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AN HISTORICAL DEVELOPMENT OF THE EDUCATIONAL PROGRAM OF THE CONGO INLAND MISSION IN ITS BELGIAN CONGO FIELD

by

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INTRODUCTION

A. The Problem

1. The Problem Explained

One of the ever forty Protestant missions in the Belgian Congo today is known as the Congo Inland Mission.[1] This united Mennonite mission began its work in 1911, thirty-three years after the first missionary to the Congo, Henry Craven of the Livingstone Inland Mission, established Palabala in 1878. It was the explorations of David Livingstone and Henry M. Stanley from 1854-1877 that did much to turn the attention of Protestants to consider Congo as a mission field.[2] For the Congo Inland Mission it was the presentation of the Kasai River area by Dr. William H. Sheppard, a negro Southern Presbyterian, who labored with Dr. Samuel N. Lapsley along the Kasai River from 1890-1910 that greatly influenced the board to begin a permanent work for God in the Congo.[3]

The work has grown rapidly so that in 1956 there are about ninety missionaries (including those studying in Belgium and those on

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1. The Congo Inland Mission will be referred to as the C.I.M. in this thesis.
2. George Wayland Carpenter: Highways for God in Congo, pp. 1-5, 25.
3. William B. Weaver and Harry E. Bertsche: Twenty-five Years of Mission Work in Belgian Congo, pp. 27-30.

furlough) and the program of the mission includes the evangelistic, the educational, the medical, the industrial, and the agricultural areas, operating from eight stations. The Congo Inland Mission Church of Christ numbered 16,934 members at the end of 1955.[1]

The C.I.M., starting out with two Mennonite groups, the Central Conference of Mennonites and the Defenseless Mennonite Church now known as the Evangelical Mennonite Conference, is now supported by four Mennonite groups, the two previously mentioned plus the Evangelical Mennonite Brethren and the General Mennonite Conference. Three other Mennonite groups also support missionaries who labor under the C.I.M.

The educational work is one of the main arms of the total mission program. It has grown in relation to the growth of the C.I.M. Church itself. After forty-five years of mission work in the Belgian Congo, there needs to be a view of the path that has been followed to understand the origin, the development and the present status of the educational program of the C.I.M.

2. The Problem Delimited

In considering the historical development of the educational work of the C.I.M., it will not be the scope of this thesis to view the development of the evangelistic, the medical, the industrial or the agricultural phases of this mission except as these areas bear on the educational program. Neither will this thesis deal with the work of other missions in the Congo, nor will it attempt to trace the beginnings of missions in the Congo.

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1. "Field Statistics for the C.I.M. 1954, 1955," The Congo Missionary Messenger, Vol, XXVI, No. 1, January-March, 1956, pp. 16-17.

There will be only those factors mentioned which concern the educational program of a particular mission, the Congo Inland Mission, which is responsible for an area of 27,900 square miles (ninety-three per cent of the area of Maine) in the southwestern part of the Belgian Congo, in which about 600,000 people live.

It will be the purpose of this thesis to determine what are the purposes, the principles, the events and the significant trends that have caused the educational work to grow and to assume its present character since its inception in 1911.

3. The Problem Justified

In looking back on a particular program over the course of years, one is able to gain insight and understanding of the present status of that program and look to the future with wisdom and anticipation. History, then, is justified because of the wisdom of esperience it gives to the present and the future. Each person who supports the C.I.M. deserves to know the development of any of the programs of this mission, if he is to participate intelligently and actively in its work. Each missionary and especially each educational missionary needs to know of the historical development of the educational program of his mission. It is imperative in view of the tasks of the moment and of the future.

Today the Congo educational work is important to consider. For the African and therefore the Congolese are education-minded. Emory Ross wrote:

> Thousands of Africans want education more than anything else, even more than immediate wealth. Someone has said Africans are "education-mad." Many of them see their poor condition compared to that of the rest of the world and think that education in itself will remedy this situation. Even in their ignorance and poverty they know, with Sir Francis Bacon, that

"knowledge is power." Experience has shown us clearly that education does not cure all ills. But education is an aid that Christian missions in Africa cannot overlook.[1]

B. Plan of Procedure

This thesis will have two major divisions. The first division will consider the origin of the C.I.M. work and the origin of its educational program. Then it will pursue the development of this program until the year 1948. The second division will consider the development and growth of this program from 1948 until and including 1956, the present. The year 1948 will be considered a turning point in the educational program of the C.I.M. because of the government subsidy program which was put into effect then.

Within these two divisions the plan will be to view the development of the school system at each station separately and then to view the literature-translation program of the whole mission field. The conclusions will bring together the various findings to gain an over-all outlook of the total educational missionary enterprise in that period of time. The final summary and conclusion will also project the meaning of this study for the present situation and future planning.

C. Sources of Study

The sources of this study will include The Congo Missionary Messenger,[2] which has been the monthly, the bimonthly and now the quarterly publication of the C.I.M. since 1929; annual reports of the

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1. Emory Ross: African Heritage, p. 53.
2. The Congo Missionary Messenger will be referred to as C.M.M. in this thesis, especially in the footnotes.

C.I.M. Board; reports of the Secretary-Treasurer of the Board; minutes of the annual field missionary conferences; missionary pamphlets; personal letters from missionaries; books dealing with educational missions in the Belgian Congo, Africa.

The two books, Weaver: Thirty-five Years in the Congo and Weaver and Bertsche: Twenty-five Years of Mission Work in the Belgian Congo, are included in the bibliography as primary source materials because they contain information, especially missionary writings, not known by the author to exist elsewhere or not easily accessible. The paper, Gundy: A History of the Congo Inland Mission Station Kalamba: 1911-1948, is considered as a primary source material for the same reasons. The source materials for this thesis are scattered and incomplete, especially for the first chapter. Some of the reports and minutes and other materials are quite sketchy and do not give all the information desired. Therefore an adequate reporting of the educational work along with a sound interpretation of its development will be limited somewhat by this factor.

CHAPTER I

ORIGIN AND DEVELOPMENT OF THE EDUCATIONAL PROGRAM OF THE CONGO INLAND MISSION (1911-1947)

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ORIGIN AND DEVELOPMENT OF THE EDUCATIONAL PROGRAM OF THE CONGO INLAND MISSION (1911-1947)

A. Introduction

In order to understand the development and growth of the educational program of the C.I.M., it will be necessary to give a brief account of the origin of this mission in the Belgian Congo and then to view the educational situation into which the mission entered in 1911. This will enable one to understand the reasonings behind the founding of the educational program. Next the origin and the development of the educational work will be traced at the different stations that existed during this early period, 1911-1947. The origin and development of the literature-translation program will be considered separately from the school systems studied, although it is an integral part of the whole educational approach. The factors that influenced the development will be noted as well as the effect and the extent of that development.

B. Origin of the Congo Inland Mission

1. Southern Presbyterian Mission along the Kasai River

The forerunner to the C.I.M. was the Southern Presbyterian Mission. In 1889 the General Assembly of the Southern Presbyterian Church decided to start a mission in the Belgian Congo. Two young men volunteered

for this work. One was a young white man from Alabama, Samuel N. Lapsley. The other was William H. Sheppard, a young negro from Virginia. These two men set sail in February, 1890, to select a field for their mission work. The field chosen was Luebo on the Kasai River where no Protestant or Catholic missionaries had yet arrived. White traders had only recently visited here. So the mission work began in 1891. While returning to Luebo after completing the essential details of securing the territory for the station, Lapsley became sick with a violent fever and died in 1893. Dr. Sheppard, left alone, did much faithful pioneering in the work until other help arrived.[1]

The work was discouraging at first, since there were no converts until 1895 or 1896. Then five young men accepted Christ as their Savior. Luebo, Ibanj, and Mutoto were the three stations established by 1912. In 1913 one-third of Congo's native church membership was found at the Southern Presbyterian Mission. In all of Congo there were 30,000 members of the Protestant Church.[2]

The total native population in this territory was two and a half million. The Methodists received a southern part of the territory. In 1912 the C.I.M. received a western part of this area.[3]

2. Contribution of Dr. Sheppard

Dr. Sheppard left the Congo in 1910 because of ill health. He had done much in those twenty years to lay a foundation for a permanent mission work in the Congo. He was fearless in exposing the injustices

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1. William B. Weaver: Thirty-five Years in the Congo, pp. 63-66.
2. Ibid., pp. 66, 87.
3. Ibid., p. 66.

and exploitation of the natives by the rubber traders. As a result, the Belgian government arrested and jailed him, but the United States' government negotiated his release. President Cleveland was so impressed with the outstanding contribution he was making to the Congo that he offered him an American Consulate in the Congo. Dr. Sheppard, of course, refused, believing that his missionary work was God's plan for him.[1]

Upon his return to the United States in 1910, he sailed on the same boat with Miss Alma Doering, who since 1900 had been a Defenseless Mennonite missionary in the Congo under the Swedish Missionary Society. Dr. Sheppard shared with her the burden and great opportunities in the Kasai territory. He later wrote a letter to Miss Doering of the work. In 1911 Dr. Sheppard made an impressive appeal to what was soon to be the C.I.M. Board, presenting the challenge of the work which he had left.[2]

3. Formation of the Congo Inland Mission Board

In the year 1910 the Central Mennonite Conference and the Defenseless Mennonite Conference decided to unite their missionary efforts. Since 1890 both Mennonite groups had had a missionary interest, but they had worked independently under different mission groups. The places where missionaries were sent were Congo West Africa and British East Africa. On March 22, 1911, the United Mennonite Board of Missions was organized in Meadows, Illinois, as a cooperative venture in missions for these two Mennonite groups. The next year the name was changed to the Congo Inland Mission and it also became incorporated.[3]

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1. Weaver and Bertsche, op. cit., p. 23.
2. Ibid., pp. 23-24.
3. Ibid., pp. 24-27.

4. Selection of the Field

Six missionary societies were contacted to explore the possibilities for a new field. The two propositions most seriously considered were that of the Congo Balolo Mission and that area near the Southern Presbyterian Mission. On February 24, 1911, Dr. Guinness, the director of the Congo Balolo Mission, presented the plan of cooperating with this mission in the upper Congo area. Dr. Sheppard presented the territory where he had worked west of Luebo. The Rev. and Mrs. L. B. Haigh, former missionaries under the African Inland Mission, were the chosen representatives to investigate these two fields.[1]

The investigations resulted in the recommendation, for several reasons, of the field between Luebo and the Kasai River. (1) Valuable help, especially in the language work, could be received from the Southern Presbyterian Mission. (2) Transportation facilities were available through the use of the Southern Presbyterian steamer. (3) The natives were prepared to receive the Gospel message because of the influence of the Luebo mission. (4) The field was open, for the Southern Presbyterian Mission was unable to occupy it with their missionary staff. On January 23, 1912, the C.I.M. Board voted for the Rev. Haigh to begin a mission station in this field.[2]

5. Formulation of the Goals

There is no record available of the goals of the C.I.M. at its outset in 1911 or 1912. But in the first issue of The Congo Missionary Messenger, the official publication for the Board, the major aims were given. The primary goal, evangelism, was "to so present Jesus Christ--by teaching and by living--that the non-Christians will become convinced

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1. Weaver, op. cit., pp. 75-76.
2. Weaver and Bertsche, op. cit., p. 30.

of the reality of the missionaries' message and will accept Jesus Christ as their personal Savior."[1] The second goal was to develop an indigenous "Christian Church of Africa, which will know only Christ as its head, and which will fully propagate, govern and finance its activities."[2] The third aim stressed the means of achieving the second. It was "to initiate and promote activities that will develop a leadership and suggest programs of service which can eventually culminate in the production of such an African Christian Church."[3] These aims have been stressed from the beginning of the mission until this present day.

C. Origin of the Educational Program

1. Its "Raison d'Etre"

a. Command of Christ

The primary goal of the mission, evangelism, had as its major method, teaching. The basis for this relationship is found in the Scriptures. For Jesus, in giving the Great Commission to his disciples, emphasized both the teaching of the unevangelized for the purpose of evangelization and also the teaching of those evangelized[4] when he commanded

> Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.[5]

b. Native Culture

The Haighs, pioneer missionaries, must have realized that there were certain obstacles to overcome within the native culture and

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1. A. M. Eash: "Our Policy," C.M.M., Vol. I, No. 1, August, 1929, p. 3.
2. Ibid.
3. Ibid.
4. Frank J. Enns: "The Congo Inland Mission," C.M.M., Vol. XXVI, No. 1, January-March, 1956, p. 4.
5. Matthew 28:19-20, Authorized King James Version.

also certain helpful elements in that culture to build upon. These were to be dealt with through the educational program of the mission.

The language of the Congolese was totally different from the English language. Although the Congolese themselves spoke many different languages, there was "a wonderful similarity found in many of their words and their grammatical constructions."[1] But to evangelize a tribe, the missionary needed to learn that tribal language, reduce it to writing, produce evangelical literature and communicate the Gospel in that language. There were four large Bantu tribes in the C.I.M. field: the Baluba-Lulua, the Bampendi, the Bashilele and the Batshoke.[2] Among these tribes were many languages, of which three were predominant: Kipende, Chiluba (or Tshiluba) and Chokwe.[3] These so-called primitive languages were not simple, but were quite complex in grammar construction. To illustrate:

> Instead of the two or three genders of most European languages, Bantu languages have a system of classes--usually about seventeen of them--distinguished by prefixes which are repeated to tie verbs and adjectives to nouns, and which reappear as pronouns and prepositions. In addition the verb can generally be transformed into a vast number of derivatives, each with its special shade of meaning, by adding suffixes.[4]

This complexity led to richness in expressing native experience. Yet the languages of the Bantu were somewhat limited in vocabulary. This limited vocabulary proved a difficulty to the pioneer missionaries. For certain key words or ideas essential to the Gospel message were not in the Africans' experience and hence not in their languages.[5]

When the first missionaries arrived in the Congo, the natives were completely illiterate. They had never been exposed to European culture and had never learned to read or write. They armed and isolated

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1. A. M. Eash: "The Congo Trip of the Field Secretary," C.M.M., Vol. I, No. 2, September, 1929, p. 24.
2. Ibid.
3. Frank J. Enns, op. cit., p. 5.
4. Carpenter, op. cit., p. 14.
5. Ibid.

themselves, living in little groups. The slave trade had aggravated conditions between tribes and with the white man. Coastal tribes served as intermediaries and profited from the capture and sale of their brethren from the interior. Although the slave trade ended before 1878, its evils still remained: a lost population, anarchy, inter-tribal enmities, prejudices of the white man against the African and prejudices of the African against the white man. Domestic slavery was only slightly less evil than foreign slavery. Natives could not travel alone lest they be seized to become slaves of another tribe. Sometimes the whole tribe became slaves of another tribe.[1]

Polygamy, as practiced by the Bantu, brought about the evils of child marriage and infanticide. Many young men were left wifeless as the older men married many wives.[2]

Animism permeated every phase of the Bantu's life. Witchcraft was practiced. Fetishes were used to ward off evil and sometimes even to bring evil upon one's enemies. The Bantu engaged in ancestor worship and was careful not to do anything to anger the spirits of the dead. So the African lived in constant fear and superstition which became an ultimate barrier to the Gospel. Although the Bantu held to the concept of God as Creator, yet this God was too transcendant to be worshipped.[3]

Bantu art is often related to the religious beliefs and ceremonies of the native. Carved figures found in the Bantu's homes and at crossroads represent the spirits to which the native must sacrifice. Delicate or crude masks are a part of the dress in the initiation

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1. Ibid., pp. 16-17.
2. Ibid., p. 18.
3. Ibid. and Katherine Ann Enns: Problems of Adjustment of Missionaries' Children from Central School in the Congo, p. 9.

ceremonies or the spirit dances. Pottery etched with artistic designs and floor mats woven into intricate patterns and in many colors are put to practical use in the native home. Music and rhythm are integral parts of the Bantu's life. At work in the field or at home he chants plaintive melodies. The Bantu are skilled dancers, beginning to learn dancing at a very early age.[1]

In the Bantu society the family is of supreme importance. The inheritance passes from the mother to her children who belong to her brothers and herself. This is the matriarchal system which prevails along with the patriarchal system. The father is the head of the family. This is only in name, for the children do not belong to him. Yet the women are still subservient to the men in this society.[2] This factor in the Bantu culture has made it easier to evangelize and educate the men than the women.

The Bantu have an educational program, although it is quite different from what the missionary instituted. For if education is considered "the whole process by which one generation transmits its culture to the succeeding generation" as stated by Edwin W. Smith, then the content of education involves the whole life of the people.[3] This broad content can be broken down into five categories, according to A. Victor Murray. He writes,

> ...that a child, that anybody, must know something of the world of things, the world of people, and the world of ideals, that he must have tools to use, and that he must develop his aesthetic and creative sense.[4]

In the other cultural factors previously considered, the content of

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1. Katherine Ann Enns, op. cit., pp. 9-10.
2. Ibid., pp. 8-9.
3. Edwin W. Smith: Indigenous Education in Africa (in Essays Presented to C. G. Seligman), p. 321.
4. A. Victor Murray: The School in the Bush, p. 155.

the native education was more particularized.

The methods or the means of African education have been classed into three categories: the formal, the informal and the unconscious. Edwin W. Smith describes this differentiation in the folkwing sentences:

> In brief we may say there are three ways: the formal, as when a boy is apprenticed to a trade, or when the traditional rules of conduct are impressed upon boys and girls during the initiation rites; the informal, as when young people learn by imitation; and the unconscious, as when children in their play unknowingly obey impulses which have a social end and which are stimulated by the action of their seniors. Oral instruction is only one means, and it is not the most important. The young African learns chiefly through participation in the activities of the community.[1]

The initiation camps which mark the transition from juvenility to adulthood have a great importance.[2] The customs and the religious practices of the tribe are learned here. A new name is chosen and the boy or girl becomes a full-fledged tribal member. Usually the girl receives her training at home rather than at a girls' camp.[3]

The Bantu's formal education is unlike that of the United States or of European countries, as E. W. Smith states, "Among the Bantu it is rare to find a continuous or even intermittent course of formal instruction that corresponds in any degree to our schools."[4]

Story-telling has a great educative value. The Africans make use of this means in their folk tales. These tales are recognized as "the natural forms for revealing life, the natural carrier of racial tradition, of information and ideals."[5] Folk tales have two functions: to illuminate facts and to mold ideals. These tales are the means by

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1. Smith: Indigenous Education in Africa, p. 323.
2. Ibid.
3. Katherine Ann Enns, op. cit., p. 9.
4. Smith: Indigenous Education in Africa, p. 325.
5. Ibid., p. 330.

which the native African learns his mother tongue. He has no grammar book, but rather he listens to the folk tales and then imitates what he hears. These tales also teach what the natives' ancestors thought of the world about them, of human existence and of the origin of things. Folk tales help mold ideals. Moral instruction also is given through precepts and proverbs or maxims. But social rules and proper ideals of conduct have more interest and are more rememberable if embodied in folk tales, which often do not explicitly state their moral.[1]

The older men and women, then, shared their knowledge with the young. They saw the necessity of teaching them self-control, good behavior and respect for authority. Although the methods were different from the present American educational system or different from the present missionary program of education, the African children still learned step by step.[2]

In viewing the culture of the Bantu and particularly the native indigenous education, the pioneer missionary learned there was much to understand and to build upon. However one questions whether the early missionaries fully realized, as well as the present ones, that these natives had a culture which contained significant values. In 1930 missionary Frank Enns, who has labored on the field since 1926, wrote five articles[3] on the customs of the Bampendi tribe in Nyanga territory. He wrote about their religion, their family life, their food and clothing, their initiation rites for the boys, their proverbs and stories. But in 1957 he had little praise for their culture even saying they had no culture. He wrote:

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1. Ibid., pp. 330-333.
2. Edwin W. Smith: African Beliefs and Christian Faith, pp. 15-16.
3. F. J. Enns: "Customs of the Bampende in Nyanga Territory," C.M.M., Vol. I, No. 10, May, 1930, p. 149; C.M.M., Vol. I, No. 11, June, 1930, p. 164,173; C.M.M., Vol. I, No. 12, July, 1930, pp. 186-187; C.M.M., Vol. II, No. 1, August, 1930, pp. 8-9, 16; Vol. II, No. 2, September, 1930, pp. 23-24.

> Africans have no culture or written language of their own ...as those of China or India. Missionaries to this part of Africa found conditions very primitive; the people were ignorant and clannish. The only organized effort of teaching the children were initiation rites in some tribes for boys held every 3 or four years. Here the boys were taught spirit worship and tribal customs, some of an immoral nature.[1]

The message of Christ is recognized as necessary to bring out the best in that culture and to delete the evil by transforming the individual native within it. Educational missions are envisaged as an essential means to accomplish this goal.

c. Eagerness of Natives to be Taught

When the Haighs made their first investigation in September and October, 1911, at the village of Kalamba with the purpose of starting a mission station there, they received an enthusiastic response from the natives. They were eager to have teachers come to them. The Rev. Haigh reported in the Christian Evangel of February, 1912:

> "I don't say that they are anxious for the Word of God, that they can not understand yet. But I must say that I never saw a people beg as they did for a teacher and when they ask for a teacher that is the door of entrance for Christianity.[2]

This eagerness on the part of the Kalamba natives to receive educational training was one of the reasons why the C.I.M. began its first permanent mission station there. This enthusiastic reception found at Kalamba was also evident throughout the whole area. Natives from surrounding villages and neighboring tribes came to Kalamba to the missionaries and pled for teachers. Mrs. Haigh wrote, '"In all our traveling we have not seen any people so anxious to learn as these people are."'[3]

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1. Frank J. Enns: Development of the Educational Work of the C.I.M., p. 1.
2. Lloyd Wayne Gundy: A History of the Congo Inland Mission Station Kalamba: 1911-1948, pp. 3-6.
3. Ibid., pp. 7-8.

Here was the enthusiastic native invitation for an educational program. The C.I.M. for this reason also needed to respond with an educational program that would lift these darkened people into the glorious light of the Gospel of Jesus Christ.

2. Its Beginnings at Djoka Punda and Kalamba, 1912-1917

The period, 1910-1917, has been termed "the childhood period" of the work of the mission. Both the mission board and the field were new. During the years, 1910-1912, necessary groundwork was laid, as the organization of the board, the obtaining of missionaries, the investigation of the field and the creating of interest in the new venture among the churches. Actually the mission work began in the Congo in 1912. The sites chosen for the first mission stations were Djoka Punda and Kalamba in the Kasai district. The former place was chosen as the transport station, because it was located on the Kasai River. The latter was the first real missionary center. In August, 1912, the Rev. Haigh applied to the government for the right to establish mission stations in these places. However, it was not until the following summer that the government's grant of permission was received; so the construction of permanent buildings had to wait until the latter part of 1913.[1]

On their second trip to Kalamba the Haighs were begged to stay. They built a shelter with grass and sticks, which was their home. Besides the daily morning services and the two services on Sunday, the Haighs conducted the first school of the mission. Over one hundred natives attended this school. All they had to help them in their teaching were five first readers and an old torn chart.[2]

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1. Weaver and Bertsche, op. cit., pp. 31-32, 37.
2. Ibid., pp. 32-33.

Having stayed for only a few months in the early part of 1912 at Kalamba, the Haighs went to Djoka Punda where the new missionary, the Rev. Alvin J. Stevenson, had arrived. Temporary buildings were constructed here for living quarters for the three missionaries, after a clearing had been made. The construction materials were mud and sticks for the sides and grass for the roofs. A dining room, bedroom, hen house and store house were the buildings of the first transport station. No church or school building was yet built. Somewhat the same plan of preaching and teaching, as at Kalamba, was carried out here. So along with the religious services held two or three mornings a week and on Sunday, a school was conducted. But the response to the teaching was not as great; for only a few children were interested.[1]

In October, 1912, the Rev. Haigh returned to Kalamba to build a two-room house. He and his wife planned to return to continue the work begun at Kalamba when the new missionaries arrived in the early part of 1913. The four new missionaries arrived at Djoka Punda on January 24, 1913. They were the Rev. and Mrs. Aaron Janzen, Sarah Kroecker and Walter Herr. Since the Rev. Stevenson had become sick with a cold, the Rev. Haigh who had returned to Djoka Punda took back with him Walter Herr to Kalamba. Alvin Stevenson's condition grew worse until finally he died on February 16, 1913. Plans had to be changed. The Haighs were to stay at Djoka Punda while the Janzens were to go to Kalamba.[2]

At Djoka Punda an inquirer's class was started in 1913. Fifteen natives attended the classes which met four nights a week. This was evangelistic in nature as well as instructive. The day school held in the mornings began with three or four students in 1912 and soon grew to

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1. Ibid., pp. 33-34.
2. Ibid., pp. 34-35, 37 and Weaver, op. cit., p. 95.

twenty-four. Two years later there was an average of sixty-eight students in attendance. The Sunday School by 1914 averaged seventy-five scholars.[1] In 1913 a shed had been built for religious meetings. The school was held on the porch of this shed. Mrs. Haigh taught the house boys in the day school. A night school was started for other working men, especially those from the Company Kasai, with Miss Kroecker the teacher.[2] Probably an elementary curriculum consisting of the four R's was taught. In 1917 an important step in the educational program was made at Djoka Punda when a training school for native teachers and evangelists was started. All prospective teachers and evangelists were required to matriculate in this school after they had completed the day school training.[3]

At Kalamba the educational program grew more rapidly as the population and the interest were greater. By 1914 there was an average of 126 students attending the day school. The Sunday School had 216 natives attending on the average. Three outposts had been established with native teachers in charge. By 1916 there were six native teachers working in outposts. There were ten other places where schools and preaching services were held. The year 1916 was considered the best year for the mission since its beginning.[4]

From nearly the beginning, the missionaries were utilizing native converts to assist them in their work as evangelists and teachers. This was a wise method to use to aid more rapidly in the goal of building an indigenous African Church. But a major drawback was the inadequate training of the native Christians. Quite minimum standards had to be met if these

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1. Weaver and Bertsche, op. cit., pp. 37-38 and Weaver, op. cit., p. 103.
2. Mrs. Oscar (Kroecker) Anderson: History of Djoko Punda, p. 3.
3. Weaver and Bertsche, op. cit., p. 40.
4. Ibid., pp. 38-40.

natives were to help advance the work of Christ in these vocations. In order to be accepted as an evangelist or a teacher, that is, a teacher-evangelist, the native candidate had to be (1) a church member, (2) called of God with a love for lost souls, (3) gifted to teach and preach, (4) trained enough to be able "to read a chapter in the Bible fairly well."[1]

There were certain requirements which a teacher-evangelist had to continue to meet if he were to maintain his position. He had to demonstrate his teaching ability through successful teaching experience. He had to do the work assigned him in the morning and teach at both sessions of school. To be considered a "regular" teacher he had to have the desire and the proper training for his vocation. That is, he had to receive instruction in the Bible and in methods of work and carpentry by the missionary. He had to teach only on main stations. The only exception was that he could also teach where an evangelist was preaching. The teacher usually was an evangelist also. Smoking and drinking of palm wine and strong drink were forbidden. Violators were disciplined. Witch craft and evil medicines were forbidden. The monthly wage was set at three francs, the same as that of the workmen and house boys.[2]

In 1917 the missionaries, realizing the need for textbooks appointed a committee to prepare "school books, etc." for use by the schools.[3]

The school came to be one of the most important institutions in the native village. The natives wanted to learn to read and write, feeling that the white man's power lay in his education. They were often more interested in being educated than in hearing the Gospel. But this desire became a door for the planting of the Gospel. The

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1. Minutes of Field Committee, January 23, 1915, p. 3.
2. Ibid., pp. 3-4.
3. Minutes of the Annual Meeting at Kalamba Station, December 15, 1917, p. 7.

natives helped build their own schools. They were far from modern; for small logs were used for seats and there were no desks. As has already been stated, at first one day school met on the porch of a shed. However, the school was usually held in the church building, which was built at native expense. By 1917 eight hundred natives were taught daily by their native teachers in the villages. Three hundred were taught at the mission stations.[1]

The good effects of the Gospel and of Christian education could be especially seen in the changed life of the native teacher. Upon completion of his meager education at the mission school, he goes out to a village, located perhaps several days journey from the mission station. There on his own he is shown his house, alive with insects and far from sanitary. He soon builds himself a better house, no longer content with this kind of a home. He finds the people whom he is to teach merely or barely existing on a meager and unbalanced diet. He does what he can to lift these people out of their poverty and darkness while undergoing hardships himself by living with them.[2]

The years 1916-1917 which showed progress in the educational program were noted also for the change in the missionary personnel. Some left the field. Others, mostly European, came to take up the work. But most of these who came remained for one term or even less. This rapid change and turn-over of the missionary personnel did not aid in the advancement of the various programs of the mission, including the educational phase.[3]

This pioneering period of 1912-1917 marked the initiation and acceptable growth in the educational program of the mission. Day

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1. Weaver, op. cit., p. 110.
2. Ibid., pp. 110-112.
3. Ibid., p. 105.

or elementary schools and night schools with limited and a primary curriculum were started on the two stations. The equipment, including the textbooks, other teaching aids and buildings, were much below the minimum standards of today. But in spite of all the handicaps and obstacles, some results were achieved. A training school for native evangelists and teachers was begun to start these Congo Christians on their way to becoming an indigenous church. Outposts were established where these "trained" natives shared their knowledge and religious experience with their fellow men. Better trained and more missionaries were needed; for in 1918 there were only five missionaries on the field.

D. Development at the Various Mission Stations, 1918-1947

1. Djoka Punda, Later Becoming Charlesville Station

By 1928 Djoka Punda was known as Charlesville in honor of Prince Charles of Belgium. This latter name will be used exclusively in this section to prevent confusion. In this period the educational program grew from its small beginnings. As time passed more natives were being educated and the education became broader through an expanded curriculum and the institution of more and a higher level of schools.

The outstation work, although a part of the evangelistic work, helped in the educational program. The native Christian evangelist in charge of the outstation was also a teacher, having completed his elementary training at the mission school and then having finished the teacher training or the Bible training course. He conducted the village or the rural school, which was the lowest level of education for the native.

There was a threefold aim to this outstation work. The primary aim was evangelization; for this was the method by which the mission chose to evangelize the natives--natives winning natives to Christ. This was basically sound in achieving an indigenous church. The second aim was educational, achieved through the village schools and the catechism classes. It was also the purpose of this work to discover natives who had leadership abilities. These natives were then educated at the mission schools and finally sent out into Christian service, perhaps as teacher-evangelists.[1]

The village school was conducted for nine months, five days a week. Its curriculum consisted of reading, writing and arithmetic. Bible stories were also related and Gospel songs were sung and taught. Much emphasis was placed upon memory work; for the native had the aptitude to memorize quickly. During this period and since 1921 the outstation teacher was given these aids for his teaching: first and second readers, slates and pencils, the Gospel, Acts for reading, parables, large blackboards. Tablets and pencils were given in addition for the teacher only.[2]

These teachers were under the supervision of the missionaries. A visit by the missionary took place at least twice a year, if the missionary was able to do the necessary itinerating. These visits, a part of the itinerating work of the missionary, were to inspire the teachers and their pupils to greater work. Sympathetic and helpful criticisms were made. The missionary would test the pupils on their school work, aptitudes, catechism, and readiness for baptism. He was to see that the teacher kept all of the government regulations.[3]

There was a steady and almost mushroom growth in these outstations. In 1918 there were eighteen outstations from the two mission stations. By 1937 at Charlesville alone there were sixty-six

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1. Ibid., p. 139.
2. Ibid., pp. 137, 139-140, 143.
3. Ibid., pp. 139-140.

outstation teachers.[1] In 1947 there were 146 outstation teachers under the supervision of the Charlesville station.[2]

In 1937 four new regional schools were begun. The regional schools served several surrounding villages. Therefore each school required more than one teacher-evangelist. Two or three grades of elementary education were offered to the students. But in other respects these schools were much like the village schools. Students would complete their training at the village or regional schools and enter the proper grade at the station day school. After that was the preparatory school and then the Bible training school. By 1947 the number of regional schools had grown to ten with a total attendance of 540 students.[3]

The day school which was the elementary school was located on the mission station and staffed by missionaries and natives. The natives taught in the lower grades only. This school received about eighty per cent of its students from the village and the regional schools. Students were housed in boys' and girls' dormitories, except those who lived near the station. The morning was devoted to school work. In the afternoon the boys did practical work, working around the station and on the plantation. The girls were trained in housework and in the duties of a mother, because ninety percent would marry the graduates of the training schools.[4] The main subjects taught in the school were reading, writing, spelling and arithmetic. Additions were made to the curriculum in the 1930's at the suggestion of the government and as funds and personnel increased. Music was another emphasis and a choir was started. The natives were

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1. Weaver and Bertsche, op. cit., pp. 42, 51.
2. "The C.I.M. Field Statistics for the Years 1946, 1947," C.M.M., Vol. XVIII, No. 5, September-October, 1948, p. 24.
3. Ibid.
4. Weaver, op. cit., pp. 144-146.

taught four part singing during the 1920's.[1] In 1932 the school moved into a new four unit school building, which contributed to the effectiveness of the educational program. By 1947 six grades were being offered and a seventh grade was to be added in January, 1948. The day school also showed growth. In 1923 there were 175 students; in 1937 the number of students had increased to 300;[2] in 1947 the average school attendance at the school was 650 students.[3]

The preparatory school was the fourth school in rank and was located ten miles from Charlesville. The curriculum stated by the Field Committee in 1923 included reading, spelling, writing, arithmetic, simple bookkeeping, geography, vocal music, public speaking and "while in preparation, a close observation of character" of the student.[4] Students finishing this course went into the Bible training school. Hence its growth corresponded to that of the Bible training school. By 1947 this school had become part of the station day school.

The Bible training school, started in 1917 with a two year course, was lengthened to three years in 1924. This school was to train the native teacher-evangelists and was also known as the teacher training school. The curriculum was basically Bible doctrine, pastoral theology, homiletics, church history, typology, synthetic Bible study, analysis and personal work. Subjects of a practical nature added in the course of time were elementary carpentry, agriculture, first aid in medicine and hygiene. After the first year of training, the student was required to go out on week-end preaching assignments. He was sent where no missionary or native worker was located. Many decisions for

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1. Personal Letter of November 19, 1956, from Alma Mellinger.
2. Weaver and Bertsche, op. cit., pp. 43, 50.
3. "The C.I.M. Field Statistics for the Years 1946, 1947," op. cit., p. 24.
4. Minutes of Specially Called Meeting at Kalamba-Mukenge, March 5, 1923, pp. 3-4.

Christ resulted through these efforts.[1] This school also showed an increase from six in 1917 to fifty-seven in 1947.[2]

By 1947 Charlesville became the leading mission station. It had shown the greatest growth in church membership and in its educational institutions. This station, one of the two earliest stations, received a better continuous response from the natives than did the Kalamba station. Thus, over a period of years with a good foundation for the educational program being laid, this station surpassed all of the other stations in numbers. Other factors for its growth and problems encountered will be considered later.

2. Kalamba Station

At Kalamba, where a greater growth took place in the first fifteen years, J. P. Barkman made a distinct contribution to the educational program. His influence was felt throughout the total mission program; for he was chairman of the educational committee for a number of years and also chairman of the field committee. Although a strong educational program developed at Kalamba during these years, its program was superseded by that of Charlesville. The reason did not lie in the quality of missionary leadership at Kalamba, but rather in the hostility of the tribe there. This tribe was an enemy to all neighboring tribes. When children from other tribes came to attend the mission schools, tensions mounted between the Kalamban natives and the other tribes. The work of the mission was so affected that a change in the location of the mission station took place in 1948.

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1. Weaver, op. cit., pp. 146-147.
2. "The C.I.M. Field Statistics for the Years 1946, 1947," op. cit., p. 24.

The outstation work had begun in 1915 when a teacher was sent to the Batshoke tribe. In the early years the teacher would alternate, spending three months in school and then one month as teacher-evangelist in the village outstation. This procedure continued until the prescribed course had been finished. In 1921 work began with the Bakuanfuya tribe. In 1922 the Bakete and Kambulu tribes had outstation teacher-evangelists. In 1929 a daring venture took place when the Badinga tribe, a cannibalistic tribe considered dangerous even to travel among, was sent its first teacher-evangelist. This work resulted in the bringing of Badinga children into the mission school, which was one of the aims of the village school in the outstation.[1] In 1928 Kalamba had seventeen outstations and teachers.[2] The number increased to forty-three by 1947.[3]

Little information was available concerning the regional schools at Kalamba. They were operated like those of Charlesville. In 1944 there was only one regional school with four teachers.[4] In 1947 there were three regional schools with six teachers and with an average attendance of 170 students.[5] The regional school appeared not to be a strong part of the educational program at Kalamba.

The curriculum of the day or primary school, located at the Kalamba station, was similar to that of the Charlesville school. The three R's, agriculture, hygiene, physical geography, religion, music, nature study, drawing and French were taught. There were even some lectures given by a native elder on practical problems of living. The catechism class, conducted apart from the school at first, came to be a part of the

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1. Weaver, op. cit., pp. 160-161.
2. "News from Congoland," C.M.M., Vol. I, No. 2, September, 1929, p. 20.
3. "The C.I.M. Field Statistics for the Years 1946, 1947," op. cit., p. 24.
4. "The C.I.M. Field Statistics for the Years 1944 and 1945," C.M.M., Vol. XVI, No. 10, July-August, 1946, p. 13.
5. "The C.I.M. Field Statistics for the Years 1946, 1947," op. cit., p. 24.

curriculum. Native teachers under close supervision aided the missionary by their teaching of some of the classes.[1] There were also boys' dormitories and girls' dormitories for some of the students. More boys than girls received an education at the mission schools.[2] This was to be expected because of the culture of these people which did not regard women very highly.

In 1918 there were 220 students in the day schools.[3] By 1928 the average number of boys and girls attending had grown to about 350.[4] These first fifteen years marked great progress in the mission work of the Kalamba station, including the educational department. The Rev. J. P. Barkman had arrived in 1916 and had successfully organized a large school so that this mission school was considered the best in the Kasai district by government officials.[5] But in 1937 the average attendance had dropped to 180 students.[6] The drop in attendance continued slowly so that in 1947 there were on an average 140 boys and girls attending the primary school.[7] Factors influencing this decline appear to have been lack of missionary personnel, and lack of funds. But the main factor was native hostility which resulted in an indifference towards the school program.

The preparatory school at Kalamba in 1924 became four years in length with three terms a year. This was later changed to two terms a year. The curriculum included reading, writing, arithmetic, spelling, Bible, metric system, bookkeeping, geography, and physiology.[8] Little

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1. Weaver, op. cit., pp. 162-163.
2. Ibid., p. 163.
3. Weaver and Bertsche, op. cit., p. 43.
4. "News from Congoland," op. cit., p. 20.
5. Weaver, op. cit., p. 155.
6. Weaver and Bertsche, op. cit., pp. 56-57.
7. "The C.I.M. Field Statistics for the Years 1946, 1947," op. cit., p. 24.
8. "Educational Committee's Report," Minutes of the Annual Conference, March 18-24, 1924.

trace of this school is found in the available records after this year. It evidently became a part of the mission day or grade school. Thus students could enter the Bible training school from the mission grade school rather than after the completion of a preparatory school.

The Bible training school for teacher-evangelists began as a Bible class at Kalamba. Then a two-year course was outlined. This was later changed to three years as in the case of Charlesville. Its curriculum was like that of Charlesville's training school. By 1947 there were only twenty taking the course at Kalamba.[1]

Since the government did not provide any schools for the natives, it was up to the mission to educate them. At first missionaries were left on their own in organizing a school with curriculum, textbooks, and teaching staff. Later, in the 1930's the government made inspections of the mission schools and set up certain regulations. One of the important changes that was made through this was that French was to be taught in the schools. This necessitated the learning of French by any new missionaries and also by older missionaries during their furlough. Previously the schools were taught in the native tribal languages. Few of the missionaries knew any French.

3. Nyanga Station

From the very beginning of the mission, 1912-1919, visits had been made by the Rev. Haigh among the Bampendi tribe for the purpose of starting a mission station there. The Nyanga station was opened in December, 1920, by the Janzens with the help of Omar Sutton. Slow growth took place at first, mainly because of the change in the missionary

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1. "The C.I.M. Field Statistics for the Years 1946, 1947," op. cit., p. 24.

personnel. The Janzens left the work in 1922 and went to another field under another board. The station was left under the direction of Makesudi, a native teacher, until 1923. But from the beginning, support of this work was not lacking. Largely through the efforts of Alma Doering, who did deputational work for this cause, the North Danvers Mennonite Church pledged $10,000 in 1921 to be paid in five years. The Grand Rapids Auxiliary also began supporting the C.I.M. in 1921, as they were especially interested in the work among the Bampendi tribe. In 1923, the year when the greatest number of missionaries had been sent out in one year during this period, Raphael Valentine and his wife came to take charge of the work at Nyanga. A few other ladies arrived to help that year. In January, 1927, the Rev. and Mrs. Frank J. Enns came to head the Nyanga station, since the missionaries who came in 1923 had left the previous year. Kornelia Unrau came in 1926[1] and she and Frank Enns and his wife remained during this period to promote actively the work of Christ at this station.

Village schools taught by native teacher-evangelists showed a substantial growth under the supervision of the Nyanga missionaries. In 1928 there were thirteen outstations with only four teachers.[2] The number of outstations increased to thirty-nine by 1935.[3] By 1947 there were as many as ninety-two village schools and teachers.[4] The missionaries visited these teachers at least twice a year. A number of regional conferences were held during each year where several of the outstation teachers met with the missionaries or native overseers.

Regional schools were established and operated like those of Charlesville and Kalamba. By 1947 eight regional schools had been

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1. Weaver, op. cit., pp. 170-172.
2. "News from Congoland," op. cit., p. 20.
3. Weaver, op. cit., p. 174.
4. "The C.I.M. Field Statistics for the Years 1946, 1947," op. cit., p. 24.

established with twenty-four teachers and 250 students.[1] Thus, in regional schools, Nyanga ranked second only to Charlesville.

The day or grade school on the mission station began in 1921. Two years later fifteen boys were taught two terms of three months each. By 1926 the enrollment had risen to 100. The school term was lengthened to nine months. As the school standards increased the interest among the students also increased. The curriculum outlined in 1928 consisted of Bible stories, Scripture memory work, reading, writing and arithmetic. The first class to graduate from this curriculum was a class of twenty-one boys in 1932.[2] As in the other mission station day schools, the pupils spent the morning in classes and the afternoon in work. Some of the boys worked on building projects, as carpenters, masons or foremen. Some others helped in the agricultural work of the mission. Others accompanied teachers and church leaders on evangelistic trips. Some future teachers even were sent out to teach children in nearby villages. This system had both a helpful and a hindering effect upon the spiritual and mental development of the students. Missionary Frank Enns wrote: "Such integration of school and work and religious training retarded pupils, but it had a wholesome affect on character."[3] A curriculum change was made in 1935 to conform to the Kimpese Course of Study which had governmental approval. The school became six years in length with the first year called pre-standard work, and the second two years the first degree, and the last three years the second degree school. The primary subjects in this new curriculum were religion, reading, writing, arithmetic. Other subjects

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1. Ibid.
2. Weaver, op. cit., p. 174.
3. Frank J. Enns: Development of the Educational Work of the C.I.M., p. 1.

which showed the expansion of the curriculum were hygiene, agriculture, geography, general knowledge, rudiments of music, conduct lessons, handicraft, and supervised play. For textbooks there were three readers and the Bible. Handicraft work made use of the native culture. To mention two items, different kinds of baskets and iron knives were made. A kindergarten was started in 1930 with about twenty children, some as young as two years of age.[1] There was growth in the number of students. By 1947 the average attendance at the station school was 430 students with twenty-three teachers.[2] Three new school buildings were dedicated in 1941. The finances came from the Ladies Auxiliary of the Mennonite churches.[3]

A Bible training school was started in 1929 with twenty-five students. This began as a three-year course with one teacher, a missionary. In this first year the students, all boys, were sent out two by two to make a survey of the territory responsible to the mission station. Through the help of this information the outstations were doubled in this year. Then, too, a plan was developed which was continued through the 1930's whereby the student would alternate in class one week and the next week in an outstation teaching and preaching.[4] By 1947 a change was made whereby the student alternated every two weeks between class work and practical teaching experience.[5] The number of students in the Bible training school for 1947 was eighty-seven boys.[6]

In 1946 a refresher course was organized for the oldest outstation teachers. The class met every other two weeks, six hours a day instead of the usual three hours. Six classes were taught, two

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1. Weaver, op. cit., pp. 181-183, 175.
2. "The C.I.M. Field Statistics for the Years 1946, 1947," op. cit., p. 24.
3. Nyanga Station Report, 1941.
4. Weaver, op. cit., pp. 177-179.
5. "Nyanga Station Report for 1947," The C.M.M., Vol. XVIII, No. 5, September-October, 1948, p. 12.
6. "The C.I.M. Field Statistics for the Years 1946, 1947," op. cit., p. 24.

by natives and four by missionaries. The curriculum included homiletics, school management, Bible geography on the life of Paul, the work of a pastor, arithmetic and French. Twenty outstation teachers were chosen, of which seven were of the first graduating class of the Bible training school of 1932.[1] This proved to be helpful to older natives who had meager training for their vocation.

The educational program of the Nyanga station showed definite progress through the efforts of the missionaries from its beginning until 1948. In 1930 both the Field Committee and the Annual Missionary Conference recommended the merging of Nyanga with the Mukedi station. The Nyanga area had only 18,000 people to draw from, while 100,000 natives could be reached at Mukedi. The discouragement given by the C.I.M. Board to this merger appears well justified on the basis of the substantial growth at the Nyanga station.[2]

4. Mukedi Station

The second mission station founded in the Bampendi tribe was Mukedi. At the C.I.M. Board meeting in 1918, a decision was made to open two stations to reach this tribe. In 1921 missionaries went west from Nyanga to find a suitable location for another station. The site chosen, Mukedi, was where a teacher-evangelist had been working. In December, 1923, the first missionaries to Mukedi, the Rev. and Mrs. H. H. Moser and Erma Birky, moved into a temporary house. Soon Agnes Sprunger and Alma Doering came to help. All but Miss Doering labored at this field during most of this period. A school with ten boys was started shortly,

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1. "Nyanga Station Report for 1946," C.M.M., Vol. XVII, No. 4, July-August, 1947, pp. 16-17.
2. Weaver, op. cit., p. 177.

even while the missionaries were learning the unwritten Kipende language of this tribe.[1]

The natives in the villages around Mukedi at first wanted teacher-evangelists in their villages, but desired only a very few of their children to attend these schools. They were evidently afraid that learning to read and write would cause the children to break from their old customs. After 1930, barriers began to be broken down and many village schools were started. The curriculum in these rural schools was as elementary as those from the other stations.[2] In 1928 there were only two out-stations, but there were fifteen teacher-evangelists working.[3] In 1938 there were twenty-five teachers with 316 students.[4] By 1947 the number of outstation teachers had increased to thirty-two with 565 students in the village schools.[5]

Regional schools were also started in the Mukedi area. These like the village or rural schools fed students into the mission elementary school. The Mukedi regional schools were organized and administered like those of the other stations. In 1938 there were eleven regional school teachers.[6] By 1947 there were five regional schools with thirty-six teachers and 270 students.[7]

The mission elementary school was started in November, 1924, with twenty-two boys. By 1926 the school was enlarged to include dormitories for boys and girls. The curriculum was like that of the other station elementary schools, including the four R's, agriculture, medical and industrial work. A catechism class was taught separately at first,

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1. Ibid., pp. 187-189.
2. Ibid., p. 193.
3. "News from Congoland," op. cit., p. 20.
4. "The C.I.M. Field Statistics for the Years 1937-1938."
5. "The C.I.M. Field Statistics for the Years 1946, 1947," op. cit., p. 24.
6. "The C.I.M. Field Statistics for the Years 1937-1938."
7. "The C.I.M. Field Statistics for the Years 1946, 1947," op. cit., p. 24.

but this became a part of the curriculum later. Class time was in the afternoon, while the morning was devoted to work, which was the opposite of the other stations in the early period. Later, to meet an expanding curriculum, school was held both in the morning and afternoon. In 1940 three school buildings with three rooms in each were completed to aid in the expansion program of the school. At first all school supplies were given free to the native students. Later the pupils bought their own books and slates and other supplies from the mission.[1] There was a curriculum change in 1929, the addition of a few more subjects. In 1935 another revision took place at the suggestion of the Kimpese Study Conference approved by the government. There were 117 students in 1928.[2] By 1947 the number had grown steadily to an average attendance of 495 students.[3]

A Bible school was established in 1926 to help train teacher-evangelists. The course which was at first two years in length changed to three years. The curriculum was like that of the other Bible training schools of the other stations.[4] Growth took place in this school also. In 1938 there were thirty-two students, evidently a peak year.[5] By 1947 the average attendance had dropped to fifteen boys.[6]

Although the Mukedi missionaries encountered cultural obstacles and even Roman Catholic opposition, still the educational program after a slow start showed progress during this period.

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1. Weaver, op. cit., pp. 196-197, 192.
2. "News from Congoland," op. cit., p. 20.
3. "The C.I.M. Field Statistics for the Years 1946, 1947," op. cit., p. 24.
4. Weaver, op. cit., p. 198.
5. "The C.I.M. Field Statistics for the Years 1937-1938."
6. "The C.I.M. Field Statistics for the Years 1946, 1947," op. cit., p. 24.

E. Development of the Literature-Translation Program

In order to carry on an adequate education program, it was necessary that literature be produced in the languages of the natives. Literature was needed for the native students and the eventual teacher-evangelists as well as for the missionaries as a part of their study resources. Two major tribes were being reached by 1947, the Baluba-Lulua through Charlesville and Kalamba, and the Bampendi through Nyanga and Mukedi. The major languages of the two tribes were Tshiluba for the Baluba-Lulua tribe and Kipende for the Bampendi tribe.

At first the missionaries made use of the literature and translations already published by the Southern Presbyterian mission at Luebo. At the annual meeting of the missionaries in 1917 a motion was made to devise a cooperative plan with the Luebo mission, the C.I.M. paying its share for the literature printed.[1] Five hundred Tshiluba New Testaments were ordered from the British and Foreign Bible Society as a result of the 1919 annual conference. Also a book of stories was to be printed for use as the Third Reader. L. B. Haigh was delegated to secure a printing press on his furlough, upon the approval of the C.I.M. Board.[2] The printing press was operating at Charlesville by 1924. Up until this time all the literature and books in the Tshiluba language were received from the Luebo station. But the missionaries had made translations prior to 1920 which were printed after the printing press arrived.[3]

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1. Minutes of Annual Conference at Kalamba, December 15, 1917.
2. Minutes of Annual Conference at Djoka Punda, September 22-29, 1919.
3. Minutes of Annual Conference at Djoka Punda, August 26-27, 1920.

The task of translating was divided among the missionaries. They translated various textbooks, catechisms, songbooks and the Bible. For example, in 1929 the Literature Committee which had been formed recommended these translations to be made by various missionaries: geography, Robinson Crusoe, Gospel tracts, tropical hygiene, physiology, Gospel of John and Romans.[1]

The literature-translation work was much more difficult among the Bampendi tribe. The missionaries could not benefit from the translation work of any other mission. Therefore the language had to be reduced to writing before any translation work could be done.

The translation of the Scriptures was one of the most important tasks of this literature program. By 1930 the Scriptures had been translated into the Tshiluba language.[2] Miss Agnes Sprunger, working at Mukedi, completed the translation of the New Testament into the Kipende language in 1934 and it was published by the British and Foreign Bible Society. By 1947 about all of the Old Testament had been translated into this language. Miss Sprunger, although without the knowledge of the original languages of the Bible, made a significant contribution through her translations into the Kipende language.[3]

F. Factors Influencing Development

Certain factors influenced the growth of the educational program at the mission stations during this period.

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1. Minutes of Annual Conference at Mukedi, January 9-15, 1929.
2. Weaver, op. cit., p. 143.
3. Ibid., p. 200.

1. Cultural Problems

There were problems in the culture, which was indicated as one of the reasons for this educational work, which had to be met and overcome in order for growth to occur. It was not to be expected that the natives would be willing at first to abandon certain customs which seemed a hindrance to a Christian way of life. The mission school attendance suffered at Kalamba during the year 1937, for example, when many of the boys dropped out of school to attend the tribe's circumcision rites. So the boys' school attendance dropped from an enrollment of 175 to an average attendance of 114.[1]

Women were considered on a lower level than the men in the Bantu culture. The pagan chiefs and the other men were opposed to the emancipation of women. Thus the educational program began with the boys. Only later did educational work begin among the girls. There were separate schools held for the boys and girls at the mission stations. Girls married quite young, which proved a hindrance to their education. Some had to leave school because mothers needed their help at home. Since education was more difficult among the girls than the boys, there were always more boys in the various schools.[2]

Then there was the attitude of the students themselves towards the subjects. They were interested in the subjects of reading, arithmetic, French and perhaps a little writing. But other subjects were considered of no value to them, as general knowledge, nature, drawing, agriculture and language. The lack of interest in subjects showed in the work they did. It was a remarkable thing for a student to complete the mission school education without a failure in any subject. The native teachers

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1. Weaver and Bertsche, op. cit., pp. 56-57.
2. Ibid., pp. 57, 72; Weaver, op. cit., p. 145.

themselves were not interested in learning teaching methods. In fact they felt insulted if their supervisor inferred that they needed to learn how to teach. The native teachers' idea of greatness, which came from the Bantu culture, was to have a great number of servants who would do all their work.[1]

2. Materialism

As the natives were educated by the mission schools and attractive offers came in from industries near by, many of the educated natives left their villages and mission stations to work in these industries. Around 1937 many students from Kalamba left to work in the diamond mines at greater wages than the mission paid. Material values were placed above spiritual values. This could have been a serious problem, since the missionary depended upon the educated native to help carry on the work, helping to evangelize and educate his fellow men. But there were enough natives who considered spiritual values highest who continued to assist the work of the mission.[2]

3. Government Attitude

The attitude of the government is another factor to consider. Although Belgium is a Roman Catholic country and the Roman Catholic mission schools in the Congo were subsidized while the Protestant schools were not in this period, the government did not restrict, but encouraged the educational work of the C.I.M. schools. Since the government had established hardly any public schools for the natives, it was the golden opportunity of the mission to do so. The government in time inspected the mission schools. Still later it made certain recommendations

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1. Weaver, op. cit., p. 202.
2. Weaver and Bertsche, op. cit., pp. 57-58.

to raise the standard of the school, especially to broaden the curriculum. In 1934 the Educational Committee of the C.I.M. recommended curriculum changes and a reorganization of the mission schools in accordance with the Second Educational Conference at Kimpese. This meeting of the Protestant missions of the lower Congo requested complying with the government standards in regards to subjects, textbooks, grades and time allocation to subjects.[1] The four mission stations acted upon these recommendations. Thus the government and the mission cooperated in raising the standards of the educational program. The government did not place any restrictions on the teaching of religion in the schools.

4. Missionary Personnel

A factor which slowed down the development of the educational program was the lack of missionaries and also their lack of training for the educational task. In 1928 there were only ten missionaries at the four stations which meant that one man and two or three ladies were operating a station. This was perhaps the low point in the number of missionaries on the field. But expansion in the work could only take place with an adequate number of missionaries. After A. M. Eash visited the field in 1928-1929, he saw the need for a greater number of missionaries and also the necessity to raise the standard of education required of a missionary candidate. By 1947 the standard had been raised and every new missionary was required to know French, the official language of the Congo, as well as to have more education.

5. Insufficient Funds

Inadequate funds also retarded the educational development for a time. In 1924 a financial crisis occurred on the mission field which

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1. Frank J. Enns: Development of the Educational Work of the C.I.M., p. 2.

caused a strong letter to be written by the Field Committee. They demanded the home board to meet the budget and give greater financial and vocal support. They also asked a member of the mission board to visit the field.[1] This financial crisis was a strong factor in the resignation of R. K. Valentine as a missionary under the C.I.M. From 1925-1926 fifteen missionaries and their children left the field and only six came to the field during that time. After this letter was received, the budget was met and a board member visited the field. Another serious financial situation occurred in 1933 due to the fluctuation in the value of the franc and the loss of money in the exchange from dollars to francs. The depression of this period had been responsible for this condition.[2]

6. Visit of A. M. Eash

The visit of A. M. Eash, the Secretary of the C.I.M. Board, proved beneficial to the educational program. In 1928-1929 he not only visited the four mission stations, but also attended the West Africa Jubilee Conference at Leopoldville in September, 1928. On this trip he also visited a number of other mission stations supported by different boards. His discussions with the missionaries helped them greatly. His visit and consequent detailed report also proved valuable to the C.I.M. Board and the constituency. From this visit the Congo Missionary Messenger began to be published as the official organ of the mission.[3]

7. Power of God

No doubt the greatest single force that brought about the increase in the educational work and its substantial growth in this period was the power of God. There were many adversaries, without and

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1. Annual Letter to the Board, November 7, 1924.
2. Letter of A. D. Graber to F. J. Enns, September 30, 1933.
3. Weaver, op. cit., pp. 122-130.

within, to retard the efforts of the dedicated missionaries. But God worked in spite of these obstacles or through them to bring about changes in the lives of the natives by means of his instruments, the missionaries and their native co-workers. As a result many natives were brought from darkness to light.

G. Extent and Effect of Educational Program

By 1929 it was estimated that "about one out of every sixty of the people in the tribes" had been reached by missionary efforts.[1] The context of this statement does not clearly state whether this refers to the whole area inhabited by 400,000 people which was assigned to the C.I.M. or only to the tribes attempted to be reached by the four stations. But it probably referred to the entire C.I.M. responsibility at that time. In 1947 there were nearly 11,000 attending the mission schools.[2] If there were 450,000 people living in the C.I.M. area at that time, then about one out of every forty-one of all these people had been reached by the educational program.

How many lives had been transformed from paganism to Christianity because of the mission and particularly the educational program cannot be known fully. The number of church members should give a partial clue. At the end of 1947 there were 7,353 members of the four mission churches and 3,308 more Christian natives awaiting baptism.[3] This shows in part the extent of the work and some of the results that were being achieved through the educational program by 1948.

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1. A. M. Eash: "The Congo Trip of the Field Secretary," C.M.M., Vol. I, No. 3, October, 1929, p. 40.
2. "The C.I.M. Field Statistics for the Years 1946, 1947," op. cit., p. 24.
3. Ibid., p. 23.

H. Conclusion

This chapter has considered the origin and development of the educational program of the C.I.M. in its territory in the southwestern part of the Belgian Congo until 1948.

Groundwork was laid for this mission by the Southern Presbyterian Mission, located east of the future mission area. The C.I.M. Board was formed during the years of 1910-1912 because of the united interest in foreign missions by the Central Mennonite Conference and the Defenseless Mennonite Conference. An urgent invitation was given the Board by Dr. William Sheppard to begin mission work east of Luebo. Several areas were considered, but this field, after investigation, was finally selected for the new missionary enterprise. The primary goal of the mission was evangelism. Education became a secondary goal and a means to evangelism. It was also the purpose of the mission to build an indigenous African Church of Christ.

Three reasons were suggested for the existence of an educational program. This was a part of Christ's Great Commission. The native culture made education imperative for evangelism. Finally the eagerness of the natives to be taught showed the missionaries its necessity and importance.

Two sites were chosen for the beginning of the mission work. Djoka Punda became the transport station and Kalamba was chosen as the place for the first missionary center. Educational work began at these stations with the beginning of the missionary activity.

The educational program developed from small beginnings at each of the stations of Djoka Punda, later Charlesville, Kalamba, Nyanga and Mukedi. Village schools with native teacher-evangelists, regional schools, mission elementary schools, and Bible training schools began

and developed at each of the four stations. Charlesville appeared to have the strongest educational program by 1947.

The literature-translation program was considered separately. Literature was translated and printed mainly in two languages, Tshiluba and Kipende. Help by literature in the Tshiluba language was received from the Luebo mission. Miss Anna Sprunger translated the New Testament and most of the Old Testament into Kipende by 1947. Much literature was being printed with the printing press at Charlesville by 1947.

A number of factors were considered that either retarded or aided the growth of the educational program up to 1948. Certain cultural problems among the native students and teachers often hindered the work. Some students were lost to the work of the mission because of their placing of material values above spiritual values. The government encouraged and helped to raise the standards of the mission schools and did not restrict the teaching of religion but also did not subsidize the Protestant schools. More and better trained missionary personnel was seen as imperative to the proper development of the educational program. Insufficient funds caused a curtailment of the educational program in the 1920's and a little in the early 1930's. The visit of A. M. Eash, the Secretary of the C.I.M. Board, brought forth lasting results. But in this period, in spite of the problems, God worked through the missionaries to change lives and bring about growth in the educational program.

An increasing number of Congolese were being educated at the various mission schools; for by 1947 about one out of forty-one natives attended some mission school. The C.I.M. Church of Christ was growing as a result of the educational program, as there were over 7,000 members in 1947.

CHAPTER II

DEVELOPMENT AND GREAT GROWTH

UNDER THE BELGIAN GOVERNMENT SUBSIDY PLAN (1948-1956)

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DEVELOPMENT AND GREAT GROWTH UNDER THE BELGIAN GOVERNMENT SUBSIDY PLAN (1948-1956)

A. Introduction

It will be the purpose of the chapter to trace the development and rapid growth of the C.I.M. educational program from 1948-1956. It will first be necessary to consider the new role the government played in relation to the educational program of the C.I.M., a Protestant mission, before the educational developments are viewed at each station. The growth of the literature-translation program will be considered separately. Next the factors that influenced this rapid expansion and growth will be noted. Finally the present educational program will be considered as to its organization, its extent, its effects and its future plans.

B. New Relationship to the Belgian Government

Prior to 1948 the Belgian government had given complete freedom to the C.I.M. and to other Protestant missions. It was true that there was some partiality manifested in the policy of subsidizing only Roman Catholic missions. They began receiving subsidies as early as 1891. But a definite program of subsidization resulted from an agreement with the government in 1929.[1] However no restrictions were placed upon the teaching of religion at the Protestant missions. The government encouraged the educational programs of the missions rather than

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1. Notes sur l'Historique et l'Organisation de l'Enseignement pour Indigenes, pp. 4-6.

establishing public schools where the missions had schools.

The Second Educational Conference at Kimpese in 1933 showed the cooperation of the Protestant missions with the government. This important conference of Protestant missions of the lower Congo resulted in the alignment of educational missions with the government's educational program. Therefore in the years following the C.I.M. geared its educational program to meet the suggestions made at this conference. The C.I.M. was then prepared to act affirmatively to the significant proposal of the government in 1948.

In 1948 the Belgian government offered subsidization for the educational work of the Protestant missions on an equal basis with that of the Roman Catholic missions. The C.I.M. entered this agreement with the government in regard to its educational program in October, 1948. The purpose was not to relieve the financial responsibility of the mission but rather to supplement its educational work in order that it might be more effective. The Belgian government firmly believed in a Christian basis for education. In 1951, Monsieur Dequae, the Colonial Minister, expressed it this way:

> "No real formation of character is possible in Africa without Christianity. The Christian influence should therefore pervade all education. This can be possible only in schools directed by Christian missions. Therefore, the government is ready to aid financially in assuming this task."[1]

In order for the C.I.M. and other Protestant missions to receive this financial aid from the government, there were certain requirements to be met. The government sent inspectors around to check on the educational program of each mission station. The government acted quickly

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1. Josef Ohrneman: "Belgian Congo: on the Threshold of Change," Africa Is Here, p. 46.

in these negotiations. The inspector arrived at Nyanga on November 9, 1948. This station as well as Charlesville and Mukedi were inspected and accepted for subsidization with suggested improvements. Since the Kalamba station had moved to a new site this year and had bcome the Mutena station, it was not sufficiently re-established in its educational program for acceptance for subsidy.[1] A qualified Belgian educationist was required to act as inspector of the educational program. He was to function only as a missionary-inspector and in a full-time capacity.[2]

The missionary teacher was required to receive his teaching license before beginning his teaching in the Congo in order to qualify for subsidization. Having qualified as a teacher in one of the States of the United States was acceptable. The missionary was also required to spend a year of training in Belgium. The purposes of this specialized training were to orient him in the Belgian educational system, to give him a knowledge of the Congo and to enable him to know and speak French. These things have been noted in the following paragraph, which has been quoted from a government brochure on education in the Congo:

> "The missionaries of foreign nationality--new elements who are about to begin a first term in Africa--must give proof by an initiation into the spirit of the Belgian conceptions of education. That initiation must be carried out by means of a stay of at least one year in Belgium, a period during which the candidates must follow the appropriate courses of normal training and the courses of colonial formation organized by the ministry of colonies."[3]

In Belgium the future missionary learned to speak in French as well as learning the history, geography, peoples, laws, educational system of the Congo and the policy of the government towards missions.[4] But this

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1. Frank J. Enns: Development of the Educational Work of the C.I.M., p. 3.
2. "Minutes of the Annual Missionary Conference of the C.I.M. Held at Mukedi Station--December 13-16, 1948," C.M.M., Vol. XIX, No. 4, July-August, 1949, p. 6.
3. Robert and Mabel Bontrager: "The Belgian Government Required It--," C.M.M., Vol. XXII, No. 3, May-June, 1952, p. 6.
4. Ibid.

orientation into the Belgian educational system was a continuous process in the missionary's career. The missionary teacher had to spend three months of each furlough studying the Belgian educational program. The Belgian government had begun to safeguard the flavor of Congo education. It was to be Belgian and not American, as it mainly was before 1948 because the educational missionaries were mostly Americans.

The native teacher who taught in the primary school, the out-station and regional schools was required to be better trained to teach. This meant that new schools had to be started for training the native teacher. All primary schools had to have certified African teachers by January, 1954, to qualify for subsidization. Two new schools had to be added: the cours or ecole d'apprentissage (which shall be referred to as E.A.P.) for training natives to teach in the first two grades of the primary school and the ecole de moniteurs for training natives to teach in any grade but especially in the upper three grades of the primary school and to become directors of primary schools.[1]

Before 1948 most native teachers had no more than five years of primary school and two or three years of Bible school training. Since teachers were scarce, the missionary-inspector of the schools was authorized to give a certificate of aptitude to the native teacher who qualified. This was a temporary measure to include such a teacher under the subsidy plan until the necessary education could be received at the new schools.[2]

The equipment and buildings for the educational work had to meet certain standards. This had to do with the size of the rooms (at least six by eight meters), the number of windows for proper lighting

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1. Vernon J. Sprunger: "The New Educational Set-Up," C.M.M., Vol. XIX, No. 6, November-December, 1949, pp. 6-7.
2. F. J. Enns: Development of the Educational Work of the C.I.M., p. 4.

and ventilation, the desks and chairs. Most of these items were below government standards in 1948 because of the pioneer and improvised way of doing things on the C.I.M. field.[1] Required teaching aids were a counting frame for beginners, meter and liter measures and some weights and maps. Home made aids were appreciated.[2]

The content of the education had to be improved. This required curriculum revision and the creation of new schools. As has been noted previously, religion was not forbidden but rather encouraged as a subject in the curriculum. It was up to the mission to determine the specific courses in religion and the number of such courses to be included in the curriculum. So through subsidization the mission was not hindered in achieving its major objective of evangelism. Vernon Sprunger tells of the other subjects required in the primary school under the subsidy program:

> native language (reading, writing, spelling, composition), lessons in observation, talks on personal and altruistic education (politeness, conduct, hygiene), arithmetic, drawing, music, gymnastics and manual labor. More advanced classes add agriculture, and French, as well as geography.[3]

The primary school became five years in length: two years on the first degree level and three years on the second degree level. Two new schools essential to this governmental subsidy program were the E.A.P. and the ecole de moniteurs. Other schools added between 1948 and 1956 were an industrial school, medical schools, a preparatoire school which was the sixth and seventh grades of elementary education and a Bible Institute. These various schools with their curricula will be considered as they originated and developed at the different stations in the next section.

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1. Sprunger, op. cit., pp. 6-7.
2. F. J. Enns: Development of the Educational Work of the C.I.M., p. 4.
3. Sprunger, op. cit., p. 7.

The primary schools were required to be in session 200 days a year. The ecole preparatoire, the E.A.P. and the ecole de moniteurs were required to be in session 220 days a year. Each school that was subsidized had to have an average of twenty students each day. Before 1948 the schools began in September and ended in May or June. But under the subsidy program the school term was to begin in the first part of January. Since this proved unsatisfactory, the dates of each school year were gradually changed back to the dates before 1948. In 1954 this change over began. Thus in 1956 the schools had gone back to the normal schedule. They convened on the first Wednesday in September and the first semester ended on the first Wednesday in December. The second semester began on the first Wednesday in January and ended at the last of June. This meant a nine months' school with a month's vacation between semesters in December. Most of these schools operated six days a week with two of those days having school only four hours in the morning.[1]

The government offered financial aid in the construction of school buildings and in the payment of salaries to both native and missionary teachers. The amount of subsidy varied, according to how well the requirements were met. In relation to school buildings, the government had to approve the plan for the buildings. If the school was located at a population center it received more aid. For example, the government supplied eighty per cent of the cost of the eight classroom school built at Tshikapa, a population center. Seventy per cent of the cost of the Mutena six classroom school was provided through government funds. The buildings of the E.A.P. at Charlesville and Mukedi were provided through the government welfare fund, the Fond Bien Etre Indigene.

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1. F. J. Enns: Development of the Educational Work in the C.I.M., p. 4.

Financial aid for the salary of the native teacher depended upon the quality of work that the teacher did and his education. Full subsidy was granted for teachers who did satisfactory work and were graduates of the ecole de moniteurs. Ninety per cent subsidy was received for teachers who did satisfactory work and were graduates of the E.A.P. Eighty per cent subsidy was granted for the other teachers who did satisfactory work.[1]

The choice of entering into this agreement with the government proved to be a wise move for the C.I.M. There was no restriction placed upon teaching religion in the schools, which meant that the requirements were not such as to hinder achieving the goal of evangelization. This, of course, could prove to be a handicap to the point of the abandonment of the subsidy program, if the government policy should be changed by restricting the teaching of religion. But the present agreement has proved to be an aid to evangelism and an indigenous church. The funds of the mission could be channeled to aid more directly the program of evangelism. This reason had an appeal to the constituency in the United States. The subsidy program also enabled the mission to compete with the Roman Catholic schools, which because of their superior program due to subsidies, had been attracting more and more natives. To the point mentioned, Frank Enns wrote:

> As it is, I think it was wise to ask for subsidy. We would not have had the means to compete with a government subsidized Catholic school system, and failing in that, the children going over to Catholic schools would not be allowed to continue under our influence. So you see there was not the choice between mission and government schools. Children in the latter could still be nurtured by us in the faith. It was either we keeping the children, and thus the future generation in our schools and under our influence, or letting them go over to the Catholics, and thus be lost to us permanently. In that way our mission would not have much of a future.[2]

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1. Ibid.
2. F. J. Enns: Development of the Educational Work of the C.I.M., p. 5.

C. Development at the Various Mission Stations, 1948-1956

From 1911 to 1948 four stations were founded and were well established[1] in their educational programs. The village or rural, the regional, the primary and the Bible teacher training schools had become the basic educational institutions. After 1948 these institutions continued to operate with changes that raised the educational standards of the C.I.M. Some new schools were added, as ecole preparatoire, E.A.P., ecole de moniteurs, industrial school, medical schools and Institut Biblique and Belle Vue school. During this period new stations as well as new schools were founded or added to the C.I.M., as Banga, Tshikapa, Kamayala and Kandala. Kalamba changed its site and became known as Mutena in 1948. Therefore pioneer educational missionary work continued to be carried out and also efforts were made to increase the effectiveness of an established educational program at the older stations. These developments at the various stations from 1948-1956 will be the concern of this section. Nothing further will be said about the educational work among the women, the daily vacation Bible schools conducted since 1953 and the Sunday school which contributed to the educational program but were considered more a part of the evangelistic work. Space necessarily forbids further elaboration on these other educational endeavors.

1. Charlesville Station

During this period Charlesville maintained its primacy as the leading mission station of the C.I.M. There was a slight increase in missionary personnel from eleven to thirteen in these years. The rural or outstation, the regional, the primary schools continued to function

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1. One of the four stations, Kalamba, had to re-establish its work when it moved to its new site at Mutena in 1948.

in this period with some changes. The Bible school operated until 1950. Then the ecole evangelique was started in 1953. The E.A.P. and the medical school were added in this period.

a. Rural Schools

The outstation or village schools were known as rural schools during this period. The government recommended that a missionary visit each rural school two or three times a year. But because of insufficient funds and lack of missionaries to undertake the task of itinerating, these two visits to each school were made only about two of the years in this period. The closer the supervision by the missionary the better work the teachers and students did. Religion, writing, reading and arithmetic continued to be the basic core of the curriculum. Some rural schools offered the first grade of primary school. The others offered both first and second grades. Flannelgraph and pictures were used as aids in teaching. Most of the pupils had a slate, a slate pencil and perhaps a reading book. All of the school buildings were of temporary material, made of mud, sticks and grass. Many had only logs for seats.[1]

There was a steady decline in the number of schools from 1948 when there were 142 schools until 1955 when there were thirty-two schools. The total average attendance in all these schools had dropped from 5,500 in 1948 to 650 in 1955. The teacher-evangelists numbered 152 in 1948 and dropped to thirty-two in 1955.[2] The reasons for these decided decreases were that Banga station, founded in 1950, took over some of the territory of Charlesville and consequently some of its rural schools and efforts

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1. Allan Wiebe: "Christian Education," C.M.M., Vol. XXIV, No. 2, March-April, 1954, pp. 17, 20.
2. "Field Statistics for the C.I.M. 1947-1948," C.M.M., Vol. XIX, No. 4, July-August, 1949, pp. 28-29; "Field Statistics for the C.I.M. 1954, 1955," op. cit., pp. 16-17.

were made to change some of the rural schools into regional schools whereby subsidies could be received from the government.

b. Regional Schools

Efforts were made to strengthen the regional schools during this period in order that they might be subsidized and that the education might be more effective. Each regional school offerred the first three or four grades of the primary school by 1956. To be subsidized the school had to have teachers who graduated from at least the E.A.P. or had received a temporary teaching certificate and the curriculum had to meet the government standards. Since the curriculum was the same as that for the primary school grades one to three or four, it will be considered under the discussion of the station primary school. Periodic inspections conducted by the government inspector and the missionary inspector had to be passed in order to maintain government financial aid. By 1956 all of the regional schools were subsidized. The school buildings were constructed of semi-permanent material, most of them having some form of a school desk. The students were equipped with slates, pencils, notebooks and reading books. The students in the third grades received extra notebooks and a supply of ink and a pen.[1]

There was a slight decrease in the number of regional schools, ten with 600 students in 1948, to seven schools and 455 students in 1955. But during this period the number of teachers increased from ten in 1948 to twenty-one in 1955.[2] Actually the decline of schools and students was at its low point in 1953 and in the next two years there was a steady

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1. Allan Wiebe, op. cit., p. 17.
2. "Field Statistics for the C.I.M. 1947-1948," op. cit., pp. 28-29; "Field Statistics for the C.I.M. 1954, 1955," op. cit., pp. 16-17.

increase. Just as in the case of the rural schools the founding of the Banga station no doubt contributed to this decline. The adding of more grades to the regional schools made it necessary to have more teachers. In the last few years there has been an attempt to shift the primary school population at the station to the regional schools. Because of this new policy it is expected that the number of regional schools, students and teachers will continue to increase.

c. Primary School

Under the new government subsidy program the seven-grade primary school of Charlesville was changed to a five-grade primary school. The first two grades were known as the first degree school. The next three grades made up the second degree school. The new curriculum provided for an added emphasis on the study of the Bible on the second degree level. One hour of Bible or religion was taught each of the five days a week. These were the courses offered in this connection: synthetic study of portions of the Bible, Christian ethics, the life of Christ, the beginning of the Church and personal soul winning. Three hours a day were devoted to other subjects, as reading, writing, arithmetic, spelling, observation lessons, personal and altruistic education, drawing, music, gymnastics, manual labor, native language, French, geography and agriculture. Two hours each day were set aside for handwork or physical work.[1]

Separate classes were held for the girls. In 1950 of the eighty-nine who finished, forty-six of these girls were in the first grade. In 1953 since the girls' primary school only had the first three grades, there were eleven girls in the fourth grade and two girls in the fifth grade with the boys.[2]

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1. Sprunger, op. cit., p. 7.
2. "1953 Station Reports," C.M.M., Vol. XXIV, No. 2, March-April, 1954, p. 7.

The curriculum for the girls' primary school was somewhat the same as for the boys. In 1950 the Bible courses offered were lessons from the Pentateuch. The memorizing of Scripture verses was required. A sewing class was held each Saturday afternoon which was greatly enjoyed by the girls. In physical education they were taught soccer ball which at first proved uninteresting but later was eagerly played.[1]

The average attendance at the primary school reached its peak in 1949 with 636 students. Then there was a decrease in average attendance until 1953 when the number of students was 443. The number of students attending on the average had increased to 467 by 1955.[2] One reason for this decline was that the sixth and seventh grades were no longer a part of the primary school. Banga station took some of the students after 1950. Also there was a trend to have the rural and regional schools educate the children where they were living in the lower grades. The breakdown of students by grades in 1954 indicated that many of the students were in the second degree level of the station primary school. In the first and second grades there were 165 students. In the second degree school of three grades there were 260 students.[3]

d. Bible School and Ecole Evangelique

In 1949 the Bible school of three years was discontinued and a one year petite seminaire replaced it. The main reason for this was that some of the Bible school courses were sprinkled throughout the primary school curriculum under the new government subsidy program. These Bible courses were graded in the primary school according to the

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1. "Report for Charlesville 1950," C.M.M., Vol. XXI, No. 4, July-August, 1951, p. 8.
2. "Field Statistics for the C.I.M., 1947-1948," op. cit., pp. 28-29; "Field Statistics for the C.I.M. 1953, 1954."
3. "Station Reports, 1954," C.M.M., Vol. XXV, No. 2, March-April, 1955, p. 17.

difficulty of the subject matter and offered in the appropriate grade. The more difficult Bible subjects were taught in the petite seminaire, as the Psalms, the doctrine of salvation, the Church, the Scriptures. This school was designed to train outstation teacher-evangelists after they had graduated from primary school.[1] For practical work the students helped conduct children's meetings, did personal work and held Sunday afternoon meetings. The petite seminaire existed for only two years. During these years twenty-eight students which included two girls enrolled for the courses, but only sixteen completed the work.

Since the teacher-evangelists were required to attend E.A.P. which offered Bible courses and since they received Bible training in the primary school, the petite seminaire was discontinued. But it was felt that specialized Bible training was needed which was not supplied by any other school. Therefore in 1953 a Bible school of two years was started for the training of teacher-evangelists. The curriculum for the first year was Old Testament synthesis, evangelism (personal work, practical work, visual education and homiletics), doctrine, Sunday school administration, music, John, Genesis and Exodus 1-24, French and arithmetic. The second year curriculum continued evangelism, doctrine, French and arithmetic, and added New Testament synthesis, Church history, music, Romans, Ephesians and Hebrews.[2] Manual labor and practical work were also required. The practical work involved assisting in children's services, teaching Sunday School classes and teaching in the first and second grades of rural or regional schools located nearby. The second year boys did some preaching. In 1955 two natives were teaching in the

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1. "Minutes of the Annual Missionary Conference of the C.I.M. Held at Mukedi Station--December 13-16, 1948," op. cit., pp. 14-15, 8.
2. "Minutes of Annual Missionary Conference, Charlesville--December 9-13, 1952," C.M.M., Vol. XXIII, No. 2, March-April, 1953, p. 35.

school with an enrollment of thirty-six boys and two girls. The school had grown from an enrollment of sixteen boys in 1953. Eleven boys graduated from the Bible school or ecole evangelique, as it came to be known, in 1955.[1]

e. Ecole d'Apprentissage Pedagogique

The E.A.P. began in January, 1950, at Charlesville for the purpose of training teachers for the first degree level. This was instituted in accordance with the government requirements. As has been noted a new school building for the E.A.P. was constructed through government funds, that is, through the Fond du Bien Etre Indigene.[2] The curriculum included these courses: school management, methods of teaching, calculus and metric system, agriculture, geography, native language (Tshiluba), science, educational psychology, French, composition, music, blackboard writing, history, class records, practice teaching and religion (Scripture memorizing, Bible stories, catechism, personal work, Job, Proverbs, Ecclesiastes, Song of Solomon, Prison Epistles, Hebrews).[3]

In 1953 it was reported that the E.A.P. "has had severe trials in its short history of four years, which was largely due to the fact that the missionaries in charge had too many other duties."[4] But in spite of the difficulties, there were encouraging things to note. The attendance had remained quite steady through the years, starting with thirty-six students in 1950 and having thirty-eight students in 1955.[5] Quite a number

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1. "1953 Station Reports," op. cit., p. 7; "Field Statistics for the C.I.M. 1954, 1955," op. cit., pp. 16-17.
2. A fund for the well-being of the natives. "Report for Charlesville 1950," op. cit., p. 8.
3. "Minutes of the Annual Missionary Conference of the C.I.M. Held at Mukedi Station--December 13-16, 1948," op. cit., pp. 8, 7.
4. "1953 Station Reports," op. cit., p. 13.
5. "Field Statistics for the C.I.M. (1949-1950)," C.M.M., Vol. XXI, No. 4, July-August, 1951, pp. 22-23; "Field Statistics for the C.I.M. 1954, 1955," op. cit., pp. 16-17.

had graduated and completed their required one year of practice teaching so that "mostly E.A.P. graduates" were "teaching in the schools.[1] Some were even teaching in the second degree school which was to be taught by ecole de moniteurs' graduates. The government had permitted this temporarily.

f. Medical School

A medical school of three years was started during this period. The purpose of this training was to prepare graduates of ecole evangelique for the nursing profession as medical helpers in the station dispensaries. Dr. Elvina Martens was the teacher. The entrance requirements had been raised to require ecole evangelique training as well as primary school graduation. The curriculum and the number of students were not known.[2]

2. Mutena Station, Formerly Kalamba Station

Another reason why 1948 was an important date in C.I.M. history was that this was the year that Kalamba station moved its site to Mutena. Actually the missionaries had requested this move as early as 1945. By June 8, 1948 some new buildings had been constructed at Mutena and the entire staff had moved from Kalamba. The building at this new site had begun a year and a half before in January, 1947. There were several reasons why the site of this station was changed. The main reason has been mentioned previously, that the tribe at Kalamba was very hostile to the neighboring tribes and friction resulted. This had greatly affected the mission work here. The seven hectares of land granted by the government in 1913 was located so that it split the village of Kalamba in two sections. Because of its central location, this seemed an ideal place for the station.

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1. "Annual Report of Charlesville Station (1955)," C.M.M., Vol. XXVI, No. 1, January-March, 1956, p. 8.
2. "Clarifying Education's Big Words," C.M.M., Vol. XXV, No. 5, September-October, 1955, pp. 12-13.

But the Kalamban natives were causing trouble with other tribes. Therefore to keep them within bounds, the government granted the territory of this village, including the mission station land, to the Kalamban natives and their chiefs. The problem became serious when it was noticeable that the students dropped out when they reached the upper grades of the primary school. It was finally discovered that the Kalamban chiefs had deliberately plotted against the mission. They had demanded that the children work for them after they had completed their day's duties at the mission station. When the government was presented with the mission's problem, it could only suggest that the mission site be moved.[1]

There were two other reasons for the changing of the site of the mission station. Kalamba was no longer as accessible for communication and transportation since the government had moved the road which made for easy access to the outside world. Finally the buildings at Kalamba had been deteriorating and were in desperate need of repairs. To repair them would cost a large amount of money.[2]

The new mission was not located in a village but was surrounded by several small settlements. The name "Mutena" was not a name of a tribe or a village as was Kalamba. Nor was it a name taken from one tribal language. Therefore its name signified a break with the past and the goal of reaching all the neighboring tribes for Christ.[3]

This movement had a wholesome effect on the educational program of the station, as was expected. The rural, the regional, and the primary station schools grew in this period. New schools that were added during these years were the ecole evangelique, the E.A.P. and the industrial school.

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1. Gundy, op. cit., pp. 32-35.
2. Ibid., p. 35.
3. Ibid.

a. Rural Schools

The rural schools of Mutena were operated as to curriculum, number of grades, methods and native teacher-evangelists like those of Charlesville. There perhaps was better supervision of these schools by the Mutena missionaries. At least every year each school was visited one or more times. In 1955 five annual visits were made to the rural schools. This closer supervision resulted in better attendance, improved teaching methods and a greater outreach with the Gospel into the villages.[1] The demand for teacher-evangelists always exceeded the supply, as a continual cry came from the villages for teachers. There was some opposition from the Roman Catholic missionaries.[2] A big concern during these years was to place teacher-evangelists in the diamond mining camp of the Forminiere Company of Tshikapa. By 1950 permission had not yet been granted. But after the teachers had been placed, there existed the problem of "how to effectively shepherd them."[3] The number of rural schools, teachers and students remained about the same over this period. In 1948 there were forty-three schools, forty-five teachers and an average attendance of 950 students.[4] In 1955 there were forty-four schools and teachers with an average attendance of 925 students.[5]

b. Regional Schools

There were no regional schools at Mutena from 1948 until 1950. The number had grown from one in 1951 to thirteen subsidized regional schools in 1955. Thirty-two teachers taught an average of 1125 students that year.[6] This growth corresponded to the policy of shifting the

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1. "Annual Report of Mutena Station (1955)," C.M.M., Vol. XXVI, No. 1, January-March, 1956, pp. 10, 18.
2. "Mutena Station Report (1949)," C.M.M., Vol. XX, No. 4, July-August, 1950, p. 14.
3. "Station Reports, 1953," op. cit., p. 10.
4. "Field Statistics for the C.I.M. 1947-1948," op. cit., pp. 28-29.
5. "Field Statistics for the C.I.M. 1954, 1955," op. cit., pp. 16-17.
6. Ibid.

primary school students to the regional schools. These schools were operated and supervised like those of Charlesville. As many as four primary grades were offered at a few of these schools.[1]

c. Primary School

The first classes, held only for the fourth and fifth grades, began in August, 1947, at Mutena.[2] In 1948 the third grade was taught also.[3] In January, 1949, the first and second grades were added to the curriculum.[4] The curriculum was like that of Charlesville's primary school. This new curriculum was evaluated in 1955 in these words: "The new C.I.M. program of studies has proved helpful, especially the new courses in religion."[5] One of the big problems during this period was of classroom facilities and school fields. Temporary grass houses were used for the first years. Two were destroyed by fire in 1952 and six were lost through a severe storm in 1954.[6] A six room permanent school building was constructed in 1955 largely to solve the problem.

A substantial growth in the number of students has taken place since 1948 when there was an average of 153 students.[7] The number had more than tripled by 1954 with an average attendance of 485 students. The number of students attending had dropped to 320 in 1955, but this still was more than double the number in 1948.[8] This drop could be accounted for by the large increase of students in the regional schools.

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1. "Station Reports, 1954," op. cit., pp. 20-21.
2. "Kalamba Station Report for 1947," C.M.M., Vol. XVIII, No. 5, September-October, 1948, p. 15.
3. "Mutena Station Report 1948," C.M.M., Vol. XIX, No. 4, July-August, 1949, p. 20.
4. "Mutena Station Report (1949)," op. cit., p. 17.
5. "Annual Report of Mutena Station (1955)," op. cit., p. 10.
6. "Highlights of 1952," C.M.M., Vol. XXIII, No. 2, March-April, 1953, p. 26; "Station Reports, 1954," op. cit., p. 21.
7. "Field Statistics for the C.I.M. 1947-1948," op. cit., pp. 28-29.
8. "Field Statistics for the C.I.M. 1954, 1955," op. cit., pp. 16-17.

d. Bible School and Ecole Evangelique

One semester of a Bible school was held at Mutena in 1948. The same courses were offered here as at Kalamba during the years preceding 1948. The practical work required was to conduct children's meetings in the villages and to help in the Junior Sunday School.[1] From 1948 to 1952 there was no Bible school taught at Mutena.

But the need for such a specialized school was realized to equip adequately the teacher-evangelists and other native Christians. So in 1953 the ecole evangelique, which offered a two year course, was started with Shidi Lazalo, "a devoted and very capable teacher."[2] The courses taught were the same as those for the Charlesville ecole evangelique. Practical work also was required for each student so that he might put theory to practice. Several of the second year students in 1955 had served as part-time evangelists in nearby villages. By 1955 the school showed signs of greater stability as the students were proving themselves in their practical work assignments.[3] The average attendance had grown from sixteen in 1953[4] to thirty-two students in 1955.[5]

e. Ecole d'Apprentissage Pedagogique

A great interest was shown in the E.A.P. in 1949 when it first began at Mutena. This interest on the part of some was to get more education rather than to become teachers of the first and second grades in the primary, regional or rural schools.[6] The curriculum was like that

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1. "Mutena Station Report 1948," op. cit., p. 18.
2. "1953 Station Reports," op. cit., p. 10.
3. "Annual Report of Mutena Station (1955)," op. cit., p. 10.
4. "Field Statistics 1953--C.I.M.," C.M.M., Vol. XXIV, No. 2, March-April, 1954, p. 25.
5. "Field Statistics for the C.I.M. 1954, 1955," op. cit., pp. 16-17.
6. "Mutena Station Report (1949)," op. cit., p. 17.

of the Charlesville E.A.P. The school caused the increase in the number of certified teachers in the primary school. Two of the graduates in 1953 were girls, which was quite unusual for the Belgian Congo.[1] The school started with twenty-nine students in 1949[2] and the number of students increased to forty-nine in 1955.[3]

f. Ecole d'Apprentissage Artisanale

On March 26, 1954, seventeen students from the seven C.I.M. stations enrolled in the industrial school at Mutena. Its French name was ecole d'apprentissage artisanale. There were three objectives for this school:

> 1. To train strong Christian laymen.
> 2. To train these masons to build houses in the villages for other natives.
> 3. To have the use of these additional masons for Mission building program.[4]

The curriculum for the first year consisted of masonry, reading, writing, arithmetic and drawing (specialized for masonry), hygiene and the life of Christ for the course in religion.[5] Carpentry was taught the second year. Most of the training was of a practical nature. For example, a lot of time was spent "learning to make bricks and learning to construct fragments of walls."[6] The following sentence further described the practical work:

> ...There is a work period each afternoon in which the boys will do general work related to masonry, such as digging dirt for use in their bricks or building brick building for the mission station.[7]

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1. "1953 Station Reports," op. cit., p. 14.
2. "Mutena Station Report (1949)," op. cit., p. 17.
3. "Field Statistics for the C.I.M. 1954, 1955," op. cit., pp. 16-17.
4. Loyd Brown: "About the Industrial School at Mutena," C.M.M., Vol. XXIV, No. 3, May-June, 1954, p. 5.
5. Ibid.
6. Ibid.
7. Ibid.

This school was not without its problems. One was the problem of communication. Five different native languages were spoken among the students, but there was not one language that was well understood by all. But the courses were taught in Tshiluba by missionary Loyd Brown who had been in the Congo for only a few months. So sign language as well as Tshiluba was used. Another problem was to find a native who was qualified to teach and thus assist Brown, who needed time to do other tasks in connection with the school. There was also the problem of finances enough to secure the necessary tools and materials. During the first year the financial policy had not yet been worked out.[1]

This school filled a needed place in the Christian education of the Congolese. Greater interest was shown in the second year as twenty-one boys enrolled for the course.[2]

3. Nyanga Station

Nyanga's educational program continued to improve and expand in this period. The rural, regional and station primary schools continued to grow as in the past period. Especially was there an increase in the regional schools and students. The Bible school was discontinued but later replaced by the ecole evangelique during this period. Nyanga became distinctive because it instituted and operated the only ecole preparatoire and ecole de moniteurs during these years. An E.A.P. was held at Nyanga in 1949 and 1950.

a. Rural Schools

One of the Nyanga missionaries wrote: "Our greatest avenue of evangelism is through the outstations and village schools."[3] This was,

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1. Lloyd Brown: "In the Making of Masons Problems of the New Industrial School," C.M.M., Vol. XXV, No. 2, March-April, 1955, p. 13.
2. "Field Statistics for C.I.M. 1954, 1955," op. cit., pp. 16-17.
3. "High Lights of 1951," op. cit., p. 10.

of course, the consensus of opinion among C.I.M. missionaries. These rural schools were operated like those of Charlesville and Mutena. The growing idea of materialism was taking root in these villages which was noticeable in the dilapitated chapels, poor schools and poorly paid teacher-evangelists. One missionary wrote:

> A materialism is taking hold of people, and it makes itself felt also in the church. There is probably more money in the hands of the people than ever before, but the work of the Lord suffers for lack of funds.[1]

There was a steady increase in the number of rural schools, teachers and students from 1948 until 1953. Then there was a decline so that by 1955 there were 102 rural schools and teachers with an average attendance of 1882 students.[2] The reason for the recent decline was the decided growth in the regional schools. Some rural schools became regional schools.

b. Regional Schools

Grades one to three or four were offered in the Nyanga regional schools by 1955. The fourth grade was added to two regional schools in 1955 for the first time.[3] The curriculum was that of these grades in the station primary school. Teacher-evangelists with E.A.P. training were more and more being placed in the regional schools. Good results were being achieved. For example, the building and dedication of a regional school in 1949 by the natives showed definite progress toward an indigenous church. The following paragraph explained this:

> At Tshingila, a large village 25 miles from Nyanga a regional school was dedicated to the Lord November the sixteenth. It was a mission project, but this large school could hardly

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1. "Nyanga Station Report for 1949," C.M.M., Vol. XX, No. 4, July-August, 1950, p. 18.
2. "Field Statistics for the C.I.M. 1954, 1955," op. cit., pp. 16-17.
3. "Annual Report of Nyanga Station (1955)," C.M.M., Vol. XXVI, No. 1, January-March, 1956, p. 18.

> have been built if it had not been for the faithfulness of the teachers and pupils who crushed the rock in the ravines, and also brought much of it up to the building site, a distance of about two miles. The school is 25 X 75 feet, made of stone and sun-dried brick, and covered with a grass roof.[1]

The number of schools, teachers and students remained fairly the same from 1948 until 1953. In 1953 there were eight regional schools with twenty-three teachers and 484 students. In 1954 and 1955 there was a commendable increase with twenty-two regional schools, forty-two teachers and 1192 students.[2]

c. Primary School

In regard to the revision of the curriculum, a Nyanga missionary wrote: "The one big feature for change will be the number of school days per year, bringing the number to 200 to 240 days per year."[3] This required the shifting of the starting day of the school year and also required that classes be held on Saturdays. The curriculum with its religion and other courses was like that of the other primary schools. In 1950 there was an emphasis placed upon improving grades by means of quizzes and recognition of those who had received outstanding grades.[4] In this new curriculum the Nyanga missionaries felt that there was ample opportunity to teach the Bible through memorization, Bible history and a special Bible course in the third to fifth grades. The Bible was also used for reading classes.[5] Missionaries taught some Bible courses and French up until 1955. The natives taught the other courses in the primary school. But by 1956 there were all native teachers in the primary school. There were separate classes for the boys and the girls. Integrated

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1. "Nyanga Station Report for 1949," op. cit., p. 19.
2. "Field Statistics for the C.I.M. 1954, 1955," op. cit., pp. 16-17.
3. "Minutes of the Annual Missionary Conference Held at Mukedi Station--December 13-16, 1948," op. cit., p. 21.
4. "Nyanga Station Report for 1950," C.M.M., Vol. XXI, No. 4, July-August, 1951, p. 17.
5. "High Lights of 1952," op. cit., p. 27.

co-education had not yet been achieved. There was a steady growth of students in the primary school from 1948 when there were 385 students[1] to 1955 when there were 444 students attending on the average.[2]

d. Bible School and Ecole Evangélique

In 1948 the Bible school was continuing very strong with ninety students enrolled. Most of the graduates of the primary school were entering Bible school.[3] But due to the curriculum change whereby more religion courses were taught in the primary school, the first and second years of Bible school were discontinued in 1949 and the Bible school was dropped after 1949. The third year was held to permit those who had completed two years to graduate.[4] From 1950 to 1954 there was no Bible school at Nyanga.

However, as noted previously, the need was seen for specialized Bible training for the future teacher-evangelists. Therefore in 1955 the ecole evangelique of two years with a curriculum like that of the one at Charlesville was started with an enrollment of forty-two students. The response to this school was encouraging as the dormitories and classrooms were filled to capacity. Nor was it necessary to dismiss any student even after nine weeks of study. The students appeared to be in earnest in learning more about God.[5]

e. Ecole d'Apprentissage Pedagogique

The E.A.P. was started in 1949 and operated like the one at Charlesville with the same schedule of one hour a day for religion and five hours a day for other courses. For religion Nyanga teachers taught a book study with . . . . . .

1. "Field Statistics for the C.I.M. 1947-1948," op. cit., pp. 27-28.
2. "Field Statistics for the C.I.M. 1954, 1955," op. cit., pp. 16-17.
3. "Minutes of the Annual Missionary Conference, December, 1948," op. cit., p. 21.
4. "Nyanga Station Report of 1949," op. cit., p. 20.
5. "Annual Report of Nyanga Station (1955)," op. cit., p. 18.

a book study in the Old and New Testaments, courses in doctrine, personal work and Sunday School work.[1] For practical work there was doing personal work, singing in the choir, teaching a Sunday School class, taking charge of a youth group, gardening, building a shed and fences around the station. This school existed for only two years and each year there was an average attendance of twenty-five students.[2] Evidently the E.A.P. schools at Charlesville and Mukedi were considered adequate.

f. Ecole Preparatoire

The ecole preparatoire had been known as the ecole selectionnee and the cours de liaison. Its purpose was to bridge the gap between primary school and secondary education, thus preparing natives for higher education. In the beginning it was to offer grades five through eight. Since there were not enough missionaries for this task, only grades six and seven were given.[3] The curriculum placed the main emphasis on French. In this way a vast field of literature otherwise unavailable to the natives was opened up to them.[4] By 1956 Frieda Guengerich taught the French courses and headed the school. Two other natives, one an ecole de moniteurs graduate, completed the teaching staff. The school began in 1951 with an average attendance of thirty students. In 1955 the number had more than doubled to sixty-eight students. The number of graduates totaled fifty-eight by 1955.[5] Since this was the only ecole preparatoire in the C.I.M., students came from all over the C.I.M. area and even from two neighboring missions.

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1. "Nyanga Station Report for 1949," op. cit., p. 21.
2. "Nyanga Station Report for 1950," op. cit., pp. 17-18.
3. In the first year (1951) the fifth grade was taught.
4. "Annual Report of Nyanga Station (1955)," op. cit., p. 12.
5. "Field Statistics for the C.I.M. 1954, 1955," op. cit., pp. 16-17.

g. Ecole de Moniteurs

In 1954 an important step in the training of African leadership was undertaken with the opening of the ecole de moniteurs, a secondary level school. This was a cooperative educational venture with the American Mennonite Brethren Mission. The aim of the school was "to provide thorough Christian normal training for the preparation of African leadership in an evangelical atmosphere."[1] It began as a three or four year course[2] with one or two years of successful teaching following this training before a diploma was granted and the teacher's certificate was given by the government.[3] These graduates were then qualified to teach any grade in the primary and preparatory schools.

The classes were taught in Tshiluba or French. The more technical subjects were taught in French as well as the French language itself.[4] The curriculum for the three years included the following courses: religion (Luke, Lumieres Biblique, Genesis, Exodus, Bible geography, Church history), reading and writing and dictation in Tshiluba, French, arithmetic, metric system, teaching courses, agriculture, practical work (construction of baskets, beds from native materials), science , geography history, drawing, music, hygiene, physical education, and practice teaching which began the third year.[5]

The classes were taught in three of the classrooms of the Nyanga primary school, which was made of permanent stone. A new

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1. Joint Meeting of A.M.B.M. and C.I.M. Representatives Concerning Ecole de Moniteurs and Ecole Belle Vue, Mukedi, March 31, 1953.
2. In the beginning to meet the great demand for teachers, three years were taught to most of the students with the fourth year reserved for the best students. The students taking the three year course practice taught two years. When the demands have been met, a four year course will be offered to all students.
3. It was either three years of classes and two of teaching or four years of classes and one year of teaching.
4. Personal Leter of November, 1956, from Peter Buller.
5. Personal Letter of December 3, 1956, from George Faul.

permanent building for the school is to be constructed in 1958 under government subsidy.[1]

The teaching staff was headed by Peter Buller. Two natives, Palanga Jean and Ngandu Leon, and missionary Lodema Short were the other teachers. George Faul replaced Peter Buller who began his furlough in 1956.[2] The student body has grown from an enrollment of thirteen students in 1954 to fifty-four students in 1956. Each year of its existence a new class was added. In 1957 the student body is expected to be around eighty-five. None have yet graduated from the school. The students ranged from sixteen to twenty-three years, with most of the boys being seventeen, eighteen, nineteen or twenty years of age.[3]

Certainly this school had and will continue to have an important place in the education of the African native and it was imperative to have founded it, as Peter Buller wrote:

> Not to establish an E.M. would jeopardize our whole school program in the future, since any time the gov't wishes it can cut off subsidies from schools where the teaching staff doesn't meet educational qualifications.[4]

4. Mukedi Station

The educational program at Mukedi continued to grow and showed an increase in each part of its educational work. Rural, regional, and primary schools showed great gains through the new program. The Bible school was discontinued, but the ecole evangelique took its place in 1953. Two new kinds of schools were added during this period: the E.A.P. and the medical school.

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1. Ibid.
2. Ibid.
3. Ibid.
4. Personal Letter of November, 1956, from Peter Buller.

a. Rural Schools

The rural schools around Mukedi were conducted and supervised like those of the other stations. The first grade and sometimes the second grade of the primary school were taught in accordance with the government approved curriculum. As a special encouragement to pupils in the rural schools a prize of either a New Testament or a song book was given each student who passed to the next grade in 1951. Every child also received a spoon of salt, but if he passed he received a large cup of salt.[1] The northern part of the territory was the most difficult part in the educational work of the Mukedi station. The missionaries reported in 1949 that these people were "not at all school inclined and we find the school work there very unsatisfactory at present."[2] In this area the biggest obstacle to their work was Roman Catholicism. In 1951 this was reported:

> Heathenism is not our biggest obstacle, but an opposing confession that stoops to heathen dances to draw pupils into its classroom, and that in the name of religion. The northern section of our area is challenged the most with this novice system of recruiting its forces.[3]

But this opposition also had a strengthening effect on the African Christians in this area. It was reported in 1954:

> We have noted with interest that in the areas where Catholic opposition is the keenest we also find some of the greatest loyalty to the Church of Christ and the Protestant witness. It is in this area that during the year a permanent stone chapel has been built and largely paid for by the believers.[4]

There was a definite increase in the number of students being educated at rural non-subsidized schools during this period. In 1948 there were

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1. "High Lights of 1951," op. cit., p. 10.
2. "Annual Report Mukedi Station (1949)," C.M.M., Vol. XX, No. 4, July-August, 1950, p. 25.
3. "Mukedi Station Annual Report--1950," C.M.M., Vol. XXI, No. 4, July-August, 1951, p. 24.
4. "Station Reports, 1954," op. cit., p. 19.

forty-three rural schools with forty-seven teachers and an average attendance of 506 students.[1] Although there was some fluctuation from these numbers during the period, 1955 showed an increase, especially with an average attendance of 1260 students, at the forty-seven schools taught by forty-nine teachers.[2]

b. Regional Schools

Regional schools around Mukedi were like those of Charlesville. Outstanding growth took place as efforts were made to teach more and more students in the lower primary grades in the subsidized regional schools. In 1948 there were five regional schools with sixteen teachers and an average attendance of 226 students.[3] These numbers had steadily increased through 1952 and then in the last few years there was a great increase so that 1955 registered twenty schools manned by sixty teachers who taught on an average of 1635 students.[4]

c. Primary School

The curriculum was changed at Mukedi primary school to meet the government requirements in 1949. Therefore the subjects taught were the same as those of the other primary stations. The religion courses taught at Mukedi in the second degree school were Church history, Bible history, Christian ethics in Romans and Corinthians, and the Christian in relation to African customs.[5] As at the other stations the girls were taught separately in grades one through four since 1954. The education of the girls was encouraging with more girls attending school and

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1. "Field Statistics for the C.I.M. 1947-1948," op. cit., pp. 28-29.
2. "Field Statistics for the C.I.M. 1954, 1955," op. cit., pp. 16-17.
3. "Field Statistics for the C.I.M. 1947-1948," op. cit., pp. 28-29.
4. "Field Statistics for the C.I.M. 1954, 1955," op. cit., pp. 16-17.
5. "Minutes of the Annual Missionary Conference, December, 1948," op. cit., pp. 6-7.

receiving higher education by 1955. It was the hope to have some girls attend the E.A.P. and the ecole evangélique in the near future. The primary school had grown steadily from 1948 to 1955 with the exception of a slight decline in attendance in 1949 and 1950. In 1948 there were 386 students with twenty-four graduates.[1] In 1955 there were 624 students attending on the average with seventy-one graduates.[2]

d. Bible School and Ecole Evangelique

The year 1948 marked the last year for the three year Bible school. It was discontinued because of the new curriculum and since there was too little interest shown in this school. Many students did not see the value of spending three more years in such a school since they sought for jobs outside the mission. Then, too, it was felt that this new program with religion in the primary school was better for reaching the masses since religion would be taught to all and not just a few.[3]

However a lack was felt so that in 1953 the ecole evangelique of two years began with an enrollment of twenty-three students. This school was like the one of Charlesville. The new school was making progress by 1955 so that the Mukedi missionaries reported: "...we feel that our Bible School is assuming the importance to which it is entitled in the minds of the Africans... The school is being accepted and its role recognized."[4] There was a steady increase in attendance so that in 1955 there was an average attendance of thirty students with nine of these graduating, marking the first class to graduate from this school.[5]

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1. "Field Statistics for the C.I.M. 1947-1948," op. cit., pp. 28-29.
2. "Field Statistics for the C.I.M. 1954, 1955," op. cit., pp. 16-17.
3. "Annual Report Mukedi Station (1949)," op. cit., p. 24.
4. "Annual Report Mukedi Station (1955)," op. cit., p. 20.
5. "Field Statistics for the C.I.M. 1954, 1955," op. cit., pp. 16-17.

e. Ecole d'Apprentissage Pedagogique

The E.A.P. began at Mukedi in 1949 with seventeen boys enrolled. The first class to graduate from this teacher training school was in 1950. In 1951 the new E.A.P. building, constructed through government funds, like the one of Charlesville, was used for the first time. The curriculum was the same as that for the one at Charlesville. The teaching staff was composed of two native teachers and two missionaries in 1954.[1] The average attendance had grown to fifty-one students with twenty-two graduates in 1955.[2] The school had made a valuable contribution to the education of the natives. The missionaries wrote in 1953:

> We reap increasing benefits from our E.A.P. As more and more students finish their studies and get into the area, we can see a proportionate improvement in the caliber of work done and in the results obtained.[3]

f. Medical School

The medical school established during this period was operated like the one of Charlesville. Dr. and Mrs. Zook were in charge. Little else was known about it.

5. Banga Station

It was the purpose of the C.I.M. from its beginning to take the Gospel to the Bashilele tribe who lived west and north of the Kasai River up to Djoka Punda. In fact, Djoka Punda was the name of a leading Bashilele chief. But since more friendly tribes lived to the west and south, as the Baluba tribe, the mission expanded in these directions. To this day the Bashilele men are thought to be "savage, cruel, pagan" and are feared by neighboring tribes. Over the years, however, their attitude toward the missionaries has somewhat softened and a few even became Christians.

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1. "Station Reports, 1954," op. cit., pp. 19-20.
2. "Field Statistics for the C.I.M. 1954, 1955," op. cit., pp. 16-17.
3. "1953 Station Reports," op. cit., p. 9.

The Bashilele Christians invited the missionaries to build a station among their own people, believing that the people would respond to the message of the missionaries. So the field conference of December 13, 1949, recommended that the Schnell family establish at once a station at Banga, fifty-five miles west of Charlesville. A plateau site was chosen which was near a wooded ravine in which was stone and sand and gravel for building and a good water supply. The government concession for the site was received in January, 1950. Before this, a temporary chapel was constructed and services were begun in July, 1949.[1] The Bashilele people themselves constructed a three-room school unit in August, 1951, which was approved by the government.[2] The missionaries who have served during this time and are still active in the work at Banga in 1956 are the Rev. and Mrs. R. F. Schnell, the Rev. and Mrs. Levi Keidel, the Rev. and Mrs. Sam Ediger, and Miss Anna Liechty.

Much pioneer missionary work was done during this period. The educational program was not as fully developed as at the other four stations. The educational work was carried on through rural, regional and primary schools. These schools showed satisfactory progress by 1956.

a. Rural and Regional Schools

It was the plan of the missionaries to stress outstation work at Banga. Before Banga was established in 1950, a number of rural schools in this area were being supervised by the Charlesville, the Mukedi and the Nyanga stations. But there were places where there were no

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1. Rev. R. F. Schnell: "The Bashilele Are Yielding," C.M.M., Vol. XXIV, No. 1, January-February, 1954, pp. 20-21.
2. "Banga Station (1950)," C.M.M., Vol. XXI, No. 4, July-August, 1951, p. 10.

teacher-evangelists, as on the one hundred miles of road past the Banga station. The rural schools were operated and supervised like those of the other stations. Although organized Roman Catholic resistance was encountered, progress was achieved during this period. By 1955 sixty-five rural schools were giving Christian education to an average of 1380 students.[1]

A part of outstation work was the founding of regional schools. The first regional school was opened in July, 1949. A strong regional center flourished at Basongo, about 115 miles north of Banga. Although there was organized Roman Catholic opposition here, prospects for this work were encouraging. It is possible that a C.I.M. station will be established here in the future. By 1955 six regional schools had been founded and were subsidized, serving an average of 199 students.[2] These schools were operated like other regional schools.

b. Primary School

The primary school was in operation as a regional school before the station was opened in 1950. The curriculum was like that of the other station primary schools. Two problems handicapped the work during its short existence. (1) Adequate classroom facilities of a permanent nature needed to be built. In 1951 the students had constructed five school units of bamboo and palm leaves. The desks and window shutters were made of bamboo.[3] (2) The natives in this area did not see the value of education and were not as eager to be taught as the

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1. "Field Statistics for the C.I.M. 1954, 1955," op. cit., pp. 16-17.
2. Ibid.
3. "High Lights of 1951," op. cit., p. 8.

natives around some of the C.I.M. stations. Especially was such an attitude in existence in regard to the education of girls. A Banga missionary wrote: "Relatives and friends think it a joke that girls should learn to read and write and the problems are great to keep them in school."[1] Therefore the number of students enrolled was not as great and a number of students usually quit and others were often absent during the year. Some improvement was noted by 1956. In 1951 the average attendance was at its peak of 282 students.[2] It declined to a low point in 1953 and steadily increased by 1955 to an average attendance of 243 students with seventeen graduates.[3] The graduates planned to attend ecole evangelique, ecole preparatoire or E.G.A.P. at the other stations.

6. Tshikapa Station

The C.I.M. for some time before 1948 was interested in building a mission station at Tshikapa, an important population center between Nyanga and Mutena. Outstation work had been carried on in this area by the Charlesville missionaries. Tshikapa, with an estimated population of 15,000 natives in 1951, was growing largely because of the employment opportunities provided by the Forminiere Diamond Company. There were other reasons which made this a strategic center for missionary activity. Other business enterprises had been drawn to this city. The territorial offices of the government were located here. Tshikapa was located by the Kasai river, which had been harnessed for electric power with bridges built across it. Also located in the city were a hospital, prison,

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1. "High Lights of 1952," op. cit., p. 23.
2. "Field Statistics 1951, C.I.M.," C.M.M., Vol. XXII, No. 4, July-August, 1952, p. 24.
3. "Field Statistics for the C.I.M. 1954, 1955," op. cit., pp. 16-17.

airport, radio transmitter and mail service.[1]

In 1947 an official of the diamond company requested an out-station teacher to be placed in the diamond camp. The request also included a school and a mission station across the river. In 1948 the Rev. A. D. Graber from Charlesville began actively to work in behalf of a new station at Tshikapa. But there was opposition from the Roman Catholic mission station located there. The years 1948 and 1949 passed with many unsuccessful attempts to obtain the legal concession necessary to begin permanent buildings. But finally through prayer and perserverance on the part of Graber and Congo Protestant Council, two concessions were received on March 21, 1950. The concession in the heart of the city was the place where the native church was built and then dedicated on November 26, 1950. The other concession, located over four miles from the church, was the site where the mission station was built. The station, located on a hill which overlooked the city, gave a magnificent view of the Kasai valley.[2]

The educational work was carried on through rural, regional schools, a primary school and the Institut Biblique. These schools were making significant contributions to the Christian education of the natives. The unique contribution of Tshikapa was the training it provided for African church leaders through the Institut Biblique.

a. Rural and Regional Schools

The rural and regional schools were operated and supervised like those of Charlesville and the other stations. The rural schools showed a decrease in attendance and in the number of schools by 1955 but the regional schools had grown significantly during this period. The

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1. Rev. J. E. Bertsche: "First City Congregation in C.I.M. Territory," C.M.M., Vol. XXI, No. 2, March-April, 1951, p. 12.
2. Ibid., pp. 12-13.

non-subsidized rural schools were being changed to regional schools. This accounted for the decrease in numbers and attendance. In 1950 there were thirty-four rural schools with an average attendance of 1097 students. For that same year there were only two regional schools with an average attendance of 159 students and five teachers.[1] In 1955 there were thirty rural schools and the same number of teachers with an average attendance of 400 students. But 1955 showed twenty-two regional schools with thirty-three teachers teaching an average of 696 students.[2]

b. Primary School

The primary school was started in 1950 with twenty-nine pupils. The first fifth grade to graduate was in 1952. An eight-room permanent school unit was completed in July, 1953. A three-room school building was constructed in 1955 to meet the expanding needs of the primary school. The curriculum was like that of the other station primary schools. In the Bible classes, visual aid materials and workbooks were added in 1954. A grave concern of the missionaries was the absence of girls in the school. There were less than twenty-five girls beyond the second grade in an average attendance that had grown to 427 students in 1955.[3]

c. Institut Biblique

In 1953 the opening of the Institut Biblique, called the Central Bible School, was another step in achieving an indigenous African Church. The ecoles evangeliques were opened the same year offering a two year

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1. "Field Statistics for the C.I.M. 1947-1948," op. cit., pp. 28-29.
2. "Field Statistics for the C.I.M. 1954, 1955," op. cit., pp. 16-17.
3. Ibid.

course to primary school graduates to train them as teacher-evangelists. The Institut Biblique purposed to train the most promising natives as pastors, overseers and deacons. They were to direct the Church of Christ in Congo in the years ahead. The Rev. W. E. Harder stated these goals for the Bible Institute:

> ...first, that this was to be a leadership training institution, not for the masses, but for a select group... Secondly, the courses were to consist in intensive Bible instruction, practical courses with a view to church leadership in Congo today, including French, Arithmetic and Practical Christian work. Thirdly, it was decided that each student was to be indoctrinated in C.I.M. church polity and policies with special emphasis upon the indigenous church principle--an African Church propagated by Africans and operated with African funds.[1]

The school plant consisted of three five-room dormitories which were completed in 1952 and a four classroom building with an office which was completed and dedicated in 1955.

The curriculum was taught in Tshiluba and French. Courses taught in the three year program were Old Testament Introduction, Pentateuch, Gospels, Acts, Romans, Doctrine, Homiletics, Sunday School Administration, Church Records, Bible Reading, Pedagogy, Blackboard Drawing, Arithmetic and French. Classes were held each afternoon for three hours. The morning was spent working in the carpenter shop.[2] As part of their practical work, the men completed a canvass of the entire territory at Tshikapa.[3]

Instructors of the school have all been missionaries: A. D. Graber, Allan Wiebe, Waldo Harder, Lois Slagle and Fanny Schmallenberger. Waldo Harder was the first director of the school. Eight men from

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1. W. E. Harder: "Tshikapa Bible School," C.M.M., Vol. XXIV, No. 2, March-April, 1954, p. 16.
2. Harder: "Tshikapa Bible School," op. cit., p. 16; W. E. Harder: "Institut Biblique," C.M.M., Vol. XXV, No. 2, March-April, 1955, p. 11.
3. "Annual Report of Tshikapa Station," C.M.M., Vol. XXVI, No. 1, January-March, 1956, p. 9.

various C.I.M. stations were chosen for instruction. These men had been faithful leaders of station churches with no more than elementary and Bible school education.[1] After their graduation in October, 1955, they took positions of leadership in the Congo Church, as pastors, teachers, overseer, and evangelists. A class of twelve men of similar experience and education as the first eight graduates matriculated in 1956. It is the plan of the mission to raise the school to the top level of education, making graduation from ecole de moniteurs (or another secondary school) a prerequisite to entrance. In this way a trained Church leadership is envisaged for the Congolese.

7. Kamayala Station

In 1953 the C.I.M. assumed the responsibility of Kamayala station which had been started in May, 1930, by Victor Buck and Bertha and Mary Miller. This had been an Unevangelized Tribes Mission station. The home administration of this mission had resigned in 1951. The area of Kamayala included about 5,000 square miles and was inhabited by 30,000 Batchoke Congolese. The station was located in the southeastern part of the C.I.M. territory, west of Mutena and about sixty miles from the Angola border.[2] Missionaries John B. Jantzen and his wife were in charge of the educational work.

The same methods of educational missionary work was carried on at Kamayala before it became a part of C.I.M. as was followed in the C.I.M. There were outstation schools either rural or regional and a station primary school. The standards in these schools were probably

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1. Harder: "Tshikapa Bible School," op. cit., p. 16.
2. "Kamayala--New Mission Station of C.I.M.," C.M.M., Vol. XVIII, No. 6, November-December, 1953, p. 18.

not equal to those of other C.I.M. stations in 1953, but progress was made in this direction by 1955.

a. Rural and Regional Schools

Since Kamayala was responsible for a large area which was populated with very small villages, each teacher-evangelist served two to five villages. The rural and regional schools offered twenty second grade classes in 1955. Third grade classes were added in 1956. There were only three regional schools that met goverment approval by 1955. In 1953 there were 2813 boys and 613 girls being educated at the rural and regional schools.[1] There were 1900 students in eighty-three rural schools taught by eighty-three teachers in 1955. The three regional achools had an average attendance of eighty-three students in 1955.[2] There was opposition in the territory from the Roman Catholics. But in spite of the opposition and decrease in students educated, a step was taken toward becoming an indigenous African Church when the native Christians at Kamayala took on the support of fifteen teacher-evangelists in 1955.[3]

b. Primary School

The primary school at Kamayala was similar to those at the other C.I.M. stations. However not as many grades were taught,[4] just as in the rural and regional schools of Kamayala. Classroom space was inadequate. Therefore half of the students attended classes in the morning, while the other half attended in the afternoon. The half day not in school was spent in work on the mission station. The girls were taught sewing

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1. "1953 Station Reports," op. cit., p. 8.
2. "Field Statistics for the C.I.M. 1954, 1955," op. cit., pp. 16-17.
3. "Annual Report of Kamayala Station (1955)," C.M.M., Vol. XXVI, No. 1, January-March, p. 15.
4. There were either three or four grades offered by 1955 since there were no graduations reported in its three year existence as a C.I.M. school.

besides the four R's, which was the core of the curriculum of the primary school. The average attendance steadily dropped from 330 students in 1953[1] to 268 students in 1955.[2] There were no graduations during this time. However progress was noted in that new desks were added to four classrooms in 1954, and the quality of work was improved in 1955 as sixty-five per cent of the pupils passed their examinations and most of them returned to enroll in 1956.[3]

8. Kandala Station

As early as 1952 the Field Committee recommended negotiations with H. P. Near in order to procure for the C.I.M. the Kandala station, which had been founded by Near and his wife in 1923. It was located nearest to Mukedi in the west central part of the C.I.M. territory.[4] In 1953 an agreement was signed with the Rev. Near whereby the educational work was to be in charge of the C.I.M. missionaries beginning that year.[5] In 1954 agreements were completed with Mr. Near whereby the station became a possession of the C.I.M. for the sum of $8,000. In January, 1955, the Rev. and Mrs. Peter Falk became the first C.I.M. missionaries to move to Kandala. The Rev. and Mrs. Vernon Sprunger came to direct the educational work. Miss Betty Quiring also did much in this work.

The educational program at Kandala was much like that of the Kamayala station. It was carried on through rural and regional schools and a station primary school.

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1. "Field Statistics for the C.I.M. 1953, 1954," (not given in the C.M.M.).
2. "Field Statistics for the C.I.M. 1954, 1955," op. cit., pp. 16-17.
3. "Annual Report of Kamayala Station (1955)," op. cit., p. 15.
4. Minutes of Field Committee at Nyanga, September 5-6, 1952.
5. Letter of November 6, 1953 from Vernon (Sprunger) to H. A. Driver.

a. Rural and Regional Schools

The first efforts of the C.I.M. in 1954 were to strengthen the rural and the regional schools. Until 1955 there was only the first grade taught by the evangelist-teachers. In 1955 five second grade classes were added to these schools. The figures for 1955 revealed that there were eighty-one rural schools with an average total attendance of 1192 students and eighty-four teachers and eight subsidized regional schools with a total average attendance of 329 students and eight teachers.[1] More grades are to be added to these schools with more regional schools being established to meet government requirements for subsidy and to educate and evangelize the natives effectively.

b. Primary School

The primary school of Kandala showed an average attendance of 401 students in 1955.[2] There were nine classes of boys and three classes of girls. About 135 girls lived on the compound and were being taught the four R's. There were no graduates of the primary school in 1955. The curriculum is being geared to meet government regulations.[3]

9. Kajiji Station with Ecole Belle Vue[4]

Another school which was not found on a C.I.M. station was Ecole Belle Vue, located at Kajiji near the Angola border and fifty miles west of Kamayala station. Kajiji was an American Mennonite Brethren Mission station. This mission and the C.I.M. met at Mukedi

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1. "Field Statistics for the C.I.M. 1954, 1955," op. cit., pp. 16-17.
2. Ibid.
3. "Annual Report of Kanadle Station," C.M.M., Vol. XXVI, No. 1, January-March, 1956, p. 14.
4. French for "Pretty View School."

on March 31, 1953, and drew up plans for affiliation to operate a grade and high school for the children of the missionaries of the two missions. The aim of the school was to

> ...provide training for the children of the affiliated Missions in a Christian and evangelical atmosphere, making it possible for the children to continue in an uninterrupted manner when they return to their home country.[1]

The school was begun at Kipungo in February, 1950, and was transferred to Kajiji the next year. C.I.M. missionaries began sending their children here in 1953. Before this they were educated at Central School at Lubondai of the American Presbyterian Congo Mission. In 1955 twelve of the thirty-five children were from the C.I.M. missionaries. Grades two through ten were being taught by a staff of two couples and a single lady in 1956. Elmer and Gloria Regier were the teachers who represented the C.I.M. The buildings included a chapel, a two-room school, a girls' dormitory and a teacher's house. There were plans for the building of a boys' dormitory in 1957. The enrollment was expected to be doubled in 1957.[2]

Whether or not a separate school to train the children of missionares was best was a problem considered by the C.I.M. missionaries. It would seem ideal for the children to attend school with the Congolese. Then rapport could be better established with the native by reducing the feeling of superiority that a missionary may feel and a native may sense in their relationships. But there were problems which made the integrated co-education of missionary children and natives unwise. The schools for the natives would not adequately prepare missionary children for life and further education in the United States. The standards were

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1. "Joint Meeting of A.M.B.M. and CI.M. Representatives Concerning Ecole de Moniteurs and Ecole Belle Vue," op. cit.
2. "Ecole Belle Vue," C.M.M., Vol. XXVI, No. 4, October-December, 1956, p. 8.

not as high in the Congo native schools nor was the curriculum suitable. Then, too, close association with the Congo natives, many yet who were immoral, would not provide a kind of friendship that young Christian children needed. Therefore a separate school was established.

D. Growth of the Literature-Translation Program

As more Africans were able to read, the printing of sound Christian literature became a necessity. The missionaries continued to work together to translate suitable materials for the native Christian and non-Christian to read. Most of the literature came out in the form of tracts, booklets, books, including the Old and New Testaments and hymn books.

Literature was printed mainly in three native languages, Tshiluba, Kipende (or Apende), Chokwe and French. Tshiluba was the language of Charlesville, Mutena, Banga and Tshikapa. Kipende was the language used at Mukedi and Nyanga. Kamayala station required literature in a third language, Chokwe.

The majority of the printing has been done by the two presses at Charlesville, the publishing house at Leopoldville and the British and Foreign Bible Society for the Bibles. The publishing house at Leopoldville, or La Librairie Evangelique au Congo, was a cooperative printing establishment of Protestant missions in the Congo. By 1952 printing had been done in ten languages with a staff of thirty-five Africans, headed by Dr. and Mrs. George Carpenter and Mr. B. A. Ogren.[1] In 1953 the Rev. and Mrs. Robert Bontrager of the Charlesville station were sent to assist in this work at Leopoldville.

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1. "La Librairie Evangelique au Congo," C.M.M., Vol. XXII, No. 1, January-February, 1952, p. 9.

The Bible and Christian Literature Fund was started in 1950 to give permanence to the work of the missionaries "by opening the doors of literacy to a half million souls" in the C.I.M. territory.[1] A retired missionary, Mrs. Henry Moser, started this fund with the cash gifts that she received in memory of her deceased husband.

Miss Agnes Sprunger finished her translation of the Old Testament in the Kipende on March 15, 1950. This work was not adequate and needed some revision. A complete and final revision of the Kipende Bible was undertaken in 1955 by Mukedi missionary James Bertsche who was recommended for this task by Dr. Eugene Nida of the American Bible Society. This revision was necessary to present the Word of God as accurately as possible to the educated African.[2]

The Literature and Censorship Committee became quite active during this period. Present literature was evaluated and suggested improvements were made at the meeting of this committee on August 24-25, 1954. New literature and translations were considered. The committee planned on publishing a C.I.M. periodical, printed in two languages, probably monthly for the African Christians.[3]

One of the urgent needs of the C.I.M. is to have a missionary who is qualified in the area of creative writing, translating and the African languages to spend full-time doing this work.

E. Factors Influencing Development

Most of the factors that were operative from 1911-1947 continued to operate in this period. Cultural problems of the Bantu had to be combatted. Materialism was a growing philosophy that tempted more Africans

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1. "The Congo Memorial Bible and Christian Literature Fund," C.M.M., Vol. XXV, No. 3, Jay-June, 1955, p. 24.
2. "The Word of God in the Apende Tongue," C.M.M., Vol. XXVI, No. 1, January-March, 1956, p. 31.
3. "Our Powerful Preacher--the Printed Page," C.M.M., Vol. XXIV, No. 6, November-December, 1954, pp. 18, 27.

both Christian and non-Christian, causing many to lose sight of a proper sense of values. C. E. Rediger, Dr. M. A. Rediger and H. A. Driver, members of the C.I.M. Board, visited the field during this period. These visits as well as the great interest of the board members in the work in the Congo had greatly advanced the program of the mission. There were no financial crises in this period, as the supporting churches were faithful in meeting the budgets which were continually increased. More funds, of course, could have increased the effectiveness of the program on the field more rapidly.

The Roman Catholic opposition was greater in this period, as was noticed at the various stations. Even this had its good effect by challenging the missionaries to greater efforts to raise the standard of their educational work.

But the two factors which the power of God was able to work through the most were the aid of the government through the mission subsidy program and the increase in missionary personnel. The first factor has been discussed at the beginning of this chapter. In short it aided the missionaries to raise the standards of the educational work and expand the educational program by supplying the funds as well as the standards for such a program.

The missionary personnel rapidly expanded during this period, especially since 1951. In 1948 there were thirty-three C.I.M. missionaries, including those on furlough and those active on the field.[1] By December, 1956, there was a total of eighty-seven C.I.M. missionaries on the field,

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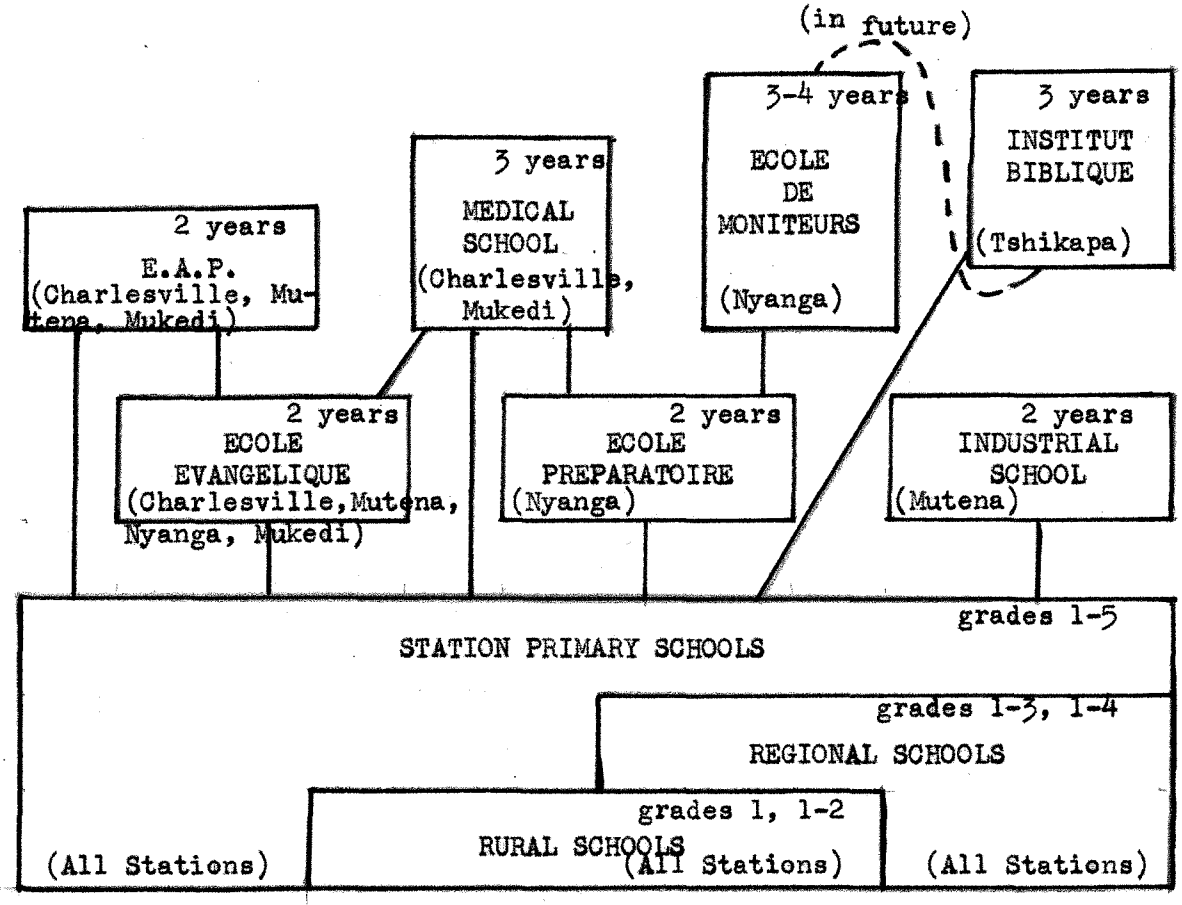
1. "Stations and Missionaries," C.M.M., Vol. XVIII, No. 1, January-February, 1948, p. 2.

in Belgium, or on furlough.[1] This was an amazing increase. There were 264 per cent as many missionaries in 1956 as in 1948, a period of nine years. Still more missionaries are needed.

F. Present Educational Program

The following chart[2] shows the relationships of the existing schools of the C.I.M. at the end of 1956. Since every student must start at the bottom, the chart also shows the prerequisites for entrance into a particular school.



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1. "Stations and Missionaries," C.M.M., Vol. XXVI, No. 4, October-December, 1956, p. 2.
2. Cf. "Clarifying Education's Big Words," op. cit., pp. 12-13.

The C.I.M. has grown greatly during this period so that it "is recognized as one of the most rapidly growing missions in the Belgian Congo today."[1] In 1955 there were 16,134 church members with 8,928 Christians awaiting baptism out of a total population of 600,000 Africans in C.I.M. territory.[2] In the educational program in 1956 there were about 30,000 children in the C.I.M. schools. Therefore the educational program was reaching one out of every twenty persons in this area. But both the Roman Catholics and the government were also educating the native in this area.[3] The extent of the Roman Catholic and the government educational program was not known to the writer. But in 1952 more than one-third of the students in all the schools in Belgian Congo were being educated in Protestant mission schools.[4] Besides these facts all of the mission station areas were only partially reached and some of the villages which were requesting teachers had not yet received them.

The effectiveness of the C.I.M. educational program cannot be fully measured at this time. It appeared to be effective in that most of the baptized converts had become Christians in the mission schools. For example, in 1955 at least ninety per cent of the 1500 Christians who were baptized became Christians while attending C.I.M. schools.[5] The educational program was doing much to achieve the goal of evangelization of the African. By training students for leadership, the educational work was aiding in the achieving the goal of an indigenous African Church. But the educational program was having a good influence even upon the

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1. "God, the C.I.M. and History," C.M.M., Vol. XXVI, No. 1, January-March, 1956, p. 27.
2. Cf. "Field Statistics for the C.I.M. 1954, 1955," op. cit., pp. 16-17.
3. Personal Letter of February 19, 1957, from H. A. Driver.
4. Josef Ohrneman, op. cit., p. 45.
5. Rev. Peter Buller: "The Challenge of Christian Education in Congo," C.M.M., Vol. XXVI, No. 4, October-December, 1956, p. 13.

native who received only two years of education in the rural schools. To this point the Executive Secretary of the C.I.M. Board wrote:

> ...these natives, and most of them are boys, who can read and write, are sought more readily by the companies, such as the diamond company and the palm oil refining company as employees. Then when they receive employment they often make good supporting members of a C.I.M. church in their area.[1]

The educational program is too young to give any significant figures as to the number who accepted Christ in school and went back to their pagan ways to those who lived dynamic Christian lives in the villages.

The future plans of the mission will be geared to continue the rapid expansion and growth of the present educational program. A sixth grade, which is the first year of the ecole preparatoire, will begin at Kandala in 1957.[2] In the near future the C.I.M. expects to begin a primary school at Basongo, and an ecole menagere periprimaire (a girls' primary school) at Nyanga.[3] The 1955 Annual Missionary Conference passed a motion to "cooperate (with some other missions) in the establishment of a Secondary School in the Kwilu-Kwango area."[4] An agricultural school is another possibility in the future. In the total program standards are to be raised and higher education is to be provided, in order to achieve the goal of an indigenous African Church of Christ.

G. Conclusion

This chapter has traced the rapid growth and expansion of the C.I.M. educational program from 1948 through 1956. In 1948 the government offered a subsidy program to the Protestant missions for their

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1. Personal Letter of February 19, 1957, from H. A. Driver.
2. "Clarifying Education's Big Words," op. cit., p. 13.
3. "Minutes of the Annual Conference, December, 1949," C.M.M., Vol. XX, No. 4, July-August, 1950," p. 5.
4. Minutes of Annual Missionary Conference at Nyanga, August 9-15, 1955.

educational work. Since the "strings attached" did not hinder the achievement of the evangelism goal of the C.I.M. but rather helped accomplish it, the C.I.M. entered the agreement.

Consequently the existing educational program was strengthened as the standards of the rural, regional, and primary schools were raised. These schools increased in number and in effectiveness at the first stations of Charlesville, Mutena, Mukedi and Nyanga. They were established at the four new stations, which were founded or acquired during this period, namely Banga, Tshikapa, Kamayala and Kandala. The Bible schools were soon discontinued at the four original stations because of the emphasis on religion in the new primary school curriculum. But since this proved to be inadequate in training teacher-evangelists, the ecoles evangeliques were established at these same stations.

New schools were added in accordance with the government program. To train teachers, two levels of schools were established: E.A.P. at Charlesville and Mutena and Mukedi and ecole de moniteurs with the American Mennonite Brethren Mission at Nyanga. Three types of specialized schools added were medical schools at Charlesville and Mukedi, the industrial school at Mutena and the Bible institute at Tshikapa for the training of pastors and other Church leaders.

More literature was being produced, translated and printed for the increasing number of literate Africans. The two printing presses at Charlesville and the publishing house at Leopoldville supplied most of the literature. The Bible and Christian Literature Fund was started to channel funds to this cause. A complete revision of the Kipende Bible was begun by James Bertsche. The Literature and Censorship Committee contributed to the growth of this work.

God worked mainly through the government subsidy program and an incfeased missionary personnel to provide the rapid development of the educational program during this period. The increased personnel on the field and the increased giving indicated good support from the Executive Secretary and other board members and the cooperating churches.

The organization of the present educational program was presented. The extent of the program had widened to reach about one out of every twenty persons in the area. The educational work had been an effective evangelistic agency and a help to the founding of an indigenous church. The future plans of the educational program call for further expansion by raising standards and adding higher level schools and other needed schools.

SUMMARY AND CONCLUSION

SUMMARY AND CONCLUSION

The purpose of this thesis was to trace the developments of the educational program of the C.I.M. from its inception in 1911 to its present expanding condition in 1956. This was done by giving the origin of the C.I.M., the origin of its educational program and the development that took place in the schools and through the literature-translation program from 1911-1947 and from 1948-1956.

The first chapter dealt with a little background of the educational program and its development from 1911-1947. The C.I.M. was formed in 1910-1912 by two Mennonite bodies to engage in foreign missionary activity in the Belgian Congo. The urgent appeal of a negro, Dr. William Sheppard of the Southern Presbyterian Mission, was heeded and, after investigation, the area west of this mission became the place of C.I.M. activity. Education became an important means to the primary goal of evangelizing the pagan African Bantu. Because of Christ's Great Commission and the pagan nature of the Bantu culture and the eagerness of the natives first reached to be taught, educational work became necessary and imperative. The first educational program began at Djoka Punda and Kalamba, the first two stations. By 1947 the educational work was well established mainly through the village, the regional, the elementary station and the Bible teacher-training schools at each of the four stations and through the literature-translation program. The extent and the effect of the work in this period was difficult to determine. But one out of every forty-one natives in the C.I.M. territory were being educated in the C.I.M. schools by 1947 and there were over 7,000 baptized church members in that year with over 3,000 Christians awaiting baptism. The

factors that aided and hindered the growth of the work included cultural problems, materialism, government attitude, limited but consecrated personnel, financial crises, and the visit of the Secretary of the C.I.M. Board. God was able to work through these things to accomplish his purposes.

In chapter two, the period from 1948-1956 was considered with a look at the present program and future outlook. In 1948 the C.I.M. entered into a beneficial government subsidy program. At the four primary stations the village or rural, the regional and the station elementary or primary schools were strengthened and continued to grow. Such schools were established and grew at the four new stations as well. The Bible teacher-training schools were discontinued and ecoles evangeliques replaced them at the four primary stations. New schools added were E.A.P and ecoles de moniteurs for training of teachers, the industrial and medical schools and the Bible institute. The latter was to train the future church leaders of the Congo so that an indigenous African Church of Christ might be sooner realized. More literature was translated and produced. God worked to provide outstanding growth in this nine-year period mainly through the government subsidy program and the increased and consecrated missionary personnel which indicated the growing support of the C.I.M. Board and its constituency. One out of every twenty persons was being educated by the schools of the C.I.M. The program proved an effective aid to evangelism and to the producing an indigenous African Church of Christ. The C.I.M. Church grew to nearly 17,000 baptized members with about 9,000 more Christians awaiting baptism in 1955. That was nearly triple the figures for 1947 and only nine years had passed. The future calls for greater expansion by the raising of standards and the adding of needed schools. God has truly blessed the educational work and it

deserves to be recognized as an arm of one of the fastest growing missions in the Congo in 1956.

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