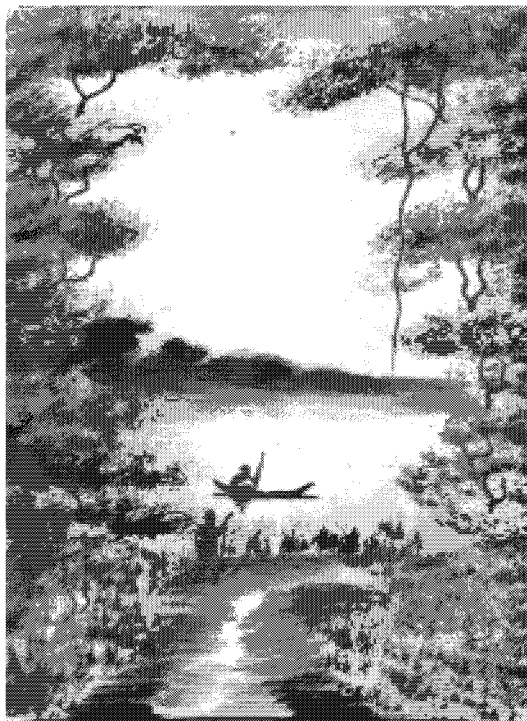
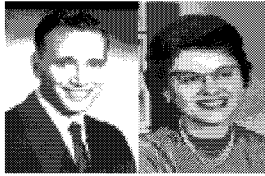


Seventh Decade

1959-1969



The seventh decade brought marked change and tumult. National independence on June 30, 1960, resulted in the departure from Congo of most Europeans including the temporary withdrawal of Disciple missionaries. The Disciples of Christ Congo Mission became the Church of Christ in Congo (Disciples of Christ) with administration passing from missionaries to Congolese. A major armed rebellion in the country led to a second evacuation of Disciple missionaries in 1964, and upriver stations were never again staffed as well as before. Installation of radios and the use of small airplanes brought significant changes in how work was carried on.



Brenneman, Lyle Eugene

Brenneman, Frances (1963-68)

Lyle Brenneman studied at Willamette University, Salem, Oregon, then NCC. He received a BD degree from CTS. Frances Brenneman attended NCC and the College of Idaho. She finished a BS degree at Butler University in education. They had orientation at Kennedy School of Missions and in Belgium. In August of 1964 the family went to the Congo where they taught at the Congo Christian Institute. In July, 1965, they were assigned to the United Theological School in Luluabourg, a Protestant interdenominational project which brought together students from a wide variety of tribes spread over vast areas of the Congo and Rwanda.



Cox, Clifford (1968-71)

Mr. Clifford Cox received a BA degree in psychology from Transylvania. He went to Kinshasa for a short term assignment helping at the Disciples hostel. After 2 years there he returned for a one year assignment to Lotumbe which he had visited during summers when school was not in session. There he was involved in hard physical labor as he helped in the construction of new buildings connected with the hospital.



Decker, Annabelle (1967-87)

Mrs. Annabelle Decker earned a BS degree in agriculture and MS degree in poultry nutrition and chemistry. She also received an MA degree in religious education from Pacific School of Religion. She then attended Crystal Lake College of Missions, Drew University, and studied French in Brussels, Belgium. On her way to Congo she visited Kampala, Uganda where she was injured in an automobile accident and suffered a broken leg. She was assigned to IME Kimpese where she taught biology, chemistry, nutrition and psychiatry in the nursing school. She also had sewing classes for the women and the nursing students. She served as special advisor in nutrition for the hospital and was especially active in infant nutrition during her twenty years of service.



Dostal, Dorothy (1968)

With extensive experience teaching kindergarten and primary school Mrs. Dostal was sent to Mbandaka to teach missionary children. However three months after arrival she experienced a mild stroke which forced her to return to the U.S.



Drummond, James Inonga

Drummond, Sharon Kandu (1968-70)

Dr. James Drummond earned his MD degree from Indiana University School of Medicine. His internship was at Good Samaritan Hospital, Lexington. Mrs. Sharon Drummond received a BS degree and RN at Indiana University School of Medicine. They had additional studies at Lexington Theological Seminary and Drew University and studied French in Paris. They worked two years at AMO, Boende and returned to U.S. to enable Jim to enter a pathology residency.



Dungan, Harold (Hal) Bosao Moise
Dungan, Sarah Mpembe (1965-73)

Mr. Harold Dungan earned a BS degree from Texas A&M, and BD and MTh degrees from Brite Divinity School. Mrs. Sarah Dungan received a BS degree at Phillips in education. They studied at College of Missions, Stony Point Missionary Orientation Center, Drew University, and at the Colonial School in Brussels, Belgium. They were assigned to the United Theological School in Luluabourg where Harold taught Old Testament and Sarah worked in the library. In 1970, after a year's study in New York, They returned to Zaire where Harold taught both New and Old Testament at the Theological College in Bolenge and Sarah worked in the library.



Emmick, Susan (1968-72)

Susan Emmick attended Lindenwood College in St. Charles, MO, and received the BA degree with a major in political science and a minor in biology and chemistry. She had Peace Corps training in health education, nutrition and midwifery. She took an intensive course in French at the Foreign Service Institute and had orientation courses at Drew University. She began her work in the Congo in 1968 and served as a medical assistant in various areas. She helped in the pharmacies at the Bolenge and Lotumbe hospitals, and in the well-baby clinic at Lotumbe. She then worked with the medical services at the Free University at Kisangani in the pharmacy and helped set up a laboratory for the medical school.



Farmer, Garland Losanganya
Farmer, Barbara Impate (1960-64, 1987, 1989-90)

With degrees from Phillips University and Yale University Mr. Garland Farmer also studied at Scarritt College, Vanderbilt University, the University of Arkansas and Indiana University. Mrs. Barbara Farmer Graduated from the American International College, Springfield, Mass., and did graduate studies in Vanderbilt University and Scarritt College in Nashville, Tenn. They spent thirteen years as missionaries in Puerto Rico involved in administrative and evangelistic duties. In Congo Mr. Farmer served one term as the first Administrative Field Secretary. He was later asked to serve as interim treasurer at IME Kimpese for 8 months in 1987, and again returned to be interim administrator of Bolenge hospital in 1989-90 for 8 months. In Mbandaka Mrs. Farmer was active in women's work in the large church and taught homemaking to classes of women enrolled in the program of the social service center at the church. In their last term Mrs. Farmer was in charge of the pharmacy at the Bolenge hospital.



Fleshman, Carl Ekamba, Is'ea Lowanga
Fleshman, Rosalind Mongo (1965-73)

Carl Fleshman received a BS degree in biology and education from the University of Oregon and an MEd degree in secondary education. Rosalind Fleshman received a BTh at Northwest Christian College and BS and MEd degrees at the University of Oregon. They then studied at TCU and Brite Divinity School, studied French in Brussels. Assigned to Bolenge by the Zaire Church they divided their teaching time between the high school and the Zaire Christian Institute. Carl was also director of the Girls' Dormitory

which involved supervising study, discipline, counseling and just being a friend to over twenty teenage girls. He served as director of the Girls' School at Mbandaka.



Fleshman, Keith Esile

Fleshman, June Elima (1961-70)

Keith Fleshman received a BS degree at the University of Oregon and an MD degree at the University of Oregon Medical School. Internship and residency were at Sacramento County Hospital.

June Fleshman received a Bachelor of Music Education degree from the University of Oregon. They did graduate work at the College of Missions, Pacific School of Religion, and the Missionary Orientation Center, Stony Point. They went to Brussels for French and Keith attended the Institute of Tropical Medicine in Antwerp. They worked at Lotumbe and Wema starting in 1962. In 1966 they were assigned to Bolenge, and in 1969 to Iyonda Catholic Mission where the facilities permitted better surgery.



Franke, Walter

Franke, Bernice (1966-68)

Walter Franke received a BS degree from Lynchburg College in mathematics and religion and entered Brite Divinity School. While studying there he accepted the assignment to be pilot for the mission airplane. He was appointed for a two year term of service replacing Thomas Underwood.

Mrs. Bernice Franke received an AA degree in religion from Virginia Inter mont, Briston, VA, and a BA degree in elementary education, Lynchburg College. In Coquilhatville she taught in Missionary Children's School and served as counselor and bookkeeper in the church treasury. She was also acting treasurer at the Congo Christian Institute.

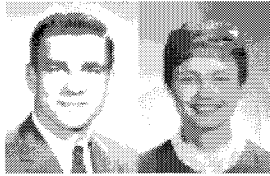


Galusha, Richard

Galusha, Letitia (Tish) (1959-69)

Richard Galusha received a BA degree from Phillips University and BD degree from Phillips Seminary. Letitia (Tish) Galusha received a BA degree from Phillips University. They had special courses at Cornell University and Kennedy School of Missions

and studied French in Brussels. They went to Boende where Richard served as evangelist and taught religion in the two secondary school. He was also a builder, completing the house in which he and his family lived as well as building a temporary four room primary school. Tish was active in women's work and taught and did evangelistic counseling. She taught her children in the home and was the official hostess in Boende. Since there was no hotel or guest house, people who came through on their way to some other town, or those who came for a visit in Boende, stayed in the Galusha home. Their last term they went to Mbandaka and were involved in a program of church development and leadership training that was begun in 1965, in which the first step was to start a religious census. Mr. Galusha and other evangelists, both Congolese and American, undertook this survey of the Disciples total church area. They collected detailed information about the church membership and the nature of the problems in each area; they trained local leaders; distributed Christian literature; examined candidates for baptism and involved the local workers in development techniques. The census revealed a total membership of the Congo church to be more than 250,000.



Gay, John
Gay, Frances (1968-70)

John Gay received a BA degree at Southwestern University in Memphis, TN and an MD degree from Tulane University School of Medicine. His internship and residency in pediatrics were at Tulane. He entered the U.S. Army in 1961 but was permitted to resign his commission in order to go to Africa as a missionary. Frances Gay received a BA degree from Atlantic Christian College in Wilson, NC in music and religion and an MA degree in music from Louisiana State University. They went to Brussels in September 1968 and to Boende in 1969 to work with the Ecumenical Medical Association.



Gilbert (Stumpe), Helen (1962-68)

Helen Gilbert received a BA degree in religious education at Eureka. For many years she was the Iowa State CWF executive secretary. In Congo she taught English, reading and composition at the Junior High School for missionary children in Monieka where she also directed recreation and served as housemother for girls. Her second term she was assigned to Mbandaka in charge of women's work.



Goodall, Harrison Lokuli (1961-1971)
Goodall, Eunice (1961-1968)

Harrison (Harry) Goodall received a BA degree from Vanderbilt University and an MD degree from the University of Alabama Medical College. Internship and residency were at St. Thomas Hospital, Nashville. Mrs. Eunice Goodall received BA and MA degrees from George Peabody College in Nashville. They both also attended Vanderbilt Seminary, Transylvania College, and the Crystal Lake College of Missions. They went to Belgium in 1961 where Harry attended the Institute of Tropical Medicine in Antwerp while living in Brussels. Dr. Goodall was assigned to the hospital at Wema. He was also vitally interested in evangelism and found time to work with Congolese pastors and others in helping reestablish the youth program. In Wema Mrs. Goodall was director of the Women's School which was very new at that time. Congolese teachers from the Christian school volunteered their services to teach in that school for women. Evacuated in 1964, Dr. Goodall entered a general surgery residency. Mrs. Goodall was listed in the book Outstanding Young Women of America in 1965. In 1967 they returned to Congo to take over the work of the Boende government hospital which was organized as the Ecumenical Medical Association of Boende. Dr. Goodall was the chief surgeon on the staff there. Mrs. Goodall was a teacher, part-time treasurer of the hospital and office manager. She was the victim of an airplane accident in 1968, and a year later Dr. Goodall married Carol Meyers, the widow of the pilot.



Gourdet, Daniel Ingila (1968-1993)

A native of Haiti, Mr. Daniel Gourdet was hired by the Zaire government as a teacher at ICZ in 1968. He married Miss Sandra Rucker in December, 1973. They both continued to teach at ICZ where Mr. Gourdet eventually became the Director. Their service was ended only by the evacuation of all missionaries from Bolenge in 1993.



Greer, Virginia (1961-64)

Mrs. Virginia Greer was the widow of a Christian Church Minister. She attended Bartlesville Junior College and Hamilton College and graduated from Transylvania College with a BA degree. She did graduate work at the University of Chicago and the College of the Bible and received an MA degree from Phillips University. She taught at Hazel Green Academy. In Congo she lived in Monieka and taught at a school for the children of missionaries. She also helped in sewing classes for the Congolese primary school and assisted in teaching sewing in the school for the wives of the students of the Bible Institute there.



Havens, Ray Hall Bokulaka

Havens, Kathleen (Kitty) (1967-70)

Ray Havens was a graduate of the University of Illinois, Lynchburg College, and Vanderbilt University. Mrs. Kathleen (Kitty) Havens was a graduate of Lynchburg College, Virginia Commonwealth University and Peabody College. Ray, a CPA, had been an accounting executive in Virginia with Hamilton Manufacturing Co. In Coquilhatville he became the treasurer for the mission.



Heaton, Jane Nzande Joanne (1959-1960)

After receiving a B.Mus.Ed. degree from DePauw University she studied at Butler University and Indiana University toward a masters degree in religious education. She worked with the DOM beginning in 1953. In 1959 she went to Congo on a field orientation assignment, but returned to the United States after the outbreak of disturbances there in 1960 to assist in interpreting the events going on in Congo.

Hoyt, Birney

Hoyt, Mary (1968)

Birney Hoyt was a dentist from Port Huron Michigan who came to AMO Boende under the Catholic Medical Mission Board. Mary Hoyt accompanied her husband but died on October 13 in an airplane accident after one month in Congo. Birney returned to the U.S. after the death of his wife.



Miles, Sara Wasson (1964-68)

Sara Wasson received a BA degree from Ball State University in Education and an MRE degree from TCU. She had orientation studies at Hartford Seminary Foundation and Brussels, Belgium. In Congo she was a teacher at ICC of math and science.



Myers, Max (1968)

Myers, Carol Goodall Nyema (1968-1974)

Max Myers had an associate degree in business at Southeastern Iowa College, Keokuk, Iowa. He was a United Methodist Church layman from Moline, IL, and a commercial pilot. He and his wife, Carol, went to Congo where he was the pilot for the church. He died in an accident in October. A year later Carol married Dr. Harry Goodall and remained in Boende, helping with women's work and caring for the children of the combined family.



Nickles, Judith (Moore) (1966-68)

Judith Nickles received a BA degree from Texas Women's University, Denton, TX. She taught at The American School of Kinshasa. She married a pilot from the Presbyterian mission and returned under their board.



Owen, Dan

Owen, Sandy (1964-71)

Dan Owen attended Texas Technological College, Lubbock, for two years and received a BA degree in sociology from TCU, and a BD degree from Brite Divinity School. He also received the MA degree in Africa Area Studies from the School of International Service of the American University, Washington, D.C. Sandy Owen received a BA degree from TCU in religion and psychology and did graduate work at Brite Divinity School and the American University, Washington, D.C. They attended the College of Missions in Indianapolis and Crystal Lake, and spent a year in Brussels for orientation and language study. Dan was a licensed ham radio operator. They were assigned to educational and urban work in Mbandaka during their first term. Sandy taught in the girls school in Mbandaka and was its treasurer and sponsor for after school activities. She also served as hostess to visitors to Mbandaka. They then supervised the hostel for missionary children in Kinshasa for 2 years. Sandy was very active in the American International Woman's Club of Kinshasa which helped the wives from other countries make their adjustments in the Congo. For 1 year Dan was Church World Service representative in the Congo and Material Aid Director of the Congo Protestant Relief Agency. In 1985 Dan and Sandy returned to Zaïre and spent 3 months installing radios at the various posts of the CDCZ.



Parker, Dorothy (1967-70)

Dorothy Parker received a BA degree from Oregon State College, an RN degree from the University of Oregon Medical School of Nursing, and an MN degree from the University of Washington. She worked as a nurse in the hospital in Lotumbe after having spent a year and a half there as a volunteer.



Reed, William

Reed, Ruth (1962-65)

William (Bill) Reed attended USC and the University of Washington where he received a BS degree in mechanical engineering. He worked many years for Boeing. Ruth Reed received an RN degree at St. Lukes Hospital School of Nursing, Bellingham, WN. They lived in Mbandaka where Bill's responsibility was flying and maintaining the mission aircraft. In addition to caring for her family of four daughters Ruth did nursing work in the Mbandaka area.

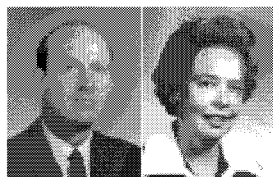


Reust, Paul

Reust, Joyce (1967-70)

Paul Reust received a BA degree in elementary education from Phillips University and an MS degree in elementary education from Oklahoma State University. Joyce Reust received a BA degree in elementary education from Phillips and an MRE degree

from Phillips Graduate Seminary. They also studied at Stony Point, Crystal Lake, and Drew University and had orientation and language studies in Brussels. In Congo Paul taught at ICC one year and then worked as a counselor in the education department of the Secretariat. He also was good at fixing cars. Joyce was treasurer for ICC and cared for her two children.



Richey, Melvin

Richey, Elizabeth (Betty) Cobble (1959-65)

Melvin Richey received a BA degree in religion from Phillips University. Betty Richey, born in Monieka, received a BS degree in education from Phillips University. They studied at Kennedy School of Missions and Transylvania College. They were

assigned to Lotumbe where Melvin was in charge of construction of a chapel and a hospital building, and was responsible for maintenance. Betty taught classes in sewing and homemaking for girls and women and supervised other classes which were taught by Congolese women.



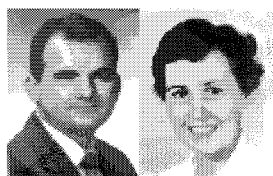
Sallade, Charles Ronald (1963-64)

Mr. Charles Sallade was a classroom teacher in secondary schools in Iowa where he taught English, social sciences, typewriting and bookkeeping. He went to Mbandaka on a special assignment as interim treasurer for one year.



Shirer, Lloyd Liloa (1961)

Mr. and Mrs. Lloyd Shirer had 30 years of experience in adult education and community development work, both in Haiti and in Ghana. He was formerly the Disciple chaplain and head of a community development program at the Albert Schweitzer Hospital in Haiti. They began a program of community development in Congo. During their three years with DCCM they prepared and put into printed form materials for use in adult literacy programs. The government in the Equator Province found the materials so effective that they assumed the responsibility of putting them into print and arranging for a continuing program.



Testerman, Neal

Testerman, Warene (1959-68)

Neal Testerman received a BA degree from Phillips University and an MD degree from the University of Kansas Medical School. He had a pediatric residency in Children's Mercy Hospital in Kansas City. Warene received an RN degree at Wesley Hospital in Wichita. They attended Kennedy School of Missions in Hartford and studied tropical medicine in Belgium. Assigned to Kimpese, Neal was hospital medical director and later chief of pathology. Warene's work at Kimpese was mainly in pediatrics. She was also involved in teaching the children of missionaries. During furlough Neal took a pathology residency in Hartford and subsequently was in charge of the laboratory and taught pathology to the students at IME Kimpese.



Tice, Robert

Tice, Joyce (1962-66)

Robert Tice received a BA degree from TCU and a BD degree from Brite College of the Bible. Joyce Tice received a BA degree from TCU. They studied at Kennedy School of Missions and in Brussels, Belgium. They were assigned as teachers at ICC. Joyce

was a skilled musician and pianist.



Tiller, Lynn

Tiller, Villa Jean (1968-69)

After teaching 2 years at a secondary school in Zambia, Lynn and Villa Jean Tiller came to Congo where he served as treasurer in the secretariat for one year and she served as interim personnel officer in the church offices.



Underwood, Charles Thomas (Tom)

Underwood, Lois (1965-66)

Charles Thomas (Tom) Underwood took a year leave of absence from Cherokee Christian Church, Prairie Village, Kansas, where he was the pastor, in order to be pilot for the church plane. He was an experienced private pilot. Lois Underwood cared for her

children and family while her husband had this short term assignment.

Underwood, Charles

Underwood, Carol (1967-69)

Charles Underwood was a fraternal worker from St. Paul, a Graduate of Macalester College. He spent his sophomore year at the Universite Libre du Congo as a special student while his father was the church pilot, and this experience stimulated his interest in working in Africa. He worked with Angolan refugees under the British Baptist Mission Society during 1966. Carol Underwood was also a graduate of Macalester College. They supervised the student hostel in Kinshasa for one year and then taught at ICC one year.



Williams, Robert Mbula

Williams, Jane Obodji (1968-80)

Robert (Bob) and Jane Williams were missionaries in Lesotho. They first came to Zaïre to live at Bolenge where Bob taught Bible and English at ICC and Jane was secretary to Rev. Elonda. They were then assigned to work at the girls' high school, *Lycée*

Protestant, in Mbandaka. Bob was principal and teacher and Jane was treasurer as well as buyer for all school and dorm supplies, and taught phys. ed. and typing. In 1974 they were reassigned to work at the ECZ in Kinshasa in the Christian Education Department. Bob helped with curriculum as well as teaching at the Kimbanguist Seminary. Jane helped in a well-baby clinic and with women's work at the national office. They were then reassigned to the *Lycée Protestant* in Mbandaka. Bob resumed responsibility as Principal at the request of the church in Zaïre. Jane was the school treasurer and helped oversee the dormitory.

Coq III Church

The biggest construction project of the decade was the large church sanctuary located in the section of town called Coq III. A word picture of this project was written by Ava Dale Johnson:¹

We bowed our heads and it was quiet. As thanks for the evening meal arose from the lips of an old Congolese, the only other sound was the put-put of a small electric plant. And there was no movement, except for a dozen light bulbs swinging on their strings over the marshy land where some twenty Africans and their pastor had come to clear ground for their new church. Then heads were raised, and barefooted men, women and children shoved forward—with a jostling somewhat similar to what you'd see at a church supper in America—to claim enameled bowls of stewed fish and rice.

“Let's don't grab and push,” reminded the pastor. And his people picked up the large spoons laid out for them and began to eat.

Harry Felkel, missionary builder, led me away to see what work these Congolese had been doing. “All this plot was full of brush and stumps,” he said. “The church members have done a pretty good job of clearing it off. They've been working afternoons from about four o'clock till supper time.” It is eight p.m. when Congolese generally eat their daily meal. He pointed out markers showing where the corners of the church will be.

“It'll be big!” I exclaimed. “Our mission work in Coquilhatville is big,” he replied

I noticed a rough framework where one end of the church will stand. Harry motioned toward it. “See that horizontal board?” he asked. “That's the floor level of the church. We have to go up that high because of this swampy land. For surface, what the government gave us is not much, but as for location in the growing city we can't complain.” Picking our path around muddy spots we made our way back to the outdoor dining room just as the crowd was breaking up. Some of the volunteer workers had wrapped part of their meal in banana leaves to take home.

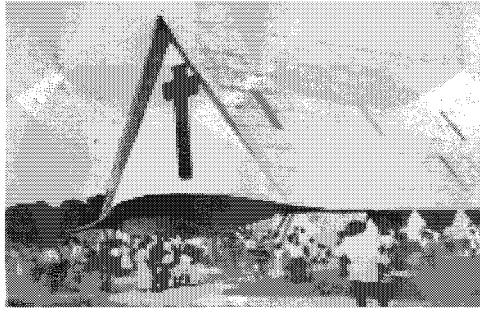
“Watch your step across here,” warned Harry. And he pointed the way to his truck via a narrow plank serving as a bridge over a wide drainage ditch. Arriving cautiously on the far side, I turned to see the others following. I realized what an inferior sense of balance I have when I saw a woman smaller than I start across the board. She carried a baby in the bend of one arm, and without even stopping to test her weight on the narrow board she hoisted a second six-year old child to her side with the other arm and easily walked across.

I was scarcely seated in the truck when the bed of it became overloaded with talking, singing Congolese. It was not easy to find a place for the light plant and tools. As the heavy truck crept along to the central point where we would deposit the



Interior of Coq III Church

passengers Harry said, “These people won’t forget this night. They have worked and eaten and visited together. And they have given themselves to work on *their* church.



Coq III Church

The Coq III church was the tallest and most distinctive structure in Mbandaka. Europeans living there were interested to see the beauty and dignity of a Protestant church. The sanctuary was built with Capital for Kingdom Building Funds, largely from Northwood Christian Church, Indianapolis. Considerable volunteer labor was provided by members as dirt was dug from a hillside to level the lot for the church. The site was low and swampy but considered a good location. Three-ton laminated trusses supported the tall roof.

Independence

No single factor affected the mission work in Congo as much as the coming of independence of the colony from Belgium. From the beginning of their work the missionaries had sought to prepare Africans for positions of leadership in the church since it was obvious that the huge task of evangelizing the country could never be done by the meager finances and staff of missionaries alone. The beginning of the educational program of the mission had this as its motive. Although Christian missions had no political goal, this production of leadership, and broadening of understanding, was a large factor in leading Africans to think of self government.

Following World War II, independence movements had been successful in bringing autonomy to numerous other African countries. It appeared that the Belgian government had expected its policy of extensive social services such as education, medical care, housing, employment, pensions, and general improvements in the infrastructure and standard of living would appease the population and postpone indefinitely the time when such demands for autonomy might come to the Belgian Congo.

A riot following a soccer game in Kinshasa on June 16, 1957 is often cited as the beginning of the movement toward independence. However this was preceded by the organization of several political parties, the most influential being the ABACO in Bas-Congo. Calls for political reform led to holding municipal elections in the larger cities. Talk about independence for the country assumed that it would still be far off.

The Brussels World’s Fair in 1958 was the first occasion for a large group of Congolese to have an experience outside their country. Protestant and Catholic missions wanted to show their pavilions “lived in” and brought many Christian Congolese, both men and women, to Brussels. The Colonial government offered to pay the expenses for five representatives of the Congo Protestant Council, and Mr. Jean Bokeleale was chosen by the Disciples to be one of these. In Brussels people from every district of Congo came into contact with one another for the first time and discovered that they had many interests in common. They met Africans from other countries, as well as anti-colonial Europeans.

In December, 1958, an All-African Congress was held at Accra, Ghana. Patrice Lumumba was one of three delegates there from Congo. The Congress forcefully expressed the idea “Not a single colony in Africa after 1960”. Just a few days after the delegates

returned from this Congress, on January 4, 1959, another riot occurred in Kinshasa following a speech by Kasa-Vubu. Extensive looting and violence, obviously anti-white, anti-Belgian, and anti-Roman Catholic, occurred. Force Publique (military) aided by armed Belgians were required to bring an end to the situation but only after many Congolese were dead or injured. This was followed by the announcement by Belgium of a general national election. Numerous political parties were formed, mostly along tribal lines. From January to June in 1959 the number of political parties grew from two to thirty-three. Differing and opposing points of view among various factions in Belgium resulted in a lack of any positive action to prepare for independence.

A Round Table Conference in Brussels was called for January 1960. The Congolese delegates insisted on an early date for complete independence, and the Belgians yielded, setting the date for June 30, 1960. This was to be preceded by elections in May. Much of the pre-election campaigning, a completely new experience for Congolese, was based on raising grossly unrealistic expectations among the populace. Because of the large number of political parties there was no single clear victor in the elections, however a coalition led by Patrice Lumumba was finally able to take over the government on Independence Day.

The Belgian plan was for a Belgian official to remain after independence in each government position to work alongside the new Congolese replacement until such time as a level of competence would permit orderly transition. However this plan was never carried out.

The first violence following independence occurred on July 4 in Coquilhatville where Congolese union organizers, upset by large salaries announced for the new Governor and his colleagues, called for a work stoppage. The army blocked the passage of demonstrators all along the street that divided the native city and the European sector of the city. Within a few hours some of the demonstrators began looting the houses of some of the *évolués*, including that of the well-known Disciple lay leader Bompese Jean. When the demonstrators refused to disperse, the Belgian officers ordered the soldiers to fire, first into the air, then finally into the crowd. Thirteen people were killed, the first to die in Congo following Independence. This took place about 150 yards from the Ben Hobgood house, breaking up what had been a quiet 4th of July picnic in the back yard with other missionaries.

Elsewhere, in the military, where all officers were Belgian, it seemed to the common soldier that nothing had changed. Independence had not come to him. Discontent soon surfaced leading to active mutiny beginning on July 5 in Thysville. This rapidly spread to other parts of the country inflamed by alarming radio broadcasts. A mass exodus of Belgians began. Numerous acts of violence were reported, justifying their fears. Missionaries, both Catholic and Protestant, were at times also victims of the uncontrolled military. On July 8 Belgian paratroopers arrived in the Congo to protect their citizens. This was often interpreted by Congolese as an attempt to take back independence. Within a few days the situation had so deteriorated that Patrice Lumumba, the Prime Minister, appealed to the United Nations to intervene. A vote of the Security Council on July 14 approved action to restore order and stability.

Disciples missionaries in Congo on June 30 numbered 50 plus their children. Robert Nelson was in Leopoldville for the Independence Day ceremonies and flew to Coquilhatville on July 5. Communication with the missionaries was made possible by the use of short wave radios which had recently been installed at all the mission posts. The radios permitted not only the monitoring of news broadcasts but also direct contact with all the other mission posts. These contacts became very important as the situation deteriorated and permitted decisions about possible evacuation to be made with consultation. Both the missionaries

and their African colleagues were reluctant to accept the need for evacuating missionary staff, hoping that things would soon calm down.

The events which took place in Coquilhatville are described in detail in a letter from Edna Poole dated July 8:²

On the Congo Independence Day it was very quiet and everyone began to relax. It was quiet through Sunday, but on the American Independence Day, strangely enough, things seemed to explode. Some of us were planning a holiday trip to Coquilhatville to see if we could get some of the new stamps. At 8:30, just as we were leaving, a message came through that strikers had blocked the road. In a little while a mob of the strikers came onto our campus and to the printing press. They demanded the printers to quit work, threatening to destroy the press if they did not. The printers offered to try to continue, but Allan Byerlee thought it was better for them to leave work rather than have a fight. The mob started for our hospital where Georgia (Bateman) was alone, so some of the missionaries hurried around by a back path to stand by and help if it was needed. She pleaded with them to permit the hospital work to continue and showed them a desperately ill baby and the father standing by with tears streaming down his face, but they said, "Let it die." So the hospital was closed too, although of course Georgia cared for the baby and did what she could herself.

It wasn't long, however, until they brought her a man with a bullet in his abdomen (It could have been one of the very ones who stopped the hospital work) then later two others were brought in with bullets in their arm or back. They had closed the hospitals in Coq and were desperate for help.

Reports kept coming from Coq as to the fighting. The native market and many of the stores in the neighborhood were sacked. Then they started for some of the residences of the Congolese government officials. They ruined the houses, automobiles and every thing in three of the houses. One was one of our church leaders. They shot his brother with an arrow before he could run for safety to a friend's. Fortunately he had sent his wife and children to his home village.

The strike started against the newly elected Congolese provincial officials who had just fixed for themselves some ridiculously high salaries, more than twice as much as the Belgian former white governor had. So the clerks, etc. started to strike for a share of this new money. But the riot degenerated into an attack on all who wore wrist watches and white shirts. One of our Bolenge young men was trying to get through the barrier to get back to Bolenge. He saw them cut up a boy who insisted on going to Coq to work because his white man needed him. So this young man put his watch in his pocket, tore and muddied his shirt and approached pleading to go and see a sick brother.

By this time the mob was snowballing and getting bigger and bigger and going toward the white residences. The army commander ordered it stopped. Then he ordered the soldiers to shoot over their heads. They did not stop. He ordered them to shoot at the feet. Then as a last resort they fired into the mob killing ten people which got it stopped. The city was put under marshal law.

It was the Fourth of July. We had planned a picnic by the beach which is really in our own back yards, so decided to go ahead. We had just gathered when we learned that the Congolese teachers at the Congo Christian Institute had been warned by a friend that they were to be attacked that night and their families killed. The

whole campus was in terror. They asked for a horn from the band to blow as a signal for help. About that time we found out that our telephone wire had been cut so we were really concerned. We notified the Army commander and he sent a patrol of troops to stay during the night. These teachers' names were (and are) on the black list because they had high salaries and their own cars.

Bolenge is like a deserted place. No Congolese are coming or going. They are too afraid to venture out. Our house boys come in the mornings now but go home before 4 p.m. They are most afraid now of the families of those who were killed at Coq because they are roaming about to kill so many people to appease the spirits. This morning our wash boy said one of his women relatives was killed as she was working in her garden, and there have been several at Coq.

As yet there have been no specific hostilities toward the white people. Any car on the road is apt to be stoned and may be stopped. There is talk now that it was the white army man who ordered the fire and was to blame for all the trouble, forgetting all the other killings by spear and knives. We do have plans made if it seems necessary to leave but we have no place to go. There are boats at the beach said to be in readiness for such a need. Some of our missionary men patrol some time during the night. The Belgian army patrols through the campus in armored cars. Yesterday an armored car came into the village and took some of the ones identified in looting the three houses at Coq during the riot.

We have appreciated so much the patrolling and security offered us by the military staff at Coq. When the commander learned about our conference and that we were expecting all our missionaries this week, he forbade it from a security standpoint. Then we talked over our new interstation radios and rearranged to have a smaller delegate meeting at Wema, but he said thumbs down again as it would necessitate travel on the highway. So all day yesterday we were trying to find some other way to have a meeting before our Africa Secretary (Robert Nelson) has to leave on July 14. We aren't allowed to tell news over our radios and the folk on the other stations are puzzled and a bit put out about all the changes of plans.

The strikers have gone back to work for the present. The officials are supposed to be going to Leopoldville to make some adjustments, etc. The workmen say that if they don't bring back a satisfactory answer they will really show what they can do. Our teachers have not relaxed their vigilance in guarding their families and everyone is tense with dread. The salaries that the strikers are demanding are absurd and utterly impossible. We said to one of them, "There won't be enough money for all you are asking" and his answer was, "Let them make some more." And when that is the mentality with which you are trying to reason the situation is serious.

The white man has removed his control of the money bag and all over the Congo the same reasoning to get a hand in while the getting is good. The army at Leo has struck for the same reason and now it has spread to the police force. It will undoubtedly spread to all cities and we certainly dread to think that we will lose what security the military now gives us.

A secondary element is the scarcity of native bread. Formerly the government sent out a fleet of trucks each week throughout the countryside to buy manioc. This is not being done now and bands of women are out searching for food but not finding it. The army sent a boat down river last week a long distance to buy food for the military camp.

Our Congolese church leaders are so sick at heart. They were so enthusiastically making plans to strengthen the primary schools, build churches, etc. We grieve for them in their present fear and disillusionment.

The events in Coquilhatville seemed remote from those missionaries on upriver stations where things had not yet seemed to change with independence. However the radio kept everyone informed, and everyone realized that the possibility of trouble should be anticipated. Claylon and Helen Weeks, and Dr. Gene and Sue Johnson, scheduled for regular furlough, had gone to Boende to begin their travel home on July 10. They were staying with Clarence and Kathryn Williams. However the airplane scheduled for that day was canceled since all aircraft were beginning the evacuation of women and children from all over Congo.

The unrest among soldiers finally reached Boende, and the Belgian officers in charge of them were deposed. Rumors, uncertainty and fear ruled the day. The presence of so many Americans on the mission compound and the use of the radio caused the soldiers to come there in the middle of the day. The radio was confiscated and Claylon Weeks and Gene Johnson were taken at gunpoint to the military camp. Although they were not mistreated, they were held until after dark when an official from Leopoldville arrived and convinced the soldiers to release them.

It was decided that all the other missionaries on the upriver stations should come to Boende in case evacuation should be required. Everyone hoped that normal conditions would return, but this didn't occur. The local Congolese church leaders finally advised the missionaries to take advantage of the evacuation planes since almost all the Belgians had already left and the future was uncertain. On July 14 the Johnsons, Weeks, Phyllis Weare, Betty Denton, Naomi Spencer, and all their children flew from Boende directly to Leopoldville. Representatives of the American embassy met them at the airport and escorted them to the American embassy downtown and arranged for their continued travel.

The decisions about evacuating mission personnel are described by Robert Nelson:³

We were determined not to be caught up in the wave of general panic. We endeavored to send out all our staff ready for regular furlough. This proved difficult and some of them were forced to leave by Belgian air lift. As conditions continued to deteriorate, we sent out all our people who were within a few months of furlough or who had health problems that might prevent their traveling later on.

On July 15 two United States Air Force planes flew into Coquilhatville with instructions to provide withdrawal facilities for all American personnel. I was reluctant to act on this without direct contact with the American Embassy in Leopoldville as I doubted the Ambassador would 'order' American personnel out as had been reported on some broadcasts. When I obtained radio contact with the embassy I received a reinterpretation of the advice. We were advised to evacuate our women and children and any nonessential personnel. It was made quite clear, however, that while 'guarantees of safety' for our staff could no longer be given, the final decision would rest in our hands. They were not 'ordering' us to leave but were providing the facilities if we desired them.

Acting upon the reinterpretation of the word from the embassy we asked the air force to pick up four of our men at Boende who were the last of those in the upriver area.

After consultations with the President of Equator Province and other local political leaders and numerous meetings with the Christian leaders of Coquilhatville

and Bolenge, we decided to evacuate all but seven of the men of our staff who would remain to help keep things functioning until it would be possible for other missionaries to return. The seven men who remained in the Congo after all others were evacuated were Garland Farmer, the new administrative field secretary; Louis Harris; Richard Taylor; Ben Hobgood; Allen Byerlee; John Ross; and Bernard Davis, the legal representative. On July 21 three light United States Air Force planes flew eleven of our people from Coquilhatville to Brazzaville in French territory.”

The mission had obtained permission from the Provincial Government for mission doctors to work in the Boende hospital. The first to go there was Dr. Clifford Weare who arrived in August. Dr. Neal Testerman, and Dr. Henry Dugan came in September. When Dr. Weare arrived there were only 14 patients in the hospital, but at his departure on October 25 almost all the 300 beds were full. They were the only doctors working in a government hospital in all the province outside of Coquilhatville. The amount of surgery done at Boende was limited only by time and the ability of the local hospital staff to keep sterile supplies. Dr. John Ross continued to work at Lotumbe.

The Congress of the Church which had been planned for July in Bolenge was postponed because of the turmoil. Finally an emergency meeting was held in August but most major problems and organizational changes were deferred to a full meeting in November. By this time 37 missionaries had returned to the field, counting the Dodsons in Elisabethville and the Testermans in Leopoldville.

College Preparatory Course

College level training had not been available for Congolese before independence. So after returning from evacuation Dick and Virginia Taylor organized a course to prepare Congolese for college study. They invited twelve of the best graduates from ICC, *École Moyenne* and The Preacher's School to participate in this course. The purpose of the course was to prepare the students to take the State University Entrance exam. Of the twelve who were in the course, one became ill and dropped out and the others all succeeded. All but one were admitted to universities in the United States or Europe. The group included Paul Elonda who became General Secretary for the Disciples church, Mpombo Benjamin, who became director of ICC and also General Secretary for the Disciples church, and Lokulutu Joseph who became a government official and is on the faculty of the national university.

Christmas, 1960

A letter from Ben Hobgood describes the celebration of the first Christmas following independence:

Perhaps the most thrilling experience of my professional and religious life occurred on Christmas Day, 1960. We had dedicated our new church just seven months earlier. Then came Independence, and chaos spread over all the Congo. Most missionaries had been evacuated, including my own family. They returned shortly before Christmas when calm had descended upon the Congo. In our part of Congo the biggest church event of the year was not Easter, as in the US, nor Christmas Sunday, but Christmas Day itself! The previous day I had asked Joseph, the Coq III custodian, to come early and open the doors at 6 a.m. for the service scheduled to begin at 9 a.m. In Congo church goes like to get the front pews, so they can see and hear better. None of this sitting on the back pew business common to the US! But

when Joseph got to the church at 6 he found that a crowd of about 2,000 had gathered before him, and as they jostled in a friendly fashion to get close to the church doors, so much pressure was placed on them that they collapsed inward. Joseph found a full church three hours before the service was to begin. By 9 a.m. there were about 10,000 people inside and out. Thanks to the exterior speakers we had installed to play the carillon records, everyone could hear the most inspiring service ever! A lot of special music coupled with the congregation singing Christmas hymns moved all present. I couldn't help but think: the world around has heard of riots, looting, raping in the Congo, but would they believe that all these Christians would gather on Jesus' birthday to thank God for sending Him to us?

Transition from Mission to Church

One major item for consideration at the November meeting of the Church Congress was the transition from Mission to Church. Urgency was felt partly because of a law enacted near the end of the Belgian administration that all non-profit organizations must make a new application and submit constitutions before the end of 1960. The missionaries had not planned just to modify the DCCM but rather to create a completely autonomous church organization. It was intended to transfer the title of property as soon as a legally constituted holding body could receive it and administer it for the church in keeping with the intentions of the donors. A further complication was the relationship with the government concerning contracts dealing with educational and medical projects.

The result of the November meeting was to create a small "trust" or "holding" operation known as the DCC (Disciples of Christ in Congo). There were Congolese representatives on this, and legal safeguards for the handling of the property were designed to meet both the requirements of the UCMS and the Congo government. It was obvious that many aspects of the planning were provisional and would require refinement and modification. However, it was felt that the month long meeting was carried out in a spirit of mutual trust and fellowship between Congolese and missionaries. Robert Nelson's report of this meeting quotes one missionary as saying "A deeper sense of fellowship prevailed than that which I have ever before felt in our work in Congo" And he describes a Congolese saying: "We are convinced that the missionaries desire the same thing for the work in Congo that we do. We will find a way to work out our problems together."

On March 1st, 1961, Mr. Louis Ilela, a former teacher at Wendji and an evangelist, became the interim general secretary of the Church until Mr. Jean Bokeleale would finish his theological training in Belgium and return to Congo. Mr. Ilela began his work by attending the annual assembly of the Congo Protestant Council in Leopoldville.

Mr. Ilela, along with Mr. Gary Farmer and Mr. Richard Galusha visited all the interior stations together in May. This included Boende, Wema, Mondombe, Ifumo, Monieka, and Bosobe. These stations were all without missionaries at the time.

The second General Assembly of the Church met in July, 1961, at Bolenge. Reports from a number of the stations indicated that they had organized into regional councils, but others had not yet been able to do so and were awaiting the return of missionaries to have their guidance. Routine business was taken care of in an orderly way. A budget for the general secretary's office was prepared, and an increased budget for the church was proposed.

Shortly after the General Assembly, Dr. G. Curtis Jones, pastor of the Union Avenue Christian Church, St. Louis, visited Equator Province and gave a series of six lectures to the entire missionary staff. This was an inspiration to everyone. In addition, Dr. Jones counseled with individuals concerning their work and other matters of interest. The weekend following

the lecture series at Bolenge Dr. Jones visited Lotumbe in order to see one of the upriver stations.

An unexpected pleasure for the entire DCCM area was the visit in August of Mr. Jean Bokeleale, general secretary-elect of the Church. He had just visited the United States for the first time, and so he had many experiences to share with his fellow countrymen as well as words of advice and encouragement for the missionaries. While in Equator Province he accompanied Mr. Ilela on visits to all nine of the stations, holding meetings with local leaders at each.

Beginning in August heavy rains fell almost daily for months, and the rivers began to rise far above their usual levels. Although the floods came slowly, they came, and once the water rose over a street and entered a house or covered a road it remained for weeks, sometimes several months. Automobile travel over long distances became impossible. Even the river boats were not able to operate regularly, for the docks and loading facilities were under water in many places. Food and fuel in the cities such as Coquilhatville became scarce and expensive. Whole villages and/or their gardens were flooded.

During this time many missionaries were returning to their upriver stations. And by the end of 1961 everyone was settled and back at work. The Congolese Christians were happy to have them back.

The economy of the country continued to deteriorate as the months passed. Inflation continued to plague the population. The government decreed higher minimum wages on July 1, 1961, the second increase since 1960. It also increased the subsidy to the missions so the salaries of their teachers could be increased an average of 300%. But with no increase in production and exports the government was finally forced to devalue the franc from 50 per dollar to 65. This occurred in November but it in no wise reflected the true value of the franc on the open market for at times it was worth only 120 per dollar.

The salary increases for teachers and other employees of the mission put an additional burden on the church, because offerings did not increase correspondingly and it became increasingly difficult to pay pastors and evangelists adequate salaries.

1961 Congo Protestant Council Meeting in Coq.

Always stressing cooperation, Disciples had played a leading roll in the Congo Protestant Council since its inception in 1928. As the council was seeking closer cooperation among the numerous denominational groups working in Congo it was appropriate that their annual meeting be held in Coquilhatville. A summary of the meeting was written by Ben Hobgood:⁴

Coquilhatville, that oasis of peace in strife-torn Congo, was the scene of the 41st Annual General Assembly of the Congo Protestant Council, held from February 25 to March 3. Stressing not only our city's reputation of peacefulness, but also the Disciples of Christ Mission's history of cooperation, Pierre Shaumba, general secretary of the Council, wrote to us in November of last year asking that we play host to this important meeting. Ilela Louis, general secretary of the Disciples of Christ area church and Ben Hobgood, missionary, were named co-chairmen of the planning committee. Eighty-five delegates came from all parts of Congo and Ruanda as well as from other African countries.

The official opening ceremony of the Assembly was held in the beautiful new Coquilhatville church. The service featured a welcoming speech to the delegates by Paul Mbenga, director of the Congo Christian Institute of Bolenge. This was followed

by another statement of welcome to all by the vice-president of the Provincial government who led a sizable delegation of dignitaries.

Regular business sessions began Monday afternoon. The Congo Protestant Council, grouping almost all Protestant missions and churches in the Congo and Ruanda-Urundi, deals with matters of concern to her member bodies on a consultative basis. Educational, medical, evangelistic, and other matters were discussed. Agencies, such as the Bible Society, Congo Protestant Relief Agency, Congo Polytechnic Institute and others which have been created by participating groups brought their reports.

Plans for increasing the scope of activity of the Council's central office were discussed at length. Previously staffed by a lone missionary this office now has grown to a general secretary (Congolese), general secretary counselor (Swiss), educational secretary (Congolese), and youth secretary (American). Hampered by lack of funds the proposed departments of public relation and radio, medicine, literature, and women's work continue to command only volunteer efforts.

A further interesting development in the Congo Protestant scene is the organization of provincial church councils with full-time general secretaries in three of the six provinces. This move was made in response to appeals for help from the scattered and hitherto independently operating churches and missions. Now all groups seem to feel the need for close cooperation.

School for Missionary Children

The education of the children of missionaries had always been a problem. In the earliest days of DCCM missionaries felt constrained to leave their children in the US when they returned to Africa. This resulted in extremely long and undesirable separations. When health conditions had improved sufficiently children were taught the primary grades, usually by their mothers, and left in the US for high school studies. In the '60s there were enough children of junior high and high school age to make it worth establishing a school for children of Disciples personnel.

Monieka was chosen as the site for this school primarily because of available housing. Classes started in the fall of 1961 with students in grades 7 through 9. Mrs. Merle Tillery was the director and taught as well. Helen Gilbert came specifically to teach in the school, and Dr. Gene Johnson took time from his medical work to teach courses in science, math and French. At the end of 1961 Mrs. Virginia Greer was added to the staff. The girls stayed in a house with Helen Gilbert and the boys lived with the Tillerys. Meals were shared with both the Tillery and Johnson families. The students named the school "Banana High".



Hostel for missionary children, Kinshasa

The school was considered a very good solution to the educational needs of the children of junior high and high school age, providing not only good instruction but also a positive social environment. The students who attended have fond memories of the experience. The school lasted for three academic years but was interrupted by the evacuation in 1964.

The next approach to this level of education was to participate in The American School of Kinshasa (TASOK). A residence was purchased a few miles from the school to serve as

a hostel. Staff was furnished to serve as house parents, and at times as faculty at TASOK. A vehicle provided to transport the students to and from school. Students usually came to begin 7th grade and continued through high school. This arrangement continued until 1974 when the number of students no longer warranted maintaining the hostel.

Study Abroad for Congolese

Following the round table conference in Brussels in January, 1960, the Colonial government began to select various Congolese to send to Belgium for short term training, usually of three months duration. Some of these were from Equator Province, but not a single Protestant was chosen.

On June 30, listening on the radio to the independence celebrations, missionary Ben Hobgood heard the American Embassy announce that it would give 300 scholarships for special training of Congolese. He immediately wrote the U.S. Ambassador a letter saying that he knew more than a hundred qualified Congolese laymen who were members of the parish where he was missionary pastor.

Two weeks later, without warning, a representative of USAID appeared at the Coquilhatville airport and asked for Ben. He had been sent by the Ambassador to select some of the candidates. Word was sent out and about a hundred applicants appeared by mid-afternoon. They filled out applications, and Ben helped interview them all, working well into the night. As a result, 22 Congolese laymen, mostly from the Coq church, but also some from Bolenge and a few from upriver, were selected and sent to the US. They spent 6 months in intensive study of English, then were divided up into groups of four or five and dispersed to various universities for one-year studies in their fields of interest.

Included in this group were four students who attended the University of Oregon for a year, taking courses to help them in the field of education. Abraham Ebaka was on the staff of the Preacher's School at Bolenge and was very active in the recording and broadcasting program which the students had in Coquilhatville. He was accompanied by Lokwa Enoch, Mbongo Peter, and Bondjeka Albert. All four students placed their membership in Disciples churches in Eugene and were active in speaking in the Oregon region. They recognized the support that had been sent to Africa from the Oregon churches over the years. They found their reception there friendly and very interesting. Their contacts included meetings with students at Northwest Christian College, some of whom were interested in becoming missionaries. They also presented programs at Christian House, the Disciple student facility at the University.

Post Independence Situation

Life after independence was full of changes, as the next two sections show. Writing home about the situation in Congo after independence Mr. Garland Farmer offered the following observations:⁵

Another grave problem facing the church is the question of polygamy. With many men earning more money than ever and with stores having less goods on which they can spend their money, some are bowing to un-Christian influence and purchasing additional wives. Indications so far are that the church will continue to take a firm stand against polygamy and other non-Christian practices as it has in the past. But the pressure on it is quite great.

The picture isn't altogether dark. In some areas, especially around Bokungu in the Mondombe area, many people are abandoning their fetishes and becoming

Christians. They say they were given all kinds of promises before and during the first days of independence but that none of them have been kept. In their disillusionment they are turning to the church. Little chapels of stick and mud are being built in the villages and a person of influence in each is named as the overseer of the Christians of the village. The pastors are telling the people that the church doesn't offer material goods or health, only God's love and salvation. They are facing this mass movement into the church with awe, with humbleness, and with the fervent prayer that the church under their leadership will be adequate for the tremendous task before it of nurturing these earnest seekers after Truth and Light.

Revision of Lonkundo Bible

In 1962 Mr. and Mrs. Clay Hobgood returned to Congo at the request of the church to assist in the revision of the Lonkundo Bible. This project had been initiated by Mr. Hanson of the Congo Balolo Mission, also in the Lonkundo-Lomongo language area, and was done under the supervision of the British and Foreign Bible Society. The Hobgoods, both of whom had been very active in translation work in their earlier missionary years and were considered very competent in their knowledge of the language, spent two years as volunteers without salary working on a team that included Mbowina Matayo, retired station pastor of Lotumbe, chosen by the Church. They worked at Ikau, a CBM station near Basankusu.

Letter from Don Angle, December 1962

In December, 1962, Mr. Don Angle wrote a letter home describing some of the changes he observed following independence:⁶

...The mail service is very uncertain. I went into the post office while I was in Coquilhatville and as usual I went to the back door (this is the only way to get service) and had to climb over mail sacks just stacked up there. I did get a sack of second class mail for Lotumbe. I then went into the package section and there were about 110 for DCCM (Disciples of Christ Congo Mission). Lotumbe had 9 but it was impossible to get them out. They had not processed them yet.

...Life out here after Independence sure is different. The economic life of the people is completely changed...The teachers' salaries have been raised to the point they are second only to government officials in salaries. The trouble is that now the state is not paying the salaries as regularly as it did before. Before, they were paid their month's salary in advance but now, even though the salary is larger, they don't get much money. In September they received 20% of their salary. They did not receive October's salary. In November they received 2/3 first, then they received the last 1/3. As of yet they haven't received money for December. The teachers in Kiri have not received any pay since last August. The government workers and officials have exaggerated salaries and get their money every month. This makes for an explosive situation.

Wema Truck Accident

A serious accident occurred in April, 1962. Mr. Ron Anderson and Dr. Cliff Weare were driving from Wema to Boende in the mission truck. They had the usual truck load of passengers. As they passed through the village of Metawaie, halfway between Wema and Boende, they came upon some men cutting grass along the side of the road with their machetes. Just as the truck passed one man cried out, grabbed his head in his hands, and jumped back

right into the path of the truck. Mr. Anderson heard the truck hit something, and stopped right away.

They went back to find the man lying beside the road with a broken leg and a severe head injury. He died within a few minutes. The workers became very agitated and began shouting and waving their machetes. They grabbed the missionaries and began dragging them toward the village. Some of them also began hitting them, and Ron was knocked down. The foreman of the work crew came up and put his arms around Dr. Weare to ward off further blows.

The missionaries were taken to the chief's house where they examined their injuries. They were told they were safe as long as they stayed there. The noisy crowd outside asked for them to be brought out but the chief refused.

After a while the sector chief came and decided to take them to Boende, but it was felt that Ron was in no condition to travel. Dr. Weare had one eye bandaged but managed to drive the truck to Boende.

The territorial administrator heard the story and was quite indignant that the missionaries had been attacked. He went with several soldiers back to the village to hold an inquest. Mr. Anderson was feeling somewhat better. The evidence indicated that the victim of the accident had been stung by a wasp, causing him to jump in front of the truck. The next day a hornet's nest was found right where the man had been working.

A court hearing in Boende eventually relieved the missionaries of any responsibility in the accident. The district commissioner apologized profusely for the way the missionaries had been treated. On the judge's advice a gift of 3,000 francs (about \$50 US) was given to the grandfather of the deceased man. The judge strictly warned the man's family not to attempt any reprisal, and there were no further problems from the incident.

A "Best Dressed Man" in Congo

Many individual Congolese Christians in isolated village areas lived lives of quiet dedication which will never be widely known. One such man at Monieka is described by Jack Barron:⁷

His name was Etui Luc. He was in his mid-seventies and he lived in the Equatorial Province of the Congo. His color was a light brown and his skin shone like polished wood. Etui Luc was an elder in the church at Monieka. Each Sunday morning he would come to church wearing a faded blue shirt and dungarees that had been carefully washed. He would be barefooted and on his head he would wear a black derby.

Each man has his particular characteristic and in the case of Etui Luc the characteristic was dignity. I have never seen a man as dignified or as poised. It is difficult to imagine an elderly man with white hair, barefooted, and wearing faded dungarees as being dignified, and yet this man had about him an air of unconscious dignity which he wore as if it were an invisible cloak.

It was more than dignity, this characteristic he had. It was an inner peace which radiated through him. As one of the elders of the Monieka church he would often preside at the Lord's Table. I always rejoiced when he did, for his prayers strengthened me. I must confess that many times I received more spiritual nourishment from this elder's prayer than I did from the minister's sermon. He would stand by the side of the Lord's Table praying, and the spiritual peace and kindness of the man shone from his face and helped light up the room.

Whenever I saw Etui Luc I never noticed the bare feet or the incongruous derby or the patched shirt. I could only see his poise, his kindness, and his spiritual awareness. These were the spiritual garments he wore which made him one of the best dressed men I have ever known.”

Years later Dr. Johnson was making regular visits from Boende to Monieka by airplane to work at the hospital. On one visit, when the day’s work had been completed, Dr. Johnson invited Etui Luc to go for a ride in his small two place plane. Etui Luc accepted. He had a chance to get a bird’s eye view of the station where he had given so many years of faithful service. It is impossible to know what must have gone through his mind, having seen so many changes in one lifetime. When the first missionaries came he was just a small boy. He had been educated in the station schools, and now his children and grandchildren were leaders in the church. How symbolic this was of the differences that missionary work had made in the heart of Congo.

Congolese Disciple Named to Government Education Post

The education they had received through the mission qualified many Christian leaders for important positions in the government. One example is given in the following news release:

Coquilhatville—Paul-Denis Mbenga, an educator and prominent Disciples leader here, has been sworn in as Minister of Education for the Cuvette Centrale province with headquarters in this city.

Mr. Mbenga, whose education was received in Disciples schools and under mission tutelage, has been inspector of schools for the Disciples of Christ church in the Congo. He had previously been director of Congo Christian Institute and the Disciples’ Secondary School at Bolenge.

In 1960 and again in 1962 Mr. Mbenga visited the U.S. for periods of several months to study the U.S. school system and to learn English. He was the first Congolese national to be director of ICC.

United Theological School

Cooperation with other missions had always been the style of the Disciples. It became possible for the education of pastors to be done jointly with the Presbyterians. In a letter dated July 20, 1962, Lou Harris tells of this:⁸

Now at last our United Theological School is being moved. The Theological School, on a high school or junior college level, gives a four year course preparing Congolese for the ministry. We are going to Ndesha Station, just outside Luluabourg, as planned in 1960 before the events at independence made it impractical. I’m going on the river boat so as to take books and household goods and the school Volkswagon Combi-bus as baggage. Freight is slow and easily lost these days.

This is a long slow trip, only about 600 miles as the crow flies, but by river boat it is 18 days, counting nine days of waiting at Leopoldville and a 200 mile drive at the end.

The churches of our area are active and growing. Discussion in the recent committee meeting indicated a growing understanding of the needs and problems of the church. But the financial crisis of the country, which affects the offerings and

salaries in churches; the moral crisis as many government, school and some church leaders equate independence with license; and scholarship offers all are affecting our younger church leaders. Some of our school graduates have accepted much higher paid and higher prestige jobs in government service or scholarships to study for that service which pay them as students more than they receive as full time ministers. But we were encouraged recently as a group of laymen and ministers started a series of “conversations”, to which they invited the missionaries, seeking ways to strengthen the church and the spiritual life of its members.

Although the seminary in Luluabourg encountered numerous difficulties it made a good beginning as described in an article in *World Call* in March 1963:⁹

The beginning of the United Theological School (*École de Théologie Unie*) at its new site near Luluabourg, in the heart of troubled Congo, was celebrated this past November.

The president of the province of Luluabourg, the mayor of the city and other leaders were among the guests of honor presented to the crowd of several hundred persons assembled in the church at Ndesha, site of the school's new campus.

Disciples of Christ missionaries serving on the staff are Mr. & Mrs. A. Louis Harris and Mr. & Mrs. Haldor H. Heimer. During the program Mrs. Heimer, professor of music, led the students in a hymn medley in the seven languages used by the students.

The eighteen students presently enrolled in the first and second years of the four-year seminary program come from seven provinces of the Congo and from one neighboring country, Ruanda. Seven students are accompanied by wives and children. The men follow an intensive theological course including Greek, English, French and African languages in addition to studies in the Biblical, doctrinal and practical departments.

The wives are enrolled in a women's school conducted by the wives of the professors. The students are lodged in attractive houses built and furnished by the supporting missions through gifts from the churches in the United States. Living expenses are provided by the churches from which the students come. Communion presently represented are the Evangelical and Reformed Church of Ruanda, Disciples of Christ, and the Presbyterian and Methodist Churches of Congo.

The United Theological School was formed in 1960 by the merger of the theological school of Disciples at Bolenge with the school of the Presbyterian Mission at Kankinda, itself an outgrowth of the former Morrison Bible School. Students from both schools studied at Bolenge in 1960-61. Classes at Luluabourg began on September 24 last year.

The educational level of the school corresponds roughly to junior college work in the United States. Entering students must have completed three or four years of secondary education before beginning the four years of ministerial training. Courses are taught in French. A library of several thousand volumes in French and English has been assembled and is being further strengthened by a grant of books from the Theological Education Fund administered by the World Council of Churches.

Practical work includes a supervised ministry of students as Protestant chaplains to the camps of the Congolese Army in Luluabourg. These services are conducted in the Lingala language. Students also participate in field work involving use of Tshiluba and French.

Special training to be given the students will include the preparation of recorded programs for use in radio and the effective use of literature in evangelism and Christian education. The cooperation of the Protestant Literature Center, LIPROKA, has been enlisted in the program.

Lou Harris, describes the continued progress of the school:¹⁰

The United Theological School at Luluabourg, Congo, is well into its second year at this new location. We were able to start classes on time this year as transportation has improved and there is no fighting between the tribes locally.

The students from the area served by Disciples of Christ still find it difficult to come, and only two of the seven who were accepted for entrance arrived. Some were held back by their families because of the persistent rumors of fighting in this area. Some were discouraged by the cost of living here (a man on minimum salary works a day and a half to buy a can of corned beef). The rest were stopped by the long boat and train trip, almost 1,800 miles—ten days to three weeks for the trip. The two from the Disciple area who came flew the 500 miles cross-country in the mission airplane and arrived just in time for classes.

The United Theological School has eight students in the first year class, nine in the second year, and eight in the third year. We had, regretfully, to turn down the application of several married students. Although there is adequate space in the dorm for single men there was only housing for four families. Four married men are now living in the dormitory, waiting for new student cottages to be completed so that their wives and children may join them. Since the students come from seven provinces of the Congo and Ruanda and speak ten languages at home, all classes must be taught in French, their only common language.

In September we were able to move from last year's crowded quarters into the former elementary school buildings here at Ndesha. It has been a busy time with classes shifting from room to room to keep out of the way of the carpenter, plasterers, painters, or electricians. Among other repair jobs, seventy broken window panes had to be replaced.

These two buildings lend themselves to the needs of the school. We have three good sized classrooms; a group for library reading room, stockroom and workroom; school offices; a recreation room and a kitchen for women's classes. One big brick building now used for a dormitory will be available for dining hall and recreation room when a dormitory is built.

The big job ahead is the cataloging and arranging of the library. It is one of the two or three best in French speaking Africa, thanks to a recent grant from the Theological Education Fund. There are still many books needed which will be added as fast as funds are available.

To teach the classes for the men, the courses for their wives, and care for the repairs, upkeep and extra work of the school we have this year six regular faculty members plus five wives and a French teacher. The Presbyterians have provided Mr. and Mrs. Charles McKee, Dr. and Mrs. Lamar Williamson, and Mr. and Mrs. Dan

Juengst. Our mission has sent Miss Faye Feltner, Mr. and Mrs. Haldor Heimer, and Ola and me. A UNESCO teacher is helping with French in his spare time.

Strategy of World Mission

Throughout the 1950s the Board of Trustees of the UCMS had worked on a formal statement of policy in view of world changing developments such as union churches and nationalistic movements in many countries. In 1961 the document that resulted from these considerations was formally accepted as an official statement and included on 29 pages in the manual of the Division of World Mission. The strategy recognized the basic principles which had always guided the Society and lifted up some of the important concepts relating to the changes that inevitably result with the development of the church. In a section on Older and Younger Churches the policy states:¹¹

The churches in America must accord to mission churches the right to discover truth as they see it, and grant them the largest possible autonomy in order that they may bring forth a church rich in its traditions and vigorous in its creativity. In keeping with the fundamental New Testament principle of congregational form of church government and a spiritual nurture without autocratic control the Society endeavors to counsel the younger churches through the missionaries and nationals until they are fully able to direct themselves.

The development and growth of the younger churches in the handling of mission and church resources are to be encouraged. There are usually three basic steps which missions follow nurturing such development and growth.

First, the mission assumes the right of control of the funds for the over all work of the field; it allocates, at its discretion, outright grants from such funds to the churches on the field for any purpose inherent in the program of the mission and the churches.

Second, as soon as deemed wise by the mission and approved by the Society, phases of work or institutions may be transferred to the national churches or to their own missionary organizations or to a committee of joint control between the mission and the national churches, and the work will be administered accordingly.

Third, when the former work of the mission is turned over to the national church, it is with the understanding that the church, properly organized, shall be in complete direction and control.

It is recognized by the Society that the missionaries are Christian guests and advisers on the field and as members of local congregations they are partners in obedience with the national Christians. The influence of the missionary will depend more upon the love of Christ in his heart and his love of the people than upon any outward powers he may possess.

These policies had already been in effect in Congo where decisions about finances, buildings, personnel and administration had been gradually shifting from being entirely controlled by missionaries. Joint business meetings in an annual Congress had been held since 1958, and application had been made for legal recognition of the church to replace the mission in the eyes of the government.

Radios

Among the major changes in life for missionaries in this decade was communication with other missionaries. The possible use of radios in the mission work was investigated as long ago as 1923. The following is an excerpt from a letter written by Emory Ross to Cy Yokum dated February 26, 1923:

The Mission officially authorized me to look into the matter of radio equipment. I have done so quite extensively, in England and America, and will report my belief that within two years a plant such as we would want can be readily secured if money is available. With installations at each station the sickness hazard and all others would be materially reduced. By phone with magnifiers any urgent matters could be discussed at once by the whole Mission and decision taken instead of waiting for the six or eight weeks necessary for correspondence. The whole process of building a Christian civilization would be facilitated and unified. An even greater spirit of understanding between stations and individuals at different stations, and closer cooperation between them would be possible. The total effect of such an installation would be marvelous even beyond our powers now to picture. The prestige given the Disciples among government and commercial establishments would be incalculable.

The Mission Executive Committee meeting in Monieka in July, 1959, voted to have radios installed at the following locations in order of priority: Bolenge, Bosobebe, Lotumbe, Mondombe, Monieka, Ifumo, Wema, and Boende. Clarence Williams in Boende already had his own ham radio.

By early in 1960 the radios had been satisfactorily installed at all these stations. They consisted of separate receivers and transmitters. The receivers were Hallicrafters, and the transmitters were Globe Scouts. These were provided and modified for use in the field (push to talk relays installed and an anti-fungus, spray-on material applied) by the Disciples Amateur Radio Fellowship, assisted by Capital for Kingdom Building Funds. This equipment used the radio tubes common before transistors. Spare tubes were sent with each radio for they had to be replaced periodically. The radios required 110 (or 220) volt electricity so could only be used when station light plants were functioning, and these were often started just to permit radio usage.

Dipole antennas were put up for the transmitters because of their simplicity and ease of installation. They worked well under those conditions. The transmitters were crystal controlled, making it easy for everyone to keep on the correct frequency. Several crystals of different frequencies were supplied, so it was possible for several conversations to take place at the same time using these other frequencies.

It became routine to have a contact between the stations once or twice a day. Other contacts were sometimes scheduled, and during times of stress the radios were often on for long periods. The missionaries quickly picked up some of the lingo commonly used by ham radio operators. The improved communication provided by



Dick Galusha at radio

the radios not only made it easier to carry on mission work, but were of great value in dealing with emergency situations.

An article in *Christian World News*, Oct. 1960, tells of the importance of radios during the crisis:

Radio Link Important in Congo Crisis—Communication was an important factor during the July, 1960, upheavals and missionary redeployment from the Republic of the Congo. Christian Churches missions were prepared. An interstation radio communication system was put into operation just before the crisis. When Robert G. Nelson, United Society executive, arrived in Congo before the crisis he took with him parts for the radios. Although phone communications were available between some of the stations (Coquilhatville and Bolenge), these were cut. After they were repaired the lines were cut repeatedly. The radio at Boende was confiscated by Congolese troops but other stations remained active. They enabled these points to coordinate their plans. After the staff of 63 adult missionaries and 85 children had been assured of a way out on U.S. air force planes a remaining group of 7 men were able to keep in touch by the two way radio system.

In 1962 Ronald Weeks, son of Mr. & Mrs. Claylon Weeks, was bitten by a rabid cat. The radios permitted a general search for rabies vaccine. Some was finally located in Brazzaville. The mission airplane was able to bring the vaccine to Boende so that it could be administered in time. Emergency use of the radios again occurred in 1964 when evacuation of missionaries was required because of the Simba rebellion.

Other non-emergency use was also valuable in the mission work. For instance, it became common for doctors on different stations to arrange consultations, to share ideas and ask for help with problem cases. At times it was possible to communicate with other mission groups who also had low frequency radios.

When Bill Reed went to Congo in 1962 he took a ham radio, a Viking Valiant II with side-band adapter, furnished by the Disciples Amateur Radio Fellowship. Installed in Mbandaka it provided for contacts with the ham radio station operated regularly by Mr. James Sugioka, and later by Mr. Bill Leuth, from Missions Building in Indianapolis, making it possible to have regular communication with the mission board office. This ham radio was first operated by Bill Reed, then by Tom Underwood, and later by Dan Owen. It was eventually moved from a missionary residence to the church secretariat building when the government became suspicious of radios in private homes. Personal ham radios were also set up by Dr. John Ross in Lotumbe and Clarence Williams in Boende. In 1967 Dr. Gene Johnson brought a ham radio which he installed in Boende. Harry Felkel installed one in Kisangani in 1966 and in Kinshasa in 1970.

During the years 1968-1970, DARF also supplied the church three Stoner SSB-20, twenty-watt single-sideband transceivers. These were still in operation when Mr. Owen went back for the 1985 installation. They were to be used after the new equipment was installed for mobile or special uses. They could be run with size D flashlight batteries, but never were except for a test from the hostel in 1978. It was too hard to get flashlight batteries.

When the mission airplane was put into use in 1962 it had a radio using the same mission frequency, and kept in contact with the stations to which it was flying. The airplanes of Dr. Ross and Dr. Johnson were similarly equipped. In 1965 Dick Galusha installed a Gonset mobile unit in the evangelism truck which enabled contacts with Mbandaka and other stations during trips into the interior.

Airplanes

Transportation had also always been a challenge in the work of the mission. The river system was the pathway to the Disciples area, and all the mission stations had been along the rivers. But travel by water was slow. Travel by land often involved crossing rivers and swamps. In the 1940's the government had made a concerted effort to build roads, and eventually all the stations except Lotumbe were connected by roads. Built by hand and constantly needing repair, the roads still provided only very slow travel. Crossing the rivers was frequently necessary but there were no bridges, so ferries were established, carrying only one or a few vehicles at a time. They were not very dependable. Some were motorized, but other small ones were pushed with poles or paddled.

Lotumbe was especially dependant upon river transportation since there was no road from there to Coquilhatville. Dr. Ross particularly felt the need for more rapid transportation than canoes provided, and purchased several outboard motors which, mounted on small boats, made visits to the city much easier. At other stations canoes were sometimes modified, placing a board at the rear to permit attachment of an outboard motor.

Dr. Ross had become a pilot in 1955, and Dr. Gene Johnson had obtained his private pilot's license in 1961. Along with other missionaries they urged the UCMS to buy an airplane which could be used especially for the transportation of personnel. This was finally agreed to, and in 1962 the first one, a Cessna 180, arrived in Congo. Commonly chosen for use in isolated rural areas this single engine, four place plane with conventional landing gear (tail wheel), was a reliable model. Mr. Bill Reed was recruited to be its pilot. Having worked for many years at Boeing company in Seattle where he often flew a tow plane for the aero club, he was an experienced private pilot.

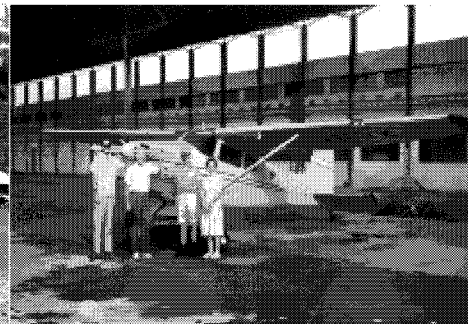
The first missionary passengers in the plane were Ralph and Merle Tillery and Gary Farmer who flew with the pilot from Kinshasa to Mbandaka. The Tillerys commented on the flight in a letter home:

From tipoi to airplane in nine years! In the summer of 1953 Merle went with Ralph on an evangelistic trip into the back country which is served by the station of Lotumbe. Merle traveled in a tipoi carried by four men. Ralph waded through the swamp along with the men, carrying his bicycle on his back. This past summer we were transported in the mission's new Cessna 180, the first missionaries to travel in the new plane.

To us that seems quite typical of the sudden changes which have taken place in the Congo. In such a few years our people here have been thrust from their culture



Mission airplane landing at Mondombe



New Cessna 180 in hangar at Coq.

into this modern atomic age. As one skims through the air and watches the forest go by below one is reminded of the many little paths, impossible swamps, mud huts, and the many people one would find in those acres and acres of rain forest. Paths, swamps, and huts are not too different from what they have been through the decades. Some of the people haven't changed much either, but many are quite aware of the changes going on in their country.

The home base for the plane was the commercial airport at Mbandaka. A little used hanger, without doors, provided shelter from the weather. There was also a commercial airport at Boende where the landing strip was gravel. Ifumo was near Monkoto where the government had built a grass strip that was seldom used. For the plane to be useful in visiting the mission stations, landing strips had to be built. By clearing a forested area beyond the hospital from the river Melvin Richey had built a very satisfactory landing strip at Lotumbe. The solution for the other mission stations varied with the situation. At Monieka a soccer field and a garden area were converted into a landing strip that was at right angles to the road from the church to the hospital. At Mondombe the road in front of the hospital and missionary residences was made into a landing strip by cutting down the trees that had lined it on both sides. The strip at Wema ran rather obliquely near the school. Eventually it was possible for all the stations to be served by airplane. All these landing strips were inspected and approved by the government.

The original plan for using the mission plane was to attach floats making it possible to land on the rivers. This was thought to be a safety factor since rivers are common, and an emergency landing anywhere else in the Equator region would probably not be possible. However the weight of the floats was so great that the ability of the plane to carry passengers or baggage would have been severely compromised, and they were never installed on the plane. After the visit of the trustees in 1963, and upon their recommendation, the floats were disposed of and the Cessna 180 was replaced by a Cessna 185, a six place plane. To enable carrying more luggage a baggage pod was added underneath.

The larger plane was crucial in meeting an emergency in November, 1963. Experiencing complications from a pregnancy, Mrs. Sue Johnson required transportation to Leopoldville where she could receive blood transfusions. Almost all Africans are rh positive and not suitable donors for an rh negative person. Placing an ironing board across the backs of the seats on the right side of the plane, Bill Reed converted the aircraft into an air ambulance. The flight to Leopoldville was uneventful. Mrs. Johnson was taken to Louvanium hospital where she received blood donated by the Canadian UN personnel then stationed in the city.

It was common for people to compare travel by air with the older forms of travel. After her retirement Jessie Trout, former missionary, missionary executive, and leader of Christian Women's Fellowship, made a visit to Congo in 1964 and wrote:¹²

Of all the people I wanted to meet in Congo there was none equal to Captain John of the good ship Oregon. For many years the Oregon plied the rivers of the Congo and its tributaries, carrying missionaries, their mail and freight and serving commercial interests as well. Captain John Inkima was the able skipper who kept his good ship moving, unless it was Sunday, when he tied up at shore and went in to the nearest village to preach.

As government boats increased and the Oregon's seaworthiness decreased, the time came when this vessel was no longer needed. Captain John retired, living in the native village of Bolenge, out of sight of his beloved rivers.

When I went to call I was accompanied by William Reed, pilot of the Congo mission plane. Following Congolese custom of giving a special name to each missionary, he was given Captain John's name. It was a proud moment for Bill when he met for the first time the man for whom he was named, and it was equally proud for Captain John who had seen and heard Bill's plane and now looked into the eyes of the one who was the new skipper of the new "ship" for the church.

As the airplane moves from station to station isolation will no longer be a problem in Congo. Life will be geared to a different pace, but lest we think we have all the answers, perhaps we will do well to remember the proverb which Captain John gave us: "No matter how you look at life, death is inevitable."

A frequent Congolese greeting is, "What is your proverb?" Each person answers with his favorite. I recall the lovely proverb of Rose, the Captain's deceased wife, "We are all flowers—here to make life as beautiful as possible and then to pass on."

When Dr. John Ross returned from furlough in December 1964 he arranged for a Cessna 180, modified to permit carrying a patient lying down, to be transported to Congo for his use at Lotumbe. During his furlough he had studied and obtained a certification in aircraft mechanics.

Although the usefulness of air travel was obvious, and the airplanes were much appreciated, the risk of flying to and from minimal landing strips led to occasional accidents. The Cessna 185 aircraft belonging to the church was damaged beyond repair in an accident at Lotumbe on June 8, 1966. When the mission pilot, Thomas Underwood, returned to the United States for furlough, Dr. John Ross was asked to take the plane to Lotumbe for storage until the arrival of the new pilot. Dr. Ross, with one passenger, attempted to land at Lotumbe when the airstrip was wet from a recent storm. The plane left the runway and was severely damaged, although the pilot and passenger were not harmed. Because of the isolated location and the serious damage to the plane it was considered a total loss. A replacement aircraft of the same model was purchased from Missionary Aviation Fellowship at a base cost of \$19,400. The cost of instrumentation and transportation was in addition to this figure. Arrangements were made for a ferrying service to deliver the plane in Congo.

On Monday, October 10, 1966, Walter Franke, the newly assigned aircraft pilot, was landing at Monieka in the Cessna 180 of Dr. John Ross. He had three passengers with him—Jean Bokeleale, Robert Dargitz and Ralph Tillery. The landing gear support gave way and, although there were no injuries, the plane suffered damage estimated at \$5,000. The plane was dismantled and shipped to Kinshasa where it was repaired.

Trustee Commission to Africa 1963

In its September 1962 meeting the Board of Trustees of the UCMS recommended that a commission visit the DCCM to evaluate the situation and make recommendations. Members appointed to the commission were Dr. W. A. Welsh, chairman, Trustee, Pastor East Dallas Christian Church, Dallas, TX; Dr. Beauford Norris, co-chairman, President Christian Theological Seminary; Rev. John R. Compton, Trustee, Pastor Wehrman Avenue Christian Church, Cincinnati, OH; Mrs. F. W. Rowe, Trustee, Omaha, NE; Rev. Ira Paternoster, secretary of the commission, Executive Secretary for Resources and Interpretation, UCMS; Dr. Robert Nelson, consultant to the commission, Executive Secretary for Department of Africa and Jamaica, UCMS.

The members of the commission arrived in Coquilhatville on March 9, 1963. They then divided into small groups with 2 or 3 traveling to each of the mission stations, until they

all were rejoined in Leopoldville on March 23. An average of three days was spent at each station, and sessions were held with Congolese leaders of the church, school staff, medical personnel, and missionaries. There were formal group sessions and also numerous private conferences and conversations. Commission members flew a total of some 5,000 miles in the mission plane, greatly expediting their travel.

The 29 page report of the commission had many suggestions about future directions for the work. It was generally very positive in its appreciation of what they found and states in the conclusion "The Commission saw the Church in Congo, it believes in the Church of Christ in Congo, it is overwhelmed by the potential, the unlimited opportunity, the desperate need, and the dedication." The report emphasized the need for training African leadership, stressed the importance of having sufficient personnel to support the rural work of the church, and made numerous suggestions concerning improvements in administrative procedures.

The major conclusions of the commission were listed as follows:¹³

1. That the "Strategy of World Mission" is a valid policy and should be further interpreted and fully implemented.

2. That our concern should be to build up and encourage the growth of the whole Church of Christ in Africa and in Congo, but not exclusively the Disciples of Christ related institutions in the Equator province.

3. That our major contributions should be in personnel rather than in property, with emphasis upon increase in program rather than upon capital investment.

4. That African personnel should be more rapidly and adequately trained for responsible Christian leadership, both in the church and in the community.

5. That all possible assistance should be provided to enable the Church of Christ in Africa speedily to become fully self-supporting and self-governed.

6. That priority should be given to helping the Africans meet their educational needs at every level.

7. That the medical program should give priority to the recruitment and training of Africans for all positions in medical services including thôã of doctor.

8. That every effort should be made to help the Africans develop and express their Christian faith in the framework of their own life and culture.

9. That every encouragement should be given the Church in Africa to develop a missionary witness of its own and to become a giving as well as a receiving church.

Death of Miriam Richey

Again, tragedy struck a missionary family. In November, 1963, Miriam, the 3 1/2 year old daughter of the Richeys, died very suddenly of hemophilus influenza meningitis. The following article appeared in the Oklahoma Christian in February, 1964.

Friends will be saddened to learn about the death of Mrs. Robin Cobble's granddaughter, Miriam. Miriam's mother, Mrs. Betty Cobble Richey, was born in the Congo, and with her husband, Melvin, is now a missionary for the Christian Church in the Republic of the Congo. Excerpts from a letter from Betty and Melvin, Phillips graduates, is shared in the hope that it will strengthen others. "Baselo Jean, one of our finest pastors in the Lotumbe area of Congo, was preaching November 7 at the funeral service for our little Miriam, only 3 1/2 years old. 'Death is not the end, it is the beginning,' he said. Then he took off his coat and dropped it on the floor. 'The coat is what you saw when you looked at me, but it is not me. I have taken it off.

See, I dropped it on the floor.’ He stepped down from the platform leaving his coat behind. ‘I am going home now. Do you think my coat will follow me? Of course not. It has no motion of its own.’ He returned to the pulpit and continued: ‘When the spirit goes home it leaves behind the coat it used to wear. But the spirit remains the same. It just goes back home. Back to God. Even so little Miriam has gone back home leaving her coat for us to bury in peace behind the church here in Lotumbe.’” Mrs. Richey continues: “To say we will not miss our loved ones is absolutely false. No matter how many years roll by. They have been so much a part of our lives, our joys, our deepest sorrows. But God has given us a peace and calm that can help to heal this hurt that is left after the death of a loved one. Death is not the end, it is the beginning of a new life.

Dr. Keith Fleshman was the physician at Lotumbe at the time, and he describes the incident as follows:

Our native pastor, the missionary evangelist, and I, had ridden our bicycles to a village about seven miles away to listen to a palaver. It takes a long time for everyone to have his say. Our listening was interrupted by Melvin, Miriam’s father, who came running, already exhausted.

“Miriam is dying,” he gasped. “She said that her boots were so full of water that she couldn’t walk, but she was barefoot. Then she just lay down on the porch and passed out. She’s terribly hot.”

We raced on bicycles back to the hospital. We arrived in time for me to hold her little, blue body futilely in my arms, breathing mouth to mouth as she gasped her last.

Her blood smear did not show malaria as expected, but a bacterium that blocked oxygen transfer. That post mortem knowledge was useless. We carried her home, stunned.

Elima, a saintly woman from the village, came. “You aren’t doing anything,” she said. “What are your customs when your children die? Tell us what to do, so that we can help you.”

June replied, “Oh, Mama Elima, we have lost our own customs. Our children no longer die as children. We don’t know what to do.”

Elima took charge. She did know what to do, for their children still died of many diseases.

“The men must go to the Churchyard and dig the hole. They must saw the boards and build the box. Men need to hit the earth and the wood at such a time. To hit and hit helps them to heal. We women must do the weeping and singing.”

They bathed the child’s body, combed her hair, and laid her on two chairs. Throughout the night they sang hymns and wept, a housefull of African mothers to whom a child’s death was all too common, and three foreign women who were just learning to mourn.

At dawn the congregation gathered, the old words of comfort were spoken, and the little wooden box was covered with earth. We already knew the words, but we hadn’t known them for children. It was Elima who taught us comfort, and faith, and expectation.

Granting of Legal Status to Congo Church

Even before independence the mission had begun the transition to autonomy for the church. Events were speeded up by the changes in the government. But making those changes officially accepted became a difficult and lengthy process. The post independence government functioned inefficiently, and unless someone physically went from office to office in Kinshasa little progress was made. Having friends in Kinshasa, the church leaders were finally able to complete the formalities in 1964:¹⁴

About 125,000 members of the Church of Christ in Congo (Disciples of Christ) now have complete say about how their congregations are run. Legal status and transfer of property to the Congo church was granted in July at the annual general assembly in the Republic of the Congo. The step was recommended by the Trustees Commission to Africa as a result of their intensive study including a 1963 field survey.

Richard L. Taylor, missionary and general secretary of the Congo churches, said that “Mr. (Jean) Bokeleale (Congoese pastor who is associate general secretary) has been in Leopoldville for three weeks to push this through all the government channels. . . *Personnalité Civile* (a writ of legal status) has been granted and signed by the President of the Republic of the Congo.

“I know that you will share our joy and feeling of satisfaction (both missionaries and Congoese Christians) that what we worked for so long has indeed become reality. I cannot overestimate the importance of this accomplishment in the life of the Congo Church. It means that the Church here accepts complete administrative responsibility for her life and work, and that she needs as never before our help and our prayers as well as the assurance of close fellowship with the churches of the United States and Canada as they are represented in the Congo by the United Christian Missionary Society”.

Wade D. Rubick of Indianapolis, legal and investment counsel of the United Society, represented the mission board at his own expense. Mr. Rubick said, “We are probably the first denomination to do this in the Congo. There is far greater recognition of this very important step here in the Congo than you may imagine. The other denominations maintain their own mission boards separate from the indigenous churches.”

Mr. Bokeleale is the elected legal representative of the churches. Mr. Taylor said, “We may anticipate that as missionaries and Congoese churchmen work together in fellowship, the Church of Christ in Congo will grow in numbers, in strength, in the effectiveness of her witness for Christ in this place and in the depth of her spiritual life.”

Printing

The first printing press was taken to Bolenge by Mr. Andrew Hensey in 1905. It was a great help in producing materials for language study for the missionaries. As soon as translations of scripture into Lonkundo were available these were published and were very useful for African pastors as well as missionaries. In 1910 a second larger press was added. The press was initially in a missionary home, then in a small wooden building, and in 1921 in a permanent brick building. The press served not only to produce religious materials but also books and materials for schools, and general printed material for other missions and for government and commercial concerns. Printing was supervised by Mr. David Byerlee from 1920 until 1957 when he retired. Mr. Allen Byerlee took over from his father.

Following independence it was decided that a Congolese should be director of the press and Ifeka Samuel was named to that position. Under the direction of a missionary, Africans had always done most of the work in the printshop. One of these printers, Eonjela Losanza, worked his way up to be foreman, and eventually established his own printshop in Leopoldville.

In 1935 a Union Mission Bookshop had been opened in Leopoldville jointly sponsored by the British and Foreign Bible Society and the Congo Protestant Council. Its aims were to serve as a distributing center for Bibles and Christian literature, and a place where mission schools might obtain school materials and supplies. In 1946 a two-story building was erected in downtown Leopoldville and the name was changed to the *Librairie Évangélique au Congo* (LECO) in Leopoldville. This was a large printing establishment able to handle most of the printing needs of Protestant missions in the Congo. There was eventually a branch of LECO in Coquilhatville and Mr. Allen Byerlee moved there from Bolenge to manage it. The work of the Bolenge press was gradually phased out until it was closed in 1970. The original press was brought back to the United States and is at the Disciples of Christ Historical Society in Nashville.

When the LECO branch was opened in Coquilhatville in 1965 a formal ceremony included several dignitaries:¹⁵

Dedication of a new Protestant bookstore in Coquilhatville last February was heralded as a symbol of progress in the Democratic Republic of Congo. "The store is a symbol of religious cooperation, of progress in the business community, and of a desire to have an educated leadership in the Christian community," speakers said.

Paul Mbenga, long-time leader in the Congo Christian Church (Disciples of Christ) and minister of education for the province, was the principal speaker. Others appearing on the program were Robert G. Nelson, Africa executive secretary of the UCMS who was visiting there; Miss Margaret Finney, Disciples missionary who is the store manager; Richard Taylor, general secretary of the Congo Disciples churches, and Lawrence Remple, manager of the parent LECO in Kinshasa.

Miss Finney said that the store would carry a wide selection of educational and religious supplies as well as books. In the Mbandaka area, where the church assumes a basic responsibility for education, it is essential to have materials at hand. Previously all materials had to be ordered from Kinshasa, four hundred miles away. Because the Congo River serves as practically the only means of transporting freight, shipments were delayed many weeks. The new LECO outlet will serve schools and churches of both the Protestants and Roman Catholics in the nearby area.

Changing Attitudes

One aspect of the African culture which the missionaries considered in need of changing was the attitude of the dominant tribe toward a tribe of smaller people whom they had conquered hundreds of years earlier in history. The following story told by Dr. Keith Fleshman describes this situation and one experience of how Christianity was working to change the attitudes of people:¹⁶

Every nation has its forgotten peoples. Forgotten, marginalized, untouchable, nonperson, call them what you will, they are there, pushed aside. In North America it has been the Native American even more so than the African American. In India the untouchable or *Dalit* casts have had this honor. Japan has marginalized its own

aborigines, the Ainu, has treated its trash collecting cast, the Burakumin, as nonpersons, and has refused citizenship to Koreans born in Japan two generations after their grandparents were imported as forced labor during World War 2.

Australia's bushmen, aborigines, are diminished to Abs. Yes, it seems that worldwide the aborigines, displaced by more aggressive invaders, have lost not only dwelling place, but personhood as well.

In central Africa it is the Batswa, the African pygmoid, who has lost his place. I cannot discover the origins of this name for this people. In the language of the Mongo, among whom we lived and worked when we first met the Batswa, the word *swa* means a blessing. Perhaps these diminutive people are people of the blessing.

The Mongo themselves are a branch of the Bantu race. The name Bantu means, simply, people. Early European explorers, cataloging everything, asked the West Africans who they were. They answered, "People," and so they are known as people to this day.

The Bantu were driven south and west by Arab slave hunters who were stronger because they had guns. The Bantu abandoned their traditional home on the grassy uplands to live hidden in the vast rain forests of Equatorial West Africa. Though weaker than the Arabs, the Bantu were stronger than the Batswa. They conquered and made the Batswa into serfs.

This serfdom was a peculiar form of slavery. The Batswa's slave duty was to assist in the slash and burn phase of gardening, and to deliver wild honey and game to his master. His master, in turn, delivered military protection and iron tools.

Before the European division of Africa, the Mongo did not consider the Batswa to be persons, They did not cohabit nor cross breed with them. Killing them was not a punishable crime, but was a stupidity like killing your own draft horse.

That humanoid creatures from other tribes were persons was a novel idea that took root slowly. When the Church began teaching, preaching, and healing along the upper Congo River just over a hundred years ago, evangelization was extended to all tribes including the Batswa. The Batswa responded, converted, and sent their children to school and to pastors school. The mind of the Mongo was so altered by these new ideas that the Batswa were considered to be Christians too. However, when they sent reports recording Church attendance, the count listed the number of men, the number of women, the number of children, and the number of Batswa. Though this lumping of all Batswa together was dehumanizing it was in reality a vast step forward.

When the Mongo became Christian and were grafted into the chosen seed of Israel's race, they accepted the whole history from Adam forward as their very own family history. By faith they became one with the Chosen People. Samaria, that land of the apostate, was outside the camp. Though Jesus had sent the apostles to evangelize even the Samaritans, they were still Samaritans. The Mongo called the converted Batswa Basamalia (Samaritans) and named the ghetto on the edge of the village to which the Batswa were relegated, Samaria. The Basamalia, though believers, sat on the back benches for worship.

Eighty years after Stanley had had his encounter with the Mongo, our family took up residence at that same village exactly on the Equator on the banks of the Congo River. I reopened the clinic which had been abandoned during the revolution leading to Congo's independence. It was here that our fourth child was born, giving joy to us and to our neighbors. We named her Elizabeth. They named her Mputu Mata.

It was the custom of the Church to rename all missionaries and their children, giving them pronounceable names, names appropriate to their characters or characteristics, or reflecting the hope of the Church for them. Mputu is the name of the child born after the birth of twins. Martha, remember, was the lady in the Gospels who got the work done.

Mputu Mata, the donor of the name, was a Batswa lady in our household who cared for our children. We first met her when we came back for our second term with our family enlarged by the addition of twins. The two had barely begun to walk when we arrived at Bolenge. Soon their energy and activity made it impossible for June to care for them and, at the same time, make lesson plans and teach at *l'Ecole de Pédagogie*. We looked for a caretaker. That is how Mama Mputu Mata came into our lives.

Mputu was of indeterminate middle age, hardly bigger than the twins combined. Dressed neatly in blouse, turban, and a wrap-around of print cotton, she came each morning to collect her charges. Then, balancing a child astraddle either hip, she returned to the village. The twins left our house clean and well fed, played in sand, puddles, and dirt with the village children, ate guavas, bananas, and casava root, and returned clean and hungry at lunch time.

That Mputu was trustworthy, loyal, and diligent we knew. That she was quietly honored by the Church we suspected. That the Church chose to attach this elderly lady's name to our tiny girl-child was fine.

Sometimes it is only at funerals that we learn the full extent of the reach and influence of a person. So it was for us with Mputu Mata, the elder. Our friend and caretaker died. Upon her death, the Church declared a holiday. Her Mongo overlords celebrated a feast and memorial in honor of this Batswa lady. They gathered to recount her gifts to the community.

She was among the first literate Batswa, and it was she who had taught A, B, C to our Mongo pastor. It was Mputu who was always available to go into the home or garden of any person struck by illness or difficulty, and work without pay to help that stricken family through its crisis. It was she who had taught many women to sew, and to embroider. It was Mputu who, though herself one of the least of these, nevertheless, found the opportunity to give and to serve. Only in her absence did we finally learn the special honor given to us by the naming of our child after this unique lady.

Allen Byerlee recounts a story of a Batswa girl in the Bolenge school:¹⁷

It is with great interest that I have watched the girls at the dormitory in Bolenge take a Batswa girl into their house. The Batswa is a "non-person" in the thinking of the Nkundo, and the Nkundo would not live with, eat with, or share clothing with such a person. The Nkundo consider the Batswa to be so dirty that should one wash himself or his clothing in the river it would kill the fish.

In this case, when the 11-year-old girl came to the dormitory with only the dress on her back and an empty suitcase carried for "looks," each girl donated a dress cut down to size, bought the Batswa girl some shoes, washed her and combed her hair with their own combs, and gave her earrings.

In spite of all these kindnesses, the little girl tried time and again to run off home. Finally the only solution was to bring her parents into Bolenge where they took up housekeeping with their possessions consisting of two baskets of manioc, a machete, a bow with arrows, a reed bed, and two cooking pots.

The dorm girls furnished wood for their fire the night they came in and shared their drinking water. One girl even eyed the family's meager household supplies and donated a good mosquito net.

It's demonstrations of this kind that indicate to me that in this area there has been a great improvement over the customs once found here.

Another story showing the effect of Christian love in the lives of people is told by Dr. Keith Fleshman who was then working in Lotumbe:¹⁸

For many of his ninety years, Bokulaka Pierre was an active evangelist and pastor up and down the Momboyoy and Tshuapa rivers in Congo. Finally age and blindness forced his retirement, and for the past few years he has lived in Lotumbe with his wife, Botuna, and a small grandson. The grandson acted as eyes, leading Bokulaka around the village and to the church with a stick and telling him whom they were meeting on the path.

Bokulaka has a pension of 680 francs a month, which is worth about \$1.70. The mainstay of the family was Botuna, who, though 70 years old—which is old in Congo—did the gardening, the cooking and washing, the water carrying and all of the other hard labor.

Early this year I found that Botuna had a well advanced cancer. I told her, "Mama, unless you go to the University Medical School in Leopoldville you have no chance to live. . . . Yes, it is very far, and they don't speak your language, but there is nowhere else in Congo where they can treat you." She answered, "It doesn't matter for me, but if I do not live Bokulaka will have no life. I must wait my turn to die until after he no longer needs me."

And so it was that we sent her off hopeful that radium and X-ray would restore her to us. We waited. The news came back. "They have had to operate." And then later, "Her strength did not suffice. She has died." Blind Bokulaka and his little grandson were alone. Not completely, for an African village cares for its old folks. But their loss was real.

Shortly afterwards Bokulaka came up to the house of the missionary evangelist, Donald Angle, saying, "I have a gift. Before Botuna went away we agreed that when she returned we would give this money as a thank offering to God. Now she has died and she is not coming back, but I still want to give our thank offering. Here is 400 francs for the sick and needy here at Lotumbe, and here is 400 francs for you to send to the United Society in America to help the sick and the needy there."

Poor in the things of this world, but rich in the love of his Lord Jesus, Bokulaka sends his gift.

University

The need for a Protestant University had been felt for many years. The minutes of the General Assembly of the Congo Protestant Council for 1942 show an appeal by Disciples missionary H. C. Hobgood for the creation of one. However lack of personnel and finances prevented this from becoming a reality for many years.

The first concrete step was taken in 1959 with the opening of the Protestant Theological Faculty in Elizabethville, next door to the campus of the government university. Dr. Richard Dodson represented the Disciples as one of three professors on the faculty. Only three students qualified for admission to the first class in 1960. However the events surrounding independence caused the closure of the classes with the professors returning to the U.S. and the students seeking their education elsewhere.

A national conference on Protestant higher education was held in Kinshasa in 1962 with about 20 Congolese delegates and six missionaries, of whom one was Mr. Ben Hobgood representing Disciples. In spite of what seemed like insurmountable difficulties the African delegates insisted on trying to open a Protestant university to be called "Free University of Congo". Free indicates not under government control. Stanleyville was chosen as the site. In November, 1963, forty students were enrolled in preparatory courses. Some government buildings were made available. Dr. Robert J. Decker, a Methodist missionary, was chosen as President. However the "Simba Rebellion" in the fall of 1964 resulted in the captivity of several of the faculty and staff members and the complete disruption of classes. Fortunately none of the personnel was killed and all were freed by the Belgian paratrooper drop on November 24, 1964.

An unexpected series of circumstances and contacts led to an invitation for the Free University to share the facilities of Louvanium, the Roman Catholic institution in Leopoldville. For two academic years the two universities functioned as one, except for the two theological colleges, which retained their separate classes.

In 1966, at the insistence of President Mobutu, the University returned to Stanleyville. President Mobutu also intervened to help obtain large grants and donations from the governments of various countries. Most of the buildings used by the university were gifts or loans from the Congo government. Disruption again occurred in 1967 when foreign mercenaries, remaining from the 1964 rebellion, occupied the campus for a time. But the period of 1967 to 1970 was the golden age of the university with more than a hundred faculty members of twenty-two nationalities. The enrollment reached about 1,250. There were seven colleges: Theology, Arts & Letters, Economics, Education & Psychology, Science, Agriculture and Medicine. The university set up extension courses for adult education to upgrade the level of education in the region. Many capable leaders in local government and administration were liquidated during the rebellion years and new leadership had to be trained. The university tried to provide training to help alleviate some of the pressing need, realizing that the university's task was not only to educate an elite but also to serve the community.

During this period Disciple missionary Ben C. Hobgood played an important role in the university. While on furlough from 1962-63 he was appointed by Pierre Shaumba, General Secretary of the Congo Protestant Council, as his representative in North America to visit all Mission Boards at work in the Congo to explain the plan to open the university in 1963. From 1963-70 Ben served as Vice-Rector of Administrative and Financial Affairs and was in charge of the Stanleyville campus. He also served as Rector ad-interim from late 1967 until Aug. '68. Then again once more from Nov. 1969 till Dec. 1970 when he left to permit the administration to become all-African.

However everything changed in July, 1971, when the government nationalized all the universities in Congo. The students and faculty of the former Free University were dispersed to other universities at the will of the government. Only the College of Theology remained under the control of the church, and it was moved to the site of the Roman Catholic College of Theology in Kinshasa for two academic years, 1973-75. Finally, in 1975 the government

expelled the two Colleges of Theology from its Kinshasa campus, leaving them to find new locations on their own.

An invitation from the Theology Institute of Kinshasa, located in Binza, to share its campus was accepted, and the two institutions functioned separately but side by side for several years. A group of buildings in the suburb of Kinshasa named Joli Parc, previously occupied by the Polytechnic Institute of Congo, was offered by the Church of Christ in Zaire. Finally, the College of Theology was offered part of a sizable land grant from the government on which the huge “Centennial Cathedral” was built. With the help of friends in the United States and Europe an adequate complex of buildings was erected with classrooms, library, and offices. Several housing units for faculty and two small dormitories were constructed on the edge of this campus in the heart of the residential part of Kinshasa.

By 1991 the position of the central government vis-à-vis universities had changed to the point that the Board of Trustees of the College of Theology decided to expand and become once again a Protestant University. Thus it was that the Protestant University of Congo was born, located this time in Kinshasa, and having within it the Colleges of Theology, Law, and Business Administration & Economics.¹⁹

In 1999 Mr. Ben Hobgood continues to serve the university as the North American Liaison Bureau of the Protestant University of Congo which is now incorporated in Florida. He is also one of a six-person Board of Directors in which he serves as President & Treasurer.

The 1998-1999 enrollment of the university was 4,297 with an annual budget of \$1,173,582 with over 80% of the revenue coming from student tuition and fees. The remainder comes from contributions raised from the Congolese churches, European churches and agencies, and from American and Canadian churches and donors through the North American Liaison Bureau. There are 23 full time professors, mostly on the Theological Faculty. Numerous part time faculty also serve.

1964 Rebellion

Political upheaval continued to dominate life in Congo during this decade. One faction on the political scene at the time of independence in 1960 was a leftist group in the northeast of Congo led by Gizenga. Financial support and logistics for this movement were largely provided by communist Chinese. Although Gizenga had been included in some of the discussions during the years of turmoil, and he was at one time named vice-premier, this group remained influential only in the northeast territory it controlled. Eventually sufficient strength was achieved to lead them to feel that they might take over the entire country and in 1964 a systematic invasion was begun. The soldiers, often called “Simbas”, had been convinced by their witch-doctors that they could not be killed by bullets. Perhaps more important was the fact that the Congolese soldiers believed this and often put up little resistance to the advance of the rebels.

It was reported that when the rebels announced they would advance into a certain town on a certain day the Congolese troops would withdraw the previous day so that the town would be occupied without contest. Rebel practice often included the execution of educated people in the areas they occupied and always included pillaging and destruction. Missionaries were targets of their activities. A pilot for the Methodist mission, Burleigh Law, was killed, as well as a number of Roman Catholic missionaries.

As the rebellion moved south and west it became more obvious that the Disciple territory would be in their path. When they approached the region of Mondombe it was decided that missionary personnel should be withdrawn from the upriver stations. Those who had vehicles drove toward Boende. The mission airplane was also used in this evacuation. On August

26, 27, and 28 all upriver missionaries were moved as previously planned. Once in Coquilhatville most of those missionaries whose furlough was less than a year away continued on to the US. Others waited in Coquilhatville hoping that the situation would improve.

However the rebel advance continued until it seemed as if Coquilhatville itself might be in danger. The American Embassy strongly encouraged everyone to leave town, and on September 3 the entire group of remaining missionaries was transported to Leopoldville on US military aircraft. This was done only after consultation with the leaders of the church who were torn between their reluctance to see the missionaries depart and their desire to avoid having any harm come to them. Mr. Bokeleale, the Assistant General Secretary of the church, was also encouraged to leave but he refused to do so, and the other church officers remained in Coquilhatville with him.

During that anxiety filled period Mr. Bokeleale wrote the following letter to the Indianapolis office:²⁰

Sept. 10, 1964

To Bob Nelson,

Today we have had news that Boende has fallen into the hands of the rebels and before long they will arrive here in Coq. I do not know what things will befall us in the days ahead. The Lord only knows. We have an opportunity to leave here and go on to Leo as others are doing but you know that all of the Christians and the Catholics and those in authority are watching to see what I do.

Therefore we will stay here with all the others until the rebels arrive. I have asked Yoana to go if she wants to, but she does not want to leave me. She says that if death awaits us we will die together. I am not able to desert the church of God in this time of hardship. The eyes of all men, the pastors and the Christians and all persons here are on me. So may the will of God be done.

If another miracle can be done by our Lord truly, perhaps you and I and my friends there will meet again in the gathering in Puerto Rico. But if there is no other way but that this should be the end of the journey for me, I hope that we will meet again with the Lord. I do not have any other word to say now except that you must not forget to pray for the Church here and in spite of the fact that you might hear the news that I am no longer alive, seek always the pathway of assisting the Church here. The Christians do have a desire for the word of the Lord in their hearts and they always lack assistance.

Let me thank the Society again and the Christians in the United States for the tremendous work which they have helped to do here in our land because of their love. May the Lord bless all of you with His richest blessing. I have the faith that the Lord is able to do all things and He has not taken His eyes from the Congo.

Some of the missionaries remained in Leopoldville awaiting developments. Several of them were able to work in the American School and in Kimpese. Others went on to Belgium to take advantage of the situation for further study there. On September 15 the mission plane returned to Coquilhatville with the pilot, Bill Reed; Richard Taylor, the General Secretary; Bernard Davis; and Dr. Gene Johnson. They met with the leaders of the church to discuss the withdrawal of the missionaries. Since Catholic missionaries and European businessmen had not left Coquilhatville there had been considerable questioning among the populace about the departure of the Americans. The decision of the meeting was that while

it was appropriate for women and children to remain in Leopoldville, all the men there should return at least to Coquilhatville.

By October 3 all the male missionaries had returned to Coquilhatville and Donald Angle and Dr. Keith Fleshman had continued on to Lotumbe where the situation was reported as calm. However about two weeks later they were recalled to Coquilhatville for fear that the presence of Americans there would make Lotumbe a target for rebel activity. Boende was still in the hands of the rebels, and Mondombe and Wema had still not been contacted. The security of Coquilhatville remained much in doubt and the American Embassy strongly advised missionaries to return to Leopoldville. The church council decided that this advice should be followed, with only 6 men remaining in Coquilhatville. Dr. Gene Johnson had fallen ill and went to Leopoldville to enter the hospital at Louvanium where he was diagnosed as having typhoid fever. Having started appropriate treatment himself before going to Leopoldville, he made a quick recovery and was released from the hospital after a week.

By November 10 it was possible to visit Boende and Wema by mission plane. The houses of missionaries had been thoroughly pillaged. It was planned to visit Mondombe and Ikela soon. Dr. Johnson was able to return to Monieka where he found things in fairly good condition. The rebels had not advanced that far, though some white mercenary soldiers had visited. One had been killed not far away and his body had been brought to Monieka and buried in the small cemetery near the hospital. The missionary houses had been well guarded and all mission property was intact. Many people had fled into the forest but returned after they heard of Dr. Johnson's presence. Soon the hospital was as busy as ever. Dr. Johnson remained there until December 10 and was able to make a more orderly transition to Congolese management of the station since there would be no missionaries there for a while.

Beginning in mid December missionary families were permitted to return to the Coq-Bolenge area. This included not only those who had been waiting in Leopoldville, but also the Dargitz family that was returning to Congo from the U.S.

The situation in upriver areas is described in a letter written by Gertrude Shoemaker:²¹

About Christmas time we began to get news of some of the places the Congolese rebels occupied. Our plane with three missionaries and Jean Bokealeale, Congo secretary, was able to visit Boende and Wema. At Boende the leaders stayed at the Catholic mission because our residence in town had been lived in by the rebels and was so filthy that it was unlivable.

They didn't stay all night at Wema, but a meeting had been arranged by Bola David, the school director, who had kept in touch with the messages sent on the mission broadcasts by hiding his own radio in the forest and going out to listen at 8 a.m. every day for the two weeks that the rebels had stayed there on the mission station.

When he heard that the plane was coming to Wema he had the grass cut on the airfield and prepared to welcome the Disciple visitors. Many of the local people were rebel sympathizers and the military officers at Boende were hesitant about giving the men permission to go. But when they circled the field Bola and many others were standing with their arms waving in welcome.

There were other leaders, Njale, Lonkonga, Losanza, and several sentries, who had kept the church, hospital and school going and who had remained on the station. The houses had been pillaged and four families have lost all their personal property.

Congolese Victims of Atrocities by Rebels

News reports in the US emphasized the events in which white people, especially Americans, were victimized by the rebellion. However it eventually became known that many thousands of Africans had been killed, especially those educated and influential people who seemed most threatening to the rebel cause. The following item appearing in *World Call* in February, 1965, makes this observation:

New York—The fact that thousands of Congolese as well as whites have been victims of the Stanleyville atrocities has been virtually ignored in reporting of recent African events, a World Council of Churches executive charged recently.

Addressing 200 Protestant and Orthodox Christians at a meeting here, Eugene L. Smith, executive secretary of the US Conference of the World Council, pointed to a recent lengthy treatment of the Congo crisis by a national magazine. He noted that the article failed to mention any suffering except that inflicted upon white people. The same failing is found in church circles he charged.

United Church of Christ

For many years the Protestant churches in Congo had cooperated through the Congo Protestant Council of which the Disciples had been leading members. After independence it seemed that perhaps a closer union of churches might be possible, and this prospect was especially supported by Disciples.

On October 30, 1964, a small group of people met at the restaurant Pergola in Leopoldville to talk about church union. Disciples representatives in this group were Mr. Charles Dawson and Rev. Jean Bokeleale. The group decided to organize a larger meeting in December. Representatives from ten of the larger Protestant churches participated in those discussions. They were not official delegates so no formal action could be taken. But there was unanimity of opinion that all the Protestant churches in Congo should be asked to have official delegates at a subsequent meeting where official action leading to church union could be taken.

With the title “Consultation for Church Union” that December meeting included the presentation of numerous documents including a description and evaluation of church unity movements in other countries. Mr. Bokeleale had written a paper on the unity of the church. This meeting led to another, in April 1965, to prepare the first draft of a constitution for church union.

In 1967 the general assembly of the CPC was completely dominated by discussions of church unity. Strong feelings against formal unity were expressed by missionaries of evangelical and fundamentalist groups, but the mainline church delegates were in the majority.

At the 1968 general assembly in Kisangani Mr. Bokeleale, though not present, was elected to the post of general secretary of the CPC. He was known to be in favor of church unity, and he exerted his influence to help bring about a final favorable vote in March, 1970, which changed the CPC into the *Église du Christ au Congo* (ECC).

The importance of the role played by Mr. Bokeleale in the church union movement is summed up in the detailed history of the ECC by the quote: “Jean B. Bokeleale is, without doubt, the chief player in the formation of the ECC”.²²

Junior High School at Boende

In 1965 Ron Anderson was asked by the church general secretary to plan a Junior High School at Boende. At that time no teaching staff was available so the Andersons taught in

Boenge while preparations were made. In February, 1967, Mr. Anderson left for Boende with one teacher and a group of students. Unfortunately the barge with all the supplies and footlockers of the students was left off the boat. Later in the month when the barge of supplies was due to arrive the Anderson family flew to Boende.

The first class of 35 boys worked with diligence after beginning classes in March in an old store building on main street. Other buildings adjacent to the school were used for dormitory and office. Mr. Anderson directed the school and taught half time. Mrs. Anderson was treasurer for the school. In the fall of 1967 there were two classes, and another teacher was added to the staff. There were now 80 students including one girl. Late in 1967 cement finally was obtained to begin making cement blocks for a new building, and in early 1968 the foundation for the building was begun.

By the fall of 1968 there were two first year classes and one second year. A teacher training program was started. The number of students had grown to 120 with 10 girls, and there were five teachers. The new building contained six classrooms, a library, reading room, two offices, a faculty room and a restroom. The name of the school was changed to *Institut Salongo*.

Mr. and Mrs. Carl Fleshman came to direct the school during the furlough of the Andersons in 1970. They described their experiences in a letter:²³

We are presently located at Boende. Carl is currently director of the junior high school here in Boende. We have two classes of seventh grade and one of eighth for a total of 120 students. We draw students from a dozen or more primary schools. As this is the only junior high school our church has in the Tshuapa district some of our students come from as far away as 300 miles. In the second year, for example, I have three boys who are sons of the same father. After Christmas vacation these boys walked 120 miles back to school because the coffee crop had been poor and there was not enough money to pay their dormitory fees and transportation costs and still have enough left to support the fifteen brothers and sisters left at home.

We are in the process of building a new school building and it seems to be taking forever. Construction delays are frustrating anywhere but all of the problems seem to be magnified here. This building was supposed to be finished before we arrived. I will be pleased if it is finished before we leave. We had to wait six months for a shipment of lumber to make the rafters and ceiling joists, and then wait again for the roofing material.

Last week we finally had the official government inspection which is necessary to becoming a fully accredited school. We don't have the official results yet but I have seen the inspectors notes and talked with him about the problems and needs of the school and have no doubt that our accreditation will be approved. We have been waiting for this since the school was opened in 1967 but the government just didn't get around to sending an inspector till now.

Rosie does the book-keeping for our school and is also pay-master for all of our church-related primary schools in this district. The money is sent to us from Mbandaka and the various primary school directors come here to pick up the salaries for their teachers. It is a headache and is not the kind of work which Rosie enjoys nor for which she is trained, but someone has to do it. In addition to this she teaches in our missionary kids school and still finds time for being a wife and mother.

. The Andersons returned to Boende in 1971 and continued in charge of the school until an African director was named in 1974. At times American teachers under the Peace Corps worked at the school. Mr. Joseph Fahs, a former Peace Corps volunteer, taught math and was acting principal at Institut Salongo, Boende, from 1979-1981.

The school was an important addition to the educational system of the Disciples community, providing an opportunity for upriver students to prepare for higher education much closer to their homes.

1965 Congo Consultation

In March, 1965, five representatives of the Disciples Church in Congo came to Indianapolis for an administrative consultation. Those delegates were Jean Bokeleale, assistant general secretary; Maurice Monkete, assistant treasurer; David Bola, head teacher in church-related schools; Clement Eale, director of the Preacher's School; and Esaie Efole, medical technician. Those participating on behalf of the US Disciples included Robert Nelson, executive secretary of the Department of Africa; Richard Taylor, general secretary of the Congo church; Dan Owen, missionary appointee; Ron Anderson, and Dr. Keith Fleshman, missionaries on furlough; Ira Paternoster, staff member; John Compton, mission board member; and Mr. & Mrs. Walter Cardwell, translators.

Items for the agenda were presented both by the DOM and by the Disciples Church administrative council in Congo. Topics included on the agenda were:

1. The relationship of the Church of Christ in Congo (Disciples) to Christian Churches (Disciples of Christ) in the US, not only the UCMS but to other departments of the church, and to the International Convention and the World Convention of Churches of Christ.

2. Relationship of the Church of Christ in Congo (Disciples) to ecumenical bodies including the World Council, the All Africa Council of Churches, the possible future United Church in Congo, and to ecumenical projects already tied to the Disciples work.

3. Assistance to the Church of Christ in Congo (Disciples) from the UCMS, including financial support and missionary personnel. Of particular concern were questions of property ownership, supervision of work, maintenance of buildings, vehicles, and scholarships for Africans.

The consultation resulted in a greatly improved understanding on the part both of the Congo church and the DOM representatives. It was a good opportunity to air concerns, and to reach agreement on most points.



1965 Congo Consultation in Indianapolis

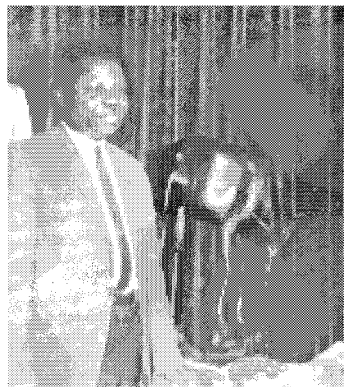
During the Congo consultation the delegates from Congo presented a carving in brown ironwood to the United Christian Missionary Society. The 32 inch tall carving, made from one of the hardest and heaviest woods found in central Africa, depicts a mother mbuji (antelope) bending in concern over her little fawn. In presenting it Jean

Bokeleale made the point that the mother mbuji was very much concerned over her fawn and that the mother represented the church in America who had brought into being the church in central Africa.²⁴

He pointed out that the little fawn's legs are weak. He has no means of protection—his horns have not yet grown—and he is dependent upon the loving concern and the resources of his mother for food, security, and for his whole future until that time when he can fend for himself. But he also indicated that the fawn was a complete and total being, separate from the mother, just as the Congo church is complete.

Mr. Bokeleale went on to say: "As we exchange glances we share love, faith, hope and understanding expressed in the security of the one and the confidence of the other. We did not bring the statue of a mother and child snake, for it is well known that a mother snake abandons her young immediately upon birth. We did bring the antelope and fawn as a symbol of the continued relationship of our two churches."

As president of the United Society Mr. Virgil Sly responded in acceptance of the gift. He pointed out that a mother mbuji is not overly protective. She gets the little fawn to its feet, nudging it along so that its quivering legs become steady and sturdy and, earlier than the fawn wants, pushes it into the grazing herd and weans it from reliance on its mother. He stated: "The value, symbolism and graciousness of the gift are all of great significance to us, and we are confident that the 'fawn' will grow, that its strength will enable it to take its part in the redemptive, reconciling responsibility of proclaiming the gospel of Christ to the world."



Rev. Bokeleale with carving

Women's School

The first schools in Congo had been attended only by boys. Following African culture girls were expected only to help their mothers, work in the garden, and prepare for their life job of raising a family. Uneducated women who became the wives of educated men realized how much they were missing in life, and what a disadvantage it was not to know what was taught in school. In Coquilhatville this led to the formation of a school for adult women which was described by Mrs. Louise Depew:²⁵

"Won't you teach our wives to read and write, to sew, to entertain guests, and to keep house like you missionary women do?" Because of this request from many of the Congolese men there was born the Women's School in Coquilhatville, Belgian Congo.

In rapidly changing Congo many men among our Congolese Christians have good positions, working for the government, the post office, the local banks, the river transportation company, local business concerns of all kinds, the school system, or the government medical services. These educated men, speaking French quite well, poised and alert, with adequate salaries which provide for their families, are fast becoming the leaders of their city.

In most cases the wives of these men have come from villages or forest homes in the back country. With little or no education the women find themselves living in a fast growing urban setting for which they have had practically no preparation.

Bewildered, embarrassed, often frustrated by their inadequacies, the wives were ready to welcome the opportunity to learn new skills which would make them better homemakers, mothers, and grandmothers. The school which was organized to meet this need includes young women, those in middle life, and some quite advanced in years.

The missionary staff and a consulting group of Congolese pooled their thinking and resources, and an adventure in adult education was on its way. There were classes in reading, writing, simple arithmetic, simple French phrases, hygiene, sewing and cooking. After some experimentation it seemed wise to use Congolese who were in advanced classes of Congo Christian Institute as instructors in the academic classes, with the missionary women handling the other subjects.

The school room was the Coquilhatville church, a trifle confusing to be sure, for everything took place in the one large room. Many of the women brought their babies and small children who played, cried (and were nursed), and crawled into and over everything in sight. But no one minds things like that in Congo. The women were divided into groups according to their ability. Simple readers, slates and pencils were given out, and school was in session. For two afternoons a week the women concentrated, studied, knitted their brows, twisted their tongues around the French phrases, but never gave up the attempt to learn. How rewarding it was as progress was made. Not only would they please their husbands, but there might come a day when they would be able to read the Bible for themselves and read the words in the hymnal, instead of always singing by rote. A third afternoon of the week was given over to sewing and cooking. And where did the missionaries get the supplies for the sewing classes? From the wonderful, caring, sharing women of the churches of America. (Blessings on women who take part in service gifts) Each year the social welfare department of The United Christian Missionary Society sends to Congo the well-filled, well packed barrels which are veritable treasure chests to the workers on the field. Delving into these barrels, the women on the Coquilhatville staff came up with all sorts of supplies. There were needles, pins, thread, thimbles, buttons, hooks and eyes, cloth of all kinds, cut-out garments, embroidery floss of every hue, scissors-everything with which to work.

The first project was a sewing bag, designed to teach many kinds of stitches. It was completed when the owner's name was embroidered on the outside. Our hearts ached to realize that many could not read their own name, even after they had embroidered it when written for them by the missionary. From sewing - bags, needle cases and the like the class moved on to more complicated and more difficult articles. The climax for the Congolese women came when they were permitted to use the portable, hand-turned sewing machine. One of the nicest things about the sewing class was the joy this missionary received in seeing the women relaxed, talkative, exchanging news items, discussing market prices, just like the sewing circle on Main Street, USA. All of the women looked forward to the cooking sessions. The lack of supplies and facilities for handling so large a group made this a difficult task. On occasion it was solved by dividing the class into three groups, with each of the three missionary women taking a section in her own home. Only very simple cooking was done, for while most Congolese still cook out of doors over a low fire and with one pot, a few women are now acquiring inside kitchens, equipped with kerosene stoves and refrigerators. The proper way to handle a cup and saucer, how to serve a guest with tea and cake, and how to welcome and say goodbye to a visitor seem

commonplace to most women, but to the Congolese women these were skills to be eagerly learned.

At the end of the school year the women were agog with excitement over the graduation program. A Belgian holiday was chosen for the presentation of the program, for a day free from work would enable their husbands to attend in the afternoon. An evening program was impossible for there were no lights in the church. The laboriously written invitations were carried home to the family; every class rehearsed repeatedly its contribution to the great occasion; and all sewing projects were completed, ironed and made ready for exhibition. Final preparations were made for the tea hour which would follow the program.

It was a happy day for all when the women shared their learning experiences with their husbands, children and other guests. A garden of a missionary residence served as an ideal setting for the hour of fellowship which followed. The gracious Congolese women welcomed and entertained their guests, perfectly serving tea, coffee and cookies as though it were an everyday affair with them. As the happy group left for their homes the question was asked by all, "When does school begin next year?"

There were occasional instances of women assuming places of leadership. Larry Alland wrote home telling the following experience on a back country evangelistic trip:

On a recent trip into the back-country, Larry and Bokanya Esaie (the Congolese pastor) were riding down a road on the motorcycle when Bokanya said: "The village just ahead has a woman teacher. She has a lot of initiative." Larry soon saw what he meant. As they rolled to a stop they saw a neat little church building. It was made of sticks and thatch, but it was swept clean and there were benches for the worshippers which had been made by the people themselves. The teacher came running to greet them and threw her arms around them both. She insisted that they have a prayer service and although they were behind schedule, they agreed. The people were called from the gardens and the other parts of the village by the beating of the *lokole* (drum). Larry spoke and the teacher closed the service with a sincere, beautiful prayer. As they left they could not help but think what this dedicated woman must mean to her people: a constant example of what Christ can do when we open our hearts to Him.

Agricultural Project

The population of Coquilhatville had been estimated at about 30,000 before independence. A few years later it was estimated to be ten times that many. There wasn't enough food grown in town to feed all the people, and there was no effective system for bringing produce into the city. A starvation situation seemed a possibility. The local government had periodic round-ups of people who were in the city without a job and sent them back into the interior by boat. But everyone knew that it wouldn't be long before they would come back to the city.

In the villages people grew manioc, corn, and sweet potatoes. They also had chickens, goats, and occasionally pigs. The chickens were usually small and scrawny. When they had an *eonza* (gift-giving reception) for visitors they presented their guests with the largest chicken so the ones remaining became smaller and smaller. Goats were eaten seldom, and pigs almost never. These animals were considered wealth, and were used mostly for paying for a wife. Chickens, goats, and pigs all ran loose. The pigs were especially destructive for they ate everything in a garden.

Don Angle became particularly concerned about the food situation and began thinking of ways to help. He sought grants from Church World Service, Bread for the World, and CROP. When he returned from furlough in 1967 and was stationed in Coquilhatville he organized an agricultural project in Bolenge under the auspices of the church. On a trip to Kinshasa to talk to the leaders of the Congo Protestant Council he saw numerous trucks and tractors arrive on the railroad. When he asked about them he was told that they were a gift from the Italian government to Congo for agricultural projects. Seeking the help of Rev. Bokeleale Don was able to obtain a truck and tractor and other equipment for the Bolenge operation which was begun across the road from the Bolenge station.

To improve the basic food they introduced soybeans which grew well. But it was difficult to get people to eat them since it seemed like a strange food. Don ordered a mill to grind manioc, and also ground soy beans and mixed the flour from them with the manioc flour. When cooked in the traditional way this was acceptable to the people. Other food products were introduced at the demonstration farm including rice, pineapples, tomatoes, okra, and beans. Everyone liked okra for it tasted like a local wild plant. They even ate the leaves of the plant.

Don also initiated a cattle farm and a chicken project. The goal of the chicken project was to upgrade the quality of the chickens of the area. Baby leghorns were ordered. People could take a chicken if they agreed not to give it away or kill it for at least one year. Although the leghorns laid many more eggs than the native chickens it was often necessary to get a native hen to sit on them to hatch them.

Raising pigs was a problem for they were very difficult to contain. With a grant from the US Department of Agriculture Don built a fenced-in area sufficiently strong to hold the pigs. The area contained a part of the swamp so the pigs would have water. The day the pig enclosure was inaugurated there was a celebration attended not only by the governor but even by the American Ambassador who flew up from Kinshasa.

Eventually people wanted to put their goats into the enclosure as well and there was room to accommodate them. With the animals penned up the local gardens prospered.

Cattle were added to the livestock in the program. Several species were tried hoping to find one that would thrive on the local plants. There was no real pasture at Bolenge. Coming back from furlough Don carried 3 sprigs of grass in his suit pocket to be sure it arrived, and it grew well. The beef proved to be a very choice meat and was sometimes used for special occasions such as a dinner at the church general assembly, referred to as "Bolenge beef."

In 1973 Don was involved in the difficult delivery of a calf. Not long afterward he became ill and had to return to the US where he was eventually diagnosed with brucellosis which he had contracted from the cow. Without his leadership the agricultural project gradually declined.

Lycée Protestant

For many years the mission had wanted to carry on an educational program for girls equal to that for boys, but the custom that girls help their mothers in the gardens and then marry early was difficult to change. After independence the Congolese themselves began to demand an education for their daughters without being mixed with boys. So after much planning a school for girls was begun in Bolenge with a seventh grade class in 1961-62. Lack of facilities kept the enrollment to ten students, but it was the plan from the beginning to start on a small scale and have it grow gradually. In 1964 the Administrative Council of the church voted that buildings for the school should be constructed in Mbandaka rather than Bolenge.

In 1967 a secondary school specifically for girls was first opened in Mbandaka. The original facility was a gift of the George Paulsel family. Carl Fleshman was the first principal. In 1969 Robert Williams became principal. The school was originally a junior high school, but later became an accredited junior and senior high school with teacher training, commercial office preparation, and college preparatory courses. It included a dormitory and dining hall with a maximum capacity of 120 girls. The classes were able to accommodate more than 500 students. The same buildings were used for a primary school in the afternoon.

Ten years after its founding the school had six missionaries and 50 Zairian teachers, administrators, secretarial, kitchen and dormitory staff. Activities included intramural sports of volleyball and soccer, drama, and journalism. A letter which the Carl Fleshmans wrote home describes the activities of the school.²⁶

Last July we moved from Boende back to Mbandaka and Carl is back working in the *Lycée Protestant*, the school he opened with its first class in 1967. From the one class of 40 girls the school has grown to five classes with a total of 220 girls of whom about half live in the newly completed dormitory. We are already working on plans for an additional classroom unit for next year to take care of anticipated growth. Carl's responsibilities include the position of vice principal, teaching chemistry, physics, history and technology, supervising cadet teachers and supervising the swimming program.

One of the reasons for the move back to Mbandaka was in order that Rosie might put to use her talents as a teacher in domestic science. Of course she still has to carry the responsibility for teaching our kids but she has been teaching sewing at the *Lycée* three days a week. As a matter of course the beginning classes have made skirts and blouses, but she gave the "advanced" group a choice of projects and they elected to make "Pants Suits" so you can see that anywhere in the world young girls are very style conscious. Just before Christmas the girls put on a style show for the ladies of the church in order to show off what they have been learning.

One of the most exciting proposed projects in which Rosie expects to be involved is an adult education program for women which will be held in the facilities of the *Lycée* during school vacations. The program will include cooking, sewing, child care, French and Christian Family Life.

In 1975 the school had been taken over by the government at the time of the decision of President Mobutu to nationalize all education. However in 1977 the church resumed management of the school because of the deterioration of the educational system during those two years.

In the summer during school vacation the facilities were used for other purposes. The church General Assembly met there every other year. Church women's meetings and Peace Corps conferences were also held there.

Women's Work

After teaching for three years at the school for children of missionaries at Monieka Helen Gilbert was asked to become director of women's work in Mbandaka. She describes that work and some of the women's activities:²⁷

The EBB (CWF) is a part of the total church program in Congo. During the General Assembly of the church in July, 1964, a committee of men and women worked

together to make overall plans and to request a budget for women's work. Plans and budget were discussed and approved by the General Assembly.

The women have a central committee which meets monthly to work out the details of the program. Officers on all the posts are then contacted via the mission radio, and these plans are shared with them. Woman's Day, the World CWF Birthday, Christian Family Week, and World Day of Prayer are observed as in the other CWF's in the world. Program materials are planned or translated by missionaries and nationals.

The women of Congo meet in their churches every week for worship and offering, for planning, and for sharing their thoughts on scripture passages. They are concerned about the sick, the destitute, the shut-ins, and other needy people. In some churches a woman serves as a paid assistant to the pastor and visits in the homes and hospitals regularly. However, many other women also participate in this program. They prepare meals for bereaved families and hold prayer services with them; take gifts to families where a baby has just been born; and provide food and clothing for the aged who have no families.

The Congolese women enjoy eating together, too. For example, Coquilhatville is divided into six sections with a church in each section. The women come together for a monthly general meeting. They meet in a different church each time. One or two churches are assigned to prepare the food. At the close of the program, the women gather in the church yard and share the food. There is always plenty and the women are able to take some home to their families. Fish, greens, manioc, fried bananas, and rice are most often served, with tea and bread for dessert.

It is necessary for the women to prepare their own worship, study, service, and membership programs in order to meet their own particular needs. For each phase of the program a committee with a membership of from ten to twelve was carefully selected from the various churches. Mrs. Itema Laele, the secretary of the EBB for all our churches, and a missionary adviser met with the committees. Mrs. Barbara Angle and Mrs. Mable Ross guided the planning of worship with the women of Lotumbe. The theme chosen for both worship and study for 1965-66 was "How to Teach Children in the Home."

The service committee made plans to collect new and good used light-weight clothing for Church World Service. The membership committee worked out a plan for visiting every home during the year.

In April a delegation from our churches attended a biennial interdenominational meeting of women at the British mission post of Lulonga. The women showed deep concern for the education of their girls. They discussed the possibility of a girls' secondary school with dormitory facilities so that the girls could be well protected and encouraged to do their best work. This desire of mothers to educate their daughters is one of the most encouraging signs of hope for the future of Congo. The following is the story of what one small group of women decided to do about this concern.

Ten or twelve women came together in our home every week for two purposes: they wanted to spend some time studying the English language, and they wanted to discuss ways of teaching their daughters good manners, good character, how to groom themselves, take care of their health, handle money, and other disciplines.

Thus the meetings were divided between these two subjects. We had a good time with the English. They learned several greetings and phrases which they enjoyed repeating to one another. We even sang a song in English for the EBB installation

service last spring. The greatest satisfaction, however, lay in the discussions out of which grew a concern on the part of this class to share what they were learning with the girls in a girls' primary school that our church sponsors and supports in Coquilhatville.

This concern was shared with the school director. With his approval work could begin in earnest. Forty sessions were planned for the school year, including training in the various disciplines mentioned above, with methods for checking and rewarding the girls for their efforts. Games, songs and other activities are also a part of the program. At the close of the school year the girls are to give a program at one of the churches and share what they have learned with the congregation.

The climax of the year was the first EBB retreat ever held. Each post was asked to send two delegates. Ten of the twelve posts established in Congo were represented. For seven days the women worked, studied the Bible, worshipped and prayed together. Plans for the coming year were shared by the committees, and a tea for special guests was held on Sunday afternoon. But the highlight of the retreat was the day that the women brought their gifts to send a delegate to the World Convention in Puerto Rico. When the francs were counted we had a total of 87,500, or about \$250. With the financial assistance that the World CWF gave we could have a delegate. Then came the choosing! Who would represent the Congo EBB? The women thought, prayed, and discussed the matter very carefully. Then the decision was unanimous. "We want Mama Itema Laele to be our delegate."

Ministers Retreat

Continuing education of pastors and other church leaders was a need for which the missionaries sought solutions. One such effort was to hold spiritual life retreats. One of these is described in a story in *World Call*, October 1966:²⁸

Ministers from as far as three hundred miles away gathered last April in Monieka, the Democratic Republic of the Congo, for a spiritual life retreat. They came by river boat, by truck, on foot, and a few by mission plane. For five days they studied, listened and prayed together at the Monieka post, which is the home of the school for pastors.

Twenty five Congo pastors and five missionary-evangelists were on hand. They indicated enthusiasm and declared that they considered the role of the Christian Church to be vital to this new nation in the great rain forest. Among the subjects of the retreat were: the role of the church during a rebellion, the theology of ordination, the rise of the new fundamentalist sect groups in Congo, and the nature of the Christian family in Congo. Congo pastors and United States missionaries made presentations and participated in lively discussions after each presentation. Personal experiences as well as theological considerations tended to make the meeting one of practical value.

On the final night a Congo-style Galilean worship service was held on the banks of the great Busira river at Monieka. Floating candles provided the light and helped set the mood. Speakers included evangelists Richard Galusha, Bob Dargitz, Dan Owen, Richard Taylor and Ralph Tillery.

AMO Boende

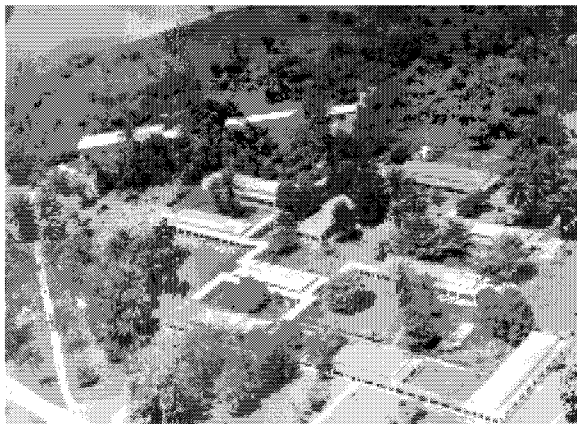
In 1966 Mr. Jean Bokeleale visited Indianapolis. Dr. and Mrs. Harry Goodall and Dr. and Mrs. Gene Johnson were invited to share in discussions about the future of missionary

medical work. Mr. Bokeleale indicated that he envisioned obtaining permission from the government in Equator Province for missionaries to take over the government hospital in Boende which had been without doctors since the 1964 rebellion. This could be developed as a medical center from which the medical work throughout the upriver Disciple area could be serviced. At the time Dr. Goodall was in a surgery residency in Chatanooga, TN, and Dr. Johnson was practicing medicine at the Galesburg Clinic in Galesburg, IL. The two couples mutually agreed to undertake this challenge.

The Boende hospital was staffed by two Belgian doctors before independence. After independence Disciple missionary doctors had worked there at times, but there had been long periods when no doctor was present. There were several Belgian Catholic nuns serving as nurses in addition to the African staff. The buildings included four large wards for inpatients, a surgery, an x-ray unit, an obstetric unit, several administrative buildings, and a separate hospital building which had been used for Europeans. In the absence of doctors Belgian Sisters had kept the hospital functioning to a certain extent, especially with out-patient services. But the buildings and equipment had fallen into disrepair.

Housing in what had once been the European section of town was also made available. This housing had similarly suffered greatly from being occupied with people not used to it. The Johnsons, who were the first to arrive, in August, 1967, found that the previous occupants of the house assigned to them had cooked by building an open fire on top of the wood stove rather than inside it. The resulting smoke had made the kitchen and dining room walls and windows completely black and the odor so strong as to make it uncomfortable just to be in those rooms. Workers used pieces of glass to scrape the walls before painting was possible. Eventually hard work, paint, tile on the floor, and repair of plumbing made the houses quite livable.

It was decided that a formal organization should be created with the name "*Association Médicale Oecumenique de Boende.*" In English this would be the Ecumenical Medical Association of Boende, usually referred to as AMO Boende. A constitution and bylaws were written creating a board of nine members, three chosen by the Governor of Equator Province, three chosen by the Roman Catholic Bishop in Mbandaka, and three chosen by the General Secretary of the Disciples in Mbandaka. It seemed likely that this was a unique organization having board members from both Catholic and Protestant churches as well as government. The ecumenical cooperation was a factor which helped obtain resources from outside agencies.



Boende Hospital compound

The first such help came after a visit from the medical committee of the World Council of Churches. They granted a sum sufficient to buy paint for the entire hospital complex. A variety of pastel colors were used on what had originally been an all white building. The result was an attractive transformation providing a very positive appearance that helped everyone realize something important was happening. Patients began coming in large numbers and often from long distances. Because

of the uncertainty of city electricity a generator was ordered from Belgium sufficient to provide for the needs of the surgery and radiology activities.

The influence of the AMO Boende was extended greatly by the use of an airplane. Dr. Johnson had obtained a private pilot's license during his first furlough in 1960. And during his second stay in the U.S., while living in Galesburg, Illinois, he had continued to gain experience flying. Before returning for the work at Boende he had expressed the value of having a small airplane, and the citizens of Galesburg raised a sum sufficient to purchase a Piper Supercub. After having suitable radios installed in it and gaining experience flying it Dr. Johnson had the plane crated and shipped to Congo where it arrived in November, 1967.

The airplane had only two seats, one for the pilot and one for a passenger, so it served mainly for transportation for Dr. Johnson to visit other hospitals. At that time there were 7 hospitals in the area with no doctors. Hospitals of the Disciples were at Mondombe, Wema, and Monieka. There were government hospitals without doctors at Ikela, Bokungu, Djolu, and Monkoto. All these had good Congolese nurses and wanted supervision and help from Boende. So Dr. Johnson made regular visits to each of them, leaving Boende early in the morning, working all day, and returning to Boende in the late afternoon. Most of the time was spent doing surgery. A small gasoline powered electrical generator carried in the plane provided electricity for a single light bulb that could be suspended over the operating table. The nurses took care of the ordinary patients and presented to Dr. Johnson those they felt needed more expert evaluation.

Dr. Johnson also visited Lotumbe regularly where Dr. Ross staffed the hospital because Dr. Ross was a certified aircraft mechanic and was authorized to perform the 100 hour inspections required about every three months. Other maintenance was performed by Dr. Johnson in Boende.

The farthest hospital from Boende was Ikela, 200 air miles away, requiring two hours of flying time each way. The first time Dr. Johnson went there to do surgery there was a line of about 75 patients waiting their turn. It was obvious that a visit every two weeks would never be enough to care for this huge backlog. So arrangements were made to have the head nurse of several of the hospitals come to Boende for three months of on the job training with Dr. Goodall, doing surgery. They were taught to perform the most common operations, especially hernias, which constituted 70 % of the surgical cases. And they were also given experience in Cesarean sections, the most common emergency and life-saving surgery. With this training they were able to return to their hospitals and care for those patients, leaving only the more difficult surgical cases for Dr. Johnson's visits.

The staff at Boende was increased in 1968 by the arrival of Dr. Jim Drummond, a general physician. Mrs. Sharon Drummond, a registered nurse, also worked at the hospital. A dentist, Dr. Bernard Hoyt, was added to the staff in 1968 but his term was cut short by the death of his wife, Mary, in an airplane crash.

A specialist in obstetrics-gynecology, Dr. Henry Mueller, came to Boende in 1969. Dr. John Gay, a pediatrician, also came to Boende but left before completing a year.



Dr. Johnson with airplane at Boende

The multiple physician staff at Boende made it possible to invite American physician specialists for short term visits. In the summer of 1969 Dr. Eugene M. Regen, Jr., an orthopedic surgeon of Nashville, Tenn., came for a month. In anticipation of his visit numerous appropriate patients had been selected. He brought specialized tools with him. This was not only a benefit to the patients treated but also was a valuable learning experience for the Boende doctors. The next visit was from Dr. J. H. Galusha, an ophthalmologist from Tulsa, Okla. He also found a large number of patients needing his skills. He was able to teach the staff several valuable procedures, and left the specialized instruments he brought for their use.

In 1971 Dr. Goodall and Dr. Johnson completed their terms and a physician from Holland, Dr. Jon van der Werf, came to AMO Boende. After a brief time he returned to Holland when he had the opportunity to take over his uncle's medical practice. He was replaced by Dr. Herbert Teeuw from Holland who also served only a brief time because his life was threatened by a patient's family when a surgical case had an adverse outcome.

At this time the government of Congo was able to secure the services of doctors from India. They paid the salary of the doctors, but didn't provide transportation. A Christian physician, Dr. Daniel Dharmaraj, came to the Boende hospital in September, 1971, with transportation provided by the Disciples through the DOM. The mission board also arranged for his family to join him.

Also in 1971 a Peace Corps volunteer, Dick Slater, joined the hospital staff as a mechanic and worked there for two years.

Dr. Dharmaraj served two terms of two years each before transferring to a hospital in Kinshasa. Subsequently no more physicians were provided through the Disciples.

Construction of Secretariat and Lycée Buildings

Two large construction projects were dedicated on the same day in Mbandaka in December, 1968. Services began at 3 p.m. in the courtyard of the new Central Office Building of the Church of Christ in the Congo (Disciples of Christ). The new building is located next to the old Central Office Building and consists of structures surrounding an inner court, with some parts two stories high. The cost of this Secretariat was \$55,000 not including furnishings, land, or the chapel which is part of the complex.

The other project dedicated at the same time is the Protestant Girls Secondary School Building (*Lycée*). Built in campus style, it includes a main building with classrooms, library, school office and teachers' room. One dormitory had been completed and foundations laid for a second. The director's house was completed.

Present at the dedication ceremonies were representatives of national, provincial and city government, and Protestant and Catholic church groups. The Hon. Justin Bomboko, Congo's foreign minister, personally represented General Mobutu, President of the Democratic Republic of the Congo. A special dedication message was read by the Rev. Paul Elonda, General Secretary of the ECCDC. The Rev. Jean Bokeleale, former General Secretary of the ECCDC, had come from Kinshasa for the ceremonies. Dr. Robert Nelson brought greetings from the United Christian Missionary Society and the American and Canadian churches.

Turmoil in Kisangani 1967

The following article printed in *The Christian*, September 17, 1967, describes another situation in which Disciple missionaries were involved:²⁹

Ben and Betsy Hobgood and their three daughters were held as hostages in Kisangani (formerly Stanleyville) for eight days by white mercenaries leading a pro-Tshombe revolt against the central government of Congo.

Mrs. Hobgood and her daughters were evacuated on a Red Cross plane to Kinshasa on July 13. Mr. Hobgood, who is vice-rector of Congo Free University, was to join them in August after the university term was finished.

On the morning of July 5 they were awakened at 6 a.m. with sounds of gunfire. Mercenaries from outside Kisangani, together with some Katangese troops, had joined with local mercenaries to besiege the town. Mrs. Hobgood wrote that fighting was hot and heavy in the middle of the town all that first day. Mr. Hobgood was warned by the mercenaries to stay inside the house. They were in a peculiar position between the two fighting forces.

At midnight on July 6 they heard a lot of gunfire at the airport, and mortars began to explode all around their home. On the third day after the siege began, professors of the university phoned Mr. Hobgood that they were unable to go out for food. The vice-rector approached the mercenaries about the plight of his personnel and also about plans for evacuation of women and children.

As tension mounted the missionaries were told by one of the mercenary officers that they were being held as hostages; by radio they heard of fifteen journalists, along with university personnel, being held as hostages at the airport. Mercenary planes strafed Congolese emplacements across the Congo river and mortar shells from the Congolese position on the left river bank broke windows in the Hobgood home when they fell nearby. Electricity and water were cut off.

On July 10 they learned by radio that America had sent three transport planes to Kinshasa, one of which was supposed to land at Kisangani to evacuate women and children. Mortars fell all day on July 12 and a classroom building at the school was damaged.

Mercenaries began leaving the town and by evening the fear grew that the Congolese would take over. African students rallied around the Hobgoods and promised that they would intercede for them with their countrymen, if necessary. That evening the Hobgoods and all who were staying with them went to the campus where they slept in the basement of one of the dormitories.

The next day mortar shells from the river bank kept peppering the town. One of the professors who was an expert on the "talking drum" sent out a message: "The bad men with the bad spirits who have given us so much trouble have left." The mortars stopped. Minutes later hordes of civilians began looting and pillaging, and stores were stripped of merchandise. On the heels of the civilians came the soldiers, shooting the looters and taking the loot themselves.

University students braved the looters and stood in front of the homes of the Hobgoods and the professors and no one looted them. That same day a Red Cross plane landed at the Kisangani airport. Swiss doctors aboard it began immediately to treat the wounded Congolese soldiers. Late that afternoon of July 13 a second Red Cross plane evacuated Mrs. Hobgood and her daughters along with other missionaries and wounded soldiers to Kinshasa.

Visit of Robert Nelson to Congo

Robert Nelson, executive secretary of the department of Africa and Jamaica of the UCMS, visited Congo and wrote the following report for *World Call*, May 1968:³⁰

During the last twelve years I have been privileged to see and feel something of the rapid changes taking place in Congo. Evidence on every hand shows a developing Congolese leadership today. A dozen years ago, it was often said that in another thirty years a trained national leadership would begin to emerge. But no such luxury of time has been granted. In the few brief years since independence many Congolese have found themselves bearing tremendous responsibilities for their country. Thousands of others are in universities and colleges looking to the day when they will carry their share of the load. Some are overwhelmed by responsibilities and temptations. Many others, however, are a credit to their countrymen, to their churches, and to the missions that gave them their earliest opportunities.

I shall never forget an informal meal with a young governor serving a province that will long be remembered as an area of much violence and bloodshed. At the meal Pastor Jean Bokeleale, general secretary of the Christian Churches in Congo, asked the governor when he planned to move from his modest home to the palatial residence left by the colonial government.

He replied that it would be shame itself to do this when his people are in need of everything. The governor's concern was for the people and their need for jobs, their hunger for education, the rehabilitation of the bullet-riddled city, and the strengthening of the church. It will not be easy for me to forget another young governor in the province where the Disciples church has its center. He sat with his beautiful wife, who is the daughter of a minister, at a dinner in the home of Pastor and Mrs. Bokeleale in Mbandaka and reminisced about his days as a student.

He shared with the other important representatives of church and state the story of how he had hitchhiked and carried a loaf of bread with him for his food while he was a student in Europe. Then he quickly changed the subject to the desperate hunger of his people for greater educational opportunities.

We naturally wonder what will happen to the church in a time of political upheaval. I went out with a question regarding the growth of the church. The church was granted full autonomy more than four years ago and it has faced every kind of difficulty during that period. For some years an accurate count of members had not been made but for the past nearly three years missionaries and Congolese have been working on a careful, village-by-village count. An estimate based on previous counts indicated something under 140,000 members, although this figure was assumed to be high in view of the intervening years of turmoil. When more accurate counts showed nearly 250,000 members related to Disciples of Christ the church was overwhelmed, not only with justifiable gratitude but with a deep sense of responsibility.

Not too many years ago some felt that the potential leadership in the Equator Province could not be expected to equal that of many areas that are more developed. The church, with the support of the mission effort, concentrated on the training of leaders. Other needs were often sacrificed to provide maximum educational opportunities at home and abroad. Now it is not uncommon to hear people in other areas of Congo saying, "It is little wonder that the church in Equator Province is growing with the quality of its leadership."

I came from Congo on this all too brief visit with a sense of gratitude for the caliber and dedication of the missionaries who work there. Their role has not been an easy one in these years of insecurity. Those who serve in Congo today have, for the most part, found a new meaning in the relationship to the church there and to its

indigenous leaders. I shall not easily forget the words of one missionary after several years in which he had been placed in a most difficult role. He said, "I had some misgivings about how it would be to work under an autonomous church, but I can honestly say that I have found a new sense of ministry and brotherhood that gives my life new meaning."

With the joys of seeing fulfillment of many dreams comes the haunting image of the needs unmet:

- a 240-bed hospital that two missionary doctors are seeking to restore in order to minister to an area of 100,000 people.
- a secondary school in the same area seeking to meet the educational thirst of the youth but without the basic facilities for the task.
- a Congolese pastor who tries to give supervision to the churches and members of a vast area without the necessary transportation.
- a missionary wife who tries to keep a home together for her husband and children without basic necessities.
- a Congolese pastor who wants his children educated but who finds that the tuition for two of his seven children costs more than his annual income.

Congo may provide for the occasional tourist scenes showing the exotic way of life in Central Africa. It may provide for the journalist a subject for articles on political turmoil, economic failure and national weaknesses. But for the Christian, Congo may be seen as a place where God is working through people in their struggles and their sorrows. There is achievement and failure, heartbreak and joy. Above all there may be found the spirit of Him who from the cross brought life and hope.

Christianity Confronts African Traditions

From the beginning of missionary work in Congo it was obvious that the beliefs of Christianity were opposed to many elements of traditional African culture. The difficulty of separating Christian teachings from western culture not inherent in Christianity was a problem for missionaries. They were at times accused of destroying African culture with teachings that were not inherent in Christianity. Many missionaries consciously tried to respect those elements of African culture that seemed compatible with basic Christian beliefs.

Medical workers quickly learned that Africans attributed illness to the power of spirits rather than to germs or disease processes taught in medical school. It was tempting to insist on removing charms given by the witch doctor without regard to the thinking of the owner of the charm. This is only one of the more obvious points of conflict between American and African thinking. Even Congolese whose families had been Christian for several generations were troubled by apparent conflicts between Christianity and African culture.

The following discussion of the subject was written by Rev. Paul Elonda, one of the well educated and highly respected leaders of the Disciples church in Congo:³¹

Even though the Christian faith is widespread in black Africa, many of the pagan practices, rites, and beliefs remain. Fetish cults, based on a belief in the power of some material object to protect and aid its owner, still find a place with men who claim to be a part of the church.

The God of the Christians still occupies a contested place. Many Africans manifest an uneasiness, a mistrust, unconscious or declared, toward Christianity. The Christianity of yesterday, badly interpreted and exploited by the colonial powers to further their ambitions, is seen today in the eyes of a great number of young African

leaders as a product of importation, an agent of imperialism, to be rejected at whatever cost. This rejection does not really mean that Africans are against Christianity. But they are against the deviations and false interpretations. Particularly in Congo, the masses and a large part of the elite are faithful to Christ and his church. But they require that the Christian gospel be stripped of all ideologies, be affirmed in all its urgency, and not be compromised by cultural elements. Africans wish an objective proclamation in order to allow them freely to choose their Lord.

Returning to the confrontation of old and new religions in Africa, one might ask, "Why are the Christians of Africa this way? Should they not give themselves completely to Christianity and break with traditional beliefs?" Such questions should be asked. They are of great importance for the future of the church here.

Here in Africa everything depends on tradition or traditions that characterize the culture and the religious feeling of the African. If there is difficulty for the African it is this: after conversion he must choose between the rules and traditions of his ancestors and the Christian faith which requires a new birth or the total transformation of the man.

The clinging to traditional African customs and beliefs often causes foreigners to think that progress is deterred and that black men are incapable of seizing new ideas. For us, however, tradition is experience, the acquisition of successive generations in the realm of the spirit and of the practical life. It is the sum of the wisdom held by a society.

Tradition is also for us a means of communication between our dead and the living. It represents the word of truth of our ancestors. It becomes a sort of intuition not based on any consciously perceived sign. This is why many Africans justify their religious behavior by referring to similar behavior in their ancestors. African society is not composed only of the living; the living and the dead together form the community. Tradition serves as the knot for the maintenance and orderly progress of the community.

This description of tradition shows how difficult it is for an old or new African convert really to break with his old beliefs. They form a part of a culture that maintains itself as a unity. When one demands of new Christians or even of old converts that they break with their ancient beliefs in favor of Christianity, this is to ask them to abandon their culture. Thus, if new Christians have difficulty in embracing a Christianity that requires a complete break with their past, is it not because they are afraid of being uprooted and delivered to the mercy of other civilizations and cultures not easy to assimilate?

Another fact that distinguishes the Christian faith from African thinking is that the latter has an ideal turned toward the past. The African does not find justification or reason for his action in the future but in time already past. His reasoning at this point is a "looking back" type. "I do this because my fathers did it," he says.

Thus we see the deep and necessary liaison between the past and present. The goal is to make the present consistent with the past. The present must be justified by the past. This thought pattern reveals, on one hand, the role that tradition plays in African culture and, on the other hand, the significance that one attributes to an action. No one is converted to a tradition and all that it includes. From birth one belongs to it.

In view of all this it can be clearly seen that the Christian church still has much to do in Africa. It is not possible to remove all local color from Christianity. In each country where it is found Christianity is always tinted by the cultural elements of that country. But it is not good to live on the edge of the norms of the Christian faith, or for these norms to exist side by side with other beliefs. Such a situation appears indisputably in Africa and particularly in Congo. Christianity must live in perpetual tension with African traditions. The negation of a given culture can result only in a frightening situation.

Therefore, the opposition between the Christian religion and African traditions can be solved only after an all-out effort to adapt Christianity to African traditions. All who are concerned with the vitality of Christian churches in Africa should give attention to this situation.

Airplane Crash

An extremely sad occurrence in October, 1968, was the loss of three missionaries in an airplane accident. Mrs. Eunice Goodall had gone to Mbandaka with Mrs. Mary Hoyt, the wife of newly arrived dentist, Birney Hoyt. They were buying some articles needed to set up housekeeping in Boende. The return trip in the mission plane, piloted by Max Meyer, was scheduled for mid-morning.

Radio contact with the airplane after departure gave the anticipated time of arrival near noon. About 15 minutes before that time an attempt to talk to the pilot on the radio was not successful. Repeated calls were made with no response. When the airplane was about half an hour overdue Dr. Johnson took off in his plane to see if they might have made a forced landing somewhere enroute. He encountered a large area of thunderstorm activity near Monieka, but was able to view the landing strip there and follow along the road without sighting the mission plane.

A radio message went out to all the other stations, and the following day Dr. Ross came with his plane, and two Missionary Aviation Fellowship planes arrived to begin a systematic search. The area west of Boende was divided into sectors with each plane and an observer following a back and forth pattern over the region which consisted almost entirely of dense tropical forest.

After a week the other planes abandoned the search and resumed their normal work, but Dr. Johnson continued to fly daily, following every lead, without success. During all this time ground parties were also searching in several different areas, though the dense forest made it difficult to find something as small as a little airplane in the vast region.

One of these ground search parties eventually located the airplane on Thanksgiving day as recounted by Dr. Johnson in the following letter home:³²

On Friday morning when we have our usual 7:13 radio broadcast with Mbandaka, we heard a call from Don Angle who said, "We have found the plane." For almost two weeks there had been three groups of people searching the area between Monieka and the Mbandaka-Boende road. Don Angle, Monkete Maurice from the treasurer's department and Ilanga Pierre from the evangelism department had felt that this must be where the plane was, and more or less on their own initiative, when everyone else had largely given up hope, they went to Monieka to supervise personally a systematic search of the entire forest. They had divided the forest up into areas, each of which could be searched in one day, and every day the men lined up in a long line as they do when they hunt. The line moves forward chasing the small forest animals in front of

it. A few good hunters get out in front with their weapons to kill the animals as they run away. They had covered almost the entire area, in fact, were on the very last day of the search, when one of the men out in front saw a wing of the airplane up in a tree. That was about 9 o'clock in the morning of Thanksgiving Day. They immediately sent word out toward Monieka and Bokote and to the other teams, but it was not until the following morning that the news was broadcast on the radio.

As soon as I heard they had located the plane I made plans to go there. In less than an hour I was across the river and on my way in the Goodall's car. They have a Jeep station wagon with four wheel drive which is a nice feature in the rainy season when the roads can be pretty bad. I drove as hard as I could and arrived at Ifuto, about 17 kilometers west of Bokolongo (where the road branches south to Monieka) which is where the path in to the forest begins. I entered the forest at 12:25, trotted half the way, never stopping except for an occasional drink, but even so it was five minutes past three when I reached the plane. I met Don and Maurice and several others including Nzali Joseph, the head nurse from Monieka, near the plane and we all went there together.

Nothing had been disturbed, except that they had cleared away the underbrush and cut down some trees to make it easy to see all around. The plane had been on a heading of south east when the left wing struck the top of a tall tree, perhaps 75 feet above the ground. The wing was sheared off at its root, and remains hanging in the top of the tree, caught by the vines, but vertically so that it would be almost impossible to see from the air unless someone were flying at treetop level and could see it from the side. The trees were not broken at all. Apparently with the left wing gone the plane immediately turned with the right wing straight up and very soon the landing gear struck another tree, tearing off both wheels and breaking off the top of the tree which was about 4 inches in diameter. The left horizontal stabilizer was broken off against another big tree about 15 feet above the ground and that piece was also caught in the vines and held there. Then the plane struck the ground upside down in a nose down position. The top of the cabin was peeled back and the nose was buried one or two feet in the dirt. There was a very intense fire which completely destroyed everything burnable inside the cabin. The fire seemed to be most intense near the instrument panel which was completely gone. Most of the instruments could not even be found. The bottom of the plane (now uppermost) was melted off so that everything inside was exposed. It was easy to identify the remains of the passengers



Airplane search party in the forest camp

from small metal objects remaining as well as from dental work, so we removed them from the ashes and placed them separately in three new blankets that Don Angle had brought along. We also looked for any possessions which might have survived but found very little. I was glad to find Mary's watch which had stopped at 11:45. This means that they were only about 10 minutes behind what we would

have considered the normal time for them to have got there in good weather, and no doubt they were flying slower because of the storm.

We found the seat belt buckles for all three passengers and all three were still fastened. That indicated that none of them had tried to get out after the crash, confirming, along with the severity of the impact, that they were all killed instantly.

The answer of why the plane crashed will never be known. It was obvious why we had not seen it from the air for it was completely covered with undergrowth about 8 feet tall and was difficult to see at first even from the ground.

I took a few pictures of the wreck, but it was overcast and there wasn't much light even in the cleared area. After about an hour we went back to the base camp from which they had been working. After it got dark we had our supper which consisted of some monkey that Don had shot the day before, some plantain (cooking bananas), bonkufu (a starchy root) and sardines. It was really a very good meal. Then Maurice brewed a big kettle of tea and that really hit the spot after a very tiring day.

We woke up in the morning very refreshed. After a few more cups of tea Don and I went back to the airplane. We went through the ashes again and I found Eunice's rings. It rained off and on, but finally the sun came through the clouds almost enough to make shadows and we got quite a lot of pictures. It was about 10 o'clock when we left the site. We stayed at the base camp only long enough to get everything packed up and then the entire search party returned to the village.

Upon arriving after dark on Saturday evening we learned that plans had already been made for the funerals the next day. There was a memorial service at the Catholic church at 8 a.m. with a requiem mass, and the burial service from the Protestant church at 3 in the afternoon. Both Catholic and Protestant clergy participated in both services. Our two PAX boys had made coffins out at the Catholic mission. The entire day was a lesson in ecumenicity that I wish the whole Christian world could share. At the mass in the morning there was no distinction made between Mary Hoyt, who was Catholic, and those who were Protestant. In fact the priest spent more time talking about the pilot than anyone. And all the American missionaries were present. It was a very lovely service conducted by a priest from Mbandaka who knows English and who had been counseling with Birney Hoyt during the search. He had a very meaningful message in English as well as in Lingala, though the main part of the mass was in Latin. After the priest's message Elonda Paul also preached a short message. This service closed about the time the regular Protestant service was beginning, and there we had an excellent sermon from Ilanga Pierre.

The burial service in the afternoon was swamped with people as we had anticipated. In fact there were so many left standing outside all around the church that their noise made it hard to hear those who were speaking inside. Elonda Paul presided and after a short talk and some hymns Bob Nelson spoke on behalf of the American church, and Dan Owen gave the regular funeral sermon. At the conclusion the Bishop from Bokungu was in charge of the Catholic rites, and in this service as before there was no distinction whatever among the faiths. The audience included, besides the Americans, almost all the other Europeans of Boende, from the Hevea plantation, the government officials, all the hospital workers, and a large delegation from the CBM at Baringa with Dr. Wright. The time of our service would have coincided with the 9 o'clock church services in the eastern standard time zone, so no doubt there were many memorial services in the U.S. going on at the same time.

The funeral procession went from the church to the Catholic mission south of town about three kilometers where three graves, side by side, had been dug. Here again the Bishop from Bokungu offered full blessing for all three and Paul Elonda presided on behalf of the DCC. Funerals are never very happy occasions, but I felt that the services surrounding this one were very enriching.

It would be impossible to say how we feel about the three who have been lost to us. Our sorrow is all for ourselves for we know that three better Christians would be hard to find in one place. But the warm friendship, the enthusiastic selflessness, and the desire to serve others represented by all these three will cause them to have an affectionate and influential place in our hearts forever.

Seminary

The following information was transmitted in a note from DCC Bolenge, 1969:

The *Petit Séminaire* was created by the decision of the General Assembly of the Church of Christ in Congo, Disciples of Christ, during its annual meeting in July 1967. This decision shows the unanimous desire of the church and its concern about the pastors; education which should be reconsidered in order to provide to our church pastors now and in the future. Because our ecumenical project at Ndesha, Luluabourg, is still weak and slow, and also our participation costs very much, our General Assembly decided to have our own seminary here.

The seminary was intended to be final professional training for some students and preparation for future theological study for others. It was intended that some pastors and catechists currently working for the church would be accepted to further their education. The planned curriculum for the first two years included philosophy, literature, philology, Bible study, and church history. The last two years would have courses in systematic theology, moral philosophy, the history of dogma, religious sociology, and especially African sociology. Practical courses in preaching and pastoral responsibilities were included.

Visit of Elonda to U.S.

The general secretary of the Church of Christ (Disciples) of Congo, Paul Elonda, made his first official visit to the United States in January as head of the church. He arrived in New York City on Jan. 5, 1969, and returned to Africa early in February.

Mr. Elonda came from the Lotumbe area of the Democratic Republic of the Congo. A graduate of Congo Christian Institute at Bolenge, he studied for five years at the University of Strasbourg, France, where he earned a PhD degree. On his return to the Congo he was named associate general secretary of the Disciples churches, serving with Jean Bokeleale.

When Mr. Bokeleale was elected to head the Congo Protestant Council at Kinshasa in mid 1968 Mr. Elonda was named by the convention of the church as general secretary. He coordinated the work of churches with a combined membership of more than 250,000 Christians. The work included evangelism, education, medical, construction and financial programs.

On his visit to the States, Mr. Elonda spoke in churches in Washington, DC, Ohio, Kentucky, Indiana and Missouri. He visited the Christian Board of Publication in St. Louis, the United Nations and Interchurch Center in New York and conferred with staff representatives of the United Christian Missionary Society in Indianapolis. He spoke briefly before the board of trustees of the United Society and led the morning chapel service at

Missions Building on Jan. 28. He also took part in a forum at Christian Theological Seminary, Indianapolis.

Notes

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4. Ben Hobgood, *World Call*, September, 1961.
5. Garland Farmer, report to DOM Board.
6. Don Angle, Letter to his parents, DOM Board docket, March 1963, p. 4.
7. Jack Barron, "A 'Best Dressed Man' in Congo", *World Call*, February, 1964, p. 24.
8. Lou Harris, Missionary Letter, July 20, 1962.
9. "Ministers for the Troubled Congo", *World Call*, March 1963, pp. 12-13.
10. Lou Harris, Missionary Letter, November, 1963.
11. Strategy of World Mission, Manual of Division of World Mission, UCMS, 1961.
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15. "New Congo Bookstore A Symbol of Progress", *World Call*, July-August, 1966. p. 39.
16. Keith Fleshman, essay; unpublished, undated.
17. Allan Byerlee, Missionary Letter.
18. Keith Fleshman, "A Gift From Congo", *World Call*, November, 1964, p. 11.
19. Ben Hobgood, "History of Protestant Higher Education in the Democratic Republic of the Congo", Paper presented to the National Conference on Protestant Higher Education in the Congo, 1998.
20. Jean Bokeleale, "Open Letter", *World Call*, April, 1965, p. 10.
21. Gertrude Shoemaker, Missionary Letter, *World Call*, March, 1965, p. 36.
22. Philippe Kabongo-Mbaya, "*L'Église du Christ au Zaïre*", Paris, *Éditions Karthala*, 1992, p. 197.
23. Mr. & Mrs. Carl Fleshman, Missionary Letter, *World Call*, September 1971, p. 30.
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25. Louise Depew, "How Eager They Are to Learn!", *World Call*, January, 1960. p. 33.
26. Mr. & Mrs. Carl Fleshman, Missionary Letter.
27. Helen Gilbert, "CWF in Congo Is EBB", *World Call*, February, 1966, p. 33.
28. "Ministers Meet in Congo", *World Call*, October, 1966, p. 40.
29. "Missionaries Held as Hostages During Civil War in Congo--Danger from Both Sides", *The Christian*, September 17, 1967, p. 20.
30. Robert Nelson, "A new sense of brotherhood", *World Call*, May, 1968.
31. Paul Elonda, "Christianity Confronts African Traditions", *World Call*, March, 1968, p. 17-18.
32. Gene Johnson, Missionary Letter, November 1968.