

# The Nigerian Chronicle.

No 38 VOL. IV.

AUGUST 2, 1912

Price Three Pence

## Bank of British West Africa, Ltd.

ESTABLISHED 1894.

Bankers to the Governments of the Colonies of the Gambia, Sierra Leone, the Gold Coast & Lagos [Southern Nigeria], & to The Imperial Govt. in Sierra Leone.

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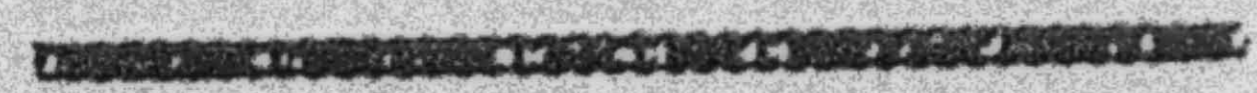
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E. J. Alex: Taylor.

Hon. Secretary to the Committee.

Victoria Road, Lagos.

April 9, 1911

# The Nigerian Chronicle.

a weekly review of progress in politics, commerce and of general news especially as affecting the two Nigerias.

edited by Chris Johnson.

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*Kemala House  
Binta Street, Lagos,  
Southern Nigeria.*

**TO SUBSCRIBERS.**—In the work of gathering news and notes on current events the Editorial Department of THE NIGERIAN CHRONICLE solicits the co-operation of subscribers and advertisers from whom they will always be pleased to receive information personal or general likely to interest readers.

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## NEWS OF THE WEEK.

### HOME

The following Bills are about to be introduced into the Legislative Council—"An Ordinance for regulating Theatres and other places of public resort"

"An Ordinance to amend the Pension Ordinance."

"An Ordinance to provide for the imposition of a Stamp Duty on the Capital of Limited Companies."

"An Ordinance to amend the Probates (British and Colonial) Ordinance."

"An Ordinance to provide for the preservation of order on the ships and wharves of the Marine Department."

The Public Meeting which was to have been held on Saturday last, at the Glover Memorial Hall, to consider ways and means to promote a permanent local memorial to the late Dr. Edward Wilton Blyden, is postponed for tomorrow the 3rd instant at 3 p.m.

It is said that in consequence of the shifting of the channel and the experience of the Life Boat Moseley outside the bar on Wednesday last late letters could not be sent on by the Homeward bound Steamer yesterday. A good many people who are in the habit of taking advantage of this provision were thus disappointed.

The condition of the bar channel apparently has not been improved—the dredgers finding it impossible to get into a position where they can be set to work. Branch Steamers have to watch their chances in entering into, or going out of, the harbour.

Latest information from Sierra Leone is to the effect that an Ordinance has been introduced into the Legislative Council there and read a first time meeting during the session. The Ordinance is to provide for the Municipal Council of that town to be the Sierra Leone Government. The Free town Municipality is also to be put under the control of the Government.

### FROM THE EDITOR'S POST BAG.

"What do you think of the amalgamation of the two Nigerias, will it work for good or ill? I gather it will have to be a case of reciprocity—the harmonious working of which will depend largely on the Administrator. According to all accounts Sir F. Lugard seems a likely man and I hope from my heart that he will prove more sympathetic towards your race. If he does not, then his reign will be lacking in what I consider the main thing as the last Administration has been."

## Letters to the Editor.

### A Traveller's Experience and Prayer for Reformation

TO THE EDITOR OF "THE NIGERIAN CHRONICLE."  
Dear Sir,

I have just returned from a tour through the Hinterland countries. I have been absent now for over twelve months and I think it necessary for me to bring one or two facts to the notice of your readers which have impressed me and upon which I found the natives are greatly agitated and sore.

The first point is the restriction that has been placed upon people living in small towns, villages and hamlets, and near to some forest areas from killing wild animals with a gun even when they broke into the village and attack the folks in their dwellings. The idea of the restriction is to preserve game for some sportive visitors who may come to this Colony on a hunting expedition and obtain licenses for game from the Government. What I say is that if the authorities are desirous of farming a revenue from this source they

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# The Nigerian Chronicle

## THE GOLDEN RULE.

The ultimate end of human actions is to secure its own good. The natural way by which this is attained is the striving to make every object outside of the individual contribute to this end. But it is impossible for man as a social animal to press every object to his service for his own individual ends. His relation as parent, brother, husband, wife, citizen and "neighbor" necessarily brings him into contact with his fellow men. As parent, husband or wife he or she becomes the bread-winner or the caretaker of the home; and as such must necessarily supply the individual needs of others. The true citizen is the man that gives out of his time, talent, labour and knowledge to further the progress of his race and country.

No individual deserves the appellation of a "neighbor" who is not prepared to make sacrifices for the general good of his fellow man of whatever race colour or creed. He is a misanthrope of whom it can be said that he has never gone out of himself to be of service to any human being. For such a man existence is impossible. "No man liveth unto himself" is nature's great law. Even where a man refuses to expend any energy of any sort or ever for the good of his fellow creatures in reality he is expending it for him adversely. By withholding good from a fellow creature to whom you ought to be good you do him evil. And therefore whether a man wills or not he is working for or against some other people. But rectitude is this working for others is working for one's self. The farmer who toils hard to send his produce to the market for the benefit of the consumer is after all working for his own benefit. The Administrator whose legislation is directed for the general good of the people over whom he rules is after all creating less worry and anxieties for himself as would otherwise shorten his days. No man enjoys a better peace of mind than he who seeks the welfare of humanity. So that in the interest of self it is necessary to do to others as one would wish others do to him.

But there is a greater interest than self which a man serves by doing to others as he would others do to him. He elevates his universe of desires, of thoughts, and affections. His horizon is widened. He looks at man and things from the standpoint of the good he desires for himself; and, barring adverse influences directed against him his sole aim is the good of others.

Just the other day a writer propounded this philosophy that to keep a man in the mud is to be in the mud yourself. Illustrated, I believe it is this. Mr. A wishes Mr. B to be in the mud and so he ducks him in. His aim is that B should never come out of the mud while B's aim is to get himself freed from this position. To keep B there continually A must have to keep in the mud himself. In other words to be wicked to a fellow man is indirectly to work one's own ruin. A selfish Government however enlightened deteriorates in proportion to the same degree in which he is oppressive. The moral thermometer of an individual however high begins to run down the moment he does not to others as he would others do to him. This is nature's immutable law and it is eternal.

Continued from page 1

should not do it at the expense of the lives of the village folks who were being attacked by wild animals at any time of the day and night in their own houses. It is only those who have presence of mind can stand to club such animals; and the risks involved are always very great. The Government is both under a moral and legal obligation to protect the lives of these people. The happiness of the greatest number is the best law, and all enactments in my opinion, that falls short of this and only contemplates the happiness of a few are bad laws.

Another fact that arrested my attention is the private feeling of the people with regard to the proposed legislation—the vesting of the ownership of native lands in the British Government. Sir, I am sure the authorities who are pressing this innovation will be ashamed to know in what opinion these poor natives of our hinterland whom they regard as untutored, ignorant, savage, and uncivilized, hold them. They say they are quite prepared to work their forests themselves and supply all foreign markets with their produce provided they are encouraged by the merchants paying fair market prices for them. The palm trees, rubber, and other forest products are the results of the labours of their ancestors. As the man who claims their lands from them must lay claim also to these perennial plants, it will be depriving them of the prop that sustains their lives and leaving them paupers to be perpetual hewers of wood and drawers of water. The natives cannot as yet reconcile themselves with the fact that such a proposal can come from an enlightened Government professing to be beneficent and humane towards natives. The high opinion they have always entertained of the British Government must necessarily be altered and it is a pity that this should be so in saving the interest of only a few people.

That these wrongs among so many others may be righted is the earnest prayer and wish of your correspondent.

A TRAVELLER.

### Suggestion for the formation of A West African Press Association.

TO THE EDITOR OF "THE NIGERIAN CHRONICLE"

Dear Sir,

I am sending you the attached cutting from the "GOLD COAST NATION" of July 18 with reference to the suggestion made in your issue of July 6 by a correspondent. Considering the important part that public opinion plays in determining Government policies of the day in Europe and as the laws and policies by which we are governed, emanate from that quarter it is essentially necessary that everything that would make that opinion more forceful be encouraged. The individual Press of the Colonies is doing its best in its own way; but with an Association formed, by means of which the Leaders of our public opinion may meet and discuss matters that are of vital concern to the well being and good government of West Africa, far greater good may be effected. I endorse the opinion of your previous correspondents and I hope there will be no difficulty in the way of the few Editors that we have coming together to make their voices more telling. "In unity there is strength."

Thanking you Mr. Editor in advance for giving publicity to this letter and enclosing

Yours faithfully,  
HORACE.

Continued on page 7

## ABOUT THE FOREST BILL.

### THE GOLD COAST DEPUTATION IN ENGLAND.

Our readers no doubt will be pleased with the following information which we culled from the "Gold Coast Leader" showing the progress of the Deputation that left Cape Coast recently for London to represent at the Colonial Office the native view of the Forest Bill. The result of this investigation must determine the Government land policy in this Colony notwithstanding that all efforts are being put forth to force the Forest Bill upon an unwilling people. Officials are using the influence and power of their position to coerce, with a view that in the event the laws are rescinded they would have acquired some authority which may not be taken from them. This surely is tyrannical and we would like to invite attention to the fact. In view of the investigation that is going on, it is nothing but right for the Government to suspend all action until the whole matter is settled. We are sure that our readers will wish the Gold Coast Deputation every success and pray for more fuel to our fire and the benediction of the God of our Fathers.

#### "THE DEPUTATION IN ENGLAND"

"We proposed this week dealing with Mr. Morel's article we published last week (Principles Obata) but by the "Tarkwa" which came in last Wednesday morning some interesting news reached us about our deputation in England which we think we should give to our readers, not only for them to know something of what our men are doing but if possible to encourage our hands. "E. D. M." we have always with us. It appears that the deputation did not allow the grass to grow under their feet, but addressed themselves to their task almost immediately after their arrival.

About the 28th of June they waited on the Secretary of State (Mr. Harcourt) led by the counsel engaged by the English Solicitors—Mr. Tim Healy M.P. a well known Parliamentary member of the Irish Nationalists. We are pleased to find the Chairman of this District (the Rev. W. R. Griffin) taking such a keen interest in the deputation's work; indeed he was with them as a member of the deputation, representing the Wesleyan Mission House in London which has great interest in the welfare of our people.

We are told that Mr. Harcourt received the deputation in a most courteous way and listened very patiently for an hour whilst Mr. Healy most ably argued our case before him, and from the reply he gave it is perfectly certain that the Bill will have to be altered and amended if not disallowed altogether.

Of course the great question is as to whether our Government have jurisdiction so far as to be able to pass such a Bill at all and that is a point that the law officers of the British Government will have to advise on and whom Mr. Harcourt must have to consult. At any rate the deputation will have achieved a great good in many ways even if it does not succeed in completely upsetting the Bill.

Our readers will remember that we made so much noise about the Special Commissioner travelling in the same steamer to England with our Mining Magnates notably the Honourable Giles Hunt; it appears that the Secretary of State's attention was called to this fact which elicited from him the satisfactory piece of news that as far as he could use the Special Commissioner's

Report was strongly in favour of the Natives. Such reports as these, whatever may be the issue, are indeed encouraging, and to be thankful for small mercies, so far, we thank Heaven and take courage. We must not be too sanguine, at this stage at any rate, as to the results of our deputation's work, but this much however we can do—to leave our cause in the hands of Him who is always on the side of Right and Justice."

## LEGISLATIVE COUNCIL PROCEEDINGS.

TUESDAY 18TH JUNE, 1912.

*Continued from our last issue.*

The Honourable Acting Attorney General in moving the first reading of the Bill entitled "An Ordinance to amend the Survey Ordinance" said:—Your Excellency, Section 8 of the Survey Ordinance is amended, but sub-sections 1 and 2 are practically a re-enactment. It was necessary, however, to add a proviso at the end of sub-section 1, and so it was thought to be more satisfactory to repeal the whole section and insert a new one. The original section provided that no plan could be admitted in evidence in any Court unless it was made by a Surveyor appointed or licensed under the Survey Ordinance. Under the proviso in this Bill a plan not made by a Surveyor appointed or licensed under the Survey Ordinance may be admitted in evidence, but judgment will not be given based on such plan. And then there is a further proviso to sub-section (1) which gives the Governor power to exempt any place in the Protectorate or any class of places from the operation of the sub-section.

Section 19 of the Principal Ordinance has also been amended so as to provide for notification being made by owners and occupiers to the Commissioner of Lands, as well as to a District Commissioner or Police Magistrate, in case of the removal or destruction of boundary marks.

Certain sections have been added after section 21. These sections deal with the removal and disposal of beacons by persons who are unauthorised to so remove and dispose of them, and the failure to re-cover covered beacons by persons authorised to uncover them. The principal object with which the Bill has been presented to Council is the preservation of these survey marks and beacons.

A section has also been added providing a penalty for obstructing surveys. I beg therefore to move that the Bill be read a first time.

The Acting Colonial Secretary seconded.

Motion put and carried. Bill read a first time accordingly.

The Acting Attorney-General moved the second reading of the Bill.

The Acting Colonial Secretary seconded.

Motion put and carried. Bill read a second time accordingly.

The Honourable Acting Attorney-General in moving the first reading of the Bill entitled "An Ordinance to amend the Law with respect to persons carrying on business as Money lender" said:—Your Excellency, This Bill is modelled to a great extent on the English

Money-lenders Act of 1909. I think honourable members will agree that it is a Bill which is much required in Lagos. I am told that money-lending is very much on the increase and I know, from my experience in the Police Court, that the rate of interest charged is generally 6d. a pound a month, which works out at something like 83% per annum. Moreover the repayment of these loans is in many cases secured by mortgages of freehold property. That seems to me to be absolutely unconscionable and we want to provide against such unconscionable transactions. It is true that there is a section in the Supreme Court Ordinance—section 16A I think it is—which enables the Court to give judgment for such an amount as it considers just when an agreement is brought before it for the payment of interest which it is of opinion is too high, but we want something more, and that "something more" is, I think, provided for by the second section of the Bill before Council. This section empowers the Court to re-open transactions and go into the matter and see whether they are just or not, and if there is anything unjust, grant such relief as may appear necessary.

The next section deals with the registration of money-lenders. That is an important matter. It is desirable that we should know who the money lenders are, and the best way to find out who they are is to look up their names in a register. Penalties are inflicted for non-registration which I think will deter all money-lenders from breaking this section of the Ordinance.

Then there is another important provision with regard to inducing infants to borrow money. I do not know whether it is very much required in Lagos at present, but it is possible that with the advance of civilization its necessity may be more felt. It prohibits the sending of circulars to infants inviting them to borrow money. If anybody is proved to be guilty of such an offence he will be guilty of a misdemeanour and will be liable to both a fine and imprisonment.

Section 9 gives a definition of the expression 'money-lender' and I do not think there will be any difficulty in determining who comes under its terms. If any honourable member wishes to lend a friend a sum of money, say £100 and even charges him interest, he is not necessarily a money-lender as defined by this Bill. He must do more than that, he must hold himself out as a money-lender and he must advertise or announce himself in some way as carrying on such a business.

I beg to move that this bill be read a first time.

The Honourable Sapara Williams:—Your Excellency: I rise to second the motion for the first reading of this Bill. I think it is about the best Bill that I have seen laid on the Table of this Council for many years. This Bill will put a stop to the many Isaac Gardons we have in this community to day, and no doubt if this Bill had been in existence some years ago the career of many a man would have been saved, and instead of being forced to leave the town and go to places like Ibadan and other parts of the Interior in consequence of their goods and effects being sold for debts incurred on the most extortionate terms, they would have been men of standing in the community to-day. It cannot be denied, as the Attorney-General has said, that the rate of interest charged on loans is really exorbitant. Sixpence on a pound a month is the least charged, and that even on the best security, and not infrequently this rate goes up to ninepence or a shilling and more. Now you know what that means. It means that in a short time if the loan remains unrepaid, the interest accumulates until eventually it becomes greater than

the principal. In fact, this was the reason that prompted Sir William Nicoll when he got Mr. Speed to insert section 16A in the Supreme Court Ordinance and I think the section was drafted by him. It has never, however, been noted upon by the Court, but no doubt when this Bill comes into force the Courts will be bound to abide by its provisions.

This Ordinance, Sir, will be a great convenience to the community; in fact it will be quite a boon. What are some of the hardships at present suffered owing to the absence of legislation regulating money-lending business? You find a man, in all probability with honest intentions, desirous of starting a little trade. He goes to a money lender and obtains a loan in which he agrees to pay on, say, £50, 25s. every market of three days. That man does not make as much profit as the interest he has to pay and yet he is bound to secure to the money-lender, with interest, whatever he may have borrowed. How is it possible for one to get on under such conditions? I say, Sir, had this Ordinance been in force before this time a good many men who are now ruined would have been good traders to-day and a valuable asset to the community.

There was a case in the Courts only recently which serves to bear out my statements. A young gentleman had the misfortune to have judgment delivered against him for an amount close on £1,000 of which the principal was only about £490 and the interest, already paid, about £500! This unfortunate man has to pay for money which he never actually received. Of course the Courts could not do otherwise as there was no law on the subject. And what will be the result? If he cannot pay before execution is taken out against him all his property that he has will have to go.

The time is fully ripe for such legislation, and I heartily congratulate the Government on its determination to introduce it. Your Excellency, I have very great pleasure in seconding the motion for the first reading of this Bill.

Motion put and carried. Bill read a first time accordingly.

The Acting Attorney-General moved the second reading of the Bill.

The Honourable Sapara Williams seconded.

Motion put and carried. Bill read a second time accordingly.

On motion duly made and seconded the Council resolved itself into Committee and proceeded to the consideration of the Bill.

Clauses 1 to 6 passed.

Clause 7—Subsection (1) was amended so as to read, "The Ordinance shall apply to every loan by a pawn-broker of any sum of money not exceeding twenty pounds." Clause passed as amended.

Clause 8 passed.

Clause 9—The words "name or names" were substituted for the words "Christian name and surname or names" in line 3 of sub-section 1 (a). Clause passed as amended.

Clauses 10 to 19 passed.

Clause 20—The word "entitled" was substituted for the word "enter" in line 2. Clause passed as amended.

Clause 21 to 23 passed.

Clauses 24—The first clause of sub-section 1 (b) was amended so as to read: "If the applicant delivers back

to the pawnbroker the declaration duly made by him, and by a person identifying him, before a Police Magistrate, District Commissioner, or Commissioner appointed to take affidavits and declarations, the applicant shall thereupon have as between him and the pawnbroker, all the same rights and remedies as if he produced the pawn ticket." Clause passed as amended.

Clause 25—The words "police or other" between the words "the" and "court" in lines 31 and 32 were deleted. Clause passed as amended.

Clauses 26 to 34 passed.

Clause 35—The words "of the Districts, in which the applicant proposes to carry on the business of pawnbroking" occurring at the end of the clause were deleted.

Clauses 36 to 46 passed.

Clauses 47—The words "in such case" between the words "pawnbroker" and "may" in lines 12 and 13 were deleted. Clause passed as amended.

Clause 48—The words "Police Officer" were substituted for the words "superior Police Officer above the rank of Sergeant-major" in lines 1 and 2, and the words "If he fails to do so, he shall be guilty of an offence against this Ordinance," forming sub-section 2, were deleted. Clause passed as amended.

Clauses 49 to 52 passed.

Schedules I to III passed.

Schedule IV—The form of certificate prescribed under this Schedule was amended so as to read: "I A.B. Police Magistrate or District Commissioner for the District of.....do hereby certify that I do authorise the grant to O.D., of..... of a licence to carry on the business of a pawnbroker in the district of....."

The Council resumed and adjourned to Thursday the 27th of June at 2 30 p m

### The Rt. Hon. John Burns on the treatment of Native Races

SPAKING at the African Society's dinner on May 16th, Mr. Burns said, addressing himself especially to the young men present:—

"When I first went to Africa, I was determined to be upon good terms with the natives—and the keynote of my relation to them, whether it was at Old or New Calabar, Egga, Akassa, Bonny, or Lokoja, was based upon a sentence from Sir Francis Bacon's writing,—'The more noble the soul is, the greater its compassion hath.' And we can only hold Africa by our compassion for the natives, by our patience, by our sense of justice, by our commanding fair-play, by being the model and exemplar, relying less upon force than upon noble example; and if Nigeria is to be what Sir George Goldie predicts it will be, and what you, Sir Frederick Lugard, will do everything within the power of your great capacity to attempt, it will be due to the fact that men like Goldie and Lugard have taken that noble phrase of pity for the natives which I have quoted from Francis Bacon as the keynote of everything they do in the name of the British people, for the British race, and for the British Empire in all the relations we may have with

the races whom we govern and control. That this may be the spirit of every young man who goes to Africa I sincerely trust. I never had to raise my hand once, never had to use a firearm or any force whatsoever. I have got nothing but admiration and affection for the stately Yoruba and the industrious Kroo-boys; they earned my gratitude, they deserve my affection, and it is in that spirit we can conquer the affection, loyalty, and support of the native races of Africa. It is the only way in which we can keep it, and I sincerely trust no other way will ever be attempted."

*From The Anti Slavery and Aborigines Friend*

### The Anti-Slavery and Aborigines Protection Society.

As Chairman at the Annual Meeting of the Anti-Slavery and Aborigines Protection Society held at Westminster Palace Hotel on the 23rd April last Sir T. Fowell Buxton, Bart., the President of the Society after congratulating Mr. and Mrs. Harris on their return from an enterprising journey which had cost them so much self-sacrifice, said:—

"As the world went on, it became more and more contracted, and the civilized and powerful races were coming more and more into contact with the weaker races, and so it was increasingly incumbent upon them to see that that contact was carried on on Christian and philanthropic lines. They must have noticed the increased value of tropical products—India-rubber, cocoa, palm-oil, etc.—and that should remind them of the different ways in which the weaker races were oppressed, and exploited for the benefit of those who desired to acquire those products. Governments should see that all dealings with weaker races were carried out properly, and as they realized that Governments were largely influenced by public opinion, the value of a society like theirs came prominently before them. Information often came in a more or less scrappy way, and a good deal of concentration and consideration was needed to deal with it. He thought a remarkable instance of the needed and value of considering information that came to hand was that of the maltreatment of the natives in the district at the head of the affluents of the Amazon. In this connection they were indebted to the Editor of *Truth for first bringing the facts into prominence. At first the assertions were stoutly denied, but the Commission sent out by the Peruvian Government, followed by an English Consul, who was sent out by our Government, had confirmed and corroborated them; in fact, there was reason to believe the original information fell short of the actual truth.*

They had reason to believe they had the strongest sympathy of the heads of the Colonial and Foreign Offices, and the Governors of such great dominions as Canada and South Africa had shown their desire to carry out the progress of their countries with full justice towards the weaker races.

A constant source of trouble was the desire to acquire

land. A great deal of native cultivation was carried on under the tribal tenure, and it had been far too easy for settlers to say tribal tenure was no tenure at all. Yet tribal tenure was very common amongst our ancestors in England, and also in other countries of Europe, so they had no right to regard it as no tenure at all."

The Rev. F. B. Meyer D.D. who spoke next referred to the testimony given by two distinguished men in the House of Lords, Viscount Morley and the Archbishop of Canterbury, to Mr. Harris personally and to his impartiality. He paid also a tribute to the devotion of Mrs. Harris. In conclusion he is reported to have said he could not but think that when the years and the centuries had past, and these races had become great and strong—and there was no knowing to what they might come—in those days when those native races shall have grown as much by civilising influences as we ourselves have grown, then, he thought, this Society, and the names of those who had been associated with it, would not be forgotten in the great structure of a redeemed humanity.

Sir Arthur Conan Doyle who followed "felt sure that the journey of (Mr. and Mrs. Harris) would in the future take an historical form because it had given them definite information upon which, no doubt, the palley of this country would in the immediate future be modelled.

The Rev. J. H. Harris after thanking the previous speakers and characterising their 5000 miles tour through the Hinterland of this continent, through Portuguese, German, Spanish, French, Belgian, and British Colonies and the unprecedented task of going through what is known as the "Devil's Cauldron on the Congo" after the sun had set, said inter alia:—

"I do not wish to enter into a full statement to-day; I merely want to remind you of one or two facts in the Congo situation. The fact which stands out above all others is this, that it would be a fairly easy matter, should circumstances arise, or if it were possible to see another King Leopold arising, it is perfectly possible to restore the old system to the Congo territories, I submit, and we shall submit, that is a situation which must be prevented. (Hear, hear.) We must secure to the Congo natives the certainty of enjoying the rights to the natural products of the country and to the disposal of the labour of their hands. More than that I will not say to-day.

"Now there is in the West African Colonies one feature which has impressed us, and that is the growth of race prejudice; and you see that to-day wherever you go. We have travelled up and down the West Coast of Africa several times now, and the increase of race prejudice is one of the features which has forced itself upon us more than another in our journeys. It does seem to me that if that race prejudice is allowed to grow, more particularly in our own colonies, a very severe strain will be placed upon the loyalty of the natives in West Africa. I am sorry to say that the attitude of certain of the younger officials towards British merchants and towards native communities, is very different from that of ten or fifteen years ago. The only remedy which one sees for that condition of affairs is to give the native and the merchant communities, who, to say the least, are very

important elements in our colonies, a greater share in the administration of these countries. It is a matter of great regret, and has been for a long time, to our committee that the medical profession of the Gold Coast Colony should be subjected to such disabilities as prevail to-day. It is also a matter of regret to our Committee that one of our administrations on the West Coast has so far fallen, shall I say, from British ideals that it is possible for a paramount chief to be sent into exile, not only without any trial whatever, not only without any opportunity for defence; but, in spite of the fact that that old chief has been in exile now for over 12 years, and is to day blind and absolutely decrepit, he has never heard the reason for his deportation. We hope that our Colonial Office officials will see their way clear to make an inquiry into a case of that nature; and also into the position of the medical profession in the Gold Coast.

"I do want to say this, however, that in spite of these features which have caused us deep concern, the British administration constitutes a great example to all the other Powers in West Africa in its treatment of native races. But if that proud position is to be maintained, it is incumbent that we should watch more closely than ever certain administrative tendencies which seem to be the cause of that increase of race prejudice between natives and the white people. For, remember, the race prejudice which one notices on the West Coast, is unfortunately not confined to either one race.

Mrs. Harris, who was received with loud applause, said she would speak for a short time upon the two matters which had most impressed her during her journey, though they did not relate to the main object of her journey. The first was with reference to their visit to Southern Nigeria, and the second was the condition of the slave on the islands.

"In conclusion, Mrs. Harris said that Africa teemed with wrongs, between the white man and the black, which needed to be righted. The two questions she had mentioned were questions upon which they dared not maintain silence and at the same time think they had discharged their duty towards their neighbour.

## IS DENNETT'S FORMULA TRUE?

OR A CRITICISM OF HIS YORUBA CATEGORIES

BY CHRIS JOHNSON.

*Continued from our last issue.*

Mr. Dennett wrote his "At the Back of the Black Man's Mind" in 1906 and the criticism of some of the views expressed in that work I concluded in the article which appeared in the last issue of this paper. In 1910 our author continued to impart to his readers his own ideas about the Yoruba people in a new production entitled "Nigerian Studies" based on the same principle which has been already disproved, on assumptions which was clear to him at the time would not stand the test of investigation. "Secondary" and acquired instincts however long developed from contact with a foreign experience cannot work efficiently as original and "in-

herited tradition" would, backed up with the experience of ages. There can be no wonder therefore that he said in his explanatory chapter to this work "I sometimes find it impossible to explain many foreign words that will keep suddenly cropping up so that my collection of apparent facts at times resembles bits of a mosaic which the collector has to leave to his successor to put together." He was "fully conscious of the fault" of his production but believes that the ideas represented therein illustrate the correct mental outlook of the people he would describe; since "all his information is drawn from native sources on the spot." It is from this latter opinion that every Yoruba man who has made the history, religion laws, customs, myths, folklores &c &c. of his country a study must differ. In collecting his information, Mr. Dennett went through interpreters, save where he consulted native writers who themselves had no knowledge of the subject they were called upon to speak, nor of the principles of translation which can only be acquired after special training. The difficulty in the way of a would-be Yoruba interpreter, is great from the peculiar character of the language and it is not everybody that can cope with the situation involved. Without touching upon the other statements made in the "Explanatory" chapter which deals with the plan of the whole work I hasten to make the following observations on his first chapter.

In his list of Yoruba Kings, which up to the year 1825 number 85, he gave only 7 viz: Ajagbo, Abiodun, Arogangan, Atebo, Maku, Majotu, and Amodu. The one he gave as the first and to which he assigned the probable date of 1700 A.D. is the 12th from Saugo (Oro Olugbeye—Olugbade—Olufiran &c.) the first King of Yorubaland on this side of the Niger. The name Abiodun which came second on his list is the 14th from Ajagbo, which he placed the first on his list. The others came in correctly.

The cause of the expulsion of the Egbas from their original cities now known as Ibadan is not at all due to the fact that they "declared their independence" but to their giving shelter to a tribe with whom the Alafin through the Oni was then at war. The date of this occurrence or of the foundation of Abeokuta is not 1838 nor were the Egbas led to Abeokuta by Lishabi. Lijadu and George say that Lishabi was an Itoku man and so he was. Their stories of the deification of this hero agree; but differ in every respect from what was given by Mr. Dennett. Lishabi fought with the Oyo's and gained for Abeokuta its independence after the Melagu war when the Oyos crossed the Ogun river and were defeated. "The long threatened attacks on Abeokuta by Dahomey took place in 1851" and in the fight that followed up to 1860 the Egbas were not the worst for it so that the "Lishabi of Ikija referred to by Mr. Dennett cannot be the famous hero of Itoku.

Said Mr. Dennett "In 'At the Back of the Black Man's Mind' I pointed out that the Oungo was composed of a central Kingdom surrounded by other six states, also that each of these states was divided into seven provinces, six surrounding a seventh where the Fumo or Ohief of the sub-Kingdom resided.

He continued; "F.S., in the *Nigerian Chronicle*, in a paper entitled 'A Chapter in the History of the Yoruba Country,' writes:—'Yoruba is one of the seven countries or states which the Hausa people term Hausa Bokol (the vulgar seven) in contradistinction to Hausa Bekol (the Hausa seven); the latter term is applied to the original Hausa states and the former to seven countries or states originating from the same races as

the Hausa people, but which do not form part of the Hausa nation."

The latter statement has nothing to show similarity with the former. The author from whom "F.S." drew his information said:—

"Birnin, Daura, Góber, Kanó, Katsena, and Zézz-g, are the well-known original seven Hausa states, the 'Hausa bókey' (the seven Hausa), while seven other provinces or countries, in which the Hausa language has spread to a great extent, although it is not the language of the aboriginal inhabitants, are called jooon-ly 'lánsa bókey' (the upstart, or illegitimate); these are Zántara, Kéhibi, Nupe or Nyfi, Gwárl, Yáurl, Yóruba or Yariba, and Kerorofa."

There is nothing in the above to suggest that the aboriginal elements of these States are descended from a common stock. In my investigation and enquiries, I have been able to discover that the people inhabiting these States are composed of different elements tracing their descent from different quarters. The Yorubas say they have 4 brothers (Benin, Ila, Sabe and Iyopo) and 2 Sisters who were the mothers of the Owo and Ketu nations. Each brother became the eponymous ancestor of a nation inhabiting distinct Kingdoms in different parts of equatorial Africa as circumstances occasioned. There is no central Kingdom which is surrounded by six other States, and the fact of the number 7 occurring does not say that the disposition of the states are identical with those of the Oungo and arranged with an intention.

Said he:—

"It is possible, however, that Mussulman influence, at whatever date it first made its appearance, may have been the cause of the reorganisation of the religion of the pagan Yoruba. It was perhaps the means of putting Jakuta or Shango, the thunder and lightning God, in his place and the substituting of OLORUN, the owner of heaven, for that great Orisha—deified departed one."

"To this time, then, the Yoruba pagan may owe not the origin of his Orisha, but the order in which the greater ones have been handed down to the present generation"

The suggestion proffered by Mr. Dennett is wholly untenable. The deification of Shango took place after the tribes had crossed the Niger. Could he then tell us what was their Supreme Deity when they were living on the other side of the Kwara. The expression OLORUN is Yoruba and used by the so called pagans. It was imported into Christianity and Mohammedanism when the Yorubas embraced these religions. Our author has much to learn in the way of native religions to become competent to express opinion. You cannot establish a truth on supposition; an "it is possible," "perhaps," "may." The order of the Odus has always been what it was from primeval times.

To be continued

Continued from page 2

ENCLOSURE.

From the *Nigerian Chronicle* of July 5, 1912, a correspondent drawing inspiration from Dr. Akiwande Savage's speech at the Valedictory Tea recently given to the members of the Deputation to London suggests the formation of a *West African Press Association* composed of Journals, etc. in the Gambia, Sierra Leone, Gold Coast and United Nigeria. GOLD COAST NATION.

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**R. J. Alex: Taylor,**

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## NEWS OF THE WEEK.

### HOME

His Excellency the Acting Governor and Staff returned to Headquarters from the Central Province yesterday.

The following Bill is also about to be introduced into the Legislative Council:—An Ordinance to prevent the sending of unseaworthy ships to sea.

A mixed train is now being run between Iddo and Lafenwa Stations.

**OBITUARY:**—Dr. E. H. Read, Senior Medical Officer, (Opobo) at Bonny, on the 5th July, 1912.

At the public meeting held at the Glover Memorial Hall on Saturday last the 3rd August at 8 p.m.; at the instance of the Rev. Dr. Mojola Agbeli, the Honourable O. A. Sapara Williams in the chair, the following resolutions were unanimously adopted:—

1. That a General Public Subscription be raised for a memorial to the late Dr. E. W. Blyden.

2. That a Committee to be known as the Blyden Memorial Committee, having one third of its number as quorum, vested with power to add to its number, and with power to decide on the nature, shape, style, or manner of the memorial, be appointed to carry out and bring to an issue the purpose of the meeting.

3. That a general meeting be called when the purpose has developed and the committee has completed its work, or at such a time as in the judgment of the committee a General Meeting is considered necessary.

The following persons were appointed a committee accordingly:—Hon. O. A. Sapara Williams Chairman; B. J. Sawyer Esqr, Vice Chairman; Dr. Mojola Agbeli, Messrs J. K. Coker; T. L. Harrison; Revs J. G. Campbell, J. A. Lakeru, Messrs Wallace Brown, E. A. Ojo and T. B. Dawolu Secretary. Addresses

unfolding the many efforts and varied labours of the late Dr. Blyden on behalf of his race and people were made by the chairman Hon Sapara Williams, the Right Rev Bishop Johnson, Alfa Dabiri and others.

It is reported from Absokata that a general meeting of the people waited on the Alake at the instance of the leading farmers and other influential men of the country to discuss with him the news that is current about the British Government's proposition re. their lands. The British representative who was present at the meeting gave the usual stock excuse.

THE AFRICAN TIMES AND ORIENT REVIEW is the name of a new monthly now published in London the Editor of which is Duse Mohamed the author of "In the land of the Pharaohs." The paper is devoted to the interests of the Coloured Races of the World and it is hoped that through its pages the voices of millions of Britains enlightened dark races may be heard; and the man who would be well informed as to native aims capacity and development may receive information. The first number which has reached us bids fair to a good beginning and one may rightly hope under so able a management as that of the Author of "In the land of the Pharaohs" for a successful career to so able an enterprise in the field of journalism. We commend it to the support of all. The Annual contribution is 4/- which may be forwarded to "The Manager The African Times and Orient Review," Eldon Street House, London E. C.

Mr. Mohamed is an Egyptian through his father and a Sudanese through his mother so that through the pages of his paper one may rightly hope for genuine sympathy.

Last Monday was observed as a Bank Holiday.

# The Nigerian Chronicle

## The Present Position of the Land Question.

It is necessary for us always to keep to the fore the land question in West Africa and the position to which it has attained. It will be remembered that the pretext set forward for "protecting" the lands of the native by converting them to Crown Lands is different for different places. In Northern Nigeria the country is said to devolve on the Crown by conquest. In Southern Nigeria it is the introduction of foreign capital and the prevention of falling economic trees by unscrupulous natives and the indiscriminate destruction of wood for fuel. On the Gold Coast it is because the Natives harter away their lands to concessionaires and for that matter would leave their future generations landless. In the Sierra Leone Protectorate it is the introduction of capital.

In Northern Nigeria the native inhabitants knew next to nothing of such Government land measures and it is a question whether they are aware of what they had lost and so no steps were taken to show their disapproval. The committee which sat, composed entirely of foreigners, had matters all their own way and that easily. Added to this the native rulers of the country are not indigenes of the soil.

On the Gold Coast evidence was given by natives before a Special Commissioner sent out by the Secretary of State owing to the step the people took in engaging Solicitors in England to plead their case. This movement was also backed up by a Special Deputation from the people which is now in London to strengthen the hands of their Solicitors.

In Southern Nigeria resolutions were cabled to England from several public bodies expressing their feelings on the matter, requesting that native evidence be taken before any Act is formulated by the Commission appointed to sift the whole question and make suggestions to the Government. And so far as we are aware Southern Nigeria is preparing to adopt all constitutional steps to push forward and plead their case as occasion may demand.

And not only the natives but their friends and well wishers in England such as the Anti-Slavery and Aborigines Protection Society are straining every nerve to secure for the natives their rights to the ownership of their lands. It is due to these true friends of the natives that native evidence is considered an essential part of the enquiry.

The latest information is to the effect that Mr. T. F. R. Jones, Barristers Hayford and Brown and Dr. Quartey Papafio will give evidence before the commission not however in their official capacity; and that for Southern Nigeria Native evidence is to be taken probably on the spot. This is the present position of the question so far as we are aware. If the latter information holds we hope the arrangements will not be of the nature of the Belfield Commission which sat on the Gold Coast sometimes where everything was done in Umuera and officially paid Interpreters were placed at the disposal of the Commissioner. The same arrangements made for the Ligor Enquiry ought for sake of fairness and in all righteousness to obtain in this case also.

## The Edward Blyden Proposed Memorial.

The resolution passed by the Meeting which was convened last Saturday at the Glover Memorial Hall to promote a local permanent Memorial to the late Dr. E. W. Blyden we have no doubt will meet with public acceptance and support. The late Doctor, every one will admit, was a great African indeed. As we expressed at the time of his death he was a man entrusted with a mission. His was a definite work; and his successes and failures during the stages of his existence depended largely upon how he kept within his line. His was the task to stir the hearts of his people to a realisation of what is their own and to compel the world to re-adjust its views about a down-trodden and despised people. Nature gifted him with a large brain and a broad mind which he employed only in suggestive thoughts but not in decisive actions. Whatever may be the different opinions held of him (and we had already expressed our own) there is no doubt that Dr. Blyden had served his day and generation. He was a man ahead of his times and in advance of it. It is therefore necessary that a memorial worthy of such a distinguished native be undertaken and contributed to by every true patriot. We therefore commend the scheme to the notice of every one and hope those who initiate it will be liberally supported.

## Letter to the Editor.

### About the West African Press Association.

TO THE EDITOR OF "THE NIGERIAN CHRONICLE."  
Dear Sir,

I am sending you another cutting, Mr. Editor, from the Gold Coast Nation on the subject of the proposed West African Press Association which has been suggested in the columns of your paper. The comment speaks for itself. As one who is deeply interested in seeing organised an association of that sort in West Africa, I hope to submit a few suggestions as a working plan believing also that those of your correspondents who have written on the subject will also come forward with their own suggestions. Meanwhile I remain,

Yours truly,  
HORACE.

#### THE ENCLOSURE.

The West African Press Association is again to the fore in the Lagos papers. It should simplify matters considerably. If the prime mover would formulate some tentative scheme as to objects and *modus operandi* the idea is a commendation devoutly to be wished, if it could be reduced to practical politics.

[We have ourselves seen the comment in the Gold Coast Nation to which our correspondent invites attention and we shall be pleased to hear from him as well as from all interested in the welfare of West Africa his promised suggestion. Ed. N. O.]

## The Southern Nigeria Census 1911.

The report of the Southern Nigeria Census for 1911 though coming late is a document that reflects great credit on the Superintendent, Mr. O. A. Birchwale the Commercial Intelligence Officer of this Colony and his collaborators. It speaks in this official of a high mental capacity for arrangements and a quick eye at figures. His organizing powers as Secretary of Agricultural Shows and his zeal and enthusiasm in the prosecution of his duties so far as have come to our knowledge marked him out as the proper person to be entrusted with such statistical work which he has accomplished with satisfaction.

Continued on page 2

## LEGISLATIVE COUNCIL PROCEEDINGS.

THURSDAY 27TH JUNE, 1912.

### PRESENT:

His Excellency the Acting Governor and Commander in-Chief, F. S. James, C.M.G., The Honourable the Acting Colonial Secretary, D. O. Cameroon, The Honourable the Acting Attorney-General J. M. M. Dunlop, The Honourable the Acting Financial Commissioner, A. S. Cooper, The Honourable the Acting Provincial Commissioner, Western Province J. Watt, The Honourable Dr. O. Johnson, The Honourable O. A. Sapara Williams, The Honourable Kitoyi Ajasa, The Honourable R. McNeill.

### ABSENT:

The Honourable the Acting Principal Medical Officer, Dr. J. A. Pickels, The Honourable the Provincial Commissioner, Central Province Major H. U. Moorhouse, D.S.O., The Honourable the Acting Provincial Commissioner, Eastern Province, A. B. Harcourt, I.S.O., The Honourable John Miller, The Honourable J. R. U. Little.

### MINUTES.

The Minutes of the meeting held on Tuesday, the 18th June, 1912, were read and confirmed.

### PAPERS.

The Acting Colonial Secretary laid the following papers on the Table:—

- No. 79 of 1912. Annual Report on the Telegraph Department for the year 1911.
- No. 80 of 1912. Annual Report of the Lagos Municipal Board of Health, for the year 1911.
- No. 81 of 1912. Annual Report on the Ibadan—Oyo Motor Transport Service for the year 1911.

### BILLS.

The Council resolved itself into Committee and proceeded to the further consideration of the schedules to the Bill entitled "An Ordinance to regulate the Business of Pawnbroking," the various clauses of the Bill having been passed at the last sitting of the Council.

The words "On any loans made under this Ordinance" were substituted for the words "On loans of forty shillings or under, and on loans above forty shillings as to which there is no special contract," in Part I of the second schedule. Schedule passed as amended.

Enacting clause passed.

Title settled "An Ordinance to regulate the Business of Pawnbroking."

The Council resumed.

The Acting Attorney-General moved the third reading of the Bill.

The Acting Colonial Secretary seconded.

Motion put and carried, Bill read a third time accordingly.

Question put that the Bill do now pass. Agreed to.

On motion duly made and seconded the Acting Colonial Secretary and the Acting Attorney General

were appointed a Sub-Committee to present the Bill to the Acting Governor for his assent thereto in the name of the Sovereign.

The Council resolved itself into Committee and proceeded to the consideration of the Bill entitled "An Ordinance regulating the Importation, Sale and Manufacture of Spirituous Liquors in areas to be hereafter defined."

The words "and wines," "or wines," and "wines and" were deleted wherever they occurred throughout the Bill.

Clause 1—The short title was amended so as to read "The Liquor (Prohibited Areas) Ordinance." Clause passed as amended.

Clause 2 passed.

Clause 3—The words "It shall be lawful for the Governor by Order made with the consent signified by resolution of the Legislative Council to declare" were substituted for the words "The Governor in Council may by order declare" at the beginning of the clause. Clause passed as amended.

Clause 4—The words "or by natives specially permitted to do so by the Governor for their private use" were inserted between the words "use" and "or" in line 3. Clause passed as amended.

Clause 5—The words "or natives holding a special permit from the Governor under section four" were inserted between the words "non-natives" and "desiring" in line 1, and the words "in the case of non-natives" were inserted between the words "or" and "for" in line 4. Clause passed as amended.

Clauses 6 and 7 passed.

Clause 8—The words "Except as provided in section four" were inserted between the words "area" and "shall" in line 2. Clause passed as amended.

Clauses 9 to 14 passed.

Clause 15—The words "or native holding a special permit from the Governor under section four" were inserted between the words "non-native" and "giving" in line 1. Clause passed as amended.

Clauses 16 to 19 passed.

Clause 20—The word "Government" before the word "Gazette" in line 3 was deleted. Clause passed as amended.

### SCHEDULE.

Clause 1 (a) of the regulations was amended so as to read "to non-commissioned officers of the Southern Nigeria Regiment, and to European subordinates of the various Government departments, except on a permit signed, in the case of non-commissioned officers, by the officer commanding the unit, and in all other cases by the head (or officer locally representing the head) of their department."

Clause 2 of the Regulations was amended as follows: The words "the holder of a permit" were substituted for the words "an applicant" after the word "if" in line 6; the word "or" was substituted for the word "and" in the ninth line, and the words "such liquor or permit" for the word "it" in line 10.

Regulations passed as amended.

Forms passed.

Bill left in Committee.

The Council proceeded to the consideration of a Bill entitled "An Ordinance to amend the Survey Ordinance."

Clauses 1 and 2 passed.

Clause 3—The clause was amended so as to read, "Section nineteen of the Principal Ordinance is amended by inserting the words "as defined by Schedule B to this Ordinance" between the words "marks" and "erected" in line 3; by inserting the words "Commissioner of Lands" between the words "the" and "District" in line six; and by inserting the words "as the case may be" after the word "Magistrate" in line seven." Clause passed as amended.

Clause 4—The words "authorized in writing" before the word "to" in line 3 were deleted; the word "only" was inserted between the words "person" and "authorized" in line 21, and the words "or unauthorized" in the same line were deleted.

Clause passed as amended.

Schedule E.—Under Head V Boundary Monuments, the word "Government" before the word "Gazette" in the last line was deleted. Schedule passed as amended.

Enacting clause passed.

Title settled "An Ordinance to amend the Survey Ordinance."

The Council resumed.

The Acting Attorney-General moved the third reading of the Bill.

The Acting Colonial Secretary seconded.

Motion put and carried. Bill read a third time accordingly.

Question put that the Bill do now pass. Agreed to.

On motion duly made and seconded the Acting Colonial Secretary and the Acting Attorney General were appointed a Sub-Committee to present the Bill to the Acting Governor for his assent thereto in the name of the Sovereign.

The Council adjourned to Tuesday the 16th of July, 1912 at 2.30 p.m.

### *Mr. Coseley Hayford and the Pupils of the Mfantshipim School.*

We publish with pleasure the text of an address delivered by Mr. Coseley Hayford B.L., before the pupils of the Mfantshipim School, Cape Coast on the occasion of the distribution of crests and badges to the pupils. The "Great Englishman" referred to at the Head of the Wesleyan Mission, Gold Coast, is the Rev. W. R. Griffin Chairman and General Superintendent of that District whose name appears in his journal last week as accompanying the Land Deputation to the Colonial Office, Downing Street, last month. The Principal is the Rev. Mr. Sneath, M.A.,

"Rev. Principal Sneath, the masters of Mfantshipim School, and my young friends,—I thank Mr. Sneath for the opportunity of addressing you. The great Englishman who is at the head of the mission under whose immediate auspices this school is worked, together with the Principal and those who have co-operated with them, believe in equal opportunity for all, and that fact has contributed to the establishment of this school. Your recent successes when out of 39 candidates for the College of Preceptors Examination 37 passed with credit all one with hope that there are greater successes yet in store for you to achieve. But I do not propose speaking to you on this occasion

on matters scholastic. I rather would direct your attention to one or two traits of character which are indispensable to a successful career. We want men on whom we can rely, and if all your training does not produce that, there is yet a good deal to be desired. You know in the cricket field to be able to win the day, the captain must have men on whom he can rely, and so in the football team. In my student days I used to watch the rival crews of Oxford and Cambridge racing for the honour of their respective Universities. To fit themselves for the contest, they had to make a lot of sacrifices; and on the day of the great test how the men strained every nerve and how entirely did the captain rely upon every man doing his utmost best. So must it be in actual life; we must have men on whom we can rely in time of emergency.

Another thing is we must learn to be practical. I will tell you what I mean. Here is for instance your new grounds which are being laid out. It is easy to say, oh how nice it would be to have a beautiful lawn all bordered with flowers with comfortable seats here and there and do nothing oneself. But it is another thing to take shovel and hoe and level your grounds and put in the flowers yourself. There is nothing that I would have liked to be, if I hadn't gone to the Bar, than a farmer; after a day's hard work round the farm to be able to sit down and read and think free from the worry of innumerable calls. I tell you that there is a relief in seeing the flowers bloom that you yourself have planted that is worth all the trouble and care bestowed. You know at the great Tuskegee Institute, presided over by our distinguished countryman, Dr. Booker Washington, the students build their own houses, turn out the school appliances and furniture, grow their own food, and are independent of outside aid. If you cannot do quite that at present I should like to see you turn out such desks and plant for your new school premises which cannot be beaten anywhere. I am glad to hear from your Principal that you are entering heart and soul into the laying out of your new playground. We must feel the importance of useful labour. At the same time we want leaders, but how can we have them if you do not remain in school long enough for the Principal to complete the work of education in you? It may be that some parents can see how discouraging it must be to your masters for their work to stop short. I should like every student to aim at a first-class College of Preceptors certificate before leaving school. Aim high for "He who aims at the sky shoots higher much than he who means a tree." I should like some of you to aim at turning out men like Mr. Griffin and your Principal. I understand Mfantshipim School may be affiliated to the Cape University or to London or Manchester University. It ought to be possible for some of you boys to take your degrees and come and assist your Principal in teaching your brethren.

You will remember that a year ago, with the permission of the authorities of this school, a branch of the Mfantshipim Mbatraba Feku was founded at this school. Now I do not wish you to regard this as a novelty. There are several societies in this town whose members, whilst delighting in grand processions, are apt to forget the main objects of the Society. The training which you receive here is calculated to teach you the highest type of patriotism, and to assist this great work has the Feku been founded. Now, looking at the crest in my hand the first words I read are "Ma Sikambiw Ingina." That is a prayer, an invocation. Anyone who knows what he is about does not

pray at random. In prayer he utters the dearest wish of his heart. In the room of your Principal there is hanging the picture of Henry Wadsworth Longfellow. He wrote the immortal "Song of Hiawatha," and he represents Menlaunin the friend of man, coming to the hero and saying:—

"All your prayers are heard in heaven  
For you pray not like the others,  
Not for greater skill in hunting,  
Not for greater craft in fishing,  
But for profit of the people,  
For advantage of the nation."

That was truly the highest form of prayer; not that I may become this or that, not the enhancement of one's little self, but

"For the profit of the people,  
For advantage of the nation."

Such is the spirit in which you must utter the prayer "Ma Sikumbiw Ingina"—"Let the Gold Coast flourish."

The next thing that attracts our attention is the clasping, the shaking of hands. Men do not generally shake the hands of their enemies. The act of shaking hands indicates friendship, comradeship, sympathy, love. I wish you the boys of Mfantsipim to stand by one another now and in after life through thick and thin, inspired by a common bond of sympathy and respect and regard for one another. But I do not wish your respect and regard to stop there. I wish you to be kind and courteous to the stranger within our gates. If you meet a man just landed from the steamer, and he asks you to show him the Book-room, I should like to think you will take him and show him the way, and, after having done so, touch your cap and ask him if there is anything more you can do for him. The late Queen Victoria was a great woman. She won the hearts of the people of this country by her practical sympathy with them in their difficulties, and the same sentiment which animated her, we are sure, will be the guiding star to her successors. We want you to cultivate the spirit of loyalty, and in your consideration for the stranger within our gate you must embrace all nations. Under the hand clasp are the words "Gwin lwe kan." That is really your school motto, and it is so full of significance. He who would succeed in life must indeed learn to think and look ahead. Let that be your guiding principle if you wish your careers to be crowned with success.

The other branches will later receive banners, but to you, the premier school, will be reserved the honour of carrying the banner of the Feku. Now I do not wish you because of that to look down upon the other schools. I wish you to set the example of true humility, regard for others, and the spirit of helpfulness. Thus may you truly prove your school not only first in book learning, but in that higher culture which is the culture of the soul.

### *The Opening of the Roman Catholic Convent at Ibadan. (July 27, 1912.)*

REPORT BY AN EYE-WITNESS.

On Saturday the 27th July at 4 o'clock p.m. the newly erected Convent and School of the Roman Catholic Sisters at Ibadan were officially opened by the Revd. Father Louis Friess Superior of the Mission and the creator of the beautiful buildings.

The opening ceremony, attended by a good concourse of people of every denomination, was ably conducted by the Rev. Father Friess assisted by the Revd. Father J. Margrether and Rev. Father L. Ariall, Superior of St. Augustine's College at Oke-Aro Ibadan. Among the most prominent attendants were:—

R. O. F. Husband Esq. A.D.C., who presided in the absence of the Acting Resident, The Bala and Council's representatives, E. Oke Esq, the Ibadan Native Government Secretary, E. J. Ojelabi Esq Registrar of the Ibadan Native Court, O. Oromant Esq Government Postmaster at Ibadan, E. Ayo Vaughan Esq Deputy Registrar District Court Ibadan and some other distinguished Native and European Ladies and Gentlemen.

The sacred Hymns selected and chanted for the occasion by the well-trained choristers conducted by J. E. Shobande Esq R. O. Teacher and organist were: "Veni Creator Spiritus," "Te Jesus, Heart all burning," "Dear Children praise the Lord"—These graced the performances beyond expression. After the blessing of the convent and School the Revd. Father Friess delivered a very interesting speech which was responded to by R. O. F. Husband Esq, thanking the Revd. Father Friess and expressing kind feelings towards the Mission and the future welfare of all who are and will be connected with the convent.

The Guests were then treated with refreshments to satisfaction. Special credit was due to the worthy chief leaders of the Catholic Community viz:—Q. B. Dos Santos Esq J. B. Oosin Esq J. Nugwira Esq J. Grace Owaloante Esq, O. F. Ake Esq, Paul Ogunyinka Esq and F. Akilapa Esq who served as stewards on the occasion and satisfied every attendant. After the refreshment, Mr. O. Oromant in the name of the native guests who graced the proceedings by their kind presence, highly expressed in fine tone the pleasure they had of the order preserved by the Catholic Community during the function, praised the indefatigable labour that is being carried on by the Catholic Mission at Ibadan under the management of Rev. Father Friess and finally concluded with the wish of God's choicest blessing on the work so that in future when the Convent and School shall have trained many of our girls we may remember that Father Friess was once here.

Wishing the Revd. Sisters and their Girls every success as sung by the School children at the close of the ceremony in their memorable anthem, "Io Vivant Io Vivant!"

### *Speech delivered by Revd. Father Friess (Superior) On the day of opening of R. C. Convent Ibadan.*

Ladies and Gentlemen,

It affords me great pleasure to see you assembled in such a large number. Your presence at the opening of this convent and School is a kind of compensation for all the troubles and sacrifices which the Mission had to undergo in order to lead this work to a successful end. For a long time now we have felt the need of a real training School for girls in this large town. Many Schools have been erected in various parts of the town, in order to promote the mental and physical advancement of the male section of the community, and only one who has remained for a long time here, and is therefore able to compare the past with the present, can realise how much has been

done in this respect; yet, very little has been done for our girls. One single real training girls school has hitherto existed here, and you must admit, one school for so large a town is not sufficient.

The girls may, it is true, repair to the boys' school and receive therein a certain literary education. But woman's most important duties in life, they cannot be taught there, not speaking of the many inconveniences not to say dangers, of mixed schools.

Our principal aim, without neglecting their literary education, will be to form our pupils according to the model of the strong woman of whom, the Holy Writ says "The fruit of her hands and her work praise her in the gate." Our principal end will be to lead them to useful womanhood, to form them in such a way that they might be later on, caring and helpful companions to those who will choose them as their partners for life, that they might become wise and loving mothers, in a word, that they might become useful members of Society according to their state in life that they might be the joy and happiness of their household.

Ladies and Gentlemen, your presence here this evening leads me to the conclusion that you appreciate the work which is going to be done here and assures me that you will also, in future, encourage the teachers of this School by sending your children in great number and very regularly to School. For it is a fact, that if the teacher is thus aided by the parents, not only will they make his task easy, but they at all the same time promote the speedy progress of their own children.

I now in the name of the Catholic Mission beg to express my heartfelt thanks to all those who by their presence here have given a proof of sympathy to the Mission and more especially do I thank Mr. Husband for having deigned to preside over this opening.

I also beg to convey my sincere thanks to the Bale for having sent his delegates to represent him at the opening of this convent and School.

I also convey my thanks to the Resident, Captain Elgee, and Mr. Ross, the Bale and Council, for having had built the beautiful road in front of the convent.

Finally I beg to tender my sincere thanks to all those who, by their generous donation or any other means have helped us in the completion of these buildings.

We dedicate this Convent and School to the Sacred Heart of our Saviour, the great Friend of the little ones.

I declare now this Convent and School open."

## IS DENNETT'S FORMULA TRUE?

OR A CRITICISM OF HIS YORUBA CATEGORIES,  
BY UHRIS JOHNSON.

*Continued from our last issue.*

### CHAPTER II ON YORUBA IDEAS OF ORINATION.

Mr. Dennett opened chapter 2, by saying:—

"There are many stories of creation among the Yoruba, but the story which I have chosen to open this study on the Genesis of the Yoruba is remarkable, I think, owing to the statement of Oja that the three

parts representing God in Oration turned to stone when once they had set Oration going leaving the carrying on of the World, it would appear, to sixteen great Orisha." And what is this story which he learned from the Priestess through her relation Tagnu—his Deputy Ranger Edwards acting as interpreter. It runs as follow:—

"In the beginning two people made the world one Yemuhu and the man Orishala, the husband of Yemuhu who is also called Obaba Arugbo. When Yemuhu and Orishala came to the world they were afraid and they were accompanied by Ajajunq a person who was not made by anyone and who acted as a messenger and war chief. She, Yemuhu, was a woman whose business it was to fight the world.

"When Yemuhu and Orishala had finished their work of creation and their visit to the world they turned to stone—and when Orishala was about to turn to stone Yemuhu said she would also turn to stone *again*. But before they turned to stone Orishala had a ram tied to his waist by a rope and Yemuhu had a gourd or calabash containing the 16 snails (symbols of Odudua or Yemuhu) and when she turned to stone these sixteen snails became the head of Eleda "or Olurun" God—two of the names by which God is said to be known." When Eleda arose he noticed that Ifa (the first born of Yemuhu and Orishala) had no head. One day Eleda fighting with Ifa knocked him down and his head came out, then his chest came out, then his nose, then his mouth and eyes Orishala did this *i. e.* supplied the deficient organs.

Mr. Dennett selected the above story out of "many" and considered his "choice remarkable" because as he believed it supported the view he would express. But the actual story has been so transformed cast and over polished by him in order to suit his case as to become doubly fictitious. From the most authentic sources Yemowo is the Biblical Eve of the Yorubas—the first woman who was the first to come into existence and the chief of all other women who lived her times. She became deified for her services to women and was herself honoured by becoming the wife of the god Obatala. The Yoruba idea of Genesis is far different from that portrayed by Mr. Dennett. He has still to go through his stock to bring out their original notion of Heaven and Earth. How creation begins with the advent of a creator. He has to learn from their philosophy their idea of OLODUMARE who is their creator of all things, Lord and King of Heaven and Earth; of His pre-existence, of His selection and installation of Orunmila to a place second to Himself in knowledge power and wisdom among the gods before the earth took form.

Before the introduction of christianity or mohammedanism among the Yorubas, the term "Eleda" was used to connote "the head" or the Divinity that presides over human "Destiny." This presiding genius, ELEDA, the Divine counterpart in man it is held receives all orders from OLODUMARE concerning the individual over whom it is to preside just before man's advent into the world; and in this connection the choice of what shall befall the body belongs to it. The word as well as the idea was borrowed into christianity with a definite purpose. The Yoruba do not consider their Olodumare as a "Divine Ancestor" nor is he regarded as a Supreme nature power who hurls thunder from Heaven *e. g.* Jakuta or Shango. The idea behind the name is quite unlike that behind the Babil Uzamb which means the personal essence of the four primeval powers *viz:*—a cause man and female parts and an effect.

## THE SACRED STONES AT IFE.

The next point of interest in this chapter is his account of the "sacred stones at Ife" where he was told that these stones were departed ones. An old Olu called Olu together with his wife and son to avoid a war retired to a grove, died, and turned to stone. "Morimi and Alashe, mother and son, having also turned to stones are now worshipped as Orisha at Ife." "The story goes that when war was being waged against Ife, God threatened to destroy the city unless a woman with only one child and that a male was willing to sacrifice it." Morimi agreed to sacrifice her son and "when Alashe was about to be killed he and all his property were turned into stone." "In Ife," he continued, "all sorts of people and things are turned to stone." But not all such men and things turned into stones are objects of worship. It is therefore apparent that the capability of being turned into stone is a general quality possessed by men and things. Such a common property can never strike the mind of man as phenomenal. If some objects "turned into stone" are worshipped and others are not worshipped it argues that there must be something more possessed by those that are worshipped. Rather than find out the principle governing this idea of the people from their language as he did in the case of the Bavili, he started to make a wrong analogy based on what I have already disapproved in the case of the Benins.

It will be remembered that in "At the Back of the Black Man's Mind" he told us that "trees symbolise the Supreme God, the creator; the pillars represent the so-called Devil or procreator in three parts also. To read this idea into the minds of the Yorubas he found, outside the town, Ife, "Oranyan, a rounded pillar... with the remains of a second in two pieces by its side; also what may be the remains of a third. He asked the Olu if there had not been three pillars at one time; the Olu made him to understand there had been. He asked for the three sacred trees; but about this the Olu "hesitated." Later on he went into a grove where a woman had been praying and "found two mounds of stones with the stumps of old trees in the centre and the remains of another heap of stones." "This then," he concluded, "was the place where the three Oya trees had once existed." In the above statement the wish is father to the thought. Forms and figures are no essential qualities of matter. "Things," we are told, "are not always what they seem." It is wrong judgment to pronounce on any subject before the facts and essential properties associated with it have been examined.

He alleged that among the Benins pillars represent the Devil or procreator; and so "Opa Oranyan or Orunmila" being a pillar in three parts represent the procreative persons,—Father, Mother, Son—omitting to mention the Devil. He came about this phallic idea because he learnt that "Opa is sometimes used as a slang word for penis." I am sure if our people in the hinterland could read to understand Mr. Dennett's view of their religious conception of Orunmila or the deified ORANYAN (Ako gun Akin n'le Kilogun) they will simply excuse him for he is a foreigner.

The Yoruba expression for "stick" is IGI and the English meaning of the word "Opa" is Staff. "Opa Oranyan" therefore is "the Staff of Oranyan"; and it is with this meaning that the word "Opa" is used in association with Oranyan.

The name Ore does not mean "Spirit of the departed" it means "goodness," "benevolence," a kindly

disposition. In the mythology it refers to Alashe—of course not the "Alashe" who was turned into stone with all his property.

To be Continued.

Continued from page 2

The total population returned for the whole Colony and Protectorate after all adjustments were made was 7858689. Of these 2116 belonged to the military population and 3,673 to the Shipping. The density worked out at an average of 96.37 men to a square mile of land. Of the total population, 2940 were non-natives of West Africa.

The number of Europeans properly engaged in the Colony including those employed on the local bar and river steamers was 1648 of all classes. 706 were on ocean boats. Of the former number, 620 were Government Officials, 798 were connected with Companies, 191 Missionaries including ladies, 28 married ladies and 1 child.

In the Western, Central, and Eastern Provinces, respectively there were 2151483, 2107664, and 3296609 natives i. e. a total of 7855749. The predominant tribes are the Ibus and the Yorubas who together number about two-thirds of the population. The twenty largest towns are to be found in the Western Province with 967000. Then you have 450000 for the Central and 300000 for the Eastern. In the Western (Lagos) Province for practical purposes only one language (Yoruba) is spoken. In the Eastern Province there are no fewer than 82 tribes speaking 57 languages. In the Central Province 23 tribes and 18 tongues appear on the schedules.

The sex returns in up country districts were only estimated and not based upon actual house to house counting. The ratio over all being 46% males and 54% females or roughly 9 to 11. In the Ports where house to house counting was done the ratio was 57.6% to 42.4% or 4 to 3. The difference is accounted for by the large numbers of Kroo and other labourers employed on the seaboard, and traders from up country who come unaccompanied by their wives. The total number of Yoruba speaking peoples are 2,110,000 in the Western Province and 45,000 in the Central Province. Those claiming to belong to the Yoruba tribe numbered 2,145,000. The speaking peoples in the Central and Eastern Provinces numbered 3,105,000; the tribesmen being 2,761,000.

In chapter 2 you find particulars regarding the Lagos, Municipal area. The total population was 73766 as follows:—72703 Natives of West Africa, 608 Europeans 43 Asiatics and 112 other non-West Africans. One-fifth of the entire population was composed of non-natives of the Western (Lagos) Province.

Igbo, Nupes and Ilorins from Northern Nigeria number 6404. The number of male inhabitants scheduled is 39365 and female 33901 or 11 to 9. Infants number 5083 children 15891, young persons 9368 and Adults 43334. 2522 can read only; 9608 can read and write i. e. a total of 12130 or 16½% of the total population.

In point of religion there were 21155 Christians 26018 Mohammedans and 16000 Pagans. Comparing these figures with 1901, Christianity in Lagos gained by 4% upon Mohammedanism. Paganism remains in statu quo.

For Density and other interesting figures in this and other Ports we refer our readers to the actual report.

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April 2, 1911

# The Nigerian Chronicle.

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## NEWS OF THE WEEK.

### HOME

It is reported that a meeting of Legislative Council will be held next week.

The following additional Bills are about to be introduced into the Legislative Council:—An Ordinance to amend the Harbour Regulation Ordinance, 1908.

An Ordinance to amend the Births, Deaths and Burials Ordinance.

The date of the death of Dr. E. H. Rees reported in our last issue occurring on the 5th July has been corrected to read 5th August.

We understand that Mr. Belfield the Special Commissioner sent to the Gold Coast to enquire into the Forestry Bill 1911 in that place has already submitted his report to the Secretary of State. The report it is said contains no unfavourable statement with respect to native ownership of Land.

### FROM THE EDITOR'S POST BAG.

"Last week's African Mail is an interesting one containing some very sensible views of Sir William Neville Geary, Baronet—an Englishman. His sentiments are most of them decidedly African."

"On the Land's question..... These injustices do make us sick. Oh that we had as much power as we have sympathy things would very soon be altered."

"I am of course very grieved about this land affair. But in thinking over the matter it has struck me that it must be part of God's plan for your nation; and it may be that it is to bring about the spirit of Union in the community that is just a little lacking now. It may teach you all to set aside the little personal

jealousies that hinder your national work and unite together to present a strong front to these injustices.

"Oh that people on this side could know things as they are not as the Officials make them out to be. There is this new punitive expedition in Nigeria, somewhat vague, mentioned in the African Mail of last Thursday. 'All the villages, implicated were destroyed and there is no fear of further trouble. What became of the inhabitants of the villages and what did the white men do to cause the trouble? for I don't think even 'pagan cannibals' kill a white man without abundant cause. The horror of it all! Men forget there is a judgment to come but they will find it out some day when confronted with those they slaughtered.'"

### Gin and Currency in Southern Nigeria.

On the occasion of the twenty fifth annual meeting of the United Committee for the Prevention of the Demoralization of the Native Races:—

#### PAWNING CHILDREN.

Speaking for Africa, Archbishop Dennis (of Southern Nigeria) said that he had been a resident on the West Coast of Africa for nearly nineteen years. Referring to Onitsha, he said that gin was to be found everywhere. In their Christian work they were handicapped most seriously by the prevalence of gin-drinking. The position was such that in trading, when they want to market it was impossible to buy what

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# The Nigerian Chronicle

## THE ZARIA INCIDENT.

The Official account which appeared in the *Lagos Standard* of the 7th instant of the Zaria Incident is one which seriously involves the honour of the press and which requires that every step be taken to get at the bottom of the truth. We were approached at the time the incident occurred and were prepared to play our own part in calling public attention to the matter but for the fact that we called for certain statements which would have strengthened our hands in discussing the facts of the case but which we did not get as we wanted it. What we are however chiefly concerned with now is the imputation cast on the public opinion of the country and the man on whom the onus rest for removing it.

Without in any way intending to relieve our cotem of his own responsibility in the matter we think the sender of the telegram ought to come out frankly at this moment to verify the facts of the case as contained in his telegram. He ought to do so whatever may be the position he holds whether in the service or in a mercantile department. It will be base cowardice for him and those with whose consent the message was sent to keep back at this stage and so allow the press and for that matter future deserving cases to suffer. It is the custom with some people to rush to the press whenever they have grievances to air or some selfish end to serve; and they do not scruple to have anything done to compromise the interest of Journalism. We hope it will not be the case in this instance and that every thing will be done to save the good name of the paper which its jeopardises.

In this connection we may fitly emphasize the importance of the suggestion which has been made by our correspondents for the formation of a West African Press Association on lines similar to what obtains in other places. Article 7 of the suggested scheme provides for the appointment of "special and accredited agents in the different Colonies whose duty it shall be to gather and report proven and reliable information of occurrences in different parts of their Province to the headquarter of each Local Club whose official shall take necessary steps to transmit them at the first opportunity to the different Colonial centres." With such an agency there will be no chance for any one to impose upon public opinion. With the true facts of the case coming from this source one would be able to determine what credence is to be attached to reports received from people who are more or less interested and may like to make their case good.

As natives we should not afford to lose sight of the fact that we have friends in England who have a genuine interest in our welfare and would do everything to see our cause righted, and friends (?) who take the least advantage of any mis-statement to injure our cause. These men through the medium of the English Press try to implant erroneous ideas into the minds of their countrymen to satisfy their own greed and lust and willfully create a wrong impression of the native. It behoves us to be more wary. We have no doubt that the man who gave the news will come out to defend the situation.

Continued from page 1

they wanted without gin to give in exchange; and even when such business was possible, people could certainly always procure far better bargains with gin than in any other way. Even now, after cash had been introduced, gin was still used as a currency, and it was earnestly hoped the Government might see their way to make gin currency illegal, for this would be a great help to all Christian work in Nigeria. The speaker also referred to the terrible practice prevalent in that land, of pawning children. This was nothing more or less than a form of slavery, and it was a particularly bad form. The debts for which children were often given in pawn were usually contracted in obtaining gin. Drinking among the natives had certainly increased tremendously of late, and the Archdeacon urged that they should all unite in prayer to God concerning the matter, and should also do everything in their power to put an end to the liquor traffic. They could not say a word about the Congo evils while the drink traffic existed as it did in their own Colonies!

FROM "THE AFRICAN TIMES AND ORIENT REVIEW"

## Letter to the Editor.

### *Suggested Articles of the proposed West African Press Association.*

TO THE EDITOR OF "THE NIGERIAN CHRONICLE"

Dear Sir,

In compliance with my promise of last week I am submitting the following suggestions for the working of a Press Association which may be modified, extended, or altered as circumstances and other local conditions will allow.

1 That the Association be formed for the promotion of a mere friendly feeling, peace, and good-will among the peoples inhabiting the British West African Colonies,

2 To bring the native races together by creating through the medium of an enlightened Press a general interest in the affairs of British West Africa and especially in those affecting the races represented in the Association.

3 To give a better opportunity for the circulation and spread of reliable, accurate and genuine information about matters West African which would be of much assistance to the authorities and for the better Government of the different West African Colonies of the British Empire.

4 That the Association interest itself in all such elements as would make for the real development—social, political, and moral—of West Africa and her peoples and the progress of the world's interests represented therein.

5 That the Association should work with a view to the peaceful preservation of racial identity and a more extended and permanent knowledge of the laws, customs, and usages of the native tribes.

6. That every Public Press in West Africa repre-

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## THE PRESS AS AN INSTRUMENT OF PEACE.

By ALFRED H. FRIED, Vienna.

*Reproduced from the Papers on Inter Racial Problem.*

New ideas need publicity in the struggle for their realisation. In earlier times the number of those who were concerned about public affairs was much smaller than it now is. Publicity was, therefore, easier to attain. The propaganda of new ideas went from mouth to mouth, and was effected in meetings and by means of books. Great revolutions were brought about in this way. To-day it is otherwise. Interest in the development of things has permeated nearly every stratum of the population in civilised countries. There are now few who stand aside indifferently. The spoken word, oral propaganda, and the printed book, are now far from adequate to attain this very extensive publicity. The instrument we must use for this purpose is the Press. It is the Press that influences public opinion; but it is also the Press that puts the greatest obstacles in the way of new ideas.

Men of different countries and zones generally know each other to-day by means of the Press. Only the very few have occasion, in spite of the enormous development of commerce, to make the acquaintance of foreign peoples and lands by personal observation. Whatever they hear of them they hear from daily papers. In this way the Press has become the most important medium of communication. It forms views and judgments which spread with extraordinary speed over the whole earth. The overwhelming majority of the inhabitants of our planet hear and see through the Press what is occurring in various parts of the world.

But the extreme importance of the Press has no fitting recognition in the way in which it is organised to-day. As a rule, the newspaper is a business concern, like any other commercial enterprise. It serves either the material interest of the publisher or the interest of somebody that uses it for influencing the masses. This interest colours all its news and comments. Only what is to the interest of the controllers of the paper finds its way into the Press. Anything else is suppressed or—what is worse—misinterpreted. Hence the views of most men are to a great extent influenced by the interest of the few who run the paper as a commercial concern.

Certainly there is in civilised countries a Press that is conscious of its civilising mission, and does not need to flatter the moods of the masses or pander to their lower interests. These organs, however, are not yet as numerous as they ought to be in the interest of civilisation. Moreover, their influence on the masses is limited by the preponderance of organs that make a speculation of the lower tendencies of the general masses. The bulk of the people demand sensation. The journals, therefore, which pander to this demand will have the largest editions and make the most profit.

Hence it is that the far greater part of the Press in all countries, and especially those journals that appeal to the largest number of people, and are hungrily swallowed by millions of readers, take no interest in promoting civilisation and the peaceful development of peoples and races. Their only interest is to oust their rivals in providing the greatest possible sensations, and to secure the largest editions.

The consequences of this are most mischievous. In

the first place, millions of readers learn nothing of the great activity of civilisation in our times; for this action is not sensational, but slow and silent. Secondly, they learn all the more of uncivilised activity—of crime, violence, and unrest. They are led to form the erroneous opinion that the world is full of crime and is simply kept under control by force. Thirdly, the great haste with which news is published, in view of rival papers, leads to a good deal of inaccuracy, and the reader has a very bad account of the real events. Fourthly, the announcements very frequently do not correspond to facts. They are inventions. But when they have once been put in circulation by the Press, they persist obstinately in the minds of the readers, and things that never happened at all are regarded as realities.

The most mischievous effect of journals of this kind is in running counter to the peaceful development of nation and races. Peace and the normal tenor of international life are not interesting as a rule. Peaceful events have no element of sensation. Hence the Press that needs sensation as a condition of its existence has no interest in serving the cause of peace. It has all the more interest in inflaming peoples against each other. The mere danger of a bloody encounter, a war, or a revolution, attracts curiosity and ensures millions of readers. Any occurrence, therefore, that has an anarchic character, and is calculated to engender hatred and agitation, is described at the greatest length. The slightest embittered utterance is telegraphed. The most trivial detail that suggests the possibility of an international conflict is exaggerated and drawn out until the reader fancies that there is immediate danger of an armed conflict. These journals do nothing to allay public feeling and promote a better understanding when there is a conflict. Their interest is to fan the excitement and inflame the people. The worse the international agitation the more business will they do.

Although no war has taken place in Europe for forty years, and the majority of its inhabitants are, like the majority of civilised people everywhere, opposed to war, this section of the Press has, nevertheless, announced that war was about to break out at least two or three times every year. The failure of their prophecies does not seem to injure them. The general masses whom they reach have short memories; they see and hear only the events of the day. They have already forgotten the events of the previous week. But while they have poor memories, they have acute feelings. The hatred that is preached and instilled into them from one end of the year to the other takes deep root in their subconsciousness, and to-day the majority of the inhabitants of any country regard the inhabitants of other countries as wicked and criminal, worthy only of their contempt.

In this way all the views of a generation are poisoned. The Press to which I have referred is a poisoner of civilisation. The man who kills by poisoning is not only he who pours out the poison that may kill a man, but also he who prevents an antidote from being administered by time. That is the tendency of the sensational Press. They prevent the general masses from obtaining the information that would pacify them, and give them a more correct view of the life and activity of neighbouring nations.

This demand for sensation and the satisfaction of the demand by inflaming the masses are responsible for the frame of mind which now maintains the

illusion of armed peace—an illusion that keeps alive the possibility of a warlike conflict.

In this we have a very grave menace to civilisation. All the achievements of our civilisation are without effect as long as it is possible for a certain commercial Press to poison the mass of the people in all countries. The most brilliant discoveries, which might raise humanity to a supreme height, lose their significance as long as there is a Press that can bring minds down to the level of the man of the lake villages or the prehistoric cave.

If we wish to promote the good understanding of races and nations, to serve the interests of civilisation, especially to derive the utmost profit from our technical advances, we must first cut out this cancer from the body of the nations and put an end to the sensational Press.

We have to struggle against the brood of a more fearful dragon than the fabulous beasts of antiquity, which the early heroes have been inscribed in the book of history for destroying.

The task is not easy, but that must not prevent us from undertaking it. All the great deeds of civilisation have been difficult. In every country we see the planners at work solving much more difficult problems. Why should not this greatest of all the evils that afflict civilisation yield to the united effort of all right-minded men?

The simplest means is, naturally, to cut the ground from under this pernicious section of the Press—in other words, to make the masses, by a spread of education, immune against the poison that threatens them. But this is also the slowest means, and needs many generations for its accomplishment. Assuredly, we must not lose sight of it. But we must associate it with another method, which promises a more speedy success. This is to support the respectable Press in its struggle for life, to win the public gradually over to it, to make it so much appreciated that people will at length be in a position to distinguish between the sensational and the civilised Press.

Two years ago I put forward the proposal to establish an "International Union of the Peace Press," which would have the aim of making the Press gradually helpful to the cause of peace and mutual understanding.

My chief idea was that there are already in various countries a fairly large number of persons and journals which to their best to promote this mutual understanding.

*These elements, already numerous, but scattered, must first be united, and into an organisation which will have the name of the "International Union of the Peace Press." The pacific writers who already exist in various countries will thus be organised.*

The establishment of such a Union will be a great advantage in itself. *Itself will have influence by the very fact that it exists.* It will show that there is a body of men, scattered over the world, who are working through the Press for peace. It will bring to general knowledge *the contrast of the respectable and the mischievous Press,* and so have a greater influence on the public than the isolated writer would have.

Such an organisation, which could easily be established, will—

(1) Become a centre of crystallisation, gradually attracting the best elements out of the Press on the other side.

(2) At once make its influence felt on the Press, raising its tone, and so become immediately an important factor in the attainment of peace.

It cannot be denied that such an undertaking is feasible. If it looks like a conflict of a dwarf with a giant, we must not allow this superficial impression to dismay us. Very large and useful institutions have begun on a very small scale, yet they have attained their end in virtue of the integrity and wholesomeness of their principles. Nor is it quite correct in this case to speak of a combat of dwarf and giant. The struggle to win the Press for peace is a spiritual, not a material, struggle, and therefore we must take account of the weight of the idea. Further, we must not overlook the sympathetic disposition we may rely on finding, in Governments as well as peoples. We may see that Governments often use the Press as a trumpet, and, directly or indirectly, foster the cry of war; but we must not forget that the warlike and inflammatory attitude of a section of the Press is often very much disliked by statesmen, who are more and more disposed publicly to condemn such tactics. It is true that all statesmen are not sufficiently honourable to cry, with Winston Churchill: "God preserve us from our patriot Press!" or, like the late English Minister of Public Works, Harcourt, to stigmatise a certain class of publicists as "the pickpockets of politics and enemies of the human race." Nevertheless, in every country the cases are increasing in which the leaders of foreign politics complain of the Press that hampers their work. In the year 1894 the Austro-Hungarian minister Count Kalnoky recommended the peace societies to pay attention to the daily Press and its announcements. Only lately Count Aehrenthal complained of "the irresponsibles of the Press who hamper our efforts to come to an understanding with Italy"; and, at the same time Tilton described "the exaggerations and criminal provocation" in the Press as "the main, if not the only, menace to the peace of Europe."

And the peoples? Most of the journalists who write on the bellicose side do so under the impression that they are consulting the taste of the public. They do not know how seriously mistaken they are; how much their bellicose spirit disgusts the thoughtful public. And it is only the thoughtful public with whom they have to reckon. The greater part of those who form no ideas of their own on international politics are not a hindrance to the cause of peace. It has, in the general public of the civilised world, a larger following than its opponents, or even than some of us, imagine. The ideas and the activity of a Peace Press are welcomed by a large body of the people. It is inconceivable that the idea and the work of the Union should not have the support of all right-minded, active, and earnest men. The circumstances are, therefore, very favourable for the founding of the Union. The times are ripe. What we have to do must be done. It can no longer be deferred. The imperative need and the favourable circumstances give us every hope of success.

May the great Races Congress, which is itself a sign of the awakening of the feeling of solidarity in the world, not hesitate to give its support to this plan. It will thus further the realisation of the idea, and so contribute to removing the greatest obstacle to the advance of civilisation, in removing the poisoners of humanity.

(Paper submitted in German.)

## IS DENNETT'S FORMULA TRUE?

### OR A CRITICISM OF HIS YORUBA CATEGORIES.

BY MRIS JOHNSON.

*Continued from our last issue.*

#### CHAPTER III DEATH, BURIAL AND DEPARTED SPIRITS.

In Chapter III Mr. Dennett treats of the Death and Burial Customs of the Yorubas—of their Departed Spirits ("Iro, Oro, Egun, Egungun and Eleku") all of which he said are orishas representing ancestral spirits and that during the festivities connected with them the 'bull-roarer' always appears. In this connection he drew his information from sources, some good, whilst others are fictitious and unreliable. What obviously seemed important to him was the system he was labouring to construct and not the accuracy or inaccuracy, truth or falsity, of the evidence submitted. The statements of Government carriers, clerks and interpreters and other workmen at Olokemeji, where he was chief, the writings of men who cannot themselves speak the language of the Country, the custom of which they would explain, their suggestions and imaginations he vested with authority; since they contribute, or are made to contribute to the doctrine he would preach. For example, Ellis in his 'Yoruba speaking Peoples' suggested that Oro was associated with "male mysteries." Mr. Dennett's carriers who knew nothing of this custom "did not admit the idea" but since Ellis' views corresponded with his he did not see why the natives should deny that Oro is not a male mystery.

#### ON EGUNGUN

Talking of Egun at Ibaro Mr. Dennett said:—"Just before dark, as the market people were assembling, an 'Egun' presented himself before my tent and told me that he was the father (deceased) come from heaven, and what was I going to give him. .... Men and boys followed him and seemed to be much impressed when the Egun cried out in a voice evidently not his own; 'I am from heaven, therefore you must respect me.'" The figure that waited upon our author undoubtedly was got up to tickle his fancy or probably for his delectation as naturally his carriers must know what he wanted and so put up the towns people to get something off him. Otherwise there is no necessity for an Egun in any part of Yoruba land to beg for respect from the people. It will be interesting to know what Yoruba words he translates as "I am from heaven therefore you must respect me."

Mr. Dennett has been wrongly informed when he said that men and women enter into the room where food has been placed for the Egun and that each guest helps himself there to food as he or she likes. I have had the unique privilege of watching for several years the Egungun ceremony in its different phases from a neighbouring quarter where it is the cult of the household and the Paterfamilias a Chief of the Craftsmen in Lagos today. I have not one day seen any of his wives, children, or an uninitiated allowed admission into the room where the Egun is. My experience confirms the truths expressed by Mr. "Adesola" who is an authority on this subject and wrote very elaborately on Egungun in several issues of this paper. Mr. Dennett had nothing to support his theory from Adesola's statement.

In older days where a family had not the money to meet the funeral expenses of a relative, the members would sell the slaves they had or place themselves their children or any personal property they had in pawn for the purpose—working "one week for their owner and one week for themselves until they or the family had saved sufficiently to redeem the pawns." Mr. Dennett's statement on the point is inaccurate.

#### ON ORO

Mr. Dennett called Oro the Bull-roarer; and said that another name for it is IRO a chimpanzee or slave of a fohi man. His statement is not correct. Oro and Iro each connotes different ideas. To assert of these two words that they are one and the same is to commit a breach and to show a lack of knowledge of the punning which is so characteristic of Yoruba rhetoric. The verb RO in Yoruba means to roam; to narrate; to meditate; to stir, or mix up; to plague. Whilst RO and RO which are different from the former are each capable of several meanings and different applications. Difficult as this may seem, yet they are easy of comprehension and the one can never be mistaken for the other. Assuming for the sake of argument that the root "RO" in the words Oro and I'ro have a like meaning, the particles "O" and "I" which convert them to substantives have different significations. O, implies "a thing which;" but I', which is different from I, does not mean "the set of." It is a peculiar particle which confers upon the root to which it is attached a different meaning from the ordinary signification and quite arbitrary. Hence the wrong meanings which Mr. Dennett gave of the words I'ro and I'ra. The Iro story stands by itself and without any connection with Oro and its symbols. As Mr. Adesola averse "It is an invention with a purpose" and that to account for the sacred regard in which all Parents of Twin children hold animals of that species.

Our author also gave two stories "versions of the origin of Oro," collected by one John Parkinson, stories which he has heard himself. The legend as given is fictitious. They are simply different stories mutilated and pieced together. Take the first legend; the opening portion is a mutilated version of the story of creation. The middle section is imaginary and only originated with the narrators who obviously wanted something to serve their purposes. The closing statement is to account for the prevention of women in taking active part in the Oro worship and the origin of Pakokos or "unburied corner place gods."

The second story is not a whit better; and like the first it was only made up. The touch and colouring are more English than Yoruba and it is one of the many mis-statements written by foreigners about the natives and their countries to amuse their own people. There is no word like "Aking—full of" in Yoruba; Kun-fun are the Yoruba words bearing such a meaning. Although our author heard from his informants that "In the older days Olorun made six people four men and two women, to whom after a certain time children were born," he was content to say that "Muslim influence..... was the means of the substituting of Olorun for the great Orisha Jakuta or Shango. Further he said Shango was the fourth King who became the Father thunder God. But this thunder God had first to worship Oro who was once a hunter and caused children not to die and the population to increase. How then can Jakuta be the creator? According to his theory Olorun, Jakuta, and Oro are all Creators of

\*See last criticism of chapter 2.

men. He called Oro a contracted form of Ore O so that Ore the deified Ont of Ife is the Oro. The meanings of the Yoruba terms Isha and Agba respectively he gave as "that which makes" and "that which lives" and as symbols of Oro that they represent "a young man" and "a full grown man" respectively. His informant told him "that they were symbols of the Phallos." These are all Mr. Dennett's own ideas and not those At the Back of the Yoruba Mind. The right pronunciation of the words in connection with Oro ceremony is Isha meaning "work" and Abo meaning "a knife" or "that which cuts."

The ideas associated with the Yoruba ORO are quite different from those connected with the Bavili ZINKIOL MBOWU and therefore the inference which our author would draw does not hold. An Oro is the deified Spirit of an Ancestor and the ceremony of the Ore Fagi connected with it is for the repose of the erstwhile roving spirit in the realms of bliss where prayers sacrifices and petitions can now be directed to it. Said Adesola:—Individually each Oro is worshipped in its home by the family and before its shrine. . . . . The cry of the Oro is really heard in such instances. But the worship of the general conclave of gods or the presiding Oro of the town is the chief function of the year. . . . . Each township has its own spirit god its separate grove and its festive days" An Oro grove is a sanctorum sanctorum and "no one whatever be his rank or status dare enter it unless he is a devotee and that on rare occasions." The Spirits of these departed ones do not reside in any tree and the Shrine or grove is only the portal through which they pass to their Elysian Fields.

In the manufacture of the Bavili Zinkiol Mbowu the Kulu or spirit of any man whose life was sacrificed upon the cutting of the tree Muamba is said to enter into the image made out of the wood and preside over the fetish. It is the fear of the harm which the spirit of this man may do that causes the fetish to act as a deterrent. The Yorubas do not believe that the disembodied spirits of their ancestors who were supposed to be good men on earth enter into any material object to molest them; but they hold that the amount of interest these departed ones show in their affairs depend upon how much they, their offsprings, keep up their remembrance. Ore confinements as a political expedient are only declared by the Executive to preserve order during the punishment of any capital offence committed against the State and quite unlike the Nail fetishes of the Bavili there is no object to strike or "knock" or swear by.

Mr. Dennett wrote:—

"The Yoruba seem also to connect Isha with which they have surrounded natural phenomena with personages whose characters seemed to them to fit in with these impressions, and then on the death of these persons to have deified them and gradually to have looked upon them as the cause of the effects produced by these natural phenomena."

This could not be regarded as a general law. There are many natural phenomena which are not objects of worship and not associated with any personage. Such a view if admitted is the exception and not the rule. The only obvious case is that of Shango whose devotees would make believe that this deified King is the cause of thunder, lightning and the thunderbolt. Mr. Dennett has not been able to discover the nature of that mental attitude which invented the so-called stories

relating to the gods and placed behind them for him one or other human personalities. He has still to pursue his enquiries when he would find out that most of these names are simply imaginary and are not preserved in the annals of the priests.

"The darkness" before. . . . . the beginning of things that followed" that mist which enveloped the minds of the People and made them fear "because they could not see" assuredly broke into a dawn with Ifatism; and this must have happened in the dim and distant past. The Yorubas believe themselves to be descendants of the gods OMO ODUDUWA the Self Existing Being Who like the Hebrew ELOHIM move with them in all their wanderings.

To say that EUNGUN is "the Father come from Heaven" that ORO is the "First Father" and that ELUKU is "the Offspring" of these, just to prove a genetic relation between these forms of Ancestor worship is not true. The three are one and the same; and the Yorubas associate no genetic ideas with them as our author would have his readers understand.

I am sorry to find Mr. Dennett introduced into this chapter a statement which does him no credit. What if after all his "semi-educated native barbarian" be a myth and a figure of his own creation. Said he:—

"This class of native has got to look upon this Society—Society for the Protection of Aborigines—as something a little more powerful than the Secretary of State for the Colonies and the Government he represents, and appeals to it in some cases after appealing to the Secretary of State to redress some fancied grievance."

Unless Mr. Dennett has an exaggerated opinion of himself, which I do not think he has, or that he is still under the influence of a Travelling Correspondent who is so well known for his attitude against educated natives, I fail to see why he should daub Bishop, Connollors, Men in the learned and other professions who compose the class of men that appeal to the Aborigines Society, "Semi educated native barbarians" because they would always appeal against what they feel does not make for their interest but which he and his tutor considered "Fancied Grievances."

*To be Continued.*

### Goodness in Evil.

That the "soul" of goodness is in things good no one will deny. A tree bearing fruit after its kind must have its seed in itself. Even goodness falling for the moment to reproduce itself does not denote the absence of this "soul of goodness" The failure is only apparent and temporary and can be accounted for by the slow approach of those conditions that hasten development in the seed germ. Goodness is indestructible. One jot or tittle of it can never be lost. Ore ki i gbe. Goodness never perishes sing our native philosophers.

Oloro hi i hu  
Oloro hi i run  
The good die not  
The good sicken not

sing a 1000 voices of Juvenile devotees of Korikoto the Yoruba children's god.

On this point Robert Browning says:—

"There shall never be one lost good; what was shall live as before;

.....  
 What was good shall be good, with, for evil,  
 so much good more.

All we have wished or hoped or dreamed of  
 good shall exist.

Not its semblance but itself"

On the same analogy the "soul" of wickedness is in things evil. This too is undeniable. Evil can never be the product of anything but itself; and it is impossible to conceive it as the product of goodness. To see a tree is to know its fruit. And this is why Evil works out its own destruction. *Ika ni pa onika*. The wickedness of the wicked shall slay him.

It therefore sounds paradoxical when Shakespeare makes one of his characters speak of "some soul of goodness in things evil." The wicked man can never be imbued with any pure or lofty thought towards the object of his venom. Yet all history proves the ultimate prevalence of good over evil, which argues in a way this "soul of goodness in things evil."

Where then we ask is this soul of goodness to be found in things evil. It is not to be found within evil as evil but in the activity that evil as a force generates within the object against which it is directed. On the morning of the battle of Agincourt long before daybreak King Henry discovered as he woke up and walked in disguise through his camp that a good many of his soldiers was already up prepared for the day's action in spite of privations sickness and heavy odds. Talking to his brother Bedford, whom he met by surprise, of the preparation he observed the soldiers have made in those early hours of the morning for the days engagement he exclaimed:—

".....God Almighty!  
 There is some soul of goodness in things evil

.....  
 For our bad neighbour makes us early stirrers."

This early stirring the activity in Henry's army is the soul of goodness in the evil that presented itself to him. The victory which followed is the goodness itself—the product of this soul of goodness in things evil. Evil then is not without its contribution to the progress of the world.

But it need not be assumed that evil is a necessity to life's progress. It is a wrong philosophy which says "Do evil that good may come." For if the victim of evil becomes passive, he naturally sinks under the burden. It is where evil is converted into a stimulus for action, where it is pressed into service that it is capable of developing this soul of goodness. It is this pressing into service that Shakespeare speaks of as *distilling*:—

"There is some soul of goodness in things evil  
 Would men observingly distill it out; "

Our people, not less than the Jews, believe and teach this doctrine when they say:—

*Ada ni loro f'agbara ko'ni.*

He who ill-treats another re-invigorates him.

The Hebrews who attribute everything to Divine Interposition trace the hand of God in this soul of goodness in things evil in saying "The wrath of man shall praise God."

The History of individuals and nations illustrate this soul of goodness in things evil. "The more they are oppressed the more they increase and multiply." The

great American historian Bancroft writing of his country said:—"The history of the colonization of America is the history of the crimes of Europe."

The moral of it all is that none need despair under the greatest oppression. The forces of evil may afterward work for their good if only efforts are put forth to handle them aright. The battles of life must be faced; but God is overhead.

As to the final victory of good over evil, and the means of attaining this good, Christian Burke advises:—

"Keep a brave spirit and never despair,  
 Hope brings you messages through the keen air—  
 Good is victorious—God everywhere.  
 Grand are the battles which you have to fight,  
 Be not down-hearted, but valiant for right,  
 HOPE AND PRESS FORWARD, YOUR FACE TO THE  
 LIGHT."

E. T. J.

*Continued from page 2*

sented by its Editor or sub editor be eligible to become a member of the Association.

7 That the association be empowered to appoint special and accredited agents in the different Colonies, whose duty it shall be to gather and report proven and reliable information of occurrences in different parts of their Province to the Headquarter of each local club whose official shall take necessary steps to transmit them at the first opportunity to the different colonial centres.

8 That it be expedient for the Association to arrange for periodical meetings of all members and special Sessions to which delegates may be invited for the purpose of reading papers and receiving addresses on topics of general interest and concern to the Association.

9. That all members of the Association in a Colony may form a local Auxiliary working under the rules and regulations of the Association and submit a report which must be read at the General Meeting of the Association wherever and whenever it is convened"

10 That the expense of the Association be met by the Annual Contributions of its members Public Subscriptions, Donations and Bequests.

11 That the Financial Accounts of the Association be published at the close of each General Meeting.

12 That the Association shall have the power of appointing such Officer or Officers as it may deem necessary for the due performance of the duties appertaining to it and shall make revoke or amend such laws and bye-laws and this constitution as may be determined upon by a majority vote.

A West African Press Association worked on such broad lines as I have indicated and under the able management of competent men as the leaders of our public opinion will I am sure be an instrument of much good and usefulness. I have the greatest pleasure, Mr. Editor, in submitting these suggestions to the pruning knife of you and your contemporaries, and of more able and expert judges and shall feel myself amply repaid for the attention given to the subject.

I remain, Sir,  
 Yours truly,  
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## NEWS OF THE WEEK.

### HOME

His Excellency the Acting Governor was "At Home" yesterday at 4.30 p.m.

A meeting of Legislative Council was convened last Monday at 2.30 p.m. at Government House.

It is reported that the Honourable A. G. Boyle, C.M.G., Colonial Secretary will arrive here tomorrow by the outward Steamer and assume the reins of Government.

### ARTIFICIAL RUBBER.

Immense interest has been aroused by Professor Perkin's announcement that the artificial Manufacture of rubber has become both a scientific and commercial possibility and that there is a likelihood of its being produced at one shilling a lb.

Professor Perkin is the Professor of Chemistry in the Manchester University.

Several Bills were placed before Council at its last session three of which were passed through the different stages.

The Money-lenders Bill has passed the third reading.

Last Monday Council approved the Expenditure of £127,468 under various Heads of the Estimates.

A reader has forwarded us the following cutting from the Egba Government Gazette of March 31 1904 asking for our opinion of it in connection with the present agitation of Native Land Tenure. We publish the extract and reserve our opinion for next issue.

### "CIRCULAR.

No. 2.

### LANDS AND LEASES.

It is hereby notified to all whom it may concern:—

1. That Houses and Lands in Abeokuta territory cannot be sold or mortgaged to any one not a native herself.

2. That no private individual may lease houses and lands to any not a native of the country without the sanction of the Alake on behalf of himself and Council and that all leases, to be deemed legal, must bear the endorsement of the Alake on behalf of himself and Council.

3. That all applications for leases or for the sanction of the Alake to a lease, on the part of foreigners must be made through the Government Secretary.

4. That houses, real estate, household furniture and the tools of a tradesman cannot be seized for debt.

5. That all leases and agreements respecting Houses and Lands must be registered in the Register of Deeds and Certificates kept at the Government Secretariat.

By order of the Alake and Council,  
**ADEGBOYEGA EDUN,**  
 Government Secretary.

The Government Secretary's Office,  
 Abeokuta,

May 29, 1908.

The Officers mess of the Southern Nigeria Regiment entertained yesterday at dinner His Excellency the Acting Governor.

### OBITUARY.

Mrs. C. Pratt wife of Mr. Claudius Pratt of this town on Tuesday the 20th instant.

### THANKS FOR SYMPATHY.

Mr. and Mrs. E. F. Vidal on behalf of themselves and family hereby return sincere thanks to those who by personal calls, letters, telegrams or otherwise have shown sympathy with them on the death of their beloved mother Mrs. Marian Vidal who breathed her last on the 10th instant.

## The Nigerian Chronicle

### On Liquor and Pawns.

We published last week an extract from the "African Times and Orient Review" reported as the statement of the Venerable Archdeacon Dennis of Onitsha Southern Nigeria. In another column will be found a letter from a correspondent on the subject. We are in sympathy with the suggestion that practical steps be taken by the government by means of which a check could be made of the rise and fall in the consumption of drink in this Colony. This plan seems to us the best as it would help the public to ascertain the accuracy or inaccuracy of such allegations. The statement that "drinking among the natives had certainly increased tremendously of late" has now become a stock argument of the Prohibitionists. They continue to say that the spread of gin drinking is seriously impeding the progress of the gospel; that the debts for which children were often given in pawn were usually contracted in obtaining gin. It will be remembered by our readers that these were the very arguments brought forward during the Liquor Traffic agitation and proved groundless by the Commission. Why this argument should again be repeated bears understanding. We take up the question here in the interest of the good name of the country. It does not sound well to go on branding a whole race lame after time. We do not say that liquor is not sold in West Africa nor do we in any way advocate that the natives should drink. If we are to have our own way we would banish every drop from West Africa. But to say that what is not, is, just to heighten one's work and win public sympathy we believe is unfair to those who are stigmatised.

The Venerable Archdeacon called pawning a terrible practice and nothing more or less than a form of slavery and a particularly bad form. Although pawning as a system does not commend itself to modern ideas yet to the native where custom it is, it is not regarded as slavery. In the absence of a Banking System, the Pawn is only a sort of security for money borrowed. No man goes into slavery or sends his children there voluntarily but in the case of the Pawns it is a voluntary action on the part of the pawn and that of his relatives. He borrows money from the capitalist and substitutes his labour for so many days in the week for the interest over the loan. He is not bound by any law to stay with the capitalist; his only obligation is the labour of so many days that he has to give as interest. Where the borrower elects to stay with the lender the latter demands his full service because of his board and lodge. But he is at liberty to do business for himself in addition although under his creditor's roof.

To come back to the main point. Our correspondent, "NIGERIAN" never defined the line in which the practical measures should take. We would suggest that it be in the form of a return to be called for from all Licensed Dealers in Spirituous Liquors showing the amount of Spirits sold at stated periods and what remain in store to start a new period. This in our opinion will be a practical method to supply statistics for the purpose of issuing comparison as to the increase or decrease in the drinking capacity of the natives.

## Letters to the Editor.

### Re Our Criticism of Dennett's Categories.

TO THE EDITOR OF "THE NIGERIAN CHRONICLE"  
Sir,

As a reader of the Nigerian Chronicle I have come across in several issues of the paper your criticism of Mr. Dennett's publications. I had thought it a waste of energy on your part to have given all that attention to them. But talking to a friend a fortnight ago on the subject I have been much enlightened and come to see the necessity of your criticism. It may not be generally known that such writings are regarded as authoritative and the European World shape their views and policies towards the natives after what are found in these books. Erroneous opinions when once established may work disastrously to the interest of the natives. It will be our fault if when the right thing is known to withhold them especially in these days that the interest of the native is suffering.

I wish you success in this endeavour.

Believe me to be,

Yours truly,

A READER.

### VIEWS ON THE PROPOSED PRESS ASSOCIATION.

TO THE EDITOR OF "THE NIGERIAN CHRONICLE"  
Sir,

Although I would very much like to see the proposal of a West African Press Association reduced to practical politics yet I think Mr. Editor there are very great difficulties in the way of the scheme becoming a success. I am writing only from what I know of Lagos. Your correspondent Mr. "Horace" undoubtedly drew up a good plan to work after but I am afraid our people have not risen to that stage of appreciation of the work of the Press to facilitate the working of such an Association. It is a rule with people here to interest themselves only in what concerns them directly and in matters where public interest is involved each one thinks to the work of his neighbour and so nothing is always done. It is significant that in a place like Lagos only something like 16% of the population can read and write. The Press has much to do to appeal to the liberality of the people and their intelligent co-operation. I am fully aware of the good such an Association would do and I am not willing the above to throw cold water bucket over the suggestion. I hope you will pardon my frankness.

Yours truly,

A. LAGOSIAN.

[Mr. Lagosian is entirely justified in his opinion. The pros and cons of a subject ought to be considered before it is undertaken. A good scheme is apt to suffer from want of appreciation and support. It is hoped however that this suggestion will not come under that category and we the Natives saved from a suicidal policy Ed. N. C.]

### ARCHDEACON DENNIS AND THE LIQUOR AGITATION.

TO THE EDITOR OF "THE NIGERIAN CHRONICLE"  
Dear Sir,

I have read with great satisfaction the report of the speech of Archdeacon Dennis made before "The United Committee for the Prevention of the Demoralization of the Native Races" on the occasion of their Twenty Fifth Annual Meeting. I had thought, Mr. Editor, that this Gin-Drinking Boze had died out and that the Missionaries have learnt the lesson of calling things by their right names after their defeat over the last liquor agitation. No Kingdom founded on "unrighteousness" can prosper, but however frail and neglected the same old thing has its foundation on Right and Truth speaking lies of

Continued on page 7

## GOLD COAST NATIVES AND THE LAND.

The fear which has lately found expression in a memorial to the Secretary of State for the Colonies that the natives of our West African Protectorates are not properly safeguarded in their tenure of the land is considerably lessened, as far as the Gold Coast and Ashanti are concerned, by the report just issued on the alienation of native lands in these territories. Mr. Conway Belfield, who was sent by the Colonial Office to make investigations, is of opinion that the whole of the land that has not been acquired by private parties is legally the property of the people; that appropriation by the Crown is out of the question; and that "any endeavour to extend the Crown's rights otherwise than by legal acquisition would amount to breach of faith with the people." Fortunately the acquisition of land by private persons has not yet gone to dangerous lengths. The total alienated is less than one twenty-seventh of the whole. Mr. Belfield cannot find that the native population is increasing, and considers that they have at present ample land to meet their needs. This is well enough in the meantime. But the results of research into tropical diseases may fairly be expected soon to have an effect on the appalling death-rate among the natives and to allow the population to increase. Moreover, with the large and profitable cocoa planting ventures of the white man to inspire him the native will probably be encouraged to abandon the limited and inadequate cultivation which at present contented him. It is in view of these possibilities that his right in the land must be safeguarded. Mr. Belfield admits that the chiefs are often careless over the disposal of land, and sometimes sell areas of whose extent they have no clear idea. He suggests that the transfer of territory should cease to be the concern of the law courts, which are slow and expensive in effecting it and which lack first-hand knowledge of the land they are dealing with, and should be put in charge of district officials to be appointed for the purpose who could examine thoroughly into each particular case and act more quickly. In the event of any dispute there should be an appeal to the courts. The plan seems to have the approval of the majority both of the chiefs and of the whites, and to be calculated to help the natives to make better provision against their future needs. We hope, therefore, that the Colonial Office will see its way to adopt it.—*Manchester Guardian*, July 18.

### Mr. Belfield's Report,

"If I have succeeded in making it apparent that numerous cases have occurred in which the natives have been tempted to subordinate the real interests of the tribe to their greed for pecuniary gain, and have more readily gratified those interests in consequence of their ignorance of what they were actually conceding, then a case seems to have been made out for such official intervention as will put a stop to the improvident disposition of tribal lands,"—*Report of the legislation governing the alienation of native lands in the Gold Coast Colony and Ashanti* by H. Conway Belfield.

In the above passage Mr. Belfield, British Resident at Perak, justifies the case urged in these columns and

in the House of Commons, and which led to his appointment. If further justification were needed it would be found in the statements of the Senior Puisne Judge in the Gold Coast, Mr. F. H. Gough, of Mr. Giles Hunt, of Oblefo Mate Kolo, Essel Kojo, and other witnesses, whose evidence was taken by the Commission. Mr. Gough declares that: "At present there is no halt imposed upon the total amount of land that may be alienated by a particular tribe, and a chief in his ignorance might dispose of all his land, and thus deprive his people of means of subsistence." Mr. Hunt states as one of the results occurring under the present system that:

"The Courts are blocked with two or three thousand concessions which in some ways may be treated as valid."

Chief Mate-Kolo asserts that he has:

"Personal knowledge of a case in which a Chief granted thirty-two concessions of four square miles each at a rental of only £50 each, thereby depriving the people of permanent cultivation over the whole of this extensive area."

He adds: "The Government should not allow the Chiefs to do this." Chief Essel Kojo admits having alienated "about one half of my Stool." And so on. In criticising the present system, Mr. Belfield states:

"Those who favour the retention of the present system are in a minority and their status and experience is not, as a rule, such as would lend substantial weight to their expressed opinions. Moreover, those opinions are not always free from the taint of personal bias, or of desire to retain pecuniary advantage for themselves. Thus, the majority of the chiefs and educated natives of the Coast who would have matters left as they are, based their views on expressed distrust of executive action in land matters, while the native lawyers object to any change which may reduce their opportunities of extracting fees from the people."

It transpires from Mr. Belfield's report that certain Stools are thousands of pounds in debt, mainly due to land litigation. One of the head Chiefs of Kumasi remarks in this connection:

"There are no lawyers in Ashanti and, therefore, debts are not incurred in litigation."

Nearly every Chief complains of the extent of land possible under the Concessions Ordinance and of the period of the lease. Mr. Belfield's Report contains many important comments and recommendations. He recommends notably that the practice of direct negotiation between Chiefs and European concession applicants should be put a stop to; that the areas of leases should be restricted; that the Executive should replace the Judiciary in the matter of the granting of leases; that a Lands Department should be created; that licenses should be substituted for leases of land for the collection of forest products; that a portion of the rents to Chiefs should be retained by the Executive for public purposes in the districts respectively affected. Mr. Belfield also deals with the Forest Ordinance, several features of which he criticises. On the main principles of the conservation of the forests he is emphatic: "Nothing less"—he says—"than the continuance of the policy which prompted the introduction of the measure which has recently been passed, can prevent the ultimate destruction of the already seriously depleted forests of the colony." Mr. Belfield's

report is a document of very great value; conspicuous for temperate fairness. Universal agreement on every point in it is not to be looked for. No human being could have produced a Report calculated to satisfy critics many of whose own views diverge radically from those held by others. The Commissioner has come to certain conclusions. He has expressed his reasons for those conclusions in a statesmanlike manner, and his work is of real importance to the future interests of the Gold Coast peoples in their relations with Great Britain.—*African Mail*, July 19.

## IS DENNETT'S FORMULA TRUE?

OR A CRITICISM OF HIS YORUBA CATEGORIES.

BY OMBRIE JOHNSON.

*Continued from our last issue.*

### CHAPTER IV.

#### THE FOUR GREAT ESTATES IN THE NATIVE FORM OF GOVERNMENT.

My objective in the last criticism was to prove that most of the stories upon which Mr. Dennett placed credence and based his theory were the work of the modern "Myth-maker." They are not the thoughts of the ancients nor the records of the priests which have come down to us, the authenticity of which are borne out by the fact of their invariableness throughout the ages and in all countries where the religion holds. To illustrate my meaning. We have it preserved in the sacred writings (Ifa) and handed down to us in the form of a ballad which I hope to give in its proper place that ORO was the younger of the two sons of IKU (Death) who was the first individual to taste of death, being clubbed by his brother. From this simple narration he would see how inconsistent and sophistical are all the different stories he was putting up to prove his case. It is worthy of notice that ORO was not called in the ballad the "Father" "Grand Father," or "Great Grand Father" but we are told that he was the "Son." *Iku ni Babo ore I fe* "For Death is the name of the Father of ORO." It will be obvious from this that an ORO may be the departed spirit of any individual, Male or Female; Father, Mother, Son or daughter—the name passing for the state or condition.

In this Chapter Mr. Dennett endeavoured to trace the evolution of the Yoruba form of Government by making it originate from an ancestral Grandfather to equate it with the Bavili Unkulunkulu "the old old one" who created the world. Starting with this assumption he went on arguing on "presumably," "perhaps" "probably" &c. Said he:—

"THE death of the founder of the family, presumably the grandfather, caused a great impression on the father, mother and son who were left, and I think I have said enough to show that the Yoruba revere and beatifies his dead. The family that once was composed of three, *i.e.* father, mother and son, now became one of four, *i.e.* the Orisha (the departed father), and the father, mother and son. The father fished, the mother gathered vegetables, and the son hunted. It was the duty of each one of this little family to see that the

Orisha was fed. In this way *perhaps* commenced the Yoruba first division of time into weeks of four days, the Orisha's day, the father's day, the mother's day, the son's day, and it was *probably* rather owing to the necessity of supplying the needs of the Orisha than their own humble wants that the necessity to exchange products first arose, hence the Orisha's day became the market day."

It is apparent that he made the above statements to suit more the propositions of Anthropology and his Bavili theory than to be the correct view of what he discovered in Yorubaland. Truly the Yoruba revere and beatifies his dead. He offers sacrifices to them. He believes that their spirits interests themselves in his welfare and that this interest is proportional to the interest he shows in keeping their memory fresh. He does not hold that the spirit of his ancestors would under any circumstance do him any harm. And what ever may be the influence of these departed spirits over "their offsprings" the Yoruba man believes that their chief duty is to intercede on his behalf.

#### THE DOCTRINE OF FOURS.

Mr. Dennett adopted the idea of the number Four to agree with the ZIA or ZA "Fours" of the Bavili in NZAMBI meaning "the personal essence of the fours"—the Orisha, the departed father, being one of the fours and then you have the father mother and son. If "the father fished, the mother gathered vegetables and the son hunted" the daughter would go to do the barter especially as Mr. Dennett has imported the idea of market into it. Besides it would not be fair for the daughter to be left out in this instance because when the family which was once composed of three (father mother and son) lost the father, the son would need another man's daughter and the family then would be Grandmother, Father and Mother. Something more real than fiction is in my opinion necessary to prove the antiquity of Yoruba form of Government.

#### ITS APPLICATION TO GOVERNMENT.

The statement that "out of the simple government by the Grandfather (who became the Orisha) and father, mother, son evolve the government by four great chiefs each the head of a court of three and their followers" is not true. The classification he has made here as in the case of the Benins is arbitrary and dictated only by a desire to establish an artificial similarity between the Bavili "essence of fours" and the Yoruba deities and form of government. "ODUDUA in heaven," he alleged, represents the IYALODE or Grandmother on earth; OBATALA in heaven he represents with the BALOGUN or mother's brother or motherhood on earth; JAKUTA with Fatherhood or Oba on earth and IFA with BASHORUN or Sonship on earth.

Take the case of Abeokuta which he had elected to discuss. It is a Federal Government composed of 4 different tribes represented by the Alake, Qelle, Olowu, and Agura who are crowned heads and claim descent from a common stock and do not stand in the relation of Grandfather, Father, Mother, and Son to one another. Each State in the Federation has its own OGBOYE (council) and officials; a central council is also formed from these bodies. The Government elects a Prime Minister who is the Bashorun and a Field Marshall who is the Balogun. As it is natural to expect that these State Officials would have junior officers serving under them these are appointed from among the Councilors. There is no State Official known as IYALODE in all Egbaland and I fear Mr. Dennett's informant is not well-informed. Here of

conce, his theory of Grandfather, Father, Mother and you into again falls through.

That there are among the Yorubas male and female deities or rather gods who are supposed to be the patroness of women, no one would deny. For example where a man would worship SHANGO or JAKUTA a woman would take the female equivalent which is OYA. Mr. Dennett proved Trinity among the Yoruba gods in a most extraordinary way. It will be remembered that he gave the above four names of Odudua, Obatala, Jakuta and Ifa. Odudua, he alleged, being a female duality belongs to the past so that the remaining three constitutes the Trinity. There is no proof in this statement. On the contrary I have so far been able to discover from Ifalan that ORUNMILA is only an aspect or attribute of the OLODUMARE. The research is still on and if ever I succeed in discovering from the same source that Obatala is also an aspect or attribute of the Olodumare then I shall have established the existence in the Yoruba religion idea of a Trinity in Unity so characteristic of Hebrew theology.

#### CHAPTER V.

### JAKUTA, THE FOUR WINDS.

Mr. Dennett alleged that the Yorubas have confused Jakuta with Shango until they are today almost identical. That there is in reality a difference between Jakuta the great "procreator" and Shango the son of Yemoja the so called god of lightning and the great marriage deity. He continued:—"Jakuta may be said to be Shango in a former period and Shango is today worshipped on the day called Jakuta."

I have endeavoured to find out on what strength he made these assertions, and discovered that he drew very largely from imagination and the ideas are his own. He alleged that Jakuta is likened at times to the east wind the cause of the coming of the thunderstorm with its clouds, rain, and wind connected with the first tornado season. "At this time the ancient Yoruba's (father's and son's) thoughts turned to marriage and no doubt in the fight that took place stones were the weapons that they used. And now a stone fell from heaven. Ah! thought the stone thrower the dead father in heaven is also at war and throwing stones and so perhaps came the name *Ifa* strife *Oko* stone *Ta* to produce shortened into Jakuta." And so Jakuta "the spirit of the departed Father, the stone thrower who has gone to heaven and rules through his son on earth" arose.

The weight of evidence against Mr. Dennett's hypothesis is very great. All native views and traditions agree in making the name Jakuta synonymous with Shango; that Shango was a Yoruba King and his father's name was Ajakaye the son of Oranyan do. That he was deposed from the throne and that the circumstance connected with his abdication, the promise that his people made to drive him away with stones if he failed to comply with their demands that he should quit, originated the name and use of the word JAKUTA in connection with the worship of Shango whom his followers afterwards deified. They associate the phenomena of thunder and lightning with him. The god with whom Shango now comes to share veneration is Aramife which evidently is a more ancient name than Shango or Jakuta and from it is derived the word ABA meaning thunder. The Yoruba speak of the phenomenon of thunder as *Ara* can it thunders (literally thunder cracks) and call the thunderbolt. *Edon*

*ara* i.e. thunders summoning rod—implying that those to whom it is presented must of necessity appear immediately before the god.

Mr. Dennett's difficulty in calling Jakuta, "the Spirit of the Departed Father" obviously arose from the fact that his informants told him of some individual and mythical figures turning into "stone." The annals of the Ifa Priests made it clear that to the Yorubas rocks are symbols of immortality. Sing the Priest:—

"*Ota ki iku ni a fi nbo okunla.*" Rocks are to us symbols of immortality hence we adore it.

The Yorubas do not believe in "found stones." To them rocks are immovable, unchangeable abiding, immortal. Shango or Jakuta has no connection with these ideas.

The list of words with meanings given in page 66 are not all written alike; and besides the change of intonation makes all the difference in their meanings and idea values. That the worship of Jakuta preceded the knowledge of Olorun who, as the Olodumare we are quite convergent with in Ifalan is a misconception.

Mr. Dennett said:—"The East in Yoruba is known by the name of *Ila*, Orun i. e. the place where the day arises appears." I do not know what he means by the expression he that arises appears but what I know to be the correct interpretation of the words "*Ila Orun*" is the place where the Sun rises. He called the West "*Iha Igun aye* (*ibuso* the corner region of the earth (where the Sun lodges)." This Yoruba expression is evidently an anglicised one. No native would construct a sentence in that fashion. The correct expression is *Iwo ORUN* the place where the sun sets.

The North he calls "*A rivwa otun Ila Orun* one who finds and comes to the right of the East." These are two different expressions *A rivwa* is a word of Fulani origin imported into Yoruba meaning North, *Otun Ila Orun* which is Yoruba means the right side of the East. The idea of North or South in Yoruba is not fixed. It may be right or left, front or back of the individual determining the points. The Fulani word for South imported into Yoruba is *Gusu*.

Whilst the Yorubas say that the world has four corners which expression refers to the cardinal points still they speak of the world as being in the form of a calabash.

#### THE FOUR WINDS.

Mr. Dennett went on to say that the Yorubas connect the East wind with Jakuta as they say that sickness and pestilence are brought by the winds. That these winds that bring disease they called *Afe/a buburu* bad or ill wind. That the North wind is connected with the Orisha Obatala the South with Odudua and the West with Ifa. The ideas here presented are not Yoruba. They are introduced to accommodate his Bavin theory of the 4 winds and his Categories. In his "At the Back of the Black Man's Mind" he said:—

"Now in the capitals of all Kongo's once great provinces (now Kingdoms) four roads called *NEILA* *NEAMBI* or God's roads meet, and where they cross or rather separate they are called *MAYANNA*, and these roads come from the East and West and North and South and represent the four great winds, *MARILI* the East from whence their religious ideas come, *SEKKA* the strong West wind representing morality, *LIKANAO* the strong North wind representing matter, reason and

evil, and **BUNMI** the South wind representing the deep of the nervous system, the rain giver."

Assuming that **Jakuta** is connected with the wind it does not necessarily follow that the other Yoruba gods must be so connected. And why should **Jakuta** be associated with the East Wind only and not with wind generally. Who likens **Jakuta** to the East wind? Do thunder and lightning and thunderbolts only occur with the East wind? These are questions that need be answered before the truth of his hypothesis can be established. "**Buraku**" is not another name for "**Shanpana** the small pox god." The name given by the native is **Odalu aiye**. **Orun** and **Orun** are two different ideas. They bear no connection with each other and therefore cannot account for the evolution of the Yoruba man's religious thought. The word for wind in Yoruba is **Efu/u** and that for whirlwind is **Aja**. The latter is not connected with **Jakuta**.

*To be Continued.*

## LEGISLATIVE COUNCIL NOTES.

BY OUR REPORTER.

MONDAY, AUGUST 19, 1912.

Council met yesterday at 2.30. p.m. His Excellency the Acting Governor who had been indisposed since his return from the Central Province was looking much improved. He had to rest his foot on a chair in order to be present at and preside over the meeting.

The session was well attended. The Official members were strongly represented. The Unofficial members all turned up with the exception of the Honourable John Miller who was absent and presumably away from town. The members have almost to a man occupied their respective seats when I rushed to my place passed the Hon: Major H. O. Moorhouse and the Hon J. R. U. Little who were waiting in the Lobby to be called in for the customary oath of allegiance on return from leave of absence. After the Honourable gentleman the sound of whose wheels I could hear fast behind me had taken his seat with the usual complimentary recognition council began business with the reading of the minutes of last meeting.

### OATHS

Minutes signed, the members in the lobby were invited in and council rose to witness the "swearing in" which was administered by His Excellency. The members afterwards subscribed their names to their declaration.

### QUESTION

I was more than surprised at Question Time to see that the Honourable Colonial Secretary was not besieged with questions regarding (i) the recent difficulties to steamers caused by the shifting of the channel; (ii) the rise in the tariff on Kola Nuts for Northern Nigeria and its effect on the trade in the South; (iii) the dislocation in some of the Ekili Villages and more especially (iv) on Nigeria land question. Although the agenda contained no such notice yet considering the importance of the land question and the stir it has created all over the country and the interest taken in it by all sections I was expecting that something will come out at the last moment to extract some information from the Head of the Executive or his Secretary as to how the Government hopes to obtain native evidence in the matter. Perhaps I am too premature or may be the ball has

been set a rolling from the opposite direction. Anyway public enquiry is what is desirable and meets with popular favour. Native opinion so far as can be ascertained resents views expressed *in camera*. I am sure the Honourable Colonial Secretary would have had no objection to answer fully any question that might have been put to him.

No notice was given of any question or motion for next meeting.

### MOTIONS AND DISCUSSIONS

The Financial Commissioner got council to vote the sum of £127468 to meet Expenditure under various Heads of the Estimates. New votes amounted to £125,520 the difference being Re-votes. Of the former vote Railway Capital works claimed £113406. It is proposed to reconstruct the Telegraph Wires on the Iddo-Ibadan Railway Re-alignment at a cost of £1400. The completion of the Northern Extension of the Lagos Railway Jeliba—Zungeru section is contemplated at a cost of £86831. The expenditure of £25178 in connection with the completion of the Link line between Zungeru and Minna has already been incurred. The length is said to be 33 miles.

The Financial Commissioner gave 467 as the total mileage of Railway line under the Lagos Government.

The motion of the Financial Commissioner provoked a spirited speech from the Honourable O. A. Sapara Williams on the leaky condition of the roof of the Court House and the great inconvenience to which the Court was put on more than 3 occasions during the last rains; and asked that certain items of the Director of Public Works, Vote be not sanctioned until the repairs to the Court is started.

The Honourable Colonial Secretary explained that an arrangement has been effected between the Chief Justice and the Director of Public Works by which the work will be started about October next. Mr. Williams hereupon withdrew his motion.

The Honourable Mr. Ajasa called attention to the Provision for a Personal Assistant to the Principal Medical Officer and asked for explanation as to the necessity of the Vote.

The Principal Medical Officer was called upon to explain. After a protracted debate during which it was given out that the duties of this officer are confined to routine work the question was closed and Mr. Ajasa accepted the explanation.

The Honourable Mr. Sapara Williams again asked that Council do not sanction the expenditure of the sum of £80 Furniture for Bungalow at Warri, under Head XLI Item 234a of the Estimates until the Government has taken steps to rebuild the quarters of the Native Clerks in that town. He referred to the unsatisfactory and insanitary condition of some of the buildings and prayed the Government to spend this sum of £80 intended for furniture on Native Clerks' Houses to prevent Rheumatism.

His Excellency gave a first hand information. He found during his recent visit that the Quarters were inadequate. He said that if Mr. Williams would scrutinise the last estimate he will find that provision has already been made and a Contractor is now at work.

The Honourable Major Moorhouse who visited the grounds personally with a medical officer and the Provincial Engineer assured Council that satisfactory arrangements are being made. The question was withdrawn and Council passed the Votes *next con.*

The Honourable Colonial Secretary moved that Council adopt certain rules under the Hospitals and Dispensaries Ordinance. The motion was granted and passed.

**BILLS.**

The Liquor Prohibited (Areas) Bill in Committee was taken up amended and left in that stage.

The moneylenders Bill was next considered in Committee. The Honourable Mr. Ajasa raised an objection to the spirit of the Bill as it would affect trade. On Council resuming and taking up the third reading Bill was passed through.

The Probates (British and Colonial) Amendment Bill and the Pensions (Amendment) Bill were read the first time and passed through all the stages.

The Supreme Court (Amendment) Bill passed a First reading. On the Theatres and Public Performances Regulation Bill being called out for the First Reading The Honourable J. R. U. Little laid a petition from the Mercantile Community on the table. The Honourable Attorney General then introduced the Bill and his motion was seconded by the Honourable Colonial Secretary. Bill was therefore read a first time. The Honourable O. A. Sapara Williams moved and Mr. Ajasa seconded that the second reading be not taken up for the next 6 months. It was stated that a petition was forthcoming, from the native community. After some discussion Council postponed the second reading until the next session.

Three other Bills were taken and read a first and second time. The Honourable J. R. U. Little announced his intention to move an amendment of the Bill entitled "The Preservation of Order on Ships Ordinance."

**COURTESIES.**

His Excellency then thanked Honourable Members especially the unofficial element for the assistance they have rendered him during his tenure of Office. He referred to the lively debates they have had, notably among which were those in connection with the Post Office and the Liquor Amendment Ordinance.

This appreciation of Honourable member's services expressed by His Excellency evoked very warm and glowing speeches from four unofficial members on the excellent qualities of Acting Governor F. Seton James and his successful administration of the Government for a period of about six months. They all wish for him further preferment in the King's service. Opinions differ as to where the promotion should come to effect. One member was particularly wishful that Nigeria should continue to have him. Others were not much concerned about place so long as His Excellency is promoted.

After His Excellency has acknowledged the compliment paid him by Honourable Unofficial Members Council rose at 4.45. p.m. for an adjournment *sine die*.

*Continued from page 2*

God and must succeed though the host of Hell oppose it. The Cause of Him who is the Way the Truth and the Life cannot extend by misrepresentation and will always be handicapped when its Professors are the very "Stone of Stumbling." It is truth and square dealing that in my opinion will lead the World to Christ and

I think if Archdeacon Dennis and his Collaborators try this method they will find matters smooth sailing. By their fruits ye shall know them—deeds and not profession. The Archdeacon is reported to say that in Southern Nigeria "Drinking among the natives had certainly increased tremendously of late." I think steps ought to be taken by the Government in its own interest by which to check the truth or falsity of such allegations and so save the good name of the people of this Colony for their sobriety. The condition of things here if the truth is to be said is not compared with the Pandemonium that reigns in other colonies and with which these Liquor Prohibitionists are making comparison. The only way to put a stop to this rubbish is only by adopting a practical method to meet the situation.

Meanwhile I remain,  
Your Ourspondent,  
A NIGERIAN.

The following extract from THE DAILY TELEGRAPH on the circumstances attending the Death of the late H. B. W. Russell O.M.G., Principal of the Firm of Messrs H. B. W. Russell Ltd will be read with sympathetic interest by some of our readers:—

**CHESTER MOTOR FATALITY.**

**VERDICT OF MANSLAUGHTER.**

Last evening an inquest was held at Chester with reference to the fatal motor accident to Henry Blythe Westinghouse Russell, C.M.G., a Liverpool and West African merchant, living at Brook House, Tattenhall, Chester, and formerly private secretary to Sir James Wilecks, commander of the troops at Cape Coast Castle. Mr. Russell took part in the Cameroons expedition, was mentioned in despatches, and received the medal and two clasps in recognition of his services. On Wednesday evening last he was motoring from Chester Station to his country house when he collided at the cross roads with a shandy driven by Joseph Mossford, butcher, of Christleton, and received such injuries that he died the following day in Chester Infirmary.

Several witnesses now declared that Mossford was under the influence of drink.

A boy said Mossford was driving fast and swearing at his horse.

The coroner read a statement made to the police by Mossford the same evening, in which he said he had collided with a motor-cycle.

Dr. Hall, house surgeon at Chester Infirmary, said five of Mr. Russell's ribs were fractured and the right lung was lacerated. Before he died witness heard him say, "It was not the fellow's fault."

Mossford affected to give evidence, and denied that he was drunk or driving furiously, and alleged that the motor ran into his shandy, which had not a scratch upon it, nor had his horse. He admitted that he was driving at ten miles an hour.

The jury found that Mossford was guilty of culpable and reckless negligence.

The Coroner: Then your verdict is one of manslaughter. You have come to a right conclusion. Mr. Mossford has been in the police court many times; it is dangerous for him to be on the roads."

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# The Nigerian Chronicle.

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Applications should be addressed to the undersigned who will furnish any further information desired.

E. J. Alex: Taylor.

Mem: Secretary to the Committee.

Victoria Road, Lagos.

April 2, 1911.

# The Nigerian Chronicle.

A weekly review of progress in politics, commerce, and of general news especially as affecting the two Nigerias.  
 Edited by Ghisla Johnson.  
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## NEWS OF THE WEEK.

### HOME

Our discussion of the Egha Lease circular and letter from correspondent on the proposed West African Press Association are crowded out of this issue.

The Honourable A. G. Boyle O.M.C. Colonial Secretary of the Colony having arrived last Saturday upon the R. M. S. Nigeria assumed the reins of Government. The Honourable F. S. James O.M.C. Provincial Commissioner acts as Secretary.

By an order in council made on the 21st instant 3 large tracts in the Western Province are constituted Forest Reserves under section 12 of the Forestry Ordinance. The order does not state in which interest the lands are being reserved and how obtained from their native owners. We hope it is not where we are informed that the native owners have been deprived of their rights to collect Forest Products and the felling of Timber Trees.

"His Majesty the King has been pleased to approve of the appointment of Mr. George Basil Haddon-Smith O.M.C. Colonial Secretary of Sierra Leone, and at present Acting Governor, to be Governor and Commander in Chief of the Bahamas in succession to Sir William Gray Wilson who has retired. Mr. Haddon-Smith will leave the Colony by the first steamer after the return of Sir Edward Macwhorter."

Mr. Haddon-Smith was an erstwhile Official of the old Colony of Lagos.

We understand that the Lagos Auxiliary of the Anti-Slavery and Aborigine Protection Society has proposed that Native Representatives from different centres in Southern Nigeria should visit London next summer to appear before the committee appointed by the Secretary of State to consider the laws in force on

West African Land Tenure; and a recent cablegram states that the suggested action has already been anticipated in London.

We understand that the African Churches "of local origin and African management" are framing a Basis of Union on which they can work together.

### THE BLYDEN MEMORIAL LAGOS.

The Committee of the above Memorial has decided "That the memorial include (1) a life-size portrait or sketch of the deceased Patriot to be placed in some respectable place of general public resort in Lagos, and (2) a Scholarship of the highest standard and utility, to be known as "The Blyden Scholarship" open to African youths of whatever tribe, creed, country or nation in Nigeria, to be set up in any School, College or University of good repute in Africa, or a School to be known as "The Blyden Memorial School" where industrial and technical knowledge will be imparted, combined with the most liberal intellectual equipment, such as the deceased patriot advocated in his life." S. J. Sawyer Esq. has been appointed Treasurer, and subscriptions are to be deposited in the Bank of British West Africa Limited.

The Registrar of Vital Statistics reports for the month of June 225 Births and 198 Deaths, the number of deaths includes 74 Infants under one year. The main causes of deaths are due to Malarial Fever, Convulsions, Bronchitis, Pneumonia, Bronchitis and Diarrhoea. In view of the large deaths of infants as is it no necessary to advise our women when carrying their children in their backs always to uncover their faces so as to give the Respiratory Organs a chance of inhaling the free oxygen rather than the carbonic acid gas emanating from the carriers back.

## The Nigerian Chronicle

## The African Mail on Sir William Geary's Letter on Native Land Tenure.

The excellent letter of Sir William Geary in the *African Mail* to which the attention of our readers was called a fortnight ago we reproduce to-day for the benefit of those who may not have seen that paper. We publish it because it also enables us to deal with the criticism of the Editor of the *Mail* on that letter.

We have been told by one who knows better that it is the characteristic of the *African Mail* to hold up to ridicule and cast the first stones at its neighbour for the mote in his eye whilst it is indifferent from selfish motive to the beam in its own eye, the faults that cloud its horizon. Where the nation or people that stands before its bar of judgment is not British it sees quickly into the error committed and criticises fearlessly and vehemently; but where British interest is involved where questionable policies are inaugurated to gain a desired end it is nothing but the Britisher. It is a fine stroke of administrative efficiency, a modern method of getting what you want without striking a gun. Even what does it matter if a whole tribe of alarmed "native pagan cannibals" are sickled down by Maxims provided the shots do not come from the machines of a nation non-British.

The following editorial penned down on the 13th of December 1907 during the Congo agitation is illustrative of one phase of this temper.

"The insane system which vests personal ownership of the produce of the soil of Tropical Africa in Europeans resident in Europe is, once again, producing its crop of evils in international friction. The news from the Cameroons points to further collisions between so-called French *concessionaires* and German traders in the neighbourhood of the Cameroons and French Congo territory. For our part we cannot help wishing—although the wish may seem callous and brutal in itself—that a collision involving bloodshed would take place. Then, perhaps, Europe would be brought to a comprehension of what she is doing in the Congo Basin. And this collision is bound to come as the inevitable Nemesis of iniquity. The idea that at the beginning of the twentieth century of the Christian era, a parcel of Europeans should attribute to themselves, on paper, the property of native communities in Tropical Africa, and then send out representatives to compel by force those native communities to gather that property for them, is a monstrous travesty of law and justice. It is robbery pure and simple—the methods of the highwayman introduced into the African tropics in the name of civilisation and progress; and the sooner the agents of this nefarious system cut one another's throats and involve their European Governments in grave disputes, the better."

As the outcome of the other phase of its mental attitude you find it describing the same political aberration in its issue of the 12th ultimo as "differences of opinion" because the Dramatic personae have changed although the scenes and effects remaining the same. An organ which judges and acts only from feeling and self cannot be a sure guide of public opinion. It cannot enjoy the blessedness of knowing itself and seeing itself as others see it.

The Yorubas with their usual depth of thought say *A gbo ojo apakan da Agba osika* the man who pronounces judgment from an *ex parte* statement is

a great evildoer. The attitude of the *African Mail* on the West African land question is like that of this great evildoer referred to who judges always without hearing the other part. We remember the attempts we made at the initial stage of this land question some 18 months ago to set the native side of the question before a very high representative of that paper and how we were referred to the European Forest Officials in the Service of this Government. We followed the advice and in the correspondence that resulted we raised several questions which the Government through its officials failed to answer notwithstanding the promise made to us. We afterwards placed our objections to the land legislation before the public in a way to appeal to the sense of justice of any fair judge who would work on reason rather than on feeling but alas! you can only wake up a man who is asleep and not one who pretended to sleep as a native proverb says. Nor would we have cared a jot for this indifference of the *Mail* but that we have found it, under a pretended love and interest for the native, creating a wrong impression in the minds of some people of our cause, misrepresenting our position and endeavouring to put the ground under our feet. It is for this reason that we find it incumbent upon us as in its comments on Sir William's letter to expose its untruthfulness when and wherever we may. We take its criticism seriatim.

The first one is directed to the 4th paragraph of Sir William's letter where he wrote that in the Colony of Southern Nigeria (as distinguished from the Protectorate) there is no restraint on freedom of alienation. The *African Mail* stated in figures the area of the Colony as opposed to the Protectorate implying thereby that there is restraint on freedom of alienation over a larger area. This fact was not denied by Sir William.

Comment No. 2 was directed to paragraph 5 where it is stated that the native has not the requisite skill or capital to work a mine or even perhaps at present at all events a rubber plantation. The argument of the *Mail* is to show that there are native communal rubber plantations in Benin, and cocoa plantations on the Gold Coast. But the Gold Coast Government does not take one third the earnings realised on the plantations produce as it does in Benin. We affirm that the native as an agriculturist can manage any plantation if he is sure that he is not playing a losing game. It is his extreme carefulness in this direction and past experience that makes it seem to some people as if the native cannot work a rubber plantation.

In Paragraph 9 of his letter Sir William said the Concession Ordinance of the Gold Coast together with the Court founded upon it has on the whole "worked well." In this connection The *Mail* referred to Mr. Belfields report based upon evidence taken mostly in *camera* and given by Mining Magnates who naturally must serve their own interests.

Comments 4, 5, and 6 refer to paragraph 11 of Sir William's letter. Against the statement that the Northern Nigeria legislation vested all land in the Government and the native declared to have no individual right or freehold in the land or house he occupied the *Mail* said,—"*Freehold is unknown in Northern Nigerian customary law. The system consecrated by the Ordinance was the native system.*"

The greatest blunder which Mr. Morel is committing to the detriment of the native is in his statement

(Continued on page 7)

## PRODUCTS OF THE EMPIRE.

### RUBBER.

By EDWARD SALMON.

Author of "The Story of the Empire," &c., and Editor of *The Rubber World*.

WHEN in June last it was announced on high authority that synthetic rubber had, after many failures, been brought within the radius of commercial possibilities, it is not too much to say that the proclamation quickened the pulse of planters throughout the tropical zone of the Empire. Tropical agriculture has been and is full of romance, sometimes of triumph sometimes of tragedy, for the Briton: synthetic rubber which should successfully challenge the supremacy of the natural product would be a disaster in the very hour of proud achievement—a disaster for which it would perhaps be impossible to find a parallel. Rubber growing in the last dozen or fifteen years has become a tropical British industry of vast potentiality; in it are invested many millions of British capital; to it thousands of men have turned for the business of their lives; its collapse would spell trouble to thousands more whose interest is less immediate but none the less real. By the time these lines appear in print the planter, the investor, the machinery manufacturer, all whom it may concern, will have been well assured that for a good many years to come synthetic rubber is no menace, and long before the chemist is ready with his economic substitute, rubber production from the plantations will be able to meet all competition, synthetic or other.

Comparatively few people realise what a British industry rubber growing has become. The truth is that plantation rubber, but for which rubber might be worth 15s. or more per pound today, is primarily British. It owed its inception to British foresight and enterprise, and though the Americans in Sumatra, the Dutch in Java, the French in Cochinchina, the Germans in East Africa, the Brazilians in their own Amazon Valley, the Belgians in the Congo all have become rubber growers, as distinct from rubber gatherers and rubber merchants, they are merely electing to reap in a field in which the Briton was the first to sow. What to most of us appears to have come along, according as we may have profited by it or lost, like a good fairy or a thief in the night, is really a quite remarkable instance of official anticipation. The Government of India seems to have had its eyes very wide open as long ago as the early 'seventies to the future importance of rubber. Yet there were no motor cars in those days to quicken intelligence. Somewhere about 1872 the Government of India had its attention drawn to the *Ficus elastica* of Assam. An officer was appointed to report as to the numbers and the condition of the trees and the possibility of preserving them from the ruthless hand of the prospector. As the result the Commissioner for Assam was ordered to start an experimental station, and the Forest Department took special steps to protect the *Ficus* in its native state. That these measures were no mere episode, but part of a well defined policy, is clear from the fact that in 1876 Sir Clements Markham, then at the India Office, took the momentous step which was to revolutionise British tropical agriculture. Sir Joseph Hooker at Kew was known to be anxious to secure seeds of the Para tree, *Hevea Brasiliensis*, from the Amazon forest. Sir Clements Markham secured the services of Mr. H. A. Wickham, who was commissioned to undertake the

hazardous duty of collecting and bringing away seeds from the native habitat of the best rubber-yielding tree in the world. Brazil knew the treasure Nature had planted in her midst, and Mr. Wickham performed his delicate task only by a combination of courage and good fortune. The story of how Mr. Wickham, who happily is still a familiar figure at the Royal Colonial Institute, carried out the commission of the Indian Government was told concisely last year, when he was presented with a handsome testimonial by grateful planters at the Rubber Exhibition. Mr. Norman Grievé, on behalf of the Rubber Growers Association, mentioned "how Wickham seized the opportunity of chartering the *Amazonas*, a trading steamer whose supercargo had, fortunately for the rubber industry, bolted with the loot and left an angry captain and empty ship; how he collected the seven seeds in the dense Brazilian forest and had them conveyed by natives to the steamer; how he succeeded in running the gauntlet at the port of departure for England; how the Kew authorities received these priceless but perishable seeds during the night, and had them planted out, and how the youthful ancestors of a mighty forest were sent in Wardian cases to Ceylon." It is indeed, as Mr. Grievé said, a "romance which, without embellishment or embroidery, would furnish fitting material for the pen of a Kipling or a Jules Verne." All told, Mr. Wickham secured some 70,000 seeds, and from these nearly three thousand plants were raised—less than five per cent.

X X X X

Of the multifarious ways in which rubber enters into the economy of the British Empire, I think, apart from the extremely interesting story of what has been done in Malaya and Ceylon, none attracts me personally more than the record of Nigeria. British administration in Southern Nigeria has achieved wonders, and its method could not better be illustrated than by a reference to the communal rubber plantations initiated by the Forestry Department. Not only have steps been taken to conserve the riches of the forests from the ruthless hand of the native rubber gatherers, but actual plantations have been established for the benefit of the natives. Apparently the indigenous *Ficus elastica* is mainly being cultivated, and from the tree a considerable quantity of rubber is being obtained. Mr. E. D. Morel, in his recent book on Nigeria, explained that the Forestry Department of the south, though only ten years old, has planted or induced the natives to plant trees valued at £287,526, and no fewer than 700 villages have started communal plantations. So greatly were the efforts of the department appreciated that Benin, recently the city of blood and lawlessness, co-operated loyally to spare the lives of the forest trees, and "when," says Mr. Morel, "a little while ago they started tapping operations in their rubber plantations under the supervision of the Forest Officer, the chiefs and villagers insisted that a third share should go to the Government and, despite the Governor's objections, they would consent to no other arrangement. It is the law of the land that communal rubber profits today go one-third to the paramount chief, one-third to the village community, and one-third to the Administration. This co-partnership arrangement, entered into by the special wish of the natives, is a novel tribute to the manner in which the white man bears his burden. Rubber, associated elsewhere in Africa and in South America with horrors, has in the British Empire been among the instruments of civilisation and humanity; all the profits have not gone into the pockets of the British planter or the financial groups who have exploited the industry.—FROM THE UNITED EMPIRE.

## Native Land Tenure in West Africa,

Traveller's Club.

16th July 1912.

To the Editor of the "AFRICAN MAIL."

Sir.—The Colonial Office has just appointed a Committee mainly composed of officials and ex officials to inquire into land tenure in West Africa generally and to see how far the Northern Nigeria system can be applied elsewhere, either wholly or partially.

I venture to think that, looking at what has already taken place, very great care is requisite to ensure that under the plea and good intention of safeguarding native interests, solid and valuable rights are not divested with the result of injustice and the ill feeling and friction, or worse, that may ensue.

I would ask the hospitality of your columns to explain what is the law in the other West African colonies as contrasted with Northern Nigeria, and the mischief to be guarded against, if I may express the experience of 18 years of West Africa, part of the time as an official and part as a practising lawyer with numerous native clients.

Previous to the year 1897 there was no special land legislation in any of this West African colonies, and the African might sell, buy or lease land as he pleased, either to Africans or Europeans, in the same free way as land is dealt with here. In the colony of Southern Nigeria (as distinguished from the Protectorate) there is no restraint on freedom of alienation. But in practice in the urban area of the town of Lagos almost all the land is native owned, though there has been contact with Europeans since 1851. There are, it is true, numerous factories occupied by Europeans, but on leases usually for 25 years at handsome rentals of about £800 to £100 a year paid to the native owner. Lately I negotiated the sale of an urban site for a native to a European at the rate of £8,000 an acre. In another instance a native purchased from a European a house and made a handsome profit by letting it. In the urban area of Lagos there is, it is only fair to say, no tribal land, all land being either individual freehold, or family property wherein all members of a family have varying rights of succession or occupation. But even as regards the latter kind of property there is no difficulty as to sales or leases to Europeans the latter, though there is no statutory provision, yet for his own protection, to get the sanction of tenure, applies for the sanction of the Court, and the Court, if satisfied that the proposed transaction is for the benefit of the family, directs in what proportion the purchase money or rent shall be paid and divided among the family, in a similar way to which settled land is dealt with in England.

In the trading days there was indeed little demand for land by the European except for an acre or two for his factory, with its compound and wharf. But in the eighties on the Gold Coast there arose a demand for "concessions"—mineral, plantation, mahogany and even sylvan. Such concessions require a comparatively large area of land, which may be tribal or stool land or family land, or even individual freehold. That concessions of the nature of the two first named should be worked by Europeans would be probably conceded to be expedient in the interests of the native himself

who certainly, as to the first, has not the requisite skill or capital to work a mine, or even, perhaps, at all events, a rubber."

It is very questionable that a concession to cut Mahogany should be granted to a European. A native can cut down a tree just as well, though it is probable that the European could be tied down more strictly as to replanting, and would observe the conditions. As regards the last—sylvan concessions reaping the natural self-growing produce, rubber, palm kernels, etc. and excluding the native from the specific area: these it is clear should never be granted in a British colony, and one can refer with pleasure to the excellent despatch of Sir P. Girouard dated 17th October, 1908, para 18 and 19 printed in the report of the Committee hereinafter referred to. It is unfortunately too long to quote.

As regards the two first kinds of concessions the interests of the European concessionary and the native chief, tribe or individual, rightly understood are by no means necessarily conflicting. But it is essential in the interest of the concessionary that he should have a clear good title, if possible guaranteed by the Government to a defined specified area, and it is essential in the interests of the native that except in so far as is necessary to the concession, his rights of residence and occupation should not be interfered with, and so far as interfered with, adequate compensation should be paid.

But the transactions which took place previous to the passing of the Gold Coast Concessions Ordinance of 1897 were flagrantly in conflict with the interest of the concessionary and of the native. In the Cathedral of Hayti there is a representation of the Crucifixion, wherein the Christ is depicted as Black while the thieves are shown as Brown and White. Some White men have done very curious things in Africa, yet on the other side there are Africans who are tricky or fraudulent. The demand for concessions having arisen, European experts or adventurers arrived at the Gold Coast and applied to the chief whom they thought the chief for a concession. These emissaries never spoke the language, and even assuming the intentions of both sides were the most honourable they were at the mercy of an interpreter. Now the African as I know him is no fool, and once the transaction is fairly put before him will come to a commonsense decision. But a concession of a large area was something quite novel, and it frequently happened that the chief signed with a mark a document whereby great rights over an immense area were conveyed for a trifling consideration—I have known a lease at a rent of a quarter of a farthing per acre.

As regards the area, the African has no sense of size distance in miles or acres—though he might reckon in marches—and further, the country was then entirely unurveyed. As regards the rights conferred it must be remembered that the chief was entirely without professional advice. After the document had been signed with a mark and the European gone back to put his concession on the Stock Exchange, another similar expert or adventurer would arrive and get a concession for the same land or for an overlapping area either from another chief who rightly or fraudulently represented the concession as in his territory or perhaps from the same identical chief acting ignorantly or foolishly or fraudulently. Or sometimes a plausible native clerk would go to London and proceed to sell concessions with imaginative titles over land which he had never seen, far less owned. The result was litigation between conflicting concessionaries or between concessionaries

tionary and native. If the concession was valid sometimes another company was damaged sometimes the rights of the natives; if the concession was invalid the shareholder's money was wasted.

Such a situation, bad for all parties demanded legislation, and in the upshot the Concessions Ordinance was passed in 1897 for the Gold Coast Colony. A Concessions Court was thereby erected whose jurisdiction was to enquire into the validity and fairness of concessions, and after a survey, grant a certificate of validity good against all the world. The system has on the whole worked well. The mineral wealth of the Colony is developed and the Chiefs receive handsome dead rents and royalties from the mining companies, sometimes in four figures, wages are good and there is a fair supply of free labour. The rent receiving Chief has a direct immediate personal interest in the prosperity of the company and the development of the country. That the European concessionary has in the first instance to apply to the native teaches both that the latter is the owner of the land. Let me contrast the Northern Nigerian land system with that I have described as in force in the Gold Coast and Lagos.

In Northern Nigeria the surface owner has no benefit from the mine. In 1902 Sir Frederick Lugard declared to the Sultan of Sokoto, "The Government will have the right to all minerals but the people may dig for iron, and work it subject to the approval of the High Commissioner, and may take salt and other minerals subject to any exchequer imposed by law" Legislation followed on these lines, so that in Northern Nigeria the surface owner derives neither dead rent or royalty from the European-owned mine. The arguments in favour of nationalisation of mines lose much of their force when applied without their consent, from outside, against natives at the behest and apparently for the benefit of the conquering Powers and its officials.

Apart from minerals, the legislation of Northern Nigeria has been drastic in not only regulating but prohibiting alienation, and ultimately, in 1910, all land was vested in the Government and the native declared to have no individual right of freehold in the land or house he occupied. In 1902 the native was prohibited from selling to non-natives without the consent of the High Commissioner. In 1902 all unoccupied lands were "declared public lands" under the control of the High Commissioner, who can sell or lease them as Crown lands. Perhaps this is right as to waste or unoccupied lands; but surely some means should be provided whereby any person setting up a claim to the alleged unoccupied lands should be able to test the fact of their being unoccupied by legal process, whereas it lies under the simple declaration of the High Commissioner.

As regards occupied lands a further step has been taken on the recommendation of the Northern Nigeria Lands Committee which sat in 1908, and it is now enacted that all lands occupied or unoccupied (except the Niger Company's land) is to be "native land" under the control and disposition of the Governor, and no title to occupation or use is to be valid without the consent of the Governor. The Governor is enabled to give a certificate of right of occupancy at a rental to be revised every seven years. Such right of occupancy devolves upon death according to native custom. But the occupier has no right of alienation *inter vivos*, either by sale, mortgage or transfer of possession, without the previous consent of the Governor. And such attempted alienation is null, and causes a forfeiture of

the right of occupancy. As regards involuntary alienation by execution or bankruptcy the Proclamation is silent.

Now as regards occupied lands, the question arises whether this measure is just or expedient. The report of the Committee involves the absolute denial of the native's property in the land he occupies, and it is the report of a Committee who were in a hurry—they finished in two months. All the members of the Committee were officials or ex-officials and with one exception, Mr. J. Holt, all the witnesses were officials or ex-officials. Besides J. Holt & Co. the only other European traders in Northern Nigeria were the Niger Company. They administered the country and traded previous to the coming of the British Government in 1900. After being bought out as to their governmental and monopolistic trading rights in 1900, they continued and still continue to trade with the success proved by good dividends. They declined to give evidence on the ground that the subject being of great magnitude, it was impossible to consider it in the few days given. Now the Committee began its sittings on 1st June, 1908; the Niger Company were only invited to give evidence on 10th July, and the Committee closed its evidence on 17th July and reported on 29th July, 1908.

Another important omission was that no native was admitted to give evidence and the present Committee are now debating whether they will take native evidence. No counsel was present to represent native interests. No evidence was admitted to shew how the Gold Coast Concessions Ordinance had worked, though witnesses thereon were available in England as well as in Africa.

No missionary gave evidence.

Now as regards occupied land, is this fair or is it confiscation? The Committee have reported that the native has no "property" in the land he occupies. But I think I have shewn that the decision of the Committee must be accepted with some reserve. Even taking the evidence given, there is no room for a different conclusion, viz. that the occupying cultivator had by custom undisturbed possession subject to some fine on alienation.

That "improvident alienations" have taken place may be admitted, though their prevalence may be questioned. And it may be admitted, that there should be some control of land dealings as between European and natives in respect of "concessions" in the interests of both parties. But I venture to submit that the remedy enacted in Northern Nigeria practically confiscating the native's land and vesting all control, if not property, in the Government is worse than the disease.

I will not dogmatise on the shaping of the legislation, but I hope the Committee will hear all parties. Two facts must be brought home to the public, that there is a general confidence by natives and Europeans in the British Court, and I regret to say a growing distrust of the British Government as exemplified in the experience of any one who has had to deal with the Secretariat.

Lastly, in common justice, let the native tribe and individual personally, and immediately, benefit by and from the European concessionary. It is best for both, best for the colony, best for the Empire.

Your obedient servant,

WILLIAM NAVILL M. GIBBY

[We venture the following comments upon the interests

ing letter of our correspondent.

1. The area of the Colony is 3,450 square miles, that of the Protectorates 78,460 square miles.

2. In the Benin district of Southern Nigeria hundreds of native villages have their own communal rubber plantation of *antonia* (thanks to the sympathetic co-operation established between them and the Forestry Department.) In the Gold Coast the native Cocoa planter has developed by his own efforts, and with the technical assistance of the Agricultural Department, an industry which in eighteen years has risen from £547 to £1,600,000 all beating all world records.

3. Mr. Balfield's report shows that the existing system is replete with grave deficiencies.

4. Freehold is unknown in Northern Nigeria customary law. The system consecrated by the Ordinance was the native system. Sir Percy Girouard, elsewhere quoted with approval by our correspondent, was an enthusiastic advocate of the legislative measures embodied in the Ordinance, and its inspiring spirit.

5. The 1910 Ordinance superseded this.

6. It does not now so lie. No distinction is made in the Ordinance between occupied and unoccupied land.

7. Again, this is consecration of the local native system. The Governor exercises his control "for the use and common benefit of the natives of Northern Nigeria" and with regard to the native laws and customs existing in the district in which such land is situated.

8. What does our correspondent mean by "native's"? The land is vested in the entire native community. For that native community, prior to our occupation, the Emirs and Chiefs were the trustees. They granted rights of occupancy, and they had the power of revoking the grant. After our occupation we automatically stepped into the shoes of the Emirs and Chiefs as supreme over-lords. Native customary law remain intact. The native administration is strengthened and consolidated, and as heretofore, continues to administer the land. Our intervention is limited to supervising transactions between the native and the Europeans, with the object of preventing the break-up of the native system of tenure, as explicitly set forth in the preamble of the Ordinance.

9. This is inaccurate in point of fact.

10. Does our correspondent suggest that the Emirs should have been brought to London to give evidence? The inquiry at the Colonial Office was preceded by exhaustive inquiries on the spot by Sir Percy Girouard and his exceptionally able and competent political officers.

11. In what connection.

12. The cardinal feature the fundamental basis of native customary law in Northern Nigeria, is that no private estate in lands exists. The Ordinance legalises that system, with the object of preserving native custom and preventing the alienation of the rights of user and enjoyment (the structure upon which customary law reposes) which, if sanctioned, would have involved the mortgaging of native land the break up of native system, and the inauguration of processes, bound to end in one way, and in one way alone—the creation of a landless native proletariat. To talk of "confiscation" is really not serious, and must, in an impartial mind, yield to further examination.

13. In Northern Nigeria land questions between natives and natives are dealt with not by British Courts but by Native Courts.

14. Where alienation of native land to the European *concessionaire* has not been inaugurated, "justice" to the native demands that it shall not take place. Where it has been introduced, "justice" to the native demands that it shall be strictly regulated and circumscribed, so that it may never unduly impinge upon the requirements and necessities of the native, driving him, with the growth of population into the position of having insufficient land for his natural expansion and usage. Any other conception of Imperial duty and responsibilities would imply a breach of trust to the peoples committed in the Providence of God to our charge.—Ed., "A.M."—*African Mail* July 28 1913.

"Ten things for which no one, yet has ever been sorry! Doing good to all, patient toward everybody, hearing before judging, thinking before speaking, holding an angry tongue, being kind to the distressed, speaking evil of none, asking pardon for all wrongs, stopping the ears to a talebearer, disbelieving all ill reports."

## IS DENNETT'S FORMULA TRUE?

OR A CRITICISM OF HIS YORUBA CATEGORIES

BY CHRIS JOHNSON.

*Continued from our last issue.*

JAKUTA AND THE FOUR DAYS OF THE WEEK.

In Chapter VI Mr. Dennett raised the following question:—

"Togun said Orishala was the husband of Yemuhu, but Ellis tells us that Obatala was the husband of Oduduwa. Are we then to suppose that Yemuhu and Oduduwa are two names for one person, or that Orishala had two wives?" He answered this question himself by saying "I am inclined to believe that Oduduwa and Yemuhu are two names for one person" since "Orishala and Obatala are one and the same." Assuming that by the name Yemuhu Togun does not mean Yemowo (i.e. the first woman who lived in the world and who for services rendered to her sex was deified and came to be looked upon as the wife of Obatala) but wishes us to have the conception of a goddess who is the female counterpart of Orishala the name has been strained to convey the meaning "Mother cause to germinate" which Mr. Dennett gave it to suit his theory. The word expressive in Yoruba of the meaning he gave would be "YEMUHU" and where the first syllable in the reduplication is to be omitted a vowel has to be substituted to mark an elision which is not the case in the name given by Togun. Yemuhu is therefore a contracted form of Iyemuhu which means "Life causes growth." This name and its meaning are more in this form applicable to the character and attributes the Yoruba attached to Oduduwa who is the Great One, not made, Self Existing.

He said further "Bishop Crowther also gives this deity (i. e. Oduduwa) the name of Odu." The latter is the contracted form of the former and supports the rule I have just enunciated. The right pronunciation and therefore orthography of the contracted form is O O-dua the second vowel O being a substitute for the syllable *du* elided from the name. The terms ODU and ODU each bears a different connotation. The meaning of the former I have already given. The latter implies anything great, a chief, head or leader. But the ideas behind the term OLU far transcend those associated with the word Odu. Olu means a chief not in the mere sense of a leader but it connotes a germ the pith the essence, the Principle, of any plant or vegetation the centre of Life and activity the *sine qua non* in anything. The term *Oluwa* is composed of the two words Olu and Iwa existence. Hence it is, women address their husbands, and Mothers praise their children *Oluwa mi* i.e. the centre of my existence or affection. Olu is the contracted form of the words Olu and mi (possessions) meaning the centre of all possessions. Oduwa and Oluwa it will therefore be admitted have not the same meaning. The latter term may be applied equally to Oduduwa as to any other deity or form of matter.

As to the personality of Oduduwa he joined with Ellis, Togun, Oja, and Crowther in saying that this deity is a female from his derivation of the name Yemuhu from Yeye Mother and Muhu to cause to germinate which derivation I have already refuted and that her husband's name is Obatala. A Correspondent

out E.S." in the Nigerian Chronicle calls the deity a male. There is also a local tradition perpetuating an individual of that name and makes him a King and grand ancestor of many nations among whom the Yoruba people forms a section. Said he "Every Yoruba man, woman or child is called *Omo Oduduwa* ('Child of Oduduwa') Bishop Johnson calls him "a god." Ellis said "according to some priests Obatala and Oduduwa represent one androgynous divinity and they say an image which is sufficiently common of a human being with one arm and one leg and a tail terminating in a sphere symbolises this." Mr. Dennett himself later admitted "that very often Obatala and Oduduwa are spoken of as if they are one. He, on the authority of Bishop Crowther, further asserted that Heaven and Earth which the Yorubas describe to be in the shape of two inseparable calabashes are also called Oduduwa. He affirmed on the strength of what Ellis wrote that Obatala is Heaven and Oduduwa is earth. That according to the priests in the beginning of the world Obatala and Oduduwa were shut up in darkness in a large enclosure in the shape of two sealed Calabashes—heaven being above and earth below. Extant epics support the view that Obatala and Oduduwa are names referring to one and the same deity. Throughout the teachings and traditions of Ifa so far as my enquiries have gone Oduduwa was never spoken of as a goddess or wife of Obatala. Although in the mythology a few of the deities were referred to as having wives yet these were never described as goddesses nor divine worship paid to them and as a matter of fact they were intended only to express the energy or activity or powers of such deity.

"The words for ancestor, said Mr. Dennett, are 'Obi Ara Igbani' the parent body in the time past." This is another instance of Anglilised Yoruba. The correct expression is *awon obi wa igbani* Our parents of by gone times. *Ara igbani* by itself means people of by gone ages. The words 'I'GBA' 'IGBA' and 'IGBA' pronounced differently have each a different definite meaning which cannot be mistaken the one for the other. The days of the week as given by Mr. Dennett's informants agree with one another. OJA as a Priestess told him that the first day of the week is Esu or Ayawo's day—the Feminine of Babalawo of which "Awo" is an abbreviation being Esu. This last expression, Esu, is far different in connotation from Eshu, meaning the Devil, which Mr. Dennett understands it to be. It argues one fact and that conclusively that he does not grasp the language. It also disproves all the arguments which he based on this idea. Awo's day is set apart for devotion and not for the renewal of any chalk marks. Jaku's Day is not looked upon as a Sunday. Obatala or Orishanla's day is more, according to Ifa mythology, the first day of the week for that Deity was the first to select a day from Olo-Iumare; then comes Orunmila then Ogun and lastly Aramife. The Yoruba months are composed of 7 weeks of 4 days or 28 days and not 16 days as given by Mr. Dennett. This computation is as old as time and supported by *Odu Ofunsa*.

The Yorubas being a commercial people they have market days as there are days in the months save during periods of national festivity family or individual devotions which endea with each tribe, family or individual according to their belief.

To be continued.

Continued from page 6

that since the laws of Northern Nigeria as discovered by the Special Commission are said to be native therefore they should apply to all lands in West Africa. As an Englishman we believe he knows that the term native is elastic and that it embraces several sections of the same race each having from time immemorial its own laws and customs, the one distinct from the other sometimes as chalk is to cheese. Under the term "native" as applied to West Africans are included the different tribes inhabiting Senegambia and British Gambia the Foinis, Mendis, Mandingoes, Bosos, &c &c of the Sierra Leone Protectorate, the Kroos of Liberia and those of the Ivory Coast the Tribes of the Gold Coast and Ashanti, the 80 or more tribes of Southern Nigeria including Yorubas &c, the equally numerous tribes of the Aborigines of Northern Nigeria and the Fulani Settlers. It is necessary here to affirm that each of these tribes is governed by laws and customs peculiar to itself. Now the word European embraces English, French, German, Dutch, Spanish, Italian, Portuguese, Norwegian, Swedish &c. As a people native to the soil of Europe each has his own laws and customs peculiar to himself. Surely the redoubtable Editor of the African Mail would not like to be judged by Belgian or Turkish law just because they are European laws and he is a native of Europe. Why then in all fairness and justice should he ask that the so-called native laws of Northern Nigeria should apply to all lands in West Africa.

And besides the Fulanis although conquerors are not natives of Northern Nigeria and therefore their laws of which so much is made by Mr. Morel are not native laws. The Fulanis are a pastoral people who pursued their nomad life until a little over a century ago when through their leader Ottuman Dan Fodla they made themselves masters of Northern Nigeria and founded the Emirates. As wanderers from time immemorial they have no lands and therefore can have no land laws. As Mohammedans they imposed certain religious duties upon their subjects which as years pass, lose their religious complexion and become obligatory. This is what Mr. Morel regarded as "taxes and imposts following the requirements of Koranic law." It is not an original taxation based on any native law. In this way he goes on deducing conclusions from false premises. And what he calls native land laws in Northern Nigeria are not the laws of the owners of the soil but they are the laws the outcome of their being subject races to landless Mohammedan Conquerors. The original inhabitants have freehold property in lands. Allowing for the purpose of reasoning that freehold is unknown to the people of Northern Nigeria is that sufficient proof why a law emanating from such a source should be foisted upon peoples of different tribes inhabiting West Africa from the Senegambia to the German Cameroons in the face of their respective laws and customs.

He argued further that because Sir William quoted Sir Percy Girouard to support a point in his letter therefore he ought to agree with him in all points. This is absurd. It is just like saying because we agree with Mr. Morel in his view of the Congo atrocities (and nobody commanded him more than we did at the time) therefore we should agree with him in his NATIVE LAND AND RIGHTS DEPRIVATION SCHEME (and nobody will fight him more than we do and will do for that.)

(To be Concluded.)

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