was no longer wholly true. Responsibility had been thrust upon the Conference by the action of the New York and London "Congo Conferences." Help had been sought already as to suitable sites for new mission work. More than once the Conference had been appealed to in matters of delicacy, such as boundary disputes between missions. These and other considerations made it seem necessary to secure more official recognition for the Conference and its Continuation Committee.

Hitherto all the expenses of the Conference had been met by the free-will offerings of those who attended the conferences. The expenses have been so heavy, and the work entailed is so essentially of an inter-mission character, that it is no longer possible or desirable that the missionaries should bear these expenses unaided. An office with adequate equipment was also a necessity, so that in view of the action of the North America and British Missionary Conferences in throwing upon the home boards the responsibility for the financial support of field conferences it became necessary to approach home boards to budget for the work of the Conference and Continuation Committee. Moreover the secretarial work of the Conference was now so great that he would suggest the

time had fully come for the Conference to pay a secretary's salary and expenses.

He felt the Conference would never agree to limit itself to elected representatives. It had never sought to be representative in that sense. But conditions were changing, and in the present case a large proportion of the societies had appointed representatives to attend, and two other societies were even more representative because almost every member was present. Objection had been taken to the preponderance of missionaries from the district in which the Conference was held. This was an equally valid objection when the meetings were held at Kinshasa, Leopoldville and Luebo, and raised the question of representation so as to give an official status to the decisions reached.

Certain minor changes seemed desirable. The Statistical Table collected by the Conference and published annually in the "CONGO MISSION NEWS" might well be brought into line with the form used by the Edinburgh Conference. Likewise, the time had come when the present size of the "CONGO MISSION NEWS" was hardly adequate to do justice to the growing mission work in Congo, and should be enlarged. These are some of the matters which should be settled as far as possible by this Conference.

These are practical matters, and the other side needs to be stated. Mr. Gamman had done full justice to the spiritual forces operating through the Conference. The value of the Conference to the cause of missions was clearly evident at the Official Reception given that day. But nothing would equal the spiritual benefits obtainable by those who, in the name of One Common Lord and

Master, waited for the blessing of God and strengthened each other in the work of the Lord. The spiritual tonic alone justified the Conference, apart from all the other manifest advantages.

Dr. P. H. J. Lerrigo expressed appreciation of the Congo General Conference by the American boards. They wish that the Conference would assume executive powers. The Conference should have some part in deciding and allocating fields to missionary societies. The Continuation Committee is probably the only body which could handle this matter well. He urged societies to set aside funds for the Congo General Conference.

Rev. H. Smith urged the home boards to provide a secretary and his stipend and adequate office equipment.

Rev. G. Thomas moved and *Rev. E. I. Everett* seconded that this subject be referred to the findings committee. Carried.

Rev. H. Ross-Phillips raised the question of eligibility in voting.

Dr. H. Anet said he knew that the Belgian Government desired the Conference to have definite powers. He did not see the need for a *personalité civile*. Already the Belgian Protestants considered the Congo General Conference as a conference of societies and not of missionaries merely.

Rev. Emory Ross urged that the Continuation Committee be formed into a corporation and that a *personalité civile* be sought at once, for it may be necessary eventually to hold property. In the case of the Union Mission Hostel at Kinshasa a *personalité civile* was sought at the outset.

Rev. H. Ross-Phillips backed up Mr. Ross's suggestion

but noted that this would be invalid as far as French and Belgian Congo were concerned.

Rev. G. Thomas. What is the status of the Continuation Committee?

The Secretary. Each society with less than fifteen members is entitled to one representative, and those with more than fifteen missionaries to two representatives.

The President. Can each member of the Continuation Committee be held by the Government as representing his society?

Dr. Anet still did not see the necessity for a *personnalité civil*.

The President suggested that Dr. Anet be asked to find out particulars re status with the Government.

Dr. Barger. Would it not be well if we had expressions from different representatives here?

Rev. H. C. Hobgood endorsed what Dr. Barger said, and thought that we should all contribute to a Year Book.

Dr. Lerrigo. Might it not be well to commit this matter to the judgement of the home boards?

Rev. Emory Ross moved and seconded that the matter be referred to the Continuation Committee.

This was seconded and adopted
Specimen Statistical Report Forms as used in India, China, and by the Edinburgh Conference, and the various societies in Congo were then exhibited.

Rev. S. E. Moon. Which statistical form blank would you recommend?

The Secretary. That supplied by Mr. J. H. Oldham as it more nearly approximates to our own Congo work and needs.

Dr. Leslie. It would ensure our getting the statistics if the secretaries of the various societies would fill in the blanks.

Dr. Barger. If the home societies are thinking of standardizing statistical forms for use everywhere we might do well to continue using what we have for the present.

Rev. H. Ross-Phillips. The form from Mr. Oldham has already been recognised and adopted by the English and American boards.

The suggestion of the secretary was then adopted.

Proposed Mid-Africa Conference.

By the Rev. Emory Ross, D.C.C.M.

It is significant, in examining the replies from those interrogated on the subject of the proposed Mid-Africa Conference and Continuation Committee, that the most hearty and reasoned endorsement of the undertaking is from the pens of those who have given the most thought and support to their own sectional co-operative efforts and who from their vantage point of intimate experience and knowledge thus gained are enabled to evaluate the possibilities of a larger organization. A secondary influence on those replying to the questionnaire may be traced, though not so infallibly, to the traditional attitude of their constituency at home toward co-operative religious works of all sorts. To cite but one example: It probably does not greatly surprise us to read a courteous but pointed letter from an influential official of a Society dominated by the High Church section of one of the great communions of the world, rejecting the proposition quite flatly.

Neither is it a matter of surprise to find the Congregational brethren endorsing and urging the proposed organization most heartily. In both cases the traditional attitude of the home constituencies is rather faithfully portrayed.

The thing, however, which would give the greatest encouragement to these who favor co-operative efforts is the tendency exhibited everywhere, if

not by everybody, on the mission field, for brethren of different communions and different theological traditions to come together to grapple with the tremendous problems of paganism and non-Christian religions. The obvious necessity of presenting a united Christian front in such a battle urges us into co-operative effort of all sorts, and the reflex on the home churches has been ever and increasingly to press them, no matter how reluctant in some cases, into a unification of effort at home. In other words, the most potent and sustained influence in the world for Christian union comes from the mission fields.

Now the first step toward co-operation in any undertaking and anywhere must be conference—a conference participated in by two or more parties. The more conferees there are and the wider flung their boundaries, the greater may be the extent and effectiveness of their co-operation.

But such a conference must necessarily have a common denominator of interest and purpose. This may be political, geographical, religious, economic, racial, or any other unifying factor. Given any one or more of these factors, a conference is almost sure to register progress concerning them no matter what divergences there may be about other interests. For example, the recent Imperial Conference in London incontestably made progress along political and economical lines, the two factors that demanded its convening, although it was far from being a unit racially, religiously, geographically, and in various other ways. Equally, the Pan-African Congresses of last August and September in London, Brussels and Paris were decidedly worth while from the racial viewpoint of their organizers although many conflicting geographical, political and social interests were represented. And in neither of these cases were the irrelevant differences allowed to outweigh the relevant likes in determining whether the gatherings should or should not be held. Neither were the questions of the difficulty and cost of assembling the conferences allowed to prohibit them, although the Pan-African group had but comparatively small financial resources.

In the matter here under consideration I incline to the opinion that if a considerable group of missionaries believe good would result, at least one experimental Mid-Africa Conference could profitably be held. If sufficient time were allowed for the careful preparation of a program and the assembling of the proper delegates, a single conference should furnish a basis for determining whether further gatherings were desirable.

Nothing could be more remote from my intentions than to advocate any commitment of any mission to a permanent Mid-Africa body which could not prove its worth. But at the same time it scarcely seems fair to admit without proof that the recognized difficulties of convening such an assembly would outweigh the probable good emanating from it.

The problems of time, money, and effort involved in organizing even a single Mid-Africa Conference are great—but so are all problems affecting the Kingdom of Heaven in a large way. The harder they are, the more magnificent the results attending their proper solution. They are not insurmountable.

All the other great Mission fields have experienced the benefits of such an inclusive conference as the one we are now considering. China, India, Japan, all have their National Missionary organizations functioning effectively and continuously.

But it may be urged that their conditions and those in Mid-Africa are different, which is obviously true, and that the political boundaries here would render impossible or ineffective such an organization as they have there, which may or may not be true. Probably the best evidence that this would not be true is to be found in the aggressive and practically all-inclusive Committee on Co-operation in Latin America which covers all the immense area south of the Rio Grande and embraces the territory of the dozen independent and conflicting political entities of Mexico and Central and South America, and of the islands of the Caribbean.

One cannot see that here in Central Africa political boundaries are more tightly drawn than there, nor that national jealousies are more rampant nor that anti-Protestant influence is stronger, nor that social, economic, racial and linguistic differences are greater, nor that transportation is excessively more difficult. And above all we do not have here the one big objection advanced against co-operation in Latin-America and which effectively prevented even the consideration of the matter by the Edinburgh Conference—the assertion in some quarters that Latin-America was already a Christian—Catholic—land and as such not a proper place for unified Protestant effort on a large scale. Compared point by point, in so far as I am informed about the two sets of conditions, and having the advantage of the friendship of and various discussions with the executive secretary of the Latin-America committee, the Rev. Guy Inman, a missionary in Mexico of my church, I incline to the opinion that difficulties are not nearly so great in Mid-Africa as in Latin-America with possibly the exception of transportation; that interest and belief in a Mid-Africa Conference are already at a much higher point than they were in the Latin-America venture at its inception; that the area tentatively suggested for the Mid-Africa grouping is more nearly a unit, all things considered, than Latin-America; and that under these circumstances the results to be looked for in Mid-Africa should, humanly speaking, be as great—I dare not say greater, knowing something of the Latin-America work—as those obtained in Latin-America.

The area to be embraced in an initial Mid-Africa gathering might cover

the following sections: Congo Belge, including Ruanda and Urundi, Afrique Equatoriale Française, Cameroon, Spanish Guinea, Angola, possibly the northern section of Portuguese East Africa, Tanganyika Territory, Kenya Colony, Uganda, southern part of the Angola-Egyptian Sudan, and possibly Northern Rhodesia and Nyasaland, unless strong political and other considerations continued to pull them toward the south. Some such grouping as this would give us a geographical unit not too diverse linguistically and racially.

The question of transportation remains one of great difficulty. Certainly, to begin with at least, such a Conference would of necessity be a delegate one in the strictest sense, with each mission invited to send one or two representatives. The suggestion has been made that the initial Conference might be held in Europe or Great Britain. I see no objection to that provided serious effort was made by each Mission to have present the delegates deemed best fitted to represent them, rather than to have present those who happen to be on furlough at the time regardless of their interest in and vision of such a gathering, and provided further that the assembly was decidedly one of active missionaries from the field. Our co-laborers in the home offices have sufficient opportunity for conferences among themselves, and it is to be hoped that they will continue to consult together increasingly often an all vital matters of missionary statesmanship. But the need that one visualizes in connection with this paper is for a Conference of Missionaries.

To give you an idea of the trend of sentiment in the correspondence I have had with various people during the past year, I shall, with your permission, read you extracts not for publication from letters received from quarters outside Congo.

(Letters read)

Those from whom replies have been received represent the following Missions: C.M.S., L.M.S., A.B.C.F.M., S.P.G., A.B.F.M.S., B.M.S., C.B.M., A.P.C.M., M.E.C.M., (S.), M.E.C.M., (N.), C. & M.A., Westcott Brothers Mission, American Friends, A.I.M., H.A.M., Union Free Church of Scotland, American Presbyterian Mission in Cameroon, and the D.C.C.M.

Approximately 50 per cent. of the replies were in favor of the proposed conference, about 20 per cent. were qualified in their approval, and the remaining 30 per cent. were opposed to it. The qualified replies were almost all qualified by doubt as to the possibility of transportation, not by a question as to the value of such an undertaking.

Various places were suggested for the first meeting: Boma, Stanley Pool, Bolenge, Stanleyville, Aba, Kampala, Loanda, or some place in Europe or

Great Britain or America. One suggestion was made that three simultaneous meetings be held with an identical program, the minutes to be fully kept and later circulated.

The most effective voice from and for Africa is not a small sectional one but a combined one from all quarters: the unified voice of those who have actually seen varied conditions, remedies, failures, successes, abuses, corrections; who are not carried away by indignation or enthusiasm at local malpractices or corrective experiments; who are able to weigh all circumstances and to contribute to the common fund of information and to participate in decisions that will carry great influence in any informed circles.

One cannot believe that a Mid-Africa Conference and Continuation Committee would or could effectively deal individually with local missionary problems, employing "missionary" in the narrow, antiquated, but not even yet wholly outlawed sense of a half-century ago. Regional Conferences would still, as at present, study the important but special and local matters. But in the larger problems of missionary strategy; in the broad questions of education, of hygiene, of morality; in fine, in the immense task of shaping a Christian African civilization with all that those three words imply, what *could* be more effective than a forum, gradually developing into a cohesive and resistless power of black and white combined, which would embrace the experience, the vision, the will of all the Christian peoples of Mid-Africa whatever the color of their skins or the names of their vocations? It is for such a force that I speak.

The Congo General Conference is in an enviable position, geographically, and by reason of its rather long existence and its continually growing successes, to initiate a Mid-Africa organization. The manifest spirit of these present sessions justifies the faith of that little group which met twenty years ago to organize our present undertaking. The whole earth is groping as never before for a world-vision, a world-conscience, a world-federation. Shall we not do our utmost here in Central Africa to satisfy that world-longing and to develop a body that can speak authoritatively in the councils of the world for the whole immense area of Equatorial Africa?

I cannot close this paper without reading to you the letter I have received since this Conference met, from the pen of the Bishop of Kampala, confided by him to the hand of our esteemed friend, W. J. W. Roome, Esq., for sure and urgent delivery:

"Kampala, Uganda, August 17, 1921.

"My dear Brother:

"I have received with very much pleasure the most kind invitation which you have sent me, along with the Bishop of Uganda, to attend the

PROPOSED MID-AFRICA CONFERENCE.

General Conference of Protestant Missionaries in Congo, Oct. 31 to Nov. 7.

"I very much wish that I could come.

"I rejoice to know that my friend, Mr. W. J. W. Roome, F.R.G.S., hopes to be with you, and he will unfold to you a project, dear to us both, upon which had I been present I should have felt it a privilege to speak.

"The project is one for closer association between our various Equatorial Missions in Africa on the lines of territorial episcopal supervision. Mr. Roome has with him both his own statement and mine upon this theme.

"I am confident the moment has come for *completing the spiritual bridge* across Africa, and I hope that your Conference will not disperse without some fresh inspiration being given towards this great end.

"With every earnest wish for God's blessing upon your gathering, believe me,

"Yours very sincerely,

(Sgd) *Bishop of Kampala.*"

Coming as this does from one of the leaders of a great mission, perhaps the mission with the greatest visible results in Africa, and recalling the birth-agony of the Kikuyu Conference in which this mission was vitally interested and the splendid results that have followed there, despite the bitter initial opposition, I submit that this is a most important document. If a responsible head, backed unanimously by his mission and his colleague the Bishop of Uganda, as we have seen to be the case in the minute of their Missionary Committee and the cordial invitation to convene as their guests at Kampala, of a Mission so great and successful under the leading of God, feels himself the need for consultation and co-operation with his brethren all across Africa, how much greater the need probably is in other quarters!

DISCUSSION.

Rev. E. I. Everett. I am in favour of the Mid-Africa Conference for the following reasons:—

- (1.) The inclusion of other strong missionary bodies not in this Conference.
- (2.) The scope of this Conference is more or less limited in its constituency.
- (3.) There are other exceedingly successful societies operating in Equatorial Africa which, during the period

of their activity have accomplished stupendous tasks. The contributions which they could make would be of invaluable assistance to the Congo Missions.

I mention for instance the names of the following:—

- | | |
|--------|---|
| North. | Church Missionary Society,
Sudan United Mission,
Sudan Interior Mission,
Paris Evangelical Society,
French Baptist Mission. |
| South. | Church Missionary Society.
London Missionary Society.
Free Church of Scotland.
American Board Com. For. Missions. |

I need but to mention the names of these few societies, and instantly, to those who have delved at all into the history of African missionary literature, there is brought to mind the name of some renowned missionary, a mission station which has developed with pronounced and famed success, or some institution, educational, medical, evangelistic or industrial, whose reputation has been long established. If, as indeed it is true, we are here finding the Conference of Protestant Missionaries such a success as we protest, can we not conceive of the greatly enhanced value to be derived should delegates from these old missions make one with us in a Mid-Africa Conference.

The last consideration that I would raise on behalf of a Mid-Africa Conference, is in the nature of an answer to a possible objection which may be raised to such a conference. It is in the nature of an example, and you will pardon me, for I take it from the practice of our own church, which I know best, of course.

It is the principle of the Methodist Episcopal Church to group the churches of this denomination all over the world into conferences. It is also the practice, that when there are a warranted number of such conferences in any continental area or large national area, such as India or China, that there shall be constituted a Central Conference. Such a conference exists at the present time within our church organization in Africa, in what is called the Sub-continent. This conference comprises all the missionaries of the denomination in Congo, Rhodesia, Johannesburg, Angola and Portuguese East Africa, and is called the South Africa Central Conference. Please note that there is no direct communication from the Angola and Portuguese East Africa missions by land to the other missions, and that by water the communication is not even a regular monthly schedule. To make sure of reaching the Conference, delegates from these two areas need to start from six to eight weeks before the conference is to convene.

The point is this:—Here is one missionary society which has such widely scattered missions, finding it worth their while to pull men away from their mission stations for a long period of time, to confer with one another on exactly the same lines as we are now met here to consider. Furthermore, here is one missionary society which stands the expense of the whole conference from start to finish. Don't think, however that it is a conference of this size. There are perhaps two or three delegates from each mission area so that the gross expense is not to be compared with that of such a conference as this present one, but the relative or proportionate expense per missionary is much greater.

Mr. W. J. W. Roome knew that the proposal for such a conference was being discussed in other parts of this region and therein saw the leading of God. He felt sure it would be realized. The Bishops of Uganda and Kampala were the strongest friends of the various protestant missions. They were evangelical and warm-hearted workers, and had passed on to himself their keen desire to extend hospitality. They had been the promoters of the Kikuyu conference. Financial and transport difficulties should not stand in the way of the great spectacle of missions from all Equatorial Africa meeting together.

Dr. H. Anet did not think the time ripe for a Mid-Africa conference on account of transport difficulties. The present Conference was not yet thoroughly organized or representative. He did not believe in the efficacy of conferences attended by few people with limited powers.

Rev. A. Stonelake. In the July number of the CONGO MISSION NEWS *Mr. Kenneth MacLennan* declared that the Conference of Missionary Societies in Great Britain and Ireland felt themselves at a considerable disadvantage in not having the co-operation of a body in the field similar to those existing in India and China. *Mr. Emory Ross's* scheme would provide just such a body, and the necessity for this was his prime reason for supporting the proposal. He lauded the vision and courage of *Mr. Emory Ross.*

Rev. H. Ross-Phillips read a letter from *Rev. C. E. Wilson.* He heartily endorsed the praise of *Mr. Ross,* but felt he could not support the proposal.

Rev. J. A. Clark. With the exception of *Mr. Stonelake* the Bolobo staff were unanimously against the proposal

on the grounds of waste of time and money.

Dr. P. H. J. Lerrigo sympathized with the arguments against the scheme, but said the arguments of Mr. Emory Ross were very strong. The present suggestion was non-committal. The M.A.C. would be different from this Conference in that there would be fewer delegates and the main questions could be easily discussed. The time should be not less than two to four years hence.

Rev. Herbert Smith. All the arguments against the M.A.C. had been urged against, met and invalidated by the Edinburgh Conference, the results of which were still visible. In the War the governments were able to deal with these large Continuation Committees with great success.

Rev. R. D. Bedinger said he thought many missionaries would be willing to pay expenses to attend. He emphasized the danger of isolation and narrowness. Such a conference would have a wonderful effect on future service.

Dr. D. L. Mumpower. Our Bishop has informed us that at any time we can send a man who can be spared, and take the money for it. Our mission will be more than repaid by the advantages of such a conference.

Mr. W. J. W. Roome pointed out the comparative ease of travelling. It is possible to go by steam and water all the way from Stanleyville to Uganda.

Rev. G. Thomas emphasized Dr. Anet's point about first making the Congo Conference effective before embarking on a M.A.C.

The President. Will Mr. Ross read his resolution again?

Rev. Emory Ross re-read his resolution. He further

remarked that we are not faced with more difficulties than faced those who first met in conference twenty years ago. We must not precipitate the thing. Two, three or four years are not long. It has already taken one and half years' correspondence.

The President. Shall we curtail the time for devotions or close on time?

The general response was to close on time, and the matter was referred to the Findings Committee.

LADIES' SESSION.

By the vote of the Conference the second half of the Wednesday Morning session was devoted to the discussion of Women and Girls' Work. The chair was taken by Mrs. Leslie, A.B.F.M.S.

Kindergarten Methods in Congo.

By Mrs. Chesterman, B.M.S.

After less than a year's experience in this country, I feel it rather presumptuous on my part to attempt to discourse on such a subject as Kindergarten methods on the Congo. It did not take me long to learn what a great many missionaries must have discovered before me, that it is one thing to teach on up-to-date lines in an orderly well-equipped school at home, and quite another to be faced with a crowd of undisciplined little black piccannies, whose one idea at first seems to be that the greater the noise the better the school.

This paper therefore is simply an account of some of the experiments we are trying at present, in the infant school at Yakusu and it is written in the hope that those of you who are teaching the little folk may be able to adapt some of the suggestions to suit your particular work.

Our infant school, comprising five classes, now has an average attendance of 80 children, whose ages range from 3 to 8 or 9 years.

For the sake of clearness, I have taken the various subjects in order, beginning with the Babies' Class, where practically everything is taught in the form of a game.

Reading. Babies class (always in garden. Children aged 3 and 4) (Here Mrs. Chesterman showed letters about 4" square.)

(1) Children stand in ring, while teacher walks round with big letter singing a rhyme in which she asks the children if they know its name, and they sing the reply.

(2) Hide and seek. Half-a-dozen letters are hidden in the grass to be found and named by the children.

(3) Races. Each child holds a letter and must be called by its name. For instance, M and O will run a race. M has won, and so on.

Other Classes. (Children, 5 to 8).

A great deal of blackboard work is done to avoid the mechanical reciting from books. These children have such a wonderful capacity for repetition that it seems to me our aim must be to train their *minds* rather than their memories. For example, the other day I heard a child read a page from a book and I asked him, "what story were you reading?" You can guess the answer "Oh I wasn't reading a story, I was only reading words." To get them to realise that words have *meaning* we have adopted the plan of writing a word on the blackboard such as mouth, door, window, etc, and without speaking, the children touch or indicate the object referred to.

With older children the teacher writes a command on the blackboard "Shut the window, Malia" (always put the name of the child at the *end* of the sentence). Everybody puzzles out the sentence in silence, not a sound must be heard,—then Malia, finding she is the person concerned, walks to the window, shuts it and sits down again amid general applause.

A very useful help in teaching reading is a box of small letters, (Mrs. Chesterman showed smaller letters.) These can be used by children at all stages, the great advantage being that a class can be left to work on its own, forming words or sentences, and it also offers an opportunity for individual effort, each child being free to go his own pace according to his ability. We have found that after working on these lines, the children will attack the primer in a more intelligent manner and with far greater interest.

WRITING (blackboards shown).

All children use small unlined blackboards and write with white or coloured chalks. All copying is done from the large blackboard (no copy-books are used) and letters and easy words are written from dictation.

NUMBERS. This subject is taught *entirely* with the aid of concrete objects, coloured counters, small pebbles, sticks, (specimens were shown). Clay bricks made and baked by children.

BABIES CLASS. Here we use ninepins a good deal, and the babies are becoming quite expert at this game, and can tell at a glance how many men fall at a blow! But the market game is the favourite. They buy and sell shirts and bananas, count numbers of fowls and fish, interchange francs and centimes, and incidentally, but most important of all, learn fair play. (Market and coloured cards representing articles of exchange were here shown).

Other Classes. Again concrete material is used.

(1) Tables are built up in this way and are soon learnt by heart. Children place 2 counters side by side and repeat—

OO one 2 is 2

Two more are added and children repeat—

OO

OO two 2s are 4

Add two more and repeat—

OO

OO

OO three 2s are 6 (never two 3s are 6) and so on.

(2) Actual sums with figures are introduced in the following way; the teacher using either a ball-frame or B.B. while the children "make" the sum on the table with counters, or sticks, or bricks, etc.

OOOO	OOOO = 4	4
1 st Stage OOO	2 nd stage OOO = 3	3 rd stage 3
OOOOOOO	OOOOOOO = 7	7

children soon learn to "make up" their own sums, and so can work independently of each other and of the teacher too.

(3) Easy problems in mental arithmetic which suggest themselves to every teacher.

HANDWORK.

(1) Mat-weaving. (mats shown). This occupation may be connected with numbers, the children threading the strips of paper according to the teacher's dictation—over 2, under 1, etc. (Preparation for weaving mat in Raffia—and cane weaving for baskets were shown).

(2) Paper-folding. (specimen shown).

(3) Sewing picture cards. (specimen shown).

(4) Modelling. A large sand-tray for illustrating Bible stories is invaluable. A model of the Garden Tomb with the rolling stone, or the house with the broken roof through which the paralytic man is actually lowered, makes the story real and living to the children. If necessary, this is prepared beforehand at the teacher's training class (tent and

figures for sand-tray were shown). Group work in sand and clay modelling can be done by a class at a time. For instance, one class made the village of Yakusu the children themselves fetched the sand and clay, and each child modelled his own house, and placed it in the correct position. Even the flag of welcome to the Governor was not forgotten! But the day came when we wanted the sand-tray for something else, so to preserve our village, we made it into a picture instead. (This picture was produced).

(5) Picture-building. This idea of picture-building can also be adapted to story-telling. (Picture of "Three Leopards" adapted from our "Three Bears" exhibited). We have found this a great help in getting children to understand how to read a picture. They see at once the central object without a lot of confusing detail.

DRILL AND GAMES.

Bells, flags, Swedish drill, balls and bean-bags offer a good variety in the way of exercise and recreation, supplemented with games such as Fox and geese, Fill up the gap, Twos and threes etc. Boliki wa Lokele (native game). We have made the Three Leopards into a game and the children play it in a most realistic manner.

Leaving the work of the children now, we must mention what perhaps is the most important part of the Kindergarten—the teacher's preparation class. At present there are five little teachers aged about twelve, and chosen from the girls' school, who assist in the Kindergarten every morning and attend a preparation class every afternoon, where they read and write, learn to print on a blackboard, prepare work for the children, discuss plans and progress, and learn how to use a picture and to tell a story. They take it in turns to attend the infant class on Sunday, and re-tell the story to the other teachers the following day, for criticism and comment. This we hope will be the beginning of a Sunday-school Primary Department.

RESULTS.

A word as to results, so far as we dare mention them in so short a time. The majority of children (not including the babies) can build up and read any ordinary word (not only those in the primer) after six to eight months at school. One little girl who entered the Kindergarten 6 months ago, not knowing a letter, has now started work as an assistant teacher, and is doing very well indeed. Of course she is rather exceptional, but the children in the top class of the Kindergarten are following hard on her heels, and are already reading our little book "Stories of Jesus."

But to teach reading is not of course our primary aim. I think that the value of the discipline of the kindergarten and the effect it has on the moral development of all the children cannot be overestimated. Certainly the first

lesson every child learns is that he cannot be first—others must be considered and he must take his turn.

He cannot always lead the class, he may not snatch the biggest picture book, he must not run out of the line to seize the brightest flag, and so on. It has been amazing to me to see how easily these children respond to discipline which is suggested rather than enforced, and how quickly they understand the idea of "fairness."

In many little ways they are even attempting to govern themselves. For example, just before the opening of school a few days ago, one little mite nudged three children sitting in front of her and whispered "you are not clean enough to come to our school to-day." Out raced the little culprits and returned as we were singing the opening hymn, very wet but very radiant!

In spite of all the difficulties which crop up on every hand, I feel certain that you will agree with me that the opportunity and scope for developing Kindergarten methods in Congo, coupled with the natural affection of these children, is in itself an incentive and inspiration to all interested in this work, and in particular to us, whose service is offered to Him, who first taught us to "set a little child in the midst."

Mrs. Carpenter in opening the discussion advocated the use of Kindergarten methods not only in the Primary schools but for boys and girls also. It has been proved especially advantageous in teaching Arithmetic. All very much appreciated the suggestions in Mrs. Chesterman's paper.

How Best to Train Girls to Become Evangelists' Wives and Bible Women.

By Mrs. S. E. Moon, A.B.F.M.S.

Since the first requirement of a good teacher's wife or Bible woman is a good Christian character we will first consider such a general training as will develop in her a character that shall make her life wherever lived an example of Christian conduct.

Conditions being as they are it seems that the most effective way to train our girls would be through the boarding school. And it will be largely through girls thus trained that we shall hope to elevate the home life of these people.

In placing the girls in the boarding school we should be careful not to take them too far out of their native environment and so either fail to get a point of contact with them while in training, or unfit them for village life after they are trained. We must create for them an environment which will be conducive to the training. By far the greatest factor in this environment is the "home life," which we will consider first.

HOME LIFE—HOUSING. We would recommend the double house, each apartment made to accommodate a family group of, say, seven or eight girls of various ages. The older girls could be the house mothers. These houses should be arranged in a rectangle so as to make it possible to have a good growing fence or lime hedge around the whole compound. This would guard the girls and would give the freedom to which they have been accustomed in their towns and which they so much crave. It would also allow them to keep small animals such as chickens ducks, rabbits and guinea-pigs all their very own without these being a nuisance to others on the station. The accompanying chart will best and most quickly illustrate what I have in mind. At the back are the houses for the animals and the cook-houses in each of which are good roomy shelves for the keeping of the food and the cooking pots. In front of the houses, inside the rectangle is the girls playground with good shade trees, fitted up with swings and as many other appliances as can be devised and provided.

This plan includes room for about fifty girls and the native superintendents. Each room of the double house is 14 by 18 feet inside measurements, having two windows and two doors. There is room for seven or eight cement beds. Each house is furnished with small lockers on the walls above the beds giving each girl a place in which to keep her garments and other belongings. The place where bed number eight could be placed, if needed, would otherwise be used as a place for work garments, not convenient to put in the locker. A rack on the wall for plates, spoons and cups is a simple and convenient contrivance. There is still space left for a few good pictures on the walls. The plastered walls could be made very attractive by the use of the native clay paints which they themselves know how to make. A good table with a drawer for each girl placed in the center of the room and a simple chair for each one, complete the furnishings.

The house of the native teacher or superintendent and the assembly room is placed in front to close up the rectangle. The hedge can be connected up to this house with a short iron or brick fence making any other entrance or exit impossible except that through the passage between the superintendent's house and assembly room.

HOME TRAINING. Daily household tasks should be assigned to each member of the family groups. The house work for each week such as

cooking, dish-washing, sweeping of the house and yard, carrying of wood and water, getting *madioca* or other foods from the garden and caring for them should be divided—the arrangement and division, of course, varying according to seasons and other circumstances. The wood for instance, in some cases might be obtained better by the whole group going to the woods with the native woman in charge once a week during the noon hour, the usual play being sacrificed for that day. All these tasks should have special time allowed for them and should be checked up every day by the native superintendent.

The girls should have a well balanced ration and have three meals a day served at table. The weekly fare should be planned by the missionary, the native superintendent and the house mothers.

There should be fruit trees and palms in abundance for their care and free use. Gardens should be arranged for each family group and each girl should have her own part to work, the size varying according to the age and ability of the girls. The younger girls should have each her garden immediately adjacent to the garden of the older girl who is responsible to teach her and supervise her work. The girls should grow as great a variety of foods as possible. In order to carry out the policy of self-support the produce of these gardens, when brought to the station store, which should be the medium of food exchange, should be credited in money value in each girl's own account book. Similar credit should be given in case parents or relatives bring food for the child. Each girl's portion of the food expense for the week should likewise be debited to her account at the native market prices.

The washing and mending should be done regularly. The older girls should teach the younger ones. This should be put up to them as a part of their training and they should be given time enough to do it.

The missionary should have weekly meetings with the house mothers alone where she should encourage the utmost confidence in the discussion of the successes, failures and problems in this and other work of the house mothers.

We have given time in our program for prayer and recreation. The importance of this is recognized by all. We should not only make good use of the play-ground appliances but we should adopt and reconstruct some of our own good old-fashioned games such as, "hide the thimble", "drop the handkerchief", "blind man's buff" which make for good fellowship and demand alertness and some skill. We should also invent games which will help us in teaching good social conduct and helpfulness to others.

SCHOOL.

The school work should be done in the regular station school in the class-

room with the boys. This, I believe, is thought by those who have tried it to be best for the boys and girls too. It also has the added advantage of saving the time of the missionary for the many little details of the home life of the girls which is so important and is so often neglected, special classes in handicrafts should be conducted for the girls separately. Every girl should be taught at least one useful handicraft aside from sewing, such as basketry, mat-weaving, pottery, and perhaps work with the loom. She should be taught some work which she can pick up and do a little at in her odd moments. The missionary should secure a market for such products as reach a certain standard so that the making of these, aside from their educative value, will be a help to the girls in meeting their school expenses.

SOCIAL CONDUCT AND GOOD MANNERS.

Upon her entrance into this home life every girl should be impressed with the idea that now she has come to learn a new, better and happier way to live, the way Jesus came to earth as a little child to show us. He grew in wisdom, in stature and in favor with God and man. He too, though God, was obedient. These two texts should permeate all our teaching and training, but they are especially applicable in the teaching of good manners because they are simple and practical. They will also help the children to follow Him in His later Life when He went about doing good. The all round growth and obedience are fundamental to all good character building. Growth in favor with God and man and obedience are the essence of all good social conduct. Let us make the acquiring of good social conduct a thing to be desired by showing them, as Jesus did, that His way is the way of peace, happiness and good friendships. We can teach this effectively by drills and plays. In all their dealings with one another in the home, in the school, at work or play, we should expect and insist upon fair play, just dealings, truthfulness, courtesy and obedience. These are the things Jesus taught and for which our school stands.

Before leaving the discussion of the home life we must not forget to mention the great value of the contact of these girls with the missionaries in their own homes. Every boarding school girl should some time in her course be given this opportunity, not so much for what she learns there, which would be directly applicable in her own life, as because of the broader outlook it gives her upon life, the fellowships and better understanding of the foreign teachers and their teachings. In our dealing with these children in our homes we should think of them not as servants, but as children in Christ, and treat them in a way that will encourage confidence, loyalty and respect.

SOCIAL OR COMMUNITY SERVICE.

All through the course the girls should be taught, directed and encouraged

to help others at all times. Show them that the little simple services done for the Christ who has done so much for them, and who has made all these good things in life possible for them. Keep the ideal before them by telling them stories of the great women of the Bible, of the good women of other lands, and of the work some of the good Congo women have done. In all the application of our teaching we should be very definite and direct. Many different forms of Christian service will suggest themselves such as, evangelistic work, helping the sick in various ways interesting groups of small children while the mothers attend church services, caring for each other in times of sickness and doing the tasks for a sick schoolmate. They should all be taught something about nursing and what to do in cases of emergency. Simple and practical kindergarten methods would be very profitable and would appeal very strongly to girls at this period as the mother instinct in them is then very strong. The practice school for this could be made up of children of the assistants living on or near the station.

Before leaving it is important that they should be taught how to conduct meetings for women and children. Many of our boarding schools have proved how readily children respond to the appeal of giving to God's work. The training in giving should never be neglected.

We have considered the general training of the boarding school girl in her relation to the Home, the School and Community or society. We have watched her grow, let us reverently hope, "in stature, and in favor with God and man." In the home we have lifted her out of the dirt, poverty and shiftlessness of her native town and taught her to live in a clean comfortable home such as any thrifty native could reasonably hope to acquire. We have taught her how to work and how to feed and clothe her body, how to mingle with her companions in good play and in the pure joys of life. We have taught her by practical demonstration the privilege and duty of service for others.

With this training if she has been faithful, we should expect her to enter gladly into any service to which the Lord may call her. If she has the opportunity of marrying a teacher she should not, or need not, fear to go with him into a heathen village, because she has learned the joy of service for others and has within herself the ability to make and care for a good home and carries within her own heart the best joys of life.

But since most Congo girls have little to say about who they shall marry I see no other way, "to train girls to become evangelists' wives," than to first train the parents, and unfortunately also a vast number of teachers who are not so much concerned about getting a wife of good training as they are about getting one who knows the hoe. When we have taught men and teachers that the price of a good woman is far above rubies, and have taught

Christian parents, when they bring their children to us, to dedicate them to the Lord as Hannah did, then we shall have teachers wanting to marry station trained girls, and parents and relatives who are willing to forego the big marriage money and allow them to marry teachers that they may engage in Christian work.

We hope that many station girls thus married, or girls chosen as Bible women, may have the further opportunity of a training in their maturer years in such a school as we have at Kimpese where we see a vast difference in the effectiveness of our training between the wives who had boarding training in their girlhood, and those who have never had any opportunity beyond the village life.

SUGGESTED PROGRAMME OF DAY'S ROUTINE.

5.30—7.30	Garden	2 hours
7.30—8.30	House care and breakfast	1 "
8.30—8.45	Prayers	¼ "
9.00—12.00	School, with short inter- mission for play	3 "
12.00	Inspection	½ "
12.30—2.30	Dinner Rest or free play	2 "
2.30—5.30	Handcrafts and remunerative tasks	3 "
5.30—7.00	Supper, chores and play	1½ "
7.00—8.00	Study	1 "
8.00—9.00	Play	1 "
9.00—9.30	Prayers	½ "

SUMMARY.

Sleep	8 "
Meals, care of person, chores, play, devotion	7 "
Manual work	5 "
Mental work	4 "

DISCUSSION.

At the commencement of the discussion questions were asked as to whether polygamous wives were received into the schools, and whether such wives came for protection.

Mrs. Metzger. At Tshumbiri we at first decided against receiving polygamous wives, but gradually came

to the conclusion that we could not turn them away. We have only done so in two or three cases. We have tried placing girls out in villages. She asked if the plan outlined in the paper was now in working order at Kimpese.

Rev. S. E. Moon, who read the paper in the absence of Mrs. Moon, replied that they were working on that basis, though the plan was not fully adopted as yet. The program of time is being substantially followed.

Miss Cork. At one of our conferences we formulated a program to give these girls a chance to come into a boarding school, and we are trying to make it a success.

The Chairman. In our district many of our girls are engaged to be married when very young. At the request of our Christian lads we started a school for girls and twenty-five came. We now have fifty-five, all of them being engaged except the very small children. We have allowed some to go home during the summer vacation, but the lads do not like this, and replied, "We have done so well away from our evil homes, so we do not want our girls to go."

Mrs. Metzger. Is not the plan outlined in the paper rather confined? Our girls rebel if confined too much. But we expect our girls to work in the gardens as they usually refuse to do such work when married, thinking their husbands can buy their food.

Mrs. R. H. Kirkland. Medical work should be put in the schedule for girls.

Mrs. Millman. The programme as submitted in the paper is too crowded and too institutional. That item beginning at 5.30 is too stiff. Let us go softly. Be mothers to them.

Medical Training for Girls.

Miss Fair of Luebo was asked to write this paper but unfortunately she is on furlough. Miss Bell, of San Salvador, very kindly responded to a request to give us the result of her experience in the training of girls at San Salvador hospital. Miss Bell was not given time to prepare a paper, but sent by return of post a letter of which the following gives the main conclusions.

In Miss Bell's experience the girls are as easily trained as the boys. She has been engaged in training girls for the last ten years. The results have fully repaid all the hard work expended on the girls. Congo girls compare favourably with the probationer nurses of whom Miss Bell has had experience in England.

All girls for training are chosen from amongst the older station girls. At present there are four in training. They obtain the bulk of their training in the ordinary routine of hospital work, for which they receive one franc a month.

A speciality is made of midwifery. The girls are carefully trained in maternity work and they become capable of taking entire charge of the baby until the mother leaves hospital.

The girls are also taught to dress wounds, and to give douches and enemata. One girl has been trained to administer anaesthetics.

Miss Bell has found the girls quite willing to undertake the many disagreeable duties of a nurse, and is in every way satisfied with their eagerness to learn and the progress they make. The fact that these girls are willing to do so much for those who have no claim of relationship upon them is a splendid testimony to the power of Christianity.

Boys are also being trained at San Salvador in all branches of medical work including microscopical work.

Miss Bell concludes her letter by emphasizing the necessity for medical training for as many girls and boys as possible. She fully believes that natives so trained will be an enormous power for good amongst their fellow men.

How can we best get the Cooperation of Christian Women?

Five Minute paper, By Miss Cork C.B.M.

In Psalm 68 (R.V.) we read "The Lord giveth the Word: the women that publish the tidings are a great host"

These words are recorded in a psalm of joy and praise for all that the Lord

had done for the Israelites, and probably the women realised this more than the men, for I can quite imagine that it affected them more. Surely if ever women had good cause to "publish the tidings" it is the women of Congo and Africa generally, because of all they have been delivered from, both directly and indirectly, as a result of the preaching and living of the Gospel of Jesus Christ among them. Indeed, owing to this there must be thousands of women whose hearts turn to God in great thankfulness, whether known or not to us, and I firmly believe that there are many who have not publicly confessed their faith in the Saviour, because of their social position in African life.

"For the love of God is broader
Than the measure of man's mind
And the heart of the Eternal
Is most wonderfully kind."

In reference to their co-operation, I feel that they have worked hand in hand with us in a wonderful way, and the figures of our women membership bear testimony to the success of the one by one method. One dear old soul at Ikau used to bring a fresh woman to the meeting every week, despite the fact that she had a one and a half hour's walk. I think an essential feature in ensuring their co-operation is the delegating of responsibility for the meetings, and encouraging them to take their part in speaking to others. I remember the maiden speech of one young woman at Euli who, after much hesitation and almost ridicule from the audience, gave one of the most intelligent gospel messages I have ever heard from the lips of a Congo woman. Moreover one is often able to gauge the speakers development and to give them just the help they need.

We have several women in the Lulanga district who are responsible for the Church work in their districts.

They can co-operate in caring for the sick, and we trust that the growing spirit of independence among them will fit them eventually for instruction in first-aid, midwifery, and general nursing.

The keen spirit of trading as seen in the riverine villages is not conducive to a life of service to Christ, and at Lulanga women's work is at a great disadvantage for that reason.

Some Suggestions for the Treatment and Training of our Station Girls.

By Mrs. Graham, B.M.S.

One of the best aids for the development of the highest type of woman in our Christian work in Congo is the education and training which the boarding-school system affords: if only our plans give every opportunity for freedom of action and the assertion of individuality, which help so much towards the reform of social standards and customs. We must aim at the uplift of women for their own sakes, and not merely given them the knowledge useful in women for the sake of their husbands.

Thirty-four years ago, when Mrs. Lewis first came to this station, girls were taken in to be trained. Many of these women are now with us; some of them being grandmothers: and for years they have worked side by side with their husbands, making their homes centres of Christian influence, and they themselves taking the lead in ethical reforms.

Before writing this paper I had a meeting with all our older station-trained women, and another meeting with their husbands. All bore most enthusiastic testimony to the value of the help they received from the training on this station: and the men said that they found that their wives were much more intelligent and more capable of understanding the standards of the missionaries than women who had not had that advantage, and that they were better wives and mothers.

In our various missions and districts we are working under comparatively different conditions. Each place has its own peculiar customs and tribal differences; and plans which are adaptable in one station may not be found suitable at others.

We need always to bear in mind what our aims should be in the training of our girls.

- 1st:—Their definite conversion to God.
- 2nd:—The development of their Christian character and spiritual life.
- 3rd:—The best preparation we can give them to become good wives and mothers; aiming at the highest ideals of domestic life consistent with native limitations and environment.
- 4th:—To awaken in them the highest ambition for social purity and an interest in all ethical reforms.
- 5th:—To create an enthusiasm for Christian work in their own villages, and give them every opportunity to learn how to nurse the sick and alleviate suffering generally.

And now as to some of our plans for the attaining of these goals. To

begin with, how can we get the girls. We have a rule at this station that if a lad is engaged, his fiancée must come to us for training, so for years the majority of our girls were the affianced wives of our station boys. Since the advent of our single ladies however we take in as many eligible girls as we have accommodation for: and we always have many more applications for admission than we can accept.

The age we prefer a girl to be on entering is from ten to thirteen years, before her habits have been confirmed, or she is old enough to understand and follow evil customs which are so difficult to eradicate when once established. There is always a special danger of the lads demoralising girls who are younger than this, and the very young may be used as the medium of intercourse between the young men and the elder girls. At this stage of the work we have Christian girls on the station who help to shield the younger ones from these dangers; but in the earlier days of our mission it was always a menace.

Girls who have not previously been under Christian influence need to spend five years on the station: others coming from more or less enlightened districts require at least four years. In that talk I had with the ex-station girls, they told me that a heathen girl is quite two years under our influence before it begins to dawn upon her what we are aiming at, or she can have any idea of the disinterestedness of our motives, much less be able to realize what our moral standard really is. When an average girl is taken away completely from her old environment, and lives in a Christian atmosphere for several years, on returning to her still unenlightened home she is surprised and shocked at their heathen customs and evil practices, for she has learnt to view things somewhat from our standpoint. If a girl enter the station before she has learned farming and other work allotted to women in this land, she finds a difficulty in adapting herself to outside conditions on leaving the station.

We do not think it wise to have too large a number of girls under training at the same time, for it is impossible in a crowd to acquire the knowledge of their respective dispositions and weaknesses which is so necessary if one wishes to gain an influence over them individually. Here we limit our number to 36, who are housed in three adjacent buildings under the supervision of the single ladies, with a senior Christian girl as house-mother in charge of each set of girls. We choose girls for this purpose whom we have proved to be capable and trustworthy; and their influence over a relatively small group is much more potent than it could be among a greater number. And, in case there should be amongst the girls one very strong-minded with evil tendencies, her influence is largely limited to her own house-circle.

It is essential that each girl should have her own bed, and use it only, for moral as well as hygienic reasons.

Each missionary in charge of girls should learn all she can from senior Christian women about the demoralising social customs peculiar to the tribe, so as to guard against them. It is often the case that some apparently innocent action has a secret evil meaning.

We used formerly to have a girls' house and a boys' in each married missionary's compound, but of course in a separate enclosure; but to carry this out satisfactorily requires very strict supervision, which is not always possible under the conditions in which we are living in Congo, as so often illness and short-handedness interfere with the necessary oversight. It is quite contrary to native ideas for unrelated boys and girls to be brought up together. When I spoke to the senior women on this question they all agreed that if a married lady has boys she should not have girls as well. The oversight of the girls is one of the most important branches of the single ladies' work. Miss Coppin and her colleagues have worked successfully on these lines; and her good grip of the language is a valuable asset in training the girls. It is impossible to do this work efficiently with only a smattering of the vernacular.

Although it is unwise to have boys and girls in the same compound, yet healthy games in which the sexes can mingle, which do not involve physical contact, are invaluable in destroying false native ideas of social intercourse; and these should be encouraged, as well as mixed classes for singing and other subjects.

Certain native ditties associated with heathen dances should not be allowed in their games. The Christian women will be quick to recognise these and help enforce their prohibition.

There is a great difference of opinion about the advisability of locking the girls up at night. For years here we locked the gate of their compound; but now this is unnecessary, as the Christians are on the alert and would report a girl seen outside at night; but the ex-station girls told me that the fact that the gate was locked in their day was a strength to them in temptation, and they emphasized the need for this precaution at the commencement of a work in a heathen district, where they have not the vestige of an idea of even the elements of morality. Of course, where a work is long established like this one, it is not necessary; and one feels that it is well to give the girls an opportunity of exercising their sense of honour but it takes some years of Christian influence to create such a sense.

As to the employment of the girls, it is most important that every hour should be occupied, with only short intervals for rest and recreation... Natives are naturally so improvident that in every department they need to

be taught economy. They are so indifferent and careless about missionary property that, unless strict provision is made against it, they become extravagant and thriftless. It is a good plan to make one girl responsible for cooking utensils, another for garden implements, another for sewing requisites, etc., and they should be severely reprimanded if these are spoiled or lost through carelessness. We arrange here that the girls cook in turn for the sixty-five children on the station, four being set apart daily for this work. We found that when they only cooked for themselves they were not particular; but since this latter arrangement they have won quite a reputation for good native cookery. Meal times should be regular, and each group of house girls should sit down together. Every head girl should be made responsible in the matter of gifts from outside, and report the receipt of these to the missionary in charge. This will prevent the surreptitious exchange of gifts with evil intention. Besides cooking, our girls are trained in house-work, laundry, sewing, gardening, attending the sick and midwifery. It is good to encourage them to introduce new vegetables and fruits into their gardens, and they will take a lively interest in the rearing and management of poultry. From the earliest days the senior girls have helped us in midwifery cases here, but now we have girls trained in connection with the medical department, and at present Miss Bell is organising this work in such a way that all the girls may have experience of this kind, and she hopes to have classes for the theory and practice of obstetrics. This will enable the girls to relieve much suffering in their own villages.

I believe in individual teaching on moral hygiene. In a general way one can take up the subject in classes, but it is the quiet talks with individuals on self-control and self-discipline and purity in word and deed which have the most potent and lasting effects.

If a girl on the station is found to have definitely demoralising habits, she should be expelled, for she will only contaminate the others.

Another matter of prime importance, which cannot be over-emphasized, is that every girl on the eve of her wedding should be taught the solemnity and sacredness of the marriage contract.

Just recently we had a remarkable evidence of the value of the station training for native girls. Our senior deacon told me the other day how much the Mayanda Christians regretted not having sent up their girls to the station for training in past days, as now the difference between their district and others is very apparent. The moral standard in the Mayanda towns is not so high, nor the wives and mothers nearly so capable and good, as in the districts where station girls have set the example of what Christianity expects from them.

from the "Home" to establish good Christian homes of their own, with a desire to help their less favoured sisters to do the same.

Recreation for Girls.

By Mr. Ross, D.C.C.M.

The other day there died in England, killed by a fall from his polo pony, the last representative of an old American family. He had nothing to do except amuse himself, and he killed himself doing it. We would beware of this extreme, to which some of our American and Continental stock have come in their pursuit of recreation, as we plan for the play life of Congo. Yet our boys and girls will seek and obtain recreation, and to us is given the joyous task of guiding them away from the sordid into the wholesome play.

From the pen of Henry Ward Beecher we have, "Blessed be mirthfulness; it is God's medicine. It is in the mind and you cannot get it out. It is the blessed spirit that God has set in the mind to dust it, to enliven its dark places, and to drive asceticism like a dark fiend out of the back door. It is just as good in its place as conscience or veneration. Praying can no more be made a substitute for smiling than smiling for praying. Play is inherent in the human soul; and conserves physical, mental and moral vitality. The Greeks, Spartans, Olympians, Latins played and other plays took a very great place in their national life. The children of Israel 'rose up and played' during their long journey in the wilderness. David played upon his harp, and the people danced before the king with joy. 'The women came out of all the cities of Israel singing and dancing to meet King Saul with joy, and the women answered one another as they played.' One of the promises of God's blessing to Jerusalem as prophesied to Israel was 'The streets of the city shall be full of boys and girls playing in the streets thereof.'

The streets and villages of Congo are full of boys and girls playing, but what are they playing? In what native village can we not hear sounds of clapping hands and dancing feet on moonlight nights? As we pass through the village by day and stand by groups which are laughing, singing and dancing, we all too frequently hear words of vulgarity and witness actions of suggestiveness that make us say "Don't play that" instead of "Let me teach

you a new game." We cannot take away from our Congo lads and lasses their degrading plays until we have substitutes clean and suitable, and we cannot do this without careful thought and study of what will fill their desire for recreation and serve best to develop in them the clean joyous spirit of fair play. It is the sunniest, happiest task imaginable, filled with laughing faces and joyous outbursts of new-found fun.

In a large city of the middle west in America there is a club formed for the express purpose of giving parents an opportunity to study the games of their children and play with them. Courses are being arranged in our schools and universities, and teachers are sent out especially to develop this important part of our life. Yet here in Congo we are gathering our boys and girls around us, locking them into houses or courts, telling them to be good and not to think of or do evil, but what are we expecting them to be thinking or doing from dark to bed-time? All too long we have neglected to face this, and as a result many a girl has gone out in search of her own amusement and found it, and with shame and disgrace in the eyes of her white teachers.

In a few, but all too few, spots we have visited we have found little groups gathered about tables in the homes during the evening time, playing games full of fun but devoid of evil, or reading and studying. Still others enjoy the games in the moonlight as innocent as our own childhood. There are numbers of native games with no bad elements whatever, games symbolizing birds, trees, animals and various elements of nature. First of all, I believe we should search these out very carefully and let the children play them with the laughter and fun that they call forth. But these are not sufficient and we must supplement them with types of our own games that will fill their desire for relaxation and exercise, and we must make them so interesting that they will forget the things that lower and dull their minds and be invigorated by the healthy joy of clean sports.

In order to accomplish this phase of the work more systematically in our mission, our conference last year appointed a committee on recreation to study plans and plays, and to keep all our stations in touch with new developments. The first thing we did was to order a book of games for each station entitled, "Games for Playground, Home, School and Gymnasium," by Jesse H. Bancrofts. This proved a most helpful step and I highly recommend it. It recalls games we have all played, as well as hundreds we have not known. There are games for every mood and occasion, indoors and out, and they are most adaptable for use out here. We have played numbers of them with our girls with splendid fun and success. "London Bridge," "Drop the handkerchief," "How d'ye do, my partner," "Go round and round the village," "Mulberry bush," and "Tag"

are favorites. It is only within the last month, however, that our living and play room has been finished at the girls' house, and we have not been able to try the quiet games suitable for indoors around the common table. Yet I feel strongly assured that no investment we have made will pay better than this room with its light, its books for study of the next day's lessons, and its games, and it is our hope henceforth to stress this part of the program as strongly as the school, the sewing classes, the garden and industrial work. Personally I feel it is bound to make as much, if not more change in the girls' attitude toward life as any part of the work. No matter how much we do for them during the day, if we leave them alone at evening time a very great part of the benefit of the day's work will be nullified by what goes on in their minds and hearts and their talk and deeds at night. We must fill their every waking moment with vigorous healthy living that there will be no time for evil, and we must do this until their lives become so saturated with the higher that the lower is gradually stamped out, and we see lives purified and clean.

DISCUSSION.

Miss Hadaway, C.B.M. opened the discussion as follows: We are all agreed with the writer of the paper as to the necessity of pure healthful recreation for the lads and girls of Congo, and we realize how little time and thought on the whole have been given to this matter.

If we are effectively to help the young people we recognise that we must cater for the social side of their nature. In seeking to train them along Christian lines we of necessity take from them forms of recreation which while wrong and repulsive to us have not been considered so by them or their parents. Can we conscientiously do this without substituting something better? How would Christianity devoid of play appear to European children? The Gospel of Jesus is pre-eminently a joyous one and we dare not represent to the children here that the Gospel is merely a system of "Thou shalt" or "Thou shalt not."

To this consideration must be added the fact that rightly directed play gives scope for the development of certain traits of character, such as unselfishness, consideration for others, self-control, and the spirit of give and take. Speaking of our own mission, at stations where there have been boys and girls in training, certain forms of recreation have been provided, such as "Oranges and Lemons," Tug of War," ring games, etc, which are heartily enjoyed. Table games are also much appreciated. But we realize there is more to be done in this line. I think that physical drill should have a more prominent place in the training of children.

How we best can reach Women and Girls in Outlying Districts.

By Mrs. Börrisson, S.M.

What do we desire for the women and girls?

We are here at the command of our Master according to Matthew 28.

Our main commission both from the Master and His Church whose servants we are, is to bring the Gospel to all, and so our chief concern for the women and girls of Congo is to bring them into a true knowledge of God and the one whom He hath sent. This is no easy task in a generation which from its forefathers has inherited nothing but gross heathenism.

The knowledge of God and man's relation to Him, and salvation through Jesus Christ must be given in small portions, and from time to time.

Faith cometh by hearing. When the power of thought is as limited as one finds it in the average Congo woman, such teaching must be repeated over and over again, and in different forms adapted to her intelligence, or else the Gospel Message will be incomprehensible and leave her untouched.

On order to carry out successfully our mission to women and girls, we need a more than ordinary mastery of the language and knowledge of the mind of

the native. Our lack of this to a large extent, can be made up by the employment of the zealous and enlightened teacher, who can devote his whole time to those who live in his district. He has greater possibilities than the missionary when it comes to the bringing of the Message to the people because he knows how to meet them on their own ground.

It is encouraging to note that his work in the out-schools is crowned with equal success among women as among men. It has been found that, by looking up Church records, the number of women members was at first greater than that of the men.

According to our experience mixed schools are preferable to those in which the boys and girls are separated, as it tends towards equality of the sexes, but the main difficulty of educating boys and girls in the same school is not to be found during school hours, but out of them. We can spend such little time in the outlying districts that the problem resolves itself into the institution of the Station boarding school, from which we must endeavour to mould characters which will really influence village life.

The training of the evangelist's wife is of primary importance so that in her home life she shall be a help and not a hindrance to him, and that by her example and industry she may be able to influence her neighbours. But in order to do this, and to give the woman the same standard of education as the man, it is necessary that her rôle of family provider should be transferred to the man, or her heavy burdens will absolutely preclude this ideal. We must get back to this idea again, for it seems that the founders of the various missions were far more aware of its fundamental importance than we are. Public opinion is changing however in this respect and the natives are accepting the requirements of many missions that every boy and teacher take his part in agricultural work. Women are gladly rising to the opportunity of sitting alongside their husbands in the classrooms, and in this lies the hope for the future.

DISCUSSION.

Mrs. Jaggard in opening the discussion emphasized the necessity for making contacts with the women of outlying districts. When sitting down in the homes with women the people commented favourably on the fact. Go to the women, pick up the babies, and show them that you are as much concerned for them as for the men.

Mrs. Jeffrey said that the men evangelists testified that they could not present the Gospel message to the native women, and that their wives should be trained for this work.

Mrs. Wilkinson. During two of our itinerations some months ago we found three women acting as teachers. They were managing the whole affair.

Mrs. Ruskin. There is a good deal of co-operation in working among the women of our district. In most every church we have a woman treasurer, elected by the vote of the whole church. They have great influence over the women in the church, and outside, and the men admit that the women do the work well. During a sort of revival of fetish worship it was the stand taken by the women which put a stop to the thing.

Mrs. Metzger. When our evangelists come in for training, their wives also come. I have special classes for them. We have had two girls come on the station due directly to the influence of the evangelists' wives. We should teach the latter to get the women of their villages interested.

Mrs. Bedinger. On two of our stations the wives come along with the evangelists and are given training in music and medical work. The men seem to think that the women have not the mentality of men.

MISCELLANEOUS BUSINESS.

The following action was taken upon matters which do not appear on the official programme:

FINDINGS COMMITTEE.

Proposed by the Rev. R. D. Bedinger, seconded by Rev. E. R. Moon, and carried, that the President nominate members of the Conference to

constitute a "Findings Committee" to carry on the functions of the Congo Continuation Committee during the Conference.

The following were appointed: Dr. H. Anet, Dr. C. Mabie, Revs. R. D. Bedinger, J. A. Clark, S. Gilchrist, D. Mason, E. R. Moon, E. Ross, J. Sodergren, and the President and Secretary (*ex-officio*).

NOMINATION COMMITTEE.

In pursuance of the action of the Congo Continuation Committee, the President appointed the following members to act as a Nominating Committee, in order to select suitable names as candidates to fill the various offices of the Conference: Revs. R. D. Bedinger, E. I. Everett, H. C. Hobgood, D. Mason, Dr. D. L. Mumpower, Rev. H. Ross-Phillips, and the President and Secretary (*ex-officio*).

ELECTION OF PRESIDENT.

According to former procedure the President has hitherto been inducted into office at the beginning of the Conference, retaining that office until he has welcomed the new President at the next Conference.

The death of the late President, Dr. W. M. Morrison, a few days after the Luebo Conference, and his prior re-election for a second term, having raised difficulties which place a great strain on his successor, Rev. Joseph Clark, the method of procedure in the election of President was discussed by the Conference. For result, see Resolution 8 at the end of this Report.

WASHINGTON CONFERENCE.

In connection with the Dis-Armament Conference at Washington then in session, it was decided to devote the Sunday morning prayer meeting for special intercession for the success of that Conference.

LADIES' SESSION.

Proposed by Dr. D. L. Mumpower, seconded by Rev. G. Thomas, and carried, that the ladies of the Conference be allotted the time of the general session on Wednesday morning, Nov. 2, after 10.30.

PHELPS-STOKES FOUNDATION COMMISSION.

Resolved that Dr. C. Mabie present the Report of the Phelps—Stokes Foundation Commission to the Conference at the evening session of Wed., Nov. 2.

HYMN BOOKS.

A suggestion having been made that a special Hymn Book should be prepared for use on Ocean Steamers between Congo and Europe, Dr. H. Anet reported that the Protestants in Belgium had decided to place a box on each steamer connected with Congo, containing French Bible, New Testament, Hymn Books, and French Liturgy.

BELGIAN PROTESTANT LITERATURE.

Opportunity was gladly accorded Dr. H. Anet to bring to the notice of the Conference certain literature published in Belgium which should prove helpful to missionaries in Congo. Special mention was made of "Paix et Liberté," "Le Chrétien Belge," and "Congo" (a Review), and Dr. H. Anet kindly consented to receive subscriptions for these periodicals.

CONGO MISSIONARY MAP.

Resolved that Dr. H. Anet endeavour to arrange that the "Afrique Centrale Wall Map" be adopted as the basis for a missionary map of Congo.

Other miscellaneous decisions will be found in the Resolutions at the end of this Report.

Congo General Conference of Protestant Missionaries.

Resolutions Adopted by Above Conference
Assembled at Bolenge, Oct. 29 — Nov., 1921.

1. LITERATURE COMMITTEE'S REPORT.

The Literature Committee has given careful consideration to the following five points:

1. The completion of the survey of the existing literature in Congo.
2. The question of the production of additional literature.
3. The examination of the present literature to determine what additional literature is required.
4. The securing of suitable authors for the additional books needed.
5. The question of co-operation with the home boards in America and Europe in the production of Congo Literature.

Covering the first point: a number of books now in existence in Congo Belge have been exhibited to the Conference now in session, and other books not exhibited have been added to the list prepared by the Committee.

- We recommend that the following list of books, covering points 2, 3, and 4 be prepared for publication as soon as possible:
- First Reader (between Primer and Scriptures)
 - Commercial Geography
 - Arithmetic (French and Figures)

Tropical Hygiene
 Physiology
 Agriculture
 African History
 Church History
 Belgian History and Heroes
 Native Grammar in the Vernacular
 Technical books on industrial practice in Africa
 Blue Prints of drawings
 Music books (Tonic—Solfa system)
 Pilgrim's Progress
 Aesop's Fables
 Native Stories
 Biographical Sketches of Native Christians of Africa
 Elementary Civics, Belgian Congo
 Manual for New Missionaries coming to Africa
 Boy Scout Guides
 Physical Exercises, Drills and Games
 School Management

Mr. Millman
 Dr. Mabie
 Mr. Millman

Mr. Armstrong

Mr. Stegall
 Mr. Millman

Mr. Roome
 Dr. Anet
 Mr. Haas

Mr. Millman

That a budget of £500 or about \$ 2500 at normal rate of exchange be granted each year for a period of three years, the funds thus received to be regarded as in the nature of capital.

That each Mission on the field purchase through the Literature Committee the parts of any edition they require, the capital thus being kept intact as far as possible.

That Rev. Alfred R. Stonelake, Secretary of the Continuation Committee (Congo) handle the finances in connection with this work, the fiscal year to begin January 1, 1922.

That £20 be asked for equipment for the office of the secretary of the Literature Committee.

That we approve the bi-lingual method of publishing books, in French and a Congo language, in limited tentative editions. It is anticipated that such editions will involve no financial loss.

That an English version of all manuscripts now in the course of preparation, with the exception of the Bible or portions thereof be sent to the Literature Committee. This suggestion is made solely for the purpose of co-operation, that the whole field may be informed as to the books actually in course of preparation. The English manuscript should be sent to the secretary of the Literature Committee, who will make copies for distribution to each member of that Committee.

That if a book is to be illustrated, the author and the Chairman and

Secretary of the Literature Committee co-operate in securing suitable cuts and plates.

That an edition of the Tropical Hygiene by Mr. Millman be secured, French impressions being made in Great Britain and sent to the field.

That each Mission complete its own edition of this Tropical Hygiene by the addition of a Congo translation and the printing of the same, together with the binding of the books. If any Mission wishes to have its edition completed in Great Britain it is asked to make its own arrangement to this end.

2. EDUCATION COMMITTEE REPORT ADOPTED BY CONFERENCE.

That we plan our Education System with the express purpose of developing the village home life, making it attractive, pure, industrially efficient, intellectually stimulating, and thoroughly Christian in its social relations and in its missionary activity in reaching the heathen brethren. To this end we would suggest the accompanying curriculum as the beginning of such a development.

Provide advanced instruction in every line as fast as our natives are prepared to profit by it.

That we make the largest use of our present equipment before attempting new schools. Bring all our boarding schools up to the higher standards until they can do the work of the elementary grades up to the eighth grade or Standard VI. Since we have for the Lower Congo one union school at Kimpese, we recommend, as in line with our policy, that our union school at Kimpese be used to the limit of its capacity; that we erect the buildings for which the money is available and appoint an adequate staff to make the most economical use of the new equipment; that we let it do all the higher training of all grades not cared for by the boarding schools and also the preparatory work formerly done at the separate stations of the Lower Congo until the boarding school standards are raised to where they should be and until a secondary school is needed; that we keep up the high standard of teacher training and theological work.

That we build and equip secondary schools as fast as staff and buildings can be supplied without seriously affecting the boarding schools, building good schools one at a time rather than starting several poor ones.

That we take steps at once to organize our administrative machinery; that each mission appoint one or more of its members to make a survey of its own educational work at as early a date as possible, using minimum standards to be formulated and issued by the Educational Committee to the various missions; and that this committee make a full report of its findings to the Educational Committee and to its home boards, and that each mission shall appeal directly to its home board for the men and the women to meet

the needs revealed; that the following be taken as a basis of qualification for educational missionaries: the equivalent of a standard college course, including as much work as possible in literary, agricultural and industrial methods. While we appreciate the value of practical experience along these lines in addition to the theoretical training, we wish to call attention to the danger of losing candidates, otherwise well qualified, who are delayed until this outside practical experience is obtained.

That we establish at an early date Union Higher Schools, suggesting the following as possible locations, one in the Equatorial section, one in the Higher Congo, one in the Kasai; and the strengthening of the already established school at Kimpese for the Lower Congo.

That we plan Institutes with regular periodic sessions for Christian workers where teachers, especially, can be helped in the subject matter that they are to teach and where they can be examined in their methods of teaching. We report with satisfaction that we have in our Conference some twenty such Institutes and we recommend that the Institute idea be not lost sight of even though some of these schools should develop into Higher Schools.

That we plan for night schools or workmen's schools at any convenient hour in all our Mission stations and especially in large centers where they might be conducted in co-operation with hostels; that we plan for some kind of religious and educational help for our young men who may be called upon to build the new railway line from Matadi to the Pool.

That we increase the literary material for our village and boarding schools as fast as possible; that the Educational Committee co-operate with the Literature Committee in the furnishing of information as to needed text books, and that every possible use be made of the facilities available through the Literature Committee for the publication and distribution of additional text books.

That the Conference reply to the Governor General's letter regarding languages that it is the consensus of opinion of the Conference that in our village schools and primary schools all religious and moral instruction should be given in the local dialect or in "lingua franca" if occasion requires; that the standardized "lingua franca" be taught in all secondary and higher schools where possible; that we heartily express our willingness to co-operate with the Government in producing and using adequate standardized Ki-Swahili, Lingala and Luba languages to the extent of our ability and opportunity, and that this Conference appoint a Committee to act with the Government when called for.

That we feel strongly that French should be taught in all our boarding, secondary, and higher schools to pupils who give promise of ability to take advanced training.

ADDITIONAL RESOLUTIONS

(Supplementary to the Education Committee's Resolution).
That the following be substituted for that portion of the Report of the Education Committee which refers to three "Linguae Francae" for the Colony:

This Conference requests that the Continuation Committee, augmented by such representatives as shall be chosen by the various missions, to make a thorough study of the subject and if possible to recommend to the Government the adoption of one "Lingua Franca," for the entire Colony.

This Conference would re-emphasize the urgent need for men specially trained in Education, Industry and Agriculture. It is our conviction that full professional training along these lines should be considered the equivalent in cultural value of the ordinary theological course. They should not be required therefore to take the full ministerial training. If, however, they have not already had sufficient training in the Bible and methods of Christian work to enable them to take their proper place in the Evangelistic programme of the Mission, we would recommend that they be encouraged to supplement their training by such brief courses along those lines which may be deemed advisable, always bearing in mind the needs of the field and if possible the stations to which they are destined.

That Mr. C. Stegall, A.P.C.M. be urged to publish his thirty-two blue prints with explanatory notes as soon as possible.

That in addition to the present representative from each Society constituting the Education Committee, that Committee shall be empowered to add two or three expert industrial men to join them as part of the Education Committee, irrespective of the regular representation of the Society to which such experts may belong.

SCHOOL CURRICULA.

VILLAGE SCHOOLS

In Local Language

Reading from Charts or Blackboards, also Primers and First Readers.

Writing on Slates

Arithmetic: Counting, addition, subtraction, simple multiplication, and money.

Memory work in Scripture, Catechism, etc.
 School Gardening.
 Local and Native Industries.

STATION SCHOOLS.

KINDERGARTEN :

The smallest children play in the school grounds.
 Two, three, or four classes with simple graded work in reading, writing and arithmetic.

BOARDING SCHOOLS :

Reading: Advanced reading for those who come from village schools, also in the Scriptures and supplementary work. Other reading in a "Lingua Franca" when the standardized text books become available.

Writing: Use of slates, tablets, copy and exercise books. Use of pencil and pen and ink.

Arithmetic: Continue in addition, subtraction, multiplication, long division, money, weights and measures.

Nature Study: Begin with things near the school and afterwards advance to things more distant.

History: Local people and characters as far as they are known, African people, Belgian heroes, Bible and Church history.

Geography: Beginning with local terrain and branching out to physical features and lands of Africa.

French: Simple conversation, leading to reading and writing of French.

Singing: Tonic Solfa system recommended.

Memory Work: Scripture and other suitable literature.

Drawing: Including measuring in metric system.

Composition: Composition and reports of hand-work, etc, letter-writing and punctuation.

Native Grammar: Especially "Lingua Franca" grammar.

Biblical Knowledge and teaching.

Hygiene and Sanitation.

Physiology.

Hand-Work: Agriculture, native hand-crafts, carpentry, engineering, masonry, brickmaking, boot and shoe making and repairing, chair making, sewing, house-keeping, cooking and other useful arts and trades. Each child should be given a chance to learn to make something by hand, and some boys bound as apprentices

for a period of three years to learn thoroughly carpentry, masonry, engineering and other trades.

UNION HIGHER SCHOOLS

Curriculum to be worked out in the future.

3. RESOLUTIONS CONCERNING MEDICAL WORK.

In view of the grave menace which trypanosomiasis presents in the Congo region, we would respectfully urge the Rockefeller Foundation to undertake serious investigation of the problem with a view to the organization of an adequate campaign for its eradication. In this work we gladly offer the facilities of our Missions.

It is the conviction of this Conference that our home boards should be urged to establish as soon as possible a Union Hospital at Stanley Pool, with a view to furnishing expert surgical and medical service both for missionaries and natives; that a Medical School and Nurses' Training School be developed in connection with it, and facilities be provided for short courses of instruction for non-professional missionaries, and internships for newly appointed medical missionaries.

The initial cost of such a scheme, including equipment, together with five houses for the accommodation of the medical and nursing staff, will be not less than £30,000.

We recommend that a Union Hospital Committee consisting of

Dr. E. C. Girling	B. M. S.
" J. King	A. B. F. M. S.
" G. H. P. Barger	D. C. C. M.
" D. L. Mumpower	M. E. C. M. S.
" T. T. Stixrud	A. P. C. M.
Mr. H. M. Whiteside	C. B. M.

be appointed to work out details of this plan, and correspond with the home boards.

The women of the Conference strongly urge that whenever possible the older girls in our Boarding Schools be given practical training in simple nursing and maternity work.

4. SOCIAL AND EVANGELISTIC WORK AT STANLEY POOL.

The Congo General Conference of Protestant missionaries in session at Bolenge shares the anxiety of the Continuation Committee and the Luebo Conference "concerning the physical, moral and spiritual welfare of the white and black populations at Stanley Pool." It urges "a larger and bolder policy than at present is possible, as the only hope of successfully coping with a very difficult situation."

It supports the proposition that "in addition to the proposed Union Hostel at Kinshasa for missionaries now under consideration there should also be at suitable locations an effort to offer a counter attraction to the drinking saloons by means of temperance refreshments, educational lectures, concerts, reading rooms, quiet rooms and games."

Although on account of the great expense it seems scarcely practicable to begin such work among the white population, it is strongly urged that it should be begun at once among the native population.

That the Congo Continuation Committee be authorized to ascertain with the least possible delay the attitude of other Societies in joining with the Baptist Missionary Society and the American Baptist Foreign Mission Society in such an inter-mission movement because of the heterogeneous and inter-mission character of the population at the Pool.

5. UNION MISSION HOSTEL AND FISCAL AGENCY AT MATADI.

That we favour a United Mission Hostel and Fiscal Agency at Matadi, to be established on present A.B.F.M.S. property, under the Board of Trustees of the Union Mission House, to which Board we refer the matter for presentation to the missions concerned.

That we recommend to the missions at present working in Matadi that they earnestly and urgently consider what we believe to be the imperative need for a union evangelistic, educational, medical and social work in that area.

6. MID-AFRICA CONFERENCE AND CONTINUATION COMMITTEE.

The Congo General Conference of Protestant Missionaries assembled at Bolenge, Oct. 29—Nov. 7, 1921, is in favour of the formation of a Mid-Africa Conference and Continuation Committee, and that it extend an invitation to its sister Conferences and to Missions in Equatorial Africa to participate in an initial Mid-Africa Conference at as early a date as practicable, arrangements as to time, place, agenda, etc. to be left to a sub-committee of the Congo Continuation Committee appointed by the latter for the purpose, and to the Secretaries of the Congo General Conference, all in consultation with interested sister missions, and Conferences, and individuals laboring in Equatorial Africa.

7. CONFERENCE SECRETARY AND EQUIPMENT FUND.

That the Congo General Conference of Protestant Missionaries is wholly disposed to undertake the full support of its valued Secretary, the Rev. A. R. Stonelake, at the same time leaving him free to serve as a B.M.S. missionary, at least until the next General Conference.

But that in view of the desire expressed by the B.M.S. Field Committee that Mr. Stonelake should retain his connection with the B.M.S. we are

happy to undertake half the support Mr. Stonelake.
To this end we approve the following current expenses budget for the calendar year of 1922:

½ salary and furlough expenses, Mr. Stonelake £200
(or at present rate of exchange about \$800)
Office expenses £50 or \$200

We further approve the following special budget for office equipment, including typewriter, duplicating outfit, filing cabinets, safe, Conference library, etc, the sum of £150 or \$600.

We recommend to the various missions the following allocation of these budgets, to be presented to the home organizations as provided by the action of both the British and North America Missionary Conferences concerning the financing of Field Continuation Committees.

	Annual Expenditure		Additional For 1st Year only	
	£	\$	£	\$
A.B.F.M.S.	35	140	18	72
A.P.C.M.	45	180	23	92
B.M.S.	55	220	28	112
C.B.M.	30	120	15	60
C. & M.A.	20	80	10	40
D.C.C.M.	30	120	15	60
G.E.M.	2	8	1	4
C.B.M.N.A.	7	28	4	16
C.M.C.M.E.C.	15	60	7	28
M.E.C.M.S.	15	60	7	28
S.M.	50	200	25	100
S.B.M.	6	24	3	12
S.B.M.P.C.	3	12	2	8
	313	1252	158	632

8. INDUCTION OF PRESIDENT.

That the incoming President of the Congo General Conference be inducted into office near the close of the Conference at which he is elected, and take up his duties immediately after the adjournment of the same.

That all correspondence originating in the General Conference, not otherwise provided for by the Conference, shall be sent out from the Secretaries' office, signed by one or both Secretaries; in addition to which the retiring president shall also sign the initial letters of such correspondence.

The letter heads of the Congo General Conference and the Continuation Committee shall bear the names of its current officers together with a request that all correspondence be addressed to the Secretaries' office.

9. HOME CONFERENCES.

That the Secretaries of the Congo Continuation Committee be authorized

to secure, if practicable, adequate representation of the Congo General Conference and Congo Continuation Committee on the International Missionary Committee, in the Conference of Missionary Societies in Great Britain and Ireland, and in the Foreign Missions Conference of North America.

That if representation is arranged for, the President of the Congo General Conference (Dr. D. L. Muepfer) be made our representative on the International Missionary Committee; that the British Secretary of the Congo General Conference (Rev. Alfred R. Stonelake) be made our representative on the British Conference; and that the American Secretary (Rev. Emory Ross) be made our representative on the North American Conference.

10. LEGAL STATUS.

That the Continuation Committee should continue the investigation of this matter. In case a "Personalité Civile" be established with the Government the name be "Congo General Conference of Protestant Missions," and the Committee "Congo Continuation Committee."

11. MISSIONARY SURVEY.

That this Conference calls on the Congo Continuation Committee to begin as early as possible a thorough-going, scientific and complete Missionary Survey of the Congo Territories, with a view to obtaining full and authentic information as to present Protestant missionary effort and the possibility of further advance.

That the Conference requests each member of the Congo Continuation Committee to be responsible for information as to that section of Congo in which his Society is working.

12. BASONGI TERRITORY (SANKURU DISTRICT).

That the sense of the Congo General Conference is that the American Presbyterian Congo Mission (A.P.C.M.) should occupy the Basongi territory east of the Sankuru River.

13. AMERICAN BRETHREN SOCIETY

That the Brethren Society in America now seeking a place for missionary occupation in Congo, be advised to seek a field with or contiguous to the field now occupied by the Brethren (Gribble) party now in the Ubangi-Shari.

14. UNACCREDITED SOCIETIES.

Resolved that the Congo Continuation Committee be instructed to correspond with the International Missionary Committee concerning the proper course to pursue in the matter of accrediting new groups desiring to

begin mission work in Congo, with power to make the necessary arrangements to give effect to the suggested course

15. STATEMENT CONCERNING THE PROPHET MOVEMENT. LOWER CONGO.

After hearing from American, English and Swedish missionaries working in the Bas-Congo and Moyen Congo Districts an account of the situation created by the "Prophet Movement," and at the suggestion of the representative of the S.B.M.P.C., the Congo General Conference of Protestant Missions adopts the following:

1. The Constant policy of our Protestant Missions has always been to teach the natives respect for "the powers that be," submission to laws, payment of taxes, and to avoid protecting our adherents when they are justly accused of wrong-doing.

While we know by experience the dangers of judicial errors by inaccurate translation and misunderstanding of the purely religious character of certain manifestations, and while we realize that an excess of severity might defeat its aim and make martyrs out of culprits, we believe that the authorities had to take severe and immediate measures to check the "Prophet Movement" which became rapidly favourable soil for propaganda hostile to all white men, endangering civilization itself.

2. We urge most seriously the members of our native congregations to abstain from any participation in this movement which seems to us to be harmful to the progress of Christianity and the normal development of the native population.

We give full approval to our colleagues of the Lower Congo who opposed with all their strength this movement as soon as they recognized its real character, and who drew upon themselves the distrust and hostility of many of their Church members so that some report their services were deserted and their work seemingly compromised.

3. We express to our colleagues of the Lower Congo our deep sympathy with them in the calumnious attacks to which some of them have been subjected and in the strongest suspicion thrown upon their loyalty towards the Belgian Government. We give them the assurance of our full and entire confidence.

That Dr. Henri Anet be asked to write an article for the "L'Avenir Colonial Belge" and the "Progrès Colonial" answering attacks on the missionaries in the matter of the "Kibango Affair."

16. PROPAGANDA.

That the Rev. E. A. Ruskin, C.B.M. be requested to follow the references to the work of the Protestant Missionary Societies as expressed in the

Colonial and other papers, and to endeavour to present their policy and practice in a true light in the pages of those journals which will accept such articles.

17. GREETINGS TO NATIVE CHRISTIANS.

We the missionaries assembled in conference at Bolenge, Congo Belge, enjoying the blessings of Christian fellowship and inspiration which such gatherings afford:

Recognizing the constant growth in faithfulness and efficiency of our brethren in the native church in Congo, which thus enables the Missions to undertake greater things for God, do take this opportunity of expressing unitedly and heartily our Christian greetings and appreciation to those native Christians who have been left in charge of mission stations or other missionary enterprises, carrying heavy burdens of responsibility, thus making this Conference and larger co-operation possible.

We pray that our Heavenly Father's blessing may be upon them, that they may continue to grow in grace and knowledge and usefulness in the Kingdom of our Lord.

18. LETTER FROM PASTOR MARK NJOJI.

A letter having been received by the Conference from Mark Njoji, Pastor of the Bolenge Church, on behalf of native Christians from all parts of Congo.

It was resolved that a suitable reply be prepared and read to the Conference, and afterwards handed to Pastor Mark Njoji by the president and secretary.

19. POLYGAMY.

That with a view of discouraging polygamy, this Conference urges upon the Government to increase very considerably the tax on the wives of a polygamist, and also to forbid any medal chief after assuming office to add to the number of his wives.

20. PROPOSED SWAHILI CONFERENCE.

That the General Conference would like to be represented on the proposed Swahili Conference and looks to the B.M.S. to provide a representative.

21. WOMEN'S SESSIONS AT THE CONFERENCE.

The women of the Conference would ask the Congo Continuation Committee to reserve one evening session at the next Conference for an open Women's Session and to arrange on the programme for a Women's Session for women only.

The women of the Conference have appointed the following to form the women's sub-committee of the Congo Continuation Committee:

President
Vice-President
Secretaries

Mrs. Edwards, D.C.C.M.
Mrs. Stonelake, B.M.S.
Miss Wilson B.M.S.
Mrs. Bedinger, A.P.C.M.

Editor, Women's Page,
Congo Mission News.

Mrs. Barger, D.C.C.M.

and one representative from each Society.

They have also formed two small sub-committees to consider "Kindergarten Methods" and "Girls' Recreation." These committees are to report on their findings in the Congo Mission News.

22. CONGO MISSION NEWS.

That it is the sense of this Conference that the CONGO MISSION NEWS should be enlarged. But in view of the fact that owing to pressure of work at Bolobo the B.M.S. feel that they cannot undertake such an enlargement, we recommend that the C.M.N. be printed at Bolenge by the D.C.C.M., who have expressed a willingness to undertake the work. We feel this will be a good arrangement both because Mr. Emory Ross, one of the Secretaries of the Conference, is located there, and also because it will somewhat relieve the pressure of work upon the B.M.S. at Bolobo, who have served the Conference so splendidly during these years in furnishing the editor, printer and the printing press. We recommend further that the Conference hereby express their hearty thanks to the B.M.S. for their co-operative services, and also to the D.C.C.M. for their willingness to assume this responsibility.

That an eight-point type be used instead of the ten-point type at present used, the type selected being so clear that the legibility will be only slightly lessened whilst the saving of paper will be considerable.

23. STATISTICAL REPORT TABLE.

That from henceforth the Conference Secretary adopt the Statistical Report Table as used by the Edinburgh Conference.

24. CONFERENCE REPORT.

That an edition of one thousand copies of the Report of the Conference be printed.

That the Report shall be printed in *full* irrespective of price. That the Conference send two copies of the Conference Report to each Society working in Congo, and also a copy of the CONGO MISSION NEWS, and that in return each Society shall be asked to send the Secretary a copy of its yearly Report.

25. CONGO COOKERY BOOK.

That the revised manuscript of the Congo Cookery Book be printed in book form with cloth cover, but omission of the interleaved blank page. Estimated cost Frs. 5.50—6:00.

26. THE NEXT CONFERENCE.

That the kind offer of the B.M.S. Field Committee expressed in the undermentioned terms be heartily accepted:

"At the B.M.S. Field Committee this morning it was decided, with help from other Societies working at Kinshasa and district, to invite the Conference to Kinshasa for its next session."

That the Conference meet at the time of full moon nearest to Nov. 1, 1924.

27. LETTERS.

That letters be sent to His Majesty King Albert, the Vice-Governor General at Coquilhatville, and the Medicin-en-chef at Boma.

That a vote of condolence be sent to the widow of the Rev. Charles Padfield, C.B.M.

That the best thanks of the Conference be sent to the D.C.C.M. and particularly the Bolenge staff; the Swedish Mission, Brazzaville for offering the Conference hospitality; to the A.P.C.M., C.B.M., and the D.C.C.M. for the use of their steamers; to the H.C.B., for the use of their steamer "Aruwimi"; to the Congo Committee of the North America Conference of Missions, and a similar conference at London, for invaluable help and co-operation; to Dr. P. H. J. Lerrigo, Dr. Henri Anet and W. J. W. Roome Esq. (B. & F.B.S.) for their encouraging and helpful visit; to the Rev. H. S. Gamman for printing and presenting the Conference Hymn Book; to the Phelps—Stokes Foundation for sending their Commission to Congo; to the officers of the Conference, Rev. Joseph Clark, A.B.F.M.S., president; Rev. H. C. Gamman, C.B.M. vice-president; Rev. A. R. Stonelake, B.M.S. and Rev. L. Foster Wood, A.B.F.M.S., secretaries; Rev. E. I. Everett C.M.C.M.E.C. and Dr. C. C. Chesterman, B.M.S. minute secretaries.

That letters be sent to the Kikuyu and the Nyassaland Conference.

Lukolela, B.M.S.

Moyen Congo

Congo Belge.

21 Novembre 1921.

A Sa Majesté
le Roi ALBERT,
à BRUXELLES.

Sire,

Les missionnaires protestants du Congo sont réunis en conférence générale pour la première fois depuis qu'une juste paix a rendu à la Belgique son Roi et sa liberté.

C'est avec des sentiments de reconnaissance envers Dieu que nous exprimons à votre Majesté notre admiration sincère pour le rôle qu'Elle a joué dans la défense de la démocratie chrétienne et c'est avec l'assurance du secours divin que nous exprimons nos vœux pour la complète restauration de la patrie belge.

Dans notre pensée et dans nos respectueux sentiments nous ne séparons jamais le nom de votre Majesté de celui de Sa Majesté la Reine Elisabeth, qui a partagé si vaillamment vos dangers et qui poursuit le même idéal.

Nous sommes heureux de voir siéger pour la première fois parmi nous un délégué de la Société belge de missions protestantes, Monsieur le Révérend Henri Anet. Nous suivons avec un intérêt particulier l'oeuvre que nos amis belges entreprennent dans le Ruanda et nous apprenons avec une vive satisfaction l'appui bienveillant et généreux que votre Majesté leur a accordé.

Une de nos sociétés jouit de la collaboration de cinq missionnaires belges. Chacune de nos organisations désirent vivement obtenir le concours de quelques instituteurs ou institutrices protestants belges.

En exprimant à votre Majesté notre sincère désir de collaborer d'une manière toujours plus complète et plus cordiale avec les fonctionnaires du Gouvernement colonial, nous prions votre Majesté de daigner accepter les hommages très sincères de notre profond respect.

Au nom de la Conférence générale de
missionnaires protestants du Congo:

Le président,

Joseph Clark.

Les Secrétaires-Généraux,
Alfred R. Stonelake.
Emory Ross.

Lukolela, B.M.S.
Moyen Congo
Congo Belge.
21 Novembre 1912.

Monsieur le Ministre,

Réunis à Bolenge pour la huitième Conférence générale des missionnaires protestants du Congo, plus d'une centaine de représentants américains anglais, belges et suédois désirent vous exprimer leur désir de collaborer toujours plus cordialement à l'oeuvre civilisatrice que la Belgique a assumée.

Un des nôtres vous présentera un résumé de nos travaux et des résolutions prises par nous.

Entre autres sujets, nous avons traité avec soin celui de la formation d'aides médicaux indigènes, et celui de l'unification des langues congolaises. La conférence a accueilli avec une faveur marquée ces deux initiatives du Gouvernement et a décidé d'appuyer de tout son pouvoir la réalisation de ces utiles projets.

A la suite des recommandations d'une conférence tenue à New York par les secrétaires de sociétés missionnaires américaines et anglaises, la conférence a insisté sur l'enseignement du français dans les degrés supérieurs de nos écoles, sur la publication de livres de vulgarisation en français et en langues indigènes, sur l'utilité qu'il y a pour les missionnaires à faire des séjours en Belgique.

Avec l'assurance de notre entier dévouement, nous vous prions d'agréer, Monsieur le Ministre, l'expression de notre très haute considération.

Les secrétaires,
Alfred R. Stonelake.
Emory Ross.

Le président,
Joseph Clark.

A Monsieur L. FRANCK,
Ministre des Colonies, BRUXELLES.

Lukolela, B.M.S.
Moyen Congo
Congo Belge.
21 Novembre 1921.

Monsieur le Gouverneur Général,

Votre message si manifestement sincère et cordial nous a profondément touché. Ceux des nôtres qui ont eu le privilège de recevoir votre visite,

nous ont raconté avec quel sympathique intérêt vous suivez nos efforts pour développer à tous points de vue les indigènes de votre belle Colonie. Une délégation de notre Conférence vous exposera en détail nos travaux et les décisions que nous avons prises.

Nous appelons la bénédiction du très Haut sur votre activité, dont nous reconnaissons avec joie et avec espérance le caractère élevé et impartial. Nous considérons comme un privilège de pouvoir nous associer à notre oeuvre de dévouement patriotique dans la mesure de nos forces et de nos moyens.

Avec l'assurance de nos sentiments les plus dévoués, nous vous prions d'agréer, Monsieur le Gouverneur Général, l'expression de tout notre respect.

Pour la Conférence général,

Les Secrétaires-Généraux,
Alfred R. Stonelake
Emory Ross.

Le président,
Joseph Clark.

A Monsieur le Gouverneur Général LIPPENS,
BOMA.

Lukolela, B.M.S.
Moyen Congo
Congo Belge.
21 Novembre 1921.

La Société belge de Missions protestantes,
Monsieur le Révérend Henri Anet, Secrétaire.
15 avenue Brunard,
Uccle, BRUXELLES.

Cher Monsieur Anet:

La Conférence générale des missionnaires protestants du Congo réunie à Bolenge du 29 octobre au 7 novembre, 1921, envoie ses salutations les plus cordiales et ses félicitations à nos frères de la Société belge de Missions protestantes.

C'est avec une vive joie que nous les voyons entrer dans les Territoires belges occupés et nous demandons à Dieu de bénir abondamment leur héroïque décision d'évangéliser cette vaste région.

ELECTION OF OFFICERS.

Nous sommes particulièrement heureux de voir s'associer ces frères de Belgique aux travaux de notre Conférence. Nous désirons entrer en relations toujours plus intimes avec eux dans les sessions de notre Conférence aussi bien que nos rapports personnels avec eux en Belgique et au Congo.

Si jamais la Conférence ou son Comité de Continuation peut leur rendre quelque service soit à titre personnel soit comme société, nous considérons cette occasion comme un vrai privilège.

Avec nos salutations fraternelles et nos vœux les plus cordiaux, nous restons,

Vos dévoués en Notre Seigneur Jésus Christ,
La Conférence Générale des Missionnaires
Protestants du Congo,

Les Secrétaires-Généraux,
Alfred R. Stonelake,
Emory Ross.

Le président,
Joseph Clark.

ELECTION OF OFFICERS.

* The following were elected, upon the recommendation of the Nomination Committee, to fill the various offices of the next Conference.

President Dr. D. L. Munro, M.E.C.M. (South)
Vice-President Rev. S. Gilchrist, C.B.M.
Secretaries Rev. Alfred R. Stonelake, B.M.S.
Rev. Emory Ross, D.C.C.M.

MISSIONARIES PRESENT.

MISSIONARIES PRESENT AT THE CONFERENCE.

A.B.F.M.S.

Rev. Joseph and Mrs. Clark, Rev. J. E. and Mrs. Geil, Miss A. M. Hagquist, Rev. T. and Mrs. Hill, Dr. J. C. King, Dr. P. H. J. Lerrigo, Dr. W. H. and Mrs. Leslie, Rev. H. R. Leslie, Dr. Catherine Mabie, Rev. P. C. and Mrs. Metzger, Rev. S. E. Moon.

A.P.C.M.

Rev. R. D. and Mrs. Bedinger, Rev. T. J. Daumery, Rev. F. J. Gilliam.

B.&F.B.S.

Mr. W. J. W. Roome.

B.M.S.

Dr. C. C. and Mrs. Chesterman, Rev. J. A. Clark, Rev. W. Jackson, Rev. R. H. and Mrs. Kirkland, Rev. W. and Mrs. Millman, Miss D. Peacop, Rev. H. Ross-Phillips, Rev. A. R. and Mrs. Stonelake, Rev. G. Thomas, Miss A. M. Wilson.

C.B.M.

Rev. E. K. and Mrs. Alexander, Rev. J. and Mrs. Carpenter, Miss Cork, Rev. H. W. and Mrs. Coxill, Miss E. Dow, Rev. S. Gilchrist, Miss N. Hadaway, Rev. F. A. Hart, Miss E. J. Hewitt, Mrs. E. Jeffrey, Miss C. Lemaire, Rev. W. Lobban, Rev. R. A. Mathers, Rev. J. Paterson, Rev. E. A. and Mrs. Ruskin, Rev. J. F. and Mrs. Skerritt, Rev. H. M. Whiteside, Rev. J. and Mrs. Wilkinson, Rev. H. F. and Mrs. Young.

C.B.M.N.A.

Rev. W. Haas.

C.&M.A.

Rev. D. Mason, Rev. H. D. Stoddard.

C.M.C.M.E.C.

Rev. E. I. Everett.

D.C.C.M.

Miss G. Alambaugh, Dr. G. P. J. and Mrs. Barger, Miss M. Bateman, Rev. E. R. and Mrs. Boyer, Rev. D. A. and Mrs. Byerlee, Rev. G. E. and Mrs. Eccles, Rev. W. H. and Mrs. Edwards, Dr. W. A. and Mrs. Frymire, Rev. H. C. and Mrs. Hobgood, Rev. W. R. and Mrs. Holder, Rev. L. A. Hurt, Dr. and Mrs. W. Jaggard, Rev. E. R. and Mrs. Moon, Rev. G. E. and Mrs. Mosher, Miss R. Musgrave, Rev. Emory and Mrs. Ross, Rev. H. and Mrs. Smith, Miss G. R. Wells.

M.E.C.M.S.	Dr. D. L. and Mrs. Mumpower.
S.B.M.	Rev. O. and Mrs. Andersson.
S.B.M.P.C.	Dr. H. Anet.
S.M.	Rev. J. Sodergren, Rev. A. Walder.
U.S.M.	Miss E. C. Myers.

Programme of Conference.

Saturday, October 29

- 7:00 p. m. Introductory Meeting. President Joseph Clark, A.B.F.M.S.,
in the chair
Conference arrangements
Devotional service, with address by the President

Sunday, October 30

- 8:00 a. m. Prayer meeting, conducted by the Rev. E. R. Moon, D.C.C.M.
9:30 " Sunday School
10:30 " Sermon in Lonkundo by the Rev. E. A. Ruskin, C.B.M.
Sermon in Bangala by the Rev. W. Haas, C.B.M.N.A.
Communion service, conducted by the President
3:00 p. m. Conference sermon by Dr. P. H. J. Lerrigo, New York, Secretary of the A.B.F.M.S.
7:00 " Missionary Meeting! Addresses by visitors
Dr. P. J. Lerrigo, Dr. H. Anet, Mr. W. J. W. Roome

Monday, October 31

- 6:15 a. m. Prayer meeting, conducted by the Rev. O. Andersson
8:30 a. m. Subject—THE WORTH OF CONGO NATIVE,
(a) TO THE COLONY, (b) TO THE CHURCH
Paper by the Rev. R. D. Bedinger, A.P.C.M.
Discussion opened by the Rev. R. A. Mathers, C.B.M.
9:45 " Devotions conducted by the Rev. H. D. Stoddard, C.&M.A.

- 10:30 " Subject—METHODS FOR THE DEVELOPMENT OF THE NATIVE
Paper by Dr. D. L. Mumpower, M.E.C.M. (South.)
Discussion opened by the Rev. D. Mason, C.&M.A.
9:45-10:30 Devotions conducted by the Rev. E. I. Everett,
C.M.C.M.E.C. (North)
3:00 p. m. Subject—LITERATURE COMMITTEE'S REPORT
Presented by the Rev. Herbert Smith, D.C.C.M. (Acting
Chairman of the Committee)
Discussion opened by the Rev. C.B.M.
7:30 p. m. Subject—MISSIONARY DEVELOPMENT IN CONGO, IN THE
UPLIFT OF NATIVES
Papers by the President, Rev. Joseph Clark, A.B.F.M.S.,
and the Rev. A. Walder S.M.

Tuesday, November 1

- 6:15 a. m. Prayer meeting conducted by the Rev. D. Mason, C.&M.A.
8:30 a. m. Subject—GROWTH OF MISSIONARY CO-OPERATION
Paper by the Rev. H. Ross-Phillips, B.M.S.
Discussion opened by the Rev. R. D. Bedinger, A.P.C.M.
9:45-10:30 Devotions conducted by the Rev. R. H. Kirkland B.M.S.
2:00 p. m. Reception to Government and Commercial representatives
from Coquilhatville and vicinity
7:00 " Subject FUNCTION AND SCOPE OF THE GENERAL CONFERENCE AND CONTINUATION COMMITTEE
Paper by the Vice-President H. S. Gamman, C.B.M.
Discussion opened by the Rev. A. R. Stonelake, B.M.S.

Wednesday, November 2

- 6:15 a. m. Prayer meeting, conducted by the Rev. J. E. Geil, A.B.F.M.S.
8:30 " Subject—MID-AFRICA CONFERENCE
Paper by the Rev. Emory Ross, D.C.C.M.
Discussion opened by the Rev. E. I. Everett, C.M.C.M.E.C.
(North) C.B.M.
9:45-10:30 Devotions conducted by the Rev.
3:00 p. m. Subject—MEDICAL CO-OPERATION
Paper by Dr. E. C. Girling, B.M.S.

PROGRAMME.

Discussion opened by Dr. Catherine L. Mabie, A.B.F.M.S.
 Subject—MEDICAL POLICY
 Paper by Dr. W. A. Frymire, D.C.C.M.
 Discussion opened by Dr. L. Mumpower, M.E.C.M. (South)

7:00 " Business submitted by visitors

Thursday, November 3

6:15 a. m. Prayer meeting conducted by the Rev. Geo. Thomas, B.M.S.
 Subject MISSION EDUCATION POLICY

8:30 a. m. Paper by the Rev. S. E. Moon, A.B.F.M.S. (Chairman of
 the Education Committee)

Discussion opened by the Rev. J. A. Clark, B.M.S.

9:45 a. m. Devotions, conducted by W. J. W. Roome, Esq., Agent for
 East Africa of the British and Foreign Bible Society

10:30 " Subject—UNION HIGHER SCHOOLS

Paper by the Rev. Somerville Gilchrist, C.B.M.

Discussion opened by the Rev. F. J. Gilliam, A.P.C.M.

3:00 p. m. Visit to Botanical Gardens at Eala

7:00 " Subject—BUILDING THE CHURCH AMONG VILLAGE COM-
 MUNITIES

Paper by the Rev. E. R. Hess, C.&M.A.

Discussion opened by the Rev. P. C. Metzger, A.B.F.M.S.

Friday, November 4

6.15 a. m. Prayer Meeting, conducted by the Rev.

8.30 " Subject—CAN MISSIONS PROFITABLY ENLARGE THEIR
 INDUSTRIAL AND AGRICULTURAL WORK

Paper by the Rev. C. R. Stegall, A.P.C.M.

Discussion opened by the Rev. W. H. Edwards, D.C.C.M.

9:45-10:30 Devotions, conducted by Dr. Henri Anet, Secrétaire Général
 de la Société Belge de missions protestantes au Congo

3:00 p. m. Reception at Coquilhatville tendered to General Conference
 representatives by Monsieur le Vtee Gouverneur Général
 de la Province de l'Equateur.

7:00 " Subject CONGO OFFICIAL LANGUAGES

Paper by the Rev. D. C. Davies, B.M.S.

Discussion opened by the Rev. W. Haas, C.B.M.N.A.

PROGRAMME.

Saturday, November 5

Prayer meeting conducted by the Rev. J. Sodergren, S.M.

8:30 a. m. Subject—MISSIONARY SURVEY

Paper by the Rev. Thomas Moody, A.B.F.M.S.

Discussion opened by the Rev. E. I. Everett, C.M.C.M.E.C.

3:00 a. m. Business Meeting

7:00 a. m. Resolutions

Election of officers

Place of next meeting

Date of next meeting

Votes of thanks

Sunday, November 6

8:00 a. m. Prayer meeting conducted by the Rev. S. Gilchrist, C.B.M.

9:30 " Sunday School

10:30 " Native services

Communion services

3:00 a. m. Sermon by the Rev. G. Fred. Morris, A.I.M.

7:00 " Missionary meeting. Addresses by Rev. J. Sodergren,

Rev. E. I. Everett, Rev. W. Haas,

Dr. D. L. Mumpower, Rev. E. R. Moon,

Dr. P. H. J. Lerrigo, Rev. Joseph Clark.

SPECIAL WOMEN'S SESSIONS

Saturday Afternoon, October 29

Brief devotional service, conducted by Mrs. Jeffrey, C.B.M.

Election of office bearers, etc.

Subject—KINDERGARTEN METHODS IN CONGO

Paper by Mrs. Chesterman, B.M.S.

Discussion opened by Mrs. Holder, D.C.C.M.

Wednesday Evening, November 3

Brief devotional service, conducted by Mrs. Leslie

Subject—THE BEST WAY TO TRAIN GIRLS AS EVANGELISTS' WIVES

Paper by Mrs. Moon, A.B.F.M.S.

Discussion opened by Miss Lemaire, C.B.M.

Subject—MEDICAL TRAINING FOR GIRLS

Short Paper by Nurse Bell, B.M.S.

Discussion opened by Dr. Catherine L. Mabie, A.B.F.M.S.

Subject—CO-OPERATION OF CHRISTIAN WOMEN

Short paper by Miss Cork, C.B.M.

Discussion opened by Mrs. Bedinger, A.P.C.M.

Thursday Afternoon, November 3

Brief devotional service, conducted by Miss Paulina Fraas, A.I.M.

Subject—SOME SUGGESTIONS FOR THE TREATMENT AND TRAINING
OF OUR STATION GIRLS

Paper by Mrs. Graham, B.M.S.

Discussion opened by Mrs. Clark, A.B.F.M.S.

Subject—GIRLS' RECREATION

Short paper by Mrs. Ross D.C.C.M.

Discussion opened by Miss Hadaway, C.B.M.

Subject—HOW TO REACH THE GIRLS AND WOMEN IN OUTLYING
DISTRICTS

Short paper by Mrs. Börrisson, S.M.

Discussion opened by Mrs. Jaggard, D.C.C.M.

