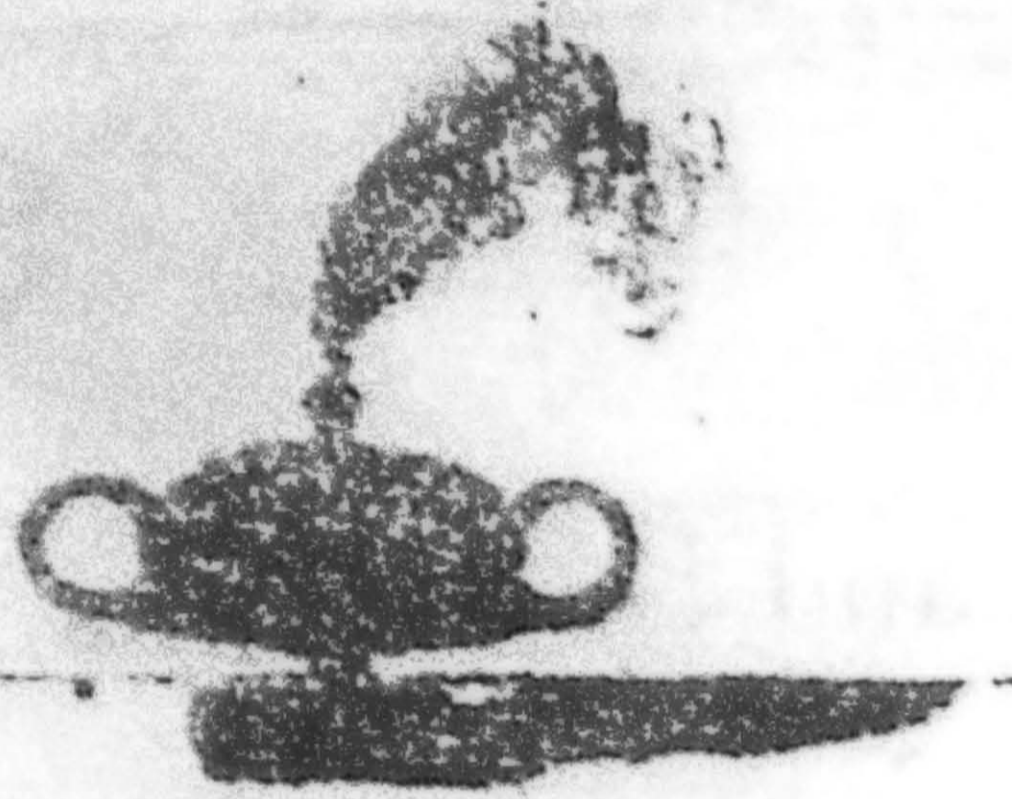




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THE NIGERIAN CHRONICLE

A weekly review of progress in politics, economic and commerce; and of general news especially as affecting Nigeria

Edited by CHRIS. JOHNSON
Publishing Office:

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NEWS OF THE WEEK

HOME

We learn that certain persons at Abeokuta their families and friends are being hunted, and persecuted with prosecutions the real reason is because they are suspected of criticising Mr Edun's administration especially his land Transactions. We understand effort is being made to gain the sympathy of the Commissioner to these persecutions. We wait to hear the result of these Malicious prosecutions.

We understand that the suggestion is made to Government that the proceedings of Legislative Council be not published as heretofore in order to avoid criticism. If this be true surely it is retrogression and not progression for the New Nigeria

It is reported that in one of the Lenten Services at Christ Church Bishop Tugwell told his congregation that he has several schemes and plans for Christ Church but that the members must please not criticise him for if they do he will be obliged to stop executing them.

We see no reason for this apprehension if the Bishop as a man of God does what is good and right. Jesus Christ was not afraid of criticism. Really he invited attention to his works which He declared to be His testimony. Criticisms are good for the soul even in holy matters; and the Bishop may rest assured that the Lagos Community is not to be muzzled up over any project whether good or bad.

His Excellency the Governor-General Sir Frederick Lugard and Staff were passengers for Europe by yesterday's boat. His Excellency was seen off by a large gathering representing different sections of the community.

His Honour A. G. Boyle Esqr Lieutenant Governor has been appointed Acting Governor in the absence of the Governor-General from the Colony. **OBITUARY**:—Mrs Priscilla T. Wilson, Aunt of Dr. J. A. and the Messrs Caulcrick on wednesday the 8th instant.

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WILLIAMS HOUSE
TOKUNBOH STRET

The Great Sacrifice

"I shall not die but live and declare the works of the Lord."

Hung on that crucial Tree Jesus our Priest and King
Denied, despised, spat on, rejected, crucified;
In doleful tones your solemn requiem sing
Ye for whose sins He's suffered, bled and died.

See yonder cloud in awful darkness sunk and wrapt
The Temple's rent, the earth with terror scare and quake,

Jesus in Death's cruel grip is fallen and entrapp'd
For our redemption, yea for man's unworthy sak

Hark! hear him cry—" 'tis finished, all is o'er"
Jesus in death has sunk and all our hopes seem lost,
In ash and sackcloth go, the testimony bear—
Earth has to earth returned and dust, its mother dust

And yet He lives! While Death itself is slain,
Jesus our Saviour reigns and man's redemption's sure,
Your Easter Anthems raise, repeat the joyful strain,
Jesus our Lord is risen and shall die never more.

Jesus Humanorum Salvator Resurrectus Est! Alleluia!

AL HASAN ABDUL ZEEN.

Foretaste of Provincial Courts System in Abeokuta.

Slapping and disfiguring the faces of peaceful citizens with blows who happen to pass in the street or meet our kings when going out still continue. Egba Police are said to be authorised to make these assaults.

The Nigerian Chronicle.

The Nigerian Pioneer and the Provincial Courts Ordinance.

Now that the "Nigerian Pioneer" regards our criticism of the Chief Justice's memorandum and our observations on His Excellency's speech in Council not as "a veiled attack on His Honour the Chief Justice" but as an "attack on the Provincial Courts Ordinance" we think it but right on our part to admit that we have really attacked and do mean to attack the Provincial Courts Ordinance—in fact the judicial reform proposed—for the simple reason that the provisions "safeguards and restrictions" are as in all class legislations endangering public liberty and safety and exposing the mass of the helpless inhabitants to the tyranny of the official. Moreover the system has been tried in Northern Nigeria and has been found to lead to abuse of power, against which abuse of power we have had to protest at a time when we have no reason to suppose that these laws will be sought to be introduced here. And although it has not up to present become law in the Southern Province yet the expectations of it since the Amalgamation has so intoxicated and infuriated some Officials—as a red flag does a maddened Bull—that they lost patience before the 1st of March, the day originally fixed for its proclamation, and Peaceful, loyal, and law abiding natives have been either rough-handled or threatened with punishment, if not punished.

We go back to the article in the "Nigerian Pioneer" which we reproduce in this issue and which has inspired our present observation. A noticeable feature in the arguments of advocates of the Provincial Courts Ordinance is the unsettledness of their use of the terms "Supreme Court," "Supreme Court system" "Provincial Court system." At one time they tell you of "a Supreme Court system then in force" meaning obviously the system obtaining in Old Southern Nigeria. At another time they talk of the "Supreme Court" as a part of which "the Supreme Court system" is the whole. They say further the Supreme Court system is a failure whilst the Supreme Court itself is not. They would also say that the Supreme Court system is a failure in the Protectorate of Southern Nigeria whilst it is not a failure in the Colony. They would also tell you at one time that "the Colony" includes "the Protectorate" whilst at another time that they are distinct; that the former has reference to the Coast belts and the latter the densely populated Province which lie behind the Coast Belts. At one time they would represent the Provincial Courts system as being a part of the Supreme Court system; and at another time as opposite and distinct systems. We need not say that such a tactical method can never lead to truth since it is opposed to the fundamental principles of the laws of accurate investigation.

His Honour the Chief Justice told us that the inherent defect in the Supreme Court system is "DELAY." To this the Pioneer has come to add "LACK OF CENTRALISATION." Says it:—"It is this weakness (Lack of centralisation) also which undermined the efficiency of the Supreme Court System." "Centralisation of control," it continues, "is an essential requirement of any system of Judicial administration."

We have in our previous contentions divested the former alleged cause of failure of its props to which we refer our readers. So that we may now safely refute the new cause advanced.

The "control" of any affair, machinery or business has reference to the method of, or arrangement for, its management or working process. But it has nothing to do in the first instance with the nature of the affair, the sort of business undertaken, and the quality of the iron that made up the machinery. That a Butcher has the control of his knife does not make the material of the knife blunt or sharp. A good thing may be badly controlled, whilst a dangerous law may be wisely controlled or administered. But efficiency in the matter of control does not make a good thing of a bad law. And what the Public of Nigeria are complaining against in the Judicial reform proposed is that a bad law placed in the hands of men who have all the control in their own hands cannot effect a good result but must lead to oppression, injustice, violence, and wrong. Centralisation of Control in Judicial administration can only lead to good results where the individual in whom such power is centred has no control over the Legislation of the country. To centre the administration in one individual, and that individual vested with Judicial, Executive, and Legislative powers is to create a reign of terror for Nigeria.

The Barrister who according to the "Pioneer" obtained a verdict in a manner that did no credit to his profession committed a moral obloquy for which he is personally responsible. Will it then be just to impose an unrighteous law upon a whole community because one Lawyer is guilty of an action that did no credit to his profession? The Provisional Courts Ordinance is no form, or professional regulation, or system of refinements, to give uniformity to the proceedings of Lawyers; it is a law affecting the rights and liberties of the people.

The limited space at our command compels us to defer our further comment till the next issue.

Quarterly Function.

The quarterly function of the NEW HIGH CLASS SCHOOL took place on Thursday the 9th inst. Instead of the usual address from friends, the Principal delivered the first part of his long-promised lecture on **David Livingstone, His life and work.** In declaring the School closed for the Easter (one week) holidays, he reminded it that although their percentage of passes (33 o/o) in the last public Exams. was low viz: 2 Cambridge Locals, one Junior and one Preliminary, 7 third class College of Preceptors, 2 Lower Form College of Preceptors and 11 prizes at the Local School Exhibition, yet those who failed need not be dispirited but should make their failures stepping stones to higher selves; for "**The victory lies in the struggle, not the prize.**" He emphasized the necessity; for their own sakes, of boys learning to prefer high failures to low successes.

We understand that application has been made to the Government to found a Native Court in this town. We hope that the question will be well considered before a step is taken. There can be no Native Court without a Native Code of Laws set down in black and white. This is the only safeguard against that mis-carriage of Justice due to shifting interpretations which is now complained against in such institutions.

The Lagos Ladies League.

A RESUSCITATION.

Knowing the intention of the Governor General, Sir Frederick Lugard, with regard to this League the acting Principal Medical Officer has addressed the following memorandum to His Honour the Administrator:—

COPY OF MINUTE BY THE ACTING PRIN: MED: OFFICER

H. H.

Administrator

I am very prepared to detail a Native Medical Officer for the purpose of visiting and attending upon the sick poor.

There are various organisations in connection with the different churches a part of whose duties consist of visiting the sick and caring for those in distress for instance in connection with the Wesleyan Society there is a band of women who regularly visit sick and poor people and who meet from time to time to report cases they have met and any relief or help they have been able to give. In many cases medical aid is urgently needed but cannot be secured owing either to the people themselves being too poor or the funds of the organisation being insufficient to provide this. The appointment of a Native Medical Officer would here be invaluable such an arrangement would not be impossible for Department to provide. Details of his work and duties could be arranged if His Excellency the Governor General approve.

I think if His Excellency the Governor General would meet, in the first instance the Ministers of the different Churches with a view of securing the co-operation of existing organisations working under this their direction, more practical and permanent result would be secured, than in creating a new organisation for the specific purpose. I also respectfully suggest that in reviving the work done by the now defunct League the basis of our operations should be that of Medical relief and assistance rather than of a Benevolent agency—it is well known that the Churches arrange to deal with matters concerning the deserving poor.

(Sgd.) W. BEST.

Ag. P.M.O.

12/2/14

His Excellency the Governor General convened a meeting on Monday the 30th March at 4 p.m. at which were present a number of Ladies and Gentlemen including:—Mrs. Dr. O. Johnson, Mrs. Dr. O. Obasa, Mrs. Rufus Wright, Mrs. I. Oluwole, Madam Madeline Shepherd, Mrs. Selina Johnson and others. Bishops Tugwell and Oluwole, Revs. Griffin and A. N. Cole.

The above correspondence were laid on the table and lively discussions followed. The members of the League proved at that meeting that the suspension of work was due primarily to difficulties experienced in the matter of attendance by European Doctors. Another meeting is to be convened.

Concerning Provincial Courts.

The continued attack on the Provincial Courts Ordinance makes us again enter the field in the defence of the principles which that Ordinance now embodies. Those principles, we consider, represent a satisfactory basis of judicial administration in this Colony at the present time.

The inherent weakness of all native administrators has been, if we are to believe the tradition that must serve us for history, a lack of centralisation. It is this weakness which is proving the most obstinate problem in the progress of our neighbour Liberia. It is this weakness, also, which undermined the efficiency of the Supreme Court System. Centralisation of control is an essential requirement of any system of judicial administration if it is to satisfy the standard of efficiency that our people—enlarging every day their outlook on such problems—will demand from it.

The rather injudicious publication of a piece of correspondence that bears in some measure on this Ordinance, adds but little to the strength of the opposition and less to one's respect for its character. Cases have arisen where a barrister, responsible only to his client and his conscience (in the order named) pleading in a Court the responsibility of whose decision was difficult to place, has succeeded in obtaining a verdict in a manner that did no credit to his profession, and which the system then in force was incapable of dealing with. It is in the interests of the honour of the Bar, and of the safety of the public, that such cases should be made, as rare as possible. This the Ordinance is planned to do.

In considering any form of Government, we must at the same time, give close attention to the conditions of the people to which that form is meant to apply. In Nigeria we find the conditions to be extremely varied in character. The large coast towns contain a large proportion of well educated, prosperous citizens, together with an ever increasing number of persons of what may be called the casual labouring classes. In these districts tribal rule has to a large extent lost its grip both on the actions and affections of the people. Inland, a different state of affairs exists. Tribal relationships remain, inherent and instructive, with the majority of the people, but weakened by each point of contact with civilization. In every part of the Colony an outstanding feature is the wide divergence in the financial positions of various classes of the community. Owing to the bounty of nature, it is possible that an able bodied man could live on nine pence a day or even less. Certain it is that the vast majority have nothing more than bare subsistence. In consequence, while there is no poverty such as we see in countries less favoured by nature, there is a greater disproportion between the actual monetary income of the poorest and richest classes. Yet another condition to be considered is the lack of publicity, which many years of development both in education and in the means of communication are required to eradicate.

Under these difficult conditions then, we have to consider whether the Ordinance under discussion will provide for the administration of justice more cheaply quickly, impartially, and with a greater measure of publicity than the previous system. Of its cheapness and rapidity there seems to be no question. If they be granted, a large measure of impartiality must also be ceded, for without those two qualities—which the

old system sadly lacked—a bias in favour of the richer litigant is unavoidable. Its impartiality seems likely to be of a sounder quality than that of the native Courts, swayed by the dicta of an under-paid and often under-educated clerk. That a greater measure of publicity will be possible cannot be gainsaid. The revision of all but minor sentences makes this a matter of course, while the regularising of the process of appeal renders even the smallest misdirection of justice difficult to conceal.

We trust our readers will forgive the necessary repetition of many arguments. In the interests of the people we have thought it advisable to again support, against its many opponents, a scheme which we believe will aid the administration of justice in Nigeria of many of the failings that at present beset it.

From the Nigerian Pioneer 31/3/14.

(The Headline on the top of this article is ours Ed. N. C.)

THE ESSAY THAT CAME THIRD IN ORDER OF MERIT FOR THE CASELY HAYFORD'S PRIZE

Native Courts in old Lagos.

**By Mast. MARCELLINO SALLUSTIANO
JOAQUIM.**

Age—18 Years.

Formerly in Lagos, cases were decided not in buildings as we have today, but in private houses or compounds by the King and Chiefs of the country; but the one known as Grand Court was in the King's Palace. The men known as judges in this Court were the King, the Chiefs and some wise men called "Osogbos". They decided the case of each person according to his crime; they used to decide Civil cases and criminal cases. If two men fought with each other and if they were tried in the Court, they will be fined and will be made to pay some amount to the Court, and this amount will then be shared among the King, the Chiefs and the wise men. If cases as murder, theft or offence against the Government came before them they will not prolong such cases before killing the offender. If a thief were brought in to the Court, the judges will not try him before they will command the executioner to execute the thief and to nail up his head on a big tree in the big market place called "Obun Eko". But if one of the kings or the chiefs relatives committed one of these heavy crimes, they will not kill him, but will fine him and banish him from the country for some years.

In cases between creditors and debtors. If debtors were brought into to the Court, and if the judges found out that it was true that they owed the creditors, they used to tell them to go and pay their creditors, and to pay some amount to the Court. If the Court fined any debtor, and if he were unable to pay it at the promised time, the Court will then send his men to go and seize all the goats and sheep of the debtor's neighbours. So by doing this all the neighbours will rise up and go to

shout at the door of the debtor until he shall pay it. If the money were paid, the Court used to give them back their goats and sheep. If two persons quarrelled about a land, and if they came to the court, the judges will first ask this question, whether they were children of the same parents; if they answered "Yes" they will tell them to go and divide the land into two parts. But if they answered "No" the judges will find privately the man who was the owner, and if they found out the owner, they will tell the other not to disturb him. But before the judges began to decide any case, they used to take their own fees first.

Printed as submitted

Letters to the Editor.

Aso Ebi

LAGOS, NIGERIA,
6th. April, 1914.

TO THE EDITOR OF "NIGERIAN CHRONICLE"
Sir,

Personally, I consider the community should be grateful to Dr. Oguntola Sapara for the series of articles published in the various issues of your paper in connection with "Owo Aso Iyawo," that insipid and much to be, in fact deplorable system.

2. It is delightful indeed to think that the Doctor suggested, in any of these articles as referred to above nothing else but sheer principles. In civilized countries as far as I am aware and even here in a few cases the matter is just the reverse and as I do not intend in this impression to dwell on the sincere motives of the Doctor's articles suffice it to say it is the prestige of the "Bride" and her parents which is being lost by the custom which evidently animated them.

3. Following what I have just said in the 2nd paragraph above I must invite your attention to the caption of my letter viz. "ASO EBI". The practice is taking hold of the people and appalling as it is, it is most obnoxious as a Custom.

This has only recently come to existence and perhaps the Doctor might tackle and nip it in the bud ere it is late. It is sickening and I know your hands are full but feel sure you will not keep silent of such a degrading and worthless custom.

Yours very sincerely
AIYE K'OTOP.

Provincial Courts System,

A GLIMPSE OF IT

LOKOJA
N. N.
19/3/14

TO THE EDITOR NIGERIAN CHRONICLE LAGOS.
Sir,

It would be interesting to inform you please that after all your publication of the mal-treatments to natives of Northern Nigeria with a view to check the undue-advantage taken over us in this part of the world that it still continue to be Exercised.

I am a native born of Kabba (Igbira Tribe) but living has caused me to reside at Calabar and only to return home once in a while to see my people. My Experience this time cannot be forgotten; and as I believe it would add to your information of the condition of things out here, I hasten to acquaint you about it.

On the 13th inst. whilst sitting in my house a boy came and told me that he is sent by a man called Ojegidi to call me; being surprised at the call took no notice of it and told the boy likewise; a little after a Dongari appeared and told me that the Court wants me. I accordingly clad up myself and went before the Asst.-District Officer "Okini" who began by questioning my dress and object in coming to my country.

I told him that the dress is bought with my money and further, that I come to see my old Father; without anything further he says you are fined £10 because you were sent for and refused to come. Handled me roughly himself and put me into the Guard room in chains till I could send home and pay the fine. Whilst in the Guard room, he came again saying, I understand you bring plenty of money. You're going to pay the fine isn't it? Attached Receipt speaks for your information. Being confident that your papers are the voice of helpless Nigerians, I cherish the hope of its voice in the matter.

Thanking you in anticipation for trouble taken I remain

Dear Mr. Editor,
Yours very truly
JOHN TOBOANGER

ENCLOSURE.

"TREASURY NORTHERN NIGERIA.

No. 1397/4

Station Okini

Date 13th March 1914.

Received from John Toboanga
the sum of Ten Pounds no shillings
and no pence, being Court fine in-
flicted on him in case. Okn No.3 1914.
£10. 0s. 0d.

Signature GREGOR MACGREGOR,
Title Asst. Dist. Officer.

**To be issued where special forms
do not exist."**

Who is the Balogun?

TO THE EDITOR OF "THE NIGERIAN CHRONICLE"
Sir,

It is rumoured that a certain Balogun sanctioned that four persons should assault one man, and the result was the poor man was clubbed until he fainted. Few hours after this man revived the Chief appeared on the scene and ordered the man to be thrown on the ground and the revengeful tin god jumped on his back and begin tramping him under his feet walking forward and backward on his victim. Is this rumour true? Who is this Balogun and what is his name?

Thanking you for space
Yours Truly
AN ENQUIRER

A Political Revival.

A MULLAH RUNS AMOK.

The Snow spiritual Revival had scarcely concluded its meetings, when a Political Revival began its sitting at the Court Hall, Ake. From all accounts Balogun Sowemimo appear as the mullah with a Jihad. The assembly is usually composed of Ministers of Religion, Mohamedans, Pagans, Official spies and the few adherents of the Christian War Chief. Talking of a Christian War Chief at a time when there is no intertribal, Dahomean, or Yoruba War is ridiculous, and unless the position of this Chief is that of a Christian Knight Errant—to fight against principalities and powers against the rulers in dark places—then this Chieftaincy can pass muster. But this would appear the object of the good folks who resuscitated the title, inebriated by the after dinner speech of Mr. Sowemimo, at the official Banquet of June 1912. Of what good then is this Chieftaincy to the Christian Church or party in Abeokuta if the Mullah is not a full fledged member of a Church or well tempered by common sense and the ten commandments?

The object of the Political Revival, (so far as I can glean from the speech and conversation heard of the Christian War Chief) is, to rouse the Native Authorities and the Alake's Secretary from their lethargy, apprise them of the danger which threatens their country, and solicit them to grant the people a Representative House of Assembly. But there is strong suspicion that these Political Revivals are pure moonshine, and that the true object of the Meetings has not been disclosed. Some of the members feel that the Christian War Chief in the conduct of these Revivals is under the direction of a power outside the meeting who is determined to resign membership than remain registering instrument of an artful dodger. Are not the people justified if they consider the Political Meetings as a demonstration by Balogun Sowemimo with a view of getting into the Council? This Chief was reported to have promised support to the shop keepers during their last agitation against the Shops Order, which promise the people accepted in good faith, but at their last extremity the Balogun deserted them, took the side of the Alake and his Secretary and bluntly told the shop keepers to obey the Alake by paying the License. The Alake is said to have thanked the Christian War Chief, and gave him an infant for a future wife. The shop keepers were greatly disappointed in January last when Notices were placarded, that they have to renew their License for 1914, despite the assurance given them in 1913 that the Tax was a temporary measure for 1 year—1913 and will be repealed same year through the influence of Balogun Sowemimo. May I ask what has become of the Traders' Guild inaugurated at Igbore by Balogun Sowemimo at the latter part of last year, which body was to petition the Alake and Council on behalf of the shop keepers soliciting the repeal of the Shops Order? A politician of a mobile, Kaleidoscopic, Protean, Chameleon and Amoebic disposition is not worthy of confidence. This is public opinion of Balogun Sowemimo's political career. Was it not this Christian War Chief who wrote to the Council to find out who forwarded the Water Works Expenditure Account for publication in the columns of your paper and suggested that they who did so be severely punished?

Are not some persons, their families and friends being worried today and maliciously prosecuted on

malicious informations and complaints? Considering that Balogun Sowemimo is always interested in the downfall of Officials, and those who were his friends and to whom he is indebted for favours and his present position, and this Christian war Chief is ever ready to drink the toast of their downfall, will not his appointment to Egba Council be like the installing of Brutus in the Roman Senate? Even if it is possible to smuggle the noble lord of Ogunpa into the Council or escort him in with cornet, flute harp, sackbut, psaltery and dulcimer, what good will he do for his people? A man who is an embodiment of the unexpected, violent by turns and nothing long, a man who is intoxicated by the absolute title *Balogun Onibuku* i.e. a Christian war Chief and made himself a god what guarantee has Abeokuta that he will not be swollen-headed tomorrow if appointed a member of Egba Council?

But the admirers of the Balogun say, judging from what fell from his lips that their Chief has the deepest sympathy for the people *re* their sufferings under Mr. Edun's administration, and binds himself to the scheme of a Representative Assembly for Abeokuta therefore will not lower his dignity by sitting in Egba Council. The Balogun is all round Egba; how can one believe him, the proverb says *Eniti o li orq meji lenu ko le se oluku Egba*. No one can understand or be a friend of an Egba man unless he is a double dealer.

Balogun Sowemimo has a warm heart, honeyed tongue: he is unassuming and social, carries generosity to the verge of prodigality. His good behaviour is so flowing that his joyous hypocrisy cost him no effort. Such are the felicitous craft of the Christian War Chief who Mr. A. B. Green imposed on the Christian public of Abeokuta.

It is regrettable that the Balogun has so conducted affairs as to lose public confidence to such an extent that no one repudiates the rumour that is being circulated in town that this Chief is in favour of the introduction of House Tax into Abeokuta.

Is Balogun Sowemimo prepared to close his business at Ibadan, pay his debts if any retire from the trade, and reside in Abeokuta permanently? Only retired men of independent means, however slender, sit in our Council

Thanking you for space allowed,

Yours truly

ONIBUKU,

A Petition.

THE ILLITERATES OFFICE,
DOCEMU STREET, LAGOS
7th April, 1914.

Sir,

We the undersigned princes and others representing portion of the Community of Lagos hereby most earnestly and respectfully beg to approach the Government through you in manner hereinafter following:—

That seriously regretful of the existing misunderstanding between prince Eleko and the Ex-Chief Ashogbon of Lagos which unfortunately resulted in the deposition of the latter, we have undertaken, at the earnest importunity of the deposed Chief, to effect reconciliation between both parties.

That in this connection we had several interviews with the prince, at which we humbly supplicated him for pardon on behalf of the deposed Chief.

That the prince ultimately expressed himself to us as follows, that the Government is his main supporter and protector from the date of His appointment as the Head of the Royal Family of Lagos till today and seriously considering the timely assistance rendered to him whereby the defiant propensity of the deposed Chief was effectively curbed and a serious crisis averted, he feels powerless to yield to our untiring request for reconciliation but counselled to approach the Government in the matter and that the reconciliation depends solely on the Government's consideration. Hence the need of hereby most humbly approaching the Government is, that it may be graciously pleased to adopt such steps as would lead to the reconciliation of both parties, and in mercy to pardon the deposed Chief whom we have every reason to think is seriously smarting under remorse of conscience and is penitentially impelled to sue for Pardon and Forgiveness at the hands of both the Governments and His Highness Prince Eleko.

Awaiting your very kind reply.

We have the honour to be

Sir,

Your Obedient humble Servants

	their
Prince Yesufu Oba	X
Prince Yesufu Dosumu	X
Prince Fadeyi Dosumu	X
Prince Falolu Dosumu	X
(Sgd) Prince Odunsi Attin	marks
	their
Princess Talabi Erelu	X
Hanidu Iginla	X
Princess Fashola Iji	X
Bakare Ajakaiye	X
Fatade Tokosi	X
Asani Giwa	X
Talabi Atitibi	X
Tairu Otun	X
Kasumu Akeolu	X
Jeboda Akiolu	X
Seidu Akiolu	X
Adamo Ofun	X
Princess Alimotu	X
Bashorun Savage	X
Thomas Seriki	X
Awere Dosumu	X
Sufianu Dosumr	X
Amboja Dosumu	X

marks

For ourselves and others

Equally interested.

To His Honour

The Administrator

L A G O S .

[We know the signatories to the above petition and we know the part they played in the disgraceful episode which occurred at Isale Eko in September last. We are afraid that if the Government should lend them a listening ear it will be setting a premium on disloyalty. The whole question is one of principles and therefore the decision arrived at after mature consideration should be supported and maintained. This is the only way to avoid a repetition of that disgraceful incident which apart from anxieties cost so much of the public revenue for the protection of the lives of people by armed police. Ed. N.C.]

Segregation in a Wesleyan Church.

MINISTER'S WIVES—WHITE AND BLACK.

BLACK "SOCIETY STEWARD" IN DIFFICULTY.

A PALM SUNDAY TREAT.

TO THE EDITOR OF THE "NIGERIAN CHRONICLE"
Sir,

Will you please extend to me the courtesy of a small space in your valuable journal to call the attention of the Public to an incident which took place immediately after the morning Service at the Wesleyan Methodist Church, Tinubu Square, on Palm Sunday the 5th inst. The wife of our District Chairman was heard remonstrating with a sidesman for conducting a native lady (a wife of a Wesleyan Minister—a minister who acted as the Chairman's Deputy in that very Church last year) to the mission Pew where she (Mrs Griffin), the Rev Griffin, and 3 other Europeans were sitting, and there were space available. She felt very much offended; and being unable to express her feelings, requested the Senior Society Steward to warn his assistant against the recurrence of what seemed to her a highly reprehensible conduct on the part of a sidesman who led a native lady to a pew white people were occupying.

If this Pew is indeed a mission pew, reserved for ministers and their families, wherein then lies the blame of that man who led the wife of a native minister to a pew she is rightly entitled to occupy, if it is not to be inferred that the Segregation infection has found its way even into Wesleyan Methodism exemplified through this action of the wife of our District Chairman.

The Revd. and Mrs. Griffin, I presume, being no regular worshippers at Tinubu Church, and if even they are, should not expect to have the Mission Pew referred to reserved exclusively for their use just because Mrs. Griffin will not have native ladies, a wife of a "Brother Minister" though she may be, sitting beside her in the Church of God. To rid herself of this difficulty I will certainly recommend, without prejudice, that in the future Mrs. Griffin may make arrangements for her devotional services at the Colonial Church where a cordial welcome awaits her. But it is most regrettable to note in this connexion that whilst we were being reminded of the scenes of our Lord's triumphant entry into Jerusalem on an ass, Mrs. Griffin was noticed as being perplexed with trifles the whole time during this Palm Sunday Service. The seriousness of this action—a riding on this high horse of Negrophobism—is aggravated by the fact that the Rev Oliver J. Griffin is the local representative of the Wesleyan Missionary Society and the Wesleyan Methodist Church in England. This attitude

assumed by his wife in the House of God where the Natives have always had dinned into their ears the text "God hath made of one blood all the nations of the earth" is painfully deplorable.

More to follow.

Sincerely yours,

A MEMBER OF FAJI CHURCH.

[We are not at all surprised at the incident reported above but our surprise is that it is only just now that the Native members of the Wesleyan Church have come to find out how they are regarded. Of course the Negro is always looked upon as a "child" who could be easily deceived. The old saying is ever true you can deceive some men for all times; you can deceive some men for sometime but you cannot deceive all men for all time times. Ed. N.C.]

**Notice to Creditors
Re Estate Of**

LUCY HUTTON (deceased.)

Pursuant to an Act of Parliament passed in the 22nd and 23rd years of the Reign of Her late Majesty Queen Victoria entitled "An Act to further amend the law of property and to relieve Trustees."

NOTICE

is hereby given that all Creditors and other persons having any claims or demands upon or against the Estate of

LUCY HUTTON

late of Bankole Street, Lagos in the Colony of Nigeria, West Coast of Africa, deceased, who died at Lagos aforesaid on or about the 18th day of July in the year of our Lord one thousand nine hundred and thirteen at her residence aforesaid and probate of whose last WILL and Testament bearing date the 27th day of June 1913 was on the 29th day of November 1913 granted by the Supreme Court of the Colony aforesaid to Simeon Ahimsaz Johnson of Chapel Street, Olowogbowo Lagos the Executor therein named are required to send in particulars in writing of their claims and demands to the undersigned as Solicitor for the said Executor at his Office Wykeham House, 47, Balogun Street in Lagos aforesaid on or before the 31st day of May, 1914 after which date the said Executor will proceed to pay and distribute the Assets of the said Testatrix among the parties entitled thereto, having regard only to the claims or demands of which he shall then have had notice, and that he will not be liable for the Assets or any part thereof so distributed to any person or persons of whose debts or claims he shall not then have had notice.

And all persons indebted to the said Estate are required to forthwith pay the Amount of their debts respectively to me the undersigned on behalf of the said Executor.

Dated at Lagos, this 26th day of February, 1914.

M. N. BRIGHT WILSON

Solicitor for the Executor.

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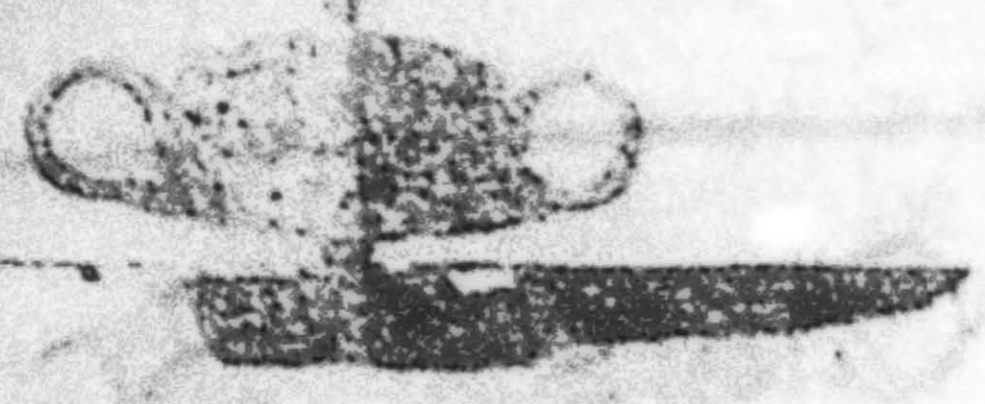
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NEWS OF THE WEEK

HOME.

Our comment on the article "Some impressions of Northern Nigeria" which we culled into this paper from the "West African Mail" in connection with the present agitation relative to the Provincial Courts Ordinance is crowded out of this issue.

A draft Statute entitled "An Ordinance to make provision in relation to Criminal law and Procedure" to be presented as a Bill to the Legislative Council and enacted for the Protectorate by the Governor has been published for general information.

We would call the serious attention of our readers to this Draft Ordinance published in Gazette No. 26 of April 23, 1914 more especially to page 15 "Enquiries by direction of Governor." We shall revert to this question in our next issue.

Friday the 1st of May—Amalgamation Day—will be observed as a Public holiday in the Colony and Southern Province of Nigeria.

The latest issue to hand of the "African Mail" contains the Chief Justice's memorandum on the Provincial Courts Ordinance. It is only fair to expect and we do expect in all fairness that our criticisms from the sufferer's (the native) point of view will also appear *in extenso* in another issue of that paper as our (the native) reply to that memorandum so as to give the British public the benefit of seeing both sides of the case.

Egba Government Secretary who arrived at Olomu from Abeokuta on Thursday 9th inst was picked up by the train proceeding to Abeokuta at Ifo on Tuesday 14th inst in company of one Dan Lajide. he arrived at headquarters same day. One wonders if he is a member of the Bushranger Secret Society.

It is rumoured that a certain man by name of Jolaosho has been dispossessed of his Cocoa and Kola Nut plantation at Gbekola after about 10 years occupation and certain

eminent personages are interesting themselves in dividing the spoils.

The British Government is reported as having written a letter to the Alake and Council prohibiting the celebration of Oro festival in Abeokuta. Despite the solicitations and supplications of the Chiefs against the prohibition of this Native Custom the British Commissioner has not yielded to their entreaties. Can this be the work of any of the British local authorities.

Notwithstanding the blazing obituary communicated in the columns of your Contemporary "The Times of Nigeria" 7/4/14 about Fajebi the Apens of Erunbe and member of Egba Council the deceased was unceremoniously interred by prisoners acting under the orders of the Police. The late Chief was amongst the Egba deputation sent by the Alake and Council who accompanied Mr. J. P. Jackson and party to the interior in the interest of Native Land Tenure. The Chiefs of his township and relatives of the deceased were getting ready to inter the deceased with the honours that appertain to his position when the prisoners came in and acted as undertakers and grave diggers. What great disgrace to the memory of the deceased, the surviving children and relatives. And this is his reward.

Another indictable and serious case has been raked up against a member of the "Free Masonry Fraternity" residing in Abeokuta by black sheep of the same order which reminds us of the like charge trumped up against the late J. T. George.

It is rumoured that an Official of Egba Government has been fined this month about £70 by the Financial Advisory Board for buying in the year 1913 necessaries for the Egba Hospital from Mr. Green's Shop. Mr. Edun left for Lagos on the 18th instant.

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The Nigerian Chronicle.

On "Owo Aso Iyawo".

(MONEY FOR BRIDAL DRESSES.)

We have been asked to express an opinion on the interesting subject of "Owo Aso Iyawo" (money for Bridal Dresses) contributed to this paper a few weeks ago. Question of a more vital moment affecting the political freedom of our community has heretofore claimed our whole attention and left us very little time for the consideration of a problem of a purely social nature. We have, therefore, very little apology to offer if we have in any way kept in suspense the minds of some of our readers in this connection.

The whole question, to our mind, briefly put is the following:—

Is the demanding by Native Christians from the intended husbands of their daughters or from their family, of a sum, the magnitude of which is expected to be equivalent to the social status of the Bride, for the purpose of providing bridal outfit, compatible with native custom, good taste, and the future happiness of the Bride elect? This we shall answer one after the other.

Dr. Ogunbola Sapara who contributed the letters in question was at pains to prove that the act is no "Native Custom" but a "habit" since it does not go back as far as the memory of man; and as a relic of Transatlantic Slavery its origin could be traced to "Sierra Leone where it is regarded and palmed off as Yoruba Native custom." The Doctor was also candid in pointing out that the necessity for such a practice arose from the peculiar conditions and environments in which the liberated slaves found themselves, and for which they were not directly responsible. The question then arises, was it over the practice amongst Yoruba people, prior to the time they become victims of the Transatlantic Slave trade, to make a demand on the intended husbands of their daughters for any purpose whatever? This of course leads us to a consideration of their marriage rites and ceremonies.

The mythology of the Yoruba people places it beyond doubt that from time immemorial it is the man that proposes and wins the hand of a woman and not a woman the man. That it is the man or his substitute, invariably a female friend, who is to trace the woman to her abode and there entreat her "to go with him and be his partner." But the social conditions which subordinate the will of the child to that of his parents and those of the parents to the good of the family—the preservation of an untainted family history, the question of the passing, social and political, of the offsprings of such union, and the determination of the lawfulness or expediency of the union—makes it impossible for the child to act without the consent of his parents or his family. Hence it is that this question which invariably originates with two individuals must be finally and customarily settled by the contracting families.

Mythology further attests to the fact that the hunting after, or the purchasing of, a free born woman for a wife was not customary; although like the ancient Romans a free born man is allowed to purchase a female slave and raise her to the status of a wife. As a rule the native begs the family of the Bride-to-be for his wife, and the Bride's family, if agreeable, consent and grant the request. *Eni fun ni l'omose ni l'ore* (*He that gives you his daughter to wife does you a good turn*) is an old time saying.

From the moment the consent is given according to custom, the young man becomes the son of the new family which have been so kind and good to him. His interest becomes bound with their own interest and it is not unusual that such interests show themselves in the two families. A Bridegroom elect who acts the *Oke eyi ko je ka rioko olun*, i.e. who neglects his duty, runs the risk of being set down as an ingrate—which behaviour may be taken as an indication of his character. This passing of the Bridegroom-elect into the family of the Bride is necessary for two reasons:—

Firstly, for the family to be able to make a closer study of the young man's character and disposition and through him the family into which their daughter is to be transferred. Secondly for the simple fact that the offsprings of the union follow as a rule the destiny of his father's family; and the mother's family have no legal claim over them. The Bridegroom-elect therefore, whilst compensating in a way for the future benefits that may accrue to him from the union, has an opportunity of demonstrating his own capability and efficiency to maintain their daughter's offsprings, and also of showing the Bride's family the sort of company he keeps.

After this probationary period comes the *Ano* ceremony when the asking and the consenting is again made a public affair of, and presents of a significant nature are exchanged to make binding on both sides the marital contract that is being concluded. A candidate who is rejected has his presents returned to him, and his services repaid. He is never permitted to go through the *Ano* ceremony. Provided he is successful, the divine will is consulted by both families and a day is fixed for the marriage. The Bridegroom-elect and his friends and acquaintance repair to the house of the Bride and the priests there perform the rites. The Bride is brought out in the company of her friends and handed over by the Head of her family, or his representative, to the Head of the Family of the Bridegroom, or his representative, who in turn calls out a matron in his own household and hands the bride over to her. Hence you hear of *Adetoun lo gba ni iyawo* (*Adetoun it was who received her as a bride into the household*).

The expenses so far on the occasion of the marriage are undertaken by the different members of the Bride's family, both on her paternal and maternal side; and nothing is demanded from the family of the Bridegroom. It is always the pride of the people to be spoken of as *Owo oabi nitun* (a child of long lineage and of numerous families). The different robes worn by the Bride that day are always the gifts of the Bride's parents or their relatives and form portion of *olun ti a fi sin ni iyawo* i.e. her marriage gifts. The presents made by the Bridegroom to her Bride-elect, and which were always preserved by the girl's parents, save edibles, go with the Bride to her new home.

Some Impressions of Northern Nigeria.

BY CHARLES BRONBE MORGAN

Late Political Secretary Northern Nigeria, and Resident for Katsina Province, 1902-04.

ARTICLE III THE ADMINISTRATION OF JUSTICE.

SPECIAL TO "THE AFRICAN MAIL"

IN THE NATIVE COURT

A visit to the Native Court is interesting. Here the Alkali (Elkadi), or native judge, administers native laws and custom in small cases, and criminal cases where natives only are concerned, under the supervision of the resident. These tribunals have been set up in the Mohammedan districts in Northern Nigeria where the Koran is enforced, and they give satisfaction. In pagan districts they will not be set up until more is known about pagan systems of justice. But in Mohammedan districts like Kano and Sokoto, the Native Courts have done so well that the power to sentence to death has been conferred on them. The sentence cannot, however, be carried out unless the Resident consents. According to the Koran a master who kills his slave is not liable to death, and as English law recognises no such exception as this, cases of the kind are sent to be tried by "the White Judge" of the Provincial Court. The appointment of a native judge to review the sentences of all Native Courts would probably be of great value, and prove the British intention to uphold the dignity of these Courts, and not to interfere with the law of the Koran.

The Resident appoints the Alkali, and as Judge of the Provincial Court can remove into it for trial any case from the Native Court in which the parties are dissatisfied with the Alkali's decision. The Alkali is assisted by the Emirs or head chiefs; and the Court consists of four persons, two forming a quorum. In former days inhuman punishments such as mutilation and physical torture were inflicted by native tribunals for the punishment of crime, but these have now been suppressed. For instance, a man was liable to lose a hand on a third conviction for theft. These tribunals were also open to gross bribery and corruption.

I remember only one case in which the Provincial Court was appealed to from the Alkali. A lad, the son of the King's messenger, was charged before the Native Court with wilfully damaging an ice machine at the English missionary's house. He was caught red-handed trying to tear off some brass connected with the machine, which no doubt he intended to sell. It was alleged that as the complainant was a Christian and the boy a Mohammedan, and son of the King's messenger, the Alkali had been guilty of partiality and had let him off. To spoil an ice machine, in order to steal the brass, in a land of tropical heat, where ice is a welcome commodity, was obviously a serious offence. The missionary felt aggrieved at the lightness with which the Alkali had treated the matter, and asked me to try the lad. I did so. He was clearly guilty of wanton mischief, and I ordered him to be publicly whipped in the market

place. But those who saw the whipping informed me that it was only done in a half-hearted manner, for the boy shewed no pain. I therefore sent for the Alkali and asked him if this were so. He denied that any tenderness had been shewn towards the boy, or that the fact that the complainant was a Christian and the lad a Mohammedan and the son of the King's messenger had influenced him at all in the matter; in fact that there had been no *muna*, the Hausa word for humbug or treachery. The Alkali seemed an upright judge and much respected, so I accepted his explanation.

The records of the Court, kept by a Mallam or scribe, and written in Arabic, were forwarded to me once a month that I might see what cases the Alkali had tried and what his decisions were. Here is a Hausa Mallam translation in "crude English" of a characteristic return of this kind:

REPORT FROM NATIVE COURT.

"In the name of the most merciful God, peace to the Prophet Mohammed, the last Apostle of God.

"Thanks to God who made the White man govern the Black man. [This is a piece of native flattery.]

"We have prohibited the sale of palm wine in the local market (i.e., by unlicensed persons).

"*Mahamud v. Aishatu*. The plaintiff claims a debt of 100 heads of cowries. After listening to both parties we decided that the money be paid.

"*Lokiah* brought a man called Osman, charged for larceny, before me. The Criminal pleaded not guilty. Case prayed. Whipped in the market.

"A woman named Yeye summoned another woman named Amittu, who owed her 100 heads of cowries. Debt admitted. Court ordered payment.

"*Shishi Musa v. Osman*. Plaintiff claimed ten bags of salt which he had given to defendant for safe-keeping, who declined to render them. The defendant proved guilty. The Court ordered salt to be returned.

"*Awa* was summoned before us by her husband *Abdu Bai*, who desires to divorce her on the ground that she did not care of him when ill. The Court tried to make peace between them, but to no effect. Therefore they were divorced and the dowry refunded.

"*Ramatu* brought a complaint against a man called *Rabo*, who hired a canoe from her and destroyed it. The Court decided that amount of canoe, 140 heads of cowries, be refunded.

"A woman named *Rekiya*, who felt that her husband called *Ibrshims*, had intention to divorce her, brought complaint against him. The husband denied the fact and we made peace between them.

"*One Awa* brought a similar complaint against her husband *Dinar*, and we made peace between them.

"*One Ehuani* summoned his debtor *Alla* for twenty heads cowries. The Court ordered amount to be paid.

"*One Katima* quarrelled with her husband *Abdu Ramon*. We made peace between them.

"Many men quarrelled and brought their cases before us. We carefully listened and made peace between them.

"*Private Amadu v. his wife Ramatu*. Plaintiff said his wife decline my dictation. I was insulted by the wife and she was put in chains for an hour.

"*Momodou v. Dogorra*. Momodu stole goods from Dogorra. The goods were discovered and given back to the owner.

"*Abdulai v. Aminatu*. Defendant refused to stay with her husband. Thirteen shillings debt between the two. After both parties had sworn on the Koran the amount was paid by Aminatu.

"*Abbu v. Musa*. Abu stole a gown from Musa. Abu was flogged fifteen lashes and the gown returned.

"*Seri Kipouer v. Kuka*. Kuka beat a cow belonging to plaintiff. The Alkali put Kuka in prison for an hour. Damages of 5 heads of cowries was paid by Kuka.

"*Iburatum v. Alberi*. Accused stole silk gown the Alkali got gown back from the accused and give it to the owner. The accused was flogged 15 lashes.

"*Abuye v. Jato*. The accused, named Jato, committed adultery with Abuye's wife, and Jato was flogged in the market 15 lashes.

"*Umoru v. Beda*. The accused man, Beda, fight Umoru and strike his forehead. The Alkali put Beda in prison for a day.

"*Danmaba v. Abudulayi*. Accused went and stole the goods of white gowns with one native trousers and one cover cloth. The Alkali received all this property and gave it back to the owner. Accused was taken to the market and flogged 15 lashes.

"*Shado v. Abdul Kadori*. Accused get in complainant's room and steal money value of £3 10s. 0d. The Alkali send for the witnesses and ask them did they see when accused steal. They says, 'Yes.' The Alkali get the money and give it to complainant.

"The Alkali's compliments to the White Judge of Lokoja."

Every dispute in which a woman is concerned is called "mammy palaver" in the pidgeon English of West Africa, and it will be seen that these "mammy palavers" are as common in the Courts as matrimonial cases are at home. They are as common in the Provincial Courts in Northern Nigeria as in the Native Courts, and take the forms of claims for divorce, for the return of the dowry on a wife running away with another man or assaults committed on one woman by another, or by men on their wives. Whipping, when ordered by the Alkali or by the Provincial Court, is, whenever possible, inflicted in public. Everyone then knows about it, and the West African native hates being disgraced in the presence of others. In this way flogging has a salutary effect. It is inflicted with an instrument known as a "balala," made of leather, and not unlike a riding whip. The flogger is supposed to hold cowrie shells under his right arm to prevent the infliction of unduly severe lashes.

There is a great prejudice in many quarters in England against flogging. But in West Africa it carries none of the stigma that it does among more highly developed people." While imprisonment is often either a farce or inhuman, or else wholly misunderstood, flogging is everywhere a punishment recognised by natives. Native servants, if given the choice, prefer being flogged to being fined for delinquencies. The Native Courts carry out their own

* So long as it is administered under native law and for an offence against recognised custom.—Ed., "W.A.M."

sentences, and so are responsible for the justice of them in the eyes of the people. For this reason on persons sent to prison by a Native Court are confined in a British gaol. No advocates are permitted in the Native Courts, and in most cases the evidence is given on oath. The fees and fines are at the disposal of the Emir or head chief, but if there is not one they become part of the revenue of the protectorate. It is important to watch these tribunals to see that bribes are not accepted. Any corruption of this kind can be punished by two years' imprisonment or a £50 fine.

From "The West African Mail" of May 3, 1907.

Archdeacon Melville Jones in "In Leisure Hours"

"The Religion of the Cross and the Religion of the Crescent—A Comparison"

(SPECIAL TO THE NIGERIAN CHRONICLE)

The Editor does not hold himself responsible for the views herein expressed.

Venerable Archdeacon M. Jones must remember that now, he is no longer dealing with our fathers, but with those who know more about the modern churchianity than he supposed.

Owing to the limited space I will only take a portion of his March contribution first and discuss the rest later; and I will not go outside this to reply him.

He writes "Islam is a great advance on Paganism" and in reference to pagans, he writes "Their belief in the need of atonement as illustrated by many of their sacrifices is another element of truth. It may be their idea is merely that they had offended their idol deity.....or their fetish god is angry with them for some capricious reason of which they are ignorant, yet they feel the need of propitiation, and this is another ray of truth upon which the wise teacher will seize and bring out the fundamental part of man's moral sinfulness and the Atonement provided in the Sacrifice of Christ." This self-commitment is quite enough to seize for the present.

Now he says Mohammedanism is an advance on Paganism, and I reply, speaking in a tit for tat way, but with apology to other tolerant Christians that Christianity is a low and irrational sort of Paganism because:—

Firstly, its doctrine of atonement kicks against the ideal fatherhood of God; no father would kill the beloved and innocent of his children for the crime committed by the rest. If any father can kill his son at all it will be the most rascally of them he would kill.

Secondly, it is incompatible with reason and common sense; for no physician has ever cured his patient of headache by knocking out his own brains.

Thirdly, it is against the principle of justice; for no Court of Justice will imprison John for a goat stolen by James, unless the former be an accomplice to the crime.

Fourthly, it denies the Justice of God, for representing Him as punishing the innocent in place of the guilty; it denies the mercy and love of God for representing Him as incapable of forgiving or being satisfied until he has somebody's blood.

Fifthly, it gives license to sin as a mere belief in it is said to wash away all sins.

Sixthly, it was never taught by any of the great founders of religion, and it lacks the support of historical evidence.

Seventhly for many reasons too numerous to mention now.

A careful enquiry into the principle of their sacrifices will convince one at once, that the so-called pagans of this time are far more sensible than the saints of Saint Paul's times.

That the doctrine of Atonement is contrary to the way of God is supported by the Holy writ itself: Exodus xxxii, 33.

The Venerable gentleman must learn that all religions of God from Adam to Mohammed are one; pure christianity inclusive. Koran chapter ii, v. 285: that it is impossible to be a Muslim without being a christian to use his own words in a way: that a musliman is also a christian according to the pure and simple teachings of Christ himself which were perfectly understood by all people of his time down to the fisherman (a rather verdant class of men) and not according to the Athanasius Creed, or the Jugglery and trappings of the modern dogmatists that fill numbers of volumes and require University course to partially understand.

Islam is a plain and practical religion that puts man in touch with his maker without priestly intermediary. It has no mystries. It has nothing in it beyond the power of human understanding. It has no priestly orders nor does it recognise a member of any particular race as the only person fit to be a Vicar of any Mosque however great the Mosque may be. Every musulman, black or white, brown or yellow is his own priest and is quite competent to commune with God without £10,000 security to be deposited in the bank of England! Luckily for the world outside, that Jesus Christ was not born in Europe, for then either there would be no place for a black man in the Kingdom of Heaven or the bargain be made more appalling.

ABDUL-HAGG.

Mr Bowskill's Arrest.

The Anti-Slavery and Aborigines Protection Society has received the following communication from the Foreign Office with reference to the arrest of the Rev. J. S. Bowskill which is now issued for publication.

COPY.

FOREIGN OFFICE,
March 13th 1914.

Sir,

In reply to your letter of the 7th instant on the subject of the arrest of the Reverend J. S. Bowskill in Portuguese West Africa, I am directed by Secretary Sir E. Grey to state, for the information of the Anti-Slavery and Aborigines Protection Society, that he has urged the Portuguese Government to institute a strict enquiry into the causes of the arrest, and that the British Vice Consul at Boma has been instructed to proceed to San Salvador, as soon as he can do so with safety, and to report fully on all the circumstances of the case.

I am to add that it is intended to publish in the forthcoming Blue-Book any paper received after December 31st last, as the inclusion of such papers would only delay publication.

I am, etc.

(Signed) W. LANGLEY.

The Secretary,
Anti-Slavery and Aborigines Protection Society,
51, Denison House,
Vauxhall Bridge Road, S.W.

LONDON.

Dr. Solf's Tour

A COMPARISON OF STATEMENTS.

ACCORDING to intelligence received from Northern Nigeria, Dr. Solf, the German Colonial Secretary, was much impressed with the system of administration now being carried on under Sir Frederick Lugard in that part of the British possessions.

After making a tour of the Cameroons, the German Colonial Secretary and his wife spent **about ten days** in Northern Nigeria. The Governor placed at their disposal a special train, on which Dr. Solf travelled as far north as Kano. The German Minister had a great reception at each important centre, and the Emirs of Kano, Zaria, and Ilorin, as well as the Alafin of Oyo, were introduced to his Excellency at their respective owns. Dr. Solf and his wife and suite returned from Kano on 3rd October, and sailed on that date from the Niger for a tour of inspection in the German colony of Togoland. The Minister's departure from Iddo was witnessed by Mr. F. S. James, C.M.G., the Deputy Governor and a number of Government and railway officials.

African Mail, November 7, 1913.

(From a German Correspondent.)

Dr. SOLF, the German Colonial Minister, is determined to suppress all forms of brutality in the German African Administration. He has caused Lieut.-Colonel von Schleinitz, commander of the Native Police in German East Africa, to be recalled as a result of enquiries made as to abuses perpetrated upon the natives by German coloured troops, and has given instructions that such troops are never to be employed in German Africa without the presence of a European officer. *It seems that Dr. Solf was very much impressed with the remarkable absence of all such incidents in Northern Nigeria, and with the attitude generally adopted towards the natives by the Administration.*

African Mail, March 20, 1914.

"NIGERIAN RAILWAY:—TIME TABLE OF A SPECIAL TRAIN FOR HIS EXCELLENCY DR. SOLF, Secretary of State."

IDDO SOUTHERN NIGERIA to KANO NORTHERN and RETURN.

27th September—3rd October 1913" equal to 7 Days.

UP JOURNEY.		DOWN JOURNEY.	
September, 27th.		October 1st.	
.....	.....	Kano	Dep: 6.0
Ibadan	Dep: 19.0	.....	.....
Oyo-Road	Pass 19.11	Zaria	Arr: 12.18
Olodo	.. 19.33	.....	Dep: 13.20
Lalupon	.. 19.49	.....	.....
.....	.....	October 2nd.	
September, 28th.	.....	.....	.....
.....	.....	Ilorin	Arr: 17.6
Ilorin	Arr: 1.32	.....	Dep: 17.35
.....	Dep: 1.42 | W.	.....	.....
.....	.....	Lalupon	Pass. 24.39
Zaria	Arr: 23.30	Olodo	.. 1.12
.....	Dep: 23.50	Oyo-Road	.. 1.39
.....
September, 30th.	.....	.....	.....
.....	.....	Kano	Arr: 7.0

[The two articles from the "African Mail" (the emphases are ours) are so contradictory to facts that we have to publish the above extract from the Time Table of a Special train showing the movement of His Excellency Dr. Solf during his tour in Northern and Southern Nigeria. From it, it will be seen that the Doctor did not spend "about 10 days in Northern Nigeria" but 7 days in both what was then Northern and Southern Nigeria.

That the Doctor stayed 23 hours at Kano during which time he might have seen the Emir; but it is impossible for him to study the condition of Government as to be able to express any valid opinion worthy of the paper on which it is written

He passed Zaria at midnight staying only 20 minutes on the "Up Journey" and 1 hour and 2 minutes during daytime on the "Down Journey."

At Ilorin he only waited 10 minutes and 30 minutes respectively and the latter occasion was between 5&6p.m.

At Oyo-Road which is so many miles away from the city, the Doctor's train simply passed at night and midnight without waiting.

Our concern is only to show that the Dr. who is a perfect stranger to these places could not have been "very much impressed with the remarkable absence of all such incidents in Northern Nigeria and with the attitude generally adopted towards the natives by the Administration" in so short a time. Ed. N.C.]

Letter to the Editor.

An Appointment into the Financial Advisory Board of Abeokuta.

TO THE EDITOR OF "THE NIGERIAN CHRONICLE"
Sir,

In one of the issues of your Contemporary the "Times of Nigeria," the Editor enquired why was not Balogun Sowemimo appointed a member of Egba Council? and in the latest issue it was announced that this chief has been assigned a seat in the Financial Advisory Board of The Egba Government. I congratulate your cotem a Centurion of old—in that a simple enquiry from him inspired the invitation to the Balogun. But I must emphasize the fact that the action of Edun's administration is impolitic for inviting this Chief to advise the Government on its financial matters, knowing that this man does not live in Egba land or any of its provinces: that his permanent place of abode and business is in a foreign Country, and this chief does not directly or indirectly contribute to the Revenue of the Government. Is the invitation intended to recompense the Balogun for expenses incurred, and his donations during his installation? Or is the invitation extended to this Chief for the purpose of keeping him under the surveillance and will of Edun's Administration? Will Balogun Sowemimo countenance the invitation? We thank your Cotem for his solicitation about the rights of Egba Children and therefore hope, he will not inflict on his readers another enquiry why another aspirant has not been appointed Sarunmi Elesin i.e. Chief of the horse or Sarunmi Onibuku or anything for a title. Nobody grudges these people the reward for their devotion to the only political party that exist in Abeokuta i.e. Edun's Administration. But such ill gotten preferment, is the price of blood, the interest of the people being bartered for personal ends.

Thanking you for kind indulgence

Yours truly

MABINUORI,

Abeokuta April 16, 1914

Continued from page 2

Thus we see that throughout the period no demand of any nature is made on the Bridegroom but what comes voluntarily from him the—Bridegroom-elect from personal interest always keeps to precedent.

The slave away from home and friends has no choice; and an abnormal act committed under an abnormal condition cannot be taken as a standard under normal conditions. If the Christian native feels that he is friendless; and without any relation to call his own, a *Ko lora*, he is at liberty to adopt the abnormal procedure, demand money from the intended husband of his or her daughter for any purpose whatever; but that can never make such an act a native custom.

To be Continued

The Nigerian Pioneer and The Provincial Court Ordinance.

Other conditions mentioned by the "Nigerian Pioneer" as existing in Nigeria, besides "Tribal relationship" which we dealt with in our last issue, and which it said ought to be taken into consideration in the form of Government best suited to us are:—

- (a) the wide divergence in the financial positions of various classes of the community
- (b) "lack of publicity which many years of development both in education and in the means of communication are required to eradicate.

Repeating what we enunciated in our last that the "form" of Government that holds in any country depends on the moral and intellectual dispositions of its peoples, and that law by themselves are quite distinct from the structure of the Governing body from which those laws emanate, it will be evident, that whilst "lack of publicity" may and does bear on, and influence, the structure of a government, divergence in the monetary qualifications of the classes forming the community plays no determining part whatever in that connection. But a Government constituted on "force" carries with it the germ of its own destruction and, great must be the fall of it.

Given the foregoing conditions viz tribal relationship, divergence in monetary income, and lack of publicity, the "Nigerian Pioneer" raises the question as to whether the Provincial Courts Ordinance will provide for the administration of justice more cheaply quickly impartially and with a greater measure of publicity than the previous system. One naturally expects the Pioneer to prove how the Ordinance would make justice cheap, quick, impartial and public. Rather than this he quibbled, and simply reiterated the question he raises by saying "of its cheapness and rapidity there seems to be no question". This is not an answer but a begging of the question.

But the most, to us, astonishing statement of the "Pioneer" is the following:—"If they (cheapness and rapidity) be granted, a large measure of impartiality must also be ceded for without those two qualities which the old system sadly lacked—a bias in favour of the richer litigant is unavoidable. Stated logically the argument runs thus:

Cheapness and rapidity are qualities conferring impartiality in Judicial decisions and does not give a bias in favour of richer litigants.

The Old system of justice sadly lacked cheapness and rapidity.

Therefore the Old system of justice sadly lacks impartiality and confers a bias in favour of the richer litigant.

Are we to understand then that the "Pioneer" admits that under the Old system, Gold influences justice; or is this intended for "a veiled attack" on the Dispensers of Justice? Men really live to learn. Truth is one and indivisible; prevarication alone shifts ground.

The Pioneer tells us with one breath that many years of development both in education and in the means of communication are required to eradicate lack of publicity; and with the same breadth it says—"that a greater measure of publicity will be possible (under the Provincial Courts Ordinance) cannot be gainsaid" because all but minor sentences will be reviewed by one man. Is it correct to say that because one individual reviews a sentence therefore that confers development both in education and in the means of communication to the whole country? We leave the "Pioneer" to answer this question.

Doctor's suicide while on Honeymoon.

FROM THE DAILY CHRONICLE'S CORRESPONDENT.
Milan March 26.

The mystery of a Scotsman named Mac Kinnon, who was missed from his hotel at Naples yesterday, has been cleared up by the discovery of his body in a hotel bathroom at Sorrento. It was found that he had opened his veins with a penknife and bled himself to death.

Dr. Daniel Mac Kinnon had practised for some years as a medical man among the British Colony in Nigeria. He was on a honeymoon tour with his young wife who gives her age as 22 and her maiden name as Jessie Mary Williams. She says she is a Londoner and was already a widow when she met Dr. Mac Kinnon.

After being married in London last month the couple came to Naples. The husband went out of the hotel saying that he was going to settle some banking business and send some telegrams. He arrived at Sorrento late in the evening and entered an hotel, saying that his wife would come on the following day.

Next day Mrs Mac Kinnon arrived and identified the corp se.—*The Daily Chronicle* March 27, 1914.

Notice to Creditors

Re Estate Of
LUCY HUTTON (deceased.)

Pursuant to an Act of Parliament passed in the 22nd and 23rd years of the Reign of Her Majesty Queen Victoria entitled "An Act to further amend the law of property and to relieve Trustees."

NOTICE is hereby given that all Creditors and other persons having any claims or demands upon or against the Estate of **LUCY HUTTON**

late of Bankole Street, Lagos in the Colony of Nigeria, West Coast of Africa, deceased, who died at Lagos aforesaid on or about the 18th day of July in the year of our Lord one thousand nine hundred and thirteen, at her residence aforesaid and probate of whose last WILL and Testament bearing date the 27th day of June 1913 was on the 29th day of November 1913 granted by the Supreme Court of the Colony aforesaid to Simeon Abimona Johnson of Chapel Street, Olowogbowo Lagos the Executor therein named are required to send in particulars in writing of their claims and demands to the undersigned as Solicitor for the said Executor at his Office Wykeham House, 47, Balogun Street in Lagos aforesaid on or before the 31st day of May, 1914 after which date the said Executor will proceed to pay and distribute the Assets of the said Testatrix among the parties entitled thereto, having regard only to the claims or demands of which he shall then have had notice, and that he will not be liable for the Assets or any part thereof so distributed to any person or persons of whose debts or claims he shall not then have had notice.

And all persons indebted to the said Estate are required to forthwith pay the amount of their debts respectively, to me the undersigned on behalf of the said Executor.

Dated at Lagos, this 26th day of February, 1914

M. N. BRIGHT WILSON

Solicitor for the Executor.

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 and their passage or railway tickets procured, cabins or carriage secured, and all necessary arrangements
 made for them.

Shippers can have their goods packed for them on their premises, removed and carried to
 any of the Shipping Agencies weighed, the freight paid, and the packages shipped.

Goods can be cleared through the Customs House. Entries passed, duties paid and the goods
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 Kola Nut Traders and Native dealers and Traders in cloths of native Manufacture.

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 and will ship and pass Export Entries for them.

Kola Nut Traders have only to call at the Agency and state their requirements; the Agency will do
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