

THE YOUNG WOMEN.

LESSON II. AN AFRICAN TRAIL.

Aim: To increase our desire to free the Bulu from the crippling force of slavery to things of goods, sex, fetish.

I. (3 min.) **What I remember of Chap. I.**—The most famous pioneer African missionaries. Their physical, intellectual, social, spiritual qualifications. Their trail. Their life, greatness of soul. Revive appreciative sympathy for them and stir wish to study people among whom they work.

II. **Devotional.**—Reading: Isa. 35. Rev. 3: 8. John 8: 32. Suggested Hymns: "O God of Bethel by Whose Hand," Livingstone's favorite; "Home, Sweet Home." Prayer: For those people caught in a net of custom, idolatry, fear, and for the missionaries who go to set them free.

III. Chap. II.—**The Bulu.**—A drama of a neighborhood and tribe under "new things."

1. **General Knowledge of Bulu:** Of Bantu race. P. 49. Use map showing different tribes and what the Pagan zone includes. P. 72. Natives are savage or semi-civilized, on a low plane intellectually, morally, spiritually, but they have great possibilities and are worth working for. Ten tribes in our neighborhood. Bulu is of Fang division (Encycl. Br. "Fang.") Has conserved (1) speech—not among flower of Bantu—detected by word "hen". Remarkable for conciseness of expression. Colloquial, musical. Fits Bulu. P. 52. (See Encycl. Br., "Bantu Languages.")

(2) three racial ideas—the Bulu yoke—lust of gain, women, fetish. P. 52, 73, 75. Mental and moral degradation of fetishism, Dec., 1917, Review of Reviews. Nassau, "Fetichism of W. Africa," chap. I. Patton, "Lure of Africa," P. 137-144.

2. **A Paper on Fetishism.**—Common bond of slavery of man and woman. Among the Congo tribes, Fetishism takes the place of religion. A Fetish is not an idol, nor the symbol of a god. It is something—and it may be almost anything—which is supposed to be the abode of some unknown power which can help or harm its owner. Some Fetiches are used in sickness and may be worn on the person to protect the wearer from all sorts of ill-fortune and danger. There are also fetish trees and rocks. P. 66-68. Tell story of Ndongo Mbe's father. P. 67.

3. **The Host and Hostess of the Hut.**

(Place huts made of brown cardboard on table—one larger for the Palaver-House. Let the younger members of society prepare these. On entering, give the sad little greeting found on title-page.)

(1) **Headman**—I wish to picture to you the Bulu man. P. 90. You have my portrait. N. B., magnificent physique, arrogance and power of face. I invite you to sit with me in the Palaver-House—Talking-place. Lige "gate of city" in Bible times, or courthouse of our day. While I tell my life story—my origin. P. 51. I show I am master (a) in my dress. P. 53. (b) in my town—huts, palaver. P. 54.